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The Church Guardian.

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

Vol. 3.—No. 37.

THURSDAY, DECEMBER 29, 1881.

One Dollar a Year.

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

A LITTLE steamer for Bishop Ridley's work in his new diocese of Caledonia, on the coast and islands of the extreme north-east Pacific, was launched in August, being named *Evangeline* by Mrs. Hills, wife of the Bishop of Columbia.

THE incomes of Bishops in the Prussian Protestant Church are not sufficient to tempt mercenary persons. One of these Bishops in Brandenburg receives in all at present \$400 a year; and seven others have incomes falling below \$700.

AT a recent Art sale in London, a picture by Landseer was sold for \$14,750. The auctioneer stated that while he was working at the picture Millais called, and Landseer said, "If I don't live to finish this picture, you will do it for me." Landseer died, and the picture was finished by Millais.

AT Holy Trinity, St. Ann Street, Liverpool, the gown has been abolished, and a surpliced choir introduced. The choir of St. Saviour's, Breckfield Road, has also adopted surplices. There are now surpliced choirs in thirteen of the city and in twenty-one of the suburban churches. Preaching in the surplice has become very general.—*Church Times*.

A NEW station has been established by the Rev. S. Trivett, near Fort Macleod, in the Saskatchewan Diocese, among the Blood Indians, a branch of the great Blackfoot nation. The Indians number between three and four thousand, and are all heathen. In May last the Bishop of Saskatchewan, with Canon Mackay, visited the station, and had several meetings with the Indians.

CANON SCOTT ROBERTSON'S table of missionary contributions has been published, and in spite of the tall talk of the Nonconformist party as to their liberality, we find that the Church of England stands at the head of the list with £465,816, and societies supported jointly by Churchmen and Dissenters contribute another £161,074, out of a total of a little over a million sterling.—*The Church Review*.

THE London Presbyterians are afflicted by secessions and the inroads of Sacramentalism. At the last meeting of the Presbytery, Dr. Fraser said the members were falling into new moulds; hence serious anomalies might grow up. He would like to have a full discussion of the views respecting adult baptism, and they should know more about the accessions to, and leakages from their Churches. The subject of the leakage was a very serious matter. He would also like to know about the postures at the Lord's supper, for it was said that in some Churches the people kneel.

IN answer to an invitation to attend a temperance demonstration, Sir Garnet Wolseley has written the following:—"There is no one in England whose heart is more sincerely in the good cause you advocate than mine. About ninety per cent. of the crime of our army is owing to drunkenness. During the operations I conducted in South Africa in 1879, my own personal escort was composed almost entirely of teetotalers. They had very hard work to do, but grumbling was never heard from them, and a better behaved set of men I was never assisted by, a fact which I attribute to their being almost all total abstainers."

AT Thiengen, in Baden, a promising work among the Italian labourers, whose spiritual welfare has hitherto been neglected, is begun by the Old Catholic, Pfarrer Kaminski, who once resided six years in Italy, and is familiar with its language. He recently invited them to assemble on Sundays in the church of Thiengen, where he would expound to them the Gospel for the day. They were assured that they were not to listen to the discourses of a believer in Papal Infallibility, but to a presentation of true Catholic Christianity. Immediately sixty or more of these Italians responded to the invitation, and other fellow-countrymen have followed them.

THE Rev. Dr. Nevin, United States Chaplain in Rome, has written a letter to the (Eng.) *Guardian*, in which he replies to the doubts that have been cast upon the motives of the recent conversion from Romanism of the Count di Campello. Dr. Nevin says the Count "has renounced Romanism, but in favor simply of Christian reform, not of Methodism. He used the Methodist chapel, as the only Italian Protestant place of worship at the time open in Rome, to make his renunciation of Romanism in. He wanted to do it openly, and in a place of Christian worship, that it might be known openly that he did not change from Rome to unbelief, but was and would remain distinctly Christian."

FROM the 1st of January three trains per day will run in each direction through the St. Gothard tunnel.

A COPENHAGEN telegram says the Prince of Wales has consented to have his Indian collection exhibited there during next summer when the Prince and Princess will visit Copenhagen, and will meet the Emperor and Empress of Russia, possibly also the Greek family.

AT the Old Catholic Synod held at Vienna in September, it was resolved to invite Bishop Reinkens to come and hold confirmations in Austria. Some further progress has been made in obtaining protection from the Government, but the civil rights of the body are even yet not fairly recognized.

WHEN Dean Stanley was called upon to preach a Sermon on the death of Charles Dickens he said in despair to a friend, "If only I could read any of his works with any pleasure or appreciate his jokes!" But he could not. Yet his Sermon was pronounced a sympathetic masterpiece by those who could.

A LARGE congregation assembled in Trinity Church, Fayetteville, Central New York, on Saturday, Dec. 3d., to witness the Ordination to the Diaconate of Rev. C. H. Tindell, who was till lately a Unitarian minister in New Jersey, Rev. J. H. Hartzell, D. D., well known as a Universalist minister in Albany and Buffalo, and Rev. F. A. D. Launt, formerly a preacher among the Baptists.

THE actress Sarah Bernhardt was mobbed, as a Jewess, at Odessa recently. Stones were thrown at her carriage, but her coachman brought her safely to the hotel. The troops occupied the houses of the wealthier Hebrews to defend them from aggression, and patrols promenaded the streets inhabited by the Jews all through the night. Nevertheless, many excesses were committed, and several shops were wrecked, including that of Solomon Bernhardt, who was believed to be a relative of the actress.

SOME one recalls the fact that the official acts of two Bishops, only two, have been sufficient to establish the continuity of the American Church's Episcopate for the past century. Bishop White, in the 50th year of his consecration, gave the order and received the testimonials for the consecration of the present presiding Bishop, the Rt. Rev. Benj. Bosworth Smith, D.D., LL.D., and who, in the fiftieth year of his consecration, has appointed the day for the consecration of the Rev. Cortlandt Whitehead, D.D., to the Diocese of Pittsburgh.

IN making up his forms, the foreman of a Montreal paper mixed an article on Roman Catholic Missions in Africa, with a recipe for making tomato catsup. As published, the article reads: "The Roman Catholics claim to be making material advances in Africa. During the past three years they have obtained a firm footing in the interior of the continent, and have sent forth several missionaries to begin their work by buying heathen children and educating them. The easiest and best way to prepare them is to first wipe them with a clean towel, then place them in dripping-pans, and bake them till they are tender. Then you will have no difficulty in rubbing them through a sieve, and will save time by not being obliged to cut them in slices and cook for several hours."

OF the Princess Beatrice's Birthday Book, the *London Guardian* gives the following description:—"A page is allotted to each day, enclosed in very chaste and varying borders. Each month has its special illustration of appropriate verses from Longfellow, George Herbert, Keble, Woodsworth, Milton, Morris, Monzell, Bonar, Mrs. Hemans, A. Prætor, F. R. Havergal, or Eliza Cook, surrounded by an elegant border of flowers emblematical of the season—for instance, violets and primroses for March, apple blossoms for April, dog roses and woodbine for June, and holly-berries for December. There are several pages for a complete index at the end. The binding, paper and printing are of the best. Altogether it is a very handsome and beautiful book, worthy of the natural gifts and cultivated taste of the youngest daughter of Prince Albert and the Queen. A concluding page, diapered with the crown and monogram of the Royal Princess, has the following kind remembrance for all:

"Another milestone on life's journey passed,
Another year gone by!
May each new year be better than the last,
For all eternity."

INCONSISTENCIES OF CHRISTIANS.

The question is often raised why it is that the cause of Christ does not progress more rapidly in our Churches or neighbourhoods. In seeking for the cause various answers are given, but too little stress is laid upon the inconsistencies of many professing Christians. There are men who date their first impressions against religion from having observed how few of Christ's professed disciples have been governed in their daily conduct by the principles of his gospel. They are conscious of the falsity of their present attitude, nevertheless they are powerfully influenced in the wrong direction despite all warnings and counsels. It is a lamentable fact and one that should lead every Christian to humble himself before God, that the best of us by our weaknesses, follies and inconsistencies afford the unconverted too many occasions for stumbling. Some one has justly remarked that "as the usefulness of every Christian life grows out of little deeds well done, so the influence of many a Christian is sadly marred or wholly destroyed by little indiscretions, little sins, or little meannesses in their business, or by some petty jealousy or spite."

Many years ago the keeper of a light house off the coast of Florida, accidentally broke a pane of glass while lighting his lamps for the night. It was to late for him to repair it, and as the wind was blowing strongly, he fitted a strip of tin into the sash to prevent the lights from being extinguished. The lamps sent their cheering rays far out to sea save where the piece of tin threw a dark shadow, widening as it fell upon the distant waters, till it covered many a mile. Vessels passing that way during the night saw no light where one ought to have been and some were wrecked upon the rocks and precious lives were lost because, while the lamp was burning brightly it did not shine where it should. So a single fault, or an uncontrolled temper often hinders some of the Christian's light, and souls are lost because they abide in that shadow, and they are not led to the true light that lighteneth every man that cometh into the world.

"Oh light divine, so full, so free!
Oh, world that lies in night!
Oh, guiding radiance shine through me
Brightly and still more bright,
Nor ever be thy rays in vain
Because I am a 'darkened pane.'"

FOREIGN MISSIONS.

CHINA.—X.

THE FU-KIEN MISSION.

(Continued.)

IN our last paper we gave an account of the sufferings which the native Christians of Fuh-kien had to undergo for the sake of their faith. Their trials but deepened and perfected their Christian character, as the following account of one of the mission-stations, Kesig-Tau, shows:—

"The catechist, Sin-Kiang, who was married just before going down, to one of the English-speaking Chinese girls from Singapore, is a hard-working, earnest man. The number attending service has increased very largely this year, numbering now about 160, and the chapel is proving quite too small to seat the congregation, even though the forms are placed outside in the courtyard; and on my last visit there in January I was delighted to find that the Natives were considering the possibility of buying ground and building a church for themselves; they have a site already selected, belonging to an aged Christian man, who had for years been the great supporter of the work there. This site he has offered to present to the Church, and they are just now considering how much money they can collect for the building. Here, too, the catechist's wife, "Patience," a hard-working earnest woman, has started a Sunday-school for children, and a class for women on Sundays—the former number about sixteen, and latter eight or ten. There is no work in the Mission that we are looking for a greater blessing upon than Sunday-schools; it has not been tried before this year, and is still in its infancy; but now at four or five other places the attempt has been made, and, by means of very small gifts, the equivalent to a penny being the largest sum for the best behaviour during the month, we hope that the children of other places will be induced to follow the example of Keng-Tau. We scarcely think that these gifts can come under the head of "bribery."

The old Christian of whom I have just spoken is an illustration of the blessing that may be hoped for from teaching children. I asked him, while we were walking along the road together, and he told me that some ten years ago his little girl, who had

been taught at one of the American chapels, was lying apparently on her death-bed. There was no one else then in the house who believed but this little girl. She asked her father to bring her Bible and hymn-book and read out to her; he did so, and day after day read in the New Testament the words of the Saviour she had learned to love. As time went on, she got better, and finally recovered; and, when she did she told her father and mother, they must keep on reading the Holy Book and believe in the Lord Jesus. He told me that he did as she asked him, and that first the mother believed, and then he did. There were then only two or three Christians in the place, and, when his friends heard that he was about to join the Christians, they tried to dissuade him. "You have always been in debt," they said; "and now, if you keep one day in seven, you will be worse off than ever." He replied that he believed in God and must keep His commandments—even if he starved, he must do so; but that God could help him, if he obeyed Him. I asked him if God had helped him, and how it had fare^d with him since. He replied, "Teacher, before I believed I never ended the year without being in debt; but now, these ten years, I have never once been hard pressed for money; I have always had enough for my wants. God has been very good to me. Even when the years have been bad, and all around have been suffering, I have always had enough. God has taken care of me. "Twice," he said, "I began to get cold and forget God; but He called me back each time in a kind of vision or dream, in which I felt that the presence of God was mysteriously near me." When he first joined, he had to give up his former work, because of the difficulty of keeping the Sabbath; but he soon got other work to do, and, though labouring hard from Monday morning till Saturday night, he had never failed all these years, though surrounded by heathenism, to keep the Sabbath holy. I had many long talks with the old man in the chapel, and as we trudged along the road together, and I thought of all the money spent in the Fuh Chow Mission produced no more result than this one old man—so patient, so holy, so hard-working—it would not have been wasted.

Some six or seven years ago, when Mr. Mahood was almost killed at Kuchens, in consequence of the reports that the Christians were poisoning the wells, some 300 men came to this old man's house and told him that they had just pulled down a Christian's house at some little distance, at a place called Ting-A, and that now they were come to pull down his. He replied, "You have power, and can pull down my house if you like, but I am not ashamed to say that I am a Christian. You can kill my body; you cannot hurt my soul. But, to show you that we Christians are not guilty of this thing, if you bring me some of the poison which you say you found in the other Christian's house, I will eat it." They brought him some of the supposed poison, which he ate before their eyes; but, as he did not seem to suffer at all from the effects, they let the old man off, and his house escaped.

"REV. F. LLOYD."

From another station, the Rev. R. W. Stewart writes:—

"Dear Ting-Ing-Soi, the catechist at this station, has left us for a better world; the persecution he underwent at the hands of the heathen two years ago has brought him to the grave; he never recovered from the ill-treatment then received, and each month growing weaker and weaker, at length, just as we entered on our New Year, he passed away into a new life with the Saviour he had loved so well. He was the best student I ever had in the college, and no one could know him without loving him. We often visited him as he lay on his death-bed in the foreign hospital, and his one sorrow was that he had done so little for the One who had suffered so much for him; and yet he has left a name in the Hok-Chiang country which will never be forgotten. He used often to talk of the joy of going to heaven; one day, when the end was fast approaching, he said to me, "It is not death—living is death, dying is life." His widow, who has much of the same spirit, and who was formerly for a few months in the Bible-women's class, has now come back to it again, and will, we hope, be as useful among women as her husband was among men. Fourteen were baptized during the year, and there are now about twenty or thirty inquirers."

The last report from the much-tried converts of the Fuh-kien Mission is given in the "Church Missionary Intelligence" of August, 1881. They now number 3,556. They have but 2 European and 3 native clergy, but these are assisted by 100 voluntary, unpaid native lay agents. About \$1,700 are raised yearly by the native Christians for religious purposes.

News from the Home Field.

DIOCESE OF FREDERICTON.

FREDERICTON.—At the 11 o'clock service in the Cathedral on the 12th December, the Metropolitan held an ordination. The Rev. Ernest P. Flewelling, Missionary in charge of Dalhousie and Campbellton, was advanced to the Priesthood, and Mr. Henry B. Montgomery, B. A., was ordained Deacon. Mr. Montgomery is a native of Richmond, Carleton Co.

ROTHESAY.—The people of Rothesay are disquieted over the prospective loss of their valued Rector, Canon Partridge. St. George's Church, Halifax, may be congratulated on their choice, while the Diocese will lose one of its ablest and most prominent men. As a scholar, a preacher, and as a "Missionary," charged with the conduct of "Missions," the reputation of Canon Partridge stands deservedly high. He has been called by the voice of his brethren to the most important offices in connection with Synodical work. He is at present Secretary of the Synod, and a member of the Standing Committee, of the governing body of the Divinity School, the Boards of Domestic and Home Missions, and is a Delegate to the Provincial Synod. It could hardly be expected that he would remain all his life in Rothesay, and the great pity is that our own Diocese cannot hold out inducements for such men to enable them to remain in it.

MONCTON.—A section of "Cadets of Temperance" has been organized in connection with the Sunday School. It is named "St. George's" Section. A full set of Regalia has been provided by Mr. G. P. Bliss, and meetings are held, weekly, on Wednesday evenings. This is one of the first-fruits of the new school house, which has already proved itself a most useful and necessary building.

ST. STEPHEN.—The Rev. Henry H. DeBlois has taken charge of Trinity Church. Mr. DeBlois has been for the last four years labouring in the outlying districts of Dalhousie and Liverpool Roads, Nova Scotia, and has served there acceptably and zealously.

SESEX.—The bazaar and high tea, under the auspices of the Sewing Circle, on the 23rd inst., turned out a very successful affair. We have not heard the exact amount realized, but believe that it exceeded the expectations of the ladies. The 74th Battalion Band was in attendance.

BATHURST.—A bazaar and fancy sale are to be held to-day, (Dec. 29th), in the Masonic Hall, when the ladies of St. George's Church offer a good assortment of articles for the holidays.

PERSONAL.—We notice that the Rev. Dr. Sullivan, of St. George's Church, Montreal, is to deliver the last lecture in the course, at the Mechanic's Institute, St. John, on February 13th.

The Metropolitan has been in the city recently, and preached in St. John's Church, and elsewhere.

ST. JOHN.—The Society for Promoting Christian Knowledge Almanacks and Pocket Books for 1882 have been received at Messrs. McMillan, where the Depository is well stocked with the Society's fresh publications of the season.

SPRINGFIELD.—Santa Claus or some other mysterious stranger visited the rectory on Christmas eve, and left a very large and handsome buffalo robe for the rector and a pretty purse quite full of money for Mrs. Talbot. One more evidence of the good-will existing and the evidence of their friends in the parish.

STANLEY.—The ladies of St. Thomas' Church held a concert and literary entertainment in the Temperance Hall, Dec. 26th.

DIOCESE OF NOVA SCOTIA.

PETITE RIVIERE.—On the 8th ult., the Church people of LaHave Islands, in this Mission, held a tea meeting to commence a fund for the erection of a Church at that place. The sum realized was about \$100, which, all circumstances considered, may be regarded as a very decided success. All the men are fishermen, in fact fishing is their only occupation and dependence, and as may readily be imagined, they are all very poor people. The Missionary meets them for Divine Service on the second and fourth Sunday of each month, and to do this, travels four miles from his home to the end of a long beach, where he fastens his horse in the open air, and takes a boat which comes to meet him, to be conveyed two miles further to the place of Service. The building in which they have hitherto worshipped was formerly a school-house, small and inconvenient at best. The congregations are good, and the Services seem to be highly valued, and the desire for better accommodation, and especially for a more suitable building for the public worship of Almighty God, has stimulated the effort they have just made. But what is \$100 for such an undertaking! The old building will soon be useless, and not worth repairing; and the grave question is, how are a people, circumstanced as they are, to build a Church without help? Possibly, some one or another, who reads this notice,

while enjoying his Christmas cheer, and God's many and abundant mercies, will remember with favour the poor LaHave Islanders in their need. The Missionary, Rev. J. S. Smith, of Petite Riviere, will be glad to receive any donations, however small, towards this object. On 30th Nov., a tea meeting was also held at Broad Cove, for repairs of the Church there with very good results.

B. H. M.—Amherst Deanery.—The Rev. D. C. Moore visited Parrsboro' (including Port Greville and Diligent River) on Sunday, the 18th, on behalf of the Board. On the previous Sunday Rev. J. A. Kaulbach was in Picton pleading the same cause, and the Rev. A. E. Harris was previously in Pugwash, Wallace and other parts of Mr. Brine's extensive cure for the same purpose.

PARRSBORO'.—The congregation of St. George's held their annual Christmas Festival in the Rink Hall on Thursday evening, Dec. 22nd. The entertainment consisted of a substantial tea, a sale of fancy articles, both useful and ornamental, and at the close, a distribution of 300 presents to the ticket holders. The presents were displayed on two large trees, and much curiosity was evinced by young and old in their efforts to detect the number on their own ticket among those on the trees. The company was large, as may be judged from the fact that at 25 cents for entrance, tea and a present, together with the proceeds of the fancy table, the net profits amounted to \$1200. Much honour is due to those who got up the entertainment, and also to those who, by their patronage, contributed to its financial success. May all enjoy a merry Christmas and a happy New Year.

DALHOUSIE.—The Rev. H. DeBlois has been appointed Rector of Trinity Church, St. Stephen, N. B., and left for his new field of labor on Wednesday. While we congratulate the above named parish upon their good fortune in securing the services of this learned and energetic worker, we cannot refrain from expressing our deep and heartfelt regret that our community is losing his able and efficient services in every good cause, and especially that of temperance. The people of the outlying districts of Dalhousie and Liverpool Roads, where for the past four years the Rev. gentleman has labored so zealously and acceptably in ministering to their spiritual wants, will deeply regret his removal.

ROSETT.—Mr. Partridge writes under date, 21st inst.:—"I have been ill, but am getting all right again, and hope to be soon at work."

BADDER. C. B.—Rev. S. Gibbons addressed a meeting in the Close, Salisbury, on Saturday, Dec. 10, and preached in the Cathedral, Salisbury, on Sunday afternoon, when every chair in the nave was occupied. On same day, he preached at Wilton—in morning for S. P. C. K., in evening for his Cape Breton Mission. On the following day, he addressed a meeting in Hamilton Hall, when the Lord Bishop presided. The collections, which amounted to £24, were given to the Cape Breton Mission.

HALIFAX.—The Christmas decorations in all the city churches are spoken of very highly by those who have seen them, comparing most favourably with other years. The Cathedral is neatly and prettily decorated, but not so ornately as in former years. The Bishop's Chapel is, perhaps, the most artistically decorated, everything is so happily arranged that it all appears to blend with the permanent work, and has attracted much favorable comment; as have also the decorations at St. Paul's, the Garrison Chapel, St. George's and St. Mark's. There have been several new features in the decorations this year in all the churches which give increased effect to the work, and, if our judgment is correct, mere display is giving place to a more discriminating, artistic and refined taste.

St. George's.—The Deacon in charge, the Rev. H. Hancock, has had an evidence of the good will and warm friendship of the people to whom he ministers, by the presentation to him on Christmas Eve of a solid silver Pocket Communion Set.

St. Mark's.—A noticeable and gratifying feature of the good feeling existing between the Sunday School and its Superintendent was evidenced at the Children's Service on the afternoon of Christmas Day. Mr. Smith being the recipient of a solid silver napkin ring, suitably inscribed, the gift of the young ladies' Bible Class.

DARMCOTH.—Christ Church has held a high position for some years past as regards its decorations, and this year sees no abatement in the efforts to make it worthy of the standing it has previously enjoyed. The decorations have been admirably and skilfully planned and executed.

DIOCESE OF NEWFOUNDLAND.

CONCEPTION BAY.—For several years past a Clerical Association has existed in the Rural Deanery of Conception Bay, in connection with which, previous to the present year, a series of missionary meetings was annually held and much done to stir up a missionary spirit. By a valuable measure enacted at the last meeting of the Diocesan Synod, entitled, an "Act to establish a Home and Foreign Mission Fund," the work has been taken out of the

hands of the Association, and made an obligatory part of diocesan operations. This valuable act is already bearing good fruit, a portion of which is the succession of gatherings of unusual spirit and interest recently held in various towns and settlements of the above deanery.

In accordance with the Act the various parishes and missions have been visited by deputations of clergy, (with the exception of Harbour Grace, where a meeting will be held early in January), large assemblies held and addresses, able, earnest and eloquent, delivered. Notwithstanding the severity of the weather on some occasions large numbers came long distances to attend. The most successful meeting, probably, was that held in the Church at Bay Roberts on the 22nd ult., on which occasion there were seven hundred persons present, who listened with marked attention for two hours to the earnest words of the different speakers. The deputation on this occasion consisted of the Revs. J. Godden, R. H. Taylor and F. J. Smith. Mr. Godden dwelt upon facts in connection with the work in China, and appealed to the laity—the "rank and file" of the army of Christ—to awaken to a deeper interest in the grand work of bringing the nations to the foot of the cross. Mr. Taylor spoke of the work in Africa, showed the great progress made since the consecration of the first Bishops of Cape Town, Newcastle, Melbourne and Adelaide in 1847, and dwelt on the sad end of the heroic Bishop McKenzie and his brave companions in the centre of the Dark Continent. Mr. Smith spoke of Britain, her position, opportunities and qualifications for mission work. After taking his hearers on an imaginary tour around the globe in order to grasp some idea of the magnitude of the Empire, he urged the necessity of seizing the opportunities such vast possessions afford and pointed out the special qualifications of Anglican Christianity for spreading the knowledge of Christ.

The last meeting was held in the Church at Spauld's Bay, on the 29th ult. On this occasion the deputation consisted of Revs. J. Godden, R. H. Taylor and Chas. E. Smith. The last named, owing to his recent removal to Hearts Content was unable to attend. The proceedings were most interesting and the meeting a highly successful one. At the opening, Bishop Heber's famous missionary hymn, "From Greenland's Icy Mountains," was sung by the assembly, followed by suitable intercessions. For two hours the speakers continued to tell of the progress made and being made in spite of obstacles and reverses. The meeting closed with the well-known hymn—

"Jesus shall reign where'er the sun
Doth his successive journeys run."

The Clergy of Conception Bay are certainly taking the lead in this particular part of Church work, and by their labours an impetus is being given to it which must result in immense good to the Church at large. A wave of missionary enthusiasm is spreading, which, it is to be hoped, will roll on till every nook and corner of the vast Diocese has felt its influence. When will Churchmen in St. John's awaken to a due interest in this matter? Let the much-esteemed Rural Dean and a committee of Clergy take the matter in hand. The latent power in St. John's, properly applied, would result in effects before unequalled in this Colony.

It is cheering to note that notwithstanding the hard times the collections have exceeded the expectations of the workers.—*St. John's Paper.*

DIOCESE OF QUEBEC.

(From our own Correspondents.)

ONE feature of the missionary work of the Labrador Mission ought not to be passed over in silence, the periodical visits of the Bishop. These entail a large expenditure of time and money, besides a good deal of roughing it, and some danger. The coast may be reached either by the regular trading schooner from Quebec, the run down occupying from ten days to a month; or by the lucky chance, if the time suits, of a passage in the Government steamer visiting the light-houses. Your readers may imagine what a month's trip on a small coasting schooner would be, with a little crib for a cabin, with the deck occupied by heavy freight, so as to preclude promenading, with the bad smells, and the insupportable weariness of waiting day after day in some miserable little harbour for a favourable wind which will not come. The difficulty, however, is in getting away from the coast. Twice the Bishop of Quebec has had to go all the way round by St. John's, Newfoundland, and Halifax and Portland, in a voyage by steamer, covering more than a fortnight, to reach Quebec when his work on the coast was done. The visitation itself of the coast, though somewhat tedious, is most interesting. It is almost a house to house visitation; indeed, it was literally this when the present writer accompanied the Bishop to the coast ten years ago. The visitation is made in the open boat of the Mission, the Bishop sleeping in the houses of the settlers, and thus becoming intimately acquainted with them all. When an isolated house is thus reached, the full services of the Church are afforded, as if in a cathedral, the Daily Office, Confirmation, Address, Holy Communion. The eager attention on such occasions, and the affectionate warmth of the poor settlers are most touching. Two months of the Bishop's time is occupied every five years with the Episcopal visitation of these few poor scattered fishermen. It is, however, to the Bishop a labour of love, and is in the truest sense preaching the Gospel to the poor.

Next in interest to the Labrador Mission is that of the Magdalen Islands, that lonely group far out in the Gulf of St. Lawrence, hitherto isolated for six months at least of every year from all the rest of the world. These islands, six in number, and scattered over an area of some 500 square miles, though lying much nearer to Nova Scotia than a part of the Province of Quebec. They are the property of Admiral John Townsend Coffin, who, I think, is still living. Admiral Sir Isaac Coffin obtained a grant of the Islands from the Crown in 1798, and left them as an entailed estate to his nephew, Admiral John Coffin, in 1839. The inhabitants are all tenants of the proprietor. They rather fret under the conditions of their tenure, which are as mild as could be imagined, and agitate to be made proprietors, though I am not aware that they offer any compensation. The fact is that the whole, or nearly the whole, of the revenue of the Islands has hitherto been spent by the proprietors in improvements for the benefit of the tenants.

(To be Continued.)

ST. SYLVESTER.—A deputation consisting of Rev. W. King and Rev. J. Sykes, have recently made a tour of St. Sylvester and outlying portions of Mr. King's extensive mission, for the purpose of assisting the Diocesan Board in levying the necessary church assessments. In all quarters they were well received and heartily welcomed, and completed their task to satisfaction.

STANSTEAD PLAIN.—The bazaar in aid of Christ Church, Stanstead Plain, was attended with marked success. The rain poured down, but in spite of this the attendance was large and everybody seemed determined to contribute generously. The amount taken was about \$120, which after deducting small expenses will leave a very handsome balance.

RIVIERE DE LOUP.—Mr. Joseph Unsworth, who has recently been appointed Mechanical Superintendent of the Prince Edward Island Railway, was entertained at supper by a large number of his fellow-employees and others, and was presented with a complimentary address, beautifully illuminated, expressing regret at his approaching departure. Mr. Unsworth, who was taken completely by surprise, made a very appropriate and feeling reply. He left the next day, and, as the train moved on, was enthusiastically cheered by a large crowd, assembled to bid him "good by."

THE TOWNSHIPS.—The new parsonage at East Hatley is nearing completion. Rev. A. J. Balfour, M. A., has gone to take charge of Melbourne and Richmond parish. During his stay at East Hatley he made many warm friends. The Rev. A. Stevens, M. A., of Dixtonville, has been appointed his successor, whilst this vacancy is to be filled by the Rev. C. B. Washer, who has been in charge of the Mission of Brompton and Windsor.

DIOCESE OF MONTREAL.

Our agent has been canvassing the City of Montreal with splendid success, having secured several hundreds of names. He writes us that he has everywhere been treated with much kindness, and has been struck with the Church life visible throughout the Diocese. We hope to have hereafter full accounts of the work of the several Parishes, and we earnestly solicit correspondence. Will the Rectors and Missionaries of the several Parishes kindly forward us items of interest, local or general. We expect to have a couple of thousand subscribers in the Province of Quebec before our agent finishes his work.

DIOCESE OF NIAGARA.

(From our own Correspondents.)

ST. ALBAN'S, LUTHER.—On the 2nd Sunday in Advent his Lordship the Bishop of Niagara held a confirmation in this Parish. There was a very large congregation at the afternoon service, the church being filled to the doors, and although chairs had been placed in the aisle, and a great many people occupied the vestry, and joined in the service from there, the chancel door being open, still some had to go away without gaining admission; and many stood outside and heard as much as possible of the service through the open door. The service was commenced at 3 o'clock p. m. by the presentation to the Bishop of the candidates, of whom there were twenty-two; nineteen from Luther, and three from the out-stations. After confirmation, the Communion was received by all the candidates, and many of the older members. The service was a deeply solemn and impressive one, and the address of his Lordship to the candidates was remarkable for its plain truths and practical bearing on the every day occurrences of our lives. In the evening the venerable Bishop, sitting in his chair, addressed the assembled congregation upon the importance of becoming thoroughly acquainted with the Bible teachings as they are contained in our liturgy. The services were hearty, and the singing was very good. In the Communion Service the *Agnus*, *Sanctus* and *Gloria in Excelsis* were sung besides the usual *Gloria* and *Lauds tibi*. The altar, pulpit and desks were vested in white, as was proper on the occasion, and a white marble cross, presented to the church by a member of the Orange Order in Hamilton, stood

upon the re-table. In the morning the Bishop preached and celebrated the Holy Eucharist at Waldemar. The singing here was good also, and the service hearty, the members of the Luther choir having gone over to assist. The musical part of the services was conducted by Mr. R. Y. W. Webb, catechist of the Mission. Rev. R. L. Radcliffe acted as Bishop's chaplain, and bore the pastoral staff before his Lordship and when he was laying hands on the candidates. The Bishop departed from Hamilton on Monday, the 5th December, having expressed himself much pleased with the state of the Mission. LAUS DEO.

HAMILTON.—Church of the Ascension.—The decision of Canon Carmichael to decline the call to Calvary Church, New York, will be received by his own people here, as well as by those of every other denomination in the city, with feelings of no ordinary gratification. The personal sacrifice which he has made in the light of his duty to his congregation, where his ministry, has been so signally successful, and also to the Canadian Church, which can ill afford to lose its leading men, will but intensify the respect and attachment which all who have had the privilege of his acquaintance feel towards him.

All Saints.—The repairs lately made upon the exterior of the edifice have been followed up by the painting of the interior. The appearance inside has been further improved by a new cloth for the Lord's Table, and two oak chairs of ecclesiastical pattern for the chancel. The cloth is of crimson, bordered with gold-coloured silk fringe, and bearing the design I. H. S. on the front. The money for it, and also for the chairs, was collected by the ladies of the congregation, who have been very successful in starting a fund for the improvement of the interior of the Church. The pleasure felt by the congregation at these improvements is perfected by the fact that they are paid for.

DIocese OF RUPERT'S LAND.

THE BISHOP'S ADDRESS (Continued.)

The remaining £100 of the grant to St. James has been transferred to a new district at Turtle Mountain. There will be at least two centres—Whitewater and La Riviere's. The district will include at present 30 or 40 townships, is about one-tenth settled, and nearly half the settlers, I understand, are Churchmen. I have offered the appointment of missionary to the Rev. G. Aitkins, a graduate of Cambridge, of whom I have excellent accounts. Service will at present be held by Mr. H. M. Drummond, who has received my license as reader.

An endowment of \$500 has been obtained for Headingly by the sale of 180 acres of the glebe. This parish has also become vacant by the resignation of the Rev. Alfred Pinkham, who, after a short residence in Headingly, to the regret of the parishioners, accepted the parish of Morris. Mr. Gardner was obliged to leave Morris by the illness of his wife. The duty was taken for a year by the Rev. H. D. Cooper, a clergyman of the diocese of Toronto, who was, I believe very acceptable to the people. During his residence a very neat church was erected, which I opened last summer. I have offered Headingly to a clergyman of considerable experience, who is well spoken of, the Rev. T. Aitkens, a graduate of St. John's College, Cambridge. He is father of the clergyman who is nominated to Turtle Mountain. Several of his sons are coming to this country as farmers. It is thought best for all the family to come.

I am advising the Colonial and Continental Church Society to give the grant which has been hitherto given to Headingly to a district of which Gladstone would be one centre. I have for years been endeavoring to obtain a grant for this district from that Society, but, from want of funds, they have not been able to do this; indeed, their grant to this district was reduced this year by £25. I am not, however, certain till inquiry be made, under what circumstances the church would now enter this district. With so many districts unprovided for, we must select those where we shall be met by substantial help. Failing Gladstone, there could be an important district formed partly out of the present Rapid City district, with Mianedosa as one centre. I hope, however, in view of the great extent of country being settled, the society may arrange for our having another grant, so that we may have both districts. We have a clergyman in view as the missionary.

The Rev. G. Turnbull, who resides in the Rapid City district, is to have an allowance for partial service. The Rev. W. A. Burman, of the Sioux reserve, may also be able to render some help to the settlements near his reserve. A new church has been opened at Rapid City. There is a large district containing Beaconsfield and other places where there are many earnest Churchmen. There have been two readers in this district deserving of our best thanks. One of them, Mr. Dobbs, has been holding services regularly at four different centres and the other Mr. Ashley at two. Several visits have been paid to the district of Mr. Jukes and Canon Grisdaie. A grant in aid has been guaranteed to us through the Rev. W. S. Rainsford, from St. James' Cathedral, Toronto, and it has been assigned to this district. The appointment of a missionary is to be offered to a clergyman of the diocese of Huron.

(To be continued.)

Family Department.

CHRISTMAS, 1881.

(For the Church Guardian.)

OH, CHRISTMAS! "Merric Christmas!" we welcome thee again; We greet thee, old King Christmas, on this, thy royal reign, When kindly words of greeting are passed from friend to friend, And far to distant countries our feelings fond extend.

In childhood we have met thee, with shouts of merry joy; When Christmas gifts delighted each happy girl and boy, Now older grown we greet thee with quiet, heartfelt joy, For now we know the Saviour who came in lowly birth.

This happy, happy season, this Christ-day bright and glad, Brings sweet joy to the weary, brings sweet hope to the sad; For in some homes have sadness and sorrow left their trace, And bitter tears are falling to see the vacant place.

A sister Church this season its presence kind has lost; He left all cares behind him, and the shining rite crossed; He is not dead, but sleeping, and peacefully he'll wait Till he meets his wife and children at "the little golden gate."

We miss, too, from our circle in this quiet house of care, A fair young girl whose footsteps this weary, rough road tread, Enduring pain and sickness, and wasting slow away, Till the welcome summons came for her that will come for all some day.

Her place in Church is vacant, but her place above is filled; She used her talents while on earth as her blessed Saviour willed, Oh, Mother! let this comfort you, and dry your tearful eye, She is singing with the angels "Glory be to God on high."

And other homes we know not of may lonely feel to-day; We cannot give them comfort, we can only bid them pray, Our hearts and thoughts should be at rest this happy Christ-mas morn In thinking of that wondrous babe who "Unto us is born."

God bless the Bishop of our Church, and all who serve the Lord, Our Deacons, Priests, and all who teach us from His Holy Word, The Rector who has left us, and him who soon will come, And the one who now is leading us the way to Heaven, our home.

To all a happy Christmas of Peace and Joy and Love, Of Peace on Earth, Good Will to Men, that angels sing above, And while shepherds watch their flocks by night, all seated on the ground, May the angel of the Lord come down, and Glory shine around.

St. George's Parish, Halifax, Dec., 1881. M. T. P.

UNDER THE ROOF.

A CHRISTMAS STORY.

Translated from the German for the GUARDIAN.

(Continued.)

"How are you, Herr Zeidler?" "Thank you, Fraulein, I am in no pain, and I feel so easy and comfortable, only it seems hard to speak. You think I shall get well, don't you?" "I hope so." "And so do I." The sick man kept silence for a while, then opening wide his eyes, bright with fever, he fixed them on the seamstress, and feebly beckoned with his hand: "Fraulein!" She knelt down beside the bed and prayed. "Fraulein," "speak softly," she said; "do not exert yourself." "I wanted to tell you something. When my illness came on I was engaged. My girl went out sewing, and lived No. 11 in Bäckers street with her mother. Her name was Sophie Fiedler. She was a pretty girl. Then everyone thought I was going into a consumption and might never get well; and one day she said she had heard that it was catching, and we had better break off our engagement. Of course I could say nothing. But now I feel sure I shall get well. Will you find her out and tell her so? For she might marry someone else." He had spoken with long pauses, with painful difficulty, and as though half-asleep. "I will do it for you gladly," said the seamstress slowly. It was a sad commission; she knew that the girl had been married three months before; but who could have had the heart to tell him?

"Are you going? don't forget; good night." She had risen suddenly, and now stepped across the creaking boards to her own room as hastily as though she had forgotten something. But she left her lamp turned down and did not take her work. She sank into a chair and covered her face with her hands.

The wind stirred the remains of the fire and muttered and whispered as though it wanted to tell the flame the latest news about Christmas, and had not much time to lose. The voices of the children, of the tailor and the widow could be heard indistinctly, nothing else but the ticking of the clock—the clock and her heart and her thoughts.

"They are all contented; they are all glad; they can hope—I, only I, never again!" Then after a while: "they were engaged, and she gave him up and married another," she said, as if half-dreaming; "she gave him up and married another." Still she covered her eyes with her hand. "And to-day is Christmas!—the Christ-child gives to all, and all tongues praise Him; but He took everything away from me! Everything! The tailor is right—imagination and wishes, vain wishes are the cause of misfortune." When her hands sank into her lap, her eyes looked as though they could not see her surroundings; the dim light deepened her features and made her, as she sat there, look older

than she really was. Her heart beat quicker, and her thoughts carried her away. She saw her youth, the youth, free from all care, of the orphan in the house of the wealthy aunt who brought her up with her own daughter. Those were happy Christmases! Away with all that. She saw him; she had met him at a ball—the clever, fascinating young lawyer. Her cousin was ill at home and could not see how he devoted himself to her, and did not know how often they had danced together, and how she had listened to him. How much had happened in a little while! They met again and again; her heart had gone out to him beyond recall, and she trusted him. One night he had taken her home from the theatre, and as he clasped her hands and kissed her at parting, he told her that on the following day he was coming—coming for what, but to ask her aunt's sanction to their engagement?

He came; her cousin was present; and he saw the letter for the first time. After all these years the lonely woman could still see the restless glances which sought and followed her cousin. But surely, surely he would never have acted so dastardly a part, had not she, the truthless, beguiled him.

The dreaming woman, sitting there, clasped her hands to her breast as though she was once more living through the anguish of those weeks.

Christmas had come—that dreadful Christmas-party—when he had led her aside and asked her, in a whisper, to forgive him; he had mistaken his own feelings; he loved her cousin, and had just engaged himself to her. Her wealthy cousin! Of course, that was a very different match for the poor lawyer, for the ambitious man, who wanted to enjoy and to rise. And he had risen. One year ago he had died as President of the law courts of the province. Oh! his career had been a brilliant one, and the cousin had given many an aristocratic dinner and supper and soiree. And now she and her children had returned to live in the capital; once more the cousins inhabited the same town. Yes, she had even written her a letter, a letter of reconciliation. Never—"better to suffer than to stoop." The dreamer awoke for a moment and fixed her eyes triumphantly on her motto—"Better to suffer than to stoop." It was the motto of her life, her solitary, lost life. A shudder passed over her; why stir up the old misery? the dress must be finished; a servant might come for it at any minute. So she turned up the lamp and carried it to the recess near the door; her sewing machine stood there; there was still something to be altered, and she took it and sat down.

Better suffer than stoop! How could she have travelled the way of suffering that led up to the attic of the "black corner," but for that word? True, the first part of the road had looked more hopeful. After her secret flight from her aunt's house, she hired a cheerful little room; was nailed upon the door, and she had remained undiscovered. Soon after, her aunt had died; and after their marriage, her cousin had accompanied her husband into the Provinces. She had done sewing and embroidery, and looked for a situation as governess. Her earnings were miserably small, a situation was not to be had for a long time; she required too much, she was too pretty, she was not musical, had no recommendations, all weighty reasons. At last she had obtained a place in a noble family; and she could not endure it—it was there that she had worked her motto, and had returned to the capital—had gone from lodging to lodging, from one kind of work to another.

She was weary and worn out when she came to tenant the little attic room of the "black corner." Even her imagination, as the tailor called it, did not trouble her; her youth lay like a mist behind her. She sewed to-day and ironed to-morrow, when work was brought her, but she did not go to strange houses; she was still too proud for that. The last year had torn open the old wounds; she had met her cousin and recognized her: she had heard of her return to live in the capital, and the old fire had broken out: better to suffer than to stoop. There must be no meeting, no reconciliation. She raised her head and listened; there were steps on the stairs, and a rustling like a basket. Was some one coming for the dress? But there were two steps, one light, the other hard and heavy. Then came a knock at the door.

"Come in." The light of a lantern in the dark passage, and, framed in the door-way, a childish, slender form, wrapped in furs; a sweet, blooming, wintry-fresh little face looked at her with smiling greeting. "I am the Christmas angel," she said, and nodded. "Give it here, Frederick!" and she reached out into the passage, and lifted in, with amusing carelessness, a little Christmas-tree. All this looked so charming that the seamstress clasped her hands together, and exclaimed—"Why it is a fairy tale." The little one came forward into the room, and placed the tree upon the table. "Bring the rest, Frederick," she called over her shoulder. In the doorway appeared a livery servant, carrying a heavy basket. With a careless "good evening," he put it down, and then withdrew, closing the door behind him. The seamstress had grown calm again. She looked at the child as at a puzzle. "I don't know what all this means," she brought out at last. "What do you wish?"

"I? Wish? Why nothing at all, except that you would not make me feel uncomfortable. I think my face must be quite red. You will let me give you a pleasure at Christmas, won't you?"

She said all this with such sweet baseness, and yet with such funny gaiety.

"May I know your name?" "No! no!" said the child hastily. "Christmas-angels have no names. Ah me!" and she sighed. "I did not think it would be so hard to be a Christmas-angel. But," and she came trustfully forward, so that the lamp-light fell brightly upon her, "you would not send me away with my basket, would you?" "I thank you, dear child! I do not know to what charitable association I am indebted for what never happened to me before, but I have never in my life received aims." The seamstress spoke quietly, but with a touch of sarcasm. Yet at the same moment her face flushed hotly; it struck her that all her youth in her aunt's house she had been receiving aims. The little one stood quite lightened. She had grown paler, and her full lips quivered, as if she had suddenly checked her tears, while she spoke with touching sadness.

"That is hard, that is much harder than when one wants something for one self, very badly, and some one says, 'no!' quite crossly, it is not charity at all." She hesitated, "ah, dear me," she murmured, "if I beg you, with all my heart, with all my heart, will you *not* take it?" "I cannot, it would be the first time." The charming little creature's eyes suddenly filled with tears. She pulled out her handkerchief. "Dear Fraulein, it is very silly of me to cry." There are people who are irresistible when they cry, and this young thing was one of them. In the weary woman's heart there was a sudden rush of tender pity; she felt as though she had committed a crime against the sweet attractive child, and she held out the hand that bore such plain traces of toil. "Thank you, I will keep what you have brought me, but on condition that I may give as much of it away as I like. There is more poverty than mine in this house." "Is there?" said the child innocently, smiling through her tears. "one knows so little about so many poor people. I must tell mama." "Have Christmas angels mamas?" said the seamstress, jestingly.

The child slipped her own lips lightly, and with a graceful gesture, ran to the door. "Good bye, and many thanks. I will run away, or I shall chatter too much. A Happy Christmas."

(To be continued.)

THE OLD YEAR.

Time seems long when we are young. The holidays were slow in coming. Christmas when over—it was like a century to look forward to another! But having grown older, time passes now with fearful rapidity. We are older let us hope we are wiser.

God's Word knows of only one kind of wisdom. To measure the stars, to erect bridges, to build railroads and steamships and telegraphs and telephones, none of these are wisdom. Wisdom is to fear God, to love and serve Him; to have faith in Christ; and to be kind to our fellow-men. If we are getting this wisdom, happy are we, for it is evident we have only a little while to obtain it.

The service of God was not designed to be merely a remedy against evil, whether of this world or the next. It is to be a glad and joyous privilege. "Serve the Lord with gladness." We blunder much, we fail indeed, we mistake the service of God and Christ if we suppose there is nothing for us but walling over our sins, and heaviness because of our imperfections. Who bore our sins in His own body? Gloom there should be, and weariness and heaviness of heart, to those who know not God and His son Jesus Christ; but those who know Him should be cheerful and bright and joyous and light-hearted. Let time pass swiftly as it pleases; let the old year die and be buried out of sight; Christian men, Christian women, Christian children, should care for it. Have they not a God who is eternal? Have they not a Christ who said, "Let not your hearts be troubled?"

"But there are so many imperfections in our lives." No doubt; and not imperfection merely, but sin and shameful acts; and the dying year brings these vividly to our remembrance. Do we sorrow for these sins? We read of Christ who "carried our sins." Do we think of our transgressions? We read of Christ who was "wounded for our transgressions." Do not iniquities trouble us? We read that Jehovah "hath laid on Christ the iniquities of us all." Do we need the healing? We read of One "by whose stripes we are healed." Do we long for peace? We read the "chastisement of our peace [by which we obtain peace] was upon Christ." If these things be true, why should any Christian be depressed and cast down? No! The Old Year's sins, if we belong to Christ, are cast behind His back, and buried as in the depth of the sea.

"But we have troubles and trials." Let us thank God for them. They are blessings in disguise. God does not always dress up his mercies in fair white garments; sometimes He sends them shrouded in black, and we fancy they have come to hurt us. Lift up the black veil and you will see one of God's messengers of love. Whom the Lord loveth (not whom He hateth) He chastens.

So the Old Year dies. It has brought us blessings; brought us trials; but the blessings outnumber them a thousand times, and there are more in store for every Christian next year. We bid the Old farewell; we stand as Christians with glad hearts, to welcome the New; it will bring to all of Christ's people blessings of peace.—Southern Churchman.

The Church Guardian,

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A NEW YEAR.

Another year has been added to the long list of those whose untold secrets have yet to be divulged—another year has been taken from the sum of our existence. Sad as is the thought of the neglected opportunities, the weaknesses and failures, which the best of us must sadly recognize in our past lives, let not vain regrets waste our present moments and paralyze our present energies; but let us, as the time grows shorter, pray for increased faith, for greater humility, and for enlarged efforts, that we may draw nearer to our God, and, as good stewards, do the work which God has given us to do.

There is much—very much—to be done in Canada for the cause of Christ; and the contributions of the people, as a whole, have but miserably represented their duty. By the withdrawal of S. P. G. Grants, some of the older Dioceses have had to assume enlarged responsibilities, which, for a time, will tax the financial strength of the people; but no one will deny that the S. P. G. has acted in good faith and none too soon to save many of us from falling into the spirit of the pauper. The opening up of the mighty North-West and the large immigration which is flowing into it, make calls upon us most urgent for help, which cannot, and must not, be overlooked or refused.

But whatever may be the developments of the year just beginning, let it be our aim as individuals to live as God's Redeemed children, and to recognize that all we have is from Him and to Him it all belongs, and that as His stewards we must use our possessions, for as stewards we must, at the Great Day which the rolling years bring nearer and nearer, give a strict account.

We most sincerely wish all our subscribers, who now number between five and six thousand, every possible blessing; and pray that this new year may be to them a very, very HAPPY one, by being made fruitful in every good word and work.

DECEASED WIFE'S SISTER BILL.

We wish that our editorial remarks in last week's GUARDIAN had had Professor Roe's able letter to add increased force to them. We mean to oppose this unholy attempt to remove so important a prohibition from our Statute Book, with all our strength, and the able and learned assistance of Dr. Roe, and of the many who feel as he does, will be gladly welcomed. The subject is of vital importance, and should be of vital interest, as the results of the change should it come, (which God avert), will be most far-reaching and disastrous in their consequences.

What are the moving causes for the proposed legislation? Simply these: Certain gentlemen having violated the law are striving very persistently to have their offence condoned by the Legislatures. But why should the country at large permit this class legislation? What right have a few individuals, because they are wealthy, who have married their deceased wives sisters, to change the law to suit themselves, and force upon many hundreds of thousands of other people what will be most obnoxious to them?

But the point we want especially to draw attention to now, is this, that this change in the law is asked for simply as regards one of the degrees of forbidden, while the others are left untouched. But

if Mr. A. can have special legislation, in order that he may marry, or because he has already married, his wife's sister, why should not Mr. B be permitted to marry within any of the fifty-nine other degrees now forbidden? Either a table of forbidden degrees is a necessity to man's well-being, having been instituted by God Himself,—either marriage should not be allowed within certain degrees of kindred and affinity—or entire liberty should be granted every man and woman to do as they please, and marry whom they will. It is most illogical and unfair to legislate simply in the interests of one class of men, and not of others, if the law be not a just, a Divine one. Now, are our legislators prepared, in the face of Scriptural prohibitions, to do away with the Table altogether, to please any man, or set of men? If they are, are the people willing that it shall be so? Have they made up their minds that God's Word contains no prohibitions, or, that if it does, they as the nation, repudiate the Great Law Giver's words? Surely we have not reached this lowest depth as a people. And if not, what right has a man to be allowed to marry his sister-in-law, while another is forbidden to marry his brother's son's widow, or his wife's sister's daughter, or his father's or mother's brother's widow, etc.?

It behoves the people of this "Canada of ours" to think very seriously about the whole matter before permitting such a breach to be made in the law which has so well protected us in the past from the pernicious evils which have followed the lax state of the marriage laws in the United States.

Do Canadians know what is transpiring on the other side of the border? How the best minds of that country are exerting themselves to introduce the laws which some among us have set about to annul? The want of such a law has been declared the cause of the terribly low condition of morals now so glaringly prevalent in that land. Men all over that country are to be found who have been divorced one, two, and in some cases, as many as six times, and divorces are so common in some of the States that they equal one for every five marriages. Profligacy and abominations increasing so rapidly have led even those who once advocated greater individual freedom now to condemn what has grown to be, of necessity, unbridled and demoralizing license, attributable, so many of the wisest among them say, to the want of such prohibitions as a few wealthy law-breakers in Montreal are now seeking to rob our nation of.

KING'S COLLEGE ENDOWMENT AID ASSOCIATION.

The formation of a King's College Endowment Aid Association, for the purpose of soliciting contributions towards the Endowment Fund by monthly instalments, is a practical way of evincing interest in the welfare of the College, and will enable many to put forth a helping hand to save the Venerable Institution from being annihilated, who otherwise would not see their way clear to do so. We know of several in St. Luke's Parish, Halifax, who, through the offertory, are making weekly contributions towards the Endowment; and we are glad to know that Mr. King has inaugurated this wise plan for assisting the Governors in their efforts to raise the much-needed \$40,000. None should hold back from sending their quota, however small, towards the completion of the Fund.

WANTED—A WOMAN'S AUXILIARY TO THE BOARD OF HOME MISSIONS.

Why, in the Diocese of Fredericton, cannot something be done like the work of the Woman's Auxiliary to the Board of Missionaries in the United States. This institution was organized in 1871. Its usefulness and benefits have gone on increasing year by year. The organization extends now to 46 Dioceses and Missionary jurisdictions. Many of those have far less ability for the work than the Diocese of Fredericton. The summary for the year just closed, as given by statistics, is—in money, for domestic Missions, \$10,287; Freedmen, \$4,404; Indian, \$14,821; Foreign, \$19,949; total \$49,462; boxes of clothing for Missionaries and their families, and for poor children in Church schools, to the value of \$94,233. Grand total for this year in money and boxes, \$143,695. This institution has also provided, during the past year, for 150 Scholarships at the Theological Colleges, and the salaries of twenty women engaged in Missionary work or teaching.

Who in this Diocese of Fredericton will originate such a work as this? (Matthew xxvi., 13).

We may add, that while in Nova Scotia there is a very valuable Society of a similar kind which supports in part several Missions, it is confined to the City of Halifax, whereas, the American Auxiliary has its branches in hundreds of Parishes throughout the country. If some earnest Christian women would take the lead, and invite the Rectors of Parishes to name some lady in his Parish who would act as corresponding and organizing Secretary for the work in that Parish, this very useful Society might speedily be set to work. Will not some of our readers think over this matter, and see what can be done in the beginning of a new year?

OUR COLLECTS.

THEIR HISTORY AND SOURCES.

(Compiled for the Church Guardian by Rev. ISAAC BROCK, Sherbrooke, Quebec.)

No. VI.

On the 29th May, A.D., 1660, King Charles I. was restored to the throne of his ancestors. On the 25th March, 1661, the King's warrant was issued appointing twelve Bishops and twelve Presbyterian divines, with nine co-adjutors on each side, to confer together in reference to the Book of Common Prayer. The place of meeting was the Bishop of London's palace, in the Savoy, in London; hence this conference has been called the Savoy Conference. The Presbyterians stated at length their objections to the Prayer Book, and the Bishops replied. The only practical result of this Conference was the appointment, in November, 1661, by the Convocation of the Church of England, of a committee of eight Bishops to revise the Prayer Book. At the head of that Committee of Revision was John Cosin, the Bishop of Durham. In the reign of the unhappy Charles I. Cosin had been Dean of Peterborough. Under the Usurpation he was the first clergyman who suffered for his loyalty to the Church and Crown of England. The House of Commons ejected him from his Deanery. After seventeen years of exile and poverty in France he returned at the Restoration to England and resumed his Deanery, from whence he was quickly promoted to the important Bishopric of Durham.

The Revision of our Prayer Book, carried out under the auspices of Bishop Cosin, was speedily completed. On December 20, 1661, the Revised Prayer Book was adopted and subscribed by the clergy of both Houses of Convocation and of both the Provinces of Canterbury and York. This has been, so far, the final revision of our Prayer Book.

To this final revision we owe four of our Collects. These four, which we may call the Restoration Collects, are the Collects for the Third Sunday in Advent, for St. Stephen's Day, for the Sixth Sunday after Epiphany, and for Easter Eve. They all supply real gaps in the series of Collects as our Reformers left them, and they are all not only sound and Scriptural, but fine compositions. Yet, says Dean Goulbourn, we may trace in them some slight declension (very faint, and only beginning to peep out) from the standard of Cranmer's Collects, though in respect to their explicit references to Holy Scripture they are marked by a close resemblance to his. We lose sight of the balanced clauses and antitheses so characteristic of the old Sacramentaries, and which Cranmer had happily reproduced. Nevertheless the Restoration Collects have their excellences and strong points. Each of them is built upon a single, clear, and definite idea, which is worked out very satisfactorily. In two of them—that for the Third Sunday in Advent and for St. Stephen's Day—are found direct addresses to God the Son, which, though very unusual, as Canon Liddon has pointed out, in the Collects in the Communion Office, is a valuable feature, as distinctly recognizing the Divinity of our Blessed Lord; and in the case of the St. Stephen Day Collect, very happily keeping alive the memory of the Martyr's dying prayer; while the Collect for the Sixth Sunday after the Epiphany has at its close a direct invocation of the Holy Ghost, with a direct adoration of all the Three Sacred Persons in the One God, which is unusually solemn and edifying. In consequence of the advanced age of Juxon, the Primate of the English Church, he was unable to act on the Caroline Committee of Revision. The Presidency of that Committee was entrusted, as we have observed, by Convocation to Bishop Cosin of Durham. To his pen, therefore, we owe, in all probability, the four Restoration Collects.

The last of these Collects—that for Easter Eve—has, however, another great historical memory

connected with it besides that of Bishop Cosin. The Reformation Divines provided no Collect for Easter Even, though they provided for it an Epistle and Gospel. Thus matters stood for eighty-eight years, from A. D., 1549 (the date of the First Prayer Book of Edward VI.), to A. D., 1637. In that year, by a proclamation of King Charles I., a revision of the English Prayer Book adapted to the Scotch Church was introduced into Scotland. It is well known that the attempt to thrust this Revised Prayer Book upon the Scotch people was a failure. The name connected with this Revision was that of Archbishop Laud, who had become Primate of England in 1633. This Prayer Book for the Scotch Church contained a Collect for Easter Even drawn up by Archbishop Laud. This Collect Bishop Cosin, in 1661, re-wrote, retaining its main features, but pruning its redundances and reducing it more to the usual compass of a Collect.

The ninety-eight Collects which have been under consideration in this series of papers may thus be arranged: To the Sacramentary of Leo we owe seven; to that of Gelasius, twenty-four and a half; to that of Gregory, thirty and a half; to that of Alcuin, one; to our Reformers we owe thirty-one, and to the Revisers we owe four. The history of our Collects, therefore, reaches from Leo, Bishop of Rome, A.D. 440, to Cosin, Bishop of Durham, A.D. 1661, and thus embraces a period of over twelve hundred years. The history of our earlier Collects recalls the fortunes of the Church of Christ, when amid the breaking up of the Western Roman Empire the three great Sacramentaries were compiled. The history of the one unchanging Collect of our Communion Office recalls to us the days of Charlemagne and Alcuin. The adoption of the sixty-three Collects of the early Sacramentaries by St. Osmund into his Liturgy of Sarum recalls the conflicts between the Saxon and Norman clergy that followed the Norman Conquest. The Collects of the Reformation and the Restoration recall the meek and learned Archbishop Cranmer and the devout and scholarly Bishop Cosin, and the manifold blessings which, in our Reformed English Church, we owe to our Reformers and Revisers. In the matter of our Collects which we have been considering, it is almost impossible for an English reader to estimate the greatness of our debt to our Reformers; not only do we owe to them, as has been shown, many new Collects, which are quite worthy to take their place by the ancient ones—to them also we owe it that the old Latin ones have been rendered into such exquisite English. It would hardly be fitting in papers like these, addressed to general readers, to quote from the old Latin Collects proofs that in numerous instances our English Collects are superior to their Latin originals. I will conclude by quoting the words of Dean Burgon on this subject: "Nor may we omit to advert to the exquisite taste and astonishing command of the English language which they (the Reformers) displayed. In countless instances they have transfused the curtest, baldest, and darkest of the Latin Collects into truly harmonious and transparent English, while they have invariably surpassed their originals in felicity of expression, even where the Latin is most conspicuously happy." After quoting a number of instances showing the surprising skill of our translators, the Dean adds: "There is a general wealth of diction, a devotional exuberance of phrase, in some of these passages (from our Collects) which reminds us that our English altars were first kindled by a glowing coal from the East."

THE REVISED VERSION OF THE NEW TESTAMENT.

A Paper read by the Rev. D. SMITH at a Rural Deanery Meeting, held at Cow Bay, on St. Luke's Day, 1881.

(Concluded.)

To these may be added "console" for "comfort" in chap. xi. 19, while strangely enough "comfort" is retained in verse 31, as the rendering of the same word.

Compare again the changes in the renderings of the verb "teleo":

A. V.	R. V.
"I have finished."	"Having accomplished"
(<i>teliasa-</i>)	ed" (<i>teliasas</i>), xvii. 4.
"Were now accomplished."	"Are now finished"
"Might be fulfilled."	(<i>telestai</i>), xix. 28.
	"Might be accomplished."

While many minute alterations have been made, it is often difficult, if not impossible, to understand the principle by which the Revisers have been guided. In ninety cases they have altered the rendering of "ouo" from "then" to "therefore" and

"so"; but they have retained "then," under the same conditions as those under which it has been discarded, in chap. i. 25, xiii. 30, xviii. 3. "A man" is retained as the rendering of the indefinite pronoun "his" in chap. iii. 3, 5; where it is sometimes supposed by persons of little education to countenance Adult, as opposed to Infant Baptism. The retention of it here is the more unaccountable, when we observe that in the following passages in the Gospels "a man" and "any man" as the rendering of "his" have been changed to "one" and "any one" (Matt. xi. 27; Mark viii. 4, xi. 3; Luke xix. 31; John ix. 32, x. 28).

Before leaving St. John's Gospel I would just call your attention to two remarkable readings which are given in the margin: "the only begotten God," chap. i. 18; and "he that cometh from heaven beareth witness of what he hath seen and heard," chap. iii. 31.

I pass now to the First Epistle to Timothy, the alterations in which, as has been said, are about two hundred and eighty-five, twenty-eight of them being for textual reasons. The most important of these "his" "he who" for "theos" "God" in chap. iii. 16, has already been noticed. None of the others have any bearing on the doctrines of the New Testament. I give a few as specimens. "The Father" for "our Father," chap. i. 2. "A dispensation of God (oikonomian theou), for "godly edifying" (oikodomian theou) chap. i. 4. "We strive" (agonizometha), for "we suffer reproach" (oneidizometha) chap. iv. 10. "The life which is life indeed" (tes ontos zoes), for "eternal life" (tes aionion zoes), chap. vii. 19. And the omission of "from such withdraw thyself," chap. vi. 5.

Of the two hundred and fifty-seven changes of translation which I have marked, I will mention a few. By attention to the rules of the Greek article, which were but little understood when the Authorized Version was made, we have, "the (A. V. A.) good warfare," chap. i. 18. "She shall be saved through the child-bearing," chap. ii. 15, the margin having "her child-bearing," and the Authorized Version "in child-bearing." The passage, as altered, refers to the Incarnation. Attention to the rules of the article has given us a great improvement in chap. vi. 10; "the love of money is a root of all kinds of evil," not the root from which all evil springs, but a root from which all evils may and do arise. Two verses later are two other changes, "Fight the good fight of the faith," the fight which the faith, the profession of the Christian soldier involves upon him; and "didst confess the good confession," the profession of faith and devotion to the service of God which each one must make at his baptism. In the next verse is a similar change, "who before Pontius Pilate witnessed the good confession," the reference being to the witness, to His Person and Truth borne by our Saviour, and recorded in the 18th chapter of St. John. The following seem to me to be great improvements. "The Gospel of the glory of the blessed God," "the Gospel which is the glad tidings of the glory of God," chap. i. 11; "Godliness is a way of gain," for "gain is godliness," chap. vi. 5; and "the uncertainty of riches," for "uncertain riches," chap. vi. 17. But "my own child in faith," for "mine own son in the faith," chap. i. 2; (with which compare 2 Timothy, i. 4; "my true child after a common faith") does not commend itself, so far as the omission of the article is concerned. True, there is no article in the original. But it is a rule, acknowledged by the Revisers elsewhere, that the article may be omitted in Greek after a preposition, where it must be supplied in English. And surely "my own child in the faith" is more suggestive of the relations between the Apostle and his disciple than "my own child in faith." There are many changes also for etymological reasons, the Revisers having endeavoured to find the most exact equivalent for the original word, and always render by it.

Time will not permit me to examine any more passages. I have already extended my paper far beyond the limits which I proposed to myself when I began. But I could not, if I would do more than skim the surface of my subject, say less than I have done. I am conscious that I have, after all, dealt very feebly with a vast subject. But to the best of my ability I have endeavoured, by the passages which I have examined, and the analyses lying before me, to give some idea of the nature and extent of the alterations which have been made in our dear and time-honoured version. Many alterations will not seem to many of us as improvements; in regard to others the Revisers seem to have interpreted with great freedom their rule "to introduce as few alterations as possible, consistently with faithfulness;" but notwithstanding this, the more I study the Revised Version, the more I am convinced that on the whole it represents more faithfully the original Scriptures than does the Authorized Version. The charge is sometimes made that in many places it weakens and emasculates statements of doctrine. But we may spare ourselves the investigation of such charges, unless there be an attempt to shew that its renderings are weaker than the original. It is said, too, that the old system has suffered considerably. Well I do not feel myself able to deal with such an objection. I do not see how changes could be made to the extent that they have been without its suffering in some degree. But, on the other hand, is it not just possible that some passages are less musical, not to themselves, but to our ears, and that they will sound differently to another generation.

My task is done. The length to which my paper has run is due, in some measure, to the vastness of my subject; or, perhaps I should say to the indefiniteness of it. If it be decided to continue the study of the Revised Version at our meetings, and I know no more interesting and profitable subject of study, I would suggest that some one aspect of the work, or some one book, or portion of a book be taken each time. I now submit my paper to your criticism, my only desire being that our discussion will tend to clearer views of the spirit, as well as of the letter of God's most Holy Word.

FURTHER REMARKS ON THE POSITION AND NEEDS OF THE DIOCESE OF FREDERICTON.

In the further consideration of the subject of Missions in the Diocese of Fredericton, it is well to notice the very great advantages being afforded to it. For the most part, in the early settlement of the country there was a very strong Church element, especially in the more important places. Excepting, perhaps, in the case of Connecticut, no Diocese in New England or Canada could compare favorably with our own in the point alluded to. Through the influence of Churchmen in the Legislature grants of land were made for glebes or Church purposes, which, in many instances, are now of great value. It would be startling to reckon up the enormous sum of money paid by the S. P. G. from the first appointment of missionaries in New Brunswick to the present day, apart from the amount given for scholarships, and the grant made by the S. P. C. K. for Church buildings. To this must be added the generous endowment of the Bishopric, mostly by funds raised in England. Under these circumstances, ought there to be so many portions of the Diocese now uncared for; ought any of our present Missions to be in danger?

Then there is another clergy want, which, perhaps, might have been more easily supplied in past years than now. We speak of Church schools of religious education. In this respect, the Church in this Diocese is far behind many of the various denominations, and far behind every one of the Dioceses in the United States. The first object in the establishment of a new Diocese or Missionary jurisdiction in the United States is the making provision for Church schools. By this means, more perhaps than any other, this communion has made such increasing strides. Painful instances are daily afforded us of the terrible want of sound, religious education for our boys. For girls it is even more requisite. They, who are to be the mothers of the future generations of Churchmen, need careful dogmatic teaching as to the position and principles of the Church of England to be imparted to their children in coming years. Till something of this kind is effectually done, the Church will go on "dragging its slow length along" without any pointed improvement.

With all these immense advantages we have spoken of, with the value of the endowments in many of our Parishes, with the means in the possession of Churchmen, this Diocese should be in a position to say, to-day, to our kind benefactors in England, with our warmest thanks for continued favours,—keep now your funds for the benefit of the more destitute portions of the world. With what we already have, and with our well adjusted machinery in our Church Society, we will undertake our own missionary work; in this we will all unite, and we will also provide, in some way, for the Church training, for the religious education of our boys and girls.

Why are not these matters pressed upon the considerations of the representatives of the Church at our annual meetings? The Church Society, by its constitution, has its Anniversary Meetings. But there is no Society in Christendom that is so debarred from this privilege as ours. We have a public meeting to advance the claims of Foreign Missions, and we have a special session. But take the case as it was last July, and it has been the same for many years past, neither at the various public meetings, nor in the sermon at the Anniversary Service, was the subject before us attended to. A stranger present at these meetings would have had little idea of our Diocesan wants. The officers of the Society should be held responsible in this matter, and they should look to it, that in future, when the representatives of the Church are present from all parts of the Province, when it is a question of life or death for many of our Missions, the opportunity is given for stirring up the hearts of God's people, and it should be so arranged that the funds of the Society reap the benefit from such appeals.—Com.

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.

DECEASED WIFE'S SISTER BILL.

(To the Editors of the Church Guardian.)
SIRS,—I send you a cutting from the Montreal Star, in which it is defiantly announced that the Bill for legalizing marriage with a wife's sister will be introduced again into the Dominion Parliament

during the coming session. An association to "amend the marriage law" has been formed, and the names are given of a committee, evidently selected for the purpose of influencing public opinion as widely as possible, who are to use every effort possible to secure the passing of the Bill. Let me ask you for a little space to answer two questions: What is the duty, at this crisis, of the friends of the existing law? and, Is it hopeless to make any stand against the proposed legislation? I answer, whether hopeless or not it is equally our duty to do our best to prevent a great wrong such as this being done. We have to answer to God, not for success or failure, which are in His hands, but for doing our duty. He can save by many or by few; and even if we be few, it may please Him to save our country by our hands. David, when a stripling, slew the boasting Philistine, because he was true to his God. To gain a battle is not always victory, nor to lose one defeat. The very story of a gallant stand made unto death by a few in one age has often stirred up weak souls for generations to fight many a noble battle. It will be to our eternal disgrace if we to whom God has entrusted the interests of His Kingdom in this land strike not a single blow when one of its most important battlements is assailed; whereas, a brave, earnest battle, even if lost, will open the eyes and strengthen the hearts of thousands of our own people setting against the temptation to have anything to do with this uncleanness. That the blood of the martyrs is the seed of the Church is true for every age, and means for us that to stand fast and fight manfully for the eternal principles of Christ's Kingdom amid apparent defeat is the true way to make those principles triumphant. But I do not think our cause at all helpless, for the following reasons:

If the proposed alteration in the law is effected it will be owing to the efforts of an interested few, not because the great body of the people feel the existing law any hardship. This has been proved over and over again in England, and it is reasonable to believe that it is the same here. The great mass of the people, I suppose, know little or nothing upon the subject. They will be found ready to acknowledge of every law it should remain undisturbed until it is proved to be bad, much more one like this, which has been the law of England ever since it was a nation. To influence these is not hopeless. We must, however, make up our accounts for a certain amount of bias on the wrong side, as the interested few have been active against the law for many years, using the press largely, while those on the right side in this country have not used it at all, so that all that the great body of the people have read has been written by the agitators for change. That this has been so, by the way, is owing to a shameful neglect of duty on the part of the right-minded, for which we shall assuredly have to give an account. Next, there are a large number of quite thoughtful persons, especially a great many good women, whose feelings are against the change—they do not like it—but this feeling is not grounded in any deeply-rooted principle, and, having no strong sense of immediate and personal interest in maintaining the law, their very quietness and modesty keeps them from making themselves heard. These have only to be aroused to a sense of duty. But surely there are many in the Dominion, however comparatively few, who do feel deeply the magnitude of the interests which are at stake. True, all of these do not support the law for the same reasons. Some of them deprecate change on the ground that the Law of God would be violated; others, who, perhaps, may not have deeply studied that aspect, see very clearly the grave social evils, the social revolution which the proposed change would introduce. There is no reason why these two classes should not cordially work together; and I am satisfied that if all who are friends of the existing law, on whatever ground, would unite their forces and make a vigorous stand, the case is by no means hopeless. But we must bestir ourselves at once, and we must imitate, we must surpass the assailants of the law in their devotion to their bad cause. They are in earnest, energetic, organized; they have got up their case thoroughly, and know how to argue it out plausibly. They are always ready with a short, cleverly-written book to put into an inquirer's hand. Not one Churchman in ten thousand can give you a reasonable account of why these unions are wrong, or know where to lay their hands on a book that can.

You are right in appealing to our Bishops to come forward and head a practical movement. Our Venerable Metropolitan, the Bishop of Nova Scotia and the Bishop of Ontario have done good service with their pens. But more than this is needed. The law-breakers are moving (not Heaven, but) certainly every source of influence on earth. Their assault is an organized one. Surely we are most deeply to blame that we have not organized long since. It is by organization, by the "Marriage Law Defence Association," that the persistent attempts to change the law in England have been defeated. Not an hour is to be lost in organizing defence. Then, too, the press ought to be used to the utmost. Here also we are forestalled. The law-breakers have the command of the Canadian press. How is this done? That there is a lavish expenditure of money is well known, but I am unwilling to ascribe venality to our Canadian press. But may it not be that the influence of the press, hitherto so baneful on this question, is gained in this way? Men of influence ought to go to the managers and get leading articles, written from outside, as well as letters inserted. One of the ablest, if not the first,

newspaper men in Canada, acknowledged frankly to me some time since that during the entire newspaper discussion of the Deceased Wife's Sister Bill, which took place in Canada two years ago, one side only had been heard. Let our leading men, who understand the question, and can write, begin to do so all the country over in every newspaper. Let us make ourselves heard. Let the Provincial Synod Committee, appointed to oppose the Bill, organize action in this as well as other respects.

Then, what about the pulpit? Has it been used? Brave and eloquent words were spoken in the Provincial Synod by speakers from various sections of the country. It was easy enough to speak out there. The rapturous applause of a sympathizing audience was the speaker's immediate reward. But was that all? Now that the time for action has come, if those eloquent speakers do nothing, bring in influence to bear,—if they do not now come to the front in open active work, what conclusion can be drawn respecting that debate, but a most painful one?

The case is urgent. Our opportunity is now, or never. If we do nothing, we are traitors to the great interests entrusted to us. How shall we answer for our laches in the Day of Judgment?

HENRY ROE.

Bishop's College, Lennoxville, 15th Dec., 1881.

HOW MANY SACRAMENTS ARE THERE?

(To the Editors of the Church Guardian.)

SIRS,—In "Questions for Sunday Schools," published in your last issue, (Nos. 150 and 151), the teaching therein contained surely is not Church of England doctrine.

Question 151 says—"Why are Holy Baptism and Holy Communion the chief sacraments? Surely they are the only ones."

Question 150 says—"Besides the Sacraments of the Font and Altar, name five other ordinances, commonly called Sacraments."

Answer—Article 25th, "commonly called Sacraments," at the time the "Articles of Religion" were compiled (1562) surely not now, except by the Church of Rome.

The Church of England Catechism plainly says in answer to "How many Sacraments?" &c., "Two only. And in answer to what is a Sacrament? An outward and visible sign of an inward and Spiritual grace given unto us, ordained by Christ Himself, &c."

Please correct me, if I am in error, as regards the Rev. gentleman's meaning, and oblige
A PUPIL OF THE "CHURCH GUARDIAN."

KING'S COLLEGE ENDOWMENT.

(To the Editors of the Church Guardian.)

SIRS,—Not infrequently we hear persons speaking on the subject of the King's College Endowment remark—"What a disgraceful thing it is for wealthy persons throughout these Provinces, who profess to have the interests of the Church and College at heart, to give so little towards either." Of course it is disgraceful; and every one who reads this paper can think of persons in Halifax alone, who are treated with external deference and internal contempt for this very reason. But how often it happens that those who condemn others are themselves in a position that is no better! And this, not from any unwillingness to give, not from any indifference on the subject of Church schemes, but because they can give so little that they think it is not worth giving at all. This is a great mistake. The same law is laid down for rich and poor. Those who can give only a dollar are as much responsible as those who can give a thousand dollars. And I think I am not wrong in saying that it is the sympathy and co-operation of the not wealthy many more than of the wealthy few, that we are most in need of at Windsor.

To counteract (if only to a small degree) the inactivity of people who can give a little, and do not do it, and to help the College as much as lies in their power, a number of persons have formed what they have called the Endowment Aid Association, by which they agree to assist in the Endowment work by monthly contributions. The plan of working is simply this.—Any one wishing to become a member of the Association sends his or her name to the Secretary, and the amount subscribed at such time in the month as may be most convenient. Contributions may be of the smallest sums, according to the wishes and means of a member; and all amounts are kept most strictly private by the Secretary. At the end of each month the combined contributions are forwarded to Archdeacon Gilpin in Halifax, with the names of the givers, but not with the amounts given by each. The Association is by no means limited to those who have studied at Windsor, and there ought to be many who have enough public spirit to join in helping our institution that has been of such assistance to others. Nor is it confined to men. I am sure there are numbers of women who must have the interests of King's College as much at heart as the warmest sons of Alma Mater; and there is no reason why they should be idle when there is so much to be done.

I shall be very glad if this letter calls forth even one response, and if anyone has good intentions, I trust they will not remain unfulfilled.

Believe me,

Yours truly,

W. B. KING.

The Vicarage, Truro, N. S.

The Week.

HOME NEWS.

Dominion Parliament will meet on Feb 9th.

Deposits in the Dominion Saving's Bank, Nov. 30th, \$7,767,997.

A steamer is being constructed in England for the New Brunswick Steamship Co.

Captain E. C. Dawson, of New Glasgow, has accepted the post of Chief Surveyor to the New Land Company of the North-West.

The contract for the St. Lawrence Railway tunnel has been awarded to a Syndicate, composed of New York and Montreal men.

Ottawa, Dec. 27.—Hon. Mr. Sked has, it is understood, been appointed to the vacancy in the Senate caused by his resignation a year ago.

The Public Accounts, Trade and Navigation Returns and Inland Revenue Reports are in the hands of the printers, and will be ready to lay on the table at the opening of Parliament.

The latest news about the Bank of Prince Edward Island is that it is in a much better condition than was at first supposed, and that the prospect of its resuming at an early day are good.

The English Board of Trade returns show that the ratio of English emigrants coming to Canada is increasing very fast. Although the population of the United States is as 12 to 1, the emigration to the respective countries was for the June quarter of this year as 7 1/2 to 1, and for the September quarter, as 5 1/2 to 1.

The Committee appointed by the Synod of Ontario, in session at Kingston, have ascertained that \$8,874.36 are due to the Synod by the late clerical secretary, Ven. Archdeacon Parnell.

"ON THE HIP."

This rather inelegant expression, used popularly to indicate that condition of things in which one person holds another securely by some circumstance, word or act, finds literal exemplification in the following narrative by Mr. John Rourke, of Ottawa, Canada.

LITTLE'S LIVING AGE.—The numbers of The Living Age for the weeks ending December 17th and 24th, respectively, contain the following valuable and interesting articles.

The next volume begins in January. For fifty-two numbers of sixty-four pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies, with The Living Age, for a year, both postpaid.

NEWS FROM ABROAD.

Washington, Dec. 24.—Congress has adjourned till January 5th.

Vienna, Dec. 21.—It is stated the Emperor Francis Joseph will erect a charitable institution on the site of the Ring Theatre.

Among the members of the Lower House of the Tennessee Legislature are a white man and a negro who held the relation of master and slave before the war.

A steamship company with a capital of \$2,500,000 has been formed in San Francisco to do business between San Francisco, Hawaiian Islands, and other points on the Pacific.

No HESITATION.—Bishop Gilmour, of Cleveland, Ohio, has used the Great German Remedy, St. Jacobs Oil, and endorses it highly. He writes about it as follows—I am pleased to say that the use of St. Jacobs Oil has benefited me greatly, and I have no hesitation to recommend it to all as an excellent curative.

London, Dec. 23.—The Lord Mayor's fund for the defence of property in Ireland now amounts to £7,000; for relief of Irish ladies in distress it reaches nearly £10,000.

At Warsaw, a Jew, arrested in a church for picking pockets, cried fire. A panic ensued, 30 persons were crushed to death and many others injured.

ITS WORK IN STRATHROY.

It often happens that the opinion of an experienced man, an expert, if we so call him, conveys greater force than an aggregation of outside, uneducated testimony. And then, too, personal experience or observation is so much more convincing than mere assertion.

Having suffered with inflammatory rheumatism since last July, and hearing of St. Jacobs Oil, I sent for a bottle of the article on the 15th of October. At that time I was confined to the house, and could not possibly get out of bed without assistance.

A LADY'S WISH

"Oh, how I do wish my skin was as clear and soft as yours," said a lady to her friend "You can easily make it so," answered the friend.

Nothing Short of Unmistakable Benefits

Conferred upon tens of thousands of sufferers could originate and maintain the reputation which AVER'S SERRAVALLE enjoys. It is a compound of the best vegetable alteratives, with the Iodides of Potassium and Iron, and is the most effectual of all remedies for scrofulous, mercurial, or blood disorders.

DYSPEPSIA AND LANGOUR.

"Two years ago I began to take the PERUVIAN SYRUP. I was in a languid, half-alive state, through incipient dyspepsia and defective circulation of the blood. Three bottles of the PERUVIAN SYRUP changed this to glooming, bounding health.

From R. Fellows, M. D., of Hill, N. H.

"Although I have generally a great objection to patent medicines, I can't but say in justice to Dr. WISTAR'S BALSAM OF WILD CHERRY that it is a remedy of superior value for pulmonary diseases. I have made use of this preparation for several years, and it has proved to be very reliable and efficacious in the treatment of severe and long standing coughs.

Close Confinement in poorly ventilated work rooms, and want of proper exercise, are often unavoidable, but tend to produce Dyspepsia, want of energy, and loss of appetite.

For BILIOUSNESS, Costiveness, and all troubles arising from a disordered state of the Stomach or Liver, Use "Shanty" Bitters.

After an Attack of Fever, Measles, Diphtheria, or any wasting disease, HARRINGTON'S QUININE WINE and Iron is the best medicine to take. It gives lasting strength.

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.

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

An Irishman called at a drug store to get a bottle of Johnson's Anodyne Liniment for the rheumatism; the druggist asked him in what part of the body it troubled him most.

For loss of cud, horn ail, red water in cows, loss of appetite, rot, or murrain in sheep; thick wind, broken wind, and for all obstructions of the kidneys in horses use Sheridan's Cavalry Condition Powders.

THE BLOOD AND NERVE TISSUES owe their healthy existence to Phosphorus, and become disorganized when it is lessened in quantity. It is necessary to the proper preservation of the functions of life as Electricity is to the Telegraph.

CAUSE AND EFFECT. The main cause of nervousness is indigestion, and that is caused by weakness of the stomach. No one can have sound nerves and good health without using Hop Bitters to strengthen the stomach, purify the blood, and keep the liver and kidneys active, to carry off all the poisonous and waste matter of the system.

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.

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?

XMAS. BOOKS. BUCKLEY & ALLEN, English & American Bookstore, 124 GRANVILLE ST. Beg to intimate that their Stock of Books for the season is now complete.

STANDARD WORKS, in every Department of Literature, the most complete stock in the Province. We do not attempt to dictate to the intelligent and educated people of the Province what to read, but what they shall not read; we keep in stock Books by Authors of all Nations and Creeds.

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FOR RHEUMATISM,

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

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

SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE. A. VOGELER & CO., Baltimore, Md., U. S. A.

Advertisement for 'The Purest and Best Medicine ever Made' featuring a circular logo and text describing its benefits for various ailments like indigestion and nervousness.

GATES' Vegetable Plaster

IS A PURELY VEGETABLE PREPARATION from some of our most valuable roots, etc. possessing medicinal properties. An excellent remedy for strengthening the Back and Sides.

Lame Back, Cracked Hands, Lame Sides, Spinal Disease, Boils, Erysipelas, Cuts, Burns, OUTS ON HORSES & CATTLE.

This Plaster is put up in 1 oz. tin boxes, and is much cheaper to use than any other kind, a box being sufficient to spread a plaster and renew it several times.

In fact all who are in need of such an article should not fail to try a box and be convinced, as many have, that it is the best Plaster in use.

Salesmen Wanted, To begin work at once on sales for spring 1882, for the FONTHILL NURSERIES, (THE LARGEST IN CANADA).

PATENTS. We continue to act as Solicitors for Patents, Caveats, Trade Marks, Copyrights, etc., for the United States, Canada, Cuba, England, France, Germany, etc.

Its price is so low that the Machine is placed within the reach of all. PRICE WITHOUT RIBBER, \$25.00. WITH RIBBER, \$37.00.

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New Year. USEFUL PRESENTS.

DIRECT IMPORTATIONS! EDWARD ALBRO.

SKATES, Acme Club and Wood Top, SLEIGH BELLS, Body and Neck Straps, CUTLERY.—Ivory Table, Spring Knives, etc. by Jos. Rogers & Sons, Cutlers to Her Majesty,

AMERICAN Cottage Firesets, ENGLISH STEEL FIRE-IRONS, highly polished, from \$1.50 to \$7 per set. AMERICAN AXES AND HATCHETS.

JAP'D. WARE, TIN WARE, BRASS WARE, ELECTRO-PLATED WARE, in Spoons, Forks, etc. TILE TEA-POT STANDS, New Designs.

KITCHEN UTENSILS IN GREAT VARIETY. TEA

Superior quality 30 & 40c. per lb. 101 GRANVILLE ST., 101

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.

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, etc., 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.

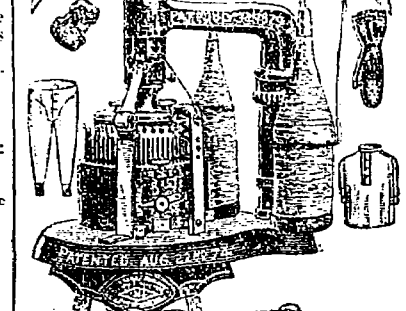
A copy of the UNIVERSITY CALENDAR, and any further information required, may be obtained on application to the President, or to the Secretary, CHAS. H. CARMAN, Esq., Halifax.

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.

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PIANOS—Knabe, Weber, Wheelock, Dominion.
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CLAYTON & SONS, Jacob facing Argyle.

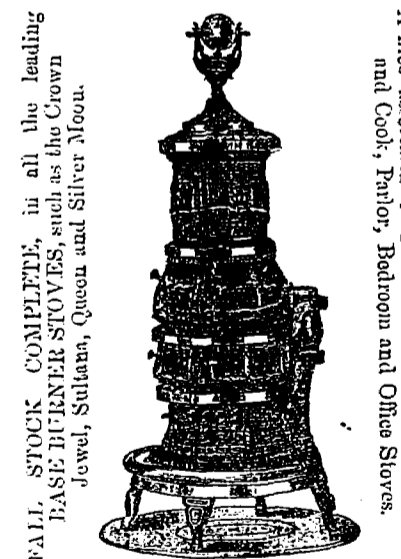
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WILLIAM GOSSIP,
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COLLEGE FOR LADIES,
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 Full Collegiate Course of Study, with Academic or Preparatory Department. Superior facilities for Instrumental and Vocal Music, and for French and German. Situation unsurpassed for healthiness. Combines 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 14.
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 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. Don't delay a moment. Prevention is better than cure.
J. S. JOHNSON & CO., Boston, Mass.
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Make Hens Lay!
 An English Veterinary Surgeon and Chemist now travels in this country says that most of the Hens and that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Dose, one teaspoonful to one pint food. Sold everywhere, or sent by mail for eight letter stamps.
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 Affords in Literary, Musical and Fine Art Studies choice advantages. The twenty-eighth Academic Year opens AUGUST 27TH, 1881. Catalogues on application.
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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 11 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.
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Make Most Delicious
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 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:
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N. B.—OBSERVE the New white and gold Label, with fac-simile of our signature and seal.
 BEWARE of so-called "FRUIT SYRUPS," with gaudy Labels and bright colours, prepared with chemicals, acids, and artificial flavours and colourings.

MALTOPEPSYN.

(REGISTERED AT OTTAWA)
 AN ARTIFICIAL GASTRIC JUICE.

This is not a patent medicine (secret remedy), the formula is printed on the label attached to each bottle.
MALTOPEPSYN cures Dyspepsia, Indigestion, Loss of Appetite, Intestinal and Wasting Diseases, Constipation, Nausea, Chronic Diarrhoea, Cholera Infantum, and most of infants' troubles, which generally arise from the stomach.
 50 CENTS FOR 48 DOSES, OR ABOUT 1 CENT PER DOSE.

Regular sized bottles containing 1 1/2 ozs., with dose measure attached, 50 cents, for sale by all Chemists throughout the Dominion.
 Avoid taking liquids of any sort, more than is absolutely necessary to quench thirst, as the excessive use of liquids is the cause of half the Dyspepsia in the world. Maltopepsyn is a powder, agreeable and easily taken, supplies to the stomach the actual Gastric Juice.
 Prescribed by the leading Physicians throughout the Dominion, in their regular practice. Maltopepsyn is also used to a large extent in Hospitals, Dispensaries and Infirmarys.

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 "The Maltopepsyn was given in a marked and distressing case of Indigestion with the most rapid, pleasing and beneficial results."
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 "The Maltopepsyn I obtained from you has far more than answered my anticipations. Having tried it in two old and very obstinate cases of indigestion, I found it to act like a charm."
 CAMBRAY, ONT., Jan. 1881.
 "I have used your Maltopepsyn in severe cases of Indigestion and Malnutrition in adults, and Diarrhoea of children, and am so well pleased with the results that I have instructed my druggist to keep a supply on hand."
 ATHLONE, ONT., Dec. 30, 1880.
 "After giving your Maltopepsyn a trial in some of my worst cases, for which it was recommended, I am well pleased with the way in which it acts. Continue to make a good article like that now in use and it will be a universal favorite."
 R. HAMILTON, M. D.

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 And Roofing Materials in and for the Province of Nova Scotia.
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Marriages.

LIPPERT—MASON.—Dec. 22nd, by Rev. D. G. Moore, Rector of Abbot's lines, Adam Lippert, to Catherine Ann Mason, both of New Glasgow.
 JOLLYMORE—BOETTNER.—On the 25th inst., at St. James' Church, head of St. Margaret's Bay, by the Rev. the Rector of Hubbard's Cove, Charles E. Jollymore, of Mill Cove, Co. Lunenburg, to Caroline Bouffler, of North Shore, St. Margaret's Bay, Co. Halifax.
 REED—MILLS.—On Tuesday, December 20th, at St. George's Church, Carleton, by the Rev. Theodore B. Dowling, Rector, Mr Andrew Reed, of Fairville, to Miss Mary Louisa Caroline Mills, second daughter of Mr. William Mills, Fairville.

Deaths.

CHADWICK.—At Tonawanda, 8th inst., after a long and suffering illness, Henrietta Caroline, wife of John Chadwick, and second daughter of the late John and Ruth Bateman, of Shebue, N. B.
 TYE.—At Abbot Mines, on Christmas Eve, William Walters Tye, aged 8 years, eldest child of the late W. W. Tye. His Sunday School fellows attended his body to the grave.

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

Consumption and Wasting Diseases.

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

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

The proprietor also has certificates from leading physicians in Toronto, St. John, Halifax, &c., of SUPPLYING LATE DATE, proving conclusively that Eggar's Phos-phorine or Cream is the greatest preparation now in use. Second Certificate from Dr. Slayter: Halifax, Jan., 1881.

Since giving you my last certificate I have had many opportunities of further testing your Cod Liver Oil Cream and as well of comparing its action with the EMULSIONS AND PREPARATIONS OF OIL IN THE MARKET. I may say that I BELIEVE IT TO BE THE BEST PREPARATION NOW OFFERED TO THE PUBLIC, the drugs and oil being of the every finest quality, while the facilities and machinery used for mixing them are of the most perfect kind. I have no hesitation in stating that where Oil is indicated EGGAR'S CREAM WILL BE FOUND TO BE EVERYTHING THAT IS CLAIMED FOR IT BY ITS PROPRIETOR.

W. H. SLAYTER, M.D., etc., etc., etc. M. F. EGGAR, Chemist, 157 Hollis St., Halifax, N.S.

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CATARH. Consumption, Asthma, Bronchitis, Hemoptoe, Curable at home. Trial Consultation & Advice FREE. 16 p. Pamphlet FREE. Address DR. W. V. CASE, 933 Arch Street, Philadelphia, Pa. It is written name this paper as a token of the fact.

CANADIAN PACIFIC RAILWAY. Emory's Bar to Port Moody. NOTICE TO CONTRACTORS. Tender for Work in British Columbia.

SEALED TENDERS will be received by the undersigned up to NOON on WEDNESDAY, the 1st day of FEBRUARY next, in a lump sum, for a construction of that portion of the road between Port Moody and the West-end of Contract No. near Emory's Bar, a distance of about 8 1/2 miles. Specifications, conditions of contract, and forms of tender may be obtained on application at the Canadian Pacific Railway Office, in New Westminster, and at the Chief Engineer's Office at Ottawa, after the 1st January next, at which time plan and profiles will be open for inspection at the latter office.

WASTE NOT, WANT NOT. Don't throw away Garments that can be DYED AND FINISHED To look like new at the CANADIAN DYE WORKS.

Ladies' Dresses dyed in all the leading colours without being stepped. LOOK, SEE! Black Dresses can be changed to brown, green, claret, maroon or navy blue. Wool Mats cleaned and dyed all colours. Damask, Rep, and other Curtains renewed same colour or changed to any shade desired. Having a new Dyer direct from Scotland, with all the latest improvements for finishing, we are making a speciality of Silk, Mill Dresses, Scarfs, Ties, Veils, etc., dyed, finished and guaranteed to look like new. Utrich Feathers cleaned and dyed all shades and beautifully curled. Kid Gloves and Slippers cleaned on very short notice. Gentlemen's Clothes cleaned by the new French process, and dyed all colours. Special attention paid in this department to the finishing which is done by the new steam machine. N. B.—Special attention given to goods for Mourning, which we can deliver in 24 hours. Parcels called for in the city. Dresses for the place, 25 Barrington Street, or 106 Midland Street. T. H. WHITE & CO., Dyers and French Cleaners.

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

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Hats, Caps and Furs, Umbrellas, Rubber Coats, Trunks, Valises, Satchels and Carpet Bags, Sleigh Robes, Horse Clothing, Gents' and Ladies' Fur Coats, and Mantles. 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 Lusk. To Clergymen, on all purchases we allow 10 per cent. Please give us a call. 44 to 48 Barrington St. CORNER OF SACKVILLE.

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