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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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HALIFAX. WEDNESDAY, MAY 16, 1883. WINNIPEG.

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THE PEW RENTING SYSTEM.

From a telling sermon by the Right Rev. F. D. Huntington, D. D., Bishop of Central New York, the following forcible arguments are given against the pew-renting system:

"One of these evils is that the system virtually cuts off from the sound of the Gospel, and from all the Heavenly helps of the Church, a portion of every population. Whatever the impression may be on the part of those who seldom come into contact with the neglected classes, the further you go into the investigation of the facts as they are, the more you will be convinced that, by this and kindred causes, men who are our brothers, men for whom Christ died, both foreign and native-born, are alienated from the Christian faith, and are lapsing back into a practical Paganism in the very centres of our civilization. Providence has put in the way of some of us the means of gathering many proofs on that precise point, and they are such as to make any Christian heart heavy. Taking city and country together, not more than two-thirds, probably not more than one-half, of the adult people in health, will be found to be attendants on any kind of public worship, or tendering their Maker any thanks for His mercies.

"Why should I point you to any city but your own? You see them yourselves every Sunday, if your eyes are open. You see wanderers on the pavements, with listless faces; strolling, lounging men, unharnessed from their weekly toil, who saunter or doze away the sacred hours, unvisited by any refreshing thoughts of their hard life, or one bright interpretation of it from the Prophet of Nazareth. You see wives and mothers, not unmindful of the deep mystery of life, who yearn for the consolations of God's House, yet have not courage to penetrate the array of unknown forms that flow in and out at the sanctuary door. Think of eleven hundred juvenile offenders arrested for crime in one city in a single year. Read the reports of the chiefs of police, sounding so much like the gloomy bulletins of some desperate disease. Children innumerable are growing up who can repeat neither the Lord's Prayer nor His commandments, who can give no account of the person of Jesus Christ, and have not the faintest sense of their relations to a spiritual world.

"Again, taxed seats alienate the sympathies of undecided minds, and furnish the skeptic with a sneer. I have before me a lucid statement of just this wrong from a citizen of one of our large towns. He says:

"Here are a multitude of young men and young women, in stores and offices, constituting the hope of the country, not able to rent a pew, but able and willing to pay in weekly offerings all the real cost of a single seat; we virtually close our doors against them; we not only deny to them the blessing of consecrating to God a portion of their daily and weekly gains, the very habit of which would alone be sufficient to protect them against the temptations of vice and irreligion, but we compel them to feel that the Church of God has no sympathy for them or with them, and no disinterested, generous, unbought and unselfish concern for their salvation. Here is a father, a member of the vestry, loving the Church, contributing liberally for her support, and providing liberally by the rent of seats for all the members of his household, and so long as he lives and prosperous in worldly business, the family are

kept together in the parish. The moment the father dies the children are lost to the Church, not because they have no attachment to her and no delight in her services, but because in their present altered condition they cannot afford to keep up the rents."

"No 'practical sense' can make this system appear to the world either Christ-like or consistent."

THE WORD OF GOD.

We believe in the Scriptures as the word of God because of their structure and interior harmony. The Bible occupied well on toward two thousand years in the course of its composition; is made up of more than sixty distinct parts, contributed by as many as forty separate authors. These authors were drawn from every social condition,—kings, courtiers, shepherds, fishermen,—and marked by every degree of mental attainment and endowment. Each author develops his own theme, preserves his own idiosyncrasy, occupies his own stand-point, uses his own terms and phrases, employs his own grammatical constructions, enriches his composition with his own distinct graces of style, and stands before us in all his own rich and untrammelled individuality. And yet, writing at such intervals of time as to forbid conspiracy and collusion, the result of their work is not many books, but one book, a book so intensely one as to receive from us the designation, The Book. The Bible is, in all its parts, one in its aims, one in its principles, one in its characterizations of God and man. It writes in history and in prophecy, and yet enunciates the same truths; in prose and in verse, but inculcates the same lessons; is lyric and didactic, but falls into no contradictions. We have only to realize the ease with which men fall into differences of opinion regarding the nearest and most commonplace matters, to appreciate how much is denoted by the harmony of Scripture writers in matter most reticent and profound.

This accord of high idea running through a period of twenty centuries requires something for its explanation. There is nothing like it elsewhere. When an orchestra of forty musicians playing each his own special instrument, rendering each of them notes that are unlike those of any other player, and yet the whole orchestra producing associate effects whose distinction is their harmony and unity, we know that somewhere some one mind has worked governingly upon these forty musicians, that they have severally taken their direction from him, drawn their impulses from him. We cannot think of an harmonious result without thinking of one master-mind as its ground.

When we see forty masons engaged in putting up a building, each covering a small space of wall, and the structure daily growing under their hands into a finer and more meaningful perfection of form and serviceableness, it is an easy inference that some one mind in a comprehensive way covers the entire ground. And still more impressive does the sovereignty of the master-mind over the workman become, when, as in the instance of certain continental cathedrals, the structure has been built slowly up through centuries, and one controlling genius swept the entire interval of five hundred years from foundation to final.

And if the orchestral rendering presupposes behind it one creative mind that wrought the oratorio; and if the Cathedral at Cologne, that oratorio in stone, implies the workings of a single

genius, drawing walls and towers and spires into ripening grace and proportion, along the tired process of the centuries, will not the Holy Word, that finest music of the heart, that sublimest temple of thought, require for its composition the presidency of a single genius, able to impress with his own thought, and inspire with his own mind, every workman that wrought upon it?

MINISTRATION OF WOMEN.

The Bishop of Durham, a little while ago, delivered his primary charge to the clergy of several rural deaneries in the Cathedral of his diocese. An interesting feature consisted of the Bishop's remarks on the subject of the "Ministration of Women," which were as follows:—

"As I read my New Testament, the female diaconate is as definite an institution in the Apostolic Church as the male diaconate. Phebe is as much a deacon as Stephen or Philip is a deacon, and until this female ministry is restored, the Church of England in this diocese will remain one-handed.

"Feeling this strongly, I laid the subject before the meeting of archdeacons and rural deans in September, 1880. The result was the appointment of a committee on 'Woman's Work,' which reported early in the following year. This report recommended the introduction of the office of 'deaconess' in the diocese in accordance with rules approved by the two Archbishops and most of the Bishops some years ago; and it still further expressed the opinion that 'an institution for the training of deaconesses in the diocese of Durham is in every way desirable.'

"Our hands have been so full of late, that the working out of this scheme has been delayed hitherto; but I trust that it will occupy the serious attention of the diocese forthwith, and that at the next visitation satisfactory progress will be reported. In no direction can the resources of the Church be developed with the hope of more immediate and abundant fruit.—We may find some difficulty in defining the precise line where St. Paul's prohibition (1 Cor. xiv. 34), as interpreted in the light of other passages (1 Cor. xi. 5), fixes the limits of the woman's function as a religious teacher; but in the philanthropic and charitable work of the Church, which is her proper sphere, her capabilities are inexhaustive. To utilize this great resource, hitherto undeveloped, to include within the organization and to endow with the blessing of the Church the latent potentialities of self-denying sympathy and love with which woman is so richly endowed—this will be a truly noble aim to set before our eyes. No witness of men will plead so eloquently for Christ as this silence of woman's inobtrusive but boundless charity."

THE Bishop of Central New York, (Dr. Huntington) lately said of the tendencies of the time:

"A Christianity without a Church, a Church without a Creed or gifts of grace, a Creed without ecumenic authority or a divine Incarnation, an Incarnation without a Trinity, a Trinity without persons, a personal God without a revealed religion, then a religion without God, and finally man without a religion—these are the easy steps by which in our time and country men lose the faith." "You can discover," the Bishop adds, "where the nominal Christianity parts with Christ, and deism hands it over to the idolatry of the senses or the brain; the one being at last just as much materialism as the other."

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

SHELBURNE.—Owing to failing health and declining years, the venerable Rector of this Parish has been obliged to retire from the active duties of his charge. He was a hard and earnest worker, and after so many years of toil and anxiety has earned a right to spend the remainder of his days in quietness. That the people of this Parish feel deeply because their dear friend and pastor whom they have become so intimately connected with no more shall guide them over the "rough and stony places" is very apparent. The following is a copy of the address presented to the Rev. Rector on his announcing his retirement, and to which he made a short but very feeling reply :

SHELBURNE, NOVA SCOTIA, April 16th, 1883.

To the Revd. Thomas Howland White, D. D., Rector of Christ Church, United Parishes of St. George and St. Patrick :

REV. AND DEAR SIR,—It is with profound sorrow, tempered, we trust, with an humble recognition of an All Wise Providence, that we accept your prayerful resignation of the active charge of this large Parish, after nearly half a century's zealous and whole-souled labour for its spiritual welfare; yet we are comforted by the cheering facts that though the pastoral staff is laid aside you are not removed from our sight, but still remain to bestow upon us your kindly benediction and words of earnest admonition.

When we behold three new churches raised for the worship of the Most High, and our own venerable one, wherein several generations have listened to your earnest preaching and responded to the sublimest liturgy language ever produced, renewed and improved by your earnest instrumentality; when we review the long years that you have lived and moved among us, a noble example of a Christian pastor endeavoring to imbue us with a livelier zeal for holy living and a stronger love for Mother Church, the truth of whose teaching is strengthened as time rolls on; and when we reflect upon the members to whom you have administered the first and last Sacraments, with fervent prayer that the same may indeed be a blessed comfort to the soul,—the emotions of our hearts are but feebly expressed by any words through which we desire to convey to you our sincere gratitude for all that you have done for our good since first we were entrusted to your care—the care of an elder brother called back to the old home to minister to our wants and direct us in the way that we should walk.

You have touchingly reminded us that but few of the old familiar faces remain. We thank God that you are still spared to us, and that, after having faithfully fulfilled a most sacred trust, you can retire to rest and seclusion, there to enjoy that peaceful happiness which the evening of a godly life brings to the soul, softened and subdued by a mild radiance reflected from the Sun of Righteousness, whose full glory, we pray, you shall behold with clear vision when He comes again in the East.

Signed by the Church Wardens and Vestrymen of the Parish on behalf of the Parishioners.

Wardens—Robert A. Bruce, Winslow C. McKay.

Vestrymen—John Bower, John deMolitor, R. H. Bolman, N. W. White, Chas. W. Muir, Alex. DeMings, C. B. Kelley, William E. Marshall, J. B. Holden, W. J. Cox, George A. Cox, Charles K. Bruce.

EASTERN PASSAGE.—There are now living here two worthy old representatives of the Church, George and Maria Horn, the former is 94 and the latter 82. Both have their faculties, and reside by themselves. This also speaks well for the healthiness of the neighbourhood. The temperance community in this district are holding their weekly meetings as usual on Monday evenings at the Eastern Light Hall, Mr. Joseph Himmelman presiding as the Worthy Patriarch. We are pleased to hear the members are on the increase. Mr. McKenzie, the present teacher, gave an address on Monday evening on temperance. The audience were very attentive to his few well-chosen remarks, and seemed thoroughly to appreciate the same.

MAITLAND.—"Life and Scenes in the Lesser Antilles," was the subject of a lecture last evening in Putnam's Hall delivered by the Rev. Mr. Jamison in the presence of an appreciative audience. Fresh from the scenes which he described, the Rev. lecturer was full of his subject and held the marked attention of the audience for nearly two hours. The lecture was a masterly effort, well thought out and excellently delivered, and not only afforded great pleasure to the audience, but also reflected much credit on the lecturer. The even-

ings proceedings were varied by several songs and instrumental music well rendered by an excellent choir. Mr. S. W. Smith, Barrister, presided.

The Envelope system has been adopted at Holy Trinity Church, and from the contributors already promised, it is expected that the offertory will be increased by at least one-third more than hitherto. The good Church-people of the place responded in a very hearty manner to the solicitations of the committee appointed to solicit subscriptions.

DIOCESE OF FREDERICTON.

DORCHESTER.—The Bishop Coadjutor arrived from Sackville in this Parish on Friday, 20th April, and remained the guest of the Rector, Rev. J. Roy Campbell, till Monday afternoon, when he proceeded to Moncton. During his stay his Lordship was invited to meet a number of the leading parishioners at the hospitable mansion of Rocklyn, where an elegant lunch was partaken of by about twenty-five guests. On Saturday evening a meeting in the interest of the Diocesan Church Society was held in the Church School Room, when his Lordship spoke at length on the pressing needs of the Church. We are glad to know that already his visit has borne fruit in the form of additional voluntary offerings. This Parish now occupies the highly honourable position of not only being self-sustaining, but also of sending about \$200 to the general purposes fund of the Society. On Sunday his Lordship preached Scholarly Sermons both morning and evening. The unusually large congregation in the evening bore testimony to the benefits arising out of the recent action of the pewholders in making the Church free. In the afternoon, the Bishop also addressed the Sunday School, and afterwards preached in the Penitentiary. In addition to the Christian courtesies and hospitalities of Rocklyn, an address of welcome on the occasion of this, his first visit to the Parish, was read by Dr. Henry Chandler at the Saturday night meeting. Altogether the visit has been both pleasant and useful. The address is as follows:—

To the Right Reverend Hollingworth Tully, Bishop Co-adjutor of the Diocese of Fredericton :

MY LORD,—We, the undersigned Church Wardens, Vestry and other Laity in the Parish of Dorchester, desire to offer to your Lordship a hearty welcome on your first official visit to this portion of the Diocese.

We are glad to learn your sojourn thus far in the Province, and the many warm friends you have already made, have been a source of great satisfaction to the Church throughout the country; and we feel confident your learning, piety and zeal, while awakening a fresh interest in the welfare of the Catholic Church in this portion of the Dominion of Canada, will lighten the onerous cares and responsibilities of our most beloved and venerable Metropolitan, who, for many years, like a gentle Shepherd, has so tenderly guarded the Fold, and carefully watched over the sheep entrusted to his care.

We sincerely hope you may often have occasion to renew your visits among us, and that you may long be spared to adorn the high position, in the order of Providence, you have been called on to fill.

With every sentiment of respect and esteem, we beg to remain,

Right Reverend Sir,
Yours most faithfully and affectionately,

DAVID CHAPMAN,
GEORGE W. CHANDLER.

On behalf of the Vestry and other Parishioners.

WOODSTOCK.—A number of beautiful stained glass windows (manufactured by Wailes & Strang, of Newcastle on Tyne, England,) have lately been placed in St. Luke's Church. The east window is made up of three lights. The centre light is in memory of the Rev. S. D. Lee Street, 41 years Rector of this parish. The south light was given by the Metropolitan in memory of his friend, Edward Bouverie Pusey, D. D. This window, as a whole, represents the crucifixion of our blessed Saviour, with St. Mary, His mother, and St. John the Divine, one on either side as witness of the same; each subject having the appropriate symbol beneath. Four lovely windows have also been placed in the nave. The subjects illustrated are "The Raising of Lazarus," "The Raising of the Daughter of Jairus," "The Healing of the Para-

lytic," and "The Curing of the Man at Bethesda." It is intended to carry on the series of the healing miracles of our Lord in the remaining nave windows. These windows, like the several parts of the east window, are placed in the church in loving memory of dear friends. Any one of the windows may well be classed as among the

"Storied windows richly dight,
Shining with dim religious light,"

and all in their rare beauty seem to carry out the threefold purpose for which they have been placed in God's house—for instruction in holy themes—as loving memorials—and unto the glory of God.

DEANERY OF KINGSTON.—A regular meeting of the Chapter was held at Norton on May 9th and 10th. Ten of the clergy of the Deanery were present, together with his Lordship the Bishop Co-adjutor, and Rev. F. W. Vroom, an affiliated member. After the usual Scripture reading and discussion, his Lordship the Bishop kindly read a paper on the vernacular of Syria at and before our Lord's time, which was heard with much interest. At both the services his Lordship delivered addresses, speaking at length of the work and needs of D. C. S., and at the celebration of the Holy Communion on Thursday morning, speaking both to clergy and people from the Song of Solomon, i. 6. The Deanery during the session finally discussed and resolved upon the formation of a Sunday School Teachers' Union for the Deanery of Kingston, which will, it is earnestly hoped, be forthwith constituted. The Rev. Canon Medley, Rural Dean for the past term, was re-elected with many expressions of recognition of his earnest work in the past. The next meeting will be held at Greenwich in the second week in August.

Diocesan Church Society.—The Anniversary Meeting of the Diocesan Church Society, will be held (D. V.) at Fredericton, in the Church Hall, on Thursday, the 5th day of July next, at 4 o'clock, p. m. The clergy and lay delegates are requested to meet in General Committee, at the same place, on Tuesday, the 3rd day of July next, at 10.30 o'clock, a. m. Celebration of Holy Communion at the Cathedral, on Wednesday, the 4th, at 7.30 a. m.; Anniversary Services (Choral) on Thursday, the 5th, at 8 p. m. By order of his Lordship the President.

W. Q. KETCHUM, Secretary.

The Clergy are especially requested to forward their reports to the Secretary, at the latest, a fortnight before the Annual Meeting, in order that the report of the Society may be properly prepared. By a resolution of the General Committee, it is required that the certificates of the lay delegates be forwarded to the Secretary at least ten days before the Annual Meeting.

PORTLAND—St. Luke's.—The Coadjutor Bishop of Fredericton confirmed a class of twenty-six persons in St. Luke's Church, Portland, St. John, on Saturday afternoon, May 5th. The Rev. T. E. Dowling, of Carlton, read the Litany, and the candidates were presented by the Rector, Rev. L. G. Stevens.

DIOCESE OF QUEBEC.

MELBOURNE.—On the 1st May a deputation from the residents of Melbourne and Richmond, composed of the following gentlemen—the Hon. W. H. Webb, Q. C., M. L. C., Major Mathias, W. H. Jeffery, G. K. Foster, W. Brooke, Eagle Henderson, Robert Sloane, Robert J. Stewart, W. J. Woodburn, Samuel Hetherington and others, waited upon the Rev. Isaac M. Thompson, the late Rector of the Parish, at his residence in Melbourne, and presented him with the following address, Mr. Webb being the spokesman:—

To the Rev. Isaac M. Thompson, late Rector of St. Ann's Church, Richmond, and Missioner for the Diocese of Quebec:

Dear Mr. Thompson,—We, the undersigned members of the congregation of St. Ann's and others, aware of your intended departure from this neighbourhood, desire to

address you a few words of farewell, and to express our sorrow at your being about to leave us. We are happy to testify that by your persistent efforts and untiring energy and zeal you have added very largely to the number of the members of the Church during your residence amongst us and your religious ministrations for a period of 12 years; whilst by your affectionate and kindly disposition, your meekness and gentleness, your Christian charity, so clearly evinced by your readiness to relieve the wants of the poor, the sick and afflicted, whenever called upon, without distinction of race or creed, by your persistent support of all that is right, and your uncompromising hostility to and denunciation of all that is wrong, you have won the love and esteem of all, to whatever denomination of Christians they may belong. We can safely say you have made friends of all and enemies of none.

We are not *now* unaware of the reasons which have led you to decide upon a change of residence; but permit us to take this opportunity of assuring you that the proceedings which have resulted in your determination to leave the neighbourhood were, until very recently, entirely unknown to us. We disclaim any part in them and any sympathy with the representations made, and we can only regret their probable effect. To say this much is due not only to you, but to ourselves.

The clergy of our Church are not overpaid, and the expense of breaking up one's home and providing another will not be trifling. Permit us, then, dear sir, to contribute in some small degree to the additional expense which is imposed upon you by requesting your acceptance of the accompanying purse.

We desire to convey, through you, to Mrs. Thompson and the members of your family our warmest sentiments of esteem and regard, and to offer to yourself our affectionate remembrances, and may the Almighty Father send down every blessing from above upon you and them, and prosper you all in your paths through life.

Affectionately yours.

Here follow the signatures of 524 residents of the Parish, including four of the resident clergy of other denominations; nearly one-half of the signers being members of Mr. Thompson's late congregations of St. Ann's and St. John's in Melbourne. After Mr. Webb's presentation of the Address, Major Mathias, in a neat and impressive speech, evincing deep feeling, and with many expressions of his personal esteem and regard for Mr. Thompson and his family, handed the late Rector a purse containing upwards of \$250. Mr. Thompson made the following Reply:

Gentlemen,—The kind and affectionate Address which you have just read is truly gratifying to me, and coming, as it does, now that we are about to leave this place, and the many kind friends we have made, I accept it with the sincerest gratitude, and it will be a source of pleasure to us, in after life, to think of you all, and especially of this token of your respect for us and your good will towards us.

If, in the course of my 12 years sojourn amongst you, I have been successful in the smallest degree in good, I am thankful; and whilst I can look back and see many defects, many occasions on which I may not have spoken or acted wisely, still, if, on the whole, I have been able to exert any influence for good, I thank God for it.

The circumstances which have led to our departure from amongst you are in the past, and we shall leave them there, and go with kindly feelings towards all, forgetting all that has been unpleasant, and remembering only that which has so often cheered us—the kindness and goodwill of our friends and neighbours.

This testimonial, coming as it does from all denominations and nationalities, will make our remembrances of Richmond and Melbourne much more agreeable and of lifelong duration.

Your kind words with reference to Mrs. Thompson and our family are gratifying to me, and I am sure they will be to them also, for which accept our sincere thanks.

The substantial expression of your good will which this purse contains I do not really deserve; and whilst I thank you most sincere for it, I feel that you have placed me under an obligation which I can never repay. Had I remained amongst you, I might have been able in some measure to make a return for this expression of your thoughtfulness, but now it is impossible. I can only offer you my sincere thanks and pray that the blessing of Almighty God may rest upon you and yours forever.

Again thanking you for all your kindness to me and my family, and bidding you all an affectionate farewell,

I am, my dear friends,

Yours very sincerely,

(Sgd.)

J. M. THOMPSON.

Many ladies were present on the occasion; and after half-an-hour's social chat, the delegation withdrew after many hearty hand-shakings with their late Pastor and the different members of his family.

DIocese OF TORONTO.

(From our own correspondent.)

EPISCOPAL APPOINTMENTS.—During the latter

part of this month the Bishop will (D. V.) hold Confirmations in most of the Parishes in the Rural Deanery of Durham. This Deanery is presided over by Rural Dean Allen, Rector of Cavan, and it comprises the counties of Durham and Victoria. His Lordship's appointments are as follows: May 25th, Perrytown; 27th, St. John's, Cavan, St. Thomas', Millbrook, and Christ Church, Bloomfield; 28th, Cartwright; 29th, Manvers and Bethany; 30th, Emily and Omeme; and 31st, Lindsay.

COMMITTEE MEETINGS.—The quarterly meetings of the various Committees of Synod took place on Thursday and Friday, the 10th and 11th inst. The attendance of members was very large, this being the closing meeting of the year. Reports of each Committee are presented annually at the Synod.

TORONTO.—The Lord Bishop has been obliged to postpone his Confirmation, owing to a promise to take certain duties for the Bishop of Huron, who is about to remove to England, where he is to be Bishop of Hull. It is to be hoped that his Lordship of Toronto will allow no inducements to persuade him to become Dr. Hellmuth's successor in Huron, as Toronto is prospering marvellously under his administration. Rev. R. Shanklin, who last year went to Florida for the sake of his health, has been obliged to return to Canada. He is at present very ill in Toronto.

COOKSTOWN.—At this season of the year we are not called upon to chronicle many presentations to pastors. We have, however, always sincere pleasure in doing so since these little matters testify to mutual good will between priest and people, and augur well for the growth of the Church. The Rev. Joseph Fletcher and his amiable wife, of Cookstown, were agreeably surprised recently. A number of members of the Pinkerton and Cookstown congregations visited the parsonage and presented their clergyman and his wife with a complete set of dinner and tea dishes. The former numbers 95 pieces, the latter 44. The articles are of excellent design, and the patterns are very chaste and beautiful.

COLLINGWOOD.—*All Saints*.—The Guild in connection with the Church here progresses very favorably. At the last meeting the subject of discussion was "Oliver Cromwell," and the debate was introduced in a neat speech by Mr. H. Evison.

MEMORIALS TO DEAN GRASSETT.—The CHURCH GUARDIAN noticed at the time of its erection the magnificent chancel window which was put up by the congregation of St James to their late Rector, Dean Grasett. To this memorial another has been lately added, consisting of a bust and tablet in the chancel of the Cathedral which was erected by his widow and children. On it is inscribed the following words: "In loving remembrance of Henry James Grasett, D. D., first Dean of Toronto, who was born at Gibraltar 18th June, 1808; ministered in this Cathedral Church and Parish for forty-six years as Curate and Rector, and died at Toronto 20th March, 1882, 'The just shall live by faith.'"

NEW CHURCH.—We rejoice to learn that the Church people of Wyebridge contemplate the erection of a new building for public worship. The Rev. O. G. Dobbs will, at least, have the warm sympathy of his Lay Delegates, who are all non-resident, and who are well able to assist him in his enterprise.

TORONTO.—*St. Matthias*.—An extension is contemplated neat little west-end Church to cost \$1000, of which about one-third has been promised.

Legal.—To quote a well-known phrase "we are surprised to learn" that the proprietor of a certain Church paper in the city has been charged at the

Police Court with advertizing a lottery of lands in Dakota! We should have thought the gentleman in the editorial chair would have exercised more careful supervision in such a matter. Probably he has nothing to do with this department however.

CENTRAL PRISON.—The Bishop administered Confirmation to four convicts at this Institution recently. The full choir of St. Matthias aided in the musical part of the services, which were extremely interesting and effecting.

UNIVERSITY COLLEGE.—The Bishop of Algoma not long since delivered to the Y. M. C. A., here an admirable address on the relationships between theology and science. The attendance was large.

DIocese OF HURON.

LAKE ANON.—The congregation at this place, though small and weak, are engaged in building a church, to cost \$1600, which they expect to occupy in September next. Among the novel and commendable ways of raising money which are often resorted to, that of cultivating eight acres of land, which the Church owns, by voluntary labor, and this congregation is engaged in doing, is both new and praiseworthy. They certainly are acting out the words, "Silver and gold have I none, but such as I have give I unto thee."

REV. W. B. EVANS, Rector of Woodborne, who has been very seriously ill, is now somewhat better.

DUFFERIN COLLEGE for Boys, which has been conducted by Rev. Dr. Darnell for some years past, has been closed. The building and grounds will be occupied by the Western University. The school, though enjoying a fair share of patronage from American as well as Canadian parents, has not proved a financial success.

THE Synod of this Diocese is expected to meet on Tuesday, the 19th of June.

DIocese OF MONTREAL.

A meeting of the Executive Committee of the Synod, was held on Tuesday the 8th. There were present the Lord Bishop in the chair, and a number of the clergy and laity.

The meeting having been opened with prayer by the Bishop, the minutes of the last meeting were read and confirmed.

The Treasurer's statement of the several funds in his charge was then submitted.

Applications for a renewal of the grants to Ormstown and Huntingdon were referred to the Committee on Grants, and a report on Endowments and Trusts was referred to the Committee on Endowments.

The Bishop announced that he had appropriated to the following funds the sum bequeathed to him in trust by the late Major Mills:—To Montreal Diocesan Theological College, \$10,000; to the Sustentation Fund, \$10,000, and the balance of the bequest, with accrued interest and any further sum which may be received, to the Superannuation Fund, the interest only to be used, and the principal to remain as permanent endowments for the several funds.

The report of the committee on grants was adopted.

It was decided that the meeting of the Committee on Grants be held on the 1st of June, and the adjourned meeting of the Executive Committee on Friday 8th.

DIocese OF ONTARIO.

(From our own Correspondent.)

KINGSTON.—The first visit of Dr. Sullivan here as Bishop of Algoma was on April 22nd, and was the occasion of much enthusiasm and wholesome rejoicing amongst Churchmen. Three times that day his Lordship addressed large congregations—in the morning at the Cathedral, in the afternoon

all the Sunday schools of the city at St. Paul's, and in the evening a crowded congregation at St. James', on which occasion the beautiful appearance of the restored edifice was greatly admired. By its present changed and handsome appointments all can see how suitable it is to beautify the House of God; and truly those who took this work in hand have spared neither pains nor money, and the result is most satisfactory. The sermon in the evening from the text Luke xvii. 20, "The kingdom of God cometh not with observation," was thankfully listened to, as being the utterance by *one in authority* of truths which are just now being largely set at naught. A short sketch could not possibly do it justice, but some of the chief points went to show that though we may not set limits to the boundless resources of the Almighty for awakening and bringing back to Himself His prodigal children, yet His usual way of reclaiming sinners is not by the method known as "sudden conversion." So far as the Kingdom of God is "within us" its growth is likened to that of the grain of mustard seed, or of the tender blade of growing wheat, or to the hidden working of leaven, &c. * * * * "It is hard for thee to kick against the pricks" in the case of St. Paul's conversion shows that the Holy Spirit had long been pricking the conscience of the zealous persecutor * * * The soul awakened and sorrowing for sin would not be likely to proclaim itself at street corners and upon platforms—all displays of self-righteousness being most harmful to the tender budding of the new life. * * * "See thou tell no man" was most often our Lord's instruction to them that were healed. The Gadarene demoniac alone was told to *tell* how great things the Lord had done for Him; but even he was not required to blaze the matter abroad to the world but simply to "go home" and tell it to his friends. While listening to the Bishop's clear, forcible words and beholding his dignified presence, all can see that here are talents of the very first order consecrated to the work of Christ and His Church. The work of Algoma Diocese cannot but tax to its utmost. The physical as well as mental endurance of its Bishop. It must require faith and zeal of the most earnest type to beg personally the money for the work, and then to do the work with no prospect of much visible success in this world—for the land has no promise of vast agricultural wealth, and the untutored mind of the savage is not of itself a very promising study. Moreover the sympathetic attitude assumed by so many well being people who regard the whole undertaking as merely wasted energy, makes the raising of the funds harder even than the tillage of the soil or the teaching of the savage. And yet how earnest did the Bishop remind us of the plain command "go teach all nations" and of the blessed Christlike work which it really is to awaken in redeemed human souls the love of their crucified Lord. A population of seventy-five thousand, of whom twelve or thirteen thousand already belong to the Church and the rest of the field white to the harvest! Alas, that the laborers are few—and the means so scant! In how many respects does the story of Algoma remind one of the life and work of Dr. Breck in what some thirty or forty years ago was the "far west" of the United States. But though the pioneers of that day are in their honored graves, look at the Nashotah and Fairbault of to-day! Very touchingly did the Bishop refer to the life and death of the sainted Fauquier. How well we remember the lamented Bishop's appeals, while at each visit we marked how aged and weary he had grown. Ah, with such examples before us, why will not the sons and daughters of the Church arouse themselves, and make some of the sacrifices demanded of them by their very profession as Christians. Forego the pleasant summer trip, wear the hat or mantle a second season; or, better still, sit down and make an honest estimate of the year's income and the year's expenditure, and *cut down*, aye, even if it cost you much self-denial, the expenditure, till *one-tenth* of the income is left to return to the Giver of it all. Then time and nerve need not be exhausted in appealing for means; no more delay in the purchase of the necessary yacht with which

to reach the eight hundred miles of coast line of the diocese:—but with the money ready to his hand, the Bishop might carry out his plans and be able to offer the prospect of a reasonable support to the labourers who are worthy of their hire. And so stimulated by his presence and eloquence, and nurtured by his fatherly care and oversight, the Missionary Diocese of Algoma might soon become a strong and flourishing branch of the Canadian Church.

RICHMOND—*St. John's*.—A movement is on foot to have the Church repaired and the tower finished; already, a bequest of the late Mrs. Andrew Taylor of \$100 is available for this purpose. The cemetery requires remodelling, but from the way in which grave plots have been marked off, in all sorts of shapes and sizes, it is almost impossible to have it in uniformity. A committee was appointed last year to look after this matter, they sent in their report to the Vestry, it was received and adopted, and now it remains to be acted upon. The present Rector is Revd. G. Jennett, M. A.; Wardens, Henry A. Bennett, Thomas Miller, Jr.; Delegates to Synod, W. H. Butler, James McElroy, John Scott.

THE Bishop of Ontario, began a confirmation tour on Wednesday, 9th inst. That day he was to be in Belleville; on Friday at Harrowsmith; on Sunday at Gananoque; on Monday and Tuesday at Morrisburg. On Monday, May 14th, he will be at the Diocesan Committee meetings in Kingston. On Sunday, May 20th, he will confirm the candidates in Kingston.

ALMONTE.—His Lordship, the Bishop of Algoma while addressing a Missionary Meeting here on Friday the 27th April, was seized with illness which prevented him from proceeding with his remarks. We are glad to learn that he was able to proceed to Ottawa on Saturday, and we hope that his indisposition will soon disappear. Bishop Sullivan we fear, like his faithful predecessor, will soon ruin his health, if he is obliged to assume the begging and constant speaking from place to place to support his work in Algoma. Will the Church never awake to her duty and her children be led to give as God has blessed them to the furtherance of this great work of the Missionary Diocese of Canada? Surely we will not suffer so great and good a man as Bishop Sullivan to sacrifice his life while we remain indifferent!

Province of Rupert's Land,

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

DIOCESE OF RUPERT'S LAND.

His Lordship the Bishop visited St. James on the 8th, and Morris on the 15th.

WINNIPEG.—We are glad to be able to state that final arrangements have been made for organizing the two new Parishes in the city. Consent has been given to the formation of the new Parish in the South, formed entirely out of Holy Trinity, and a Church will be erected near the Osborne Street Bridge. The Church will be close to the bank of the Assiniboine River, and near the government offices, the Governor's residence, and the new Parliament Buildings.

TRINITY.—Mr. Kenneth N. L. McDonald, who has been for ten years in the employ of the Hudson Bay Co., on the borders of Alaska, 3,000 miles N. W. of Winnipeg, lectured in Wesley Hall, on the 17th, on "Life Within the Arctic Circle." The lecture was on behalf of the Organ Fund of Christ Church, with which Mr. McDonald is connected. The lecturer was an old student of St. John's, and is a brother of Archdeacon McDonald, of the Diocese of Athabasca. He gave a most interesting description of the country. The Metropolitan presided, and on the platform were the Archdeacon of Manitoba, Revds. O. Fortin, Canon Matheson, and E. S. W. Pen-

treath. The lecture netted over \$60.00 for the Organ Fund.

PERSONAL.—The Archdeacon of Manitoba visited Qu'Appelle on the 22d. He reports a very hearty Service, and a very large number of Church people, who are anxiously waiting for a clergyman. They will raise \$400 there, and \$200 at Troy, which will be supplemented by \$400 from the Mission Board. Rev. J. P. Sargent has been appointed Travelling Missionary along the line of the C. P. R. between Brandon and Moose Jaw. It is estimated, that in the new Province of Assiniboia there are ten thousand settlers scattered over that Province. This number will be doubled this year. Fully half of these are Church people. And in all that Province we have only two clergymen, one at Regina, which demands the whole of one man's attention, and one at Touchwood Hills. People are pouring into the country every day. The Province of Manitoba is over five times as large as New Brunswick. Assiniboia and Alberta are each nearly as large. Consequently, these people are almost lost in this vast territory, except where they settle in groups.

Christ Church.—St. George's Society attended Christ Church in a body, on the morning of the 22nd. The Service was full choral, and the sermon was preached by the Rector, Rev. E. S. W. Pentreath. All the members wore badges. On the following evening the members attended a banquet at the St. Nicholas Hotel. C. J. Brydges, Esq., is the President.

SUNNYSIDE.—The Church which has been erected on the Moose Hill adjoining the Sunnyside Cemetery, is an example of what can be done in the way of expeditious building. The contract was let on the 13th of Mr. Jas. H. Wyber, of Winnipeg, and although the roads were bad at the time and the weather stormy, he had most of the material hauled out to the spot, 13 miles from Winnipeg, and commenced work in a very short time. The stormy weather and the inability to get some of the material required at once, delayed operations for a few days, but with all these stoppages the Church was completed within a month from the time the contract was signed, the key having been handed over to the building committee on the 13th of April. The painting, which was not in the contract, is now being done, and service is expected to be held in it next Sunday, the 22nd. This date being so close to St. George's day, it is proposed to call the building "St. George's Church," which proposition will probably be carried out. The formal opening of the Church will not take place until about the 24 May, when it is hoped that His Lordship the Bishop of Rupert's Land and a number of city clergymen will be able to attend, the roads being in too bad a condition to expect any one from a distance to come at present. The building is a neat little Gothic structure, and on a fine day can be seen quite plainly from Winnipeg, as on account of its prominent position it makes a splendid landmark.

DIOCESE OF SASKATCHEWAN.

THE annual Easter meeting of St. Andrew's Parish was held on Easter Monday in the Church, at 9 a.m. The meeting was opened with prayer and a few remarks by the minister of the parish, who referred to the progress made during the year. Over \$100 was given during the year for Church purposes, and had been expended. He then called on the Rev. E. Matheson, who was present, to occupy the chair, when the following business was most unanimously dispensed with. Mr. J. Taylor was elected secretary. The minister appointed Mr. J. Cook as the Church-warden, and the people elected Mr. J. Taylor as the Church-warden. Messrs. C. Bird, John Howrie, Joseph Hodgson, Henry Halcrow, and John Cook were elected vestrymen. Mr. R. Howrie was elected sexton, with a salary of \$40 a year. The school question was then brought forward, and Mr. Cromartie, Rev. J. F. Pritchard and Mr. B. Cook were elected trustees.

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.

(Continued.)

And the practical advantages resulting from this view of baptism are manifold. We can, then, point out to children the vast privilege to which they have been admitted, but we must warn them not to "neglect the gift" that is in them. We must forcibly place before them the condemnation they will incur should they prove renegades to the faith they have been dedicated to, false to the oath which has been pronounced upon them, and how sore will be the punishment of which they will be thought worthy if they tread under foot the Son of God, and count the blood of the Covenant wherewith they were sanctified an unholy thing, and have done despite unto the Spirit of Grace. I think it will be conceded by most who will view this subject in an unbiased and unprejudiced light that instruction, grounded upon their regeneration in baptism, will, with the blessing of God, prove most effective in our endeavours to reach the hearts and affections of the young, as well as when instructing them with unfaltering confidence in that unrivalled system of faith and practice, the Church Catechism. To apprise them that when they were brought in helpless infancy to holy baptism the Spirit of God did implant in them the germ of spiritual life, will have a more deterring effect in the avoidance of impurity, falsehood, want of integrity, or any breach of the moral law, than addresses, which they may fail to appreciate, because they do not recognise in them motives for gratitude, and incentives for well-doing. Will not the dignity conferred on them in Baptism act as a powerful leverage when we attempt to win them to Christ, and be more likely to influence them for good than other means which are sometimes devised? We know how ductile the minds of children are; how keen their susceptibilities; how warm and tender their affections. They will be told that they are little buds on the great tree of life, and that they have a share in the covenant of grace. And can we doubt that in many an instance the seed within them will grow with their growth, and strengthen with their strength. Our next step is to show that in Confirmation the grace bestowed in Baptism is confirmed and increased.

That the ordinance of "laying on of hands" was enjoined by Christ, during the forty days after His Resurrection when He "spoke of the things pertaining to the Kingdom of God," is highly probable. At any rate, the practise of it by the Apostles argued the sanction of Christ. In the first account we have of the administration of Confirmation, "the Apostles, who were in Jerusalem" recognised the obligations they were under of commissioning two of the foremost of their number to proceed to Samaria, in order to impart to them what Philip, a subordinate teacher, though able to work miracles, was unable to bestow. Something then besides Baptism which Philip had administered to them was required. Hence we notice two things. (1) That the "laying on of hands" devolved on, and could only be exercised by the highest grade of the ministry. And (2) we find that an increase of grace was bestowed, since it was not until after the Apostles' hands had been laid on them that the Samaritans received the Holy Ghost—an additional measure of grace was received; that was imparted which they had not before; consequently there was progress made in their spiritual life.

Dr. Quintard, Bishop of Tennessee, has published a most useful tract on Confirmation, which contains numerous references to the practice of the Fathers, as well as its retention by Calvin and Luther. He has also cited the sentiments of all the Nonconformist bodies who all, without exception, admit the Apostolic origin of Confirmation; and two of them plead for the introduction of the Rite among themselves; and even say that they

regard Baptism incomplete without it. The Bishop also gives an account of Dr. Adam Clarke's Confirmation. He was a Minister of the Methodist Body of which he was confessedly the most learned man they have produced. Dr. Clarke states that he "thought of writing a tract on the subject of Confirmation." In Baptism we were presented; in Confirmation we present ourselves. We then take upon ourselves the vows and obligations made in our behalf by our sponsors, who promised—be it remembered—no more for us than they promised for themselves. And whenever the youthful heart desires in humble penitence and faith, to dedicate itself to the service of God, will any one venture to affirm that the blessings of Him, who commissioned His Apostles, and through them, those who were to succeed them in their ministry, to "teach the world to observe all things which the Divine Master had recommended them," will not be present to strengthen, to sanctify and to bless? Who can doubt that many a one will remember with gratitude their Confirmation, and will confess that it was one of the brightest scenes in their life's history; that one of the most cheering rays, which fell on their life's path, was the remembrance how a deep sense of God's favour and presence filled their hearts at the solemn moment, when, in the presence of the congregation, they ratified their Baptismal engagements, as the Chief Pastor laid his hand on their head, and pronounced those simple but touching words, "Defend, O Lord, this Thy servant with Thy Heavenly Grace, that he may continue thine for ever, and daily increase in him Thy Holy Spirit more and more, until he cometh to Thine Everlasting Kingdom."

(To be continued.)

EARLY ENGLISH PIONEERS AND MISSIONARIES IN AMERICA.

Sir Humphrey Gilbert, half-brother to Sir Walter Raleigh, was a graduate of Eton and of Oxford, and, having entered upon a military career, was knighted in 1570.

In 1583, with five vessels and more than two hundred men, he sailed from England with the intention of taking possession of the northern parts of this continent. On the eve of his embarkation, Queen Elizabeth bestowed upon the brave commander a "golden anchor, guided by a lady," in token of her regard.

Arriving off the banks of Newfoundland, he finally entered St. John's Harbor, and on the 5th of August formally proclaimed the authority of his Sovereign over those then barbarous shores. The third of the laws which he established, was in behalf of Religion, "which in public exercise should be according to the Church of England."

The sad story of the storm and shipwreck, which occurred on the return voyage, involving the loss of the Admiral and of his Frigate—in reality only a boat of a few tons, from whose deck he uttered the memorable words "we are as near to heaven by sea as by land"—is doubtless familiar to our youthful readers.

Notwithstanding the sorrow caused by the death of the intrepid Gilbert, Raleigh determined to send out an expedition to the milder regions of the South. Amidas and Barlow, in command of two ships, on the 15th of July, 1585, took possession of the coast of North Carolina, in the name of Elizabeth, with a "public ceremony performed on the Island of Wocoken."

Charmed by the gentleness of the climate, fully equalled, as it seemed, by the gentleness of the natives, and having taken a general survey of Albemarle and Pamlico Sounds and Roanoke Island, with two of the inhabitants of the new country, they returned home, bearers of joyous tidings from the lands of sunshine beyond the seas.

In 1587, a company, "cheered by the presence of women, and with an ample provision of the implements of agriculture," reached the Carolina coast in the month of July. We are told by the historian, that on the 13th of August, that same year, Manteo, the famous Indian Chief, by commandment of Sir Walter Raleigh, received Christian baptism; and was invested with the rank of a "feudal baron," as the Lord of Roanoke.

On the 18th of August was born the daughter of Elenor Dare, wife of one of the Deputies of the Colony. This first child of English parents on the soil of the United States, at her baptism was named Virginia, from the place of birth. The colony at this time numbered one hundred and eighty persons, and their names have all been preserved.

Owing to various disasters it gradually melted away, support from the mother country failing to reach it in season. Different traditions have come down to us as to its fate, but none of them seem to be of much value. Still the settlement of Roanoke and the "City of Raleigh," like the efforts of Frobisher and Gilbert on the shores of Labrador and Newfoundland, will never cease to be looked upon with heart-felt interest by the Churchmen of America!

In 1602, Bartholomew Gosnoed, after a seven weeks' passage, guided his small bark into Massachusetts Bay. In 1603, Martin Pring, with two vessels and a force of forty men, sailing along the coast of Maine, discovered the Eastern rivers, known as the Saco and the York.

In 1605, George Weymouth, with an expedition promoted by representatives of the English nobility, ascended either the Penobscot, or the Kennebec river, in Maine, or both, and took back five natives, "three of whom were given to Sir Ferdinando Gorges, a friend of Raleigh, and the Governor of Plymouth. Gorges, with all his wealth and influence, endeavored to persuade Sir John Popham, Lord Chief Justice, to enter into his plans for proprietorship in New England, and Richard Hakluyt, an eminent divine of the Church of England, with all his energy and ability, advocated the project of a colony, so long cherished by his patron Raleigh. As the result of their united efforts in 1606, under James 1st, the first colonial charter was granted, incorporating two companies. The former was called the London, the latter the Plymouth colony. Between them was divided the land from Cape Fear to Halifax. Among the features of this important charter, it was ordained that Religion "be established according to the doctrines and rites of the Church of England." "Kindness to the Savages" was also enjoined, with the use of all proper means for their conversion.

The enthusiasm in behalf of discovery and colonization, which pervaded the British realm at the beginning of the seventeenth century, found expression in the suggestive lines of Daniel, who, after Spenser, was Poet Laureate:

"Who in time knows whither way went
The treasures of our tongue? To what strange shores
This gain of our best glory shall be sent
To enrich unknowing nations with our stores?
What world in the yet unfound Occident
May come refined with the accents that are ours?"

—Selected.

WEARING THE HAT IN PUBLIC WORSHIP.

Jewish congregations worship with their heads covered; so do the Quakers, although St. Paul's injunctions on the matter are clearly condemnatory of the practise. The Puritans of the Commonwealth would seem to have kept their hats on, whether preaching or being preached to, since Pepys notes hearing a simple clergyman exclaiming against men wearing their hats in the Church; and a year afterwards (1662) writes: "To the French Church in the Savoy, and there they have the Common Prayer Book, read in French, and which I never saw before, the minister do preach with his hat off, I suppose in further conformity with our Church." William III. rather scandalized his Church-going subjects by following the Dutch custom, and keeping his head covered in Church, and when it did please him to doff his ponderous hat during the service, he invariably donned it as the preacher mounted the pulpit stairs. When Bossuet, at the age of fourteen, treated the gay sinners of the Hotel de Rambouillet to a midnight sermon, Voltaire sat it out with his hat on, but uncovering when the boy preacher had finished, bowed low before him, saying, "Sir, I never heard a man preach at once so early and so late."—Hatter's Gazette.

NOTES OF THE WEEK.

THE International Fisheries Exhibition was opened on Saturday by His Royal Highness the Prince of Wales, in the absence of the Queen, who, not having fully recovered from her recent accident, was prevented from being present. Canada although having on the grounds what will probably prove to be the best exhibit, was not forward enough to make a complete show. It appears that some damage to the exhibit in transit has taken considerable time to repair, but we may hope all will be righted in time for the Dominion to receive a large share of the prizes.

THE second annual meeting of the Royal Society of Canada, which this year is to be held in Ottawa, promises to be of especial interest. The meetings begin on Tuesday next, and will be continued for several days. Delegates are expected from most of the literary and scientific societies in the Dominion and United States. Many valuable papers have been promised, and indications at present are that the gathering will be a successful one. Both the Princess Louise and the Governor-General have taken a lively and personal interest in the welfare of this association, and they propose entertaining the visitors at Government House during their brief sojourn in the Capital.

HIGHER EDUCATION is the so-called panacea for all nineteenth century ills. Who shall say that the limit is not now reached? Here is an advertisement clipped from a Riverina (New South Wales) journal. "Wanted, a cultured gentleman, capable of milking goats. A University man preferred. Applications, with testimonials as to proficiency, to be addressed," etc. Henceforth we may expect to find "Sabine Farm" professorships and "Bucolic" fellowships on the foundation of every Colonial University.

Is it not nearly time that books should be admitted to the Dominion wholly free of duty? An enormous amount of money is spent in the interest of public education, and surely, it is of great importance to the cause of education that books should be as cheap as possible. Canadian purchasers of foreign books are already handicapped to the extent of heavy postage and express charges, and these are greatly increased by the additional duty imposed. At the recent election in Victoria (Antipodes) a prominent plank in the political platform of one party was the gratuitous delivery by the Post Office of all book matter, and this was proposed in the interest of public education.

EUROPEAN Nations are acting upon the adage that unity gives strength. Our readers will remember that during the Egyptian war a "Triple Alliance" was formed between Italy, Germany, and Austria. An identical note was issued by these Powers last November, and the history and terms of the same have just transpired. The countries, regarding the difficulties which might have arisen about the Suez Canal, guaranteed one another against any aggression upon their respective countries, or curtailment of their Maritime rights. The agreement is to last for six years, and undoubtedly shows a kind of vague fear for the future. One good point about these alliances is that they show an increasing determination to prevent war if possible. There is now a rumour that Turkey wishes to be admitted to the "Alliance," but the other countries are not likely to admit such a war-sick, broken-down member.

FROM the remarks made by Lord Derby in the House of Lords it is now tolerably certain that the annexation of New Guinea was the act of the Queensland Government and of that Government alone; consequently, the act is null and void until it is sanctioned by the Home Government. As the Colonial Government have undertaken to pay all the expenses and bear all the responsibilities of governing the new acquisition, it is almost certain that New Guinea will henceforth belong to England. It is not generally known that Captain Moresby, in her Majesty's ship "Basilisk," on April 24th, 1873, unfurled the British flag, and read a proclamation taking possession of the Island in the name of Queen Victoria.

It is an extremely gratifying evidence of the work of the Church of England Temperance Society in England that the Chancellor of the Exchequer in his recent budget speech was able to make the statement that during the last six years the revenue derived from spirit and wine taxes fell from £24,840,000 to £19,840,000, a falling off of over five million pounds or over twenty-one per cent. We speak particularly of the Church of England Temperance Society because during the last six years it has been the most prominent factor in opposing the traffic and in influencing public opinion.

THE proposal for the British Association to meet in Montreal next year, although meeting with so much opposition, has eventually been submitted to by all the members, and enthusiastically received by many. The gathering will be an exceedingly large one, already 400 members have signified their intention of being present. The significance of all this ought to be very gratifying to Canada. We have no fears but what Montreal will right loyally entertain her distinguished guests.

As some of our contemporaries seem to think it quite a narrow spirit which refused to admit Bradlaugh into the British House of Commons, we were glad to see the following in the *Montreal Gazette*, which shows that the opposition was from many quarters, and from persons of all religious views; although chiefly Church of England. It says: "The petitions against the Affirmation bill formed a strong fortress of public opinion contrasted with the small cohort of petitions in its favor. The latter were all from England, Wales, and Scotland, while several Irish petitions swelled the numbers of the former. The opponents of the bill comprised not only Roman Catholics, but all sections in the Church of England, the Church of Scotland, and almost every Protestant denomination, and included all residents of all parts of the United Kingdom.

PRINCE BISMARCK seems to have imbibed the Emigration spirit which has lost to Germany so many thousands of her people, and is about promoting a scheme himself. But it is not to the United States that he would like to see German people turn their steps. No doubt he realizes that in that country in a truly marvellously short time they become so absorbed into the native element as to lose their national identity. If they must go away, he would wish to see them go in a body and settle together, and carry with them and perpetuate in their new home their German ways, and retain their love of Fatherland. He has bought one million acres of land in Mexico, and intends purchasing ten million acres more for the

purpose named. How far he will be successful remains to be seen. A great colony speaking the German language, and under the protection of Germany, might finally come to possess the whole of Mexico, and make permanent what would be the first successful attempt to establish a German Colony. What the United States would have to say to such a scheme, and how far Germany would be prepared to fight for her possession, will be matters of the future.

ARCHBISHOP CROKE'S presence in Rome, it has been asserted, is due to the desire of the Pope to promote a better feeling between the Roman Bishops and Priests of Ireland and the British Government, which has been strained by recent acts of disloyalty on the part of the Archbishop himself and many others. The Pope, it is reported, will soon issue formal resolutions condemning the Irish agitations, and threatening those who are open sympathizers of the movement with his displeasure. It certainly has seemed an outrage of the worst kind that holding such a position the Archbishop of Cork should have spoken and acted as he has done. It may be that the Pope has always felt warmly towards England, and sincerely deprecated the Irish excesses, but it is passing strange that he allowed the movement to gather force without a word of censure, and should have waited until it had received a serious check before calling the ringleaders among the clergy to account for their disloyal and unchristian acts.

SIR ARTHUR SULLIVAN has gained the well-merited elevation to Knighthood, and public tribute has thus been paid to distinctive English musical genius. It is with pleasure that we note the composer's rapid rise to fame. It is not long since he stood "a white-robed chorister" chanting the praises of God in one of the Queen's chapels. Helmore, of Gregorian Psalter fame, discovered musical genius in the lad, and prepared him for admission to the Royal Academy of Music. Since then Sir Arthur has gradually won the ears of lovers of music, and is now recognized in all countries as a true master. Though popularly endeared to the people as the composer of the delicious nonsense of "Pinafore" and of other operas, his lasting fame will be built upon the firmer foundation of sacred compositions. His oratorios, hymn tunes, anthems and sacred songs are full of masterly genius and deep religious feeling.

ENGLAND has a music loving people and yet the country has never yet created a national school of composers. Music there has always been exotic. True enough, England has had English composers, but these were always of foreign growth, and foreigners were always accorded the best welcome. But a country is not musical when you get its people to listen to, and to pay for good music. The people themselves must be artists and composers, and learn that music is something more than pleasant noise and jingling rhythm. They must feel something of the subtle power that exercises such force over the region of the emotions, and which affords relief to the hearer by clothing aspirations with harmonious form. When England learns this, then musical art will become indigenous, the people will love it spontaneously, and offer both enthusiasm and reverence to native genius and native compositions.

LAST week in the Dominion Parliament Prof. Foster presented a huge petition signed by 10,000

women and 6,000 men, praying that in any legislation for the regulation of the liquor traffic provision might be made that no liquor should be sold in the same place as other goods, and that liquor should not be supplied to minors. We have referred to this matter of separating the sale of liquors and groceries before, and we hope that should such views be adopted in the new legislation contemplated, there will be a real separation in distinct buildings, and not as now in some places where a law of the kind prevails, part of the grocery partitioned off with connection between the two almost as complete as if it were one room. There should be no connection whatever between the two places, indeed we think no grocer should be allowed to keep a bar even in a separate building.

JUDGE NOAH DAVIS, of New York, the other day, gave utterance to the following strong language, which, knowing the American people well, we believe represents the views of the respectable portion of the population of that country. He was speaking of O'Donovan Rossa and those like him who boast of deeds of dynamite. He said:—"They are a society of fiends who disgrace our shores, and I speak of them because it is your duty, as American citizens, to frown down and denounce all their detestable crimes. I tell you the time has come when we must speak out on this subject. If not legally, we are morally responsible for all the dynamite that is sent to England, for it is all sent by American money. Suppose a man standing one inch this side of the border line between the United States and Canada were to fire a shot that would blow up a Canadian town, would we not be detested by every one if we allowed such a wretch to remain among us? Or suppose it were possible for a man to stand in America, and by means of the Atlantic cable cause a dynamite explosion in London, what would be said of us if we permitted the man who touched the spring of that cable to live in New York? And though we are not as legally, we are every whit as morally responsible for harboring the vampires and assassins that now disgrace New York as we would be if we retained that man; and I tell you, we and all respectable citizens should make it so warm, by our unceasing denunciation, for these Irish vampires, that they can no longer hide their cowardly carcasses behind the American constitution."

GREAT WORKS IN OLDEN TIMES.

Wendell Phillips thinks the ancients attained perfection in some arts, the knowledge of which has been lost in our time. It is certain that those most familiar with steam-power and modern machinery are puzzled to explain how the grand structures of the ancient world were erected. Builders say that no modern contractor could erect the great pyramid in Egypt, and lift the gigantic stones at the summit to the height of four hundred and fifty feet. A recent visitor to Baalbec, and the ruins of the great temple of Baal, doubts if

any modern architect could rebuild the temple in its ancient grandeur. Three huge stones, sixty-four feet long, thirteen high, and thirteen wide, stand in the wall at the height of twenty feet. Nine other stones, thirty feet long, ten high, and ten wide, are joined together with such nicety that a trained eye cannot discover the line of structure. A column still stands in the quarry, a mile distant, which is complete, with the exception that it is not detached at the bottom. It is sixty-nine feet long, seventeen high, and fourteen broad, and one cannot understand how it can be separated at the bottom from the quarry without breaking. The ruins of this vast temple inspire respect for the genius of former years.—*Pottery Gazette.*

BOOK NOTICES, &c.

WE are in receipt of the first number of THE CANADIAN MISSIONARY, edited and published by the Rev. K. L. Jones, Arnprior, Ontario. Its contents and appearance augur well for its success in the future. It is begun as a quarterly at 50 cents a year, but it is proposed to make it a monthly at once if possible. We earnestly hope the undertaking will prove successful. It is what the Canadian Church wants to inform and stir up the people so that they will take a more active interest than they have hitherto been doing in Domestic and Foreign Missions. We welcome THE CANADIAN MISSIONARY most heartily, and shall be glad to do anything in our power to further its interests and increase its circulation.

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BAPTISMS.

SIMONDS—At Christ Church Cathedral, Fredericton, on May 6th, by His Lordship the Metropolitan, William Simonds, son of Henry and Elizabeth Wilnot.

DEATHS.

CREIGHTON.—On Saturday, 5th inst., at 371 Willbrod St., Ottawa, Georgiana, wife of F. W. Creighton, of the Post Office Department, and daughter of the late George Robinson, Esq., of Annapolis, N. S.

BELL.—At the residence of her daughter, Mrs. John Weldon, of Dorchester, on 26th ult., Rachael Bell, relict of the late Robert Bell, a native of Cumberland, England, in the 96th year of her age.

WILSON.—At Windsor, May 9th, after a long illness, Charles E. Wilson, son of the late Benjamin Wilson, Esq., aged 44 years.

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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 TUESDAY, the 22nd 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.

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

THE LORD BISHOP OF FREDERICTON.

ON Friday week, the Right Reverend the Lord Bishop of Fredericton and Most Rev. Metropolitan of Canada, celebrated the thirty-eighth anniversary of his Consecration to the Episcopate, having been Consecrated first Bishop of the then newly formed Diocese of Fredericton, in the Chapel of Lambeth Palace, on Sunday, the 4th day of May, 1845.

The Bishop of Fredericton is, with one exception, (Bishop Austin, of Guiana), the Senior Bishop of the Colonial Episcopate, and yet, notwithstanding his advanced age, (being now nearly eighty), his Lordship does an amount of work which, we think, would surprise many of his younger brethren. It would not, we know, be acceptable to the Bishop for us to speak of his private character and of his great work, as we truthfully and lovingly could, but this much we cannot refrain from saying, viz., that no Bishop living has more faithfully and devotedly—and we may add successfully—endeavoured to do the work God has given him to do; no Bishop has been more large-hearted in his liberality to needy Parishes, his clergy, and the poor; no Bishop has a warmer and more exalted place in the hearts of his people, clerical and lay, than has Bishop Medley of Fredericton.

As to his Lordship's English career, Dr. Tucker in "Under His Banner," speaking of the late noble Fulford, first Bishop of Montreal, and of Dr. Medley, first Bishop of Fredericton, says: In 1845 and 1850 Bishops Medley and Fulford became the first Bishops of Fredericton and Montreal respectively. Both of them Oxford Fellows, in the best days of that University, with ripe experience as parish priests, they were types of a school which, it is to be hoped, will always be largely represented in the Church. In addition to their theological learning, they were men of much general cultivation."

The distinguished qualifications possessed by Dr. Medley, and which so well fitted him for the very highest position in the Church at Home, he willingly consecrated to the difficult and trying work of a Colonial Bishopric, and now that the days of his youth and strong manhood are passed, and when the ease and comfort of a retired life in England would lure most men away from the arduous duties incident to a Colonial Bishop's life, we find Bishop Medley remaining at his post, and

claiming as a privilege and honor to live out his life in his beloved Diocese with his armor on, and afterwards be laid to rest beneath the shadow of the stately Cathedral which his energy and toil and devotion has reared. That others beside Churchmen recognize and esteem his Lordship's faithful services to the Church and Christianity, may be seen by the following extract from a recent article in the *St. John Sun*:—

"No Bishop in the Anglican Communion or the same age works as actively as the Bishop of Fredericton. From the day he set foot on the shores of New Brunswick down to the present time he has steadily done his utmost to advance the interests of the Church of England. His efforts in this direction have been crowned with abundant success in spite of many trials and difficulties. He has impressed all classes and conditions of men as well by his apostolic, self-denying life as by his able and effective preaching. His sermons, written in a singularly pure and chaste style, are always fresh, instructive and worth hearing. In fact, as a preacher from year to year, at all times and in all places, the Bishop of Fredericton has few equals and scarcely a superior. His liberality is too well known to need comment. That he may be spared a few years longer to guide the Church in New Brunswick is the earnest and heart-felt prayer of many."

We heartily join in the wish expressed in the concluding paragraph of the above quotation, and but echo the honest feelings of the Bishops, Clergy and Laity, of the whole Ecclesiastical Province of Canada, in praying the Most High that their beloved and highly honored Metropolitan may yet be spared some years longer, to set them the example of a self-sacrificing and humble-minded Christian life, to preside at and guide them in their councils, and to lead them onward to larger works of Christian usefulness.

We commence this week the first of a series of articles on King's College, which will be read with interest by all who take an interest in that Institution. They are written by a well known layman, who has spent a good deal of time in preparing them. They are worthy of perusal.

PAPERS ON MUSIC.

No. III.

HAVING in the previous papers discussed the questions of "time" and "tune" as applied to the daily offices of the Church, and having, as we believe, demonstrated that the application of those musical elements is essential to the production of anything like a really responsive service, and that in making use of them we follow the order of the Prayer Book and the usage of the early Church, we proceed to the consideration of the musical rendering of another important part of the service, namely, the Psalms. The objection in the minds of many persons against the practice of singing the Psalter, when tested by reason, Scripture, and the immemorial law and usage of the Church, is so unfounded, that it is impossible to help wondering at its existence. As far as reason is concerned, the very word "Psalm," which, as everyone knows, means "a song," ought at once to settle the question. For what purpose is a song written but to be sung? How absurd it would be at the close of some public meeting or entertainment to propose that those assembled should say "God save the Queen." How people would smile if at a quiet social gathering some young lady should be invited to repeat "Home, sweet home." How people would stare if the clergyman in Church were to

commence repeating "Come let us join our cheerful songs," and the people were to answer "With angels round the Throne;" and yet the Psalms of David were no less made to be sung than the hymns of modern writers. The argument from Scripture, however, is even stronger than that from reason and common sense.

The Psalms or Songs of David were inspired by the Holy Ghost, and that they were intended to be sung is put beyond all question, not merely by their poetic structure, but by the explicit direction given to the chief musician of the Temple to set them to music, and David's appointment of regularly organized choirs, whose duty it was to chant them daily in the solemn worship of Almighty God. "And those are they whom David set over the service of song in the House of the Lord after that the ark had rest, and they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the Lord in Jerusalem, and then they waited on their office according to their order." (1 Chron. vi. 31, 32. See also xxiii. 27, 30.) The system thus established was handed down by his successors, preserved by them during the captivity, and carefully restored upon the return from Babylon. (See Ezra iii. 10, 11; Neh. xii. 24, 45, 46.) As a very ancient testimony to these Scriptural facts, we read in Ecclesiasticus xlvii. 8, 9, 10, that David "praised the Holy One Most High with words of glory, with his whole heart he sung songs, and loved Him that made him. He set singers also before the altar that by their voices they might make sweet melody and daily sing praises in their songs."

Our Lord we know was a regular attendant on the temple service which to a great extent was made up of Songs or Psalms of praise, and yet He never rebuked the Jews for the musical character of their worship. On the contrary, He Himself on the night before His death "sang a hymn" or as the marginal reading of our Bibles has it—"a psalm." And our best writers show on grounds that are most convincing, that the "hymn" which our Lord and His disciples sung was the 113 and five following Psalms of David. And St. James exhorts those who are merry to "sing Psalms." The following quotations show the practice of the early Church—"For the council of Laodicea made a decree, that the Psalms should not be sung immediately one after another, &c., "And St. Austin takes notice first of the reading of the Epistle, than of singing the 95th Psalm, &c.. "The other Psalms were sung in the ordinary course of reading from end to end." "Sometimes the whole assembly joined together, men, women, and children, united with one mouth and one mind in singing Psalms and praises to God." (Bingham's Antiquities, Book xiv, chapter 1.) And these were the "reading psalms," and not anything analogous to "Metrical Psalms" or Hymns.

KING'S COLLEGE, WINDSOR.

No. I.

In preparing this series of articles on King's College, the writer has gone to a good deal of trouble to get together facts, and has patiently listened to many forcibly expressed opinions regarding the College, its working, its efficiency, and many other things in which the general Church reader should be interested. The questions in connection with the College will be treated with

all fairness, because they will cover a wide ground, and because the writer believes that if any reforms are needed, and are to be effected in connection with the Institution, they can better be accomplished by letting Church-people see the inmost working of the College, and that if any remedies are required, they themselves can provide the remedies. Among the things treated in these papers, will be the objections of some Churchmen to the College, the needs of the College, the position it occupies at present, the advantages offered by the College, and the amount of interest manifested in its welfare by Governors, Alumni, Professors and Students. The writer has no desire to enter into a controversy. These articles are written with but one object in view, viz., the good of our Educational Institutions at Windsor. Any private communications may be addressed to J. E. C., CHURCH GUARDIAN office, Halifax.

Not only in this Diocese, but in the neighbouring Diocese of Fredericton, the one great important question of the day among Churchmen seems to be, "What about King's College; how much money has been obtained for the Endowment Fund?" The average listener is about as much in the dark as the interrogator, and can only reply, "I don't know, we don't seem to hear much about the College at all." Churchmen in our two important Dioceses feel somehow that they are as Churchmen connected in some way with Church institutions, but just in what manner they cannot say. They know that they are bound by every sense of loyalty and duty to support the Educational Institutions of the Church, but because somebody else does not do his duty, therefore they say, they will not do theirs, and they immediately get hold of the popular delusion that two wrongs make a right. My dear friend, because your neighbour neglects to put a fence around his field, is that the reason why you are going to do the same? Because your neighbour has neglected to attend to some home duty, are you going to do the same? Truly a wrong principle to act upon! Because one or two Churchmen have hitherto refused to give money towards the Endowment Fund, are you going to see the College languish, and perhaps collapse, without stretching out your hand to stay its fall? Oh Churchmen! what a lasting disgrace, what a blot upon our fair name, it would be to let our old, our venerable, our worthy College go down! The College that has given to these Provinces the best and ablest men! No, it cannot be. The growing interest which at present may seem to be only the size of a man's hand, is gradually developing itself into a general interest which will fill the minds of all true Churchman, and which will result in an abundant outflow of pecuniary gifts into the coffers of our depleted College treasury.

In conversation with a friend of mine a few weeks ago, we spoke about the shameful way in which the rich Church people of Halifax neglected the College, while they would liberally give to foster other Institutions. My friend said to me: "I will tell you why that is, *they are too High Church at Windsor.*" I pondered over the matter for some time, but I could not exactly agree with him. This cry of "High Church at Windsor" is a mere bug-bear to frighten people with, for I have often spoken to some of the students with whom I am acquainted, and their description of how

things are conducted by no means corresponds with my ideas of ritualism, and I myself am no ritualist. It can hardly be expected that in a College such as King's, where students of all schools of thought go—Low Church, High Church, and Broad Church—that things will be conducted to suit everybody. For some the Chapel services are too High because they turn to the East at the Creed, and have a surpliced choir; for others they are too Low because they have no reredos, nor faldstool, nor alb, nor chasuble, because they do not use the Eucharistic lights, &c., and so between these two extremes I have come to the conclusion that the Chapel services must be just the kind suited to the surroundings where the two great schools of thought are represented. It is hard to please all, and if this were attempted the College authorities might please nobody and lose the College in the bargain. The objection that the *teaching* is High Anglicanism is refuted at once by pointing to the many Low Churchmen among our clergy whose thoughts have *not* been forced to fit in one unvarying groove. I have heard (I cannot vouch for the correctness of the story) that six candidates are to present themselves for examination for Deacon's Orders soon, and that four out of the six are Low Churchmen. If this be true it throws a new light on the question, and *proves* that the popular objections are groundless, and not worth entertaining for an instant.

So, then, it is just as well for the good of the whole Church that we should not try to make everybody see in the same light. In fact the very breadth of the Church's platform is opposed to this. As Churchmen (I use the broad, generic term as embracing High, Low and Broad) let us sink our petty differences; let us throw them into the well of forgetfulness; let us labor for the common good. As a moderate Churchman, I appeal to all to stand by the College in this her hour of need. I understand that Mr. Ruggles commences his canvass in aid of the Endowment Fund soon; let us give him such hearty welcome and encouragement that he may feel that within the bosom of the people there still burns a deep flame of love for the old College, and that one and all, man and woman, boy and girl, rich and poor, high and low, we will do all we can to ward off the disgrace which would otherwise fall upon the Church if the educational institutions at Windsor were allowed to collapse. Let us work together. A long pull, a strong pull, and a pull altogether, and—the thing is done.

J. E. C.

EVANGELICAL CHURCHMANSHIP AND EVANGELICAL ECLECTICISM.

BY REV. E. H. BICKERSTETH, M. A.

No. II.

IN our last number, we published extracts from the preface to the above pamphlet, and we now continue our quotations from the Paper headed "How may Evangelical Churchmen best refuse the evil and choose the good in other Schools of Thought?" "After insisting" at some length upon "those things which Evangelical Churchmen more prominently hold and teach," Mr. Bickersteth proceeds:—

5. But this inflexible resolve to hold the great Evangelical principles which we have received

from our forefathers, and they in unbroken succession from the apostles, and the apostles from Christ Himself, inviolate and inviolable, does not prevent the recognition that men of other schools of thought have in those fields, in which they have especially laboured, pursued some truths with eminent success.

"Apart from all violations of the law, there remain many things which are within the strict letter of the law, and have received the sanction of our bishops, about which we sorely need a right judgment.

"For example, what amount of Church adornment shall we aim at? We cannot but gratefully acknowledge the debt we owe to the High Church school for restoring and beautifying so many of the Houses of Prayer, in our land. We can hardly over-estimate the costly toil during the last fifty years they have consecrated to God's service. They have laboured in the Spirit of Nehemiah's prayer: 'Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.'

"Again, why should we look coldly on the revival of daily services in our churches, when our Reformers wrote in the preface of our Prayer Book that 'priests and deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness or some other urgent cause'? I should be very sorry to advocate anything that would even remotely interfere with family prayer, that priceless home-bond of the domestic circle. But in all town and suburban parishes (and more than half the population of our land is embraced in them) there are many *lone* men and women—clerks, apprentices, artisans, governesses, dressmakers, &c.—who have no opportunity of daily united worship in the family, and it is for their sakes especially, though others might profitably attend, I would plead for daily public prayer. It may be that only a few will come for a while: the habit has to be cultivated and formed among our people. The children will learn to love it, and the lifetime of a generation is not long in the history of a Church. And surely there is nothing in daily service that is contrary to the principles of our Evangelical tradition.

"And so with regard to the observance of Holy Days, the rubric is express. *'Then (after the Nicene Creed) the Curate shall declare unto the people what Holy Days or Fasting Days are in the week following to be observed.'* It is true that their observance has fallen into disuse very widely; but surely in themselves Saints' Days are most helpful in reminding us that God has knit together His elect in one communion and fellowship, and they might be made occasions for lessons from God's past dealings with His Church, which would be beyond all price. We cannot afford to ignore our great library of Christian biographies, of which these form the earliest chapter. There has been a good deal of vague and indistinct thought afloat lately about the corporate life of the Church, but in this aspect at least men of other schools have done us real service by insisting on the unity of the whole family of God in heaven and earth. Then, as a day which stands by itself, let me single out the festival in which we are taught to commemorate St. Michael and All Angels. Is there no danger of a disastrous recoil from the Romish error of worshipping of angels, so that practically many pass over that of which the Bible says so much, the wonderful order and service of those ministering spirits who are sent forth to minister to the heirs of salvation?

"I need scarcely allude to a more devout observance of the services of Advent and Lent, of Epiphany and Ascension; for this is almost universal. But, may I ask, why should we as Evangelical men object to the consecration of the hours from twelve to three o'clock on Good Friday to the singing of hymns, silent prayer, and frequent addresses in our churches? I have not adopted the practice myself, but I should have no scruple in doing so if my congregation wished it. If ever we may simply preach Jesus and Him crucified, it would be surely in those three most solemn memorial hours.

With regard to the amount and character of the music which it is wise to introduce into our services, this must to some extent vary with the prevalent and cultivated taste of our people. Musical services, which would be deemed excessive in many southern parishes, are only natural in many parts of Yorkshire and Lancashire. Some object to the chanting of the Psalms, and yet they were habitually sung in the Jewish synagogue, so that we cannot doubt our Blessed Lord joined in chanting them. Some shrink from singing the Kyries because they are a cry for mercy, and yet they do not scruple to sing—

"Mercy, good Lord, mercy I ask,
This is the total sum;
For mercy, Lord, is all my suit;
Lord, let Thy mercy come."

"It is most important that whatever music we think it right to have, from the simplest singing of hymns to the most perfect rendering of the Te Deum, should be the best our people can offer for the services of the sanctuary. And herein we may surely choose the good in other schools of thought.

"The subject of Quiet Days for the Clergy has been so fully discussed this morning, I need hardly do more than bear my humble testimony to the priceless help these seasons afford for deepening the spiritual life and animating us to fresh pastoral labours. Five times during the last six years I have had the privilege of such seasons for retirement and devotion being observed in my own Church and home, and our gatherings have been presided over by Bishop Thorold, Dean Fremantle, Canon Garbet, Mr. Carpenter, Mr. Lefroy—men most differently gifted, but each one so taught of God, that I am sure all of us felt the power of the Master's presence in whose name His servants spoke. And this has led, in my parish, to the observance of three Quiet Days for communicants at the beginning of Lent, which have been most profitable.

"May I say in passing that we do well to observe the rubric which prescribes that "when there is a Communion the priest shall *then* (i. e. after presenting the alms, and before saying the prayer for the Church militant) place so much bread and wine upon the table as he shall think sufficient"? There is no taint of superstition about this. It is rather the protest of primitive times against transubstantiation; for the bread and wine we present are not consecrated. And if we violate this rubric, we give a handle to others to introduce dangerous novelties.

"We are often charged with narrowness. The best answer will be a hearty adoption of all that is good in other schools, while cleaving steadfastly to the faith once for all delivered to the saints."

If the Papers from which we have quoted were the production of an unknown man, we should not deem them to be very important, but considering the reputation of the author and his standing in his own party, his words may influence many; and if the same liberal and kindly spirit were extensively to prevail, many hindrances to the work of the Lord would be removed.

"If clergymen will become editors," says the *New York Tribune*, "they must expect the usual treatment accorded to these useful men. The Rev. Dr. J. M. Reid, of the Methodist Missionary Society, tells this good story about himself: While he was engaged in editorial work, some time ago, he was invited to preach in Chicago. As he took a seat early, in a pew, to meditate on his sermon, he discovered that a prayer meeting was going on in the adjacent room, and that he could overhear what was said. Presently a loud and lusty brother engaged in prayer, and the bulk of the petition was for the preacher of the evening, who was listening. After touching on various matters, in which he thought the Lord needed information, he said: 'O Lord, bless him who is to speak to us this evening. He is a poor, weak man, but make him a power. Bless his message. We know that he is only an editor, and that he is rusty; but do, Lord, rub the rust off.'"

FAMILY DEPARTMENT.

TO A LADY WITH A PANSY IN FULL BLOOM
(16th APRIL) WHICH HAD BEEN IN
OPEN GROUND, UNDER THE
SNOW, ALL WINTER.

I send thee, Mary dear, the earliest flower
That yet has dared to trust the spring's faint heat;
It's not a gem from Flora's choicest bower,
Yet has its beauties that we love to greet.
Out in the cold the winter through, 'mid keen
And nipping frost, it now comes forth to show,
(What in the moral world is also seen)
Nature's revival from the chilling snow.
And so, when tender flowerets have the power
To spring anew from 'neath the storms that beat
Them down to earth in winter's gloomy hour,
Our own fruition is but incomplete,
If we attain not, by redeeming love,
Eternal Heart's-ease in the realms above.

J. H. C.

"LET ME DIE THE DEATH OF THE RIGHTEOUS."

THEN live his life. If one would die the death of the righteous, let him take care that he live the life of the righteous, and he may rest assured that his desire will be gratified. For the righteous Death is divested of his "terrors," and clothed in a garb of a heavenly messenger. The death of the righteous is the soldier's honorable discharge, the faithful servant's promotion, the call to rest. "Blessed are the dead who die in the Lord." "Precious in the sight of the Lord is the death of His saints."

"Mr.—, it is said, died a Christian. It was well for him if he did. If he had *lived* a Christian, how much better it would have been for the world!" Such was the suggestive comment of a secular paper in reference to a distinguished man who died some years since, whose moral character was notoriously corrupt. We ought to be thankful for his sake at least if that man became a Christian, though it were only in the last hours of his four-score years of sin and folly. We should be more than thankful, we should remember him with admiration and delight, if from his dying bed he could have looked back on a pure, upright, useful life.

It would, perhaps, be difficult to find any one so hardened or so frivolous as not to be ready to say, since *die he must*, "Let me die the death of the righteous," but, unhappily, the great prerequisite for such a death—a righteous, that is, a Christian life—is not so readily accepted. This is a condition which men are unwilling to comply with, even while they admit its reasonableness and necessity. They prefer the pleasures of sin for a season to the service of their God and Saviour. They do not purpose, neither do they expect to die in their present state. They are conscious that there must be some change ere they shall go hence. They flatter themselves that somehow it will be all right with them in the end. It has often and justly been said that men generally die as they live. If we are living in our sins, we may reasonably expect to die in our sins.

PSYCHOLOGY OF MANNERS.

GOOD manners imply more than mere ceremony, mere attention to established forms. The habitual observance of certain conventional rules and usages does not make a lady or gentleman. Some degree of formality is necessary in conducting our relations and intercourses one with another, but there must be with it some heart, some genuine love of our kind; otherwise we can neither be the instruments or recipients of enjoyments in the midst of the social circle. To impart or receive pleasure in society there must be at least "the flow of soul," if not the "feast of reason." We may admire this or that person for special accomplishments of manner, style and conversation, but if

these are seen and felt to be merely artificial, not at all involving the affections, we can never love the same. No gift of mind, no elegance of person, not propriety of personal bearing, can compensate for the want of heart in company. It is only the heart that can touch and impress the heart. A warm, confiding soul is the element of all enjoyment and pleasure in the social world; and where this is there can be no stiffness, no studied formalism of manner or language. In this intense loathing of empty, heartless forms in Society, the great bard has not untruthfully said:

"Ceremony
Was devised at first to set a gloss
On faint deeds, hollow welcomes,
But where is true friendship, there needs none."

Good manners originate in good sense and good nature. The one perceives the obligations we owe to society, while the other heartily accords and enforces them. Formed for Society by the very conditions of our nature, our interests and happiness in life are necessarily in what we contribute to its aggregate good; hence it is our interest, as it should be our pleasure, to do all in our power to promote the social well being of our fellows. No one is independent of society in the matter of his happiness and comforts. All rational enjoyment is contingent on the due observance of the social law of our being, for

"Man in society is like a flower
Blown in its native bed. 'Tis there alone
His faculties expanded in full bloom,
Shine out, there only reach their proper use."

A SIGNIFICANT STORY.

A wealthy banker in one of our large cities, who is noted for his large subscriptions to charities, and for his kindly habits of private benevolence, was called on by his pastor one evening, and asked to go with him to the help of a man who had attempted suicide.

They found the man in a wretched house, in an alley, not far from the banker's dwelling. The front room was a cobbler's shop; behind it, on a miserable bed in the kitchen, lay the poor shoemaker, with a gaping gash in his throat, while his wife and children were gathered about him.

"We have been without food for days," said the woman, "when he returned. It is not my husband's fault. He is a hard-working, sober man. But he could neither get work nor pay for that which he had done. To-day he went for the last time to collect a debt due him by a rich family, but the gentleman was not at home. My husband was weak from fasting, and seeing us starving drove him mad. So it ended that way," turning to the fainting, motionless figure on the bed.

The banker, having fed and warmed the family, hurried home, opened his desk and took out a file of little bills. All his large debts were promptly met, but he was apt to be careless about the accounts of milk, bread, etc., because they were so petty.

He found there a bill of Michael Goodlow's for repairing children's shoes, \$10.—Michael Goodlow was the suicide. It was the banker's unpaid debt which had brought these people to the verge of the grave, and driven this man to desperation, while at the very time the banker had given away thousands in charity.

The cobbler recovered, and will never want a friend while the banker lives, nor will a small unpaid bill ever again be found on the banker's table.

No man has a right to be generous until his debts are paid; and the most efficient use of money is not alone in alms-giving, but to pay liberal and promptly the people whom we employ.—*Youth's Companion*.

That Christian, who is diligent in business, serving the Lord, is in himself a Sermon brimful of the energies of life and truth, a witness to the comprehensiveness and adaptability of Christ's Religion, a preacher of righteousness in scenes where none can preach so effectively or so well. That is the sort of Religion which there is need of a good deal more of, in these days.

LABOR.

Honest, hearty, contented labor is the only source of happiness, as well as the only guarantee of life. The gloom of misanthropy is not only the great destroyer of happiness, but it tends to destroy life itself. Idleness and luxury produce premature decay much faster than many trades regarded as the most exhaustive and fatal to longevity. Labor, in general, instead of shortening the term of life actually increases it. It is the lack of occupation that annually destroys so many of the wealthy, who, having nothing to do, play the part of drones and, like them, make a speedy exit, while the busy bee fills out its day in usefulness and honor.

A STREET ARAB'S HONOR.

"Sergeant," said a diminutive specimen of the street Arab, as he met an officer wearing a sergeant's uniform, on the street about ten o'clock last night, "can you send an officer to guard some property to-night?"

The urchin's clothes were tattered, his face was dirty, and he was soaked with rain, but there was a manly air about him for all that. The officer looked somewhat astonished at the request coming from such a strange source, but asked kindly, "What do you want an officer for, my boy?"

"Because," answered the child, and tears filled his eyes, "I was leaning against a store window on Chesnut street, and I guess I pushed too hard, and the glass broke, and I couldn't make anybody hear, so I started as fast as I could to find an officer, to keep anybody from stealing the things in the window. And, Sergeant, I have thirty-five cents I made selling papers to-day. If I give you that, don't you think they would let me go until I make enough to pay for the glass? It is every cent I have, but I don't want to go to jail."

"Keep your money, my boy," said the officer. "I will see that the store is guarded, and if you go and see the owner to-morrow, I don't believe he will take a cent from you. Anyhow, I can trust you."

"Thank you," said the boy, "I will be sure to go and see him, and I will try to save all the money I can to pay him, if he wants it." And drying his eyes, he went on, probably to a cheerless home.—New York Star.

TWO PENNIES.

It was a bright spring evening when little Polly stole softly into her father's room, with shoeless feet, and her golden hair falling lightly over her white night-gown; for it was bedtime, and she had come to say "Good night."

"Father," said the little one, raising her blue eyes to his kind face, "father, may I say my prayers beside you, for mother is too ill for me to go to her to-night?"

"Yes, pet," he answered, tenderly stroking the curly head.

And reverently the child knelt down beside him, and repeated her evening prayer, adding at the close with special earnestness, "God bless my two pennies."

What can the child mean? thought her father in surprise; and when the little white-robed figure was gone, he

went and asked her mother if she knew what their little daughter meant. "Oh, yes!" said the lady. "Polly has prayed that prayer every night since she put her two pennies into the plate at the last missionary meeting."

Dear children, have you ever prayed to God for a blessing on the pennies you have put into the missionary box? If not, be sure you never forget to do so in the future.

WHAT BOYS SHOULD BE.

First. Be true, be genuine. No education is worth anything that does not know how to read—he had better never learned a letter of the alphabet, and be true in intention and action, rather than be learned in all sciences and in all languages, to be at the same time false in heart and counterfeit in life. Above all things, teach the boys that truth is more than earthly power or position.

Second. Be pure in thought, language—pure in mind and body. An impure man, young or old, poisoning the society where he moves with smutty stories and impure examples, is a moral ulcer, a leper, who ought to be treated as were the lepers of old, who were to cry, "unclean!" as a warning to save others from the pestilence.

Third. Be unselfish. Care for the feelings and comforts of others. Be generous, noble and manly, this will include a genuine reverence for the aged and things sacred.

Fourth. Be self-reliant and self-helpful even from early childhood. Be industrious always, and self-supporting at earliest proper age. All honest work is honorable, and an idle useless life of dependence on others is disgraceful.

When a boy has made these ideas a part of his being—however young he may be, however poor, however rich—he has learned some of the most important things he ought to know when he became a man. With these four properly mastered, it will be easy to find the rest.

The United States Consul at Jerusalem reports that the population of Jerusalem, Jaffa, and Hebron has increased in the last year owing to the arrival of many Jewish immigrants from Russia. There seems to have been some advance in real estate in Jerusalem, where permits for the erection of sixty-five new houses and sixty-three new editions were issued. Houses in modern style have sprung up in the suburbs, and rents are advancing; but two-thirds of the 19,509 inhabitants of Jaffa go barefoot all the year round, dress like the Philistines of old, and do not yet know the decent use of a pocket-handkerchief.

When Christian men and Christian women are seen consecrating their worldly vocations, witnessing in their daily lives to that truth on which much Scepticism prevails, that Christianity, so received as to become an integral part of a man, is omnipotent to keep from him the evil, not by taking him out of the world but by making him victorious over it, that is an argument to which there is no answer.

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PARAGRAPHIC.

Canon Roach, of Canterbury Cathedral, has been present in his official capacity at the enthronement of six Archbishops.

There is a movement on foot among the Jews of New York to present a centennial gift to Sir Moses Montefiore, who will complete his century next year.

The Census reports shows that the average life of temperate people is 64 years and 2 months; while the average life of those who are intemperate is but 35 years and 6 months. There is food for reflection in such figures.

The Rev. Dr. Nicholson has withdrawn his declination of the Episcopate of the Diocese of Indiana, and, without definitely accepting it, proposes to visit the Diocese. It is most earnestly hoped that he will finally accept.

The N. Y. *Tribune* in an editorial article a few days ago makes allusion to the recent withdrawal from the N. Y. East Methodist Conference of two gifted and successful ministers who purpose to apply for Holy Orders in the Church.

An influential committee has been formed at Canterbury to aid the national movement for raising something like £10,000 to place in the hands of the new Primate for missionary purposes as a memorial of the late Archbishop.

The president of the Egypt Exploration Fund, Sir Erasmus Wilson, has headed a subscription list with £500. Thus supported, the society has begun excavation on the site of Raamses, one of the two cities mentioned in Exodus as built by the forced labor of the Hebrews.

The mission to Seamen's gross income last year was 21,003/13s. 7d. The Society has now been twenty-seven years in existence, and has been increasing its income and agency largely year by year. The net increase of income in 1882 over the previous year was 1579/14s. 11d.

Why should persons *who attend no Church* with any sort of regularity, who give and do nothing for the Gospel in any way, pay the doctor and the undertaker, and expect the minister to officiate with no offering for religious purposes? We pause for a reply, and will publish a logical one when it comes.

An enterprising citizen of the United States, announces that the obelisk in Central Park, New York, is simply a good specimen of concrete, and that he is prepared to supply exact duplicates for \$15,000 each. As to the hieroglyphic inscriptions he declares that they show as plainly as anything can that they were placed in the "pattern" box into which the concrete was rammed.

It is not evidence that the world is increasing in wickedness because dynamite manufacture is an invention of these days; nor does an epidemic of crime in the form of dynamite explosions show that the human heart is any blacker than it has been in the past. It only shows that malice is as quick to follow fashion, as ready to be entertained with new devices, as other passions are.

Reliable Testimony.

Philadelphia, Pa., Sept 6, 1882.

Hop Bitters Co.

I am 74 years old, have lived 34 years in Philadelphia, and well known among Germans. I have been troubled 12 years with a white swelling on my right foot, and getting worse every year, and very painful and breaking out in hot weather. I consulted several doctors and they told me it was incurable and I would have to take it with me in the grave. Some time ago I lost my appetite, was costive, had headache, and fever, in fact was very sick. I saw in the German *Democrat* that Hop Bitters was what I needed. I got a bottle took it one week and was as well again as ever, and to my greatest surprise right from the first, my swelling went down gradually and I taking another bottle got entirely well of it. The wife of my neighbor had two such swellings on her legs and three bottles cured her. I think this is a great triumph for your bitters.

JOHN STOLL,

No. 4 Young's Alley, above Willow St.

Stippsbill Ind., Nov. 13, 1881.

Dear Sirs.—I have read so much about Hop Bitters and always being afflicted with neuralgia, weakness, diseased stomach, never having much health I tried a couple bottles: it has strengthened and helped me more than any medicine or doctor. I am now on my third bottle and am thankful that it has helped me. I will advise all that are afflicted to give it a trial.

LUCY VAIL.

Beat the World.

Rockville Conn., March 6, 1882.

Hop Bitters Co.

I have been taking your Hop Bitters for several weeks, and they beat the world.

L. S. LEWIS, Lewis' axles machine.

Loctonia, Pa., April 13, 1882.

Hop Bitters Co.

I have not been well for three years, tried almost every kind of patent medicines and no less than seven doctors, one of Elmira, N. Y., none have done me any good. I finally tried your Hop Bitters and found them just the thing. I have praised them so highly there is a great number here who use them with great benefit and satisfaction.

Very Respectfully Yours
R. HUNT.

Gentleman.—The "Hop Bitters" meet with large sales and give general satisfaction. One case in particular you should know of. Mr. John B. Green, 728 Spring Garden St., Phila., Pa., has been suffering from kidney affection, which superinduced *rheumatism*. He tried physicians and remedies in vain. He was obliged to take morphine to induce sleep his trouble was so great. Reading your advertisement in the "Christian at Work," he was prevailed upon by one of his daughters to try it. Three bottles effected a cure, and now he is an enthusiast for "Hop Bitters." He is one of the oldest residents in the locality named; and known as a gentleman of unusual probity.

HENRY TOTTEN,

672 North 10th St., Philadelphia, Pa.,

Office *Yellowway Mtn. A. Association*,
Yellowway, O., May 18, '82

Hop Bitters Manufacturing Co.

I have been using your Hop Bitters and find them what you recommend them to be for kidney disease, viz., superior to all others.

J. K. HILDERBRAND.

Vertigo, Dizziness and Blindness.

Office *Utica Morning Herald*,
Utica, Feb. 18, 1882.

I have been troubled with vertigo since last July, and have suffered greatly every night after any considerable exertion from dizziness and blindness. I tried two bottles of Hop Bitters, and since then have been entirely relieved. Respectfully Yours,

J. J. FLANIGAN.

Hop Bitters Co. June 15, 1881.

I have been suffering five years past with neuralgia, liver complaint, dyspepsia and kidney complaint, and I have doctored with fourteen different doctors who did me no good. At last I tried Hop Bit-

ters, and after used a few bottles I received a great benefit from them, and if I had used Hop Bitters regularly I would have been well before. I know them to be the best medicine in the world for nervous diseases of all kinds.

JAMES COONTS.

Beelington, Barber County, W. Va.

Wicked for Clergymen.

"I believe it to be all wrong and even wicked for clergymen or other public men to be led into giving testimonials to quack doctors or patent medicines, but when a really meritorious article composed of valuable remedies known to all, and that all physicians use and trust in daily, we should freely commend it. I therefore cheerfully and heartily commend Hop Bitters for the good they have done me and my friends, firmly believing they have no equal for family use. I will not be without them.

REV. B. R.—Washington, D. C.

A good Baptist clergyman of Bergen, N. Y., a strong temperance man, suffered with kidney trouble, neuralgia and dizziness almost to blindness, over two years after he was advised that Hop Bitters would cure him, because he was afraid of and prejudiced against the word "bitters." Since his cure he says none need fear but trust in Hop Bitters.

My wife and daughter were made healthy by the use of Hop Bitters and I recommend them to my people.—Methodist Clergyman, Mexico, N. Y.

I had severe attacks of Gravel and Kidney trouble; was unable to get any medicine or doctor to cure me until I used Hop Bitters, and they cured me in a short time.—A distinguished lawyer and temperance orator of Wayne County, N. Y.

In 1882 183,687 German subjects emigrated, chiefly to the United States.

A Hearty Recommendation.

Jacob A. Empey, of Cannamore, states that he has taken Burdock Blood Bitters with great benefit in a lingering complaint, and adds that he would gladly recommend it to all.

In a fire which broke out on Thursday at Delhi, 2,000 houses were destroyed.

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

The French Government have proposed a vote of 14,800/ for the expenses of their representative at the Czar's coronation.

No person can enjoy health while suffering Constipation of the Bowels, Harsh purgatives always do harm. Burdock Blood Bitters is Nature's own Cathartic: it unlocks the secretions, regulates, purifies and strengthens the system.

During the quarter ending March the most unfavorable of the year for traffic, the St. Gothard Railway carried upwards of 70,000 passengers, and the net receipts were 40,000/.

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

The four hundredth anniversary of Luther's birth will be appropriately commemorated by the publication of a complete revised edition of the great reformer's works in about thirty volumes.

A Secret.

The secret of beauty lies in pure blood and good health. Burdock Blood Bitters is the grand key that unlocks all the secretions. It cures all Scrofulous Diseases, acts on the Blood, Liver, Kidneys, Skin and Bowels, and brings the bloom of health to the pallid cheek.

The curfew is still rung at many towns in England, and at Ripon a horn is blown at 9 p. m. in memory of the presentation to the city of a horn, still extant, by King Alfred.

The worst Scrofulous Sores, the most indolent Tumor, and the most foulest Ulcer known, may be cured by the combined use of Burdock Blood Bitters and Burdock Healing Ointment. Ask your Druggist for these infallible remedies.

By an accident in the Great Tank at Secunderderdad, three rafts afloat manned by seventy-five parsons engaged in a religious ceremony, were upset, and sixty-two of the occupants drowned.

Daughters, Wives, Mothers, look to your health! The many painful and weakening diseases from which you suffer, despairing of a cure, can be remedied by that unfailing regulator and unfailing tonic—Burdock Blood Bitters. Ask your Druggists for proof.

The French Cabinet have resolved to send out 1,500 men to Tonquin, if the credit should be voted which was asked for. Subsequently the vote was agreed to.

Remarkable and True.

Alonzo Howe, of Tweed, was cured of a fever sore of thirty-five years' duration, by six bottles of Burdock Blood Bitters. He had suffered terribly, and tried many remedies in vain. He considers Burdock Blood Bitters a marvellous medicine.

Dr. Sandford, the incumbent of St. John's Edinburgh, has been presented by his congregation with an antique silver vase and a cheque for 1200/ as a parting gift on his acceptance of the Bishopric of Tasmania.

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 Kennet, 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 Kennet, she became thoroughly well, her improvement commenced after the first half bottle had been taken. She can now superintend her household duties without inconvenience, eats and sleeps well, and every symptom of consumption has banished. I 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 medicines.

LAURA A. FINSON.

7 PER CENT 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
 26 ARCYLE ST.,
 HALIFAX, N. S.
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.

—AT—
BUCKLEY & ALLEN'S.
 For Bibles, Church Services, Prayer and Hymn Books, Poets, Cheap Standard Novels, Seaside Library, Current Literature, Birthday Books and Cards, go to
BUCKLEY & ALLEN'S,
 124 Granville Street.

BLANK BOOKS.
 Memo. Books, Pocket Ledgers, Ladies' and Gents' Pocket Books, Wallets, Pocket Photo Cases, Fine Commercial, Fashionable and Mourning Stationery.
 Wholesale and Retail, Low. At
BUCKLEY & ALLEN'S,
 124 Granville St.

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

Finest Groceries,
 Java and Mocha Coffees,
 Fruits, Preserved Jellies, etc.
 Retail Store—67 Prince Street,
 Wholesale Warehouse—10 Water St.
 GEO. ROBERTSON.
 N. B.—Orders from all parts executed promptly.

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, Chillsains, Galls, Boils, Sprains, Lambago, Bronchitis, Burns, Toothache, Broken Breasts, Sore Nipples, Felons, Stings, Bruises, Frost Bites, Old Sores, Wounds, Earache, Pain in the Side or Back, Contraction of the Muscles. There is nothing like it when taken internally for Cramps, Colic, Croup, Colds, Coughs, Hoarseness, and Sore Throat. It is perfectly harmless, and can be given according to directions without any injury whatever.

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

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

W. J. NELSON & CO.,
 Proprietors, Bridgewater, N. S.
 Wholesale by Forsyth, Sutcliffe & Co., Brown & Webb, Halifax; T. B. Barker & Sons, R. W. McCarty, St. John, N. B., and sold everywhere.
 GEORGE H. DAVIS, Druggist, Wholesale Agent, Corner Queen and Regent Streets, Fredericton, N. B.

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

CARPETS, FLOOR OIL CLOTHS
 Always on hand, a Stock second to none in the Maritime Provinces.

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

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

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

W. & C. SILVER,
 11 to 17 George Street,
 CORNER OF HOLLIS.
 Opposite Post Office, Halifax, N. S.

ARMY AND NAVY HAT STORE
THOMAS & CO.
 Hats, Caps and Furs, Umbrellas, Rubber Coats, Trunks, Valises, Satchels and Carpet Bags, Sleigh Robes, Horse Clothing, Gents' and Ladies' Fur Coats and Mantles.

Civic and Military FUR CLOVE MANUFACTURERS.
MASONIC OUTFITS
 Always on hand. Our **SILK and FUR HATS** are from the Best Makers in England, viz., Christy, Woodrow, Bennett, Currlington, 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.

THE POOR CONSUMPTIVE!

How eagerly does the Poor Consumptive note every cheering sign—cheering indeed it may be to him, but how delusive, and with what bitter disappointment does he MARK each relapse! The hacking cough racks the emaciated frame, the hectic flush that rests upon the sunken cheek, the exhausting night sweats, which so speedily reduce the already waning strength—the accompanying diarrhoea, that so distresses and debilitates—and the panting breath, so painfully accelerated upon the slightest exertion—all these are the symptoms which the patient chiefly feels, and the observer chiefly sees. But the physician looks deeper, his keen sight pierces even to the lungs, and traces the disease from its first inception to its fatal termination.

He observes the deposit of the first tubercle, and marks out the nature and extent of the subsequent cavity, he sees the suffering patient, and knows that this is DEATH, who has selected another victim; that each sign observed by him is but another impress of his foot! he seeks in vain to hold him back, but he eludes his grasp, and at length he sees the smitten victim borne to the grave from which he (skillful physician though he may be) has been powerless to save. Thus all remedies had proved unsuccessful, and Consumption was deemed incurable, but now HOW GREAT THE CHANGE! within comparatively a short time, a powerful weapon has been placed in the hands of the physician, by means of which he is frequently enabled to beat back DEATH, and restore the patient to health and strength and this weapon is **PUTTNER'S SYRUP** which has also proved of great benefit and usefulness in kindred diseases, such as Scrofula, Rickets, Chronic, Bronchitis, General Debility, etc.
 The use of the HYPOPHOSPHITES, or **PUTTNER'S SYRUP**, is endorsed by the leading and highest medical authorities in this and the old country, which will be seen by a pamphlet published on this subject.

PIANOS AND ORGANS.

Pianos by Knabe (best in the world).
 Pianos by Weber.
 Pianos by Stevenson.
 Pianos by Wheelock.
 Pianos by Dominion Co.
 Organs by Bell & Co.
 Organs by Dominion Co.
 Largest Stock, best value.
 Easy Terms.

W. H. JOHNSON,
 Name this paper. 123 Hollis Street, HALIFAX.

Aromatic A Summer Beverage.
Montserrat. Montserrat Raspberry Cordial!



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

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

Montserrat Saline Effervescent Salt.

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

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

H. SUGDEN EVANS & CO.,
 Sole Proprietors, MONTREAL.
 Obtainable of all Chemists. 50 cents per Bottle.

MONTSERRAT LIME-FRUIT JUICE SAUCE,

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

"The Climax of Perfection."

Unrivalled for Pungency, Fine Flavor, Strength and Cheapness. The usual 2s. size bottle, or 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 \$30 outfit Free. Address H. HALLET & Co, Portland, Maine.
\$72 A Week. \$12 a day at home easily made. Costly outfit Free. Address TRUE & Co., Augusta, Maine.

PARAGRAPHIC.

A very singular invention of a syllabic alphabet is related of a Cherokee Indian, who was ignorant of the English tongue and could not read a word in any language. This poor savage succeeded in producing in 1824 an alphabet so complete that he was able to write a letter. The Cherokees were delighted; the youth of the band traveled a great distance to learn the art of writing and reading, which, from the peculiarity of the alphabet and language, they could acquire in three days sufficient to practise themselves and teach others. Types for printing in this character have been cast. The appearance of the language thus printed is singularly uncouth and barbarous.

Those who indulge in indiscriminate criticism upon the wealthier classes, as if they either hoarded their money, or lived in luxurious indulgence, little know the great amount which they constantly devote to unobtrusive charity and works of benevolence. Mrs. Emma B. Drexel, wife of Francis A. Drexel, of Philadelphia, who died recently, regularly paid the rent of more than one hundred and fifty families and distributed among the poor over \$20,000 a year. She employed a woman to institute inquiry into the merits of each applicant, and once every week dispensed groceries, clothing and money to the poor, who gathered every Tuesday at an appointed place to receive her gifts.—*The Observer*.

Revilers of religion often complain of the cost of supporting ministers of the Gospel. It happens to be none of their business as they do not contribute to that expense and it is therefore no consequence to them if other people prefer to pay in some of their dollars or pennies for that purpose. The *Boston Globe* estimates that while "it cost seven million dollars a year to support forty thousand clergymen in the country, forty million dollars are required to support thirty-seven thousand lawyers, and fifty million dollars to keep seventeen million dogs." Considering the actual benefits to the community from these three avenues of expense, the people receive the most for their money from the services of the ministers.

At the last monthly meeting of the Society for Promoting Christian Knowledge, the Secretary read a letter from the Bishop of Moosonee (Hudson Bay territory), in which the following passage occurred:—"Last year, in answer to a letter of mine, a gentleman wrote, offering me a certain sum, provided I would raise another sum to meet it. Would I try? My reply was, that one who could build his own house, dig his own potatoes, print and bind his own books, form a nation's literature, turn the pillars to support the communion rail of his Church, play his own harmonium, forge his own nails, make his own bread, knit his own stockings and paddle his own canoe, did not anticipate an insurmountable difficulty in collecting the sum mentioned. It was soon forthcoming, and the gentleman was twice as good as his promise."

[Brooklyn Eagle.]

AN EX-CONSUL'S STORY.

To the Editor of the Brooklyn Eagle.

A late United States Consul at one of the English inland ports, who is now a private resident of New York, relates the following interesting story. He objects, for private reasons, to having his name published, but authorizes the writer to substantiate his statement, and, if necessary, to refer to him, in his private capacity, any person seeking such reference. Deferring to his wishes, I hereby present his statement in almost the exact language in which he gave it to me.

C. M. FARMER,

1690 Third Avenue, New York.

"On my last voyage home from England, some three years ago, in one of the Cunard steamers, I noticed one morning, after a few days out of port, a young man hobbling about on the upper deck, supported by crutches and seeming to move with extreme difficulty and no little pain. He was well dressed and of exceedingly handsome countenance but his limbs were somewhat emaciated and his face very sallow and bore the traces of long suffering. As he seemed to have no attendant or companion, he at once attracted my sympathies, and I went up to him as he leaned against the taffrail looking out on the foaming track which the steamer was making."

"Excuse me, my young friend," I said, touching him gently on the shoulder, "you appear to be an invalid and hardly able or strong enough to trust yourself unattended on an ocean voyage; but if you require any assistance I am a robust and healthy man and shall be glad to help you."

"You are very kind," he replied, in a weak voice, "but I require no present aid beyond my crutches, which enable me to pass from my stateroom up here to get the benefit of the sunshine and the sea breeze."

"You have been a great sufferer, no doubt," I said, "and I judge that you have been afflicted with that most troublesome disease—rheumatism, whose prevalence and intensity seem to be on an alarming increase both in England and America."

"You are right," he answered: "I have been its victim for more than a year, and after failing to find relief from medical skill have lately tried the Springs of Carlsbad and Vichy. But they have done me no good, and I am now on my return home to Missouri to die, I suppose. I shall be content if life is spared me to reach my mother's presence. She is a widow and I am her only child."

"There was a pathos in this speech which affected me profoundly and awakened in me a deeper sympathy than I had before. I had no words to answer him, and stood silently beside him watching the snowy wake of the ship. While thus standing my thoughts reverted to a child—a ten-year-old boy—of a neighbor of mine residing near my consulate residence, who had been cured of a stubborn case of rheumatism by the use of St. Jacobs Oil, and I remembered that the steward of the ship had told me the day before that he had cured

himself on very severe attack of the gout in New York just before his last voyage by the use of the same remedy. I at once left my young friend and went below to find the steward. I not only found him off duty, but discovered that he had a bottle of the Oil in his locker, which he had carried across the ocean in case of another attack. He readily parted with it on my representation, and, hurrying up again, I soon persuaded the young man to allow me to take him to his berth and apply the remedy. After doing so I covered him up snugly in bed and requested him not to get up until I should see him again. That evening I returned to his stateroom and found him sleeping peacefully and breathing gently. I roused him and inquired how he felt. "Like a new man," he answered, with a grateful smile. "I feel no pain and am able to stretch my limbs without difficulty. I think I'll get up." "No, don't get up to-night," I said, "but let me rub you again with the Oil, and in the morning you will be much better able to go above." "All right," he said, laughing. I then applied the Oil again, rubbing his knees, ankles and arms thoroughly, until he said he felt as if he had a mustard poultice all over his body. I then left him. The next morning when I went up on deck for a breezy promenade, according to my custom, I found my patient waiting for me with a smiling face, and without his crutches, although he limped in his movements, but without pain. I don't think I ever felt so happy in my life. To make a long story short, I attended him closely during the rest of our voyage—some four days—applying the Oil every night, and guarding him against too much exposure to the fresh and damp spring breezes, and on landing at New York, he was able, without assistance, to mount the hotel omnibus and go to the Astor House. I called on him two days later, and found him actually engaged in packing his trunk, preparatory to starting West for his home that evening. With a bright and grateful smile he welcomed me, and pointing to a little box, carefully done up in thick brown paper, which stood upon the table, he said: "My good friend, can you guess what that is?" "A present for your sweetheart," I answered. "No," he laughed—"that is a dozen bottles of St. Jacobs Oil which I have just purchased from Hudnut, the druggist across the way, and I am taking them home to show my good mother what has saved her son's life and restored him to her in health. And with it, I would like to carry you along also, to show her the face of him, without whom, I should probably never have tried it. If you should ever visit the little village of Sedalia, in Missouri, Charlie Townsend and his mother will welcome you to their little home, with hearts full of gratitude, and they will show you a bottle of St. Jacobs Oil enshrined in a silver and gold casket, which we shall keep as a parlor ornament as well as memento of our meeting on the Cunard steamer."

"We parted, after an hour's pleasant chat with mutual good-will and esteem, and a few weeks afterwards I received a letter from him telling me he was in perfect health and containing many graceful expressions of his affectionate regards.

Charles I. gave the following advice to his son: "I do beseech you, as your father and your king, that you never suffer your heart to receive the least check against or disaffection from the true religion established in the Church of England. It keeps the middle way between the point of superstitious tyranny and the meanness of fanatic anarchy. In this I charge you to persevere, as coming nearest to God's word for doctrine and to the primitive examples for government."

Eczema, Tetters, Humors, Pimples, Diseases of Hair and Scalp, Inflammation, Eruptions, Ulcers, Itchings, all vanish by use of

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

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

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

Nothing Short of Unmistakable
Benefits

Conferred upon tens of thousands of sufferers could originate and maintain the reputation which Ayer's Sarsaparilla enjoys. It is a compound of the best vegetable alteratives, with the Iodides of Potassium and Iron,—all powerful, blood-making, blood-cleansing and life-sustaining—and is the most effectual of all remedies for scrofulous, mercurial, or blood disorders. Uniformly successful and certain, it produces rapid and complete cures of Scrofula, Sores, Boils, Humors, Pimples, Eruptions, Skin Diseases and all disorders arising from impurity of the blood. By its invigorating effects it always relieves and often cures Liver Complaints, Female Weaknesses and Irregularities, and is a potent renewer of waning vitality. For purifying the blood it has no equal. It tones up the system, restores and preserves the health, and imparts vigor and energy. For forty years it has been in extensive use, and is to-day the most available medicine for the suffering sick.

For sale by all druggists.

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. Y.

August 2, 1879.

Mons. 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.

Prince Bismarck's health has in no way improved, and it is thought he will resign.

Became Sound and Well.

R. V. Pierce, M. D.: Dear Sir—My wife who had been ill for over two years, and had tried many other medicines, became sound and well by using your "Favorite Prescription."

THOMAS J. MELSHVIN, Hatcher's Station, Ga.

Heliographic communication has been established between Gibraltar and Tangier.

No Trouble to Swallow.

Dr. Pierce's "Pellets" (the original "little liver pills") and no pain or griping. Cure sick or bilious headache, sour stomach, and cleanse the system and bowels.

The French Channel Tunnel Company, pending the decision of the English Government, has suspended operations.

Hard Lumps in Breast

Dr. R. V. Pierce, N. Y.: Dear Sir—I wrote you some time ago that I thought I had a cancer. There was a lump in my breast as large as a walnut, and had been there four months.

Yours gratefully,

Mrs. R. K. CLARK, Irvington, Mich.

Correspondence to Marseilles from Tannat states that the Malagasies continue to manufacture assagaries and other weapons.

The adulteration of condition powders has got to such a pitch that one can now buy a pound pack of dust and ashes for 25 cents.

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

Convincing Proof.

The attention of readers is respectfully called to the advertisement of the Puttner 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.

Instantly is soon too quick to relieve camp. Many children have died while a fire was making. Johnson's Anodyne Liniment gives instant relief and is a sure cure, Half teaspoonful on sugar. Every family should keep it in the house.

Testimonial from Capt. Joshua Harper.

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

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 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.

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.

The cattle plague is extending throughout the Delta of the Nile, and is producing most serious losses.

Notwithstanding much has been said about the importance of a blood-purifying medicine, it may be possible that the matter has never seriously claimed your attention. Think of it now! If, by a use of a few bottles of Ayer's Sarsaparilla you avoid the evils of serofula, and transmit a healthy constitution to your offspring, thank us for the suggestion.

Observations taken by the British Circumpolar expedition at Fort Rae show that that place is 60 miles nearer the Pole than was previously supposed.

By land or at sea, out on the prairie, or in the crowded city, Ayer's Cathartic Pills are the best for purgative purposes, everywhere alike convenient, efficacious and safe. For sluggish bowels, torpid liver, indigestion, bad breath, flatulency, and sick headache, they are a sure remedy.

Six English teachers have been sent for to fill posts in the Government schools in Egypt. This (says the Standard correspondent) is the first step towards the substitution of English for French as the language of common intercourse among foreigners.

The Agony Over.

Walking, the source of so much misery to many, becomes, after using Putnam's Painless Corn Extractor, a service of pleasure. Corns are small in size, as any one fond of a tramp can testify. Try Putnam's Extractor for corns. No discomforts, no caustic application, no blood letting, and yet splendidly efficacious. N. C. POLSON & CO., Kingston, Proprietors.

Instead of 45,000 miles, as the record of the run of a good car-wheel, 300,000 is now unusual, and some have run 600,000.

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 classes that it is used.

PHYSICIAN'S TESTIMONIAL.—J. F. Brine, M. D., Port Hill, P. E. I., writes:—Messrs. Puttner, 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.

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.

A WORD OF EXPLANATION RESPECTING PUTTNER'S SYRUP.

In justice to the Medical Profession and general public, as well as ourselves, and to prevent mistakes, we wish to state that PUTTNER'S SYRUP OF HYPOPHOSPHITES is entirely different from any other compound bearing the name of C. E. Puttner, and is the only one made under his supervision, and would request that Puttner's Syrup be asked for, as it contains no Cod Liver Oil. Sold everywhere. Price 50 cents.

PARSONS' PURGATIVE PILLS

MAKE NEW RICH BLOOD,

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

DIPHTHERIA JOHNSON'S ANODYNE LINIMENT

For Internal and External Use. CURES Whooping Cough, Chronic Bronchitis, Chronic Diarrhoea, Chronic Dysentery, Cholera Morbus, Kidney Troubles, Diseases of the Spine and Lungs, &c. Sold everywhere. Send for pamphlet to I. S. JOHNSON & CO., BOSTON, MASS.

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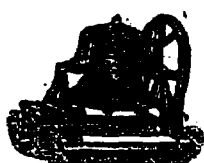
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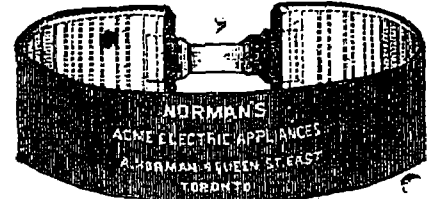
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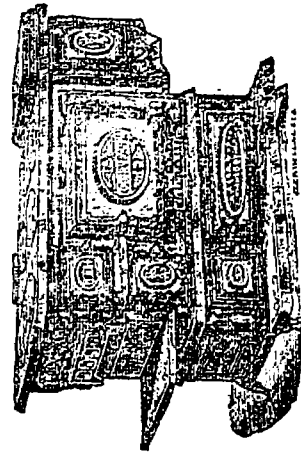
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