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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. 5.]

HALIFAX. WEDNESDAY, MAY 30, 1883. WINNIPEG.

\$1.50
[PER YEAR.

MR. GLADSTONE ON THE LOSS OF RELIGIOUS CONVICTIONS.

THOSE who conduct this paper have already expressed their opinions as to what should be done with the Affirmation Bill. And to what has been said we desire now to add but one thing, namely, that a solemn affirmation is an oath in disguise. If there is no God, there is no solemnity in affirmations or in anything else. An Atheist making a solemn affirmation is like a Christian pronouncing, with the epitaph in Westminster Abbey, that life is a joke. But let that pass. There are passages in Mr. Gladstone's speech which will be acceptable to all Churchmen, whatever may be their opinion of the Bill. We doubt whether there is a living statesman of the first rank anywhere in Europe who has had the courage within the last few years to declare, as Mr. Gladstone declared in the House of Commons on Thursday week, that he believed the loss of religious convictions to be 'the most inexpressible calamity which can fall upon a man or a nation.' This is saying out plainly, for all the world to hear, that a Parliament of Bradlaughs would be a Parliament of ruin. It is true that this is only the verdict of history. But other juries besides Irish ones are sometimes intimidated. Our Mathew Arnolds have prattled of sweetness and light as if morals were a matter of sugar and candies; our Herbert Spencers have discoursed of sociology as if it were a branch of geology; not only sermons in stones, but sermons, preacher, and hearers all stones together; and, most shameful of all, those amongst us who profess and call themselves Christians have been so eaten up with caste and mutual jealousy that our children cannot be taught their duty to God or man, and our legislators dare not legislate in the name of Christ. We, with Mr. Gladstone, are 'not willing that Christianity should be dispensed with.' Kissing the New Testament implies to us, as it does to him, 'an acceptance of the Divine Revelation contained in the New Testament.' And when we speak of God, we mean the God who has revealed Himself in that revelation. There is no other. 'Whosoever denieth the Son, the same hath not the Father.' But we must go farther. Mathew Arnold might prattle, Herbert Spencer might discourse, and coarser infidel might adapt these gentlemen's refined nothings to the tastes of coarser minds, and yet there might be small danger to the commonwealth if the Christians obeyed Christ. Yet merely to point out that sects are unchristian, and that the New Testament ideal is that ONE CHURCH FOR ONE PLACE, doing in every place the work of Christ's kingdom and order among men, is to expose oneself to a charge of bigotry and ignorance from the Christian world—world, alas! too truly.

What Mr. Gladstone says of Christianity is true of Christianity in all its divine particulars; and the Church, the local Church, the One Church for One Place, built everywhere upon the Apostolic foundation, is one of those particulars. Yet is not every Separatist meeting-house proclaiming every day and every hour to the daily and hourly passers-by, in regard to that visible unity which alone can convert the world, 'That is one of the superfluities; that is one of the excrescences; that has nothing to do with the vital substance; all you have to do is to pronounce the name of Christ?' We Churchmen have to bring back the Christians of this nation to the full and universal

acknowledgment of the One Church, as being more certainly Christ's institution than even the One Bible which is so widely circulated and so narrowly understood. But then let us look within. What Dr. Beyschlag has lately said in Germany of the Church of Rome we may fairly adapt to the case of English Dissent, both Romish and Protestant,—'Has it never occurred to us that the Divine Government of the world has permitted the growth of Dissent over against our historical churches, not as a terrifying monster of anti-Christianity, but a guardian of principles and methods which we have lost or never had, and which are indispensable for that future form of the Christian Church which all people of the earth shall be both enabled and called upon to accept?'—*Church Bells*.

A GRATIFYING CONTRAST.

The *London Times*, which has so often seemed to delight in saying disagreeable things of the Church, has been forced by the unquestionable and hard logic of facts to speak in this way in a recent article.

If there is one fact more unquestionable than another in the social history of our time, it is that during the past forty years, the clergy have advanced immensely in public esteem. Forty years ago no clever young man who had any self-respect could allow himself to say a good word for the clergy. They were the representatives of a worn-out institution, whose sole *raison d'être* was to provide comfortable places for university graduates and younger sons, and they would inevitably die out with the advance of knowledge and enlightenment. In forty years' knowledge and enlightenment we have advanced a good deal, and here we have 20,000 persons eager to crowd into Canterbury Cathedral to see the Archbishop enthroned. We have in the great towns twice as many Churches as there were then, and those full instead of empty. We have all kinds of social and civilizing agencies set on foot by the parish clergy—no longer on some plan of unworkable and demoralizing benevolence, but on plans that experience has shown to be capable of success. They get hold of the boys and young men for their choirs; their wives—devoted women, who pass their lives in the Eastern wilderness with a cheerfulness rare in Belgravia—do their best to reach the girls and mothers, to keep an eye on the shop assistants and the factory hands, to get them under good influences, and to keep them amused. Self-supporting clubs just started by the clergy, but in no sense maintained by them, are numerous; and there are many clergymen (although this, indeed, is the rock on which they too often split) who cordially support the Board schools. Nor is this devotion to the social needs of their people confined to any one theological school. However irreconcilable in the pulpit, and in their views of the ultimate facts of the universe, Ritualists, and Evangelicals, and Broad Churchmen often enough agree in their social policy. About dogma, there is room for doubt and difference; but when it comes to a question of how young men and women are to be kept from evil ways, and how fathers and mothers are to be enabled to take an interest in their families, the facts of life enforce a practical agreement. The late Mr. Lowder went about his work with a more definite theological bias than Mr. Barnett does; but we should fancy that on questions of the means of

civilization the two would have proceeded on much the same lines. It is well that these things should not be forgotten. When we read in the reports of clerical conferences, or in volumes of published sermons the curious extravagances of thought to which the disputants commit themselves, their ready assumptions, and their intolerance of those who disagree with them, we are too much given to conclude that this, and this only, is what the clergy think and do. At such times it is desirable to look at the reverse of the picture, and against the dogmatism of some to set the patient, zealous lives of so many, the readiness with which they sacrifice all that this world holds dear—wealth, social pleasures, amusement, and even the barest comforts—for the sake of carrying on a life and death struggle with misery and sin.

C. OF E. TEMPERANCE SOCIETY.

THE Annual Meeting of the Church of England Temperance Society was held on April 24th, in the library of Lambeth Palace. The Archbishop of Canterbury presided.

The Report, an abstract of which was read by Mr. Sargent, the Secretary, showed that the Society continues to make great progress, the number of members and the income increasing rapidly. The executive congratulated the members on the decrease of drunkenness and drinking habits among the working classes, and claimed that the Church of England Temperance Society had done something towards achieving such good results. The returns from the various dioceses gave a total of 432,674 members, and in addition there were 12,000 in the Royal Navy, and 24,000 in the merchant service. Special temperance work had been commenced among railway employes, large numbers of whom were enrolling themselves in the Society. The whole work carried on last year involved an expenditure of nearly £23,000.

The Archbishop of Canterbury who was received with much cheering, said the Report of the Society showed a remarkable feature—namely, that by its efforts to promote the welfare of the community it had brought about a decrease in the revenue of the country. There were also other important matters in which a loss might some day accrue to the national finances, to be made up eventually by the greater industry and devotion of the people in supporting their country and its institutions, not by their vices, but by their virtues. The Society would be twenty-one years old on the 2nd of May. He remembered some forty-one years ago seeing a rude lithograph of a Roman Catholic priest addressing a few tattered Irish people, and he recollected, about that time, among his father's workmen there was one who was a convert to the taen novel principle of teetotalism, and consequently, an object of strange and curious wonder, not to say ridicule. Now, after forty years had elapsed, the library of Lambeth Palace was filled from end to end by those who welcomed the fact that temperance was an important branch of the great home mission work of the Church. They were told that in the navy and in the merchant service, and wherever the work was being most actively carried on, there the means of grace were best attended. He hoped also that the same would be true, and that wherever the Church was most active there temperance would most predominate. Great success had attended the Society, and with success came responsibility.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

THE Bishop of Nova Scotia purposes holding Confirmations along the Eastern coast of the Province and in Cape Breton, in July and August. Definite appointments will be made hereafter, but the first Confirmation will probably be at Antigonishe about the middle of July.

HALIFAX.—On Thursday morning in the Cathedral, at an early service (7.30 a. m.), the Lord Bishop of the Diocese admitted to the office of a Deaconess in the Church of God Miss Forsyth, a daughter of the late Dr. Forsyth, of Bridgetown. The lady is in every way qualified for her work, having been thoroughly trained abroad. The service was somewhat similar to the ordination of a Deacon. The candidate was presented to the Bishop, sitting in his chair in the choir, and after having answered a number of questions of a like import with those put to candidates for Deacon's Orders, the Bishop laid hands upon her head and set her solemnly apart for the Scriptural and Apostolic office. Afterwards the newly ordained Deaconess, with the clergy present, and a considerable number of the faithful laity, partook of the Holy Eucharist. This is, we believe, the first Deaconess ever ordained in Canada. May the number soon rapidly increase.

HALIFAX.—C. W. M. A.—This society of women which has grown out of its infancy and its day of small things into a strong and vigorous and highly successful and truly valuable Missionary Association, held its 15th annual meeting on Wednesday last, his Lordship the Bishop in the chair. It has become an important auxiliary to the Board of Home Missions, and will yet, we trust, embrace many women within and outside Halifax, who have as yet done little or nothing to advance the Home or Foreign Mission work of the Church. The Report of the Secretary, Miss Bullock, which we give below, tells its own story, in a way that will bring credit upon herself and co-workers:—

CHURCH WOMAN'S MISSIONARY ASSOCIATION, 1882-1883.

In submitting once more the Annual Report of our work we give thanks to our God that for another year He has kept our Society in prosperity, and its members in amity, and in placing in your Lordship's hands the result of our exertions, we pray the Master to continue in us a willing mind to do lowly service in His Vineyard, and accepting our free-will offering, to consecrate it and us by His availing merits.

Our year has been most prosperous. The grant of \$700,—you will remember it was made \$700 at the meeting, the original grant being \$600—has been met, and we are glad to report a very good balance still in hand.

The Mite Boxes which were begun as an added effort, have become almost the back-bone of our Society—and are very satisfactory, and our "Little Gatherers," of which we wish we had many more, may claim a large share of credit in effecting this result by the zeal and enthusiasm with which they planned and carried through the Bazaar which in its deserved success helped to fill our Treasury. Our list includes other *Little Workers* who have done well, and we want more of His favoured *little ones* to engage in work for Him.

You will all be interested to know the contents of the different Mite Boxes:—Mrs. McCawley, \$2; Mrs. Clerke, \$4.50; Mrs. Francklyn, \$5; Miss Adams, \$9.65; Wilhelm Crane, \$2; Mrs. Alfred Jones, \$4; Mrs. J. D. H. Browne, \$3.15; Mrs. Cowie, \$3.47; Mrs. Murray, \$3.3; Mrs. Pineo, \$1.79; Miss Louise Wallace, \$4.4; Miss Binney, 11.34; Master Arnold Wylde, 88c; The Little Gatherers, \$203.93; The Little Helpers, \$6.75; Mrs. Fitch, Mrs. Donaldson, Miss Locke, not returned; Miss L'Epousie, \$6; Miss Perley, \$226; Mrs. Boggs, \$7; The Misses Marvin, \$3.64; the Misses Bullock, \$36.54; Miss Shreve, \$7.79; Miss Archibald, \$10; Miss Story, \$3.5; Miss Annie Romans, \$9.4; Mrs. Geo. Davis, \$4.

26; Mrs. B. G. Gray, \$1.18; Mrs. C. J. Wylde, \$4.73; Mrs. Lawson, \$188; Miss Jessie and Katie Fishwick, \$1.40; Miss Beatrice Almon, \$3.68; Miss Mary Almon, 39c. Total, \$548.33.

The present appropriation of the fund of the C. W. M. A. is—Travelling Missionary, C. B., \$200; Lockeport, \$200; Clementsfort, \$150; Louisburg, 100; Spring Hill, \$100. Total \$750.

The sums allotted exceed the annual grant for the year, but can be paid out of it in consequence of partial vacancies.

Neither the grant to the Cape Breton travelling Missionary nor to Lockeport can be immediately reduced, but at the end of a year it may be possible to diminish the grant to the Travelling Missionary by \$50. Clementsfort will also be reduced, but without a grant from the Association neither it nor Louisburg nor Spring Hill would have been kept open.

Mr. Gibbons has been in England for several months having obtained there a clergyman to take charge of his mission—in the mean time, and by funds collected he will be able to build a much needed church and parsonage and secure a small permanent Endowment.

Clementsfort which had sadly fallen off is now very promising under the care of Mr. McCully, who is working with much zeal and judgment.

Louisburg is doing very well under Mr. Draper, and it is hoped that a parsonage will at last be provided there.

Mr. Croucher has succeeded Mr. Churchward at Lockeport, but even with the aid of the grant, a very inadequate income is secured.

Spring Hill is vacant, but will be occupied by one of the deacons newly ordained.

When we regard the great and growing needs of our Home Missions, and know that the bounty so long bestowed by the liberal hand of the Mother Church in England is growing less and less, we share, as far as we may, your Lordship's anxiety, lest *now* any open church be closed, and a famine of the Word be felt in any Mission where that Word is now preached, and the Sacraments of that Word are ministered, and while we admit to ourselves that we can render but small aid in staying such a calamity, yet we claim the privilege as disciples of our Lord and daughters of His Church to do what in us lies to provide for those who cannot provide for themselves the means of grace, and to help in carrying out the gracious proclamation, "To the poor the Gospel is preached." In the practical department of our Association, we have to record with deep regret a very serious loss, and the resignation of Mrs. Pryor and Miss Brown, after 14 years of cheerful, patient, skilful handiwork, has made a gap in our Society which it will be very difficult to fill. Although they are leaving us as the cutters out of the work *par excellence*, we feel sure that in any case of emergency they will be quite ready to give a helping hand. They have the heartfelt thanks of all our members, and have, too, the gratitude of all who have benefitted by their care and cleverness.

We shall be glad to welcome again among us, as one of our committee, Mrs. Conrad Sawyer, who, though far away, and in much sorrow, never lost her interest in the Society, and who always remembered it in a substantial manner.

We have had both the usual offertories from St. Luke's on the Feast of the Purification, and on the Annunciation.

In reviewing our existence as an Association for the last 14 years, we see much to make us thankful, keep us humble, and induce us to persevere in the aim which is the bond of our union and the object of our society.

Many pleasant memories mark the path along which we have travelled together, many tender ones too, of those who have fallen from our ranks who have been called from their work here to the rest of Paradise, and a happy consciousness that our offerings have been blessed and used for the benefit of souls by Him who measures all gifts by motive, and accepteth according to that we have, dissuades us from repining that we are still in our day of small things, and makes us content to use the "trivial round and common task," for our association to bring ourselves and others nearer the good Lord who loves us all.

THE CHURCH WOMAN'S MISSIONARY ASSOCIATION IN ACCOUNT WITH THE TREASURER.

DR.	
1883.	
May 23.	To amount paid the Lord Bishop.....\$ 700 00
	" balance on hand..... 437 64
	\$1137 64
CR.	
1882.	
May 24.	By balance from former statement....\$ 288 30
June 30.	" interest Savings' Bank..... 24 82
1883.	
May 22.	" Offertories St Luke's Cathedral— Festivals of the Annunciation and P. V. M..... 15 00
	" Work and subscriptions to date..... 261 19
	" amount collected in Mite Boxes.... 548 33
	\$1137 64

1883. May 24. Balance carried to new account....\$437 64

Several resolutions were then moved and seconded by members of the C. W. M. A., and one embodying a vote of \$800 to the Bishop for missionary work in the coming year was received with much pleasure, not only by His Lordship, but by all the ladies present.

DIOCESE OF FREDERICTON.

SHEDEAC.—The usual quarterly meeting of the Deanery of Shediac took place at Shediac, on the 16th inst. Divine Service, with a celebration of the Blessed Sacrament, was held at St. Martin in the Woods, at 10.30 a.m., at which the Dean was celebrant, and the Rev. C. F. Wiggins the preacher. After Service and bodily refection, the Chapter met in the Library of the new Rectory. The clergy present were—the Rev. the Dean and the Rector, H. H. Barber, and the Revds. A. Hoadley, W. B. Armstrong, J. R. Campbell, and the Secretary, C. F. Wiggins. The Chapter being opened in due form, received a Report from the Dean that his Lordship the Metropolitan was pleased to fully endorse the application of the Deanery to the Bray Association for an additional grant of books. The Dean also reported a *third* ineffectual attempt to obtain an answer to letters to the ex-Secretary concerning the official books of the Deanery. It was presumed that the *mail* appointments in that moving country must be very imperfect. The late Act of the Legislature with regard to the Church Bill placed before them for confirmation, called forth a good deal of discussion, which resulted in the following Resolution, moved by Rev. J. R. Campbell, and seconded by the Rev. H. H. Barber:—

"In view of the rejection by the Upper House of the Legislature of the Province of the Bill unanimously assented to by the Synod of the Diocese, that the clergy in the Deanery of Shediac deprecate the Synod proceeding again to the Legislature for the powers of government any further than is absolutely necessary."

Passed unanimously. It was also moved that a copy of this Resolution be sent to the CHURCH GUARDIAN and *Daily Globe*. It was moved that the thanks of this Deanery be gratefully accorded to the Dean for the manner in which he has discharged the duties of his office during the last three years. The Dean made a suitable reply. In view of the Dean's unwillingness to receive office again (holding as he did, that the office should be confined to those in charge of regular cures) the Rev. J. R. Campbell was proposed and unanimously elected as Dean for the next term of office. The next meeting was appointed to meet in Moncton during next Ember Season. The Lecture was taken from Luke xi., 29, 37.

In the evening, a very successful Missionary Meeting was held in the Church, at which Addresses were delivered by the clergy. The opening Address on "the wonderful increase and development of the Church during the last four years," was delivered by the Secretary; this followed by an Address from the Dean, on "the Love of Christ shewed forth by the Christian life"; the 3rd was delivered by the Rector of Moncton, the subject of which was "the Arts and Sciences and the discoveries of modern research as they tend to the confirmation of the Bible and

to the edification and development of the Church. The last Address was given by the Rector of Dorchester, subject, the Love of Christ must find outward expression through the index of offerings. The Addresses were attentively listened to, and in some instances appeared to have a moving effect on numbers of the congregation. The music was hearty and good, the Rector himself officiating at the organ. On the following morning, at 8 a.m., there was a celebration of the Holy Communion, at which the clergy and a few of the congregation were present, when, after breakfast, the clergy left for their several homes, having had one of the most pleasant and enjoyable of meetings. This was the first meeting of the Deanery in this Parish during the Incumbency of the present Rector, and they (its members) were much pleased with the improvements that were seen;—the interior of the Church greatly improved by the addition of a massive and beautiful altar with re-table and reredos, richly worked; this properly elevated as it is, has a pleasing effect, and forms a redeeming feature in this otherwise unartistic Church. The new Rectory received universal commendation, when it is wholly completed it will be, without doubt, one of the most, if not *the* most artistic in the Diocese. It is beautifully situated near the Church, and with a fine outlook of the sea. A great deal of credit is due the Parish for the energy they have shown in erecting this house, which adds so much to the comfort of the Priest in Charge.

N. B.—In my last communication to CHURCH GUARDIAN, an unfortunate error appeared in print of reporting the celebration at St. Andrews as taking place in the *evening*, instead of morning. I would be much obliged to the editor if he would correct this.

HAMPTON.—The ladies of St. Paul's Church, Hampton, held an "Old Folks Concert" in Barnes' Hall, on Wednesday week on behalf of the Building Fund of the new church at the Station. It was a grand success in every way. The costumes worn by the singers were great curiosities, some of them said to be 150 years old. The platform was ornamented with an old-fashioned spinning wheel and a lot of old heir looms in the way of chairs and other articles. The walls were decorated with very old pictures. The entertainment was most amusing, the proceedings being admirably carried out, convulsing the audience with laughter. The tunes sung were principally old sacred music, which was very heartily enjoyed by the people. Quite a considerable amount was realized.

DIOCESE OF MONTREAL.

LACOLLE.—The principal theme of conversation among the members of the congregation of St. Saviour's Church in this section of the country during the past three or four weeks has been the contemplated acceptance of an urgent and unanimous call, from the English Church, at Portage du Fort, P. Q., upon the Rev. Robt. Acton, rector of the Anglican Church, Lacolle, to take charge of the Church at that place. The subject has not been confined to the aforesaid congregation, but on the other hand has pervaded the minds of all classes irrespective of denomination, all of whom have, to a remarkably uncommon degree, unanimously expressed a heartfelt wish that the Rev. gentleman may see his way clear to remain at his post here, where he has for three years past successfully and acceptably ministered to the spiritual welfare of his flock and in a manner that has won the confidence, esteem and love of not only the members of his Church but also of the community at large. And the secret of this, apparently, lies in his hearty earnestness, deep sympathy in and unwavering devotion to the object of his work. Hopes and anticipations were, however, doomed to disappointment, and when it became generally known that he had resolved to accept the position, then was more fully realized what the change meant; the breaking of strong ties that had contributed so much to their happiness, the sundering

of attachments matured by the three years of close intimacy, that severing of a hearty union between pastor and flock. In a word the departure from their midst of a kind warm-hearted friend ever ready to listen to and counsel them and with them. Having had an opportunity of becoming acquainted with the sentiments of the people respecting Mr. Acton's leaving his charge here, I can truthfully say that in every instance there has been the deepest regret. He held services on Sunday, morning and evening, for the last time, I was about to say. Such, however, I hope, with many others will not prove to be the case. At both of the services the Church was crowded with attentive hearers, many of whom came from a distance. The sermons were earnest and affecting and sank down in the hearts of the audience and gave evidence that the speaker keenly felt the pang of parting. The very best wishes follow him and his estimable wife to their new field of labor, and hopes that their future temporal stopping place may be cast in a pleasant spot. Perhaps I may be pardoned for adding that such complete harmony seldom exists between a minister and his people. And further, that it is not surprising that his Church should look upon the separation that has now taken place with sorrow, in view of all he has done for them. And finally the people among Mr. and Mrs. Acton may reside are to be congratulated.—*Com.*

MONTREAL.—The Bishop in his progress through the townships is meeting with encouraging and refreshing indications that the Church work is progressing. In this town his Lordship is spending two days in each mission receiving aid from the Synod, so that on one of the days, by special request of the Executive Committee, a meeting of the responsible members of the Mission can be convened to discuss certain financial and other questions connected with the temporalities of the Mission and Diocese. Advantage is being taken of this stay to give receptions in some places and to hold missionary meetings in others.

KNOWLTON.—Twenty-two candidates were presented to the Bishop in St. Paul's Church of this parish for Confirmation, by the Rector Rev. S. T. Thicke.

The Rev. T. W. Fyles before his departure for his new appointment in the Diocese of Quebec, was presented with a purse of \$100, while his estimable lady was presented with a purse of \$16. All the papers who say anything about this gentleman's removal are unanimous in regard to his entire adaptability for his new field of work.

DIOCESE OF TORONTO.

On Thursday last the funeral of Rev. R. Shanklin, late Rector of Thorn Hill and Richmond Hill, took place in St. James' Cemetery, Toronto. This gentleman obtained leave of absence last October, and went to Florida for the sake of his health, which was not equal to the Canadian winter. He was to have remained away for at least a year, but was directed by his medical adviser in Florida to return to Canada as the only hope of saving his life. He came back a few weeks ago, and died last Tuesday. Some twenty clergymen, including the Lord Bishop, were present at the funeral. The pall-bearers were Archdeacon Body, Canon Tremayne, Rural Dean Osler, and the Rev. Messrs. Pearson, Langtry, and Williams. The services, both in the beautiful mortuary chapel and at the grave, were conducted by Rev. W. R. E. Greene, one of the Curates of the Cathedral. The clergyman at present in charge of Mr. Shanklin's late Parish and several of the parishioners also attended the funeral; and yesterday a suitable sermon was preached in both Trinity Church and St. Mary's (both of which were draped in black) to his old parishioners, by Rev. W. W. Bates, from Phil. iii. 20, 21. But slight allusion was made to the deceased pastor, as Mr. Bates had not known him very intimately; but the funeral sermon proper is

to be preached in the above churches on Sunday next by an old and valued friend, Rural Dean Osler. Mr. Shanklin was for twenty years Rector of his last Parish, and during that time the people became very much attached to him, owing to his sterling honesty, great kindness, steady and unobtrusive work, and genuine goodness of heart. Amongst other memorials of his zeal and labour is the very handsome church at Richmond Hill, St. Mary's, consisting of nave, chancel, vestry and tower. It is of white brick, quite ecclesiastical in design, and possesses a sweet toned bell and an excellent pipe organ. For some years he devoted towards freeing this church from debt all the contributions given to his stipend by the congregation.

St. Paul's.—The interior of this quaint and beautiful little Church is to be improved during the present year. The exterior is much prettier than the inside on which the money is to be expended. At least \$2000 will be required to meet the outlay.

Girls' Friendly Society.—A special service in connection with this admirable organization will take place at All Saints' Church, Toronto, on the evening of St. Barnabas Day, at 7.30. The Bishop of Toronto has kindly promised to preach on the occasion.

Last Addresses.—The Bishop of Algoma left the city last week. He will remain in his diocese until the Provincial Synod meets, unless perhaps, as some affirm to be very likely, he is elected to the coming vacancy in Huron. His last sermons in the city were delivered on Trinity Sunday, at the Cathedral in the morning, and at St. Paul's in the evening.

St. Peter's.—This church is under the supervision of the Ven. Archdeacon Boddy. The congregation is large and influential, and the condition of the Parish excellent. Though the building is in first-class condition, it appears the members are anxious to improve it, and they purpose expending \$1500 in beautifying the church this summer.

LESLIEVILLE.—Recently it was proposed to erect a church in St. John's Parish, near Willow Street, but the idea has been abandoned for the present. It was thought that its erection might hurt St. Matthew's Parish, as Willow Street was the joint boundary of each Parish. Permission was, however, given to erect a building more in the centre of Leslieville. The Bishop finds the Canon respecting the building of new churches, which was passed last year, very useful and, indeed, indispensable, in such cases. Carrying out its provisions on all occasions will save much heart-burning and dissension in future. Not a few churches have been built from jealousy and spite as the leading causes, and it is well to nip such enterprises in the bud.

Pro tem.—At the last examination of a candidate for Priests' Orders, owing to the illness of Canon Stenhelt, the Bishop's Examining Chaplain, the duties were fulfilled by Canon O'Meara, Port Hope.

DIOCESE OF ALGOMA.

The Bishop begs to acknowledge the following:—Rev. W. Stewart Darling, £6 3s. 3d. stg., half for Steam Yacht, half for Memorial Chapel; Twenty Minutes Society, per Mrs. Ross, Ottawa, \$6 for General Diocesan Fund; Dr. Burns, Almonte, \$10 for a special purpose; "Friend," per Rev. W. Crompton, £1 stg. for Widows and Orphans' Fund.

DIOCESE OF ONTARIO.

OTTAWA.—Meeting of Sunday School Teachers.—On the evening of Tuesday the 8th of May, the Sunday School Teachers of Christ Church; the Church of St. John the Evangelist; St. Alb. the Martyr; St. Paul's Church, Rochesterville; Trinity Church, Archville; St. Bartholomew's Church,

New Edinburgh: of Birchtown, and also of St. James's Church, Hull, in the Diocese of Montreal, held a *conversazione* at the school room of the Church of St. John the Evangelist on Mackenzie Avenue. The reception was given by the Rector and Sunday School Teachers of the Church of St. John the Evangelist. The Committees were composed as follows:—*Programme of Amusements*.—Rev. Henry Pollard, and Miss Porter, *Fancy Tables*; Miss Bowie, Mr. George Bowie, and Mr. Gemmill. *Decorations*, Mr. Bagnall, Mr. Surtees, Mr. G. Steacy, Mr. Joynt and Mr. Kirkpatrick. The rooms were beautifully decorated for the occasion and few of the invited but were astonished at the elaborate nature of the means taken to make them happy, the modest invitation not giving the least expectation of such a lavish expenditure of time and taste. About two hundred teachers exchanged greetings. The Rector, the Rev. H. Pollard, in the name of the teachers extended a hearty welcome to all present. He said they had two objects in inviting their friends and fellow teachers. The first was to unite and bring together all who are engaged in and around Ottawa in advancing the work of the Church. The second was of a similar nature, namely, to hear of the same work going on in the world around, and to bring all present to feel they are part of the great army on this earth, fighting the good fight of faith, and moulding the character of those they came in contact with. He then drew attention to the bill of fare and concluded his remarks by saying that he and his staff did not want their hospitality returned, but at the same time they wanted the teachers of the other Sunday Schools to do the same. The following programme was much enjoyed.—Song, Miss Steele; address, Rev. H. Pollard; song, Miss Steele; recitation, Mr. Jackson; address, the Venerable the Archdeacon of Ottawa; song, Miss Hayton. Mr. Jackson's recitation was very appropriate, being a poetical description of the glory and dignity and saving power of the Church. The teachers of the various city and suburban Sunday Schools evidently felt really at home at the re-union, their happy faces evincing that the kind hopes of the Rector and Teachers of the Church of St. John the Evangelist had been realized.

DIOCESAN COMMITTEE MEETINGS.—The various committee meetings of the Diocesan Fund are in session this week at Kingston, and have disposed of a great deal of business. The Bishop, Archdeacon Jones, and a large number of members are in attendance.

JOURNALISTIC.—A Church paper called *The Canadian Missionary*, devoted to the Home and Foreign Missions of the Church, has just been started at Arnprior, by the Rev. K. L. Jones. It is published for Mr. Jones, by Messrs. Munn and MacDonald at 50 cents a year. It is a sixteen page magazine well printed on superior toned paper.

KINGSTON.—*Lay Delegate elected.*—A meeting of the congregation of St. James' Church, was held on Monday evening the 14th of May for the purpose of electing a Lay Delegate to the Synod, in the place of the Hon. George Kirkpatrick whose term of office has expired. Mr. Kirkpatrick was, on motion, re-elected unanimously.

BROCKVILLE.—On the evening of Whitsun-Day, at Saint Peter's Church, the Rev. Canon Mulock, delivered a special sermon to the children of the Sunday School from the text, "And Jesus increased in wisdom and stature and in favor with God and man," Saint Luke ii. 52. It was an impressive discourse and was listened to with the deepest interest and attention by a large congregation. The musical portions of the service were very pleasingly rendered and were heartily joined in by the children.

The Rector of Trinity Church—the Rev. F. P. Crawford, is soliciting further subscriptions for the *Trinity Church Parish Magazine*. The circulation of this little paper is rapidly increasing.

Province of Rupert's Land.

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

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—*Christ Church.*—The Rev. J. Bridger, Immigrant Chaplain at Liverpool, arrived on the 5th May with a party of immigrants. Mr. Bridger addressed them at the City Sheds on Sunday afternoon, and preached at Christ Church to an overflowing congregation in the evening, largely English people. The service, which was full choral, was taken by the Rector, Rev. E. S. W. Pentreath, assisted by Rev. A. L. Parker, of St. John's College. The first lesson was read by Mr. Bridger, and the second by Rev. J. B. Soaman, M. A., late Curate in charge of Writtle, Chelmsford, who in his old age has come out with a grown-up family of two sons and a daughter to settle on a farm in Manitoba. Mr. Bridger preached on the lessons of Ascension-tide, and spoke to and in behalf of the newly-arrived immigrants. After service the Rector and Mr. Bridger were kept busy for some time seeing strangers, several of whom connected themselves with the congregation. Mr. Bridger's assistant returns in June with another party.

PERSONAL.—The Bishop visited Stonewall May 6th and High Bluff May 13th.—The Very Rev. Dean Grisdale arrived in Winnipeg from England May 14th.—The Rev. W. H. Cooper, F. R. G. S., of London, England, arrived in Winnipeg last week, and is a guest at Bishop's Court. Mr. Cooper preached in the Cathedral in the morning of Whitsun-day, and took part in the service at Christ Church in the evening. He leaves shortly for a trip through the Diocese of Rupert's Land and Saskatchewan, and will visit the S. P. G. Missions, returning here in September.

HOLY TRINITY.—The plans of Messrs. Chisholm & Wheeler have been accepted for the new church. It will be a stone building, to seat 950 persons.

SYNOD.

THE BISHOP'S ADDRESS.

Reverend Brethren and Brethren of the Laity:

In again addressing you at the opening of Synod, I wish that my address could be of a somewhat different character. I grieve that our circumstances imperatively call our thoughts and attentions so largely from what is spiritual in the work of the Bishop and of Ministers of Christ, to what is secular. Our time is to a great degree spent on what the apostles termed "serving tables." No doubt the object of our efforts is for some department or other of Church work, as in my own case, especially for securing the education and support of the ministry itself. Still the efforts are mainly directed to raising of the temporal ways and means. And we cannot at present have it otherwise. It is in fact the same with the laity as with the Bishop and the pastor. We live in a time of bustle and change—nearly every one is engrossed in the business arrangements he is forming or extending or with the home that he is building up. There is a pressure of business that gives no rest. But this, for the present, necessary strain on the thoughts for the things of this life is altogether unfriendly to growth and vigor in spiritual life. Surely amidst this unrest the Lord's day comes in as a divine blessing. It must be felt by God's children in our midst as an unspeakable blessing. But religion cannot thrive and take its proper position with the individual, the family or the congregation, when it is so much driven into one day. Still, if the necessity of putting forth every energy for establishing religious ordinances in this country, is so brought home to the hearts of our people, as to lead to real self-sacrifice for it, we may hope for such an interest being aroused and taken as well as such a blessing from God on our exertions, as will prepare the way for a higher spiritual life when there is more freedom for thought.

Our attention, then, in the present crisis of the country, from the ever increasing population and settlement, must as in past years be still almost restricted to the perfecting of our organization for furnishing the means of grace.

Nearly 13 months have passed since the last meeting of Synod. The progress of which I then spoke has gone on in an increasing ratio. Our population has nearly doubled since the census in 1881. There may now be said to be uninterrupted railway communication from Lake Superior to the Saskatchewan, a distance of about 1,000 miles. Winnipeg, the hamlet of a few years ago, distances in foreign importations the ancient city of Quebec, and stands third in the list of Canadian cities.

I shall not attempt to speculate as to the future. One eminently qualified to do so by his calm and clear judgment and thorough knowledge of what has been real in the business and progress of the past, lately described it in no faint-hearted words, as he pictured the change awaiting the Northwest during the next twenty years, by which time he expected the face of the country to be covered by a network of railways, and our prairie, now looking so bleak, to be cultivated and planted and dotted over with the comfortable homes of an intelligent, a prosperous and a contented people. In so short a period he considered that this city and Province might not be behind any in Canada. Well might he add, "with such a future before us, we may well work, and hope, and wait." For myself, as far as the country, and its resources are concerned, I have little fear. But, unfortunately the growth of the country does not altogether depend on itself. It is difficult to say how far its advantages may be neutralized by its inland position, possible providences, on the acts of others.

But the hopes that fill us in this country, and to which expression is often so enthusiastically given, had led to strangely erroneous estimates of our present position and ability. What are the real facts of the case, when we reflect on the vast expanse of bare prairie which the settlers of this country have been grappling within the last few years, under the greatest difficulties? There are very large districts with a sparsely settled population to-day in which there was no inhabitants four years ago. What labor and expense in these districts, often far from railways, are brought up to our minds in the occupying and stocking of their farms, and in putting up the necessary houses and out-buildings. The cost of everything is great. The incoming immigrants bear so large a proportion to the existing population, that a heavy importation is required, even for the supply of food and farm stock. In addition to this, the farmer is weighted with the heavy duty added to the necessarily heavy freight on so many articles, and when he comes to sell, distance from railway often greatly reduces what he can obtain. It is very far from the case then, that our people are, as has been said, saving their millions. The majority are, I believe full of hope, and in the face of abounding obstacles are, I trust, holding their position, and even making themselves constantly more comfortable, but there have been some unequal to what they have had to do and have succumbed. There were doubtless considerable sums, though not millions, made by some persons, not by any means all residents here, about the time of the last synod. That arose from an exceptional and very undesirable state of things, and a number of such persons is so inconsiderable as not to be deserving of mention in any solid calculation. I have felt it necessary to refer to these enormous estimates, because unfortunately they seem to have made a deep impression on many churchmen in Eastern Canada.

There has also been a further misapprehension outside of this country, that the Church here has acquired a great deal of wealth from the sale of land, which should be available for our mission work. I took occasion, when my portrait was so kindly presented to me for the See at the close of last year, to state fully what had actually been received by the sale of land. The sales of St. James' and Headingly glebes had produced very moderate endowments for those parishes. The sale of the Cathedral land produced about \$100,000 (£20,000) in addition to what was appropriated for residences. There are glebes belonging to several other parishes, but they could not be sold with any advantage so as to secure a fair endowment. All these glebes were tied to their respective Churches, but the Legislature has provided against any possible abuse, by enabling us to deal with the excess over a fixed maximum. In the case of St. John's Cathedral, statutes have been laid down making the Cathedral income as helpful to the general diocesan work as possible. As we have never possessed any lands for general Church purposes, I need scarcely add that we have absolutely no funds from the sale of land for mission purposes in the new settlements. As to the property of the other Churches in Winnipeg, it belongs to themselves. It is certainly not more than will be required to help them to exchange their present wooden Churches for Churches of a more permanent character—more especially as there may be a division of parishes. But though correct information was most fully supplied by me, the old erroneous stories survive and are still circulated; and they are, I may say, almost officially brought to my notice, as furnishing grounds for want of sympathy and help from our Canadian brethren. I can only repeat in the presence of those that have access to all the facts, that they are utterly baseless. I would add that I am ever glad to give any member of the Church who may call on me the fullest information respecting any of our funds.

And now what is the bearing of the large influx of immigration and the extensive settlement of country by a sparse population on the work of our Church.

More than 50 municipalities have been formed for local government in the part of Manitoba now being settled. In only 15 of them is a resident clergyman of our Church. In the others, containing nearly 700 townships, each township consisting of 36 square miles, we have no clergyman. Yet there are few of these townships without settlers, and they are as a whole being rapidly taken up and sparsely settled on. In fact, in the municipalities in which we have a clergyman there are several having only one clergyman for from 14 to 40 townships. But to feel the full gravity of the position of the Church, we have to look beyond Manitoba. A large part of the immigration this year is passing into a part of this diocese in the Northwest Territory, lying west of the Province of Manitoba, or what is the proposed Province of Assiniboia. There is yet only one clergyman in all this new

Province for the incoming settlers. He is stationed at Regina.

This is surely a most grave state of things. In fact to realize its full gravity we have to look beyond numbers. If we merely look at numbers, we may find in some large city in England a larger population, in a sense without the means of grace, than our whole population. But the numerous settlements scattered over this land are each of them a distinct centre, around which population will rapidly and steadily gather. And our not occupying these centres means, if it is to continue, the abandonment by our Church of large sections of this new country, and of course, in time, of a large portion of its population, including a full share of those brought up as Churchmen.

These weighty facts I placed, at the beginning of the year, before the Bishops of the Ecclesiastical Province of Canada on the mainland that I might be able to tell you on what aid we could reckon from Canada. But the facts are either not appreciated or discredited. What else can I say to you? I think, as in past years, we may receive some assistance from one or two Synods, but we do not have the positive assurance of a single dollar, and responsibility is not undertaken for a single missionary. Indeed, the secretary of the Synod of Montreal wrote in plain words that there was an impression, which he said he did not himself share, that the spiritual needs of the North West were being exaggerated. I have simply stated the naked facts as regards the settled ministrations of our Church. They speak for themselves more eloquently than any comment. If I add any more it is this, in the very week that I received that letter from Montreal we learned from the newspapers that the Presbyterian Church of Canada has appointed some thirteen new missionaries to this country. They had already last year voted some sixteen thousand dollars, and became responsible for not less than forty missionaries. Evidently their view of the Northwest is something very different.

(To be Continued).

CORRESPONDENCE.

Twenty Dollars Reward.

To the Editor of the Church Guardian:

SIR,—In your "Notes of the Week," under May 2nd, you affirm that "a Baptist contemporary announces that it is authorized to offer a prize of \$20 for a passage of Scripture which, either by precept or example, asserts to Infant Baptism." Now, it is a well known fact that there is an universal agreement among later Jewish writers that *all* the Israelites, whether men or boys, were brought into covenant with God by circumcision, *baptism*, and sacrifice, while women and girls were brought into the same relation by the two latter. Now, in speaking of the Church under the New Dispensation, Jeremiah (xxx., 20) says "their children" also shall be as aforetime." Now, if "their children" were baptized "aforetime," and our children are to be *unbaptized* now, would the prophet have spoken the truth? I leave our Baptist friends to settle whether he were veracious or not, meanwhile claiming the \$20, unless some one has got ahead of

Yours faithfully,

BENJAMIN T. H. MAYCOCK,
Presbyter.

Meadville, Pa., May 16th, 1883.

Explanation Wanted.

— PARSONAGE, ONTARIO, 15th May, 1883.

To the Editor of the Church Guardian.

DEAR SIR,—Not receiving my paper for the last week of April, I was about sending a post card to enquire whether it was a "postal blunder" that caused the omission, when my attention was drawn to your apology, and reading the "New Departure" column brought to my memory a matter of which I resolved some time ago to write you.

You claim to have for your paper a circulation double that of any other Church paper in the Dominion. The publishers of the *Dominion Churchman* claim for their paper that it has by far the largest circulation of any Church journal in the Dominion. When first I noticed this "lie" I felt sorry, because both papers bear the marks of a desire to uphold and publish truth, and to many men each paper is equal to the other in point of value—"none preferred before or after other." You will laugh, perhaps, because I use the word "lie," but there must be a lie somewhere, except there be a difference between a *paper* and a *journal*.

I must say that I have every reason to like your paper, and I wish you God-speed in the "New Departure."

Sincerely yours,

*

C'VILLE, May 19th, 1883.

To the Editor of the Church Guardian.

SIR,—I received the "Canadian Missionary" to-day; am much pleased with its contents and mechanical appearance. I noticed two advertisements which certainly are contradictory, and one or the other is untrue. Is there not some way of deciding this? I think a Church paper should be honest enough to state "the truth, the whole truth, and nothing but the truth."

I refer to advertisement of *Dominion Churchman*. In it I read: "The *Dominion Churchman* is the organ" (why not *an* organ?) "of the Church of England in Canada, and is an excellent medium of advertising, being a family paper, and by far the most extensively circulated Church journal in the Dominion."

In advertisement of the "CHURCH GUARDIAN" I read: "Circulation double that of any other Church paper in the Dominion." Is the difference to be noted in the words "*journal*" and "*paper*?"

Please answer this through columns of your valuable paper, and oblige

A MISSIONARY IN N. B.

We deplore the clashing of statements quite as deeply as our correspondents do, especially as it implies a moral obliquity scarcely consistent with the character of a Church paper or with the Christian profession. For our own part, having gained a circulation very much larger than any Canadian Church paper has hitherto reached, surely we are quite justified in using the fact both for our own and the Church's good! Some time ago, we published an affidavit of our printers and pressmen, duly attested to on oath, certifying that our circulation for some months previous had been over 6,000 copies weekly to *bona fide* subscribers. In the face of this, our contemporary, for whom we have always entertained the most friendly feelings, without any explanation, adopted an attitude of antagonism, and of ———, quite unaccountable, and certainly altogether unfortunate.

We have now a very large circulation both in Ontario and Quebec, as well as in the Lower Provinces and elsewhere, amounting in the aggregate to the figures sworn to by our printers.

We have done what any other Church paper would do and does, when it can truthfully, for business purposes. Our circulation has been sworn to. Our subscribers have, therefore, more than our word to assure them of the fact. With them we await an explanation and apology. It is quite time they were given.

The Salvation Army.

REPLY TO CORRESPONDENCE AND EDITORIAL.

To the Editor of the Church Guardian:

SIR,—The originator of this great movement was a Methodist preacher in a poor mission in the East End of London. He preached regularly in the open-air among reckless, thoughtless and godless crowds such as can be found on the streets of a Sunday in that part of London. Mr. Booth became impressed with the "masses" who did not go to any church, not only in the quarter where he was preaching, but in all parts of London and the other cities of the world. It is said that one night he had a conference with Mr. Railton (who visited Halifax two years ago) about securing a larger number of *volunteers* for the work with a view to helping other missions as well. Mr. Booth had given up his Methodist itinerancy preaching, and was devoting his whole time to

this united Christian mission. In proposing to Mr. Railton to extend the mission work and add to the workers on a large scale, the change of name was considered, and it was proposed to call it the Salvation Mission. Mr. Railton took his pencil and marked over the word "mission" the word ever since substituted, viz., "Army." The "cue" of this great army movement was taken (so it was said) from this conference, and gradually there was developed from this what is now one of the greatest religious movements of the day. The Army language and tactics were adopted for the following reasons:—

Army.—This term is appropriate because it was to be an attack on sin and Satan.

Salvation (Army).—The whole object of this special mission was to *save* those who were entirely neglected or not reached by the churches.

Officers.—To undertake such a tremendous war upon the strongholds of sin and Satan, required the directing, governing, ruling and superintending mind of one man to act in the capacity of a *general*, with assistant and subordinate officers, all ready to obey the command of the officer in charge.

Uniform.—The uniform is adopted 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.

Brass Band.—As the class of people they are to reach are the most neglected and depraved—those accustomed to street life and rows—the band becomes necessary to excite their attention, and draw them off from their haunts into the meeting-house or school-room.

Army Language.—This is borrowed from military life also, to keep before those fighting in this spiritual warfare the fact that they are soldiers, and their determined work is to fight against sin and Satan, and all that opposes the Kingdom of Christ, not with weapons of carnal but of spiritual warfare.

These, with many other peculiarities, can be explained by the passionate motive animating all the leaders of the movement, that men are being lost, and that they are commissioned to "Rescue the perishing, care for the dying, and to tell them of Jesus, the Mighty to save."

If we ask the question how has the use of these novel methods resulted, we have to say that this wonderful movement has spread all over Britain and Europe, reaching also Australia, Africa, India and North America, with the same marvellous results in all these places. The worst classes of the great cities which the Salvation Army has entered have been reached and are being reached by these methods in a manner never before accomplished, because the Salvation Army has gone down into the gutter and stretched forth its hand to rescue and save. It is true that these methods are in the nature of things noisy and demonstrative, and by some may be thought to be irreverent, but they are not meant so. All I would ask of the harsh critics of this movement is that they should show how the same amount of *street-gutter* work can be done without the methods adopted so successfully, and so universally now, wherever the Salvation Army has extended its operations.

Rev. H. Wilson, D. D., of the Church of England, Kingston, in strange contrast with the views of your correspondent and your recent editorial, has not only given countenance to the movement, but has thrown in heartily his support and frequent presence at the Salvation Army meetings. Engaged as I have been for over six years in the worst mission district of this city (viz., Albermarle Street), I would rejoice to see some Church Army or crusade moving in the matter of street-preaching, and also to carry out the idea of Bishop Lewis, of Ottawa, by adapting Church methods to the wants of the neglected classes of Albermarle Street, Halifax, or the non-church going masses of other cities.

Yours, &c.,

D. MACGREGOR.

Halifax, 23rd May, 1883.

NOTES OF THE WEEK.

THE Parliament of Canada was prorogued on Friday with more than usual pomp and pageantry. His Excellency and the Princess Louise were present, surrounded by the Ministers, Judges, Senators and Commoners, who, with the gaily attired ladies, made an attractive spectacle. After the usual formalities, the Governor-General delivered the speech from the throne, and declared the first session of the fifth Parliament closed.

The address, which was subsequently presented to the Governor-General and Princess, expresses not only the voice of both branches of the Legislature, but also the sincere feelings of the whole population of the Dominion. Lord Lorne's rule has been an admirable one in every way, and the people of Canada will hail with satisfaction every honour which Her Majesty may be pleased to bestow upon him. The Governor-General's kind allusions to Canada, and his emphatic expressions of the warm friendship of the Princess and himself for its people and welfare, will be received with great pleasure.

OUR new Governor General is to be the Marquis of Lansdowne, an Irish nobleman, under 40, married, the Marchioness being a daughter of the Duke of Abercorn. We believe his Lordship served a term as Under Secretary for India, and is a man of considerable ability.

It is now generally conceded that the Suez Canal has broken down from excess of traffic. When the Canal was opened, thirteen years ago, only 500,000 tons of shipping passed through it. Last year 7,000,000 tons of shipping used the Canal. It is but natural that England should take the lead in the proposed enlargement of the great waterway. Of the 7,000,000 tons of shipping using the Canal, 82 per cent are owned in that country; and of every five dollars levied as toll, England pays four dollars. Unless M. de Lesseps soon offers adequate facilities for the conduct of the enormous growth of trade in that direction, we may soon hear that the Khedive has granted a new concession to some competing company.

"ALL good Americans go to Paris when they die." So it is said, and statistics shew that Paris is the resting place of the money-made citizens of every nationality. Out of 100 people residing in Paris, only 30 are born within the limits of the town. One strange thing about this foreign influx is, that before the German War Germans represented 19 per cent of the foreign element in Paris; since the war, Germans have increased to 31 per cent. Belgians furnished 50 per cent of strangers who occupy the city.

THERE is nothing more satisfactory in England to-day than the strides that temperance is making in the habits and homes of the people. But what is of equal satisfaction is the pressure of the people on Parliament in favour of temperance legislation. Sir Wilfrid Lawson's motion on "Local Option" was carried by a large majority, and the force of public opinion practically compelled the Government to go into the lobby with Sir Wilfrid. The Home Secretary struck the right chord when he said that only a year or two ago nobody would have dreamed that anyone speaking from the front opposition bench would have imagined that in opposing a local option resolution he was taking the unpopular side. That was a sign that temperance reform was a powerful factor in politics. We

know that the bulk of the clergy of all denominations have worked hard to accomplish this purpose, but the Church of England Temperance Society exerted a power far above that of all the others combined. Opinion on temperance is progressive, like opinion on every other important reform. It is not long ago since to fall under the table from excess of wine was hardly considered ill-breeding in a guest. That day has gone, and already the brighter day appears when the force of public opinion will compel those in high places to banish their choice decanters from the presence of the guests.

THOSE who still delight to "quaff a cup of old Massica" may be interested in the information which reaches us from France. Since the spread of the vine disease, phylloxera, the ordinary wine has little or no grape juice in it. Noxious drugs cheat the palate, and colouring matter deceives the eye. "White wine" is too often simply vitriol and water. Brandy, it is well known, is distilled from potatoes and beetroots. The deep-coloured "Port" receives its richness from the many gallons of bullock-blood which the butchers save for the vintners. Enough of the secrets of the trade!

MONEY *versus* Morality seems to be a true statement on England's opium traffic. The moral feelings of the public demand the surrender of the nefarious traffic. But India, if the traffic was given up, would be deprived, at one stroke, of a revenue of six or seven millions. The trade was forced upon the people at the point of the bayonet, and that which England fights for she is very loth to give up. Military and fiscal arguments cannot prop up the lame morality of the whole proceeding, and some day the Government will learn that a deficient revenue is better than a degraded people.

It is with great pleasure that we note the instituting of a new decoration for nurses. If "decorations" are necessary to the well-being of a country, then let decorations be given to noble workers in every craft, and on all sides. The Royal Proclamation announces the creation of a decoration styled "The Royal Red Cross," and it consists of a cross, enamelled crimson, edged with gold, having on the arms thereof the words, Faith, Hope, and Charity. The proclamation announces that "it shall be competent to us and our successors, to confer this decoration upon any nursing sister, whether subjects or foreign persons, who may be recommended to our notice by our Secretary of state for War." It is a great pity that the decoration is to be extended only to those who shew special devotion and competency "with the army of the field, or in naval and military hospital." Far harder and nobler work is done in the fever wards of some quiet hospital, and by the bedside of lingering disease. But, the brave workers will get their reward!

THERE is a freedom of expression in some of the newspapers which would sometimes be amusing if it was not so very personal. An American Contemporary having a taste for the statistical, tells us the following personal description of the superlatives of the Senate:—"Fair of Nevada, is the richest senator; Harris of Tennessee is the poorest; Sherman of Ohio is the leanest; David Davis of Illinois the fattest; Butler of South Carolina the handsomest; McDill of Iowa the ugliest; Mahone of Virginia the most heterodox; and McMillan of Minnesota the most orthodox; Bayard is the most scholarly; and Plumb the

least so," etc., etc. The same freedom is taken by some of the English papers. A recent editor of an English contemporary tells us "that the town which once echoed with the eloquence of a Robertson," is now famous for nothing but "the mildest form of twaddle." And that "the sermons of a certain clergyman (naming him) are an insult to intelligent people." "The mannerisms" of another "are intolerable, and he talks inflated nothings of nonsense." Certain, it is, that many of the clergy do not strive to gain a masterly eloquence, nor do some of them give due diligence to reading; yet, we think that if *personal* work must be criticised in this way, it is far better done in gossiping coteries than in the columns of a newspaper.

THE REV. JNO. STORRS, who has recently been appointed by Her Most Gracious Majesty the Queen, Rector of St. Peter's, Eaton Square, in succession to Bishop Wilkinson, the new Bishop of Truro, is a Nova Scotian, and a son of the late Rev. John Storrs, Rector of Cornwallis. St. Peter's is probably the most important Parish in England, and the fact that Mr. Storrs, who was for some time Bishop Wilkinson's Curate, but more recently Vicar of St. James', Bury, St. Edmunds, has been made the Bishop's successor, proves him to be a man of exceptional ability and prominence. Well done Canada.

THE world breathes more freely. The autocrat of All the Russias has been crowned, and his life is still preserved to him. Nihilism has contained itself for the occasion, or the Government's extreme precautions have prevented a catastrophe. Everywhere along the line of procession at his entry into Moscow, we are told, the greatest demonstrations of loyal affection were shewn by the people. And on Sunday at the coronation services the ceremonies were of the most magnificent description, and the behaviour of the populace exceedingly loyal and demonstrative. Let us hope that this inactivity of the Nihilists is an indication that a better disposition towards the ruling power has asserted itself, or that the authorities have the ability to check further excesses.

WE gladly chronicle the fact that the New York Aldermen sufficiently regarded their dignity and manliness as to refuse to give way to the demand of the Irish Dynamiters who wanted the day which was selected for the opening ceremonies in connection with the bridge between New York and Brooklyn changed because it happened to be the 24th of May, the anniversary of the day on which England's Queen was born. The imposing ceremonies came off on Thursday, and the immense undertaking has been handed over to the proper authorities, and will henceforth be the thoroughfare for the enormous traffic between the two great cities.

THE presentation by Sir Alex. Galt on behalf of the Nova Scotia Militia of a sword of honor and an address to General Laurie, is a well merited recognition of an officer who has done very much to bring the local forces of that Province to its present state of efficiency. There is a general feeling among those who are able to express an opinion, that General Laurie's long services, and great devotion to the interests of the Militia of Canada, could be best recognized by appointing him Commander of the Dominion forces. If a change is to take place we have great pleasure in nominating the gallant officer for the position.

THE TRUE IDEAL OF THE SPIRITUAL LIFE.

A PAPER READ BEFORE THE CLERICAL CONFERENCE IN ST. JOHN, BY THE REV. P. J. FILLUEL, B. A., RURAL DEAN, WEYMOUTH, N. S.

(CONCLUDED).

Fasting.—No one who desires to make progress in the spiritual life will fail to avail himself of the help derived from fasting. We know that when Daniel set himself to seek instruction by *prayer and fasting*, he was, in consequence, favoured with one of the richest views of the Messiah, within the whole range of Scripture. Need we mention the "fastings" recorded in the Acts of the Apostles, the "fastings often" of St. Paul. The lives of the early Christians abounded in self-denial, and they were filled with the comforts of the Holy Ghost, and one reason may be why some Christians have comparatively so little joy in God, is through neglect of this duty. Striking and emphatic are the words of Christ. This kind goeth not out but by prayer and fasting." There are particular evils, strong propensities, which it may be necessary to overcome by fasting. It is adapted to humble the soul, to wean it from the world, and to subdue the flesh. Will not checking occasionally the natural appetite for food teach the Christian to value more highly "the Bread of Life," and to live more resolutely above the world's enjoyments? And should any one feel any temporary inconvenience, may he not be led to feel more deeply for the necessities of others, who, in the Providence of God, may be as deserving as himself, but who may often be in want of the most ordinary comforts of life? But, then, it may be asked how can we have the fullness and power of the spiritual life in us, and be assured of its quickening presence? We can only retain the life, and develop the life by employing all the powers which Christ has communicated for the benefit of our brethren. Now the fulfilling of the law is *Love*. The faith of the spiritual man will be an *active, operative faith*—not a mere sentiment which dwells upon the lip, but that vital principle which goes down into innermost recesses of the soul. He will often recall to mind the words of St. James: "*Faith without works, is dead being alone*," as well as the injunction of St. Paul, "*This is a faithful saying, and I will that thou constantly affirm that they which have believed in God, might be careful to maintain good works*." After the example of his Divine Master he will not "please" himself, but will dispense to the necessities of the poor, instruct the ignorant, reclaim the outcasts, pouring in the oil and grace of the Gospel into wounds which sin has inflicted, and neglect and want of sympathy have deepened. He will, as opportunity offers, search them out in the crowded lanes and streets, where squalor, ignorance, and misery abound,—the men, the women, the very children in whose bodies the seed of the immortal principle has been implanted; yet they are those who have hearts and consciences, not always seared, nor deaf to the tones of kindness and love, and who may yet, through the mercy of God, respond to the invitation, "Come unto me all ye that labour and are heavy laden and I will give you rest," encouraged by the blessed assurance that the Son of God came down on this sin-blighted world to save those that were lost. But pious and benevolent efforts for the benefit of others are not so likely to prove affective as when they are systematic and combined. We thank God, therefore, that He has put it into the hearts of some of His handmaids to organize themselves into

Sisterhoods, and they may by this agency aid the clergy by gaining ready access in cases either closed against them, or where they would be only partially successful. Who can fail most thankfully to recognize the labour of love of the sex "last at the cross and first at the sepulchre," and who (many of them) though bred in all the pride and luxury of life, have renounced the world, its gaities, and all its attractions, and have given themselves body, soul, and spirit, to the service of their Lord. God, we know, will own and bless the work of these His servants, and sustain and cheer their

efforts by the gracious promise "inasmuch as ye have done it unto the least of these ye have done it unto me."

To take interest in the well-being of others, St. John affirms, is evidence that we have ourselves "passed from death unto life." Charity, or Love, is a grace of even higher dignity than Faith or Hope, being a part, and a *most important* part of relieving the body and spiritual woes of our fellow-men. It is impossible that there should be genuine Faith in Christ, whose dispensation was a dispensation of Love, without the active and habitual exercise of it; for if the truths of the Gospel are received into the heart, the practice of Charity will spring from them and establish Love on a sure foundation. It is, indeed, the only grace which will live in the World of Light. *Faith* will then be changed into *Vision*; and *Hope* into *enjoyment*; but "Charity never faileth," for it is the very spirit of the Heavenly State *where all is Love*. This is the very spirit which suits the presence of God. May he pour out upon us all that "most excellent gift of Charity!" Without it *Hope* is groundless, and *Faith* is vain.

We would in closing refer to one of the means by which the spiritual life of the clergy may be promoted and increased, and this will be through retreats. The Divine Master thus addressed his harassed disciples—"Come ye yourselves into a desert place and rest awhile." Man has ever needed and God has required him to use special seasons of rest from bodily and mental toil. But to the servant of Christ, who labours continually in word and doctrine, "there is little, or no rest," and this more especially in positions where pulpit efforts are most exacting, in large measure owing to the altered condition of the age, to say nothing of the amount of purely secular work often thrust upon the clergy, and thus the energies of the mind are often dissipated, the spiritual tone is apt to be lowered, and the physical strength weakened. And let our people bear in mind that they "have this treasure in earthen vessels," liable to be broken. As the clergy, for the most part, work at high pressure, the laws of our physical life, which are the laws of God, indicate the adoption of the practice instituted by Christ, "who knew what was in man," and who is "touching with a feeling of our intimacies." Here, by a period of seclusion, the clergy may "rest awhile," engaging in prayer, holding sweet intercourse together; realizing the blessedness of closer communion with their Lord, and entering more deeply into union with His life; conferring on the adoption of such means as are conducive to the advancement of the spiritual life in their own souls, and in their people's likewise: *their people?* Yes; for retreats being thus turned to the best account will have a reflex benefit on them. And thus "strengthened in the spirit" with enlarged conceptions of the duties they owe those "over whom the Holy Spirit hath made them overseers," can we doubt that "retreats" will be helpful to pastors and people, enabling them to go onward with more vigorous step, and more chastened spiritual aims to the glorious "Rest which remaineth to the people of God."

BOOK NOTICES, REVIEWS, &c.

We are indebted to Thomas Whittaker, 2 & 3 Bible House, N. Y., through their agents in Halifax, Messrs. MacGregor & Knight, for the following publications:—

HINTS FOR WORSHIPPERS, By Melville M. Moore. Price 2cts. This is a card of instruction in reverent and becoming behaviour during Divine Service. The clergy might well circulate it with advantage.

"Decently and in Order, or Hints for Worshippers," with Reasons and Comments, by the Rev. M. M. Moore, Rector of St. Peter's Parish, Oxford, Miss.

This is an extension of the card referred to above, and which has been in use for two or three years. Its usefulness will no doubt be increased by this amplification.

"The Sower." Six Lectures delivered in Christ Church, Easton, Ind., in Lent, 1882, by Rev. Robert Wilson, M. D. Price 35 cts.

Of these lectures the writer says that if they

"prove suggestive of earnest thought to others, and of a deeper significance in Holy Scripture than that which lies upon the surface, the whole object of their publication will have been accomplished." They are expressive of deep reverence and thought, and in style are clear and attractive.

"Four Lectures on Confirmation for the Instruction of Classes," by Rev. Robert Wilson, author of the "Sower." Price 6 cts.

These lectures are full of sound and distinct teaching, and will be found most useful.

"The Snatcham Choir," by an Organist. Price 10 cts.

This is a most amusing little sketch of the troubles of a country Rector and his choir. It has had, the publisher tells us, a large circulation in England, and in the interest of harmony is now republished in America. It is the story of the Snatcham Choir from the Rector's point of view.

"Hymn Writers of the Church," by the Rev. Robert S. Barrett. Price 15 cts.

Our only regret in reading this suggestive and beautiful pamphlet is that it is not extended far beyond its small compass, better knowledge of the beautiful and noble hymns of our Church could not fail to draw to her many Christian hearts outside her pale, and the history of those who have written these soul-stirring words must surely be interesting to all.

"Some Plain Words for busy people about the [Protestant Episcopal] Church," by Charles Seymour, A. M., Rector of Grace Church, New York.

This is a most useful and instructive little book. The writer has aimed at treating the several subjects in the manner in which they are frequently presented to pastors in the course of their visiting, and so presents them that persons having but little time at their disposal can readily view them. These "PLAIN WORDS" should be of very great value in making the Church better known even to her own members.

Thomas Whittaker is preparing a fourth edition of his "Fifty Volume Library for the Children of the Church." The popularity of this set shows how successful has been the publisher's venture to issue really good books at an uniformly low price.

"Electra," No. 1, Vol. 1. A Belles Lettres Monthly for Young People. Edited by Annie E. Wilson and Isabella M. Leyburn. Published by Isabella M. Leyburn, 734 Fourth Avenue, Louisville, Ky. Terms two dollars in advance.

This is a most laudable undertaking, and one to which we wish every success. In these days, when the minds of the young are too frequently exposed to the temptations of a class of literature which is simply pernicious, we should thankfully hail every honest effort to supply our youth with reading which will at once attract and interest, while it instructs and raises the tone of their minds. "Electra" will, we trust, meet with every encouragement.

Another periodical with the same aims in view, and which, to boys especially, may be even more attractive, is one entitled "Mastery." Useful pastimes for young people. Illustrated. A weekly magazine. Price \$3 per year. Address "Mastery," 842 Broadway, New York.

"The Early Days of Christianity," by F. W. Farrar, D.D. F. R. S., &c., &c., Author's edition. Funk & Wagnalls, New York. S. F. Heustis, Halifax. Price 75 cents.

We reviewed this great work of Canon Farrar's a few weeks ago, and it seems to be growing in favor with all classes of Christians. It is written in so charming and eloquent a style, and is of such absorbing interest, and displays so vast a fund of knowledge, that at the low price asked for it there should be an enormous sale for the work. Mr. Heustis, Granville Street, Halifax, has been appointed Messrs. Funk & Wagnalls' agent for all their publications, which are numerous, and in many cases standard works. When ordering, our readers will please bear this fact in mind.

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The Associate Editor can be found daily between 9 a. m., and 12, at the Branch Office, 515½ Main Street, Winnipeg, opposite City Hall.

EVANGELICISM.

It is a sad pity that we should have in the Church so many party names. That there are schools of varying thought in the one visible Church on earth is not remarkable, nor can it ever be avoided, nor is it indeed a cause of much regret. The existence of different schools of thought is doubtless an evidence of the want of perfect knowledge, for if all had perfect knowledge all would think alike. That the Church contains different schools of thought is no necessary evidence of weakness. On the contrary, that men of different "views" can work together on the lines of the Church's standards is an evidence of the true Catholicity of those standards. Outside the Church there are an infinitely greater number of schools of thought. The difference between these and those within the Church is that the latter hold the same essentials, and, therefore, can and do intercommune in things spiritual; while the former, differing in the essential verities of the faith, as well as in non-essentials, are at variance with the Church, and not less so with one another.

The existence of different schools of thought within the Church is, we repeat, no evidence of weakness, but rather is an indication of strength. It is a sign of life. Time was, not long ago, when all the clergy and all the congregations *appeared* to think alike, but when we looked below the surface we found the reason to be that they did not think at all. Religion in those days was not thought worthy of more than superficial consideration, so all agreed to go to sleep.

We shall, however, be reminded now of the rebuke of St. Paul to the Corinthians for their party spirit displayed in the claims, "I am of Paul, and I of Apollos," &c. No text in the New Testament is more frequently misapplied than this one, unless it be the Apostle's declaration that "he would eat no meat while the earth standeth, if so eating should make his brother to offend." As the latter text is constantly trotted out to justify the man who gives way in matters of principle to the popular wish, but whose real reason is very often indolence, so the text in which St. Paul rebukes the Corinthians for following party leaders is made to do duty as a condemnation of the existence of different opinions held by men of different minds. The text cannot be fairly applied at all to what we call schools of thought within the Church. It refers to those sects who banded

themselves to the following of certain men. It has plain application to-day to those who claim men as their leaders rather than the Church, that is, to Wesleyans, Campbellites, Calvinists, Arminians, Lutherans, as it well might have been to all the early sects, as Arians, Macedonians, Sabelianites, and a host of others. The only party names derived from leaders in the Church to-day have been given by others as nicknames, not claimed by the accused, as for instance, Puseyites. This name, however, has died away, because being no longer, since the knowledge of Dr. Pusey's faithful life has got abroad, a nickname, the bestowers of the name upon an opposite school of thought no longer find it to be a satisfactory weapon of offence. It is a fact, to which we may give more or less attention, according to the bent of our mind, that such a nickname as Rylite has never been applied to the opposite school of thought. The term Puseyite has passed away, because to admire the beautiful character and lifelong faithfulness to the Church of England of the late Dr. Pusey is no longer a mark of reproach.

There remain, however, the terms *High Church*, *Low Church*, *Evangelical*, *Ritualist*. These terms are in themselves quite inoffensive; none of them reflect on the primary importance of Holy Scripture, the Church, or the Great Head of the Church, Jesus Christ our Lord. It need be no more a cause of offence to be known as an adherent of one of these schools of thought than for a loyal subject of Canada to belong to Conservative, Liberal, Tory or Whig. The evil does not lie in the classification of opinions, but in the illiberality of men of one school in their reflections on those who differ from them. Unfortunately we hear High Churchmen speaking unkindly and in a cynical spirit of Evangelicals, and we fear justice impels us to say that still more harsh and uncharitable are the reflections made by the Low Church school on their brethren of the High and Ritualist wings.

The terms High and Low are easily understood as applied to men who, on the one hand, present frequently and fearlessly the Scriptural teaching of a corporate Church as the pillar and guardian of the sacred writings and on the other, of those who, in their anxiety to present the very text and morality of Holy Scripture, give but little prominence to the casket in which the pearl of great price is by God's will and way preserved in this world. Catholic and Protestant are also terms which ought to be readily and fully understood, but the term which forms the title of this article is on every side much perverted from its simple meaning. Every school of thought bases its claim to favorable consideration on its Evangelical character—every claim is appealed to the sacred Evangel. The word Evangelical is applied to-day by the sects and the world to those several bodies who, disagreeing with one another in necessary and fundamental doctrines of the Faith, are united in antagonism to the whole Church in which we allow one party to be dubbed Evangelical. Unitarians, Universalists, Christadelphians, Ante-Poedo-Baptists, Calvinists, &c., all range themselves spasmodically in union—not unity—beneath a banner on which is inscribed Evangelical Alliance. On the other hand, the Prayer Book, the common heritage of every party in the Church, all of whom have promised obedience thereto and solemnly given profession of belief therein, distinctly repudiates the various heresies above

named as being contrary to the Faith of the Evangel.

What is meant by the term Evangelical Churches? They who recognize the Bible as the court of appeal for all doctrines? Then the Church of England may claim the chief place in such a declaration. Compare the Lutheran Profession of Faith, the Westminster Confession, which is now in many quarters under process, not so much of revision as of total dissolution, any sectarian book of discipline, with the Book of Common Prayer of the Church of England, and let the Evangelical character be adjudged to that which has the most plain and distinct Gospel teaching in it. We hear of Evangelical churches, by which phrase is meant to be conveyed bodies of Christians, severed from one another in doctrine and discipline and communion with the Church of England, in which one school of thought monopolizes the title Evangelical. Compare the prayers, the hymns, the sermons of these churches! with the Prayer Book and the hymnals and the pulpit utterances of the Church of England, and let the title "*Evangelical*" be awarded to that which teaches most distinctly and constantly Evangelical truths, for instance, the Incarnation, the Life, Death, Resurrection and Ascension of our Lord Jesus Christ, or the *Bible* doctrines of Repentance, Faith, Justification and Sanctification. If the title Evangelical is to be applied within the Church as *par excellence* belonging to any single school of thought, let the claims of varying schools be sifted and tested, not by the favour of the world who hears, nor by the *vox populi*, but by the *vox Dei*, the very words of the Holy Bible. Let the claims of each school be brought to the bar of Scripture, and let that school of thought, whose *teaching and practice* are most closely in accordance with the doctrines of our Blessed Lord and the self-denying practice of the holy life of Jesus Christ and His Apostles, be accounted as in the sight of God, most truly Evangelical.

PAPERS ON MUSIC.

No. III.—CONTINUED.

THE Psalms themselves are full of exhortations to sing. "O come let us *sing* unto the Lord," is the invitation of the 95th Psalm, which we address to each other whenever we assemble for public worship, and we comply with the invitation to "*sing*" by *saying* the Psalms or songs which follow. How any one can "search the Scriptures" on this point, and fail to see that singing the Psalms is the proper mode of using them in public worship is incomprehensible. When from Scripture testimony we turn to the custom and usage of the Christian Church, we find that in every age and in every country the singing of the Psalms of David has been sanctioned and practised. The Church of England speaks definitely upon the subject; her Prayer Book contains the Psalms of David printed as they are to be *sung*, or, where that is not practicable, said in Churches. On which expression, Archbishop King, in his "Inventions of men in the worship of God," says, where persons *can* sing they are obliged to do so in obedience to God's command, but where through any defect of nature they *can not* sing they may be dispensed with saying.

An opinion has gained ground in consequence

of the unscriptural habit of reading the Psalms, that the great object of that portion of the Church Service is the instruction and edification of the people. Now, this idea is very correct as regards the lessons, but it is an error as regards the Psalms. We use the Psalms for the praise and glory of Almighty God. This is clear from the posture we are required to assume. When we are to be instructed, we sit as during the lessons and the sermon; when we are engaged in praise, as in the canticles, the *Psalms* and hymns, we stand. That such is the object of their introduction into the Prayer Book is also evidenced from the way in which they are introduced. The clergyman says, "O Lord open Thou our lips, and the people respond, "And our mouth shall shew forth thy praise." Presently, the clergyman exclaims, "Praise ye the Lord," and the people answer, "The Lord's name be praised." And the mode in which we are called upon to fulfil this duty of praise is by joining in the Psalms which follow, and which for the most part are *songs* of praise. How great is the mistake therefore of supposing these divine songs to be merely edifying portions of Scripture, and how great the loss of merely reading them in a didactic manner, instead of breathing forth to God upon the wings of sacred melody, the grateful praises which are due to Him, and of which He has vouchsafed to say—"Whoso offereth Me thanks and praise he glorifieth Me."

Now, what have those persons who oppose the singing of the Psalms, to adduce in support of the objection which they make to this custom?—a custom which is supported by reason, Scripture authority and usage. The first objection on the part of some is that it is *Romish*, or, what some of them consider to be even worse, *Ritualistic*. If so, then the Prayer Book must be Romish, for it sanctions it. Most, however, of these objectors think the Prayer Book of our martyred Reformers does contain Popery; so this argument will not persuade them. But if chanting the Psalter is Romish the first Christians must have been Romish, for they practiced it. And what shall we say of those who lived ages before Popery was cradled—Moses and Miriam, David and Asaph, who lifted up their voices to God in these and such like sacred songs? But the objector says, this among other customs, has been abused among Romanists, and, therefore, *we* should not *use* it. The answer is ready: if Romanists chant the Psalms, it is no abuse, but on the contrary, by doing so, they put Protestants to shame, for while the latter boast in a more Scriptural faith, they leave to Romanists the more Scriptural practice. But it is a mistake to say that Romanists have *abused* the custom of chanting the Psalter, for they never *use* it in the Prayer Book sense; congregational chanting is unknown amongst Romanists in English-speaking countries. But others object to sing the Psalms because, they say, the congregation is unable to join. If this objection proves anything, it proves too much, for if persons cannot join in the simple melody of a single chant, they must be unable to join in the more difficult hymn tune, and consequently, we ought to give up our hymns as well as our Psalms, which, I take it, very few persons would be willing to do. After all, the whole of these objections are virtually given up by the most violent of Protestant sects, and by many Churchmen who formerly urged them, for nothing is now becoming more common with sectarians in many places than

chanting; and they not only chant the canticles and Psalter of the Prayer Book, but arrange various passages of Scripture to be sung in the same manner in their public worship. Is it not time that Churchmen united in admiring and using their own time-hallowed customs when even those who have left us are picking them up one by one, and using them as their own. But as unfortunately is too often the case, Churchmen are the most violent opposers of the Church's orders. In any Church where the Psalms are habitually chanted, the choir must necessarily use a Psalter pointed and noted after either the Anglican or Gregorian method; that Psalter could at a very small expense be procured by numbers of the congregation, and from a rather extended observation we will venture to say, that in a short time there will be far more "joining in" in the Psalms than ever has been heard in any congregation attempting to respond upon the independent principle. "Then," to use the language of one of our most earnest Divines, the author of "The Bishopric of Souls," "then should we have congregational singing once again in its glory, one side of our Church alternately echoing to the other, like the deep roaring of the sea. Then would be an end of that inanimate stillness, so contrary to the spirit of our Liturgy, and instead thereof all would be full of the life of Divine Song." (Day in the Sanctuary, p. 56.)

KING'S COLLEGE, WINDSOR.

No. III.

In my last paper I mentioned that Halifax City ought to head the subscription list to the Endowment Fund with ten thousand dollars. This would serve as an example to the rest of the Maritime Provinces. And every penny should be acknowledged either in the columns of the CHURCH GUARDIAN, or in those of the *King's College Journal*, so that donors should at least have the satisfaction of receiving some sort of thanks. Forty thousand dollars was the sum asked for to maintain the present efficiency of the College, and to make up for the discontinuance of the Government Grant. Of this I do not know how much has been received; in fact, no one seems to know. Some canvassing has been done, some money has been collected, but until Churchmen know how much it amounts to, the chances of their giving are very slender. There should be the fullest statement made of everything, not only what moneys are invested, but how they are invested. This I think was the information asked for at the Synod of Nova Scotia by the Rev. Dr. Hill.

Now that the work of canvassing is about to be commenced in real earnest, let it be carried out in the same way. Every Churchman in the Maritime Provinces should have the matter brought squarely before him. It will not be of much good to repeat the blunder of a year ago, that is, of having a couple of canvassers to go partly over the ground, ploughing up the mere surface without digging deep into the soil. Everything that is worth doing is worth doing well, and it would be of great benefit to carry out the work in right earnest. We might well learn a lesson from Trinity College, Toronto, in that respect. Its Governors determined less than a year ago to raise an Endowment Fund of two hundred thousand dollars, and already

fifty thousand dollars of the amount has been received. The reason of that is because the work is undertaken as a matter of love, backed up by perseverance, system, and energy. Success and honour to them for it! They aim high, but it looks as if they will hit the mark. When all the money which can be raised in Ontario has been raised, we will see their canvasser in England, working up an interest in the College there. The Governors of Trinity are not content to drag along a feeble existence, when within sight of their College, the state-supported University of Toronto rears its head. Trinity is bound to be first in the race in Ontario; why should not King's be first in the race in these Provinces, even if she has to compete against Dalhousie? She has many advantages over Dalhousie which I will treat of in another paper.

Forty thousand dollars required to maintain our present efficiency! Are we going to be content however to continue our present efficiency, and not strive to do something better than that. How about the lectureships that were to have been established, and where are the lecturers? Has that vision too vanished like a beautiful dream? Oh, what magnificent theorists some of us Churchmen are, and how deliciously unpractical! What is to hinder the establishment of these lectureships, when there are loyal and able sons of the Church who are waiting to lecture for their bare expenses. The gentlemen will pardon me for this personal reference, but I am sure that the Rectors of St. Paul's, St. George's, and St. Luke's, Halifax, would not be averse to delivering lectures, say once a week, for the benefit of King's College.

Although I do not think that at the present time any College gives so thorough and complete a course as King's College, yet we must do more than this. The College requires at least two more professors, and a couple of tutors. If the Most Reverend the Metropolitan and the Lord Bishop of Newfoundland, would each endow a chair, one of Divinity and one say of Mental and Moral Philosophy, and officially recognize King's College as the Divinity School of their respective Dioceses, the College would be vastly benefitted. And then a Diocesan School for young ladies should be established at Windsor in connection with King's College. The Baptists and the Methodists have their girl's school in connection with their Colleges and the result has been found an unqualified success. If something of the same kind were done in Windsor, we would be able to give our young ladies a far better training than I am afraid a great many of them receive. Besides, it seems to me (from what I see of the College at Encenia), that the whole tone and atmosphere of Windsor is healthy, morally and physically, more so perhaps than Halifax. A great many parents object to sending their daughters to be educated in Halifax, and as a consequence they are sent to Wolfville, Sackville, Hellmuth, or Compton. We want more life, more energy, more activity in connection with our Collegiate Institutions. The increase of the staff of Professors at Windsor, the establishment of Lectureships and tutorships, and the building of the proposed "Victoria College," are questions which effect the Church. Let them be discussed freely and fully among our Church people, and when we feel that we cannot do without these things, then perhaps we may set to work about getting them.

J. E. C.

FAMILY DEPARTMENT.

"IT IS I—BE NOT AFRAID."

The eventide—a little bark
Is tossing on the stormy deep,
Her crew are toiling in the dark,
The course they would they cannot keep.

Alone upon the mountain side,
By them unseen, their Master prays,
Yet as they struggle 'gainst the tide,
His watchful eye their toil surveys.

He tarries till night's darkest hour,
Then calmly walking on the wave,
He comes to them in love, in power,
To soothe, to succour and to save.

They know Him not when He draws near,
Yet will He not withhold His aid,
But when they cry aloud for fear,
Says, "It is I, be not afraid."

He gains the ship, the wind is stilled,
The angry billows sink to rest,
The mariners, with wonder filled,
Their Lord, the Son of God, confess.

Lord grant we may the lesson learn
Which for our good Thou here dost trace,
For in this history we discern
A record of the life of grace.

Embarked upon life's stormy sea,
Left to ourselves we strive in vain
To reach the shore, apart from Thee,
The longed-for rest we cannot gain.

We know not that Thy watchful eye
Has marked the way that we have gone,
To us it seems Thou art not nigh,
That we are left to toil alone.

We deem Thee near when all is bright,
When calm our sea and clear our sky,
We look not for Thee in the night,
Nor know Thee when Thou drawest nigh.

And should'st Thou in the storm appear,
Our foolish hearts are sore dismay'd,
Till we above the tempest hear
The words "Tis I, be not afraid."

Grant us, dear Lord, in good or ill,
In storm or calm to feel Thee nigh,
With Thine own peace our bosoms fill,
Jesus, Thou Son of God Most High.

THOUGHTS FOR SECOND SUNDAY
AFTER TRINITY.

(Written for the Church Guardian.)

We know that we have passed from death unto life, because we love the brethren.

What stronger expression could be used to enforce the infinite importance of the command—**LOVE ONE ANOTHER!** To have passed from death unto life—from that state of coldness and darkness, wherein, though we may have "the name" that we live, yet are we dead, where we are *without* God, into the regions of light and love and heavenly comfort! To *know* that we have thus passed from death unto life depends upon our *love for the brethren*. Does this seem strange? But why strange? Is not GOD the GOD of Love? What but His Love, immeasurable, eternal, could have led Him to give His Only Begotten Son to save us from the just punishment of our sins? What but His Love could lead Him to bear with us day after day? To wait year by year for the tardy fruit which we may bring forth to His glory? What but His Love has laid up a crown of life for His faithful, though imperfect servants, and prepared for them such things as pass man's understanding, joys never ending in the heavenly mansions? If, then, Love is the attribute by which our GOD chiefly displays Himself to His creatures, if GOD is Love, must it not be that what is most pleasing in His sight is that we reflect in some measure that attribute? And must not the absence of Love be what is most hateful to Him? It is as when the Sun, the centre of light and heat for our material world, pours forth his fertilizing rays on rock or arid sands which remain barren and unresponsive. *We love Him*, says the Apostle, *because He first loved*

us, and if we love Him, if our hearts, our souls, our whole beings are His, then have we passed from death unto life, then, if we question our own selves, we shall find that we *love the brethren* also, that we bear that sign of life of which S. John speaks. God above all and all men in Him, all who were created in His image, all for whom Christ died. Those words of our Saviour will be forever echoing in our hearts: *the least of these my brethren*. We shall see Him in the poor, the afflicted, the oppressed, in those whom the world passes by! And His image in ourselves will become more and more manifest, so that for those who are to us cold and loveless, or it may be actively hostile, we shall learn to feel the love most nearly resembling that which cried "Father, forgive them, they know not what they do." From death to life indeed, to be thus drawing nearer and nearer to Him, Who is the Way, the Truth, the Life,—it is to have entered upon the way leading straight onward and upward to the city of our God, it is to be learning more and more of that truth which hereafter in full measure shall be made plain, it is to be **LIVING** members of that body which is the spouse of Him Whom to know is Life Eternal.

THE GRACE OF FIDELITY.

ONE more word and I am done. I have said something about the means of the work, but let those of you who are Sunday School teachers also bear in mind the importance of the qualification of fidelity in the service, for I know of no grace more needful to the Sunday School teacher than the humble grace of fidelity that marches steadily on in sunshine and rain, when no banners are waving, and when there is no music to cheer your weary feet, no crowd to applaud you, simply bent upon duty, loyally true—that is one of the grandest qualifications for a Sunday-school teacher, it brings grandeur of character and brings about glorious results.

Down in the lower part of the city the old smith keeps hammering away at the cable-chain. He could make ten more links a day by skimping his work; but each link must be truly wrought, so he hammers on, in and out, through the long days, until his work is finished and he passes away and lies under the green sod in the church-yard. The chain, too, passes until it is found upon the deck of a noble ship, coiled limp and rusty around an anchor, and the passengers march up and down, spurning it with their feet as they pass, for it seems to be in their way. But the day of sunshine goes by. The night comes on. The wind whistles in growing fury, and the mad waves leap like mountains. The yards snap, the masts give way, the vessel is driven a waif on the raging sea until in the light of the morning dawn a howling reef looms, before which the vessel drifts, a hopeless wreck. Little bower anchor, great bower are gone. "Stand by, men; let go the sheet-anchor!" Out it falls into the seething surge, still limp and listless as it runs out, till at last the vessel is brought to bay, when the limp chain stands out in the tempest stiff as an iron bar, so taut it seems to ring a song of triumph. It is the old blacksmith fighting the storm. Clink, clink, clink, he hammers on, till out in the night it is one man against sea, wind and storm, and one man wins because fidelity is his. The storm passes by, the skies are clear, and three hundred men gather to sing thanksgiving to God for deliverance. Think you the old blacksmith hears anybody quote some other man as earning the meed for his faithful work?

Teacher, day by day in faithful work you are forging a chain that holds something more precious than the noblest vessel that ever floated at sea—the human soul; and by and by, when there comes some furious storm of temptation with its mad rage to drive the soul on eternal ruin, that which you have wrought—your faithful work—is stronger than cable-chain with links of steel to hold that soul steadfast in its hour of trial, and when it is saved, something of the victory is yours. To-night there sits near my side a venerated father who was my teacher in my youth, and I thank God that the

lessons I caught from his sermons and his teachings in the Bible class have been to me an anchor-chain in many an hour of danger.—*Selected.*

JULIUS HARE IN HIS GARDEN AT
HURSTMONCEAUX.

We are utterly unable to bring forth anything, whether in thought or deed, that shall be perfect in the sight of God—as unable as we are to build up a sky with our hands, and to launch a fleet of stars across it. Hereby we betray a secret corruption of our nature, the taint of which spreads through our whole lives. We betray that we have touched the dead body of sin. Think, what an enormous difference there is, in consequence of this fatal touch, between man and the other parts of creation. When a tree is healthy, what a number of leaves does it bring forth, each one perfect in its kind—unless there be some blight, or some nipping blasts, something not in itself, but from without, to injure them. Now man is made to be lord over the trees; and the Lord should of right be better than that he rules. Yet when will man bring forth good thoughts, and good words, and good deeds, as abundantly as the tree brings forth its leaves?—Whereas, if man's nature were sound and healthy, surely the lord of the earth, he who was made in the image of God, and was endowed with the mighty, teeming powers of thought, and speech, and desire, and affection, and action, ought not to be thus surpassed by creatures without thought or feeling. Or think, again, of the beautiful flowers, each perfect in its kind, which a garden brings forth in spring and summer, and then tell me where are your flowers which God appointed you to bring forth? Where is their sweetness? Where are the living seeds in them? Nay, what flowers, how many, have you brought forth? Think well; have you done anything to which you can give so fair a name? If not, can it be right that you alone in the universe should utterly fail in fulfilling God's purpose. Again, what rich ears of corn has this autumn ripened! how full they have been! how heavy the grain! Have our deeds been like those ears of corn? Alas! no; none of us can say this of himself.—Surely, then, we must all be unclean; for everything we do has a rotting taint of uncleanness.—*From J. T. W's Herbarium. V.*

A SCENE IN INDIA.

I shall never forget as long as I live that day when in the glow of the eventide, as the sun was sinking, and as the mists were creeping over the land, I walked with one of our native brethren by the river side; and saw a light in the dim distance, when he said to me, "Yonder is the *only Christian* in all that great town." Ten years ago he received Christ into his heart; his father and mother turned him out; his friends forsook him, his neighbors persecuted him; and all these years he stood his ground, scarcely getting food to eat. During all those ten years he maintained his Christian character unspotted in the midst of the heathen round about him, and the native brother said to me, "Now his business is reviving, because people say he sells the best things, and always means what he says." I entered his humble bamboo hut, and sat down upon the ground by his side, and as I discoursed about his loneliness and his sadness, the tears sprang into his eyes, and he said, "No, I am never lonely; for as Christ was with the Hebrew children, and as He was with Daniel in the lions' den, so all the years has He been with me."

"Lonely, dear Lord! how can I be
With Thy sweet presence here?
Thy strength in weakness to make strong;
Thy hand to wipe each tear?"

Lonely, dear Lord, I only am
When wandering from Thy side,
And heaviest crosses light become
If I in thee abide.

O blessed Saviour, faithful friend,
When earthly friends forsake,
Thy presence lights life's darkest hour,
And earth a heaven doth make."

—*From a Speech by A. H. Baynes, Esq.*

THE BIBLE IN MY TRUNK.

CONVERSATION at the tea-table turned upon the propriety of praying before other persons; and some contended it was pharisaical to kneel down and say your prayers while others were in the room. A minister who was present, related the following:

When I was a young man, said he, I was a clerk at Boston. Two of my room-mates at my boarding house were also clerks, about my own age, which was eighteen. The first Sunday morning during the three or four hours that elapsed from getting up to bell-ringing for church, I felt a secret desire to get a Bible which my mother had given me out of my trunk, and read in it; but I was afraid to do so before my messmates, who were reading miscellaneous books. At last my conscience got the mastery, and I rose up and went to my trunk. I had half raised it when the thought occurred to me that it might look like over-sanctity and pharisaical, so I shut my trunk and returned to the window. For twenty minutes I was miserably ill at ease. I felt I was doing wrong. I started a second time for my trunk, and had my hand on my Bible, when the fear of being laughed at conquered the better emotion, and I again dropped the top of the trunk. As I turned away from it, one of my room-mates, who observed my irresolute movements said laughingly:

"I say, what's the matter? You seem as restless as a weathercock!" I replied by laughing in my turn; and then conceiving the truth to be the best, frankly told him what was the matter. To my surprise and delight, they both spoke up, and averred that they had Bibles in their trunks, and had been secretly wishing wishing to read in them, but were afraid to take them out lest I should laugh at them. "Then," said I, "let us agree to read them every Sunday, and we shall have the laugh on our side."

To this there was a hearty response and the next moment the three Bibles were out; and I assure you we felt happier all that day, for reading in them in the morning.

The following Sunday, about ten o'clock while we were reading our chapters, two of our fellow boarders from another room came in. When they saw how we were engaged, they stared, and then exclaimed:

"What is all this? A conventicle?" In reply, I stated exactly how the matter stood; my struggle to get my Bible from my trunk, and how we three having found we had all been afraid of each other without cause had now agreed to read every Sunday. "Not a bad idea," answered one of them. "You have more courage than I have. I have a Bible, too but have not looked into it since I have been in Boston. But I will read it after this, since you've broken the ice."

The other then asked one of us to read aloud, and both sat and listened quietly till the bell rang out for church.

That evening, we three in the same room agreed to have a chapter read every night by one or the other of us, at nine o'clock; and we religiously adhered to our purpose.

A few evenings after this resolution, four or five of the boarders (for there were sixteen clerks boarding in the

house) happened to be in our room talking when the nine o'clock bell rang. One of my room-mates, looking at me, opened the Bible. The others looked inquiringly. I then explained our custom.

"We'll all stay and listen," they said, almost unanimously.

The result was, that without an exception, every one of the sixteen clerks spent his Sunday morning in reading the Bible; and the moral effect upon our household was of the highest character. I relate this incident, continued the minister, to show what one person, even a youth, may exert, for good or evil. No man should be afraid to do his duty. A hundred hearts may throb to act right, that only await a leader. I forgot to add, that we were all called the "Bible clerks." All these youths are now useful Christian men, and more than one is laboring in the ministry.—*Church and State.*

The little girl for whom the Florence Night Mission is a memorial, and whose picture adorns the walls of the Chapel, was the daughter of C. N. Crittenton. She was familiarly known by all acquaintances as "Papa's Baby," a name which she gave to herself and always insisted upon being called during her life. She so thoroughly entwined herself around the heart of her father that when some four hours previous to her death (when laboring hard to breathe) she requested him to sing "Sweet By-and-By," these being the last words she spoke to him, he was so deeply impressed that he there resolved with the help of God to live a devoted and zealous life for the Master, resigning "Papa's Baby," to the bosom of Him who said: "suffer little children to come unto Me, and forbid them not for of such is the kingdom of Heaven." The thought suggested itself that a picture representing the innocence and purity of childhood might carry lost ones back to the time when they pure and white as snow, at home and under the influence of mother's prayers. Hence the adoption of the name "Florence," hoping and praying that it may be the means in God's hands of raising up many of the fallen, without regard to nationality, sect, etc.

Those made at the McShane Bell Foundry, Baltimore, Md., U.S.A., appear to be in large demand, especially in the Dominion, 115,000 lbs. of copper and tin having been cast into Bells since January 1st. Nearly every steamship coming from Baltimore to Halifax has several on board destined for some Church in Canada. Each one pleases the purchaser, and all delight the ears, while some have said they could not praise them enough, as they are so peculiarly excellent in their purity and sweetness of tone.

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DEATHS.

DAVIS.—At Londonderry Mines, May 12th, Sarah Ann, aged 59 years, wife of James Davis.
ANDERSON.—At Londonderry Mines, May 15th, John Anderson, a native of Norway.
COURZNER.—At Londonderry Mines, May 19th, Annie Louise, aged 10 weeks, child of Arthur and Mary Ann Courzner.

BAPTISMS.

SCOTLAND.—At Londonderry Mines, on Whit-Sunday, Edna Sarah Amelia Stropie, daughter of Neil and Ette Sutherland.

MARRIAGES.

WHELPLEY.—WHELPLEY.—On Thursday, May 24th, by the Rev. A. V. Wiggins, B. A., Rector of Westfield, Thomas Whelpley to Emma Rachel Whelpley, all of Westfield, King's Co., N. B.



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PARAGRAPHIC.

The Bishop of Exeter, has been chosen as Bampton Lecturer for 1884.

It is announced that the Rev. Dr. Nicholson has finally declined the Bishopric of Indiana.

The *Battleaxe* is the title of a paper established as the organ of the "Church Army."

Bishop Webb of Bloemfontein has been elected Bishop of Grahamstown, in succession to the late Bishop Merriman.

A Japanese youth, Sebatto Seico, has been baptized at Charleston, who will be educated to qualify as a missionary among his countrymen.

The Crown has appointed the Rev. John Storrs to the vicarage of St. Peter's, Eaton-square, void by the promotion of the Rev. G. H. Wilkinson to the bishopric of Truro.

The Presiding Bishop of the American Church, Bishop Smith, of Kentucky, was five years old when George Washington died. He has thus been a citizen under every President of the United States.

On April 6th, at St. Andrew's Church, Aberdeen, the Hon. and Rev. Arthur Gascoigne Douglas was consecrated Bishop of Aberdeen by the Primus, assisted by the Bishops of St. Andrew's, Edinburgh, Glasgow, and Tasmania.

The Rev. H. Baker, a Congregational minister, of Liskeard, who was educated for the ministry at Western College, Plymouth, and has since filled pastorates at Monmouth and Liskeard, has signified his intention of joining the Established Church.

The Rev. Dr. Geikie, has been appointed to the incumbency of St. Mary Magdalen in Barnstable. Dr. Cunningham Geikie some years ago served as minister of a Nonconformist Church in Canada and afterwards in the North of London for a considerable time.

Canon Wilkinson, bishop-elect of Truro, has just been presented with a pastoral staff. The presentation was made by Lord Ashley, the eldest son of the Earl of Shaftesbury. This fact is very significant as Lord Shaftesbury is the recognized lay leader of the extreme Low Church party.

Two of those who received advancement to the priesthood recently—Rev. David McClure, Ph. D., president of the California Military Academy, and Rev. C. N. Whyte—were prominent ministers in the Presbyterian Church, and late in life felt called upon to make this change in their fellowship.

A Baptist paper offers a prize of \$20, for "a passage of Scripture which by precept or example asserts Infant Baptism." It is rightly claimed that our Lord's commission to baptize "all nations," includes infants. We do not expect the \$20, for "Baptist principles" are superior to the census. Inasmuch as the Jews, by God's appointment, admitted infants to the Covenant, and the Gospel was fulfillment of the Law, if there was to be any change in this respect it must have been indicated. We offer a prize of \$20, for a passage of Scripture which by precept or example asserts that infants are to be excluded from the New Covenant.—*Living Church.*

Something for Everybody.

Read, Mark, and Inwardly Digest.

Ashburnham, Mass., Jan. 14, 1880.
I have been very sick over two years, and was given up as past cure. I tried the most skillful physicians, but they did not reach the worst part. My lungs and heart would fill up every night and distress me very bad, I told my children I should never die in peace until I had tried Hop Bitters. I took two bottles. They helped me very much indeed. I took two more; and am well. There was a lot of sick folks here who saw how they cured me, and they used them and are cured, and feel as thankful as I do.

MRS. JULIA G. CUSHING.
Battle Creek, Mich., Jan. 31, 1880,
I have used seven bottles of Hop Bitters, which have cured me of a severe chronic difficulty of the kidneys, called Bright's disease by the doctors.

RODNEY PEARSON.
Wathend, Kansas Dec. 8, 1880,
I write to inform you what great relief I got from taking your Hop Bitters. I was suffering with neuralgia, dyspepsia, nervous debility, and woman's troubles. A few bottles have entirely cured me, and I am truly thankful for so good a medicine.

MRS. MATTIE COOPER.
Cedar Bayou, Texas, Oct. 28, 1882.
I have been bitterly opposed to any medicine not prescribed by a physician of my choice. My wife, fifty-six years old, had come by degrees of disease to a slow sun-down, and doctors failed to benefit her. I got a bottle of Hop Bitters for her, which soon relieved her in many ways. My kidneys were badly affected, and I took twenty doses, and found much relief. I sent to Galveston for more, but word came back, none in the market, so great is the demand; but I got some elsewhere. It has restored both of us to good health, and we are duly grateful.

YOUNG, J. P. MAGEE.
New Bloomfield Miss., Jan. 2, 1880.
Gents—I have been suffering for the last five years with a severe itching all over. I have used up four bottles of your Hop Bitters, and it has done me more good than all the doctors and medicines that they could use on or with me. I am old and poor but feel to bless you for such a relief from your medicine and torment of the doctors. I have had fifteen doctors at me. One gave me seven ounces of solution of arsenic; another took four quarts of blood from me. All they could tell was that it was skin sickness. Now, after these four bottles of your medicine, I am well, and my skin is well, clean and smooth as ever.

HENRY KROCH.
Milton, Del., Feb. 10, 1880.
Being induced by a neighbor to try Hop Bitters, I am well pleased with it as a tonic medicine, it having so much improved my feeling, and benefited my system, which was very much out of tone, causing great feebleness for years.

MRS. JAMES BETTS.
Kalamazoo, Mich., Feb. 2, 1880.
I know Hop Bitters will bear recommendation honestly. All who use them confer upon them the highest encomiums, and give them credit for making cures—all the proprietors claim for them. I have kept them since they were first offered to the public, they took high rank from the first, and maintained it, and are more called for than all others combined. So long as they keep up their high reputation for purity and usefulness I shall continue to recommend them—something I have never before done with any other patent medicine.

J. J. BARCOCK, M. D., & Druggist.
Kitchin, Mo., Feb. 9, 1880.
I purchased five bottles of your Hop Bitters of Bishop & Co., last fall, for my daughter who had been sick for eight years, and am well pleased with the Bitters. They did her more good than all the doctors or medicine she has taken, and have made her perfectly well and strong. Wm. T. McClure, *Greenwich, Feb. 11, 1880.*

Hop Bitter Co.: Sirs: I was given up by the doctors to die of scrofula consumption. Two bottles of your Bitters cured me. They saved my life, and I am grateful.

LEROY BREWER.
Greenwich, N. Y., 12, 1881,
Hop Bitters are the most valuable medi-

cine I ever new, I should not have any another now but for them. HENRY KNAPP.

Lone Jack, Mo., Sept 14, 1879.
I have been using Hop Bitters, and have received great benefit from them for liver and kidney complaint and malarial fever. They are superior to all other medicines.

P. M. BARNES.
Cleveland, O., Oct. 28, 1879.
My better-half is firmly impressed with the idea that your Hop Bitters is the essential thing to make life happy. B. POPE.
Secretary Plain Dealer Co.,
Springfield, Ill., Sept. 3, 1880.

Gents—I have been taking your Hop Bitters and received great help from them. I will give you my name as one of the cured sufferers.

MRS. MARY F. STARR.
Grenada, Miss., Nov. 3, 1879.
My daughter, now a young mother, is using your Hop Bitters, and is greatly pleased with the beneficial effects on herself and child.

D. D. MOORE, Proprietor, *New South.*
Sanderden, Pa., Nov. 6, 1879.

Dear Sir—I have used four bottles of your Hop Bitters, and they have cured me. I had diarrhoea, dyspepsia, and chronic inflammation of the bowels, and was giddy in the head and nervous.

FRED THUNSBERGER.
Pandling, Ohio, Feb. 2, 1880.
Gents—Have used two bottles of Hop Bitters in my family, and think them the best medicine ever made.

GEO. W. POTTER,
Banker.
Battle Creek, Mich., Jan. 31, 1879.
Gentlemen—Having been afflicted for a number of years with indigestion and general debility, by the advice of my doctor I used Hop Bitters, and they afforded me almost instant relief. I am glad to be able to testify in their behalf. THOS. G. KNOX.

The Revised New Testament the booksellers report as dead on the market.

Mr. J. R. Seymour, Druggist, St. Catharines, writes that he finds an ever-increasing sale for Burdock Blood Bitters, and adds that he can, without hesitancy, recommend it. Burdock Blood Bitters is the grand specific for all diseases of the Blood.

In Italy they are now producing condensed grape-juice, after the pattern of our condensed milk.

Headache.
Headache is one of those distressing complaints that depends upon nervous irritation, bad circulation, or a disordered state of the stomach, liver bowels, etc. The editor and proprietor of the *Canadian Presbyterian* was cured after years of suffering with headache, and now testifies to the virtue of Burdock Blood Bitters.

The receipts of the New England Society for the Suppression of Vice during the last year were \$1,315.90.

Burdock Blood Bitters.
Cures scrofula, erysipelas, salt rheum, piles and all humors of the blood. Cures dyspepsia, liver complaint, biliousness, constipation, dropsy, kidney complaints, headache, nervousness, female weakness and general debility, when used in time.

His Royal Highness the Prince of Wales visited Oxford on the 2nd May, and laid the foundation stone of the Indian Institute.

"Grunt it Out."
The above is an old saw as savage as it is senseless. You can't "grunt out" dyspepsia nor liver complaint, nor nervousness if they once get a good hold. They don't remove themselves in that way. The taking a few doses of Burdock Blood Bitters is better than "grunting it out." What we can cure let's not endure.

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

It is no small gain to the mercantile community that within the last year The Mission to Seamen has enrolled 8,569 merchant seamen as total abstaining members of the Church of England Temperance Society.

Every Person to be a Real Success
In this life must have a speciality; that is, must concentrate the abilities of body and mind on some one pursuit. Burdock Blood Bitters has its speciality as a complete and radical cure of dyspepsia, liver and kidney complaints, and all impurities of the blood.

Leonardi da Vinci's writings, gathered from many European libraries, by Richter, with 220 original drawings and 450 fac simile illustrations, are just coming out in London. The two imperial octavos are sold for eight guineas.

Thousands of Thousands
Of dollars have been spent in advertising the celebrated Burdock Blood Bitters, but this fact accounts only in part for its enormous sale. Its merits have made it what it is—the best blood medicine ever devised by man.

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



INTERNALLY AND EXTERNALLY.

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

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

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

MASON & HAMLIN
ORGANS ARE CERTAINLY BEST

Also, considering quality, cheapest. For cash, easy payments, or rented. ILLUSTRATED CATALOGUES, of 100 Styles, with net prices, sent free. The MASON AND HAMLIN Organ and Piano Co., 151 Tremont St., Boston; 46 E. 11th St. (Union Square), New York; 119 Wabash Ave., Chicago.

7 PERCENT NET SECURITY.
THREE TO SIX TIMES THE LOAN
 Without the Buildings.
 Interest semi-annual. Nothing ever been lost. 28th 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).

JOHN SNOW,
 SEXTON ST. PAUL'S,
UNDERTAKER
 56 ARCYLE ST.,
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Coffins & Caskets
 SUPPLIED AT MODERATE PRICES.

ROOM PAPER!
 New Designs, Fast Colors, Lowest Prices. At
BUCKLEY & ALLEN'S.
Feather Dusters.
 LARGE ASSORTMENT. Just in time for House Cleaning.
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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.

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 over.
DRY GOODS
 WHOLESALE
 In variety, value, and extent, exceeding any we have heretofore shown.
DRY GOODS
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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.

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.

Advantages detailed above enable us to offer exceptional value in this department.
W. & C. SILVER,
 11 to 17 George Street,
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W. H. JOHNSON,
 Name this paper. 123 Hollis Street, HALIFAX.

Geo. Robertson,
 ST. JOHN, N. B.
CHOICE TEAS
 A SPECIALTY.

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

Aromatic  **A Summer**
Montserrat. **Beverage.**
Montserrat Raspberry Cordial!

These are elegant Cordials prepared with MONTERRAT 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 MONTERRAT 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. SUGDEN EVANS & CO.,
 Sole Proprietors, MONTREAL.
 Obtainable of all Chemists. 50 cents per Bottle.

MONTERRAT
LIME-FRUIT JUICE SAUCE,

For Cutlets, Chops, Curries, Steaks, Fish, Game, Soups, Gravies, &c., adds an Appetizing Charm to the plainest and daintiest 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. SUGDEN EVANS & CO., Montreal,
 Toronto Agency—23 Front Street West.

\$66 A Week in your own town. Terms and \$50 outfit free. Address H. HAZLET & Co., Portland, Maine.
\$72 A Week. \$12 a day at home easily made. Costly outfit free. Address TRUE & Co., Augusta, Maine.

Finest Groceries,
 Java and Mocha Coffee.
 Fruits, Preserved Jellies, etc.
 Retail Store—67 Prince Street,
 Wholesale Warehouse—16 Water St.
GEO. ROBERTSON.
 N. B.—Orders from all parts executed promptly.

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, Chilblains, Galls, Bells, Spains, Lumbago, Bronchitis, Burns, Toothache, Broken Breasts, Sore Nipples, Felons, Stings, Bruises, Frost Bites, Old Sores, Wounds, Erysipelas, Pain in the Side or Back, Contraction of the Muscles. There is nothing like it when taken internally for Cramps, Colic, Griping, 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 Forsyth, Sutherland & Co., Brown & Webb, Halifax; T. B. Parker & Sons, R. W. McArthur, 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.


Always on hand. Our **SEEL** 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.

Another great Victory
 —FOR—
EAGAR'S
PHOSPHOLEINE

Below is another certificate from a grateful patient who has been rescued from that dread disease,
CONSUMPTION:

M. F. EAGAR, ESQ.:
 DEAR SIR,—My wife, Laura A. Finson, was taken ill early this year, and suffered severely with a bad cough, accompanied by expectoration of mucus containing blood, and great weakness of the chest, general prostration, and clammy night sweats, and continued to grow worse until I was recommended to procure for her some bottles of your Phospholeine and Wine of Kenna. This I did, and after using about five bottles of the Phospholeine, taking a teaspoonful at a time in a wineglass of milk, increased afterwards to a tablespoonful, and shortly after each dose a teaspoonful of your Wine of Kenna, she became thoroughly well, her improvement commenced after the first half bottle had been taken. She can now superintend her household duties without inconvenience, eat and sleep well, and every symptom of consumption has banished. Have to thank your medicine for her restoration to health.

WALTER R. FINSON,
 Vanceboro', Maine, U. S.
 The statement of facts contained in the above certificate is in all respects accurate. I feel assured that I owe my cure to your medicine.
LAURA A. FINSON.

 **MENEELY BELL FOUNDRY!**
 Favorably known to the public since 1830. Church, Chapel, School, and other bells, and other bells of all kinds made. Meneely & Co., West Troy, N. Y.

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.

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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 Diarrhea, 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

NOTE THE STATEMENT
MADE BY THE WINDSOR POSTMASTER RESPECTING

Puttner's Syrup,

WHICH CONTAINS NO OIL.

C. E. PUTTNER, Ph.M.,
WINDSOR, N. S., April 2, 1883.
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. BERNHAM, Postmaster, Windsor.

BE CAREFUL AND GET PUTTNER'S SYRUP

5 C. PER YEAR For Monthly S. S. Papers when bought in lots of ten or more. Papers else at the ordinary. One immense weekly at 50c per year; one primary weekly at 50c per year. DAVID G. COOK, 46 Adams street, Chicago.

NIGHTS IN A BAR-ROOM.
F. S. Arthur's great temperance book, complete and illustrated, for \$1 (lowest price ever sold), with 20 extra copies (to give away) free with each, all postpaid; all in cheap form, but just as good for the reading. Sold to whom you wish. The Temperance Revolution, 46 Adams street, Chicago.


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\$6.75 buys a library of 100 volumes of school-books, 50 books for \$3.50. Books all catalogued and numbered, put up in pamphlet form, wire attached, light and flexible—will outlast most expensive. Over three million already sold. One hundred and seventy books now issued. The whole lot for \$11.48. Catalogue free. Sample book and library exchange, 100c. DAVID G. COOK, Publisher, 46 Adams street, Chicago.

TEACHERS' LIBRARY. 10 books, Bible Dictionary, Commentary, Compendium of Teaching, etc., etc.; small, but very readable print; wire-bound, in postal card covers. Contents similar to books which, in ordinary form, cost 75c. to \$1.50 each. The ten books for \$1.50, postpaid. DAVID G. COOK, 46 Adams St., Chicago.

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SUCCESSORS TO
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BELL FOUNDERS,
TROY, N. Y., U. S. A.
Manufacture a superior quality of BELLS. Special attention given to Church Bells. Catalogues sent free to parties needing Bells.


LACHINE CANAL.
Notice to Contractors.
SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for the Formation of Basins near St. Gabriel Locks," will be received at this office until the arrival of the Eastern and Western mails on WEDNESDAY, THE 6TH DAY OF JUNE next, for the formation of TWO SLIPS or BASINS, on the north side of the Lachine Canal, at Montreal.
A plan and specification of the work to be done can be seen at this office, and at the Lachine Canal Office, Montreal, on and after THURSDAY, the 2nd day of MAY next, at either of which places printed forms of tender can be obtained.
Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms.
An accepted Bank cheque for the sum of \$2,000, must accompany each tender, which sum shall be forfeited, if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.
This Department does not, however, bind itself to accept the lowest or any tender.
By order,
A. P. BRADLEY,
Secretary.
Dept. of Railways and Canals,
Ottawa, 21st April, 1883.

D. H. WHISTON,

Jeweller & Silversmith,
181 Barrington Street,

—MANUFACTURES—
GOLD AND SILVER JEWELLERY,
SILVER SPOONS, FORKS,
And every description of
SILVER TABLE WARE.
Material Warranted to be standard quality.
Swiss and American Watches
Sold at very LOW Prices.
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Commission Agents.
LANDS BOUGHT AND SOLD.
Estates Managed & Rents Collected.
Office, No. 493 Main St., Winnipeg
OPPOSITE CITY HALL.
H. S. CROTTY. S. POLSON.

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 Bonnets do. do.; 1000 pairs Corsets—The Crompton, Corallina, Warm's Flexible Hip, and the Heath Corset, Princess Adjustable, &c., a single pair at the wholesale price; Black Velveteens at 50c, worth 75c; Black and Colored Broche Velveteens: 7-4 Black Cashmeres 50c, worth 65c; 7-4 Black Cashmeres 55c, worth 65c; Courtauld's 4-4 Crapes, Courtauld's 5-1 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 10-4 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; Childrens' and Youth's New Spring Suits, from \$1.25.
All Goods marked at Lowest Cash Prices, at

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.

Boston University Law School

Opens Oct. 4. Address the Dean.
EDMUND H. BENNETT, L.L.D.,
my2 4m Boston, Mass.

STAR KIDNEY PAD.

INDUBITABLE EVIDENCE

(Condensed)
From Doctors, Druggists, Merchants, Farmers
Some of the additional home testimony received since publication of last pamphlet.
GIVING ENTIRE SATISFACTION.
PICTOU, April 20. *Gentlemen*:—I find that your Pads are giving entire satisfaction, and wish you increased sales for so valuable a remedy for disease of the kidneys.
J. B. MORDEN, M. D.
OF SERVICE TO PATIENTS
LIME LAKE, April 23. *Gentlemen*:—Your Pad has been of great service to some of my patients already.
JNO. MAXWELL, M. D.

BRIGHT'S DISEASE CONQUERED.
ENTERPRISE, April 13. *Gentlemen*:—Five years ago I fell with a bag of grain, which caused weakness in my back, and also brought on an attack of Bright's disease, and which caused me to lose considerable in weight. After wearing your Pad for six weeks, I gained 13 lbs., all pain and weakness has left. I would have been yet in the doctors hands, had it not been for my using your Kidney Pad.
W. FENWICK, Miller.

THE ONLY PERMANENT CURE.
TAMWORTH, April 13. *Gentlemen*:—I was troubled with painful back, and could not retain my urinal secretion, from painful inflammation of the bladder. I have been treated by a dozen physicians to no purpose, but have worn your Special Pad six weeks. The pain, swelling and inflammation is gone, and I am well. Your Pad is the only cure for Kidney diseases.
J. A. FRASER, Manf. of Wooden Wares.
ALL PRAISE THEM HIGHLY.

TAMWORTH, April 13. *Gentlemen*:—An accident 12 years ago wrenched my back. I could hardly walk, and never lifted anything. The Pad purchased from Mr. Jas. Aylsworth has nearly made me as strong as I ever was. I know of several being used, and all praise them highly.
JOS. SUMMERS.

PRICES.—Child's Pad, \$1.50; Regular Pad, \$2.00; Special Pad for Chronic Diseases, \$3.00. Sold by John K. Bent, Sole Agent, Halifax; W. F. O'Dell, Truro, A. B. Cunningham, Annapolis; William A. Piggott, Granville; J. A. Shaw, Windsor; Geo. A. V. Rand, Wolfville; W. H. Stevens, Dartmouth.

The Greatest Blood Purifier

EXTANT IS
GATES' Life of Man Bitters

But for Chronic Diseases, the
INVIGORATING SYRUP
Should be used in connection.
NORTON, KINGS CO., N. B.
August 2, 1879.
Messrs. C. Gates & Co.

GENTLEMEN,—This is to certify that I have been afflicted for over twenty years with Liver Complaint, and have tried different doctors and preparations, and was treated by an Indian doctor, but all to no good effect, until a year ago I commenced taking your

Life of Man Bitters No. 2, and Invigorating Syrup No. 1, using your Nerve Ointment and Aca-dia Liniment

externally, and with God's blessing I can candidly say that I have not been so well for twenty years as I am at the present time, and would heartily recommend your Medicine to all suffering with the Liver Complaint and Impure Blood. You are at liberty to use this as you deem best for the benefit of the afflicted, and I will give further particulars to any one wanting to know about them.
MRS. RACHEL M. MCCREADY,
Wholesale Agents—BROWN & WEBB, FORSYTH, SUTCLIFFE & CO., JOHN K. BENT, Halifax, N. S.

NEWS AND NOTES.

The Italian Mission to Abyssinia arrived at Massowah on April 6th.

Dr. Pierce's "Pellets," or sugar-coated granules—the original "little liver pills," (beware of imitations)—cure sick and bilious headache, cleanse the stomach and bowels, and purify the blood. To get genuine, see Dr. Pierce's signature and portrait on Government stamp. 25 cents per vial, by druggists.

The Sultan has authorized the institution of a tobacco monopoly throughout the Turkish Empire.

It is claimed that Johnson's Anodyne Liniment is almost infallible in the cure of diphtheria, pneumonia, influenza, bronchitis, congestion of the lungs, and hard dry coughs. This may be all true. We know it will prevent diphtheria and that it will cure the croup instantly.

It is reported that a clandestine manufactory of explosives has been discovered at Cronstadt, and that several naval officers have been arrested.

"Dragging Pains."

Dr. R. V. Pierce, Buffalo, N. Y.: Dear Sir—My wife had suffered with "female weaknesses" for nearly three years. At times she could hardly move, she had such dragging pains. We often saw your "Favorite Prescription" advertised, but supposed like most patent medicines it did not amount to anything, but at last concluded to try a bottle, which she did. It made her sick at first but it began to show its effects in a marked improvement, and two bottles cured her. Yours, etc., A. J. DNYCK, Deyosit, N. Y.

The Bey of Tunis has awarded compensations to the amount of £1,47,854fr. (about £57,900) to four hundred foreigners settled at Sfax when the bombardment took place.

A First-Class Article.

This is, and must continue to be, the exclamation of everyone who has used Putnam's Painless Corn Extractor, for it is, without exception, the only remedy in the market that will remove corns without pain. All we ask for the Corn Extractor is a fair trial, for it will give to you what it has already given to thousands of others suffering from corns—unbounded satisfaction. Putnam's Painless Corn Extractor is sold everywhere. Beware of cheap counterfeits. N. C. POLSON & Co., Kingston, Proprietors.

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.

Boils, blotches, pimples, and all skin diseases, are quickest cured by cleansing the blood with Ayer's Sarsaparilla.

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 term *hydra* may be used to represent any manifold evil. If you would battle successfully with this many-headed monster of disease you will find it expedient to keep Mrs. Pinkham's Vegetable Compound always at hand.—Dr. Banning.

Capt. Conder, of the English Palestine exploration company, having finished Western Palestine, has been engaged in Eastern Palestine. Many cromlechs and rude stone monuments have been discovered. Baal Beor, Zophim, and other biblical place have been identified. This whole part of Moab is shown to have been the centre of a peculiar form of religious worship, of which the tokens are still preserved in the monuments.

We will wager a year's subscription that a 25 cent package of Sheridan's Condition Powder contains more pure ingredients and costs more money than a bushel of any kind put up in large packs. Sheridan's powders are absolutely pure.

The opinion of the general public in regard to Ayer's Cherry Pectoral is confirmed by clergymen, lawyers, public speakers, and actors. All say it is the best remedy that can be procured for all affections of the vocal organs, throat, and lungs.

A writer says: "I would not be without Eggar'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.

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.

Beware of Imitations.—The original and genuine "Quinine Wine and Iron" was originated and prepared solely by Hannington Brothers, Chemists, St. John, N. B., under the name of "Hannington's Quinine Wine and Iron," and can be purchased of all druggists and general dealers throughout the Dominion of Canada. To guard against imposition see that Hannington's name is on the outside wrapper, and that the "Hannington's Brothers" on each bottle, none other is genuine. For sale by all druggists and general dealers in Canada.

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 Hannington Bros., St. John N. B., and is for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00.

Startling Weakness.

General and Nervous Debility, Impaired Memory, Lack of Self-confidence, Premature Loss of Manly Vigor and Powers, are common results of excessive indulgence or youthful indiscretions and pernicious solitary practices. Victims whose manhood has thus been wrecked by self-abuse should address, with three letter stamps, for large illustrated treatise giving means of perfect cure, World's Dispensary Medical Association, Buffalo, N. Y.

Deep excavations in the Chalk in Kent, England, have recently been explored with great interest. A large number of Chambers, 18 feet in height, and from 40 to 70 feet in length, with double trefoil arches, have been traced. The floors are covered by a black humanus, supposed to have been produced by the decay of corn, grain and wood. These underground works are connected with ancient camps, huts, circles, ancient roads and boundaries, and give the appearance of having been the site of ancient villages.

EAGAR'S PHOSPHOLEINE is the best Emulsion yet made, "is what a leading druggist in Canada writes; "we have no doubt of it." It is not the advertising, but its sterling worth that is making it known, and it is amongst the physicians and more intelligent of our merchants, mechanical and laboring classes that it is used.

By Universal Accord,

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

A REAL SKIN CURE.

There is only one, and that with simple name. —"My skin, which has been covered with scaly sores, has become clean, smooth and soft as a baby's. My hands were covered with little dry scabs. They have disappeared and I'm better than I have been for twenty years, using Dr. Benson's Skin Cure.—A M. Noble, Selma, N. C., July 3, 1882.

—Dr. Benson's Skin Cure consists of internal and external treatment at same time and it makes the skin white, soft and smooth. It contains no poisonous drugs. \$1, at any first-class druggists.

THE KEY TO HEALTH.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

R. MILBURN & CO., Proprietors, Toronto.

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

EARS FOR THE MILLION!

Foo Choo's Balsam of Shark's Oil Positively Restores the Hearing, and is the Only Absolute Cure for Deafness Known.

This Oil is abstracted from peculiar species of small White Shark, caught in the Yellow Sea, known as CARCINARCTON BOND-DELETH. Every Chinese fisherman knows it. Its virtues as a restorative of hearing were discovered by a Buddhist Priest about the year 1410. Its cures were so numerous and many so seemingly miraculous, that the remedy was officially proclaimed over the entire Empire. Its use became so universal that for over 300 years no deafness has existed among the Chinese people. Sent, charges prepaid, to any address at \$1.00 per bottle.

Hear What the Deaf Say!

It has performed a miracle in my case. I have no unearthly noises in my head and hear much better. I have been greatly benefited. My deafness helped a great deal—think another bottle will cure me. My hearing is much benefited. I have received untold benefits. My hearing is improving. It is giving good satisfaction. Have been greatly benefited, and am rejoiced that I saw the notice of it.

"Its virtues are UNQUESTIONABLE and its CURATIVE CHARACTER ABSOLUTE. AS THE WRITER CAN PERSONALLY TESTIFY, BOTH FROM EXPERIENCE AND OBSERVATION. Write at once to HAYLOCK & JENNEY, 7 Dey Street, New York, enclosing \$1.00, and you will receive by return a remedy that will enable you to hear like anybody else, and whose curative effects will be permanent. You will never regret doing so."—[Editor of Mercantile Review.]

To avoid loss in the Mails, please send money by REGISTERED LETTER.

Only Imported by HAYLOCK & JENNEY, Sole Agents for America, 7 Dey St., N. Y.

WANTED. Left-Off Clothing! VERY HIGHEST PRICES PAID Ladies and Gentlemen waited upon at their residences. ADDRESS—MR. or MRS. DAVIES, Corner Duke & Argyle Sts. Please mention this paper.

Acadia Powder Co. (LIMITED). HEAD OFFICE, HALIFAX, N. S. WORKS AT WEAVERLY, N. S. AND AT BROWN'S RIVER, P. Q. Named "Phenic Powder Mills." D. G. SMITH, Manager at Works. R. G. MEYER, Agent at Lunenburg, P. Q. INCORPORATED 1867, 1880, 1888. MANUFACTURERS OF Sporting & Blasting POWDERS DYNAMITE AND DUALIN. C. J. WYLDE, Secretary, 70 Bedford Row, Halifax, N. S. AUTHORIZED CAPITAL, \$300,000. Keep constantly on hand: Electric Batteries, Electric Fuses, Mining Fuses, and Detonators. In stead of 45,000 miles as the record of the run of a good car wheel, 300,000 is now not unusual.

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Offer the largest and most varied Stock in the Maritime Provinces, in the following lines :

DRUGS—of the finest qualities, and pure Powders.

MEDICINES—Pharmaceutical Preparations of official strength and unsurpassed excellence.

CHEMICALS—Heavy and fine Chemicals from the leading manufacturers of the world.

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PATENT MEDICINES—All the popular Proprietary Remedies.

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DRUGGISTS' SUNDRIES.

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

Seeds, Grocers' Drugs, Fine Teas.

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HALIFAX, N. S.
Steam and Hot Water Engineers,

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Manufacturers of all kinds of Engineers', Plumbers' and Steam Fitters' Brass Goods and the heavier classes of Brass and Copper Work. Also,—VESSELS FASTENINGS and FITTINGS.

** Public Buildings, Residences and Factories, supplied with Warming Apparatus and Plumbing Fixtures, with all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate.

Sole Agents for the Sale and Application of Warren's Foit Roofing And Roofing Materials in and for the Province of Nova Scotia.
No. 160 to 172. Also 305 Barrington Street, Halifax.

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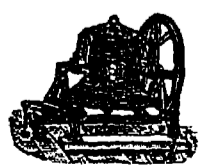
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WE are now prepared to supply our friends with
FRESH AND RELIABLE
FIELD, GARDEN & FLOWERSEEDS

Of this year's Importation. We have taken our usual care in their selection, and feel quite sure that they will merit the well earned Reputation which our FIRM has always held for **GOOD SEEDS!**
CATALOGUES FREE. Small Seeds sent Free by post.

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Manufacture those celebrated CHIMES & BELLS for Churches, etc. Price List and Circulars sent free.

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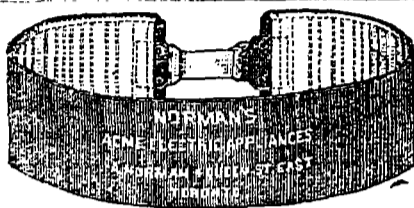
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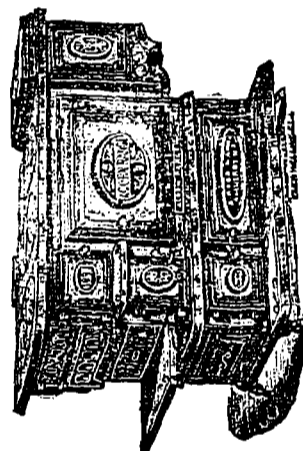
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Nerman's Electric Belts,
ESTABLISHED 1784.
4 Queen Street East,
TORONTO.
Mr. J. A. HART, Agent, Montreal.

Nervous Debility, Rheumatism, Neuralgia, Lumbago, Lame Back, Liver, Kidney and Lung Diseases, and all diseases of the nerves and want of circulation are immediately relieved and permanently cured by using these appliances. Circular and consultation free.



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Plain, Substantial, Convenient.

The Best COOKING RANGE in use
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Base Burners, Cook and Parlor Stoves, Stove Pipe, Tinware and Cooking Utensils of all kinds.

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Fertilizers FOR 1883.

The 'Ceres' Superphosphate.
(THE COMPLETE FERTILIZER).

BONE MEAL,
MEDIUM BONE,
GROUND BONE.
CHEMICAL OF THE "CERES" SUPERPHOSPHATE.
Chemical Laboratory, Dalhousie College, Halifax, January 18, 1883.

Messrs. JACK & BELL.
(Gentlemen: Having made a careful Chemical Analysis of the "Ceres" Superphosphates, I beg to report the results as follows:)

Soluble Phosphoric Acid (anhydride).....	7.405
Equal to Bone Phosphate.....	15.302
Reverted or precipitated Phosphoric Acid (anhydride).....	2.745
Equal to Bone Phosphate.....	5.902
Insoluble Phosphate Acid (anhydride).....	2.050
Equal to Bone Phosphate.....	6.440
Potash (actual).....	2.893
Ammonia (do).....	2.958
Total Phosphoric acid (anhydrous).....	13.190
Equal to Bone Phosphate.....	28.791

The Superphosphate is well made, in good friable condition, and in every respect a first-class article,—showing higher total per centage of Phosphoric acid and Ammonia than any other Superphosphate hitherto analyzed here.
GEORGE LAWSON, Ph. D. LL.D., F.R.S.C.,
Fellow of the Institute of Chemistry of Great Britain and Ireland.
JACK & BELL,
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UNEQUALLED IN
Tone, Touch, Workmanship and Durability.
WILLIAM KNABE & CO.
Nos. 204 and 206 West Baltimore Street,
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A VOICE FROM THE TRADE.

HALIFAX, N. S. May 5th, 1883.

WE the undersigned Druggists, take pleasure in certifying that we have sold **PUTTNER'S EMULSION OF COD LIVER OIL, &c.**, for a number of years, and know it to be one of the oldest as well as (especially of late) one of the most reliable preparations in the market for the cure of Consumption, Bronchitis, Asthma, Coughs, Colds, and all Lung diseases. The sale of it, **PUTTNER'S EMULSION**, is steadily increasing and is larger than for all other preparations of the kind in the market combined. We know of no article that gives greater satisfaction to those who use it, and we do not hesitate to recommend it.

- Brown & Webb, Wholesale Druggists.
- John K. Bent, Wholesale & Retail Druggist.
- J. Godfrey Smith, Dispensing & Family Chemist.
- Thomas W. Walsh, Popular Druggist.
- Jas. B. Gordon, late R. N. Druggist.
- Thos. E. Power, Dispensing & Family Chemist.
- Geo. Irwin, Dispensing and Family Chemist.
- W. H. Hamilton, Manager { Apothecaries Hall. }
- PUTTNER EMULSION Co.,
Laboratory, 86 & 88 Upper
Water St., Halifax.

- Forsyth, Sneliffe & Co., Wholesale Druggists.
- H. A. Taylor, Dispensing & Family Chemist.
- Avery F. Buckley, " "
- A. A. Woodill, " "
- R. A. Nisbett, " "
- J. H. Margason, " "
- Brown, Bros. & Co., " "
- E. McFadden, M. D., " "
- W. H. Sanson, Ph. G., " "
- J. E. IRISH, } Sole Proprietors
H. K. BRINE, }