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The Church Guardian.

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

Vol. 3.—No. 41.

THURSDAY, JANUARY 26, 1882.

One Dollar a Year.

REV. JOHN D. H. BROWNE, EDITOR AND PROPRIETOR, LOCK DRAWER 29, HALIFAX, NOVA SCOTIA.
REV. EDWYN S. W. PENTREATH, ASSOCIATE EDITOR, MONCTON, NEW BRUNSWICK.

In Japan, in five and a-half years, 322,573 volumes of Scripture were printed at Yokohama.

Of the three thousand persons confirmed by the Bishop of Maine, not more than 700 remain in the diocese.

During the past twenty years 130 new Churches have been built in the Diocese of London, of which number more than 100 have been promoted by the Bishop of London's Fund.

Since 1835, in which the population of the United States has increased threefold, the Episcopal clergy have increased fivefold, communicants ninefold, contributions for all purposes eightfold, for missions thirtyfold.

Mr. W. C. Jones, of Warrington, has given to the C. M. S. £2200 to establish a Training Institution at Hang Chow, and a large sum for the like purpose at Fuh-chow. He had already committed to the same Society large trust-funds for supporting native missionaries in India.

Among the curious historical objects exhibited at the Venetian Geographical Congress this autumn, was the linen cap worn by Louis Manin, last Doge of Venice, on the last day of the republic. When he doffed it he gave it to his Chamberlain, with the words: "Take this, I shall require it no more."

In his work on worms, Mr. Darwin points out that Stonehenge has not been brought to its decadence by time alone. The earthworm has undermined it, stone by stone, and the very mould which lately propped up by Sir E. Antrobus has probably been put out of the perpendicular by the action.

A veteran watchmaker at Vouvy, Switzerland, claims to have invented a process by which watches will run for years without winding up. A sealed box, containing two watches, intrusted to the municipal authorities on January 19th, 1879, has just been opened, and the watches were found going.

The Zoological Gardens, at Moscow, is said to be in possession of a horse without hair. It was sent from Turkestan by Gen. Kaufmann. The color of the horse's skin is red, and his points are said to be admirable. He is, however, very sensitive to the cold, and has to be kept warm by thick woolen cloths.

At no period were the cathedrals and other great churches in England in such fine order as to-day. Forty years ago, a number of them were in a condition not many removes from ruinous. Since then millions have been expended on them. In some cases a canopy is permanently left unfilled, and the accruing income devoted to current repairs.

There is in Roumelia a valley known as the Kezanlik, entirely given up to rose culture. During the flowering season it is from the top of the hills on one side to the other a mass of flowers. So saturated is the air with the perfume that it clings to the hair and the clothes, and the scent remains for days on the latter. The essence sells wholesale in Paris at 1,500 and 2,000 francs the kilo, and is retailed at 5,000 francs and over.

The printers of Leipsic have just celebrated the four hundredth anniversary of the introduction of printing into that town. In 1487 Andreas Preisner, a professor of theology, set up the first printing-press in Leipsic. He made a present of it to a monastery, on condition that the monks would pray for his soul. Now Leipsic has 82 printing establishments, with 451 steam presses and 971 hand presses, employing over 12,000 people.

Bishop Kip of San Francisco recently joined in wedlock the Rev. Walter Ching Yung and Miss Ah Tim. Mr. Yung is an Episcopal minister educated in the Eastern States, and Miss Ah Tim is a cultivated young lady of Hong Kong. It was the first fashionable Chinese wedding in this country. The groom wore his Clerical robes, and the bride robes of Chinese but, including a cloak-like dress of blue, lined with bright scarlet and trimmed with gold color.

St. Ann's Church (New York,) for deaf-mutes has five hundred and sixty-one communicants. Of the three hundred families connected with the parish, thirty, including three hundred individuals, are deaf-mutes. The parish, which has been founded twenty-nine years, grew out of a Bible class. At a recent Conference held in the church, three clergymen, all deaf-mutes, made addresses in the sign-language, which were interpreted by Dr. Galaudet.

The *Christian World* says:—"Two influential congregations of the Free Church in Glasgow—the College Church and Westburn Church—have taken steps to initiate a general discussion of the instrumental music question in the denomination. They have indicated through their Kirk Sessions their opinions that liberty ought now to be granted

in this matter, and notice has been given in the Presbytery of an overture to the General Assembly to that effect."

Among the first to formally approve and use the revised version of the New Testament were the Protestant clergymen of New Haven. A few days ago, in a meeting for discussing the subject, a majority announced a change of opinion, by voting that it was too faulty to be acceptable. The chief condemnation was of bad English, the Rev. Dr. John E. Todd declaring that he had counted 150 errors of grammar uncorrected in one of the epistles of the Corinthians alone.

In Great Britain, out of some 60,000 Jews some 3,000 are Christians. More than 150 have been admitted to the ministry of the English Church. At least three, themselves converts, have been consecrated bishops. Competent judges, such as the German theologian Dr. Barth, have affirmed that the number of converts from modern Judaism to Christianity in our days has been greater in proportion to the population than from heathenism. "How much more shall they be grafted in?"

The *Methodist* says in a recent number:—"In regard to the multiplication of churches or sects religious liberty has carried us to an extreme. It is time there should be a reaction in favour of unity. The reaction, we believe, is setting in. The time is not far distant, for example, when the existence of three or four Methodist chapels in one small village will be regarded as a disgrace. Church poverty and Church rivalry will teach us wisdom in course of time. *The oneness for which Jesus Christ intercedes includes surely more than we have got.*"

Professor Campbell, of the Presbyterian College, Montreal, believes that he has found the key to the Hittite inscriptions, and has sent the result of his investigations to the Society of Biblical Archaeology. The most striking and important feature of this work is the identity established by Professor Campbell, as he believes, between the Aztecs and the Hittites. He concludes a statement of his discovery in *The Montreal Witness* as follows:—"It is interesting to know that we have on this continent the remains of a people who played a great part in ancient history. It is also gratifying to learn that by the establishment of the Hittite origin of the Aztecs, evolutionism in philology and ethnology will receive its deathblow."

Signor C. Desimoni of Genoa has just published a monograph upon John Cabot (father of Sebastian Cabot), the discoverer of Labrador and Cape Breton Island prior to Columbus. He examines carefully all the authorities relating to the subject, and prints for the first time in one collection all the known official documents, notices in accounts, passages in contemporary chronicles, or correspondence in any way bearing upon John Cabot and his discoveries. Some of these, drawn from Spanish and English sources, are new. The author adduces the conclusions of Mr. Henry Harris, an American in Paris, who is at work upon a new publication on Columbus, to support his own theory that the continent of America was discovered by Cabot in 1497, at least a year before Columbus found terra firma.

In an address lately delivered by the Romish Bishop of Salford, Dr. Vaughan, in the Manchester Athenæum, speaking of the British empire, he expressed himself thus:—"I have viewed this question as an Englishman because I love my country, and because I believe that our empire is not only the greatest that has ever been, but that it is, at least at present, the most reasonable and most beneficent to the human race upon the face of the globe." Now this bishop is well known to be intensely Romish in his feelings and aspirations, and yet he practically admits that none of the Papal Powers of the world can compare for worth and beneficence with this Protestant empire of ours! Is not this a manifest proof of the superiority of Protestant principles? And yet some of the Romanists in Ireland profess to consider it a crying grievance that that country is associated with England in the government of so vast a number of the human family throughout the world.

The *Athenæum* says: The foreign translation committee of the Society for Promoting Christian Knowledge was put on a new basis in July last, and is now busily at work in the enlarged sphere which was then assigned to it. The previous labours of this committee were confined to the production of foreign versions of the Bible and Prayer-book. The committee is now empowered to publish any works which it may think conducive to the spread of Christian knowledge. The following works are now either going through the press or have been lately issued: In Yao, spoken on the east coast of Africa, portions of the Prayer-book; in Boondei, East Africa, a grammar and a vocabulary contain-

ing English-Boondei and Boondei-English; in Laganda, Uganda mission, Central Africa, a grammar; in Susu, West Africa, New Testament; in Yoruba, West Africa, Catechism; in Turkish, a new version of the Book of Common Prayer—this version has been prepared by Dr. Koelle and a learned Ulema, Ahmed Tewfik Effendi, who is now in this country; it will be remembered that the latter was condemned to death by the Ottoman authorities for the part he took in this work, and that he was saved by the intervention of the British Government; in Persian, portions of the Prayer-book; in Russian, portions of the Prayer-book; in Ojibway, North America, Book of Common Prayer; in Cree syllables, North America, Book of Common Prayer; in Florida, spoken in Solomon Islands, Pacific, portions of the Book of Common Prayer; in Isabel, Solomon Islands, portions of the Book of Common Prayer and the Gospels; in Maori, New Zealand, Outlines of Scripture History; in Hindi, North-West India, Catechism, Prayer, &c. In addition to the foregoing which will be printed in London, the committee have several important works in hand in India and elsewhere.

THE CHRISTIAN EVIDENCES.

Sir Isaac Newton says:—"I find more sure marks of the authenticity of the Bible than in any profane history whatever."

Dr. Johnson declares:—"We have more evidence that Jesus Christ died on Calvary in the manner stated in the gospels than we have that Julius Cæsar died in the Capitol."

Napoleon I. says:—"Alexander, Cæsar, Charlemagne, and myself have founded great empires; but upon what do these creations of our genius depend? Upon force. Jesus, alone, founded His empire upon love, and to this very day millions would die for Him. . . . I think I understand something of human nature; and I tell you, all these were men, and I am a man; none else is like Him. Jesus Christ was more than man. . . . This it is which proves to me quite convincingly the divinity of Jesus Christ."

Professor Greenleaf published in 1847 "Examination of the Testimony of the Four Evangelists by the Rules of Evidence administered in Courts of Justice; with an Account of the Trial of Jesus," and he tells us the following respecting a great judge in the United States:—"He (Judge Story) had studied the evidences of Christianity with professional closeness and care, and had given to them the testimony of his full assent; and he has often been heard to declare that, in his judgment, the great facts of the gospel history were attested by a mass of evidence which in any court of law now would be perfectly satisfactory and conclusive."—(Discourse on Judge Story.)

WHY THE WORKING CLASSES ARE NOT RELIGIOUS.

There never was a religious body in which the profession of religious life was more entirely confined to the upper classes than in the Jewish Church. They indeed might be tempted to glory in their wisdom, their power, and their riches as a qualification for knowing the Lord, but in the Catholic Church all this was changed. The Catholic Church offers its privileges of religion not only to all nations, but to all classes in every nation. Wisdom, power, and riches, were no longer the conditions of religious knowledge. At first, indeed, the Catholic Church advanced, mainly amongst the poor classes. In the church of Corinth, we are told that "not many wise men after the flesh, not many mighty, not many noble, were called." In the Early Church it was not difficult to keep up this equality when all were pretty nearly in the same position. There were, indeed, a few better off than others; there were some who possessed the advantage of everything in the way of rank and position, but the greater number were of the humbler class. But as the Church grew the worldly equality could not be maintained. It was not part of God's counsel that these worldly distinctions should disappear in the world, but that they should alongside the church until the end. But in the Church of God itself, the new birth of water and spirit, the participation of all in the body and blood of Christ must annihilate all worldly distinction whatever. But when we do not believe in this great fact, when we do not believe in our regeneration as the foundation of personal religion, then religion is checked or destroyed, and emphatically then do natural and worldly distinctions overrun the Church; and the loss of this belief was the deeper cause of the Church in England losing, as it did, its hold on the working classes. We see now in some of our churches those horrid seats in the middle aisles which we call "free seats," in a

mockery of exceptional freedom, which mark the degradation of the poorer classes who use them; thus keeping up worldly distinction where none should exist. No wonder, then, that the working classes were not religious. The regeneration of all Christians establishes a spiritual equality throughout the Kingdom of Heaven.—*Rev. Berdmore Compton.*

MORALITY INSUFFICIENT.

Men are not, and certainly it is true in general that they never have been, raised from vice to virtue, from sin to holiness, from moral sickness to moral health, by morality alone. No matter how pure it may be, no preaching of morality has ever sunk deep into society, or shown itself able to have any wise control over the conduct of men.—It has never shown itself able to mould society internally and from the centre. You cannot make a man virtuous simply by teaching him virtue. You cannot be certain that a child will practice the Ten Commandments simply because he has learned them by heart. The teaching is of course, well; is not only important, but indispensable.

How can men be led to do their duty unless they are first led to know it? How shall they believe in Him of whom they have not heard? But, notwithstanding this, all the knowledge which men obtain of the divine commands and their duty never have been sufficient to lead them to a true obedience. No theory of human nature is deep and thorough which does not recognize the actual foundation for this fact; and no observation is wide or penetrating which has not seen its frequent exhibitions.—*Prof. F. H. Seelye.*

THE CHURCH OF ENGLAND.

The *National Church* has the following:—"We suppose there is no public body in existence whose defects are more diligently pointed out, and constantly dwelt upon, than the Church of England. We have candid friends within, who are telling to the world the shortcomings and weakness of the Church whose members they are. We have vigilant foes without, who diligently seize on every opportunity afforded them of depreciating the Church system, or diminishing her influence with the people and who never fail to proclaim the smallest Church abuse, or the thoughtless mistake of an eccentric Parson, trumpet-tongued to the remotest corner of the land.

"All the work of the Church of England, therefore, is done in the fierce light of the public gaze. There is no fear of any of her shortcomings remaining unknown. Fault-finding is an easy task, and with many a pleasant one, but fault-finding with a Church and above all our Established Church, has for many an attractive and peculiar zest. Hence we find that the staple literature of many a newspaper is Church fault-finding. If any one will be at the pains to take his favorite religious paper and erase from it everything that savors directly or indirectly of complaint against the Church, he will be astonished to find how large a portion of the religious press is taken up with this perpetual fault-finding.

"Not that it is without its wholesome side when used in moderation, but when found in excess, as it undoubtedly is in almost every journal that concerns itself in Church affairs, it is apt to generate a carping, dissatisfied, prejudicial spirit, which produces evil and disastrous results upon those who deliver themselves up to its influence. Hence it has come to pass that whilst Englishmen generally are weary of dilating upon them, but few ever think upon the Church's excellences, know but little of the vast spiritual work she is carrying on all over the land, and therefore are but lukewarm in supporting her, and raise but a feeble voice in her defence when she is attacked.

"And yet the Church of England is a Church to be proud of, and to be thankful for. No one of unprejudiced mind can regard her as a whole without acknowledging that she is a mighty engine for good in our midst. No one can be present at any of her great annual gatherings, such as the recent Church Congress at Newcastle, and not come away with a feeling that beneath all outward differences, beneath the shibboleth of party, religious or political, there lies a real and substantial unity. When an occasion shall arise which shall make this manifest to the world, the power of the Church of England, whether as a spiritual body, or as the National Church, will be known to all. And signs are not wanting that such a day may be approaching. Never before was so much toleration accorded to diverse opinions. Never before were the 'burning questions' of the day in ecclesiastical matters discussed in such a calm and brotherly spirit.

News from the Home Field.

A FORM OF PETITION AGAINST THE PROPOSED SISTER'S MARRIAGE BILL.

Petition:

- To His Excellency, the Right Honorable Sir John Douglas Sutherland Campbell, Kt. G. C. St. M. and St. G., Marquis of Lorne, etc.;
- To the Honorable the Senate of Canada;
- To the Honorable the House of Commons of Canada in Parliament assembled;

The Petition of the Church of England in the Rural Deanery of —, in the Diocese of —, Humbly Sheweth:

That Whereas, a Bill is about to be brought before (1) Parliament, (2 and 3) your Honorable House, proposing to legalize marriage between a man and his deceased wife's sister; and

Whereas, such marriages have been deemed from the earliest ages of Christianity to be contrary to the law of God contained in the Holy Scriptures;

Whereas, they are strictly forbidden in the Table of Affinity annexed to THE BOOK OF COMMON PRAYER;

Whereas, the proposed Bill, if passed, will lay a burden on our consciences, by bringing the laws of the country into conflict with the laws of God;

Whereas, we believe such marriages would be injurious to morality, and would lead to serious social evils;

Therefore we do earnestly beseech (1) Your Excellency, (2) Your Honorable Gentlemen of the Senate, (3) Your Gentlemen of the House of Commons to refuse your assent to the said proposed Bill. And your Petitioners will ever pray, etc.

DIOCESE OF NOVA SCOTIA.

COLLECTIONS, SUBSCRIPTIONS, and DONATIONS, received at the Diocesan Room, for the week ending January 21st, 1882.

GENERAL PURPOSES.

Bishop's Chapel, per the Lord Bishop, \$70.83; Maitland, per Rev. A. D. Jamison, \$99.71; Parrsboro, per Rev. Dr. Bowman, \$40.00; Cole Harbour, per Rev. W. L. Currie, \$4.11; Bishop's Chapel, per the Lord Bishop, \$7.00; Dartmouth, per Rev. J. L. Bell, \$1.80; Antigonish, per Rev. A. C. McDonald, \$37.50; Liverpool, per Rev. Dr. Nichols, \$66.; Rev. J. P. Filleul, \$3.04; Liverpool, Rev. Dr. Nichols, \$1; Digby, Rev. John Ambrose, \$2.15.

WIDOWS' AND ORPHANS' FUND.

Maitland, per Rev. A. D. Jamison, \$15.38; Albion Mine, (not acknowledged before), \$3.50.

JOHN D. H. BROWNE, Clerical Secretary.

HALIFAX.—*St. Mark's and St. John's*.—The Christmas decorations in these two Churches are far in advance of any former year. It would take up too much space to attempt to give a detailed description of them. Suffice it to say, that they are greatly admired on all sides, and much credit is due to the ladies and gentlemen of both congregations who have accomplished their labor of love in making beautiful the place of God's sanctuary so tastefully and effectively. During Christmas week, the Sunday School scholars at St. John's Village Church were called together to partake of a sumptuous tea, to which they did ample justice. After the tables were cleared, a Christmas-tree, laden with beautiful presents, and brilliantly illuminated, gave great delight to both young and old. Mr. G. R. Harrington acted the part of "Santa Claus" to perfection, the Rector handing him the presents for the children, whose faces beamed with pleasure. The Rev. H. J. Winterbourne was then presented with a purse of money from the congregation, and a useful paper-weight from the scholars. The children next sang their Xmas carols, and gave their recitations under the able leadership of Miss Wilson, the audience being agreeably surprised at the creditable manner in which they performed their various parts. After a brief address from the Rector, and the singing of the National Anthem, all dispersed to their respective homes well pleased with the evening's proceedings. Special mention should be made of the kindness of Mrs. Wilson, of Gottingen street, and several ladies of the Parish, who were so indefatigable in their exertions to make the tree a success; and also of the Sunday School teachers, who were most kind and attentive to the want of all. We must not forget to mention that last Sunday Miss Wetmore, the efficient organist of St. John's, was presented with a purse of money, accompanied by an address from the congregation of the Village, in recognition of her voluntarily services so fully appreciated by them. The Rector was also the recipient of a silver paper knife and pen, accompanied with an address from the members of St. Mark's choir.

St. George's.—The Rector-elect, Rev. Canon Partridge, B. D., preached an eloquent and scholarly sermon before a crowded congregation on Sunday evening, making a most favorable impression upon his hearers.

WALTON.—*St. Matthew's Church* is again handsomely decorated, and I thought a description of the work might be acceptable. On the reredos is a beautiful cross (on pedestal) covered with irregularly

indented tin-foil, and around it is gracefully entwined a wreath of white waxed flowers—jasmine, lily of the valley, fuchsias and roses, and some evergreen vines from the adjacent woods. This cross was the work of Miss Ella Parker, and is one of the neatest and most lovely pieces of work we ever had, and it bears the closest inspection. Over the altar, in the apex of the centre window, is a new and most attractive symbol. By day it is a plain silver star set in a mass of green, but by night this decoration is changed into a transparency, for the emblem is so constructed as to admit of illumination. Over the windows, on a red ground, runs the text, "The Word was made Flesh." On either side of the altar is a banner; on each chancel wall is a Maltese cross. At the entrance to the chancel are three Gothic arches, covered with red, and both they and the chancel rail are entwined with wreathing. Over the chancel arch is the text, "We have seen His star in the East," &c. The pulpit and prayer desk hangings are white satin, with cross and I. H. S. worked in gold lace. Over the former is a scroll, on which are the words "Lord of Lord"; over the latter, a similar one, with "King of Kings." Over each of the six window (which are trimmed) are Church emblems. On the West end, over the windows, is a large cross on red shield; on either side a banner, with "God of God," and "Light of Light," and under, "the sword and cross keys;" over the chancel door a "Chi Rho," and over the entrance door an "Alpha." The festooning is particularly graceful, and runs all round the church, and is also caught up to the roof from the centre of the diagonals of the four bays into which the building was divided. All the ground work of texts, &c., is scarlet, the edging hemlock, and the letters rice or tin-foil. The whole effect is most pleasing, and the willing workers deserve the greatest credit for the taste displayed in the adornment of the Temple of God, "Who as at this time was born of the Virgin Mary."

WEYMOUTH.—To go into details about the decorations of the churches in Weymouth, would be to repeat much of a character similar to what has before been so well said by others, when referring to their own churches. Suffice it to say that our young people devoted much time, and evinced no little taste and skill in rendering the House of God beautiful and attractive at Christmastide. A large number of the parishioners of the Rev. P. J. Filleul assembled at the Rectory on the 19th December. It was most pleasing to observe so many young members of the flock among their seniors. After spending two hours or so in pleasant converse, and in various other agreeable ways, the numerous company returned to their homes, leaving substantial tokens of affectionate regard for their pastor and family, and expressing the great pleasure and gratification which their visit to the Rectory had given them. The contributions from this parish to the B. H. Missions shows an increase of \$26 more than last year, and this is exclusive of \$23.30 remitted last June, in response to the Bishop's appeal. But an account of doings in Weymouth would be incomplete if it failed to refer to the following. A worthy captain, residing among us, was lost and all his crew in the autumn of last year, while sailing between Cape Breton and Newfoundland. He left a widow and six young children. The poor woman's state of mind can be better imagined than described, when, after weeks and months of agonizing suspense, she had at length to surrender all hope of her husband's safety. But to add to the anguish that rent her heart, her house and surroundings was mortgaged for \$175, an amount which her husband would soon, by his industrious and prudent habits, have cleared off. The case was clearly one appealing to the sympathies of the benevolent. Accordingly Mr. Sterns Jones, in a most praiseworthy and disinterested manner, took the matter in hand and met with cheerful response in Weymouth, Clare and St. Mary's Bay. And so, on New Year's eve the good woman's heart was cheered and gladdened when she learned that her home and land was now free from any pecuniary incumbrance. To use her own words: "I now have the heart to work for the maintenance of myself and family!" Great is her thankfulness, and many are the benedictions she invokes on all, who on tendering her aid, must feel that they have simply done what it was their duty to do:—"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

NEW GLASGOW.—The Church people here intend holding a festival on February 2nd (Purification.) There will be a table for the sale of fancy goods, and any contributions towards furnishing table will be thankfully received by A. O. Pritchard, Esq., the Lay Reader, New Glasgow, or by Rev. D. C. Moore, at the Rectory, addressed to *Stellar-ton*.

RIVER JOHN.—Our correspondent, in sending the account of the consecration of the new church, was led into an error which does injustice to an excellent parishioner, Mr. David Mingo, who is a most generous member of the congregation of Holy Trinity, on the Back Road. It was he who made and presented the prayer-desk to the Mother Church. Mr. Robert Beer made the altar. The ash lectern, in keeping with the other furniture, was the present of George H. Elliott, Esq., Barrister, of Pictou, only surviving child of the late Rev. Charles Elliott, first rector of the entire parish.

Mr. Brown, the well-known silversmith of Granville St., Halifax, presented the silver box for the bread used in the Blessed Sacrament. It ought also to be named that the chancel is well carpeted, in good church pattern, the money to purchase the carpet being collected by the excellent wife of the rector, without whose energetic aid even his energies must have flagged, and whose hospitalities at the rectory made the visit to Bishop and clergy most thoroughly pleasant. Many thanks are due also to Jas. Kitchen, Esq., John MacKenzie, Esq., John Henry, Esq., J. McDonald, Esq., and their families, for warm hospitality, as well as to the never failing hostess of the Waverly, Pictou.

DIOCESE OF FREDERICTON.

PERSONAL.—The Metropolitan has been spending a few days in Sussex at the Rectory, and preached in Trinity Church. He attended the Board of Home Missions on the 16th. The Bishop Co-adjutor preached in Trinity Church, St. John, on the 22nd, when the new organ was formally opened. We shall give full particulars in our next issue.

DORCHESTER.—On Sunday, 15th inst., the Rev. J. Roy Campbell was duly inducted Rector of this Parish. The retiring Rector, who is Rural Dean of Shediac, took part in the service, at the request of the Most Rev. the Metropolitan, reading, before the congregation, his Lordship's mandate, addressed, as by law required, to the Church Wardens, who, on their part, placed in Mr. Campbell's hand the key of the church, and inducted him "into the real and corporal possession of the benefice." Mr. Campbell then tolled the bell "twice or thrice" in token to the parishioners of his induction. The service for the day was then said by the retiring Rector, the proper psalms, lessons and prayers authorized by the Provincial Synod of Canada being used; the special prayers in behalf of the new Rector being, I think, very earnestly offered up. The Rector then delivered to the large congregation a wise and timely discourse, well suited to the occasion, from the text 1 Thess. iii. 11, 12, 13, and afterwards celebrated the Holy Communion. At the evening service the Rector again preached, addressing the congregation (extemporaneously) in a very earnest manner. The choir attended in good number, and the singing was earnest and hearty, Miss Hanington kindly and efficiently supplying the place of the organist, who was unable to attend. The Rector gave the final benediction and thus ended what I may call "a good day,"—a profitable day, let us hope,—a marked day in the annals of the Parish. May the blessing of the Divine Head of the Church descend abundantly upon Pastor and people in this promising and important Parish.

ST. JOHN.—*St. Paul's (Valley Church)*.—The annual meeting of the St. Paul's Church Sewing Society took place at the house of the President, Mrs. W. H. DeVeber, on Monday, 16th inst. There was a large attendance, 46 ladies being present. The Secretary reported that the Society had realized during the past year \$350, of which \$300 had been given towards the debt on the Church. This Sewing Society has been in operation for 16 years. During this time, it has made \$4,400. Of this sum, \$1,350 have been paid for the west window, \$1,250 for an iron railing round the Church, and \$1,400 have been given towards the debt on the church. This debt, which amounted to \$15,000, in round numbers, when the church was consecrated 10 years ago, is now reduced to \$1,500.

ST. JOHN.—The *St. John Globe* says:—"The Mission Chapel on Paradise Row will be opened in the latter part of January or early in February. Rev. J. M. Davenport, of London, Eng., who is to assume charge of the chapel, is expected to leave Liverpool for Halifax on Wednesday next, taking the same steamer as the Governor-General." [Mr. Davenport has since arrived in St. John].

THE Boards of Foreign and Domestic Missions met on the 12th.

ST. STEPHEN.—The Rev. T. E. Dowling has been visiting St. Stephen, and preached in Christ Church. Rev. H. H. DeBlois has entered on his work in connection with Trinity Church. His New Year's Eve address is printed, by request, in the *St. Croix Courier*.

DIOCESE OF MONTREAL.

(From our own Correspondents.)

MONTREAL.—*St. George's*.—Last Sunday evening, the Rev. Dr. Sullivan delivered the last sermon of his very interesting course. The subject was "Recognition in the Future Life;" and it was treated in a very able and satisfactory manner. He expressed himself as strongly in favour of the doctrine, and pointed out that it formed a part of all the religious systems of the world. As it is universal, it must have its root and ground in the nature of man, and this furnishes a strong probability that the doctrine is true. Dr. Sullivan then referred to a number of passages, both from the Old and New Testament, in which this doctrine is taken for granted, and then considered several serious practical difficulties which this doctrine at once suggest. These sermons upon the immediate state, the general Resurrection, Heaven, etc., have

been listened to with a great deal of interest. Although these subjects are in a great measure speculative, yet they are of such vital importance that it is of great advantage to have the line drawn between what is unwarranted and fanciful on the one hand, and what is based upon Revelation and reasonable inference on the other by one who is so able to do it as the Rector of St. George's.

CATHEDRAL.—The annual meeting of the Sunday School of Christ Church Cathedral was held on Tuesday evening last, at which the officers for the present year were elected and other business transacted. A lengthy discussion took place as to the best method of encouraging the children to contribute liberally to mission work and to other purposes. In order to create a general interest in the work a treasurer was appointed in each class. Under the able Superintendent, Mr. Kirkpatrick, and his efficient staff of teachers, this school is doing a noble work, and will soon be able to dispute with St. George's for the honour of being the first among the Church schools in the city. There is in connection with the school a Young Men's Bible Class, conducted by the rector, the Rev. Canon Baldwin; a very large Ladies' Bible Class, under the charge of Mrs. Baldwin, and on Friday afternoons the rector conducts, in the Synod Hall, the largest Bible Class in the city, in which he discusses the lesson for the following Sunday in a most interesting and instructive manner. On one Sunday in each month the teachers and officers of the school meet together at the close of the school for prayer that their efforts may be owned and blessed of God.

MISSIONARY MEETINGS.—It has been customary for several years in Montreal to devote the first month of the new year to the consideration of the subject of Home Missions in a series of missionary meetings held in connection with each of the city churches. The Bishop of the Diocese presides at each of the meetings, and our faithful treasurer has made it a point to be present at nearly all the meetings, to make a detailed statement of the financial condition and wants of the diocesan mission work. These meetings are being held during the present week. On Wednesday evening a reunion meeting, representing the parishes of the Cathedral, St. George and St. James, was held in the Synod Hall. The Bishop gave the opening address, in which he appealed for a more liberal support of the country clergy, who are carrying on the mission work at great self-sacrifice. The Treasurer of the Diocese then followed with a detailed statement of the various diocesan funds, comparing the condition of the various funds with that which existed eight years ago, when he entered upon the office of Treasurer. He pointed out that the collections for missionary purposes had increased only seven hundred and fifteen dollars during the eight years (viz., \$7,228 in 1873 to \$7,943 in 1881); that the number of clergy receiving aid from the mission fund is the same now as in 1873, viz., thirty-seven. He stated that the Sustenance Fund, which was originated by Bishop Oxenden in 1872, now amounted to \$78,000, and urged the great importance of increasing this fund. The Widows and Orphans Fund is in a very satisfactory condition, but the Superannuation Fund does not meet with the general support of the clergy, and is therefore wholly inadequate to meet the drains that are likely to be made upon it. The Treasurer stated that the Diocesan funds amounted in all to about three hundred thousand dollars, which were invested in good securities. He maintained that the Mission Fund would never be in a satisfactory condition until some means were adopted to increase the number of contributors to this fund. He urged the subject the more strongly as it was probably the last time he should have the opportunity of addressing them as Treasurer of the Diocese. The Treasurer's earnest appeal was listened to with great attention. His retirement from the office of Treasurer, which he has filled so ably and faithfully, and with so much satisfaction to the Synod, will be a great loss to the Diocese at large. The Treasurer was followed by Mr. Thomas Simpson, who urged that the country clergy ought to have some benefit of the wave of prosperity which is now affecting every part of the country. Rev. J. P. Dumoulin then delivered a most eloquent address, reviewing the periods of great missionary effort in the history of the Church, and maintaining that each period has been preceded by a long interval of preparation. He regarded the present as a period of preparation, in which the materials were being arranged for another great missionary triumph. Perhaps the final step in this preparation period will be the conversion of the Jews, who might then be used by God to bring about a greater missionary triumph among the Gentile nations than the world has ever seen. Mr. L. H. Davidson then followed in a short address, in which he said that, as a Churchman, he was ashamed of the small number of contributors to the Mission Fund, and also of the small amounts contributed. He urged the congregations to avail themselves of ladies' auxiliaries and of children's collections in order to reach all the members of the church.

ST. ARMAND'S EAST.—On the 8th and 15th last special sermons were preached in the historic Parish of St. Armand's East (Frelisburgh) with reference to the 20th anniversary of the present Rector's ministry in that Parish, founded by the Hon. and Rev. C. S. Stewart, D. D., sometime Bishop of Quebec.

HOHELAGA.—St. Mary's.—This Church, now the oldest Anglican Church in what was the former Parish of Montreal, has brighter prospects in store for it, at least financially, and we believe otherwise also. By \$1500, the proceeds in part of some property left to S. Peter's, Quebec, and S. Mary's, Hochelaga, some few years ago, and also some property bought in Hochelaga when property was low, there is a prospect of an endowment of some value in a few years. In addition to this, \$300 per annum for three years have been subscribed by some gentlemen, stockholders in the Cotton Factory in the Parish, and which is to be expended in erecting a chancel and a bell tower or otherwise improving the building.

HUNTINGDON.—In this Parish the Rev. T. A. Haslam is beginning the work of church building, and it is welcome news to church people, for while other Christian bodies had their respective places of meeting both neat, appropriate and substantial, the church had nothing but an old-fashioned dilapidated structure, unworthy the name of church. The people have so far subscribed \$1200. We wish Mr. Haslam every success in this, always arduous and anxious work. We hope it will be a building that will set forth its very object in the interior and exterior—the House of God.

ADAMSVILLE.—This Parish after a long vacancy is again filled. The Rev. Mr. Merrick for years past missionary at Mille Isles, having accepted it. Our Bishop acting, as it is said, on the rule to appoint no one to any post in the Diocese of whom he has not personal knowledge finds his field of choice necessarily limited. If all bishops adopted this rule, would it be well for the church? Does it not savor of "Home Rule" too much? Again it is said he will not give any reappointment to men, who having once left the diocese, desire to return. Is this a wise rule? Would not the general adoption of such a rule, if bishops were so unwise as to adopt it, contract the liberty of the clergy too much and in a direction contrary to that which the Church has hitherto allowed and legislated for? It was never supposed that a man showing "Letters Demissory" from his last Bishop would be kept from entering a Diocese where there was an opening for his services.

DURHAM.—In behalf of the Ladies' College here, the Bishop has issued a strongly worded appeal, heartily and warmly recommending the whole Institution, the building, the Lady Principle, and the Curriculum, to the earnest attention of every clergyman, and through them the laity of their several Parishes. Perhaps, it is not a word too strong to say, it is one of the best and most direct as regards interest shown of any appeal ever made by any bishop of this diocese. It is a step in the right direction. If the Ladies' College was endowed, were it only to a small extent, were it pressed home on the people that they ought to have an endowed College for their daughters as much as their sons, and if some one would come forward and supplement the endowment with Scholarships and Bursaries, the school might be made truly a diocesan one.

ORMSTOWN.—On Christmas Eve a deputation of ladies, members of the choir and congregation of St. James' Church, Ormstown, met at the Parsonage, when two of the young ladies, Miss Sarah Geddes and Miss Jane Sadler, presented Miss Lockhart, daughter of the Incumbent, the Rev. A. D. Lockhart, with a complete set of very handsome and valuable furs, accompanied by the following address, to which Miss Lockhart made a suitable reply:—

Dear Miss Lockhart:
Permit us, in the name of the members of St. James' Church, to present this Christmas gift as a token of our sincere regard. Its value is but a poor exponent of our grateful appreciation of your services as organist, as well as your kind, persevering endeavours to promote the musical culture of the young. Wishing you the compliments of the season, and trusting the Lord may long spare you to the circle of this congregation, to whom you have endeared yourself by your very amiable qualities, we remain,

Yours affectionately,
SARAH J. GEDDES,
JANE SADLER.

Notwithstanding the want of snow, and the bad state of the roads generally, the services on Christmas Day in St. James' Church were well attended, and a large number partook of the Holy Communion. The church was, as usual, very neatly and appropriately decorated with wreaths of evergreens and bright red berries, and the Christmas hymns were heartily rendered by the choir, under the leadership of Miss Katie Lockhart, second daughter of the Incumbent.

DIocese OF QUEBEC.

(From our own Correspondent.)

GASPE.—(Concluded).—There is one small Presbyterian congregation at New Carlisle, and another at Port Daniel, 20 miles distant, under the same minister; with this exception, all the Protestants of the coast acknowledge the Church as their mother. Within the last few years, however, the Methodists have been attempting to force themselves in on the Gaspé coast, not, I fancy, with

any success. We have in this district five Missionaries who cover the whole ground. The Mission of New Carlisle and Paspetic, that on the extreme west, was to claim the honorable position of a self-supporting Rectory on New Year's Day, 1882. The other Missions also have grown with more or less steadiness towards self-support, under the wise system of our Diocesan Board of Missions. Each of these Missions also has what we call a Local Endowment Fund. These are Endowment Funds established for the benefit of particular Missions, but all under the management of a committee of the Church Society in Quebec. There is a Trust Deed in connection with each, which provides that it shall accumulate till its revenue reaches \$200 per annum, when that sum shall be paid to the Incumbent. The small balances of revenue over that sum will continue to be added, together with any donations to the capital, until it yields \$300, when that sum is paid to the Missionary; and so on to \$400, when the entire revenue is paid. We have 40 of these Local Endowment Funds, all of them, except two or three having been founded by and subsequently enlarged by liberal donations from Mr. Robert Hamilton, of Quebec and the S. P. G., on condition of the people of the Missions in each case contributing so much. The invested capital of these funds now reaches the sum of about \$60,000, only four of them yield as yet an annual revenue of \$200. They will be of immense benefit in the day which is fast approaching when the entire sum which we now receive annually from England will be withdrawn. There is much in the condition of the *Gulf Missions* as we call them that is extremely interesting. The attachment of the people to their clergy is very warm, and the pastor's work a very happy one. In most of the Missions, the number of the Communicants is large. An incident which occurred to the writer will illustrate this. Visiting one of the clergy, some years back, I asked him—"How many Communicants have you?" His answer was—"All my adult people are Communicants." Some few years later I chanced to be crossing over to the Labrador coast in a schooner, whose owner and crew belonged to the same Mission, and I found that every one on board of her was Communicants of the Church, and that they were all teetotallers, and all non-smokers except one. Not one improper or quarrelsome word did I hear during that voyage of a week's duration. But all the Missions are not so happy as this one. A large number of the young men are annually engaged by the great Jersey fishing houses for the fishing season, and carried away to the Labrador coast. There the poor fellows lead a hard life enough, and have, of course, no religious privileges, except when at long intervals they receive a visit from our missionary, most of them, however, being quite out of his track and never seeing him. Still even so, they do not all forget altogether the covenant of their God. I remember being very much touched, on inquiring of one of these poor fellows on the return of a large 'crew' of them from Labrador two years ago, "How did you spend your Sundays?" at being told, "Well, sir, we met together in the morning, after breakfast, in one of the boarding houses, and read the service together. I remember on another occasion falling in with a crew of them on the Labrador coast itself. Landing from the government steamer at one of the Jersey 'Rooms,' I enquired of the agent if he had any Protestant men on his 'Room.' He said 'Yes, there they are all outside of the door waiting for you.' They had heard of my landing, and were already collected to ask me to give them a service. My stay was necessarily short, but a shed was soon cleared out, and there, at eleven in the morning, we held one service, after which I addressed them as long as I dared to detain the steamer. On parting, they all came up and thanked me; and one, with tears in his eyes, said, "Ah, sir, it isn't many words like these we hear in this place." In no part of the Diocese ought the clergy to feel so happy as among these warm-hearted children of nature, so impressionable, and so easily led aright by one whom they can respect and trust.

S T P.

QUEBEC.—The Anniversary Meeting of the Church Society in the Music Hall, on the 18th inst., was one of unusual interest. The Bishop of Maine proved himself a sound, sensible speaker, and Mr. L. Davidson, of Montreal with great ability, alluded to Church work in that very interesting portion of the Dominion—the North-West. The opening address delivered by the Lord Bishop of Quebec was short and practical. The collection in aid of the Mission Fund of the Church Society, at present in need of assistance in consequence of the withdrawal of the grant formerly given by the Society for the Propagation of the Gospel. The Hall was fairly filled.

DIocese OF NEWFOUNDLAND.

The sad death of the Rev. Chas. Foster and his young bride, who were lost on board the ill-fated "Lion," has cast a gloom over the whole Diocese. Mr. Foster was an Englishman, educated for the work of the ministry at St. Boniface, Warminster, and since his arrival in Newfoundland has been most faithful and indefatigable in all his ministerial duties.

OUR graces are like plants that need daily watering; watches that need daily winding; lamps that need daily filling; bodies that need daily feeding.

Family Department.

IN THE MILL.

(Written for the Church Guardian.)

'Mid ceaseless clatter of the mill
How hard to hear a spoken word;
Wait till the ponderous wheels are still,
Then will the wished-for voice be heard.

So have I listed, year by year,
Through hurry, skurry, toil and strife,
For accents that I might not hear
Amid the whirl of this world's life.

What if in Nature I discern
Bend sometime to me, as in love,
The One for Whom I only yearn,
And seem to see His lips to move,—

Is there a time for thought and prayer,
Or must the narrow plank be trod,
Questioning hope in half despair,
Waiting to speak a word with God?

MADemoiselle ANGELE.

(SELECTED.)

CHAPTER I.

Chateau Jouy, on the confines of Normandy and Brittany, stood amidst its woods, some way out of the village that bore its name.

It was July, and it had rained incessantly, not for a day or two, not with cheery intervals between the showers, not with an occasional streak of sunshine jovially pushing aside heaven's doors, just to assure the world that all was right, and dry weather would come yet, but dimly, doggedly, sullenly for a whole week together. It was still raining. Outside the chateau a trackless, uncharted sea of mud spread, in which stood crest-fallen trees, spiritless hedges, and pallid flowers. Over it the birds flew dejectedly, low spirited horses ploughed through it, and some cows stood mid-leg deep in it, regardless of consequences. It was a limp world, that had lost all pluck and show of bravery under the drip-drip scolding of the rain.

Inside the chateau, the company was assembled in the hall around the log fire that burned in the deep hearth. It was a handsome apartment, hung with sober tapestries and furnished with splendid old oak. Mademoiselle Angele de Say, the young chatelaine, was wont to draw a vivid and gloomy picture of the chateau to her friends in Paris, painting it as a sombre abode, buried in the woods, with a sinister northern tower haunted by a ghost; but it was, in truth, a fine mansion of great antiquity. It was roomy, commodious, and bore in its exterior and interior arrangements the stamp of a certain stateliness and fine taste.

Whatever may have been the sombre colors in which it was the young lady's fancy to paint Chateau Jouy to her friends, certain it is, that when she came to it, the place was transformed into an enchanted residence, a summer palace, a centre of movement and gaiety. She filled it with her Parisian friends. She always carried a bit of Paris with her wherever she went. Walks in the morning; rides on horseback through the woods in the afternoon; music, dancing, charades in the evening, were the order of the day, and had continued till this spell of wet weather had set in.

Mademoiselle Angele's spirit had manfully borne up against it. She had kept her guests alive by her gaiety, but now ennui was beginning to gain upon her, and with hers their spirits were flagging. Repartees were growing flat, flirtation heavy on hand, billiards monotonous; and voices raised in song sounded hoarse. What was to be done? A vast amount of correspondence that had fallen into arrears had been made up—nothing now was left to drive back the incoming tide of ennui. To make matters still more depressing General de Say had been called away to Paris on business, and Monsieur Eugene Dufresny, an artist of note, a gold medalist at the last Salon, to whom Mademoiselle Angele had been betrothed since last spring, was also away, painting a background for a picture, at some twenty miles distance from the chateau.

The company assembled round the wood fire that morning were: two young married couples, the wives had been Angele's friends at the convent where she had been educated; Mademoiselle de Lustre, her old maiden aunt; an elderly marquise, and Monsieur Henri de Chevres, Angele's cousin, a dapper young man with a sandy moustache and eye-glass, who paid court to all pretty women.

"What are we to do? It is death—it is despair—it is the end of the world that is upon us," said Mademoiselle Angele in her bright, joyous voice, looking out of the window at the dripping trees and the agitated puddles.

"But what—*ennui*—what, I ask you, did they do in the ark to pass the time during the deluge?" asked Monsieur de Chevres, apostrophizing the window-panes.

"They had plenty of occupation, stopping the leaks, feeding the animals, arranging the conjugal quarrels of the many couples," said Angele.

"Occupation is the destroyer of ennui. Here I am quite content, by a good fire, with my knitting. I wait for the sunshine," said Mademoiselle de

Lustre, lifting her voice from the corner where she sat. Since Angele's mother's death, the good soul had filled her place as her niece's *chaperon*. She meekly danced behind the damsel in the mad capers she was often bent on performing, following her about with wraith-like fidelity, raising the while a plaintive, reed-like note of protesting platitude.

"Mademoiselle, my aunt, you are the goddess of wisdom," said Monsieur de Chevres, pirouetting round and making her a bow. "Minerva ought to be represented absorbed in the eternal knitting of stockings, and ignoring all mortal ennui."

"Ah, my little aunt," said Angele, coming to seat herself on the arm of Mademoiselle de Lustre's chair, and playing with the worthy lady's ball of worsted, "you would face eternity with complacency if you had your knitting in it. The clic-clic of the needles is like a drowsy voice repeating, 'Down with rebellious thoughts'—and all the time the stocking grows—like a grey life of peaceful days."

"And tapestry—what is that like?" asked Madame de Beaumont, lifting a smiling face from her embroidery frame.

"I am asking myself," said Monsieur de Chevres, leaving the window and twirling the string of his eyeglass, "what Dufresny is doing in this weather, off there in the wooden barn he has set up for himself?"

"He is painting a fine effect of mud, and a damp, red-nosed shepherd upon it, imbibing a horror of water for the rest of his days," said Angele, laughing and blushing. "I can see it from this," she continued, stretching out her hand. "It will create a *furor* at the Salon. My portrait this year. A sketch of slush next year, with a horrid tramp trudging across it. Such are painters, everything comes handy to them.

(To be Continued.)

LET ME THINK.

1. Let me think about Sunday. This is the day I ought to keep holy. It was a law of God from the beginning that men should give Him one day in every week. This law Christ never altered. It is a day in which I ought to stop working, and give special attention to my soul. The best men in every age have kept God's day holy. It has been found good for body, mind and soul to do so. Now what do I do with my Sundays? Do I keep them holy? If not, why not?

2. Let me think about God. There is One in heaven whose eyes are upon me morning, noon and night. He is most holy; He cannot bear sin. He is a searcher of hearts; He knows all I think, and say, and do. He is of almighty power; there is no escaping Him. He will be my judge one day; I must reckon with Him for all my ways. Now is God pleased with my daily conduct? Am I living like one of his friends? Do I try to please God? If not, why not?

3. Let me think about the Bible. God has mercifully given me this book to make me wise unto salvation. It shows me what to believe and what to do; how to live and how to die. If I read it in a proper way I cannot fail to find out what I am and what God is, and how to get to heaven. The best men everywhere read this book, live by it, and find it a light in this dark world. Now what do I do with my Bible? Do I read it and use it aright? If not, why not?

4. Let me think about Jesus Christ. He is the eternal Son of God, who came into the world eighteen hundred years ago to save sinners. He suffered for my sins on the cross, and paid my debt to God by His blood. He rose again on the third day after His death, and went up to heaven to be my Priest and Friend. He has promised that all who trust in Him, and follow Him as their leader, shall have all their sins pardoned. They shall have peace and hope while they live and glory when they die. Now do I trust in this Jesus Christ? Are my sins pardoned? If not, why not?

5. Let me think about the Holy Ghost. I find that He dwells in the hearts of all who trust in Christ, and makes them true Christians. He can change men's hearts, alter bad nature, cause old things to pass away, and make all things new. I find that He is willing to do this, and that if people pray for the Holy Spirit He will hear and come to them. Now have I the Spirit? Is my heart changed? Am I renewed and converted? If not, why not?

6. Let me think about holiness. It is the mark of all real Christians. Without it no man shall see the Lord. It is God's special stamp on all His people. It may be seen in their doing; they try to do what God approves, both at home and abroad. It may be seen in their not doing; they try to abstain from all things which God disapproves. It may be seen in their bearing; they try to be patient under all circumstances. Now do I know anything of this character? Is there any holiness about me? If not, why not?

7. Let me think about things to come. I shall die some day; I cannot live always. I shall rise again one day; when I am buried that is not an end of me. I shall stand before the judgment seat of Christ one day; if I will not go to His church I must go to His bar. I shall go one day to heaven or to hell for ever and ever; there is no third place; to one of the two I must go. Now am I ready for all this? Am I pardoned, justified, converted, sanctified and a friend of God? If not, why not? —Bishop Ryle.

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LAY WORKERS.

THE REV. J. F. KITTO, Vicar of Stepney, London, read a very practical paper on the above subject at the last English Church Congress. He took up the ordinary unpaid workers in a Parish, and gave some valuable suggestions. He shewed very plainly that parochial organization should be comprehensive enough to include every variety of work, and to include workers of all ages, stations and capacities. The field is the world, and there is employment for every kind of gift, while working for God is a means of grace which every pastor should provide for his flock. "There would be less apathy in our ordinary congregations if there were more work." The first aim then, he states, is to find a place for every one, and to give to every one his work.

The next point is to set forth certain principles. There must be love to God, and a desire to glorify Him as the motive, and the fact must be made plain that there is an infinite variety of work to do. Mr. Kitto wisely states that the simpler the machinery and the clearer the plans, the better. He advises the formation of an association for mutual strength, and periodical meetings "not too frequent, at which the work of the various branches might be reviewed, and new work discussed." He recommends a committee, elected from the members, as a parochial council, who could meet more frequently. The clergyman must be always on the watch for workers, and he advises him not to trust alone to general invitations from the chancel, but to let the appeals be personal and direct. In his own parish he has twenty-six varieties of Church work, and he offers any new candidate a choice from the list. Every fresh worker is a centre of influence and power, and every band of workers is a support and strength to the parish and the Church. There is no plan, he says, which carries out so far the influence of the clergyman, and we thoroughly endorse his opinion. We have yet to learn in this country the alphabet of parochial organization.

Beyond the vestry to look after, the financial matters of the parish, a choir, a Sunday school, and the inevitable "Sewing Society," there are but few attempts to provide work for each parishioner. It is true we cannot expect to see every one at work in a parish, but, at least, we have a right to expect that the communicants shall do some work, however humble or trifling, for the Church of God. Until we can reach some such point, we shall have to continue to lament the waste of power in our parishes. It is a difficult problem to solve, and the modes of solving it will vary with the circumstances of parishes, but a parish cannot be said to be fairly worked unless there is an attempt to provide work for its members.

Every one should be taught to feel that there is a place for him or her to fill, and work to be done suited to the capacity of all. In proportion as parishes try to realize this ideal, will success crown their efforts.

We have secured for our regular correspondent in the Diocese of Montreal a gentleman whose personal acquirements and means of information peculiarly qualify him for the position. His first instalment appears this week.

THE LONGEVITY OF CANADIAN BISHOPS.

It is worthy of remark that the late Bishop of Algoma, who passed to his rest in his 65th year, was, with the exception of Bishop Stewart, who died at the age of 62, the youngest of the twelve Canadian Bishops who have died since 1787. We have been unable to discover the age of Bishop Stanser when he died. He had been an invalid for some years. Our readers will notice, however, the remarkable fact that nearly all the earlier Bishops attained a greater age than the later ones. Certainly the first Bishops were called on to endure greater physical hardships in their extensive Sees, and it serves to show how the high pressure life of to-day, and the anxiety and burdens which modern life and problems entail on the Episcopate, tend to shorten lives. We append a table shewing the ages and Episcopates of the dead Bishops:—

Table with 4 columns: Name, Consecrated, Died, Age. Lists bishops such as Bishop Strachan, Bishop C. Inglis, Bishop Bethune, etc.

The average age of these eleven men is 73 and 3-11th years, which is certainly a remarkable record of longevity.

In the Ecclesiastical Province of Canada the ages of the present Bishops are: The Metropolitan, 77; the Bishop of Niagara, 71; the Bishop of Montreal, 66; the Bishop of Huron, 64; the Bishop of Nova Scotia, 62; the Bishops of Quebec and Ontario, 56; the Bishop of Toronto and the Bishop Co-adjutor of Fredericton, 49. In the Ecclesiastical Province of Rupert's Land, the Bishops of Saskatchewan and Moosonee are 53, the Metropolitan is 49, and the Bishop of Athabasca is 46. In British Columbia, Bishop Hills is 65. We have not the ages of the Bishops of Caledonia and New Westminster, but they are young men in the prime of life, with many years of work, we trust, before them. The youngest Bishop ever consecrated for Canada was the present Bishop of Nova Scotia, who was appointed when only 32. The Bishop of Rupert's Land was 33 when appointed. The oldest person consecrated was the late Bishop Bethune, who was 67.

CONSOLIDATION.

Our remarks anent the recent Consolidation Dinner Party seem to have lashed into fury a certain individual, who, under the nom de plume of "Truth," has taken up over half a column of the Halifax Herald in coarse, personal abuse of this paper. Altogether, we have in the letter a sad evidence of what may be expected should the educational interests of our country ever be placed in such hands. Unsupported and unsustained assertion and denial, and unmannerly vituperation, will hardly prove effective in bolstering up a dying cause.

The statements in our article (with the exception of a printer's misprint, which substituted Government for Legislature) were substantially correct in every important particular.

TABLE TALK.

Is there not a danger of overdoing Christmas decorations in our churches? He quid nimis is a rule of universal application, reaching even to church decorations. When it comes to a number of persons working from early in December up to Christmas Day, and putting up miles of wreathing, besides any quantity of miscellaneous symbols and designs, one is tempted to ask whether this may not be a waste of time, and whether equally, if not more effective results might not be produced with an extravagant expenditure of time and labour.

Then would it not be well to have some general understanding as to the time when Christmas decorations are to be taken down? In some places it looks as though all available parochial energy had been expended in getting the decorations up, and so they have to be left to themselves to drop down. I have seen them in several churches, with faded splendour, up to Lent; and in more than one I have seen withered bits of wreaths and residuary Christmas texts all through Lent. True, their melancholy aspect was not unsuitable to the peni-

tential season, but they were not suggestive of devout thoughts.

A rule that has been given is this:—In no case let the decorations remain up beyond the Epiphany Sundays, and if these should extend beyond the Feast of the Purification, let the decorations be taken down on its vigil. This gives 40 days as the extreme limit, while it always removes the signs of Christmas joy before Septuagesima when, as has been said, the church enters the penumbra of the Lenten eclipse. But any particular time is of little consequence, if only some time were fixed. Is not this a matter in which uniformity of practice in each diocese would be secured by a recommendation from the Bishop. The most utterly Ritualistic depraver of the Episcopate would perhaps allow that this is one of those unprovided for matters, that even a Bishop might be trusted to regulate.

There are two or three subjects that come up at almost every meeting of a Synod, Diocesan or Provincial. About them all are agreed; in favour of them a vigorously worded resolution is usually passed, and then they take their place among the many matters about which good resolutions are made, but never acted upon. One of these is the "Permanent Diaconate," or, as it is sometimes called, the "extension of the Diaconate." A recent ordination in the Diocese of Ontario looks as though practical action may yet be taken in this much-voted-upon matter.

There are, at least, two practical difficulties in the way of carrying out any such scheme, and they may account in some degree for the little that has hitherto been done in that direction, though probably, like most other difficulties, they will be found surmountable when the attempt is honestly made to surmount them. One is that as a layman can, as a licensed reader, do everything (with the two exceptions of reading the Gospel, and ministering the chalice) that he could do as an ordained deacon, laymen will be slow to put themselves in the somewhat ambiguous position of "lay deacons," since they do not seem by so doing practically to increase their means of usefulness. The other is a more serious one. There is such a thing as "lay jealousy." Not infrequently when a clergyman has induced one whom he thinks suitable to present himself to the Bishop, he may find a good deal of jealousy as to "so and so being made so much of." And then great caution is required on the clergyman's part, for there is no doubt that a "clergyman's favourite" in the parish is not always an equal favourite with the people, nor does all the fault lie always with the people.

So long ago as 1826 lotteries were made illegal in England, and most civilized countries have since forbidden them. As fostering the gambling spirit, and strongly tempting those who cannot honestly purchase tickets to dishonest means of procuring them, they were found hurtful and demoralizing in a great degree. France was later than England in doing away with them, and it was there observed that their abolition was at once followed by a large increase in savings' bank deposits. It is a matter of extreme regret that some ecclesiasties in Quebec are starting a great lottery, and that the Quebec Provincial Government is to guarantee it and receive a percentage of the profits. Such patronage will give a false appearance of respectability to a scheme essentially discreditable and immoral.

OUTIS.

PARISH CHURCH LIFE AND PROGRESS.

At a recent social gathering, to which all members and adherents of the Church at Londonderry Mines were invited, the following paper was read by Capt. JOHN BRYANT, Vestryman, and obtained by his consent for publication, its practical character and judicious advice making it of general value. After a few introductory remarks, in which he congratulated the Vestry Clerk for having, by his invitation, brought so many chickens home to roost, Mr. Bryant proceeded to say:—

And now, my friends, let me ask what has brought us here, and for what purpose have we met together. I believe the intention was to afford an opportunity now at the commencement of the New Year to enjoy each other's company, to associate together, to become more intimately acquainted one with another, to know each other's wants, and to learn how we may help and assist each other, more particularly in promoting the interests of the Church with which we are individually identified. And, doubtless, no more appropriate time could be found than the present, as we enter upon a New Year and look back, and thank God for all the benefits He has bestowed upon us in the

past, to examine our consciences, and see if we have been pleasing the Almighty, or filling in a mission here below; for I believe we should all remember, as we say to ourselves that another year has passed, that it is not the year, but ourselves, passing from time into eternity, and our works will most assuredly follow us. Do not let us then, dear friends, as put by a clergyman in Montreal a few days ago, be "like the ass running a cider mill, going around and around all the day long, and landing at the same place at night." We want—we must have progress, and for this reason we desire the adherents of the Church in this place to make a noble, a grand and a united effort. As in union there is strength, so does the success of the Church depend not only upon the efforts of a few, but upon the efforts of the many.

Let us see now what constitutes an adherent of the Church. I will venture the statement that I entertain grave doubts if it means those only who pray for it, for in this case, I believe, churches would soon become as numerous as provision stores. But in this day of ours, perhaps it is an unfortunate one, when, may I be pardoned for saying so, little faith is apparent, I fear very few churches indeed would continue to exist if the people did not come forward and of their means contribute towards their support. Then it must be those of the latter, who bind the Church together and help to expand its beneficial influences, who are its real adherents.

It may be asked what benefit do we derive from the expenditure? Well, first, immediate benefit is seen in the great influence the Church has upon our moral characters. Just imagine the state of society if no churches existed? I believe it is quite bad enough with all the teaching we get; but would it not be infinitely worse if we were not constantly told that there is a hereafter; and by a proper control of our passions, are not many unpleasantnesses rounded off, and many otherwise rough and rugged paths made smooth? and by the knowledge that we are leading just and upright lives, are we not better fitted to enjoy, to the fullest extent, the blessings and the happiness to be derived from our sojourn here? Do you imagine that the blasphemer, the liar, the cheat, the profligate, or vicious man, enjoys real happiness? No, my friends, our consciences dictate the reverse. Then, in a moral sense, have we much reason to support an institution which is constantly warring against vice, and teaching men to flee from their evil ways?

In addition, we have the satisfaction of seeing the influence for good which the Church has upon the rising generation, upon our children; and apart from this, we all hope, sooner or later, to get to Heaven. Life would lose much of its charm, much of its sweetness and beauty—in fact, all that is worth living for—if we did not entertain this hope; and is not the Church constantly striving to consummate this? Indeed, were it not for the Church what hope would we have of ever reaching that haven of rest?

And, now, what are we doing personally to reach it? Possibly some do pray—I hope many do—for the pardon of their sins, without which, we know, we cannot enter that kingdom of eternal happiness. But are we also giving of our means as we ought to support the Church, the institution which is constantly pointing us in that direction? Or do we expect to gain Heaven free of cost? My friends, would it be worth having at that rate? Is not an article enhanced in value by its increased cost, and if Heaven cost us nothing, are we likely to value it very much? I am certain, and indeed recent experience teaches us, that you feel some sacrifice is necessary. Within the past two years the Church here has flourished in a manner never equalled in its past history. We desire that it should continue to flourish, that it should be second to none in the neighbourhood, financially, morally, and spiritually. To do this continued sacrifice is necessary. And I should just like to ask who amongst this assembly ever felt the poorer for what he or she gave to the Church? I will acknowledge that the reflection sometimes comes to my mind when the numerous demands are made upon my light purse, if looking at the requirements of my family, I ought to give so much, but I must say, and I thank the Almighty for it, that I never have yet felt the want of anything given for Church purposes? Neither have you, my friends.

Proudly do we call ourselves Churchmen and Churchwomen; and I venture to say none of us but would expect the Church to perform every office necessity required, and would even think it preposterous, indeed altogether out of character, if our minister did not visit our malarial bed-chamber if necessary, but God forbid that it should be required. Now, do we find every Churchman contributing for Church work? Perhaps so, but great lack of uniformity is manifest in the amounts contributed. Certainly, the bulk of sacrifice made by some must be small indeed. I ask, which one of you would hire out where there was no certainty of being paid? Now just take it home. Who of us would work one week for an individual if we were not certain of our pay? And this is just what all who do not come forward and promise to contribute regularly expect a clergyman to do. I recently read that through the introduction of bags, instead of plates for receiving the offerings of the congregations in some parishes in England, the amount of the contributions fell off considerably, copper coin taking the place of silver and gold, when a Liverpool clergyman preached upon the words: "Alexander the coppersmith has done

me much evil,"—which had a very beneficial effect.

The burden may even be made light and the yoke easy to bear, if every person will but perform the work which falls at his own door. Certainly there are many, indeed very many demands made upon our purses, but do not let us forget that the Church has a demand second only to our household requirements, and most certainly requires some sacrifice on our part to maintain it. But pardon me if I say I fail to see the sacrifice, and certainly there is none, in raising the hand to drop a cent on the plate, envious almost that it represents so much. Why, my friends, every one who does this, does not pay even his or her fair proportion of the cost of lighting and otherwise keeping the church comfortable for congregating together, much less pay the clergymen for the time he has devoted to the preparation of his sermon, or perhaps visiting some sick chamber and death-bed, exhorting those who have not yet obtained pardon of their sins to flee from the wrath to come, and imparting unto them who have continued faithful.

My friends, with the commencement of the new year, let us make a fresh start. It only wants a little resolve. Let us strive to do better than we have in the past, to live better lives, and to contribute regularly and systematically of our means towards the support of our Church. A little united effort will place us in a most flourishing condition. Let us then have confidence one in another, and as we individually desire to know where our pay is to come from after we have performed our respective duties, so let the Churchwardens know where funds are to be had for paying our just debts; in other words, do unto others as we would be done unto, remembering always that—

"Kind wishes and good deeds; they make thee poor! They'll home again full laden at thy door. The streams of love flow back where they begin, For springs of outward joy lie deep within. Is it not lovely? Tell me where doth dwell The power that wrought so beautiful a spell? In thine own bosom, brother! then as thine Guard with a reverent fear this power Divine. Knock off the shackles which thy spirit bind To dust and sense, and set at large the mind; Then move in sympathy with God's great whole, And be like man at first—a living soul."

HAS THE CHURCH OF ENGLAND LOST ITS HOLD UPON THE AGE?

(Concluded.)

MISSIONS.

I must crave your indulgence while I make a brief reference to one field of work, which in former years seemed as if by a common consent handed over to nonconformity: I allude to "Revivals of Religion." It has been our happy privilege to witness the zeal and wisdom wherewith our church, freeing such efforts from everything spurious and objectionable, has conducted them so as, with "words of truth and soberness," to revive and deepen the spiritual life of her people. In illustration I commend to your perusal an account of the tea days mission carried on in 248 London churches simultaneously. The mission begins most properly with the solemn quiet preparation of the workers themselves; then follows the preparation of the people by the parochial clergy; then the work of the mission, day after day, in serious sober earnestness, the whole leading up to personal consecration to God in the Holy Communion, and in some sphere of work for Christ and His Church. It would be presumptuous on the preacher's part to enlarge upon a work which, in this favored Diocese, yourselves had the blessed privilege of participating in, but a short while ago: the fruits of which were to the salvation of souls, and the glory of God.

FOREIGN MISSIONS.

Nothing has been yet said calling attention to the missionary work of the Church, carried on in all the world, through her great societies known to us all. Behold this whole American continent with its ever growing life and activity, its religious enterprise and its missionary zeal, and while you think of the position and power of the Episcopal Church, on all parts of this continent, do not fail to remember that the Venerable Propagation Society of our Church justly claims the whole of this as her plentiful and ever multiplying harvest. Her hands sowed the seed, and hers is the golden grain of to-day. Think again of the settlers, and of the heathen far away, to whom our Church was the first to preach the everlasting Gospel; of Australia, of New Zealand, of Melanesia. Think too of places where, for long years, she has worked side by side with others, of Central Africa, of India and China. Hear the reports of her missionaries from the four quarters of the earth. Turn your thoughts to that great land now attracting universal attention, and remember that there our Church was among the very first to face eternal winter. And

when we attempt to review our Church's operations in the mission field, let us not forget that our most distant and dangerous posts were manned, not by the restless, or incompetent, or inferior of her clergy, nay, that the very flower of her army, the brightest sons of her universities, renouncing "England, home and beauty," went forth to win yet higher honors and rewards, even the Martyr's crown and the Victor's palm.

We have ventured this brief and most imperfect notice of some features of Church life and work, chiefly in the great centre of Anglo-Saxon Christianity, in order to vindicate by what sort of facts it might, at greater length and with greater ease, be shown how utterly baseless is the charge against our Church that she is careless of her mission, and unmindful of the wants of the people. Whoever will investigate the whole matter more closely will see for himself, that at no previous period has the great national Church of the English speaking race been so fully alive to her responsibilities, so anxious to fulfil her mission, so ready to lead the van in whatever is requisite and apt to meet the wants, to ameliorate the condition, social and religious, and above and beyond all else to save the souls, the imperishable souls, of the children of men, without respect of persons, high and low, sick and poor, one with another.

TESTIMONY OF NONCONFORMISTS.

Like testimony comes in great and generous abundance from without. The most respectable Nonconformists have, both as individuals and in their corporate capacity, spontaneously testified to these things. In a work entitled "The Englishman's brief on behalf of his Church," will be found many pages of the voluntary and frank witness borne by foremost ministers of the Baptist, Congregational, and other Nonconforming bodies to the learning, the piety, the disinterestedness, the zeal of the Anglican clergy, to the beauty of the Liturgy, and to the liberty and independence secured in the Church's system. Such sentiments were uttered more formally, when at the Church Congress held at London in 1880, the Nonconformists of that place presented an address to the Congress, congratulating the Church upon her life, and her work for God in these times.

This happy state of things at headquarters should be imitated and followed by the ministers and members of the Church to her remotest extremities. Wherever our lot be cast, whether in city or town or rural mission, be it ours so to live, and so to work, so to plan and so to perform, that in these necessitous days we may speed, not hinder, the Church's work and mission, preserving the love and attachment of her children, and commending also to these that are without, so shall we best contribute our share towards the refutation of the accusations of her enemies.

Correspondence.

MARRIAGE WITH A WIFE'S SISTER. No. II.

(To the Editors of the Church Guardian.)

SIRS,—I pointed out in my former letter the injurious effects which are certain to follow upon the repeal of the law forbidding marriage with a wife's sister, confining my argument strictly within the lines of the supposition that the evil would stop there and that no further inroads upon the forbidden degree would be made.

But is such a supposition reasonable? Certainly not. This if carried will be only the beginning of a social revolution. An assault such as this upon the social system, if it gain one step, cannot stop there. And it is unreasonable that it should. For on what principle is marriage with a wife's sister sought to be sanctioned? There is no difficulty in answering; it has been dinned into our ears a thousand times,—on the principle that there is no relationship by blood. Be it so. But this principle, once granted cannot be limited to the one instance of the wife's sister, it must be applied to all who are not related by blood. This cannot be disputed. Why then do not M. Girouard and his friends so apply it at once? Why do they not bring in a bill to repeal all restrictions upon marriage based upon affinity only? What answer have they to give to this None; they are dumb. The challenge has been cast in the teeth of the promoters of this bill in England over and over again, and no attempt at an answer has been made. They know that the legislation which they propose is based upon no principle, for it selects an individual case out of a class—the class of persons forbidden to marry who are related by affinity only—which differ on no ground of principle from any other member of that class. The law forbids a man to marry not only his wife's sister, but also his wife's mother, her daughter, her aunt, her grand-daughter, her niece. In none of these cases is there any tie of

blood. If the principle, that there is no tie of blood, is a sound principle to sanction marriage with a wife's sister, it must be equally so when applied to all the rest of her relations. Why then is not the principle carried out in the bill? Simply because its promoters dare not propose it: they know that the feelings of the community would be outraged.

But if the first step be taken, the principle is done the less established that affinity is in no case a bar to marriage; and the logical result must become in time the result in fact, that all restrictions upon marriage where there is no tie of blood must be removed. The argument is urged *ad nauseam*, "who so fit to take charge of the deceased wife's children as her own sister?"—just as if this were not what is open and usual now, and what the new bill proposes to make impossible to any modest woman. But carry the reasoning a little further.—Who so fit to take charge of the deceased wife's children as her own elder daughter by a former marriage? May it not well be the most natural arrangement, one indeed that frequently finds place, that the elder grown up step-sister should take her mother's place in charge of her children? And may it not equally well be that, if there were no bar, she should be a most suitable wife for her step-father? Well, but on the only principle on which marriage with a wife's sister can be defended there is no bar, for there is no tie of blood. And precisely the same may be said of the wife's mother. Why then should they not be permitted to marry? Why indeed? No reason can be offered from that side. And the fact that such unions, horrible as they are, are lawful in the United States and no doubt in other countries in which marriage with a wife's sister has been legalized, shows conclusively what is infallibly before us in time, if we take this first step.

And what is the immediate result upon the family circle? If these are to the husband marriageable persons, they can not be received into his house on the same footing as persons with whom marriage is impossible. All the happy, free, innocent familiar intercourse which now prevails must cease. That is, in effect, the wife loses all her female relatives, inasmuch as any one of them may become her rival or her successor. They become strange to her because they must be so to her husband. Here again the family circle is seriously contracted, and the conditions will not be the old one; it will be far indeed removed from the pure joyous family circle of the dear old "Home Sweet Home" of our free and happy Fatherland.

Have these sure and certain results of the proposed legislation been well considered?

HENRY ROE.

BISHOP'S COLLEGE, Lennoxville, 12th January, 1882.

CLERICAL CHANGES.

(To the Editors of the Church Guardian.)

SIRS,—The 'ecclesiastical turning up of the nose' referred to in your leader of the 12th inst., under the above heading, is no doubt true to a certain extent; but allow me to ask, Is it not natural, and is it not, in some cases, beneficial? Within a certain area (even beyond Diocesan limits often) the preaching, visiting, administrative and pious qualifications of a clergyman of a certain age are well known, but so are all his peculiarities and shortcomings, and also those of his wife and family. I say, therefore, that it is natural that there should be "turnings up of the nose," and assuredly where the peculiarities and shortcomings of the priest or his belongings can injure his usefulness, the "turning up of the parish nose" may act as a useful "danger signal," and serve to avoid collisions, which would be fatal to priest and people alike.

But why are Church clergymen to be limited to the Diocese in which they happen to be? "America for the Americans" may be a very good "know-nothing" cry, but surely we know some things, and one of the things we know is that we belong to the "Holy Catholic Church," and are only limited by the boundaries of the Anglican Communion. "Canada for the Canadians" would stop emigration; "Nova Scotia for the Blue Noses" would also drive out the British Navy and Garrison; and so in a Church sense. Let us encourage the feeling of the universality of the Church and not say Nova Scotia must promote Nova Scotians, and Frederickton must promote New Brunswickers; but when a priest is wanted for a parish get the best possible man, wherever he is to be found.

I do not write with personal feeling. I have, by years of service in my Diocese, a right to feel in the opposite direction; but I write in the interest of the Church of England in Canada.

We deprecate congregationalism in our parishes, and at missionary meetings call upon the people not to let their interest be confined to their own parochial prosperity. Surely, to be consistent, we should apply the same reasoning to Dioceses. In England, men have very little of this sort of Diocesan narrowness. Of course, in taking a curacy or accepting a rectory or vicarage, a conscientious man would consider whether he would work harmoniously under the Bishop and in comfort with his probable neighbours; but England and Wales are as a visit to most of the clergy as regards these matters.

But there is one part of your article which I like less than that I have spoken of. "When men are in a Diocese in which they have laboured for years, etc., etc., they naturally wish to remain in it. But they cannot be blamed for accepting appoint-

ments elsewhere, when they know that it is almost certain that if an important parish or office is vacant in their own Diocese some stranger will be called to fill it." The italics, of course, are mine, and show the expressions to which I particularly object. Self-seeking is a poor qualification for a Priest of God. Advancement for one's self is, I know, thought to be a justifiable object, even for a clergyman. I believe that, beyond getting a sufficiency of this world's things, and living honestly, and maintaining one's family (if there be one) decently, advancement is not a justifiable object—I say object because if advancement came by God's Providence it is one thing, but to make it an object is a very, very different thing indeed. St. Barnabas accepted the Apostleship; St. Matthias quietly kept on with his lowlier work. Immediately after the election to St. Luke's and St. George's I, for one, can only say that I feel heartily glad such well known men are coming to strengthen our hands, and that I cannot believe one clergyman in Nova Scotia will feel hurt that he was not elected, even though he be a native or a man who has spent the best of his days here.

The latter part of your article I am in hearty sympathy with. I echo your question—"Has Mission any meaning?" The parishioners elect or "call" a man to come to them, but who selects him? It may, perhaps, be said, We ask the Bishop to send him. But until the Bishop has practical power to say "No" this is a farce. What I have written I have written with two objects: 1. To shew that every clergyman is not always on the look out for the dollars and cents and prominence. 2. That a true feeling of Catholicity may co-exist with a warm "esprit de corps" towards one's own Diocese.

Yours, AN OLD HAND.

TURNING TO THE EAST.

(To the Editors of the Church Guardian.)

SIRS,—"W." wants to know "why many turn their faces to the East." Our Saviour came from the East, and from the East many look for Him when He comes again. Our dead are buried so that rising at the archangel's call they may at once "see Him as He is." Our churches are (or should be) built with the chancels in the East, and have been so from the earliest times. The Table of the Lord, or Altar, is at the East. There in the blessed Sacrament of His Body and Blood our Saviour is present.

"Natural observation" ("W." says) "tells us that a clergyman would better lead facing the people." I have seen armies led, and certainly have a memory and a preference for those who face the same way as their men, and say "follow me." The confession of faith may have again to be said with hands upon sword-hilts as of yore. As to the vocal part, the Priest is not teaching the words which all know or ought to know, but leading in the bold assertion of facts. Let me conclude with the following verses, which express in a graceful manner much that I have said:—

"I turn to the East when I say the Creed,
And this for reasons three;
First, Holy Church hath practiced it,
And she's a guide for me.

"I turn to the East when I say the Creed,
For thence the rising sun
Through thousand arching months and years
His ceaseless course hath run.

"I turn to the East when I say the Creed,
And my Redeemer bless,
Who rose on our benighted earth
The Sun of Righteousness.

"I turn to the East when I say the Creed,
And look for my final doom;
For thence the Scriptures seem to speak
The Righteous judge shall come.

"I turn to the East when I say the Creed,
My reasons I have given;
But not my eyes alone, my heart
Must turn itself toward Heaven.

"So I turn to the East when I say the Creed,
And tell me now, I pray,
Why any humble Christian need
To turn the other way."

X.

BISHOP RYLE'S VIEWS.

(To the Editors of the Church Guardian.)

SIRS,—In your last number the Bishop of Liverpool (Dr. Ryle) is reported as saying "there are only three subjects of more importance than that of temperance, viz., (1) the Preaching of the Gospel, (2) Promotion of Scriptural Education, (3) the Maintenance of the Old Protestant Faith in England. What does his Lordship mean? Preaching the Gospel and the maintenance of the old faith are surely one and the same, and include Scriptural education. The Gospel teaches "temperance"; the old faith teaches "temperance"; and Scriptural education cannot exclude "temperance." This is certainly "trin juncta in uno." Then the Bishop's phraseology (if it be his), "the old Protestant faith in England," is questionable. The old faith in England is that preached by St. Paul or his immediate followers, and protested against heathenism and all other wrong. Does he mean this? But the maintenance of the old Protestant faith in England probably means, in Bishop Ryle's mouth, not the 1880-year-old Faith of England, but the peculiarities attributed to a 300-year-old Reformed Faith. But what does he mean?

QUERY.

THE HEAVENLY WITNESSES.

(To the Editors of the Church Guardian.)
Sirs,—My time is very fully occupied at the present writing, hence am obliged to postpone answering the Rev. D. Smith's able letter; but I cannot refrain from thanking him for his very courteous reply, and assure him that though I may break down in my criticism and do stick to my text, I shall always remember with pleasure crossing words with a gentleman on the subject of the Heavenly Witnesses.

B. T. H. MAYCOCK.
Severn Parish, A. Co., Md.

A WRITER in an evening paper sounds a note of alarm with reference to a recent action of the Halifax City Council with respect to the License Laws. It appears that efforts are being made by some Aldermen engaged (unlawfully, the writer quotes a city ordinance to prove) in the traffic to repeal the clause of the present License Law, rendering it necessary for applicants for licenses to obtain a majority of the ratepayers in the district to their petitions. We do not think it so necessary that wholesale dealers should be subject to this clause, but it would be retrograde legislation of the worst kind, and a very unfortunate change, to repeal the Law in the interests of the retail rum sellers. We hope public opinion will be aroused, and no efforts left untried to save the city from the sad consequences which must follow any change of the kind. Halifax is over-crowded now with rum shops. What would it be if larger liberty and greater license were allowed?

Mr. ROBERT McDONALD puts forth, in the columns of a Halifax daily paper, a strong plea for Compulsory Education, and with a good show of reason insists that such a law is a necessity. At the present time, he tells us, his firm have constantly to refuse employment to lads, simply because they cannot read or write, owing to the neglect of parents. And he argues that, with the heavy taxation the citizens have now to bear for the support of common schools, it is important that the parents of those for whom they have been especially established should be compelled to have them educated, so far as the three 'R's are concerned.

The Week.

HOME NEWS.

Victoria, British Columbia is to be lighted with electricity.
The Nova Scotia Legislature opened on Thursday, 19th inst.
The St. George's Society, of Toronto, has again refused to admit Mr. Goldwin Smith, to its membership.
The Governor-General arrived at Halifax, in S. S. Parisian, on Saturday, and proceeded at once to Ottawa.
The first section of the railroad running from Quebec to Lake St John, Chiticutomi county, a distance of one hundred and sixty miles, has been opened.
St. John, Jan. 23.—Mr. S. Porter, of St. Paul's, Halifax, was organist in Trinity Church yesterday, when the new organ was used for the first time. It is a splendid instrument, highly creditable to its Toronto makers.
Ottawa, Jan. 22.—A special cable from London says: The suit entered by the adherents of the Church of Scotland in Canada to set aside the legislation uniting various Presbyterian churches in the Dominion, has, after a long struggle, been decided in their favor by a judicial committee of the Privy Council.
The traffic of the Intercolonial appears to be increasing enormously. Over seven hundred cars of freight were reported inwards and outwards at the Halifax terminus last week. Among the number were three hundred and seventy-five cars of coal inwards, and one hundred and twenty-eight of English goods, and thirty-eight of sugar outwards.—Halifax Herald.

NEWS FROM ABROAD.

Vienna, Jan. 23.—Many cases of suicide are reported here, owing to panic on the Bourse.

A Baltimore millionaire proposes to establish and endow a free circulating library, at a cost of \$1,000,000.

St. Petersburg, Jan. 23.—Appointment of General Gourko as temporary Governor General of Odessa is gazetted.

Constantinople, Jan. 23.—Turkish regulars defeated the Arabs of Yemen, in Arabia, who had revolted. Arabs lost 200 killed.

The Times says: "On Mr. Bradlaugh presenting himself in the House of Commons to take the Parliamentary oath, Sir Stafford Northcote will move that he be not allowed to do so. The Government will meet this motion with the previous question."

Loss of Appetite in Children.
From CHARLES M. COLLIER, Manufacturer of Flavoring Extracts, 21 Blackstone street, Boston.
"Last Spring my little daughter, aged five, became very much emaciated with loss of appetite, and great prostration of strength, so much so that we were obliged to take her out of school. This continued through the Summer and caused us much anxiety. After trying various remedies without deriving any benefit, our family physician recommended the use of PERUVIAN SERUM. After using it one week we saw a marked improvement in the child's condition, and in a month she was rapidly gaining in health and strength, her appetite being excellent. At this date she is perfectly well, with round, plump cheeks, and healthy color, and is again attending school regularly. I consider her restoration to health entirely due to the PERUVIAN SERUM, and feel that I cannot too highly recommend it as a tonic." Druggists sell PERUVIAN SERUM.

The well-known and reliable firm of Morris, Stone & Wellington, Toronto, Ontario, have an agent in Halifax, soliciting orders for NURSERY STOCK. Don't fail to secure their new GRAPE, "Pockington." Our people will do well to patronize them. Enquire or address 137 North Street.

Baptisms.

HARPER.—At St. Paul's Church, Dumfries, by the Rev. LeB. W. Fowler, Rector, Margaret Melissa, daughter of John and Sarah Harper.

Marriages.

LONGILL.—BURGOINE.—On the 18th inst., by the Rev. the Rector of Hubbard's Cove, Willes Longill, of North Shore, St. Margaret's Bay, to Isabella Emily Burgoine, of North-West Cove, Lunenburg County.

SCOTT.—HENRY.—At St. John's Church, Magundy, Prince William, on the 3rd inst., by the Rev. LeB. W. Fowler, Rector, Mr. Nathaniel C. Scott to Miss Ann E., daughter of James Henry Esq., of Magundy.

CARTER.—STACKHOUSE.—In Carleton, on the 17th inst., at the residence of the bride's mother, Lindlow Street, by the Rev. D. B. Parther, Captain Blair Carter, of Maccan, N. S., to Miss Agnes Stackhouse, second daughter of the late Griffith Stackhouse, Esq., of Carleton.

DALHOUSIE COLLEGE AND UNIVERSITY, HALIFAX, N. S.

Moore Exhibitions and Bursaries.

Through the liberality of GEORGE MOORE, Esq., of New York, the following Exhibitions and Bursaries will be offered for competition at the commencement of the Winter Session of this College, 1882, 1883 and 1884.
In 1882 FIVE JUNIOR EXHIBITIONS of the annual value of \$200, tenable for two years, and TEN JUNIOR BURSARIES of the annual value of \$150, tenable for two years.
SEVEN SENIOR BURSARIES of the annual value of \$200, tenable for two years.
In 1883 FIVE SENIOR EXHIBITIONS of the annual value of \$200, tenable for two years.
TEN SENIOR BURSARIES of the annual value of \$150, tenable for two years.
In 1884 FIVE SENIOR EXHIBITIONS of the annual value of \$200, tenable for two years.
TEN SENIOR BURSARIES of the annual value of \$150, tenable for two years.
CLASSICAL AUTHORITIES FOR 1882:—
Cesar De bello Gallico, Bk. VI.
Ovid Metamorphoses.
Xenophon's Anabasis, Bks. III. and IV.
To the Geometry of last year is added the Third Book of Euclid.
To the Algebra of last year is added the Theory of Indices.

The Exhibitions are open to all candidates; the Bursaries are open to all candidates from the Maritime Provinces. The Junior Exhibitions and Bursaries are open to candidates for Matriculation in Arts; the Senior Exhibitions and Bursaries to undergraduates of any University who have completed two, and only two, years of their Arts course, and who intend to enter the third year of the Arts course in this University.
A statement of conditions, dates, and subjects of examinations, etc., may be obtained on application to the Principal, Dalhousie College, Halifax, N. S.

D. MACGREGOR'S MARITIME LITERARY REVIEW.

Monthly, 30c. per annum, combined with New York Christian Herald, an illustrated 16 page paper, \$1.75; New York Churchman, \$1.25; Evangelical Churchman, Toronto, 25c.
N. B.—Send for catalogue of Church of England Literature and Sunday School Books, at.
D. MACGREGOR, 145 Hollis Street, Halifax.

NOVA SCOTIA BOOK BINDERY, G. & T. PHILLIPS,

Cor. Granville and Sackville Streets.
BOOK BINDERS, PAPER RULER, BLANK BOOKS, Manufacturers, Perforators, Steam Machine PAPER BAO Manufacturers, Cheap, in the market



THE GREAT GERMAN REMEDY.

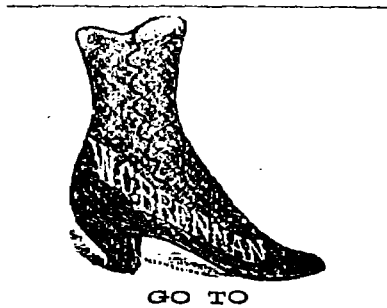
FOR RHEUMATISM, Neuralgia, Sciatica, Lumbago, Dackache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.

No Preparation on earth equals ST. JACOBS OIL as a safe, sure, simple and cheap External Remedy. A trial entails but the comparatively trifling outlay of 50 cents, and every one suffering with pain can have cheap and positive proof of its claims.

Directions in Eleven Languages.
BOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE.
A. VOGELER & CO., Baltimore, Md., U. S. A.

Advertisement for 'The Purest and Best Medicine ever Made.' It describes a medicine for various ailments like rheumatism and neuralgia, mentioning 'Hop Bitters' and 'Serravallo's Tonic'.

Advertisement for 'D. M. FERRY & CO'S SEED ANNUAL FOR 1882.' It lists various seeds and agricultural products available for purchase.



GO TO BRENNAN'S FOR BOOTS, SHOES, & SLIPPERS. They are selling the Best and Cheapest Goods in Halifax. 162 Granville Street.

Nothing Short of Unmistakable Benefits. Conferred upon tens of thousands of sufferers could originate and maintain the reputation which AVERR'S SERRAVALLO enjoys. It is a compound of the best vegetable alteratives, with the Iodides of Potassium and Iron, and is the most effectual of all remedies for scrofulous, mercurial, or blood disorders. Uniformly successful and certain in its remedial effects, it produces rapid and complete cures of Scrofula, Sores, Boils, Humors, Pimples, Eruptions, Skin Diseases and all disorders arising from impurity of the blood. By its invigorating effects it always relieves and often cures Liver Complaints, Female Weaknesses and Irregularities, and is a potent renewer of vitality. For purifying the blood it has no equal. It tones up the system, restores and preserves the health, and imparts vigor and energy. For forty years it has been in extensive use, and is to day the most available medicine for the suffering sick, anywhere. FOR SALE BY ALL DEALERS.

BOOK NOTICES, REVIEWS, &c.

LITTELL'S LIVING AGE. The number of The Living Age for the week ending January the 21st, has the following noteworthy table of contents: A Page of Diplomatic History, by C. Blennerhassett. Fortnightly Review; The Freres, by Mrs. Alexander, Author of "The Wooing O't," etc.. Temple Bar; Dean Stanley as a Spiritual Teacher and Theologian, Nineteenth Century; Yule time in Shetland, by an Old Shetlander, Chambers' Journal; The Adventures of a War Correspondent, Blackwood's Magazine; Robin, by Mrs Parr, author of "Adam and Eve," etc.. Temple Bar; A Gracious Ploughing, St. James Gazette; The Constituents of "Pleasantness," and Bad Handwriting and Stupid Readers, Spectator; and the usual amount of select poetry. This is the third weekly number of the new volume. For fifty-two numbers of sixty-four large pages each (or more than 3,000 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with The Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

ARTEMUS WARD AND THE MICHIGAN REGIMENT.—In a Louisville, Ky., hotel one day, Artemus Ward was introduced to a colonel who had commanded a Mississippi regiment in the war. Artemus, in his way that was "childlike and bland," said: "What Michigan regiment did you command, Colonel?" Then it was that the Colonel spun like a top until pacified sufficiently to hear an explanation. Artemus, with surprise, observed "that he was always getting things mixed about the war." It is always unfortunate to get things mixed, but never more so, than when one is sick. Then it is the right thing in the right place is wanted more than at any other time in life, or under any other circumstances. It is a pleasure for us to note in this connection, the experience of our esteemed fellow citizen, Colonel Samuel H. Taylor, who, as is well known, does not get things mixed. In a recent communication he writes: "I do hereby certify that I suffered very much from rheumatism and neuralgia during the fall of 1879, and tried many remedies with little if any good results. I had heard of St. Jacobs Oil, and concluded to try it; more as an experiment than with any hope of good results. I can with great pleasure commend it to others, for the reason that I know it cured me." Such an emphatic endorsement coming from one of the very foremost lawyers of our state, well and widely known, carries with it a degree of importance and suggestiveness, which cannot be over estimated.—Washington (Ind.) Gazette.

Rest and Comfort to the Suffering. "BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago, any kind of a Pain or Ache. "It will most surely quicken the Blood and Heal as its acting power is wonderful." Brown's Household Panacea, being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family for use when wanted, as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds, for sale by all Druggists at 25 cents a bottle.

CHRONIC BRONCHITIS. When Bronchitis take the chronic form the attending symptoms become greatly aggravated, and are associated with many of the very worst symptoms of Phthisis, viz., excessive cough, great expectoration, rapid pulse, night sweats, etc., and finally great debility and emaciation. In this stage the diagnosis between this and Tubercular Consumption is sometimes very difficult; and it is in this case that Cod Liver Oil, when the sufferer can retain it, is of special advantage; and PUTTNER'S EMULSION OF COD LIVER OIL can always be easily retained. In such a case it is invaluable. Under its use we find the cough cease, expectoration diminish, the pulse regain its regularity and force, night sweats cease, physical strength return, and the emaciation give place to renewed flesh. As this state of things may be a sequence of a cold which has been neglected, it behoves everyone to be particularly careful of himself while laboring under a cold, no matter how slight it may apparently be. The main thing is to check the disease at its very inception, and the best means by which to attain this end is the early use of PUTTNER'S EMULSION.

THE SEVEN KINGS OF ROME were Romulus, Numa Pompilius, Tullus Hostilius, Ancus Marcius, Tarquinius Priscus, Servius Tullius, and Tarquinius Superbus, and the King of Steel Pens is Esterbrook's Falcon, No. 048. It is a dangerous thing to neglect a cough or cold or any difficulty of the throat or lungs. Lose not a moment in getting a bottle of Johnson's Anodyne Liniment. You can rely upon it to cure you. It is also a sure preventive of diphtheria. We advise every farmer or stock raiser to invest in Sheridan's Cavalry Condition Powders and feed them out to their herds this winter. Depend upon it it will pay big interest. Don't buy the large packs as some of them are worthless. Father is Getting Well. My daughters say, "How much better father is since he used Hop Bitters." He is getting well after his long suffering from a disease declared incurable and we are so glad he has used your Bitters.—A lady of Rochester, N. Y.—Utich Herald.

SUBSCRIPTIONS RECEIVED.

Jno. Monteith, Gagetown, N.B.; Thos. G. Ruggles, Kildare, P. E. I.; Jas. Miller, J. P., Shubenacadie, N. S.; Jas. A. Gordon, Montreal, P. Q.; Jno. F. Nott, do do; Mrs. E. S. Clouston, do do; Mrs. E. D. Whitehead, do do; J. W. Skelton, do do; Mrs. Gertrude Jack, do do; Mrs. A. H. Plimssoll, do do; Mrs. Wm. Dangerfield, do do; Mrs. Fredk. Cole, do do; L. C. Pareira, do do; Mrs. C. W. Craig, do do; Mrs. H. S. Evans, do do; Mrs. R. W. McDougall, do do; Mrs. W. Sharpley, do do; Mrs. F. Franklyn, do do; Mrs. A. Robertson, do do; Robt. Evans, do do; Henry Earle, do do; Miss Kirby, do do; Mrs. J. Penfold, do do; Mrs. Capt. Ragues, do do; C. Macdonald, do do; Hon. E. H. Spring Rice, do do; Jno. Tough, do do; Thos. Musson, do do; Wm. Simpson, do do; Rev. Dr. Leach, do do; Mrs. George Cochran, Brooklyn, Ham's Co., N. S.; Miss Montagu, Dartmouth, Halifax Co., do; Rev. Dr. Nichols, Liverpool, do; Ephraim Hartman, Western Head, do do; Edward Myra, do do do; Rev. A. A. VonHiland, Quebec city, P. Q.; Rev. A. J. Balfour, Melbourne, do; Miss Ruggles, Milton, Mass., U. S. A.; C. S. Wilcox, Windsor, N. S.; Mrs. Wm. Thorn, Quebec City, P. Q.; Jas. Webb, Senr., Beaton's P. O., Lot 6, P. E. I.; Mrs. Allison, Windsor, N. S.; Mrs. Maynard Bowman, Ottawa, Ont.; Miss Mary Simpson, Melbourne, Que.; Mrs. Jno. Weir, Foutenoy, do; Rev. G. C. Eastman, D. D., Bridgewater Conn., U. S. A.; Rev. C. L. Ingles, Jr., Parkdale, Ont.; Wm. Keyes, Portage la Prairie, Manitoba; T. A. McDonald, Pine Ridge, Kent Co., N. B.; Rev. John Smith, Sutton, Que.; Rev. Jno. Kemp, B. D., Leeds, Megantic, do; A. E. Roe, Montreal, do; Miss Ethel Munro, Wilmot, N. S.; John Fenton, Upper Rawdon, do; Jno. Bond, Pleasant Valley, Hant's Co., do; Jas. Casey, Rawdon, do do; Alex. McKenzie, do do do; Mrs. Thos. Quinlan, Shelburne, do; Geo. Ryer, do do; Miss Rose Dedrich, do do; James Robertson, Church Over, do; Peter Hemeau, Sandy Point, do; Abram Crowe, do; Wm. Dedrich, Church Over, do; Foster Miller, Jordan Bay, do; Chas. Acker, Church Over, do; Stephen H. Acker, Brighton, do; Israel Bruce, Shelburne, do; Jas. Gibbons, Sandy Point, do; Rev. W. H. Grocer, New Ross, Lunenburg Co., do; Richard Russell, do do do; Jas. J. Wambolt, do do do; Rev. Canon Medley, Sussex, N. B.; G. W. Ford, Montreal, Que.; Mrs. J. T. Barlow, do do; Mrs. Chas. Lee, Fredericton, N. B.; Mrs. Coomb, Quebec City, P. Q.; Rev. Canon Walker, Hampton, N. B.; Mrs. Jas. Spurr, Perotte, Annapolis Co., N. S.; Geo. Whitman, Round Hill, do do; Thos. Langtry, Yarmouth, do; Jno. Hill, Halifax, do; Rev. Dr. White, Shelburne, do (2).

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it: there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases; and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States Sold everywhere at 25 cents a bottle.

Testimonial from Capt. Joshua Harper.

SACKVILLE, N. B., Feb. 13, 1877. J. H. ROBINSON, Esq., St. John, N. B. Dear Sir,—Early in October last I took a severe cold, which settled on my lungs. After having a bad cough for about six weeks, I had a very severe attack of bleeding from the lungs, while on a passage from Queenstown to Dover. I had daily spells of bleeding for some days, until I lost about two gallons of blood, and was so weak as to be scarcely able to stand. I put back to Queenstown, where I received such medical assistance as enabled me to get home. I saw an advertisement of your Phosphorized Cod Liver Oil Emulsion in a paper. I immediately sent and got half a dozen bottles, after taking which I feel myself a well man again. My weight, which was reduced to no pounds, is now up to my usual standard of 152 pounds. Seeing what it has done for me, I can confidently recommend it to others afflicted with lung diseases. Yours very truly, (Signed) JOSHUA HARPER, Of the barque "Mary Lowerson."

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

THE HOLMAN PAD CO. have opened a new office in St. John, N. B., at 223 Union St., for the convenience of people requiring these wonderful remedies which are curing every one. It is the greatest revolution in medical science ever known. Halifax office, 119 Hollis Street. Answer This. Did you ever know any person to be ill, without inaction of the stomach, liver or kidneys, or did you ever know one who was well when either was obstructed or inactive; and did you ever know or hear of any case of the kind that Hop Bitters would not cure? Ask your neighbor this same question.—Times.

BROWN & WEBB'S REAL FRUIT SYRUPS

Make Most Delicious Winter or Summer Drinks. PURE SUGAR and FRUIT JUICES being used in their Preparation, they are PALATABLE AND HEALTHFUL

For the Well and the Invalid.

May be had in the following varieties:

LEMON, RASPBERRY, STRAWBERRY, LIME FRUIT, LEMON GINGERETTE, AND LIMONIA CORDIAL.

RETAIL of all Respectable Grocers. WHOLESALE of

BROWN & WEBB, HALIFAX.

N.B.—OBSERVE the New white and gold Label, with fac-simile of our signature and seal. BEWARE of so-called "FRUIT SYRUPS," with gaudy Labels and bright colours, prepared with chemicals, acids, and artificial flavours and colourings.

MALTOPEPSYN.

(REGISTERED AT OTTAWA)

AN ARTIFICIAL GASTRIC JUICE.

This is not a patent medicine (secret remedy), the formula is printed on the label attached to each bottle.

MALTOPEPSYN cures Dyspepsia, Indigestion, Loss of Appetite, Intestinal and Wasting Diseases, Constipation, Nausea, Chronic Diarrhoea, Cholera Infantum, and most of infants' troubles, which generally arise from the stomach.

50 CENTS FOR 48 DOSES, OR ABOUT 1 CENT PER DOSE.

Regular sized bottles containing 1 1/2 ozs., with dose measure attached, 50 cents, for sale by all Chemists throughout the Dominion.

Avoid taking liquids of any sort, more than is absolutely necessary to quench thirst, as the excessive use of liquids is the cause of half the Dyspepsia in the world. Maltopepsyn is a powder, agreeable and easily taken, supplies to the stomach the actual Gastric Juice.

Prescribed by the leading Physicians throughout the Dominion, in their regular practice. Maltopepsyn is also used to a large extent in Hospitals, Dispensaries and Infirmarys.

SPECIMENS OF TESTIMONIALS RECEIVED FROM PHYSICIANS.

WALLACE, N. S., Oct. 4, 1880. "The Maltopepsyn was given in a marked and distressing case of Indigestion with the most rapid, pleasing and beneficial results."

ATHLONE, ONT., Jan 20, 1880. "The Maltopepsyn I obtained from you has far more than answered my anticipations. Having tried it in two old and very obstinate cases of indigestion, I found it to act like a charm."

CAMBRAY, ONT., Jan. 1881. "I have used your Maltopepsyn in severe cases of Indigestion and Malnutrition in adults, and Diarrhoea of children, and am so well pleased with the results that I have instructed my druggist to keep a supply on hand."

ATHLONE, ONT., Dec. 30, 1880. "After giving your Maltopepsyn a trial in some of my worst cases, for which it was recommended, I am well pleased with the way in which it acts. Continue to make a good article like that now in use and it will be a universal favorite." R. HAMILTON, M. D.

HAZEN MORSE, - TORONTO. FOR SALE BY ALL DRUGGISTS AND

MACDONALD & CO. HALIFAX, N. S.

Steam and Hot Water Engineers,

Importers of Cast & Wrought Iron Pipe, with Fittings, Engineers' Supplies & Machinery.

Manufacturers of all kinds of Engineers', Plumbers' and Steam Fitters' BRASS GOODS, and the Heavier Classes of Brass and Copper Work. Also, VESSELS' Fastenings and Fittings for Public Buildings, Residences and Factories supplied with WARMING APPARATUS and PLUMBING FIXTURES, with all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate.

Sole Agent for the Sale and Application of Warren's Felt Roofing and Roofing Materials in and for the Province of Nova Scotia. Nos. 160 to 172; Also, 306 BARRINGTON STREET, HALIFAX.

Canadian Pacific Railway Company.

The CANADIAN PACIFIC RAILWAY COMPANY offer lands in the FERTILE BELT of Manitoba and the Northwest Territory for sale on certain condition as to cultivation, at

\$2.50 PER ACRE.

Payment to be made one-sixth at time of purchase, and the balance in five annual instalments, with interest at Six per cent.

A REBATE OF \$1.25 PER ACRE

allowed for cultivation, as described in the Company's Land Regulations.

THE LAND GRANT BONDS

of the Company, which can be procured at all the Agencies of the Bank of Montreal, and other Banking Institutions throughout the country, will be

Received at Ten per cent Premium,

on their par value, with interest accrued on account of and in payment of the purchase money, thus further reducing the price of the land to the purchaser.

Special arrangements made with Emigration and Land Companies. For copies of the Land Regulations and other particulars, apply to the Company's Land Commissioner, JOHN McTAVISH, Winnipeg; or to the undersigned. By order of the Board,

MONTREAL, December 1st, 1881.

CHARLES DRINKWATER, Secretary.

GRAND SUCCESS!

DOMINION EXHIBITION, 1881.

Special and only awards—Two Diplomas of Honor to W. H. JOHNSON,

FOR PIANOS AND ORGANS.



FULL GRAND 'KNABE' PIANO, only Grand ever Imported to Halifax. Our Stock is such that it would take PRIZES against the World, both in PIANOS and ORGANS, embracing everything from medium to the highest price manufactured. Over 60 Gold and Silver Medals have been awarded to the "KNABE" Pianos all over the World.

Now is the time to secure a superior Instrument.

W. H. JOHNSON, 123 Hollis Street.

PIANOS—Knabe, Weber, Wheelock, Dominion.

ORGANS—Bell and Dominion.

CLOTHING! CLOTHING! CLOTHING!

We would invite your attention to CLOTHING For Sale by us, and state that we are Manufacturers of most of Goods sold. Our Business being conducted upon the Economical CASH system, we are enabled to supply substantial Value for Money. CLOTHING made to order systematically, carefully, and promptly. TERMS—CASH ONLY.

CLAYTON & SONS, Jacob facing Argyle.

E. BOREHAM,

WHOLESALE AND RETAIL DEALER IN Boots, Shoes, Rubbers, etc.

At Lowest Cash Prices. N.B.—We refund money if Goods do not suit. 147 Argyle Street, corner of Jacob, HALIFAX, N.S.

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, CHAS. H. CARMAN, 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.

Salesmen Wanted,

To begin work at once on sales for spring, 1882, for the Fonthill Nurseries, (THE LARGEST IN CANADA), MORRIS, STONE & WELLINGTON, PROPRIETORS.

TORONTO. We pay good salaries and give steady employment to successful men. Do not apply unless you can give your whole time to the business. Name this paper. References required. Address: STONE & WELLINGTON, P. O. Box 1546, Montreal. J. W. BEALS, Manager.

1881-82-

CHRISTMAS AND New Year.

USEFUL PRESENTS.

DIRECT IMPORTATIONS! EDWARD ALBRO.

SKATES, Acme Club and Wood Top, SLEIGH BELLS, Body and Neck Straps, CUTLERY,—Ivory Table, Spring Knives, etc, by Jos. Rogers & Sons, Cutlers to Her Majesty, LUSTRAL WIRE GOODS, very handsome, SLEDS, by the Paris Hill Mfg. Co., Boston. ICE CREEPERS, Heel and Toe, by Wynn. N. Y. Rubber Heel and Climax Creepers.

American Cottage Firesets, ENGLISH STEEL FIRE-IRONS, highly polished, from \$1.60 to \$7 per set.

AMERICAN AXES AND HATCHETS.

MRS. POTTS' Celebrated Smoothing IRONS. N.P.

JAP'D. WARE, TIN WARE, BRASS WARE.

ELECTRO-PLATED WARE, in Spoons, Forks, etc.

TILE TEA-POT STANDS New Designs.

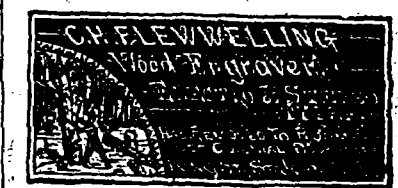
KITCHEN UTENSILS

IN GREAT VARIETY.

TEA

Superior quality 30 & 40c. per lb.

101 GRANVILLE ST., 101.



Clinton H. Meneely Bell Company, SUCCESSORS TO

MENEELY & KIMBERLY,

BELL FOUNDERS

TROY, N.Y., U.S.A.

Manufacture a superior quality of BELLS. Special attention given to OUBURN BELLS. Catalogues sent free to parties needing bells.

CHRISTMAS AND NEW YEAR GREETINGS.

From the United Service Book and Stationery Warehouse, No. 103 Granville Street.

We are glad to inform our friends—Churchmen in particular—and the public in general, that we are amply provided for their gratification, with the most beautiful variety of

CHRISTMAS AND NEW YEAR CARDS, FRAMED WITH SILK AND OTHERWISE, ever imported into this City, most appropriate SEASONABLE REMEMBRANCES to friends at home and at a distance.

And we are glad to remind them, trusting to their paying us a visit, that we are well stocked with Games of all kinds, Picture Books and Books Elegantly Bound, Boxes, Colors, Math. Instruments, Inkstands, Trans-parent Slates, etc., etc.

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LIFE OF MAN BITTERS

—CURES—

LIVER COMPLAINT

—AND—

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WESTFIELD, N. B., Aug. 30th, 1881.

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DEAR SIR—I hereby certify that I have been ailing for some time with Liver Complaint and General Debility, I have used your Life of Man Bitters and have found it a cure so far. I was sick nearly all my time and last November I was very ill, about giving up work altogether, when a friend brought me a bottle of your Life of Man Bitters, I had not taken it a dozen times before I got relief, and I have only used four bottles and have never lost a day nor a meal's victuals since. I pronounce your medicine an excellent thing and can cheerfully recommend it to any one in need of such medicine.

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