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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. 38.

THURSDAY, JANUARY 5, 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.

A PAMPHLET on the Mississippi river and its tributaries gives the total number of miles of navigation at present, 15,710.

PRINCE ROLAND BONAPARTE, who married Madame Blanc's youngest daughter, is reported to have sold his interest in the Monaco gaming-tables to a "society of English capitalists" for 23,000,000 francs.

The *Standard* says the Afghan war medal will be issued next year. The bronze star, in commemoration of Sir F. Robert's march from Cabul to Candahar, will not be ready for some little time.

LEO XIII. has named the English Cardinal Howard to be Arch-priest of the Patriarchal Basilica of St. Peter's, in the place of the late Cardinal Borromeo. This is one of the most coveted appointments in the gift of the Pontiff.

The Spanish Minister of Justice, replying to an interpellation in the Congress of Deputies last week, stated that slavery no longer existed in the colonies of Spain. In conformity with recent legislation, it had given place to a system of apprenticeship.

The recent exploration party of Colonel Mercer up the Spanish River, in the province of Ontario, is said to have discovered vast pine forests, containing upwards of 24,000,000 feet of a superior quality of pine lumber, with facilities for getting it to the market equal to the best.

The *Church Standard*, of New York, has been greatly exercised at the preference Calvary Church, of that city, has shown for Canon Cormichael, of Hamilton, Ontario, by electing him to their vacant rectory. It will doubtless bring peace to our con temporary's troubled mind to know that Canon Cormichael has definitely refused the offer, preferring to remain in Canada.

FRANCE has more railway accidents than any other country. The following comparative statistics are said to be authoritative: In France, one in 1,955,555 is killed, and one in 496,551 is wounded; in England, one in 5,256,290 is killed, and one in 311,340 wounded; in Belgium, one in 8,861,804 is killed, and one in 2,000,000 wounded; in Germany, only one in 24,411,488 is killed, and one in 3,892,998 wounded.

If Princeton theology cannot be trusted, what theology is safe? And yet a United Presbyterian paper, *The Christian Instructor*, asks the question—"Is there anything amiss at Princeton?" The writer has been at a celebrated Summer resort, and listened to six "instructive and interesting Sermons from two graduates of Princeton Seminary, both able men, one a D.D. He says: "From all the six efforts no one could have learned that man is a sinner or Christ the Saviour. Had there been any stray sheep present, nothing was said that would either drive or entice them back to the fold."

In the Mexican Church there are nine native Presbyters, mostly converts from the Roman Catholic Priesthood. One of these has been elected to the Episcopal office, and expects soon to be consecrated and assist Bishop Riley. This mission field is already divided between Bishop Riley and Bishop elect Hernandez. The former has jurisdiction over 20 churches, including two in the city of Mexico, embraced in a circuit of over 200 miles. The latter looks after 33 churches and organized congregations, and about 50 unorganized, in States distant from 70 to 230 miles from the capital. The congregations range from 30 to 300 each, and connected with this Episcopal Church movement are about 7000 members.

A RECENT publication by Mathieu Bodet, ex-Finance Minister, shows how France has managed to steer through her financial difficulties since the German invasion. The war, it seems, added over \$1,500,000,000 to the public debt; the short but violent reign of the Commune, \$50,000,000; and the German indemnity, \$1,000,000,000. To meet that portion of the enormous burden, which had to be discharged at once, a loan of \$400,000,000 was thrown upon the market in 1871, and another of \$600,000,000 in 1872. For the first no less than \$1,000,000,000 was tendered, and for the second the almost incredible sum of \$8,600,000,000. To meet the interest of the loans new taxation to the amount of \$140,000,000 per annum was devised. Not only was this extra taxation easily raised, but the revenues of the country have increased so rapidly that every year there has been a surplus and \$60,000,000 taxes has been remitted.

THE Rev. Dr. Charles Howard Malcolm, formerly a clergyman of the Baptist denomination in Newport, R. I., and now of New York, was ordained to the Priesthood in Grace Church, Wednesday morning, Dec. 14, by Bishop Clark, of Rhode Island.

THE Rev. Frank Stringfellow, who lectured in St. John's lecture room, Richmond, Va., on Friday night, is none other than the quiet and trusted scout of General Lee, whose bold exploits created so much comment during the war. His comrades at last tempted him to take the platform and tell them something of his scout life. His exploits prove that fact is stranger than fiction.

We read in the *Daily News* Paris correspondence that the Abbe Bichery, who lately abjured Rome again in an American Episcopal chapel at Rome, on Monday publicly retracted in the Loyson Church, Rue d'Arnas, so much of Romanism as Father Hyacinthe rejects, and has written to the papers that he made a great mistake in separating from him.

CHICAGO may be regarded as the modern Jerusalem. It is probable that there are more Hebrews in it than in any other city of equal population in the world. The Jews, like other people are not all pious; but it is stated that there are fifteen Synagogues in Chicago, which have an average attendance of over 1300 members each, in the aggregate about 20,000 Israelites who take part in religious services.

BISHOP CLARK, at the funeral of the late Mr. Bartlett, quoted the latter as having written as follows: "But what seems a very powerful argument in favour of prayer, and, indeed, unanswerable; is the universal instinct to fall down before a higher power and petition for help and relief under affliction for which there is no remedy. By the death of one beloved, who would not pray? Then it will not do to make light of prayer, to attempt to ridicule the whole world on its knees, for alike saint and sinner, the reverend pastor and the pirate in a storm, supplicate the same God for forgiveness and relief."

THE *Newcastle Journal* announces the completion of the bishopric fund. At a meeting held at Durham Cas'ls, under the presidency of Earl Percy, on Monday, the Bishop of Durham being also present, the treasurer stated that the sum of £40,550 had been promised in subscriptions, and £2,049 more, the proceeds of Church Offertories. It was resolved that efforts should be made in order that the income of the see might be raised, if possible, above the minimum £3,000 required by the act, which has been already secured, and that applications be made for the payment before the end of January of the contributions promised.

AN interesting meeting of the Executive Committee of the Home Reunion Society was held on Wednesday at 7, Whitehall, Earl Nelson in the chair. An addition of forty new members was reported. Several recent instances of goodwill to the Church on the part of Nonconformists were reported—e.g., the donation £10 to Truro Cathedral, by a Quaker who attended the diocesan conference; of Benwell Castle by another Quaker as the residence of the future Bishop of Newcastle; and of a collection made in a Nonconformist chapel for the repair of a church at Leytonstone recently damaged by the gales. The promotion of friendly intercourse between Churchmen and Nonconformists, and the removal of prejudices, are prominent objects in the society's work.

THE Bishop of Lichfield, in a pastoral dated St. Andrew's-day, directs special attention to the great importance of observing, so far as it may be possible, the "Holy Seasons of the Christian year." After quoting an extract from his primary charge on that subject, his Lordship says that, at the beginning of a new Christian year, he desires to call attention to this important subject, and to express an earnest hope that an effort will be made by all to make these seasons what they were intended to be—a real help to the religious instruction and spiritual life of the people. Every season and every holy day has its special lesson, each forming parts of the great gospel committed to their care: bringing into prominence some special truth or setting forth some holy example and the due observance of fast and festival, would be helpful towards impressing the teaching of the Church (which indeed is the teaching of God's Word) upon the people, and thus building them up in His holy faith. It was quite possible to make these days instructive to the very poorest, and so to arrange the service as to attract them to the House of God.

THE well-known English Israelite, Sir Moses Montefiore, has passed his ninety-seventh birthday. He had received a letter from Mrs. Garfield, in which she thanked him for having procured the prayers of the Jewish congregations in Jerusalem and other places, for her husband, and on the occasion of his birthday he sent a check for \$500. to a friend in Boston, requesting him to distribute the money among the charities of the city in memory of the late President Garfield.

A COMPLETE Hindu, on being assailed with a torrent of profane and obscene words, from his idolatrous neighbors went up to them and asked:—

"Which is worse, the abusive words that you are using, or the mud and dirt you see lying on your dung hill?"

"The abusive words," was the reply.

"And would you ever take into your mouth that mud and dirt?"

"Never."

"Then why do you fill your mouths with the abusive words, which you confess to be the worse of the two?"

Confounded with this rebuke, they retired, saying, that "that argument was but fair."

## FOREIGN MISSIONS.

### CHINA.—VIII.

### OPUM REFUGES.

The use of opium with all its attendant misery and horror has been, and still is, a great curse to the Chinese. The evil effects of this drug are thus described by Dr. Oppenheim:—

"A total attenuation of body, a withered, yellow countenance, a lame gait, a bending of the spine, frequently to such a degree as to assume a circular form, and glassy, deep-sunken eyes, betray the opium eater at the first glance. His digestive organs are in the highest degree disturbed; the sufferer scarcely eats anything; his mental and bodily powers are destroyed; he is impotent."

"When the baneful habit has become confirmed it is almost impossible to break it off. His torments when deprived of the stimulant are as dreadful as his bliss is complete when he has taken it. Night brings the torments of hell; day, the bliss of paradise; and after long indulgence he becomes subject to nervous pains, to which opium itself brings no relief. He seldom attains the age of 40 if he had begun the practice early."—*Nov. Blackwood.*

In a word, the physical, mental and moral degradation produced by indulgence in this bad habit can only be compared to the effect which the disgusting vice of intemperance has upon the inhabitants of our Western world. To the Chinese missionary, therefore, an opium refuge, to receive those who wished to be cured, would seem a most desirable branch of Christian work. The means were provided in the following unexpected manner.

Twenty years ago an official of the Government in India, (an Englishman) was led by conscientious motives to relinquish his office as collector of the opium revenue. He soon followed up this act of self-denial by giving the savings of his official life to the Church Missionary Society, for the benefit of opium smokers. The gift amounted to \$15,000. By a remarkable coincidence just as the news of this donation reached Ningpo, a large number of opium smokers from King-hwa, some seven days journey distant, came up to seek relief from foreign doctors. As no regular practitioner could receive them, Mr. Gough, after much prayer and consultation, took the sufferers into his compound; and in the course of three months, from February 17th to May 22nd, 1860, he admitted in succession 133 patients, each one paying a deposit of two dollars. The anxiety and the strain on fact and temper were very great. The patients, under the influence of the craving for the drug, which is usually at its height a few days after the pipe has been laid aside, resorted to every kind of expedient to retain relief. Baskets were let down from the upper windows of the temporary hospital, in which opium was placed by friends in league outside; window bars, intended to obstruct them, were broken and cleverly spliced, so as not to attract attention; violent quarrels took place, the result of the restraint and the craving; false keys were used, and the communication between Mr. Gough's dwelling-house and the hospital was one night stopped by the patients. Many went back to their evil practices when released from trial and restraint, but some it is hoped were permanently cured. All had the Gospel preached to them, and one was baptized before he left. There were not a few who with sincere gra-

titude bade farewell to their Christian benefactor. And two catechists sent down to the district some months later, reported that about one-third of the cases appeared to be still abstaining from this evil habit.

In 1869 another attempt was made by Mr. Russell, and an opium hospital was opened under the care of the late Dr. Meadows. In 1871, Dr. Galt came out specially to commence an opium refuge in Hang-chow, to be supported by the fund already mentioned, supplemented by a grant from the C. M. S., and by medical fees for services rendered to residents. In this hospital, Dr. Galt has worked patiently and efficiently. He has experienced to the full Mr. Gough's trials, but he has not been without encouragement in his arduous work. From fifteen to twenty opium patients have been received and discharged, cured every month, and 4,000 out-patients afflicted with other maladies, have been treated free of all charge every year. The moral effect of these efforts is great and growing. They serve to show that no connection exists between Christian Missions and the opium trade. They utter a continual though silent protest against the trade. The missionaries are seen to be well-wishers of the Chinese, Christian truth is scattered far and wide, and friendly hearts and open houses are multiplied in city and country.

The last report from this opium refuge is contained in the *C. M. S. Intelligence* for August. Rev. J. H. Sedgewick writes during Dr. Galt's absence:—"Although there have been no actual baptisms from amongst the patients this year, yet it is certain that all of them have left us with some knowledge of the religion of Jesus, and of the precious truths embodied in its sacred books; and it is invariably encouraging to notice the rapt attention with which they listen to the exposition of the Scriptures. The following should seem to be satisfactory features of this work:—

"A schoolmaster from the neighbouring district of Haining, came to be cured of opium-smoking, after the hot months of summer, when he heard, for the first time, of One who died on the cross for his redemption. When he returned home to his duties, he not only did not forget what he had heard, but appears to have regularly read the Bible and prayed.

"He afterwards fell in with one of our colporteurs, who happened to be in that district, to whom he entrusted a letter to me, in which he professed his belief in the Saviour; and not only so, but he enclosed an ode to Christ, in which he praised Him as the Redeemer of the world, the only source from which true happiness and peace could come.

"One batch of patients consisted of nine of the most unsatisfactory individuals of a never very satisfactory class. But God, as if to rebuke one's faithlessness and unbelief, so blessed the exhortations addressed to them that, very soon after they entered, five of them gave in their names as inquirers, and I have seldom had the pleasure of speaking to more earnest listeners than they all proved during the time they stayed. They seem to have treasured up every word I or any one else had spoken to them about the Lord Jesus and His religion, and always after prayers they either plied one with questions, or, with flashing eyes and bright looks (some of them were hardly more than boys), earnestly strove which could say most in favour of the Lord Jesus and to the prejudice of idolatry.

"The brightest of the five, a vigorous, pleasant youth, lives near enough to us to attend church, but he has had to go to Ningpo on business, and when I sent to his house the other day, he had not returned, but he left a message that as soon as he returns he will call upon me.

"This youth, whose name is Dzen, told me that his father is a very earnest believer in Buddhism, and that when he went home from the hospital he told his father plainly that all his incense-burning and pilgrimage-making and priest-nourishing were as useless as vacant chaff, and pointed out to him the advantages of the religion of Jesus, and that all other religions whatsoever were inventions of the devil.

His father, feeling that the religion which had been instrumental in delivering his son from the curse of opium smoking could not be very bad, was not angry, but, on the contrary, promised to accompany his son to church on their return from Ningpo, and the latter felt sure that he need only see our mode of worship to feel its superiority, and to believe in the Lord Jesus, and I pray that his hopeful prediction may be verified.

"I am convinced that the only way to cure opium-smoking is to get them to trust in Christ for deliverance from all sin and its punishment, and these evidences of His power only make one hold the belief more strongly, and make one determine to point them still more earnestly to Him."

## News from the Home Field.

## DIOCESE OF FREDERICTON.

**CHRISTMAS IN ST. JOHN.**—The Churches in St. John, except St. Luke's, Portland, were all handsomely and effectively decorated, and full accounts are given in the daily papers, for which we have no space.

**Trinity Church.**—Services were held at 3, 11, 3, p. m. and 7, p. m. The Rector, Canon Brigstocke officiated, and in the morning he referred to the fact that just ninety years ago that day, when Christmas also fell upon the Lord's Day, the former Trinity Church had been opened by the Loyalists. He extolled their self-sacrifice and devotion in building such an edifice, and said the present magnificent building was due, to a large extent, to the builders of the old church. Several handsome gifts were presented to the Church as Christmas offerings, and consisted of the following: A magnificent carpet of needlework for the pulpit and steps, worked by a lady of the congregation; a mat, of handsome design, to be placed behind the lectern, worked by a lady now in Europe. The white velvet pulpit frontal, with gold monogram, was also presented by a lady, and a set of white velvet alms bags, embroidered with gold and silk monograms, was the gift of a gentleman of the congregation. A full set of white silk book-markers, embroidered in ecclesiastical emblems, were the work and gift of two ladies, and were much admired. The offertory at all the services was in aid of the poor.

**St. John's Church** was prettily decorated, and the services were conducted by Rev. G. M. Armstrong, and by Rev. O. S. Newham.

**St. Mary's Church** was most tastefully trimmed, Mr. Newham preaching in the morning, and Mr. Armstrong in the evening.

**St. Luke's, Portland,** was not trimmed, owing perhaps to the illness of Rev. L. G. Stevens, which resulted from a fall from a ladder, as noticed by us a few weeks since. Services were conducted by Rev. R. Mathers in the morning, and at the children's service in the evening the Rector and Curate of St. Paul's were present, Mr. Sill delivering the address.

**St. John's Carleton,** has lately had the interior much improved, and it was decorated.

**St. James', St. John,** was decorated this year.

**St. George's, Carleton,** was as usual elaborately decorated. All the services were conducted by Rev. T. E. Dowling.

**PORTLAND, ST. JOHN.**—**St. Paul's Church.**—On Sunday, 26th inst., His Lordship the Metropolitan held a confirmation in this Church, at which fifty-eight persons were confirmed, a very large number, considering that there was a confirmation held there only last year. The church was crowded and the beautiful service was conducted with the most perfect order and reverence. On Christmas, the Rector was presented with a purse of over five hundred dollars, as a tribute of affectionate regard, from his congregation; this was not a collection; none were asked to contribute, but many requested to be allowed the privilege of giving this evidence of their regard. At Christmas the knitting class presented the Church with a very beautiful credence table and kneeling stand, both made of black ash, with ends very handsomely carved in the solid wood. On the top of the table, which is a selected piece of American whitewood, a large Gothic cross is carved, ornamented with conventional foliage, and with the monograms of Christ at the four ends; all the sinkings and chamfers of this furniture are colored vermilion, which gives a very rich effect in contrast to the dark wood. The ladies who presented the credence had sent from England a very beautiful centre panel for it, made at one of the London Sisterhoods, an exquisite piece of art needlework, which was put up for the first time. On a cloth of gold is worked the figure of a pelican (the emblem of Divine love) feeding its young, the nest rests on a branch of a tree of natural color, the bird being of white. The material is of floss and silver. On either side of this panel stood a vase of natural flowers, with a calla lily rising in the centre, and surrounded by begonias, azaleas, stephanotis, geraniums, ferns and smilax. The gas standards in the choir gallery were entwined with spruce. Across the front of the church was a Gothic rood screen, and across the top, resting on the apices of the arches, was the text, "Behold I bring you good tidings of great joy." The letters were in evergreen on a white ground. Over the entrance of the arch, between the sections of the screen, was an arch of evergreen, surmounted by a Maltese cross of gilt. The organ and sacristy screens were trimmed with evergreen wreathing. The reading desk and lectern had trimmings of the same material; the side of the reading desk were adorned with three *fleur de lis*. On the front of the lectern was a double triangle, painted by one of the ladies of the congregation. The gas branches and baptistry had also evergreen trimming, and on the base of the baptistry were bouquets of natural flowers. The remaining decorations of the church were of the simplest character. There were four services during the day. Holy Communion at 7 a. m.; Morning Service, with Holy Communion, at 11 a. m., at which services nearly three hundred persons partook of the Holy Sacrament. Rev. Canon DeVeber preached in the morning, and Rev. F. S. Sill in the afternoon. There was service in the evening for the children.

**DERBY.**—Among the Christmas attractions at Derby this year, we notice a handsome pulpit banner, a reredos, beautifully illuminated with colors and gold, and a new Brussels carpet for the chancel.

**ROTHESAY.**—Rev. Canon Partridge, who is now in England, has telegraphed R. T. Clinch, Esq., that he will accept St. George's Church, Halifax.

**MONCTON.**—Four services were held on Christmas day. The church was, as usual, elaborately and handsomely trimmed, under the direction of Mr. A. A. Rankine, organist. A literary society was organized on the 27th, meeting on Thursday evenings. The Children's Christmas Tree was held in the School House on the 30th, and presents distributed to more than 100 children in the Sunday School, and carols were sung. Mr. G. P. Bliss, Superintendent, was presented by the teachers with a copy of Cowper's Poems. The *Moncton Daily Times* says:—"Rev. Mr. Pentreath, Rector of St. George's Church in this town, made an announcement at his last Sunday morning service, which took the congregation by surprise. It was to the effect that when he had carried out the obligations he had undertaken in connection with the erection of the new Sunday School room, he would resign his pastorate and seek a field of labour elsewhere. This, he intimated, would not be before July next, as he does not expect that the balance due can be raised before that time. Should Mr. Pentreath carry out his intention, the town, as well as the congregation of St. George's, will sincerely regret his departure. During his stay here he has heartily identified himself with the town's progress in every respect, and to his energy and executive ability is largely due the credit for the handsome little church, now free of debt, and the new school room with only a small balance due."

**STANLEY.**—The services of Christmas Day were of the usual hearty character. Many familiar faces were present that had been absent for weeks past. The explanation lies in the fact that three-fourths of our adult male population was absent in the depths of the forest during the winter season, engaged in the laborious and somewhat dangerous occupation of lumbering. Most of these men, however, make a point of spending a few days with their families at Christmas time. The Churches of St. Thomas (Stanley), and St. James (Tay Creek) were tastefully decorated with evergreens, sentences, etc. On Monday afternoon, December 26th, the ladies of the congregation held a sale of useful and fancy articles in the basement of the Temperance Hall. In the evening there was a Christmas-tree for the Sunday-school children, the day's doings being brought to a close by a literary, musical and scientific entertainment, held in the upper portion of the hall. The programme at this last was admirably arranged, and gave the greatest satisfaction to the audience, which was a large one. The receipts will amount to nearly \$100.00, clear of expenses.

## DIOCESE OF NOVA SCOTIA.

**SEAFORTH.**—A few days ago, as two little boys, aged respectively 10 and 7 years, were skating up the lake back of the village of Seaforth, the younger one fell into a dangerous place called the Narrows, and it is thought he might not have extricated himself from his perilous position but for the pluck of the other, Aubrey Vincent Richey, who immediately, although alone on the ice, and out of sight of any help, kicked off his skates, and went to the rescue of his companion. The plucky little fellow is a son of the Rector of Seaforth.

**RAWDON.**—The Parish Church was neatly decorated for the Christmas festival. The reredos consists of three panels terminating in Gothic arches, the centre one being somewhat wider and higher than the other two, the ground being white with green bordering, the centre panel having a Jerusalem cross in the middle, and the others a Maltese cross. The nave was tastefully festooned with wreaths of evergreen, as was also the front of the gallery. The Service on Christmas morning was semi-choral, the anthem was Isaiah ix., 6, and considering the choir had never seen it until about a fortnight before Christmas, was very well rendered. The same may be said of the Canticles and Kyrie. Since the return of the late efficient organist, Miss Richardson, to Halifax, the duty has devolved upon Miss Annie Ancient, the Rector's eldest daughter, who, although young, is doing good service. There is a small increase in the subscriptions from this Parish to B. H. Missions this year, and with the exception of two or three dollars from outlying districts, it has all been given with the offertory, and presented upon the Holy Table as an offering to God.

**SACKVILLE.**—The Christmas decorations at the Parish Church this year were quite equal to any former attempts in this direction. Along the top of the north wall, and directly over the windows, was the text, "Unto us a Child is born," and corresponding to it, on the south side, was "Unto us a Son is given," the lettering being scarlet on a white background. Over the two east windows were two "Alleluia's" blue on a white ground, with golden capitals. Immediately above the altar was the sacred monogram tastefully executed in gold and having a maroon background. Above this, and on a ledge over the altar, was a large Latin cross made of spruce and neatly adorned with American

holly, the ledge itself being tastefully wreathed in spruce. Between the windows were ornamented crosses of *colours de creme*, with centre crosses of scarlet and gold, the whole effect being very simple and beautiful. Garlands of spruce neatly twined circled the lamps, and added to the general effect. The altar rails, lectern and priest's stall were wreathed in spruce and ornamented with American holly. The font was decorated in the same manner. At the west end, facing the altar, the texts "EMANUEL" and "GOD WITH US" were placed on the gallery, each text being on either side of a centre panel, on which was an evergreen star surrounding the figure of a lamb neatly worked in white. Over the east window, and surrounding the texts "Alleluia" were two evergreen stars, with crimson crosses in the centre. The whole effect was very pleasing, and reflected great credit on the few who designed and carried out the decorations. The only persons who worked at them were Mrs. Ellis, the Misses Lawson, Miss Lilly Grove, Master Fred Grove, and Mr. Taylor. On Christmas night a splendid choral service was held at Bedford, the first choral service ever held in this parish. The choir acquitted itself nobly, and rendered Tallis' Evensong with great taste and finish. The Rector intoned the service, and the sermon was preached by his lay assistant. Hymn 61 (A. & M.) was sung as a Processional.

**MAHONE BAY.**—The Sunday Entertainment and Xmas Tree, the notice of which was so kindly copied into THE CHURCH GUARDIAN from our *Parish Church Work*, came off with great success. More than a hundred Sunday School children with their teachers were present, for all of which something was found on the Xmas tree. The small admission fee of ten cents for adults, and five for children was collected at the door from all who were connected with the Sunday School. Yet so well was our entertainment patronized that over twenty-two dollars were taken by the door-keeper. At the close of the literary entertainment, which was listened to with pleasure and attention by all, Mr. John West as father Xmas, kept the whole audience in roars of laughter for a half-hour, while he stripped the tree. Among the presents for all the scholars was found a purse containing a handsome sum of money for the devoted organist of the Parish Church, Miss Hattie Keddy,—neither were the Rector nor Curate forgotten. The success of the entertainment was in a great measure due to Mrs. Dr. Gray, who kindly took charge of the musical part of the programme, by far the most important feature of the whole affair.

**ALBION MINES.**—Keith Lodge (23), A. F. & A. Masons, met on St. John the Evangelist Day and went in procession, by torchlight, to Evening Prayer at Christ Church, where a sermon on 1 St. John i. 7 was preached by the Chaplain of the Lodge, Rev. and R. W. D. C. Moore, G. C.

## BOARD OF FOREIGN MISSIONS.

Received, (Dec. 29) from Rev. Richmond Shreve, Yarmouth, \$27.35, being balance of amount contributed by pupils of Upper Sunday School, Yarmouth, towards the Mission of Sault Ste. Marie, Algoma.

Also, Dec. 31st, from Geo. H. Wilcox, Esq., Windsor, \$5 for Missions, \$2 for Algoma. Also, Dec. 31st, from Rev. H. L. Owen, \$5 for Missions.

WM. GOSSIP, Treas. B. F. M., Dio. N. S.

## PRINCE EDWARD ISLAND.

**CHARLOTTETOWN.**—**St. Peter's.**—The Church is very prettily decorated, and the services through Christmas-tide have been bright and joyous. The first of the Christmas services was the midnight celebration of Holy Communion, beginning at a quarter to twelve on Christmas eve, the service was perfectly plain with no address or hymns. It is the rule of the Church always to celebrate the blessed Sacrament between dawn and midday, with the one exception of Christmas eve. It is a beautiful idea which prompts this midnight celebration, the Church has led her faithful flock through the penitential season of Advent, and kept before it the contemplation of Christ's various comings, and now she stands on the threshold of the festival which commemorates His coming to save mankind; the midnight hour has come, and now she cannot wait, but must summon the flock together and offer up the memorial which her Lord has left her, in thanksgiving for His Birth, what better way is there of entering on the first moments of Christmas day. It has mostly been the practice of the larger churches at any rate, of England, to have three celebrations on Christmas Day, the first showing forth particularly the Birth, the second the coming of the shepherds, the third the glory of the Son.

The second celebration was at eight, being quite plain as the first. At eleven there was a choral celebration, with a long procession, to the hymn "Oh, come, all ye faithful." The intonation was an anthem, "While all things were in quiet silence." The Kyrie, Sanctus, Benedictus and Agnus Dei were from the Missa de Angelis. The sermon was by the Incumbent, Mr. Hodgson, on the Doctrine of the Incarnation. At seven there was choral Evensong, with a short procession. The same anthem was sung as in the morning; the sermon was on the practical relation of the Incarnation to man, by the Incumbent. After Evensong was over the choir left their stalls in the chancel, and, standing in a semi-circle at the top of the nave, sang several carols—"God rest you, merry gentlemen," "The

first Nowell that the angel did say," "Sleep, Holy Babe," and the favourite one, "Good King Wenceslaus looked out." In this last one the men sang the King's part and the boys the page's, joining in harmony in the chorus. There was a good choir on Christmas Day, and the singing went very well.

**CRAPAUD AND SPRINGFIELD.**—The annual services on behalf of the venerable S. P. G. were held in St. Elizabeth's Church, Springfield, and St. John's, Crapaud, on the 11th ult. The Incumbent reports the collections in aid of the Society 50 per cent larger than last year. The subscriptions in support of the D. C. S. are also 50 per cent in excess of the previous year. A Christmas tree, for the scholars of the Victoria Sunday School, laden with good things and useful articles, was a great success. Prayer Books, as rewards, were presented by the Rector. The Christmas tree was the project of one of the young lady teachers. The Rev. Mr. Osborne preached in St. John's Church on the 18th.

## DIOCESE OF QUEBEC.

(From our own Correspondents.)

**MAGOG.**—The programme of the Christmas-tree entertainment, held at the Park-House Hall, was very fine and was rendered with great success.

**QUEBEC.**—The church-service in the Cathedral, Tuesday night, (the Festival of St. John the Evangelist) in aid of the Board of Relief of the Masonic fraternity was largely attended. All the Anglican clergy of the city and the Lord Bishop were present.

**MELBOURNE.**—The ladies of St. John's Church, Gallup Hill and vicinity, have decided upon having social gatherings this winter, to be given once a fortnight at different houses throughout the neighborhood. All from far and near will meet with a warm welcome. Provision will be made for stabling horses in the case of those who may be obliged to drive.

**MISSION OF LABRADOR.**—(Continued.)—These Islands form a part of the electoral district of Gaspé. In 1861, the population amounted to 2,651. In 1875, when the present writer spent a fortnight on the Islands, there were 56 Protestant families, numbering 359 souls, all of them belonging to the Church of England, there never having been any other Protestant ministrations there. Our mission was established by Bishop Mountain, in 1851, the Rev. F. Boyle, an alumnus of Bishop's College, pioneer missionary. Three of the Islands are connected by long sandbanks, uncovered at low water, and these at most seasons form a carriage way. As the remaining islands can only be visited by boat, and that frequently not without danger, it is important that the missionary should be something of a sailor. Mr. Boyle, having been brought up at Gaspé, was a good sailor, and so is the present missionary, Mr. Chambers, who was for some time missionary to seamen in the port of Hong Kong. Mr. Boyle remained 14 years on the Islands and won the love of all. Mr. Chambers, who has been there now six years, is admirably adapted to his post, and throws himself with loving energy into everything likely to forward the moral and educational progress of the people, among other labours of love, maintaining a daily evening service in the Church on the island where he resides. The result of God's blessing upon the devoted labours of our clergy for now thirty years, is that the condition of things in this mission as well as in Labrador, resembles in many respects the interesting accounts one has read of the simplicity and goodness of the Pitcairn Islanders. The visits, however, of American fishing craft form a very disturbing element. Here, unlike Labrador, the soil is fertile, in several of the islands extremely so, and immense crops of grains and potatoes are raised and much butter is made. The people, however, are (all, I believe) fishermen as well as farmers, one great attraction to the former being that there is always a ready market for fish, but a very precarious one for farm produce. Lobster fishing has been greatly developed of late. Our missionary resides on Grindstone Island, the central island of the group, where we have a glebe and parsonage, both the gift of Admiral Coffin, the parsonage having been also furnished by him with everything necessary to the missionary's comfort, not only furniture, but beds and bedding, carpets, table and house linen down to two homeopathic medicine chests. Two out of the three churches of the islands have also been built and furnished by Admiral Coffin. The people have (mistakenly, I think) not been required hitherto to do anything for the support of religion among them, at least, not the Protestants; the Roman Catholics of course support their Church and are by far the better for it. For the first time, the Synod of Quebec held last June, required a small assessment to be laid upon the church people of the islands. The Bishop of Quebec visits the Magdalen Islands once in three years and spends a fortnight there. The route was formerly by a sailing packet from Gaspé; latterly it has been by steamer from Pictou, a much worse route in every way, the steamer being a miserable tub, and the advance in expenditure of time and money much increased. The Bishop could at less expense of time and money visit England. The whole fortnight of the Bishop's stay is spent in incessant ministrations, with what valuable results I need not say. There are five islands to be visited, the sixth being ex-

Family Department.

JACOB'S LADDER.

(Written for the Church Guardian.)

In Eastern clime where twilight lingers long,  
And birds delay to close their evening song,  
The Patriarch Jacob pausing on his way  
Essayed to sleep his weariness away.  
Softly serene and beautiful was the night,  
The sky with star, and moonbeam all alight,  
And pearly dew besprent the leaf and flower  
Like mimic diamonds scattered in a shower.  
Reclined the Patriarch made the moss his bed,  
A stone the softest pillow for his head,  
Full soon in dream or vision rose before his eye  
A mystic ladder reaching to the sky.  
Its sides and rounds translucent were like air,  
No mortal hand e'er placed that structure there,  
And beings winged and decked with rosy light  
Pass down and up that ladder's dizzy height.  
No weightier burden do these angels bear  
Ascending upward than Faith's humble prayer  
And drops of penitence from sinners' eyes.  
Than gold more prized by dwellers in the skies,  
And down descending precious gifts they bring  
That make earth's weary toilers hearts to sing.  
Refreshed, the Patriarch rose at early day,  
And with fresh courage wended on his way.  
But first he marked and named anew the spot  
By heavenward travellers never since forgot.  
That vision proved God's Angels ever near  
Man's erring steps to guide, his fearful heart to cheer.

UNDER THE ROOF.

A CHRISTMAS STORY.

Translated from the German for the GUARDIAN.

(Concluded.)

She was gone; through the closing door the seamstress caught a momentary glimpse of the whole Brenner family and the tailor surrounding the servant, then it shut. Ah, the dress! it was not finished yet! and she set the machine in motion. There was still a warm glow in her heart, as though a real Christmas-angel had appeared and brought her the basket. She wondered what was in it? Christmas had come to her - to her! for the first time for long years; she scarcely knew how many.

There was no time to reckon them, for there was again a sound outside, and this time it was really a servant for the dress, and just behind her the tailor was looking in, almost shyly. "Wait a moment, Herr Fendel, you shall have your iron directly." The dress was folded up; the old man, whose eyes wandered between the Christmas-tree and the basket, got his iron—not a word had as yet passed between them. "You have really got a present?" he said at last as he went out. "Ah yes, that is a wonderful story, but leave me just now; you must not see what is in the basket there; it is just possible that the Christ-child may have thought of you too."

"O, ho! of me?" laughed the old man. "But I have no wishes; I say that beforehand." She was alone, lifted the basket upon the table and hastily turned over its contents, one thing after another. Expensive materials, woman's work, that represented a great deal of time and industry—some toilet articles, linen, wool—ha! ha! at the bottom of the basket lay a card. She uttered a cry as she read the name upon it, a hoarse, angry cry. "O Frau Presidentin! You have not won your wager yet!" Quickly she drew the covering over the whole contents, slipped on an old waterproof, drew a hood over her head, and carried the basket to the door. "Better to suffer than to stoop." But the tree! She put down the basket, went back to the table, and stood irresolute. It was impossible to take it with the basket. Well, it might stay and give pleasure to the children. By this time she had regained sufficient calmness to put out her lamp before taking up the basket again.

While she was descending the stairs with her unmanageable burden, the widow and the tailor opened their doors simultaneously. "Is it you, Fraulein?" "Yes, I shall soon be back. It was a mistake about the presents after all," she answered bitterly. The tailor laughed. "Do you see how lucky it is that I had no wishes?"

Wearily she made her way down and out into the street, stood the basket for a moment in the snow, and then began her wandering through the clear, bitterly cold winter night. For a while she stepped quickly and evenly over the creaking snow; the swelling anger in her heart gave her strength. Here and there, in Martyr-lane, a lighted Christmas tree already shone through the windows, and gilded a little patch of snow in the street, sometimes to the right or left of the excited woman there was a sound of singing and rejoicing, for which she had no ear.

In a few minutes, she began to grow very cold, the fingers which clasped the edge of the basket grew stiff, and threatening to lose their hold. Often and more often, she stood still to put down the basket and rub her hands, more and more icily the bitter air penetrated her poor clothing; and more and more cold and indifferent she grew herself.

At last she followed the way to her destination almost mechanically, and when she pulled the porter's bell of the imposing house where the Presidentin lived, she was scarcely conscious of an internal motive for her actions. She knew one thing only—that she was very miserable. In the vestibule she had to collect her thoughts, shuddering, she rubbed her hands once more, while she

reflected what she actually intended to do. Well, she had to ring at the inner door; a servant would of course open and without any explanation, she had merely to give in the basket and say: For the Frau Presidentin, to be disposed of elsewhere, that would be sufficient. She ascended the steps with their soft matting and gilded railing. Of course, it was her wealthy cousin who lived here. She paused to draw a long breath before touching the electric bell. "Better suffer than stoop!" she said, and shivered.

Now! The bell sounded on, steps came, a maid opened. The poorly clad woman could scarcely stammer the words, while she held out the basket. The girl looked at her with surprise. "Yes? please put it down inside." The seamstress took a step or two into the brilliantly lighted corridor. A door opened, a magnificent Christmas-tree was visible; forms were moving to and fro.

The poor creature uttered a faint cry and the basket slipped from her grasp and fell to the floor. "Ah!" said a silvery well-known voice. "Ah! she has brought it back! Mama, it is too dreadful, the poor Fraulein has brought the basket back. No, you must not—Laura lock the corridor, or wait—." And the light-footed, bright-hued little creature flew to the door, turned the key in the lock and drew it out.

"Mathilde!" some one said, in a sad, soft voice, and two slender hands were stretched out towards the woman standing there motionless and almost unconscious. "Go down stairs, Laura, and you, Louise; leave me a little while alone with the Fraulein; I want to speak to her." The child moved slowly away; the servant went down the passage and disappeared, not without sending a curious glance behind her.

The two cousins stood facing each other. "Not here, Mathilde!" began the widow. "I will not speak as to a stranger in the corridor. Follow me—"

"I regret, Frau Presidentin—I am a stranger; the poor seamstress has nothing to do in your rooms," was the harsh reply. "Be kind enough to dismiss me."

"Not in this way, God helping me, Mathilde; I will teach out for your hand until you give it to me. Come, we will speak without witnesses and without listeners. Say what you will to me, but not here."

It was the old, tender, seductive voice; but she would not suffer herself to be conquered—on no consideration! Well, she had an account to settle with this woman—why not in a room?

"I will follow you." In silence they walked down the hall, and the widow opened a door; a light was struck and the flame of a gas-lamp started up. A charming little room, probably a ladies' boudoir. Luxurious French furniture upholstered in dark claret damask, a beautiful carved, inlaid table—what had she to do with all this magnificence? She took no notice of her cousin's request that she should be seated.

"What do you wish with me, Frau Presidentin?" "Mathilde! is there no feeling in your heart left for me? The sun should not go down upon our wrath, and you have cherished yours for long years! Is there no song we sang together in our youth, no loving word which has survived the bitterness in your heart, up to this day?"

"No!" was the harsh response. "No—good heaven! was it my fault that I loved him, that I learned too late whom I had supplanted? Did you ever breathe one word to me, to let me know how dear Ewald was to you? Only after you had disappeared, as though the earth had swallowed you, I began to suspect, and he confessed to me that before we met he had been attracted towards you, and that you might have noticed it—"

The seamstress laughed bitterly; "I might have noticed it?—Yes, indeed; it was just possible that I might have noticed it—"

She ceased speaking suddenly. If all this was not invented—if, indeed, he had never confessed to his wife—nay, how could he have dared to confess that he had made love to the poor cousin, that he promised to call on her aunt on her account! Ah! then she could be revenged, could tell the story of that engagement, could blacken for this woman the memory of her husband—

But why revenge? The guilty one was dead; she, who should suffer in his stead, might possibly be quite innocent. Was she so indeed? A tender feeling crept into the heart prepared to deal the blow, and with that feeling of tenderness came the full consciousness of what she had suffered all these long years, of all the mute, agonized struggles, the disappointments, the want and misery. More and more passionately all this stirred in her bosom and melted what was frozen, and shook her so that she began to tremble, and pressed her hands to her heart. The whole sorrow of her mistaken life spoke to her soul. With a moan she sank upon the floor, and burying her face in the crimson cushions, she began to sob like one whom Heaven had deprived of the last thing she clung to, and this last was the right to hate some one, to accuse some one, to make some one responsible for her misery. She was scarcely conscious that there was a movement beside her, that a gentle arm was clasped about her neck, while a voice, choked with tears, murmured:

"Stay with me Mathilde! I will make up to you for all that you have suffered, as far as it is possible. I know that at your expense I have been

happy all these years, and it has been a grief to my soul up to this hour. Let us make peace—is he not dead? And death wipes out even the guilt of the criminal. "Stay with me Mathilde!" she repeated earnestly and passionately.

The poor woman beside her sobbed on, shaken by her grief. At least she grew more calm, raised her head, gently disengaged the arm from about her neck, and stood up.

"Take me Louise!" she said wearily. "I need a little sunshine—come!"

She stretched her hands towards the kneeling woman.

"Mathilde!" In silence they clasped each other; only the flame whispered softly, as though pleased at what it saw.

"Do you know where you are, dearest?"

"In your house."

"In your own room," said the widow with a beaming smile, "it was fitted up for you long ago."

"In my room?" The reconciled one looked about as in a dream. Then for a moment she seemed lost in thought. "My room—my little fortress up yonder under the roof of the black corner, I am thinking of it, and of the good souls who live there, so poor, and yet happy. I had accepted your present for them Louise, and it belongs to them. Send the basket back! They can use some of the things, and sell some of them. And they can divide what I have left behind me. All but my motto," she added with a blush.

"A motto? What is it?"

"Better to suffer than to stoop."

"Ah, that was like you! But not stoop—not stoop, dear—never dream of that when you are with me! And now come to the children! Your neighbours shall have their share, and more."

What a Christmas feast was held that very evening under the roof of the black corner! Until late at night the tailor vaunted a philosophy which, by excluding wishes, enabled him to enjoy things ten fold; he went on, although he was a preacher without an audience, for the widow did not understand a word of his deductions, and, with her children, rapturously inspected again and again the generous gifts which the footman had brought at a late hour. Only for the poor type-setter the present had come too late; he, meantime, had fallen asleep. The silent Christmas stars looked down curiously and pityingly into the cold chamber of death, and the motionless face, still brightened by the hope of getting better.

THE EPIPHANY.

To-morrow (Friday) is the Feast of the Epiphany or the Manifestation of Christ to the Gentiles. Unhappily it is the practice of too many to overlook even the High Festivals of the Church unless they happen to fall on a Sunday. But a reverent contemplation of the blessings we have received, which are commemorated on such a day as this, will lead us to love and religiously observe it by engaging in the highest act of the Church's worship.

Christmas Day is indeed a glorious day—"Glad tidings of great joy to all people," was the angel's announcement to the shepherds, for on that day was "born, in the city of David, a Saviour which is Christ the Lord." But before Christ's coming the Jews were the peculiar people—the chosen people of God; to them alone were the promises made.

How then, when Christ came, could a Jewish child, born of Jewish parents, and circumcised a son of Abraham, bring any blessings to the uncircumcised Gentiles? Thank God, the Epiphany reveals Jesus as the Saviour of the whole world; it tells us that there shall no longer be Jew and Gentile, circumcised and uncircumcised, but that all shall be one in Him. It may not seem to us now a strange thing that Christ should have opened His Church to Gentile as well as Jew, but it was even to the Apostles themselves a marvellous act, a startling innovation, an extraordinary condescension. We have but to read St. Peter's doubts and hesitation, and evident repugnance to do the Holy Spirit's behest when he was directed to go with the Centurion's servants to Caesarea; and his words to Cornelius, and afterwards in explanation of his visit to the assembled Apostles, show that it was difficult of comprehension even to them after the Spirit's Presence had assured them of God's direction and favour.

The missionaries in India speak of the great difficulties in the way of the spread of Christianity by reason of caste, which prevents men from kneeling together at the same Lord's Table; but the abhorrence of the Jew for the Gentile surpassed even the contempt which one Indian caste entertains for a lower at the present day.

Is it not, then, a day in which adoration and praise should ascend to Heaven from us Gentile Christians who have been so mercifully remembered and graciously provided for in the Redeeming Love of the Incarnate Deity? Should we not hail the appearance of the star with exceeding great joy, and follow where it leads until we enter into the Presence of the Babe of Bethlehem? Surely no heart will refuse to recognize the debt which we owe Him, and which we this day commemorate; and as we contemplate our changed condition, oh, let us fall down and worship the Infant Redeemer, who came to be "a light to lighten the Gentiles," and let us love Him with a burning, quenchless love.

"O Lord our Lord, how excellent is thy name in all the earth!"—Psalm viii., 1.

clusively Roman Catholic, and five confirmations to be held; but the intervening spare time is all filled up. The present writer remembers an incident while he was with the Bishop in 1875, which will illustrate this. The Bishop was ready to go on from Grindstone to Entry Island, but the wind was contrary, and remained so day after day, for four days. Each day was spent among the people, each evening a service was held in the church, a deep and solemn interest pervaded these services, which increased as day after day passed, so that these five days' services developed into a mission and proved to be a very effective one. Our missions in the Gaspe district much resemble that in the Magdalens, but I must reserve my notice of them for a future paper.

LENNOXVILLE—Bishop's College—The Christmas terminal examinations were brought to a close on Tuesday, December 20th, with very satisfactory results. Of the Bachelors of Arts reading Divinity, Messrs. Judge and Scott passed a very creditable examination throughout, the former obtaining first-class marks in the Septuagint and Vulgate, and in Tertullian, the latter in the same two subjects, and in New Testament criticism. Mr. Brown also obtained high first class marks in Tertullian. Of the Undergraduates in Arts, the following have been placed in the first-class:—Honour Students—Classical, Mr. R. F. Morris; Mathematical, Mr. W. Morris. Third Year—Divinity, Mathematics, Classics and aggregate, Mr. M. G. Thompson. Second Year—Mathematics, Mr. Alexander; Classics, Messrs. Petry and Stevenson. First Year—Mathematics, Mr. G. A. Smith (148 marks out of 150.)

The following gentlemen have distinguished themselves in special subjects. Of the honour men in the third year, Mr. R. F. Morris obtained first-class marks in every paper, and in one paper full marks; whilst Mr. W. Morris obtained first class marks in every paper except one. Mr. Thompson also obtained first-class marks in every paper; Mr. Petry in Greek Testament, Latin, Greek and English literature; Mr. Stevenson in Greek Testament, Latin and Greek; Mr. Meredith, in Latin; Mr. Mesny, in French; Messrs. Lyster and W. Worthington in English literature, Mr. G. A. Smith, in Greek Testament, and Mr. Fooks, in Hebrew.

QUEBEC.—During the absence of the Rector, the Rev. M. M. Fothergill, the Rev. E. C. Parkin has officiated in St. Peter's Free Church, St. Roch, for three Sundays, each successive Sunday drawing larger and more interested congregations.

Mr. Parkin has been for about fifteen years Rector of Cookshire, in the Eastern Townships, and his departure from that place to assume the rectorship of Nicolet is as deeply regretted by the former as his advent to the latter post of duty is appreciated. Mr. Parkin is an impressive and graceful preacher and an indefatigable worker in the cause which he promotes.

DIOCESE OF NIAGARA.

HAMILTON.—The preacher on Christmas morning at the Church of the Ascension was the Rev. Canon Carmichael, and in the evening Rev. Mr. Miller. The congregations were large, and the discourses were very appropriate to the joyous season. Christmas hymns were sung, the anthem in the morning being "Break Forth into Joy." There was an early communion at 9 o'clock and another after morning service, the number of communicants being very large. Before the sermon Canon Carmichael thanked in the warmest manner the band of workers who had been so industrious during the week in decorating the church. The offertory was for the fuel fund for the poor of the parish, and amounted to about \$400. The Sunday school met at 10 in the morning. Several suitable Christmas hymns were sung. The rector addressed the school, expressing his thankfulness for its success. Christmas cards were distributed to teachers and scholars. The church is most beautifully decorated.

BOOK NOTICES, &c.

THE January number of THE HOMILETIC MONTHLY has among its contents the following: Sermon—"Man's Place in the Universe," by Eugene Bersier, D. D.; "Corrupt Literature," by T. DeWitt Talmage, D. D.; "Thanksgiving Sermon—a Historical Discourse," by Rev. D. C. Hughes; "Strong or Weak—Which Shall it be?" by Thomas Armitage, D. D.; "The Faith of Moses," by W. J. Tucker, D. D.; "Divine Bestowment Varied and Proportionate," by Rev. W. T. Sabine; "The Works of the Holy Spirit," by Rev. Arthur Crosby; "The Years Fleeting and Heaven Nearing," by C. L. Goodell, D. D.; "Be Still and Believe," by Horatio Bonar, D. D.; "Samson, the Hero of the Hornet's Nest," by Rev. E. Paxton Hood; "Parents' Service"—"Theology for Children," by C. F. Deems, D. D. The following papers are of special interest:—"Light on Important Texts, No. XV.," by Howard Crosby, D. D., LL.D.; "Thoughts on Suggestive Themes," by Charles S. Robinson, D. D.; "Homiletic Studies in the Book of Hebrews" (a new series, by Rev. D. C. Hughes); "Bible Reading and Memorising for Children," by Rev. W. F. Crafts; "Temper from Revivalists of Yesterday and To-day, No. II.," by Rev. Geo. W. Hervey; Under "Living Issues for Pulpit Treatment," important suggestions are made, touching "The Crime of Mormonism"; "Danger in the Abundance of Light Literature," and "The Plague of Strong Drink." A letter from James Parton to one of the editors is printed, and good naturedly considered under the caption "Deo Exerit Voltaire." Many suggestions are printed from clergymen from all parts of the country under "Preachers Exchanging Views"—a very interesting and instructive department. This is a very valuable number of this MONTHLY. Price, single number 25 cents; per year, \$2.50. J. K. FUNK & Co., 10 and 12 Dey St., New York.

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up stairs, directly over the Church of England Institute.

## THE BISHOP OF ONTARIO ON THE PER- MANENT DIACONATE.

At the recent Synod of Ontario, we find that in his address, Bishop Lewis strongly advocated the Permanent Diaconate, in harmony with the Archbishop of Canterbury, who warmly recommended the proposed measure a short time ago. The Bishop of Ontario was loudly applauded when he spoke as follows:—

"You are aware that at the last session of the Provincial Synod the following canon was enacted: 'A Deacon need not surrender his worldly calling or business (said calling being approved by the Bishop) unless he be a candidate for the office of a priest, and he shall not be admitted to the priesthood, till he have passed a satisfactory examination in Latin and Greek, and have further complied with such other requirements as the Bishop of the Diocese may impose.'

"I had the pleasure of ordaining the first deacon under this canon last Sunday, and I earnestly hope that as time goes on many religiously disposed laymen, whose secular pursuits are not inconsistent with the office of a deacon, may be disposed to devote part of their time and energy to giving assistance to priests of large parishes and missions, and so enable them to cover ground now unoccupied. It seems to me that the Synod ought to pass a canon regulating the designation and status of such deacons, declaring whether they shall be qualified to be members of the Synod or not, and providing that they shall not, by virtue of their ordination or license, have any claim on the funds of the Synod. It might be well to appoint a committee to report on this important matter during our present session."

Subsequently the Ven. Archdeacon Bedford Jones, Rev. E. P. Crawford, and Mr. G. A. Kirkpatrick, M. P., were appointed a committee to consider the best means of having the permanent diaconate properly recognized.

The CHURCH GUARDIAN is glad to find the sentiments so often expressed in its columns endorsed by such a high authority as his lordship. He has recently visited England and is familiar with the growing feeling there in favour of such a body of men, and he has shown his active interest in the matter by ordaining the first man under the new Canon. It is interesting to know that the candidate was a New Brunswicker. Mr. C. V. Foster Bliss, who was ordained the first Permanent Deacon in Canada, is a son of the late Rev. C. Bliss, formerly of Sussex and Albert Co. He is a clerk in the Customs Department, Ottawa, and has given considerable time to Church work as a Lay-reader, and as editor of the "Clerical Guide."

The latter part of the Bishop's remarks accords with what we have stated in our columns to be desirable, viz., the passing of Diocesan Canons, "regulating the designation and status of such Deacons," and we would add, giving them a distinctive dress when officiating. An objection has been raised that these men would not be instructed sufficiently in Theology, and would be apt to preach unsound doctrine. We reply to that by saying that the Report to the Provincial Synod provided for their instruction in the English Bible, the Prayer Book, Systematic Divinity Church History, and Ecclesiastical Polity. If the Examining Chaplains did their duty, and proper test books were appointed, we should not be surprised to find that some of these men passed better examinations than some of our Deacons, who have but very limited opportunities for acquiring a knowledge of Theology. Nearly their whole time is taken up with the Arts Course, and even the Baptists, who, a few years ago, scarcely believed in educating their preachers at all, are now planning at Acadia College a three years course in Theology, under the supervision of three

Professors, and as far as arrangement and subjects are concerned, it is an admirable one. And all we can do at King's College is to have one Professor who gives part of his time to the instruction of Divinity Students, while in connection with the N. B. University there is no provision at all for our candidates for Orders. The Permanent Deacons could be a well instructed and most useful body of men. Until we have them, and a band of Lay Preachers, we cannot hope to cope with the Bodies around us. We hope every Diocese will soon have some of these men at work.

## THE NEW CATHEDRAL IN DENVER, COL.

This fine edifice is another mark of the growth of the West, and the wisdom of sending out missionary Bishops to the territory in advance almost of the population. The Bishop, it will be seen, is determined to make his Cathedral a living power in the city and diocese, and we quote his words at length, as showing to what uses an American Cathedral may be put. We are glad to note in this connexion, that in his recent Synod address, the Lord Bishop of Toronto brought the subject of Cathedral work very practically before the Diocese. The building is 140 feet long by 99 across the transepts, and will seat 1,100 persons. It must have been a happy day for Bishop Spalding when he could say in his Address: "As yet in America, in our Communion, there has not been erected a church that has been called, and is, in any real sense, a Cathedral, that is to be compared to this in size and magnificence, and in its fitness in all respects for Cathedral purposes."

There is still a debt of \$10,000 on it, which, it is hoped, will soon be paid off. "But, even with the Cathedral paid for," the speaker went on to say, "it is only the beginning of our work. First of all, we are to have a true Cathedral worship. The Cathedral Service of this Church is something distinct and definite. It is independent of parties in the Church, with which we are not troubled here. It is common to all phases of Churchmanship. Its standard is the grandest that we know in Christendom. Visitors to St. Paul's or Westminster Abbey, of whatever denomination, though accustomed at home to the baldest and most meagre forms, have often told us how their hearts were lifted up, as on the wings of purest devotion, and how they felt themselves in the very vestibule of heaven itself, as they joined in the Services as there rendered. It may be long before we can attain to this high standard. We must have due regard to the old associations, habits, feelings, even honest prejudices of our people. We must make it our aim gradually to lift up their hearts and to mould their tastes, so that they will love that which is highest and best in the expression of the outpourings of the devout Christian heart in the presence of Almighty God, and which is most to His honor and glory. We shall allow nothing questionable, nothing that is in contradiction of the law and the best usage of the Church. We shall have no extremes either of defect or excess in ritual. Whether the Services be plain, or whether they be ornate and choral, there will be nothing contrary to the rubric. Let there be no distrust of our soundness in the Faith, and our loyalty to the provisions of the American Church, to mar the enjoyment of your worship."

The Bishop then proceeded to speak of the special work of which the Cathedral was to be the centre, and we commend his wise words to all who are connected with so-called Cathedrals in this Dominion. As a matter of fact, there is not really a Cathedral in our Ecclesiastical Province which has the privileges pertaining to such, and does the work which could be done by such an organization. The day is coming, we hope, when, as in Cornwall to-day, and as the Bishop of Toronto pointed out, the old lines of Cathedral organization so admirable in themselves, may be adapted to the Church life of to-day, and this important factor in Diocesan life and work may occupy once more its proper position.

"We aim to make this Church the centre of unity and the basis of Christian work for the city and for the jurisdiction. Your Bishop must have his true place and functions here, as your Chief Pastor. Your immediate pastor must be a Cathedral Dean, not in title only, but in fact. The canons resident will have their stalls, and their rota, and terms of service. They will have their Services, especially on Holy Days and week days, for which they alone will be responsible. Our schools, our missions, our charitable work—all grouped around the Cathedral—will gain from it strength and inspira-

tion. We trust there will grow up many congregations in the city, practically independent and self-sustaining, each strong in itself, for aggressive evangelizing labour. But from the connection of each pastor with the Cathedral as a canon, and his membership in the Cathedral Chapter, the Board of Trustees of the Schools and Missions, and as a Custodian of Church property, we hope to secure a real unity of aim and effort, and a spirit of harmony and co-operation that shall prevent the antagonisms which in many cities have so greatly hindered the growth and efficiency of the Church. Let there be honest, healthful emulation, but let there be no bitter and unchristian rivalry.

"We desire and ask your kind forbearance, your trustful confidence, your earnest prayers and co-operation, to the end that our efforts for such worthy objects may be successful.

"You see then, dear brethren, to some extent the greatness, the far-reaching importance of the work in which we are to-day enlisted. You are not to think you are accomplishing your full duty in relation to the Cathedral, when you have taken seats and pledged yourselves to a part of its support. You are not to think that your duty ends with your regular attendance upon the Services, and your contributions to the offertory. If worship be true, its end is not selfish. It is to promote God's glory. It is to hallow His Name. It is to cause, so far as in us lies, that His will may be done on earth as it is done in heaven. Pure religion, that is, pure and true religious service that is undefiled before God and the Father, is this: 'To visit the fatherless and widows in their affliction, and to keep yourselves unspotted from the world.'"

The Bishop then alluded to the need of consecrated work among the Laity, Deaconesses, some with and many without the title, all under the direction of the Clergy, giving a definite amount of time to systematic Christian work, men for Sunday School duty, as Lay Readers, men ready and desirous to do anything for Christ and His Church. The Bishop asked for, and no doubt he will get them, for appears to have organizing power in a marked degree. From the common sense expressed in the Bishop's Address, and his honest statement that nothing will be allowed that is questionable or contrary to the rubrics, whether the services be plain, or at times ornate and choral, we are persuaded that he will soon have a Cathedral Service worthy of the name, and one which will elevate the standard of Divine Worship in his jurisdiction.

## THE VACANCY IN THE SEE OF ALGOMA.

OWING to the lamented death of the Bishop of Algoma, according to the Canon on missionary Dioceses, it now becomes the duty of the Metropolitan, within six months, to summon the Provincial Synod for the election of another missionary Bishop. The election takes place by the joint action of the Upper and Lower House in the following manner. "The House of Bishops shall present to the Lower House one or more names for election by ballot, and if some of these names shall be accepted by the Lower House, further names shall be presented by the Upper House, until it shall signify that it has no other name to present. All names presented to the Lower House shall be before it for election, until an election shall have been made. A majority of votes, clerical and lay, shall be necessary to an election."

It will be seen, therefore, that the clergy and lay delegates elect on the nomination of the House of Bishops. The present state of the Diocese is, financially, most unsatisfactory. The bishopric is not endowed, and Bishop Fauquier depended for his salary, and for the stipends of his clergy, on promises made by the Dioceses, which, in many cases, were not fully kept. He was constantly in a state of anxiety about the means wherewith to carry on his work. The Diocese is a purely missionary one, and the Bishop was obliged to spend much of his time in the older Dioceses collecting funds for his work. The mistake, in the first place, was the creation of a Diocese without endowing the bishopric. However, it was done; and Algoma was set off before the Maritime Dioceses entered the Provincial Synod. They had no part in the proceedings, but they have always loyally assisted the Diocese. In spite of this discouraging financial condition, the late Bishop accomplished a great deal of work. In 1880 he reported to the Provincial Synod 13 clergy, compared with 7 in 1873, and 34 churches as compared with 9 when the Diocese

was originally formed. There are also 22 lay readers.

Much as the Bishop accomplished, the good work would have been more successful had he been relieved from the constant worry and anxiety about the means for his Diocese. It can hardly be expected that any vigorous, able and energetic priest will now accept Algoma, if instead of spending his time among his people he is expected continually to come East to collect money, and is dependent himself for his salary on the Diocesan method of obtaining funds which has hitherto been adopted. Before another man is set apart to be the pioneer Missionary in Algoma, steps ought to be taken to set the Diocese, and especially the Bishopric, on a sounder financial basis. The new Bishop could then devote his whole time to his work, and not have his health, strength and very life undermined by the pressure of financial burdens, which no Bishop should be expected to bear. It is the height of folly to commission a man to feed those "few sheep in the meadows" and expect him at the same time to collect his own salary, and procure funds for his missionaries and for the financial operations in his new and scattered Diocese. It is humiliating to think of. And if he "serves tables" successfully how much *time—aye, how much heart—* will he have for the spiritual work, which is the most important of all?

## THE ANGLICAN CHURCH IN BRITISH NORTH AMERICA.

SKETCHES OF THE FIRST BISHOPS.

No. 1.

*The Right Reverend Charles Inglis, D. D., first Bishop of Nova Scotia and first Colonial Bishop of the Church of England.*

Dr. Inglis was the third son of the late Archibald Inglis of Glen and Kiltarr in Ireland, where he was born in the year 1734. It is worthy of remark that his father, grandfather, and great-grandfather were ministers of the Established Church. As his father had a large family and small means, he (the son) left Ireland for America when quite young, and, on his arrival there, took charge of the Free School at Lancaster in Pennsylvania, where he remained three years. Having honourably acquitted himself in this employment, and become favorably known to the Episcopal Clergy in the neighbourhood, he was encouraged to devote himself to the ministry. Accordingly, he went to England, and was admitted to Holy Orders by the Bishop of London. The Society for the Propagation of the Gospel in Foreign Parts immediately appointed him as their missionary at Dover, in the Province of Delaware, on a salary of £50. Such was the humble beginning of a career marked by many changes of fortune, and distinguished by valuable services to the Church. After a long and dangerous passage, Mr. Inglis reached Dover, the place of his destination, and commenced his labour in July, 1759. Few places presented a more arduous field of duty. His missionary field embraced the whole County of Kent, thirty-three miles in length, and ten in breadth, with a population of seven thousand, one-third of whom belonged to the Church of England. There were three Churches, but the one at Dover was in a most ruined condition. He soon, however, with exemplary energy restored it, and built a fourth Church on the borders of Maryland.

In 1763 Mr. Inglis informed the Society at home that under God's blessing he had greatly advanced the cause of religion, but intimated at the same time that his health was much impaired owing to the dampness of the low marshy land and the exceeding fatigue consequent upon attending stations fourteen, seventeen and eighteen miles from his residence.

In August, 1764, he was offered the position of Assistant to the Rector of Trinity Church, New York, and Catechist to the negroes. So anxious, however, were the people of Dover to retain Mr. Inglis that at first he declined this appointment; but in the following year he was induced to accept it and entered upon the discharge of its duties in December 1765.

During his ministry of six years in Delaware, he baptized 736 children and 23 adults; while, within the same period, the communicants had increased from 49 to 114.

In 1767 King's College, New York, conferred upon him the honorary degree of B. A., and a few years later the University of Oxford that of M. A. In 1778 this same University conferred upon him the degree of D. D. During the American Revolution, Dr. Inglis showed himself a true and staunch supporter of the crown. In 1775 Thomas Paine wrote an article strongly advocating revolt from the Mother Country. This produced such an effect that Dr. Inglis that his enemies actually seized the edition and committed it to the flames.

But his loyalty was now destined to be put to a more severe test. In April, 1776, the American Army arrived at New York under command of General Washington, who sent word to Mr. Inglis that he would be at Trinity Church on a certain Sunday, and would be glad if the prayers for the king and royal family were omitted, or the word "king" exchanged for "commonwealth."

Mr. Inglis paid no attention to the message, and declared soon after to Washington in person that it was in his power to close their churches, but by no means in his power to make the clergy depart from their duty. One Sunday, after Mr. Inglis had begun to read prayers, a company of about one hundred soldiers marched with the sound of fife and drum into the church, and with bayonets fixed on their loaded muskets filed up the aisle. Amid the fainting of women and the tumult of the rest of the people, who expected the murder of the clergyman, Mr. Inglis fearlessly continued the appointed service and read the Collects for the King and the Royal family without molestation or interference.

The officers sent to him for the keys of the church that they might open it to the sectarian chaplains. Mr. Inglis at once refused, took all the keys from the inferior servants of the church and stood his ground so firmly that no further attempt was made.

Dr. Auchmuty, Rector of Trinity Church, New York, having died in 1777, Mr. Inglis was unanimously elected his successor by the Wardens and Vestry.

The Bishop of London on hearing of the appointment said—"I know Mr. Inglis to be a person of the most eminent abilities, of great judgment, integrity and piety, of unshaken loyalty, and firm perseverance in his duty, as he has fully shown by his late exemplary behaviour, in the severest trials, by which he has merited the highest honors which the country has to bestow upon him."—The parish church being in ruins at the time of his induction to office, the ceremony could not be performed according to custom in the building.

The corporation, therefore, conducted Mr. Inglis to the ruins and he took possession of his charge by laying his hand upon one of the walls. This took place on the 20th March, 1777.

In the autumn of this year a party of British troops burned the whole town of Kingston on the North River. By this outrage Mr. Inglis lost not less than eleven hundred pounds.

On 1st November, 1783, Dr. Inglis tendered his resignation to the Wardens and Vestry of Trinity Church, New York, and shortly after sailed with his family for Halifax, Nova Scotia, where many refugee loyalists, some of them close personal friends, had removed. Such a step was both expedient and necessary, as Dr. Inglis had, during the progress of the American Revolution, shown himself such a zealous supporter and advocate of the British that his comfort, if not his safety, demanded his departure.

In 1787 he was appointed Bishop of Nova Scotia, with ecclesiastical jurisdiction over the Provinces of Upper and Lower Canada, New Brunswick, Prince Edward Island, Bermuda, and the Island of Newfoundland; in short, his See was the whole of British North America, from the Atlantic to the Pacific, until, in 1793, the Diocese of Quebec was formed and the Bishop of Nova Scotia limited to the Maritime Provinces. He was consecrated at Lambeth on Sunday, the 12th of August, 1787, by the Archbishop of Canterbury, assisted by the Bishops of Rochester and Chester, and arrived at Halifax 16th October, 1787, the first Colonial Bishop of the Church of England.

In 1809 he was appointed a member of the Provincial Council.

(To be Continued.)

LETTER FROM MRS. SARGENT.

RAPID CITY, MANITOBA,  
Dec. 6th, 1881.

(To the Editors of the Church Guardian.)

SIRS,—If the *Dominion Churchman* penetrates to the far away parishes of Nova Scotia, and any of our many friends there read, in October, a very nice letter from Mr. Leggo, on the Church of the Northwest, they will wonder, I think, what has become of us, as Mr. Leggo speaks there of clergymen being required for seven new parishes, among which he mentions Brandon and Rapid City. He speaks of the intention of the Mission Board to "open" a mission at Rapid City, and it was well known when we left Nova Scotia—eighteen months ago—that my husband was coming to take charge of the then newly-formed mission of Rapid City, or rather of the Valley of the Little Saskatchewan, with Rapid City as headquarters. Since then, in fact since May of this year, the new town of Brandon has sprung up—twenty miles from here—owned principally, and pushed, by the C. P. R. Syndicate, and gave promise of being so soon a large and important place, that Mr. Sargent was requested to take charge of it—in fact, Canon Grisdale urged his doing so, being kind enough to say, that a man of my husband's "ability and experience" was required for an important town like that, at first especially, and at one time he seriously thought of accepting it, which accounts for a clergyman having been advertised for for Rapid City; but on mature consideration my husband felt that a new railway border town like that would be such a bad place to bring up our children that he decided in favor of Rapid City; and living on our farm, and after eighteen months work among them, my husband is really interested in the various congregations, and would be sorry to leave them,—there are such numbers of really nice people among them, and so many expressed such regret when he spoke of leaving them.

Rapid City has the honor of having been headquarters of the first mission, and having built the first Church West of the then Province of Manitoba, in this Diocese of Rupert's Land, and we have now the great comfort of having a real Church of our own, for a Sunday morning service, for though, not to be lathed and plastered till the spring, it is otherwise finished, and it is a nice little building, built after the model of our dear old friend, Mr. Ball's Church at Springhill. Only the nave and an alcove for the chancel, so far, but if the congregation ever warrants it, there is to be a tower and spire and chancel, or better still, this will be taken for the chancel and a church built on! The Bishop has promised us a visit in January, and perhaps there may be a Confirmation. But, as you know, we find these desperately extensive parishes are terribly killing to Church work, I was going to say Church feeling! You must bear in mind that I speak of a parish like this, containing four thousand five hundred and something square miles! where, doing his very best, it is impossible to have more than very semi-occasional services in each of the seven or eight stations where my husband has services.

All summer his work has been three services, once a fortnight here and at two other places, and the other two Sundays one service here and another twenty miles away—one Sunday West, another East; and it is to be remembered that our roads here are just trails across the prairie, which, for perhaps two months in the year, makes beautiful travelling, but in June and July especially means mud and wading and fording the numerous "slues" that abound in some districts. My husband was riding one day, and fording one of these torrents his horse lost his footing, and my husband had to jump off in mid-stream, and the horse, finding himself loose, turned and made for the bank he had left. The water was up to my husband's chest, and he had to ride for miles, wet as he was. But that is one of the usual occurrences in this country; but where there are so few services in each district people lose their interest and forget the Sunday; and I believe that regular weekly services in places within possible reach, would tell better in the end than these distant monthly struggles, and the Church more quickly become self-supporting.

Another great drawback has been having no church; now that is over as far as Rapid City is concerned, but of course in all other places services are held in private houses; and when it is remembered that "private houses" out in the country seldom go much beyond the Government requirement of, I think, twelve by fourteen, comment is unnecessary. Here, till we had the church, we had a variety of experiences. We began our services in a little square school house, which leaked, and on one or two occasions a sudden storm coming on shortened the sermon. Then we moved into a loft over the saddler's shop, but that being required for the printing office, we moved across the street to a large room in the Queen's Hotel, which was used during the week as a school room. Then the Queen's changing hands, this room was divided into bedrooms, but we were offered the use of the ball-room tent, attached to the hotel, which did

very nicely during the warm weather, but unfortunately the tent blew down with the first autumnal wind, and the service was held for a few Sundays in an empty house, and when that was let to some people, who wanted to move in directly, we had to wait for a Sunday or two till the church could be opened.

It is all very well to talk about outward things making no difference in the service of God, and perhaps to a certain extent it ought not, but unless one has experienced it as I have here, one cannot understand the feeling of loss, in having to do without the outward things one has been accustomed to. For instance, one Sunday, in another part of the Mission, my husband administered the Holy Communion to a cultivated English congregation of five or six, I believe, and the only table we could procure was a bit of board across the back of two chairs—the chairs themselves were an uncommon luxury—with a bedroom towel by way of the "Fair white linen." Fortunately he had his own pocket communion service. A bowl by way of a font is familiar to all country parsons; but here one is reduced to a tin pan occasionally, china and "crockery" being awfully dear here. Though, of course, in that, as in many things, we are much better off than when we first came out here. The country has made most wonderful strides in every way. Some of our shops here, or rather the contents of some of our shops—for the buildings are not so elegant—would not disgrace Granville Street; and of course we are steadily improving, as every year with more land under cultivation the settlers are better off. The crops are all one could desire, with a ready market for them. Our Manitoba wheat has, I see, been pronounced in England the best ever seen there, and there is no difficulty in producing thirty bushels to the acre here on an average, with no trouble of top dressing and manuring. And though, of course, the thermometer is low in the winter, the weather is so clear and bright and dry one does not mind it as much as the cold in Nova Scotia. I was amused at my little six years old Jack the other morning coming in rubbing his hands with the thermometer twenty below zero, and saying "It's pretty sharp out this morning without mits." It is a wonderful country for children. Little Dick, aged eight, has thoroughly trained a little pony, which he rides all about the country alone, and the other day he shot three prairie chickens at one shot. He never misses a bird. They amuse themselves chopping wood, and fitting themselves for thoroughly useful settlers, and I can wish nothing better for my boys than that they become possessors of the Government grant of three hundred and twenty acres as they attain the age of eighteen, and become worthy settlers of Manitoba or the Great North-west.

Wishing you and all our friends in Nova Scotia all the good wishes of the season,

I am yours very truly,

G. SARGENT.

THE HEAVENLY WITNESSES.

(To the Editors of the Church Guardian.)

SIRS,—In your last issue appears a letter from the Rev. B. T. H. Maycock, in which he takes exception to certain statements in my paper on the Revised Version of the New Testament, and urges pretty nearly all that can be urged in support of the disputed passage in I John v. 7, 8.

I am glad to see Mr. M.'s temperate letter; for on such a subject as the Revised Version it is desirable that there should be as much interchange of thought as possible, and that every argument in favour of or against any omissions or change that may have been made should be brought forward and considered.

But after carefully reading his letter, I must adhere to each one of my statements, and ask you to allow me reply to his criticisms.

(a) In answer to the assertion that only two Greek MSS., and those of the 15th and 16th century, can be adduced in support of the passage, and that the other four in which it is found, must be rejected, two because they were made from the printed text, and two because they have the words only in the margin, he says (1) that there is no evidence that the passage was controverted by any before Erasmus in the 16th century; (2) that R. Stephens found it retained in nine of the sixteen MSS. which he used; (3) that it was stated by Sloss, in 1737, that it was acknowledged by its greatest enemies that almost all the MSS., a very few excepted, retained it; and (4) that Socrates says that the Catholics complained of the Arians for corrupting and vitiating the text of St. John's Epistles, a charge which Jerome also makes when he tells us plainly how it had been adulterated, mistranslated, and omitted, on purpose to elude the truth.

(1.) I have admitted that it is contained in the later MSS. of the Vulgate, which implies, of course, that it was generally, or universally acknowledged in the Western Church in the middle ages. But Erasmus found it in only one Greek MS., and thereupon inserted it in the third edition of his Greek Testament, not because he was convinced of his error in omitting it from his former editions, but in fulfilment of a promise that if it existed in any one Greek MSS., he would insert it. But at the same time he expresses his opinion that the MS. had been altered so as to correspond with the Latin. "Tametsi suspicor codicem illum ad nostros esse correctum." (2.) I do not know on what authority

Jones of Wayland makes his statement R. Stephens is said to have collated fifteen MSS. in the library of Paris. But there is no MS. in that library in which the words in question are found. And Stephens is said to have given but a very vague account of the MSS. to which he had access. (3.) In Sloss' days textual criticism was an almost unknown science, and only in such an age could the admission of which he speaks have been made. (4.) The charge mentioned by Socrates may be passed by as not sufficiently definite; while the "preface to the Canonical Epistles" purporting to be written by Jerome, is rejected by critics as spurious, so that the complaint that the disputed words had been omitted by certain Latin translators testifies only to the text of the Vulgate at the time when the preface was written. The judgment of Jerome must be sought elsewhere. The facts in regard to the Greek MSS. are certainly as stated in my paper. Whatever MSS. Stephens may have had before him, the Codex Montfortianus of the 16th century, and a MS. in the Vatican Library inspected by Scholz and assigned to the 15th century, are the only two MSS. that can be brought forward to support the reading. And even these differ from each other and from the *Textus Receptus*.

The text of the Vulgate as it came from St. Jerome must be sought in the earliest MSS. of that Version; and Mr. Maycock has not called into question my statement that the earliest MSS. do not contain the disputed words. The assertion, made on the authority of Horne, that they are found in the earliest Latin Versions, seems to me not capable of proof, for "the MSS. in which the Old Latin Version is found are few," and "there is no MS. which gives the original form of the Catholic Epistles." A clear quotation of the passage in Tertullian or Cyprian would afford a very strong presumption, but no certainty, that it was found in that Version.

(b.) Mr. M. virtually admits that none of the Greek Fathers quote the passage, all the authorities adduced by him being representatives of the Latin Church. When we remember that it was in the East that all the heresies respecting the Godhead had their origin and raged most violently, and find that the Eastern Fathers never once in their writings quote this most decisive (if authentic) proof of the Trinity, while they do cite the context, can we come to any other conclusion than that it was wanting in the MSS. which they possessed?

(c.) That the passage was found in the Latin Version in and after the 5th century, and quoted by some of the later Fathers and by the schoolmen, I do not for a moment dispute. But that it is beyond all question quoted by any of the earlier Latin Fathers, I think not.

Let us first examine the passage from Tertullian, adding, in italics, the context, which is not given by Mr. Maycock: "BUT HE SHALL TAKE OF MINE, HE SAID, 'EVEN AS I MYSELF OF THE FATHER.' ('Ceterum de meo sumet,' inquit, 'sicut ipse de Patris.') Thus (ita), the connection of the Father in the Son, and of the Son in the Comforter, makes Three joining together the one from the other, which Three are one Thing, NOT ONE PERSON. AS IT WAS SAID, 'I AND THE FATHER ARE ONE THING,' in regard to unity of substance, and not numerical singleness." Is there any certain reference in this quotation to I. John v. 7, 8? Is it anything more than a statement of the Catholic doctrine drawn from undisputed passages of the New Testament?

Jones says the passage is "certainly quoted twice by St. Cyprian," but as Mr. M. has only appealed to one, I will confine my examination to it: "And again it is written of the Father, Son and Spirit, THESE THREE ARE ONE." And says Mr. M., "AS THESE WORDS ARE NOWHERE ELSE WRITTEN THAN THE TEXT, St. Cyprian must have owned them as Canonical Scripture." I am not certain that I am right, but I understand him to mean that these words, "these three are one," are written only in I. John v. 7. True it is that they occur only once in the A. V., and that only once do we read in the Greek. "Kat houti hoi tres hen eis"; but Cyprian's own words are, "et hi tres unum sunt." And the Vulgate, following doubtless the *Vetus Latina*, has these words in verse 8, "Quoniam tres sunt, qui testimonium dant cælo: Pater, Verbum, et Spiritus Sanctus; et hi tres unum sunt. Et tres sunt qui testimonium dant in terra: spiritus et aqua et sanguis; et hi tres unum sunt."

It is, then, at least an open question, whether St. Cyprian had before him our 9th verse, or assumed that the words "et hi tres unum sunt," "used of the earthly witnesses, have the allegorical meaning which is generally attached to them." In the former case, would he not have quoted the whole passage? The latter is not a modern suggestion, as the following extract from a letter of the Rev. G. C. Macaulay, one of the Masters of Rugby, in the *GUARDIAN* of July 13th will show:—"Facundius, in his *defensio trium capitulorum*, about the middle of the 6th century, says—'Of the Father, Son, and Holy Ghost,' he said, 'there are three who give witness, the spirit, the water, and the blood, and these are one; signifying in the Spirit the Father, in the water the Holy Ghost, and in the blood the Son, which testimony of the Apostle John, the blessed Cyprian, in the epistle or book which he wrote 'of the unity' understood as spoken of the Father, the Son, and the Holy Ghost.'"

\* Alford Prolegomena. Vol. 1, page 74, Ed. 7.  
† Westcott on Canon, page 235, Ed. 3.

The other passage from St. Cyprian, as well as one from St. Augustine sometimes adduced, are "on examination even more shaken" than these; while the passage from Eucherius is said by some critics not to have had originally the disputed words.

I am not less sorry than Mr. M. to part with the passage; but I cannot see how it could possibly be retained. And the fact that the Nicene and Constantinopolitan Fathers were able successfully to vindicate the Catholic doctrine without its aid, should cause us to contemplate its omission without any misgiving.

Yours,

D. SMITH.

Sydney, C. B., Dec. 19th, 1881.

A LADY'S EXPERIENCE.—Mrs. T. A. Giat, No. 1204 Walnut street, Philadelphia, Pa., writes: "I had inflammatory rheumatism very badly. In one foot and ankle it seemed to have taken hold with the determination to stay some time; and the morning I obtained the St. Jacobs Oil I could not put my foot down to the floor. Even for an instant I used it that evening for the first time, and the next morning for the second time, and that afternoon put my foot down for several minutes. On Sunday following I could stand up and walk a few steps. On Tuesday could walk about my room, and went down stairs by holding on to the banisters. Now I can walk quite well, and there is very little pain left. Just think! one bottle and a half and I am almost free from pain. It is a wonderful medicine.

GUILTY OF WRONG.

Some people have a fashion of confiding excellent remedies with the large mass of "patent medicines," and in this they are guilty of a wrong. There are some articles fully worth all that is asked for them, and one at least we know of—Hop Bitters. The writer has had occasion to use the Bitters in just such a climate as we have most of the year in Bay City, and has always found them to be the first-class and reliable, doing all that is claimed for them. —Tribune

Variety Causes.

Advancing years, care, sickness, disappointment, and hereditary predisposition—all operate to turn the hair gray, and either of its hue, or its quantity. AYER'S HAIR VIGOR will restore faded or gray, light or red hair to a rich brown or deep black, as may be desired. It softens and cleanses the scalp, giving it a healthy action. It removes and cures dandruff and humors. By its use falling hair is checked, and a new growth will be produced in all cases where the follicles are not destroyed or the glands decayed. Its effects are beautifully shown on hoarse, weak, or sickly hair, on which a few applications will produce the gloss and freshness of youth. Harmless and sure in its operation, it is incomparable as a dressing, and is especially valued for the soft luster and richness of tone it imparts. It contains neither oil nor dye, and will not soil or color white cambric; yet it lasts long on the hair, and keeps it fresh and vigorous.

For sale by all dealers.

In this present age, when the life battle is so fiercely fought, and when upon even the strongest the tug and stress of it tell so heavily, how necessary it becomes for us to provide for the keeping up of our reserve stock of mental and physical stamina by the use of such a nervous tonic and vitalizing agent as "Robinson's Phosphoric Emulsion of Cod Liver Oil with Lactophosphate of lime."

Close Confinement in poorly ventilated work rooms, and want of proper exercise, are often unavoidable, but tend to produce Dyspepsia, want of energy, and loss of appetite. In such cases Hamilton's Quinine Wine and Iron is the best medicine to use.

For Biliousness Costiveness, and all troubles arising from a disordered state of the Stomach or Liver, use "Stimulating Bitters."

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, and for sale by all Druggists at 25 cents a bottle.

The classic moralist bids "Festina Lente," but when you want a good pen you cannot get one of Esterbrook's too quickly. The stationers have them. Wholesale by Halifax stationers.

A Startling Fact. Thousands of children have died of Diphtheria this winter who might have been saved by a single bottle of Johnson's Anodyne Linctament. It is a sure preventive of diphtheria and will cure nine cases out of ten. No family should be without it a day.

Dr. J. S. Johnson & Co., of Bangor, Me., will send by mail, postage paid, a quarter of a pound sample pack of Sheridan's horse and cattle powders on receipt of 25 cents. These powders are worth their weight in gold to make hens lay, and will prevent all manner of diseases common to hens, hogs and horses, including hog cholera.

Stop that Cough. Or it will terminate in that dreadful disease, consumption. We are aware that a prejudice exists among many persons against medicines which profess to cure a cough or cold when bordering on consumption, or even when the lungs are affected, but we can assure our readers that WISTAR'S BALSAM OF WILD CHERRY will do all this; and in making this assertion we speak from experience, having suffered for months from a cough, which after using many remedies without any relief threatened to terminate seriously. We were, however, so fortunate as to secure several bottles of WISTAR'S BALSAM OF WILD CHERRY, and are now entirely rid of the cough, and restored to our former health. To those suffering in a like manner we recommend this excellent preparation.

JOHN G. WESTAFER, editor of the Chronicle, Elizabethtown, Pennsylvania. 50 cents and \$1 a bottle, large bottles much the cheaper. Sold by all dealers generally.



THE GREAT GERMAN REMEDY FOR RHEUMATISM,

Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Daily Pains, Tooth, Ear and Headache, Frost-bitten Feet and Ears, and all other Pains and Aches.

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

Directions in Eleven Languages.

SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE.

A. VOGELER & CO., Baltimore, Md., U. S. A.

Advertisement for Putnam's Blood Purifier and Liver Regulator, including text about its benefits for various ailments.

CHRONIC BRONCHITIS. When Bronchitis takes 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.

Halifax China Tea Co. Retail Store, No. 1 Bedford Row. Purchases delivered in any part of the City. Country orders shipped as directed. Housekeepers and others will find our Teas the Best Value to be had in the City.

GATES' LIFE OF MAN BITTERS - CURES - LIVER COMPLAINT - AND - GENERAL DEBILITY.

WESTFIELD, N. B., Aug. 30th, 1881. DR. C. GATES, DEAR SIR—I hereby certify that I have been ailing for some time with Liver Complaint and General Debility. I have used your Life of Man Bitters and have found it a cure so far. I was sick nearly all my time and last November I was very ill, about giving up work altogether, when a friend brought me a bottle of your Life of Man Bitters, I had not taken it a dozen times before I got relief, and I have only used four bottles and have never lost a day nor a meal's victuals since. I pronounce your medicine an excellent thing and can cheerfully recommend it to any one in need of such medicine.

XMAS. BOOKS. BUCKLEY & ALLEN, English & American Bookstore, 124 GRANVILLE ST. Beg to intimate that their Stock of Books for the season is now complete. It includes— STANDARD WORKS, in every Department of Literature, the most complete stock in the Province. We do not attempt to dictate to the intelligent and educated people of this Province what they shall and what they shall not read; we keep in stock books by Authors of all Nations and Creeds. BOOKS FOR BOYS AND GIRLS, Little and Big. Our stock is unsurpassed. PORTFOLIO WORKS. All the known Authors in various styles. BIBLES, PRAYERS AND CHURCH SERVICES. We carry a very large stock in all sizes and Bindings. PHOTOGRAPHS, AUTOGRAPHS AND CURSUS ALBUMS. We claim to be unapproachable in these lines. Our prices are remarkably low this season. Partridge's GOLD PENS, Holders, and Pencils. CARD CASES, Purses, Pocket Books, Writing Desks and Cases. Xmas & New Year's Cards Prang's and Tuck's. Also, an immense stock by other makers. BUCKLEY & ALLEN, 124 Granville St.



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

Marriages. AMOS—McWADE.—On Tuesday, December 27th, at St. George's Church, Carleton, by the Rev. Theodore E. Dowling, Rector, assisted by the Rev. Fenwick Williams Vroom, Isaac Albert Amos, of Carleton, to Annie Jane, second daughter of the late Mr. John McWade, of Carleton. MOSHER—CRAFT.—On Tuesday, December 27th, at St. George's Church, Carleton, by the Rev. Theodore E. Dowling, Rector, assisted by the Rev. Fenwick Williams Vroom, George William, second son of Mr. Samuel T. Mosher, Carleton, to May, second daughter of Mr. John S. Craft, Carleton. WOODMAN—MURRAY.—On the 22nd inst, in St. Peter's Church, Alberton, by the Rev. A. W. Dyer, Mr. Charles Algemon Denyer Woodman, third son of John D. Woodman, Esq., to Miss Susan Adelaide Murray, both of Alberton. MCGREGOR—BOWSER.—At the residence of the bride's father, Musquodoboit Harbour, on the 24th, by Rev. James Lowry, Mr. J. G. McGregor, to Miss Matilda G. Bowser, both of same place. DOCHARD—THOMPSON.—At Cambridge, on the 27th December, by Rev. B. Shaw, Rector, Charles Nupier Dochar, of Waterborough, to Henrietta E. Thompson, of Cambridge. BURTON—THOMPSON.—At Cambridge, on the 28th December, by Rev. B. Shaw, Rector, Jarvis E. Burton, of Waterborough, to Jane Thompson, of Cambridge.

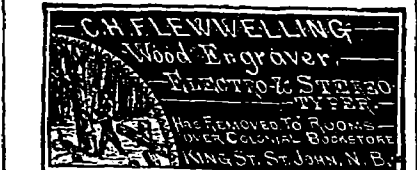
Deaths. FARISH.—At Yarmouth, N. S., on Monday evening, 19th December, after a very short illness, Gregg Joseph Farish, Esq., Member of the Royal College of Surgeons, London, in the 73rd year of his age. Dr. Farish was a devout and intelligent member of the Church of England, and always ready to advance her true interests, and to support her institutions when based on the only true foundation. Indeed, in every sphere of life, public and private, he was distinguished for his strict forward honesty, and was held in the very highest estimation, not only for his personal character, but for his general interest in all matters appertaining to the welfare and advancement of his native town. PAYSON.—At Weymouth, very suddenly, on the 25th inst., Mr. James Payson, aged 87. MILLER.—Died at his residence in Lower Caverhill, in the Parish of Queensbury in the 76th year of his age, William Miller, a native of Kilkenny, Ireland. He came to America in 1830, and was one of the pioneer settlers in Lower Caverhill. Always a staunch Churchman, often chosen as Churchwarden for the Parish, and seldom absent from his accustomed place in church, he will be long missed by those who knew him best and appreciated his sterling worth. NO MORE HARD TIMES. If you will stop spending so much on fine clothes, rich foot and style, buy good, healthy food, cheaper and better clothing, get more real and substantial things of life every way, and especially stop the foolish habit of employing expensive, quack doctors or using so much of the vile humbug medicine that does you only harm, but put your trust in that simple, pure remedy, Hop Bitters; that cures always at a trifling cost, and you will see good times and have good health.—Chron.

Canadian Pacific Railway Company. The CANADIAN PACIFIC RAILWAY COMPANY offer lands in the FERTILE BELT of Manitoba and the Northwest Territory for sale at \$2.50 PER ACRE. Payment to be made one-sixth at time of purchase, and the balance in five annual instalments, with interest at Six per cent. A REBATE OF \$1.25 PER ACRE being allowed, on certain conditions, for cultivation and other improvements. THE LAND GRANT BONDS of the Company, which can be procured at all the Agencies of the Bank of Montreal, and other Banking Institutions throughout the country, will be Received at Ten per cent. Premium, on their par value, with interest accrued on account of and in payment of the purchase money, thus further reducing the price of the land to the purchaser. Special arrangements made with Emigration and Land Companies. For full particulars apply to the Company's Land Commissioner, JOHN McTAVISH, Winnipeg; or to the undersigned. By order of the Board, CHARLES DRINKWATER, Secretary.

GRAND SUCCESS! DOMINION EXHIBITION, 1881. Special and only awards—Two Diplomas of Honor to W. H. JOHNSON, FOR PIANOS AND ORGANS. FULL GRAND 'KNABE' PIANO, only Grand ever Imported to Halifax. Our Stock is such that it would take PRIZES against the World, both in PIANOS and ORGANS, embracing everything from medium to the highest price manufactured. Over 60 Gold and Silver Medals have been awarded to the 'KNABE' Pianos all over the World. Now is the time to secure a superior Instrument. W. E. JOHNSON, 123 Hollis Street. PIANOS—Knabe, Weber, Wheelock, Dominion. ORGANS—Bell and Dominion.

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

1881-82- CHRISTMAS AND New Year. USEFUL PRESENTS. DIRECT IMPORTATIONS! EDWARD ALBRO. SKATES, Acme Club and Wood Top, SLEIGH BELLS, Body and Neck Straps, CUTLERY, Ivory Table, Spring Knives, etc. by Jos. Rogers & Sons, Cutlery to Her Majesty, LUSTRAL WIRE GOODS, very handsome, SLEDS, by the Paris Hill Mfg. Co., Boston. ICE GREEPERS, Heel and Toe, by Wynn. N. Y. Rubber Heel and Climax Creepers. American Cottage Firesets, ENGLISH STEEL FIRE-IRONS, highly polished, from \$1.60 to \$7 per set. AMERICAN AXES AND HATCHETS. MRS. POTTS' Celebrated Smoothing IRONS. N.P. JAP'D WARE, TIN WARE, BRASS WARE. ELECTRO-PLATED WARE, in Spoons, Forks, etc. TILE TEA-POT STANDS New Designs. ALSO. KITCHEN UTENSILS IN GREAT VARIETY. TEA Superior quality 30 & 40c. per lb. 101 GRANVILLE ST., 101



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.

E. BOREHAM, WHOLESALE AND RETAIL DEALER IN Boots, Shoes, Rubbers, etc. AT LOWEST CASH PRICES. N.B.—We refund money if Goods do not suit. 147 Argyle Street, corner of Jacob, HALIFAX, N.S.

University of King's College, WINDSOR, N. S. This University was constituted by a Charter of King George III., granted in 1802, and is under the control of the BISHOP of the Diocese, as VISITOR and CHAIRMAN, and a BOARD OF GOVERNORS, members of the Church of England, elected by the Alumni. PRESIDENT: REV. CANON DART, D.C.L., M. A. OF OXFORD. Religious instruction is given in conformity with the teaching of the Church of England, but no tests are imposed, and all its Privileges, Degrees, Scholarships, &c., except those specially restricted to Divinity Students, are conferred by the College, without any discrimination in favor of members of the Church. There are numerous Scholarships and Prizes to be obtained by competition, and Students furnished with a nomination are exempt from all fees for Tuition, the necessary expenses in such cases being little more than \$150 per annum for Boarding and Lodging. A copy of the UNIVERSITY CALENDAR, and any further information required, may be obtained on application to the President, or to the Secretary, CHAS. H. CARMAN, Esq., Halifax.

THE COLLEGIATE SCHOOL, of which the REV. C. WILLETTTS, Graduate of the University of Cambridge, is Head Master, supplies an excellent preparatory course of instruction, enabling Students to matriculate with credit at the College, and including all the usual branches of a liberal education. The Head Master will be happy to furnish information in answer to applications addressed to him at Windsor. Salesmen Wanted, To begin work at once on sales for Spring 1882, for the FONTHILL NURSERIES, (THE LARGEST IN CANADA), MORRIS, STONE & WELLINGTON, PROPRIETORS, TORONTO. We pay good salaries and give steady employment to successful men. Do not apply unless you can give your whole time to the business. Name this paper. References required. Address, STONE & WELLINGTON, P. O. Box 2546, Montreal. J. W. BEALS, Manager.

# BROWN & WEBB'S REAL FRUIT SYRUPS

Make Most Delicious

Winter or Summer Drinks.

PURE SUGAR and FRUIT JUICES being used in their Preparation, they are

**PALATABLE AND HEALTHFUL**

For the Well and the Invalid.

May be had in the following varieties:

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

RETAIL of all Respectable Grocers. WHOLESALE of

# BROWN & WEBB, HALIFAX.

N.B.—OBSERVE the New white and gold Label, with fac-simile of our signature and seal.

BEWARE of so-called "FRUIT SYRUPS," with gaudy Labels and bright colours, prepared with chemicals, acids, and artificial flavours and colourings.

# MALTOPEPSYN.

(REGISTERED AT OTTAWA)

AN ARTIFICIAL GASTRIC JUICE.

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

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

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

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

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

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

### SPECIMENS OF TESTIMONIALS RECEIVED FROM PHYSICIANS.

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

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."  
C. MCKENNA, M. D.

CAMBAY, 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."  
T. WREADE, M. D.

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

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

**MACDONALD & CO.**  
HALIFAX, N. S.

**Steam and Hot Water Engineers,**  
Importers of Cast & Wrought Iron Pipe, with Fittings, Engineers' Supplies & Machinery

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

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

GREATEST SUCCESS OF THE AGE.

## EAGAR'S PHOSPHOLEINE,

A Combination of Cod Liver Oil with Hypophosphites,  
FOR THE CURE OF

Consumption, Paralysis, Bronchitis, Asthma, Dyspepsia, Scrofula, Salt Rheum and other Skin and Blood Diseases, Rickets, Anæmia, Loss of Flesh, Wasting both in Adults and Children, Nervous Prostration, &c., &c.

Invaluable as a Tonic to brace up the System when it is in that state known as *BELOW PAR*, brought on by Mental Anxiety, Over Brain Work, Overnursing of Mothers, and other Excesses, which, if not relieved, end in *DIPHTHERIA, LOW FORM OF FEVER, CONSUMPTION, &c.*

LOSS OF WEIGHT is one of the most certain signs that **EAGAR'S PHOSPHOLEINE** is required.

## PHOSPHOLEINE

Is entirely different from the legions of so-called Emulsions, Hydrated Oils, &c., on the Market, both in taste, action and appearance.

## PHOSPHOLEINE

Is combined by mechanical means, and not only are the ingredients more active, but they are more acceptable to the stomach.

## PHOSPHOLEINE

Contains the ingredients which are deficient in Consumption and Wasting Diseases, and patients feel the benefit of it after taking the first dose.

## PHOSPHOLEINE

Before being advertised was tested in some of the largest hospitals in the Dominion, and found to be a valuable remedy in all Wasting Diseases.

## PHOSPHOLEINE

Is approved of and recommended by THE LEADING AND MOST EXPERIENCED PHYSICIANS, wherever it is known. Below are some of the LEADING MEN IN THE PROFESSION who have tried Eagar's Phospholeine; and if you are not satisfied that it is THE BEST MEDICINE IN USE for Wasting Diseases, go and ask any of them.

- Hon. W. J. ALMON, M.D., Senator.
- W. B. SLAYTER, M.D., F.O.S.L., L.R.C.P., Eng. Consult. Phy. Prov. and City Hospital. Lecturer on Diseases of Women and Children, Halifax Medical College.
- R. S. BLACK, M.D., 40 Granville Street.
- ARCHD. LAWSON, M.D., Prof. Surg., Halifax Medical College.
- T. R. ALMON, M.D., Phys. and Surg. to Yoor's Asylum; Phys. to Infants' Home.
- ARTHUR MOREN, M.D., M.R.C.S., Edin., City Medical Officer, Surg. Police and City Prison, Phys. Deaf and Dumb Institution; Licen. Med. Fac., Edin.
- W. N. WICKWIRE, M.D., Inspecting Physician Port of Halifax.
- R. ADLINGTON, M.D., Edinburgh, M.R.C. Surg., England, Mem. Col. Phy. and Surg., Ontario, etc.
- C. A. TEFIS, M.D., Toronto Health Institute.
- E. O'REILLY, M.D., C.M., General Superintendent Toronto General Hospital.

## PHOSPHOLEINE

Has cured cases of CONSUMPTION in the first and middle stages, and relieved many in the very last stages.

## PHOSPHOLEINE

Is rapidly taking the place of all other so-called similar remedies; and medical men say that they find it excellent, and far ahead of any other preparation for similar troubles.

## PHOSPHOLEINE

The proprietor is determined that the great success which this medicine has achieved shall be still sustained by using none but

Best Hypophosphites and Purest Norwegian Oil,

And allowing none but SKILLED PHARMACISTS to work at preparing it.

Remember that 75-Cent Bottles of  
**Eagar's Phospholeine**

CONTAIN SIXTY-FOUR DOSES, and that it is the most economical Medicine now offered.

## EAGAR'S

## PURE NORWAY COD LIVER OIL,

Prepared expressly for his sale, and for making his PHOSPHOLEINE. 30 cents per bottle.

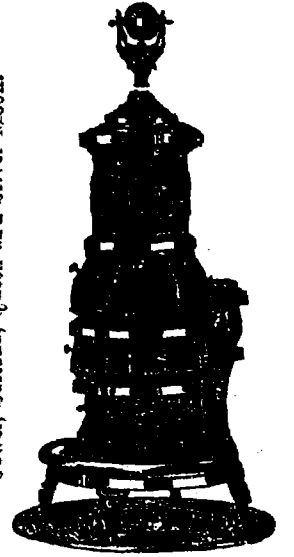
This Oil is taken cold from the Livers of the Cod which are caught in DEEP WATER only, thereby obtaining it with full amount of Biliary Principle, Bromides, Iodides, and Phosphoric Compounds; to the combination of which its curative effect is ascribed by Dr. Bennett, Dr. Watson, Dr. Williams, and others who have written on this subject.

For sale by all Druggists.

**M. F. EAGAR,**  
Hollis Street, Halifax.

SIGN OF THE GOLDEN KETTLE  
Rent's Stove and Kitchen  
FURNISHING DEPOT,  
31 BARRINGTON STREET.

A nice assortment of PORTABLE COOK RANGES, and Cook, Parlor, Bedroom and Office Stoves.



Also, a full stock of Linen and Kitchen Furnishing Hardware in 10th Covers, Toiletware, Bird Cages, Jelly and Pudding Moulds, COAL WASHERS, IRON, IRONS, Hearth Brushes, Door Mats, Clothes Wringers, and everything required for house furnishing. Particular attention paid to fitting up Furnaces and Hall Stove Pipes by careful and experienced workmen. GEORGE RENT, Proprietor.

CHRISTMAS AND NEW YEAR GREETINGS.  
From the United Service Book and Stationery Warehouse, No. 103 Granville Street.

We are glad to inform our friends—Churchmen in particular—and the public in general, that we are amply provided for their gratification, with the most beautiful variety of CHRISTMAS AND NEW YEAR CARDS, FRAMED WITH SILK AND OTHER WARE, ever imported into this City, most appropriate SEASONABLE REMINISCENCES to friends at home and at a distance.

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

Also, Just Received—A select stock of Photograph, and Autograph Albums, Scrap Albums, and Gold Pencil Cases, and Gold Pens. LOOK FOR

**WILLIAM GOSSIP,**  
103 GRANVILLE STREET,  
Christmas-tide, 1881. Old Province Building Side

**Mt. Allison Academy**  
For Young Ladies,  
SACKVILLE, N. B.  
Affords in Literary, Musical and Fine Art Studies choice advantages. The twenty-eighth Academic Year opens August 25th, 1881. Catalogues on application.  
D. KENNEDY, D. D.,  
Principal

## New Rich Blood!

Parsons' Purgative Pills make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take a pill each night from 1 to 12 weeks may be restored to sound health, if such a thing is possible. Sold everywhere, or sent by mail for eight letter stamps.  
I. N. JOHNSON & CO., Boston, Mass., formerly Bangor, Me.

## DIPHTHERIA

JOHNSON'S ANODYNE LINIMENT will prevent this terrible disease, and will positively cure nine cases out of ten. Information that will save many lives sent free by mail. Don't delay a moment. Prevention is better than cure.  
I. N. JOHNSON & CO., Boston, Mass., formerly Bangor, Me.

## Make Hens Lay!

An English Veterinary Surgeon and Chemist now travelling in this country says that most of the Hens and that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Dose, one teaspoonful to one pint food. Sold everywhere, or sent by mail for eight letter stamps. I. N. JOHNSON & CO., Boston, Mass., formerly Bangor, Me.

## MODERN & CORRECT STYLES

In Chalice, Paten,  
And WINE CRUETS,  
FOR HOLY COMMUNION.

Watches, Jewellery, Sterling Silver,  
And Electro-Plated Wares.

The Best Assortment and Value  
in the Market, at

**M. S. BROWN & CO.'S**  
(ESTABLISHED A. D. 1840.)  
JEWELLERS and Silversmiths,  
128 GRANVILLE STREET,  
HALIFAX, N. S. 1

## REVISED NEW TESTAMENT.

FOR CHRISTMAS SALE.  
Editions at 30c., 60c., \$1.00 and \$1.80. Post paid to any address, on receipt of price.  
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115 HOLLIS ST.

N.B.—Book mailing agency for any Church of England publications of United States or England.

\$66 a week in your own town. Terms and prices sent free. Address: H. HALLETT & Co., Portland, Maine



Consumption and Wasting Diseases.

L. de Bremon, M.D., Knight of Legion Honor, in his work on Consumption, says: Dr. CHURCHILL, of Paris, never mixes from with either of the Alkaline, Lime and Soda Hypophosphite Salts. He considers the mixture of Hypophosphites objectionable, preferring in fact the Salts separate, giving them alternately according to the symptoms or Pathogenic symptoms produced by either. He also says that the Hypophosphite Salts as sold are generally impure.

KAHAR'S PHOSPHOLEINE contains PURE HYPOPHOSPHITES with NORWAY COD LIVER OIL only. It is free from Iron or any other chemical which will account for its superiority to all other preparations offered for Wasting Diseases. Read below the certificate of Dr. Slayter, DATED JANUARY 1881.

The proprietor also has certificates from leading physicians in Toronto, St. John, Halifax, etc., of 1874-1875, proving conclusively that Kahar's Phospholeine or Cream is the greatest preparation now in use. Second Certificate from Dr. Slayter.

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