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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.

VOL. V.]
No. 7.]

HALIFAX. WEDNESDAY, JUNE 13, 1883. WINNIPEG.

[\$1.50
PER YEAR.]

ANCIENT AND MODERN PHILOSOPHY.

We cull the following extracts from *Wilford's Microcosm* for May:

Ancient philosophy had two extreme tendencies—the one to an extreme realism, the other to an extreme idealism, both leading infidelity. These extremes existed in the Ionian and Pythagorean schools, also in the schools of the Epicureans and Stoics. The disciples of Plato and Aristotle went to extremes which the masters would not at all have sanctioned.

Socrates was the great mental philosopher and really the founder of ethical philosophy. He stood upon a religious platform which towered far above the Acropolis of Athens.

The Greeks had traditions which pointed back to the time when men believed in the one only living and true God. They had received their religion from the East, where Monotheism was the only religion in the early history of the race. They knew God, but did not glorify Him; so they became vain in their imagination, and their foolish heart was darkened, (Romans i. 21). Socrates, Plato and Aristotle obtained all the religious light that could be gotten from the Gentile world. They were really morning stars ushering in the light of a glorious day. They were schoolmasters leading the nations to Christ. In this sense, they were regarded by the Christian Fathers.

The extreme Materialistic and Rationalistic tendencies of ancient philosophy are fearfully visible in the tendencies of modern speculation. There have been two systems in modern times, which have been productive of a vast amount of skepticism; I mean *Sensationalism* and *Transcendentalism*. We go to France for the development of the one, and to Germany for the development of the other.

Rationalism, which has long been the favorite philosophy of the Germans, seeks truth only in reason. Ideas, they maintain, are innate, and depend not upon experience. All knowledge is with them subjective. They attach no importance to the external evidences of Christianity. Hegel had a Christology, but it was the creation of his own philosophy. He believed in a God, but it was a god without personality except in the human mind. This philosophy banishes God from the universe, and unites itself with Atheism.

Let Evolutionists grapple with this problem: Let them account for the existence of physical life on this earth, without admitting the pre-existence of an intelligent creative power, if they can. They have been again and again challenged to this task, and they have made various efforts in this direction, but thus far have signally failed; they themselves being judges. It is easy for them to present an imaginary hypothesis; but to furnish any evidence of its truth, is what they find it impossible to do.

THE ANTIQUITY OF MAN.

The *London Guardian* has the following.—I was glad to see that one of your correspondents, "C. H. M.," has recently asked this question of those sceptics who ignore all Scripture authority respecting the age of man on earth—"Where are the bones of these millions of men and women,"

which some scientists, like Professor Huxley, declared occupied this earth myriads of ages ago? Such a question is as unanswerable as another of the same sort in relation to what is commonly called "Darwinism."—If, as some of you say, man is descended from an Ascidian by the process of evolution, how was the first baby mammal fed, if its immediate progenitor was a non-mammal? After a careful study of the evidence from the Egyptian and Cuneiform monuments, as well as every history of Egypt which has been published during the last twenty-five years, I am as confident as it is permitted man to be certain of anything in this uncertain world, that the earliest proof of man's existence on earth is to be seen in a tablet belonging to the Ashmolean Museum at Oxford. It belongs to a priest of the name Shera in the reign of King Sent, one of the early kings belonging to Manetho's Second Dynasty, and may approximately be dated circa B. C. 2350. Champollion, the founder of Egyptology, thought there was no Egyptian monument older than circa B. C. 2200; but the subsequent discovery of the Turin Papyrus, of the reign of Ramessu the Great, and the New Tablet of Abydos of the reign of his father Pharaoh Seti I. (both of which are upwards of a thousand years prior to the time of the scribe Manetho,) will convince anyone who believes firmly that Moses wrote as he was moved by the Holy Ghost, that there is no proof of man's existence prior to the Noachian flood; and that there is no demonstrable evidence of that existence about 2,000 years before the flood other than what is recorded in the law of Moses.

REV. B. W. SAVILE.

CHURCH LIFE IN AUSTRALIA.

The *Australian Churchman* says:—"Although the century of Australia will be celebrated five years hence, it may truly be said that our national life is comprised within the last fifty years. Almost any ten years of the last half century can show more done in the way of settlement—more material progress made—than in the whole first forty-five of our Colonial existence. And the last decade exhibits the most marvellous advancement of all. To the Christian it must be a matter for devout thanksgiving to know that Church work has kept pace with material prosperity. Taking up the *New South Wales Calendar* for 1883, who do we find with regard to Church organisation fifty years ago? The whole continent of Australia—as well as the island of Tasmania—formed part of the 'extensive diocese of Calcutta.' There was no Bishop resident in the whole of the Australias, and the sole charge and oversight of the Church of England population was committed to 'sixteen chaplains and five catechists.' This was only 'fifty years ago,' and at the end of the first forty-five years of our colonial existence. But what do we learn from statistics now? That in Australia and Tasmania (we are not in possession of New Zealand statistics, therefore they are not included) we have twelve Bishops, 529 clergyman sixty-eight catechists, 549 churches, and 388 school churches and other buildings used for worship. It must be remembered that this list does not include the diocese of North Queensland, the statistics of which are not obtainable, nor the number of churches in the diocese of Newcastle, Grafton and Armidale, Brisbane, Adelaide, and Balla-

rat. We may safely therefore add 350 more buildings devoted to religious purposes to the numbers given above. The number of Bishops alone in the Australian colonies is greater now than that of all grades of Church of England clergymen fifty years ago."

NO TRUE WORK EVER WASTED.

No true work since the world began was ever wasted; no true life since the world began has ever failed. Oh, understand those two perverted words, failure and success, and measure them by the eternal, not by the earthly standard. What the world has regarded as the bitterest failure has often been in the sight of heaven the most magnificent success. When the cap, painted with devils, was placed on the brow of John Huss, and he sank dying amid the embers of the flame—was that a failure? When Francis Xavier died, cold and lonely on the bleak and desolate shore of a heathen land—was that a failure? When the frail, worn body of the Apostle of the Gentiles was dragged by a hook from the arena and the white sand scattered over the crimson life-blood of the victim whom the dense amphitheatre despised as some obscure and nameless Jew—was that a failure?

And when, after thirty obscure, toilsome, unrecorded years in the shop of the village carpenter One came forth to be pre-eminently the man of sorrows, to wander from city to city in homeless labors, and to expire in lonely agony upon the shameful cross—was that a failure? Nay, my brethren, it was the death of Him who lived that we might follow His footsteps—it was the life, it was the death of the Son of God.—*F. W. Farrar.*

THE VISIBLE AND THE INVISIBLE CHURCH.

THERE is a "Holy Catholic Church," which for 1800 years has been known and seen of all men. And then there is the "Communion of Saints," known only to God. He would be guilty of direct disobedience and of intolerable presumption who should dare to neglect the plain teaching of the Lord Jesus Christ: "Let both grow together until the harvest." The "net" is cast into the sea of this world; both good and bad fish are in it. Only at the end, when Christ comes, shall the 'bad' be cast away, and the "good" gathered into vessels (St. Matt. xiii. 30, 47, 48). "Who art thou that judgest another? To his own master he standeth or falleth." One whom you account the lowest of the communicants may yet be one of the leaders of that invisible army which is mustering even now; the army that St. John saw in the Apocalypse; the army of the saints, "clothed in fine linen, white and clean," following the conquering King (Rev. xix. 14.) God forbid that you or I should make a separation between our brethren! All the baptized, so far as we know, are to be accounted members of Christ, and children of God, and partakers of the kingdom. Only, not less clearly does the whole of the New Testament reveal to us this truth: that there are two classes of communicants. As in the old Jewish Church, so now also there are the two divisions—the outward and visible; the inward and invisible.—*Bishop Wilkinon.*

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

B. H. M.—GENERAL PURPOSES.

Cole Harbor, &c., \$13.85; Louisburg, Lorraine and Main-a-dieu, 15.65; Baddeck, 1.96; St. Luke's, Halifax, 7.00; Bishop's Chapel, 75.00; Mrs Lind, .50

W. & O. FUND.

Tangier, 4.27; Chester, 1.59; Yarmouth, 23.00; St. Luke's, Halifax, 5.00; Bishop's Chapel, Halifax, 26.50; Amherst, 10.00; Tusket and Barrington, 15.00; Aylesford, 5.00; Milton, P. E. I., 5.00.

DEFICIENCY FUND.

"Mesp," 5.25.

JNO. D. H. BROWNE,
Clerical Secretary.

B. F. M.

Algoma Bishopric Fund—Granville, 4.28; Port Hill, P. E. I., 6.00; St. Luke's, Halifax, 8.70. Shingwauk Home—Digby, 5.00.

Diocese Moosonee—St. Luke's, Halifax, 9.01.

B. F. M.—Cornwallis, 2.50.

JNO. D. H. BROWNE,
Secretary.

The Bishop of Nova Scotia will hold Confirmation at Terrence Bay, on Sunday next.

The Church people of Halifax have had the pleasure of hearing a son of their Bishop, the Rev. W. H. Binney, of England, who is visiting his native place, preach on several occasions recently.

ANTIGONISH.—On Friday evening, May 25th, the choir of St. Paul's Church, with the kind assistance of some friends from the denominations, gave a musical and literary entertainment, which afforded much pleasure to a large and select audience. The platform was very pretty and effective in appearance, presenting a tastefully-arranged parlour. The programme was carefully selected and well carried out. One of the most pleasing features of the evening was the unexpected appearance of a gentleman from Halifax (Mr. Knight), who favoured the audience with some good songs, and agreeably responded to the encores he received. As the ladies and gentlemen all excelled themselves, it would be invidious to particularize. The instrumental (piano and violin) by Mr. and Mrs. L. Harrington was in itself a rich treat to lovers of good music. Public criticism has kindly pronounced the concert the best amateur ever held in Antigonish. It was also a success financially, realizing \$53. to be appropriated to the Antigonish Church and Parsonage Building Fund. Thanks to some kind friends in Halifax and elsewhere, the autograph quilt which was in circulation the past winter was generously contributed towards, and the ladies seem to be indefatigable in good works, as on or about June 21st they purpose (D. V.) holding a fancy sale and refreshment table, for which they solicit contributions from the generously inclined. The very smallest donations will be gratefully accepted by Mrs. Brine, Mrs. Jarvis and Mrs. Henry. We trust kind friends will remember us. We are but a very small band of workers, and unable to do without solicited aid.

OXFORD JUNCTION.—The little Church at this place was crowded with people on Sunday morning, June 3rd., when the funeral of Mr. Charles Bragg's eldest daughter took place. After the body had been committed to its last resting place in the churchyard, the people re-entered the Church and all the communicants present, the majority of whom were relatives of the deceased, partook of the Blessed Sacrament which was then administered.

The next meeting of the Annapolis Deanery will be held in the Parish of St. Luke's Annapolis, on the 19th and 20th inst. Order of services:—19th, evening service at Rosette, with public missionary meeting. Collection for Foreign Missions. 20th, morning service, with Holy Communion, in Parish Church at 11 a. m. Chapter meeting at 2 p. m.; public missionary meet-

ing in St. Luke's Church 7 p. m., with collection as above.

By order of Dean.

H. D. DEBLOIS, Sec'y.

Annapolis, June 8th, 1883.

TERRENCE BAY.—A memorial font has just been placed in the church at the expense of the people. Some years ago when the Rev. W. J. Ancient was in charge the people expressed a wish to erect something in memory of the late Miss J. B. Cogswell, who did a great deal for them both spiritually and temporally. Mr. Ancient began to gather in contributions with a view to erecting a tablet. However he was called away, and the matter was left till this year. As a font was much needed, the Rev. J. Spencer, now in charge, suggested to the people that a font would be nice, they agreed, and he at once set to work and collected the money which had been promised, and then gave the order for a freestone font. Mr. Ancient promised to bear the expense of a suitable inscription which is on the base, and is as follows: "Erected by the people of this place in memory of the late Miss J. B. Cogswell, who for many years took an active interest in their spiritual welfare." Thus the gratitude of those who received good from her is now shewn in a very admirable way. The list of contributors, with the receipted account, is placed between the bowl and the stem.

DIOCESE OF FREDERICTON.

ST. JOHN.—A very pleasant Conversazione was held in the Church of England Institute Rooms on Thursday evening. Quite a number of ladies and gentlemen were present, and the whole affair was thoroughly enjoyed. Refreshments were provided. The Committee in charge are to be congratulated on the results.

WESTFIELD.—Additions and improvements of various kinds have been going on in this Parish of late. The Rector is constantly devising work for his people, and they gladly respond to his appeals. The Bishop-Coadjutor is to be in the Parish next week, and will hold a confirmation, and address missionary meetings in behalf of D. C. S.

ALBERT CO.—We are glad to learn that the Rev. Mr. Campbell of Dorchester intends making us a visit very soon. We shall be glad to see him, or indeed any other Church clergyman, for we do not often enjoy the privilege. A whole county without the ministrations of the Church!

MONCTON.—Rev. Mr. Campbell of Dorchester exchanged with Mr. Hoadley, and preached two very excellent and eloquent sermons here on Sunday. The Church in our midst is steadily growing.

ST. GEORGE.—A spiteful attempt has been made by some person to injure the Church in this place in a letter under an assumed name in the *St. John Globe*. Mr. Smith, the Rector, in the course of a reply published in the same paper says:—"Why, because of our 'exclusiveness,' we should subject ourselves to the accusation of being 'benighted and idolatrous.' I cannot see, as logic is seriously at fault here. But I deny that we are 'exclusive.' St. Mark's Church is one of the few Churches in the diocese whose sittings are free and unappropriated. Its doors are open to all, and as a rule, the Church is well filled, and members of other denominations avail themselves of the privilege of a *free* Church. So I see no 'exclusiveness' in this arrangement. I would also wipe out another stigma, by saying, that I know of no persons who make a habit of taking their children out to walk, instead of coming to Church, on the Sunday. We cannot help others praying for us, nor thinking us 'idolatrous and benighted.' Their prayers for our spiritual improvement must have been answered, as St. Mark's Church is flourishing. As to their ideas about our spiritual condition, I would merely refer any who entertain such to the scriptures they are supposed

to study, viz: St. Matt. vii—1, 2, and 1st Cor. xiii—13.

DIOCESE OF TORONTO.

(From our own Correspondent.)

Explanation.—In the CHURCH GUARDIAN of the 16th ult., there appeared a paragraph respecting a charge laid against the proprietor of the *Dominion Churchman*. This we find has given offence, though no name of any paper was mentioned at the time, and currency was only given to a matter which was then *public property*, as the columns of the *Mail* will prove. Moreover, we could not then have stated the charge was dismissed for want of evidence for the simple reason that the final trial had not taken place when the letter was despatched. Our desire in all these matters is to help to make the GUARDIAN a *Church Newspaper*, but we have no wish to damage any one by descending to personalities or by resorting to scurrility in its columns. To speak of *parochial duties* in connection with your correspondent as the *Dominion Churchman* does, is to write of that concerning which its editor knows absolutely nothing.

TORONTO.—*St. Philip's Temperance Society.*—At the first meeting of the new Society 23 persons signed the pledge card. A second meeting took place on the 1st inst, at which several new members joined. Rev. J. F. Sweeney is President.

Trinity College.—A meeting of the Corporation was held recently. Nearly all the city members were present. On the recommendation of the Curriculum, it was decided to establish five boards of study composed of the professors in the several faculties, and a certain number of elected members whose duty it shall be to advise the Committee as to changes in the course of study, and revise the papers to be set in the various university examinations. By-Laws regarding the matriculation of candidates in medicine passed and also a resolution respecting fees, etc.

Meeting of Synod.—The *Agenda* paper has been issued, and the business of the Synod will commence on Tuesday the 12th, at 2.30 P. M. The Rev. A. H. Baldwin will move that the Bishop be requested to sanction a form of service for the Rogation Days. The Special Psalms according to the form proposed would be viii., xix., and ciii; Lessons, Deut. xxviii. 1-9, St. Matthew, vi., 25 to end. The Epistle and Gospel follow the ancient Salisbury use and are St. James v. 16-20, and St. Luke vi. 5-13. The collect is from Cosin's Devotions as printed in Blunt's Annotated History of the Prayer Book. Such a form of prayer is greatly needed. The Rev. S. Septimus Jones will move towards raising a General Purposes Fund, and the Rev. John Langtry has a resolution respecting the admission of students to the Divinity class with a view of raising the standard of education. No other business of importance is spoken of as yet. Delegates to Provincial Synod will be elected on the afternoon of the 13th, from one to three o'clock.

Brevities.—Confirmation was administered at St. Stephen's Church, Toronto, on the morning of the 3rd inst., and in the evening at Grace Church. The Chapel in St. James' Cemetery, Toronto, was opened for Sunday evening services on June 3rd. On the same day the annual Flower service was held at All Saints' Church. The offerings of the children were sent to the Hospitals.

TORONTO.—*St. Peter's.*—The twelfth annual association report of this Church gives the following creditable record of work accomplished during the past year: The amount of money disbursed by the Dorcas Society was \$256.25. The Mothers' Meeting has now a membership of sixty. The amount paid for material for clothing, during the past year no less than \$1095.95, which considering that the average Sunday attendance is about 500, is an excellent showing.

Church Congress.—Among the Churchmen of Toronto Diocese expected to take part in the Congress which opened at Hamilton on the 7th inst., were the following well known names: Provost Body, Professor Clark, Revds. A. H. Baldwin, J. P. Lewis, J. Langtry, A. J. Broughall, Canon Dumoulin and R. H. Starr. Messrs. I. C. Morgan, T. D. Jessett, G. A. Worrell and S. H. Blake represent the laity. In other words, out of the twenty-five selected speakers and essayists, embracing a selection from the United States as well as the Dominion, Toronto contributes nearly one-half.

DIOCESE OF NIAGARA.

(From our own Correspondent.)

OUR Synod opened on Tuesday, the 5th inst., and closed the next evening. A special Service was held on Monday evening, in the Cathedral, and the opening Session on Tuesday was preceded by Morning Prayer and the celebration of the Holy Communion. The Bishop, in his Address, regretted that clerical changes had been so numerous, and pointed out as the only proper remedy that the people should make the stipends of the clergy equal to the requirements of their position as gentlemen. His Lordship congratulated the Synod upon the fact that the offerings to purely missionary work were such as to shew that notwithstanding the great stream of emigration of our people to the North-West the members of our Diocese are rising to their responsibilities, and increasing their contributions to the several objects brought before them. Great stress was laid upon the solemnity of the work of preparing candidates for Confirmation, and the clergy were strongly urged to keep ever before the people the importance and sacredness of the Sacrament of Baptism, with all its glorious privileges and solemn responsibilities, and to shew their zeal in this by administering this Rite in the public services of the Church, according to the rubric, instead of appointing a special hour for it. His Lordship, in concluding, intimated that a resolution would be brought up to memorialize the Provincial Synod, at its next session, to set at rest, if possible, the vexed question of what shall be legal or not legal in the matter of ritual, and he hoped that such a measure would be discussed with that entire freedom from party spirit which had always most happily characterized their deliberations. The result more than realized his Lordship's wish. What seemed most striking in the speeches upon the resolution was the perfect frankness, the open, manly courage, the clear, unreserved and amicable understanding between men of diametrically opposite, conscientious opinions, and yet all moved by one desire for the peace of the Church. The resolution, after some unimportant verbal alterations, to which the mover and seconder consented, was adopted as follows:—"That inasmuch as the Provincial Synod of Canada has, by its Act of Incorporation, the power to enact Canons respecting the order and discipline of the Church within its ecclesiastical boundaries, the Synod of Niagara should memorialize that body, at its next meeting in September, to enact Canons for the promotion of unity in the ritual of the Church within the said Ecclesiastical Province." The Bishop in dismissing the Synod thanked the delegates for the harmonious and kindly spirit in which their deliberations had been conducted, and also for their many expressions of affectionate confidence towards himself.

The Congress opens to-day, and from the variety and practical nature of the subjects, and the well-known ability of those who are to deal with them, it promises to be most helpful to all who are earnestly interested in the great work and progress of our beloved Church. That every paper read and speech delivered may be a live coal thrown into hearts not yet interested is our most earnest hope and prayer.

The Rev. A. D. Cole, one of the appointed speakers, is the special correspondent of the CHURCH GUARDIAN at the Hamilton Congress,

which opened on the 7th inst. We hope to have a full report of the proceedings.

DIOCESE OF HURON.

(From our own correspondent.)

THE Synod of this Diocese is summoned to meet in London on Tuesday, June 19th. Divine Service with Ordination and Holy Communion, will be held in the Chapter House at 11 A. M. The Bishop of Toronto will preach the sermon and seventeen candidates are expected to present themselves for Ordination. The chief business will be the election of a Bishop, in succession to the present Bishop who has resigned, but who will hold office till his successor is elected and installed.

I hope the Synod, which meets on Tuesday next, will not place the Bishop of Algoma in a false position before the Church and the world. The noble spirit which led Dr. Sullivan to give up the comfortable position of St. George's Rectory to rough it in the wilds of Algoma, I am confident, is not broken, but is rather intensified by what God has already permitted him to do. His action gave the Church throughout Canada a great forward impetus, and aroused not only enthusiasm but the true missionary spirit in many breasts. Many here feel that for the Bishop to leave his work now just when the prospects are brightening, and the Church is awaking to her duty, would be disastrous in its effects not only upon Algoma, but upon the whole Canadian Church. We feel almost certain the Bishop of Algoma would, without hesitation, reject the offer if made to him, but we are anxious that he shall not be placed in a position that will cause him pain. It has been said in some quarters, it is quite easy to get a qualified man for Algoma, but a very difficult thing to obtain the right man for Huron. I do not agree with this. Rather the statement should read quite the opposite. It is a very difficult thing to find a man qualified for Algoma—a very difficult thing indeed. The present Bishop has shown himself to be admirably fitted for the work, and he has been successful under very trying and perplexing circumstances.

The Diocese of Huron, while needing a scholar and a preacher, is settled, and wants judicious oversight and hard work more on the part of its clergy than its Bishop; that of Algoma requires a master hand to lay strong and deep foundations, to solve a problem as to the future of the Christian Indians, and to obtain provision for a Missionary Diocese from the other Canadian Dioceses who think they have all that they can do to provide for themselves. Men can be found able and competent for the work of Huron, but few possess the special qualifications for such a work as Algoma.

Dr. Courtney of Boston and Canon Carmichael of Montreal are mentioned as names likely to meet with much favor as candidates for our Bishopric. Both are Irishmen, both men of scholarly ability, both men of moderation and great good common sense, and both eloquent preachers. Should either be elected, it will result in a good choice, and one that the Diocese need in no way regret. In the election of Dr. Courtney new blood would be brought into the Episcopate of Canada, with the ripe experience of many years, successful labor in the United States. Canon Carmichael possesses a great many qualities which would go to make him an admirable Bishop. So that, allowing Bishop Sullivan to remain at the post where he is every day showing more and more his fitness to fill, the election of one or other of the two just mentioned will be quite satisfactory to the clergy and laity of this important Diocese.

ALISA CRAIG.—A desirable property has been secured in this village for a Parsonage.

DIOCESE OF ONTARIO.

(From our own Correspondent.)

THE Incorporated Synod of the Diocese of Ontario will meet in the City of Kingston, on Monday evening, June 11th, at 7.30 o'clock. The sermon will be preached by Rev. J. W. Burke, B.

A., Rector of Belleville. On the following evening, the Lord Bishop of the Diocese will deliver a public lecture in the Synod Hall, on "Agnosticism."

THE Synod list, just issued, contains the names of the four following new Parishes or Missions—Deseronto, Bendwell, Lombardy, and Moberley.

It is now twenty-one years since the consecration of his Lordship, Bishop Lewis. The Diocese at that time consisted of 47 Parishes and Missions. The staff of working clergymen numbered 50.

There appear in the new Synod List the names of 91 Parishes and Missions, showing an increase of 44. There are also 91 clergymen in active service, showing an increase of 41, besides eight who are superannuated or on leave of absence from the Diocese. Besides the above, there is also at work for the Church's interests in his own neighbourhood, in the Township of Griffith, Co. Renfrew, a gentleman, Major Thos. Bate, who was a year ago ordained to the permanent Diaconate. A clergyman who has not yet been received into the Diocese is also reported to be carrying on a good work in the Northern part of the County of Hastings. Hence, at the present moment, there are 93 centres of Church work in this Diocese, and a staff of 93 working clergy, where, 21 years ago, there were only 47 such centres, and a staff of only 50 clergymen. This is certainly a very satisfactory exhibit as the result of 21 years' Episcopate over a district of country in which there has been no increase of Church population. It shows that the Church is slowly, yet surely overtaking her huge arrears of work. Of the 47 Parishes with which the Diocese set out on her career, 25 were *frontier* Parishes, lying along the shores of Lake Ontario, the Bay of Quinte, and the River St. Lawrence. Of the 22 interior parishes, seven lay within 20 miles of the frontier. In other words, there were 32 centres of Church life and work distributed among 25 frontier townships, leaving only 15 such centres for the vast interior. But of the 46 *new* fields of labour, only *eleven* lie within the frontier townships, while the Church's banner has been unfurled and planted in 35 new centres in the interior townships; so that the existing number of interior parishes or missions is now 50 in all. "But what are they among so many,"—say 120 townships? "Pray ye therefore the Lord of the harvest that he would send for the labourers in His Harvest."

OTTAWA.—On May 21st, the members of Christ Church choir gave an entertainment in St. James' Hall in aid of their choir fund. The concert commenced with the farce "Box and Cox," the parts in which were taken by Miss Denziland, Messrs. J. W. F. Harrison and Oliver King. It seemed to be very successful, the audience being kept in roars of laughter from beginning to end. The concluding piece was Gilbert & Sullivan's Operetta, "Trial by Jury." While the stage was being got ready for this, Mr. R. Brewer sang the comic song "Run for the Doctor," which was encored. In "Trial by Jury" the principal actors were Mrs. Harrison, as "Angelina," Mr. C. Young, as "Edwin," and Messrs. R. Brewer, G. A. Mothersill, W. J. Johnston and J. Bishop, as Judge, Usher, Counsel and Foreman of Jury. The part of "Angelina" was to have been taken by Miss Torrington, but she was unwell, and great credit is due Mrs. Harrison for the manner in which she took her place at such short notice. The other parts were equally well filled, the Judge's especially so. Altogether the entertainment was a success, in a musical sense at least. It will be repeated in a few days.

DIOCESE OF QUEBEC.

SHERBROOKE.—On Sunday morning last, in St. Peter's Church, the Rev. Dr. Roe preached an interesting and thought-stirring sermon on behalf of Bishop's College. With graphic eloquence he led his hearers over a wide stretch of historic ground: and as he traced the kinship of the modern college with the ancient schools of the

prophets, his sketch suggested the thought that the two institutions, though separated by an interval of thirty centuries, are yet but separate leaves on the ever-changeable tree of life,—leaves which flourish, and decay and fall, that others, called for by the march of the ages, may be duly nourished in their turn. The tree itself, however, continues to flourish perennial: and all things, and especially all men, from the dawn of the world's history to its latest day, are linked together, as the leaves, in bonds of sympathy that cannot be ignored. The preacher, on Sunday, showed that as the modern college is designed to train men as well for the world's forum as for the pulpit—so were the schools of the prophets established for the training of men to be expounders of the law, and to fit them for the priestly and prophetic offices. The one school was the prototype of the other, and had with it a common object—the service of the Church. The Christian Church, indeed, though grounded in the work of the apostles has its deeper foundation in the work of the prophets. And how vast that work! When, four hundred years after Moses, Samuel entered on his course he found Israel still rude, barbarous, savage. He established schools where the young men of the nation grew in culture—grew into poets, statesmen, priests, and prophets, and from these schools the prophets' teaching was spread abroad among the people, quickly transforming a confederation of savage tribes into a nation distinguished above all others by patriotism and religion—by an ardent national life that, under David and Solomon, barely missed carrying Israel into the ranks of the five great monarchies of the ancient world. But another and more enduring conquest was designed for it. Long after the glory of the nation had perished,—when, grown rich and heathen, it had ceased to obey the voice of its prophets, had been carried away, and restored, disciplined under the Law, had again been found wanting, and then had been scattered to the four winds and abolished for evermore,—the real work it did was still extant. The living product of its history was found to be, as is ever the case, no more, no less, than the just deeds it did—the work of its great men; amid which were counted the schools of the prophets. Their schools were revived in the schools, colleges, and universities of mediæval Europe, which were then the Church—the ark that outrode the earlier northern storm of barbarism, that brought Christianity safe down to modern times, and that, under new forms, will yet outlive a worse calm of agnosticism and dead faith. Nearly four centuries ago, this met with partial shipwreck, which broke up its outward form; but all was not lost, and amid the wreckage is many a floating spar, on which multitudes cling, that will yet add strength to the ship. Since that accident men have clung to one or the other of these spars, and church-life has expressed itself in new ways, notably in literature, but the spar cannot take the place of the ship—its place for the present is beside it.—and the Church must ever be pre-eminent as the sole channel of communion between God and man. And, as in old days, the schools will ever be the strength of the Church. Lennoxville is linked to Shiloh and Gilgal. The teachers here seek before all to endue their pupils with principles of religion and of manhood, to fit them for the service of God by cultivating the higher virtues of manliness, sincerity, courage,—just as the prophets, filling a part neglected by the priesthood, who were sunk in ritual, based their teaching on the truth that religion cannot be divorced from morality. But the good work it is doing is well known among us; and Dr. Roe, in concluding his address, referred especially to the unwearied interest taken in its welfare by some members of St. Peter's Church Congregation whose late pastor is one of its warmest friends, and whose present pastor is one of its sons. "Although the University," he continued, "has been founded only thirty-eight years, we cannot but feel that the blessing of God is upon it. It was blessed in its founder, the late Bishop Mountain; it was blessed in its first Principal, Dr. Nicolls; and it is especially blessed in the large minded, large hearted man who now fills his place." —*Examiner.*

Province of Rupert's Land.

SYNOD.

THE BISHOP'S ADDRESS—CONCLUDED.

I can assure you that the meeting of the ever-growing spiritual necessities of the members of our Church, scattered through our vast North-western territory has received the most anxious attention of the Mission Board during the past year. We have desired to be as liberal as possible to existing missions. We have resolved to make no small venture of faith in extending our aid. Strong complaints now and again reach me from members of the Church without the means of grace, of what they consider our neglect of them; and Canadian brethren sometimes report to me from Eastern Canada similar complaints of our neglect, that have reached them. Of course, as I have explained, there must be a great want of the means of grace, but I think complaints are frequently made by those who make no personal effort for a remedy. Vast as the country is, I believe if arrangements were made for receiving and sending for a clergyman, occasional services could generally be secured. Although the special grant from the S. P. C. K., of £500 is only a donation—not to be reckoned in the future—we are venturing from that aid and the additional £100 from the Colonial and Continental Church Society, to open new missions at Qu'Appelle Fort, Gladstone, Clearwater, the Boyne and Darberry—and if the \$2,500 be raised, also probably at Rat Portage, and near the Sioux mission. Of course satisfactory arrangements must be made with the people under the new regulations. We have also appointed temporarily a missionary to visit along the Canada Pacific Railway in the west. It has been further complained that we require a promise of help from the churchmen in the locality before we send a resident missionary, whereas the other bodies commonly send a missionary first. We cannot do otherwise. We have not the means for giving to a new locality the entire support of a missionary. The members of our Church must understand that we are in a very different position from the other bodies. Responsibility with them for all appointments and salaries falls ultimately on strong central boards in Eastern Canada. We have ourselves all responsibility for payments. Grants may come to us from England or Canada, but no responsibility is undertaken.

But though we are so much in need of funds for establishing missions, other bodies having, in newly settled districts, two or three missionaries where we have only one, or even no missionary, yet that is not our only difficulty. Missions we have resolved to open have been left unfilled, both last year and now, for want of young, active and effective men whom we should like to appoint. Here, again, we are at a disadvantage. The Presbyterian House Mission Committee no sooner determined lately to send to this country thirteen new missionaries than they were prepared to send on the men. Several arrived in Manitoba, I believe, almost as soon as the news of their coming. But we have to advertise. Influence is used in the various Canadian Dioceses to prevent effective men leaving. This difference arises mainly, in my opinion, from the circumstance that in the other bodies the mission funds are collected and practically distributed by the whole body, but with the Church in Canada the funds are collected and practically distributed by the several dioceses. Local wants and influences will thus be sure to check any large view of what is needful beyond the Diocese for the Church's welfare. It is true that there is apparently a great future before this country, and some young Canadian clergyman, like others in every profession, might be expected to come here and face present difficulties and hardships in view of the future; but this is scarcely to be looked for with opposing influences and want of sympathy at home. Then there is so much doubt and anxiety in appointing English clergymen for our new settlements. The character of the work is so different, that even if they had done well in home work, it is a question whether they will suit our work or be happy in it. We come to this—that for our general work we can hardly expect young and effective men, unless we get from St. John's College.

The first great, self-denying missionary effort then, that I would ask from the Church society of this Diocese, is the placing of St. John's College on a self-supporting footing, as a sufficiently equipped school, both for arts and theology. So much has been accomplished, that this is now very practicable. We have a full theological staff. Two additional canons and professors, as I have already said, will be added this summer. One of these will fill the chair of ecclesiastical history, which I have held. The others will be precursor of the Cathedral; but he is an excellent classical scholar, and an experienced classical master, and will take the honour classical students, relieving Canon O'Meara, who will still retain Moral and Mental Philosophy in the arts course. Since the last meeting of Synod, we have had the pleasure to add to our staff in Arts, the Rev. A. L. Parker, who took first class classical honors at Trinity College, Toronto. He has been appointed fellow of the College. We need another to take higher mathematics, if necessary. We also need to have our debt removed, and some endowments for meeting the expenses and occupying and working the new college. The Dean of Rupert's Land very kindly exerted himself for us when in England, but he found it very difficult to accomplish much, in the face of so many complicated appeals and efforts, and the serious demerit of the merits of some from the agricultural depression. There is a very valuable field belonging to the college which, if it could be well sold, we perhaps meet most of these wants. But then there is also the building of the college. Scarcely anything has been done towards obtaining subscriptions since

last Synod. We had then received the promise of upwards of \$20,000. We shall require \$15,000 more to pay for the whole cost of the building. If our laity will raise that sum I think we shall then, with the sale of the field, be in a satisfactory position for carrying on the college. We shall then further require scholarships to encourage students in arts, and help to support theological students; but I have no fear of these coming if only we were free from all debt on our buildings, and had sufficient endowment for carrying on the studies and meeting the working expenses of the college. We have received a further most kind grant of £500 towards scholarships from the S. P. C. K., on certain conditions. We have to lament the loss last month of one of our kindest friends; one who if spared for some years would probably have now and again given us some encouraging help, Miss Caroline Hutton, of Lincoln, in England. She took a great interest in Mr. Burman and his work for the Sioux, and from this was led to take a kind interest in our general work. She gave us within the past few months £300 in aid of our college endowment, and £200 in aid of the mission endowment. I understand from one of her executors that she has left a legacy of £500 to me, for founding a scholarship or fellowship for the benefit of theological students. I would also mention here that during the past 18 months we have lost several other old friends. Archdeacon Hunter, who has so long and faithfully worked as a clergyman in the country; Col. Caldwell, a member of the C. M. S. committee, formerly of the Assiniboia, and the late Chief Justice of Manitoba, who was ever most ready to give us his help and valuable legal advice.

I can only refer very briefly to the changes in the Diocese. We have welcomed to important posts Mr. Fortin to St. Mary's, Portage la Prairie, and Mr. Pentreath to Christ Church, Winnipeg, and clergymen are now stationed at Brandon, Minnedosa, Birtle, Roundthwaite, Russel, Mountain City, Grand Rapids and Regina. Mr. Sullivan, at St. Clements, was in a few weeks suddenly carried off by inflammation of the lungs. His place has been supplied by Mr. Martin. Mr. Alfred Pinkham is rector of Hendingly, being succeeded by Mr. Studden, whose place has been supplied by Mr. Hicks. Mr. Canham, who was at the Portage, and who did the Church good service there, has proceeded on to his isolated and hard mission for the Esquimaux, at the mouth of the McKenzie River. Archdeacon McDonald is coming in from that distant field of work, and will probably be with us for some time, but I grieve to say that he is in very poor health, having never recovered strength since a very dangerous illness he had in the north.

New Churches have been opened at Nelson, Brandon, Stonewall and Portage la Prairie.

I must also refer briefly to the important Indian missions in the Diocese. The Church Missionary Society has most kindly carried out what it proposed, and has vested most of the land in Manitoba in my trust, for the purpose of forming from the sale of the land some endowment for the missionaries. With the exception, probably, of the lands in Selkirk and near Portage la Prairie, not much per acre could yet be got from their sale.

I visited Fairford last year with Archdeacon Cowley, and it was very touching to hear the Archdeacon, who, years ago, opened a mission at Fairford, when the whole tribe was heathen, addressing a large congregation of Indians—Christians—and entering into our service like any Church congregation.

The Indian catechist, at the Grand Rapids of the Saskatchewan, Peter Badger, after a course at St. John's College, was ordained, and is now native pastor at his old station. I think the missionaries in the outstations are faithfully working; but they have many difficulties—not the last increase cost of living and travelling.

The treaty arrangements of the Government with the Indians, by excluding missionaries from the reserves, will I fear in the future, throw great difficulties in the way of the future evangelization of heathen tribes. I think the Government in view of the deep debt of gratitude the country owe to the missionary bodies, might show greater consideration than they do, and encourage greater consideration in their agents. I have had a good deal of very unsatisfactory correspondence with the Minister of the Interior on what seemed to me, from any facts I could gather, if they were correct, an ungrateful and high-handed act of the Indian Department, through its agents, towards one who was in their power, and on the action of the Government as regards education on the Indian reserves. I simply refer to these matters at present in order to say that the Government may rely on our best help in doing anything for the elevation and advantage of the Indian tribes. Our missionary bodies are the best friends the Indian has, and should be felt and treated as such.

I have already detained you too long, but I cannot close without referring to the great—I would almost say irreparable loss—which the Church has sustained in the death of His Grace the Archbishop of Canterbury, the primate of this Province. I loved and revered him in his private life, and his administration of the Church, as archbishop, had the fullest assent of my judgment. We were much indebted to him in making our provincial arrangements, and he went out of the usual course in commending our necessities to the English societies and English Churchmen. Great hopes and expectations are entertained of his successor. He fills a position of great difficulty in days when questions of great difficulty may suddenly come to the front. Let us pray that he may be fitted for the duties of his great station by receiving the wisdom and strength that come from above.

May we ourselves, dear brethren, have the presence and guidance of the same Blessed Spirit in our deliberations at this time, and in all our difficulties.

LONDON LETTER.

LONDON, May 24, 1883.

"God Save the Queen," she is 64 to-day! The illuminations, &c., are, however, to take place here on Saturday.

Yesterday, the "Derby" came off—weather lovely—crowds great—dust and heat more than desirable—and the House of Commons adjourned over the "day," in spite of Sir Wilfred Lawson and some retaliation upon the subjects of "Derby, Drink and Devils." With some friends I enjoyed the afternoon in the cool of the Horticultural Society's Botanic Gardens, Regent's Park under the lovely trees, to the sweet sounds of the Band of the 1st Life Guards. In the evening, Maske-lyne & Cook explained to us in the Egyptian Hall the Davensport Brothers' tricks, by which they imposed on credulous women and silly men the notion that the Spirits tied and untied them. It is astonishing how easy it all seems when you see how it is done! As I went down Regent street, yesterday, I went into the shop of Barkentin & Krall (291), and saw the exquisite Pastoral Staff they have just completed for Bishop Wilbeforce of Newcastle; it is of ivory and silver,—in the crook is a lovely "Annunciation." It quite bears comparison with the staff I saw in the Argentarium in the Pitti Palace at Florence, by Benvenuto Cellini. This firm are at work on four panels for Mr. Beresford Hope, to be placed in the altar of St. Augustine's College Chapel, Canterbury. St. Augustine, St. Mildred, King Ethelbert, and Queen Bertha. (By the way, Brother Andrew Gray was very kind to point out the omission in a former letter of the words "Ethelbert, the husband of," whether by my fault, or the printers). I had a busy day on Sunday—8.30, All Saints, Margaret Street; 11, The Temple, where the Archbishop preached a striking sermon, in a most earnest, powerful manner, perfectly suited to the congregation of hard-headed lawyers which he was addressing. I had never seen him before, he has a face of wonderful power and sweetness, and he shows that he feels what his high office is—not by assumption of manner, but by an inexpressible dignity of quietude. He was a private worshipper in St. Paul's Cathedral in the afternoon, when Canon Stubbs preached a rather disappointing sermon. It was sound in the Faith, delivered with weight, but did not display the logic and ability we had expected. In the evening, we were at St. Augustine's, Queen's Gate, when a Dr. Reed preached—the Evening Service here is chiefly attended of the least educated part of Mr. Chope's congregation—and the preacher's address was perhaps purposely adapted to such. Of the music in all three Churches one cannot speak too highly—the exquisite voices in the Temple Church, with the sweetest organ in England (I suppose) rendered the choral worship delightful. St. Paul's possesses a larger choir, space and organ, and was of course grander; but I cannot say which helped worship most. At St. Augustine's, there was a *Te Deum* after Service, by the clergy and choir standing in a body before the altar, an act of special adoration of the Trinity, after which they retired to "Onward Christian Soldiers," as a recessional, the "Cross and Banners" being really carried. Church Restoration is going on in London still. St. Martins in the Fields is just renovated; the south side of St. Margaret's Westminster, is under the Architect's hands; while £10,000 are to be spent on the Parish Church of St. Marylebone, to build a chancel, and take down the upper gallery.

I stepped into Exeter Hall, the other day—there was a meeting of the "Army Scripture Readers' Society going on in the small room; the attendance was not large, nor does the Society seem to be vigorous. Mr. Smith, (from Delhi), Sir Arthur Lawrence, &c., spoke; Bishop Cloughton, Chaplain-General, was in the chair—he said a few words, and made a mild joke; but the whole thing was rather dull. There was much more warmth at Sadler's Hall, a day or two after, when Sir Alexander Galt presented the Nova Scotia sword and bowl to General Laurie. The room was filled, and one felt wonderfully at home when, besides the recipient of the presents, his wife and his

own relations, one saw Mr. Andrew Uniacke, Mr. and Mrs. Carteret Hill, Mr. and Mrs. Alex. McNab, Dr. Honeyman and his daughter, Admirals Inglefield and McClintock, Lady McClintock, and Miss Dunlap, General Laurie, etc., etc.; there were also present the two daughters of the late Bishop of Nova Scotia. Sir Alexander was very happy in his Address; the Master of the Sadlers Company presided, and the Lord Mayor honoured the assembly. General Laurie spoke well for the Nova Scotia volunteers—none of the papers do his able Address justice—indeed, all he said was for the Province and the Dominion, not a word of egotism throughout. I have left myself but little space for the Fishery Exhibition. Canada has perhaps the most entirely "fish" exhibit of any place. So much is introduced in some other departments, which is only admissible by collateral relationship, e. g., (a tailor who rightly shows fishermen's dresses, puts in rolls of cloth, etc., from which they are made). Dr. Honeyman, Mr. Wilmot, Mr. Dinock, and Minister McLellan, are to be congratulated, and so is Nova Scotia on our share. The 450lb Halibut is in excellent condition, and is the wonder of all who see it.

Some of your readers will be surprised when I say that yesterday, our clerical party, (being added to by Mr. Edghill's welcome presence), was Canon Scovil, Revs. G. W. Hodgson, J. A. Kaulback, and the writer; while of laity, Mr. and Mrs. McNab, Mrs. J. S. McLean and daughter, Mrs. A. Thomson, Mrs. Scovil, Mrs. Stephen Swabey, Miss Charman, and my wife, represented your part of the world in meeting together by design or accident. D. C. M.

CORRESPONDENCE.

The Salvation Army.

REPLY TO MR. MACGREGOR.

To the Editor of the Church Guardian:

SIR,—In your last issue (30th May.) Mr. MacGregor has given us an insight into the working of the Salvation Army, but I regret that I am now more than ever convinced that it is a movement which will bring Christianity into disrepute among the many infidels which are to be found in civilized countries. It is positively painful to listen to the idiotic ravings of a so-called Salvationist, especially when he thinks that he is "called of God, as was Aaron." No one whose ears are not dead to blasphemy can read the following extract from the Port Adelaide *Australia News*, and not feel that the sooner the Salvation Army dies a natural death the better. The extract reads as follows:

"February 26 was a gala day with the Salvation Army in Port Adelaide a field day, when they went through some of their martial evolutions to celebrate the return of Major Barker and "Happy Dinah" from their visit to Melbourne. In the afternoon they congregated behind the police station, and for an hour or two conducted an open air service. A sensational announcement of the proposed doings of the day had been posted about Port Adelaide for some time, and had excited considerable attention and criticism. The bill ran thus:

Salvation Army! :
Barracks.
Port Adelaide 3rd Corps.
Monday, February 26.
War! War! War!
Blood and Fire!
Hallo! Hallo, Jack! What's up! Look Here!
The Salvation Army.
Is going in hotter than ever against
Drink, Sin, and the Devil.
Amen.

They will open with a monster Holiness Meeting in the Barracks, at 10.30, led by Major Barker, Captains Yorkshire Relish, Rolfe, Colley, and Bettes; and a Host of Hallelujah Lasses will sing and Speak for Jesus, A monster Doanah meeting! Will be held at the Glory Shop at 3 p. m., led by Yorkshire Relish, and all the Officers of the South Australian Staff who will Open Fire on the Powers of Darkness with the heavy Brigade on the King's Own Regiment, including Happy George, Zulu Jim, also the Right Hon. Father

Bonell, and the Boy with Hair like Heaven, bringing up the rear, with the Sharpshooters and the Light Brigade.

Now Comes the Struggle
Inside the Town-hall
Pies, Tarts, Cheesecakes, Ham and Tongue, Savages, Bread and Butter, Tea, Milk, Sugar, &c.
Of which you can have a Full Supply by Paying One Shilling Each.
We'll Meet Again at Glory Shop
Against the Police Station, at 7 p. m. for a real Merry go-Round,
When some Red-hot Bombshells
Will be poured into Satan's Territories.
Inside Town-hall Major Barker will lead a Monster Salvation Meeting.
Assisted by Yorkshire Relish, Captain Rolfe, Colley, Bettes, Happy Dinah
And a Host of Hallelujah Lasses in their Timbuctoo Bonnets.
Come, See, and Get Gloriously Saved! Amen.
War Officer in Command,
CAPTAIN TOM GIBBS, The Yorkshire Relish.

Thus advertised, the proceedings of the Army were watched with considerable interest by a large number of people.

"Happy Dinah" was called on to give an account of her Melbourne experience, and this she did with some command, and a most extraordinary flow of language. Her descriptions were quaint and effective. She gave an account of the opposition which had greeted the work in Melbourne, Ballarat and other towns, but how the work had progressed and prospered in spite of opposition. She claimed for the Salvationists that they had the "true religion," and cited an instance in which a minister at Ballarat had become a convert, and confessed that although he had preached the gospel to others he had never possessed the true religion himself before. Captain Gibbs then observed that he had promised them that they should see "the boy with hair like heaven," and he called upon "Zulu Jim" to come forward. Putting his hands upon his curly matted locks, the Captain declared him to be the boy mentioned. "Look at his hair, friends," he said: "There's no sign of parting there, is there? Nor is there any of parting in Heaven! So whenever Jim puts his hand to his head he thinks of Heaven?"

Now, I ask any Christian man or woman whether such things meet with their approval, or whether the whole movement does not seem to be guided by a greater (I will not say higher) power than General Booth? Already the movement shows signs of dying out; already there are dissensions in the camp, and we shall soon see, as regards the Salvation Army, the truth of Gamaliel's utterance, "If this counsel or this work be of men it will come to nought." (Acts v. 38.)

One or two Bishops of the Church for a time warmly espoused the cause of the Salvationists, but there are far fewer sympathizers with the movement among the members of the Anglican Church to-day than there were at its commencement.

Mr. MacGregor says that "the whole object of this special mission was to save those who were entirely neglected or not reached by the churches." Does the Salvation Army constitute itself a Saviour? Jesus Christ is the Saviour, the Salvation Army can only try to be the means of saving the lost.

With regard to their officers, the General, by being absolute, and making his men and underlings obey him, exercises as great, if not a greater, authority than the Pope of Rome. Does Mr. MacGregor approve of this absolutism?

Their uniform, too, "is to distinguish those wearing it from the rest of the world, and constantly to keep them in mind of the special work to which they are to devote themselves." True! But how many object to the surplice and cassock of the priest and choir-boy, who look upon the "uniform" of the Salvationist as being nothing wrong. What a jewel is consistency!

Regarding the accomplished amount of "street-gutter work," if Mr. MacGregor will read the lives of Father Lowder and Sister Dora, both of the Church of England, not to speak of many others, he will see how much good can be done among the ignorant masses of the great towns and cities, without the waving of gaudy-coloured banners, the brazen notes of badly played trumpets, "Happy Dinahs," or "Boys with Hair like Heaven." Yours truly, B. W. R. T.

NOTES OF THE WEEK.

SOME papers in the United States, and at least one in Canada, have been endeavouring to prejudice the Irishmen of the Dominion against the Marquis of Lansdowne, our new Governor-General. It is most unfair to the noble Marquis as well as to the Irish of this country, that such entirely unproved statements should be accepted as facts. It appears from the remarks of those who know that the Marquis has been anything but a hard landlord, having shown great consideration on more than one occasion towards his tenantry. Of course his lordship is not in sympathy with the Irish agitators, and has been opposed to some features of Mr. Gladstone's Irish policy, but these things by no means make him out an enemy of Ireland or Irishmen. Let Canadians generally receive him as the representative of Her Majesty, and judge him by his acts and words while among us, and not by base rumors concocted by enemies of the Empire.

If the reports which come to us from British Columbia be correct, the settlement of the Chinese question will be a very simple matter. A telegram from Victoria on Friday says: "Chinese firms here held a meeting yesterday. It was resolved to advise the Chinese Government to allow no more men to come here at present. It was asserted at the meeting that 2,000 Chinese laborers died during the past year. The mortality is attributed to exposed acclimatizing and sudden change of diet." We venture to predict, should this prove true, and should the Chinese leave the country, that those who were the most loud in their denunciations of the wicked "heathen Chinese" will be the first to feel and deplore their absence, for the country will be seriously embarrassed for want of men.

THE Rationalistic spirit which has pervaded to so great an extent the Universities, and even the Protestant Churches of Germany, has found no sympathy from the reigning Emperor. Indeed, it is a source of much satisfaction to all Christians to note how plainly and publicly on all suitable occasions his Majesty makes known his religious views. In his late decree, ordering that the tenth and eleventh days of next November be observed as the four hundredth anniversary of the birth of Martin Luther, are these words: "I pray that God may listen to the supplications in which I and all evangelists unite, that the celebration be productive of lasting benefit to our evangelical religion." The heir apparent, with his wife, our own good Princess Royal, also warmly espouses the cause of truth, and publicly avows a strong belief in orthodox Christianity.

HARVARD COLLEGE has done itself but little credit by refusing to conform to its uniform practice of conferring the degree of LL. D., upon the active Governor of the State, because this year he happens to be General Benjamin F. Butler of southern war fame and notoriety. It is stated in the American papers that the representative scholars in the Harvard Corporation, were willing to make Governor Butler an LL. D., and the political element outvoted them. It may cost the College rather more than the bit of personal spite was worth, as the General in return is using his office and influence to make Harvard pay taxes, from which it has been exempted for many years.

THE new Bishop of Truro has succeeded in touching Cornish hearts by his deep earnestness, devotion and tenderness, qualities pre-eminently required in the present day for drawing together those who have openly broken away from the Church, and those who coldly hold aloof from her, on the assumption that she is too aristocratic and overbearing.

THE new Bishop's words at his enthronement deserve an extended circulation:—"My ideal is a very simple one, it is the highest that any Bishop of Truro, or any other diocese, can put before his mind: it is simply this, to be in deed that what I am in name—a father in God, to be on earth what the Great Father is, to be a father as He is Father of all, like unto Him 'who sendeth His rain on the just and the unjust and maketh His sun to shine on the good and on the evil.' My desire is to be a father to all, to those who like and those who dislike, to those who sympathise and those who conscientiously may ever be opposed to me, to go on, GOD helping me, simply reminding myself morning by morning that I am a father to all, sent by the Eternal One to imitate Himself in His own Divine Fatherhood; and so I believe those outside the Church will find sympathy, and if I am able to carry out that ideal they will learn, GOD helping me, what a power of love and of benediction there is laid up yet unproved in this great Church of England."

ONE ton and a half of silver has been converted into medals for those who took part in the operations in Egypt. The number of medals issued is 44,000, and each medal has been engraved with the name of the recipient. Not only has every officer and man engaged in Egypt received the medal, but it has been bestowed upon captains of all the merchant ships employed as transports during the prevalence of hostilities.

Is England growing more moral? There is certainly an appearance of improved morality. London papers tell us that there never was a Derby Day so destitute of rowdyism, so sober, so sensible, or so hopeful as this year's. The road was dusty and the weather warm, yet hardly any one was downright drunk. Testimony from another independent source is encouraging. The Metropolitan Railway officials report a marked diminution of drunkenness among the half million of human beings who travelled on the company's lines on Whit-Monday.

THIS reform in the social habits of the holiday seekers is mainly due to the increased activity of the London clergy, and the devouring missionary zeal of so many noble workers for the spiritual and social elevation of the masses. Under the stimulus of this great idea, and seconded by Bishops who thought it an honour to call upon, and to shake hands with, a horny-handed son of toil, devoted priests have spent their lives in this noble work. Now both Church and State are reaping the harvest.

SURELY it is time that home missionary zeal received some great stimulus in our midst. We want some great IDEA, and we have it in believing that "the kingdoms of this world are become the kingdoms of our Lord and of His Christ." Anything that would do harm to that kingdom must be firmly met and driven back. Men must come forward and work as spiritual soldiers for that kingdom. Wealth must roll in and help to build up the weak outposts, and a feeling of intense en-

thusiasm towards our King, should fill the heart of every Churchman. How long shall we wait for all this!

THE Society for the Propagation of the Gospel is trying to raise some enthusiasm in England on behalf of Canada. But is Canada herself seeking sons of her own to do her work? We clip the following from the Society's report:—

"If some of our young athletes want a field for their manliness, before they settle down on their lees and get a family about them; or if some of our young swell lawn-tennis playing parsons want to show off their activity, there is a chance for them in Manitoba; and those who suffer from dyspepsia and bile would soon get cured if they would rough it a bit in our far off colonies. What a pity some of those young fellows who look so pretty at certain fashionable west-end churches, do not throw themselves into this work. It is not to savages, whose unwritten language they will have to learn, but to their own countrymen, neglected shamefully by the Mother Church who gave them birth, but who now seem not to care what becomes of them. It is strange that Zulus, and other savages, seem to have a pious claim on most Church folk, and their countrymen in far-off lands may go to the devil for all the vast majority of the Church at home cares."

Too much importance has been attached to the Pope's circular concerning the Irish agitation. The circular was not put out until all the mischief had been done, in fact, it is more significant of the fact that Ireland is quieting down than that the Pope has discovered the sinfulness of turbulent agitation and assassination. The Popes were ever given to the shrewd calculation of chances before committing themselves to either side, and at last managed to slip over the right side of the fence.

WHILE midnight murder, fires and terrors, stalked for years over Ireland, the Papal See was quiet. And yet not quiet, for it set its face as a rock against secret societies, and Ireland was the hot-bed of such societies. James Carey was a devout Roman Catholic: James Carey was the ringleader of a secret society, and was a murderer. So we must expect very little from the Pope's letter. It is just a sign that the secret societies of Ireland, are at present, on the losing side. No one can believe that its excellent maxims will have any effect on the economic forces which control Ireland; the papal denunciations will prove as efficacious as the runes of a witch for stilling a storm.

NEVERTHELESS it is worth while noticing how the Papal Encyclical has been received in Ireland and the United States. Irishmen of prominence in both countries have told His Holiness to mind his own business, which they further tell him consists in attending to the spiritual affairs of the Church, and not to go out of his way to interfere in political matters. This is certainly pretty strong and disloyal talk, seeing that the Pope especially claims to exercise sovereign authority, temporal as well as spiritual, over his followers in every land. What it will all lead to, whether the Pontiff will insist upon being obeyed, or will be satisfied to see his authority ignored, remains to be seen. One thing is very clear. That Irish Romanists dare speak out as never before they did, and that they are only prepared to be dutiful and obedient children of the Church, so long as their religion in no way clashes with their political views and actions.

CORRESPONDENCE.

"Free Seats and Rented Pews."

To the Editor of the Church Guardian.

SIR,—A few months ago, I read an editorial in a Canadian Church paper, about a remarkable villain who ended his days on the gallows. The editor worked himself into a perfect rage on the matter, and wanted to know what the Church had ever done for the man? In fact, he seemed that it was due to the culpable neglect of the Church and her ministers that there were any scoundrels in the country. It is easy for an editor, musing in his easy chair, to indulge in visionary day dreams of what the Church ought to be and ought to do, but such dreams melt away like the baseless fabric of a vision when it comes to the practical test of parish work.

Allow me to make some remarks on an editorial on "Free Seats and Rented Pews," in your issue of the 23rd May.

Taking the heading first:—Why use different names for the same thing? Is a seat only a seat so long as it is not rented? Does a *seat* become a *pew* when rented? I draw attention to this because the old pew has a bad reputation entirely apart from its being rented; as a matter of fact the old pew did not always bring a rent, as far as my experience goes; it, for the most part, was what some people would call "free," that is, its occupants contributed nothing to the expenses of the church. But these pews are things of the past, and yet half the editorial referred to is taken up with denouncing them. Is it necessary to import their bad odour into the controversy?

I take the ground that in order to raise the necessary revenue, each congregation may use its own judgment whether it will have the offertory, the envelope, or the seat-renting system. There is no principle involved in either. But what about the passage St. James ii. 1-6? Does it refer to pew rents? If it does, nine-tenths of Christendom stands condemned for having set at nought the plain command of Scripture. Commentators say that it refers to the law-courts. It could hardly refer to seats in churches, as there were at the time neither seats nor church buildings. But may not the principle lie underneath? No, because the thing St. James condemns may occur in any meeting even where there is no charge whatever for a seat. I have often seen the very thing occur in a political meeting in a music hall. The words were not used, but the well-dressed, kid-gloved gentry who felt themselves of importance pressed to the front. The thing denounced is as likely to happen in a free as in a rented church. Where does the Prayer Book say anything which can in any way be said to bear on the subject one way or the other? Where in the New Testament is anything said which can give the candid enquirer any clew to the intentions of Christ or His Apostles on the matter? 1 Cor. xvi. 2 will readily occur to some. Well, the rule there laid down is an admirable one, but in the particular case it had no reference to the regular expenses of the Church at Corinth, but to a special collection to be made for the poor saints at Jerusalem. I quote from the editorial, "If we study the Bible from beginning to end, from back to back, we shall find in every book laid down this principle. That God will have His cause supported in the world by free-will offerings." When I read that passage, and thought of the stringent tithing system of the Jewish Church, the minute directions of the Mosaic Law as to the various offerings, I must say I was astonished. It is astonishing how hobbies will run away with the best of men.

You object strongly to the term applied to pew rents that "it is a mere matter of business." Every congregation ought, as a matter of honesty, in some way to provide the revenue necessary for carrying on the work of their church. This must be done in a business way, or in a haphazard, unbusiness way. Unfortunately too many congregations

adopt the latter plan. St. Paul tells us not to be slothful in business. Well would it be for many of our parishes, and for some of our Dioceses, too, had their affairs been managed in a business fashion. I have yet to learn that business principles are sinful, or that it is wrong to manage church finances on a sound business basis. The opposite course has given us a good crop of mortgaged churches and parsonages, and of clergymen unpaid and left to a hopeless struggle with poverty.

It would be interesting to know how many churches there are in the Dominion of Canada which are *really* free as far as the seats or pews are concerned. My impression is that there are very few. By free seats I understand seats which may be occupied at choice by any persons entering the church, as it is in a music hall for instance. If seats are appropriated on any pretence whatsoever, so that certain seats are looked upon as those in which certain persons always expect to sit, then they cannot be called free. In some so-called *free* churches the revenue is raised by a subscription list or by envelopes, and seats are appropriated by the different families in the congregation. This to me appears to be a worse system than pew rents, because the holders may not be disturbed without giving great offence, because more space is appropriated generally than is required, and because persons quite well able to pay often avoid paying, and still hold on to the seats. It is wonderful how people, otherwise intelligent, can persist in calling seats free under such systems. They cling to a mere form of words and ride their hobby with satisfaction.

"But rented pews keep the people out of the Church." Is this the case? The pews are rented in the Roman Church, and yet it is the best attended of all. Ah! but the Roman must go to Church or peril his salvation. True, but so also must all. But our people do not believe this. Yes, there is the rub. Nevertheless it is true. It is unbelief keeps our people out of the Church, not pew rents. Make the Churches as free as air, abolish even the offertory, never ask the people for a cent, and yet, so long as they believe that it makes no difference to them whether they attend public worship regularly or not, so long will we have empty Churches. But let a man once be convinced that to neglect public worship is a great sin for which he surely will have to answer at the bar of God, and he will be in Church, pew rent or no pew rent. Good men, shocked at seeing the great neglect of public worship which prevails, and casting about for a cause, have missed the real one, and have forced themselves to believe that free Churches even in name are the great panacea, forgetting the example of Rome on the one hand with her strict pew rents and crowded churches, and the Irish Church of bygone days with her unrented, and yet empty seats.

Rented seats keep the poor away! Thank God there are very few people in this country who cannot afford to pay for a seat in Church if they wish to do so, and there are fewer congregations, if there are any, where accommodation in *every* part of the Church is not provided for any who have not sittings of their own. It is not the poor who ask for free seats, on the contrary I find the poor are independent and like to have their own seats. It is an utter mistake to suppose that the pew rent system gives the rich man an undue influence in the Church. It is just the reverse. Rented pews make every man alike, whereas under any of the so-called free seat systems, the rich man is absolutely necessary to make up deficiencies. My own experience is that the free-seat system educates people *not* to give. The few give their own share, and also the largest part of the share the others ought to give, but avoid giving. When a man rents a pew he expects to pay for it, but if he sign a subscription list, or takes envelopes and afterwards desires to escape payment he readily discovers that the clergyman has been preaching popery, or has not visited him often enough, or has in some way done something which has offended his majesty, and so he declines to pay.

But, I am not defending the pew rent system as

being perfect and denouncing all others. This would be to follow the example of those who make free seats their hobby. Every plan we may try has imperfections. I have tried the envelope plan, the subscription list and the pew rent. I believe they are each mere human devices, and a congregation may lawfully adopt whichever it chooses. One system may work best in one congregation, another in another, or even in the same congregation a change of methods may be desirable at different times. What I deprecate is the air of superiority assumed by the advocates of free seats as against pew or seat rents, the assumption that they have scripture, antiquity and the prayer book on their side, and that those who tolerate rented seats are but poor benighted creatures.

I grant that in theory the thing looks well. What more good and pleasant to behold than an assembly of brethren joined together in christian love, emulating each other in good works, whose delight it is to make their Church a house meet for God's presence, a house of beauty, denying themselves in order to give to it, to beautify it; careful that those who minister in it shall not want; each member contributing honestly his tenth. Such a congregation would be a grand sight. Perhaps there are such. We cannot make all our people communicants; we cannot make them all regular Church-goers; we cannot make them all honest; the tares will continue to be mixed with the wheat. The love of money is one of man's strongest passions how then can we expect to make our people do what is right in this the hardest of all for them when we fail to do so in matters which are easier to them? Suppose that the preaching of the Gospel could be carried on without any cost whatsoever, would it be to the advantage of the people that their spiritual ministrations cost them nothing?

I fear I have drawn out this letter to too great a length. Although it is contrary to your views I would ask you to give it space.

Yours truly,

F. L. STEPHENSON.

Almonte, 4th June 1883.

BOOK NOTICES, REVIEWS, &c.

New Testament Autographs, by J. Rendel Harris, (Supplement to the American Journal of Philology.

A reverent textual criticism of the New Testament has brought to light much that has helped the student to understand more clearly the truths of God's word. In the present instance the patient and painstaking author has discovered a key by which he has been able to draw conclusions with regard to the sacred text which cannot fail to interest the Philologist and the Theologian. His own words explain what he has effected.

In the course of an examination of the columnar arrangement of the text of the oldest MS. of the New Testament, my attention was drawn to a remarkable numerical peculiarity in the arrangement of the lines and columns of the several books and from this my mind was forced to the conclusion that the Scribes of the New Testament produced epistles more uniformly written and at the closing page more frequently filled than is the custom at the present day; and that it was, in fact, possible to reproduce the original pages by a simple process of numerical sub-division, if only the MS., had preserved the lines of the original writing. The working out of this scheme, and the deductions which the author has drawn from his observations, are extremely valuable. We have also a representation of what the pages of the original MS. or Papyrus must have been like as they left the hands of the Apostolic writers.

"Wilford's Microcosm" for June quite equals its predecessors, which is saying very much in its favor. We have before advised the clergy to subscribe for this very valuable magazine which occupies a most important field of usefulness. As a Religio-Scientific monthly it deals with subjects intimately connected with the work of the ministry, and affords information not otherwise accessible to the country clergyman. A. Wilford Hall, New York. Price \$1 a year.

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The Associate Editor can be found daily between 9 a. m., and 12 at the Branch Office, 51½ Main Street, Winnipeg, opposite City Hall.

THE LIBERTY OF THE CHURCH.

No doubt the relations between Church and State, directly influencing one another in the Mother Land, and indirectly transferred to Canada, have been strained to their utmost limit. The collision at one time seemingly fraught with fatal consequences to one or both has been in great degree avoided. The shocking results of attempted coercion on the part of the Judicial Committee of the Privy Council in the case of the Rev. S. F. Green have caused men of all schools in the Church, and of all religions outside her, to awake to a sense of the position into which the spirituality had been for many years drifting.

The holy death-bed effort of the late great Archbishop has come like a voice from the spirit land to breathe peace over the troubled waters of ritual strife. Men are beginning to ask themselves, what is this 19th century boast of religious liberty? Questions of lawful doctrine and allowed variety in the ritual of Divine Worship within the Church have been looked fairly in the face, and on every side, except, perhaps, among a few immovable formalists, the cry is coming up for religious toleration and liberty. As we survey the wide horizon of the religious world, we see in the *via media* between Rome on the one extreme, with its call for absolute submission to modern claims for infallibility, and Protestantism, with its ever shifting bases of religious teaching, the Church of England, in very truth, the most liberal branch of the Church of Christ in the world. In no religious body is the member thrown more entirely upon his own responsibility to Almighty God than with us. If we take dogma we have clearly defined the great vital truths of the Faith as it has been read in Holy Scripture, and handed down unaltered in the central expression of her Belief, the Creed of Nicæa. Therein the Faith of the Churchman is claimed simply for the great truths of the Eternity of God, the Incarnation of Jesus Christ, and the Presence of the Holy Ghost, three persons, co-equal and co-eternal, in one Supreme Godhead. The questions of modern religionism, such as the eternity of death, are there untouched.

So long as the Churchman gives the adhesion of his faith, to the vital truths, the facts, of the Catholic Faith, he is allowed immense latitude of opinion as to those accidents of the truth, which have been wrested from their places, and enthron-

ed as vital principles of belief, by the various forms of sectarianism in each age. In the acknowledgement of the Faith, as publicly expressed in the Nicene Creed, there is no real stumbling block in the way of the re-union of Christendom, under the banner of the Church of England. Then again as to Ritual. Here also, the Church being left to express in practice, her own formularies, as laid down in her Book of Common Prayer, immense latitude both of opinion and practice, in matters which the Fathers and Reformers, thought of so non-essential a nature, as not to need specification, is given to her Bishops, priests and laity. When we consider that all prayer and reading, and psalmody, especially as arranged in her Order of the liturgy, has for its one supreme object, not so much the edification of the people as the glory of God, we shall readily acknowledge how wide may be the limits, within which the forms of such Divine offices of worship may be cast. As to the doctrine of the Faith, as delivered from the several pulpits of the Church, it would not be lost sight of, that while Evangelicals dwell less upon certain truths than do the Ritualists, and that the High Church clergy lay more stress in their ministry, upon certain aspects of the Faith than do their Low Church brethren yet *that all teach the same Gospel*. For example, a Ritualist presents the doctrine of the Holy Eucharist forcibly before his people, from the aspect that this Sacrament is the ordained *mode* of joining the Church on earth with the Church in Heaven, to the great ever-continuing work of Christ—the pleading of the Infinite merits of the Sacrifice of His Passion and Death before the eternal throne. Whilst the Evangelical dwells chiefly, such is the bent of his mind, upon the Holy Communion as the blessed Christ-given ordinance whereby He feeds His people with spiritual food, for the sustenance of the faithful soul in this its day of battle.

But we may wisely bear in mind, that neither party, (except as we said in the case of a few extreme partizans,) wishes or attempts to hide from view, that aspect of the one great truth, which makes greater impression upon another soul than upon his own.

Then again, there are subjects which have caused much heart-burning, simply because having been laid for a time in oblivion, when brought out again to light, they are found dressed in the ghostly habiliments with which a disordered public fancy has arrayed them. The rightness of these things rightly used, has never been called in question by the Church as such, whatever may have been the prejudices, which a wrong use or abuse of them has created.

Let us gather up carefully all the shibboleths which have been for the last 40 years calling men to battle, for the honour (!) of which men have been found to put the Church beneath the foot of a secular committee of a secular Parliament, and we shall find that each one of them has been a matter of doctrine, discipline or ritual, which the Church has all down the ages, and especially at the time of her Reformation, and in our present Prayer Book of 1662, *deliberately* and carefully left a question of religious liberty of conscience.

There is now a breathing time. In the simple and Christian adjustment of the case of Rev. Mr. Mackonochie—in the elevation of Bishop Benson, once inhibited from preaching in the Diocese of Gloucester and Bristol, and the poisons of satisfaction that have burst from the lips of all parties

in the Church with this appointment; again, in the presentation of Canon G. H. Wilkinson, of St. Peter's, Eaton Square, to the Episcopate of Truro; and yet again in the universal disfavor with which Bishop Fraser's attempt to curtail the liberty of the Priesthood in the matter of subscription in the case of Mr. Cowgill has been received. In all these signs of the times we see, with gratitude, certain indications of the restoration of that liberty in non-essentials, unity in essentials, and in all things charity, which must be well established in the Church of England before the beginning of the end of that great consummation for which we earnestly long, and devoutly pray may take place—the re-union of divided Christendom, at least in English speaking lands, under the one central, primitive and liberal body—the Church of England.

THE CHURCH NOT PARTIES.

It is difficult for some people to understand how a Priest or Layman of the Church can hold aloof from one or other of the parties to which so many belong, and into which the Church seems to the outsider to be divided. But in truth, as is well known to those who are at all conversant with the present condition of the Church in England, and also in the Colonies, the great mass of both Clergy and Laity are not partizans, are members of neither the "High," "Low" nor "Broad" School, but are simply CHURCHMEN, holding to and firmly believing in the Doctrines and Ecclesiastical Polity as laid down in the Church's Formularies. It is true that if we were to judge of the strength of a cause by the amount of noise made by its followers, we should have to admit that these loyal non-party men are few in number and inferior in abilities, and that to the parties belong the learning and zeal which happily characterize the Church of the present day.

We have, however, but to look at the *personel* of the Bench of Bishops of England, which, we should suppose, will be accepted as a very good index of both the learning and zeal of the Church, and we find that there are not half a dozen professed or confessed party men among them. So it may be said of the Professors in the great Universities, and the dignitaries of the Cathedrals of England, the great majority of whom would disclaim any connection with the parties we have named. Take the Parochial Clergy, and the same may be said of them; certainly four out of every five would be quite ready to attest the truth of our statement. What is true with regard to the Clergy is equally true of the Laity, although, perhaps, the proportion of party men would be found to be greater among them than among the Clergy. What has been said of the Church in England may with equal confidence be said of the Church in the United States and of the Church in Canada, Australia, New Zealand and other parts of the world. The great majority of the Bishops, Clergy and Laity are neither "High," "Low" nor "Broad," are not party men in any sense whatever.

Yet it does not follow that, because the majority of Churchmen, Clerical and Lay, do not belong to one or other of the parties, the influence of these parties has been nil; on the contrary, the whole Church has felt in every part of it that they have done a noble work. First, the Evangelical movement made Christianity a real thing to the individual, and Christ a real Redeemer and

Saviour to the sinner, and brought the need of conversion, and of spiritual fruit in the Christian, out of the obscurity to which a licentious age had allowed them to be relegated. And following this movement, the Catholic revival brought to view the immense importance of our Church's position as a branch of the Catholic Church which Christ Himself had established upon the earth, and against which He had promised that the Gates of Hell should not prevail; of the legitimate succession of duly ordained Bishops who were in possession of the deposit of the Faith which had been handed down to them from the Lord's Apostles; of the Sacraments as the Blessed Means of Grace provided by the Great Head of the Church to unite His people to Him, and to nourish their souls for eternity. These two schools of thought especially have not striven in vain, for the special work of each has been so incorporated into the Life of the whole Church, that no power on earth we believe can ever dislodge a real and active belief in the blessed doctrines which they were instrumental in reviving.

The watchword of Churchmen everywhere henceforth should not be "High," "Low" or "Broad," but "The Church of Christ," "Evangelic Truth, and Apostolic Order;" an unswerving attachment to the Church as the Divinely appointed means for the conversion of the world, and zealous, determined and constant efforts to bring home to the individual sinner Jesus Christ as "the Way, the Truth, and the Life."

The work that alone will tell in the coming ages, when Infidelity and gross licentiousness shall abound, is the work which brings Christ to the hearts of men to operate upon their lives, which tells them of the blessed promises of God in Christ, and points them to the Sacraments of Grace, by which they can be made living members of His Body—holy and clean in the midst of an evil generation.

PAPERS ON MUSIC.

No. V.

THE last subject on which we wish to treat in these papers is the Burial Service. We all know that in some parishes, and on some *few* occasions, a hymn or two may be sung; but how many realize the soothing and instructing influence which might be imparted if the appointed Psalm were sung and the Holy Communion chorally celebrated, and this might be done with very little trouble taken by the clergyman and parishioners.

The Sentences at the beginning might be sung, the priest and clerks (which here means choir) commencing as they enter the church, where the congregation would join in; the Psalm, sung to a solemn chant, would take the place of an introit; the Lesson follow the Collect as both Epistle and Gospel, and the service at the grave be "sung" or "said," as the Rubric allows. And we may remark the choral rendering of the Burial Service, even without the celebration of the Holy Communion, would do much to get rid of the prevalent idea that the ceremony is one which is done in honour of the mourners, and in which they are not expected to take part as an act of worship of Almighty God. This idea is commonly shewn by their sitting down all through the service.

The great lesson which these papers are intended to teach is that Divine Service is for the *glory* of God before being for the benefit of man.

These papers were originally published by the Rev. W. S. Darling, Rector of Holy Trinity Church, Toronto, and by his kind permission are re-edited and re-published, with additions and alterations, in the CHURCH GUARDIAN by Rev. E. W. Beaven, of Ottawa.

TWENTY MINUTES A-DAY.

THE Twenty Minutes a-Day Working Society for Missions, commenced in June, 1882, has grown to 27 members and contributors. Two boxes have been sent to the Bishop of Algoma—one in November, containing 46 articles, 16 books, and \$6.00 in money. The May box contained 104 articles, value \$67.98; 23 books; money \$6.00. The next box will be made up in November. Any one desiring further particulars will address Mrs. Ross, 188 Stewart St., Ottawa.

No. 5 of the Articles on King's College, Windsor, will appear next week.

SCIENCE AND THE BIBLE.

THERE is nothing new in the attacks which men make upon the Sacred Scriptures. Celsus sneered at them. Porphyry cast his stone at their contents. Manes, similarly to Mahommed, regarded their veracity as open to question. Other heretics, like their successors, mutilated some of the Books of both Testaments, out of pretended reverence for their contents, re-shaping them to suit their own views. When, therefore we read the assaults of modern sceptics, we feel they are only following in steps long since trodden, and that many of the objections brought against the Word of God in the sixth century, received their answer ages before by the early apologists. And in so saying, it is not too uncharitable to impute much of their so-called criticism to a superficial study of their contents, even as our blessed Lord accused an earlier generation: "Ye do err, not knowing—not skilled in—the Scriptures."

Again and again have the rash judgments of scientists, "falsely so-called," been refuted. Assyrian cylinders incidentally corroborate the sacred writings. Caverns and tombs closed for centuries open wide their mouths and speak of their credibility. The Hieroglyphics of Babylon confirm their authenticity; while her bricks and clay tablets reassert the truth of the historical portions of the Old Testament. And even if these were all silent and held their peace, as also the voices of those who ought to contend earnestly for her veracity against the attacks of her foes, "the stones would immediately cry out." Egyptian papyri clear up points in which may have appeared obscure: fragments of Manetho and Herodotus, Diodorus or other Greeks cannot be regarded as valueless in elucidating the history, customs, etc., of those nations which have disappeared from the face of the earth, but have left their

"Foot prints on the sands of time."

Canon Tristram indeed has affirmed, and he is no mean authority, that there is not an incident in Scripture touched upon from primeval chaos to the call of Abraham, which is not illustrated or confirmed by the utterances of a language—that of the Chaldean—which speaks again after a silence of 4000 years, though we have only just begun to gather a few fragments from its storehouse. And when this source is cut off, that new science—philology—steps to the front, and traces with no uncertain step, the foot prints of the Israelitish wanderers. While as the Indian notes the broken

twig, the displacement of the shrub, the print scarcely visible in the yielding grass, so the philologist maps down the traces of those nations which have left but faint traces of their existence. And it is a fact the cavillers of the Scriptures are unable to surmount, that few of all the long catalogue of cities or towns mentioned in the Book of Joshua, whether prominent or insignificant, do not "retain for their desolate heap or modern hovels, the Arabic equivalent for the name written down by that Captain of the Lord's host some 3300 years ago." Philology may also be regarded as an important factor indetermining the *age* in which some of the Books were written; and it has been proved by the Egyptian words which occur in the Pentateuch, that no one unfamiliar with the history and geography of Egypt, could possibly have written it in the period generally assigned to it; the corresponding Books of the New Testament betray by their foreign words, and consequently impurity of their Greek, the impossibility of their having been written in the purest classical ages, or the times when the Greek was paling before the rising power.

Again, an attempt has been made by Mr. Browne, in Kitto's *Cyclopaedia*, [Vol. iii, p. 52] to prove certain records by means of *astronomy*; as Dr. McCaul in a learned and able discussion of Hebrew words in *Aids to Faith* appeals to *geology*, "Moses declares," says this learned Hebraist "that the earth was or became covered with water, and was desolate and empty. Geology has found by investigation that the primitive globe was covered with a uniform ocean, and that there was a long Azoic period, during which neither plant nor animal could live. Moses states that there was a time when the earth was not dependent on the sun for light or heat; when, therefore, there could be no climatic differences. Geology has lately verified this statement by finding tropical plants and animals scattered over all places of the earth. Moses affirms that the sun, as well as the moon, is only a light holder. Astronomy declares that the sun is a non-luminous body, dependent for its light on a luminous atmosphere. Moses asserts that the earth existed before the sun was given as a luminary. Modern science proposes a theory which explains how this was possible. Moses asserts that there is an expanse extending from earth to the distant heights, in which the heavenly bodies are placed. Recent discoveries lead to the supposition of some subtle fluid medium in which they move. Moses describes the process of creation as gradual, and mentions the order in which living things appeared, plants, fishes, fowls, land animals, man. By the study of nature geology has arrived independently at the same conclusion. "Whence did Moses get all this knowledge?" the learned Professor may well ask. "How was it that he worded his rapid sketch with such scientific accuracy? If he, in his day, possessed the knowledge which genius and science have attained only recently, that knowledge is superhuman. If he did not possess the knowledge, then his pen must have been guided by superhuman wisdom." True, our adversaries may say with St. Stephen that he "was learned in all the wisdom of the Egyptians," or with Josephus, that "he was one that exceeded all men that ever were in understanding," but we do not think that even they would be willing to acknowledge the superiority of the Egyptians to themselves in science or learning, we must, therefore, conclude that he was "taught of God."

To conclude in the words of one of the Homilies, "St. Chrysostom saith that man's human and worldly wisdom or science is not needful to the understanding of Scripture, but the revelation of the HOLY GHOST, Who inspireth the true meaning unto them, that with humility and diffidence do search therefor."

REV. B. T. H. MAYCOCK.

DIVINE COMFORT.

"When sorrow shades this heart of mine
And darkness broods upon my soul,
When Satan tempts me to repine,
O! Jesus, comfort give.

When blighted hopes have seared my life,
And tones that taught me to rejoice
Have left me in this world of strife,
Then, Jesus, comfort give.

When grief for sin o'erfloods my mind,
And tears fill up my cup of woe,
And all around hath proved unkind,
Then, Jesus, comfort give.

To know my life is hid with Thee,
To feel unfading joys are mine,
Thy voice to hear, Thy face to see,
This comfort, Jesus, give.

O! may my days set bright in death.
Revealing glory as they fade,
O gild with peace my dying breath,
This comfort, Jesus, give." Amen.

THOUGHTS FOR FOURTH SUNDAY AFTER TRINITY.

(Written for the Church Guardian)

"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

So strong in faith and hope, so full of glorious confidence in that Hereafter which should fulfill every Divine promise, and satisfy to the full every yearning of the soul, was he who wrote these words, that we feel ourselves uplifted with him into a region of blessed calm and trust. But when we make real to ourselves what those sufferings were of which he speaks with such sublime self-conquest, of which he makes so light as compared with the future glory, and contrast with them those which *we* may be called upon to bear, a sense of shame must overpower us.

Destitute, afflicted, tormented, facing a world of foes, holding his life in his hand; that which was far dearer to him than life, a scold and by-word among men; true follower of the Man of Sorrows, of the Despised and Rejected, he could set his face like a flint against all that human malice could devise, and feel that all these things moved him not, so firmly were his feet planted upon the Rock of Ages. What are *our* sufferings contrasted with his! and how *easy* it should be to us to reckon that they are indeed "not worthy to be compared with the glory which shall be revealed." And yet how often they shut out that glory from us; our sorrows, like our sins, too often "lay such hold upon us that we cannot look up." Instead of impelling us to seek for comfort from on High, they bind us to the earth—truly the "bondage of corruption!" We cannot escape sorrow; the Apostle does not say that the faith and love of the Christian free him from sorrow. We "ourselves also," he says, "which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption to wit the redemption of our body." And though our sorrows are light compared with those of the noble first witnesses for Christ, yet they are *real* sorrows—sorrows which wring the heart, and sometimes bitter-nesses which the heart alone knoweth. "Man is born to sorrow," and the Christian cannot escape the common lot, but there must be this infinite difference between the living member of Christ and the *world*, that to the former sorrow and

suffering are not the weight which impedes the soul's impulse, the veil which hides the vision of that glad Hereafter, but rather the incentives to faith, to pleading prayer, to blessed hope, to a communion with Him Who, by His matchless sorrows has sanctified ours, and purchased for us that glory which shall be revealed. Thus suffering, whatever its form, may become a blessing, outweighing every earthly joy, and a pledge of eternal happiness.

But the Apostle's sufferings were specially and peculiarly blessed because they were endured in the cause and for the sake of His Master. And happy indeed those who in this age of "easy Christianity" are called upon to suffer *something for the cause of Christ*—contempt, or ridicule, or distrust, or alienation of friends, all trials small indeed compared with those of St. Paul, but yet acceptable in His sight, who has laid up for all His faithful servants a crown of rejoicing.

HOW A YOUNG MEN'S BIBLE-CLASS WAS SUCCESSFULLY CONDUCTED IN A RURAL PARISH.

A HINT TO OTHERS.

BEING obliged through ill-health to resign an important Liverpool curacy, I found myself two years ago the curate of a rural parish.

There being a good many young men in the parish, I at once set about to organize a Bible-class, which I held every Monday evening in my own comfortable, well-lighted sitting-room; I preferred having it in my own house, as I had from *personal experience* a great dislike to formal Bible-class held in cold schoolrooms, with nothing to sit on but hard forms.

First of all we had tea and cake and friendly conversation. The time thus spent afforded me a good opportunity of shewing the young men that I took an interest in their temporal concerns,—a very essential thing to do with those one is anxious to spiritually benefit. Tea over, and all removed we knelt in prayer, then we sat round the table with our Bibles open (each young man always brought his Bible): we chose a book and studied a chapter of it each evening; sometimes we varied this plan by selecting a series of subjects. It was an understood thing that the chapter or subject was to be prepared at home. I advised the young men always to study with prayer. So careful was their preparation that they were able to converse with ease and intelligence. For two years we have thus spent our autumn and winter Monday evenings. They all express gratification at the interest taken in them, and some of them shew this in a very practical way, as they come long distances even on cold and dark nights. Who can tell what will be the result of the seed sown on these Monday evenings in faith and prayer by a humble worker in the Lord's Vineyard? J. W. A.

HINTS FOR WORSHIPPERS.

PUBLIC worship is not a matter of taste or choice, *it is a duty*; to omit it without good cause is *sin*, and when omitted for cause, feel very sure that God will consider the cause a good one. When kept from public worship, increase your private devotions.

Be in your accustomed seat at Church before the service begins. Excepting unavoidable accidents or hindrances, it is just as easy to do this as to be in time for the steamer, the cars, or business appointments.

When you come to the house of God, employ the time before the service in serious meditation, devotional reading, and silent prayer, as a preparation for act of worship in which you are about to engage.—Talking or whispering before, during, or after service is not preparation, is not worship, is not reverence, but is an annoyance and wrong to others.

If you are late, do not go to your pew while the people are kneeling in confession, absolution, or

prayer, but wait quietly at the door until they rise from their knees.

Do not whisper your confession, prayers and responses; speak out. The service is yours, not the minister's. Deadness, or feebleness of devotion in the people, is just so much weight upon the minister, as well as being destructive of the devotional spirit of the service.

Conform to the postures of standing and kneeling if physically able. *Half sitting* is not kneeling. What would you think of your minister if he should do this?—Reverence of posture is due from you equally as much as from him. If you are "not a member of the Church," the amenities of good usage ought to suggest conformity, whatever may be your religious preference.

At holy communion engage in private devotion, both before and after partaking. You cannot too carefully prepare for that solemn duty, nor, after receiving, too earnestly plead for its benefits. Receive the bread in the *palm* of the ungloved hand, and the chalice with both hands.—Do not forget your offering. Keep your seat after the benediction, until the remaining elements are consumed.

After the benediction—to be received kneeling—pause upon your knees for a few moments to thank God for the privileges you have enjoyed, and to ask for grace that you may improve them to your soul's welfare.

Do not suddenly turn the quietness and sacredness of public worship into a confusion of tongues and merriment, but quietly retire from the sacred precincts of the Lord's house.

If you are tempted to criticize the services, the sermon, the singing, or any of your fellow worshippers, first turn your thoughts inward and criticize *yourself*.—Melville More.

TRUE CHRIST OR NOTHING.

There never has been any victory for Christianity except by means of the old-fashioned and distinct gospel of the early Christians and the subsequent Reformers—to wit: that Christ is the God man, crucified and slain for the sins of men, who rose again as a Prince and Saviour to give remission and eternal life through his blood-shedding for our salvation. No people, in all the ages, have ever been made Christians by telling them that Christ was simply a great and good moral teacher, beseeching us to love one another—to be true, just, brotherly, generous, unselfish and high-souled. Not a single effective victory can such teaching produce, nor any trophy of its power to work deliverance from the dominion of sin can it show. It may modify the manners and external lives of men, but it cannot convert and renew the heart. We must tell people of the God incarnate, bearing our sins in his own body on the tree of the cross to wash us from them in his own blood, by his obedience unto death working out for us an availing righteousness accounted to us on simple faith in his divine sufficiency, and that there is now no condemnation to them that are in Christ Jesus. Nor is there any hope for man but in this gospel. Herein is our victory over the world, the flesh and the devil.

ALAS! how many have yet to learn what true prayer is! "They ask and they have not, because they ask amiss. The desire of the heart is the very root of prayer. "They whose souls desire nothing, pray for nothing." Then ask God from thy heart. Add one short petition to thy daily prayers. Let it be of this sort,—"O Lord, I am not fit to draw nigh to Thee. I am not worthy to gather up the crumbs under Thy table. Yet do Thou, who callest me, make me fit to come. Cleanse me from my sins, and clothe me in the wedding-garment, that I may come holy and clean to such a heavenly Feast; and accept me, not for the sake of my own worthiness, but for the sake of the priceless Sacrifice Thou didst offer for me upon the Cross."

JACK'S REVENGE.

Jack Rogers was an orphan. His mother died when he was a little fellow about 6 years old; and when, a few years later, his father was lost at sea one fearful night, the friends and neighbors who looked after Jack thought they could not do better than send him to sea.

The poor lad had rather a hard time of it in the little seaport town, where he was taken care of by an old friend of his mother, a well-meaning woman, but burdened with a large family, a hasty temper, and small means. She had provided for Jack's wants as well as she could, but the boy was not very comfortable there; and when it was proposed that he should go to sea, he was delighted with the idea of change, although he knew very well that life on board of ship was not so very pleasant as some boys imagine who live miles away from the sea, and have never seen a ship except in harbor.

Jack hoped at first that he might be cabinboy on a large vessel, perhaps a man-of-war, but that could not be imagined, and he was obliged to be content with a berth on a small trading vessel, where he was to help the cook, and be at everybody's beck and call; but as Jack was a good-tempered, merry fellow, he soon grew happy in his new circumstances. Of course he had a good many rough and unkind words, and sometimes blows given him; but the person who treated him worst of all was the cook, with whom he unfortunately had a great deal to do. The man had a very hasty temper, and continually complained and scolded the boy for everything that went wrong. Yet Jack's merry face, though sometimes overcast, never really lost its good-humored look. He tried hard to do as he was told, and to learn how to make himself useful.

One day, when they were out on a voyage, the cook was taken ill, and the next day was so much worse that he was unable to attend to his duties, and the captain was rather perplexed to know who was to take his place. Jack begged to be allowed to do so; and although at first the captain laughed, he consented, and the boy began his preparations for making the soup. He worked away with a will, and very soon the sailors knew, by the cloud of steam and the pleasant odor which found its way to the deck, that the soup bid fair to be as good as usual; and when the men sat down to their well-cooked meal, they declared that the boy knew how to cook better than his teacher.

The sick man was surprised to find how well Jack had learned his duties, but he felt more inclined to scold than ever; and when he saw the lad coming to him with a basin of something steaming hot, he thought that it was merely an unkind joke, and that Jack was taking some soup to him just because he knew that he was too ill to drink it.

But Jack was not so mean as that. He had learnt something better than revenge. He knew that the cook was unkind to him, and was in fact his enemy; but he had read in his Bible, "Love your enemies," and he

thought the best way to show love was by kind actions. So he made a basinful of nice hot gruel for the sick man, and carried it to him. But the cook had turned away and pretended to be asleep, and Jack left the gruel close beside him, and crept away softly that he might not wake him.

As soon as he had gone, the man opened his eyes and saw the gruel. It was just what he wanted, and he was surprised to think that the boy whom he had treated so badly should act so kindly to him. He could not understand it, but he ate the gruel; and when the boy went in to see if he was awake, he handed him the empty basin and asked, "Why did you bring me that?"

"I thought it would do you more good than soup."

"Well, you're a queer fellow," was the only reply. And although the cook could not quite understand the reason of Jack's thoughtful conduct, that kind act was engraven on his memory, and he thought a good deal more about it than Jack did, and from that day he was less unkind to the boy.

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BIRTHS.

RAINSFORD.—At Fredericton, on the 4th June, the wife of H. B. Rainsford, Esq., twins—son and daughter.

BAPTISMS.

SPENSER.—On Sunday, June 3rd, at St. Jude's Church, Lorraine, by the same, Lucy Sophia, daughter of Nathan Spenser.

LEWIS.—On Monday, June 4th, at Main-a-Dieu, by the same, Annie May, daughter of Levi and Jane Lewis.

MARRIAGES.

CARR.—DICKIE.—At St. John, on the 6th inst., at the residence of the bride's father, Queen Hotel, by the Rev. Canon Brigstocke, Mr. George D. Carr to Miss Roby A. Dickie, daughter of J. C. Dickie, all of St. John.

WIGGINS.—BALLENLINE.—At St. James' Church, Westfield, N. B., June 7th, by the Rev. A. V. Wiggins, A. E. Rector, assisted by the Rev. H. T. Parlee, Curate, James G. Wiggins, Esq., of Alberton, P. E. Island, to Eliza A., daughter of late Thomas Ballentine, Esq., of Westfield, N. B.

SEWELL.—MALCOLM.—In St. John, on the 28th inst., by the Rev. O. Newnham, Mr. John Sewell, jr., of St. John, to Miss Martha E. Malcolm, of Portland, N. B.

BENT.—MOFFAT.—At Mobery Cottage, Amherst, on the 5th inst., by Rev. Canon Townshend, Mr. Barry D. Bent Son of the late Rufus F. Bent, of Pugwash, to Miss Sarah Agnes Mobery, third daughter of the late W. P. Moffat.

DEATHS.

LONSDELL.—Entered into rest, at the Rectory, S. Andrews, Quebec, on the 1st of June, Lydia, beloved wife of the Ven. Archdeacon Lonsdell, M. A.

BRAGG.—At River Philip, on June 1st, Mary Jane, aged 8 years and 4 months, eldest daughter of Charles and Matilda Bragg.

"A gentle snow-white dove Hath flown to Jesus' breast; There in His tender arms To take eternal rest."

TREMAINE.—At Truro, on the 5th inst., Millicent Pryor, daughter of William Henry and Francis Tremaine, aged 17 years and 3 months.

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PARAGRAPHIC.

The papers state that Bishop Potter, of New York, is very ill.

The Rev. R. G. Moses, for many years a clergyman of the Baptist denomination, was ordained to the priesthood in Trinity Church, Trenton, by Bishop Scarborough on a recent Sunday.

The *Living Church* remarks that the "mixed chalice" was among the "ritualistic" practices objected to John Wesley by some people at Savannah, while maintained there by the Society for the Propagation of the Gospel.

We understand that the organ just presented to the Parish Church at Sledmere is the gift of Sir Tatton Sykes, and this gift is construed in the neighborhood, and we believe correctly, as a public intimation that Sir Tatton still remains a member of the Church of England. The reports that Sir Tatton Sykes signed contracts when in Rome for a Roman Catholic Cathedral are, we believe, without the slightest foundation.—*Yorkshire Post*.

Fifteen years of continuous labor were spent by Dr. Schereschewsky in rendering the Old Testament into the Mandarin Colloquial. After nearly forty years of study and of missionary labor, Dr. Williamson and Dr. Riggs have their Dakota version of the Bible almost complete, and one of them estimates that he has spent on an average full thirty minutes on each verse he has translated. These are illustrations of the labor expended by Christian missionaries in the preliminary work of preparing new versions of Scripture.

During the past month the American Episcopal Church in Paris, of which the Rev. Mr. Morgan is rector, has been the recipient of two valuable gifts from two members of the congregation. One of them is a parish building, which will contain a chapel room for the Sunday school and parish societies, and a study for the rector. The other is a mortuary chapel, which will be of stone, handsomely fitted up inside. As a temporary resting place for the bodies of those whose friends may wish to bring them to this country, this mortuary chapel will prove to be a great accommodation.

In a sermon lately preached before the University of Oxford, the sanguine author of "Village Politics" says, "The power of the Bible as a moral and social force over the masses is still a reality. Much as there may be in English public life to regret, we are still, I trust, many long years from the time when, as in France to-day, the destruction of the religion and the Church of Christ is thought necessary to political liberty or social progress. Christian origin of the Democratic watchword has not only been forgotten but disowned by the French workmen. But in the words of Frederic Maurice, "There is no fraternity without a common father. . . . No man can say sincerely, 'Our brothers who are on earth,' who has not said previously, 'Our Father which art in heaven.'" Would that these words could be rung in the ears of our enthusiastic disciples of destruction!

Mrs. Elizabeth Stone has given a large lot of land near Nineteenth and K Streets, Washington, and \$25,000 in money for the erection and maintenance of a Home for needy widows of the Protestant Episcopal Church.

At his first visit to Canterbury, Archbishop Benson expressed his disappointment at the altar arrangements of the Cathedral, and the local committee for erecting a memorial to Archbishop Tait have resolved to ask the general committee to substitute a new reredos for the cenotaph which they had purposed to erect in the Metropolitan Church.

Dr. Hall, of New York, said a smart thing recently, which is commended to both parents and children: "Every land has its own ways, and every time its own peculiarities. In ours there is a 'various reading,' apparently, of an old text, and now it runs, 'Parents obey your children in all things, for this is right.' Yet the old way is better, and I hope it will be continued in good part. It is best for boys and girls in the end, that they should not be burdened with the task of training up their fathers and mothers in the way they should go."

From the new edition of the *Manchester Diocesan Directory* it appears that from his consecration in 1870 to the 30th ult., Bishop Fraser consecrated ninety new Churches, providing 51,261 sittings of which 42,658 are free. The cost of erection, exclusive of endowments and costs of sites, has been £629,529. Eighteen new Churches have been consecrated in lieu of former Churches at a cost of £195,200, these eighteen Churches contain 13,450 sittings of which 10,097 are free. Since October 29, 1881, seven Ecclesiastical Districts have been formed, making a hundred formed during his Lordship's Episcopate.

COMPLIMENTS TO AMERICAN ORGANS.

Dr. John Stainer, Organist of St. Paul's Cathedral, London, than whom there could not be higher authority in regard to organs, organ music, etc., has shown his appreciation of American instruments by preparing an instruction book especially for the Mason & Hamlin organs. It has already been published in London, but will be immediately republished in this country by Messrs. Ditson & Co. Messrs. Mason & Hamlin have also received very recently two noteworthy compliments for their organs from London. One is in the sale of an organ to Her Majesty Queen Victoria; the other is the announcement that one of them will be used in Westminster Abbey on the 10th, 12th and 13th of this month, with full orchestra and chorus, in the production of Gounod's "Redemption," under the direction of the Organist of Westminster, Dr. Bridge. The same organs were used last week in the production of the same work by the Philharmonic Society of Brooklyn N. Y., under the direction of Theodore Thomas, and will be similarly used next week in the production of the same work by the Cecilia Society of Philadelphia, under Mr. Thomas' direction.—*Boston Journal*.

Dr. Bennett, secretary, and Mr. Bennoch, treasurer of the Longfellow Memorial Fund, have arranged with the Dean of Westminster a place for the bust in Poet's Corner, on the pillar between the tombs of Chaucer and Dryden.

An Excellent Report.

Hon. Jos. G. Goodridge, of Brooklyn, N. Y., writes:—"I cannot express myself in sufficiently praiseworthy terms of Burdock Blood Bitters which I have used for the past two years with great benefit."

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The Freemasons of Manchester and London, are entering upon a crusade against the Liquor Traffic.

Take your Choice.

You can be weak, nervous, debilitated, and despondent, disqualified for work of head or hand, or you can enjoy a fair share of health and peace of mind. Burdock Blood Bitters will alleviate your misery and do you a world of good if you will persevere in their use for a few weeks."

Dr. John Hopkinson, F. R. S., states that electric lighting in London must now cost rather more than lighting by gas.

My Mother

Has been using your Burdock Blood Bitters as a liver remedy, and finds them very efficacious. Chas. L. Ainsworth, 41 Vance Block, Indianapolis, Ind.

A bust of the poet S. T. Coleridge is to be placed in Westminster Abbey at the expense of an American admirer, Mrs. Duncan Pell, of Newport, Rhode Island.

Sick and bilious headache, and all derangements of stomach and bowels, cured by Dr. Pierce's "Pellets"—or antibilious granules. 25 cents a vial. No cheap boxes to allow waste of virtues. By druggists.

From a discussion of the sunshine records made in Great Britain during the years 1881 and 1882, Mr. W. W. Rundell, F. M. S., makes it appear that the coast enjoys more bright sunshine than the inland country.

First Rate Evidence.

"Often unable to attend business, being subject to serious disorder of the kidneys. After a long siege of sickness, tried Burdock Blood Bitters and was relieved by half a bottle," Mr. B. Turner, of Rochester, N. Y., takes the pains to write.

The C. P. R. make an attractive exhibit of the products of the North West at the great exhibition in Amsterdam.

A Fine Hit.

When the proprietors of Burdock Blood Bitters put this renowned medicine on the market, they hit it exactly. They hit dyspepsia, indigestion, and liver and kidney complaints a hard blow, from which they will never recover.

For Toothache, Burns, Cuts and rheumatism, use Perry Davis' Pain Killer, see adv. in another column.

In a paper read before a Manchester (Eng.) association, Mr. Veitch-Wilson, after recounting his experiments with lubricants, stated that the safest, most efficient, and most economical lubricants for all kinds of bearings, are to be produced by judicious mixtures of animal or vegetable with good mineral oils.

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

7 PERCENT NET SECURITY. THREE TO SIX TIMES THE LOAN

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.

D. S. B. JOHNSTON & SON, Negotiators of Mortgage Loans, St. Paul, Minn. (Mention this paper).

97 BARRINGTON ST. 101 MAHON BROS. DRY GOODS. SPRING STOCK COMPLETE. Largest Retail House in the City. All Goods shown on ground floor.

MRS. LYDIA E. PINKHAM, OF LYNN, MASS.



LYDIA E. PINKHAM'S VEGETABLE COMPOUND.

Is a Positive Cure for all those Painful Complaints and Weaknesses so common to our best female population. It will cure entirely the worst form of Female complaints, all ovarian troubles, Inflammation and Ulceration, Falling and Displacements, and the consequent Spinal Weakness, and is particularly adapted to the change of Life. It will dissolve and expel humors from the uterus in an early stage of development. The tendency to cancerous humors there is checked very speedily by its use. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times and under all circumstances act in harmony with the laws that govern the female system. For the cure of Kidney Complaints of either sex this Compound is unsurpassed. LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at 223 and 245 Western Avenue, Lynn, Mass. Price \$1. Six bottles for \$5. Sent by mail in the form of pills, also in lozenges, on receipt of price, \$1. per box for either. Mrs. Pinkham freely answers all letters of inquiry. Inclose 3c. Stamp. Send for pamphlet. Address as above. Mention this paper. No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure constipation, biliousness, and torpidity of the liver. 25 cents per box. Sold by all Druggists.

Woman can Sympathize with Woman

Health of Woman is the Hope of the Race.

PIANOS AND ORGANS.

Pianos by Knabe (best in the world).

Pianos by Weber.

Pianos by Stevenson.

Pianos by Wheelock.

Pianos by Dominion Co.

Organs by Bell & Co.

Organs by Dominion Co.

Largest Stock, best value.

Easy Terms.

W. H. JOHNSON,

Name this paper.

123 Hollis Street, HALIFAX.

Aromatic



A Summer

Montserrat.

Beverage.

Montserrat Raspberry Cordial!

These are elegant Cordials prepared with MONTSERRAT LIME FRUIT JUICE, and flavored as indicated with aromatics and pure FRUIT JUICE. They form most agreeable beverages, either diluted with water or alone, and especially with aerated waters, and are *guaranteed free from Alcohol.*

N. B.—The GOLD MEDAL of the ADELAIDE EXHIBITION has just been awarded to the MONTSERRAT LIME FRUIT JUICE AND CORDIALS; in regard to which, the *Liverpool Journal of Commerce* September 26, says:—"The Sole Consignees, Messrs. Evans & Co., are to be congratulated upon this result, whose enterprise in placing this before the public has met with such success, as witnessed by the fact that in the course of a few days 60,000 gallons of Lime Fruit Juice were imported by them into Liverpool alone.

Montserrat Saline Effervescent Salt.

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.

H. SUCDEN EVANS & CO.,

Sole Proprietors, MONTREAL.

Obtainable of all Chemists. 50 cents per Bottle.

MONTSERRAT

LIME-FRUIT JUICE SAUCE,

For Cutlets, Chops, Curries, Steaks, Fish, Game, Soups, Gravies, &c., adds an Appetizing Charm to the plainest and dainties of dishes.

"The Climax of Perfection."

Unrivalled for Pungency, Fine Flavor, Strength and Cheapness. The usual 2s. size bottle for 1s. Retail of GROCERS, DRUGGISTS, &c., everywhere.

Sole Consignees of the Montserrat Company (Limited).

H. SUCDEN EVANS & CO., Montreal,

Toronto Agency—23 Front Street West.

ARE YOU CONSUMPTIVE?

USE EACAR'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." Eacar'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-puffed compound which is offered to you; get a trial bottle, at 25 cents, of EACAR'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.

EACAR, Chemist,
HALIFAX, N. S.

PHOSPHOLEINE

ROOM PAPER!

New Designs, Fast Colors, Lowest Prices. At

BUCKLEY & ALLEN'S.

Feather Dusters.

LARGE ASSORTMENT. Just in time for House Cleaning.

—AT—

BUCKLEY & ALLEN'S.

For Bibles, Church Services, Prayer and Hymn Books, Poets, Cheap Standard Novels, Seaside Library, Current Literature, Birthday Books and Cards, go to

BUCKLEY & ALLEN'S,
124 Granville Street.

BLANK BOOKS.

Memo. Books, Pocket Ledgers, Ladies' and Gents' Pocket Books, Wallets, Pocket Photo Cases, Fine Commercial, Fashionable and Mourning Stationery.

Wholesale and Retail, Low. At

BUCKLEY & ALLEN'S,
124 Granville St.

Geo. Robertson,

ST. JOHN, N. B.

CHOICE TEAS

A SPECIALTY.

Finest Groceries,

Java and Mocha Coffees,

Fruits, Preserved Jellies, etc.

Retail Store—67 Prince Street,

Wholesale Warehouse—10 Water St.

GEO. ROBERTSON.

N. B.—Orders from all parts executed promptly.

Acadia Powder Co.

(LIMITED).

HEAD OFFICE, HALIFAX, N. S.

WORKS AT WEAVERLY, N. S.

AND AT BROWN-SHUBB, P. Q.

Named "Acadia Powder Mills."

D. G. SMITH, Manager at Works.

R. G. MERRILL, Agent at Yachute, P. Q.

INCORPORATED
1881, 1884, 1888

MANUFACTURERS
OF—

Authorised Capital,
\$300,000.

Keep constantly on hand:

Electric Batteries, Electric Fuse, Mining Fuse, and Detonators.

C. J. WYLD, Secretary.

70 Bedford Row, Halifax, N. S.

JOHN SNOW,

SIXTON ST. PAUL'S.

UNDERTAKER

56 ARCYLE ST.,

HALIFAX, N. S.

Coffins & Caskets

SUPPLIED AT MODERATE PRICES.

CARPETS, FLOOR OIL CLOTHS

Always on hand, a Stock second to none in the Maritime Provinces.

CLOTHING,

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

DRY GOODS

WHOLESALE

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

DRY GOODS

RETAIL.

Advantages detailed above enable us to offer exceptional value in this department.

W. & C. SILVER,

11 to 17 George Street,

CORNER OF HOLLIS.

Opposite Post Office, Halifax, N. S.

ARMY AND NAVY

HAT STORE

THOMAS & CO.

Hats, Caps and Furs, Umbrellas, Rubber Coats, Trunks, Valises, Satchels and Carpet Bags, Sleigh Robes, Horse Clothing, Gents' and Ladies' Fur Coats and Mantles.

Civic and Military FUR GLOVE MANUFACTURERS.

MASONIC OUTFITS

Always on hand. Our SILK and FUR HATS are from the Best Makers in England. Viz., Christy, Woodrow, Bennett, Carrington, and Luck.

To Clergymen, on all purchases, we allow 10 PER CENT. Please give us a call.

44 to 48 Barrington Street,

CORNER OF SACKVILLE.

HALIFAX, N. S.

30 YEARS.

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

Minard's Liniment

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,

KING OF PAIN!

\$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.

W. J. NELSON & CO.,

Proprietors, Bridge-street, N. S. Wholesale by Fowlyth, Satchell & Co., Brown & Webb, Halifax; T. B. Barker & Sons, R. W. McCarty, St. John, N. B., and sold everywhere.

GEORGE H. DAVIS, Druggist, Wholesale Agent, Corner Queen and Regent Streets, Fredericton, N. B.

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

PARSONS' PURGATIVE PILLS

MAKE NEW RICH BLOOD,

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.

DIPHTHERIA CROUP, ASTHMA, BRONCHITIS.

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.

JOHNSON'S ANODYNE LINIMENT

(For Internal and External Use). CURES Neuralgia, Influenza, Sore Throat, 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 Lame 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 Horse 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 feed. Sold everywhere, or sent by mail for 8 letter-stamps. I. S. JOHNSON & CO., BOSTON, MASS.

NOTE THE STATEMENT

MADE BY THE WINDSOR POSTMASTER RESPECTING
Puttner's Syrup,
WHICH CONTAINS NO OIL.

C. E. PUTTNER, Ph.M.,
SIR.—Since I gave you my opinion respecting Puttner's Emulsion, I have had occasion to use in my family your latest invention, **PUTTNER'S SYRUP HYPOPHOSPHITES**, and have found it to act much better than the Emulsion, and more particularly that which I got before trying the Syrup.

Mrs. B. had been suffering with a most severe cough, which I mentioned in my last was becoming alarming, so that she was completely prostrated, but she found after taking a few doses of your Syrup it disappeared, and she rapidly improved in health and strength, and I think it is the best medicine she has ever taken, and certainly agrees with her much better than the oil.

Your Syrup only requires to be taken to prove its merits.
I am, yours truly,
P. S. BURNHAM, Postmaster, Windsor.

BE CAREFUL AND GET PUTTNER'S SYRUP

as you will find it is prepared by skillful and experienced hands, and endorsed by the medical profession.
PRICE 50 CENTS.

DISEASES OF THE Lungs and Liver

Immediately yield to the powerful influence
—OF—
GATES' Life of Man Bitters,
—AND—
Invigorating Syrups.

Mill Village, N. S., Sept. 18th, 1879.
G. GATES, SON & CO.—
Gents.—This is to certify that I was sick and under the Doctor's care three months from Lung and Liver Complaint, but the medicines he gave me had no good effect. I then took your No. 1 and 2

Life of Man Bitters,
—AND—
Invigorating Syrup,

and received immediate relief. I believe they saved my life, and I would recommend them to all and every one suffering with the same complaints.

Respectfully yours,
MRS. T. HENDRY.

For sale everywhere at 50 cents per Bottle.
Manufactured by
C. GATES, SON & CO.,
Middleton, Annapolis Co., N. S.

Wholesale Agents—**BROWN & WEBB, FORSYTH, SUTCLIFFE & CO., JOHN K. BENT,** Halifax, N. S.

\$66 A Week in your own town. Terms and \$50 outfit Free. Address **H. HALLER & Co.** Portland, Maine.

\$72 A Week. \$12 a day at home easily made. Costly Outfit Free. Address **TRUE & Co.** Augusta, Maine.

MASON & HAMLIN



THE FINEST DRAWING ROOM STYLES ARE UNRIVALED.

ONE TO THREE MANUALS; TEN TO THIRTY-TWO STOPS. \$200 to \$600 AND UP.

ORGANS

MUSICIANS GENERALLY REGARD THEM AS THE MOST PERFECT INSTRUMENTS FOR THE HOME.

POPULAR STYLES No. 109; SUFFICIENT COMPASS FOR FULL PARTS OF POPULAR MUSIC. \$22. OTHER STYLES: \$30, \$57, \$72, \$78, \$93, \$108, \$114, \$117, \$120 UP FOR CASH EASY PAYMENTS OR RENTED FREE.

HIGHEST HONORS

AT ALL THE GREAT WORLD'S EXPOSITIONS FOR SIXTEEN YEARS.



MASON & HAMLIN ORGAN & PIANO CO

BOSTON 154 TREMONT ST. NEW YORK 46 E 14TH ST. CHICAGO 149 WABASH AVE.

1883—SPRING—1883.

McMURRAY & CO.

Have the pleasure to announce the opening of their NEW Spring Goods and Novelties.

Latest European and American Fashions in Straw Goods; Ladies', Misses' and Childrens' Hats and Bonnets; Millinery, Silks and Ribbons; Millinery Trimmings and Novelties; New Laces, Collars, Ties, &c.; Gloves, Hosiery and Ladies' Underwear; 500 yards Hamburg and Swiss Embroidery; 500 Remnants do. do.; 1000 pairs Corsets—The Crompton, Coralline, Warner's Flexible Hip, and the Hearth Corset, Princess Adjustable, &c., a single pair at the wholesale price; Black Velveteens at 55c, worth 75c; Black Velveteens at 55c, worth 90c; Black and Colored Broche Velveteens; 7-4 Black Cashmeres 55c, worth 65c; 7-4 Black Cashmeres 55c, worth 90c; Courtauld's 4-4 Crapes, Courtauld's 5-4 Crapes; Bazaar Fashion Paper and Catalogues for March, illustrating new styles of the Bazaar Glove-Fitting Patterns; 8-4 Heavy Grey Sheetings at 20c per yard; Sheetings and Pillow Cottons from the St. Croix Mills—the best in the Dominion; 8-4, 9-4 and 10-1 American Sheetings, Plain and Twilled; 40 and 42 inch Bleached and Unbleached Pillow Cottons; Lace Curtains, Lace Curtains, 75c set; 90c set; \$1.00 and \$1.50 set; Children's and Youth's New Spring Suits, from \$1.25.

McMurray & Co's.

POPULAR DRY GOODS & MILLINERY STORES, 273, 275 and 279 BARRINGTON ST. Corner of Jacob Street.

LONDON HOUSE

WHOLESALE. APRIL 2ND, 1883.

Our SPRING & SUMMER STOCK

Is now COMPLETE in every Department. NEW GOODS Arriving weekly. Orders by letter or to our travellers will receive prompt attention.

DANIEL & BOYD,

Market Square And Chipman's Hill, ST. JOHN N. B.

Crotty & Polson,

REAL ESTATE —AND— Commission Agents.

LANDS BOUGHT AND SOLD. Estates Managed & Rents Collected.

Office, No. 493 Main St., Winnipeg OPPOSITE CITY HALL.

H. S. CROTTY. S. POLSON.

NEWS AND NOTES.

Mr. Jefferson Davis is very ill, his condition being reported as critical.

The sure effects of Ayer's Sarsaparilla are thorough and permanent. If there is a lurking taint of Scrofula about you, Ayer's Sarsaparilla will dislodge it and expel it from your system.

Prince Bismarck's neuralgia is said to have been complicated by catarrh of the stomach. **Throat, Bronchial, and Lung Disease** a specialty. Send two stamps for large treatise giving self treatment. Address *World's Dispensary Medical Association*, Buffalo, N. Y.

A monument has been inaugurated at Milan Alessandro Manzoni, author of the *Promessi Sposi*.

DELEVAN, Wis., Sept. 24, 1878.

GENTS—I have taken not quite one bottle of the Hop Bitters. I was a feeble old man of 78 when I got it. To-day I am as active and feel as well as I did at 30. I see a great many that need such a medicine.

D. BOXCE.

At the annual conference of the Blue Ribbon Army, held at Exeter Hall, it was reported that 680,908 persons had taken the pledge.

Charlatans And Quacks

Have long plied their vocation on the suffering pedals of the people. The knife has pared to the quick, caustic applications have tormented the victim of corns until the conviction shaped itself—there's no cure. *Putnam's Painless Corn Extractor* proves on what a slender basis public opinion often rests. If you suffer from corns get the Extractor and you will be satisfied. Sold everywhere. N. C. POLSON & Co., Kingston, Proprietors.

Prince George of Wales will join the corvette *Canada*, Captain Durrant, as midshipman on the 6th of June. The *Canada* will proceed to North America and the West Indies, and during her commission will call at all the principal ports on that station.—Sir F. Knollys has written to a correspondent that the Prince of Wales has no present intention of placing his eldest son in the Army.

If farmers and others continue to buy dust and ashes put up in big packs for condition powder it won't be our fault. We have exposed the swindle time and again. *Sheridan's Powders* are the only kind we know of worth carrying home.

PHYSICIAN'S STATEMENT RESPECTING PUTNER'S SYRUP. Made by W. B. SLAYTER, M. D., L. R. C. P. Eng., &c., Consulting Surgeon, P. & C. Hospital and Prof. Obstetric and Diseases of Women, Halifax Medical College.

HALIFAX, March 1883.

I have used C. E. Putner's Syrup of Hypophosphites and find it well made and very palatable and admirably adapted to do good in cases in which the Hypophosphites are called for, &c.

W. B. SLAYTER, M.D.L.R.C.P. Eng. &c.

Dr. C. Rigby, Surgeon Halifax Dispensary says:—"I have been employing your SYRUP PUTNER'S in my practice ever since you first introduced it to the profession and have never found reason to be dissatisfied with the results obtained.

Yours, &c,

C. D. RIGBY, M. D.

To C. E. Putner, Ph. M.

PHYSICIAN'S TESTIMONIAL.—J. F. Brine, M. D., Port Hill, P. E. I., writes:—"Messrs. Putner, Emulsion Co., Halifax. Dear Sirs—I have used your Emulsion extensively during the past four years, and have much pleasure in adding my testimony as to its efficacy. We had here last summer numerous cases of Whooping Cough and Scarlet Fever. I found the Emulsion answer admirably when the acute symptoms had subsided, in very many instances. In most wasting disorders, especially those peculiar to children, your Emulsion has rendered me good service, being pleasant to the taste and no feeling of nausea following its administration. It seldom fails giving good results, and I prefer it to any other preparation of the kind.

I am, yours respectfully,

J. F. BRINE, M. D.

The statue of Garibaldi has been unveiled at Caprera.

A whisker dye must be convenient to use, easy to apply, impossible to rub off, elegant in appearance, and cheap in price. Buckingham's Dye for the Whiskers unites in itself all these merits. Try it.

In consequence of having been blackballed by the Eastern Yacht Club of Boston, Mr. Jay Gould, the American millionaire, has resolved to organize a Steam Yacht Club.

Two-thirds of a Bottle Cures.

Dr. R. V. Pierce, Buffalo, N. Y.: *Dear Sir*—I have been taking your "Favorite Prescription" for "female weakness." Before I had taken it two days I began to feel stronger. I have taken but two-thirds of a bottle and believe I am cured. Gratefully. Mrs. H. C. LOVETT, Watseka, Ill.

A Shanghai despatch June 5, says:—"War is inevitable unless France abandons her pretensions in Annam. The council of mandarins has decided to mobilize a Chinese army:

A druggist in Maine, writes to Mr. Eagar as follows: "Send me some more of your PHOSPHOLEINE. From all I have seen of it I think it does all that you claim for it and is a BOON to MANKIND."

Land is diminished by the action of seas and rivers at the rate of one foot a 1000 years.

Both Lydia E. Pinkham's Vegetable Compound and Blood Purifier are prepared at 233 and 235 Western Avenue, Lynn, Mass. Price of either \$1. Six bottles for \$5. Sent by mail in the form of pills, or of lozenges, on the receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose 3c. stamp. Send for pamphlet. Mention this paper.

Testimonial from Capt. Joshua Harper.

Sackville, N. B., Feb. 13, 1877.

J. H. Robinson, Esq., St. John, N. B.

Dear Sir,—Early in October last I took a severe cold which settled on my lungs. After having a bad cough for about six weeks, I had a very severe attack of bleeding from the lungs, while on a passage from Queenstown to Dover. I had daily spells of bleeding for some days, until I lost about two gallons of blood, and was so weak as to scarcely be able to stand. I put back to Queenstown, where I received such medical assistance as enabled me to get home.

I saw an advertisement of your Phosphorized Cod Liver Oil Emulsion in a paper. I immediately sent and got half a dozen bottles, after taking which I feel myself a well man again. My weight, which was reduced to 120 pounds, is now up to my usual standard of 152 pounds. Seeing what it has done for me, I can confidently recommend it to others afflicted with lung disease.

Yours very truly,

(Signed) JOSHUA HARPER,

Of the barque "Mary Lowerson."

Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto-phosphate of Lime is prepared only by Hanington Bros., St. John N. B., and is for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00.

In the Whole History of Medicine

No preparation has ever performed such marvellous cures, or maintained so wide a reputation, as AYER'S CHERRY PECTORAL, which is recognized as the world's remedy for all diseases of the throat and lungs. Its long-continued series of wonderful cures in all climates has made it universally known as a safe and reliable agent to employ. Against ordinary colds, which are the forerunners of more serious disorders, it acts speedily and surely, always relieving suffering, and often saving life. The protection it affords, by its timely use in throat and chest disorders, makes it an invaluable remedy to be kept always on hand in every home. No person can afford to be without it, and those who have once used it never will. From their knowledge of its composition and operation, physicians use the CHERRY PECTORAL extensively in their practice, and clergymen recommend it. It is absolutely certain in its healing effects, and will always cure where cures are possible.

For sale by all druggists.

Convincing Proof.

The attention of readers is respectfully called to the advertisement of the Putner Emulsion Co., appearing in the columns of this paper. Convincing proof is there given of the unbounded popularity of their valuable proprietary medicine which cannot be gain-said.

The hair is the least destructive part of our body. In Egypt it has been known to survive 4000 years.

Great age carries with it a certain respectability whether it attaches to a person or thing. This is seen particularly in the case of *Johnson's Anodyne Liniment*, which is the most precious internal and external remedy ever discovered. It ought to be kept in every house.

Photographs have been taken in London by Mr. Trueman Wood of the human vocal organs in the act of singing.

A writer says; "I would not be without Eagar's Wine of Rennet in the house for double its price. I can make a delicious dessert for my husband, which he enjoys after dinner and which I believe has at the same time cured his dyspepsia.

Remember This.

If you are sick Hop Bitters will surely aid Nature in making you well when all else fails.

If you are costive or dyspeptic, or are suffering from any other of the numerous diseases of the stomach or bowels, it is your own fault if you remain ill, for Hop Bitters are a sovereign remedy in all such complaints.

If you are wasting away with any form of Kidney disease, stop tempting Death this moment, and turn for a cure to Hop Bitters.

If you are sick with that terrible sickness Nervousness, you will find a "Balm in Gilead" in the use of Hop Bitters.

If you are a frequenter, or a resident of a miasmatic district, barricade your system against the scourge of all countries—malaria, epidemic, bilious, and intermittent fevers—by the use of Hop Bitters.

If you have rough, pimply, or sallow skin, bad breath, pains and aches, and feel miserable generally, Hop Bitters will give you fair skin, rich blood, and sweetest breath, health, and comfort.

In short they cure all Diseases of the stomach, Bowels, Blood, Liver, Nerves, Kidneys, Bright's Disease. \$500 will be paid for a case they will not cure or help.

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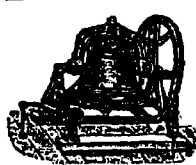
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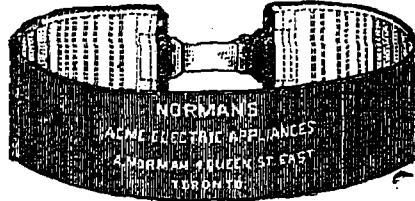
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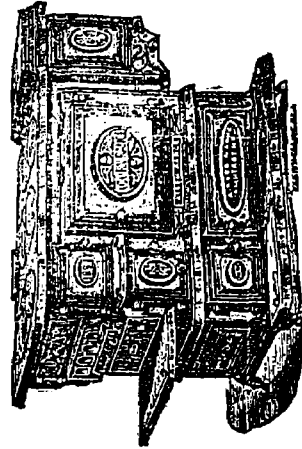
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