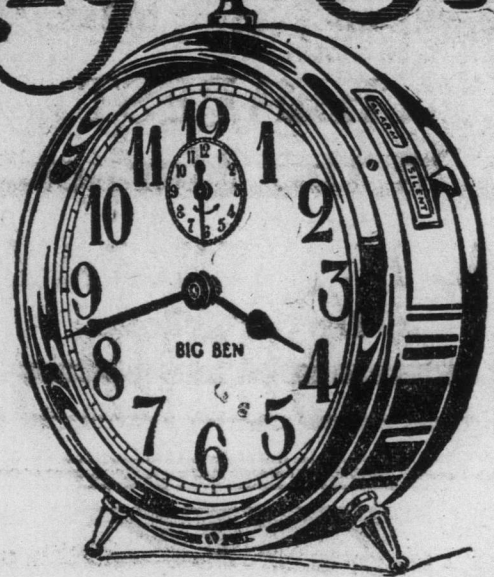


# Big Ben



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## "Shimri" Writes.

Editor Evening Telegram.  
Dear Sir,—In the letter of "Catholicus Anglicanus," published in your paper of the seventeenth, he says "As 'Shimri' professes to know something about the Prayer Book, the Canon and the XXXIX Articles, I would seem that his Churchmanship is not quite so profound as his Protestantism when he enquires where the authority for Confirmation and Penance being called Sacraments? In Article XVI they are thus described as Sacraments, etc., etc."  
"C. A." assumes that his Churchmanship is more profound, more intellectually deep than mine, and that my Protestantism interferes with my knowledge of the teachings of the Church of England. "C. A." has very evidently not read much Church History or General History; he does not know that Cranmer and Ridley were condemned and burned at the stake because they were Protestants; he has not read the reply to a pamphlet issued by the Roman Church, called "Touchstone," revised by the Bishop of Dublin and printed and published by the S.P.C.K., in which the Bishop speaks of the members of the Church of England as Protestants. But "C. A." tells us that the Prayer Book and the Articles are his authorities, let us therefore turn to the Prayer Book and examine it and ascertain what is set forth therein for the guidance of the adherents of the Church of England.  
The first and principal authority with respect to the teachings of the Church is contained in its Catechism. "The Catechism, that is to say, an instruction to be learned of every person, before he be brought to be confirmed by the Bishop," distinctly states what the Sacraments are and defines their nature. It is important that we should remember that this Catechism is intended, as the name implies, to give instruction in the principles of Christian Religion, by means of questions and answers. The primitive Catechisms of the Church consisted of no more than the Renun-

ciation, or the repetition of the baptismal vow, the Creed and the Lord's Prayer; and these together with the Commandments, at the Reformation, were the whole of ours, but being afterwards thought defective as to the doctrine of the Sacrament which in the primitive time were more largely explained to baptizands, King James I. appointed the Bishops to add a short and plain explanation of them, which was done accordingly in that excellent form we have, being penned by Bishop Overall, then Dean of St. Paul's, and followed by the Bishops. In this addition it is set forth that there are "two sacraments only, as generally necessary to salvation, that is to say, baptism, and the Supper of the Lord." The word Sacrament, it says "meaneth outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as means whereby we receive the same, and a pledge to assure us thereof." In sermons, Vol. the Sixth, Lectures on the Church Catechism, by Thomas Beaker, D.D.L., Archbishop of Canterbury, much information is given about the Sacraments. He says: "There are two only, that are true such; and these two are plainly sufficient; one for our entrance into the Christian Covenant, the other during our whole continuance in it—Baptism and the Supper of the Lord." He says further that "the Romanists reckon no less than seven Sacraments, although this number was not named for many years after Christ, nor fixed by the authority of their own Church till 200 years ago, that is since the Reformation, yet now they condemn us, for not agreeing with them in it, but only acknowledging two." Other authorities of the Church, such as Wm. Wake, D.D., Archbishop of Canterbury, can be quoted to prove that the Church of England by its Catechism teaches and recognizes only Two Sacraments.  
"C. A." quotes the XXXIX Article as authority for calling Confirmation and Penance Sacraments; let us turn

to those Articles, and see what they say. Article XXV. says, "Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good-will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in Him."  
"There are two Sacraments, ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord."  
"These five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the scriptures; but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God, etc."

Bishop Tomline, Bishop of Lincoln in his "Elements of Christian Theology," Vol. 2, on the Thirty-nine Articles, says, in considering the XXV Article, "We have now before us a series of Articles, seven in number, which treat of the Christian Doctrine of Sacraments. The two first relate to Sacraments in general, the third to Baptism and the other four to the Lord's Supper. Under this Article we are to consider the meaning of the word 'Sacrament,' and to distinguish the real Sacrament of the Gospel from the pretended ones of the Church of Rome." In dealing with that part of the Article which refers to what Bishop Monro calls "the five Popish Sacraments," he says, "These five commonly called Sacraments, that is which were commonly called so, when these Articles were drawn up, . . . in the primitive ages of Christianity there was no dispute concerning the number of Sacraments, properly so called, and consequently we find very little upon that subject in the early ecclesiastical writers. However, the Recognitions, which were written at the end of the second century, allow of only two Sacraments, and Justin Martyr, Tertullian, Cyrill of Jerusalem, Augustine, and Chrysostom, all mention two Sacraments, namely, Baptism and the Lord's Supper, and no more. Peter Lombard, prior of the twelfth century, is the first who reckons seven Sacraments, adding to the above two these five—Confirmation, Penance, Orders, Matrimony and Extreme Unction. Pope Gregory IX, about the middle of the thirteenth century, pronounced these five, as well as the other two, to be considered as Sacraments in the following century all seven were declared to be equally Sacraments by the Council of Trent, a council that time they have always been considered as such by the Roman Church."

Bishop Tomline then goes on to show that these "condemned Sacraments" are in some cases holy functions such as Confirmation, and Orders. Of the latter there are three separate Orders, Bishops, Priests and Deacons; "There would be three Sacraments, if there were any, but it is seen there are none." "Penance, is corruption of a part of ancient ecclesiastical discipline, and was perverted into its present form of Sacrament by the management and covetousness of the clergy in the times of darkness and ignorance." "Matrimony has no claim whatever to be considered as a Christian Sacrament, since it was not instituted by our Saviour, nor was its original character changed by the Gospel." "As we entirely reject Extreme Unction, etc., etc." The authorities of the Church of England, all of them eminent divines of that Church, who wrote seventy years ago, condemn the so-called five Sacrament and "C. A." is not able to quote many of them who were not opposed to the teachings advocated by him as regards the 1604 Canons, I am unable to find the quotation made by "C. A." and do not quite understand the mix up he gets into over it.  
Yours truly,  
SHIMRI.

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One twenty-five cent trial bottle of Nerviline will cure any attack of lumbago or lame back. This has been proved a thousand times, just as it was in the case of Mrs. E. J. Grayden, of Caledonia, who writes:—"I wouldn't think of going to bed without knowing we had Nerviline in the house. I have used it for twenty odd years and appreciate its value as a family remedy more and more every day. If any of the children gets a stiff neck, Nerviline cures quickly. If it is earache, toothache, cold on the chest, sore throat, Nerviline is always by standby. My husband once cured himself of a frightful attack of lumbago by Nerviline, and for a hundred ailments that turn up in a large family Nerviline is by far the best thing to have about you."

## Woman Stood in the Way.

New York, February 9.—Charles I. Manning, owner of a garage at Verona, N. J., whose wife was murdered on Friday, at her home, 219 Warren Street, Newark, drove up to the Mountsinside Hospital at Montclair, N. J., at 1:15 p.m. on Saturday. Hired from his car a dark-eyed young woman of 45 years, who was rapidly losing consciousness, and carried her into the hospital.  
"She has taken poison. This will explain it," he said, handing a note to Dr. W. H. Arson. The note was addressed to Manning and said:  
"This will be my last letter to you, or I am going to kill myself. I killed your wife. I killed her because I was infatuated with you and she stood in my way. Take good care of baby."  
The girl was Hazel Herdman, daughter of Arthur J. Herdman, proprietor of the Turnpike Inn at Cedar Grove. She had known Manning for nearly three years, and had borne him a child eighteen months ago. She had swallowed a large quantity of bichloride of mercury and Dr. Arson knew at a glance that death was certain.  
Wanted to Marry Him.  
The first question put to Miss Herdman by Chief Gallagher was whether she had killed Mrs. Manning. The reply was:  
"Yes."  
"Why did you kill her?" he then asked.  
"I wanted to marry Mr. Manning," she answered. "We have a child. She would not have a divorce."  
She was asked if Manning knew anything of her plans. She shook her head. Then, after an effort, she said slowly:  
"He had nothing to do with it. He knew nothing about it."  
By the time Chief Long had finished Miss Herdman was barely able to respond in monosyllables, and one of the physicians said that her throat was swelling. Her last words were a request that the Rev. Dr. John H. Pratt, whom she had known since she was a child, should be summoned. When her mother and sister entered the room weeping she was able to show signs of recognition, but that was all. She died at 3 p.m. before the minister arrived at the hospital.

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Buy GIN PILLS on this guarantee, backed by the largest wholesale drug house in the British Empire.  
50c a box—6 for \$4.50—at dealers or from us direct. Sample box free on request. National Drug and Chemical Co., of Canada, Limited, Toronto. 172

## Dwelling Burned at Placentia.

Messages were received from Placentia yesterday stating that a house owned by Mrs. Margaret Morrissey, widow of that place, was burned to the ground.  
The fire occurred early yesterday morning while the old lady, the sole occupant of the house, was in bed with the result that Mrs. Morrissey barely escaped with her life.  
The origin of the fire is not known but is supposed to have been caused by defective stove tunneling. A number of men were on the scene shortly after the fire was discovered, but before anything could be done the house and contents were destroyed. There was no insurance on the house or contents and the loss to the poor woman is a heavy one as she is in destitute circumstances.

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**LOOK---READ! LOOK---READ!**  
NOTE.—Owing to improvements being made at the Nickel, the performances will be transferred to the Casino from NEXT MONDAY on. Every Afternoon at 2. Every Night at 7.

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- MEN'S WOOL and CASHMERE SOX . . . . .25c. pair
- MEN'S REAL SCOTCH KNIT ABERDEEN GLOVES . 75, 85, \$1.00 pr
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- LADIES' BLUE and BLACK DRESS SERGES.
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# A. & S. Rodger

## Bishops to Decide.

**KIKUYU CONTROVERSY TO BE DEALT WITH IN JULY.**  
London, Feb. 9.—The Archbishop of Canterbury to-day decided definitely against instituting impeachment proceedings against the Bishops of Uganda and Mombassa, Church of England prelates in Africa, on charges of heresy and schism arising out of their action at the Kikuyu conference, East Africa, last June. An attempt was

then made to unite all Protestant denominations against the increasing power of the Roman Catholics in East Africa and a general communion service was held.  
The matter is now to be referred to the consultative body of Bishops of the Church of England which meets in July. The Bishops will then be asked to decide whether the scheme for a federation of Protestant missionary societies proposed at the Kikuyu conference contravenes the principles of the church order and whether the Holy Communion service which closed the conference at which

many of the communicants were non-members of the Church of England was consistent with the principles of the Church of England.  
**Enjoy your meals by taking a teaspoonful of Stafford's Prescription "A" before eating. It cures Indigestion and Dyspepsia, etc.—Jan 22, 14**  
One of the new spring coats has no opening, but slips over the head like a woman's blouse.