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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. 46.

THURSDAY, MARCH 2, 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.

Prince Bismarck is proceeding against Professor Mommsen for libel.

A metropolitan railway has been opened at Berlin. It is not underground, but carried for the most part at a high level, on arches.

The commission appointed in Germany to revise Luther's translation of the Bible, has held its last sitting, and brought its work to a close.

The notorious Bradlaugh's seat in the English House of Commons has been declared vacant, and a new writ for Northampton has been issued.

A Melbourne telegram states that over £21,000 towards the Anglican Cathedral building fund had been collected during the previous two months.

Among the projects to be submitted to the English Parliament this session is one for the formation of a pneumatic railway from Shepherd's Bush to Algate.

The first librarian to the Bodieian Library at Oxford, was appointed in 1598, and in the nearly three hundred years since, has had but eleven successors.

The German Emperor recently opened the collection of Trojan antiquities presented to the German Empire and its capital, Berlin, by Dr. Schliemann.

For the discovery of seven comets, Professor Swift, of the Rochester observatory, has been awarded the Lalande prize by the Academy of Sciences of Paris.

The *National Church* states that the Bishop of London has fixed March 7, for a preliminary meeting of Laymen in connection with the forthcoming Diocesan Conference.

The U. S. Senate has passed a bill authorizing the President, in recognition of the eminent public services of Ulysses S. Grant, late General of the Army, to appoint him to the army with the rank and grade of a general.

It having been decided that the Tuileries ruins are to be cleared away, a Commission has been appointed to examine what portions of the same it is practicable to preserve as historical memorials in the national museums or parks.

Among the female students who are attending the various courses of medical lectures at the St. Petersburg University there are 281 of the Orthodox Greek faith, 129 Jewesses, and nineteen young women belonging to other faiths.

The Lake of Constance was so low two or three weeks ago that the steamers were compelled to discontinue their calls at several places on its shore. The same was the case with the Lake of Geneva; only once before during the present century, it is said, have the lakes of Switzerland contained so little water.

In excavating the new building of the Produce Exchange, New York, three British cannon balls were recently found, and a keg containing a large quantity of English half-pennies, bearing dates from 1738 to 1745 inclusive. The relics are thought to have some connection with old Fort George which stood on this site before the war of the Revolution.

A largely attended meeting was held on Wednesday, 1st inst., in the Mansion House, the Lord Mayor, Chairman, for the purpose of protesting against the horrible persecution of the Jews in Russia. Stirring and eloquent speeches were made by the Earl of Shaftesbury, the Bishop of London, Cardinal Manning, Canon Farrar and others, and strongly worded resolutions unanimously adopted.

News has just reached us of a religious movement in Eastern Bengal, which has excited considerable interest in Evangelical circles. It is said that a number of Native Christians—amounting to several thousand—of the Roman Catholic connection desire to become Protestants. There is a Baptist Mission in the neighbourhood, but they decline to join the Baptists because they will not baptize their children.

Switzerland has suffered an irreparable loss by the burning of the historic Church of Rapperschwil, in the canton of St. Gall. The only part of the edifice left is the great tower, which contained the archives. The nave, the choir, the little tower, the seven altars, and many precious relics were utterly consumed. The great tower was built in 1442. The little tower, the nucleus of the edifice, was built in 1359 as a private chapel for Count Randolph of Hapsburg.

In regard to missionary work in the new territories, Bishop Brewer, of Montana, writes: "I have traveled 3,000 miles, only thirty of them by railroad. I have slept in a soldier's tent and in a miner's cabin, in a miserable hotel, and on a buffalo robe behind the counter of a store. I have held

services in court houses, halls, saloons, hotel dining rooms and private houses. It takes the courage out of the stoutest hearts to see opportunities slipping by with no power to take advantage of them, and to hear calls for service with no men to send."

According to the *Irish Church Directory* for 1882, there are now 1708 clergy in the Church of Ireland. At the time of the Census of 1861 there were 2265. In twenty years, therefore, there has been a decrease of 550 clergy. In 1840 the population of Ireland was 8,155,521. In 1881 it had diminished to 5,294,436. During ten of these years, however, there was an increase in the population of the years preceding, so that the total decrease in the forty-one years amounts to 2,828,594. So that as regards the clergy, the Church has very much more than held her own.

The rapid spread of missionary work in foreign lands is well illustrated by the fact that fifty years ago there were 502 mission stations, whereas now there are 5,795. In that time the number of ordained missionaries has increased from 656 to 6,696, and the number of other laborers and assistants has increased from 1,236 to 33,856. Fifty years ago there were 70,000 communicants; now there are 857,332. The contributions from America for the purpose of carrying on this work have grown from \$250,000 to \$2,500,000 each year. In Great Britain, during 1880, \$5,544,750 was contributed by all the churches for missionary work, nearly one-half of which was given by the Church of England.

The Rev. C. G. Curtis, chaplain of the Crimean Memorial Church at Constantinople, writes to the *Levant Herald*, on a paragraph in the *Morning Post* headed "The Greek and Anglican Churches:"—"I am happy to be enabled to state, upon the best 'Greek' authority, that the Holy Synod of the 'Orthodox Church,' far from contemplating any action like that attributed to it by the *Post*, with a proverbial haste, purposes to send candidates for the sacred ministry to England, that they may profit by such a course of theological and ecclesiastical study as the English Church can afford them, and thus become thoroughly acquainted with English Christianity. This is one of the many wise measures adopted by the Holy Synod under its present able president, the (Ecumenical Patriarch."

Modern Church endowments are growing rapidly; and the Liberationists with their greatest efforts, will find it difficult to persuade honest-minded Englishmen that these are "national property, to be devoted to secular purposes as Parliament shall see fit." From the Leeds Church Extension Society's Report we find that since 1876 the sum of £60,603 has been received for its special work, and the Nottingham people are now engaged, under the faithful and self-denying leadership of the Bishop of Lincoln, in raising an additional £60,000 towards meeting the spiritual destitution of that town. A Church that is constantly bringing forth such fruits as this is neither a dead nor a decaying Church. Albeit, it is said by some to be "burdened" by its connection with the State.—*The National Church*.

A somewhat singular service was held last week in the parish church of Marston, Lincolnshire. In consequence of a suicide having been committed in the church, a strong feeling existed among the inhabitants that the building ought to be re-consecrated. The vicar, the Rev. H. B. Thorold, having consulted the Bishop of Lincoln, his lordship suggested that an appropriate penitential service would be sufficient. The parishioners were invited to attend, and filled the church to overflowing. The special service commenced with the *Miserere*, Psalm 51, followed by collects from the Communion Office, after which an appropriate lesson was read, and a metrical penitential litany sung by all kneeling. Next came the second lesson, the usual litany, a hymn, and then the sermon by the Rev. A. Drake. The occasion was felt to be one of great solemnity, and produced a deep impression upon the assembled congregation.—*Morning Post*.

The Bishop of Liverpool, at the request of the Manchester City Mission, addressed a large gathering of the men employed at the locomotive and tool works of Messrs. Sharp, Stewart & Co., (limited), Manchester, during the dinner hour on Thursday, 2nd inst. At the close of the half-hour's address one of the men rose, and on behalf of his fellows moved a vote of thanks to Bishop Ryle, remarking that working men could best appreciate practical Christianity, and that the working men of Lancashire had reason to be thankful that they had two such hardworking and estimable prelates as the Bishop of Manchester and the Bishop of Liverpool. Another workman seconded the resolution, endorsing what had just been said about the two Bishops,

and adding that he admired them for the way in which they went about among the poor and lowly, and for not being afraid to speak their minds whether with regard to rich or poor. The Bishop, in acknowledging the compliment, said he thoroughly endorsed what had been said about his Right Rev. brother, and he should have pleasure in telling him what had been said of him by workmen behind his back. (Laughter.)

THE DRIFT.

The following extracts are marks of the drift:

"The question arises—and it is all the time coming up—whether non-Episcopal Protestantism is not making too much of the sermon, and too little of the service and the worshipping idea. More than ever congregations seem to have become daintily hypercritical in this matter of the sermon. We say nothing in derogation of the high office of the pulpit; but it takes more, and a great deal more, than a fine sermon to make a profitable Church service. Why shouldn't God's Word be read by people and preachers? And if they desire to use the beautiful prayer of Chrysostom, or pour out their griefs in the Litany, will any one say why they should not be suffered to do so? The Church service, let us say of the next century, will be less bald; the people will meet not merely to hear a fine religious essay, but to worship in the hymns, prayers and Scripture readings of the Church. Perhaps, in the coming century, people will indulge less in finical criticisms of the pulpit orations, and lose themselves more in the thought that they assemble to worship God, and to listen to His message from the lips of His servant."—*The Christian at Work*.

Professor Hopkins writing on the subject of Liturgical movement among the Presbyterians in their *Review*, says:

"It is by no means uncommon for Presbyterian ministers to use the Episcopal marriage service from preference, of which several cases have come lately within the writer's knowledge, the officiating ministers in these cases being also doctors of divinity. The same thing appears from the disposition to borrow scraps and phrases from the Prayer Book, which too often have the effect of *purpurei pannis* sown on the somewhat threadbare garment of the Presbyterian prayer. This sort of thing is hardly of the highest order of ecclesiastical integrity. We boast our conscientious preference for a plain diet of bread and water; we shall never consent, oh, no! to allow French dishes on our board. But we are quit: willing to 'convey' scraps and even whole pieces from the better-furnished tables of our neighbors. A very large number of the children of Presbyterian families, and many of the cultivated and tasteful of our members have sought a more cheerful, more varied, more sympathetic service in another communion. On the other hand, the cases are very few, and owing only to special causes, in which any persons, Episcopally educated, have come over to the communion of the Presbyterian Church. The tracks are all one way. It is very largely due to this fact that, of all the sects in the United States, the Episcopal is growing the most rapidly at the present time."

TESTIMONY TO THE VALUE OF LENT.

Hear what an eminent Presbyterian divine says of some of our Church observances, particularly of the season of Lent. In a sermon preached in his own church in Brooklyn, the Rev. Dr. Van Dyke speaks of certain religious observance as follows:—

"This brings us to the practical question, What time is most favorable for this purpose? It seems to me that the best time is the season commonly known as Lent. 'What!' you will say, 'has our minister turned Episcopalian?' No! he has not turned anything, not being given to change. But he is old enough to be willing to learn; and his devotion to the Holy Catholic Church is sufficiently dominant over all lesser attachments to make him willing to learn something even from Episcopalians. In many of the conservative elements of our common Christianity they are the noblest of Christians in our land. The reasons of their growth, in which during the past few years they have outstripped all other Christian denominations, are not far to seek. And these reasons are not dishonorable to them. They lie much deeper than forms, or vestments, or music. They consist in the honor which they put upon the Church as a Divine institution; upon the sacred edifices which are consecrated to God's worship; upon the sacraments as means of grace, made effectual by the abiding presence and power of the Holy Spirit; upon the ministry as a separate order of men, ordained to be stewards of the mysteries of God; in all of which our Presbyterian

standards agree with them, whatever our practice may be. They consist in the decency of their public worship, which excludes by its fixed forms the manners of the circus and the theatre, and in the discipline which the violation of that decency brings upon the offender. They consist in the refuge which in many places that Church offers to sober-minded Christians who are troubled by the insistence upon political and other unscriptural tests of Christian character and church membership. And finally these elements of growth consist, to some extent, in the setting apart of set seasons for religious worship and instruction.

"We need not connect the observance of Lent (though I can see no harm in doing so) with the forty days of Christ's fasting in the wilderness, nor with the forty days of Moses on the Mount, nor with the forty days granted to Nineveh to repent. We need not fast in the literal sense of the word; but we must fast from sin, and from worldliness, and to some extent from lawful worldly business, that we may fill ourselves with Divine truth. The season referred to is favorable for such fasting and spiritual feasting, because there is in all our large communities a lull in the spirit and an ebb in the tide of worldliness. We deal with this simply as a fact, without going largely into the discussion of its causes. It will be sufficient to observe that these causes are twofold; the fixed observance of this season by the Episcopal Church, and the courteous respect which Christians of other denominations pay to their wishes and habits. Our social circles are made up and our public amusements arranged without regard to sectarian differences, and it is a mark of good breeding, not to say of Christian charity, to do nothing that would exclude the presence or wound the feelings of any, even though they may constitute a minority. And hence it comes to pass, that at the beginning of Lent there is a sudden cessation of social entertainments and of all kinds of amusements, good, bad and indifferent. The music and dancing cease, the church bells ring, and there is a hush in the community.

"Many see in this an argument against the observance of Lent. They say it offers a temptation to crowd all our religion into forty days, and tends to make people more worldly in anticipation of the season of humiliation. And it cannot be denied that there is force in this objection. There is a tendency in our nature to commute with God, and to sin in the expectation of repentance and forgiveness. But this tendency does not belong to any form of worship, nor does the objection lie against any holy time. There are people who are religious only in times of revival. There are Sabbath-day Christians, and prayer-meeting Christians, and so no doubt there are Lenten Christians. But shall we abolish the Sabbath and the prayer-meeting, because unlearned and unstable souls thus abuse them? Let us look at the facts. Many of us were brought up to believe, and perhaps some of us still believe, that the Churches which keep Lent are pre-eminent for worldliness, and that they have a monopoly of "the pomps and vanities of the world" which they renounce in their baptismal vows. But I tell you if this ever were true, it is not true to-day. If you go, as many of you do, into places of worldly amusement—into the theatre, into the charity ball, with its thin veil of Christian benevolence, or into the charity fairs where pieces of paper are adroitly substituted for the rattling of dice—you meet as many Baptists, and Methodists, and Presbyterians as there are Episcopalians or Roman Catholics. We are not now discussing the propriety of the worldly amusements; but we insist, that if we run with others to the same excess of riot, it will not do for us when they begin to turn for a season from their vanities to better things, to stand back and say, 'See how these worldly people crowd all their religion into forty days!' If we dance for them when they pipe, and pipe for them when they dance, there is neither piety nor fair dealing in our refusal to mourn with them when they fast. It would be better, doubtless, to have no carnival; but I insist that the carnival with the fast is better for body and soul than the carnival without it. Nor will it do for our country cousins to wipe their mouths and say:—'What worldly people these city Christians are!' If we demoralize them in the summer, they demoralize us in the winter. Our worldly amusements and our excess of social pleasures are largely supported by their patronage. Country Christians and country ministers come hither and go to places to which most us never think of going; and in nine cases out of ten, when our more sober-minded church members break Sabbath or sanction by their presence things which in their hearts they do not approve, the excuse is, 'We had visitors from the country, and wished to show them sights.'"

News from the Home Field.

CANON ON MARRIAGE.

We have been asked to give a prominent place to the Canon of Provincial Synod on Marriage within the prohibited degrees. It is as follows:—

"No clergyman of this Ecclesiastical Province shall knowingly solemnize a marriage forbidden by the 90th Canon of the year 1603, A. D., which is as follows:

"No person shall marry within the degrees prohibited by the laws of God, and expressed in a Table set forth by authority in the year of our LORD GOD 1563."

"I. The Table of Degrees prohibiting certain marriages set forth by authority in the year of our Lord 1563, and usually annexed to the Book of Common Prayer, is hereby adopted by the Church of this Ecclesiastical Province of Canada.

"II. No clergyman of this Ecclesiastical Province shall knowingly solemnize a marriage within the degrees prohibited by such Table.

"III. A printed copy of the Table of Prohibited Degrees shall be placed in the vestry-room or near the entrance of every church in this Ecclesiastical Province, at the charge of the parish, in some place where it may conveniently be read."

DIOCESE OF NOVA SCOTIA.

A MEETING of the Executive Committee of the Diocesan Synod will be held in Halifax on Tuesday, 14th inst. At this meeting arrangements will be made for the business of the Session to be held in July, and notices of intended motions received by the Secretary, Rev. J. D. H. Browne, before the above named day, will be published with the other announcements of the Committee.

HALIFAX.—The eighth annual meeting of the Church of England Institute took place on Thursday evening. A large number of members was present, including many of the clergy, among whom were the Lord Bishop, Patron; Rev. Dr. Hill, President; Rev. J. D. H. Browne, Rev. J. Padfield, Rev. F. R. Murray, Rev. J. Bell, Rev. H. Almon, Rev. W. Sampson. After prayers by the President, and the confirming of minutes of the last annual meeting, the Secretary read the official report, of which the following is a synopsis: Total number of members, Feb., 1881, 291; new members during past year, 48—339. Left the city, 20; died, 2; resignations and lapsed membership, 28—50. Total members to-day, 289. The reading room has been more frequented during the past year than at any former time. The gymnasium and billiard rooms, being supplied in a lesser measure with appliances than some others in the city, are not as much used as anticipated, but sufficiently used to prove the utility of such provision for exercise and amusement of members. The apartments and means at command at this time will not allow of much improvement, though the necessity of it is apparent. The "Bray Associates" library, a valuable addition to the supply of literature, has by the kindness of the committee in London been recently augmented by a grant of books of the value of £20 stig. The anniversary services recently held at St. Luke's Cathedral introducing, as they did, the two newly elected Rectors to the members generally, the Council consider to have been very important, as a Church Institute cannot stand without active aid from the clergy, and the additional assistance available gives them increased hope for the future growth of the Institute. The Treasurer's financial statement shows the Institute to be \$151.41 better off to-day than it was twelve months ago. Receipts and expenditure during 1881, \$1,088.94, leaving liabilities to date, \$243.25, against \$394.66 this time last year. This debt the Institute hopes soon to have liquidated. A very warm vote of thanks to the retiring President, moved by the Bishop, was unanimously adopted, and feelingly responded to by Dr. Hill, who expressed his warm and unabated interest in the Institute, and regretted that Parochial duties compelled him to resign his office. The election of officers was then proceeded with and resulted as follows: Patron—The Lord Bishop of the Diocese; President—Mr. Wm. C. Silver; Vice-Presidents—Rev. Geo. W. Hill, D. C. L., Rev. Jno. D. H. Browne, Mr. J. Johnston Hunt, Mr. Selwyn H. Shreve; Treasurer—Mr. Thomas Brown; Secretary—Mr. W. M. Brown. Votes of thanks were also passed to the Bishop and Clergy generally; to the Rev. J. Padfield for instruction in English literature; to the committee of "Bray Associates" in London for valuable gifts of books; to the Rector and Wardens of St. Luke's for use of Cathedral for anniversary services; to the Rev. Canon Partridge for anniversary sermon; to Professor S. Porter and choirs of St. Luke's, St. Paul's, Bishop's and Garrison Chapels for interest in the musical part of the service; to the conductors of the city press for favors and courtesy, and to those who delivered lectures for the Institute and assisted in aiding it financially. The meeting closed with the benediction by the Bishop.

TRURO.—The Rev. D. H. Hind, the gentleman appointed by the Governors to obtain subscriptions for the endowment of King's College, visited this parish and intended addressing the people concern-

ing the work which he has in hand on Sunday, February 5th. The storm on that day allowed so few to assemble at church that he determined to postpone his appeal to some future time. In consequence of storms he found himself again at Truro on the following Sunday, and although the congregations, because of the great depth of snow, were not much larger than on the previous Sunday, he considered it best to begin his work, and delivered, we have learned, a powerful address and stirring appeal on behalf of the University. We are also glad to hear that the reverend gentleman's efforts were not unsuccessful.

BAYFIELD.—Holy Trinity Parish.—Much has been said and written on the cares and privations of Missionaries going out among the heathen, and no loyal Churchman and sincere Christian can desire to detract in the least, from the nobility of their purpose, or minimize their hardships. But, have not Missionaries at home, especially in the country, most serious difficulties and hardships to contend against? Take an example, one, perhaps, by no means uncommon in other parts of the Diocese. A succession of storms, unparalleled in severity, have passed over the Eastern portion of this Province, culminating in the gale of the 10th Feb., after which snow drifts were formed, rising to the height of twenty-five feet. The Rector of this Parish left home on the morning of 4th Feb., to go to Antigonish, an out-station fifteen miles distant, which he reached at 9 o'clock, p. m., by the last Train H. & C. B. R. running from that until the 16th. The usual Services were performed, and visits made; and three days beyond the usual time of returning home having elapsed, the Missionary became quite anxious, as he knew that a very sick member of the Church required visiting at Bayfield, while a member of his own household was quite unwell. Proposals and suggestions of his walking home on snow-shoes, and of footing it on the R. R. track were abandoned as impracticable, if not dangerous. At length a span of good horses at a fancy price, was procured, and the start made. After much hardship, of which shovelling snow and pulling down fences formed a part, the journey hence was accomplished in six hours. Sunday, 12th inst., a message was received at the Rectory that the remains of a Church member was awaiting interment at Little Tracadie, some eleven miles distant. Neither "iron horse" nor domestic equine being available for this journey, the Rector, with a friend, had to undertake it on foot. These are, of course, hard, but are abnormal experiences in the life of the missionary on this station; but they clearly exhibit that when occasion arises, the ministers of Christ are ever ready to endure hardships. Now, imagine the disappointment of the missionary, at the close of these episodes, when his first mail for twelve days brought the circular of the Board, with the intimation that about seventy-five dollars was deducted from his grants. This will be, there is grave fears, a hard blow to the Mission. According to the number of its Churchmen, and considering that none are wealthy, a fair proportion of contributions to the B. H. M. have been regularly sent in, averaging \$50 per annum, while this year the amount has been increased to \$61. And, besides paying faithfully the amount required by the Quebec Scheme to the Incumbent, it is taxing its utmost energies at present for the payment of a Church debt of two hundred dollars. The prospects, therefore, of its being able to comply with the suggestion of circular, as to making good the reduction of grants, are slim indeed. Church Wardens here have invariably experienced that the task of increasing a stipend during an incumbency is much more difficult, even when relationships between Priest and people are of the most satisfactory character (which is the case at present in this Mission), than during a vacancy. Again, surely little comfort is afforded a missionary in the knowledge that he occupies a place among the unfortunate twenty-seven that have to submit to the reduction of grants as proposed. A suggestion to the Rector comes from a friendly quarter (which, however, he does not as yet pledge himself to accept), to board the first emigrant train going to the North-West, there apply for work, secure Government farms for his four fine boys, and assist in opening up useful careers for his three bright daughters.

CARD.—Dear Editor.—I desire, through means of your paper, to express my warmest and best thanks to those kind friends who united in giving me the thoughtful and useful present of a handsome India rubber overcoat this last Christmas. I have acknowledged the gift privately, and should have done so publicly had opportunity offered. I regard it as a mark of friendship and good-feeling, which, I can assure them all, I value most truly and most highly.

JOHN R. S. PARKINSON,
Curate of Shelburne.

Shelburne, N. S.,
20th February, 1882.

WINDSOR.—I am sure that you will be glad to know that after the destruction of the Chapel of Ease by fire, on Xmas Eve, we have been able at last to agree upon a site for our new Church. This site is a most suitable one, as it will be convenient for those of the parishioners who live out of town, as well as for those in the village, in addition to which the place chosen is "beautiful for situation" and can be so planted with trees as to make it

an ornament to the place. The site chosen for the new Church is what is known by the name of the Old Jail Corner, and is situated in King and Wentworth Street. I am really happy that this preliminary step has been taken, and has given satisfaction to all. We had to obtain two lots to give us a suitable site. For the one we gave \$800, and the other we obtained for less than one-half its value from that generous member of our Parish, Mr. Edward Dimock for \$700. This lot was almost a gift, as it was purchased by him I am told for \$1800. Mr. E. Dimock in addition to this, has given to the Building Fund \$1000. This has cheered our heart and has been followed by a subscription from Mr. J. Shaw, of \$500; and one from Mr. W. Dimock, of \$800. These are the three names on our list at present, and with this beginning we are very hopeful; it remains to be seen what the other parishioners will do; but I have no doubt whatever that a most generous response will be made by all in the Parish to "arise and build." Why should I doubt the hearty co-operation of my parishioners? Deprived of all external aid twenty-six years ago, with not an acre of glebe, and with no endowment, we have had the honor of being the first Parish to sustain ourselves, and though with only one man of large means amongst us, we have sustained ourselves, contributed to all Church Societies and objects external to us, and have helped largely again and again many of our clerical brethren in building new churches, and in many other ways. Thus looking back upon the past, I hopefully look forward to the future. It is an object, I need not say, very near my heart to see completed here a Church of God worthy of our position in the Diocese. But with all our efforts we need the help of our brethren. We are not a rich Parish; we are helping ourselves to our ability; but may I not ask for the aid of those whose affection may turn to Windsor Parish from many a reminiscence of times gone by. Many in the Diocese have received kindness at the hands of those passed away from us forever; many have been married here; many have sacred dust lying here awaiting the archangel's trump; many have renewed their baptismal vows here; many have received their first communion here. I will not doubt that many have sacred recollections of services in our poor little Chapel-of-Ease. Have I not reason to hope that the whole Diocese may feel a deep interest in the new church about to be built in Windsor. Let it be remembered, also, that for generations the parish of Windsor furnished the rites and ordinances of religion almost, if not quite, without charge to those being educated here. By all the sacred recollections of the past, and by all our hopes for the Church in the Diocese for the future, I ask all our members to help us in building up Zion, and in our efforts to make God's House in this important parish more worthy of Him Who is to be worshipped within its sacred walls. I may add that—thank God—we are thoroughly united in this good and great work. At our last meeting some of the parishioners thought that it might be more for the interest of the parish to have the new church nearer to the site of the Chapel-of-Ease, but when they found that the present site, if chosen, would give satisfaction to all, they cheerfully gave their adhesion to the wish of their brethren. Our good Bishop has for years tried to stimulate us to build. I make now an appeal, especially, but not solely, to all King's College men, Lay and Clerical, to help me to make the Church in the Parish of Windsor (a Parish dear to many) that which we may feel proud of.

THOMAS MAYNARD, Rector.

P. S. Before opening our subscription list, the ladies of our sewing society wrote to say that they would have great pleasure in handing in to the wardens \$2,865, which they had worked for and obtained in nine years, which sum they will give to the completion of the interior of the new church. We also have secured towards the Building Fund from the president and officers of the People's Mite Society, \$468. We have also received from the Rev. George Maynard towards the building of a Free Church, \$150 with interest, and the sum of \$50 given to the Rector for new church, from the late William Johnston, Esq., Barrister. Through the indefatigable exertions of some of our young lady friends, we have also realized some thirty dollars.

DIOCESE OF FREDERICTON.

St. JOHN.—St James' Church Concert.—The most sanguine expectations of the audience at the concert held in Trinity Church school-room, under the auspices of St. James' Church, were fully realized. Edward Willis, Esq., acted as Chairman. A choir composed of 26 persons sang selections during the evening, and they came in for a goodly share of the applause. The programme, as printed, was carried out, with the exception of the trio in which the Misses Crothers were to have taken part, they being unable to assist.

C. of E. Institute.—At the sixth annual meeting of the Church of England Institute, held at the rooms of the Institute, Odd Fellows' Hall, the President, Rev. Canon Brigstocke, read his annual report, which was adopted. The following officers were then elected for the ensuing year: Rev. Canon Brigstocke, President; C. F. Kinnear, Dr. Walker, Lay Vice-Presidents; Rev. F. S. Sill, M.

Chamberlain, A. Tippet, C. E. L. Jarvis, R. P. Starr, W. H. Merritt, C. A. McDonald, W. C. Drury, H. W. Frith, H. Peters, Executive Committee. A resolution of thanks to the Ladies' Association passed; also a vote of thanks to the President.

PERSONAL.—The Metropolitan will arrive in St. John on the 6th March, and will spend part of Lent in St. John. The Bishop-Coadjutor will also spend a part of the season in Lenten work in the city.

THE severe storms of the 22nd and 23rd seriously impeded travel, and prevented us from securing much Diocesan news.

CHILDREN'S HOME MISSIONARY BOXES.—Returns for half year ending July 1st, 1881.—Burton, \$2.15; Carleton, 21.26; Chatham, 27.41; Derby, 1.51; Dorchester, 8.44; Fredericton, 37.44; Gagetown, 3.20; Greenwich, 11.10; Hampton, 5.10; Kingsclear, 6.52; Kingston, 15.15; Moncton, 10.00; Musquash, 1.96; New Denmark, 3.48; New Maryland, 5.81; Point du Chene, 2.42; Restigouche, 2.13; Richmond, 6.93; Richibucto, 0.60; Springfield, 6.35; St. Andrews, 10.56; St. David, 1.87; St. James', St. John, 3.25; St. Paul, St. John, 65.84; Trinity, St. John, 69.11; St. Martins, 7.16; Sussex, 8.79; Waterford, 9.98; Westfield, 27.38; Wicklow, 3.41; Woodstock, 27.51. Total \$413.52. Number of boxes out, 796; number of boxes making returns, 437.

Returns for half year ending Dec. 31st, 1881.—Andover, \$8.43; Bathurst, 6.22; Bright, 7.32; Burton, 4.78; Carleton, 18.48; Derby, 3.87; Dorchester, 9.51; Fredericton, 40.04; Gagetown, 3.79; Greenwich, 11.22; Hampton, 11.06; Kingston, 12.56; Maugeville, 9.43; Musquash, 5.46; Newcastle, 7.91; New Denmark, 3.41; New Maryland, 4.71; Petitcodiac, 9.10; Point du Chene, 1.73; Prince William, 8.00; Richibucto, 6.50; Rothesay, 2.50; Springfield, 6.52; St. Andrews, 2.42; St. David, 3.31; St. James', St. John, 3.00; St. Mark, St. John, 50.00; St. Paul, St. John, 64.00; Trinity, St. John, 65.00; St. Martins, 7.42; St. Stephen, 6.73; Stanley, 6.10; Waterford, 8.02; Westfield, 30.00; Wicklow, 2.00; Woodstock, 21.44. Total \$471.79. Number of boxes out, 969; number of boxes making returns, 451. Total for the year, 1881, \$885.31.

FREDERICK S. SILL,
Secretary of Mission Box Committee.
St. John, N. B., February, 1882.

DIOCESE OF MONTREAL.

(From our own Correspondents.)

MONTREAL.—Lenten services are of course being held in all the churches of the city. The Bishop preached on Ash Wednesday evening in the Cathedral. Other clergy of the city—the Revs. Canon Evan, Dumoulin, Baylis, Sullivan—will take the special sermons through Lent. In country parts the frequency of the services and the attendance will depend very much on the weather and roads. Lent to a country clergyman in the country is a very trying time, mentally and corporally. His exertions in the preparation of sermons and lectures do not meet with that attention and attendance that braces and stimulates. The deep and searching subjects he has to preach on he can't give that feeling and point to when he finds only a few familiar faces before him, and most of them from his own household. He can't rouse himself to preach and speak as he would to his Sunday congregation, and so any casual attendant goes away and thinks the Lenten sermons not interesting or arousing. Perhaps it is the Sunday sermons that should be made so arousing as to cause more to come to the special weekday services.

THE Matron of the Hervey Institute has had from the force of public opinion to resign, notwithstanding the report of the investigating committee in her favor, and the ladies of the managing board. Better so.

A CURIOUS instance of the marriage laws and their manipulation by the Church of Rome has lately been manifested. A certain couple in one of the not distant parishes of the Roman Diocese of Montreal were married in the regular way, when about a year after it was discovered somehow that there was a degree of affinity between them which came within the somewhat far reaching regulations of the Roman Church laid down as concerning the "Holy Estate." The parties were duly notified by their spiritual adviser that it was requisite to have a dispensation, and obtaining that, a repetition of the marriage. All this, as faithful children of the Church, was agreed to until the time of the re-marriage. And here comes the greater complication. The lady wished to make a new stipulation on the eve of what, in the eyes of the Church, would be the true and lawful wedlock, to which the man, however, would not consent, and they parted in consequence. Having accepted the Church's dictum that they were not married before, they proceeded, or one of them (the husband of the year) proceeded to select a new partner, to whom he was without demur, on the part of the Church, wedded. The forsaken woman who had been a widow at the time of her last engagement resumed the name she went by then. Her first husband had been a member of some Roman Catholic Benefit Society which grants to widows a weekly allowance. The

Society refuses to pay it, as they consider her married. Here is a conflict that presents many curious points. A Roman Catholic Society going directly in opposition to their Church's ruling. That Church sanctioning, indirectly of course, what is very much like a breach of the Seventh Commandment, and leaving a woman in a dilemma that will bring trouble and anxiety. The whole thing is a study.

HEMINGFORD.—This parish lost its parsonage by fire on the 17th. The Rev. Robert White is the incumbent. The building and out-buildings were uninsured. Happily for the incumbent himself, he has an insurance of \$3,000 on his personal property. It is a grave oversight on the part of any Church Wardens to allow the property under their care to remain uninsured. The Rev. R. White has not been long in residence.

ST. MARY'S, HOCHELAGA.—A "Band of Hope" has been organized in connection with this church. Increased work is falling to the clergyman, in that a number of English "hands" are employed in the cotton and other factories around. The hands from England are not found to take to church-going easily, though they come from the land of "Mother Church."

CLARENCEVILLE.—A summary of Church doings in Clarenceville may not be uninteresting to a number of readers of the CHURCH GUARDIAN, since the visit of its able and courteous agent, Mr. Wm. B. Shaw, has so largely extended its circulation in these parts. Sometime ago, this winter, although the roads and weather were unpropitious, a bazaar was held, under the auspices of the St. George's Ladies Aid Society, in the Academy Hall, when over eighty dollars were realized towards the church debt, and an enjoyable evening spent by the people. Mrs. Baldwin, of the Cathedral, and other Montreal friends contributed liberally. Later on, the Sociables were revived. The first very successful one of the season was held at the house of the venerable patriarch of this Parish, Mr. John Hunter. Then, week before last, another "Sociable" was held at the house of Mr. Fredk. Derick, Churchwarden. This sociable was given conditionally, Mrs. Derick stipulating that the proceeds be devoted to procure "fair linen cloths," &c., for the Lord's Table. (May her own table be blessed of her Lord!) Success attended this effort. Another sociable was given early last week by the organist of St. George's Church, Miss Cornelia Rowe, which was quite a success. Somewhere between these sociables came in a "donation party" to the Rectory, where one hundred and thirty persons, young and old, sat down to the tables, and it was reckoned that one hundred and fifty were present, chiefly of the Parish of St. George. All enjoyed themselves, seemingly, to their heart's content, and when the hour for departure came, empty bags and light baskets now testified as to what had been done for the family and company, while a purse of over fifty dollars was presented to the Rector's good little wife. Neat and pleasing mutual speeches were made by Mr. John Johnston, Warden of the County, who presented the money, and the recipient, the Rector also being called. This first "Donation Party" certainly must be looked upon as a red letter day by the happy inmates of the Rectory. Many of the people, for the first time, saw the improvements made in the house, chiefly with money from good people in Montreal, and were very much pleased,—while the Rector and household are indeed filled with grateful enjoyment for the ameliorations that make life pleasant in their new home. Educational matters are also looking up here. Miss Derick, daughter of the worthy Churchwarden of St. George's Church, a trained teacher, with an academical diploma from McGill Normal School, Montreal, is doing with the Clarenceville Academy what Captain Cook did when he sailed around the world—so good are her gifts naturally, and so well developed have they been by the excellent training of the above named superior Institution. At the written examination, recently held, Miss Alice Allen, the Rector's daughter, stood first in several branches, and in average marks, as also in their aggregate. Interesting readings and concerts combined also transpire to diversify the pleasure of the intelligent community here, under the direction and supervision, for the most part, of Mr. W. Mead Pattison, of Her Majesty's Customs, a gentleman who deserves every praise for his unceasing efforts to do the public good.

DIOCESE OF QUEBEC.

(From our own Correspondents.)

QUEBEC—Lenten Services.—During the season of Lent there will be Divine Service in the Cathedral, and in St. Paul's and Trinity Churches every Wednesday evening; St. Peter's Church Thursday evening; St. Matthew's Church Friday evening. In St. Matthew's there will also be Matins at 7.30 and Evensong at 5 daily. The following Address has been issued to the members of the Cathedral congregation:

"BRETHREN IN CHRIST.—Lent has ever been regarded as a solemn time for self-examination and prayer. That the present season may prove beneficial to you, by arousing you to more serious repentance, and an increased desire for advance in the spiritual life—subjects so impressively set be-

fore you during the "Mission" of last year—we would earnestly invite you to avail yourselves, as far as possible, of the opportunities offered you of attending the services of the church. To accomplish this we would ask you to make a special effort, even though it may involve some self-denial. Our blessed Lord once asked St. Peter in the Garden of Gethsemane, "What I could ye not watch with me one hour?" And we would, in His name, repeat the question and say to you, "Can you not spare one hour each day, from business or home cares, to give to Him, the history of whose self-sacrifice will close this Lenten Season? Could we all do this, then Lent will prove a real blessing to us, and while we shall, at its close, enter with greater solemnity into the touching and ever-memorable scenes of Good Friday, we shall also on Easter day be better prepared to commemorate in the Holy Communion the exceeding love of Our Saviour Jesus Christ thus dying for us, and to look for those many and inestimable blessings which He purchased for us on the Cross. We are, your servants in Christ, GEORGE V. HOUSMAN, C. W. RAWSON."

On every Wednesday in Lent, there will be evening service in the Cathedral at 8 p. m., when a course of sermons will be delivered on the Lord's Prayer—March 1, First Petition, the Rector; March 8, Second Petition, Rev. E. A. King; March 15, Third Petition, Rev. C. C. Hamilton; March 22, Fourth Petition, Rev. Charles Hamilton; March 29th, Fifth Petition, Rev. C. W. Rawson; April 5, Sixth Petition, Rev. M. M. Fothergill. There will be Evening Prayer daily in All Saints' Chapel (until Passion week) at 5 p. m., except on Wednesdays, when the Bible Class for women will be held at 4 p. m. A course of sermons on the words "I Have Sinned," will be delivered in the Cathedral, on Sunday evenings, commencing February 26th, by the Rev. C. W. Rawson. February 26th, Pharaoh; March 5th, Balaam; March 12th, Saul and Judas; 19th, Achan; March 26th, Job; April 2nd, David.

St. Matthew's.—The celebration of Holy Communion will be at 7.30 a. m., instead of 8 a. m., on Sundays and Festivals now and until the first Sunday in October.

St. Paul's Church.—During the season of Lent, there will be Service every Wednesday and Friday morning, at 10.30, and every Wednesday evening at 7.30, when a course of sermons will be delivered on the subject of the "Prodigal Son." There will also be a celebration of the Holy Communion every Sunday morning at the 10.30 Service.

PORTNEUF.—On Thursday, Feb. 9th, the Rev. J. M. Thompson closed a very successful mission in this place. He commenced on Sunday, Jan'y 29th, a ten days' mission in Christ's Church, Halesboro', the parish church of the mission of Portneuf. During these days the Missioner poured out his whole soul to earnest listeners. All felt that God was in mercy "visiting" His people. The writer will never forget the solemnity of the first after-meeting, when, in answer to the loving, sympathetic appeals of the Missioner, two-thirds of the congregation rose to their feet in token, before God and man, of their determination to lead new lives. There was not the least excitement—the dropping of a pin might have been heard from one end of the little church to the other. Some idea of our Missioner's power and earnestness may be gathered from the fact that the number of communicants at the closing celebration on Monday evening, Feb. 6, was thirteen times the number that communicated at the opening of the mission. Many of these approached then for the first time the Lord's Table, and in one case, that of an old woman, that evening was the first time for twenty-nine years that she had been inside of the doors of a church. So whole souled is Mr. Thompson in his work that he gave up three days of his well-earned period of rest that he might give those in the village of Portneuf who were unable to get to Christ Church an opportunity of hearing the Gospel of salvation preached to them in an especial manner. I need hardly add that the results were quite as satisfactory. In many a home in Portneuf, rendered happy by the preaching of our Missioner, prayers daily ascend to the Throne of Grace for blessings on the work which Mr. Thompson is engaged in in this Diocese.

ST. ROCH'S.—On Wednesday, 15th, the National School Hall was filled with a very large and select audience on the occasion of the St. Peter's Church Concert, and its great success must be a source of the greatest satisfaction to the Rector, the Rev. M. M. Fothergill, as well as to Miss Stratton, and to all who so kindly and efficiently assisted her. The choruses were beautifully sung by a large number of children, shewing the careful training they had received.

IRELAND, MEGANTIC.—The "Church of England Temperance Association" is doing a good and successful work. Though started in the last Advent season, so that the Society is only two or three months old yet, there was an attendance of sixty at the meeting of Wednesday, the 17th inst., some coming a distance of eight miles. We trust the interest thus awakened will spread throughout the county.

LET us be content, in work, to do the thing we can, and not presume to fret because it's little.

Family Department.

IN THE MEMORY OF DR. C. W. H., WHO DIED AT CHESTER, JAN. 31ST, 1882.

Softly he sleeps!
Over his breast
Fold the stiff hands!
Leave him to rest—
Rest undisturbed,
Welcome and sweet
In the dark tomb's
Silent retreat.
All is now o'er!
Closed the dim eyes!
Over for ever
Death's agonies,—
Over for ever,—
Exquisite bliss!
Sorrow and grief
And earth's wretchedness.
Eloquent lips!
Calm, searching eyes,
Piercing th' hypocrite's
Veil of disguise!
Eloquent lips
That plead for the right,
Blue, earnest eyes
Shadow'd in night.
Strong, willing hands!
Now lifeless they lie.
Kind, loving deeds
That never can die
Rest in our memory,
Live on the earth,
Fresh from the heart
Whence they had birth.
Great is our loss!
Greater his gain,
Yet we shall miss him
Again and again!
Into Thy care
All watchful Eye
Leave we our brother
For ever and aye.

MADemoiselle Angele.

CHAPTER IV.—Continued.

It was decided by the party assembled round the breakfast-table at Chateau Jouy that the day should be spent out of doors. Monsieur Dufresny was in the painting-room up-stairs, when the door opened brusquely and Angele walked in with her rapid step. She was in her riding-habit; a high hat on her head and silver spurs on her pretty heels. "Are you not ready?" she said. "You know we are going in a cavalcade, over the mud, to the Tour de losanges. It will be amusing. We shall swim our horses over submerged meadows and fields. One of us may get drowned on the high-road. From an artistic point of view, too, the excursion is worth making. You see we shall be able to judge the aspect the world presented after the deluge by the view we shall get from the top of the tower."

"I am afraid I cannot be of the party. I must content myself with imagining the appearance of the earth after the deluge, from that of Jouy," he said smiling.

"Oh! that painting, always!" Angele said, with a little frown.

"Not that, altogether! I have promised poor Coic to go and pay him a visit. I did not see his pictures yesterday."

Angele played a ta-ta-tum with her foot on the carpet.

"Coic! For whose sake we are all in disgrace! It seems to me, you devoted yourself to comforting him yesterday. Is there a necessity for more devotion to-day?"

"I must go," he answered gently. "He is ill, he is poor. He was hurt yesterday by what may have been a thoughtless joke on all your parts, but it wounded him. I cannot disappoint him to-day."

"We can all go," she exclaimed with a look of inspiration, and talking in her ardent tones. "After all it is right that we should. We ought to repent and make amends. We shall go in a cavalcade; we shall carry off by storm every picture in the house; we shall make the poor man rich for the winter. He shall forget yesterday's joke—it was a poor joke, I admit. But the weather, you see—it excuses everything."

"You do not understand," he said, taking her hand. "You do not know the poor. Their pride is stronger than that of the rich. It is not hard pride, but sensitive. When wounded they can forgive, but they cannot forget. Should those that threw ridicule on his pictures yesterday come to the humble artist to-day, offering to buy them from him, the recollection of this mocking still fresh in his heart, he would feel this amend but another insult."

"Why?" she asked. "Was it, then, so very unkind, what we did?"

"It was worse than unkind—it was cruel; and it was well planned to hurt."

"You take everything in grand serious," she answered, beating her skirt with her whip. "It is the artist nature, I suppose. Big lights and immense shadows everywhere. You would evolve a

five act tragedy out of elements that would scarce suffice to make a comedietta for a *levé de rideau*."

Monsieur Dufresny's brow clouded; he dropped her hand. "You do not understand," he repeated, and paused.

"A lecture! I see it coming," she said with a smile.

The noise of horses careering, and of voices and laughter rose from the yard below.

"Come," she continued. "They are waiting for us. I do not mind how long or severe the lecture may be; if you will only deliver it to me on horseback, I shall listen very humbly to every syllable of it."

"No," he answered, "I cannot go."

"It seems to me," replied Angele, gathering up her skirts, "that you only think of the claims of the poor. Yet others, I consider, have claims too." She went to the door and paused a minute on the threshold, waiting; but he did not say a word to detain her. She passed out, shutting the door with a slam, after her.

Dufresny, soon after she left, made his way to the village. He went through the damp aisles of the wood that stretched between it and the chateau. There was in the air a jocund sense of blitheness; a feeling, as if earth and sky had made it up; the birds sang, the muddy roads stretched out azure-tinted, and every puddle had its rim of light. Dufresny walked on, lost in thought. The fold, the mark of which always contacted his brow, was deepened; the observant keenness of his glance, that gave an impression of energy and vivacity to a countenance that might otherwise have inclined to melancholy, was veiled. He was not aware when he passed the crucifix that *rosa* guardian-like at the entrance of Jouy, he did not know, when he went by the low, massive church, with its Norman towers and slate roofs, shining with an inestimable brightness over it.

The bent and energy of Eugene Dufresny's nature had long passed into the single channel of devotion to art. He had not sought fame, but fame had found him out. He had lived a simple, sincere, retired life, almost entirely spent in the country. The superficial whirl of existence in Paris dried up the sources of inspiration in him, and he seldom made any long stay there. He had no sympathy for the town aspects of life. It was the dignity, the pathos, and solitariness of laborious poverty that stirred in him the impulse to artistic expression. The life of rugged toil and sacrifice led by the peasantry appealed to him, as did certain aspects of nature and weather; wide, grave stretches of country, that seem monotonous at first sight, and yet possess infinite variety of line and tint, under the shifting influences of cloud and wind. His pictures were realistic, yet imbued with a poetry of their own. He was a man of thirty-five, of set habits, long addicted to a life of work, colored by constant and varied feeling under the dominion of calm thought. It was noticeable, notwithstanding Eugene Dufresny's cohesion and purpose in life, that not his closest friend could ever divine what step he would take at a moment of crisis. He was a man of strong will, yet with the weakness of the emotional temperament. Within the last two months he had engaged himself to be married to Angele de Say, a young lady who was the very outcome of Parisian influences. During a short stay in Paris he had painted her portrait, and his artistic sense had found delight in her beauty. She was merry, thoughtless, charming, and he had felt the sway of her grace and vivacity. She had puzzled and interested him. There was the child's hardness of undeveloped sympathies in her. She was fantastic, frolicsome, and frivolous, yet he felt sure at times that he saw traces of an underlying generous and tender nature. During that time, when he was constantly thrown into her society, he had, in dreamy moments, half caressed the idea of falling in love with her, but his thoughts had never very seriously gathered about the idea, when, on coming to bid her farewell, the regret in her blue eyes settled everything. That day he asked her hand in marriage, and was accepted.

Dufresny now only became aware of his surroundings when he found himself standing before Pere Coic's cottage. The day before he had seen the two demoiselles Coics. This time the door was opened by an old woman, square built and weather-beaten. The vivacity of her grey eyes, under the short, thick eyebrows, contrasted with her wrinkled skin. She was dressed in her peasant's costume. A few grey locks escaped from under her wide cap, the flaps of which were lifted and pinned above. The skirt was spare; the kerchief, inserted inside the square-cut bodice, was white, as if fresh from the wash. She opened the door cautiously, keeping hold of the handle, and eyeing with suspicion her visitor. "Can I see Monsieur Coic?" asked Dufresny.

"No, monsieur, impossible; he can see no one," she answered decisively.

"I hope he is not ill."

"He is very ill," she replied curtly.

"I am sorry. Tell him I walked over from the chateau to see him."

"From the chateau! Something told me so," answered Mere Coic, with subdued trembling in her tone. "No, monsieur, *jamaïs de la vie*, shall I let you up to see him."

The door was closing. "At any rate, give him my name. Tell him that Monsieur Dufresny, who walked home with him, called."

(To be continued.)

The Church Guardian,

A WEEKLY NEWSPAPER, PUBLISHED
IN THE INTERESTS OF THE
CHURCH OF ENGLAND.

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11p-stairs, directly over the Church of England Institute.

GRADED LESSONS FOR SUNDAY SCHOOLS.

We believe it would be beneficial if some of our readers would exchange views on this vexed question. There are so many Leaflets, Instruction Books, and Lesson papers, many of them admirable in arrangement and teaching, that it is difficult to select any course of instruction which will satisfy a number of schools. The point is to arrange a system which shall begin with a book like the Calvary Catechism, and lead the scholar step by step till in the Bible Class he closes his Sunday School life, with lessons on the Prayer Book and Church History. We are aware that lesson schemes are in use, arranged by Sunday School committees of various Dioceses, but they provide neither for the infant nor advanced classes. Church History and analysis of the Prayer Book appear to be entirely neglected. It would be well for our readers to take counsel together through our columns, and give the results of their experience. The writer of this article gives the arrangement in his own school for the coming year, not exactly as a model, but as that course which on the whole commended itself as in his judgment the best. The infant class is taught "The Calvary Catechism," and receives the "Little Learner's Paper" a weekly, costing six cents a year and containing a lesson with little lesson pictures. The intermediate classes are taught the Catechism, the teachers using either the Institute lessons on Bible History or on the Church Catechism. The junior classes study the "Lessons on the Life of our Lord," and the two senior classes take the lessons on the Acts from *Church Work*. The Bible Class devote part of the year to "Lessons on Early Church History," and the remainder of the year especially to the history of the Church of England. Next year they will take up the Prayer Book. It is hoped in this way to take the scholar through a course of instruction, comprising The Catechism, Bible History, Life of our Lord, The Acts, Church History, and the Book of Common Prayer. Perhaps others may be able to suggest a better plan. We know that many would be glad to receive suggestions, and there is room for a variety of treatment, considering the situation and capabilities of our Parishes, and the teaching material they can procure. Such a plan as sketched above, would be impracticable, perhaps, in a mission, where the clergyman is at his wits' end to secure persons willing to teach, who possess even rudimentary knowledge, and who is scarcely ever able to be present himself at the school. For such a Parish catechetical services for young and old seem about the only remedy. Drop ordinary sermons and catechize the few for the benefit of the many.

THE CHURCH OF ENGLAND AN APOSTOLIC CHURCH.

A Sermon preached in St. Peter's Church, Sherbrooke, Q., by the Rev. Isaac Brock, M.A., on Sunday evening, Feb. 5, 1882.

"And they continued steadfastly in the Apostles' teaching and fellowship; in the breaking of bread, and in the prayers."—Acts 2, xlii., R. V.

I have already shown you that our Church may lawfully claim to be an Apostolic Church because she continues steadfast in the Apostles' teaching.

Her Creeds, Articles and Formularies prove this. There is another point connected with this subject, which is far too important to be passed by in silence. It concerns not so much doctrine, as the mode in which doctrine is set forth.

Our Church is sometimes found fault with for the observance of the ancient fasts and festivals of the Catholic Church: Christmas Day, Epiphany, Lent, Holy Week, Good Friday, Easter Day, Ascension Day, Whitsun-Day, and so forth: Whereas, if she did not observe these times and seasons in the calendar of her sacred years, we might have some reason to doubt, not whether our Church was apostolic in her doctrine, but whether she was apostolic in the mode and manner of setting forth Apostolic doctrine. I will explain what I mean.

You must have noticed that the Apostolic Gospel as unfolded in the New Testament, and as proclaimed by the Apostles, consists mainly in certain historical facts connected with our Lord and Saviour Jesus Christ. His holy Incarnation, His wonderful Birth, His manifestation to the eastern Magi, His public Life and Ministry, His Death, Burial, Resurrection and Ascension, His sending of the Holy Ghost. The narration of these historical facts occupies by far the larger portion of the Apostolic writings. The Apostolic Gospel unfolded in the New Testament, and proclaimed in those Apostolic sermons, brief outlines of which have been preserved for us in the Acts of the Apostles' consisted in the setting forth of these historical facts which are the basis of our Redemption.

Now what provision have the different Christian communities which, during the past three hundred years, have separated themselves from the Holy Catholic Church, made that these historical facts, which constituted the staple of Apostolic preaching, should be regularly and systematically brought before their members? As far as I can see—none. They have rejected the calendar of the Ancient Church, with its appointed round of fast and festival, they have rejected also the ancient Liturgies of the Church, and now therefore it rests with the discretion of their ministers, whether or no from January to December, they shall have any sermons preached on Christ's birth, Christ's temptation, Christ's death, Christ's resurrection, Christ's ascension, or Christ's mission of the Comforter.

It is far otherwise, as you know, in the Church of England. She carefully provides for the setting forth of the Apostolic Gospel under its Apostolic aspect, as consisting of certain great historical facts which gather round the Person of Our Lord, by the arrangement of her yearly round of fast and festival. This arrangement our Reformers found in existence at the time of the Reformation: this arrangement they most wisely retained, because it was not mediæval, but ancient and Catholic in its origin. She commemorates the great facts of redemption on her great days of religious observance. By the teaching of Collect, Epistle and Gospel, by proper preface in the Holy Communion, by proper Psalms and Lessons on the various days of the Church's year, we soberly and reverently connect the very passage of time with the great facts of our redemption.

Thus our Church's year, in its silent course, preaches the very Gospel the Apostles preached. Advent and Christmas-tide, Epiphany and Lent, Holy week, Good Friday and Easter Day, Ascension Day, Whitsun-Day and Trinity Sunday—the central Sunday of the Church's Year—and her whole round of fast and festival, as arranged in her Calendar, are our Church's provision that the Apostolic Gospel shall be set forth in the mode and in the proportions in which it was set forth by the Apostles.

You are not left, then, in the Church of England to the discretion of your ministers, whether the great historical facts which are the basis of our redemption, and which constituted the distinguishing feature of Apostolic preaching, shall be brought before you or not. They are brought before you in their regular order in the appointed services of our Church for her sacred times and seasons; and every faithful and loyal minister of our Church will most gladly follow in his sermons the track of the Church's teaching.

But steadfast continuance in Apostolic doctrine was not the only test of Apostolicity in the early Church. You read of those who, on the first Christian Pentecost, were admitted, by Holy Baptism, into the Christian Church, that "they continued steadfastly in the Apostles' teaching and fellowship." Continuance, therefore, in Apostolic fellow-

ship is as necessary as continuance in Apostolic teaching to a Church that claims to be Apostolic. Will our Church stand this second test of Apostolicity? Let us see.

And, first, what is meant by Apostolic fellowship? Fellowship means society. Apostolic fellowship, therefore, means Apostolic society. And what was the society called which the Apostles founded? It is called again and again in the Book of the Acts "The Church"—a well-known society, with recognized rulers and a recognized mode of admission, appointed by our Lord Himself, namely, the Sacrament of Holy Baptism. To continue steadfastly in Apostolic fellowship, therefore, means to continue in the unity of that Church, that one Divine Society, which the Apostles of Christ founded. To leave that one visible and Divine Society—the Church of Christ—would be to depart from Apostolic fellowship.

Before passing on to consider the application of this important test to our own Church—the continuance in Apostolic fellowship—observe this: There may be continuance in Apostolic fellowship without continuance in Apostolic doctrine, and there may be the reverse of this—the continuance in Apostolic doctrine without continuance in Apostolic fellowship. I could very easily illustrate both sides of this supposition from the past history, and also from the present state of Christendom; but I forbear, as I wish to confine my remarks to our own branch of Christ's Church Catholic.

Does, then, the Church of England to which we belong continue steadfastly in Apostolic fellowship? Does she, in other words, abide in the unity of that Divine Society, the Church, which the Apostles founded? This, I take it, is simply a historical question; it is, in fact, a question not of doctrine, but of identity. I will state it:

Is the Church of England in England and in her daughter Churches in the Colonies and in the United States the same Church to-day that she was when planted 1800 years ago in ancient Britain by the Apostles, or by missionaries sent by the Apostles?

Our Roman Catholic friends totally deny this identity. They say that the Church of England, before the Reformation, was not the same as the Church of England after the Reformation. There we join issue with them; and ask—Is not a venerable building which in the lapse of ages had been daubed with untempered mortar, and disfigured by unsightly additions, which were no part of the original building, after the building has been restored, and these additions have been removed,—is it not the same building still? A man's face is covered with mire and dirt; he washes it, and it is clean. Does any one doubt the identity of the man's face before and after this washing? Naaman is a leper; he washes seven times in the Jordan, and is clean. Though leper no more, is he not the same Naaman still?

Such was the Reformation of the Church of England. It was the taking away of the Roman additions; it was the washing off the mediæval mire and leprosy which clung to our ancient Church. It was not the beginning of our Church; for that we must look back to the first Christian century.

Eusebius, the great Church historian who wrote in the fourth century, says that "some of the Apostles passed over the ocean to the British isles." At the beginning of the fourth century, we find a flourishing Church in Britain, a Church which contributed her quota to "the noble army of martyrs" in the Diocletian persecution, as the name in our Calendar of St. Alban reminds us: a Church which showed her continuance in apostolic fellowship by sending her Bishops to the general Councils of the Church Catholic. Church history records the interesting fact that the British Bishops declined the aid which the Emperor Constantine offered to all the Bishops of the Church to enable them to attend the General Council held at Nice in Bythinia, A. D., 325.

The invasion of the heathen Saxons in the fifth and sixth centuries drove back the ancient British Church to Wales and Cornwall; it still, however, survived. When Augustine, sent by Gregory the Great, landed in England, in A. D., 597, he found the ancient British Church in the Western parts of the island with her bishops, priests, and deacons. The southern part of Saxon England, was converted by the labours of Augustine and his fellow-missionaries, the northern and middle parts of England chiefly by missionaries from the Ancient Irish and British Churches. After a time the Ancient British Church, and the recent

Saxon Church were united into one Church, the Church of the English people, a Church in communion with, but independent of, the Church of Rome.

So far, there had been no loss of identity; there had been decay, and revival, and fusion, but the unity of the Church had remained unbroken. The Church of England, under Egbert and Alfred, and all the Saxon and Danish Kings continued in the apostolic fellowship. She was in all essential respects one with the Church which apostles or missionaries sent by the apostles, had planted in Britain in the first century.

So matters continued till the Norman conquest, when our Ancient Church was brought in some degree under the power of the Bishop of Rome. For about four centuries and a-half the Roman Bishop continued to wield over our Church his usurped sway; though this was not allowed without strong protests from time to time, both from the Church and from the State. For four centuries and a-half our Church was in bondage; and during that period the mediæval corruptions of the Apostolic faith, the faith which was once for all delivered to the saints, crept into our Church.

At the beginning of the sixteenth century in A. D. 1534, Henry VIII. to suit his own ends, cast off the Papal Supremacy, and thus set our Church free from the usurped sway of the Bishop of Rome.

What followed? The gradual Reformation of the Church of England by the Church herself: her reformation in ritual and in doctrine. But the identity of the Church was unaffected by this wise Reformation, which was not a Revolution. Most of the ministers of the Church remained the same before and after the work of Reformation. Archbishop Cranmer, for example, was Archbishop of Canterbury, and Primate of the English Church before and after the great work of Reformation, which he was mainly instrumental in carrying out.

That the Church of England preserved her identity through the Reformation is proved by the fact, that, for the first twelve years of the reign of Queen Elizabeth, all the Roman Catholics in England conformed to the Reformed Church of England. It was the atrocious Bull of Pope Pius V. deposing Queen Elizabeth from her throne, and absolving her subjects from their allegiance, which first broke the unity of the Church in England. Pope Pius V. was the author of dissent, or non-conformity in England: He set the people of England the example of separating from the ancient and Apostolic Church of the land.

Since the Reformation none will question that the Church of England, though not always faithful to her high vocation, has preserved her identity. The man who murdered his Sovereign, and the party associated with him, tried to destroy the Church of England: but she survived that trial, and others since then.

And to-day the great Eastern Church, and the Old Catholics of Western Europe, look up to the great Anglican Church as the most powerful National Church that happily combines a steadfast continuance in Apostolic fellowship.

May we seek to imbibe more of the Spirit of the Church of which we are members: amid the distractions and divisions of the world without, may we cleave to the Church which possesses fellowship with the Apostles' of Jesus: and may we seek to exemplify the blessedness of this fellowship by striving to live in harmony and peace with all around us.

THE NEW VERSION OF THE NEW TESTAMENT.

BY REV. W. E. GELLING, BRIDGEWATER, N. S.

When this book came from the printing-press in the month of May last, it was earnestly received by the people. Already the sale thereof has almost ceased, the excitement is well nigh over, and the cause is known to all. Many were grieved to find that some 36,191 changes had been made in the sacred volumes; many so slight and uncalled for, as to irritate; and some so important as to be of a startling nature. The margin constantly suggests that many more changes could have been made. This is just the kind of statement that should not have been made at all; we read the Bible to conquer doubt, and here on every page doubt is suggested, and often where no doubt exists.

We have great cause for sorrow that the Revisers did not faithfully and consistently obey the short, few and wise rules laid down for their guidance, such as—To make as few changes as possible; that where they changed the Greek text, such alterations were to be indicated in the margin. That where the old Greek manuscripts differed, they were to

adopt that for which the evidence was decidedly preponderating. They were to invite the aid of scholars of any religious body or nation. These laws were totally and sadly neglected, as we expect to shew in this paper.

Those who have been pained by the omissions and changes of the New Version are assured that they have been made upon doubtful and slight evidence. In the first place, God has not left Himself without witness as to what is, beyond doubt, His word written for us. For 1,450 years the New Testament was preserved by means of written books, by being translated into many languages, by being publicly read, and the books so used preserved to our day: and by the early Christian Fathers frequently and fully using texts in their writings. Thus we have the testimony of some 1,000 MSS. which have come down to our day, the Lectionaries and the Versions, besides the Fathers.

During this long period the New Testament was made secure to us by a vast multiplication of copies, continuing all down the ages in an ever increasing number; at length by a new art, the Bible was committed to the safe-keeping of the press.

Many of the MSS. have perished, but no other book of ancient times is represented by anything like the number of MSS. which have been preserved of the New Testament. Of these, the copy marked B. and another called *Aleph*, are thought to belong to the 4th century. The copies called A. and C. to the 5th century, and so on, increasing in number year by year. But it must also be remembered that the translations are in some cases older than even these MSS., and are therefore of great authority; while the Christian Fathers will carry us back to the first century and down to the age of printing.

Thus we have the MSS., the Lectionaries, the Versions and the Fathers coming down side by side, where they agree we have a text beyond dispute; and where they differ, we seek for the evidence which is decidedly preponderating. Of the numerous MSS. some five (*A.*, *B.*, *Aleph*, *C.*, *D.*) have within the last twenty years established a tyrannical ascendancy over the imaginations of the critics. Yet these MSS. differ among themselves, and from the great body of the other MSS. and from the writings of the Fathers also. The result has been that a Greek Testament was prepared (from which our New Version was taken) vastly more remote from what the Evangelists actually wrote, than any which has appeared since the invention of printing. But then, it is claimed, these 5 MSS. are the oldest extant, therefore they must be the purest. It may be, that the very reason why they escaped, while many others perished, was that the writers had made so many mistakes that these copies were useless. Or, it may be, that the Gospel endeavoured by falsifying the MSS. to injure the cause. Indeed, it is believed that Marcion the heretic reduced the Lord's prayer some 1730 years ago, (for the mischief can be all traced back to him) to the mutilated condition in which it now appears in the New Version.

It is impossible in a short newspaper article to go fully into these matters, yet many may read your paper who read but little more on such subjects. It is for such persons that we write. Many of these have, no doubt, been startled by the sad changes of the New Version, and we wish to lay before them a few plain proofs that these changes, in many cases, depend upon false grounds. Let us take one example. The Gospel of St. Mark has against the last 16 verses this marginal notice, "The two oldest Greek MSS. and some other authorities omit from verse 9 to the end; some other authorities have a different ending to the Gospel." Of the 1,000 MSS. which have come down to our day, two only omit these words. One of the Revisers has stated, that certain Fathers testify that these verses were not written by St. Mark. Of these, one does not happen to mention them, and another quotes them as part of St. Mark's Gospel! Versions two hundred years older than these two MSS. have these verses as part of this Gospel. Every known MSS. but two, every ancient Version, and 31 Fathers, (18 of whom, at least, used copies as old as the two MSS. named,) all agree in acknowledging these verses as part of the Gospel of St. Mark. A more grievous perversion of Holy Scripture can scarcely be found than Luke 2, xiv. "Peace among men in whom he is well pleased." This reading is only found in 4 of the said MSS., two of them were anciently corrected, another has the correct reading, but in another place. While for our grand old reading we have, every MSS.

save the said 4. The words are used by the Eastern Church from the beginning, while no less than 56 ancient witnesses assure us that the reading of the New Version is a fabrication and a blunder; this is strengthened by the fact that this testimony comes from every part of ancient Christendom. As to the versions, two have this new rendering, while three are in our favour, therefore this weight of evidence is with us.

(To be Continued.)

Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church, will not be admitted.

THE MARRIAGE LAW.

(To the Editors of the Church Guardian.)

SIRS,—The dangers which threaten our marriage laws from the relations in which the Roman Church in Canada stands to the State seem not to have been sufficiently considered. The Bill lately before Parliament was brought in by a Roman Catholic member. Of course we understand what that means. It is not that the Church of Rome herself is anxious about the matter, for she goes quietly on enforcing her own laws of matrimony, no matter what the laws of the State may be. This movement did not originate with Rome, but with the Association of English Law-breakers. These, knowing well that no change in the marriage laws could be made in Canada against the opposition, or without the distinct sanction, of the Church of Rome, to carry their point, are willing to make any concession and to hand over practically legislation on the subject of marriage to the Roman authorities of the country; thus, whatever form the bill takes, will be dictated from Rome. An "authoritative" statement on this subject, and a very significant one, was made a few days back in the *Montreal Gazette*. It runs thus:—"The course the clergy desire to adopt in this instance, or in a similar one, is very simple. The Catholic Church has always permitted such marriages, and in some particular instances would go even further, in permitting marriage between a woman and her deceased husband's brother, and between uncle and niece, and aunt and nephew. But of course such unions are rarely sanctioned by the Church, and all proposals of such a nature, when approved by the Diocesan Bishop, must of necessity be sent to His Holiness for confirmation or refusal. M. Girouard's bill is to render marriage with a deceased wife's sister valid in the eyes of the law. When such unions are sanctioned by the Church dispensations are required. This bill will receive the approval of the Catholic Church authorities. The bill only gives a part of what is wanted." Now, this is admirably candid. The Church of Rome in Canada declares itself prepared to sanction marriage "with a husband's brother, with an aunt, and with a niece," and that "this bill only gives a part of what is wanted." What the Church of Rome demands is the legalizing of all the degrees which she dispenses, and she accepts this bill only as an instalment. Is it not certain that at no very distant period her demands will acceded to? The Roman Catholic vote is a large one, and more, it is a solid one. Politicians will always be prepared to buy it by concession, especially if the concession is demanded, as now, with intense earnestness by a few of wealth and influence who have violated the law, and is resisted by the great body of those who care at all for such matters only in a feeble and half-hearted manner. Is it not amazing that Protestants, and especially Protestant statesmen, do not see the dangers to the liberties of the country, as well as to its morals, which such concessions involve? "This bill is only a part of what is wanted." Ought we not to know the full extent of what is wanted before we begin to give in to these demands? What is the full extent? How many degrees does she claim authority to dispense? Dr. Pusey, in his evidence before the Royal Commission of 1849, has shown that "it is now laid down that the Pope may dispense every degree except between parent and child, and brother and sister," and "every degree of affinity, even between a son and his mother-in-law." This is universally held; but besides, "a very large body of Roman authorities hold that the marriage of brothers and sisters is dispensable, and even of grandfathers and granddaughters." This, then, is the full extent of the claims of the Church of Rome—that her authority to dispense with every degree, except, perhaps, that of parent and child, be recognized by law. It is so recognized in the Province of Quebec already as a right secured to our French Canadian fellow-subjects by treaty, and it is now openly advocated that this recognition should be extended to the entire Dominion, and it is quite certain that if a beginning is now made this will be done; and if these degrees are made dispensable by the Church of Rome, of course they will be thrown open as free to all other religious bodies.

But what will the effect of such a change in the law be upon the country in general? It may be thought that the social condition of Protestants under such circumstances will be no more injured than of Roman Catholics, and we may be pointed

to the pure family life of the French Canadians of Lower Canada. Those who so argue strangely forget the difference between the conditions under which Protestants and Roman Catholics will live with respect to such alteration of the law. The Table of Degrees of the Church of Rome will remain unaltered, a Table more stringent than ours, adding one degree, the 4th, to the Levitical degrees. It will be dispensable indeed, as I have stated above, but then each particular deviation from it will require a special dispensation, which must be referred to and be sanctioned by the Pope; and so costly and troublesome is the process that, practically, dispensations are open to none but the wealthy classes; and besides, by the Roman doctrine something of religious blot remains upon these marriages, which the dispensation does not remove. These things act as strong deterrents from such unions, which are thus seldom known among Roman Catholics.

But there will be no such restraints upon the other religious bodies which form the mass of our Canadian population. The Church of England will, we may believe, never give way theoretically, but in the practical absence of all discipline among us, will there not be found unfaithful, worldly priests who, for a morsel of meat, or from fear of a moment's unpopularity, will silently admit to the Holy Table any one of influence who may venture upon transgression of any degree, and especially if it be not illegal? Not long since an attempt was made to compel a clergyman in England to admit to the Lord's Table a wretch who had married his own son's widow. There are now living in Ontario two men, one in the wealthy classes, who have married their grandfathers' young widows, one of them, I think, a member of our Church. Is it impossible that this incestuous pair may at this moment be admitted to our Holy Table? Do we not know how tremendous is the pressure brought to bear in such cases, and how much moral courage is required to resist. It is so in regard of Degrees which are now illegal, what will it be when they are legalized, though still forbidden by the Church? One of the most eminent and holy of our Bishops told me himself how he had treated the first attempt on the part of a Churchman in his Diocese to break through our Table of Degrees by marrying his wife's sister. The very next Sunday he sent a formal written excommunication of the guilty pair, which was duly read from the altar of the Church to which they belonged. Of course, they withdrew, and of course, were welcomed by the Methodists. But what was the result? The aged apostolic bishop died, and one of the first things his successor in the episcopate did, was to empower the clergyman of a congregation in his episcopal city to re-admit these wretched people, with this bond upon their souls, and while still living in their sin, to the Blessed Sacrament! If this is the way the discipline of the Church of England is administered in high places, am I not fully justified in saying that we, situated as we are now, have no pledge that our Table of Degrees, even if we maintain it intact, shall not in time become a mere dead letter?

And if we pass to other religious bodies, the only one that pretends to any strictness upon this matter is the Presbyterians, and we know how faithless they have proved in the United States, and how when challenged in their last General Synod in Canada respecting the wife's sister, they miserably shirked the question by appointing a committee "to watch the course taken by the Legislature." I fear it is certain that if marriage with a wife's sister is legalized in Canada, the Presbyterian bodies will alter their law accordingly. None or the other Protestant bodies, I fancy, has any rules upon the subject. The result, then, will be this, that if the law be altered to permit the Church of Rome outside of Lower Canada, to dispense with the dispensable degrees of her Table, freedom at the same time must be granted to all other religious bodies throughout the Dominion, not to dispense with those degrees, for nothing of the kind is known among them, but to marry within the same degrees without any check or restraint of any kind. The results, I need not say, will be disastrous. Those results the Church of Rome cares nothing for. Whatever tends to disintegrate and show the moral weakness of the various religious bodies outside her pale will be counted a gain by her. No considerations of the degree in which she will be morally responsible for, the accompanying moral evils will prevent her from accepting anything of the nature of a concession to her own claims; and to have the marriage law of this great Dominion of England laid at her feet, and her Papal dispensations recognized and legalized will be felt to be a triumph indeed. But is this a state of things to which any true lover of his country can look forward with satisfaction? Is not our true position in this matter expressed in the words of ancient wisdom *obsta principijs*?

H. R.

16th February, 1882.

BE CAREFUL.

(To the Editors of the Church Guardian.)

SIRS,—Would it not be well that "Table-Talk" that is published should be such as can bear the scrutiny of actual facts. Sweeping assertions concerning our ministry are often made at table, but they are considerably modified when brought to the test. Table-talk of all kinds is often careless, and "Outis" has evidently been led astray this time by the careless prattle of some untrustworthy informant.

H. B.

TURNING TO THE EAST.

(To the Editors of the Church Guardian.)

SIRS,—The letter of "A. W. S." betrays so much ignorance that I am constrained to ask you to publish a few lines in answer. Whether the practice "was known in the Diocese thirty or forty years ago" I cannot say, but, as an old Englishman, I can say, from my own experience, that it was known in use more than fifty years ago in England; and as I have never seen in England any variation from the practice in any building provided with a chancel so that part of the congregation were facing north and south, I should infer that it is probably universal. When in the Georgian era the fashion was adopted of erecting two pulpits—one for the prayers, the other for the sermon—and the old custom of saying the prayers in a stall or in a desk facing north, was abandoned, the custom of turning to the east was also naturally abandoned by the minister; but I presume that it has been invariably practiced from the time of the adoption of our Reformed Prayer Book in all places where the prayers have been said at a chancel or choir stall, as in Cathedrals, College Chapels and other buildings similarly arranged. We are told that in Poland, at the recital of the Creed, the nobles used to draw their swords as testifying their readiness to shed their blood in defence of the truth; and I think that the turning of minister and people all in one direction, to any point of the compass, is very expressive of the one mind and one spirit with which all are expected to unite in their adherence to the confession of their faith. The occupants of the chancel merely turn so as to face in the same direction as the majority of the congregation in the body of the church.

Yours, etc.,
AN ENGLISH CHURCHMAN.

Feb. 25th, 1882.

BURIAL FEES.

(To the Editors of the Church Guardian.)

SIRS.—I had not the remotest intention of stirring up the ire of your correspondent "Veritas," when I made the enquiry through your columns respecting the right of a Minister of our Church to charge \$10 to the estate of a deceased member of his flock for performing the offices of the Church over his remains. I must still say, however, that I have never found any authority for such a charge either in utterances from "the pulpit," under which I have "been sitting" my "whole life," or in "the Bible" which is in my "hands" sometimes. I always supposed, until Veritas" enlightened me, that lawyers were paid in a very different way from clergymen; by fees for each piece of work performed, while the latter are supposed to be paid by an annual stipend, made up of rents of glebes, endowments, or yearly or weekly offerings, combined to form an aggregate sum, which I most freely admit is often much less than it should be, and might with great propriety be augmented by any honest means. But I must say I used to think that even marriage fees, like the counsel fee to a barrister, and the physician's fee in England, were merely honorary, and could not be recovered by an action at law as against a "common debtor." As for burial fees, I never dreamed that I was under any legal obligation to pay my rector any special charge when any of my family are buried with the rites of the church. If it is commonly known that such a fee is legally chargeable it may account for the singular phenomenon I have often witnessed of poor persons who have attended church their "whole life," getting dissenting Ministers to bury their dead.

As for anything "contemptibly unjust and dishonest" in my inquiry, I simply throw back the charge in the face of the one who made it.

The Minister of the Gospel, who, for the sake of \$10, induced a Churchwarden to swear to a point of law, could, under the circumstances, be compelled by a process of law to pay over the money withheld under that pretext; but I am concerned only so far as it brings a scandal on the Church.

Your obedient servant,

ENQUIRER.

BISHOP RYLE'S VIEWS.

(To the Editors of the Church Guardian.)

SIRS.—When a writer shews much acumen, or is very expressive of the expense of accuracy, his readers may feel certain that his cause is a weak one. Your correspondent "Argus" is inaccurate in these instances.

1. The use of the term "Protestant Faith."
2. "Bishop Ryle will never be found breaking the laws of the Established Church."
3. Bishop Ryle takes no comfort in offering up prayer for the dead, nor does he believe in the Confessional.

1. I challenge "Argus" to give one expression from the Prayer Book that will justify the term "Protestant Faith." On the contrary, the Creeds, the Preface, and the prayer for all conditions of men, have "Catholic Church," or "Catholic Faith."
2. Bishop Ryle is bound by law to wear the vestment called a cope when he celebrates in his Cathedral. His Lordship does not do so.
3. The Bishop must take comfort in offering up prayer for the dead, or why should he every Sunday devoutly pray that "we" with "them" "may be partakers of God's Heavenly Kingdom," or, at every funeral he solemnizes—that "we with all"

those who departed in the true Faith of Thy holy Name, may have our perfect consummation and bliss, in God's eternal and everlasting glory."

Also, his Lordship is bound by the rubric to read before every Holy Communion the exhortation, in the Communion Service, ending thus: "Let him come to me, or to some other learned and discreet Minister of God's Word, that by the Ministry of God's Holy Word, he may obtain the benefit of absolution, &c. And when his Lordship goes to visit the sick, he is directed to "move the sick person to make a confession of his sins," and to say over him, at his desire: "By God's authority committed to me, I absolve thee from all thy sins, In the Name," &c.

Further, "Argus" hints that some clergymen sign the Thirty-Nine Articles with "mental reservation." Can he name any clergy who to his knowledge have done so, or can he quote from any high Church writer to show that such a course is advocated or defended? Can he give the same authority for his insinuation that some clergy restore the use of "illegal vestments," and practice or teach the "worship of images"?

Yours truly, CATHOLICUS.

A WONDERFUL SUBSTANCE.—The Chicago Western Catholic says, "It is indorsed by Bishop Gilmore, of Cleveland, Ohio, and by some of our most honored and respected priests throughout the country who have used it for rheumatism with success where all other remedies failed. We refer here to St. Jacobs Oil. We know of several persons in our circle who were suffering with that dreadful disease, rheumatism, who tried everything, and spent hundreds of dollars for medicine which proved of no benefit. We advised them to try St. Jacobs Oil. Some of them laughed at us for faith in the "patent stuff," they chose to call it. However, we induced them to give it a trial, and it accomplished its work with such a magic-like rapidity that the same people are now its strongest advocates, and will not be without it in their houses on any account.

Mr. Joel D. Harvey, U. S. Collector of Internal Revenue, of this city, spent over two thousand dollars on medicine for his wife, who was suffering dreadfully from rheumatism, and without deriving any benefit whatever; yet two bottles of St. Jacobs Oil accomplished what the skillful medical men failed in doing. We could give the names of hundreds who have been cured by the wonderful remedy, did space permit us. The latest man who has been made happy through the use of this valuable liniment is M. James A. Conlan, librarian of the Union Catholic Library of this city. The following is Mr. Conlan's indorsement:

Union Catholic Library Association, Chicago, Sept. 16, 1880.

I wish to add my testimony as to the merits of St. Jacobs Oil as a cure for rheumatism. One bottle has cured me of this troublesome disease, which gave me a great deal of bother for a long time; but thanks to the remedy, I am cured. This statement is unsolicited by any one in its interest. Very respectfully, JAMES A. CONLAN, Librarian.

LITTELL'S LIVING AGE.—The numbers of The Living Age for the weeks ending February 18th and 25th contain Carthage and Tunis, Edinburgh; Old and new Canons of Pootical Criticism, Contemporary; The Sicily of Theucyrides and Theocris, Nineteenth Century; The Man with the Red Hair; A Bit of Loot and How the Stars got their Names, Cornhill; Inside Kairwan, Blackwood; An English Slave in Madagascar, Temple Bar; The Life of Richard Cobden, by JOHN MURLEY, Macmillan; Youth and Age and The Chinese Navy, Spectator; Blacks in Greenland, Pall Mall Gazette; The Persecution of the Jews in Russia and Germany, Times, and Morning Post; Bess! a Character Sketch, Chambers' Journal; and the usual amount of poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 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.

"Before you make a friend, eat a peck of salt with him" but you need not wait two seconds to find out whether the pea you have just tried is a good one or not. If not, try Esterbrook's.

The Week.

HOME NEWS.

The Dominion Government have included in the Estimates \$150,000 to be given as bounty to the fishermen.

In the month of Jan. \$647,310 were deposited in the Post Office Savings Banks and \$301,881 withdrawn: balance at credit of depositors, \$8,491,918.

A new company, composed of Montreal and Quebec capitalists, is being formed to build a railway from Sorel to Levis, to connect with the Intercolonial.

A woman named Mrs. Fennel has been stricken down with small-pox in Toronto. She was a passenger by the Peruvian, which arrived at Halifax on the 5th inst., with small-pox on board. Another case is reported at Winnipeg.

Ottawa, Feb. 25.—The proposed bounty to fishermen mentioned in the budget speech is regarded here as a tardy measure of justice to the Maritime Provinces in order to compensate them in some measure for being deprived of their share of Fishery Award, and as a concession from the Government that the Maritime Provinces members of the opposition were right in the stand they took in connection with that question. The scheme will be cordially supported by the Maritime opposition, who consider that it is only an instalment of what is due their constituents.—Globe.

Ottawa, Feb. 25.—The following are the proposed changes in the tariff:—To be added to the free list anatomical preparations, brass in sheets, britannia metal in pigs and bars, celluloid in sheets, china clay, coffee (green), except by Act 24 vic. chap 15; fowls for improvement of stocks, iron, sand or globulio, and dry putty for polishing granite, quinine, quicksilver, spelter in blocks and pigs; tea, except as provided for in Act 42; tin in blocks, pigs, bars and sheets; wood, African teak, black heart, ebony, lignumvitæ, red cedars satin wood.

Duties to be charged on bookbinders' tools and implements, including ruling machines and binders' cloth, from 15 to 10 per cent.; common and colorless window glass from 20 to 30 per cent.; scrap iron from \$2 to \$1 per ton; lead manufactures from 25 to 30 per cent.; sand paper from 20 to 25 per cent.; ships' hulls, when containing machinery, to remain at 10 per cent., but the machinery to pay 25 per cent.; bags containing fine salt 25 per cent.; clock springs, now 35, reduced to 10 per cent.; cotton seeds from 20 per cent to 10 cents per bushel; fire works 25 per cent ad val.; wrought iron tubing 1 1/2 inch and upwards 15 per cent; it now pays 25 between 1 1/2 and 2 inches; mustard cake 20 per cent; paraffine wax or stearine 3 cents per pound; rice 17 1/2 per cent; trees (apples) 2 1/2 cts; pear 5 cts; plum 5 cts; cherry 4 cts; quince 2 1/2 cts; grape vines 4 cts; silk plush for knitting gloves 15 per cent; place harness and leather dressing under the head of blacking for 25 per cent; add belts and trusses under the heading of braces and suspenders; Kentuck jeans to pay cotton duty; cotton cloth to pay 30 per cent; black and bleached cotton 3 per cent; turs, wholly or partially dressed, bolsters and pillows to pay the same duty as mattresses; glass, pressed or moulded table ware, to be added to the 30 per cent list; corsets, tarpuline coated with oil, paint or tarred cotton, bags made up by the use of the needle 30 per cent; paints, orange, mineral, reduced to 5 per cent; add to list of varnishes, lackers, japan, and collodium; spirits and strong waters, 20 per cent is to be added.

The stamp duties continue in force under the Act under which they are levied is formally repealed by the passage of an Act of Parliament.

Sir S. L. Tilley, on Tuesday week brought down the Estimates for the year 1882-3. The total amount of consolidated fund is \$27,305,453, an increase of \$885,373 over last year. The total capital expenditure to be voted is \$18,653,286; authorized by statute \$7,347,481; total \$25,994,767. Increase over last year \$8,426,368. The following is a summary statement:—

Public Debt, including sinking fund, \$9,147,280; charges of management, 169,834; Civil Government, 973,159; Administration of Justice, 613,590; Police, 125,000; Penitentiaries, 2,950,367; Legislation, 636,505; Arts, Agriculture and Statistics, including Census, 91,200; Immigration and Quarantine, 278,307; Pensions, including superannuation, 257,160; Militia, 758,500; Railways and Canals chargeable to income, 1,604,875; Public Works and Buildings chargeable to income, 1,604,875; Mail Subsidies, 326,473; Ocean and River Service, 213,750; Lighthouse and Coast Service, 487,766; Fisheries, 93,000; Scientific Institutions; Marine Hospitals and sick and distressed seamen, 62,000; Steamboat Inspection, 15,000; Superintendence of Insurance Companies, 9,850; Subsidies, 3,512,500; Geological Survey, 60,000; Indians, 909,308; North-West Mounted Police, 473,000; Miscellaneous, 116,050; Collection of Revenues, Customs, 734,240; Collections of Revenues, Excise, 271,866; Culling Timber, 67,000; Weights and Measures and Gas, 76,600; Inspection of Staples, 30,000; Adulteration of Food, 10,000; Minor Revenues, 10,000; Railways and Canals, 2,548,510; Public Works, 164,945; Post Office, 2,018,900; Dominion Lands, 99,606; Total Consolidation Fund, 27,117,000 dollars; for interest an increase of 35,000 dollars; for premiums and bills of exchange, 57,390 dollars; for sinking fund for redemption of debt, 4,682,601 dollars; making a net increase of 4,527,930. In charges of management the total decrease is 46,443. 305,453; Redemption of Debt, 7,451,481; Railways and Canals, chargeable to Capital, 18,203,286; Public Works and buildings, chargeable to Capital; Dominion Lands, chargeable to income, 450,000; Total Capital, 25,994,767. Total, 58,300,221.

The bridge over the East River, connecting New York and Brooklyn, it is now promised, will be open for foot passengers and vehicles by Christmas Day of this year. This bridge, which was begun in January, 1870, and has been over twelve years in course of construction, has already cost the two cities \$13,439,590.66, and as it is 5,989 feet in length from the beginning of the approach on the New York side to the beginning of the approach on the Brooklyn side, it shows a cost of about \$2,245 per running foot. It is expected that, including the proposed railway, fully \$1,500,000 more will be expended to complete it. This will make the final cost of this pathway between the two cities over \$2,500 a foot.

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SUBSCRIPTIONS RECEIVED.

- Wm. Kidd, Burritts' Rapids, Ont.; Rev. F. A. Smith, New Liverpool, Que.; Geo. Atkinson, do.; Mrs. Hugh Ritchie, do. do.; Jno. McCormick, Junr., Granville, N. S.; A. O. Pritchard, New Glasgow, do.; Geo. Towers, St. David's, N. B.; Rev. Benj. Smith, Trinity East, Nfld.; Rev. W. R. Smith, do. do.; F. A. Andrews, Senr., Q. C., Quebec City; Chas. Thurber, Danville, Quebec; Wm. Hinton, Bathurst, N. B.; A. W. V. Desbrisay, do. do.; J. J. Bateman, do. do.; Mrs. Cable, do. do.; Mrs. Hy. Williams, Danville, Que.; No Name, Cowansville, do.; Mrs. C. E. Dawson, Montreal, do.; Miss Westhaver, French Village, N. S.; Edmund Compton, St. Eleanor's, P. E. I.; J. H. Morehouse, Sandy Point, Digby Co., N. S.; (2); Daniel Moore, Esq., Kentville, do.; (2); Miss Turner, Montreal, Que.; Lt. Col. Ready, Melbourne, do.; Mrs. W. M. McFie, Aird, Que.; Mrs. Heman Hawley, do. do.; Mrs. Stoddart Hawley, Nutt's Corner, do.; Thos. Hunter, Venice, Que.; Mrs. Alex. McFie, Clarenceville, do.; Albert McFie, Rio, do. do.; Mrs. T. H. Derick, do. do.; Fancion Derick, do. do.; Anthony Derick, do. do.; Mrs. E. Keet, do. do.; Trueman Derick, Noyan, do.; Norman H. Derick, do. do.; Wm. G. Vaughan, do. do.; Reuben Vaughan, do. do.; Jno. Johnston, do. do.; Mrs. Philip Lodge, do. do.; Mrs. Jas. Struthers, do. do.; Mrs. Calvin Derick, do. do.; Mrs. Jno. Stewart do. do.; Newbury E. Derick, do. do.; Mrs. Samuel Lodge, do. do.; Mrs. M. Griggs, do. do.; Mrs. Gunn, do. do.; Samuel Campbell, do. do.; Mrs. P. A. Derick, do. do.; Mrs. A. F. Derick, do. do.; W. J. Derick, do. do.; J. D. Spears, do. do.; The Misses Derick, do. do.; Geo. Melville, do. do.; P. H. Derick, do. do.; L. G. Fadden, do. do.; Mrs. A. Derick, Miranda, do.; J. D. Johnson, do. do.; J. A. Howard, M. D., Alburgh, do.; Mrs. Geo. Young, do. do.; Jos. C. Bowman, Lacolle, do.; Rev. Robt. Acton, do. do.; Geo. Frankish, do. do.; Wm. Featherstone, do. do.; Thos. Featherstone, do. do.; Jas. A. Connor, do. do.; R. Cottingham, do. do.; J. H. Graham, do. do.; Miss Hodgson, do. do.; Henry Stevenson, do. do.; Mrs. Vanvliet, do. do.; Mrs. Danl. Salt, Stottsville, do. do.; J. H. Whitman, Lacolle, do.; R. R. Outhet, do. do.; Jno. McCrea, do. do.; Wm. Dennison, Hentysburg, do.; Henry Bfathwaite, do. do.; Mrs. H. Paine, do. do.; Joseph Borer, do. do.; Joseph Brathwaite, do. do.; J. W. Allison, Halifax, N. S.

A CASE OF CONFIRMED CONSUMPTION.—From Mrs. M. M. Ball, of East Stoneham, Me.—"I feel it my duty to write a few words in favor of Dr. Wistar's BALM OF WILD CHERRY. In the early part of last winter I took a severe cold, and shortly afterward a distressing cough was added to it. My friends did everything they could for me, but without avail. The best physicians that could be procured did not relieve me, and my cough continued with me all through the winter with increasing severity. I spit blood three or four times a day, and my friends considering my case hopeless gave me up as a confirmed consumptive. I was in this condition when I heard of Dr. WISTAR'S BALM OF WILD CHERRY. I began its use, and before I had taken half a bottle of it my cough and all my other troubles left me, and I was cured. I feel so truly indebted to this great remedy for what it has done for me that I send you this voluntary testimony, hoping it may be the means of inducing others, who are suffering as I was, to make use of it. It is the best remedy for lung complaints that I ever heard of, and I am constantly recommending it to my friends. 50 cents and \$1 a bottle. Sold by all druggists.

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.

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.

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.

HALL'S VEGETABLE SICILIAN HAIR RENEWER is a scientific combination of some of the most powerful restorative agents in the vegetable kingdom. It restores gray hair to its original color. It makes the scalp white and clean. It cures dandruff and humors, and falling-out of the hair. It furnishes the nutritive principle by which the hair is nourished and supported. It makes the hair moist, soft and glossy, and is unsurpassed as a hair dressing. It is the most economical preparation ever offered to the public, as its effects remain a long time, making only an occasional application necessary. It is recommended and used by eminent medical men, and officially endorsed by the State Assayer of Massachusetts. The popularity of Hall's Hair Renewer has increased with the test of many years, both in this country and in foreign lands, and it is now known and used in all the civilized countries of the world.

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, free 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.

ARMY AND NAVY HAT STORE. THOMAS & CO. Hats, Caps and Furs, Umbrellas, Rubber Coats, Trunks, Valises, Satchels and Carpet Bags, Sleigh Robes, Horse Clothing, Gents' and Ladies' Fur Coats and Mantles. Civil and Military Fur Glove Manufacturers. MASONIC OUTFITS. Always on hand. Our SILK AND FUR HATS are from the Best Makers in England, viz: Christy, Woodrow, Bennett, Carrington, and Luck. Puttner's Emulsion of Cod Liver Oil, in all purchases we allow 10 per cent. Please give us a call. 44 to 48 Barrington Street, CORNER OF SACKVILLE.

ST. JACOBS OIL. THE GREAT GERMAN REMEDY FOR RHEUMATISM, Neuralgia, Sciatica, Lumbago, Backache, Sorrows of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Fretted Foot 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 such can have cheap and positive proof of its claims. Directions in Eleven Languages. SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE. A. VOGELER & CO., Baltimore, Md., U. S. A. \$12 A WEEK. \$12 a day at home easily made. Costly Outfit free. Address: True & Co., Augusta, Maine.



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

Marriages. PRAT—MOORE.—In Christ Church, New Ross, Feb. 16th (after banns). Charles, only surviving son of John Prat, Esq., (formerly of Glastonbury Wilts), to Mary H. C., only child of Rev. D. C. Moore, Rector of Albion Mines. ROBINSON—BOONE.—At St. Paul's Church, Hampton, N. B., by the Rev. Canon Walker, assisted by the Rev. Arthur Hoadley, William Henry, youngest son of the late John M. Robinson, Esq., to Mary, daughter of the late Rev. Thomas Boone, Rector of Twillingate, and Rural Dean of Notre Dame Bay, Newfoundland. HUTCHESON—PEEBLES.—At St. Andrew's Church, Port Mulgrave, on the 31st January, by the Rev. A. C. Macdonald, Bayfield Mr. John R. Hutcheson, of Guysboro, to Miss Alice Peebles, of Port Mulgrave.

Deaths. JOHNSTON.—At Little Tracadie, on the 11th Feb., of heart disease, Elizabeth Johnston, wife of Samuel Kinney, aged 47 years.

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 120 pounds, is now up to my usual standard of 152 pounds. Seeing what it has done for me, I can confidently recommend it to others afflicted with lung diseases. Yours very truly, (Signed) Joshua Harper, Of the barque "Mary Lowerson."

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Railways develop the resources of a great country and educate the people, so if we would keep pace with the age; we must have Railways. The very conservative claim that the debt committed to our posterity will be too great. Give us Railways and let posterity look out for themselves.

Liberal and Conservative.

We find one has the GAIT to seize a good bargain and the other is No Tory ous for the same thing. Whether it be a Railway or a Piano. Therefore all classes come to us for bargains in PIANOS and organs where they are assured of the maximum in quality and the minimum in price.

W. H. JOHNSON,

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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.

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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, CHARLES DRINKWATER, Secretary.

MONTREAL, December 1st, 1881.

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CLOTHING made to order systematically, carefully, and promptly. TERMS—CASH ONLY.

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Lesson Commentary.

On the International Lessons for 1881. Covering not only the lessons for the whole year, but the entire book of Mark, and accompanied by the "Revised Version Text," a revised reprint of the "Cambridge Scholars' Commentary." Prepared by G. F. Maclear, D. D., and J. S. Perowne, D. D. Price 10c., postpaid.

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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.

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.

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.

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."

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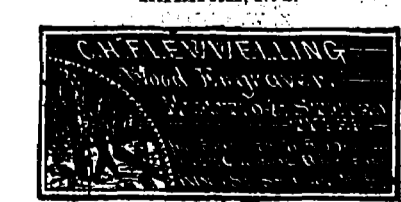
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