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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi., 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude: 3.

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IS UNBELIEF INCREASING?

IV.

WE have not yet by any means exhausted our subject. Indeed, the more it is examined, the more we perceive how much can be written upon it. Hitherto, in these articles, we have but skimmed the surface of this great question, and we begin to perceive how difficult it is to give any adequate idea of it in all its bearings in an abbreviated and popular form.

What are the chief proofs and unmistakable signs that scepticism is waning and the Church extending? No doubt the proofs we have already advanced from the writings of thoughtful and intelligent men are strong evidences in favor of Christianity. But the great mass of the people require something more tangible. They want the unmistakable evidence of facts and figures to bear out such assertions. They want living proofs of the deep and wide-spread growth of the kingdom of peace. To such persons as these, like the inscription on the monument erected to Sir Christopher Wren we would say, "If you want to see these proofs, look about you."

No intelligent person can fail to see the hold the Gospel has upon the great bulk of the people everywhere.

Never before have the Scriptures been so eagerly read, and never have they been so clearly illuminated by copious comments. The zeal and enterprize of scholars in discovering, collating and translating manuscripts of the Bible, is only equalled by the desire of the masses, who demand millions of the New Testament revision in a single day.

Men may loudly assert that it is a critical time for creeds and all ancient institutions. But never in any age have people flocked so readily to hear the Gospel of the Grace of God, when it has been fairly, plainly and forcibly presented. Who can command for such a lengthened period, and in the same degree, the close attention of interested multitudes, as the eloquent and popular evangelists of the day?

We shall not attempt to describe the innumerable benevolent institutions fostered everywhere by the charities of the Church, nor try to pourtray the growth of goodness in this regard within the last half century. To speak of this would indeed fill many volumes, but the unwritten story is one of the strongest evidences that the Church is rapidly growing, while it is at the same time one of the brightest jewels in her crown. Who ever heard of unostentatious liberality towards the poor and suffering on the part of atheist *et hoc genus omne*? Where has the first infidel hospital or charity school been erected? And who are the unpaid volunteer workers in the slums and vile purlieus of every great city? Not agnostics most certainly; not unbelievers. If we want to find aggressive activity exhibited in combating all forms of evil, we shall not find it among the disciples of Paine or Voltaire or Bob Ingersoll. Wherever the eye falls all over our country to-day, and we perceive noble laborers endeavoring, with great self-sacrifice, to cope in all sorts of ways with human sin and suffering and misery, cheering with their sympathy and help the sorrowing and distressed,

the bereaved and poverty-stricken, and raising men to purer, holier, nobler lives, it is not due to atheists. When we ask the motive power that moves it all, the answer comes, the Cross of Christ.

And now, we turn to the irresistible logic of numbers, which, for many, have even a higher charm. "Tell us, do figures show that the Church is growing?" is the first enquiry made on all sides. To this we answer emphatically, yes!

To accomplish our purpose, and give an answer correctly, we shall contrast the growth of the Church under the most favorable conditions in the purest primitive days, with its extension under somewhat serious circumstances of difficulty on our own continent within the present century.

It has been computed that at the end of the century of the Christian era, there were about 500,000 adherents of the Christian faith. At the end of the fourth century this number had increased to ten millions, and at the lapse of an additional four hundred years, *i. e.*, at the end of the eighth century, these had grown to thirty millions.

How has it been in the United States? Statistics, which have been gathered with the utmost care, prove that in 1800, in all the evangelical denominations in that country there were 364,872 members, and in 1880 there were 10,065,963. That is, within eighty years there had been a positive increase of over nine millions. Again, in 1800 there was but one communicant to every fifteen of population; in 1880 one for every five. In other words, while the population increased during eighty years about ten fold, the number of communicants increased almost twenty-eight fold, and all this during a period of intense opposition from every phase of free thought and unbelief. So these facts prove that in the United States the number of enrolled communicants had increased 9,700,000 in 80 years, being nearly as many as the aggregate number of adherents to Christianity at the end of the 4th century. While, if we take the calculation on the basis of "adherents," the United States actually presents an increase during the 80 years of thirty-five millions—more than the entire Christian body at the end of eight centuries.

There is still another feature which deserves attention in the consideration of our subject, the growth of missions, but the work of the Church in this direction has been so extensive, and furnishes such valuable proof in behalf of our contention, that we shall reserve it for another and concluding article. Nothing, we believe, has so contributed to the welfare and prosperity of the Church at home; by nothing else has her high aims and projects been so greatly advanced, both there and abroad, and in no other sphere of labor has she so effectually closed the mouths of her numerous enemies, as in her obedience to the Master's command, "Go teach all nations."

Before producing this additional proof in favor of the advance Christianity is making all along the line, let our readers carefully reflect upon and digest the evidence we have already produced. If they but do so earnestly, impartially, and without prejudice, they must, we believe, be convinced by our reasoning, and by the stern logic of facts, that they have nothing to fear from infidelity, and that the Church is surely and steadily advancing in growth and numbers and holy work. All this, we venture to offer to our readers with gladness and gratitude to Him who is

Com.

PROBLEMS OF RELIGION.

RELIGION is not only a matter of texts, of scientific criticisms, of historical investigations, of a consistent theology. It is not merely a procession of facts and events, a spectacle to be looked at from the outside. It is, if it is anything, the most considerable and most universal interest in the complex aggregate of human interests. It grows out of the deepest moral roots, out of the most characteristic and most indestructible spiritual elements, out of wants and needs and aspirations and hopes, without which man, as we know him, would not be man. When a man, in asking whether Christianity is true, leaves out all this side of the matter, when he shows that it has not come before him as a serious and importunate reality, when he shows that he is unaffected by those deep movements and misgivings and anxieties of the soul to which religion corresponds, and treats the whole matter as a question only of erudition and criticism, we may acknowledge him to be an original and acute critic, a brilliant master of historical representation; but he has never yet come face to face with the problems of religion. His love of truth may be unimpeachable; but he does not know what he is talking about.

HAVE we not reason to bless God for the "form of sound words" which has come down to us from a distant antiquity? May we not say of the Church "her clothing is of wrought gold?" Our ritual contains *not* the sentiments or thoughts of any one man, or even any one generation of men, but embodies the spirit and the devotion of universal, Catholic Christendom in its earliest, purest days. It is tinged with no party views; it is not intended to speak the language of any one small section of believers; but it seeks to bring us before the throne of God in the same spirit in which her children were accustomed to approach Him when warring sects were unknown, and but one united Church was spread everywhere over the world. Oh, are there not then solemn recollections and glorious memories connected with the Liturgy by which we worship? Is it not something to realize that in our devotions we are not dependent on the feelings of a mortal like ourselves for the direction which our thoughts shall take; but that the prayers we utter bear the stamp and breathe the spirit of Apostolic Days.

If some of the great Popes of the Middle Ages could return to the world they would be astonished and shocked at the position of their successors. Power—especially illegitimate power—when it once begins to go soon vanishes; and so it has been with the Papacy. First civil authority in Europe was lost, then supremacy in Italy, and now the Pope, in the eye of the law, has no higher standing than his fellow-countrymen. Lately, if accounts are true, the Pope had a novel reminder of the fact. He had omitted to pay his taxes, and was served with a notice drawn in the usual form—"To citizen Joachim Pecci; by trade or profession, Pope; conducting business at the Vatican Palace, Rome." The Pope paid his taxes like a good citizen, we are glad to learn, and no doubt was as highly amused at the incident as any of ourselves. But the fact has in it far more than amusement. It marks the progress of the world towards spiritual freedom for millions of the children of God.—*Sunday Magazine.*

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

SHELBURNE.—On the evening of Monday, 28th ult., a meeting of the Wardens and Vestry of this Parish was held at the Rectory, when the newly appointed Incumbent, Rev. F. J. J. Smith, was introduced to them by the Rev. Dr. White. The venerable Doctor, having opened the meeting with prayer, spoke very touchingly of his long care of the Parish, and expressed a hope that the consideration and aid at all times so gladly given him, might be extended to the incoming clergyman. Some time was spent in discussing the affairs of the Parish, especially the necessity of securing the services of an assistant clergyman. That no single clergyman can keep the Parish in its present efficient state was admitted by all, but no decision was arrived at, as to what steps should be taken to raise a sufficient stipend. It was felt and admitted that it would be unwise to trust *entirely* to the voluntary subscriptions of the people. Mr. Smith suggested that an effort be made to raise a small endowment. It being late, the meeting adjourned to meet again on the following Thursday, to consider the suggestion. On Thursday, the question of endowment was thoroughly considered, and the first steps taken. It was moved by Mr. Bower, and seconded by Mr. Bruce, that

Whereas, The Rev. T. H. White, D. D., who for forty-seven years past has laboured in this Parish, is compelled by increasing age and infirmity to retire from active charge,

And Whereas, the voluntary contributions of the people, which hitherto have been applied for the support of an assistant minister, must now be given to the support of the incoming Incumbent, owing to the fact that the aid from England, so long enjoyed, will cease with the life of the retired venerable Dr. White, and the Parish in its present state cannot raise a sufficient sum for the support of a second active minister, though the services of two are absolutely necessary, owing to its many stations and scattered population,

Be it Therefore Resolved, That to avoid the necessity of curtailing the work and possible closing of some out-station Church, steps be taken with a view to raising at least a partial endowment, and that the Rev. F. J. J. Smith be requested to act as a deputation to secure this subject.

Mr. Smith consented on condition that the sanction and approval of the Bishop are obtained.

NEW GLASGOW.—On Wednesday, Aug. 1st, Evening Prayer was said in St. George's Chapel, by the Rev. Chas. Elliott Mackenzie, of Spring Hill, named after the first Rector of Pictou, formerly in the Sunday class of the second Rector, a most useful layman while in New Glasgow, who took an active part in getting together subscriptions towards a chapel here. It was very gratifying to have him officiate amongst us, and we wish him God-speed in the Ministry of the Gospel of God, to which he has been so lately called.

TANGIER.—His Lordship the Bishop Confirmed 36 candidates at Holy Trinity Church, Tangier, in the afternoon of Friday, July 20th, and also 36 at All Saint's Church, Spry Bay, on the morning of the 22d. Of the 72 only 21 were males, it being much to be regretted that so many men are absent from the Parish at this season. On the Friday, the weather was somewhat rainy and very threatening, so that the congregation numbered but few—over 100—but at Spry Bay on the Sunday, perhaps 300 crowded into the Church, which has sittings for not more than 220. The energetic Warden, Mr. Charles Leslie, provided accommodation even for those who sat in the porch, and at the outside doors. His Lordship's addresses were of their usual voice, but at Spry Bay, it must be said, of more than usual voice, and the energy displayed seemed to tell of almost youthful vigour after an episcopate of 32 years. The Bishop congratulated the congregations upon the fact of the organization of the Parish, and the

purchase of a Rectory, which he is now convinced is more suitably located at Tangier than it would have been at Fern Hill, away from either Church, etc. One of Gates & Co's organs has lately been purchased for Tangier Church, and the congregation are indebted to Mr. Joseph Townshend for having interested himself in collecting subscriptions for it and to Miss Eva Glawson who also worked for this purpose. With Mrs. Ball as organist, and a choir as large as the small chancel will accommodate, the services are now brighter, and the people of the Parish have so much reason to be pleased with the organ that it is more than likely that Messrs. Gates & Co., will receive an order from the Spry Bay congregation. The sub-bass, is a fine feature in this instrument and when judiciously used has a telling effect. Mr. Townshend has also supplied the church with china matting for the aisles and vestry. At Spry Bay Church which is comparatively new, a pulpit has been given by Mr. Theodore Conrod, carpet for sanctuary, chancel, alleys, and vestry by Mrs. G. A. Leslie and Mr. Dixon, whilst through Mrs. Henry Leslie's exertions funds have been collected from the congregation for a new altar, altar frontal, credence bracket, wine flagon, hangings for the east walls, and some paint for the outside walls and roof. Respecting these proofs of love for God's house the Bishop spoke commending and cheering words. After partaking of the hospitality of Mr. Henry Leslie, his Lordship was taken on to Sheet Harbour for Salmon River, but the good effects of his visit we trust will long remain.

PORT MULGRAVE.—Subscriptions or fancy articles toward bazaar and monster pic-nic, to be held at Mulgrave, on Aug. 16th, will be thankfully received by Rev. A. G. McAulay and Miss Wylde, Mulgrave; Mr. S. T. Hall, or Miss Grace McDonald, Antigonish; and Mrs. Laurie, New Glasgow.

MARIE JOSEPH.—Monday, 23d July was a *red letter* day for the good folks of this and the adjacent Settlements, as we were expecting a triennial visit from our venerable Diocese, who is making a confirmation tour on the Eastern Shore, and in anticipation of his Lordship's visit, the ladies of the Church, under the supervision of Mrs. Annie P. Rudolph and Mrs. Charles Smith, had the place very tastefully decorated, with the appropriate motto "God Bless our Bishop." in large letters over the reading desk. The morning was very wet and discouraging, and as his Lordship had to travel from Salmon River, a distance of upwards of twenty miles, where he held a Confirmation Service on the previous day, we had almost given up the thought of his Lordship's arrival, but exactly at the appointed hour he made his appearance, accompanied by the indefatigable Rector of the Parish (Beaver Harbour) Rev. Richmond Smith; and after the opening Service, his Lordship addressed the candidates in a most solemn manner on the seriousness of the engagements they were about to enter into, and after the ceremony of "Laying On of Hands" his Lordship ascended the pulpit, and delivered a most eloquent and appropriate discourse, suited to the solemn occasion. After the Service was over, the Rector drove his Lordship to Clay-Head Ferry, where he was met by Rev. Mr. Johnson, who brought him to Liscomb, where another class of candidates was Confirmed. About 85 were Confirmed in the two Churches.

PRINCE EDWARD ISLAND.

SUMMERSIDE.—During last week a conference of clergy was held in this town by the Ven. Archdeacon Read, D. D. On Tuesday morning service with the Holy Communion was solemnized in St. Mary's Church at the usual hour of 11 a. m.; Rev. K. Richardson, A. M., T. C. D., Rector. The other Ministrants were the Ven. Archdeacon, and Rev. Dr. Fitzgerald, Charlottetown. We understand the Archdeacon was much pleased with the services. In the afternoon the clergy under the presidency of the Archdeacon met in the church. The Revs. Messrs. Johnson, Reagh and

Harper were in attendance, and two hours were most profitably spent in mutual conference and counsel. The wish of all present was clearly expressed in favor of these meetings being more frequent, and it is hoped that the Archdeacon can arrange that they be so. At half-past seven o'clock of the same evening there was service again in the Church. The prayers were read by Rev. K. Richardson and the lessons by Rev. W. Harper. The Ven. Archdeacon and Rev. W. Fitzgerald afterwards addressed the congregation. They were listened to with the utmost attention. The congregation in the evening was very large, and the choir with their usual excellence performed their part in the Divine Worship. A very good collection was the result of the spirit stirring addresses. All freely conceded that the conference and the services were a great success.

DIOCESE OF FREDERICTON.

WESTFIELD.—We regret to learn that the Rector of this Parish, the Rev. A. V. Wiggins, has been obliged to ask for "leave of absence," his health having completely broken down from overwork. The Bishop has granted him a year's rest, and has placed the Rev. H. T. Parlee in charge of the Parish during the Rector's absence. Mr. Wiggins has been unremitting in his labours since he has been in the Parish, and has seen abundant evidence of the success of his work. We hope in time to hear that Mr. Wiggins has recovered his health, and returns to us in renewed strength to carry on the Lord's work in our midst.

In the press, A "Charge" delivered to the Clergy in the Cathedral, by the Lord Bishop of Fredericton, on 4th July, 1883, and printed at their request. Copies can be had on application to Reverend Theodore E. Dowling, Carleton, Saint John, N. B. Price, Ten Cents each copy, postage included.

HOPWELL HILL.—We publish the following interesting item to the ladies more for the purpose of expressing the hope, now that some additions have recently been made to the Church population of Albert Co., that a missionary may soon be appointed: "An interesting event which caused no little excitement in social circles, took place in St. John's Church, Hopewell Hill, Thursday afternoon, 26th July, when the Rev. J. Roy Campbell, Rector of Dorchester, united in marriage Mr. Geo. J. Wright, of Charlottetown, P. E. Island, and Miss Lucinda Smith, one of the fair daughters of Harvey, Albert Co. The bridegroom was accompanied by Mr. L. Gough, who acted as best man, and the bride was led to the altar by her brother. (Mr. James Smith,) who gave her away. She looked the picture of loveliness, being richly attired in white satin and hat to match. The ornaments worn were diamonds, the gift of the groom. She was attended by her sister, Miss Janie Smith, who wore cream nun's veiling; Miss Coonan, who was dressed in white with pink satin trimmings, and little Ethel Turner, of Westmorland, niece of the bride, who wore a pale blue satin, carrying a small basket of pretty flowers. The Church was handsomely decorated with evergreens and flowers, and completely filled by the friends of the bride. Music was rendered by Mr. Chandler and family and was greatly appreciated by all. At the conclusion of the ceremony, which was very impressive, the congregation giving unbroken attention throughout, the happy couple left en route for an extended tour through Canada and the United States, followed by the best wishes of their friends."

DIOCESE OF NIAGARA.

HAMILTON.—The Lord Bishop of Niagara has appointed the Rev. W. B. Curran, M. A., rector of St. Thomas' Church, Hamilton, a canon of the Diocese of Niagara, in the place of Rev. Canon Dixon, who has been created Archdeacon of Guelph.

St. Thomas' Church.—The erection of a massive stone tower is in progress, and will no doubt be a great improvement to the general appearance of the Church. A superior bell will be placed in the new tower. It is much needed at the east side of the city.

St. Catharines.—The Rev. H. Holland, wife and daughter, left on the 24th July for England. We wish for them a pleasant voyage and a happy return.

DIOCESE OF QUEBEC.

Cookshire.—The site of the new parsonage has been chosen. It will be near the Church, and will cost in the neighborhood of \$2000. The old building sold for \$550, and quite a number of liberal subscriptions have been promised, so that we hope to raise the whole amount needed.

DIOCESE OF ALGOMA.

The Treasurer begs to acknowledge the following contributions:—*Wawanesh Home.*—Trinity Sunday School, Mitchell, per E. B. Reed, Esq., \$9. *General Diocesan Fund.*—Per Rev. F. C. Berry, Bruce Mines, \$3.75; Otter Tail, \$1.82; Thessalon, \$2.15. *Widows' and Orphans' Fund.*—St. John's Church, Stisted, per Rev. W. Crompton, \$3.

DIOCESE OF SASKATCHEWAN.

"A Friend" sends to the *Evangelical Churchman* \$10 towards the fund to be raised for educating, to act as interpreter, one of the Blackfoot Indian boys, now under Mr. Bourne's care. This object is one of paramount importance in the reclamation of these Indians, and we hope that many who feel the weight of the Indians' claims for light and knowledge, will give their help to carry it out.

DIOCESE OF NEWFOUNDLAND.

The work of the Synod of the Church of England being over, it was thought well, before the clergy separated, to give them an opportunity of meeting together for their own spiritual refreshment and strength, with a view to an increase of spiritual life and efficiency, in the discharge of their parochial work. Accordingly, through the liberality and brotherly kindness of the Rev. J. J. Curling, R. D., the "Hermitage" at Topsail was got ready, and was placed at the disposal of as many of the clergy as felt disposed to have a "quiet day" of devotional retirement at that pleasant and peaceful retreat. The Bishop was there with his clergy, and the addresses were delivered (in the absence of a Clergyman specially qualified for the work) by his Lordship, and the Revs. E. Botwood, A. Wood, W. J. Johnson, and E. Colley; the latter with Rev. J. F. Phelps conducting the services. It is not necessary to enter further into details; but those who were present felt that this opportunity for retirement and communion, though brief, was one of much enjoyment and benefit; and it may be hoped that blessings, sought and gained by the Pastors, may be multiplied tenfold in their ministrations to their respective flocks.

DIOCESE OF ONTARIO.

(From our own correspondent.)

Pembroke.—Many of your readers are totally ignorant of the beauties of the Upper Ottawa and the little Town of Pembroke on the shore of Lake Allumette. To many tourists capable of judging the scenery in some parts is not inferior to that of the Rhine or Danube in Europe, and the boats, leaving Pembroke three times a week, convey travellers over a hundred miles up the River, returning the same day, and affording a pleasant trip to those who have an eye for the "beauties of Nature." Pembroke, an incorporated County Town, of over three thousand inhabitants, is also noted for its handsome public buildings and pri-

vate residences of beautiful white cut freestone or brick. The Presbyterians and Methodists have under way very beautiful edifices, that of the latter will cost about twenty thousand dollars. The Roman Catholic Church is a very large and costly stone building, occupying a commanding position, and seen afar off on the Lake and River, with handsome convent and separate school building adjoining. The Anglican Church of Holy Trinity is a very substantial brick edifice in Gothic style, with sanctuary and choir, magnificent open roof and free seats, having the Rectory on the same lot, with a nice lawn and flower-garden in front. But the main purport of these remarks is to tell you of a strawberry festival held here in connection with Holy Trinity Church on the 13th of July. Unfortunately the Canadian weather prophets, Messrs. Vennor and Wiggins, had not been consulted, and the day was unpropitious, windy and cold in the extreme, but notwithstanding this and other disappointments too trivial to mention, the ladies of the Managing Committee, Mrs. McLean, Hollinsworth, S. Richardson, Archer, Taffe and Leach, with the following young ladies, who kindly and ably waited upon the tables, viz., the Misses L. & J. Hoare, Thacker, Willoughby, Stanley, Drennan, Cattle, McKonkey and Richardson, did their utmost to make the garden party a success. Miss Josephs presided at the apron table, and realized the sum of \$29.30. The ice cream table, at which the Misses Willoughby, Hoare and Cockburn ministered to the wants of the numerous visitors in a pleasing and affable style, was also a success, and one and all did their very best to co-operate with the Rector and his wife, who had kindly consented to having the festival upon the Rectory grounds, which, though confined in space, were amply large enough for the pleasant intercourse between friends and foes who resorted to the festival. The large sum of a hundred and fifty-two dollars was realized, notwithstanding the unfavorable day, and with the sum already in hand, will enable the ladies to furnish the church with a bell, the want of which we have been feeling for some time past. And now while much has been said against raising funds for Church purposes in this way, I am of opinion that in some parishes (and more especially in those where, *as in our own*, the people are constantly called upon to contribute *directly* to the utmost of their ability for various Church objects in the course of the year) it is the only way whereby a necessary large additional sum of money can be easily obtained. These fruit festivals are gaining in popularity, and if the people only work together in a Christian spirit—unitedly, pleasantly, happily—each *"esteeming other better than himself,"* surely they must be the means of doing good, particularly in these free church congregations, in which the poor man has equal right to sit down with the rich, and those of high degree with the commoner.

LEEDS.—*St. John's Church.*—Early in May, a special Vestry was convened by Rev. John Osborne, Incumbent, to consider the advisability of restoring and improving this old Church, which, like many others, is early Canadian, there being no chancel and vestry. The results of the meeting were very satisfactory. A committee was appointed to canvas for subscriptions, and get plans and specifications. The subscription list has reached almost the fair sum of five hundred dollars. Encouraged by this, the committee has contracted with a good carpenter and builder here, who is one of our churchmen, to add spire to tower, build a chancel and vestry, and to re-seat the Church, *Laus Deo.*

PERSONAL.—The Rev. Jno. Osborne has been appointed Incumbent of Marysburg, and Milford will be his new address.

PERTH.—St. James' Church is to be decorated and furnished at a cost of \$5,000. Mr. Peter McLaren, lumber merchant, has given \$1,000 to be expended exclusively in beautifying the chancel and providing choir stalls, etc. Plans for the spire and other contemplated improvements have

been received from Messrs. Darling & Currie, of Toronto. The spire will be one hundred and forty feet in height, and will very materially improve the appearance of the church, rendering it one of the best and handsomest buildings in Perth. It is proposed to carry the stone work up to a height of seventy-five feet, and finish with frame work covered with galvanized iron, and relieved with windows on the different faces and angles. A strawberry festival in connection with this church was held in the Town Hall during three evenings recently, and passed off most successfully, resulting in a gain of \$152.06, to be applied towards payment of interest and a reduction of the debt on the parsonage by \$150. The third instalment due on the subscription list will be payable to the Treasurer, Mr. A. W. Playfair, in the autumn.

BELLEVILLE.—*St. John's Church.*—A special meeting of the congregation was held on the evening of Tuesday, the 17th July. After some preliminary remarks, the Rector, the Rev. R. S. Forneri, read a letter from the Bishop, offering him the Rectory of Adolphustown, *vice* the Rev. R. Harding resigned. He also read a communication from the Churchwardens of Adolphustown, expressing the hope that he would accept the Rectorate. A letter from Dr. Jones was also read. After a brief discussion, the following resolutions were carried:—Moved by Mr. J. W. Brown, Rector's Churchwarden, seconded by Mr. J. Irwin—"That we, the congregation of St. John's Church, while fully conscious of the loss we shall sustain by the removal of our beloved pastor, and the sorrow we shall feel at the severance of ties cemented by so many years of his ministry among us, nevertheless feel that the unsolicited offer of the Bishop to promote him to one of the best Rectories in the Diocese is an appointment which he should not refuse, and therefore we regretfully consent to his resignation of this charge, wishing him every prosperity in his future sphere of duty." Moved by Mr. Albert Green, People's Churchwarden, seconded by Mr. J. Black—"That we, the congregation of St. John's Church assembled, having been assured by the Archdeacon of Kingston, that he will use every effort to secure for us a suitable pastor, do agree to continue to support St. John's Church as heretofore."

SOUTH MARCH.—At a special meeting of the Vestry held recently an increase of twenty-five *per centum* was voted on all the original subscriptions, thus increasing the stipend of the Incumbent, the Rev. W. Fleming, to the desired amount.

NAPANEE.—The late Mrs. Chamberlain has bequeathed her entire property and money, amounting to \$2,500, to the Churchwardens and congregation of the Church of St. Mary Magdalene, appointing Mr. J. B. McGuin and Mr. M. W. Pruyn her executors. Her bequest will prove very acceptable, as the church is encumbered with a heavy debt. Dr. Jones, Archdeacon of Kingston, the Incumbent, entered upon the 29th year of his ministry on Sunday, the 15th July. Suitable eference to the occasion was made in his sermon, after Evening Prayer on that date at the Church of St. Mary Magdalene.

GANANOQUE.—It is decided to make a personal canvass of the members of the congregation of Christ Church for subscriptions towards the erection of a church in the adjoining Mission of South Lake.

The Christ Church Sunday School Picnic took place at Prospect Park, near Clayton, per steamer "Puritan," on Thursday, the 26th July.

The Rev. Canon Tane, Rector of Bath, has been spending a few days in Gananoque (the guest of the Incumbent, the Rev. H. Auston) after a long sojourn in Europe.

DIOCESE OF TORONTO.

PARKDALE.—*St. Mark's.*—The members of the Parkdale Lodge of the Ancient Order of United Workmen attended Divine Service here on a recent

Sunday, when the Incumbent delivered an appropriate sermon to those present, and a collection was taken up in aid of the poor of the Parish. The attendance was large.

OTTAWA.—*Holidays*.—A large number of families belonging to the congregation of Christ Church, being absent from the city for the summer months, the Sunday School in connection with the Church was closed on the 5th July, to re-open on the 2nd September. It having been found that those children remaining in the city during the "heated term," were irregular in their attendance, it was deemed advisable to close the school for six weeks for the above reasons, as well as to give the superintendent, teachers, and librarians a "rest." The other Church Sunday Schools in the city and suburbs so far as I have heard, continue open throughout the summer, as it has been ascertained that when they are closed the children are induced by their dissenting companions to go with them to the dissenting Sunday Schools. Evidence of this was had not long since, on the occasion of the closing for the summer of one of the suburban Sunday Schools, when the children went to the Presbyterian Sunday School.

OBITUARY.—On Tuesday, the 24th of July, the Rev. T. P. Hodge, died very suddenly at Collingwood from heart disease. Mr. Hodge was 62 years of age, and was very active for his years. He was formerly Incumbent of York Mills, where he worked assiduously for the Church. Subsequently he was Missionary at Bradford. Then he retired to Collingwood, but here even he found work to do for the Master. The adjoining Mission of Batteau, becoming vacant through the resignation of the Rev. J. Farncomb, and Mr. Hodge stepped in to fill the breach temporarily, and did all in his power to keep the people together. He gives another illustration of a faithful, self-denying priest, content to die in harness, and ever looking beyond this world for a reward. He was on the Commutation List for the sum of \$400 per annum.

NORWOOD AND WESTWOOD.—This mission is vacant by the resignation of the Rev. J. W. McCleary. Prof. Schneider, of Trinity College, took the services on the 22nd of July, having journeyed all the way from Toronto for this purpose. A student will we believe keep up the Sunday Services until an appointment is made.

LAKEFIELD.—A garden party and concert in aid of the Parsonage Fund of St. John's Church, was held at Mr. R. C. Strickland's grounds on the 4th of Aug. The grounds were nicely decorated with lanterns, and on the spacious lawn a tennis tournament took place from 4 to 7 p. m. This was followed by a concert, in which the charming cantatrice, Miss Evelina DeBeaumont, a rival to Albani, took part. Miss DeBeaumont has sung before the King and Queen of Italy and the Marquis of Lorne and Princess Louise, by all of whom she has been honored with many souvenirs. The entertainment proved successful in every way.

CAMPBELLFORD.—The work so long contemplated of erecting a chancel and tower to the church here has been undertaken at last. These improvements will add greatly to the appearance of the building, and will be carried out under the management of Mr. John Hall, who has received the contract.

PICNICS are now the order of the day. On Tuesday last St. Matthias' Sunday School, Toronto, held their annual festival at the Humber. Prizes were offered to the successful competitors in races, &c. St. Matthew's Sunday School, Leslieville, held their picnic at the residence of Mr. Howard McLean. The attendance was large. St. John's Sunday School, Peterboro', took an excursion to Hastings on the 31st of July.

TORONTO.—An effort is being made to secure a site for the erection of a church on the Island, Toronto. Application has been made to the City

Council for a central plot of ground for this purpose, and the Commissioner has been instructed to report upon it. A church here would be a great boon, as the number of summer residents is very large and is steadily increasing.

St. Thomas' Church.—A surpliced choir now aid in the services of this little church, known at Osgoode Hall as "the moveable feast" and the "church on wheels." These titles have been sarcastically applied because the Rector, in the interests of the Church, had the building moved just previous to the death of Dean Grassett. His enemies say it was to secure the right to a share in the distribution of the Rectory funds. We are glad to know Mr. McCollum, who is an able and eloquent preacher, is gathering about him an increasing congregation, and we believe this new departure will help the Church in its onward march.

WOODBIDGE.—In the extensive Mission which is under the care of the Rev. O. P. Ford, a brotherhood has been established recently. It consists of the Missionary-in-charge, and the Revs. C. H. Shortt, R. T. Nichol, and R. L. Meade, formerly of the Diocese of Niagara. Notice, here are four priests in a little country village, where daily services and frequent celebrations can readily be had, while there are several vacant Missions in the Diocese with closed churches, and people belonging to us, flocking to dissenting services. Were the Clergy plentiful and the Church fully alive to her real interests everywhere, such an institution might be productive of much good, but at present it supplies an illustration of hobby riding which ought not to be largely copied in this practical and utilitarian age.

Province of Rupert's Land.

INCLUDING THE DIOCESE OF RUPERT'S LAND, SASKATCHEWAN, MOOSONEE & ATHABASCA.

DIOCESE OF RUPERT'S LAND.

QU'APPELLE.—The Rev. W. H. Cooper, S. P. G. Missionary, arrived at Fort Qu'Appelle, on Sunday last, and held service in the Town Hall. There was a large and attentive congregation. On Tuesday evening a Choral Service was held which was admirably rendered by the excellent choir of the Church. Mrs. Dixie Watson presided at the organ. A short and stirring address was given by Mr. Cooper, after which a meeting to appoint a church committee was held. Ten gentlemen were elected members of the committee. Captain G. French was appointed chairman; Mrs. Dixie Watson, Secretary; and Mr. Caruthers, Treasurer. The following resolutions were unanimously passed at the meeting. (1) That immediate steps be taken to secure two additional lots of ground for church building purpose. The Secretary was requested to communicate with the Lord Bishop on the subject. (2) That the erection of a parsonage be at once proceeded with. (3) That the district be canvassed for subscriptions. A list was opened on the spot and upwards of \$400 promised by those present at the meeting. The greatest enthusiasm prevailed at the meeting, and the members of the Church of England seem to have woken up through the whole of the Northwest to greater activity and renewed action to secure the ministrations of the Church of their fathers. A cordial vote of thanks was passed at the close of the meeting to the Rev. W. H. Cooper to whose untiring exertions this improved state of things is to be mainly attributed.

MENACDOSA.—Rev. Mark Jukes, Missionary at Menacdosa, has been visiting the "Beautiful Plains" district. He found over 80 homesteads occupied by members of the Church of England on the Plains.

WINNIPEG.—The members of Courts Robin Hood and Winnipeg, Independent Order of For-

esters, inaugurated a new custom among the mutual aid societies of this city, by marching in regular procession preceded by their brass band to attend a Church service in a body. The officers and members assembled in Victoria Hall shortly after six o'clock, and clothed themselves with their appropriate badges and regalia. The procession then formed under the direction of Capt. Scoones, Chief Ranger of Court of Robin Hood, and marched to the music of the band to Christ Church in the following order: The Foresters' Band, the officers of the High Court of Manitoba, officers and members of the subordinate Courts Robin Hood and Winnipeg. Among the High Court officers noted were Bro. Jameson, H. C. R.; Bro. H. S. Crotty, P. H. C. R.; Bro. Attwood, P. H. C. R.; Bro. Leavens, H. V. C. R.; Bro. Kerr, H. S.; Bro. Jackson, H. C.; Bro. Wham, H. S. B.; Bro. Middleton, H. J. B.; Bro. Little, H. S. W.; Bro. McCormick, H. J. W.; Bro. Scoones, C. R. of Court Robin Hood; Bro. Jackson, C. R. of Court Winnipeg. About seventy-five Foresters were estimated to have been in attendance; and their imposing regalia, together with the stirring music of their excellent band attracted the attention of many citizens. On arriving at the west door, they were met by the Rev. E. S. W. Pentreath, Rector, (the High Chaplain of the Order), the Ven. J. H. Mackay, Archdeacon of Saskatchewan, Rev. J. B. Seaman, and Mr. W. Nichols, and the procession marched up the aisle, singing "Forward go in glad accord." The Service was full choral, and the congregation filled the aisles, hundreds being unable to gain admission. The singing was wonderfully hearty and inspiring. The sermon was preached by the Rector. During the singing of the Reccessional, the procession reformed and retired.

DIOCESE OF SASKATCHEWAN.

THE following extract from a letter from Rev. C. Quinney, Missionary among the Indians at Fort Pitt, gives an interesting account of his work. The Diocese contains the largest Indian population of any Diocese in Canada:—"Our work among the Indians (since we were with you last year) has not been without some signs of blessing. Several families for whom we entertained the least hopes have become regular attendants at our Church Services, and have expressed their decision to belong to the same. Several have asked for Holy Baptism, and I am instructing them to that end, but it is slow work; and often when one thinks them earnest and sincere about holy things, something in their conduct turns out to prove the contrary. It seems hard to get them to understand the necessity of wholly giving up their old heathenish practices; and many cannot see why God should ask them not to work nor hunt on Sunday, so long as they attend the Services of His house once or twice. One very old man, who I believed to be very sincere and truly penitent and changed, more than once asked me when I would baptize him? And when I thought him sufficiently instructed, I even named the day, and thought he would hail it with pleasure, but instead, to my astonishment, he said—'But I will not be baptized unless you put money in the water.' And he seemed to think he ought to be paid for such a submission. Of course, I saw that the proper time had not yet come. These are some of the disappointments in connection with our work; but then we have much to be thankful for, and many causes for encouragement, when we see so many of their old heathenish practices abandoned and civilized pursuits embraced—their tidy little cottages and nice large farms, and a steady increase in their attendance at the Services of the Church, and to hear them continually asking questions about the good and the right way. You would have been pleased the other day to have seen how bright their dark faces were made by a bale of clothing and gifts, sent by 'Missionary Leaves Association,' which were distributed among seventy-five of the most regular attendants at Church and my day school. These gifts are made up by Christian ladies in England,

and it is almost impossible to estimate how much they are needed and valued by these poor Indians, nor the help it is to the Missionary. W. McKay, Esq., of the H. B. Co., was present at the Service, and expressed his agreeable surprise at the hearty manner in which the Indian children made the responses, and joined in singing the Crec Hymns, none of which they knew when we came among them three years ago. I still have the brightest hopes of these children.

PERSONAL.—Ven. Archdeacon Mackay has returned to Prince Albert. The Bishop has left for the Provincial Synod, which meets in Winnipeg, on the 8th. By striking the Railroad at Indian Head, the journey from Prince Albert to Winnipeg has been shortened to seven days. It is probable that a branch road will be running to Prince Albert next year, which will bring it within a day's journey. The tide of immigration has not yet reached that fertile part of the country, but when it does, it will change the whole character of the Diocese.

OUR ENGLISH LETTER.

Salvation Army Experiences.

I have twice attended Salvation Army services. I will try and describe just what I saw and heard, leaving the few comments I may have to make until after the description.

My first visit was to Regent Hall, in Oxford Street, London, near Oxford Circus. It was on Friday evening; I went in about half-past eight. The room is a large one, holding about 1500 or 2000 persons, and is seated with plain, almost rough benches. At the end is a raised platform with seats sloping upward. These seats and the platform will hold, perhaps, 200 persons. There were in the hall not more, I should think, than 500 all told; about a dozen or twenty of these were on the platform. The congregation seemed to me to be mostly the sort of persons one would expect to see as a week-day congregation in a church. A good many apparently were like myself, persons who had come from curiosity. Most looked like well-to-do people, though there were a few poor women. On the platform was a "Captain," who led the services; with him were 6 or 8 men and over a dozen women. The order (if one can speak of order) of the service was a hymn, an address, a prayer, all short and very earnest. The addresses were chiefly relations by one and another speaker of the experiences of peace and forgiveness which had come to their souls since conversion. The prayers, like all *extempore* prayers I have ever heard, soon became addresses to the people rather than prayers, though at times they were very earnest appeals to God. Those on the platform broke in upon the prayers and addresses with "Amen," "Yes, Lord," "Arise," "O Come," and other more or less appropriate ejaculations, but there was little or nothing of the kind from the congregation generally. The whole service gave me an idea of a vigorous effort to whip up a very stolid audience into an excited state. The men and women—for women in a more quiet way did their share of praying and preaching—who were conducting the meeting seemed, as it went on, to feel this. Their appeals to "come up to this bench, come and be saved," were more and more earnest, but with no effect. Their pleading in prayer became really pathetic and touching (for they were all in earnest.) "O Lord, why wilt Thou not help? Lord we have done all we can. We have told these poor souls of Thy Love. Some of them have been coming here night after night, and want Thy grace, and are not yet saved. Lord we can do no more. Wilt Thou not save one, only one to-night." At last, after a hymn, the meeting closed informally. I had been rather taken with the "Captain's" straightforward, sensible manner. He seemed to me more natural and real than the others, so I stopped to have a talk with him. He readily answered my many questions, telling me, among other things, that the meeting in this room had been going on for a

twelvemonth, the attendance generally slackened off towards the end of the week, of the numbers who "came forward" about one-fourth joined the Army, another fourth became regular attendants at their own churches, the rest would slip away. As to Holy Communion, he himself received every week at his own church. If any of the converts themselves speak about the matter he urged them to go, but never set it before them as a necessary duty, or even suggested it to them. Upon my remarking that I had expected that the speakers would have aimed more to convict of sin, but that they had almost wholly dwelt on the peace they themselves experienced, he gave me an answer which showed a good deal of knowledge of human nature. "These fellows," he said, "that you have heard to-night are all young converts; they are full now of their own happiness; but in a year or two the sin that is around them will press more and more upon them, and then they will go straight for the sins of the people." "How," I asked, "do you manage to help these converts when they fall into sin? do you use confession or have experience meetings?" "No," he said, "nothing of that kind. I notice some days a chap will look pretty down, and I guess what is the matter with him, I get him to one side, and ask him what's wrong, he is pretty sure to tell me he has fallen into this or that sin, and then I try to cheer him up a bit and start him on again." For some time we had been the only two left in the hall, and now the gas was being turned off, so shaking hands with him, bidding him good night, and thanking him for the information he had given me, I hurried out while any light was left.

I felt that I had not seen a live meeting in full swing, and determined the next time to take a better opportunity. So one Sunday, having been twice to church in the morning, I resolved to give the evening to a Salvation Army meeting, and in company with a friend started for the "Grecian Theatre," in one of the roughest and poorest parts of London. Outside a crowd, somewhat rough-looking, but not ill-conducted, were standing about. A "Sergeant" was there who offered to show us to the "Dress Circle" or to one of the "Boxes." We declined this offer, and asked to see the "Pit" and the "Gallery." We went into the Gallery, from which we could survey the whole audience. The building was full (not crowded) with, I should judge, 3,000 persons; many were on the platform, one man holding a banner which he from time to time waved, but it did not appear very conspicuous. The hymns, addresses and prayers were much as I have described already, but there were life and power at this meeting. The "Captain" kept it mostly in his own hands, the assistants doing little more than joining in from time to time with loud cries and shouts. Salvation, through faith in Christ, fully and freely offered, the dangers of sin and of delay, the blessedness of forgiveness, were the chief, I may say the only topics of the addresses. The manner of the speaker was earnest and excited to a great degree, but I cannot say that there was any irreverence in the language used by him or by any other of the speakers. The appeals to "come up" soon began to tell. One after another men and women made their way from various parts of the building, and with anxious faces knelt at the "bench." Hymns were frequently sung, rudely but heartily, though the singing was hardly as general as I had expected. Hitherto I had failed to get any opinions about the meetings from my neighbours. I did not want at first to ask anything of "red-shirt" men, and the others to whom I spoke were either strangers or without any views. At last I found a somewhat quiet-looking workingman in the gallery who was inclined to be communicative. He "liked these people," "didn't mind coming there" (I found out that by this he meant he liked coming there); thought they did good. The place was full every night, but the gallery was only opened on Sundays. He came himself whenever he could get off work, about three times a week. Used to go pretty regularly to an Independent Chapel, but they were too dead there; liked much better coming here; "there is more life about these people";

thought they did a lot of good to the people round, who are a rough set. The people kneeling at the bench will stay there until they are saved, and then will give their names and addresses to the Captain.

I then tried a young fellow belonging to the Army who was standing not far off. He had quite the appearance of a street rough, in some degree tamed and cleaned. At first he was inclined to go off into what seemed a sort of regulation speech, beginning—"I am thankful that the Salvation Army came here," but, after one or two questions he got into a more natural style. He thought the Army was doing good; he was sure it did him good, he could give a civil answer now. Kept sober—was better dressed than he used to be (glancing with some little pride at a coat not much torn, and not much too big for him.) There was peace at home now, for he used to go home drunk and fight with his brothers but now kept sober—had been an orphan without father or mother since he was seven years old—some good people had before the Army came tried to do him good—used to read him a chapter of the Bible, but he was among a gambling lot, and the devil had too strong a hold to give him up then. Here my friend whose duty it was to keep order in the gallery had to leave me that he might go and quiet some restless spirits who were getting rather noisy. I had a few words afterwards with the sergeant to whom we first spoke, he gave just the same opinion as that given by the Captain at Regent Hall, that about 25 per cent. of converts joined the Army. An equal number, some of the churches and the rest slipped away. What church they joined depended very much upon where their friends went.

In another large room off the theatre, there was an overflow meeting, smaller, but in most respects like the other.

Now I have tried fairly to describe just what I saw and heard; each one can draw his own conclusions. For myself I scarcely feel that I have material enough to form a sound judgment. But one thing seems quite plain. The world can be divided into two classes—those who are striving to turn men from sin and to Christ, and those who encourage them in sin either actively or by indifference. To the former of these classes the Salvation Army certainly belongs. That, night after night, they can gather thousands to listen to exhortations to lead a better life, is a gain—that, in but a few cases they succeed, and change a low degraded rough into a self-respecting young man who likes to think that "he can give a civil answer, is better dressed and does not fight at home" shows that their work is not in vain. They are then surely allies in that cause of God of which we reckon ourselves helpers—and as allies may we not think of them and be thankful for them? But because they are allies, we must be the more anxious about the way they use the forces at their command, and about any imperfections which may mar their work. But surely it is a mistake to think more of any defects in their work, than of the great fact that they are fighting on our side against the terrible forces of sin.

I watched their services to see what lessons might be got to help us in our own mission services, but so many considerations have force here that I am slow to express any decided opinion; but the following ideas suggested themselves, as among the outward means of their success. All prayers and addresses quite short, consequently rapid change from address to hymns, from hymns to prayers. Extempore prayers, no doubt, very powerful to move a large assembly. The sight of a number of "Supporters" round the leader, joining in the prayers, and vigorously leading the hymns, has a great effect. Generally the informality of the whole Service adds to its power. There is one other important matter which I mention, rather to invite discussion about it than to pronounce an opinion upon it. There is evidently much to be said in favour of a mission having some one definite act publicly made which may fully commit those influenced by the mission.

TRAVELLER.

NOTES OF THE WEEK.

MR. GLADSTONE'S arrangement with M. de Lesseps has been upheld in the House of Commons by a large majority. The shipowners were exceptionally warm and active in their opposition to it on the ground of high dues and monopoly. But after all the shipowner saddles this charge on the freight, and the freight receiver shifts it, in turn, on the consumer. The whole affair looked too much like party politic manœuvring, and tended to increase the irritation already severely felt by the two countries.

THESE small irritating questions have been cropping up lately as if by magic. The Tonquin question, the outrage at Tamatave, the threatened strain in Tunisian quarters, the Tunnel scheme, the Congo difficulty, and the Canal scheme, have each played its part in rousing hostile feeling between the two nations. The French Foreign Minister has made an explanation on the Tamatave affair which seems satisfactory. He says that the French Admiral was enjoined in express terms to avoid as much as possible awakening the susceptibilities of England, and to keep up the most courteous relations with the British Commander. Any grave measure adopted must have been from absolute necessity.

THE shares in the Canal now held by the British Government are likely to prove a rich inheritance. The Government holds 176,602 shares, for which it paid the sum of \$20,000,000. On that sum it will receive 5 per cent until the year 1894, when the shares will rank for full dividends. The value of the shares will then probably be six or eight times the original value. This purchase of these shares was one of Lord Beaconsfield's luckiest hits. The next generation will probably buy out the whole foreign interest in the Canal by using the gain on the original shares for that purpose.

LORD SPENCER has a steady hand and well-strung nerve. At the Lords and Commons shooting match he distinguished himself by making 97 out of a possible 100, the highest score of the party. Considering the anxieties and severe nervous strain from dread of assassination in Ireland, the composure here displayed shew remarkable powers in the noble Lord. A splendid shot and a trustworthy rifle are just the qualifications for a Lord-Lieutenant now-a-days.

THE famous medical magazine, "The Lancet," is periodically given to raising scares on trivial subjects. Cigarette smokers are told to beware. Mustard eaters are in danger of not reaching 100 years of age; and the latest scare is that books are active agents in the spread of disease. What a chance for a plausible excuse the lazy student now has!

THE notorious informer, James Carey, was shot on board the steamer "Melrose" at Port Elizabeth, by a Californian named O'Donnell. The act was wicked, but the vengeance was swift. Nothing short of eight feet of rope was good enough for such an accomplished scoundrel. Carey was certainly a "supreme scoundrel," and society agreed in this instance with Carlyle's words:—"To get the supreme scoundrel always accurately well hanged, this were precisely the millenium itself, clear evidence that the millenium had come." The most uncompromising opponent of capital punishment would own that even the gallows was too good for such an one as Carey. Carey's

treachery cheated the gallows, but the leaden footsteps of a foul vengeance laid him low.

Following Carey's murder come all sorts of rumours about the future plans of the blood-thirsty Irish Invincibles. Chief Justice Coleridge's life is threatened when he lands in New York, although the Judge himself says he feels as safe in America as he would in England, and has no fears that any attempt will be made. And Lord Lansdowne, our new Governor-General, is also to be murdered according to a Rochester Irishman's statement.

Probably all this is simply "tall-talk" but it is none the less disgraceful. Should either of these two distinguished men lose their lives in this way Irishmen will be suspected and abominated the world over, and it will be most difficult for the innocent to escape the odium which such acts would bring upon the name. We sincerely trust that these valuable lives will not be lost in any such cold-blooded manner.

INDEPENDENT and unbiassed opinion has a fair sound, but when it is obtained in the following way it becomes an amusing story. Some opposition was made to a new railroad undertaking in Lendoy, and the railway company wishing to get an independent and unbiassed opinion on the subject, called a public meeting and invited the speakers. A barrister with some repute as a public speaker, was invited to speak. The invitation was conveyed to him by one of the company's agents, in these words:—"Of course we cannot expect you to give us an evening for nothing, so there'll be a fee of ten guineas, if you like to have it." The bribe for manufacturing unbiassed opinion was refused.

WHILE the summer heat continues, and the lucky sons of fortune are cooling themselves beside the far-sounding sea, beneath sylvan shades, or breathing in the bracing air from the mountains, let the Christian heart open itself in charity towards some poor toil-worn son of Adam, pent up in the grimy dull routine of daily drudgery. Send such an one ten or twenty dollars, and tell him to spend a week in the enjoyment of rest and bracing fresh air. Your charity will be blessed; your own vacation will be doubly pleasurable, and, if your charity be hidden, you will at least receive the prayers of some grateful heart. "The poor ye have always with you," and the Giver of all good things has told you "That inasmuch as ye did it unto the least of these my brethren, ye did it unto Me."

Lord Derby has made a statement in the House of Lords with reference to Irish emigration substantially of the tenor of a previous announcement. He said the government was convinced that emigration was the true remedy for the poverty at present prevalent in Ireland, and were willing to advance £1,000,000 for the purpose of moving 10,000 Irish families, to comprise at least 50,000 persons, and settle them in the North-West upon land to become their own in fee, as provided for in the railway syndicate's proposal, upon condition that the loan, until unpaid should be a lien upon the emigrants holding and the Dominion government guaranteed the repayment.

THE arrival of H. M. ship "Canada" at Halifax, with Prince George of Wales on board, has created much loyal feeling, and revived many reminiscences of his father, the Prince of Wales' visit in 1860. As the eldest son of the Prince,

he will, should he live, some day occupy the throne of Great Britain, and consequently his training is being carefully regarded, having such a future in view. The young prince is a fine looking fellow of eighteen, popular with his brother officers and beloved by the sailors of the ship. We pray that God's richest blessing may descend upon his head, and make him worthy of the name he bears and of the high position in store for him.

A PROMINENT temperance statistician asserts the startling fact that in the United States there are over seven hundred thousand drunkards; that over one hundred thousand die annually, who go to drunkard's graves; over two hundred and seventy-five die daily, or twelve every hour, from the effects of strong drink, in a country, too, that boasts of its Christian civilization, of its schools and colleges, its churches and benevolent institutions. Such statistics are not only to be viewed as startling, but call for the united strong efforts of Christian men and women to assist the Church of England Temperance Society in its work of reformation. Unhappily Canada is not one whit better than its neighbour in the extent of this great evil, and the Canadian Clergy and Laity are bound to do all they can to save their weaker brethren by organizing and helping forward the work.

A PLEASANT feature in connection with the terrible and most destructive visitation at Ischia was the expression of our Queen's sympathy with the Italian people conveyed in a telegram to King Humbert. King Humbert, in replying, thanked the Queen for her sympathy, and said the Italians regard the English with feelings of the warmest friendship.

THE improvements in the ocean steamship keep pace with the development of the passenger traffic between Europe and America, which has now grown to enormous dimensions. What is sought after is safety and comfort, with great speed. The Cunard Line seem determined to stand first, and have contracted with John Elder & Co., of Glasgow, for the building of two steamers on a scale, which it is said, will be in advance of anything that has yet been devised for the Atlantic service. The ships are to be of 8,000 tons burden each, and of 13,000 horse power. The sum involved constitutes the contract the largest that has ever been made in the ship owning and ship building world. The price is in excess of \$3,000,000 for each, and it is designed that the two vessels shall make a speed of nineteen knots per hour, or to cross the Atlantic in less than six days.

WITH that peculiar fondness for misunderstanding the English and Colonial Bishops, which is common to the whole sectarian press, a Methodist paper has the following:—"The Bishop of Gibraltar declines to favour the erection of an English chapel of ease as near the infamous Monte Carlo as possible, and yet on French soil, for the following strange reason: As the scum of all Europe assembles there, consequently it is not a fit place to open such a mission," and adds: "It seems to ordinary mortals that the infamy forms a good case."

THE Bishop, however, said nothing of the kind, but gave as his reason that it would encourage Englishmen and Americans to visit the place, which they do for no other purpose than for gambling, and claim to have for their demoralizing practice some sort of recognition from religion; and it would also retard the efforts which the Bishop himself was exerting to close the establishment.

CORRESPONDENCE.

Errors and Heresies, in "Pictorial New Testament," by the Abbotts.

(Continued).

To the Editor of the Church Guardian :

SIR,—We can afford to pass over the silly note of John vi., 9. *There is a lad here who has five loaves and two fishes.* "Perhaps an attendant employed to carry provisions." Any one can be a commentator with the liberal use of "perhaps" and "probably." But on St. Matt. xiv., 19, where Jesus blessed the loaves and fishes, we read, "It seems to have been the custom of the Saviour to implore the Divine blessing upon food, etc." In the text it is written that "He blessed and brake," being the Maker he could bless the creature, and did not need to *implore* the Divine blessing; but straws show how the wind blows.

On St. Matt. 3, 2, we learn that our Lord did not fast 40 days; it was "only an abstinence from all except such casual and uncertain sustenance as the wilderness afforded," *i. e.*, He ate all that the wilderness afforded; but another Evangelist says, "He ate nothing."

On St. Matt., 13, 55, the Commentator has "no doubt"—"that Jesus had both brothers and sisters."

On Acts 8, 15, the writer displays an ignorance of Catholic usage, and its scriptural proof; when he says "it is regarded by the Episcopal Church as giving Scriptural authority for their rite of Confirmation." (The italics are mine.)

On Acts 11, 3, we learn that the Apostles were only baptized *as authors*.

"It is only the Scriptures, as writings which have any claim to be considered as inspired."

On Rom. 6, 3, we have believers baptism only taught.

On Acts 6, 6, the diaconate is declared not to be a permanent order

On St. Luke 10, 21,—*He rejoiced in the Holy Spirit*; "probably . . . the result of a special inspiration from His Heavenly Father.

This is another *straw*.

On St. Jno. v. 19, *The Son can do nothing of Himself*, the note says, "All that he does, he does as a manifestation of the Father, and by the power which the Father imparts to Him." This is Sabellianism pure and simple. But we have the worst in reserve, touching the *very nature* of our God and Saviour Jesus Christ. On the Temptation of Christ, St. Luke iv. 13, he writes: "In order to appreciate the nature and severity of this trial, we must remember that Jesus was strictly a man, and that He partook of all the natural feelings of the human heart." (This is all right; but mark what follows): "And now, He was about to enter upon a very public career as a man, He found Himself mysteriously partaking of the Divine nature, and clothed with Divine authority, &c."

Here it is implied that our Lord was not conscious of His Divinity until He was thirty years old. Certainly, on such a supposition, He was not God.

Again, on St. Jno. xiv. 28, *The Father is greater than I*, he asserts, "Jesus Christ, as speaking and acting upon earth, in the execution of His Mediatorial office, was in no sense equal to the Father. It was *the Word* which was God. But Jesus Christ, in whom this Word was mysteriously conjoined with human nature, always assumed a position of obedience and submission, which is plainly recognized in all His allusions to the Father, and is here distinctly declared. It is true that in one passage (x. 30) he says, 'I and My Father are one'; but the sense in which He intended it to be understood is made clear in Ch. xvii. 11-22, when He prays that the same oneness which joins Him, as Mediator with the Father, may unite His disciples with Him."

Now, it appears to me, to be most dangerous language to assert, without qualification, that

"Christ, in the execution of His Mediatorial office, was in *no sense* (the italics are mine) equal to the Father."

Catholic theologians have admitted that there is a sense in which, as Mediator, the Son is not equal to the Father. "For the office of a Mediator is itself dependent, relative, and accidental:" and "the Mediatorial office of Christ will one day have an end." (Wordsworth's notes on New Testament.) And Christ, in His Mediatorial office, *as Man*, is "inferior to the Father."

But there is a sense, nevertheless, in which "Christ, in the execution of His Mediatorial office," is equal to the Father.

The Mediatorship of our Lord is of value, in that He who mediates is perfect God as well as perfect Man. There is but *one* personality in the Mediator, which is that of His Godhead. We know that there is a perfect human nature in our Lord; but there are not *two* persons in the Divine Son. Christ is one Person, and that Person is the Eternal Son, God of God, Light of Light, Very God of very God,—of one substance with the Father. This Person is "Jesus the Mediator." Therefore it is not true that in no sense was Christ in His Mediatorial office equal to the Father.

Again,—*I and my Father are one*; is explained away, thus: "The oneness which joins him as mediator with the Father," is "that same oneness, which he prays may unite the disciples with him." Now, Catholics hold, that Christ is '*homoousios*,' of one substance with the Father: but how is it possible that the disciples can ever be of one substance with the Son? "It is pretty to observe" that this text, (St. John, 17: 11-12) is used, just as it was used by the Socinians, to support their denial of the Eternal Godhead of the Son.

But take the note on St. John i: 1, 2, on the word where he says, "This language *unquivocally* establishes in one clause, an identity between the existence called the Word and the supreme Jehovah; and in another, as clearly marks a contradistinction between them."

This throws the writer upon the horns of a dilemma. A Catholic would see at once, an *identity of substance*, and a *distinction of person*; but the writer, does not seem to care to admit this, which he would readily do, if he believed it.

"We are forced," he says, "upon the alternative of either admitting some incomprehensible distinction in the oneness of the Godhead, or else peremptorily rejecting this testimony."

But he seems afraid to "take the responsibility of rejecting the testimony, as it relates to the natural and to the personal identity, of the Supreme Being."

Surely, I have quoted enough to prove that the book is heretical upon the Holy Trinity, and upon the nature and person of our Lord Jesus Christ.

Strange, indeed, to the ears of orthodox believers are such terms as these:—"Jesus *implores* the Divine blessing" upon food; "*the existence called the Word*," in antithesis with "*the Supreme Jehovah*." "*Some incomprehensible distinction* in the oneness of the Godhead." The Son when He shall have ended His work is to be "*merged in the Father*," &c. This is not He to whom the Christians of old sang hymns of praise, as God; not the Saviour and God whom we adore. It is Mr. Editor, I believe, imperatively necessary that our Synods should take most decided steps without delay, to give our people free access to the wholesome books of the S. P. C. K. There should be a *depot* in every Parish. The people will buy, and if we, their spiritual guardians, do not take active measures to provide suitable and safe religious literature, they will get the pernicious and heretical unconsciously before we know it and will be poisoned in the very springs of their spiritual life,—their faith in their Saviour and their God.

A. B.

WE begin this week a new serial story written for this paper, which will be found full of interest to those who are readers of fiction.

BOOK NOTICES, REVIEWS, &c.

"The American Church Review" for July is filled with articles of great value, bearing upon the most important subjects of theological inquiry and discussion. "The modern conception of the development of the religion of Israel as the claimed result of the new criticism of the Old Testament," by the Rev. A. Saeger, D. D. "The Man Moses," by John Dunlop, M. A. "The Theology of to-day as it centres in the doctrine of the Incarnation," by the Rev. William Wilberforce, Newton, M. A. "Greek Lexicography" by the Rev. Jesse Amos Spencer, D. D. Several Reviews of Recent Literature, complete a particularly valuable number of this really important Magazine. Address American Church Review Association. \$3.00 a year.

The "American Antiquarian and Oriental Journal" for July, contains among other articles of great interest, one on "Indian Mythology," by Washington Matthews. "The Religion of the Dakotas"—the Omahas and Ponkas, by J. O. Dorsey. "Village Defences," by the Editor, the Rev. Stephen D. Peet. "Ancient Mexican Civilization" by L. P. Gratacap, and a number of other historical articles, which, with the other contents, help to make this Magazine a necessity to every member of our historical societies, and to all others interested in Antiquarian studies. The Editor promises many valuable articles for the next volume soon to begin. Jameson & Morse, Chicago, \$3.00 a year.

The "Siderial Messenger" for August cannot fail to be interesting to the student of Astronomy and to all who value this study we commend it. W. W. Payne, Northfield Minn., \$2 a year.

A new monthly by the well known veteran, Dr. Dio Lewis, will be received with favor by all who have been acquainted with his previous writings and work. To Dr. Lewis more than to any other man is due an improved knowledge of the laws of life and physical culture, and many thousands in health and strength to-day in all parts of the world owe him their gratitude for advice and stimulus to secure and maintain a good constitution. Such a Magazine as this now before us will, indeed, we believe, prove the crowning success of a long and successful life, and we warmly welcome it, and in the strongest terms recommend it to heads of families and others. Address Clarke Bros., Bible House, New York, \$2.50 a year.

"The Wheelman" for August increases our respect for the bicycle and bicyclers, and of these last we trust, in the interest of good health, we have very many among our readers. The Wheelman Co., 608 Washington St., Boston. \$2.00 a year.

"The Dominion Alliance Year Book" for 1883 has been received from Mr. Monaghan, the faithful and devoted Secretary for Nova Scotia. We endorse the work of the Alliance, and refer our readers to the book for much valuable information upon the temperance question in Canada.

"Our Little Ones" for August. Charming and fresh as ever, growing upon one's affection as it grows older, and making one wish to be back to the days of childhood again to enjoy, with childish delight, its pictures and stories. Russell Publishing Co., Boston. \$1.50 a year.

"Mastery" for July 26—a weekly magazine of useful pastimes for young people, illustrated. Full of pleasant and healthy stories, and interesting games and other pastimes, this magazine is worthy a place in every household, and will do good wherever it goes. We can warmly recommend it. Address "Mastery," 842 Broadway, New York. \$3 a year.

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CHRISTIAN EVIDENCES.

No. II.

THE writer of this article feels, in common with many of his fellows, that, sent early and all too little prepared into the field of active parochial duties, it is a difficulty, not insuperable but very great, to provide himself with armour offensive and defensive for the warfare against the Agnosticism and Rationalism which is eagerly seized by the indifferent as well as the impious, behind which to shelter in their antagonism to the Christian Faith and Christian morality.

Few of us can dip deeply into the well—few of us have time or means to explore as we would wish the depths of Christian philosophy, ethics and apologetics. Nevertheless we must be ever preparing ourselves to meet the attacks made upon the Faith, and these assaults we may baffle, whilst we strengthen the convictions of our flocks, by a careful presentation to their minds from time to time of those primary Catholic elements of the Christian Faith which, whilst they are fundamental in their relation to the rest of the Christian system, are also the most prominent objects of attack and defence. These primary Christian truths we will here enumerate and hereafter explain in such a manner as may be found useful as bases for the teacher to stand upon in his defence of the Faith and overthrow of the adversaries.

We shall consider primary Catholic elements of Christian truth under the following heads:—

1. The Personality of God.
2. The Free, Responsible, Moral Nature of Man as a Spiritual Being.
3. The Future Life and the Individual Immortality of Man.
4. The Reality of Sin and the Moral Necessity of Redemption.
5. The Agency of the Divine Spirit.

1. *The Personality of God.*—There is abroad a daring pursuit of knowledge which, so enraptured by its own success in the realms of natural laws, having passed through the antecedent stages of doubt, ventures upon a positive denial of what is, practically, the universal belief of man.

Polytheism is the worship of creatures and not of the Creator—of a finite object, and not of an infinite Being.

Pantheism reduces the positive worship of a living being to a mere sentiment, and a mere sen-

timent is utterly unsuited to the worship of the whole human race.

Atheism, which may take a hundred forms of expression, and really includes Rationalism, Positivism, Materialism and Agnosticism, in the mouth of most men, means simply a denial of the Christian view that there is one personal Intelligence at the centre of the universe.

Atheism says man is in the universe, and man's knowledge cannot extend beyond the material universe. It is, therefore, quite unnecessary to formulate or to seek the ultimate principle of all things. Should the Christian admit that man has no sphere of thought beyond the limits of his knowledge, it will follow that he has no object of reverence, and therefore of worship, beyond himself. Hence man must become to him the one only object of worship.

Unless, therefore, we can shew with a reasonable amount of certainty, that God is really existent—a Being personally above and beyond the universe and the laws of the universe, having personal relationship with man—it would be useless to argue a Revelation; we cannot proclaim that a Revelation was made to the world at a certain time by a certain Teacher.

Thus at the very root of religion lies a personal God. If there is no personal God, from whom all things have come, and by whom all things exist, it is impossible to believe in any personality in man, and the root of all moral responsibility is gone.

Religion demands a Supreme Being worthy of man's highest adoration. Religion presupposes the existence of a Divine object of worship.

The Christian Religion claims one Supreme Personal God, the Creator and Upholder of all things, as the object of man's adoration; and further claims that the Supreme Intelligence has personal relations with His creatures, and has revealed to them, in ordinary and extraordinary ways, His will for their guidance, comfort, warning and instruction.

The personality of God is then a primary Catholic element of the Christian Religion, and as such has been attacked and is to be defended.

THE NEW YORK GUARDIAN AND THE EVANGELICAL CHURCHMAN (TORONTO) AND CHURCH UNITY.

We have been asked in several quarters to publish the *New York Guardian's* article to which we made reference in our issue of the 18th June. This we accordingly do, explaining, in order to avoid misunderstanding, that the *Guardian* is a very determined anti-Ritualistic, "Low" Church paper; is, in fact, the organ of that party in the American Church. What it says will therefore have the greater weight. The article is as follows:—

OUR respected Contemporary, *The Evangelical Churchman*, (of Toronto, Canada,) in its issue of May 3rd, 1883, had a leading Editorial which deserves attention.

The avowed object of this Church Weekly is twofold.

1. The promotion of Evangelical Religion.
2. To oppose the introduction into the Church of the Corruptions of Modern Popery.

Both these objects we understand and appreciate.

In the way of accomplishing these ends, this

Church paper states certain propositions of its own; *First*, as to What the Church is; *Second*, as to the basis of Church Unity; and *Third*, as to the Methods of securing the important results which it aims at.

To show that we do not misunderstand *The Evangelical Churchman*, we make the following quotations from the Editorial alluded to.

1. The Unity of the Church is a Unity of life, not of external Organization. "It is the creation of the Spirit of God, not of Ecclesiastical statesmanship."

2. At the Reformation all the great Churches were united. For 100 years after the Reformation the Church of England was in full communion with the Protestant Churches of Europe. What brought about coldness and separation? What interrupted the co-operation which before had to a large extent happily prevailed? The unscriptural hierarchical pretensions first openly proclaimed in the Church of England by Bancroft and Laud, and revived in the present century by the Tractarians. . . .

3. Now there is no department of Christian work in which the weakness and waste of divided energies are more conspicuous and lamentable than in the Home Mission field.

Such co-operation is practicable. The experiment has been most successfully tried in Australia. To a gentleman from that distant land, as well as to the public prints and reports, we are indebted for an account of what has been achieved. There exists in Victoria a "Church of England and Presbyterian Church Pastoral Aid Society." . . .

Wherever there is in any district a congregation of the Church of England needing assistance, and Presbyterians too few to form a second congregation, it unites the two under one clergyman of the former Church.

So in the case where the congregation is Presbyterian and the Clergyman a Minister of that Church, but the Episcopalians too few and poor to be organized into a second congregation, the principle of co-operation is again called in.

In the *Evangelical Churchman*, of May 31st, 1883, we have the following:

The so called theory of "Apostolic Succession," as opposed to the belief in an Historical Episcopate, cannot stand for a moment, before common sense, and the facts which experience and observation attest.

Now, we confess to not a little amazement at the putting forth of such statements in a paper styling itself *The Evangelical Churchman*; and especially in its proposal to "fight a good fight" against the Church of Rome, with such weapons as these.

The first proposition, as stated above, that the "Unity of the Church is a Unity of Life, not of external Organization," is open to several objections.

1. It is Unscriptural, and Unprimitive.
2. It sweeps away everything like Institutional Christianity. Not only the Ministry, and the Sacraments, and a Fixed Faith, "*once delivered*," but the Lord's Day, and the Canonical Books of the New Testament—these all stand, and all fall together. They always have, and they always must. The noisy, brawling, impudent Infidelity of our day, which is so defiant, and which is so petted by a portion of the Modern Press, this starts out on the supposition that Christianity is not a Divine Institution, but only a life, or temper, or feeling.
3. Another result is, to throw aside the one, strong, and unanswerable argument against the Church of Rome. There is no one thing which Rome hates worst than Episcopacy as a Divine Institution.

And yet, the Doctrine of a Apostolic Succession stands upon a Rock as firm as the everlasting hills.

The Protestant Episcopal Church, in one of the prayers of her Prayer Book, has the following language :

O Holy Jesus, Who hast purchased to Thyself an universal Church, and hast promised to be with the Ministers of Apostolic Succession to the end of the world, etc.

The late Bishop McIlvaine, of Ohio, always bore the reputation of an "Evangelical Low Churchman." How did Bishop McIlvaine regard the Doctrine of the Apostolic Succession?

In his Sermon at the Consecration of Bishop Polk, Dec. 9, 1838, and in the Notes appended by him, he used such language as this :

This Apostolic Office was intended by the Saviour to be continued; in other words, the first Apostles were intended to have Successors, to the end of the world.

But where shall we find this Office in the present Church; this union of authority to preach and administer Sacraments, *with this individual right to Ordain, and this Presidency over Clergy*; this original, Apostolic Episcopate? Evidently, there must be somewhere in the Church at the present time, unless the Lord's word has failed, Officers, of whom it may be said, without arrogance, and in simple deference to the promise of Christ, that in all essential features of the Apostolic office, they are the *Successors of the Apostles*. Where are they?

That the Office of the Apostles *did* descend from them to successors; that it *was* communicated to others by the hands of those who received it from the Lord, is manifest.

The Bishop then gives the proof of this declaration with a clearness of statement which we have never seen surpassed, and with a fulness which should satisfy the most incredulous.

The Bishop says; and we commend his language to the *Evangelical Churchman* :

The truth is, that a primitive Episcopacy and the claims of Popery are absolutely irreconcilable. Nothing does the Pope more labor to destroy than an independent Episcopacy. No barrier stands so much in his way as the Protestant Episcopacy of England.

In the famous Romish Council of Trent, the question was warmly debated whether Bishops were of a distinct *Order* from Presbyters. The Legates of the Pope did all they could to stop the debate. They wanted the question to be considered as undecided, lest it should bring Bishops into unpleasant equality with him of Rome, whom they wished to be considered as *the only Bishop by distinction of Order*. It was long debated in the same Council, whether Bishops held their office "*de jure divino*," or "*de jure pontificio*;" from Christ or the Pope; through the *Apostles* in general, or only *St. Peter*, as Christ's sole Vicar on earth.

The latter was strenuously maintained by the Regulars or Monastic orders, by the Jesuits, (the Pope's body guards), and the Cardinal-Legates of His Holiness. Their doctrine may be seen from the following extracts from the speech of Laynez, General of the Jesuits. He said "the *Apostles* were made *Bishops*, not by Christ, but by *St. Peter*;" that Bishops "held their office and authority of *St. Peter's* Successor." He advised the Council to beware, "lest by making the institution of Bishops of *Divine right*, they should take away the *Hierarchy* and bring an *Oligarchy*, or rather an *Anarchy*." He censured those who held there is any power in Bishops, received from Christ, "because it would take away the *privilege of the Roman Church that the Pope is the Head of the Church and Vicar of Christ*."

And, then, as to the Presbyterians with whom the *Evangelical Churchman* would have us unite. What sort of Presbyterianism does he refer to?

Does he mean the old fashioned kind? Here is a specimen of it :

Sec. 3. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life. *and others fore-ordained to everlasting death.*

Sec. 4. These angels and men thus predestinated and foreordained, are particularly and unchangeably designed; *and their number is so certain and definite that it cannot be increased or diminished.*

Sec. 5. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his more free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereto; and all to the praise of His glorious grace.

Sec. 6. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of His Will, foreordained all the means thereunto. . . Wherefore, they who are elected, being fallen in Adam, are redeemed in Christ, are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. *Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.*

Sec. 7. The rest of mankind God was pleased, according to the unsearchable counsel of His own will, whereby he extendeth or withholdeth mercy as he pleaseth, *for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath, for their sin, to the praise of His glorious justice—Presbyterian Confession of Faith, Ch. iii.*

And this Presbyterian Doctrine, of a Limited Atonement, and of Fore-ordination to Everlasting Death, and that the number of the unconditionally predestinated is so certain, and definite, that it cannot be increased or diminished.—*that this System includes Infants*, is taught by the *Confession of Faith*, (Chapter X. Sections iii. and iv.) And all this—"to the Praise of His glorious Justice?"

Perhaps, our Contemporary, *The Evangelical Churchman*, prefers the modern sort of Presbyterianism. But which kind would he like best? There are at least a half dozen specimens. Is it Old School Presbyterianism, or New School Presbyterianism? And if it is the latter, will our Contemporary tell us how, and in what respects it differs from Modern Congregationalism? And yet this latter Sect has a large and learned Committee out just now, and has had for a considerable time, hunting after a Creed! trying to find something which they can believe!

Perhaps our Contemporary would take a stronger fancy for English Presbyterianism. Well! what sort is that! In one of our London exchanges we read lately that the London Presbytery has adopted, by a vote of 36 to 19, the following overture, moved by Dr. Fraser, to the Synod of the Presbyterian Church of England:

Whereas, the Westminster Confession of Faith, while held in high and deserved honor in this Church as setting forth the System of Doctrine which this Church with unabated firmness teaches and maintains, is found to be no longer so well suited in form and expression as it was in former times to the actual conditions and wants of the Church; it is hereby humbly overtured by the Presbytery of London to the Synod indicated to meet on the 30th of the present month, to take the relation of the Church to this subordinate standard into careful consideration, with a view to

such prudent and timely action as to its wisdom may seem meet.

And then, to say, if Presbyterianism of one sort or another is to be taught to Churchmen, why stop at that? Why not have Congregationalism, and Baptist-ism, and Methodism, and Romanism, and Rationalism, and Second Adventism, and Deism, and Unitarianism, and Universalism, and Mormonism, and Spiritualism, and Agnosticism, and Atheism, and every other sort of *Ism*, with which the age and times are swarming?

The argument which the *Evangelical Churchman* uses is in the main, the argument of expediency. But, even on this low ground, would it conduce to Unity among Christians, to throw the doors of the Church open to everything, and every body?

The late Bishop White, of the American Church, who was eminently distinguished for his moderation and practical wisdom, left behind him counsels, which we would do well to remember. In his Address to the students of the General Theological Seminary, in 1828, he said :

Of all the mistaken expedients for the increase of Union, there cannot be any one of them more delusive than the prospect here contemplated; *professed to be for the combining in Worship of bodies of Christians now disjointed*. Instead of this, it tends to the opposite effect of dividing our Church, as existing in its present form; and, into how many separate, and, perhaps, hostile Communion, it is impossible to foresee.

And, in his Address to the Convention of his own Diocese, in 1822, he placed on record these words :

There is a subject on which your Bishop wishes to record his opinion, matured by the long experience of his Ministry, and acted on by him, as he thinks, to the advantage of the Church. It is the conduct becoming us toward those of our fellow Christians who are severed from us by diversity of Worship or of the Discipline; and in some instances by material contrariety on points of Doctrine.

The conduct to be recommended is, to treat every Denomination, in their character as a body, with respect; and the individuals composing it with degrees of respect, or of esteem, or of affection, in proportion to the ideas entertained of their respective merits; *and to avoid all intermixture of administrations in what concerns the Faith, or the Worship, or the Discipline of the Church.*

"We must, to be consistent, interdict all other than an Episcopalian Ministry, within our bounds."

With these comments upon the Editorial to which we have referred, we ask our Contemporary if it expects either to promote true Evangelical Religion, or to withstand the desperate inroads of Popery, by such methods as these? If it does, then it will find itself most sadly disappointed.

It may well remember, that the word "Evangelical," has become the merest cant phrase. It serves admirably to hoodwink people, who do not know any better; and who rally around such a badge, and are led on by men who are not particularly "Evangelical," either in their lives, or their doctrine.

It is well not to forget what John Wesley once said, who found at last that he had started a movement which he could not control.

I myself find more life in the Church Prayers, than in any formal Extemporary Prayers of Dissenters. Nay, I find more profit in Sermons on either good tempers, or good works, than in what are vulgarly called *Gospel Sermons*. That term has now become a mere cant word. I wish none of our Society would use it. It has no determinate meaning. Let but a pert self-sufficient animal,

that has neither sense or grace, bawl out something about Christ, or His Blood, or justification by Faith, and his hearers cry out, "What a fine Gospel Sermon!" Surely, the Methodists have not so learned Christ. (Works, vol. vii., p. 242.)

We remind our Contemporary, that "*Evangelical Truth*," and "*Apostolic Order*" are linked together inseparably; and that what God has joined together, it is not for man to put asunder.

Before closing our notice of the Article in the *Evangelical Churchman*, there is a historical statement in it, to which we must ask the Editor's special attention. It is as to the Divine Origin and Institution, of a Three-fold Ministry. He ventures to call such a claim, Unscriptural, Hierarchical, and pretentious.

He says, that such a Doctrine as to the origin of a Three-fold Ministry, was "first openly proclaimed in the Church of England, by Bancroft and Laud, and revived in the present century, by the Tractarians.

Now there is nothing new in such an assertion as this. It has been made over and over again. It has not, however, been so often done by Churchmen; and never, we believe by Churchmen who have given their attention to the subject. The question is one simply of fact, not of opinion; and is to be settled like all other points of history, by an appeal to authentic testimony.

We assure our respected Contemporary, that its statement upon this point will not bear such a reference as that. And we, furthermore, promise to present those historic facts in the *Guardian* in the briefest space possible, on the condition that it will reprint our Article in its columns.

FAMILY DEPARTMENT.

DOROTHY.

A TALE.

(Written for the Church Guardian)

BY T. M. B.*

CHAPTER I.—FATHER AND DAUGHTER.

"Never!" cried Dorothy, and she threw down, with unnecessary vehemence, the letter which she had been reading with flushed cheeks and tears of vexation in her eyes. "Why, what do they think we are both made of papa? It is neither more nor less than an insult!"

"Papa" was an elderly gentleman, with snow-white hair, rather dreamy, but very kind, blue eyes and shapely features, betokening gentleness and refinement. He was leaning back in a comfortable easy chair, his finger-tips joined together, as his elbows rested on the arms of his seat, and looking tenderly and reflectively at his daughter.

"I thought you would look upon it in that light, Dotie, but it is scarcely fair."

"Scarcely fair!" echoed Dorothy, "and pray in what light do you look at it, papa? Perhaps you think that we ought to be very greatly, very humbly obliged to these people for proposing to take me away from you, and make our two lives utterly wretched! or would you really be able to get on without me?" and she flashed a look of sudden indignant suspicion at her father, and the next moment had her arms about his neck.

"Tell me, *could* you do without me?" she said, with loving imperiousness; "perhaps I have been making a mistake all this time in thinking that I was necessary in this establishment."

Mr. Rivers laughed, as he put his hand under his daughter's chin and looked into the sweet, indignant face. "Honestly I think I should miss you a little, Dotie. But yet your grand-uncle's proposition is worthy of being considered. Now, just curb your indignation for a few moments and listen to me." Dorothy stepped back with the air of a martyr, and seating herself at some distance, listened under protest.

"In the first place, remember that your father is not very far from being an old man." "Which, of course," burst out, Dorothy, "would be the best of all reasons for leaving him."

Mr. Rivers motioned silence and went on, "and though now able to provide his little ter-magent of a daughter with a pleasant home and the pretty dresses in which her heart delights, yet, unhappily, he has made little or no provision for her future, and this thought has often worried him of late. Now your grand-uncle is a wealthy man, a very wealthy man, and with a stroke of his pen could set my little girl for her whole life long far above the cares and pressure of poverty, and give her a position in the world which would satisfy a very ambitious person. Don't spoil your forehead with that frown, Dotie, but hear me patiently. Your grand-uncle has no cause to love me, though I grant you that he has not shown a very generous spirit in keeping up his animosity against me for all these years; still your dear mother married me against his wish, and by so doing forfeited her inheritance. The heiress of Clyffe should have married a very different person from a retired army fellow, with one arm nearly disabled. However, we could neither of us help ourselves, I suppose, and I have the comfort of knowing that she never regretted it. She was very happy—very happy in her short married life, poor child!" and Mr. Rivers paused and sighed gently. "Her uncle never saw her again, and you see how long he has outlived her. It is full fifteen years since I have had any tidings of him; and now this letter has come, making Miss Dorothy Rivers a brilliant offer with, when you come to consider it, a not unreasonable condition. He offers you the place your mother occupied in his home and the inheritance which she forfeited by disobeying him, and in return requires, a very natural thing on his part, that I should not visit Clyffe, and that you should spend but one month in the year with your father. I knew when first I read this missive how you would receive it, but the matter is too important to be dismissed without reflection. I, for my part, am ready, quite ready," he repeated in a somewhat unnatural voice, "to make any personal sacrifice for my little girl. What do you say, Dotie? Try to think it over dispassionately, and remembering that your father cannot but long that your future should be secured against poverty and all its attendant ills when he can no longer ward them from you."

"Papa," said Dorothy, and her face had now grown quite pale in its eagerness, "is it possible that you can be in earnest? I feel as if I were dreaming. If I thought this matter over for ten years do you suppose that I could ever see it differently? You are cruel papa!"

"Cruel!" said a voice which expressed some amusement as well as astonishment.

"Why Mr. Rivers, what is this accusation which Miss Dorothy is bringing against you? You are evidently coming out in a new character."

The speaker had walked in from the garden through the French window which stood wide open, and had announced himself with a little familiar tap upon the glass, which, however, neither Dorothy nor her father had noted. "Yes," said Dorothy, turning to greet the new arrival with a glance which was far from being the most gracious, "you may laugh at me as usual, Mr. Vaughan, and of course you will side with papa, but both of you together will not make me change my opinion." "Come Dotie," said Mr. Rivers with a deprecatory look, "it is not fair to visit my offences on Vaughan. Sit down, he went on to the latter, pointing to a seat near his own, "and I will tell you all about it, if my daughter will let me, or, stay, you can read for yourself the occasion of our difference of opinion," and he handed him the letter which Dorothy had so indignantly thrown from her. "Does Miss Dorothy give me permission?" And Rupert Vaughan cast an enquiring glance from a pair of dark grey eyes under somewhat heavy lids at the young girl who only answered by a careless gesture and passed out into the garden.

The letter was read and re-read without comment, but with a closeness of attention which betrayed a very lively interest. Then, still holding it in his hand, Rupert Vaughan seemed to be reflecting even more deeply than its contents seemed to warrant. "Well?" said Mr. Rivers at

last, and there was a shade of surprise in his tone. "Well, I think I know all about it. You suppose that you could make even the sacrifice of giving up your daughter for the sake of knowing that her future was assured, while she, of course, is keenly alive to the pain of being separated from you, and indignant at the thought of your being capable of harbouring such a plan for a moment. Poor child!" and Rupert Vaughan smiled, a very loving, tender smile which gave an altogether agreeable expression to his somewhat stern face, a face which without the smile looked older than it really was, being that of a man on the sunny side of thirty. "And what do you advise Vaughan?" "Knowing you both as I do, unhesitatingly I advise you not to send her from you. Your life would lose all that makes it worth living, and, as for her, she is no longer a child, she is able to weigh the chances of happiness, and you see that every instinct of her nature revolts at sacrificing her affections to her worldly prospects. You and I both know that she is right."

(To be Continued.)

THOUGHTS FOR THE WEEK.

(Written for the Church Guardian.)

"For which cause He is not ashamed to call them brethren."

The thought which above all others should enable us to lead holy lives, lives worthy of our vocation, lives of true service to our God, is that Jesus the Pure and Holy is not ashamed to call us brethren. Our ascended Lord, returned to the glory in which He dwelt from all Eternity, God of God, Light of Light, One with the Father, is yet man, and "not ashamed to call us brethren," "for it behoved Him to be made like unto His brethren," that He might be a merciful and faithful high priest." Are we not bound to Him by cords of love? Has not His LOVE knit us to Him? Do we not shrink from the thought of persisting in what in spite of all that He has done for us, must separate us from Him? Does not the remembrance of that Divine yet human tenderness which owns us, sinners, as His *brethren*, pierce even the hardened and impenitent heart, and kindle in it the desire to be less unworthy of that wondrous relationship? Were we to say to ourselves every morning—"He is not ashamed to call us brethren"—to say it, dwelling on its marvellous meaning, the length and breadth and depth and height of mercy and condescension conveyed in it, dwelling upon His Majesty, our nothingness, His Holiness, our sin, must not our meditation end in a passionate prayer for the help of His Holy Spirit that our lives might be more conformed to His? Which of us would not shrink from having our inmost thoughts, our whole lives laid bare to the gaze of men. Might we not have reason to fear that some who seek us now, would be ashamed to call us *brethren*? but He who is of purer eyes than to behold iniquity is not ashamed to call us by that name! "Dwelling in the light which no man can approach unto," crowned with glory and honor, he pleads for us with the Father as one who can be touched by our infirmities, our Elder Brother and our great High Priest! and He pleads *with* us in our own behalf, pleads the great love wherewith he loved us, pleads His humility, his life of man on earth, His awful suffering in our stead, pleads His brotherhood with us. He, God the Son, is not ashamed to call us brethren, but we, poor sinners, how often are we ashamed of Christ! ashamed to own Him in our lives, to confess Him before the World! What a dreadful contrast is this. Not He, but we for whom He lived and died and ever intercedes in Heaven, we are ashamed to own Him as our Brother. If he were not infinite in His Compassion, would He not long since have cast us off in our ingratitude and our folly? But He can still be touched by our infirmities, and "He is able to succour them that are tempted." We have but to cry unto Him, Lord save me from myself, help Thou mine unbelief, make me to feel my own unworthiness, and Thy Thy great Love, that Thy long-suffering may not have been in vain!

THE two following gems were written by Nora Hensley, of Windsor, a little girl only twelve years of age, daughter of the late Vice-President of King's College, Windsor:—

LILIES.

I.

Lilies of the valley sweet,
Trampled 'neath our careless feet,
For the purest bosom meet,
Beautiful lilies.

Lilies beautiful and bright,
Lilies robed in spotless white,
Lilies blooming day and night,
Beautiful lilies.

Growing in the woods and lakes,
Equal to the white snow-flakes,
Blooming here for our sakes,
Beautiful lilies.

Heaven sent thee, precious flowers,
To while away the weary hours,
Blooming in the woods and bowers,
Beautiful lilies.

We should always thankful be
For the lilies; let us see
How by grace we pure may be,
Beautiful lilies.

II.

Flowers, beautiful and blooming,
By the hedge-rows green,
Tell me, flowers, tell me truly,
Which of you is queen.

Some persons think the rose is queen,
Of all the flowers here;
Flowers tell me if to you
The rose is the most dear.

Although the rose may grandest be,
I think the lilies are,
To me at least, if not to you,
More beautiful by far.

A CHAPTER FOR BOYS.

WHAT are good boys for? This question was answered with exact truthfulness by a little boy, who, when contemptuously accosted by a young man with the remark, "What are you good for?" replied, "Men are made of such as we." Boys are the beginnings of men. They sustain the same relation to men that the buds do to full-blown flowers. They are still more like the small green apples which first appear when the blossoms drop from the branches, compared with the ripe, luscious fruit which in autumn bends the heavy-laden boughs almost to breaking. Often, like the young apples, boys are green; but this is only natural, and should be considered no disgrace to the boys. If they grow up naturally they will ripen with age, like the fruit, developing at each successive stage of life additional attractions and excellent quantities.

A nation's most valuable property is its boys. A nation which has poor, weakly, vicious boys will have still weaker, more vicious and untrustworthy men. A country with noble, virtuous, vigorous boys is equally sure of having noble, pious, brave and energetic men. Whatever debases, contaminates, or in any way injures the boys of the country, saps and undermines the very foundation of the nation's strength and greatness.

Save the boys from vice and crime, give them good training, physically, mentally and morally, and the prosperity of the nation is assured.

When a skillful artist perfects a work of art, a painting, a drawing, a statue or some other work requiring great talent and exceedingly all his other efforts, it is called his masterpiece. So man is the noblest work of God, the masterpiece of the Almighty. Numerous anecdotes are told of the sagacity of dogs, horses, elephants and other animals, of their intelligence and ingenious devices in overcoming obstacles, avoiding difficulties, etc. Our admiration and wonder are often excited by the scarcely less than human wisdom shown by these lowly brothers of the human race. We call them noble animals, but they are only noble brutes, at best. Compared with man even in his most humble form, as seen in the wild savage that hunts and devours his prey like a wild beast, a lion or a tiger, they are immeasurably inferior. And in his highest development, man—civilized, cultivated, Christianized, learned, generous, pious—certainly stands at the head of all created things.

Boys! do you love what is noble, what is pure, what is grand, what is good? You may each, if you will, become such yourselves. Let us consider for a moment how a noble character is ruined.

A noble character is formed by thy development of the good qualities of an individual. A bad character is formed by the development of bad traits or evil propensities. In other words, sin is the cause of the demoralization of character, the debasing of the mind, the loss of nobility of which we see so much around us in the world. Sin is the transgression of some law, and those which are transgressions of the moral law, and those which are transgressions of the physical law. Both classes of sins are followed by penalties. If a person violates the laws of health he is just as certain to suffer as though he tells a falsehood, steals, murders, or commits any other crime. Perfect obedience to all of nature's laws, including, of course, all moral laws, is necessary to perfect health and perfect nobleness of character.

By obeying all the laws which relate to the healthy action of the body and the mind, a noble character and a healthy body may be formed. Deviation from right will be sure to be followed by suffering. A boy who carefully heeds the advice of good and wise parents, who avoids bad company, who never indulges in bad habits of any sort, who cultivates purity, honesty and manliness, is certain to grow up into a noble, lovely youth, and to become an intelligent, respected and virtuous man.—*Good Health.*

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BAPTISMS.

SPENCER.—At St. Bartholomew's Church, Louisburg, July 15th, Caleb Joshua, (adult), son of William and Mary Spencer.
SHARPE.—At the same place, Naomi Sharpe, (adult.)
HARDY.—At St. Jude's Church, Lorraine, July 29th, George Richard, son of Samuel and Ann Hardy.
SCOTT.—On the 20th July, by the Rev. Jno. Osborne, Heaslip Reginald, son of Heaslip and Sarah Scott.
MANUEL.—By the same, Lillian Julietta Martha, daughter of D. H. & F. A. Manuel, all of Morton, Ont.

MARRIAGES.

LYLE.—WOODWORTH.—At St. Paul's Church, Portland, N. B., on Thursday morning, 2nd of August, by the Rev. Canon DeVeber, Rector, assisted by the Rev. F. S. Sill, Mr. John Lyle, of Halifax, Nova Scotia, to Alice R. Coleman, daughter of J. L. Woodworth, Esq., of Portland.

WANTED.

A CLERGYMAN in Priest's Orders, to take charge of Services in a City Parish during September. Good References required. Address the REV. CANON BRIGSTOCK, St. John, New Brunswick. 31 aug 8

Diocese of Algoma.

WANTED, for the Missionary Diocese of Algoma, three or four active, zealous Presbyters, not given to extremes in any direction. For particulars, address THE BISHOP OF ALGOMA, Sault Ste Marie, Ontario.

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University of Bishop's College, LENNOXVILLE.

Matriculation Examination, Tuesday, September 18th.

TWO BURSARIES open for Competition. Lectures begin September 20th. For Calendar or Information, apply to Rev. Principal LOWLEY, Cacouna, P. O., or E. Chapman, Esq., M. A., Lennoxville. 51 aug 8

Bishop's College School, Lennoxville.

THE Work of the next Term will begin Tuesday, Sept. 18th. For Prospectus or Information, apply to Rev. Principal LOWLEY, Cacouna, P. O., or E. Chapman, Esq., M. A., Lennoxville. 51 aug 8

Boston University Law School

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PARAGRAPHIC.

A tax was laid on the funerals in England in 1793.

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This Preparation has all the properties of a cooling and purifying Saline. It is an elegant Pharmaceutical preparation, and at the same time a pure mixture of Acids and Salts, whilst, from its effervescence, it will be found to produce a certain and beneficial result.

DIRECTIONS FOR USE.—A teaspoonful, in a tumbler of water, forms a mild aperient, and an anti-fever draught. A small teaspoonful in a wine glass of water is a palatable cooling, and purifying draught. This latter dose taken before dinner is often likely to give an invigorating tone to the system.

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"The Climax of Perfection."

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Of our own Manufacture, sound and reliable. Materials direct from the first factories in the world. Prices LOWER than ever.

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In variety, value, and extent, exceeding any we have heretofore shown.

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Important trial of THIRTY YEARS decided, and a jury of half-a-million people have given their verdict that

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is the best Inflammation allayer and Pain destroyer in the world. 500 Medical men endorse and use it in their practice, and believe it is well worthy the name,

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\$100 will be paid for a case it will not cure or help of the following diseases: Diphtheria and Rheumatism, Scalds, Chills, Galls, Boils, Sprains, Lumbago, Bronchitis, Burns, Toothache, Broken Breasts, Sore Nipples, Felons, Stings, Bruises, Frost Bites, Old Sores, Wounds, Earache, Pain in the Side or Back, Contraction of the Muscles. There is nothing like it when taken internally for Cramps, Colic, Croup, Colds, Coughs, Hoarseness, and Sore Throat. It is perfectly harmless, and can be given according to directions without any injury whatever.

A Positive Cure for Corns and Warts

And will produce a fine growth of Hair on bald heads in cases where the Hair has fallen from disease, as thousands of testimonials will prove. A trial will convince the most sceptical that the above is true. Send to us for testimonials of distinguished men who have used

MINARD'S LINIMENT,

And now have a beautiful crop of Hair; and hundreds who have used it are willing to swear that by the use of MINARD'S LINIMENT they have obtained a new growth of Hair.

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Proprietors, Bridgewater, N. S.
Wholesale for Forsyth, Sutcliffe & Co., Brown & Webb, Halifax; T. B. Barker & Sons, R. W. McCarty, St. John, N. B., and sold everywhere.

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\$5 to \$20 Per Day at home. Samples worth \$5 Free. Address STINSON & Co., Portland, Maine.

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USE EAGAR'S PHOSPHOLEINE

And if you are in the first or second stages of the disease it will cure you, provided that your diet and general mode of life are good, and even in hopeless cases it will afford relief. This preparation is a scientific combination of pure Hypophosphites, with the finest Norway Cod Liver Oil, a combination in which the ingredients are medicinally proportioned, according to the latest experience in the treatment of wasting diseases, the assimilation of oils and the necessity for such a combination in not only wasting diseases but dyspepsia, debility, &c., &c.

The celebrated Dr. Miller Fothergill says "that a perfect Emulsion should resemble milk." Eagar's Emulsion or Phospholeine is the only preparation in the market that resembles milk, and is the only preparation of Oil that will mix with water. Try it for yourselves and be satisfied.

DON'T WASTE YOUR VALUABLE TIME AND GET BEYOND RECOVERY by trying every greasy and much pulled compound which is offered to you; get a trial bottle, at 25 cents, of EAGAR'S PHOSPHOLEINE, and you will be benefited from the first dose.

Large Size 75 cents; Trial Size 25 cents. For Sale by all respectable Chemists.

EAGAR'S WINE OF RENNET for making Sweet Curd, Junket, Cheese Cake, &c. This preparation combines the digestive principle of the stomach with the active principle of the Rennet of the sucking calf, and it is therefore an excellent remedy for Dyspepsia and Indigestion, as well as a delicious dessert. The coagulation of milk being the first step in the process of indigestion; the junket of milk made by this Wine of Rennet, (which is peptonized milk,) will prove a valuable food for Infants who have been deprived of the breast, and who have a difficulty in digesting cow's milk. As a preventive and in the treatment of Infantile Summer complaints, it has proved to be of great value both here and in the United States; and as milk contains all the constituents necessary for the healthy formation of bone, brain and muscle, it will when peptonized by Eagar's Wine of Rennet, prove far superior to many of the infant foods which are so largely sold. Be sure and get EAGAR'S. For sale by druggists and grocers.

EAGAR, Chemist,
HALIFAX, N. S.

PARAGRAPHIC.

The Churchmen of Dakota have asked for two Bishops for that Territory.

The Bishop of Peterborough is still very ill although it is now felt that he will recover.

The Bristol Times And Mirror says the project has been mooted for the appointment of a Bishop of Taunton as suffragan to the Bishop of Bath and Wells.

The death is announced of King Mtesa, of Uganda, whose name is so well known in connection with the labours of the missionaries of the C. M. S. in Central Africa.

In Rome a small Egyptian obelisk has been discovered in an excavation behind the Church of Santa Maria sopra Minerva, near the site of the Temple of Isis and Serapis. It lies at a depth of fifteen feet, and is in good preservation. A sphinx in basalt was found, also, with a cartouch on his breast.

A Commission appointed by the Municipality of Paris to draw up a catalogue of the popular libraries has adopted a resolution to exclude from this catalogue the Bible, "et tout autre livre de controverse religieuse pouvant a quelque titre que ce soit, fausser ou passionner l'opinion."—Academy.

It is stated that the number of popes from St. Peter to Leo XIII, is 258, of whom 82 are venerated as saints, and 33 were martyred. That is carrying the popes a number of centuries farther back than there is any warrant for. For several hundred years there were no popes, only simply Bishops of Rome, the equals but not the superiors of other Bishops.

Says Dr. Dexter of Boston, immersion by the Baptists was not practiced in England until 1640, and he quotes an ancient manuscript recently discovered to prove the fact. The manuscript is attributed to Mr. William Kiffin, and will probably find a place in Dr. Dexter's "True Story of John Smyth." The Baptists have long regarded Dr. Dexter, with his penchant for historical studies, as a thorn in the flesh.

A Clerical correspondent gives an interesting analysis of the last Ordination Lists. From this it appears that of the 517 candidates 291 were graduates of Oxford or Cambridge. Each college contributed the same number of Candidates, though Oxford retains its stronger Clerical tinge. Only four of the Candidates were among the graduates of the "Godless" University of London, King's College contributed 26

A Docean Choral Festival was in Chester Cathedral yesterday afternoon, when choirs from all parts of the diocese attended. Upwards of 1,000 voices took part in the musical services. It is four years since a similar service was held in Chester Cathedral, and an endeavour will now be made to form a permanent association for the improvement of choral singing in the diocese. The Dean of Lichfield preached the sermon to a crowded audience.

Wrong in its geography. The Episcopal Register of Philadelphia says: "At Winnipeg, Diocese of Fredricktion, Canada, the first sod has been turned for the building of the new Church of the Holy Trinity."

In an article under this title, appearing in the Church Quarterly Review, the Rev. W. A. Whitworth remarks: In 25 Dioceses, while the total number of children annually arriving at confirmation age is 394,000 there are 272,000 Church of England children of age to be confirmed, and that 170,000 children annually receive Confirmation; so that, while the Church possesses 69 per cent. of the population, more than half the female population, and more than one-third of the male population, are being confirmed."

The Bishop of California on the 25th June at Martinez, confirmed fourteen candidates, some of whom came twenty-five miles, and one young lady thirty miles to be present at this service. The Confirmation was succeeded by a celebration of the Holy Communion, and in the evening Dr. McClure preached. On this Sunday (Fifth after Trinity), twenty-seven years before, he began his labours as a Presbyterian missionary in Martinez. He now visited the place in his altered ecclesiastical relations, and was warmly greeted by many who were formerly members of his congregation.

The annual procession of Church of England Sunday scholars in Manchester and Salford, took place in Manchester recently, and was witnessed by fully as large a number of spectators as have gathered in previous years. By half past nine Albert Square, the place of meeting, was filled with some 10,000 children, representing forty schools. The route was the same as in former years. At Old Millgate the great procession broke up; and, while some schools entered the Cathedral, where a service was conducted by Archdeacon Anson, others returned to their respective buildings.

A Mission Board has been established in New Zealand, comprising the three Bishops of Auckland, Waiapu, and Wellington; Archdeacons Clarke Clarke and Williams (Secretary); the Revs. R. Burrows, and S. Williams; and Messrs. Larkins, Clarke, and Tanner, to administer the Society's grant to the Mission and the revenue from the Society's lands in the island; and an arrangement has been made for a yearly diminution of the former, and for its cessation at the end of twenty years, subject to the personal claims of individual missions on the Society. The scheme has been cordially welcomed in New Zealand.—C. M. S. Society.

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And will completely change the blood in the entire system in three months. Any person who will take 1 Pill each night from 1 to 12 weeks, may be restored to sound health, if such a thing be possible. For curing Female Complaints these Pills have no equal. Physicians use them in their practice. Sold everywhere, or sent by mail for eight letter-stamps. Send for circular. I. S. JOHNSON & CO., BOSTON, MASS.

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JOHNSON'S ANODYNE LINIMENT will instantaneously relieve these terrible diseases, and will positively cure nine cases out of ten. Information that will save many lives sent free by mail. Don't delay a moment. Prevention is better than cure. (For Internal and External Use). CURES Neuralgia, Influenza, Sore Lungs, Bleeding at the Lungs, Chronic Hoarseness, Hacking Cough, Whooping Cough, Chronic Rheumatism, Chronic Diarrhoea, Chronic Dysentery, Cholera Morbus, Kidney Troubles, Diseases of the Spine and Lamé Back. Sold everywhere. Send for pamphlet to I. S. JOHNSON & Co., BOSTON, MASS.

MAKE HENS LAY

An English Veterinary Surgeon and Chemist, now traveling in this country, says that most of the Hens and Cattle Powders sold here are worthless trash. He says that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Dose, 1 teaspoonful to 1 pint food. Sold everywhere, or sent by mail for 8 letter-stamps. I. S. JOHNSON & Co., BOSTON, MASS.

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City of London Fire Insurance Company of London, England, Capital \$10,000,000.

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Invested Funds.....\$30,000,000
Investments in Canada over..... 1,600,000
Claims paid in Canada over..... 1,500,000
Total amount paid in Claims during last 8 years over..... 15,000,000

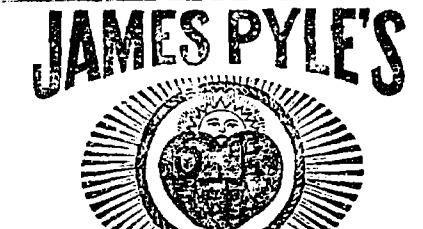
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NEWCASTLE, N. B.
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The QUEBEC CHURCH CATECHIST, Questions and Answers on the Catechism, the Rite of Confirmation, and the History of the Church of England. Price 10 Cents. The QUEBEC CATECHISM, for the younger classes of Sunday Schools. Price 5 Cts. These Books have been prepared by several Clergymen of the Diocese of Quebec, and are recommended to the Clergy and Sunday School Teachers, supplying as they do, a want hitherto much felt. They are now extensively used in all parts of the Dominion. A liberal discount to the Clergy and Sunday Schools. Specimen Copies mailed to any address receipt of price. Apply to W. GOSSIP, 103 Granville St., Halifax, N. S. C. JUDGE, Hon. Sec. & Treas., P. O. Box 1053, Quebec.

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Coffins & Caskets

NEWS AND NOTES.

In the opinion of many intoxicating drinks possess a most extraordinary qualification, in winter exhilarating, and in summer pacifying. Warming at one season and cooling at another. Wonderful thing is alcohol indeed!

"Dr. Benson's Celery Pills improved my nervous system." Rev. B. F. Taylor, Lawrenceville, Pa.

It is stated that a Cabinet Council held at Madrid recently considered a scheme submitted by a French company for connecting Spain and Africa by a tunnel beneath the Straits of Gibraltar. The project was favourably received.

If the fountain is pure the streams will be pure also. So with the blood. If that be pure the health is established. *Parson's Purgative Pills* make new rich blood, and taken one a night will change the blood in the entire system in three months.

Pope Leo has taken occasion to dabble in Latin verse, and in reviewing some of his productions the *St. James' Gazette* icily says: "It may be affirmed with absolute certainty that any average Eton boy could give points to his Holiness in the matter of Latin verse."

We know of no way that we can benefit our readers more than by calling attention to *Johnson's Anodyne Liniment*. It is the oldest and most valuable patent medicine in the world. Everybody should keep it in the house. It will check diarrhoea and dysentery in one hour.

An apprentice boy, who had not pleased his employer, one day came in for a chastisement, during the administration of which his master exclaimed; "How long will you serve the devil?" The boy replied, whimpering: "You know best sir. I believe my indenture will be out in three months."

The success of a medicine depends mainly on the PURITY of the drugs used and the SKILL which has been exercised in compounding them: and this is why *Eagar's Phospholine* is so much superior and effects cures when all so called similar preparations have failed.

Mr. Wood's excavations at Ephesus from April to June have only produced a few fragments of sculpture from the pediment at the east end of the Temple of Diana. On resuming exploration in the autumn he hopes to find valuable remains of the superstructure of the Temple, and possibly more of the sculptured drums of columns.

The curative power of Ayer's Sarsaparilla is too well known to require the specious aid of any exaggerated or fictitious certificate. Witnesses of its marvellous cures are to-day living in every city and hamlet of the land. Write for names if you want home evidence.

In Paris there is a landscape made of insects. The foreground is composed of 45,000 coleoptera, and in the rest of the picture there are 4,000 varieties of insects, and natural specimens furnish all the shadings. The artist spent four years upon it, and gathered his materials from all parts of the world.

Dr. Pierce's "Favorite Prescription" always becomes the favorite remedy of those who try it. It is a specific for all female "weaknesses" and derangements, bringing strength to the limbs and back, and color to the face. Of all druggists.

A new gun, two feet long, with a bore two and a half inches in diameter, has been invented in Scotland, for throwing a line over a wrecked vessel. The cord, coiled in the form of a cap, is put inside a steel canister, which is fired from the gun, the line streaming behind it. Two ounces of gunpowder carried the end of the line 400 yards.

One bad meal will do more harm to a consumptive patient than weeks of care. A good Junket made from *Eagar's Wine of Kennel*, with a cream sauce over it, will supply them with a delicious nutritive and easily digested meal.

During the first year's working of the new French Post-office savings-banks 473,000 deposits were paid in, making a total sum of £2,585,360. The withdrawals amounted to £712,440. Of the bank books taken out, 23,000 represented transfers from the private savings banks of a sum of £136,240.

United States bonds. Mr. Vanderbilt is the largest American holder at \$37,000,000, and is followed by Mrs. A. T. Stewart with \$30,000,000. A Mr. Flood of California has \$15,000,000, and there are many whose investments of this description are represented by more than six figures. In Europe the Rothschilds hold 400,000,000, or about one quarter of our entire national debt, and the Baroness Burdett-Cootts-Bartlett has \$20,000,000.

The most deadly foe to all malarial disease is Ayer's Ague Cure, a combination of vegetable ingredients only, of which the most valuable is used in no other known preparation. This remedy is an absolute and certain specific, and succeeds when all other medicines fail. A cure is warranted.

A singular case of suspended animation is reported from Burnside Station, near Fort Dodge. Ed Cox became insane from religious excitement, and application had been made for his admittance to the Independence Insane Asylum. To all appearances he died, and was laid out before the order for admission was received. He remained in that condition for about twelve hours, when he rose up unexpectedly, and was ready to commence fighting his attendants again.

Being entirely vegetable, no particular care is required while using Dr. Pierce's "Pleasant Purgative Pellets." They operate without disturbance to the constitution, diet, or occupation. For sick headache, constipation, impure blood, dizziness, sour eructations from the stomach, bad taste in mouth, bilious attacks, pain in region of kidney, internal fever, bloated feeling about stomach, rush of blood to head, take Dr. Pierce's "pellets." By druggists.

Thirty years ago a vessel laden with Portuguese oysters having entered the Gironde after a long detention at sea, the captain, believing the oysters to be all dead, ordered his cargo to be thrown overboard. A certain proportion, however, revived, and finding in the Gironde a soil nearly identical with that which they came from, multiplied so greatly that for an extent of about nineteen miles they now form one vast bed, the width of which is limited only by the banks of the river.

Happy Consumption. Discovered the means by which any lady may wear slippers or shoes one or two sizes smaller than usual. Everyone who has used *Putnam's Painless Corn Extractor* is pleased with the result. Very few persons are exempt from suffering great discomfort and pain from corns, but corns are of small importance when they may be removed by a few applications of *Putnam's Painless Corn Extractor*. Beware of substitutes and bad counterfeits. Sure, prompt and painless. Sold everywhere by druggists. N. C. POLSON & CO., Kingston Proprietors.

Last year 767,402 persons visited the general collections of the British Museum; and the visitors to other departments, such as the reading-room, print-room, map department, and galleries of sculpture made up a total number of 963,859. Besides these 278,027 persons were admitted to view the natural history collections.

Humors, Scrofula, Ulcers all vanish before Dr. Benson's Skin Cure. Internal and external.

Pittner's Syrup Hypophosphites.

Sold everywhere.

A picture by the Princess Louise has arrived at the Grosvenor Gallery. The subject is *The Coxswain on Board Her Majesty's ship Comus*—a characteristic type of the English sailor.

Mrs. Scharlieb, M. B., and B. Sc., (London,) was received by the Queen at Windsor before sailing for Madras, where she intends to practice as a physician.

For Cramps, pain in the stomach, Bowel Complaint, or Chills, use Perry Davis' Pain Killer, see adv. in another column.

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Without the Buildings. Interest semi-annual. Nothing ever been lost. 25th year of residence, and 9th in the business. We advance interest and costs, and collect in case of foreclosure without expense to the lender. Best of references. Send for particulars if you have Money to Loan.

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DR. C. W. BENSON'S SKIN CURE.

It makes the skin white, soft and smooth; removes tan and freckles, and is the best toilet dressing in the world. Elegantly put up, two bottles in one package, consisting of both internal and external treatment.

All first-class druggists have it. Price \$1. per package.



INTERNALLY AND EXTERNALLY.

TAKEN INTERNALLY it cures Dysentery, Cholera, Diarrhoea, Cramp and Pain in the Stomach, Bowel Complaint, Painter's Colic, Liver Complaint, Dyspepsia or Indigestion, Sudden Colds, Sore Throat, Coughs, &c.

USED EXTERNALLY, it cures Boils, Felons, Bruises, Cuts, Burns, Scalds, Old Sores and Sprains, Swellings of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism, &c.

The PAIN-KILLER is sold by Medicine Dealers throughout the world. Price, 25c. and 50c. per bottle.

Burdock BLOOD BITTERS.

ACTS UPON THE BOWELS, LIVER, KIDNEYS AND THE BLOOD.

BUCKEYE BELL FOUNDRY. Bell of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

By Universal Accord, AYER'S CATHARTIC PILLS are the best of all purgatives for family use. They are the product of long, laborious, and successful chemical investigation, and their extensive use, by physicians in their practice, and by all civilized nations, proves them the best and most effectual purgative Pill that medical science can devise. Being purely vegetable no harm can arise from their use, and being sugar-coated, they are pleasant to take. In intrinsic value and curative powers no other Pills can be compared with them; and every person, knowing their virtues, will employ them, when needed. They keep the system in perfect order, and maintain in healthy action the whole machinery of life. Mild, searching and effectual, they are especially adapted to the needs of the digestive apparatus, derangements of which they prevent and cure, if timely taken. They are the best and safest physic to employ for children and weakened constitutions, where a mild but effectual cathartic is required. For sale by all druggists.

SACRAMENTAL WINE.

The subscriber has on hand a limited stock of Native Wine, WARRANTED PURE, made under his own supervision and from his own vineyards in '72, '73, '74, and '75, which he offers at \$1.50 per wine gill, for 50 gallons or over; under 50 and not less than 5 gallons, at \$2.00; or in cases of 1 doz. bottles each, at \$1.00 per bottle.

JOHN W. BALL, Locust Grove, Niagara, Ont. Reference kindly permitted to Ven. Archdeacon McMurray, Niagara, and Rev. Chas. Hamilton, Quebec. Jy 11/83

PARRISH'S Chemical Food.

IN calling the attention of the public to the use of this preparation, as recommended for Nervousness, Dyspepsia, Mental and Physical Weakness, Rickets, Consumption, Cough, &c. We would say that

Parrish's Chemical Food

As made by our W. H. SIMSON is NOT A PATENT or SECRET Medicine, the formula being well known. It contains PHOSPHORUS, LIME, IRON, POTASH and SODA made into a palatable Syrup, and easily assimilated by the digestive organs. Much of the so-called Parrish's Food being made by unskilled persons is PERFECTLY WORTHLESS. W. H. Simson, who was a pupil of the late Prof. Parrish, has made a specialty of its manufacture, and guarantees all of his make to be equal to the original. Please see that the signature "W. H. SIMSON" is on the label, without which none is genuine. This Food is specially adapted for

Weak Children and Females

and all persons suffering from Weakness, Nervousness, &c., caused by Overwork Nursing or Sickness.

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Brushes, Sponges, Combs, Bottles, Corks, Boxwork, Utensils, Apparatus, Surgical and Dental Instruments, Trusses, Supporters, &c., &c.

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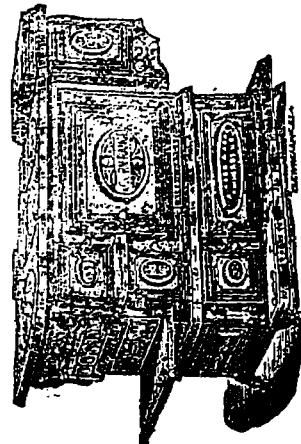
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