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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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NEED OF MISSIONS TO THE RICH.

The following strong language of the London *Guardian*, it is to be feared, is almost as much needed in this country as in the Mother Land. We hope it will alarm the careless among the higher ranks of society:—

We want Missions to the rich and noble; to the wealthy capitalists in our great English towns; to landlords and tenant-farmers, and to sons of landlords and tenant-farmers; and to women in higher classes; to ladies of rank and title. Our duty is to endeavour to persuade all these to be examples of holiness of living to those beneath them.

The lower classes reflect the upper; and are what the upper make them.

What would the Apostle St. Paul have said, he who preached before an adulterous heathen Judge and his guilty consort on "temperance and judgment to come," and made him tremble on his judgment seat? What would he have said to some who move in high society in what is familiarly called a "London season," and set up idols of their own making—idols tainted by sins of impurity which God abhors? What would he have said to the evil influence flowing downwards from the higher ranks to the lower and middle classes of society, and contaminating them by bad examples, and by the scandals of vice in high places—made notorious to all by the newspaper press—engendering bitter scorn in the minds of the multitude for those above them, and a passionate exasperation against social distinctions of rank and privilege and property, and a vindictive eagerness to destroy them? What would he have said to some who ought to be examples of piety and virtue, and yet are ashamed to acknowledge that it is God who maketh men to be of one mind in a house (Ps. lxxviii. 6), by worshipping Him in family prayer; but not ashamed of what is shameful,—not ashamed of desecrating the sanctity of marriage—not ashamed of marriages consequent on divorce produced by conjugal unfaithfulness; ashamed of what is noble and honorable and glorious, and forgetful of His warning who said, "Whosoever is ashamed of Me and My words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when He cometh in the glory of His Father with the holy angels." (Mark viii. 38.)

The more exalted the individual, the more eagerly and minutely is his life watched and discussed, the more numerous are his imitators, and the greater the practical effect of his example. How far, then—for these, I take it, are the questions before us—are the lives of our upper classes genuinely influenced by the Churchmanship which most of them profess? And is there any way in which its influence among them can be deepened and strengthened? That it needs strengthening, few, I think, will dispute. Multitudes, indeed, aye, increasing multitudes, of blessed exceptions we know there are, whose faith is rooted in their inmost core, who realize all that their profession of it involves, and whose lives are consecrated to the promotion and advancement of good in all its varying forms. But of the majority I fear it must be said that the vitality of their religion is sadly weak. Certain appearances they keep up; certain conventionalities they respect; certain specified duties they are willing to perform. But when the ways of the world are at issue with God's

commandments, when pleasure or profit or popularity is at stake, indifference and moral cowardice get the better of them. Worldly prosperity and success are their principal object; they feel that to gain their ambition, to keep or improve their position in society, to extend their circle of useful or agreeable acquaintances, or whatever their especial aim at the moment may be, it will not do for them to be too particular. Singularity must be avoided; scruples must be swallowed; peccadilloes must be winked at; an uncompromising attitude of resistance to vice is not, they think, to be expected of them. If the world will not raise its standard to their level, they must lower theirs to the world. And what a significant change there is in the strength and attitude of the forces that Christianity has to encounter. In the days of our fathers, if the garrison was careless and weak, the enemy were supine and timid too. But now at every point they are advancing to the assault, with crest erect, and armed with weapons of the deadliest sort. Already, it is to be feared, the agnostic and the infidel, secret or avowed, form a considerable portion of what is known as society.

THE TRUE EDUCATION.

The greatest educational need in this country is that of positive, ethical, and religious teaching. We may dispute about the matter of ancient languages or modern languages, speculative studies or practical studies, discipline of this kind or the other, but nothing signifies which does not go to the foundation of character and conduct. All things touch on the moral, while this in turn is rooted or ought to be, in the profound depths of religion. Not to have been educated in these springs of being is to leave the most finished scholar at the mercy of an uninstructed conscience, and it may be, of overmastering tendencies to evil.

What multitudes of men seem to have been instructed in everything except the old-fashioned virtues of justice, truth, and honesty! In every department of business the great question is whom to trust. Education, certainly that education which takes no account of the heart and conscience, so far from staying the depraved impulses, may only make them the greater instruments of evil.

In England, even more than in this country, they see the danger which threatens in this direction, and are trying to guard against it. The latest experiment, which has the support of the Archbishop of Canterbury as also of the most of the bishops and any number of distinguished Churchmen, is the Church Schools Company, a sort of joint-stock concern, having a capital of half a million of dollars. The shares will be five pounds each, and it is believed that they will pay a fair dividend to the shareholders. Both day-school and boarding-schools are to be established in different parts of the country, under the direction of an administrative council, the scholars of the former paying from six to fifteen pounds per annum, and those of the latter from twenty-five to fifty pounds. The schools are to be annually examined by competent persons both in religious and in secular knowledge and will give definite religious teaching.

Here, then, is an enterprise which thoroughly deserves success. The Church Schools Company contemplates the education of everything appertaining to the mind and conscience of the scholars

and will make quite as much of morality and religion, as of the languages and mathematics. Can there be any possible doubt that education must more and more shape itself in this direction? If a way can be devised by which it shall be made to pay shareholders as well as the pupils—in other words, a paying thing all round—it would seem as if a problem over which some are indifferent, while others despair, will be in the way of solution.—*Churchman.*

THE SCIENTIFIC ACCURACY OF THE BIBLE.

Dr. Samuel Kinns, the author of "Moses and Geology," has for some little time past been giving a series of lectures in the drawing rooms of the aristocracy on "The Marvellous Scientific Accuracy of the Bible." The last took place at the Earl of Shaftesbury's, and was attended by a large and very distinguished company. Dr. Kinns, in carrying his audience through his course of reasoning described the various geological strata and the story told by the fossil plants and animals of the earth's condition during the various epochs of its history. He especially interested them, however, in his description of fifteen creative events which he showed were placed by Moses in the correct order of sequence according to the latest discoveries in science. These events, which are very concisely stated in "Moses and Geology," were summarily described in the review of "Moses and Geology" which appeared in the *Record* of March 22, 1882. Dr. Kinns then proved that the number of changes that can be made in the order of fifteen things is more than a billion—viz., 1,397,674,368,000—and therefore if Moses placed 15 important creative events in their proper order without the possibility of traditional help, as most of them happened millions of years before man was created, it is a very strong proof of his inspiration, for group them as one may, and take off a further percentage for any scientific knowledge possessed by him, still the chances must be reckoned by hundreds of millions against his giving the order correctly without a special revelation from God. To lead his auditors to appreciate this, Dr. Kinns mentioned that a clock beating seconds would take over 30,000 years to tick a billion times; and that if any fifteen different events could be written down once in every ten minutes, it would take twenty-four millions of years to write all the variations that could be made in their order, writing them day and night without intermission, and to further illustrate it, he distributed slips of paper for each to write down the first fifteen letters of the alphabet in an order known only to himself, something in this order:—

g m h d a j b k c f e n i o l.

and not one corresponded with his. He told them that if all the people in the world were to try to imitate his unknown order, there would be still a thousand chances to one that the whole twelve hundred million attempts would be incorrect. Or, in other words, if all the people in a thousand worlds each having a population equal to our own were to try, there would still be a probability that not one list would agree in sequence with the unknown list. After this he asked how will the sceptic explain the marvellous, nay miraculous, accuracy in sequence of the Mosaic cosmogony.—*Record.*

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

WALTON.—A. M. N. Parker and J. W. Stephens, Esq., Church Wardens, desire to acknowledge the receipt of \$5.00, from Mr. Harry Parker, of Bridgeport, Conn., towards current expenses.

A new Organ, invoiced at \$175, but sold for Church purposes at \$80, by Messrs. Heustis, of Windsor, has just been secured for the Tenny Cape Mission Room.

TRURO.—The Bishop of the Diocese administered the Rite of Confirmation in St. John's Church, on July 6th. His Lordship's visit will long be remembered as one of the brightest, and his earnest sympathetic words on this occasion made a deep impression on the minds of all present. The Revds. V. E. Harris and G. Metzler took part in the Service, and Mr. W. C. Wilson presented the candidates. The altar was tastefully decorated with white flowers; and near the chancel steps there were many pots of blooming plants. The Bishop, during his stay in Truro, was the guest of Mr. Reading.

A subscription list has been started, for the purpose of securing a competent organist and choir master for St. John's Church, Truro. This is a move in the right direction. We are pleased to learn that the full amount has already been reached.

ALBION MINES.—On the Evensong of Sunday, 8th inst, a very pleasant event took place in the Parish Church. The large congregation which assembled for Evensong, remained after the service, to witness the presentation of a purse to the Rev. Fred. J. J. Smith, who had charge of the Parish during the absence of the Rev. D. C. Moore. After the benediction had been pronounced, John Rutherford, Esq., Church Warden, advanced to the entrance of the Chancel, and, speaking on behalf of the congregation, expressed the satisfaction which all felt at happy relations which existed between the congregation and the out-going Curate in charge. He referred to the esteem which had grown up on both sides, the successful efforts made to improve the sanctuary and the choir, the marked success of the bazaar of the previous week; and begged that the purse might be accepted not as a measure, but as a token of the esteem of the congregation. The purse was then put into the hands of Mr. Smith. The Rector, Rev. D. C. Moore, spoke concerning the satisfaction he felt at finding on his return such harmony and good-will existing; and making special reference to the improvement in the music of the Church. Mr. Smith then briefly thanked the congregation for the substantial token of their good-will, and all the many kindnesses done to him during his stay. All that had been accomplished had been done through the zealous willingness of the Church-workers. He had merely made suggestions, each and all of which had been carried out with a glad readiness, which he should always remember. The work at Albion Mines, he declared, had been a mere holiday to him after several years of rough mission work on the coast of Newfoundland. Mr. Smith left Albion Mines on Wednesday for Shelburne.

The Rector returned last week just in time for the bazaar in Mount Rundell Park, which gave him an excellent opportunity of greeting and being greeted. The bazaar cleared \$350.

NEW GLASGOW.—On Wednesday the 27th ult, a presentation was made to the Rev. F. J. J. Smith, Curate-in-charge of the Parish of Albion Mines, by members of the congregation of the Chapel of Ease, New Glasgow. An address, worded and signed as follows, accompanied an appropriate gift, which consisted of a combined Clock, Pen-rack, and Inkstand, together with a gold pen and holder of Ebony, mounted handsomely in gold:—

"To the Rev. F. J. J. Smith,

Curate-in-charge of the Parish of Albion Mines."

"We, the undersigned members of the congregation of St. George's Chapel, of Ease, New Glasgow, desire to present you with this memento of our good-will, and of our appreciation of your ministrations during the short period we have known each other. Signed by—Nellie Jardine, Mrs. Hall, Mrs. G. G. Bulley, Mrs. H. Townsend, G. Grant Bulley, Harry Townsend, John Greene, Mrs. W. B. Moore, Will. B. Moore, George Carew, Arthur A. Carew, E. Carew, John Carew, E. S. Carew, Joseph Appleton, George Moffat Appleton.

To the above Address, the following reply was duly received:—

The Rectory, Albion Mines,
June 28th, 1883.

My dear Friends,—Little did I expect the pleasant surprise which I received last evening on my return from a distant part of the Parish. During the short time it has been my privilege to minister to and for you, I have done nothing to deserve your kind address and beautiful gift. The Church has prospered, difficulties have been met and overcome, not

through and by me, but the zeal and faithfulness of you yourselves. The "Memento" I will ever highly prize, and fail not to cherish a most fond remembrance of the kind and good from whom it came. With one earnest prayer for a blessing upon you, and the work of the Church in your town.

Believe me ever,

Yours faithfully and affectionally,

FRED. J. J. SMITH.

To the Members of St. George's Chapel, New Glasgow.

AMHERST.—The following address, accompanied with a purse containing \$80 in gold, was presented to Dr. Uniacke on his removing from this Parish:—

To the Rev. Dr. Uniacke:

REVEREND AND DEAR SIR,—We, the Rector and Wardens of Christ Church, Amherst, in behalf of the parishioners and ourselves, cannot allow you to depart from amongst us, after a residence of five years, marked by kindly intercourse and faithful labours in your sacred office, without the expression of our warm gratitude and affection. Your Christian courtesy at all times has won the esteem and admiration of persons of all creeds without distinction. We earnestly pray that God may grant you health and length of days still to continue to minister in His Holy Name to those among whom your future lot may be cast. We also beg you will convey to Mrs. Uniacke and Mrs. Cady our kindest regards.

To Mrs. Cady especially we desire gratefully to acknowledge her zealous services in teaching, and in otherwise promoting the interests of the Sunday School of Christ Church; her removal will make a blank not easily filled up. With these expressions of affectionate regard, we have also the pleasure of requesting your acceptance of the accompanying purse as a small token of our appreciation of your services; and in bidding you farewell, we repeat our best wishes for your health and happiness, and we are, Rev. and Dear Sir, Your faithful friends,

GEO. TOWNSHEND,

Rector.

CHARLES J. TOWNSHEND,

R. C. FULLER,

Church Wardens.

To the Rector, Church Wardens and Parishioners of Christ Church, Amherst, N. S.:

MY DEAR FRIENDS,—It is with feelings of much pleasure, mingled with deep regret, that I receive your very kind address. Such cordial expressions of regard afford me much gratification, although beyond what I am entitled to, and I am particularly sensible of your kindness at a time when I am about to sever the tie that has existed between us for the last five years; for although I could not regard myself as your regular Pastor, still I have occupied a position which has partaken a good deal of that character, and which the kindness and courtesy of your Rector has permitted me to hold. I shall ever remember the happy hours I have enjoyed in uniting with you in Divine Worship in your beautiful church, and especially the sacred moments when, as ministers and people, we have partaken together at the Lord's Table of the greatest comfort vouchsafed to Christians in this brief and changing life.

Mrs. Uniacke and Mrs. Cady desire me to thank you very sincerely for your expressions of esteem and kindness towards them, and particularly Mrs. Cady, who is grateful for your warm acknowledgment of her services in the Sunday School.

For the many expressions and marks of regard which I have received from you all during my residence amongst you, as well as for the handsome gift which now accompanies your parting address, I offer my sincere thanks.

With my cordial wishes and prayers for your future happiness,

I remain, my dear friends,

Yours affectionately,

RICH. J. UNIACKE, D. D.

Amherst, June 29th, 1883.

SACKVILLE.—Sunday, July 1st, 1883, will be long remembered here. On that day the Rector completed the seventh year of his ministry amongst us, and his heart must have been greatly cheered by the signs of life and progress around him. Divine Service was held in the Mother Church at Sackville at 10.30 a. m., and not only was the old building itself filled to its utmost capacity, but several persons had to be accommodated with seats outside. The candidates, of whom there were 37 (13 males and 24 females), occupied seats in the centre of the church, and presented a most pleasing appearance. Doubtless many present, as they looked on them, were reminded of the period when they themselves were confirmed, and were led to pray that their young friends and relatives might be Christ's faithful soldiers and servants until their life's end. Our good Bishop gave us a most spirit-stirring address. He expressed himself as gratified to see so many candidates for Confirmation, and also that the service was so hearty and congregational. Then drawing our attention to the unsatisfactory state of the building in which we were assembled, he reminded us that nearly every church in the diocese had been restored or rebuilt during his incumbency, and urged us to make a determined effort to restore our own. Referring to the Guild about to be established here, he urged the young people of the parish to join it, and to give themselves heartily to the work of the Church and of the Lord. He alluded to the improved state of Church matters in Hammond's Plains, expressing his pleasure thereat, and paying a

well-deserved tribute to our worthy Catechist, Mr. John Harrison, to whose faithfulness, zeal and industry this improvement is due. The administration of the rite was followed by one of the Bishop's able sermons, but there was no celebration of the Holy Communion, owing to lack of time, there being a Confirmation at Waverley in the afternoon.

WAVERLEY.—On Sunday, July 1st, the Bishop of the Diocese paid his first visit to our church since its consecration, many years ago. At that time Waverley was a thriving place and bid fair to grow in size and importance. Our expectations on this head were, however, doomed to be disappointed, and to-day Waverley has a forlorn and deserted appearance. During recent years we have been favored with few Church privileges, the sacred building itself being closed, and suffering to some extent from neglect and consequent decay. For about a year, however, we have had Divine Service once a month, and upon the Rector's intimation that a Confirmation would be held at Sackville during the summer, and inviting young people to attend a class held here, eleven persons—four males and seven females—gave in their names as candidates for the sacred rite. This was administered to them in our own church—the Bishop kindly consenting to come to Waverley for the purpose—in the presence of a numerous congregation, largely composed of members of the various denominations around us. Our number, i. e., the number of Church people, is but small, but we cling to the old Faith, and hope that better days are in store for us. The Bishop's visit will encourage us to greater effort in the work of the Church, and we trust that the Great Head of the Church will bless and prosper us.

DIOCESE OF MONTREAL.

STANSTEAD.—Christ Church has recently been the recipient of a solid silver alms basin chased with gold and beautifully engraved, the gift of Wm. Grannis, Esq., of Chicago. This is not the first time that Mr. Grannis has shown his Christian liberality to and kind remembrance of Christ Church, and the Rector and congregation warmly thank him for what he has done to honor God in their midst.

CHAMBLY.—A very successful strawberry festival and bazaar was held in the officers quarters of the barracks, on Saturday, the 7th inst., under the auspices of the Ladies' Aid Association of St. Stephen's Church. The affair was a great success in every way, and the receipts quite large. The ladies of St. Stephen's Church are worthy of every encouragement for they are most energetic workers.

BEDFORD.—The following resolution was recently unanimously adopted at the meeting of the Chapter of the Deanery of Bedford, held at Bedford:—Moved by the Reverend Canon Robinson, M. A., seconded by Archdeacon Lindsay, M. A.: "That this meeting desires to express as a token of respect and esteem, for the blameless character of the Reverend William Jones, and his earnestness in the Master's work, during the forty years of his ministry, chiefly spent within the limits of this Deanery, its regret that bodily infirmity, largely due to over-work in the faithful discharge of his duty in years past, has incapacitated him, for the time being, for active duty, and to assure him of our heartfelt prayers, that the Great Head of the Church may yet again give him strength for further work in His cause. That a copy of this resolution be sent to the Reverend William Jones, by the Rural Dean.

SWEETSBURG.—The Rev. H. D. Bridge, the new Rector of this Mission, has already shown himself to be well suited for the position. He is a good preacher and an indefatigable worker, and the congregation and general condition of the Mission are constantly improving.

DIOCESE OF HURON.

(From our own Correspondent.)

It appears that a meeting of the House of Bishops cannot be held till September, when they meet in Provincial Synod. The resignation of the Bishop of Huron cannot be accepted till then, and the election of a successor to Bishop Hellmuth cannot take place much earlier than November next.

REV. E. E. NEWMAN has been appointed Canon of the Cathedral Chapter. Mr. Newman is one of the Senior Clergymen of the Diocese, and his appointment is regarded as only a proper acknowledgement of long and faithful service.

Anniversary Missionary Meetings and sermons.
 July.—Southampton, Wednesday, 18th; Port Elgin, Thursday, 19th; Paisley, 11 a.m., and 7 p.m., Pinkerton, 3 p.m., Sunday, 22th; Chesley, Monday, 23; Walkerton, 11 a.m., and 7 p.m., West Branch, 3 p.m., Sunday, 29th; Invermay, 7 p.m., Tuesday, 31th. August.—Warton Wednesday, 1st; Bass Lake, 10 a.m., Presqu'isle, 2.30 p.m., Thursday, 2nd; Meaford, 11 a.m., and 7 p.m., St. Vincent, 3 p.m., Sunday, 5th; Chatsworth, Monday, 6th; Markdale, Tuesday, 7th; Shelburne, Wednesday, 8th; Clarksburg, etc., Sunday, 12th; Walpole Island, Wednesday, 22; September, —Sarnia, Point Edward, Sunday 2nd; Perche, Monday, 3rd; Camlache, Tuesday, 4; Forest, Wednesday, 5th; Thedford, Thursday, 6th; Parkhill, Friday, 7th; Boston, Saturday, 8th; Christ Church, McGillivray, 11 a.m., St. Mary's, 3 p.m., Ailsa Craig, 7 p.m., Sunday, Sept. 9. Special collections at each service in aid of Diocesan and Domestic Missions.—W. F. CAMPBELL, *Missionary Agent of the Diocese.*

DIOCESE OF NEWFOUNDLAND.

The Synod of the Diocese met on Friday, (St. Peter's Day), the 29th June, in the Synod Hall, St. John's, the Lord Bishop presiding.

After prayers the roll was called, and 18 of the Clergy and 25 of the Laity were found to be present.

The Rev. A. Heygate was elected Clerical Secretary, and Geo. T. Rendell, Esq., Lay Secretary. H. Cooke, Esq., was elected Treasurer.

After several notices of motion had been given, the Synod adjourned until Monday, July 2nd, a number of the clergy from the West not having yet arrived.

Synod resumed its labours on Monday, and after prayers by the Lord Bishop the Secretary called the roll of members, and 38 of the Clergy and 37 of the Laity were found to be present.

A large amount of business was transacted on this and five subsequent days. Among the most interesting and important business was the Report of the Standing Committee on Sunday Schools presented by the Rev. W. Pilot. It appears that there are 9,706 scholars, engaging the active help and co-operation of 740 superintendents and teachers, making in all a total of 10,446 in connection with Sunday School work. The report ably dealt with the difficulties attending the conduct of these schools, and contained suggestions calculated to ensure a large measure of success in the future. Practical questions, such as teacher's meetings, children's services, Sunday School libraries, and collections were well ventilated, and altogether the report was of permanent value, and showed the Sunday Schools to be, as a whole, in a flourishing condition and doing a good work.

On Wednesday, after Morning Prayers at the Cathedral, the Bishop read an able and valuable charge to the clergy of the Diocese. [We hope to obtain this for publication.]

The Report of the Executive Committee was an exceedingly interesting document. It referred in feeling terms to the loss sustained by the Church in the death of the Revd. T. M. Wood, Rector of St. Thomas', and an active clergyman for over half a century past; in the decease of the Revd. John Bishop, Missionary for 12 years at Belloram, in Fortune Bay; and of the Revd. C. H. Forster, the young and promising Missionary at Trinity West, who was cut off by the catastrophe which in the winter of 1882 befell the S. S. "Lion."

The Report expresses great cause of thankfulness that the Bishop has been able to fill two Missions—one on the coast of Labrador, and the other at Flower's Cove in the Straits of Belle Isle.

A scheme for the general use of the Sunday Schools has been drawn up and sanctioned by His Lordship for adoption throughout the Diocese.

The Committee deplores the fact that the Temperance Society has not made that progress which all well-wishers of the cause would like to see.

The Committee also urged on the laity the necessity of establishing a "Clergy Sustentation Fund," in view of the probable reduction of the grant from the S. P. G.

The Home and Foreign Mission Fund receives the hearty approbation of the Committee, with recommendations that greater efforts be made during the coming years.

The Women's Mission Fund, which amounts to £158 16s. 3d., shows an evidence of zeal in a noble cause. It has enabled the Executive to give valuable aid to several Missions.

The General Church Fund has been somewhat increased, grants have been made towards building two churches and eight parsonages.

The Clergy Widows' and Orphans' Fund is at present in a flourishing condition; 37 clergy are entitled to the benefit of the fund and 11 persons are receiving pensions. The invested funds have been increased by a legacy of £100 bequeathed by the late Mrs. G. M. Johnson.

A large stock of books is kept at the Depot to meet the wants of the Diocese.

The completion of the Cathedral has been energetically pushed forward, and the Committee hope that before the next meeting of Synod it will be so far completed as to be

ready for use. Its cost is, however, greater than was anticipated; and they would again call on out-harbor clergy and laity to give their assistance towards the completion of this great work.

A novel feature in connection with the meetings of the Synod this year has been the holding of a "Church Conference." This kind of gathering is common enough in England, under the name of "Church Congress;" the custom being to hold one such meeting annually, in some convenient town, the centre, perhaps, of a large mining district, or of some important manufacturing industry. The subjects usually brought forward on these occasions are not such as call for legislative action, but such as may give merely an opportunity for free interchange of ideas upon some topic of general religious interest. A good deal of the work of the Synod consists in the consideration of details of mere church business; and the opportunity afforded by the gathering of Clergy and Lay Representatives, for entering into matters more directly affecting the life and well-being of the Church was too good a one to be neglected. A committee was accordingly appointed, which prepared a list of subjects for discussion, under the general heading, "The promotion of the life and growth of the Church in this Diocese."—The several topics being; 1, The Supply of Clergy; 2, The Duty of the Laity; 3, Parochial and other Organization; 4, Personal Religion. The two former subjects were dealt with on the first evening (Wednesday, July 4th), and the two latter on the succeeding evening; the arrangement being to introduce each subject by three set addresses, to be followed by open discussion, in speeches not to exceed in length ten minutes each. Without entering into particulars, it may suffice to say generally, that the Conference, especially considered as a first attempt, was a decided success. The papers read were definite and to the point, and the speeches as a whole were excellent.

DIOCESE OF TORONTO.

MEETING OF SYNOD.—CLOSING BUSINESS.

(From our own correspondent.)

Friday morning the Synod met as usual, the attendance however being very much reduced. The minutes of yesterday's proceeding having been confirmed, the first business taken up was Mr. Worrell's proposed canon respecting

FREE CHURCH VESTRIES.

This provided for the protection of vestries in free churches for all the purposes mentioned in the Church Temporalities Act and for the election and appointment of Church Wardens, &c. It appears that according to the decision of Mr. Justice Cameron recently given, there is no such corporate body as Church Wardens existing in free vestries. True, legislation upon this subject has unquestionably taken place in all our Diocesan Synods, and by our Diocesan Canons provision is made for the appointment of Church Wardens, &c., and all the powers of corporate bodies have been in this way conferred upon them. It has, however, been shown that such legislation has been *ultra vires*, the Church Temporalities Act providing that these and similar matters shall be altogether within the power of the Provincial Synod only. As this body meets next September, and as the matter is of the utmost importance, a committee consisting of Revds. Broughall, Baldwin, Septimus Jones, J. Parsons and Messrs. J. A. Worrell, Holmsted, Chadwick, A. H. Campbell, Dr. Hodgins, Hon. G. W. Allan, the Registrar and the Chancellor were appointed with authority to take such action as may be deemed desirable, either by reference to the Provincial Synod or by independent action in the way of obtaining legislation on the subject.

EVENING SERVICE AT OPENING OF SYNOD.

Mr. Cayley's motion that in future the service preceding the opening of Synod should take place in the evening was then taken up. After short speeches on the subject in which the change was spoken of as desirable; the Rev. W. C. Bradshaw stated that as the motion involved a change in the Constitution and it had not come from the Executive Committee in the proper way, the resolution proposed was out of order. He suggested however that the whole question might well be left in his Lordship's hands to carry out as he deemed best. The Bishop ruled that Mr. Bradshaw's objection was well taken, and said he would endeavour to fulfil the wishes of the Synod in the matter.

TEMPERANCE.

Mr. G. B. Kirkpatrick then moved the following resolution:—

"That this Synod regrets to learn that more has not been done in the Diocese towards carrying out the organization of branch societies of the Church of England Temperance Society, to which it pledged itself at the last meeting of Synod; re-affirms its approval of the great desirability of immediate action, and urges the members of the Synod (Clerical and Lay,) to form societies at once in their respective parishes, so that the Diocesan Society may be forthwith organized. Resolved, That his Lordship the Bishop be authorized and respectfully requested to appoint an organizing agent for the carrying out of its objects."

After an interesting discussion in which many members joined the motion unanimously passed.

CONFIRMING THE CANONS.

Mr. Hopkins' motion to confirm the printed copy of the canons was then resumed and occupied the remainder of the sitting until adjournment.

AFTERNOON SESSION.

The Bishop took the Chair at two o'clock, the attendance being very thin. Several amendments to Mr. Hoskins' motion were proposed but the Synod rejected all and the original motion after a long and wearisome discussion passed.

GIRLS FRIENDLY SOCIETY.

The Rev. W. C. Bradshaw then introduced his motion, "That the suggestion of the Lord Bishop in his opening address to this Synod, recommending the formation of a Diocesan branch of the Girl's Friendly Society be adopted, and that he be requested to name a committee to accomplish this desirable object." Mr. Bradshaw sketched the history of the Society as it exists in England, referred to its aims and to the good it was capable of accomplishing and showed that already in Canada the Society had a footing and was meeting with marked success.

The motion passed.

SEPARATE SCHOOLS.

Rev. A. J. Fidler moved a resolution of which he had given notice, in favour of appointing a committee to consider the question of the establishment of Separate Schools for Church of England children.

After remarks in its favour by Rev. O. P. Ford, and against it by Mr. A. H. Campbell, the motion was allowed to stand over as unfinished business for next session.

MISCELLANEOUS BUSINESS.

Rev. Septimus Jones had two motions respecting the present system of issuing Marriage Licenses and the expediency of issuing a Year Book for the Canadian Church both of which were adopted.

The next question was a resolution in favour of the appointment of a Missionary agent. Several addresses were made in support of the proposition, the speakers believing that not only would it extend and revive the work of the Church, but that it would so increase the subscriptions as to cover the additional expense it might involve.

The motion passed referring the subject to the Mission Board, with instructions to consider it.

It is a great pity this resolution was hurried through at the eleventh hour when only a handful of members was present.

In a full house, the question of a Missionary Agent would have met with many opponents. It has been tried in the Diocese and proved an utter failure. In Huron with an agent, the receipts this year are positively less than last year. The only man who can work up Missionary enthusiasm in a parish is the parish priest, and no one can do it, if he does not. It seems a waste of funds especially when under the present regime, the working of the monthly system of collections and the dissemination of literature is so satisfactory. The only thing it will do, is perhaps to provide an office for some one for a brief period who is not very highly adapted for other work.

The usual resolutions of thanks and the adoption of the minutes of the meeting in the ordinary way brought the business of the Synod to a close.

CLOSING ADDRESS.

In closing the Bishop before pronouncing the benediction said:—I feel that I cannot discharge you from your duties in the Synod, without thank-

ing you for the despatch, with which business has been conducted, and for the spirit of harmony that has marked our proceedings. A great deal of work has been done, and it has been transacted without a hard or unbrotherly word.

Perhaps we have learned an unpalatable lesson regarding our legislation in previous years. I trust we shall profit by it, and in future be more careful to place our legislation upon a sound and indisputable basis.

The opening service of the Synod has been the most successful and impressive one we have held for years, and must have presented to the public, a spectacle of the strength and prosperity we have attained from an increase of unity and brotherly love.

You are about to go to your respective fields of duty to work your parishes, either as pastors or as lay-workers of the Church. I trust you may be accompanied by the Spirit of God, and have His blessing in all you do for the advancement of the Church. I hope that in your prayers you will not forget to ask that I may be sustained in the onerous and responsible duties placed upon me.

The benediction was then pronounced and the Synod adjourned.

NEWS ITEMS.

The Rev. D. M. Carroll, addressed the Orangemen of Toronto East in St. Bartholomew's Church on the 1st of July, at 11 a. m. The Rev. W. Farncomb has been appointed to the Mission of Bobcaygeon. He enters on his duties July 22.

The Church of the Redeemer, Toronto, held a Strawberry Festival and Garden Party at the Granite Kink on Tuesday, July the 3rd. The attendance was large and the refreshments abundant.

All Saints Church held their annual festival on July the 5th, at Moose Park Kink. Strawberries and Ice Cream formed the chief refreshments, while for amusement, lawn tennis, bowls and croquet were carried on vigorously. The day unfortunately was wet which interfered greatly with the pleasure of those present.

Rev. J. P. Lewis preached at the Anniversary of the Sons of England Benevolent Society on Sunday last. His text was St. Matt. xxii, 39. The offertory which was for the Orphan's Home amounted to over \$70.

Rev. A. J. Fidler, of All Saints', Whitby, is now absent for a brief vacation. This parish contributed but \$50 for mission purposes last year. The parsonage debt is being rapidly reduced; \$200 were paid off last month. The total amount due is now \$1,500.

DIOCESE OF QUEBEC.

(From our own Correspondent.)

THE Annual Meeting of the Alumni of the University of Bishop's College, Lennoxville, was held on the 28th June last, in connection with the closing of the College for the Academical Year. It was a well attended and enthusiastic meeting.

The Report of the Committee of Management, presented by Rev. Dr. Roe, Professor of Divinity, referred in the first place to the good work done by the Association and the Alumni generally in the past, *e. g.*, to the payment of a Mathematical Tutor in the more needy days of the college; and to the subscription of a large sum towards the recently established Harold Endowment Fund.

Coming then to the present time, it gave a statement of the project now engaging the attention of the Association, *viz.*, the establishment and Endowment of a chair of Applied Science in the University. Quite a goodly number of Alumni, it was stated, have pledged themselves to raise a definite sum each towards this most desirable object; and the hope was expressed that each graduate would heartily co-operate with the Association in the word.

After some remarks upon the improved financial condition of the College and the great need still existing for further Endowments to make the teaching staff thoroughly independent and efficient, the report closed with the suggestion that a special day should be set apart for the future re-

unions of the Alumni and that a 'Graduates Dinner' should be one of the prominent features of such gatherings.

The report was received with enthusiasm; and the following resolutions based upon it were unanimously adopted.

1. "That the Annual Re-union of the Alumni of this Association be held on Wednesday in Convocation week at 9:30, p. m.; and that the Alumni dine together on that day at 7:30, p. m. The programme for the day to be drawn up and circulated three months beforehand by the Executive Committee."

2. "That it be respectfully suggested to the authorities that until additional endowments can be secured the gratuitous assistance of certain of the graduates of the University qualified for the work should be obtained in such subjects as are deemed most deficient."

3. "That Rev. James Hepburn, H. J. H. Petry, Esq., and the Secretary, be a Committee to carry out the project of the Science Chair Endowment."

The following officers were elected for the ensuing year:—Rev. Canon Davidson, M. A., President; Rev. James Hepburn, M. A., and H. D. Nicolls, Esq., M. A., Vice-Presidents; Rev. Geo. Thorneloe, Secretary-Treasurer.

After an expression of thanks to the retiring officers, the meeting adjourned.

DIOCESE OF ONTARIO.

(From our own correspondent.)

OTTAWA.—Church news is dull at the Capital now-a-days. I am indebted to the *Ottawa Citizen*, for the following notice of the Mission at Archville:

—"ARCHVILLE.—*Trinity Church*.—At last, after various vicissitudes, this little suburban church has been supplied with a permanent minister in the person of the Rev. Samuel McMorine, M. A., the esteemed incumbent for the last eight years, of the mission of Bell's Corners and Hazeldean in this diocese. Mr. McMorine held divine service in his new field of labor for the first time, on Sunday morning last, the 1st day of July—Dominion day. There was a fair congregation. The musical parts of the service were congregational, and were well rendered, and made very attractive by the excellent choir under the direction of Mr. W. Carter, the honorary organist of Trinity Church for the past three or four years. After morning prayer, the new incumbent preached his inaugural sermon from the text, "But what think ye? A certain man had two sons; and he came to the first and said, Son, go work to-day in my vine-yard." Matthew xxi., 28. The preacher pointed out how the Holy Scripture laid great stress upon works, and quoted numerous texts in support of his assertion; showed how God expected all connected with the Church to do what they could to help it, and that there is no one who could not do something in her aid. All, he said, were called to work in this vineyard. Never had the Church of England people of the rising village of Archville such an opportunity to show what they are capable of doing as now, and it is hoped and fully expected that under the able hands of the new incumbent, the congregation and Sunday School will rapidly increase in size, and the mission is certain to be well cared for. The congregation is deeply indebted to Dr. Wilson, of New Edinburgh, Lay Reader, for services rendered during the vacancy. On Sunday next there will be two services as in former times: Morning prayer at 11, evening prayer at 7." Previous to his leaving Hazeldean, Mr. McMorine was presented with an address and purse, by the children of Saint Paul's Church Sunday School, and with a beautiful Communion service, accompanied by an address, by the choir. Much regret was expressed that the relations which have so long existed, should, owing to the reverend gentleman's appointment to Archville, be brought to a close.

APPOINTMENTS.—The Bishop has made the following appointments:—The Rev. T. Bailey, B. A., Incumbent of Landsdowne, to the Mission at

Cardinal, vacant by the promotion of the Rev. W. J. Muckleston, M. A., to Christ Church, Ottawa.

Mr. Burns, of the Post Office Department, Kingston, has been licensed as Lay Reader and Catechist in St. George's Parish of that city.

THE REV. JOHN MAY, M. A., for some time Curate at Christ Church, Ottawa, and for the last twelve years Inspector of Public Schools in the County of Carleton, has resigned the Inspectorship at the request of the County Council. The Council refused by the casting vote of the Chairman to pass a vote of thanks to Mr. May. It is said that he has been appointed Immigration Agent in the North-West.

SACRILEGE.—Some unknown persons entered Christ Church, Hillier, by removing a window, and stole the large Bible and Prayer Books from the reading desks. They also damaged the organ, rendering it useless till repaired by the organ builders.

PRESENTATION.—I have just learned of one of those incidents which in themselves speak well for all parties. Some members of the Church at Thomasburg, and a few friends from Roslin, yalited on the Rev. George Gardner a few evenings since, and presented him with a purse containing about \$80 towards the purchase of a horse. This act of theirs, whilst creditable to them, proves also the respect in which the reverend gentleman is held by the congregation. Mr. Gardner thanked them for their kindness.

BELLEVILLE.—On Sunday, 1st July—Dominion Day—the Rev. R. S. Forneri, B. A., preached a sermon appropriate to the day from the text, "Righteousness exalteth a nation, but sin is a reproach to any people." Proverbs xiv. 34. At the close of the service the congregation sang the National Anthem.

BEACHBURG.—St. Augustine's Church in this Mission has just been opened for public worship. The Bishop administered the rite of Confirmation on the occasion, when seventy-one candidates received the Laying on of Hands.

DIOCESE OF FREDERICTON.

COMPLETION OF D. C. S. REPORT.

An adjourned meeting of the Diocesan Church Society was held on Wednesday evening. The Schedule of Grants prepared by the B. H. M. was submitted and passed with a few alterations. The sum of \$200 was ordered to be placed at the disposal of the Bishop for Parochial Missions. A like sum was granted as a loan to the Rector of Moncton for the purpose of starting a Book Depository in that town.

A resolution was brought forward by Mr. G. A. Schofield for the encouragement of Parochial Endowments, and was accepted by the meeting. According to this resolution, when any Parish shall have raised a certain sum for an Endowment the Society agrees to meet it with a like sum taken out of the Capital Funds of the Society, and a provision is made by which this advance shall be returned to the Capital Fund from the income of the Society.

After the appointment of committees and the election of officers, the Bishop in reply to a vote of thanks congratulated the meeting on the harmony and good feeling displayed in all the discussions.

On Thursday evening the Anniversary service of the D. C. S. was held in the Cathedral, at which a large congregation was present. The clergy entered the west door in procession singing the hymn "Through the night of doubt and sorrow." The service was choral and was intoned by Canon Medley. The lessons were read by Rev. J. H. Talbot, and the Rector of Fredericton. The Rev. J. Roy Campbell, Rector of Dorchester preached the sermon—a very forcible and telling one—from 1. Tim. v. 8. The music was excellent of its kind, but it is perhaps to be regretted that on

such occasions when a large number of clergy are present, of whom the greater part are singers, more simple Gregorian music should not be used in which all might join,

DIOCESAN SYNOD.

The Synod of the Diocese met in the Church Hall on Wednesday, July 4th, at 10 o'clock. After the calling of the roll the Bishop Coadjutor asked permission to introduce to the Synod two clergymen from the Mother Church, Rev. Canon Churton, Senior Fellow of King's College, Cambridge, and Examining Chaplain to the Bishop of St. Albans, and Rev. J. W. Hicks, Fellow and Dean of Sidney, Sussex College, Cambridge. They were warmly received by the Synod and briefly expressed their thanks for the reception they had met with, and the pleasure they had in being present.

The reports of several committees were then read, the first one of special interest being that of the Committee on Parish Registers, which laid before the Synod carefully prepared forms of the different registers required and recommended their adoption.

Rev. T. E. Dowling, brought forward a resolution which was seconded by Mr. C. W. Weldon, adopting King's College, Windsor, as the Theological College of the Diocese and accepting the offer made in accordance with an act lately passed by the N. S. Legislature that this Synod elect two Governors. Chief Justice Allen objected to any steps being taken in the matter, seeing that no copy of the Act referred to had been forwarded, and moved an amendment to this effect which was seconded by Hon. D. L. Hanington. On the vote being taken however, the amendment was lost.

The delegates to the Provincial Synod were nominated and a committee appointed to have the names printed for convenience in balloting, and 11 o'clock on Thursday was fixed as the hour for the election.

The Synod again met at 10 a. m. on Thursday according to motion of adjournment, and after roll called, Rev. C. J. Ketchum of Vermont Diocese was introduced.

The Boards of Domestic and Foreign Missions, and the Committee on Sunday Schools were appointed.

The committee appointed on the memorial from St. Paul's Parish, Portland, with regard to the Mission Chapel, erected in that parish without consent of the Rector, was then read by Mr. Weldon. The deep interest felt in this report was evinced by the silent attention which the report received. The report stated that the fullest possible investigation had been made, and from the information received from both parties in the dispute, it was evident that the legal question was a two-fold one relating first to the right of the erection of a proprietary Chapel within the limits of any parish without the consent of the rector, and secondly to the right of the bishop to cause a clergyman to officiate in such a Chapel notwithstanding the refusal of consent. The report is thus ended:—

"Upon such an important question involving great legal considerations, seriously affecting the rights of the rector or incumbent of parishes and their position with their diocesan, your committee refrain from expressing any opinion. A binding decision upon these propositions could only be obtained by an appeal of the judicial tribunals. The committee most strongly deprecate the resort to any legal proceedings whatever. They therefore recommend that the legal propositions involved in the question be submitted to some able counsel before whom the respective parties would be heard, selected outside of this Diocese. They further recommended that a committee be appointed to carry out the same."

The Chief Justice moved that the report be received and its recommendations adopted, and that the same committee be intrusted to carry out the recommendations.

The memorialists representing St. Paul's Portland, asked for 10 minutes to consider this proposal, which request was readily granted. At the end of this time, Rev. Canon DeVeber, reported that

the memorialists were willing to accede to the recommendations. In a gentle and touching manner he expressed his regret that he had been obliged from a sense of duty to take a different view of the matter from that held by the Bishop, and that he had been unable to extend the right hand of fellowship to a brother clergyman. The Metropolitan in reply stated from the beginning he believed that Canon DeVeber was actuated by the highest motives of duty, and that he himself was actuated by the same motives, and a desire to promote what he believed to be the welfare of the Church. The resolution when put to the vote was carried without opposition.

The Synod then elected Rev. R. Simonds and Mr. C. W. Weldon, as Governors of King's College. Mr. Simonds in returning thanks, spoke of the duty of Churchmen, to support King's College, and stated that he would give \$200, towards the endowment.

The Delegates elected to the Provincial Synod were:—*Clerical*—Canon Neales, Rev. J. R. Campbell, Canon Brigstocke, Rev. G. M. Armstrong, Rev. T. E. Dowling, Canon Ketchum, Canon DeVeber, Canon Medley, Rev. D. Forsyth, Rev. G. G. Roberts, Rev. S. J. Hanford, Rev. J. M. Davenport. *Lay*—C. W. Weldon, G. R. Parkin, C. H. Fairweather, H. A. Johnson, W. M. Jarvis, Chief Justice Allen, R. T. Clinch, G. A. Blair, Hon. R. Robinson, Hurd Peters, G. E. Fenety, G. S. Grimmer.

A warm discussion was drawn forth by a motion of Mr. G. R. Parkin, with regard to the Bill to Consolidate Church Acts which was submitted to the last session of the Provincial Legislature. The bill was so amended by the Legislative Council that the committee who had the matter in charge felt it their duty to withdraw it. Mr. Parkin deprecated frequent applications to the Legislature, and moved for a committee to draw up a shorter bill giving the Synod more power to legislate for itself. An amendment was then offered to the effect that the alterations of the Legislative Council be accepted, and the bill referred back to the House at next session. Hon. D. L. Hanington, moved a further amendment that the old bill be proceeded with next session, and that a committee be appointed to consider what further legislation was necessary. It was plain to be seen that the sympathy of the Synod was with Mr. Hanington's amendment, but the discussion was kept up until many members had left the room when the debate was closed in a very unusual manner by a disappointed member questioning whether a quorum of both orders was present and so "counting out the house."

An adjournment was then made until Friday morning, but the meeting was again obstructed, and an adjournment forced. Great disappointment was felt at such an unsatisfactory result, and the Bishop expressed strongly his disapproval of the steps taken.

A resolution of thanks to the Bishop was informally moved after adjournment, and after the singing of the doxology, the proceedings of the Synod came to a close.

Province of Rupert's Land.

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

DIOCESE OF RUPERT'S LAND.

THE TRAVELLING MISSIONARY ALONG THE C. P. R.—Rev. J. P. Sargent, who has been appointed to visit the places between Brandon and Moose Jaw, writes encouragingly of the work. At Broadview services were held, and the people are anxious for a regular service every third Sunday. At Grenfell, 15 miles distant, 40 persons were present at an evening service. Mr. Sargent held services at Virden and Moosomin, 42 miles apart, on June 17th. Mr. Woodhouse, a nephew of the present Archbishop of Canterbury, is a Lay Reader at Virden, and holds service there every Sunday. At Moosomin, 45 were present. Mr.

Sargent states that he finds at all points many Church people, and much interest in the services.

PERSONAL.—Dean Grisdale has gone out to visit the Sioux Mission, in charge of Rev. W. A. Burman, and also the Mission at Rapid City. The Bishop has returned from his Visitation along the line of railroad.

We learn that neither the Bishop of Athabasca nor the Bishop of Moosonee will be able to be present at the meeting of the Provincial Synod in August. This will reduce the Upper House to two members. The absence of the other Bishops will be unfortunate owing to the important character of the matters to be brought before the Synod.

WINNIPEG.—The first sod has been turned in connection with the proposed new church of the Holy Trinity. The *Free Press* says:—"The Church Wardens of Holy Trinity Church have successfully negotiated a loan for \$75,000 on their different properties, the proceeds of which is to be applied towards the erection of the new church on Donald street. The managers are to be commended for the zeal displayed in connection with church enterprise, and for preventing other than a slight encumbrance upon the old church property."

MR. COOPER'S LABORS IN THE BROADVIEW DISTRICT.—The Rev. W. H. Cooper, who is on the staff of the Society for the Propagation of the Gospel, held a special service in Broadview on Sunday last. This gentleman, formerly an officer in the army, is making a lengthened tour through Manitoba and the Northwest in order to report on the state of the country and its wants in respect of Church of England services, on his return home in the autumn. As the school house at Broadview was in the possession of the Methodists on Sunday last, Mr. Cooper proceeded to find another building, and very soon concluded to officiate in the vacant part of the C. P. R. round house, with the kind permission of the authorities. Being a spacious building, it made an excellent church for the nonce; and owing to the rounded wooden walls and the lofty ceiling, every sound was heard to advantage, the chants and hymns being sung with the greatest ease. The reverend gentleman extemporized a chancel, where he placed a communion table, appropriately covered, and the walls being covered with such drapery as the place could afford, the effect produced was extremely fitting to the occasion. The congregations, both morning and evening, were large, the evening sermon being especially addressed to young men, among whom were many not usually seen at the other services. This is an encouraging fact for Churchmen. After the evening service two children were baptized, and the effect produced on some Indian women, when they saw what was taking place, was most singular. Groups of Indians, old and young, had been watching the services in the doorways, both morning and evening, some peering in through windows where they thought perhaps they could escape observation, but when the basin of water was brought in, the Indian women began to edge along by the walls, evidently in the greatest terror as to what was about to be done to the children. They probably thought a sacrifice was about to be offered up at least.

The Rev. Mr. Cooper left England in April, and has been, since his arrival in this country, travelling through Southern Manitoba, where he travelled alone 400 miles, and held services in numbers of places where a Church of England clergyman had never before penetrated, and a Church service never been held. Mr. Cooper has proposed to the Bishop to prolong his stay for one month more than he intended, with the special object of organizing the district in which Broadview is situated. Steps are about to be taken there without delay to obtain means for erecting a temporary church, which is much needed. A choir is being formed, under the direction of Mrs. Down, to whom Mr. Cooper has kindly presented a collection of canticle and hymn books for that purpose.

NOTES OF THE WEEK.

THE SENTENCE passed on Louise Michel has aroused a strong feeling on the subject. The notorious woman attended a demonstration on the Boulevard St. Germain, and led a procession clamouring for "Bread or Work." Black flags were carried and bakers' shops pillaged. This coarse and objectionable form of socialism was somewhat distasteful to the more sober Parisians; consequently Louise Michel was arrested and received the severe sentence of six years' imprisonment with hard labour and ten years of police supervision. It is but proper that a deterrent sentence should be passed on such agitators, but care should be taken lest more is lost than gained by too harsh a punishment. The proper and only way to silence such agitators is to remove the evils complained of. Severe sentences are likely to lead to retaliatory outrages when the madness of the Commune comes.

SOME very amusing touches are often given in the speeches of the Public Orator at Cambridge, England. Distinguished persons honoured with the presentation of degrees are supposed to be characteristically portrayed in felicitous Latin phrases. The Royal Academician, Mr. G. F. Watts, was praised for his delineation of the mind as well as the matter; and Mr. Matthew Arnold, the Apostle of Culture, was noted as a brilliant slashing critic who had not yet failed as an author.

THE spread of Cholera in Egypt is likely to do no little damage to Egyptian interval prosperity. Already Egyptian stock has fallen very perceptibly. The withdrawal of so many workmen from the canal, and the consequent paralysis of trade with the East are felt by English shippers. Large supplies of grain are taken from the East to England, and should Cholera still rage in Egypt grain dealers on this side of the Atlantic will find prices go up for American grain.

So far, accounts of crops are very satisfactory. In the best of seasons there are blanks as well as prizes in the agricultural lottery; but a general survey of the reports from all sides show that the harvest of 1883 will be one of more than average fruitfulness. Nearly all the European countries send in favourable crop reports; and even grumbling John Bull assumes a genial face as he gazes on his smiling fields. Scotland's crops have been more or less injured by ungenial weather. The Potato crop in Ireland is full of bright promise. In the United States a defective wheat crop is certain, but the prospects of a prolific general harvest are said to be good. Canada's fields are rich. The world may feel certain of the continued cheapness of bread-stuffs, and the governments, large and small, of the day will not be backward in claiming their share in this general prosperity.

LAYMEN wishing to shew respect to the dead, should consult some clergyman of taste before putting inscriptions upon tomb-stones. Every person knows how laughable some of those solemn inscriptions are. We saw, last winter, a tomb-stone in a churchyard with the inscription, "— is an *angle* now!" Fortunately the bad spelling saved that which would have been worse theology.

BUT the transgressor this time is the Queen herself. The inscription on Earl Beaconsfield's monument was considered to be a little beside

the mark. Now, at Craithie, the Queen is putting up a memorial to John Brown "the devoted and faithful attendant and beloved friend of Queen Victoria," and then comes the text, "Well done good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord." Far be it from us to wish to be facetious over sacred things, but the inscription reads as if Her Majesty possessed an infallible power of granting indulgences and rewards to the departed souls of her faithful servants.

BISMARCK has evidently felt the force of the adage "doggedness does it." He has just secured the passing of the Ecclesiastical Bill in the Prussian Landtag by 224 votes to 107. After much trouble and vexation he at last induced the Assembly to accept a measure in almost the same state in which it was first proposed, although the Bill had often been rejected. But Bismarck's bed is not one of roses. The Ultramontane Allies are now clamouring for more concessions and only voted on the Chancellor's side on the principle of getting as much as they could first and looking for more immediately after.

THIS manoeuvring of the Vatican with Germany, and the success of the growing power of Roman influence in that direction stands in contrast with the failure and decline of the same in France. Bismarck offers concessions to the Vatican, and gains a temporary political conjunction with the clerical party. Rome is pleased, and at once writes a letter to the President of the French Republic, vigorously protesting against the growing hostility to every thing clerical which characterizes French politics. It certainly looks as if the Pope wished to strike France on her weakest side, viz., her hatred of Germany. His Holiness would say—"See, Mr. President, *you* treat us so badly, now we throw ourselves into the arms of "Bismarck." Vaticanism always goes with the winning side, and as Vaticanism means absolutism, the Pope and Bismarck form a fitting pair.

THE full accounts of eye-witnesses of the Sunderland tragedy strengthens the impression that the mischief arose from the want of caretakers amongst such a mass of young children. In any crowd of children there should be a sufficient number of grown-up persons to direct action in case of emergency, and we press this point on the attention of Sunday School Superintendents and those who love to make life pleasant for little ones.

A CHURCH contemporary calls special attention to one important lesson to be gained from this terrible disaster:—"The determining cause of the downward stream of child-life, which ended so fatally, was the operation of two stimulants only too familiar to children of a larger growth, cupidity and envy. Eagerness to possess some of the playthings they saw, jealousy of those others whom they noticed receiving them, impelled them to their destruction. It was a tragic rehearsal of abortive revolution in all ages of the world's history, the attempt of those who have not, to put themselves on the level of the fortunate ones who have, often finding death the only end of their struggle."

THE cure for these passions is careful Christian teaching. Strict teaching of unselfishness in the home and in the school. Daily life and daily lessons must go hand in hand with Christian les-

sons and Christian duty. The growing carelessness of parents towards the Christian culture of the children, and the almost complete divorcement of religion from the school, are too plainly shewing unacceptable fruit, and strengthening the cankering worm which bids fair to destroy our young saplings.

ANOTHER instance has occurred which demonstrates too well the danger of travelling in England and on the Continent in the ordinary closed railway apartment. Telegrams from Paris report a murderous attack in the mail-train from Calais upon the Rev. George Ferris Whidborne, curate of St. Pancras, N. W. Mr. Whidborne was on his way to Chamounix to act as English chaplain for the Colonial and Continental Church Society. According to the Paris correspondent of the *Times*, he travelled alone in a first-class compartment as far as Boulogne, where a second passenger—a perfect stranger to him—got in. Mr. Whidborne after a time fell asleep, but when near the station of Ailly-sur-Somme, five miles from Amiens, he was aroused by a blow on the head, and his blood began to stream. He saw his fellow-passenger standing over him brandishing a chisel, from which he received several more blows before he could tackle him. Mr. Whidborne, however, struggled with his assailant, and cried out for help. The people in the next compartment gave the alarm to the driver, and the train was pulled up. According to one version, the man opened the door and tried to fling the clergyman out of the carriage, but he clung to the footboard, and made his way to the next compartment. Another version is that on the train being stopped several officials and passengers rescued Mr. Whidborne from the grasp of his assailant, who offered a desperate resistance, drew a revolver from his pocket, and tried to shoot himself. He also attempted to spring out, but was overpowered and secured. On the train reaching Amiens the criminal was handed over to the police. Mr. Whidborne stayed there to have his wounds dressed. He had received five wounds on the head, but happily none were serious. The prisoner is stated to be an Englishman, and his motive is supposed to have been robbery.

THE action of the French Admiral in Madagascar in subjecting the British residents at Tamatave to gross indignities, and in one case, that of the consul, causing the death of an Englishman, has created the most profound indignation in England. Mr. Gladstone was obliged to make a statement in the House of Commons in answer to inquiries in which he had to admit that gross outrages had been committed by the French upon English subjects, and that he awaited explanations before taking action.

THE papers are commenting on the rapidity of construction on the main line of the Canadian Pacific Railway. It is said that the progress made in the first week of July is without parallel in this or any other country. On Saturday week the rails were laid upon six miles of road, and in the week no less than 25.86 miles, exclusive of sidings, were completed, an average of about $4\frac{1}{3}$ miles per day the highest ever obtained. The track is now completed for a distance of 728 miles west of Winnipeg, of which 161 miles have been constructed this season as follows,—April 18th to 30th, 17.58 miles, May 31.97 miles, June 65.69 miles, July 1st to 7th 25.86 miles.

Letter from the Bishop of Moosonee.

BISHOP'S COURT,
Moose via, Temiscamingue,
Ottawa, R. Canada.

My Dear Christian Friends,—Last year at this time I was travelling through my native land, declaring what God had done by means of His Missionary servants, in bringing Eskimo and Chipwyan, Cree, Ojibbeway and European into His Church, and the sympathy evoked among my hearers, and the help so kindly given, encouraged me once more to plunge into the wilderness, and still work on amid the snows and isolation of Moosonee, where for nearly two and thirty years my home has been already situated.

I left England in midsummer day, and sailed for New York, when, as well as in several of the towns of Canada, I had an opportunity of advocating the claims of my Mission; but on August 1st, I left Mattawa, the last outpost of civilization, and travelled by canoe the remainder of my way, which occupied eighteen days, the travelling being mostly very severe from the intense heat which existed most of the time. On August 18th, however, I landed quite well, and ready for immediate work at Moose, where I received a most hearty and enthusiastic welcome. A person can have no idea of the manner in which one is impressed in reaching Moose from the interior; a new world bursts on the view, a new centre of civilization, with all its civilizing agencies, a respectable and well built settlement, with its House of God, the greatest of all of them, rising in its centre. And here, a few hours after my arrival, I was able to meet my people who filled the edifice. There knelt with me one of my eldest pupils, the Rev. Thos. Vincent, who had had charge of Moose for some months, the dear brother, who, among greater hardships than I have ever endured, has for many years laboured among the Indians and Eskimo in the inhospitable East Main Coast; there too were two young brothers, just from England about to buckle on their armour, and join in the honourable fray; there two the faithful Catechist, who, during my absence, had so satisfactorily fulfilled his duty, it was a blessed gathering.

Two circumstances will, perhaps, enable you to realize, better than anything else, how things are going on among us. On August 27th, after due examination, I confirmed forty-five young Indian men and women, and subsequently three others, the whole of whom had been carefully prepared by Mr. Vincent; except two, whose knowledge did not satisfy me, these were all the persons of the Indian congregation of a suitable age for Confirmation. Our Indian congregation there is composed of the entire Indian population, except such as are attached to the English congregation. The conduct of the candidates at the time of the service was marked with deep solemnity, and I could not but feel assured that the prayer at the imposition of hands was, in many cases, fully realized. The other circumstance occurred on Nov. 26th, when I confirmed all the English-speaking young people—half caste and Indian—between the ages of fifteen and twenty; there was not a single exception; and during the preparation for the rite, which extended over many weeks, scarcely one was ever absent from the class; they came, too, from many quarters—from Moose, Albany, New Post, Mataw-akumma, and East Main. All spoke English fluently; all could read their English Bibles, all were well acquainted with the Church Catechism, all appeared deeply impressed with the gravity of the step they were about to take, that it was something far deeper than making a mere formal promise they were required to take. The number was seventeen. Another would have been present, but he had already "come to the company of just men made perfect." He was a young Indian, Benjamin Sutherland by name, who received his education at our Mission School. When old enough he entered the service of the Hudson's Bay Company, and was sent into the interior, whence he returned to Moose last summer in feeble health, and when I first saw him he was confined to his

bed. There I confirmed him, there, too, I administered to him the Sacrament of the Lord's Supper, and within a few days he passed away in peace, firmly believing that for him, individually, Christ had poured out His blood on Calvary.

Besides those confirmed, I held one at Albany on the last Sunday of the year, where I confirmed twenty-three candidates. Albany is a station one hundred miles north of Moose, situated on a river of the same name, about four miles from its mouth. I travelled to it by ice over the frozen Hudson's Bay, the journey occupying three days, while in returning I was no less than six days, so hard was it to get forward from the boisterous weather and the deep snow. I neither saw a house or met a human being either in going or returning. All is going on very well at Albany under the care of the Rev. Thos. Vincent.

In the East Main district Mr. Peck is labouring as indefatigably as ever, receiving seals to his ministry from a people whom he loves with a love which nothing can cool, and whom he seeks out among their igloos in their winter haunts that he may impart to them some spiritual blessing. He has now with him Mr. Lofthouse, whom he is assisting in the study of the Eskimo language, as well as in Mission work generally. He returns to England for a short season next summer, when, I trust, you may have an opportunity of hearing from his own mouth of the way in which God has blessed his labours.

Mr. Lofthouse comes to Moose in June, and after receiving Ordination, proceeds to Churchill by way of Manitoba, there to open a Mission among the Eskimos and Chipwyans, who inhabit the surrounding dreary, but extensive region; he will have an arduous post but I trust he will find that, as his day, so is his strength.

The Rev. John Landers, Ojibbeway clergyman, has been with me the past winter at Moose, receiving lessons in English, in which he preaches very fairly, and assisting me in my Ojibbeway translations, he has himself translated into his mother tongue "The Peep of Day," while the Rev. Thomas Vincent is engaged in translating into Cree "The Pilgrim's Progress;" both books, I have no doubt, I shall find very useful in the Diocese.

(To be Continued).

IS UNBELIEF INCREASING?

II.

In a former article we have touched on this question, and have referred to the breach at present existing between modern culture and Christianity. In order to answer the query propounded by us, we must, however, survey the present condition of Christianity and contrast it with the past. We must, also, as far as possible, within the limits we can at present allot to this subject, contemplate the aspect of unbelief in the age in which we live and compare it with the state of scepticism in former years. To this latter point we shall at present refer. There is no great need to go very far back in order to fulfill our purpose, nor will it be necessary to give more than a few striking examples, as proofs of what we shall advance. Still, black as the picture is, we believe no student of history can be at a loss in recalling many periods, when error was more general and stronger than it is to-day, but to this we shall not allude further at present.

We do not deny scepticism is widespread. On the contrary, we affirm it, and acknowledge it is far more open and aggressive now than formerly. But granting all this, and lamenting its disastrous influence on public morals, ours is by no means the worst of ages. True, it is affirmed that churches, especially among the educated and working classes in towns, are thinly attended. In some European cities the average of church goers is as low as two per cent. of the population. England makes a better exhibit, so also, we are glad to say, does Canada. But in the present day infidel publications have a tremendous power, and are read greedily by hundreds of thousands. Strauss and

Renan are studied carefully and implicitly believed in by the majority of artisans and working men in the cities of Italy, Germany and France. Popular articles, full of atheism, find their way into almost every well known magazine and are widely circulated. In these the praises of science are sung and all thought of God is carefully excluded, while much is made of empty phrases such as "the religion of humanity," and "the worship of genius." Infidelity and immorality among the masses are still further increased by the enormous stream of infidel publications which are constantly issuing from the press. To give one example in proof of our assertion, it is said twelve million copies of atheistic and other infidel publications issued from the London press in one year, and to this enormous total must be added twenty-nine million copies of immoral publications, all of which, or nearly all, were distributed among the working classes. This total is larger than all the issues of the combined Bible and religious tract societies of the same city.

In France and Italy, it is said, the great majority of educated persons have not only silently broken with their church, but openly avow their unbelief. There all infidel publications have their most splendid triumphs. Only priests and women in those countries, it is affirmed, are religious. Renan's writings are very widely circulated, and on all sides men hear the same tale at public gatherings:—"The old faith is obsolete; belief in miracles is absurd; only hypocrites and the ignorant profess to adhere to Christianity."

Belgium is honey-combed with societies whose members bind themselves not to permit the visit of a priest in case of death, who refuse to take part in any except civil marriages, who determine not to allow their children to be baptized or instructed in the Christian faith. In many of the colleges and popular schools throughout Europe teachers consider themselves too enlightened to share the simple faith of the common people. Prussia has, among mere school boys of thirteen years of age, societies whose rules affirm that unbelief in God is a bar to any one's election as member. Religious instruction is, it may be expected at a low ebb in such countries.

Many cling to secularism as their chief stay. This is the doctrine that the present life and its belongings is everything, and that men should only care for such things. Assaults on the Bible and articles against the faith, are received with eagerness everywhere. Witness the hearty reception given to the *Essays and Reviews*, and to Colenso's lucubrations against the Pentateuch. In Germany critics of this sort abound, all have followers. Rationalism, *i. e.*, the denial of all opinions and doctrines that cannot be explained by mere human reason, also numbers there and in other countries many professed adherents. By scores of literary men Christianity is regarded as a hindrance to true culture. Eckardt would prefer the modern drama to true religion as a teacher of society. He says: "The theatre is my temple where I would see inaugurated a new form to worship. The theatre should be regarded as a house of God, as it was among the ancient Greeks. Religion and the drama I would fain see identified."

Such, then, it would appear is the present religious condition of many countries, especially in the Old World. Or if the description we have given does not exactly apply at this moment, it was at least a true account within the last thirty years.

Our picture, we are aware is incomplete, but we must pause here. We cannot go further into details. We have gathered the facts from the most reliable and trustworthy sources. The details any thoughtful person can supply. If the scene we have presented is bleak and dark, with nothing to relieve it, then we must reply to our question in the affirmative. But we believe a flood of golden light can be thrown upon this picture in depicting the grand advances the Church has made, and to this much pleasanter and agreeable task we shall apply ourselves in a future number.—*Com.*

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LAY WORK.

ANTICIPATING some strongly worded protests from both the Clergy and Laity in answer to our correspondent's remarks and our own editorial in last week's issue, on the subject of the Permanent Diaconate, we take the present early opportunity of speaking more fully upon the present condition and position of the Church's Laity. While firmly believing, from an intimate acquaintance with the facts, that things are not nearly so bad as our correspondent directly and by implication made them out to be, we yet have abundant proof that the Laity of our Church in this Dominion are not occupying their proper position as fellow-helpers of their Clergy in the dissemination and propagation of the principles and truths of the Christian Religion—a position which they are not only called upon to occupy by the very fact of their existence and preservation through God's mercy and love, but more especially as they have promised and vowed to do in Baptism and Confirmation, and as often as they have drawn near God's Holy Table. We believe the Laity of the Church of England will compare most favorably with their Protestant brethren in the highest Christian philanthropy, and in uprightness and integrity of life. We believe further, that in unobtrusive piety and in devotion to their Christian duties, Church men and women are in no way inferior to others, and that in the lives of very many is demonstrated the reality of their profession, and the influence of their faith. Indeed, if we were not speaking of our own, we would be inclined to say much more, for we rejoice to know that members of the Church are specially honored with positions of responsibility, and that of the many who unhappily violate their trust but very few are found to be Churchmen.

But having said this much, in order to place ourselves right with our own people and with our neighbours, we have yet to lament the fact that the Laity of the Church do not come forward to take that prominent position as champions and preachers of Christianity which they have bound themselves to do, and which God requires at their hands. In no other Christian body do the Laity occupy so important a position of influence as in the Church of England, and yet the truth requires us to say, that their Christian usefulness as propagators of the doctrines which they pro-

less, is much less than in the Christian bodies around them. Why this has been so, we need not stop to dwell upon; why it should be so is a question which comes home to the Clergy with increasing force as they see others growing strong and waxing great from the hearty co-operation and active personal work of their lay element, while the Church is weak and suffers loss from the inactivity and supineness of her sons and daughters. It may be in part that the Laity hold the office of the Ministry so high that they fear to infringe upon the Priestly prerogatives; or, it may be, that they have seen so much of pretensions in the lay-work of other Christian bodies joined to so little reality and deep-seated piety, that they dread to undertake a work of the kind lest they should come short of their high ideal; or they may have felt themselves unfit to engage in duties which require not only special intellectual training, but also high Spiritual attainments. These may have been among the reasons which have induced many of the Laity to hold aloof from an active participation in proclaiming the Gospel message, but these motives, while in themselves highly commendable, are nevertheless wrongly understood. We have had entrusted to us great and precious gifts and talents which are not to be indolently or from fear hid out of sight, but to be made useful to others and so multiplied in ourselves, that they may be found greatly increased when the Master shall appear. The religion which is of Christ is not selfish. It cannot be kept within our own breasts without being smothered. We must impart it to others, in order that it may grow and develop in our own hearts, and bear fruit in our own lives. Christ commands us to tell others of His love, of His goodness, of His mercy, of the Hope that is for every one who accepts Him as their Saviour. And while we may feel our unworthiness and inability to do justice to such a theme, we must do something—do what we can—to make Him known, or else we have failed to understand our duty and privileges. Too much has been put upon the Clergy, and too much has been expected from them. Now, the Church looks to her Laity to work with her Clergy in making known to a world lying in sin the way and will of God. There is no occasion for the Laity to assume the Priestly office, there is plenty of work for them outside the functions of the ordained Ministry. Sunday School, Bible class, Guild, Evangelistic work of every kind, is open to them, and particularly claims their attention at this time when the enemies of Christ are so active in drawing men away from the Faith.

Perhaps, just here is the place to say how important it is that the Clergy should do everything in their power to induce men and women to help them in their work. It is, of course, the place of the Clergyman to point out suitable work for each, and to encourage his Laity to engage in it. He should organize and equip them by every means of preparation for engaging in effectual and opportune Missionary and other enterprises. Under him they should engage in the work, and to him they should always be able to look for advice, direction, help and encouragement. To be practical. There should be in connection with every Parish an organization for continuing the training of the Sunday School scholar, and for preparing him and her for active and judicious Parish and extra-Parochial work. Guilds should be formed, committees appointed, meetings arranged, districts

apportioned, and every means used to give employment to the Communicants of a Parish.

We hope the Clergy are recognizing the fact that there is a strong and growing revival and a deepening of religious convictions in the Mother Church in England, and in our Sister Church in the United States, and to some extent felt among us in Canada. Let not opposition in any form be offered to it. Rather let us thank God that He is moving hearts to give themselves to Him more devotedly, and let the Clergy direct it into right channels, and make it a blessing to the Church in every Parish. Let us earnestly and faithfully ask God for His wisdom and the Spiritual graces, that the Church in this land may be known as an aggressive and vitalizing power, and that her Clergy and Laity may be made more and more disposed to pray and work for the Salvation of souls within the visible Kingdom of the Redeemer.

BAPTISM.

WHILE opposing the Baptists in their unscriptural and modern notions respecting the subjects of Baptism, we do not deny that their existence is in one way a protest against the reckless disregard of the Rite which seems to be growing so rapidly among the various Protestant bodies. It is a painful truth that among some Presbyterians, Congregationalists, Methodists, and others, Baptism is but lightly regarded; indeed so much has this come to be the case that but a small fraction of the children of those who profess these names have been brought to Baptism. Even worse still, some bodies are now willing to ignore the Rite altogether, and to allow membership to adults who simply, without being baptized, subscribe their names upon the books of the congregation. It is time, then, that the Church spoke out more and more plainly and with increased emphasis, warning all, whether they will hear or whether they will forbear, that Baptism is a Divine Rite, instituted and commanded to be continued by Christ Himself, generally necessary, that is necessary in general, necessary where it can be had, to the salvation of every one.

It is of the utmost importance that the Scripture testimony as to the objects, effects and necessity of Baptism should be constantly kept in view.

In the first place, Jesus Christ Himself ordained and appointed Baptism. It was not instituted by man, but by our Saviour. Jesus said to His Disciples when, after His Resurrection and before His Ascension, He commissioned them for their work—the work of converting the world—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." (Matt. xxviii. 19, 20.) And again, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Here then, plainly, is a command which no ambassador of Christ can ignore. The Mission of the commissioned Ministers of Christ is to preach and administer the Sacraments. Baptism was not a transient Rite to pass away with themselves, but a permanent Sacrament of the Church, for a fixed and ever-important purpose, to be car-

ried on and administered by their successors, the certainty of its perpetuity being given them in the assurance, "Lo I am with you (and those who shall follow you) always, even unto the end of the world."

Their Master commanded them to wait in Jerusalem until He should pour down His Spirit upon them, to make His Presence felt and to give them wisdom and power to do His will and work. On the Day of Pentecost, after the Holy Spirit as tongues of fire had descended upon each of them, and had emboldened Peter to preach the first Christian sermon, which reached the hearts of the hearers and led 3,000 of them to cry, "Men and brethren what shall we do?" what was the answer? "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," thus at once fulfilling their Master's orders. It will be noted that St. Peter not only urged Baptism as an important duty, but, Divinely inspired and directed, He declares that in and by the Holy Rite their sins will be remitted and forgiven.

The importance of Baptizing as fulfilling a Divine Command becomes the more important when attached to it is the forgiveness of sins. Saul of Tarsus, afterwards the Apostle to the Gentiles, had the same command given to him by the voice of the Lord's Prophet, Ananias, to whom Christ had sent him, "Arise and be baptized, and wash away thy sins."

But while it is very evident that in Baptism sins are forgiven, there is a deeper significance in the fact than merely attributing the result and effect to obeying God's Command. Our Lord had said, "Verily, verily, I say unto you, except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." (John iii. 5.) And this doctrine of the new birth St. Paul taught in very many passages of his Epistles. He shows us that the Kingdom of God is Christ's Body, the Church, and that by becoming incorporated into the Mystical Body of Christ by Baptism we become members of Christ, children of God, and inheritors of the Kingdom of Heaven." In 1 Cor. xii. 13, 14, the Apostle says, "By one Spirit are we all baptized into one Body, . . . for the body is not one member but many." Also in v. 12, "As the body is one, and hath many members, so also is Christ;" and Eph. v. 30, "For we are members of His Body, of His Flesh, and of His Bones." Again, the Apostle says in v. 27, "We are the Body of Christ, and members in particular." And in 1 Eph. xxii. 23, "Christ is the Head over all things to the Church, which is His Body"; and 1 Col. i. 18, "And He is the Head of the Body, the Church." To Baptize an infant, therefore, is to bring it into the Church, and so to give it spiritual life by uniting it with Christ. To leave it unbaptized is to leave it spiritually without life, by leaving it without spiritual union with Christ. In Gal. iii. 26, the Apostle says, "Ye are all the children of God by Faith in Jesus Christ, for as many of you as have been baptized into Christ have put on Christ."

AN ITINERANT MINISTRY.

AN exchange says the Methodist Elders of the North-West, in their recent Convention at Minneapolis, have voted, by a decided majority, against itineracy. The explanation given for this

change is worthy of note. The same authority says:—

"In the progress of the religious world during the past half century, it has been found that ecclesiastical life has conformed more or less to the laws which govern commercial and social life. The greatest successes have followed persistent, intelligent and established effort year after year. The strongest churches and the greatest powers in the pulpit or the pastorate have been the work of the right man in one locality for the best part of his lifetime. The conspicuous successes in the Methodist denomination have been contributed to largely by the evasion of the itinerate plan. Now the time has come when the demand for a reform comes from within the church. Itineracy is looked upon simply as a confession of weakness, and it is urged that the laws of natural selection and survival of the fittest shall allot to each minister his field of labor, and continue it to him so long as he shall be equal to its needs. The action by the Minneapolis Convention is a salutary one, which will commend itself not only to the ranks of Methodist clergymen, but to their congregations."

So that, after all, in this as in so many other things, the practice of the Church of England has come to be recognized as the right and proper one. And it is not difficult to understand why it should be so. An able man comes into a place and for one, two or three years, faithfully and successfully ministers to his charge, he is succeeded at the end of—not longer than—three years, by a man whose abilities are much inferior, and whose modes of action are as different from his predecessor's as the poles are asunder, with the result that the work is worse than undone, and the one who has been removed, seeing perhaps how his work appears to lack permanence, grows discouraged and disheartened.

Now such a possibility is unfair and unjust not only to the first man and his people, but also to the unsuccessful one, who finds that following an able brother destroys any chance of making of value the minimum of talent which God has entrusted him with.

On the other hand, had the first man gravitated to an important place and continued in it, he would have done a great and permanent work; and had the man of less ability been put in charge of a mission adapted to his powers, he, perhaps, by patient and faithful service, would have been blessed in his field of labour to a degree comparing most favourably with the larger work of his more showy and able brother.

COFFEE ROOMS.

THESE valuable institutions are commending themselves more and more to the support of those members of the Church who desire to see some practical efforts put forth to protect the laboring classes from the snares of the tavern and bar-room.

The advantages of the Coffee Rooms sustained by the Church of England Temperance Society, in Halifax, are appreciated by many, and they are comfortable places of resort, where a wholesome meal may be had at small expense.

Reading matter is wanted; and if our numerous readers, many of whom receive large supply of magazines and newspapers, will kindly furnish some of these for the benefit of frequenters of the Rooms, they may be doing good service to the wayfaring people. The Coffee Rooms are at the foot of George Street—Market Square—and in Upper Water Street, near to and south of Cornwallis St.

CORRESPONDENCE.

"The Duet between Parson and Clerk."

To the Editor of the Church Guardian.

SIR,—Likely you have often heard of the above in reference to the custom in our Mother Churches in the old country, of the employment of Parish clerks, whose chief duties consisted, we are told, in responding at the various places of the Church's Services appointed for the people. In my travels in many parts of this Dominion I have attended Services where, to me, the "duet" would have been an improvement on the custom of the audible services consisting—a few loud whispers excepted—of the minister's voice alone.

Your correspondent could never thoroughly appreciate the wit of the above "joke," as most of the Churches where he attended in his young days had a "parish school," whose children were taught to, and did, respond at such places as are appointed in the Prayer Book; hence, doubtless, his failure to receive that amount of amusement he has seen enjoyed by others about the duet.

There is to my mind something radically wrong in a congregation that does not contain a few who are willing to lead the people in the responses. As at one time a Lay Reader, I have painfully felt this grave negligence, and can fully sympathize with a Clergyman whose lot is cast in a *dumb* audience! Yet, does it not, ought it not to make a minister of such a congregation consider if a remedy cannot be found to cause, at least, an improvement? That we have a Service, when rightly rendered, that is at once both beautiful and elevating, we have the testimony of men not of the Church Catholic—prayers in language not excelled in general excellence in any other work on parchment or paper. And I am convinced that he or she who neglects to take their share, in a hearty manner, and in an audible voice loses a large amount of that happiness enjoyed by those who determine to do their appointed part—happiness through a conscientiousness of having done their duty, and of contributing towards making our public services appear to outsiders something more than "a chilling, dull and spiritless performance." That the one or more who would be willing to head a reform in a congregation so given over to *deadness* would require some Christian courage, I do not doubt! That we find it hard to be unfavorably commented upon, when endeavouring to do what we conceive to be right, is not to be wondered at. Yet, when we feel we have the assistance of God's Holy Spirit, what need we care what man may say about it?

And now, a few words to those "who have the rule over us." Is there a clergyman of our beloved Church who has a nearly *non*-responding congregation but who would not be happier for change in this respect? I think not. Well, the remedy I sincerely believe, in the largest measure, lies with ourselves. Not that a change can be effected at once, or in a few weeks, perhaps, yet, by choosing one or more willing souls—man or woman—who could be convinced of its necessity, and inducing them to take the lead, if for no other consideration, for our dear Lord's sake; and believe me, Reverend Sirs, you will soon have cause for thankfulness at the marked improved Services. This is one remedy. Yet the important one I have yet to name—it is "FEED MY LAMBS." Here is the Hope, here to me is the Anchor of our beloved Church. The children of the Church must be taught *Church* doctrine; and, instead of the time being taken up at Sunday Schools with requiring the children to learn by rote a lot of verses from the Bible or other sources, let the Sunday School open with a portion of the Prayer Book Service. Teach them to respond *loudly*, yet reverently, and keep constantly before their young minds the glorious history of our Catholic and Apostolic Church—of its having within itself every virtue possessed by other Christian communities; and, above all, the *fact* of our Catholic Church's authority as a Church since Ancient and Apostolic days. Yours respectfully,

J. W. POTTER.

FAMILY DEPARTMENT.

TO-MORROW.

WHO says "To-morrow still is mine?"
As if his eye could peer
Through the thick mists of future time,
And trace out life's career.
To-morrow! stranger, it may be
A phantom never grasped by thee.

How can'st thou tell To-morrow's sun
Shall shine around thy path?
Thy mortal work may then be done,
And thou may'st sleep in death.
O! say not then, "To-morrow's mine—"
The present hour alone is thine.

Hast thou not seen the eager child
The butterfly pursue!
He almost grasped it—as he smiled,
It vanished from his view.
And O! has not To-morrow seemed,
To some, as near—yet never beamed?

Where is To-morrow! hidden deep
From human ear or eye,
And, who shall smile, or who shall weep,
No mortal may descry,
And he that lives upon To-morrow,
Shall often drink the cup of sorrow.

But should To-morrow never rise,
What other scenes would meet thee?
Were earth to vanish from thine eyes
Would heaven's bright splendors greet thee?
O! then, it matters not to thee,
Ev'n should "To-morrow" never be.

THOUGHTS FOR THE NINTH SUNDAY
AFTER TRINITY.

(Written for the Church Guardian)

"Wherefore let him that thinketh he standeth take heed lest he fall."

We may listen unmoved to the Apostle's mention of the sins of the children of Israel who tempted God in the desert, and if we apply it to ourselves at all, it may be with the reflection that had we been of the multitude, who "were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink," we "should not have lusted after evil things" or committed those gross sins against a merciful and gracious God as did some of them. But the Apostle goes on to say that the awful punishments which overtook those ungrateful and rebellious children were written for our admonition. "Wherefore let him that thinketh he standeth take heed lest he fall." The pillar of fire by night, the cloud by day, which told them that God was with them, spoke in vain; the memory of the wonders in Egypt could not keep alive their gratitude and adoration, and they fell victims to their lusts. And have we no temptations to forget our God and all the "mighty works" which He has done for us? Are we so strong that we can afford to dispense with the warnings, the admonitions, which have been written for our learning? Do we think that we stand so firmly in our uprightness that we cannot fall? "There hath no temptation taken you but such as is common to man," says the Apostle, and we are liable to fall a prey to each of these temptations if we do not seek for strength from our faithful God. The strongest in His own sight is most prone to weakness, and he that thinketh he standeth ever the nearest to a fall. Temptations must meet us in this world of probation, yet our God will not suffer us to be tempted above that we are able; He will supply the strength to resist, "the way to escape," if we confess that only by His strength we stand. Ah, how far better to feel beneath us the everlasting arms, to cast ourselves in our weakness upon Him, crying: "Lord, of myself I can do nothing, save me even from

myself." How far better this than the self-righteousness which thinks that it is superior to the common weaknesses of humanity, that looks contemptuously at the sins of others, and can only learn by bitter humiliation its own helplessness in the face of temptations. O that most excellent gift of humility, of which we have a perfect pattern in Christ, how earnestly should we covet it, how earnestly pray for it to Him from whom all good things do come!

THE BOTTOMLESS JUG.

I SAW it hanging up in the kitchen of a thrifty, healthful, sturdy farmer in Oxford county, Maine—a bottomless jug!—The host saw that the curious thing had caught my eye and he smiled.

"You are wondering why that jug is hanging up there with its bottom knocked out?" he said. "My wife, perhaps, could tell you the story better than I can, but she is bashful and I am not, so I'll tell it."

"My father, as you are probably aware, owned this farm before me. He lived to a good old age, worked all his life, never squandered money, was a shrewd, careful trader and a good cultivator; and, as men were accustomed in his day and generation, he was a temperate man. I was the youngest boy; and when the old man was ready to go—and he knew it—the other boys agreed that, since I had stayed at home and taken care of the old folks, the farm should be mine, and to me it was willed. I had been married three years.

"Well, father died—mother had gone three years before—and left the farm to me, with a mortgage of \$2,000; I'd never thought so much of it before; but I thought of it now. I said to Molly—my wife—"Molly," said I, "look here! Here's father had this farm in its strength of soil, with all its magnificent timber; and had six boys, as they grew up, equal to so many men, to help him; and he has worked hard, worked early and late, and yet look at it! A mortgage of \$2,000! What can I do?"—And I went to that old jug—it had the bottom in it then—and took a stiff drink of Medford rum from it.

"I noticed a curious look on the face of my wife just then, and I asked her what she thought of it; for I supposed, of course, she was thinking of what I'd been talking about. And so she was. Says she:—

"Charles, I've thought of this a good deal; and I have thought of a way in which I believe we can clear the mortgage off before five more years are ended."

"Says I, "Molly, tell me how you'll do it?"

"She thought a little while, and then she said, with a funny twinkle in her blue eyes, says she, 'Charles, you must promise me solemnly and sacredly. Promise me that you will never again bring home, for the purpose of drinking for a beverage, at any one time, more spirits of any kind than you can bring in that old jug—that jug that your father has used ever since I knew him, and which you have used ever since he has done with it.'

"Well, I knew that my father used once in a while, especially in haying time, and in the winter when we were at work in the woods, to get an old gallon jug filled, so I thought it over; and after a while told her that I would agree to it. 'Now, mind,' said she, 'you are never to bring home for a common beverage more spirits than you can bring in that identical jug.' And I gave her the promise.

"And before I went to bed that night, I took the last pull at that jug. As I was turning it about for a sort of a night cap, Molly looked up, and said she, 'Charlie, have you got a drop left?' I told her there was just about a drop. We'd have to get it filled on the morrow. And then she said if I had no objections she would drink that last drop with me. I never shall forget how she brought it out—that last drop! However, I tipped the old jug bottom up, and got about a spoonful, and Molly said that was enough. She took the tumbler and poured a few drops of hot water into it, and a bit of sugar, and then she tinkled

her glass against mine, just as she'd seen us boys do when we'd been drinking good luck, and says she, 'Here's to the old brown jug.'

"Sakes alive! I thought to myself, that poor Molly had been drinking more of the rum than was good for her; and I tell you it kind o' cut me to the heart. I forgot about how many times she'd seen me when my tongue was thicker than it ought to be, and my legs not quite as steady as good legs should be; but I said nothing, I drank the sentiment—"To the old brown jug"—and let it go.

"Well, I went out after that and did chores and went to bed; and the last thing I said before leaving the Kitchen, the very room where we now sit in, 'we'll have the old brown jug filled to-morrow.' And then I went off to bed. And I have remembered ever since that I went to bed that night, as I had done hundreds of times before, with a buzzing in my head that a healthy man ought not to have. I didn't think of it then, nor had I ever thought of it before; but I've thought of it a good many times since, and have thought of it with wonder and with awe.

"Well, I got up the next morning and did some work about the barn, then came in and ate breakfast, not with such an appetite as a farmer ought to have and I could think even then that my appetite had begun to fail me. However, I ate breakfast and went out and hitched up the old mare; for, to tell the plain truth, I was feeling the need of a glass of spirits, and I hadn't a drop in the house. I was in a hurry to get to the village. I got hitched up, and then came in for the jug. I went for it in the old cupboard, and took it out, and—

"Did you ever break through the thin ice, on a nipping cold day, and find yourself, in an instant, over your head in the freezing water? The jug was there but the bottom was gone!

"Molly had been and taken a sharp chisel and a hammer, and with a skill that might have done credit to a master workman, she had clipped the bottom clean out, without even breaking the edges or the side! I looked at the jug and then I looked at Molly. And then she burst out. She spoke—Oh! I have never heard anything like it since. Said she:—

"Charles there's where the mortgage on this farm came from! It was brought home in that jug—two quarts at a time!—and there's where all the debt has been! And there's where your white clear skin, and your clear, pretty eyes are going! And in that jug, my husband, your appetite is going also! Let it be as it is, dear heart! and remember your promise to me!"

"And she threw her arms around my neck and burst into tears. She couldn't speak more.

"And there was no need. My eyes were opened as though by magic. In a single minute the whole scene passed before me. I saw all the mortgages, on all the farms in our neighborhood; and I thought where the money had gone. The very last mortgage father had ever made, had been to pay a bill held against him by the man who had filled his jug for years! Yes, I saw it all, as it passed before me—a fitting picture of rum!—rum!—rum!—debt!—debt!—and, in the end—death! And I returned my Molly's kiss, and said I:—

"I'll keep the promise? I will—so help me heaven!

"And I have kept it. In less than five years, as Molly had said, the mortgage was cleared off; my appetite came back to me; and now, we've got a few thousand dollars out at interest. There hangs the old jug, just as we hung it up on that day; and from that time there hasn't a drop of spirits been brought into this house, for a beverage, which the bottomless jug wouldn't have held!

"Dear old jug! We mean to keep it; and to hand it down to our children, for the lesson it can give them—a lesson of life—of a life happy, peaceful and blessed!"

And as he ceased speaking, his wife, with an arm drawn tenderly around the neck of her youngest boy, murmured a fervent "Amen!"

THE BLIGHTED PEAR TREE.

A NEW master had come to the national school at Battletown.

Like many new brooms, he was inclined to sweep very clean. Reformations here, reformations there, were the order of the day; new regulations, new punishments, new rewards followed in quick succession, till the pupils hardly knew what they might not do.

One or two privileges had been taken away too, and although something else had been given in exchange the children were naturally on the alert, fearing that something they particularly valued might go next.

In the school yard there stood a pear tree, which had for some time been gradually fading, until now it looked all but dead. This tree had always been a great favorite with the children, for it had born plenty of fruit in former days, and also afforded a pleasant shelter from the summer sun.

So, with childlike spirit they clung to the hope that next year it would be all bright and green again, and would not even own to themselves that it was dying.

Their consternation then was great when one day the new master was overheard telling his assistant it must be cut down.

"Mind the gardener does it to-morrow. It is only taking up the ground and is very unsightly."

Forthwith a bright little boy came forward with hand outstretched for permission to speak.

"What is it, Jack?" asked the master.

"Please sir, let it alone this year also, till I shall dig about it."

A burst of applause came from all the children, while Jack, quite frightened at his own boldness, collapsed into his place again.

"Very well," said the school-master, kindly; you have given good advice Jack, and I'm glad to see you know your Bible so well. I will tell the gardener to do it to-morrow."

On "digging about it," they found that the roots had grown down into a layer of brick-bats and stones, so that they could get no nourishment, and were sadly cramped for space, not to mention also numerous loathsome insects which were eating its life away.

The rubbish was cleared, fresh, mould and manure were put to the roots, and the next summer little Jack had the privilege of plucking the first ripe pear.

What Jack did for the pear tree we may all do for each other; patiently bear with each other's faults and short-comings and never give up hope.

Our own lives are made up of beginnings. Then why are we so hard on others?

Just one more "digging about it" with gentle, warning words; just one more repetition of the old, old story of a Saviour's love and power may be the very thing that is needed to save a soul. Let us take heed lest we grudgingly refuse it.

Where should you and I be, reader, if Jesus had not pleaded for us, "Let it alone this year also."

How patiently He waits now, year after year, perhaps, "whispering par-

don, full and free," and we turn our backs on him, and refuse to believe that He is able and willing to save.

Now, even now, as you read this, He is pleading with you, "Come unto me;" and pleading with his Father too, "Let it alone this year also." Oh, listen to him! Not to-morrow or next week, but at this very moment take him for your Saviour. Cast yourselves at his feet, and let "Jesus only" be your watchword; and as you feel the saving power the unfruitful trees around you.

Oh, that we had more boldness for Christ, and copy that little schoolboy, who bravely spoke up for the condemned tree.

Let us plead then earnestly with our friends to accept God's glad message of salvation, and let us plead for them at the throne of grace, remembering our dear Lord's promise, "Whatsoever ye shall ask the Father in my name. He will give it you."

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BAPTISMS.

HIGGINS.—At Lakeville, Carleton Co., N. B., July 8th, by Rev. J. E. Flewelling, Warren Flewelling, son of Mr. and Mrs. Ernest Higgins, of Amity, Maine, U. S.

MARRIAGES.

TODD—LAROCQUE.—On the 28th June, at Montreal, by Rev. Canon Carmichael, Wm. Todd, of Valleyfield, Q., to Georgiana LaRocque, of the same place.

GRANT—GAUL.—In Montreal, by the Right Rev. the Bishop of Huron, assisted by the Very Rev. Jean Baldwin, Robt. Grant, of Boston, to Amy Gordon, eldest daughter of Sir Alexander Galt.

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A large supply of the Books of the Society shortly expected.

PARAGRAPHIC.

Florida is having twenty-six new Protestant Episcopal Churches built.

A fund is to be raised for the erection of a statue of the late Sister Dora at Walsall.

The meetings of the Salvation Army in Canton Neuchatel have been prohibited.

On the 4th of June, Bishop Reinke, the first old Catholic Bishop of Germany, completed the tenth year of his Episcopate.

There will this year be a performance of the Passion Play at Brixlegg, in the Tyrol, about thirty miles north of Innesbruck.

Sir John Hardy has promised a donation of 1,000, to the Southwell Bishopric Fund, making the fourth gift of similar amount since the Mansion House meeting on the first of June.

On Tuesday, June 19, the Bishop of New Jersey held an ordination in Calvary Church, Flemington, and admitted to the diaconate Mr. William Edgar Wright, formerly a Baptist minister.

St. George's Church, New York, Dr. Tyng's old church, has introduced the choral service, with a surpliced choir, and this by a pronounced Low Church Rector, the Rev. Mr. Rainsford, recently of St. James' Cathedral, Toronto, Canada; and with the approval of the vestry there is a Celebration of the Holy Communion every Sunday.

The receipts of the Society for the Propagation of the Gospel in Foreign parts last year were more than \$723,069. They sustain 527 ordained missionaries in all parts of the world, and about 1,404 catechists and lay-teachers, mostly natives, and about three hundred students. The Society was incorporated in 1701.

The Rev. Arthur William Poole, M. A., has been appointed by the Archbishop of Canterbury to be Missionary Bishop of the English Church in Japan. Mr. Poole, who was ordained by the Bishop of Oxford in 1876, was for some years 'Rugby-Fox Master' of the Church Missionary Society High School at Masulipatam, and has paid special attention to the subject of missionary work among the educated classes.

Having removed all Royal and Imperial names from the streets and public places, the French Government is now busy in removing the name of God from all school-books. It is almost incredible that men should descend to such folly. Here are specimens from the expurgated books. In La Fontaine's fable of "Le Petit Poisson et le Pecheur, the second of the lines—

Petit poisson deviendra grand
Pourvu que Dieu lui prete la vie
becomes

Pourvu qu'on lui laisse vie.
In "La Ferme," by Delille, the line

Ah! par les Dieux des champs, que le luxe
effronte
is altered to

Par les amis des champs, etc.
It is melancholy to see a nation descending into such an abyss. Here is the reaction against Vaticanism with a vengeance.

Canon Farrar says that a country cannot be any richer for swallowing \$600,000,000 of its own gold, and \$500,000,000 more to remedy the disease, pauperism, and the crimes which are the absolute effects of the gold so delusively swallowed.

On a week-evening lately there was a full choral service sung by the choir of the Liverpool Cathedral, followed by a sermon by the Rev. Canon Lefroy, a prominent Evangelical leader, and an offertory on behalf of the expenses connected with daily service in the Cathedral. This took place in St. Paul's Church Prince's Park, Liverpool, originally built for the famous Dr. Hugh MacNeile, and of which his son, Canon E. H. MacNeile, is the present incumbent.

The Very Rev. Alexander Chinnery-Haldane, Dean of Argyll and the Isles, have been elected to the vacant see of that Diocese. The new Bishop, who assumed the name of Chinnery on his marriage with the only daughter and heiress of the last Baronet of the name, is the son of a well-known "Evangelical," but is himself a very pronounced Churchman. He is a comparatively young man, and possesses great wealth which he has hitherto dispensed in the most exemplary manner.

On Thursday week Lord and Lady Aberdeen received a distinguished audience at their house in Grosvenor Square to hear an account of the work of the Christian Evidence Society. The Bishop of Carlisle, who presided, remarked on the boldness and aggressiveness of the present attack on the Christian faith, and on the satisfactory methods adopted by the society for meeting that attack. He also pointed out that the indirect influence of its operations were of great value. The very fact that there is a society in existence for the purpose of asserting the truth in an argumentative manner, and standing up boldly in the presence of the advocates of which was of considerable importance. The Rev. Dr. Wace defended the use of arguments in favor of Christian truth by showing that from the sub-apostolic age to the last century the defence of Christianity by argument was necessary for the maintenance of belief. The society could never take the place of the Christian ministry, but these would be left free for the more direct preaching of the Gospel if such persons as the society's agents removed difficulties and answered objection which lay in the way of the acceptance of that Gospel. Mr. Barnard described his own experience as a lecturer, and assured the audience, from what had come under his own observation, that a large amount of preventive and saving good was being continually accomplished, especially in connection with lectures in the open air.

A Ministers Evidence.
The all prevalent malady of civilized life is Dyspepsia. Rev. W. E. Gifford, of Bothwell, was cured of dyspepsia and liver complaint that rendered his life almost a burden. The cure was completed by three bottles of Burdock Blood Bitters.

W. H. Witcher, of Ottawa, has been appointed as honorary commissioner at the American exhibition of foreign products.

In an article on the sanitary legislation of the Pentateuch, the Journal of Science says: "So peculiar is human progress that it has taken 3,000 years to bring the world to a point less advanced than that of Moses."

The Weaker Sex
are immensely strengthened by the use of Dr. R. V. Pierce's "Favorite Prescription," which cures all female derangements, and gives tone to the system. Sold by druggists.

The 'Times' editorial says that there is reason to believe that the French Cabinet is divided on the Tonquin question.

A Remarkable Fact.
It is a remarkable fact that W. A. Edgers, of Frankville, who was so far gone with liver and kidney complaint that his life was despaired of, was cured with four bottles of Burdock Blood Bitters. At one time he lay a fortnight without an operation of the bowels.

In England large steamships are now furnished with hollow steel shafts. In a ten inch shaft a hole four inches in diameter reduces the weight 16 per cent., while the strength is only diminished 2.56 per cent.

One Of Many.
Mr. R. W. Carmichael, Chemist and Druggist of Belleville, writes as follows:—"Your Burdock Blood Bitters have a steady sale, are patronized by the best families here and surrounding country, and all attest to its virtues with unqualified satisfaction."

Philo-carpin introduced into the human system has an active influence upon the color of the hair. This color is produced by an oily pigment which is supposed to be increased by the medicine, which is the active principle of jaborandi, a drug found in Brazil. It makes the hair darker.

A Voice From the United States.
I have suffered for the last 20 years with Dyspepsia and General Debility and tried many remedies, but with little success until I used Burdock Blood Bitters, when relief was quick and permanent.

A. LOUGH, Alpena, Michigan, U. S.
Typhoid fever is due to sewage emanations and polluted water supply, or, if it is caused by a specific poison, it is spread through this instrumentality. Diphtheria is owing to defective sanitary arrangements, and sanitary inspectors should be held to a strict accountability.

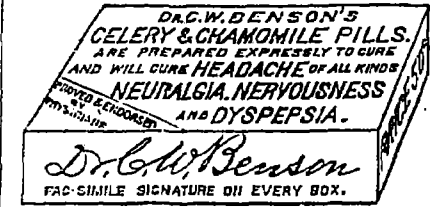
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"I wouldn't be without them if they cost \$1 a pill. They cured me of neuralgia of 9 years standing." Joseph Synder, Paxions, Pa., 30, '80.



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A NOTED BUT UNTITLED WOMAN.

(From the Boston Globe.)



Editors.—

The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Woman," as some of her correspondents love to call her. She is zealously devoted to her work, which is the outcome of a life-study, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or joy at release from it. Her Vegetable Compound is a medicine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this.

On account of its proven merits, it is recommended and prescribed by the best physicians in the country. One says: "It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Leucorrhoea, irregular and painful menstruation, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life."

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It costs only 21 per bottle or six for \$5., and is sold by druggists. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp for reply, at her home in Lynn, Mass.

For Kidney Complaint of either sex this compound is unsurpassed as abundant testimonials show.

"Mrs. Pinkham's Liver Pills," says one writer, "are the best in the world for the cure of Constipation, Biliousness and Torpidity of the Liver. Her Blood Purifier works wonders in its special line and bids fair to equal the Compound in its popularity."

All must respect her as an Angel of Mercy whose sole ambition is to do good to others.

Philadelphia, Pa.

Mrs. A. M. D.

THE KEY TO HEALTH.



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

4. WILBURN & CO., Proprietors, Toronto.

PIANOS AND ORGANS.

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

W. H. JOHNSON,

Name this paper.

123 Hollis Street, HALIFAX.

Aromatic



A Summer

Montserrat.

Beverage.

Montserrat Raspberry Cordial!

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

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

Montserrat Saline Effervescent Salt.

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

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

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

MONTSERRAT

LIME-FRUIT JUICE SAUCE,

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

"The Climax of Perfection."

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

Sole Consignees of the Montserrat Company (Limited).

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Toronto Agency—23 Front Street West.

ARMY AND NAVY HAT STORE THOMAS & CO.

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

Civic and Military FUR GLOVE MANUFACTURERS. MASONIC OUTFITS

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

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

44 to 48 Barrington Street,

CORNER OF SACKVILLE HALIFAX, N. S.

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,
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GEO. ROBERTSON.

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

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New Designs, Fast Colors, Lowest Prices. At
BUCKLEY & ALLEN'S.

Feather Dusters.

LARGE ASSORTMENT. Just in time for House Cleaning.

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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.

Acadia Powder Co.

(LIMITED).
 HEAD OFFICE, HALIFAX, N. S.
 WORKS AT WAVERLEY, N. S.
 AND AT BROWNSHIRE, P. Q.
 Named "Powder Mills."
 D. G. SMITH, Manager at Works.
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 70 Bedford Row, Halifax, N. S.

INCORPORATED 1871, 1881, 1883.
 Authorized Capital, \$300,000.

MANUFACTURERS Sporting & Blasting POWDERS DYNAMITE AND DUALIN.

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

ARE YOU CONSUMPTIVE?

USE EAGAR'S PHOSPHOLEINE

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

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

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

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

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

EAGAR, Chemist,
 HALIFAX, N. S.

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 best 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.

30 YEARS.

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

Minard's Liniment

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

KING OF PAIN!

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

A Positive Cure for Corns and Warts

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

MINARD'S LINIMENT,

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

W. J. NELSON & CO.,

Proprietors, Bridgewater, N. S.
 Wholesale by Forsyth, Sutherland & 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.

MISSIONARY NEWS.

Our readers will rejoice to hear that the Bheel Mission at Khairwarra, started in 1880 by means of the Rev. E. H. Bickersteth's gift of £1,000, is now to be continued on a permanent footing. Mr. Thompson's report for the second year, and the strong opinion of the Bishop of Calcutta, have been regarded as warranting the committee in taking the Mission as it stands at present, upon the General Fund. But in addition to this £1,500 has now been specially raised to put a second missionary and his wife at Khairwarra—viz., another £1,000 given by Mr. Bickersteth, £300 by Mr. Joseph Hoare, and £200 by the Rev. F. E. Wigram.—C. M. S. *Intelligencer*.

NEW ZEALAND.—At the meeting of the Church Synod on April 20, in committee on Home and Foreign Missions, the Bishop of Melanesia quoted a report which gave the following statistics of the diocese:—

"Home Mission.—Clergy, 84; local contributions, 5,850*l.*; from the Colonial and Continental Church Society, 50*l.* from the Diocese of Auckland; districts aided 61.

"Maori Mission.—Church population, about 33,801; local contributions, 1,194*l.*; interest of endowments 1,276*l.* (Waiapu and Auckland only); from Church Missionary Society, 2,494*l.* (Wellington, Waiapu, and Auckland only); school endowments, 2,581*l.* (not including Ouedin and Christchurch); schools, 6; European clergy, 13 (none in Nelson); native clergy, 30 (none in Dunedin or Nelson); catechists, 76; churches 101.

"Melanesia Mission.—Parishes contributing offertories to, 112; school collections, 18 (not including Nelson); total amount, 625*l.*"

It has pleased God during the past year to call out to His faith and service no less than eight young students in Trinity College, Kandy, Ceylon. Of five of these, who came out nearly together just at the close of the year, the Principal, the Rev. J. G. Garrett, writes:—"The whole five boys are the ones I would have pointed out as the ones least likely to be influenced of all our flock. The wildest of all was made a chief instrument in leading two of the others to confess the name of Jesus; after first being seized by the hair, and getting twelve bleak weals from his father on the back, for 'disgracing him and his people and his nation by forsaking Buddhism.' And strange to say the father's anger was in the first instance roused and kindled against him by these very two of his class-fellows who afterwards were won by his holy conversation. The other two, making up the five, were the very head boys in our College class. Their conversion has caused a good deal of surprise among their friends, their fathers being in each case most determined Buddhists in their own districts, very distant parts of the island from here. Of one of them, I read in a local paper a few days ago, that in a large meeting near his father's village, where he had gone for the holidays, 'he boldly confessed and declared to his kith and kin what the Lord had done for his soul.'"—*The Church Missionary Gleaner*.

PARSONS' PURGATIVE PILLS

MAKE NEW RICH BLOOD,

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

DIPHTHERIA CROUP, ASTHMA, BRONCHITIS.

JOHNSON'S ANODYNE LINIMENT will instantaneously relieve these terrible diseases, and will positively cure nine cases out of ten. Information that will save many lives sent free by mail. Don't delay a moment. Prevention is better than cure.

JOHNSON'S ANODYNE LINIMENT

(For Internal and External Use). CURES Neuralgia, Influenza, Sore Throat, Bleeding at the Lungs, Chronic Hoarseness, Hacking Cough, Whooping Cough, Chronic Rheumatism, Chronic Diarrhoea, Chronic Dysentery, Cholera Morbus, Kidney Troubles, Diseases of the Spine and Lame Back. Sold everywhere. Send for pamphlet to I. S. JOHNSON & CO., BOSTON, MASS.

MAKE HENS LAY

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

NOTE THE STATEMENT

MADE BY THE WINDSOR POSTMASTER RESPECTING

Puttner's Syrup,

WHICH CONTAINS NO OIL.

WINDSOR, N. S., April 2, 1883.

C. E. PUTTNER, Ph.M.,

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

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

Your Syrup only requires to be taken to prove its merits.

I am, yours truly,

P. S. BURNHAM, Postmaster, Windsor.

BE CAREFUL AND GET

PUTTNER'S SYRUP as you will find it is prepared by skillful and experienced hands, and endorsed by the medical profession.

PRICE 50 CENTS.

University of King's College,

WINDSOR N. S.

This University was constituted by a charter of King George III., granted in 1802, and is under the control of the BISHOP of the Diocese, as VISITOR and CHAIRMAN, and a BOARD OF GOVERNORS, members of the Church of England, elected by the Alumni.

PRESIDENT:

REV. CANON DART, D. C. L., M. A., OF OXFORD.

Religious instruction is given in conformity with the teaching of the Church of England, but no tests are imposed, and all its Privileges, Degrees, Scholarships, &c., except those specially restricted to Divinity Students, are conferred by the College, without any discrimination in favor of members of the Church.

There are numerous Scholarships and Prizes to be obtained by competition, and Students furnished with a Nomination are exempt from all fees for Tuition, the necessary expenses in such cases being little more than \$150 per annum for boarding and Lodging.

A copy of the UNIVERSITY CALENDAR, and any further information required, may be obtained on application to the President, or to the Secretary, T. RITCHIE, Esq., Halifax.

The Collegiate School

of which the REV. C. WILLETTS, Graduate of the University of Cambridge, is Head Master, supplies an excellent preparatory course of instruction, enabling students to matriculate with credit at the College, and including all the usual branches of a liberal education.

The Head Master will be happy to furnish information in answer to applications addressed to him at Windsor.

DISEASES OF THE Lungs and Liver

Immediately yield to the powerful influence

—OF—

GATES' Life of Man Bitters,

—AND—
Invigorating Syrups.

Mill Village, N. S., Sept. 18th, 1879.

C. GATES, SON & CO.—

Gents,—This is to certify that I was sick and under the Doctor's care three months from Lung and Liver Complaint, but the medicines he gave me had no good effect. I then took your No. 1 and 2

Life of Man Bitters,

—AND—
Invigorating Syrup,

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

Respectfully yours,

MRS. T. HENDRY.

For sale everywhere at 50 cents per Bottle. Manufactured by

C. GATES, SON & CO.,
Middleton, Annapolis Co., N. S.

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

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

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

The "Uxbridge ORGAN,

The best in the Market, for HOUSE OR CHURCH.

JAS. C. FAIREY, Agent,
NEWCASTLE, N. B.
References given. 3m Je 27



MENEELY BELL FOUNDRY

Favorably known to the public since 1825. Church, Chapel, School, Fire Alarm and other bells; also Chimes and Bells. Meneely & Co., West Troy, N.Y.

JOHN SNOW, UNDERTAKER

SEXTON ST. PAUL'S,
56 ARCYLE ST.,
HALIFAX, N. S.
Coffins & Caskets



M. S. BROWN & CO.

Jewellers & Silversmiths,
ESTABLISHED A. D. 1840.

Artistic Jewellery and Silver Ware,
WATCHES, CLOCKS, &c.,
128 Granville St., Halifax, N. S.,

CALL attention to their SPECIAL COMMUNION SERVICE, as per cut, as very desirable where appropriate vessels of Moderate Prices are required. The quality is warranted really good—Chalice, 7 in. high, gilt bowl; Paten, 8 in. diameter, (with gilt surface), to fit on Chalice; Cruets, 4 pint or pint size, as preferred, Price \$14.00; Cruets singly, \$3.00 each. Also, a select stock of BESSA OFFERTORY PLATES, 10 to 14 inches; Plain and Illuminated ALTAR VASES, 7 to 9 inches. A few CROSSES, 18 inches, suitable for small Churches; Sterling Silver COMMUNION VESSELS made to order in suitable designs. Goods securely packed for transit free of charge.

LONDON HOUSE

WHOLESALE.

APRIL 2ND, 1883.

OUR SPRING & SUMMER STOCK

IS NOW LETS in every Department.

NEW GOODS

Arriving weekly. Orders by letter or to our travellers will receive prompt attention.

DANIEL & BOYD,

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

Crotty & Polson,

REAL ESTATE

—AND—
Commission Agents.
LANDS BOUGHT AND SOLD.

Estates Managed & Rents Collected.

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

H. S. CROTTY. B. POLSON.

NEWS AND NOTES.

The eclipse of the sun was partially visible on the 7th inst. throughout New Zealand.

*Lydia E. Pinkham's Vegetable Compound ranks first as a curative Agent in all complaints peculiar to women. Cures Kidney troubles of either sex.

The total number of visitors to the International Fisheries Exhibition from the opening has been 446,096.

"Dr. Benson's Skin Cure cured my skin disease." C. B. McDonald, Plantersville, Ala. \$1., druggists.

Tongariro is in a state of eruption more violent than at any period during the last thirteen years.

EAGAR'S PHOSPHOLEINE will prove of value in that state of the system of which Boils, Glandular Swellings, etc., is the result.

The Government have declined, on account of the expense, to send representatives to the Calcutta Exhibition.

More than twenty years ago we had chills and fever, and the recollection of it makes us shake even now. But this disease no longer terrifies us. *Parson's Purgative Pills* are a sure preventive.

Cramps and pains in the stomach or bowels, or in any part of the body, no matter how severe or what the cause, can be relieved by *Johnson's Anodyne Lintiment* used internally and externally.

To most children the bare suggestion of a dose of castor oil is nauseating. Why not, then, when physic is necessary for the little ones, use Ayer's Cathartic Pills? They combine every essential and valuable principle of a cathartic medicine, and being sugar-coated are easily taken.

Giuseppe Sabbadini, one of Oberdank's accomplices in his plot to assassinate the Emperor of Austria, has been tried at Innsbruck and sentenced to death.

Young and middle-aged men, suffering from nervous debility and kindred affections, as loss of memory and hypochondria, should inclose three stamps for Part VII of *World's Dispensary Dime Series* of pamphlets. Address *World's Dispensary Medical Association*, Buffalo, N. Y.

An elephant, which is perhaps the largest captive animal in the world, has just arrived at Liverpool. Though not quite so high as Jumbo, it is more bulky, and it weighs nearly five tons.

A Moral Power.

Stove-pipes are supposed to move the deepest and most profound desire to swear that it is possible for man to experience. Be that as it may, we venture the opinion that corns produce as many startling exclamations, and the introduction of *Putnam's Painless Corn Extractor* should be hailed as a moral influence in the world, independent of its power as a reliever of physical suffering. Sold everywhere. Take only Putnam's Extractor. N. C. POLSON & CO., Kingston, Proprietors.

Mr. Fawcett has presented to the German "Postmuseum" a number of interesting objects connected with the English postal system, including a model of the Liverpool mail train.

PHYSICIAN'S STATEMENT RESPECTING PUTNERS SYRUP.

Made by W. B. SLAYTER, M. D., I. R. C. P. Eng., &c., Consulting Surgeon, P. & C. Hospital and Prof. Obstetric and Diseases of Women, Halifax Medical College.

HALIFAX, March 1883.

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

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

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

Yours, &c,
C. D. RIGBY, M. D.

To C. E. Puttner, Ph. M.

At the annual meeting of the Corinth Canal Company it was reported that the contractors hope to reach the main ridge this year, and to get through it in two years.

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

It is reported that a grant of £250 has been made from the Civil List to Prince Lucien Bonaparte, who has long been occupied with the dialects of northern England and Scotland, into which he has translated various portions of the Scriptures.

When you can eat nothing else, Junket made from EAGAR'S WINE OF RENNET will often tempt your appetite; it is elegant, nutritious and easily digested, and as a dessert or for tea, always acceptable.

Almost every person has some form of scrofulous poison latent in his veins. When this develops in scrofulous sores, ulcers, or eruptions, or takes the form of rheumatism, or organic diseases, the suffering that ensues is terrible beyond description. Hence the gratitude of those who discover, as thousands yearly do, that Ayer's Sarsaparilla will thoroughly eradicate this evil from the system.

According to the *Paris Voltair*, the administrations of the Credit Foncier and the Bank of France have been well satisfied with the results of their employment of women as clerks. The former establishment now employs 202.

ASHBURNHAM, MASS., Jan. 14, 1880.

I have been very sick over two years. They all gave me up as past cure. I tried the most skillful physicians, but they did not reach the worst part. The lungs and heart would fill up every night and distress me, and my throat was very bad. I told my children I never should die in peace until I had tried Hop Bitters. I have taken two bottles. They have helped me very much indeed. I am now well. There was a lot of sick folks here who have seen how they helped me, and they used them and are cured, and feel as thankful as I do that there is so valuable a medicine made.

MRS. JULIA G. CUSHING.

The German army is at present time distributed over 304 garrisons, thirty-nine of which have an effective strength of over 2,000 men. Berlin has 17,813, Metz 14,441, Strasburg 8,968, Mainz 7,712, Cologne 7,665, Coblenz 6,353, Konigsberg 6,383, and Magdeburg 6,068.

Advice to Consumptives.

On the appearance of the first symptoms—as general debility, loss of appetite, pallor, chilly sensations, followed by night sweats and cough, prompt measures of relief should be taken. Consumption is scrofulous disease of the lungs; therefore use the great antiscrofulous or blood-purifier and strength-restorer, Dr. Pierce's "Golden Medical Discovery." Superior to Cod liver oil as a nutritive, and unsurpassed as a pectoral. For weak lungs, spitting of blood, and kindred affections it has no equal. Sold by druggists. For Dr. Pierce's treatise on consumption send two stamps. *World's Dispensary Medical Association*, Buffalo, N. Y.

The threatened collision between France and China grows entirely out of the greed of colonial possessions on the part of the French. It is the old story. Love of dominion has been at the bottom of all the wars of mankind from the beginning.

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

The Steamer Nevada arrived at New York brings 680 Mormon converts in charge of twenty-two missionaries. The converts are from Sweden, Denmark, Wales, England and Norway. The number of men and women is about equal.

"Two boxes of Dr. Benson's Celery and Chamomile Pills cured me of neuralgia, when the Dr.'s' couldn't. Clifford Shand, Windsor, Nova Scotia.

The tribes in revolt near bagdad have had a battle with Turkish troops. Two hundred and fifty men were killed. It is not yet known which side was victorious.

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.

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.



INTERNALLY AND EXTERNALLY.

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

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

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

Home Items.

"All your own fault If you remain sick when you can Get hop bitters that never—FAIL. The weakest woman, smallest child, and sickest invalid can use Hop Bitters with safety and great good.

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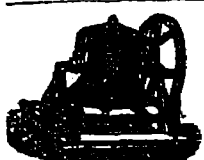
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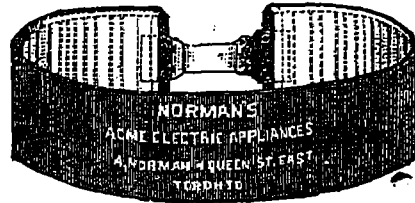
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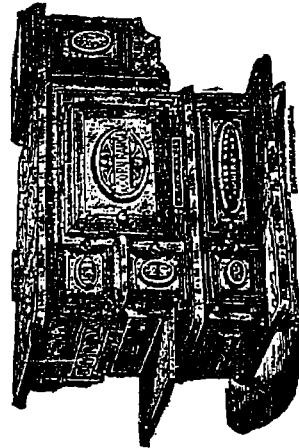
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