

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

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. 43.

THURSDAY, FEBRUARY 23, 1882.

One Dollar a Year.

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

If the mayor of Rome represents the sentiments of his constituents, there is little prospect that the Eternal City will be given over to the rule of the Pope. In a speech at a banquet lately he declared that they would rather see the city laid in ashes than given over again to Papal domination.

The Bishop of Durham recently took the chair at a temperance meeting in Newcastle Town Hall. He observed that about six years ago he determined to try what there was in total abstinence, and he was now convinced that it was best for all—young and old. He slept better at night and worked better during the day than when he took drink.

The man who leaves his Church and duties simply because he cannot have his own way is (says the *U. Presbyterian*) doing himself an injury, and is setting a bad example to others. He is usually but airing his pride, and is declaring in actions that are louder than words that he regards his personal opinion and importance as of more value than his place in the Church and the peace of the brethren.

Rev. H. Greenfield Schorr, well known in Baltimore for his Sunday School work, was ordained Deacon in St. John's Church, Washington, D. C., Sunday, January 29th. At one time he was connected with the Methodist Episcopal Ministry, and in that capacity travelled as State Missionary of the Maryland Sunday School Union. He is a fluent and interesting writer and a earnest and eloquent preacher.

During the four years' Episcopate of the present Bishop of Durham, 23 churches have been erected at a cost of £61,139; 30 churches restored and enlarged £31,870; burial grounds, £1,050; 24 school buildings, £8,178; making a total of £102,237. The number of persons ordained during the same time is 104 deacons and 87 priests; and the number confirmed is—males, 7,763; females, 11,328; total, 19,093.

During the last five years the Church of England has given at the rate of £141,000 a year for the endowment of new churches. Within the last forty years she has built over 5,100 new parsonages, in addition to the old ones restored, and has increased her incumbents by nearly 8,000. Her curates at present number some 5,800, and she raises £932,000 a year to pay them, of which £400,000 is paid by incumbents. The Church of England raises voluntarily over £5,500,000 a year.

Within a little more than eight years there have been built within the Diocese of Massachusetts, thirty new churches, besides twelve chapels belonging to the same; twelve rectories have been bought or built; the clergy list has increased by twenty-seven; forty-two have been ordained to the diaconate, of whom 2 were licentiates, and 6 were ministers of other denominations. Its Sunday School lists have increased by 5,000 scholars, about 45 per cent.; and its communicants have gained over all losses nearly 6,500, about 55 per cent.

Presbyters and Deacons were ordained solely by imposition of hands. But every Bishop ordained his own Presbyters, in conjunction with the assembly of the other Presbyters of his Diocese. Now although they all united in the same act, yet, because the Bishop took the lead, and the ceremony was performed under his direction, therefore it was called his ordination. Wherefore it is often remarked by the ancient writers, that a *Presbyter differs from a Bishop* in no other respect, than that he does not possess the power of ordination. (Calvin's Institutes, as quoted in 'Episcopacy, Fact and Law.')

A very successful mission to the Jews in Arabia is being prosecuted by a converted Israelite named Zerib. He has been permitted to speak openly of Christ in several synagogues, and his at the festivals, when they were more than ordinarily frequented. To reach this point of success he has had to undergo much persecution, his wife lost her reason and succumbed to nervous attacks by seeing him escorted from his home at Mogador by Arab soldiery, as a malefactor, but by the intervention of the French consul he has been allowed to return to his home and work in the Gospel. This is another illustration of the importance of native missionaries.

"A careful survey of the murders, suicides and other great felonies committed in the chief cities of the United States during the last ten years shows that a heavy fraction of the perpetrators were atheists and freethinkers. These unhappy persons, persuaded that life is the be-all and end-all here, imagine that they can jump the life to come. A collection of letters and other papers often left by criminals, when anticipating death, shows a fearful number of instances, some of which many readers will recall of absolute disbelief in the existence of

a God or in penalties for sins committed in this life to be expected in a future one."

A correspondent of an English paper says: "Canon Liddon has, I understand, drawn up a form for the short midday service which is to be held daily in the north-west chapel at St. Paul's Cathedral, and the 'liturgy' has received the sanction of the Bishop of London. The adoption of some such brief office in addition to the ordinary Prayer Book Service, has long been urged by Mr. Venables, the Vicar of Great Yarmouth, and other advocates of elasticity; and it is more than probable that its introduction at St. Paul's will lead to a similar 'use' elsewhere. The service will occupy about fifteen minutes."

The bell hanging in the belfry of the Episcopal Church in Ellicottville, N. Y., is one of the oldest in America. It was cast in Moscow, Russia, in 1708, and was one of a chime of bells in a cathedral in that city. The cathedral was burned by Napoleon in 1811. Several years afterward the bell was sold in a lot of old metal which became ballast for a vessel sailing to New York without cargo. Andrew Meneceley, of Troy, discovered it in a scrap pile in New York, years afterward. He bought it, and for a long time it was kept by him at his bell foundry in Troy as a curiosity. In 1831 a resident at Ellicottville went to Troy to buy a bell for the Episcopal Church, which had just been completed. He induced the foundryman to sell him the old Russian bell. It has been in use there ever since.

At a meeting of the Royal Institute of British Architects, Professor Hayter Lewis in the chair, Mr. G. M. Hills, associate, read an interesting and amply illustrated paper, which was afterwards discussed, on the so-called Acoustic Vases which have been found built into churches. The personal interest taken by the author in the discovery (August, 1878), of about fifty earthen-ware pots built into the nave walls of Leeds Church, Maidstone, prompted him to compile this first collection, from English and foreign sources, of previous discoveries of the kind. The name "acoustic vases" had been given to such pots built into church walls, with their orifices towards the interior of the building, on the strength of a passage in "Vitruvius" (v. 5), which Mr. Hills quoted at length. In it the great Augustan architect gives highly technical instructions for building, expressly for acoustic purposes, brazen vessels into theatres, adding "many clever architects who have built theatres in small cities have, for want of others, made use of earthen vessels yielding the proper tones."

QUIET POWER OF OUR LITURGY AMONG THE PRESBYTERIANS.

The Rev. Dr. Samuel Hopkins, Professor, etc., has a significant article in the *Presbyterian Review* concerning the Liturgical necessities of the Presbyterian Church. He thinks the number of their ministers who openly advocate the use of some form of prayer is large, and the number of those who hope and anxiously wait for it is much larger. He says that Presbyterian ministers use the Episcopal burial and marriage services, and that there is a silent exodus of cultivated people from the Presbyterian to the Episcopal Church. "The tracks are all one way." The Episcopal Church is rapidly growing, while Presbyterianism barely holds its own.

This Presbyterian writer waxes very bold. He says "there is more of Christ in the *Te Deum* and the *Litany*, that is commonly found in two entire Presbyterian services."

THE DELIGHT OF THE WORLD.

If there is anything which "the children of this world" especially delight in, it is a controversy in the Church. A Clerical scandal is, indeed, a choice morsel, but the daintiest, sweetest thing, is a good, square fight among Christians. How do the ungodly delight to chronicle the progress of the strife, and to magnify conflicts in the Church! With what glaring capitals do they head the reports of the controversy, and garnish them with notes and comments on the situation! With what satisfaction do they hail every indication of discord, and ply the whip and spur of public opinion to intensify the party spirit! It makes no difference to them, of course, which side may win, if only the agitation be long and loud. Let us fight, dear brethren, let us fight! and we shall have, not at some judgment day in the dim future, but even now while we read the Church, the blessed approval of all who do not love the Lord Jesus Christ in sincerity.—*Living Church.*

CHRISTMAS CARDS.

A correspondent of the *Guardian* (London) begs help to rescue an agreeable and suggestive custom of this season from the obvious decay to which it is hastening. He says:

"Looking over the collection of Christmas and New Year's cards received during ten years, I find a definite falling away from the Christian and even the social idea of Christmas. At first Christmas and Epiphany truths suggested the theme for artist's pencil and writer's pen; now, on endeavoring to find a reasonable selection appropriate to the time and its thoughts, I am offered cupids, gold fish, Ionian damsels, aesthetes, exotics, and pagan forms, consonant possibly with the follies of the hour, but singularly inapposite to the beauty and teaching of Christmas."

"I have this year handed the sum otherwise expended in an observance of a custom in itself cheerful, to the Christmas funds of a poor London parish, with the knowledge that a few friends will do the like and in the hope that a refusal on the part of Churchmen to assist in the promotion of mere pictorial frivolity, will save a custom which Churchmen initiated from further decadence."

PRAYER IN FAITH AND FAITH IN PRAYER.

"There is a vast difference between prayer in faith and faith in prayer. Prayer in faith is anything but common, so uncommon that our Lord questions if He shall find any of it on earth when He comes back to this world again. Prayer in faith is commanded; faith in prayer is neither commanded nor justified. Prayer in faith is always reverent and spiritual; faith in prayer is too often superstitious and presuming. Now what has been the nature of your praying, dear friends, that of prayer in faith or faith in prayer? Praying in faith is making known our requests to God in full confidence, that if we ask anything according to His will He hears us, and that according to our faith an answer to our prayers will be granted to us. Having faith in prayer is believing that because certain prayers are offered certain results will follow—that the praying will secure the things prayed for. Praying in faith denotes confidence in the person or being to whom we pray; the confidence is in him; it is based on a knowledge of what he is and on a conviction that he is every way worthy to be trusted. Faith in prayer is a blind or a presuming reliance on an agency of good; an unauthorized dependence on mere human means. Praying in faith is the act of a simple-hearted child of God. Faith in prayer may be but one remove from the heathen's reliance on his charms and lamentations. Jesus said to His disciples, 'Have faith in God, not have faith in prayer.'—*Selected.*

COMING TO THE FEAST, OFTEN.

In urging the duty of more frequent attendance upon this most blessed Sacrament we are sometimes met with the remark from those who have never tried the practice which we recommend, "that the solemnity of the Holy Communion would be diminished by the frequency of its reception." Now, this argument, if examined, appears simply to mean that the *less frequent* the Communion, the more solemn will it be. So that a monthly Communion would be more solemn than a weekly; a quarterly than a monthly; a yearly than a quarterly. Or, since we need not stop there, a Communion once in five, ten, or even twenty years, would be more solemn than once a year. By such reasoning we should come to the conclusion that the most solemn thing of all, would be a Communion once in a long life. Now, if an answer such as this is not entitled to any great weight, it is at least as good as the objection to which it proposes to be an answer. And in support of it we would urge that some degree of frequency is distinctly implied, and often recommended by St. Paul, when he says, "As often as ye eat this Bread and drink this Cup ye do shew the Lord's death till He come." (1 Cor. xi., 26.) Nowhere in the Holy Bible, or in the practice of the early Church can there be found any authority for a monthly, or quarterly, or three-times-a-year, or once-a-year celebration of the Holy Communion. Nor is there any such authority for calling any particular Sunday, "Communion" or "Sacrament" Sunday. To be sure there is no express command in the Scriptures to celebrate the Holy Communion weekly, but there is much of an inferential character to guide us in this matter. The practice of Infant Baptism, or the observance of the first day of the week as a day of public worship, or the admission of women to the Holy Communion, rest upon no direct command but are established upon inferential reasons.—*St. Luke's Parish Kalendar, Scranton, Pa.*

ABOUT CHURCH WORSHIP.

A distinguished Congregational minister of the present day has remarked: "If I were to say what was the marked, the characteristic, fault of the Congregational churches, whether Baptist or Presbyterian, or Congregational, I should say it was the almost entire non-provision for the element of worship. There is nothing in their economy that provides for it to any considerable extent. It depends upon good fortune whether you have a pastor who has natural genius for devotion. If you have not, there is no other provision for it; nor is there any source within our reach from which it can be derived, aside from the mere emotion of the man who conducts the public worship."

Every Sunday, every day we meet for divine worship, we have important aid to worship the God and Father of our Lord Jesus Christ. So that if we fail in drawing nigh to God, the fault is not in the service, but is in ourselves. And what is the fault that hinders us from approaching the heavenly Father, and in being lifted up into a higher plane and made more like God? One fault is, that the form of sound words may have become common. We go through the forms as forms, not as realities; and so we get no good. This is what we are to guard against; that our hearts should be so awake to the blessedness of worship, that the old words we have been accustomed to from childhood, shall be to us like music which brings strains associated with all that is good and pleasant and helpful. And with this, that there should be a stirring up of ourselves to lay hold on God, even as the prophet urges. With these two guards and efforts, the worship will be to us every Sunday, as helpful as the arms of a mother, when we were trying to walk in the nursery.

If, as our author has said, there was little provision for worship among his own people; and we have so much of it; what ought to be expected from us who have it? Surely that we should live near God; should have His presence with us as an ever dear delight; that he may be always near, lifting us from the earth-bound, towards the heavenly heights, where there is fullness of joy.—*Church Paper.*

TURN—FROM WHAT?

It is an interesting fact, that when the Prophet Joel bids the people to turn from their evils, he specifies none; as other of the prophets do. They were to fast, to call a solemn assembly, to weep, to call upon God; and yet he does not specify one of their evils and offences that were bringing God's judgments upon them. But as a recent writer has said:—"A call to turn to God may be very practical when the voice of the teacher points to no specific offences; nay, when the conscience itself is awake to none. A dull, mechanical temper of mind, obedience to mere custom, impulses communicated from without, not from a spirit within, a will recognizing no higher law than the opinion of men—this is that turning away from God, that implicit denial of His presence, which makes it a most needful thing that the call should go forth from some human lips, and be echoed by unwonted natural calamities, and be received as coming straight from the mouth of the Lord—repent and be converted."

No doubt most men can place their hands upon specific sins of which they are guilty; no doubt few are able to say with St. Paul, "I know nothing against myself." But he took good care to say, "I am not hereby justified, for He that judgeth me is the Lord." There is not absolute need of being conscious of particular sins; we have a Father and we have not honored Him; we have a Saviour and we have not trusted Him; we have a Spirit of goodness and we have not listened to Him. Of all sins in the family, what is greater than to have no love in the household, no confidence in one another; no spirit of kindness and goodness permeating the house? What wife would care for gifts of pearls and diamonds in exchange for her husband's trust and confidence and love? She would cast them from her as unworthy, and cry out that what her soul desired was love and confidence. What to her, if she lacked these, that her husband was proper in all family living, while there was coldness and indifference to her? And what to God is our punctilious performance to certain duties, gone through with the regularity of drill, when the heart was not His, but was given to the world in some of its many impulses? What the prophet wanted of his people was, to turn their faces to God, and their hearts to God and towards one another. If this were done, it was such a fast as God wished; if this were done, it was such a repentance as God desired.—*Southern Churchman.*

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—The annual services of the Church of England Institute were held at St. Luke's Cathedral, on Thursday evening, Feb. 16. The Holy Communion was celebrated at 7.30 a. m., and Choral Evensong at 7.30 p. m., when the special preacher was the Rev. Francis Partridge, B. D., Canon of Fredericton, Rector-elect of St. George's Parish. Over sixty men and boys composed the surpliced choir, and rendered very effectively the special Psalms and the following "Church Hymns":—Processional, 480; Nos. 509, 331, 284; Recessional, 532. His Lordship the Bishop and eleven of the city clergy were in the procession. The congregation crowded the church, many having to go away for want of room. The sermon was a very excellent one, and, with the consent of the preacher, we shall give it to our readers at an early day. The offertories at both services were in aid of the funds of the Institute, and amounted to \$47.00. The annual meeting of the Institute takes place this (Thursday) evening, when it is to be hoped a large attendance will gather to help forward this highly important Institution.

A lecture, by Rev. J. L. Bell—subject, "Christian Songs"—will be given at the Institute Rooms, on Monday, 27th inst., at 8 p. m. Admission free to all.

NEW GLASGOW.—The ladies of St. George's congregation held their fancy sale and tea party on the 2nd inst., with great success. A children's tea party was held the following day. Great credit is due to all concerned. Music lent its charms. Messrs. Trean, Gordon and Patterson, with violin, cornet, and piano, while Miss Stewart (daughter of the late Presbyterian minister of that name) not only lent her piano, but played it, and added some excellent singing besides. The results were \$200 gross, with less than \$20 expenses.

WREYMOUTH.—A few young ladies, the more advanced scholars of the Sunday School of St. Peter's Church, formed a Sewing Circle among themselves last October. At a sale in Rothesay Hall on the 3rd inst., their modest but most praiseworthy efforts yielded over \$27.00, of which \$3.00 are for obtaining books for the Sunday School Library, and the balance forms the nucleus of a fund for a pipe organ for the new parish church. Our young friends resume the work which they have so happily begun, and we have no doubt that there will not be wanting contributions from those who ever appreciate and encourage youthful earnestness and zeal in behalf of "Christ and the Church." And thus, but mainly through their own exertions, the young ladies will, in due time, witness the accomplishment of the object which they have in view.

BRIDGETOWN.—A very pleasant surprise party assembled at the Rectory on the evening of the 2d inst., when a number of the parishioners of St. James' and others came together to pay their respects to Mr. and Mrs. Wilkins, and to convey to them some substantial tokens of their good will. The party commenced to arrive about 7 o'clock p. m., and after spending several pleasant hours in social conversation, games, and music, were called to order by P. Chesley, Esq., Churchwarden, who, in a few well-chosen remarks in behalf of the parishioners, presented the Rector with the offerings of those who attended, amounting in all to something over \$40.00, assuring him that it was given as a token of their respect for and hearty good will towards him, and with the hope that it would not only be found materially useful, but prove an encouragement in his labors among them. In accepting the gift and tendering his cordial thanks for the same, Mr. Wilkins assured his parishioners that it gave him the most sincere pleasure not only to receive their handsome present, but even more so when viewed in the light so dear to the heart of every clergyman, as the tokens of the kindly feeling existing towards him personally on the part of his people, and that, manifesting itself now, in the ninth year of his ministry among them, it afforded him much greater satisfaction than it would have done in the first years of his incumbency. Thos. Crockill, Esq., Churchwarden, then moved a vote of thanks to the ladies with whom the party originated, which, being put, was cordially and unanimously passed. After more social conversation and music the party broke up, all expressing themselves well pleased with their first surprise party. Mr. and Mrs. Wilkins have since received several handsome donations from parties at Belle Isle, who were unable to be present on account of the roads, and also kind letters and contributions from several of the congregations who were unavoidably absent.

SHIP HARBOR.—Allow me to offer you a few notes with reference to this old and important parish. Ship Harbor for a long time has been under the judicious supervision of its present Rector, Rev. R. Jamison, who is also Rural Dean. In the far past and early days of the mission, it was visited by a clergyman from Newfoundland. Some time afterwards another clergyman paid it a flying visit. Later still, an effort was made to do the work of the Church by the late Rev. Prof. Stephenson, of King's College, who during the summer vacation used to walk along the shore, administering the Sacraments and holding services whenever

a number could be conveniently gathered together. Over forty-one years ago, Bishop Inglis ordained for the Parish the present Rector, who was a graduate of the Royal Academical Institution, Belfast, Ireland. He began the work, rather, at first, of a missionary, than priest. There were no churches, no roads or organization of any kind, and for twenty years he travelled on foot, holding regular services at appointed stations. Often a large barn would be prepared for this purpose, and in one of which even Bishop Inglis held service when on a visit to the mission.

During the past twenty years roads have been rapidly opened up, and the inconveniences of walking or going by boat, are things of the past. When Mr. Jamison first came here, the parish was of almost indefinite proportions, stretching over one hundred and twenty miles along the shore; it embraced the following stations:—West Musquodoboit, Jeddore, Ship Harbor, Clam Harbor, Shore Bay, Tangier, Pope's Harbor, Spry Harbor, Spry Bay, Sheet Harbor, Beaver Harbor, Noddyquoddy, Mosher River, Necum Tough, Mary Joseph, St. Mary's, Liscomb Harbor, Indian Harbor, and Country Harbor. In eight of the above places he was instrumental in erecting Churches, and laid the foundation of their present parish organizations. The Rector's advancing years and increasing work necessitates the division of this immense field into separate parishes, consequently, the original has been gradually reduced to its present proportions, which mainly comprise Ship Harbor with one Church, and Jeddore with two. These at present, everything considered, are fairly worked. Owing to feebleness, very much due to an accident a few years ago, the Rector is unable to go about the parish as much as he desires; but this is somewhat compensated for by the increasing energy of the parishioners themselves. This is seen, for instance, in the commendable zeal with which they contributed toward the building of the new Church, St. John's. This was, for many wise reasons, a very desirable step, and reflects great credit indeed on those who promoted its erection; it is, more over, ecclesiastically and conveniently designed. The old Church, four miles nearer Halifax, was built nearly fifty years ago, a fact attested by the building itself. St. Stephen's, in Ship Harbor, where the Rector resides, is a remarkably fine execution of its original plan. This parish, although it contributes towards, is not dependent on the B. H. M. in any respect. This is owing to the fact that the Rector very kindly and liberally shares his own salary with his assistant, to the extent of two hundred dollars. This generous act relieves the Board, and is a stimulus to the Parishioners, inducing them to contribute their portion in a liberal manner. There appears to be increased interest taken in the Sunday Schools. That at the new Church has largely increased of late, while a new school has been started at the old Church. And efforts are being made to improve its condition in Ship Harbor.

COLLECTIONS, DONATIONS, SUBSCRIPTIONS, &c. received at Diocesan Rooms, to February 18, 1882.

GENERAL PURPOSES.

Parrsboro, per Rev. Dr. Bowman, \$30.82; Eastern Passage, per Rev. W. L. Currie, \$4.11; Bishop's Chapel, Halifax, \$7.00; Dartmouth, per Rev. J. L. Bell, \$1.80; Antigonish, per Rev. A. C. McDonald, \$37.50; Liverpool, per Rev. Dr. Nichols, \$6; Lunenburg, per Rev. H. L. Owen, \$13.49; Rev. P. J. Fillet, \$3.04; Liverpool, per Rev. Dr. Nichols, \$1. Digby, per Rev. John Ambrose, \$2.15; Ship Harbor, per Rev. R. Jamison, \$45.05; Pugwash, per Rev. V. E. Harris, \$5.25; Miss Forsyth, Windsor, \$10; Spring Hill, per Rev. E. H. Hall, \$8.50; Dartmouth, per Rev. J. L. Bell, \$60; Glace Bay, per Rev. C. Croucher, \$6.22; Horton, per Rev. J. O. Kuggles, \$17.62; St. Paul's, Halifax, (Prof. Porter and family), \$5; Spring Hill, per Rev. E. H. Hall, \$5.50; Seaford, per Rev. J. A. Richey, \$3.50; Sydney, per Rev. D. Smith, \$50; Liverpool, per Rev. Dr. Nichols, \$1.50; Londonderry Mines, per Rev. V. E. Harris, \$3.75; Yarmouth, per Rev. J. T. T. Moody, \$3.

WIDOWS' AND ORPHANS' FUND.

Parrsboro, per Rev. Dr. Bowman, \$8.35; T. A. Brown, Halifax, \$10.00; Arichal, per Rev. E. Ansell, \$5.20.

JOHN D. H. BROWNE, Clerical Secretary.

B. H. M. DEFICIENCY.

St. Andrew's Mission Chapel, Trinity Parish, Liverpool, \$1; E. M. Cowie, \$1; J. E. Cowie, \$1; M. J. Cowie, \$50. E. GILPIN, Treasurer.

HALIFAX.—St. Luke's.—On Sunday, as previously announced, the Lord Bishop of the Diocese inducted the Rev. F. R. Murray into the rights, privileges, and emoluments of the Rectory of this Parish. The Service was that ordered by the Provincial Synod, and was most impressive. The Bishop began the ceremony by saying:—

"Brethren, we are here assembled together to induct the Rev. Frederick R. Murray as Rector of this Parish, he having been instituted by the Bishop to the cure of souls."

The Rev. Mr. Murray then read aloud the declaration of assent required by Canon II of this Province, signed by himself. The mandate of induction was then read by Rev. J. D. Browne. At its conclusion the Wardens, Messrs. E. H. Keating and Jas. Gossip, attended by the Vestry Clerk, came forward to the Chancel steps, and the Senior Warden, addressing the Rector, said:—

"In the name, and on behalf of this parish, and in obedience to the mandate of the Lord Bishop of this diocese, we do now induct you into the real, actual, and corporal possessions of the incumbency of the said parish, and of all the rights, privileges, and emoluments thereto pertaining; and in token thereof we give into your hands the keys of this church."

The Rector, receiving the keys from the hands of the Warden, said:—

"I receive these keys of this House of God at your hands as the pledges of my induction, and of your reception of me as your appointed minister, and I on my part do promise by God's help to be a faithful shepherd over you, in the name of the Father, and of the Son, and of the Holy Ghost."

The Rector then advanced to the Bishop's throne, who, presenting him with the Bible and Book of Common Prayer, said:—

"Receive these books and let them be the rule of thy conduct in dispensing God's Holy Word, in leading the devotions of the people, in administering the Sacraments of Christ, and in exercising the discipline of the Church, and be thou in all respects a pattern of the flock committed to thy care."

The clergy and wardens then retired to their seats, and the rector, proceeding to the reading desk, began the Morning Service. The proper Psalms were the 122d, 132d, 133d. The Lessons were read by the Bishop, the first being Ezekiel, Chap. xxxiii. 1st—9th, and the second, St. Luke, Chap. x. 1-16; also the collects appointed for the occasion, being a prayer for the newly inducted minister for God's grace to replenish him with truth of doctrine, innocency of life, and faithfulness of service; for a blessing upon his ministry and the prayers and holy offices to be administered by him in God's house; and a prayer for the congregation for their enlightenment through the everlasting Gospel, the love of God's name, and the growth of true religion and goodness among them. The epistle for the day, 1st Thess. chap. ii. 1-13, and the Gospel from St. John, chapter x. 1-10 were read.

The sermon was preached by the newly inducted rector from 1 Cor. iv. 1, "Let a man take account of us as of the ministers of Christ and stewards of the mysteries of God"; and was an admirable statement of the relative duties of Pastor and people. We hope to be in a position to publish extracts from it shortly.

DIOCESE OF FREDERICTON.

DEFICIENCY FUND.—Total amount required, \$2,108.57. Receipts:—Amount previously acknowledged, \$1,334.95; E. Peiler, St. John, \$5.00; Rev. Wm. Jaffrey, St. Mary's, \$5.00; Geo. E. Connarroe, Philadelphia, per Rev. Canon Ketchum, \$50.00; Hon. Chief Justice Allan, Fredericton, \$40.00; S. J. Pickett, Kingston, \$1.50; R. T. Clinch, Rothesay, \$10.00; Envelope in the offertory at the Cathedral on 6th January, \$4.00; Thomas Wandless, Fredericton, \$2.00; Parish of Simonds, special collection, \$5.00. Total, \$1,457.45. Balance required, \$651.12.

S. SCHOFIELD,

Chairman.

GEO. E. FAIRWEATHER,

Secretary.

NEWCASTLE.—Presentation.—Early last week the Rev. J. H. S. Sweet, Newcastle, was made the recipient of a very handsome overcoat and Persian lamb cap. The subscriptions thereto were made so privately that it was a great surprise to the rev. gentleman. This shows with what esteem and kindness Mr. S. is held by his parishioners, although he has been so short a time among them.—*The World*.

OROMOCTO.—A high tea and apron sale was held in the Temperance Hall, Oromocto, on Wednesday evening, Feb. 1st, by the ladies of St. John's Church Sewing Society. Though the travelling was bad, owing to the late snow storms, and the attendance comparatively small in consequence, yet the proceeds amounted to one hundred dollars. Much credit is due the members of this society, who have helped so largely in paying for church and rectory, and now contemplate raising an endowment fund for the Parishes of Burton and Lincoln. This must necessarily be a work of time, but unless vigorous efforts are made by all Church men and women, many country missions in the Diocese will probably have to be closed. Let us all endeavour, even if requiring much self-denial to avert this evil, and to do all in our power to extend Christ's Kingdom.

DIOCESE OF MONTREAL.

(From our own Correspondents.)

MONTREAL.—The Bishop held a confirmation in St. John's, Q., last Sunday.

At a meeting of the congregation of St. Jude's Church, on Monday evening, His Lordship the Bishop presiding, permission was given to Rev. J. H. Dixon, Pastor of the Church, who is at present in England, to raise subscriptions towards liquidating the debt of the church, to prolong his visit until November next. Mr. Dixon promises to obtain subscriptions to the amount of \$7000, by that time.

Of the missionary meetings held in the city, St. Jude's and St. John the Evangelist's were the best as to numbers. There was a time when the latter of these was inclined to withdraw all interest in the Diocesan Mission work, because of the spirit manifested towards it; but happily times have changed, and it can afford to be interested in the work outside of itself.

At the last meeting of the Executive Committee of the Synod it was decided that the question of an increase in the annuities to widows of the clergy to \$300 per annum should be referred to the Synod at its next session. The widows' and orphans' fund at the present time shows a balance in hand of \$190.40.

The pastor of the leading Congregationalist meeting-house in Montreal (Dr. Stephenson) gave a lecture lately in the city in behalf of St. John the Evangelist's Church. He is a great favorite with that congregation, strange to say, and has shown his interest in that particular congregation and its special works of mercy in a substantial manner more than once, and yet when he delivers his celebrated lecture on the "Pilgrim Fathers" he gives in it a shot at the ritualists with their chasubles and other Roman millinery. Perhaps he can reconcile what he says on one occasion with what he does on another. But it seems inconsistent.

LACOLLE.—Tenders for building the new church that was proposed to be built last spring are now advertised for.

DUNHAM.—The series of lectures now being given under the auspices of the Literary Society of this Parish are all of a high class order, and will tend to cultivate a taste for the refined. A lecture that attracted attention, and drew a large audience, was one by the pastor of the American Presbyterian Church, on "Westminster Abbey." Besides the Rector of the Church, two other Rectors were present and a Congregationalist pastor.

BERTHIER.—The parish of Kildare being now without the services of a resident clergyman since the departure of Rev. J. Merrick for Adamsville, it has been proposed to supply the parish by Rev. Mr. Allen, of Rawdon, taking charge of Kildare, and the Rev. E. W. McManus, of Berthier, supplying the services at Ramsay and Brandon. Mr. McManus proposes to secure, as soon as possible, the aid of an ordained clergyman for the Grammar School, who could also take charge of the mission posts of Ramsay and Brandon on Sundays. He has secured the sanction of the Bishop to the above course, and all that is now wanting is the proper man to carry it out. He is at present in communication with a gentleman in every way qualified for the above duties and highly recommended, and hopes to have the arrangement completed in a short time.

MANSONVILLE.—An interesting missionary meeting was held here on the 9th. The congregation had the pleasure of listening to the Rev. Mr. Atwell, Rector of Newport, Vt., and Professor of Elocution, who gave a short but interesting address concerning the growth of the American Church, and also of the spirit of generous giving which was growing up among them. A remark or two he made concerning the Canadian church and its support are deserving of a wider diffusion. He understood from what he hath heard in more places than one that many of the Canadian clergy held services in certain places in their several charges, and hence they looked for no contributions in money, but rather on the other hand were instructed, or recommended by their Bishops so to act, lest it might be thought they were preaching from mercenary motives. Now he held this was a wrong to the church at large, to the clergyman and to the people themselves. In the Diocese of Vermont where he labored, it was inculcated by the Bishop and was the sentiment of the Church, that wherever they held service, however poor the people, a collection should be made if only to teach the people the luxury of giving and also to teach them that giving was an act of love, and until the Church in Canada did something of that kind, knowing that here people value most what they pay for, it will always be in poverty. There is some force in what he says, doubtless.

MONTREAL.—All circles, religious and secular, in our city are greatly exercised over the judgment in the Presbyterian Kirk case given by the Privy Council. Even the Roman Catholic journals are making something out of it, taking it as a text to show the futility of all attempts towards union outside of the pale of their Church. Naturally, the "Kirk" people feel jubilant over the case. From what Rev. Gavin Lang says, and his people recite his views, they fancy that all the funds, or "Temporalities" will fall to those that remained where they were before the union; those who left and took with them their stipends or pensions, will lose them as the consequence of their act, the penalty of their unadvisable action. Such is the view maintained by "Old Kirk" people here; but, judging from Mr. McMaster's statement, the finding of the Privy Council relates only to the fact or legal point of "jurisdiction." The decision is that the Local Legislatures had no power to legislate in the matter, and that the matter of the "Temporalities" remains just where it was before the "locals" were moved to do anything. This point, of course, has a range of effect far beyond the mere question concerning the Kirk, and has stirred up politicians and lawyers deeply. As to those remaining out of the Union, such as Rev. Gavin Lang and Rev. Mr. Dobie, (whose pluck in the matter was admirable) being the Church of Scotland in Canada, the Privy Council judgment says nothing.

DIOCESE OF QUEBEC.

(From our own Correspondents.)

QUEBEC.—Mr. J. D. Martin, of Edinburgh, Scotland, has arrived at Quebec to take charge of St. Matthew's Church organ and choir.

THE Church authorities are applying to Parliament to have the various endowments of the diocese, of which there are 32, consolidated, so as to distribute any loss that may occur through failure in investments proportionately over the whole.

COOKSHIRE.—Rev. E. C. Parkin, after 18 years service at Cookshiré, preached his farewell sermon last Sunday. He is about removing to Three Rivers. The mission is now without an incumbent, but Sunday services will be performed by the Rev. Dr. Roe, of Lennoxville, until a permanent appointment shall be made.

GASPE, MALBAIE.—On the 31st of January the members of St. Peter's Church held their annual tea party. As the evening bore on the moon came up in full splendour, casting a bright ray over the dark prophecies of those who had predicted failure, because of sundogs, moondogs and returning storm. At six o'clock the door was opened, and so great was the rush that in 40 minutes nearly \$50 were taken as entrance fees. At a quarter to seven the Rev. G. Radley Walters, the incumbent, said grace, after which plate after plate of cake seemed to vanish with lightning rapidity, and huge kettles of tea called for refilling. The 160 persons who had taken tea were now eagerly awaiting the programme of comic songs, readings and farces, which judging from the rounds of "encores" told of being appreciated by the audience. The Rev. Mr. Walters announced that he had received from a lady in England the sum of \$100 for the work of the mission. Thanks were tendered to the merchants of Point St. Peter and the clerks in their employ; also to Messrs. J. & E. Collas, Mr. W. Bower, Mrs. Fauvel, Mrs. LeMarquand, and Mrs. and Miss Packwood, and to all others who had helped to make the festival a success.

CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.—The anniversary meeting of the Church Society was held Wednesday 8th inst., in the Music Hall, the Lord Bishop of Quebec in the chair. The attendance was fair. After prayer and the singing of the opening hymn, the Secretary read an interesting extract from the Society's report, concerning finances, etc. The Lord Bishop of Quebec then delivered his introductory address. He said that the considerable time which had elapsed since the last anniversary meeting of the Society gave the present gathering somewhat the appearance of a revival. The interest of the meeting was heightened by the presence of his Right Rev. Brother, the Bishop of Maine. This was not the first time he had come to their assistance, and many present knew of the largeness of his heart and the value of his efforts in directing the work of his great diocese through all its many arteries. Then they were to have the pleasure of listening to a distinguished member of the Montreal Bar, who would give an exposition of Church work in the Far West of this Dominion. It was right that we should all know something of the work of our Church Society. The Secretary had read some extracts from the Society's report, but a thorough knowledge of its work is not to be obtained by listening to a short extract. The report merited a thorough study throughout. He referred to the importance of the Society's operations in this diocese, and to the many departments of Church work which it covered, as claims upon the support of Church members. It had its General Fund, its Mission Fund, its Pension Fund, its Widows' and Orphans' Fund, and so forth. He would sum up in three words what else he desired to say, namely that the Church Society had done much, was doing much and had much yet to do. (Loud applause.)

Mr. Leo Davidson, Q.C., said his face was not perhaps familiar to the audience, nor like the Bishop of Maine had his reputation spread to Quebec. Yet when a boy he had played in the streets of the Ancient Capital, and therefore he was not exactly a stranger, but on other grounds than that, he was confident of securing what all public speakers were so anxious to enjoy, namely, the sympathy of his audience. In addressing this large meeting on church work in the North West, he felt that he must also have sympathy from many who had relatives gone out from them to that great Western country. Montreal was apt to be regarded as a great city, the most important in Eastern Canada, but he had heard with pleasure the extract read from the Society's report respecting the finances and how they were managed, and he wanted to learn more of this management and to see, if possible, the "Quebec System" adopted in his own diocese of Montreal. He would proceed to the task imposed upon him, say something of the Great North-West. He did not intend to speak of the physical aspects of the country, but if he might use the word, of its ecclesiastical aspect.

(To be Continued.)

DIOCESE OF RUPERT'S LAND.

(From our own Correspondent.)

An abler pen than mine has been sending you notices of our Church doings here, and I hesitate about penning you an epistle. We look forward

with much pleasure to the arrival of the GUARDIAN, and we must congratulate you on the success met with in the past and wish you Godspeed in the future. Our Church here is not sleeping, but doing all it can to spread the glad tidings to all parts of the country. We have been decidedly cramped for want of means, but it is something to be thankful for that our funds are increasing somewhat, though slowly. We are now enabled, depending to a certain extent upon our fellow Churchmen in the older Provinces, to send several clergymen to points in this Province where they were much needed. Manitoba is filling up very fast, and the Church in consequence finds it difficult to keep pace with its growth. The harvest truly is great, but the laborers are few, or rather the means to send them are insufficient. In the meantime, we can only do our best, and leave the rest to God, and we trust in His own good time His Word may be preached in all parts of this great land. In the city itself our church is doing well. A fine church in the north end of the city has been finished and opened for Divine Service, owing very much to its indefatigable Rector, Rev. Canon Grisdale. The Canon has been appointed Dean of the Cathedral, and, much to the regret of this people, has had to resign the Rectorship of Christ Church, which position, we understand, will be filled by Rev. E. S. W. Penbreath, of Moncton, whom we shall be glad to welcome on his arrival here. A few days since, the Warden and Vestry of Holy Trinity had a meeting, and decided to erect a church, rectory and school-house at a cost of \$100,000. The present church is getting too small for the congregation, and, besides that, the ground on which it stands is becoming so very valuable that it has been decided to sell; it is worth about \$80,000, and at the rate property is advancing will be worth \$100,000 before long. The ground on which the new church will be built is owned by the church. The ladies of this church have been busily engaged getting up entertainments and fancy fairs to pay off a present debt on the new school house. They gave one of these little affairs last Wednesday evening and realized the handsome sum of \$275. The collection in Holy Trinity on Sunday, the 29th, was for Indian Missions, when the sum of \$175 was collected. You can see by this that the Church people here are not backward in giving. At a meeting held in Holy Trinity school-house last week a branch of the Church of England Temperance Society was organized. It is an organization much wanted in this city, and it is to be hoped all members of the Church will support it and endeavour to make it a power for good among Church people generally. A number of changes have been made in the Cathedral staff. Canon Grisdale, as before noted, has been appointed Dean, the Rev. Cyprian Pinkham Archdeacon, and Rev. S. P. Matheson Canon. It is the intention of the Bishop to shortly erect extensive college buildings and residences for the professor. The travel to this city is something tremendous. There are at least 40 hotels in the city, and they are all crowded—some of them overcrowded—and people in many instances cannot get rooms at all. The boom in real estate still continues, and it is hard to say when it will end. It almost frightens one to hear of the immense sums of money being made in the different changes of real estate from one to another. There are no poor in the city and not likely to be any. There will be an unlimited demand here this spring for carpenters, brick-layers, etc., as the amount of building going on will be, at the lowest calculation, some \$6,000,000 (six million dollars). I have taken up quite enough of your space, and will conclude.

"THE MISSIONARY BISHOP OF ALGOMA IS DEAD"

[We insert the following poem which has been sent to us from the Diocese of Niagara.]

In far Algoma's dreary land
From shore to shore there tears are shed,
And hearts thro' heavily with woe,
For their chief Pastor's with the dead.

His voice which oft they loved to hear,
Was unto all as precious gold,
It told them of a Saviour's love,
And led them safely to His Fold.

It cheered the mourner's darkened grief,
And bade him look beyond the tomb,
And who can better tell its worth
Than those it saved from endless doom?

'Tis silent now. No more on earth
Shall e'er be heard that gentle voice,
But "he being dead still speaks" to them
For this they surely must rejoice,

His work is done. He's fought the fight—
The "fight of faith"—and—God be blest!
The crown is won, the Cross laid down,
The holy laborer is "at rest."

Weep not then truly stricken flock,
Though great indeed may be your loss,
His is the gain.—Show your deep love
And meekly bear this heavy Cross.

And pray that God, in His good time,
Will send to you another head,
Who'll act the faithful steward's part,
In place of one whom we call dead.

MADemoisELLE ANGELE.

CHAPTER III.—Continued.

He looked round, and saw the laughter on all the faces; he quickly glanced towards Angele with a perplexed appeal. She was laughing. His eyelids quivered, he grew somewhat pale. Soon the chorus took up the whispered strain again—he could hear the titters and distinguish some phrases. "The eyes look like French plums. What doleful reminiscences of leeches the eyebrows bring?"

"The hair would make the fortune of a pomatum, if the picture were copied as an advertisement."

"The chin looks like a slice of cheese."

"There is a decided inflammation on the top of the nose."

"Is it a chillblain?"

"I must see it—I cannot wait another minute," cried Angele.

"I should like to know mademoiselle's opinion," said Pere Coic faintly.

She jumped down. "Oh, mon Dieu!" she exclaimed with a gasp. "What a nose, and what a tangle of hair! A love-sick eagle wearing a wig."

Pere Coic looked at her when she resumed her seat. She was agitated with suppressed merriment. He worked aimlessly on, now painting desperately, here and there all over his picture—not saying a word, his lips drawn, a slight moisture on his brow.

"That is a famous bow of ribbon on my shoulder," remarked Angele when she could trust her voice.

"It throws Monsieur le Maire's scarf completely into the shade," said Monsieur de Chevres.

The painter laid down his brushes, rose and faced them.

"I see it now, you are mocking me," he said, in a voice shaking with emotion. "You have been mocking me all the time—it amused you to invite me to your rich house to laugh at me. Perhaps I don't know how to paint—as the rich understand painting—but the poor like my pictures. I have earned my bread honestly, these twenty years. It was not I who asked to come to your chateau—it was you who sent for me. Eh bien! I think it is an unworthy act to send for a man to make a butt of him because he is *un pauvre*."

He stopped abruptly; in turning he stumbled blindly up against the easel. For a moment he paused, grasping it to support himself. Then he began hurriedly with trembling hands to gather together his painting materials.

"But you misunderstand. It is nothing less than a *chef-d'œuvre*, this portrait. You must finish it," said Monsieur de Chevres.

"I shall not finish the portrait. I am not mistaking you," answered Pere Coic in muffled tones, not pausing in the task of gathering together with half-impotent hands his paints and brushes.

"Well, here is the money, my friend, all the same, as if it were finished, but at least leave it with us, as it is," protested Monsieur de Chevres, to whom Angele had passed her purse.

"I shall neither take your money nor leave you my picture," said the artist, suddenly rising from his bent posture; "for you see, I had rather not have a crust to put in my soup than accept the means of having it from those who mock me and my work."

"But that is not fair," cried Angele. "I want my portrait. I shall never have another opportunity of being represented with that commanding nose and those languishing eyes."

During Pere Coic's closing words the door had opened and a man had paused on the threshold in the act of entering. He was a tall, broad-shouldered man, clad in a velvet suit, with leathern gaiters reaching to the knees. His complexion was aglow with the freshness of the wind and rain, and his eyes were bright. A dark beard covered the lower half of his face.

He looked for a moment at the scene before him: the gaunt man gesticulating with arm uplifted; the well-dressed crowd of men and women around him; Angele enthroned aloft in blue, garlanded with roses. Some one caught sight of him and exclaimed, "*C'est Dufresny enfin*." Then followed the hubbub of greeting. The new comer at once made his way to his betrothed, who had risen dimpling and blushing to receive him. He held her hand in his. "My dear Angele," he said quickly, under his breath, "this is cruel. Do you not see he feels it?"

During the exchange of salutations Pere Coic once more had turned, and stooping down blunderingly resumed the packing up of his paints and brushes. In his confusion he had squirted a tube of oil-color over his fingers, when he felt a hand upon his shoulder.

"You are a painter, my friend. I have heard some peasants who sat for me, speak of you. I, too, am a painter. Let us shake hands!"

The humble artist darted a suspicious glance upward at the speaker. He met the manly mildness of the dark eyes bent upon him, and he half unconsciously let his hand slip into the one outstretched; as he felt its strong and gentle grasp close over his, the tension about his mouth relaxed, and a moist appeal came into his eyes.

"You see, monsieur," he said, "I know how to paint the poor, but I do not know how to paint the rich."

"That is because we artists can only paint those who sympathize with us," answered Dufresny, with cordial emphasis. "If we and our models do not understand each other, we are stupid before them."

We are all astray. Other people do not understand this, but we *know* it. We *must* have sympathy."

"Ah, monsieur, how true that is—how true!" murmured the poor painter. "Ah! you—you understand; you are an artist. But all the same they have hurt me."

"You should not let them hurt you," continued Monsieur Dufresny, in those heart-stirring tones. "What do they know about art? What do they understand of its difficulties, of the labor the honest painting of a bit of ribbon or a flower represents? You must mind *me*, my friend, who am a brother artist, and I tell you I admire you for what you have achieved, unaided. There is not one here—myself included—who would have had the pluck and work in us to do it."

"You are very good, monsieur," said the artist, a sob dilating his chest.

"Now I shall walk home with you. You shall show me your pictures," went on Dufresny, shutting the paint-box with a snap, at whose lock the shaking fingers of Pere Coic had been vainly tumbling.

They went out together, Monsieur Dufresny carrying the clumsy box, Pere Coic following with the portrait.

"I think," said Mademoiselle Angele with *staccato* accentuation, "considering how little we have had of Monsieur Dufresny's society latterly, he might have remained with us to-day."

"It shows he has a good heart, my *ni-cc*," said Mademoiselle de Lustre, looking up from her knitting with a hurried brow. "You laughed at that poor artist; he has gone to console him. He has a good heart."

"Dufresny is a Don Quixote! *Vive la republique!* He is a Don Quixote!" cried Monsieur de Chevres, waving his hand above his head.

CHAPTER IV.

Monsieur Dufresny did not make his appearance again till dinner time. A new influx of guests had arrived at the chateau. Some neighbors also had dropped in, and the long table was full. It might be owing to some confusion in the arrangements incident to added numbers, or it might be by Mademoiselle Angele's desire, that instead of sitting next her *fiance*, she was placed opposite to him at dinner.

No allusion was made to the scene of the morning. Before entering the dining-room, Monsieur de Chevres had broached the topic; but Dufresny's monosyllabic replies had effectually silenced this young man's airy unconcern.

Angele was apparently in full tide of spirits. She was prettily dressed, and looked brilliant and gay. She was sitting between the *care* of Joly and Monsieur de Chevres, and kept her two neighbors laughing by her brilliant sallies and somewhat daring repartees. She distributed her coquettish attentions equally between the two, smiling now on one, then on the other. It must be confessed that her bursts of laughter were occasionally louder than strict decorum warranted; she seemed rather to wish to attract notice than to evade it. She never looked towards Dufresny; but when he talked to his neighbor, her chatter would sometimes drift and her words flag.

Mademoiselle de Lustre watched her with an anxious glance, turning occasionally to look at Dufresny. He was grave, silent, and appeared preoccupied.

When the party migrated to the drawing-room, there was a general call for a dance. The heavy curtains were drawn, wax candles burned in the candelabras. In the twilight of the conservatory at one end of the *salon*, the tall, pale plants showed like goblins. One of the young married ladies seated herself at the piano, and soon the larger part of the assembly were whirling round to the strains of one of Strauss's waltzes.

Monsieur Dufresny remained in a group chatting near the mantel-piece. He still wore the preoccupied air he had had at dinner; and as he conversed with the *care*, his eyes often followed Angele, flitting like a brilliant butterfly across the room.

"Come, Dufresny, admit," said Monsieur de Chevres, pausing in his waltz with Angele, "that this is more civilized than an inn, a barn, and some wet country folk for company?"

"I admit, at any rate, that the contrast is enormous between this and my last evening's surroundings," he replied.

"I never was in a country house that possessed so much of every resource of luxury and comfort. Velvet curtains, carpets, candelabras!—everything!" said Madame de Beaumont, taking all in with a comprehensive glance.

"*N'est ce pas*, one would almost fancy oneself in Paris," said Angele complacently.

"The country like Paris! Here is, indeed, the last word that praise can bestow upon it!" put in Dufresny, with grave banter.

"I humbly confess," said Angele, lifting her shoulders with a little shrug, "my soul is not that of an artist. It prefers comfort, asphalt to walk on in wet weather, pretty people prettily dressed, to griminess, mud and rain-smelling peasants." Having said this, she set off waltzing in Monsieur de Chevres' arms.

The next morning the rain had ceased, the sun shone, the world was brilliant with the freshness and glitter of light, falling on and reflected by a million rain-drops.

(To be Continued.)

The Church Guardian,

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

IS NON-PARTIZAN! IT IS INDEPENDENT!

It will be fearless and outspoken on all subjects, but its effort will always be to speak what it holds to be the truth in love.

Price only ONE DOLLAR a year, in advance.
When not paid in advance, Fifty Cents extra.

The Cheapest Church Weekly in America.

Address, THE CHURCH GUARDIAN,
Lock Drawer 29, Halifax, N. S.

The Halifax Editor can be found between the hours of 9 a.m. and 1 p.m., and 2 and 6 p.m., at his office, No. 54 Granville Street, up-stairs, directly over the Church of England Institute.

HELP FOR THE NORTH-WEST!

We are glad to learn from the letter of the Metropolitan that the Provincial Synod will shortly be summoned for the consideration of the whole subject of Domestic and Foreign Missions in their relation to the Boards appointed at the last Session, as well as for the special cause of the present meeting, viz.: the election of a Missionary Bishop for Algoma. We hope such vigorous measures will be adopted as will arouse the Churchmen of the East from their lethargy and make them see their duty in the startling and unprecedented developments now taking place in the great North-West. It is very evident that something more is needed than the mere establishment of Mission Boards to bring home to our Church people their responsibility.

In January, 1881, at the request of the Central Board of Missions, the Bishop of Rupert's Land met the Board in Montreal, and stated that \$4,000 would supply the most pressing wants for that year. The efforts of the Board produced \$859.35. This is a lamentable statement. We can only hope that the first year's difficulties in organizing account in some measure for this pitiable sum for missionary work in that part of the Dominion. The Bishop says in his Synod address: "But it is to the action of the Church in Canada that we turn our longing eyes. Will it rise to the occasion? I have just read in an address of a Presbyterian minister the following reference to the action of the Presbyterian body in Canada: 'This year the estimates were made for about fifty missionaries, and \$16,000. It would be easy to employ twice the number of men and use double the amount of money, if we had it.'" The Bishop proceeds: "We receive from the Church of Canada \$859, and are employing one missionary and looking out for another. Yet there are Churchmen in Canada who seem to doubt the wisdom and right of doing even this. It is too sad to attempt to comment on these matters."

Now, we are well aware of the needs of the Church in these Eastern Provinces. In the Maritime Dioceses especially most of our parishes are poor and scattered in Church population. Our wants are many and pressing. But there is a power in union. Surely the united Dioceses of Nova Scotia, Fredericton, Quebec, Montreal, Toronto, Ontario, Niagara, and Huron are able to come to the help of the North-West at this important crisis and guarantee a substantial sum. Now is the time the money is most needed. Must it be said that we are so far behind Presbyterians and Methodists in this matter? Shame on us that we who have been receiving aid for a century from England should now be laggards in extending aid to our brethren who will pour into part of our country by thousands this year! We must bear in mind that the extension of railways, the rapid growth of population, the improved methods of work, and the activities of Christian enterprise, will make Missions in the North-West self-supporting in a short time. A few years of assistance to any Mission will be all that is required. The contributions will be continually set free to aid new work. There will be no such spectacle as is presented in these Dioceses, of a mission receiving aid for 70 or 80 years. The land is rich, the class of emigrants is good, and soon the missions will be built up into self-supporting parishes. We must also bear in mind that

there are large numbers of heathen Indians yet to receive the Gospel. In this North-West we have not only to assist in caring for the emigrant, but to convert the heathen. In all seriousness, we ask if it would not be better to request the S. P. C. to allow us to concentrate all our contributions for Diocesan and Domestic Missions? Let England take care of Africa and India; let the home Societies also assist in caring for the thousands of English Churchmen who are leaving their homes for the North-West, and let us marshal our missionary forces for the conversion of the heathen and the assistance of our brethren in this vast Dominion. It appears to us that one thing is specially needed to awaken interest among us. We want to hear a living voice from the North-West, which shall tell us in our parishes of the work there. We believe it would pay the Bishop of the Province of Rupert's Land to send a qualified person through all these Dioceses to arouse the Church and arrange for systematic contributions. In the mean time, we hope the Provincial Synod may devise some practical plan for securing larger contributions. There is one thing we can do, and that at once. The Season of Lent is upon us, when vividly before our minds is brought the spectacle of a Saviour working, suffering, agonizing for us. How little we have done for Him and for the Church, His Body. We would earnestly suggest that our clerical readers arrange during the Lenten Season that one collection in every parish or mission be taken up for Domestic Missions, which includes Algoma and the North-West. And we earnestly entreat our laity to remember the help they have received in their parishes from abroad, and to ask themselves seriously, prayerfully, whether their whole duty is done when they give to their parish or Diocese. A Lenten collection from every parish into which the CHURCH GUARDIAN goes would be a great assistance this Spring, when scores of Church centres will be formed in Rupert's Land and Saskatchewan.

May the contemplation of the unselfish life of our Blessed Lord, Who died that we might live, help to drive away the narrow selfishness which clings about our lives and make us feel glad to help our brethren, who, landing as strangers on our shores, are yet bound to us by the ties of a common faith and a common worship. Let us welcome them and help them to obtain the ministrations of that old historic Church of England which, from the birth to the grave, is a mother to her children wherever they may be.

TURNING TO THE EAST.

We should not be doing justice to our own feelings did we allow our correspondent "A.W.S." to make so wild a statement as he does without at once entering our protest against it. There may be members of the Church of England who hold the doctrine described by our correspondent, but to charge upon our congregations when saying the Creeds any such view is, to say the least, a statement which would be very difficult indeed to prove. The time has gone by when men can be allowed recklessly to misrepresent their brethren's action, and whether it be done through ignorance or maliciousness, it ought not to be tolerated. Our correspondent has a right to his views if he conscientiously believes them to be correct, but he has no right to animadvert in an unfair and prejudicial manner upon others just as loyal to the Church, and just as capable of judging, as he is himself. There has been in the past too much decrying of honest effort to improve the services and to promote reverence for holy things. The time has passed when the "No Popery" cry of former days will deter men from striving after better things, both lawful and expedient, or cause sensible Christians to view with suspicion the well-intentioned efforts of those set over them in the Lord.

We speak thus strongly because we must frankly admit we have no sympathy with extremes on either hand. We are as much opposed to any efforts at Romanizing our glorious old Reformed Church as our correspondent; but we know well the danger in these Provinces lies not in that direction. It is rather to be found in a disposition to explain away mystery, to deny the miraculous, to scoff and sneer at devout piety, to ridicule efforts and struggles after a higher Christian life—a deeper spirituality. What we have to dread is a barren materialism, which claims, under the garb of Agnosticism, to be wiser and better than Christianity. The time has arrived when this Church of ours must go out to men as she has never done in these Provinces here-

fore—go out to them and point them to a Real, Living, Animating Christ, Whose touch will restore them to life, Whose Blood will wash out the guilty stains of sin, and Whose Spirit will strengthen them. She must believe in her Lord's Presence and in her Divine mission; and forgetting, or rather having no time or disposition for internal feuds, her priests and laity must together uphold the Banner of the Cross, and in reliance upon their Master, by earnest and persistent efforts, by every means in their power, win souls for Christ. They must themselves have felt the Power of the Saviour to save from sin and to preserve from falling, and as saved souls must they long and work for the salvation of others.

THE CHICAGO BAPTIST MINISTERS ON PROFESSIONAL REVIVALISM.

THE Baptist pastors of Chicago have declared themselves against professional revivalists of the usual kind, and for the following reasons: "They cultivate a distracted, one-sided religious life. They give undue prominence to noisy and public efforts for saving souls. They produce the impression that religion is largely a matter of feeling. They savor too much of the burlesque and of buffoonery. They lower the dignity of the most solemn subject which can engage men's attention. They put a premium upon ignorant and crude presentations of Gospel truth. They insult the intelligence of the age by making the unlearned and the unwise its religious teachers."

We are glad to see such sound opinions among the Chicago Baptists, and only wish they were the sentiments of their Maritime brethren. We believe that the wise and more frequent use among ourselves of what is termed a "Mission," when the Missioner for eight days makes a serious attempt to arouse the careless, bring back the erring, and instruct in definite Gospel truth, would accomplish the good a "revival" is meant to do. It has none of the "noisy and burlesque" elements; and it is to be followed up by direct pastoral work, and by such organizations as conduce to the deepening of the spiritual life. The system of the Church, which is the system of the Gospel, provides for the Christian training of the child, and by Sacraments, and all the means of grace, assists in the foundation of Christian character. The baptized child is instructed in the vows made by those who speak in his name, in his privileges and responsibilities. He is taught what to believe, what to do, and how to pray. When he understands his responsibility he is to make, before the highest officer in the Church, those vows in his own name. He then receives that spiritual food which is the great substance of the soul; and in the duly recurring round of Feast and Fast in the Christian Year, he has brought before him the truths of religion in due order. If he be a willing and obedient child, he is led, from year to year, by the grace of God, to greater privileges and increased spiritual life. But alas! there are careless and disobedient children—children of God in name, but prodigals needing to return to their Father. God is still their Father: they are still entitled to the covenant privileges, but they have despised or rejected them. There are others who have never yet consciously turned to God, or surrendered themselves to Him. Their will is not to do the works of their Father, but to do the will of the world, the flesh and the devil. For these and all careless or rebellious souls there is needed the special effort made by one who has a gift of dealing with such to arouse and, with God's help, by the Agency of the Holy Ghost, to convert or turn them back from their course of sin, and turn them to God. Every parish needs such a "revival," and the Season of Lent is the time when such can well begin, and special efforts be made to warn, arouse and instruct. May God make this season a blessed one in the several parishes of the Church.

THE MONTREAL DIOCESAN THEOLOGICAL COLLEGE.

Is a Church Institution which demands more than a passing notice. Its importance must be admitted if it be regarded only as a theological school—as such, it is a principal factor in the formation of the character of our people. It is one of those centres from which the highest moral and religious influences are supposed to radiate. It is a formation supplied from a hidden source, out of which those refreshing streams should flow which are intended to make glad the city of our God.

But regarded in relation to its geographical

position, it assumes an importance which would scarcely attach to it if it were situated in some less prominent populous place. The superior educational advantages which it enjoys in the commercial capital of the Dominion must commend it especially to the attention of those who are seeking to enter the ranks of the sacred ministry. The McGill University is not the least of these corporate associations which diffuse among us the benefits of a liberal secular education. It possesses a reputation second to none in the Dominion, and is most favorably known and recognized beyond its limits. It has as its Principal one of the most noted scientific men of the day. From among its students (now numbering in all departments between four and five hundred, and in the Arts Course 118), the Theological College is largely supplied—a fact which proves the need and the wisdom of its formation and affiliation. For, to secure this supply, which would otherwise have been lost to the Church, and to restore, in some degree, the original connection between the Church and the University, were the special objects which the founders of the College had in view. In consequence of affiliation, the resources of the University are once more available to the Church. The theological students possess all the advantages of that popular seat of learning, and may compete with others on equal terms for all the honours it is in her power to confer.

Moreover, the intellectual and social advantages of the City of Montreal are confessedly great; nor should it be forgotten that Montreal is the centre of the Church population of the Province of Quebec—not only so, but it is the centre also of its ecclesiastical life; nay, more, under existing regulations it is the centre of the life of the Ecclesiastical Province. In Montreal the Provincial Synod invariably meets, and there are few cities in the Dominion which afford to the student better practical illustrations of the best methods of conducting successfully the various departments of Church work.

The staff of teachers is good both in point of numbers and efficiency. The names of its seven component members are well known in the Province, and furnish a sufficient guarantee that adequate instruction will be given in the several subjects entrusted to their charge. Indeed, results have already proved this. Of the twenty-two men ordained from the College, three hold important positions in the City of Montreal; three more important positions in the West. Humility, self-sacrifice and devotion are not wanting among them; as a rule, their services have proved acceptable, and in some instances have been attended with marked success. The public, moreover, appear to appreciate the work which is being done in the College; the list of voluntary subscriptions is large; the donations made from time to time are numerous, and increase from year to year. But the strongest testimony of all in this direction is the munificent donation of the present College building by a citizen of Montreal.

The institution, as its name imports, is primarily Diocesan in its character, but Diocesan restrictions are not onerous, and may be removed with the Bishop's permission. We commend the institution therefore to the attention of candidates for the ministry, and refer them to the Calendar for more detailed information respecting its curriculum and other regulations.

OUR DIVINITY STUDENTS.

THE Bishop of Michigan, in addressing the Students of the General Theological Seminary, New York, the other day, uttered the following sensible words. They deserve the most thoughtful attention from all our Divinity Students and the younger clergy in Canada:—"Young gentlemen, there is one line of thought which my limits do not allow me to follow out as I wish I might; but in faithfulness to you I will not forbear to make a passing reference to it. I would not even seem to undervalue the patristic and mediæval learning which must engage much of your thought; but I warn you not to allow such studies to put you out of sympathy with your own Age. The men to whom you are to be sent will not listen to Middle Age ecclesiastics; and Middle Age ecclesiastics cannot be prophets to them—cannot interpret the Divine Mind and Will to them. The spirit of the age is utterly intolerant of Mediævalism, and will never be less intolerant of it than it is to-day. For the world has been moving since that old time, and it is not going backward for anything that you and I

can say. The fairest achievements in all its annals have been won since Christian thought emancipated itself from Middle Age Ecclesiasticism; for the Living Christ has been moving with the van of human progress, and is leading the age's highest and best thinking, to-day. Do not permit yourselves, then, to fall into the not uncommon but no less amazing folly of monkishness in the nineteenth century. Guard yourselves against the insidious danger of drifting backward into a mediæval ecclesiasticism, which is at once the refuge and the excuse of spiritual as well as mental indolence. Remember that the Living Christ is leading this busy age's best progress, and you are to speak for Him; to be the prophets, not of Augustine, nor of Aquinas, nor of Calvin, but of the Living Christ, Who is our Contemporary."

BISHOP'S COLLEGE—MEDICAL FACULTY.

A paragraph in the Montreal *Star* of the 4th inst. seeming to reflect ungenerously upon the standard of training in the Medical Faculty of the University of Bishop's College, as compared with that of McGill, Dr. F. W. Campbell, the Acting Dean, says in part of his rejoinder:—"Is it likely that a faculty, which was the first in Canada to establish a chair, and laboratory for practical physiology—the first to establish a chair of hygiene, and make examination upon it compulsory—the first to compel examination upon practical chemistry—the first to establish a special and complete chair on pathology—would so lower its character as to bid for students on the ground of an easy examination. I reply, certainly not; it is not likely, and it has not been done. From our commencement, we determined to merit success by the practical character of our teaching, and it is the appreciation of this method of instruction which has given us the large class that is now in attendance upon our lectures, by far the largest we have yet had. The duty of rejecting a candidate is always a painful one, but if our severity is to be judged by the number of our rejections—then it will bear comparison with that of any Medical College in Canada. Bishop's College Faculty of Medicine is to-day a power in the Medical politics of Montreal. We have followed the even tenor of our way, for eleven years, till now those who opposed us most strongly at our inception freely admit that our establishment did much to improve medical teaching in Montreal. We are a live, active young school, and if our method of teaching has induced a few students to leave McGill College, an institution which we hold in high esteem—that is no reason why *The Star* should attempt to do us an injury. The Medical Faculty of Bishop's College is composed of men which no Faculty need be ashamed to number among its members; their record is well-known to the citizens of Montreal, and they are quite content to be judged by their work."

A CORNET IN A METHODIST HOUSE OF WORSHIP.

The singing in the Queen Square Methodist Church, St. John, is now led by a cornet played by Mr. Patterson, while Mr. John Bullock officiates at the organ; and the congregation like it. Well, the world moves. The Methodist building in Moncton is frescoed in mediæval style, with conventional flowers, crosses, etc., etc. A full band in a Presbyterian "Kirk" will be next in order. Isn't a cornet a secular innovation of a decided kind? or is it only religious innovations which tend to promote reverence, that orthodox, Puritan people object to? It would be a good idea for the cornet to signal all worshippers to fall on their knees when prayer is made to God.

THE IDEAL CATHEDRAL.

The ideal of Cathedral life was the theme of the opening sermon of the Rev. Dr. Plumtre, the new Dean of Wells, England, in Wells Cathedral on Christmas day. He set forth this ideal under five heads. The following is an epitome:

1. The work of a Cathedral should be in cordial co-operation with the Bishop. Within all reasonable or legal limits his wishes as to the order of its services and the ritual of its worship should meet with a loyal deference. He should find in it, as a corporate society those, whom he may consult as to the work of his diocese, and as to the questions which affect the spiritual well-being of the Church at large.
2. The Cathedral should present a standard of liturgical completeness. Its music should be of the highest character. But it should not limit itself to the elaborate anthem, the high-class music of the great composers, and neglect the hearty

Gospel hymns which enlist the attention and feelings of the poor. Rather it should present the highest models of both forms of excellence.

The services of a Cathedral should adapt themselves to the changing necessities of times and places. Early and midday communions with a frequency proportionate to the spiritual wants of the locality. Evening services in the nave, at least, in special seasons, such as Lent and Holy week and Advent, for larger numbers than those that ordinarily gather in the choir, these are recognized on all hands as a part of a Cathedral's work.

3. It should do a mother's part for the little ones of the flock. A children's service once a month or once a quarter, with a sermon or catechizing specially addressed to them, and hymns specially selected, would give a new interest in the Cathedral to parents and children alike. People should be taught in such ways to feel that the Cathedral is the home of the poor.

4. It should extend its evangelizing work beyond its own walls. It should be the centre of the preaching activity of the diocese. Its clergy should be, according to their gifts and opportunities, the helpers of their brethren, and the fosterers, by personal intercourse, of united feeling and mutual interest throughout the diocese.

5. It should be the home of theological learning. It should take part in the work of leading the young ministers and preachers to the inner treasure—chambers of the best scripture interpretation, and of the witness which the Church Catholic has borne to the truths committed to its keeping. It should give aid in bringing out of those treasures things new and old, and in exhibiting the teachings of the "masters of those who know," and the yet profounder teaching of experience written in the history of the church, in characters so plain that he may run who reads them.

This is certainly a noble programme; and the character and previous work of the new Dean give good promise that it will be realized.

RELIGIOUS IRREVERENCE.

Unbelief comes oftener from *irreverent association* than intellectual doubt. The sneer of a Voltairaire has killed more than all his arguments. A jesting tone of talk on religious truths, a habit of reckless criticism on religious things, is to take the name of God in vain, as truly as the vulgar oath; and when I hear him who calls himself a Christian, or a gentlemen, indulging in burlesque of this sort, I at once recognize some moral defect in him. Intellect, without reverence, is the head of a man joined to a beast. There are many who think it a proof of wit; but it is the cheapest sort of wit, and shows as much lack of brains as of moral feeling. I would say it with emphasis to each Christian who hears me, never indulge that habit, never allow sacred things to be jested at without rebuke; but keep them as you would the miniature of your mother, for no vulgar hands to touch. There is an anecdote of Boyle that he never pronounced the name of God without an audible pause; and whatever you think, I recognize in it the dictate of a wise heart. We need this reverence in the air of our social life, and its neglect will palsy our piety.—*Rev. Dr. Washburn.*

Correspondence.

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

THE DIOCESE OF ALGOMA.

(To the Editors of the Church Guardian.)

SIRS,—The Diocese of Algoma having lost its episcopal head, no doubt many thoughtful members of our Church are asking themselves the question what is to be done with it? Is it to be continued in its present form and under its existing unsatisfactory circumstances, by simply electing a successor to the late lamented Bishop Faucher, or is it to be left out in the cold as a sort of fag-end to the Diocese of Toronto as in days gone by? I feel convinced that the mind of the Church is opposed to either of these courses.

To many, if not to all of us, the creation of the Diocese of Algoma in its present shape of weakness and isolation, presents itself as a huge blunder, perpetrated to satisfy the sentiment of earnest but somewhat visionary churchmen, in opposition to the sober thought of the great mass of our clergy and people.

There are difficulties assured in dealing with this question, but I do not think them insurmountable. Can we not place Algoma in a position of such self-supporting strength as may be possessed by such a Diocese in its infancy? Can it not be lifted into a place of dignity and internal power as will enable it to live by its own growing resources, and instead of asking for alms at the gates of its richer Diocesan sisters in this ecclesiastical Province, take its place among them as an equal and co-helper in carrying on the work of the Church.

It will be recollected that previous to the setting apart of the Diocese of Niagara, it was proposed

that the then Diocese of Toronto should be divided into three Dioceses. Niagara, on the west, Toronto in the centre, and Otonabee in the east. Now it seems to me that in the completion of this proposed design we have the best solution of the difficulty involved in the future disposition of the Diocese of Algoma. Why not now create this contemplated see of Otonabee, consisting of some of the eastern counties of the Diocese of Toronto, say the counties of Ontario, Durham, Victoria, Haliburton, Peterborough, Northumberland, giving to it as an additional missionary field the districts of Muskoka and Parry Sound, while the remaining portions of the present Diocese of Algoma, might become a part of the Diocese of Toronto, thus giving it a north-western extension in lieu of its diminished territory on the east.

This eastern Diocese would begin its individual life with a staff of about 40 clergy, it would embrace the towns of Peterborough, Lindsay, Cobourg, Port Hope, Bowmanville, Whitby and Oshawa, and the large villages of Newcastle, Millbrook, Uxbridge, Port Perry, Omamee, Fenelon Falls, Bobcaygeon, Minden, Hastings, Grafton, Colborne, Brighton, Campbellford and Ashburnham, not to mention many smaller centres. Besides there are within its bounds about a dozen endowed parishes. It is plain therefore that there is plenty of material in the proposed Diocese of Otonabee, to make a flourishing missionary diocese, furnishing work enough for a laborious and energetic bishop, and means enough for his moderate but generous support.

In this way Algoma would have its spiritual wants supplied, while our ecclesiastical Province would be relieved of a burden which has, as we all know, from many causes, been very uneasily borne. The Diocese of Algoma in its present form has been the folly and the shame of the Church.

We can atone for the folly and wash away the shame by the creation of the long-talked of Diocese of Otonabee, with its centre in the flourishing inland town of Peterborough, soon to become a city. The city of Toronto is a very fair diocese in itself, and with the territory still left to it, together with the portions of Algoma relegated to it by the arrangement we have ventured to advocate, would, I think, furnish plenty of work for the most zealous and diligent prelate.

Hoping this matter will receive the calm, judicious and impartial consideration of Churchmen both east and west,

I am, Sir,
Yours, etc.,

OTONABEE.

Ontario.

TURNING TO THE EAST.

"Thy knowledge will grow of thy reverence, and thy reverence will grow with thy knowledge."

LOCKPORT, N. S., Feb. 6th, 1882.

(To the Editors of the Church Guardian.)

SIRS,—The latter part of the Rubric before the Nicene Creed is as follows:—

"And the Gospel ended, shall be sung or said the Creed following, the people still standing as before," (the italics, of course, are mine).

From this it is inferred that the priest is to resume the position he occupied when he commenced the Order of the "Administration of the Lord's Supper," or in which, after rehearsing the Ten Commandments he is directed to say the Collect for the Sovereign, *i. e.*, at the "North side"; the part of the side of the Lord's Table on the left of the centre, between the centre and the end. If this change of position is required in the case of the Nicene, can it be improper, to say the least, in the cases of the other Creeds?

We learn that formerly, both in Prayers and Creeds, the clergy and people looked one way, that is, towards the altar. In reading the Lessons, the clergy were to face the people. The Jews, in their Prayers, looked towards the Mercy-seat, the principal part of the Temple, (Ps. xxiii., 2), and so in after ages Christians looked towards the chief part of the Church where stood the altar the type of the Mercy-seat. We are directed by Christ's example in His Prayer (S. John xvii., 1), to look to Heaven, though God is everywhere; for Heaven is His throne, and we look towards that part of the Church most resembling it. It is said that when pews as well as reading desks first came to be erected in Churches, for it appears that Prayers were said before the altar, and the Psalms sung in the choir stalls in ancient times, the position which best suited the carpenter was selected, but all seem to have been moved by reverence to turn one way at the solemn Confessions of Faith. And so this habit became one particularly marked, and full of meaning, both reason and the feelings being touched by it. In primitive times baptismal renunciation was made towards the West and the covenant with Christ towards the East; "he turned towards the West the image of darkness, to abjure the world, and towards the East the emblem of light, to denote his alliance with Jesus Christ."

The Tree of Life stood at the East end of the Garden of Eden, (Gen. iii., 24). The camp of Judah was placed by Moses in the East as a mark of distinction, (Num. ii., 3). The Tabernacle in the wilderness appears to have been placed due East and West, and the Temple at Jerusalem is supposed to have been likewise built. Christ from whom springs the day and the light, (Ezek. xliii.,

2), is often called the East, or the Dayspring, or the Sunrise; Zech. iii., 8, "I will bring forth My Servant the Branch." The Vulgate has "*Adducam Servum Meum Orientum.*" See also St. Luke i., 78, "The Dayspring from on high"; Mal. iv., 2, "The Sun of righteousness." 11 Peter i., 19, "The Star"; Rev. xxii., 16, "The Morning Star"; S. John, viii., 12, "I am the Light of the World."

Yours very truly,
C. E. CHURCHWARD.

MR. GREEN AGAIN.

MONTREAL, January 30th, 1882.

(To the Editors of the Church Guardian.)

SIRS,—At the request of one of your correspondents, you printed in your paper of the 19th inst., "the reply of the Churchwardens of Binstead, Isle of Wight, to an appeal to join in a protest against" Mr. Green's imprisonment, would you now kindly reproduce in the CHURCH GUARDIAN the enclosed statement of "the case of Mr. Green's imprisonment," by A. E. Phillimore, Esq., D. C. L.

HECTOR.

[We should be glad to give the other side of the question, did space permit, but the length of Dr. Phillimore's paper precludes our doing so at present.—EDS.]

MR. RICHEY'S POEMS.

RECTORY, SEAFORTH, N. S.

February, 8, 1882.

(To the Editors of the Church Guardian.)

SIRS,—Hitherto I have not published my rhymes by subscription, nor appeared extremely solicitous about their sale, and have barely escaped pecuniary loss.

But an unexpected and alarming reduction * of my income, already insufficient, cutting it down quite below what would be at all adequate to the maintenance of my large household, obliges me now to do something with at least a fair prospect of financial success.

I propose to publish, so soon as the number of subscribers obtained shall warrant me in so doing, an improved edition of my

Verses, Miscellaneous and Devotional,

—excepting a few pieces—and with some recent additions.

I need scarcely add that an order from any of your readers for one or more copies, in cloth bindings, (to say 50 cts. each, would be thankfully esteemed, and filled at the earliest possible hour after publication.

Very respectfully yours,

J. A. RICHEY.

* S. P. G. (Block Sum).

TURNING TO THE EAST.

FEBRUARY 5, 1882.

(To the Editors of the Church Guardian.)

SIRS,—Surely the flimsy reasons given by a late correspondent for turning to the East at the recital of the Creed cannot be the true ones. The verses he quotes say we turn to the East because Holy Church has always done so. Thirty or forty years ago I do not think the practice was known in the Diocese, and it was in England only a work of adherence to a then very small party. If we expect the Almighty, who fills all space, to come from the East when He comes to judge the world, then in places where the Church edifice does not sit from East to West, as it usually does, the minister should not turn to the interior of the chancel. I apprehend the true idea is that we turn to the "altar"; that it symbolises a belief in the Divinity *there present* every Sunday "under the form of bread and wine"; in other words, the sacrifice of the Mass. Such I fancy was the origin of the practice, although some practice it unthinkingly, who hold not that doctrine. When one turns to the altar at the recital of the Creed, and in that attitude bows to the name of the Redeemer, he means in effect to say that he believes in Him as being localized for the time being in the Sacrament,—the Deity, whose corporal presence may be invoked from Heaven at the consecration of the elements on that table towards which he is so turning and bowing.

One word more about another correspondent, whom I regret to see admitted to your columns. He speaks of the peculiarity of a "300-year-old Reformed Faith." This is just the taunt the Romanists throw at us, but only the ignorant Romanists, for the learned ones know that we claim that our religion is as old as the Gospels, and the Reformation of 300 hundred years ago was simply the removal of the incrustation of human errors which had in the lapse of time overlaid the faith of Primitive Christianity. Of course Bishop Ryle meant nothing else than the preaching of the Gospel, when he spoke of the maintenance of the old Protestant Faith of England; *quasi dicit*, preaching the Gospel, and expounding it on the principles affirmed at the Reformation, and it ill becomes a minister of our Church to sneer at these utterances, or taunt the Church of England with being only a 300 year old Church. Such taunts, if permitted and unrebuked, are calculated to drive the laity out of our Church as out of one that has abandoned its distinctive principles, and has no longer any *raison d'être*.

Your obdt. servt.,

A. W. S.

Nova Scotia.

The Week.

HOME NEWS.

Ottawa, Feb. 20.—The Midland Railway Company are going to erect a \$100,000 elevator at Belleville.

Ottawa, Feb. 16.—After routine business in the House of Commons, Girouard introduced his bill relating to marriage with a deceased wife's sister.

Ottawa, Jan. 18.—A Petition has been presented in the Senate from the Quebec steamboat owners and others interested in St. Lawrence navigation setting forth that the duty on coal is a great hardship.

Halifax, N. S., Feb. 18.—Messrs. L. Hart & Co. shipped by steamer "Canina" for New York 2,950 barrels pickled fish, 465 drums and 200 bundles dry fish, valued at \$35,000.

The Scott Act campaign in St. John is exciting a great deal of interest, not only in the city but throughout the Province. E. King Dodds and Professor Foster, both good speakers, are leading the opposing forces, and each of them is using all the ordinary, and some extraordinary, means of influencing public sentiment.

The importance of the sugar trade to the Intercolonial Railway has not been overestimated. A statement shows that 7,700 tons of raw and refined sugar, and 3,000 tons coal were shipped to and from the Moncton Refinery, and 1,500 tons of refined sugar were shipped from the Halifax Refinery.

NEWS FROM ABROAD.

Dublin, Feb. 19.—An armed band attacked the military in charge of the house at Carrick-on-Suir, from which a tenant had been evicted, and fired several shots. The military returned a volley, dispersing the band.

Rome, Feb. 17.—Russia, in her negotiation with the Vatican, requires as the price of peace, liberty for the Church in Poland; that the church shall not pretend to be called national, and that the Pontiff shall use religious sentiment to foster slavism.

Haverhill, Mass., Feb. 19.—The total loss by Friday night's fire will be nearly \$2,500,000, and the insurance was about \$2,000,000. The territory burned over comprises ten acres of the most thickly settled business portion of the city, and the boot and shoe firms suffer enormous losses.

A remarkable discovery has been made accidentally in Dakota. It is a new fuel, an oil saturated rock inflammable as the best cannel coal. The discovery was made in Mix county, and happened in this wise: Some men were blasting a ledge, when a piece of the rock fell into a fire near by and was quickly in a blaze. A pile of three bushels of the rock was set on fire and burned freely. This petroleum rock is soon to be tested on the Milwaukee R. R. as fuel for locomotives.

Chicago, Feb. 18.—Mrs. Scoville has written Mrs. Garfield a long letter urging her to intercede in behalf of the assassin. It is an agonizing appeal, and implores the widow of the late President to look upon Guiteau as "brain-sick, deluded, and crazy." Mrs. Scoville says her brother was neither born right, reared right, nor married right. She says:—"Never can I rest satisfied until I shall be allowed, on my bended knees, under the weight of this humiliation and disgrace, a few brief moments in which to pour forth to your merciful heart the pleadings of one who must ever feel a sister's love for an insane and motherless boy. Even though by the whole world condemned, I beg you to let me say to you and yours what he would say if in his right mind—forgive, even as Christ shall forgive us all."

SUREWORD AS EVER.—In an extended article in the Washington (D.C.) Star, we notice that among others, Senator James G. Blaine, who has suffered in the past with rheumatism now keeps St. Jacobs Oil on hand in case of any future attack.

St. Petersburg, Feb. 17.—Jews in the village near Kichinef were attacked by Russian peasants on the 5th inst., and on were nearly beaten to death.

UNEXPECTED SUCCOR.

PROVIDENTIAL ESCAPE OF SHIPWRECKED VOYAGERS.

At 9 o'clock on the morning of the 30th of last December, the steamer Moravian, the Allan line, bound for Liverpool via Halifax while on her way from Portland to the latter place, ran ashore on the southwest point of Mud Island some fifteen miles from Yarmouth, Nova Scotia. A stiff breeze blowing at the time and a heavy surf running, and the situation was one of peril. It was found that the forward compartments had filled with water and orders were given to lighten cargo while preparations were made to land the passengers on the island, with a supply of food and clothing. The landing was safely effected, but the cold was intense and some of the party were severely frostbitten. On the ship's manifest was a consignment of St. Jacobs Oil, which the Toronto House of A. Vogeler & Co., of Baltimore, Md., had just shipped to Francis Newberry & Sons, London, to fill English orders. The part it played in the catastrophe is described in the following article, which we quote from the Yarmouth (Nova Scotia) Tribune of January 18th:

"The passengers and crew of the wrecked steamer Moravian, during their brief encampment at Mud Island, suffered severely from exposure to the weather, and some of them were severely frostbitten. Fortunately, among the lading of the ship was a package of proprietary medicine; more fortunately still, the bulk of these consisted of St. Jacobs Oil, and the prompt and liberal use of this invaluable remedy, the parties were speedily relieved and all unpleasant after consequences averted."

DYSPEPSIA AND PILES.—Gentlemen: For more than thirty years I have been a great sufferer from dyspepsia and piles. I have been frequently under medical treatment, and have tried various preparations which have been recommended to me, but received no permanent relief. In January last I commenced taking the PERUVIAN SYRUP, and after taking three bottles of it I became perfectly cured of the dyspepsia and piles; and my general health is now all that I can desire it to be.

MILTON DAGGETT, No. 12 Essex Street, Boston. Mr. Daggett has been for many years a well-known and highly respected member of the Bramfield Street Methodist Episcopal Church in this city, and an active member of the official board of that church.

I. R. THAYER, Pastor of the Church. Sold by all druggists.

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.

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. In this stage the diagnosis between this and Tubercular Consumption is sometimes very difficult; and it is in this case that Cod Liver Oil, when the sufferer can retain it, is of special advantage, and PUTNER'S EMULSION OF PURE COD LIVER OIL, can always be easily retained. In such a case it is invaluable. Under its use we find the cough cease, expectoration diminish, the pulse regain its regularity and force, night sweats cease, physical strength return, and the emaciation give place to renewed flesh. As this state of things may be a sequence of a cold which has been neglected, it behoves everyone to be particularly careful of himself while laboring under a cold, no matter how slight it may apparently be. The main thing is to check the disease at its very inception, and the best means by which to attain this end is the early use of PUTNER'S EMULSION.

CRUMBS OF COMFORT. Ear ache, tooth ache, neuralgia, and deafness can be instantly relieved and finally cured by Johnson's Anodyne Liniment. Get a bottle and read directions.

The editor of an agricultural paper says there is absolutely no cure for hog cholera, but that Sheridan's Condition Powders given occasionally will certainly prevent it. Be sure to get Sheridan's. The other kinds in large packs are trash.

WANTED.

An Agent in every town of the Maritime Provinces (lady preferred) to introduce and sell a colporteur, Church of England, Temperance, Missionary and other Religious Literature. This sphere offers the best opening for direct missionary work.

D. MACGREGOR, 145 Hollis St., Halifax.

THIS PAPER may be found on file at Geo. A. & Co's Advertising Bureau (70 Spruce St.), where advertising contracts may be made for it IN NEW YORK.

BOOK NOTICES.

We have received from the publisher, Thos. Whitaker, 2 Bible House, New York, through D. MacGregor, Hollis St., Halifax, Bishop Littlejohn's Addresses to his Clergy, under the title Conciones ad Clerum, which have now reached a third edition. These Addresses were delivered in 1879-80 during the Lenten season, and are, while of the most practical character, thoroughly well thought-out, and made the more valuable by being very full of quotations from Anglican Divines, bearing upon the subjects treated of. Concio i., is on Clergy and People." Concio ii., "The Cure of Souls." Concio iii., "The Grace of Ordination. How to question and develop it." And three appendices—Appendix A, "The Low Estate of the now dominant Casuistry of the Church of Rome." Appendix B, "Confession and Absolution—the Church's Mind and Teaching." Appendix C, "The Mystical and Literal Methods of Exegesis." The clergy among our readers will at once see that these subjects are of special interest to them; and to those who are acquainted with Bishop Littlejohn's Churchmanship, it need hardly be said that they are treated in the most moderate and yet most lucid and decided manner. To the younger clergy especially, we would recommend these addresses as of very great value. Mr. MacGregor will supply the volume at Publisher's price.

The following are among the contents of THE HOMILETIC MONTHLY: Sermonic:—"The Transfiguration—a Communion Sermon," by Charles Gerok, D. D., translated from the German; "Opposition to the Truth," by John Hall, D. D.; "Christ's statements as to the Fact and Eternity of the Future Punishment—a Discourse to Young Men," by S. V. Leech, D. D.; "Parental Responsibility," by W. F. V. Bartlett, D. D.; "What is Your Age?" by Rev. W. H. Leckenbach; "Is Giving a Help or a Hindrance?" by Justin D. Fulton, D. D.; "God the Chief Object of Search," by B. M. Palmer, D. D.; "The Perfectness of the Character of Jesus," by T. H. Skinner, D. D. Young Men's Service:—"An Important Question Answered," by Edward P. Ingersoll, D. D.; "Vicious Bondage," by Herrick Johnson, D. D. Beside the above, this number contains a "Lecture to Students," by Spurgeon; "Homiletic Studies in the Book of Hebrews," by Rev. D. C. Hughes; "Thoughts on Suggestive Themes," by Charles S. Robinson, D. D.; "Themes from Revivalists of Yesterday and Today," by Rev. G. W. Hervey; "The Power of Persuasive Speech," by Prof. E. P. Thwing. Then there are a number of articles under "Sermonic Criticism," "Preachers Exchanging Views," and "Living Issues for Pulpit Treatment."

"A United Effort Against Polygamy" is a noteworthy appeal to the clergy to assist in arousing public opinion against the crime of Polygamy. The present number of this Monthly will prove of more than usual interest to all students of the Bible. Price, single number, 25 cents; per year, \$2 50. I. K. FUNK & Co., 10 and 12 Dey St., New York.

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

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

FOR SALE BY ALL DEALERS

SUBSCRIPTIONS RECEIVED.

C. J. Chandler, Stanbridge, East Que.; J. R. Briggs, do. do.; H. B. Kemp, do. do.; Messrs. B. & M. Coney, do. do.; Mrs. S. F. Rhicord, do. do.; S. K. Palmer, do. do.; J. W. Phelps, do. do.; Herbert G. Phelps, do. do.; Mrs. A. P. Beatty, do. do.; Mrs. P. M. Cornell, do. do.; Thos. Baker, do. do.; E. Westover, do. do.; Richd. Halloway, do. do.; Mrs. G. S. Rhicord, do. do.; Harvey Beatty, Stanbridge, do.; A. F. Beatty, do. do.; D. B. Knight, Riciburg, do.; Mrs. E. C. Knight, do. do.; Philo Lambkin, do. do.; E. W. Morgan, Bedford, do.; Mrs. R. Dickinson, do. do.; F. C. Saunders, do. do.; R. A. Crothers, B. C. L., do. do.; F. W. Thompson, do. do.; L. J. Reed, do. do.; Dr. Longley, do. do.; Mrs. Jas. Edmonds, do. do.; Mrs. J. Hungerford, do. do.; M. F. Rice, do. do.; Mrs. Saml. Goslett, do. do.; Hobart Butler, do. do.; Mrs. G. A. Goslett, do. do.; Mrs. W. Breck, Upper do. do.; E. Alcombrack, do. do.; Mrs. A. S. Knight, do. do.; Mrs. H. L. Ross, do. do.; Mrs. Hiram Palmer, do. do.; Wm. Taylor, do. do.; Geo. A. Barnes, Mystic, do.; Jno. N. Mills, do. do.; Chas. Vaughan, do. do.; Chas. Watson, do. do.; Jas. Pendlebury, do. do.; R. Alcombrack, Bedford, do.; Geo. W. Sutherland, Spryfield, Halifax Co., N. S., (3); Miss Mary E. Marshall, Truro, do.; Rev. J. Walters, Montreal, Que.; Alex. Cowie, Liverpool, N. S.; Miss Jones, St. Eleanor's, P. E. I.; Mrs. E. B. Irwin, Montreal, Que.; No. Name, Cowansville, do.; J. Dawson, Cote Ste Antoine, Montreal, do.; Edmund Compton, St. Eleanor's, P. E. I.; Miss Westhaver, French Village, Halifax Co., N. S.; Mrs. Walther, Chester, do.; Rev. Wm. Ellis, Sackville, do.; Miss Helen McDonald, Georgetown, P. E. I.; E. T. Wickwire, Montague, do.; Jas. Creed, Georgetown, do.; Saml. Porter, Halifax, N. S.; H. B. Paulin, do. do.; J. H. Corey, Bedford, Que.; Mrs. J. Croller, do. do.; Miss M. Ploss, do. do.; W. C. Borden, Stanbridge East, do.; Mrs. M. E. Hoskins, Upper Bedford, do.; Mrs. L. Barnes, Bedford do.; Mrs. P. H. Moore, Moore's Station, do.; Mrs. Jno. Bockus, do. do.; Mrs. Danl. Bockus, do. do.; Mrs. J. H. Bockus, St. Armand's Station, do.; Mrs. Martin Cammell, do. do.; C. E. Tittlenore, do. do.; J. H. Troop, do. do.; Mrs. E. B. Mitchell, do. do.; Luther Burley & Son, do. do.; Mrs. M. A. Bradley, do. do.; Mrs. H. S. Drury, do. do.; Mrs. P. Smith, do. do.; Mrs. Jas. Symington, do. do.; Mrs. C. S. Mitchell, do. do.; Mrs. Geo. Mitchell, do. do.; Mrs. J. B. Hall, Pigeon Hill, do.; Mrs. Wm. Adams, do. do.; Mrs. Peter Yates, do. do.; Mrs. S. C. Yates, do. do.; Miss M. M. Hudson, Clarenceville, do.; C. H. Sawyer, do. do.; Miss Alice Dimberry, do. do.; Dr. Young, do. do.; Jno. Bullock, Serr., do. do.; H. P. Young, do. do.; Geo. J. Rowe, do. do.; W. M. Butler, Pigeon Hill, do.; Rev. J. A. Richey, Seaforth, Halifax Co., N. S.; Miss Wilkie, Halifax, do.; Rev. W. H. Street, Bathurst, N. B.; Mrs. J. P. Beall, Montreal, Que.; Jno. B. Bond, do. do.; Mrs. C. L. Moody, Yarmouth, N. S.; Abram Bent, Bridgetown, do.; Mrs. Jordan, Windsor, N. S.; Miss Francis Jones, Weymouth, do.; P. W. St. George, Montreal, Que.; D. Thomas, Sherbrooke, do.; B. D. Leonard, Paradise, Ann. Co., N. S.; A. C. Gates, Weymouth Bridge, do.; H. W. Brooks, do. do.; F. H. S. Calnek, Westville, do. (2.)

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

Testimonial from Capt. Joshua Harper.

SACKVILLE, N. B., Feb. 13, 1877. J. H. ROBINSON, Esq., St. John, N. B. Dear Sir,—Early in October last I took a severe cold, which settled on my lungs. After having a bad cough for about six weeks, I had a very severe attack of bleeding from the lungs, while on a passage from Queenstown to Dover. I had daily spells of bleeding for some days, until I lost about two gallons of blood, and was so weak as to be scarcely able to stand. I went back to Queenstown, where I received such medical assistance as enabled me to get home. I saw an advertisement of your Phosphorized Cod Liver Oil Emulsion in a paper. I immediately sent and got half a dozen bottles, after taking which I feel myself a well man again. My weight, which was reduced to 120 pounds, is now up to my usual standard of 150 pounds. Seeing what it has done for me, I can confidently recommend it to others afflicted with lung disease. Yours very truly, (Signed) JOSHUA HARPER, Of the barque "Mary Lowerson." Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto-phosphate of Lime is prepared only by Hanington Bros., St. John, N. B., and is for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00.

ONE A WEEK. \$12 a day at home easily made. Costly outfit free. Address TRU & Co., Augusta, Maine.



THE GREAT GERMAN REMEDY FOR RHEUMATISM.

Rheumatism, Sciatica, Lumbago, Backache, Stiffness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Fretted 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 it 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.



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

Baptisms.

DICKIE.—At St. Andrew's, Lower Stewiacke, by the Rev. J. C. Cox, Incumbent, Arthur Howard, James Alexander Tays, Edith, and Alice, children of William and Mary Dickie. HOLESWORTH.—At the same place, and by the same, Frederick William, and Bertha, children of William and Mary Holesworth.

Marriages.

HOEG—BROWN.—At Athol, on Feb. 16th, by the Rev. E. H. Ball, Alexander Hoeg, of Salem, to Christiana, daughter of George Brown, of Athol. NEWCOMB—EDWARDS.—At Ship Harbor, on the 31st January, by Rev. R. Jamison, Mr. John Newcomb of Shoal Bay, to Miss Mary Edwards of Pope's Harbor. DAY—CRAIG.—On the 15th inst., at Westfield, N. B., by the Rev. A. V. Wiggins, Rector, Westfield Dwy, of Greenwich, Kings Co., to Eliza Craig, of Westfield, N. B. HOLLAND—LANGUILE.—On the 19th of Jan., at West Ferry, LaHave, by the Rev. A. Jordan, Mr. William Holland of West Ferry, to Miss Sophia Languille of New Germany.

CANER—PERNETTE.—On the 7th February, in St. Peter's Church, West Ferry, LaHave, by the Rev. A. Jordan, Mr. Lenoir Caner, Lower LaHave, to Miss Ellen Pernette, of West Ferry.

Deaths.

MCDONALD.—At Arichat, of diphtheria, Nov. 16th, 1881, Margaret Ann, aged 5 years. Nov. 18th, Sophia Jane, aged 1 year. Dec. 5th, Alexander McLeod, aged 13 years; and on Dec. 12th, George James, aged 12 years, the dearly loved children of Alexander and Sophia McDonald, mail contractor of Arichat. "They were lovely and pleasant in their lives, and in death they are not divided."

The second triumvirate, composed of Octavius, Anthony and Lepidus, was formed 43 B. C. The three leading numbers of Esterbrook's School Pens are 333, 444 and 128.

THE RAILWAYS AND MUSIC.

Railways develop the resources of a great country and educate the people, so if we would keep pace with the age; we must have Railways. The very conservative claim that the debt committed to our posterity will be too great. Give us Railways and let posterity look out for themselves. But you say what has this to do with music? Why Music develops the intellect, refines and elevates society, and binds closer the family ties, and is indispensable,

Liberal and Conservative.

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

W. H. JOHNSON,

123 HOLLIS STREET, - - - HALIFAX, N. S.

Canadian Pacific Railway Company.

The CANADIAN PACIFIC RAILWAY COMPANY offer lands in the FERTILE BELT of Manitoba and the Northwest Territory for sale on certain conditions as to cultivation, at **\$2.50 PER ACRE.**

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

A REBATE OF \$1.25 PER ACRE

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

THE LAND GRANT BONDS

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

Received at Ten per cent Premium,

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

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

By order of the Board,

CHARLES DRINKWATER, Secretary.

MONTREAL, December 1st, 1881.

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.

GLAYTON & SONS, Jacob facing Argyle.

TEACHER'S BIBLES.

Price includes Postage. **\$1.30 TEACHER'S BIBLE.**

Contains all that the most complete teacher's Bible contains, and far more than many do. Printed off the "Oxford" plates. In addition to the Old and New Testament, it contains a Concordance of Bible words, referring to upwards of 24,000 passages. A Bible index, in which passages are given referring to 2,270 persons and places. An Encyclopedia, prepared by the leading specialists of Europe, in each department of Biblical study, upon all the various subjects necessary to the intelligent study of the Holy Word. A dictionary of proper names, with pronunciation. A Harmony of the 4 Gospels; 12 full-page coloured Maps, corrected to the latest surveys. Poetry, Music, Ethnology, Plans, Animals, and Jewish sects of the Bible, etc. "Superior to all others."—New York Times. "A complete Biblical Encyclopedia."—London Times. Our \$1.30 Teacher's Bible is strongly bound in imitation morocco cover, gilt edges, printed in large, clear type, making a book of 1,483 pages, and positively contains everything that is contained in the best \$16 Sunday-school Teacher's Bible published (far more than many do). I also furnish more expensive bindings if called for, at lowest prices.

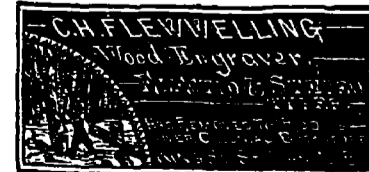
DAVID C. COOK, 148 MADISON ST., CHICAGO.

TEMPERANCE!

Contracts Take Sow every Town "knee deep" with Temperance Literature,

At 5 cents a head, without any labor on the part of society or individual, by means of our Class Papers and post-office delivery system.

Papers furnished (not tracts), sent out addressed, wrapped and mailed separately every month for a year to each individual, for 5 cents—or semi-monthly for 10 cents a year. Each paper contains 6,000 words, the matter of a \$1.50 book in a year's issue, eighteen different papers to choose from, each for a special class of readers or special field of work. Thus for \$5, one hundred persons can be reached every month for a year, and the individual or society be in no trouble distributing. Every one will subscribe if asked when it is only 5 cents; or expense to society for a whole town is trifling. Sample of each, and full particulars for 10 cents. We publish Band of Hope supplies including weekly paper, library, badges, pledges, certificates, pledge rolls, etc., so cheap that penny collections pay expenses (sample outfit sent for 25 cents, full particulars free); also a wide library of \$1.00 temperance story books at 2 cents each (samples of three numbers for 10 cents). Temperance posters 1/2 c. each; samples of six for 5 cents; many other supplies, all at prices suited to general distribution. Address, THE TEMPERANCE REVOLUTION PUBLISHING HOUSE, 148 Madison St., Chicago.



Clinton H. Meneely Bell Company, SUCCESSORS TO MENEELY & KIMBERLY, BELL FOUNDERS TROY, N.Y., U.S.A. Manufacture a superior quality of BELLS. Special attention given to CHURCH BELLS. Catalogues sent free to parties needing bells.

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.

Lesson Commentary

On the International Lessons for 1881. Covering not only the lessons for the whole year, but the entire book of Mark, and accompanied by the "Revised Version Text," a revised reprint of the "Cambridge Scholars' Commentary." Prepared by G. F. Maclear, D. D., and J. J. S. Perowne, D. D. Price 10c. postpaid. Book is put up in strong postal card covers. No similar work for less than \$1. Large sales are expected, and orders will be filled in turn. We also publish a complete Bible Dictionary of two thousand complete articles, 512 columns, and nearly 100 illustrations, for 10c. postpaid. The "Teacher's Compendium," nine books on teaching, in one: "The 'Ideal Sunday School,'" "Sunday School Management" (a choice book for teachers); "Word Pictures" and "Normal Half Hours," each for 10c. postpaid. Address, DAVID C. COOK, 148 Madison St., Chicago.

NOVA SCOTIA BOOK BINDERY, G. & T. PHILLIPS, Cor. Granville and Sackville Streets. BOOK BINDERS, PAPER RULERS, BLANK BOOKS, Manufacturers, Perforators, Steam Machine PAPER BAG Manufacturers. Cheapest in the market.

FRANZ & POPE KNITTER.



Its price is so low that the Machine is placed within the reach of all. PRICE WITHOUT RIBBER, \$25.00. " WITH 37.00. The above are the Manufacturers' cash prices. Send for circulars and full information to A. MOWAGHAN, GENERAL AGENT FOR NOVA SCOTIA, 182 Argyle Street, Halifax.

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 "FAIT SYRUPS," with gaudy Labels and bright colours, prepared with chemicals, acids, and artificial flavours and colourings.

MACDONALD & CO.

HALIFAX, N. S.

Steam and Hot Water Engineers,

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

Manufacturers of all kinds of Engineers', Plumbers' and Steam Fitters' BRASS GOODS, and the heavier classes of Brass and Copper Work. 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.

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. W. READE, 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

SUFFERERS WITH SORE EYES!

READ THIS:

C. GATES, SON & CO.

Gentlemen this is to certify that four years ago I purchased from your travelling agent a bottle of your valuable EYE RELIEF, on account of suffering with weak and sore eyes and by using it as directed in less than one week I found my eye quite strong and suffered no more pains as before, with them. A man came into my store unable to work, having had his eye struck with a piece of coal, while cutting it with a pick in the pit. I told him I had some of GATES' EYE RELIEF, that had cured mine, and that I would let him try it, which he did, and in the three days brought the phial back with his eye quite well. I have also given others a trial of it with the same magic effects. I have been thinking for the last six months how I could get another bottle not knowing it was in the place. Dear Sirs, you can make use of this as you think proper.

Yours truly,

DONALD McINNIS.

Sold at Wholesale by Brown & Webb, For- with, Sackville St., John R. Pent, and by druggists and dealers throughout the Maritime Provinces.

1882 1882

Army and Navy HAT STORE.

THOMAS & CO.

Civic and Military Fur Glove Manufacturers MASONIC OUTFITS

Always on hand.

Our SILK AND FUR HATS are from the Best Makers in England, viz: Christy, Woodrow, Bennett, Carrington, and Luck. To Clergymen, on all purchases we allow 10 per cent. Please give us a call.

44 to 48 Barrington St.

CORNER OF SACKVILLE.

BOOKS

In every Department of Literature.

CHURCH SERVICES,

PRAYER BOOKS,

HYMN BOOKS,

BIBLES,

Fashionable & Commercial Stationery,

Photograph, Autograph, and Scrap

ALBUMS,

Paper Hangings.

And Wrapping Papers, &c.

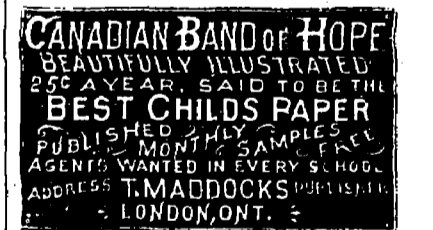
Our Stock is purchased almost entirely from the Manufacturers, and we can offer the very lowest Prices, Wholesale and Retail.

We are Sole Agents for Heywood & Co.'s Paper Hangings, Atlantic Envelope Co. London Photograph Album Co. New Brunswick Paper Mills, L. Prang & Co.'s Art Goods.

BUCKLEY & ALLEN,

English and American Book Store

124 Granville Street.



TENDERS.

TENDERS will be received by this Department at Ottawa, up to the 28th FEBRUARY, 1882, for the purchase of the Government Steamer "GLINDON," as she now lies at Carleton Place, St. John, N. B.

Tenders to be addressed to the undersigned, and marked "Tenders for Glendon." Information as to the tonnage, description, etc., of the vessel can be obtained from the Agents of this Department at Halifax and St. John.

The Department does not bind itself to accept the highest or any Tender.

WM. SMITH, Deputy of the Minister of Marine and Fisheries.

Department of Marine and Fisheries, Ottawa, 3rd February, 1882.



WILLIAM GOSSIP,
No. 103 Granville Street, Halifax,
WHOLESALE AND RETAIL DEALER IN
ARTIST'S MATERIALS,
Has received per Steamship "Hibernian" a large supply of ARTIST'S MATERIALS, from Winton & Newton, London, comprising:
CHALK DRAWING BLOCKS,
CHALK DRAWING PAPER,
ACADEMY BOARDS,
CANVASS STRETCHERS, all sizes,
WATER COLOUR DRAWING BLOCKS,
Do. DRAWING PAPERS, all qualities and dimensions,
Do. MOUNTED Do.
SABLE BRUSHES, all sizes, very best quality.
A liberal discount to Wholesale Purchasers.
Look for
WM. GOSSIP,
103 Granville Street.

St. Margaret's Hall,
COLLEGE FOR LADIES.
HALIFAX, N. S.
Patron—The Most Reverend the Metropolitan.
Visitor—The Lord Bishop of Nova Scotia.
Full Collegiate Course of Study, with Academic or Preparatory Department. Superior facilities for Instrumental and Vocal Music, and for French and German. Situation unsurpassed for healthfulness. Combined extended and thorough instruction with the essentials of a refined Christian home. Only a limited number of Pupils received. Reduction for Clergymen's daughters, or where two or three are sent from one family, and for children under 13.
Rev. J. PADFIELD, M. A., Principal.

D. M. FERRY & CO'S
ILLUSTRATED
DESCRIPTION
OF
SEED
FOR 1882
Will be mailed free to all applicants, and to each user without charge. It contains five colored plates, and engravings, and full directions as to the proper use and directions for planting these varieties of Vegetable and Flower Seeds, Potatoes, Fruit Trees, etc. Invaluable to all. Send for it. Address, D. M. FERRY & CO., Detroit, Mich.

University of King's College,
WINDSOR, N. S.

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

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

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

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

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

THE COLLEGIATE SCHOOL,

of which the REV. C. WILLETTS, Graduate of the University of Cambridge, is Head Master, supplies an excellent preparatory course of instruction, enabling Students to matriculate with credit at the College, and including all the usual branches of a liberal education.
The Head Master will be happy to furnish information in answer to applications addressed to him at Windsor.

DEPOSITORY S. P. C. K.

AT THE
United Service Book and Stationery Warehouse,
KEPT BY
WM. GOSSIP, Depository,
No. 103 Granville St., Halifax.
Received by recent arrivals from the Society's Depository in England.

Bibles, New Testaments Books of Common Prayer, Church Services, Sunday School Library Books, Reward Books, Catechisms, Collects, Sunday School Primers, Confirmation Tracts, Sunday School Tickets, Tracts, on various subjects, etc., etc.

These Books are marked at the Lowest Prices, and the Books of the Society are sold

At a Less Price

than similar Publications are obtained elsewhere. Amongst them are—
Bibles at 17c., and 25c., and upwards.
Octavo Bibles, large print, 75c.
Do. Do., larger, \$1.62.
Teachers' Bibles, cheap and corners, \$1.00.
New Testaments, 90c., and upwards.
Do., large print.
Common Prayers, small and large print.
Pocket Common Prayers, mor., and —, and plain bindings.
Common Prayers, with Hymns and new Appendix; do., do., with Church Hymns.
Church Services, plain and elegant bindings;
Hymn Books, new Appendix, various bindings; do., Church Hymns, do.; Revised Testaments, small and large; The S. P. C. K. Commentary Old and New Testaments—Genesis to Joshua; Joshua to Esther; The Poetical Books; The Prophetic Books; Apocrypha; The Gospels; The Epistles; Revelations; and a great variety of Miscellaneous Publications

CARPETS, FLOOR CLOTHS.
Always on hand, a Stock second to none in the Maritime Provinces.

CLOTHING,
Of our own Manufacture, sound and reliable. Materials direct from the first factories in the world. Prices LOWER than ever.

DRY GOODS.
WHOLESALE
In variety, value, and extent, exceeding all we have heretofore shown.

DRY GOODS.
RETAIL.
Advantages detailed above enable us to offer exceptional value in this Department.

W. & C. SILVER,
11 to 17 George St., cor. of Hollis,
OPPOSITE POST OFFICE.

McMURRAY & CO.
273, 275 TO 279
Barrington Street, Corner of Jacob St.
SPRING OPENING.

Millinery and Straw Goods,
Ladies', Misses' & Childrens'
Hats & Bonnets.
ALL THE

LEADING STYLES.
Plushes, Surahs, Satins, Ribbons,
FLOWERS, FEATHERS,
Ornaments, Laces, Fringes,
Trimmings, &c.

DRESS GOODS
Costumes, Mantles,
PARASOLS, GLOVES, HOSIERY &c.
NOVELTIES & FANCY GOODS.

Popular Dry Goods & Millinery Stores,
273, 275 to 279
BARRINGTON STREET, CORNER JACOB STREET

AGENTS FOR
McCALL'S BAZAR PATTERNS.
Spring Catalogues now ready.

D. MACGREGOR'S
MARITIME LITERARY REVIEW.
Monthly, 3c. per annum, combined with New York Christian Herald, an illustrated 16 page paper, \$1.75; New York Churchman, \$3.25; Evangelical Churchman, Toronto, \$2.25.
N. B.—Send for catalogue of Church of England Literature and Sunday School Books, at
D. MACGREGOR,
145 Hollis Street,
Halifax.

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



WELLAND CANAL.
Notice to persons skilled in fitting up Electric Lights.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Electric Lights," will be received at this office until the arrival of the Eastern and Western Mails on TUESDAY, the 21st day of FEBRUARY, next, for Lighting the Locks, &c., on the new part of the Welland Canal by means of Electric Lights.
A plan, showing the relative position of the proposed lights, can be seen at this Office and at the Office of the Resident Engineer, Thorold, where a printed copy of general conditions and other information can be obtained, either on application personally or by letter.
Tenders must be made in accordance with the general conditions.
This Department does not, however, bind itself to accept the lowest or any tender.
By order,
F. BRAUN,
Secretary.
Dept. of Railways and Canals,
Ottawa, 31st January, 1882.
\$66 a week in your own town. Terms and \$50 up free. Address H. HALLITT & Co. Portland, Maine.

BROWN BROTHERS & CO.
Have in Stock and are constantly receiving
RUSSES,
Of all kinds,
Abdominal Supporters,
In great variety.

SHOULDER BRACES,
For Ladies and Gents.
Elastic Straps, Knee Caps, Anklets,
&c.
Cotton Sheetings, Bibs & Aprons.

HEADQUARTERS FOR
Abbott's Diarrhoea Cordial,
Abbott's Family Aperient Pills,
Simson's Concentrated Ext. of Coffee,
Mayflower Cologne,
Fiske's Lavodent.

BROWN BROTHERS & CO.
FAMILY CHEMISTS,
HALIFAX.

CATARRH
Consumption, Asthma, Bronchitis, Deafness Cured at Home. Trial Consultation and Advice FREE.
16 p. Pamphlet FREE.
Address Dr. M. W. CASE,
933 Philadelphia, Pa.
He has written many papers on Catarrh of the Throat and Lungs.

PUTTNER'S EMULSION
Has obtained the highest medical reputation of any other preparation known, and soon after taking it one is sensible that it is "not a bogus preparation" but performs all that it claims.
Read what the Rev. P. J. Filleul says:
Windsor, N. S., May 6, 1881.
C. E. PUTTNER, PH. M.:
Dear Sir,—I have used your Emulsion myself, and so have members of my family, and must say with signal benefit. Soon after taking it one is sensible that the article is not a "bogus" preparation but all that it claims to be.
I am 62 years of age, undertaking the performance of three full Services each Lord's day, besides week-day duties, and I am occasionally greatly indebted to your Emulsion for the tone and vigor in which I am able to go through the physically oppressive duty.
I have recommended it to parties suffering from coughs, colds, debility, &c., and I am thankful to add that the results have in every instance been attended with most beneficial results.
Wishing you all success, and with every good wish, I am, Dear Sir, very faithfully yours,
P. J. FILLEUL, Episcopal Minister.

PUTTNER'S EMULSION.
I ESTEEM IT A SOVEREIGN REMEDY.
HALIFAX, N. S., Feb. 7, 1881.
Mr. C. E. PUTTNER, PH. M.:
My Dear Sir,—My physician having recommended me your Emulsion, and having used it for some time, I esteem it as a sovereign remedy. It has cured me quicker than anything I ever used, and have no trouble making it, as it digests so easily.
Yours truly,
Mrs. A. GLASS, 97 Cornwallis St.

PUTTNER'S EMULSION.
A GREAT DESIDERATUM.
C. E. PUTTNER, PH. M.:
Dear Sir,—I have much pleasure in stating that having had occasion to use the "Cod Liver Oil Emulsion with Iron and Hypophosphites," prepared by Mr. C. E. Puttner, containing as it does Iron in combination, I find it everything that could be desired where such a compound is required. It is also quite palatable, which is a great desideratum in all preparations of Cod Liver Oil.
ANCHIL LAWSON, M. D., M. R. C. S., &c.,
Physician to P. & C. Hospital and
A. L. M. of the Hospital,
Professor of Surgery to Hx. Med'l. Col.

PUTTNER'S EMULSION
—OF—
COD LIVER OIL
—WITH—
Hypophosphites, Etc.
PRICE 50 CENTS.

ESTERBROOK'S STEEL PENS
Leading Numbers: 14, 048, 130, 335, 161.
For Sale by all Stationers.
THE ESTERBROOK STEEL PEN CO.,
Works, Camden, N. J. 26 John St., New York.

KNABE
PIANOFORTES.
UNEQUALLED IN
Tone, Touch, Workmanship and Durability.
WILLIAM KNABE & CO,
Nos. 244 and 206 West Baltimore St., Baltimore.
No. 112 Fifth Avenue, New York.

W. H. JOHNSON, Agent, Halifax.

New Brunswick Advertisements

JOHN K. TAYLOR,
Merchant Tailor,
UNION STREET,
CARLETON. - ST. JOHN, N. B.

For Fall and Winter, 1881-82
Black and Blue Beavers.
do. Pilots.
Fancy Worsted Overcoatings.
do. Elysian do.
Tweed Overcoatings.
Stockinettes.
Diagonals, Meltons,
West of England Broadcloths,
Doeskins and Cassimeres.
English and Scotch Suitings and
Trouserings.

Samples and Rules for Self-Measurement Free by Mail.
Goods expressed to all parts of Canada
ALL GOODS WARRANTED.
J. K. TAYLOR.

GEORGE ROBERTSON,
ST. JOHN, N. B.
CHOICE TEAS a specialty.
FINEST GROCERIES,
JAVA and MOCHA COFFEES,
FRUITS PRESERVED JELLIES, Etc.

Retail Store—67 Prince William Street.
Wholesale Warehouse—10 Water Street
GEO. ROBERTSON.
N. B.—Orders from all parts executed promptly.

THOMAS R. JONES & CO.
St John, N. B.
Dry Goods, Small Wares, Staples and
Ready Made Clothing.

For Country Store Keepers, Mill Men, Lumbermen, Fishermen and Miners.
A Superior assortment on hand at all times.
Prices Low and Terms Liberal,
to safe Parties. Orders by mail or Telegraph carefully attended to.
Wholesale Only.
14 Lyr

The Church of England Sunday School Institute Publications.

Instruction for Confirmation for the Use of Senior Class Teachers. By the Rev. E. P. Cachenaille, M. A.
Reasons for Believing in Christianity. Addressed to Busy People. By the Rev. O. A. Row, M. A.
Lessons on Early Church History. Reprinted from the "Church Sunday-School Magazine."
Gladness Ecclesiae, or Church Lessons for Young Churchmen. By the Right Rev. J. K. Titcomb, D. D.
The Reformers, their Homes, Haunts, and Works. By Dora M. Pennefather.
A Church Sunday School Hand-Book. A Manual of Practical Instructions for the Management of Church Sunday Schools. Compiled by the Rev. E. P. Cachenaille, M. A.
Lessons on the Life of our Lord. By Emily E. Duesha.
Bible History Lessons for Junior Classes. By J. Lias Trotter.
Reminiscence Lessons on the Old Testament. By Emily E. Duesha.
Lessons on Israel in Egypt and the Wilderness. By Sarah Geraldine Stock.
Lessons on the Gospels and the Ecclesiastical Year. By Laura Soames.
Fifty-Four Infant Class Lessons with Introduction. By George Warrington.
Bethlehem to Olivet. A Course of Lessons on the Life of Jesus Christ. By John Palmer.
Lessons for the Little Ones. Containing Fifty-Two Infant Class Lessons. By Caroline L. Greene.
Lessons on the Collects. By the Rev. John Kyle.
Steps to Truth. A First Course of Teaching for Sunday Schools. By Eugene and Sarah Geraldine Stock.
Lessons on Genesis. By the Rev. W. Sameray.
Smith, B. D.
Lessons on the Church Catechism. By Rev. A. Clunsey Macpherson, M. A.
Lessons on the Acts of the Apostles. By Eugene Stock.
Lessons on the Life of our Lord. By Eugene Stock.
For sale by
J. & A. McMILLAN,
88 Prince William Street, St. John, N. B.

I. & F. Burpee & Co.
IRON,
STEEL,
TINPLATE
AND
General Metal
MERCHANTS,
ST. JOHN, N. B.

LONDON HOUSE.
WHOLESALE.
November 1st, 1881.

OUR FALL AND WINTER STOCK
is now COMPLETE in every Department.
NEW GOODS arriving weekly.
Orders by letter or to our travelers will receive prompt attention.

DANIEL & BOYD,
MARKET SQUARE & CHIPMAN'S HILL,
ST. JOHN, N. B.

ROCK CRUSHERS,
With reversible Jaws if required.
Locops Pulverizer for Gold Quartz and all kinds of Ores, &c.
This machine is built on same principle of the CHILIAN MILLS. Working parts Steel and Cast Iron, large output, small wear and tear and power.

Engines, Boilers, Lathes, &c.,
OF ENGLISH MANUFACTURE
Mine Rails, Fish Plates, Mine Rail Spikes, Ohnch Nails, Cut Nails, &c.
E. G. SCOVIL,
Cold Brook, New Brunswick.

CARD COLLECTORS!

First. Buy seven Bars
Dobbins' Electric Soap
of your Grocer.
Second. Ask him to give
you a bill of it.

Third. Mail us his bill and
your full address, and a wrapper
from the Soap.

Fourth. We will mail you
FREE seven beautiful cards, in
six colors and gold, representing
Shakespeare's "Seven Ages
Ages of Man."

I. L. CRAGIN & CO.
116 South Fourth Street,
PHILADELPHIA PA.

JOHN C. SPENCE,
Glass Stainer,
MONTREAL.

Memorial Windows, Heraldic and
Domestic Stained Glass, in the
best styles of Art; Quarry and
Geometrical Windows, in Rolling
Cathedral and Antique Glass.
35-44

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 1 pill each night from 1 to 12 weeks may be restored to sound health, if such a thing be possible. Sold everywhere, or sent by mail for eight letter stamps.
I. S. JOHNSON & CO., Boston, Mass., formerly Bangor, Me.

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

Make Hens Lay!
An English Veterinary Surgeon and Chemist now traveling in this country says that most of the Horse and Cattle Powders sold here are worthless trash. He says that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Dose, one teaspoonful to one pint food. Sold everywhere, or sent by mail for eight letter stamps. I. S. JOHNSON & CO., Boston, Mass., formerly Bangor, Me.
\$5 to \$20 per day at home. Samples worth \$5 free. Address ST. JOHNSON & Co., Portland, Maine.