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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. 2.—No 44.

THURSDAY, FEBRUARY 10, 1881.

One Dollar a Year.

REV. JOHN D. H. BROWNE,
REV. EDWYN S. W. PENTREATH,

LOCK DRAWER 20, HALIFAX, NOVA SCOTIA,
MONCTON, NEW BRUNSWICK,

EDITORS.

£44,000 have been pledged for the new bishopric of Newcastle, England.

Dr. SCHLIEKMAN has presented to the Emperor of Germany, to be placed in the Berlin Museum, his collection of Trojan antiquities.

By the breaking of dykes in the Province of North Brabant, Holland, eighteen villages have been flooded, causing immense damage.

It is reported from Cairo that two pyramids built by a King of the Sixth Dynasty have been discovered to the north of Memphis. They were buried beneath the sand. The vaults and chambers are covered with inscriptions.

Mr. SASSOON, of Belgravia square, London, stables his horse in the topmost story of his house, and carries them up and down on an elevator. The purpose is to save the cost of ground, which is valuable in that fashionable neighborhood.

Prof. MOMMSEN, the historian, who recently lost his library and the manuscript of a new and valuable work, by fire, has been presented with a purse of 106,000 marks (\$34,000) by his countrymen. It was a birthday present, on his sixty-fourth anniversary.

KIRKDALE CHURCH, one of the most ancient ecclesiastical structures in England, has been, for some time, undergoing partial restoration. The antiquity of this church is proved by the sun dial with a Saxon inscription, showing that it was built in the days of Edward the King, in the days of Tosti the Earl—that is, between 1055 and 1067. A Runic inscription also seems to mention Utekwald, King of Deira, A.D. 651 to 660. The church is situated close to the famous Kirkdale Cave, where, in 1821, were discovered the bones of hyenas, bears, tigers, wolves, elephants, rhinoceri, hippopotami, and other animals.

GERMANY is prepared to celebrate, three years hence, the four hundredth anniversary of Luther's birthday. Nov. 10, 1483. It is proposed to fix upon the Wartburg near Eisenach, as the middle part of the celebration. Dr. Kuster, the burgomaster of Eisenach, is the president of a committee charged with making the needful arrangements. It was in the Wartburg that Luther labored at the work which was the completion of his activity as a Reformer—the translation of the Bible into German. The famous "Luther-room" has become the germ of a Luther museum, which will probably receive many accessions by the time the anniversary arrives. It is contemplated to give the celebration an international character.

ANOTHER TESTIMONY against the false theory of evolution is given by the late Frank Buckland, the eminent naturalist and inspector-general of the fisheries of Great Britain. In the preface to his "Natural History of British Fishes," written but a few days before his death, which occurred recently, he says: "I have another object in writing this book, it is to endeavour to show the truth of the good old doctrines of the Bridgewater Treatises which have so ably demonstrated the power, wisdom, and goodness of God, as manifested in the creation. Of late years the doctrines so called 'evolution' and 'development' have seemingly gained ground among those interested in natural history; but I have too much faith in the good sense and natural scorn of my fellow-countrymen to think that these tenets will be very long lived. To put matters very straight, I steadfastly believe that the great Creator, as indeed we are directly told, made all things perfect and 'very good' from the beginning; perfect and very good every created thing is now found to be, and will so continue to the end of time."

TWENTY-FIVE bells are to be placed in Holy Trinity Church, Philadelphia, connected with the organ by an electrical attachment.

The Archbishop of Canterbury has offered to Archdeacon Hose, of Singapore, the bishopric of Labuan, which the venerable gentleman has accepted.

The first spiral tunnel on the St. Gothard line, in Switzerland has been completed. It is one thousand metres in length, and was bored through granite entirely by hand.

Two new cables are to be laid next summer between the United States and Great Britain. The contract has been let for both, and the first is to be laid by July 1st. If "consolidation" does not set in, we may expect a considerable decline in rates.

The Australian colonies continue to show prosperous revenues. The revenue of Victoria for the quarter ending December 31 amounted to £1,212,000, being an increase of £198,000 compared with the same period of 1879. In New South Wales the revenue for the past year amounts to £4,612,000, being an increase of £437,259 as compared with 1879. In Queensland the returns for the half-year ending December 31 show total receipts of £803,000, or an increase of £9,000 compared with 1879.

CHRISTIAN SYMBOLS.

I take the liberty of sending you a few Scriptural texts, explanatory of the most common symbols used in church-decorations; hoping that their study may prove both pleasant and profitable to the young readers of your paper.

The Anchor.—Heb. 6:19. Titus 1:2. Prov. 10:25; 11:7.

The Balance.—Is. 40:12-15. Job 28:25. Is. 26:27. I Sam. 2:3. Prov. 16:2. Job 31:6. Zach. 11:12

The Crescent.—Psalms 73:7. John 3:20.

The Cross.—Matt. 27:25; 16:14. Gal. 6:14. Heb. 6:6.

The Crown.—Matt. 27:29. John 19:5. I Cor. 9:25. I Peter 5:4. Rev. 2:10. Heb. 2:9. Rev. 14:14.

The Evergreens.—Lev. 23:40-42. Neh. 8:14. Is. 60:13. Is. 35:12. John 12:13. Rev. 7:9.

The Keys.—Is. 22:22. Rev. 1:18; 3:7.

The Star.—Num. 24:17. Matt. 2:2. I Cor. 4:6. II Peter 1:19. Rev. 22:16.

—F. H. Potts, in Living Church.

STARTLING STATISTICS.

The Rev. Mr. Nutting, a Methodist preacher, has published some statistics which excite very painful reflection. He says that the ratio of divorces in Massachusetts in 1868 was 1 to 15; in Vermont, 1 to 13; in Rhode Island 1 to 9; and in Connecticut, 1 to 8; in Lake County, Ohio, where there is a purely New England population, the ratio is as high as 1 to 6. During the last 25 years the birth rate has fallen about as fast as the divorce-rate has increased, and where the birth is lowest, the divorce is highest. Mr. Nutting adds that—"In the history of nations there never has but thrice occurred such a breaking up of the family as is now taking place among people of New England blood; when the Greek and Roman Empires were about to fall, and during the Revolution of the last century, when 20,000 divorces were obtained in France in one and a half years. Bad as this was, it was surpassed, regard being had to the number of the population, by what is now taking place in Rhode Island and Connecticut."—N. Y. Standard.

Is there no warning in the above sad statement of facts for us in Canada? Let those who are advocating a change in our Marriage Laws read and ponder.

BISHOP ROBERTSON of Missouri says; it may be interesting to some persons to know, as giving some impression of the duties of a Bishop's office, that in addition to what the Bishop of this Diocese did last year in the way of public services, confirmations, consultations with vestries, etc., and sermons at the rate of four or five a week, his correspondence included over four thousand letters written, and he travelled during the year on official duty 15,409 miles.

THE RELIGIOUS POPULATION OF ENGLAND.

Those Church clergymen who allow themselves to be imposed upon by the statements of the Church's opponents in England, who for political and other reasons undervalue her work and numbers, should read the following carefully prepared statistics and judge for themselves:—

The Census Act of 1881 contains no provision for ascertaining the religious professions of the English people. The reason for this is well known. Nonconformists in general, and political Dissenters particularly, for reasons best known to themselves, are most anxious that their actual numbers should be concealed. Churchmen are anxious that the real state of things, whatever it may be, should be made known; but from this Nonconformists shrink. Meanwhile, however, they are actively engaged in making amateur censuses of their own, in which they openly claim half the British people as their own. It is time that such preposterous claims—for they are nothing else—should, as far as possible, be brought to the test. The only means of doing so is by examining each official return as take note of the religious professions of the people, and making them a test by which to calculate the actual number belonging to the various religious bodies in England. Taking the following official returns, we find that, out of every hundred

	Churchmen.	Dissenters.
School returns give	72	28
Cemetery " "	70	30
Marriages " "	75	25
Army " "	63	37
of which 37 no less than 21 are Roman Catholics)		
Navy returns	75	25
Workhouse returns	79	21

Giving an average of 73 per cent to the Church and 28 per cent to Dissenters. If the army is deducted, the Church would have over 74 per cent to less than 26 for Nonconformists, including Roman Catholics.

The whole Population of England and Wales in 1878 was	24,854,397
Church Population at 72 per cent	17,905,155
Nonconformists' Population (including Roman Catholics)	6,850,238

So that 7,000,000 in round numbers may fairly represent the whole Nonconformity of England. While the Church population may be estimated at 18,000,000. We have done all in our power to obtain as accurate an estimate as circumstances permit. If Nonconformists are inclined in any way to complain of the unexpected nature of the result, nothing would be easier for them than to withdraw their opposition to a religious census, and the exact numbers can at once be ascertained; till then we must be permitted to believe that the estimate founded on the official returns given above is the most correct that can at the present be obtained.—National Church.

Foreign Missions.

INDIA.

THE DIOCESE OF MADRAS.—IX.

Sketches of the Telugu Mission, by the Rev. J. E. Padfield, Masulipatam.

It was not until about 1835 that the serious attention of Christian Churchmen was directed to the Telugus.

Good Bishop Corrie, of Madras, had

for some time before his death been looking with longing eyes at the Telugu section of his vast diocese, and some of his last prayers to heaven were that God would stir up the hearts of His people to come over and help the Telugus. It is cheering to be able to mention that men of like spirit with Bishop Corrie in the civil and military service in India, who had earnest yearnings of heart for the salvation of this people. In 1839 a small fund was collected to start a Mission at Masulipatam, and the Church Missionary Society was appealed to undertake the work. Under its auspices Robert Noble, joined by Henry Fox, embarked for Madras in the ship *Robarts*, on the 8th March, 1841.

The early history of the Telugu Mission is to a great extent but a biography of Robert Noble. Everything here around me only serves to recall his memory. The house in which I am living is one in which he lived, and in which he died. I am sitting writing this paper in the very study chair that he used for many years. I lift up my head from my writing, and right before me I can see the Noble Memorial School a fine building erected to his memory, and a certain portion of the cost which was made by heathen native gentlemen, old pupils of his who, though they had not embraced the religion he taught, had yet learned to love and honour the man who was their friend and their teacher. He laboured in this Mission for twenty-four years without once returning home, and his memory is a power in this district to both heathen and Christian, to native and missionary. For my own part, I seldom catch sight of his simple tomb in the churchyard without experiencing a noble aspiration that I may be as faithful and as true as he was in our blessed work.

It was in October, 1841, that Mr. Noble and Mr. Fox came up to Masulipatam. These two fathers of our Mission, after learning Telugu began active operations amongst the heathen, by whom they were surrounded. Henry Fox began a system of itinerating in the town and surrounding country, everywhere scattering broadcast the seed of life. Robert Noble, on the other hand, continued his efforts to reaching the upper caste through the agency of a public school. He began in fact that system of using education as a mission agency, which has ever since been carried on in this Mission, and which also is largely made use of by our own and other missionary societies all through India. He offered a high class education to the youth of the upper classes on express understanding that the Bible should be used as a class book for Bible lesson in every class every day. He commenced with two pupils, but he soon got more, and at present this school, now called the Noble High School, has some 222 pupils, and its standard is that of F.A. (First in Arts) of the Madras University. In addition to this there is a branch school of a lower standard in another part of the town, with some sixty pupils. There is also a large school in Ellore, and another in Bezwada, two large inland towns, both of which have classes for matriculation at the same University. In these three schools, and the lower branch ones connected with them, there are now in round numbers some 800 pupils.

It was not until 1852 that Mr. Noble had any open converts, when he received two, one a Brahmin, who is at present a highly respected clergyman in our midst, and one a Sudra, who recently died after working for years with us as a missionary.

At the end of the year 1859 the whole of those under Christian instruction in the whole Mission, are returned as numbering 177, and this after twenty long years of patient labour. When one looks round now, after another lapse of twenty years, and sees the varied and extensive machinery at work and counts a Native Church of nearly four thousand souls, whilst exclaiming "What hath God wrought!" it must not be lost sight of

how much the success of the last twenty years must result from the patient labours of the former twenty.

Mr. Fox, during the three years and a half he was in the Mission, had done what he could in the town of Masulipatam itself and in the surrounding country by way of regular evangelistic work. He had also laboured much in itinerating through the surrounding country, at times taking more extended tours, and yet of the twenty village-schools and the twenty-eight little village congregations now scattered up and down the Masulipatam district alone, there was not a single one in 1860. Mr. Noble had his school, from which he had received several high-caste converts; and Mrs. Sharkey had her girl's boarding school, and in Masulipatam itself there was a small congregation, a more handful, and that was all.

As before said, however, several other centres had been occupied, and of these the first was Ellore. This is a large and important town, some fifty miles inland from Masulipatam. In 1854 one of our missionaries, Mr. English, was sent there, and he opened a school which was the beginning of the present large and flourishing High School.

At this time also another important centre had been occupied and work begun. The mighty river Kistna, which takes its rise on the western side of India, after rolling along for hundreds of miles through broad plains, mountain gorges, and dense jungle right through the heart of India, runs into the Bay of Bengal near Masulipatam. Some fifty miles before it joins the sea it passes between two high hills which form a spur of the Eastern Ghats. The town of Bezwada is on the northern bank of the river, nestled between a group of hills of which the above two form part. It is considered a very holy town by the natives.

Mr. Darling had one been day preaching in Bezwada to large crowds, who had come together for some heathen festival. He had often thus preached before with no apparent good result, and he returned to his house, as usual, with a sinking heart; and yet that morning's work was the commencement of great things. In a distant village the head man of the Malas, named Venkayya, was led by some to him, unknown power, to see the folly of worshipping dumb idols. About that time, too, he had a strange dream that further affected him, and he abandoned his idols, and, undeterred by the sneers and scoffs of his neighbours, he announced his determination to search for the true God and Saviour. Months afterwards business brought him and several others to the town of Bezwada, and this happened to be on the occasion of a festival. Several of this group of villagers were amongst the crowd that heard Mr. Darling preach on the day in question, and they went and told Venkayya that there was a gentleman in the town speaking about the things that he so talked of.

That afternoon a group of five or six villagers might have been seen standing about a dozen yards distant from the Mission house at Bezwada, afraid to venture nearer, and yet desiring to see the strange Englishman who had been telling people of a Saviour for sin. Mr. Darling accidentally saw them, and it is needless to tell how overjoyed he was to tell to anxious listeners "that sweet story of old," and what his feelings must have been when Venkayya, the chief of his little congregation, put his hands together and said, "This is the Saviour whom I will serve." Time fails to tell how the missionary went with these men, how many believed and were baptized, and how that little group formed the beginning of a rising Native Church.

Thus, after twenty years' long and anxious labour, the first droppings began to appear by a copious shower of blessing, soon to be followed by the rich harvest that, in this year of grace 1880, is smiling around us.

Family Department.

TRIAL.

By G. A. HAMMOND.

In sorrow, Lord, to Thee I look, Remembrance searches o'er Thy Book, With hasty sweep and anxious heed, For promise suited to my need.

The hour of trial finds me weak, A bruised reed about to break, And smoking flax that scarcely shows The living spark that hidden glows.

Lord, but 'tis written for my need, Thou wilt not break the bruised reed, Thou wilt not quench the smoking flax: So kind the covenant Mercy makes.

O that I prized this grace aright! O that each thought, with chief delight, Crossed to Thy kind, inviting arms, Attracted, Jesus! by Thy charms.

GIVING LIKE A LITTLE CHILD.

Not long since a poor widow came into my study. She is over sixty years of age. Her home is one little room, about ten by twelve, and she supports herself by her needle, which in these days of sewing machines, means the most miserable support.

"There is my contribution to the Church fund."

"But are you able to give so much?"

"O yes," she replied "I have learned how to give now."

"How is that?" I asked.

"Do you remember," she answered, "that sermon of three months since, when you told us that you did not believe that one of your people was so poor that, if he loved Christ, he could not find some way of showing that love by his gifts?"

"I do."

"Well, I went home and cried all night over that sermon. I said to myself 'My minister don't know how poor I am or how never would have said that.' But from crying, I at last got to praying, and when I had told Jesus all about it, I seemed to get an answer in my heart, that dried up all tears."

"What was the answer?" I asked deeply moved by her recital.

"Just this: 'If you cannot give like other people do, give like a child,' and I have been doing it ever since. When I have a penny over from my sugar or loaf of bread, I lay it aside for Jesus, and so I have gathered the money all in pennies."

"But it has not embarrassed you to lay aside so much?"

"Oh no!" she responded eagerly with beaming face.

"Since I began to give to the Lord, I have always had money in the house for myself, and it is wonderful how the work comes pouring in. So many are coming to see me that I never knew before."

"But didn't you always have money in the house?" I asked.

"Oh no! often when my rent came due, I had to go and borrow it, not knowing how I should ever find means to pay it again. But I don't have to do so any more, the dear Lord is so kind."

"Of course, I could not refuse such money."

Three months later she came with three dollars and eighty-five cents, saved in the same way. Then came the effort of our church in connection with the Memorial Fund, and, in some five months, she brought fifteen dollars, all saved in a little white box I had given her. This makes twenty-one dollars and eighty-five cents, from one poor widow, in a single twelve-month. I need hardly add that she apparently grew more in Christian character in that one year, than in all the previous years of her connection with the Church.

Who can doubt, that if, in giving, as well as in other graces, we could all thus become as little children, there would result such an increase in our gifts, that there would not be room enough to contain them?

Two words of mercy are there which the Lord himself hath laid down—for give and give. As to what He saith of pardoning, thou both wishest thy sin to be pardoned thee and thou hast another whom thou mayest pardon. Again, as to doing kindnesses, a beggar asks of thee, and thou art God's beggar. For we are all, when we pray, God's beggars; we stand, yea, we fall prostrate before the door of the great house-holder; we groan in supplication wishing to receive some thing, and this something is God Himself.—St. Augustine.

"IT NEVER DRIES UP."

"I was once stopping," says a lady, "at a village on the Welsh coast, where the people had to bring all their water from a well."

"Is this well ever dry?" I inquired of a young girl who came to draw water. "Dry! Yes, ma'am; very often in hot weather!"

"And where do you go for water then?"

"To the spring, a little way out of town."

"And if the spring dries up?"

"Why, then, we go to the stream higher up, the best water of all."

"But if the stream higher up fails?"

"Why ma'am, that stream never dries up—never. It is always the same, winter and summer."

I went to see this precious brook which "never dries up." It was a clear, sparkling rivulet, coming down the high hill—not with torrent leap and roar, but soft murmur of fulness and freedom. It flowed down to the highway side. It was within reach of every child's pitcher. It was enough for every empty vessel. The small birds came down thither to drink. The sheep and lambs had trodden down a little path to its brink. The thirsty beast of burden, along the dusty road, knew the way to the stream that "never dries up."

"It reminded me of the waters of life and salvation flowing from the Rock of Ages, and brought within the reach of all men by the Gospel of Jesus Christ. Every other brook may grow dry in the days of drought and adversity, but this heavenly spring never ceases to flow. Thirsting soul, you may come and drink. Wearied and fainting, lingering around the broken cisterns of hopes and consolation, Jesus calls you to himself. "If any man thirst, let him come unto Me and drink." The water from Jacob's well was refreshing, but it was hard to obtain; but to the sinful woman there Christ offered living water. Jesus said to her, "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in a well of water springing up into everlasting life."

—Christian Guardian.

BITTER-SWEET.

No joy is lasting: there's no grief, That doth not quickly fleet. Each has, in turn, existence brief— Sweet Bitter; Bitter Sweet.

SORROW.

Do you say, what are we to do with sorrow when it comes? We know we must conquer circumstances, and that they do not touch our life, only the externals of it. Still, weeping is bitter, pain is humbling, reproach is sharp, disappointment stings, and the death of friends no medicine can heal. Sooner or later the days of darkness will come. Where is joy then? I reply, you must remember that word of Christ, "Your sorrow shall be turned into joy." It was the Resurrection that did that for them. It is the resurrection that shall do that for us. To accept sorrow as a part of our predestined obedience, to endure sorrow as the testimony of our faith made perfect, to interpret sorrow as a blessed share in the Lord's Passion, to welcome sorrow as a claim for the power of the Resurrection—here is the secret which it does not bring back friends, feeds in us the hope of meeting them; if it does not assuage pain, dignifies us with the fellowship of Christ. In manhood and age, reasonable and exemplary; in youth, so strange to sorrow, and so new to it, it has a pathos and a beauty of its own quite irresistible. My young brethren, you especially who firmly believe in Christ, and who secretly desire to imitate and glorify Him, the joy of action is noble, but the joy of suffering is divine. Welcome the life He gives you, drink the gladness He offers you. He is wiser than us all, and will choose the best for us. Still, if He should call you to drink of His cup—the cup of His sorrow, and to be baptised with His baptism, the baptism of His death, do not think Him hard with you. Even in its undimmed brightness and vigor, Christian youth is ever a great force in the world, which cannot dispute its sincerity nor evade its appeal. But when strength is made perfect in weakness, and by the sick-bed or death-bed of a young Christian man, the passing world with all its fresh delights

and opening prospects is calmly and steadily postponed—to the life to come—the victory that overcomes the world is then seen to be faith, the silent judgment that passes in the heart is this, "Jesus Christ is here."—Selected.

A BOY'S WORD.

When I was a lad, something happened—I don't remember what it was—but something in which my word was not fully credited by one of my aunts. It was, however, by my other aunt, who spoke up for me, and said she thought my word was good. I tell you, I felt as tall as a drum major; and from that day on, it always was good to that aunt, and I hope, to every one else.

It does boys, and I suppose girls, too, a great deal of good to encourage them. I "leave it" to any boy or girl who reads this, if it doesn't; there now. It seems to touch just the right spot in a boy's make up. In Sunday school, as well as elsewhere, more can be got out of the average boy by encouragement than in any other way. Some boys spoil under it; but not the boy that is worth anything. (I think those boys would have spoiled anyhow.) If there is anything at all in a boy, encouragement is like the mother bird setting on her eggs. By and by the good that is in him will come to the pip, and out it will burst. Discouragement is like oiling eggs—they will not hatch after that.—An Old Boy.

A TEXT IN RHYME.

S. JAMES II. 13.

He that lacks mercy Of mercy shall miss; But he shall have mercy That merciful is.

The above is on an old bedstead in Maple Hall, Cheshire, the birthplace of Judge Bradshaw, who condemned King Charles, the Martyr.

"I CAN READ MY BIBLE AT HOME."

THE CHURCH LEAGUE SERIES.—No. 25

"I can read my Bible at home." Then you have cause for gratitude that you can read and that you have the Bible, of both of which privileges thousands are deprived, and you should express your gratitude by keeping all God's ordinances. But by your excuse you mean that you purpose not to go to Church, because you can read the Bible at home. You can, but do you read it? No! for it would be strange to see one not taking pleasure in public worship, yet delighting to read the Bible that enjoins that worship. To stay at home when opportunity is afforded for public worship is in direct opposition to the Apostle's injunction "not to forsake the assembling of ourselves together, as the manner of some is;" and if they were not to neglect it, when persecution raged against the Christian assemblies, how can you omit it, who have none to molest you? To read the Bible at home instead of assembling for worship would destroy the Church, which can be known to the world only by the visible acts of its members. Then we could not know that Christ has any friends, or who they are. Let the members of any other society make the experiment of neglecting the times of meeting, on the plea that they can read the constitution and history at home and soon they will have no society to neglect. No! You can, indeed, read the Bible at home, but you do not, and will not, so long as, with such an excuse you break the Lord's Day.

"Going to Church will save no one." —But who said that by itself it would? You are fighting with your own shadow. Going to Church is an important duty, as many others; but the performance of one duty, as Church-going, will not compensate for the neglect of others. It is a means of grace: not grace itself. It places a person in the way of salvation, where he will learn what further is to be done, and the mode of doing it. Food will not of itself preserve life; therefore, according to your principles, you should not eat.

Public worship will not, indeed, save any one, as the lives of too many persons prove; but wifal absence from Church, unrepented of, will destroy you; because it violates a command of God, and closes a channel of that grace which is indispensable to salvation. The very abuse shows that there is a proper use.—Rev. George A. Leekin.

"Out of the Mouth of Babes." A good, and what is more, a true story is told of a candidate for Holy Orders at one of our Theological Colleges, who was addicted to the weakness of wearing a rather elaborate gold chain, with appendages, which dropped, more or less gracefully, over the front of his vest. It happened that on a certain Sunday being engaged in catechizing a Sunday School Class, he had occasion in due course, to enquire of the children what they understood by the expression "the pomps and vanity of this wicked world." For some time, the whole class seemed to be unequal to the emergency, preserving perfect silence. At last, however, one little mite of a boy held up a hand, and stepped forward out of the ranks. Then walking directly up to his teacher, he deliberately laid his hand on the gold chain with its brilliant belongings, and exclaimed with great emphasis: "Them!"

Thousands of people might be enjoying reasonable lives, with opportunities for self-culture, for social enjoyment, and for charitable effort, whose whole energy is absorbed in the desperate struggle to add superfluities to comforts.

MASTERS AND SERVANTS.—Sir, there is only one way to have good servants; that is, to be worthy of being well served. All nature and all humanity will serve a good master, and rebel against an ignoble one. And there is no surer test of the quality of a nation than the quality of its servants, for they are their master's shadows, and distort their faults in a flattened mimicry. A wise nation will have the philosophers in its servants' hall; a knavish nation will have knaves there, and a knavish nation will have friends there. Only let it be remembered that "kindness" means, as with your child, so with your servant, not indulgence, but care.—Ruskin.

God's agency does not exclude nor supersede our instrumentality. He gives the increase, but Paul must plant and Apollus water. He furnishes the wind, but we are to spread the sails. He gives, but we gather. Prayers and diligence, dependence and activity, harmonize in the Scripture, are only inconsistent in the crudeness of ignorant and foolish men.—Wm. Jay.

WORLDLINESS IN THE CHURCH.

The Spirit of Missions reveals the spirit of the Church. Evidently, she has a little strength. Very clearly, she has a form of godliness. A few true-hearted men and women are in mission fields, and every year the Church appropriates a few thousand dollars to missionary work. But, compared with the wealth of the Church, and the needs of the world, is the sum given an evidence of vigorous Christian life? We are told that "in the last days perilous times shall come." Those "perilous times" are upon us. Church members love pleasure more than they love God, as their expensive dress, expensive residences, expensive indulgences of all sorts, testify. The Church is not poor; she is rich. Instead of thousands, she ought to give millions.

The wardrobe of the Church needs overhauling. Silks, velvets, laces, feathers, flowers and jewelry ought, for the most part, to be discarded. Costly houses and large fortunes should be disposed of, and the proceeds devoted to missionary work. Money that is in banks should be taken out and "lent the Lord." How can Christian men and women dare to keep all these things, and know that because of their doing so millions live and die in heathen degradation? The wicked are dying in their iniquity, but their blood will be required at the hands of those who will not use their riches to warn them.

"Sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven," was not spoken to an individual alone. It is the voice of God to all who love His kingdom. Christ, "though He was rich, yet for our sakes became poor, that we through His poverty might become rich."

"If any man have not the spirit of Christ, he is none of His."

The command to sell all and give to the poor, is not misunderstood because its meaning is not clear, but because the Church is blinded by her love of the world. He who loves his neighbor as himself needs no explanation. "One is your Father, which is in Heaven," and "all ye are brethren." When Christians

take into their souls the full spirit of these words, they will "carry neither purse nor scrip," but casting all their care upon God, will struggle for the salvation of the world.—Ex.

FLEE in your troubles to Jesus Christ. The experience of upwards of thirty years enables me to say: "No man ever had so kind a friend as He, or so good a master. View Him, not at a distance, but as a prop, a stay, and a comforter ever at hand, and He will requite your confidence by blessings illimitable.—Sir Henry Havelock.

INDECISION.

How often does a pastor in the course of his visitations come across those who "lean towards the Church," or as Tennyson says,

Sit apart holding no form of Creeds But contemplating all.

They like the Church's services, or perchance the minister who officiates at her Altar, but there the matter ends. Another class are those who, when asked to come forward to the Sacraments, or to renew their Baptismal vows, hang back through indecision. And so the chain of habit once commenced becomes stronger and stronger, till it is too firmly linked to be broken. Then, with no anchor for the soul, they drift away from the moorings of the haven where they would be but towards which they cannot resolve to direct their course, and no wonder is it that we hear of the shipwreck of their souls. Nearly nineteen hundred years have elapsed since the Ark has been afloat "on the waves of this troublesome world," across which it has borne myriads. Is it unsafe now to trust that vessel of which the Son of God was the builder? Is "the faith once delivered to the Saints" unsound? No. It is their own indifference, their own lack of decision. The Church is definite in form and faith, and diffuses and maintains doctrines agreeable to the Word of God. The undecided cannot perceive this; their tendency could they but see it, is towards the world from which they would first get the full benefit, and trust to the chance of being permitted to offer to God the mere refuse of their lives.

CHRISTIANITY lays us under new obligations to a good life, as by it the will of God is more clearly revealed, and as it affords additional motives to the practice of it, over and above those which arise out of the nature of virtue and vice. I might add, as our Saviour has set us a perfect example of goodness in our own nature. Now love and charity is plainly the thing in which He hath placed His religion; in which, therefore, as we have any pretence to the name of Christians, we must place ours. He hath at once enjoined it upon us by way of command with peculiar force, and by His example as having undertaken the work of our salvation out of pure love and good will to mankind. It was "for us men and for our salvation" that "He came down from Heaven, and was incarnate and was made man," that He might teach us our duty, and more especially that He might enforce the practice of it, reform mankind, and finally bring us to that "eternal salvation," of which He is the author, to all those that obey Him.—Bishop Butler.

OATHS are vulgar, senseless, offensive, impious; they leave a noisome trail upon the lips, and a stamp of odium upon the soul. They are inexcusable. They gratify no sense, while they outrage taste and dignity.

Love is the grand secret in domestic education. Give your children a genial loving atmosphere in which to grow. Love precludes not discipline or correction, but is prompt in the execution of both.

DEAL with your children as God deals with His. Do not meet their anger with your anger, their petulance with your own, or their obstinacy with willfulness still greater.

He who willingly drinks in tales and calumnies, will, from the delight he hath in evil-hearing, slide insensibly into the way of evil-speaking.

Who ever accomplished anything by reproaches, or violence, or harsh measures? Commend your little ones when they do well.

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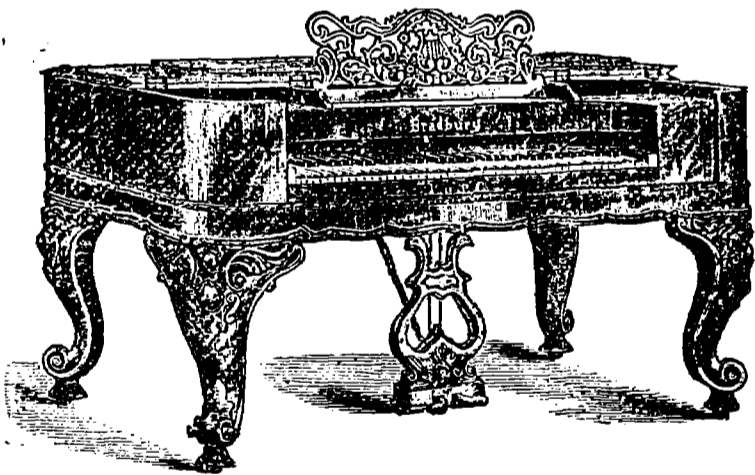
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THE USE OF A LITURGY.

We were glad to see in the Christian Visitor, of St. John, a well reasoned and temperate letter, favoring the use of a Liturgy in Public Worship. The writer, speaking of the tendency among Christian bodies to adopt a Liturgy, says:—

"That there should be such a tendency is in no wise remarkable, when we reflect upon the character of very many of the prayers that are offered week after week in some of our churches. Often they are un-Scriptural; often the sentiments are offensive to correct taste and right feeling; often the language is imbecile or even more objectionable; often the prayers are manifestly rather intended for the congregation than addressed to God; and often they borrow so much from the idiosyncrasy or the mental constitution of those who offer them that they are far from being a true vehicle of the desires and feelings of the worshippers."

He concludes with the following striking words considering their source:—

"We read in the Evangelists that on one occasion the disciples of Jesus came to Him with the request that He would 'teach them to pray.' The sequel is worthy of notice. What they desired of their Lord was not the impartation by Him of a spirit of prayer, that they already possessed, for prayer is 'the vital breath of the true disciple, and most of them, we know, were such. They wished to be instructed in regard to the sort of language they should employ when engaged in the exercise—that is, they desired to be taught a form of prayer which would be proper and acceptable. Were they rebuked for making this request? So far from it, the Great Teacher proceeded at once to grant them what they sought, and without a word to intimate that they entertained erroneous views, he gave them a form—the form so familiar to worshippers in some congregations, though unfortunately and strangely, so unfamiliar to those of others—for there are Churches in which the 'Lord's Prayer' is never heard, nor any prayer which is framed upon its model, or which, except in a very slight degree, possesses its characteristics."

THE CONSECRATION OF THE BISHOP COADMUTOR.

It is the Metropolitan's earnest wish that the Consecration of the Rev. Mr. Kingdon should take place in July, at the meeting of the Synod, so as to spare the expense and the time to the members of a journey to Fredericton in the Spring. The Consecration will take place in the Cathedral, as the proper place. As far as is known at the present moment, Mr. Kingdon may be expected in the month of May, but no definite time of departure has been fixed upon.

WHAT THE "WESLEYAN" HAS TO SAY OF THE CHURCH OF ENGLAND.

In answer to our protest against the intrusion of a Methodist minister into

the Mission of Burgeo, Newfoundland, which had always been a thoroughly Church-going community, the Wesleyan newspaper, the organ, we believe, of the Methodist body in the Maritime Provinces and Newfoundland, has, among other things, the following:—

"Intrusion within the ground of an earnest, working Church, presided over by a zealous, faithful pastor, is no trifling matter. He who recklessly intrudes may touch 'the apple of his eye.' On the other hand, a formal, erroneous Church presents a field which none should hesitate to enter. The salvation of our friends and neighbors is not to be neglected while we aim at that of the Esquimaux or the native Australian. When men are publicly taught by an Episcopal clergyman that the Church is above the Word of God, that apart from a certain order the New Testament has no authority; and when the silence of Episcopal authorities give assent to such soul-destroying, Christ-dishonoring doctrines, those who are saved from their influence are no less brands plucked from the burning than are those who go heavenward from 'India's coral strands.' In other words, if the Episcopal minister at Burgeo hold such views as were set forth by Rev. John Palfield a few evenings since in this city, and were listened to by his Bishop without a word of reproof, then the absence of that Methodist minister would have been a matter of guilt, on his part. John Wesley, in view of such a case, would have set at naught every parish regulation, and standing on the door-step of the church, or on some favoring rock, would have urged the imperiled parishioners to 'repent and believe the Gospel.' Who, then will blame the Methodist minister who follows in Wesley's steps?"

If the editor of the Wesleyan is not heartily ashamed of having spoken as he has of the Church, and if his Methodist readers are not equally ashamed of him for having done so, then there is less Christianity among the Methodists than we had given them credit for.

"Since penning the above the following correspondence has appeared in the Halifax Evening Mail:—

To the Editor of the Mail:— "Sir,—The Wesleyan declines to insert the enclosed, may I ask you, in the interests of fair play, to let it appear in columns?" JOHN PAMFIELD.

To the Editor of the Wesleyan:— "Sir,—My attention has been directed to an article in your issue of the 21st, in which you charge me with teaching doctrines that are soul-destroying and Christ-dishonoring. You say that I publicly taught that 'the Church is above the Word of God, that apart from a certain order the New Testament has no authority.' I never taught anything of the kind, either publicly or privately; in fact, I do not know the meaning of the latter part of the sentence. I presume you refer to a paper read by me before the Church of England Institute, but as you have had no means of either seeing or hearing the paper, or in any other way obtaining a correct account of what it contained, one is amazed at your utter disregard of truth and justice in characterizing as 'soul-destroying and Christ-dishonoring' doctrines concerning which you have no knowledge whatever.

A letter appeared in the Mail written by one who heard the paper read and who dissented from the views taken by me. This writer recapitulates a few of my propositions, putting them in his own words, which may or may not materially alter the sense, and gives his own comments and gloss upon them, for which, of course, I am not responsible. That any one, only upon such grounds as these, can bring the charge you do against me and the Church of England, shows to what extent party spirit and animosity can pervert the reason and deaden the sense of truth and justice.

What I did say in that paper was that 'the Bible is the inspired Word of God, and that Churchmen will never be tempted to question either its inspiration or authority.' I should like to put to you a few questions which I propounded and answered, and which I should be glad to see you satisfactorily answer. How do you, as a Methodist, know that the version of the Bible which you use is the whole Bible, and nothing but the Bible? and what grounds have you for prefer-

ring that version to any other? Why do you claim inspiration for only sixty-six books and not for seventy or eighty? Why do you acknowledge as inspired the Epistle to the Hebrews, which for a long time was considered of doubtful authority, and refuse to accept the Epistle of St. Clement, which at one time was bound up with the Bible? On what authority, except that of the printer, do you claim inspiration for "Solomon's Song," and refuse it to the "Book of Wisdom"? Why do you quote the Epistles of St. Paul as canonical, and reject the Epistle of his fellow-laborer St. Barnabas? These questions are easily answered by Churchmen, but I must say I should like to see you answer them.

It was in the interests of Christianity that my paper was prepared and read. It is high time that all sophistries with respect to the Bible were exposed. The Christian Faith cannot afford to have them overlooked. Legion is the name of those whose Faith in Jesus Christ has been for ever blasted by the discovery of the insufficiency of those grounds on which they had been taught by Dissenters to rest their belief in God's Word.

JOHN PAMFIELD, St. Margaret's Hall, Jan. 26th, 1881.

PROTESTANT RECRUITS:

A Record of Modern Priests, Monks, Nuns, and Theological Students, who have left the Church of Rome.

(Continued.)

The names of very many, who fear persecution, are withdrawn from publication.

His Episcopal Highness the Most Rev. M. Fedlitsky, D. D., &c., Prince-Bishop of Breslau.

Rev. Fr. Fritz, D. D., Priest, Frankfurt.

Rev. John Murray Forbes, D. D., Priest, St. Anne's, New York.

Rev. John J. Fegan, Priest, Province of Westminster, England.

Rev. Senot Fernandez, S. J., Priest, the Cartuja, Seville; Lent Preacher at San Isidoro, Spain.

Rev. Giovanni Ferrero, Priest of Turin, Italy.

Rev. Fr. Ferretti, Priest, (a near relative of Pius IX.)

Rev. M. Feytand, Priest.

Rev. R. Fiedler, O. S. A., Priest of the Augustinian Convent of Vienna, Germany.

Rev. Fr. Fliczek, Priest, Bohemia.

Rev. Louis Fluet, Priest, Curé of Sandwich, Province of Ontario, Canada.

Rev. Solomon Frost, Priest, Drumcollogher, Diocese of Limerick, Province of Cashel, Ireland.

Right Rev. Palo Canon Grassi, Mitred Abbot; Incumbent and Canon of the Basilica, Santa Maria, Maggiore, Rome; Cavaliere &c.

Rev. Abbé Vincent Gioberti, Dr. Theol., Priest; Professor of Philosophy and History, Paris.

Rev. Fr. Gomez, D. D., &c., Parish Priest, Malaga, Granada, Spain.

Rev. Signor Bartolomeo Gabbaro, Priest.

Rev. P. Gaffney, Priest, Diocese of Arlagh, Province of Armagh, Ireland.

Rev. Thomas Gage, O. S. D., Priest and Friar; Missionary in Central America.

Rev. F. Gauthier, Priest; Monk of the Brothers of Christian Doctrine, Montreal, Canada.

Rev. Alessandro Gavazzi, Priest; Professor of Rhetoric in Naples; Professor of Dolles Lettres at Leghorn.

Rev. Antonio Gavin, Parish Priest, Saragossa, Spain.

Rev. John H. Gerlemann, Priest, Diocese of Philadelphia, U. S. America.

Rev. Abbé Geroult, Priest, France.

Rev. Antonio Giovanetti, Priest, Bologna.

Rev. Fr. Grossner, Priest, Munich Bavaria.

Rev. Fr. Grunaster, Priest, Prussian Silesia.

Rev. Fr. Henhöfer, Parish Priest of Muhlhausen, Königsberg, Germany.

Rev. Fr. Hodger, Priest, Baltimore.

Rev. Francis F. Hogan, Priest, Ireland.

Rev. W. Hogan, Priest, Chaplain in Albany, United States of America.

Rev. Andrew Hopkins, Parish Priest of Kilmore, Diocese of Kilmore, Province of Armagh, Ireland.

Rev. Fr. Hromadrick, Priest; Order of the Knight Templars, Bohemia.

Rev. William Hudleston, O. S. B., Priest and Missionary.

Rev. Edward Husband, Priest.

Rev. Antonius Internoscia, Priest, Naples, Italy.

Rev. Francis Jacquesmais, Priest of Baltimore, United States.

Rev. Henry T. Joyner, Priest of Little Ilford Essex (S. Nicholas' Industrial School, Mauoi House), and formerly in charge of S. Mary's, North Hyde (near Southall), Hounslow, Diocese of Westminster.

Rev. Fr. Kaspar Priest; Order of the Piarists, Bohemia.

Rev. Joseph Kerdina, Priest, Prussian Silesia.

Rev. Fr. Kleszor, Priest; Order of the Præmonstratenses, Bohemia.

Rev. Francis Kollar, Priest of Louisville, Kentucky.

Rev. F. W. Kossuth, Priest, Bohemia.

Rev. Fr. Krause, Priest, Prussian Silesia.

Rev. Fr. Kupietz, Priest, Prussian Silesia.

Rev. Johann Kruppis, Priest; Chaplain in Ofen, Germany.

Right Rev. Abbate Leone, Abbot; Monastery of Chieri.

Rev. P. Septimus Leonini, D. D., Carmelite Priest and Monk, Egypt.

Rev. Dr. Luer, Priest; Inspector of Catholic Schools, Rhine Province, Germany.

Rev. Dr. Lanna, Priest; Professor in the Seminario Pio, Rome.

Rev. Christophe Lafontaine, Priest; Curé of S. Etienne, Canada.

Rev. Fr. Lange, Priest, Germany.

Rev. Thomas Graves Law, Priest; Oratory of S. Philip Neri (Church of the Immaculate Heart of Mary), Brompton, Diocese of Westminster, England.

Rev. Daniel Leahy, Priest, Kilmallock, Diocese of Limerick, Province of Munster.

Rev. M. L'Hôte, Parish Priest of Périgny, sur Arnoncon and Aisy; Professor at the Little Seminary of Auxerre, France.

Rev. Abbé D. Jean Antoine Llorente, O. S. D., Priest; Secretary to the Holy Inquisition; Chancellor of the University of Toledo; Knight of the Order of Charles III, &c. &c.

Rev. Abbe E. Michard, Dr. Theol., Priest, Paris.

Rev. Dr. Mullin, Priest, New York.

Rev. Fr. McNamara, Priest, Sydney, Australia.

Rev. Fr. McNamara, Priest, County Clare, Ireland.

Rev. George MacNamara, Priest, Diocese of Kildala, Province of Tuam, Ireland.

(To be Continued.)

Correspondence.

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

FOREIGN MISSIONS.

(To the Editors of the Church Guardian.)

DEAR SIRS,—The Epiphany Season naturally suggests to one's mind the subject of Missions, and then comes the question—What are we doing in the matter of Foreign Missions? Some time ago there was some talk of the Diocese sending out to the Mission-field a Missionary of its own, and supporting him there; but we have not even heard any talk lately. I believe there is in the hands of the Treasurer of the Board of Foreign Missions upwards of one thousand dollars, and no doubt if there was any immediate prospect of its being used, that amount would be easily and quickly increased. Surely we can, and ought, (no doubt about the ought) to do something. If we cannot support a man in the field, we can, at least, send one out and that will be something done. There are at this present time, to my knowledge, several Missionary Bishops begging for men to supply places which for various reasons, are vacant—places where Mission work has been commenced and carried on with good success, but is now at a standstill, and in danger of being lost for lack of men to carry on the work. I would mention Madagascar as being the diocese that the S. P. G. in its last quarterly paper especially directs our attention to. Ten or twelve years ago there was some talk of making it our Nova Scotian Missionary Diocese. Now, sir, could we not find a clergyman willing to offer himself for work, say in this diocese? and would not our Mission

Fund be well expended (or as much of it as is needed) in providing him with an outfit and paying his expenses out to that station? Imagine the joy of the Bishop or his Archdeacon, who is now in England, if the Secretary wrote to him as follows: 'We are prepared to send you out a clergyman (describing his qualifications, &c.) from this diocese, and we will provide him with the necessary outfit, and undertake to land him at some part in the diocese free of all expense to you'; and imagine the increased joy if he could add (and I do not see why he could not), 'and we will provide him a sufficient stipend to support him for the first year.'

I am, sir, yours, &c.

THE PARISHES AND THE B. H. M.

(To the Editors of the Church Guardian.)

SIRS,—I see by the last issue of your most useful paper that the charges of Mr. Brown in a former issue has drawn forth a reply of excommunication from Westville. I notice that North Sydney is referred to by Mr. B. as one of those places from which only a contribution of five dollars is given to the Board of Home Missions. It is true that the few Church people of North Sydney have not as yet given very largely to this Fund, and it will be well if they, with all the members of the Church of England throughout the Diocese, were, through the medium of your valuable paper, reminded of our duty to God and His Church.

I can only answer for the doings of these people since 1875. During this time the few Church members have given most generously to both the Church and its Societies,—yes, their contributions can be very favourably compared with those of other Missions or Parishes in the Diocese.

If we consult last year's Report it will be seen how few persons or families there are to contribute to any fund. Yet the amount forwarded to Halifax—\$66.07—compares well with Parishes containing a larger number of families belonging to the Church.

But look at the work done in this Mission since 1875. That year North Sydney had no building in it to represent the Church of England. The three or four families residing here belonging to the Church occasionally heard her beautiful service read in a Bethel.

In the spring of 1876 a meeting of the few people was convened in an office, at which steps were taken towards erecting a church. It is unnecessary to enter into details nor to state the very generous contributions of the two or three persons frequently repeated towards carrying out the intention of the meeting, suffice it to say that in December, 1876, the church was opened for Divine Service, the following summer consecrated, a debt upon the building being assumed. Last summer all claims were settled; and in addition; all debts were paid upon the Sunday School House, erected close by the Church. So that the Bishop was able to praise the few most noble-hearted Church people for what they had done—building and furnishing a church, costing \$3,030.

I have not referred to the members of the Parish Church, Sydney Mines. These persons do all that they can for the Church and its Societies. This Parish, (Sydney Mines and North Sydney,) is nearly self-supporting. It only receives a grant from the Church Endowment Fund. The few Church people make their clergyman very comfortable.

Trusting that all Church members will give of their ability to God and His Church, and that the good letter of Mr. Brown will have its desired effect,

I am yours truly, NORTH SYDNEY, January 27th, 1881.

MR. DALE.

ANNAPOLIS ROYAL.

Jan. 29th, 1881.

(To the Editors of the Church Guardian.)

SIRS,—I would suggest to "Student" the perusal of "A Sermon on the Imprisonment of English Priests for Conscience Sake," by Rev. F. C. Ewer, D. D., Rector of St. Ignatius Church, New York, in which, I think, he will find a full and satisfactory answer to his queries. A copy of the sermon may be obtained on application to Miss S. F. Congdon, St. Ignatius Church, West 40th Street, N. Y., for the small sum of 12 cents.

Yours, &c., CATHOLIC.

PERVERSIONS TO ROME.

(To the Editors of the Church Guardian.) Sins.—It is well known that hardly any perversions to Rome have been made except in the persons of those who were ill-instructed in Church of England principles in their youth.

IGNORANCE OF THE CHURCH AMONG THE DESCENDANTS OF THE PURITANS.

(To the Editors of the Church Guardian.) Sins.—You lately reproduced from the New York Independent an article about the ignorance of some ministers of the denominations concerning the Apostles' Creed.

Here this writer does not seem to even know that anything approaching to what he wants is already in existence in the Calendar of the Episcopal Church. There he might see that the want he expresses as existing now was existent years ago, and was provided for years ago by the instrument of the Catholic Church.

OBSERVER.

MR. DALE IN PRISON—"STUDENT'S" LETTER.

(To the Editors of the Church Guardian.) Sins.—The Church Times furnishes a great deal of information upon this subject. In an article Jan. 7 it proposes these principles for acceptance:—

hath been reputed, and also found of that sort, that both for knowledge, integrity sufficiency of number, it hath always been thought, and is at this hour, sufficient and meet of itself without the intermeddling of any exterior person or persons, to declare and determine all such doubts, and to administer all such affairs and duties as to their room spiritual doth appertain."

3. Two messages of Queen Elizabeth to Parliament: a. "And her Highness' pleasure is that from henceforth no bills concerning religion shall be preferred and received into the house unless the same shall be first considered of, and liked by the clergy. b. Her Majesty's pleasure is that, if you will perceive any idle heads . . . which will meddle with reforming the Church and transcribing the commonwealth, and do exhibit any bills to such purpose, that you receive them not until they be viewed and considered of those who it is fittest should consider such things and cut better judge of them.

4. The Royal Declaration prefixed to the 39 Articles: "If any difference arise about external policy concerning the Injunctions, Canons and other constitutions thereto belonging, the clergy in their Convocation is to order and settle them having first obtained leave under our Broad Seal so to do."

Arguing upon these principles, it is evident no Act of Parliament has any authority in affecting the spiritual aspect of the Church which has not received the sanction of Convocation. A recognition of these principles seems to me to give an answer to "Student's" enquiries.

The outspoken words of the Bishop of Ely are well worthy of note. He says: "I do not agree with those who affirm that no change involving fundamental principles has been made in the relation of Church and State since the Reformation settlement. Even with regard to the final Court of Appeal, I consider this to be an incorrect statement. But the Public Worship Regulation Act made a distinct encroachment upon that settlement when it placed over the Court of the Province a Judge who has been recently declared, by very high authority, to hold his office by statutory appointment. The same Act also provides that in a certain contingency his successor shall be appointed by the Crown."

The true principle of the union of Church and State, as embodied in the Reformation Statutes, has been thus stated:

"A supremacy of power in making and administering Church Law, as well as Statute Law, was to rest in the Sovereign; but in making Church Law, he was to ratify the acts of the Church herself represented in Convocation, and if there were need of the highest civil sanction, to have the aid of Parliament also. In administering Church Law, he was to discharge this function through the medium of Bishops, Canons and civilians as her own most fully authorized and best instructed sons, following in each case the analogy of his ordinary procedure as head of the State."

E. C. P. COOKSHIRE, P. Q.

THE BISHOP ELECT—WHO IS HE?

MONTREAL, Jan. 29th, 1881.

(To the Editors of the Church Guardian.)

Sins.—Can it be that the reports are wrong in your valuable paper which state the name of the Bishop lately chosen by the Synod of Fredericton to be Henry Tully Kingdon? In your issue of the 20th inst., you say, on the authority of the Metropolitan, that he was assistant Curate of St. Andrew's, Wells Street, and Vice-Principal of Salisbury Theological College. Allow me to say that the clergyman who held these appointments was Huddingworth Tully Kingdon. It therefore follows that if the latter be the full name of the Bishop elect, it was not exactly known and correctly announced to the Synod; and that if it be not his name, distinctions have been given to him which belong to another.

In your leader of the 27th inst. you mention, "he is a man unknown in literature"; this also is untrue, if his name be as last given. Hollingwoth's

Tully Kingdon is the author of a work on 'Fasting Communion,' written because, as he says, "no one else had done so, to prove that it is not binding in England." I quote from the title page, which might lead one to infer that Fasting Communion was not binding even on Roman Catholics or Orientals when in England. One more proof that would identify the Bishop elect with him is his age. You say he is 46 years old. In this uncatholic book he writes of himself "I was confirmed a quarter of a century ago." This was in 1855. Assuming he was 15 years old when confirmed, this would just bring him, with the difference between the last date and now, to the age you stated.

Hoping he may prove a good administrator, which is far more in a Bishop than learning or descent or such things, and that he may not be like another Englishman from here, in a few years a returned empty.

I am, yours, Sres.

CHEAP CHURCH TRACTS.

(To the Editors of the Church Guardian.)

Sins.—The clergy of the Church in Canada know the difficulty they have in getting tracts that are at one and the same time suitable in tone, language, style and price. On S. P. C. K. tracts, while they are all that is desirable as to tone, do not come up to our requirements as to language and style, and though cheap at place of publication, are not so here. Ought we not, then, to patronize the Prot. Epis. Tract Society, No. 6 Cooper Union, N. Y.?

W. R. B.

ERRATA.

(To the Editors of the Church Guardian.)

Sins.—The change of a single letter in the account of our Christmas tree and the proceedings connected therewith, conveyed a wrong, and, I am afraid, to some, a painful impression of what was then said. The morale, the tone and discipline of a school is one thing; the morals of the children another. The former might be, and was, legitimately noticed, but nothing was said about the latter, or could be said without great presumption.

YOUR CORRESPONDENT. Sydney, C.B., 22nd Jan., 1881.

CHURCH BELLS AND MR. DALE.

(To the Editors of the Church Guardian.)

Sins.—I have not "Student's" questions before me, and, therefore, cannot see how far the article from Church Bells, which you have inserted in your last issue at the request of "An Elder," professes to answer them; but unless there are some strong pre-disposing causes at work in "Student's" mind I cannot but think that he will find this article less pertinent and satisfactory than it seemed to "An Elder."

In the first place, the writer seems to me to have utterly failed to see the question which has been forced into prominence by the late unhappy proceedings in the Mother Church. From first to last the fallacy crops up in the article, entitled (I suppose on the principle "Lucus a non lucendo") "Spiritual Authority," that the question at issue was whether Mr. Dale had a right to officiate in a particular building; and that professedly Civil Courts were invoked to give a decision. But Lord Penzance himself repudiates such an

imputation, and never misses an opportunity of asserting the ecclesiastical character of the Court over which he has unhappily been called to preside. And the Lord Chief Justice says, "Lord Penzance was made by 37 and 38 Victoria, Cap. 85, an Ecclesiastical Judge in an Ecclesiastical Court." It is incontrovertible that he did not sit as a Civil Judge, but, rightly or wrongly, claimed to be the duly appointed Judge of a Spiritual Court. Nor was the question before him the right of Mr. Dale to officiate in a certain place. He was charged with an offence against the laws ecclesiastical. And, to quote from the judgment of Lord Penzance, "he was admonished to discontinue his illegal practices, but he wholly disregarded the admonition. He was then inhibited, under the provisions of the Public Worship Regulation Act, from all exercise of his sacred office for a period of three months, but he nevertheless continued his ministrations as before." And for thus disregarding the sentence, he has been pronounced contumacious, and by the Court of Chancery committed to Horse-monger Gaol. And yet in face of these facts, Church Bells gravely tells us that the question raised was simply one of right to minister in a certain place; and by some curious mental process confounds it with a suit instituted before the Civil Courts to ascertain whether or not a minister of an unestablished Church has officiated in accordance with the trust deed of some particular building. The eventual issue of the two cases might be the same as far as temporalities were concerned. But there the analogy ends. In the one case the Civil Courts would simply decide the question whether the conditions of a contract had been fulfilled. In the other the defendant would, if the case went against him, be punished for a violation of ecclesiastical law. To quote from Lord Penzance (Comber v. Edwards), "the powers and office of the Spiritual Courts are correctional and disciplinary. The primary and professed objects of the criminal suits is not to deter others, but to enforce upon the defendant himself pro salute anime a course of conduct no longer open to ecclesiastical censure." And this remark applies to all proceedings in the Ecclesiastical Courts, offences against morality, as well as in matters of ceremonial and doctrine.

The question really at issue is this: "Are the Courts, to which the administration of the Ecclesiastical Laws has been committed by the Legislature, true Spiritual Courts, deriving their authority in spiritual matters from the Church, their decisions binding in foro conscientie on its members; or have they been imposed contrary to the principles of the union of Church and State?" It is no answer to this question to plead with Church Bells that no substantial injury is inflicted upon the Church. Nor is it enough to remind us that all clergymen have declared that the Queen of England is over all causes ecclesiastical as well as civil, supreme. The supremacy of the Crown, as your London correspondent remarks, is not absolute, but limited, as in every other (D) department of the State. Your correspondent says "it is limited by the implicit understanding, as distinct as if it had been written down, that the State will govern the Church as the Crown governs the State—on constitutional principles." But this is not a strictly accurate statement of the relations. Magna Charta begins by declaring that the Church shall enjoy all her rights and privileges; and one of these privileges is expressed in one of the earliest laws (A. D. 657). "The Church shall enjoy her own judgments." And this principle was distinctly asserted in the very statute (the Statute of Appeals, 24 Henry VIII.), which abolished appeals to Rome; "secular matters," it enacted, "should be decided by secular judges, and spiritual matters by the spirituality." And the contention is that the present Courts, the Court of Lord Penzance, which has taken the place of the Court of Delegates, have not been constituted according to this principle.

I will not attempt to answer the question which is now exercising so many minds. I will leave it to others more competent; but it is a question which, I think, should be clearly stated in your columns, in answer to what I must call the misrepresentation of Church Bells.

And, if I have not already taken up too much of your valuable space, I will make one or two further comments on the propositions put forth in that paper.

1. If any Court is unconstitutional constituted, the justice of its decisions cannot remove the original defect; again,

it would be an incredible thing that an English Court should pretend "to make any change in the accepted doctrine or ritual of the Church." But one of the distinguished members of the Privy Council declared that its decisions were "guided by policy as well as by law;" and Archbishop Allen has publicly declared that Mr. Benjamin Shaw, the distinguished counsel of the Church Association, only a short time before his death said to him, "The Privy Council is guided in its judgments by policy as well as by law. I believe the vestments are legal, and that the eastward position is illegal; but it will be felt that to allow the vestments will kindle a flame, where as the eastward position will be pardoned. You will see they will disallow vestments, but allow the eastward position." As the judgment of the majority only of the Judges is declared, and the late Lord Chancellor tried earnestly to keep everything connected with the judgments of the Council secret, we are unable to test the truth of this very serious charge. But can it be a matter of wonder that a Court assailed from such quarters fails apart from all questions as to its constitutional character, to command the confidence of Churchmen?

2. Again, Church Bells is not correct in stating that no machinery has been set up "in opposition to the expressed wish of the Church, as expressed by her Bishops, or by her clergy in Convention." The Public Worship Regulation Bill is not the same Bill that was originally introduced by the Archbishop of Canterbury. The amendment of Lord Shaftesbury, creating Lord Penzance's court in place of the Bishop and his three assessors, was really the substitution of a new Bill; and of the Episcopal Bench, the Bishop of Salisbury, voted against all legislation, and the Bishops of Carlisle and Oxford against the Bill in its present form, while the Lower House of Convocation virtually adopted the Report of its Committee, which contained this passage—"They deeply regret that even with the amendments suggested they are unable to recommend legislation in the manner proposed in the Bill;" and, I may add, as late as the 29th of December last, the Bishop of Ely, in reply to a memorial, said, "The Public Worship Regulation Act made one distinct encroachment upon the Reformation Settlement when it placed over the Court of the Province a Judge who has recently been declared by very high authority (Lord Coleridge) to hold his office by statutory appointment."

3. I am not aware that any decision of the Privy Council as at present constituted, have been promulgated in defiance of the disapproval or protests of the English Episcopate, but in the Gorham case all the Bishops, except two or three, signed a statement re-affirming the doctrine which the Judicial Committee had impugned. Did not the House of Bishops wholly repudiate its decision in the case of "Essays and Reviews," and condemn the book, which it had acquiesced? Did not Archbishop Lengley, referring to this and the case of Dr. Williams, in his Pastoral Letter, say, "The result of the proceedings before the Privy Council in the two cases above named has caused great perplexity and dismay throughout the Church?"

On all sides there is a deep-seated feeling that the relations between Church and State are strained to their fullest extent, and that nothing but calm wisdom and forbearance and a readiness to redress what is wrong can avert the evil of disestablishment, probably followed by disruption. Practical statesmen as well as ecclesiastics see the necessity of dealing with the question of ecclesiastical jurisdiction. As the Report of Convocation says of the House of Final Appeal, "It is easier to find fault with the composition of the present Court than to suggest a better." But since the words were written men have become more alive to the necessity, and I have no doubt something will be done.

In conclusion, let me state that while I have no wish to condemn others, I have also no wish to see the revival of the ceremonial and practices which have forced upon us the question with which I have been dealing. Nor can I think that any uncertainty as to the constitutionality of the Ecclesiastical Courts gives to each clergyman a license to do that which is right in his own eyes. If the Bishops, as Bishops, would deal with Ritual difficulties as they arrive, I cannot see how any one would be justified in refusing to submit to them.

Yours, etc., D. S. Jan. 25th, 1881.

News from the Home Field.

DIOCESE OF FREDERICTON.

SACKVILLE.—We had the pleasure of inspecting the new Rectory last week, and congratulate the Parish on the handsome and convenient building which they have erected, costing, with barn, \$4,000. The house is most complete inside, and very tastefully finished. The parishioners secured the services of a first-rate architect, and so have a well designed and well built house. They evidently do not believe that any kind of a house will do for their Rector. This Parish is another proof of the wisdom of dividing our large Missions, and concentrating work. Dorchester and Sackville have now substantial Rectories. Dorchester is self supporting, and Sackville nearly so, while a few years ago both parishes could not fully support one clergyman.

WESTFIELD.—The work of building a Rectory is being earnestly pressed, and the Rev. A. V. Wiggins will soon rejoice, like his namesake at Sackville, in the possession of a house. We have much pleasure in recording of late the successful efforts of Parishes to provide Parsonage Houses. It shows their interest in their clergyman, and adds to the permanence of pastoral relations and the success of the Parish. There are now 40 Rectories in the Diocese, while no Parish in St. John, Portland, or Carleton has built a house for their clergyman.

BAIN DES VENTS.—In this Mission, the Rev. E. P. Flowelling is making an earnest effort to build a Rectory this year. He hopes to receive a small amount from the sale of some land, and with the labour from his parishioners, and what money he can gather, to put up a house.

WOODSTOCK.—A course of lectures has been in progress in St. Luke's School House. The Rector, Rev. T. Neales, lectured February 1st, on "The Empire of the Mikado." Mr. Clarence P. Hanington, B. A., is studying Divinity with Mr. Neales, and assisting in the work of the Parish.

PERSONAL.—Rev. J. Partridge, of Digby Neck, N. S., who has been ill, is much better. He is now visiting his brother at Rothesay.

REMBERT.—Rev. F. H. Almon is much encouraged by a kind welcome from his parishioners and good congregations. He hopes to establish a reading room and library as a place of resort.

The Church of England Sunday School Teachers' Association for the Diocese of St. John, have just issued their programme for 1881. A devotional meeting took place in Trinity School Room, February 1st, taken part in by Rev. G. M. Armstrong, Rev. Canon DeVaber, Rev. T. E. Dowling, subject, "The Example of Our Lord Jesus Christ." Other meetings are arranged to the number of nine, including "Teachers' Helps, and how to use them," "United Services for Children and Teachers," "Secular Knowledge of Scripture," "Sunday School Libraries," "Revision of the Authorised Version of the Holy Scriptures," and two Services of Song, ("Harvest Home" and "St. John the Baptist.") Twenty minutes are allowed for papers, and ten minutes for volunteer speakers. The officers are—W. M. Jarvis, Esq., *President*; the Clergy of the Diocese, *Vice Presidents*. Committee—The President, Vice President, and Superintendents of Schools; Secretary and Treasurer, A. P. Tippet.

ST. JOHN.—We learn from the Reports of the S. Schools of Trinity, St. John's, St. Paul's, St. Luke's, St. James, St. Mary's and St. Jude's Churches that there were 1809 scholars on the registers in Advent, 1880, compared with 1850 in 1879—a decrease of 41. The largest school is St. Luke's, Portland, with 425, and an average attendance of 38 teachers; the smallest, St. Jude's, Carleton, with 101, and an average attendance of 57 scholars and 8 teachers. All the schools report a decrease, except St. Paul's, which increased from 15 to 210. This decrease is no doubt owing to the large number of families which moved to the United States last year.

PORTLAND.—St. Luke's.—The clock and all, to which we alluded last week, have

been placed in the basement of the church until the tower is ready for them. The clock will have three dial plates—east, south and west—and will be illuminated at night. The dials measure 12 feet. The bell weighs about 1500 lbs., and is 3 feet 5 inches in diameter.

DEANERY OF SHEDIAC.—An important meeting of this Deanery was held in the Parish of St. Andrew's, Shediac, Feb. 1st and 2nd. Divine service was said Feb. 1st, at 6.45 p. m., the sermon being preached by the Rev. E. S. W. Pentreath. Feb. 2nd, Morning Prayer was said at 11 a. m. by Rev. H. M. Jarvis, and a sermon preached by Rev. C. F. Wiggins on the "Divine Law of Marriage." The Rural Dean celebrated the Holy Communion. At 2.30 p. m. the Chapter assembled. Present—Rev. Rural Dean Simonds, Rev. Messrs. Pentreath, Newham, Wiggins and H. M. Jarvis. After prayers, St. Luke ix. v. 36 was read in the original. Rev. Mr. Pentreath reported \$5.10 on hand in favour of the Choir Union. It was unanimously agreed to unite the choirs in the Deanery by the name of "The Choir Union of the Deanery of Shediac." The Revs. E. S. W. Pentreath, O. S. Newham and E. B. Chandler, Esq., were re-elected an Executive Committee, with full powers to arrange for the next gathering, and to submit a set of rules to the next meeting. The next meeting was appointed at Moncton on St. Michael and All Angels Day (Sept. 29th). The Rev. O. S. Newham presented a very practical report on S. S. Union. After discussion it was resolved: 1st. That there be a Union of the S. Schools in the Deanery by the name of "The S. S. Union of the Deanery of Shediac," and that each school pay \$1.00 annually to a general fund. 2nd. That the Deanery appoint annually two inspectors to examine half-yearly the schools over which they may be appointed inspector on the subjects of the lessons during the said half year. 3. That the clergy hold teachers' meetings for the purpose of prayer and instruction in the lessons. 4. That an annual prize be given to each school, to be purchased out of the funds, said prize to be competed for to be given to the best written answers to a set of questions proposed by the Deanery on the lessons of the year. The matter of uniform graded lessons, and united services annually for teachers and children, was referred to Rev. O. S. Newham and Rev. C. F. Wiggins to report at the next meeting. The meeting then adjourned. It is felt that we have a most important machinery in the Deaneries which has been much neglected. In organizing a Union of the S. Schools and the choirs, a step has been taken which is practical and must bear good fruit. The Deaneries should be centres of work for missions, S. Schools, music, as well as for the edifying of the clergy.

JOHNSTON.—The Parishioners of the Rev. B. Shaw, Rector of Cambridge, Waterborough, and Johnston, presented him, during the Christmas holidays, with a donation of one hundred and three dollars, as a mark of their esteem. Mr. Shaw is an energetic, hard working clergyman, and since the large parish of Johnston was added to his already extensive Mission about a year ago, the amount of parochial work he has done during the past year, has, I believe, been excelled by no clergymen in this Diocese.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—The Church of England Institute.—On Wednesday evening next the Anniversary Service of this justly-deserving Institution is to be held in St. Paul's Church, and, no doubt, it will bring together a large congregation. The music, under the direction of Prof. Porter, will be of a high order, and the Preacher will be the popular Garrison Chaplain, the Rev. A. J. Townend. The city Clergy, we presume, will all be present in Surplice and Stole, with the Lord Bishop at their head; and the members of the Institute are to walk in a body from their Rooms to the Church, and occupy the front pews in the centre aisle. The collection will be in aid of the funds of the Institute. That the Church of England Institute is well worthy the confidence and support of Churchmen none will deny who have had an opportunity of observing how it is conducted. The younger members of the several city Parishes have here the opportunity to meet and enjoy themselves in one another's society, free from the

usual contaminating surroundings of public resorts. With the principal current literature, such as Reviews, Magazines, Newspapers, &c., a Library and Debating Club, Lectures and Essays to build up the intellectual man; and Amusements, Games and Gymnasium to afford relaxation, the young Churchmen in Halifax and Dartmouth should be preserved from the injurious influences of bad society and unwholesome reading, and have every encouragement to develop the character of a well informed Christian gentleman.

Such an Institution ought to include among its members the heads and the young men and lads of every Church family in Halifax, for by the protection here thrown around them the rising generation are shielded in great measure, from the innumerable evils and temptations incident to life in a city. Of course, the Church of England Institute has needs, (it expends between \$1000 and \$1500 yearly), and the very best way to strengthen and develop it is by joining the ranks of its members, and with money and influence helping it forward. Let those who have lads growing up, and those who know what temptations youth is subject to in a city, help so praiseworthy an Institution in a tangible and liberal manner.

BAYFELD.—Holy Trinity Parish.—Either your *type* or my copy led to the publication of an error as to one of the statistics of the Protestant Episcopal Church, furnished in a recent No. of the GUARDIAN. On reference I find that the whole amount contributed for Church purposes, for the year ending October, 1880, was \$7,750,000. These figures give us a high conception of the vast resources of this Church, and of the great liberality of its members.

The petitions against the proposed change in our Marriage Law were signed by about one hundred and eighteen Church members in this Mission. Only a small proportion of our people refused their signatures, while a number of those who did sign manifested an enthusiastic opposition to the proposed change. I think that a fair allowance must be made for those who cannot now see their way clear for opposing the change, as it must be admitted that the teaching of the Church, on this important subject, has hitherto been very deficient. Now that the Canon containing the Table of Degrees has become the law of the Ecclesiastical Province it places around the Church the necessary safeguard. II. Thess. III: 6, will afford an excellent rule of conduct towards those who have violated God's law in this particular. The Rector of this Parish acknowledges with deepest thanks a donation of \$5.00, recently received from Mrs. Lucy Morris, the widow of a former Rector of the Parish, towards Church purposes. Also a donation from Mrs. Thomas Higgs, River Philip, Cumberland Co., for his own use.

HALIFAX.—St. Mark.—We rejoice to know that the Rev. Mr. Winterbourne has recovered his health so far as to be able to resume his labours. Mr. Winterbourne has proved himself a faithful worker and a prudent pastor, and the large increase in the number of his congregation testifies to the success which has attended his earnest efforts. We understand that it is in contemplation to make St. Mark's an independent Parish.

SPRING HILL.—The Rev. Canon Townshend preached at morning and evening Services at the new All Saints' Church on Sunday, January 16th. Taking for his morning text I Tim. iii. 15, "The Church of the living God, the pillar and ground of the Truth," he set forth the claims which the Church of England has to be considered as a branch of the Church Catholic, and that consequently she has a right to teach and speak with authority, and a Divine commission to administer the Sacraments. He then briefly reviewed the history of the Church of England, referring to the ancient British Church which existed long before the year 596, when St. Augustine and the Missionaries from Rome arrived; and then corrected the very erroneous notion that a new Church was formed at the time of Henry VIII. for it was the same Church gradually reforming itself, and remaining the same, and closed with some remarks on how thoroughly satisfied and thankful every Churchman should be with the blessings he has in membership with Christ's "Church, the pillar and ground of the truth."

The Church was well filled in the evening, and the Canon preached a forcible sermon on St. Paul's words, "The time is short."

A public meeting was held in the Vestry of Christ Church, Amherst, on the 19th ult., when a resolution was passed requesting the Bishop to divide the Amherst parish. His Lordship has since (in accordance with the resolution) assigned one portion to the parish Church of Amherst, and another to the newly erected Church at Spring Hill. This latter district is to be constituted a legal Parish when a parsonage or residence for a Rector shall have been erected.—*Parish Church Work.*

TRURO.—All the stained glass windows for the new Church, which were ordered from England, are now here and in their places. The Burneath window, given by their grandchildren to the memory of the first Rector of this Parish and his wife, is very handsome, and represents St. John the Evangelist leaving his fishing boat in obedience to the call of our Blessed Lord.

Mr. Shaw has been canvassing the Parishes of this Diocese with gratifying success. As was to have been expected, some have withdrawn their names, but the smallness of the number of those that have done so, and the large addition of new subscribers, encourage us to believe that our work is not unappreciated by the laity of the Church. Mr. Shaw will leave at once for the Diocese of Fredericton.

NORTH SYDNEY.—The Congregation of this part of the Parish regret exceedingly that the Widows and Orphans of the Clergy are likely to lose one-fourth of their allowance from the W. and O. Fund in accordance with statement made by "Clericus" in the last issue of your valuable paper. They desire me to promise that through the "Ogertons," on Good Friday, the portion, (ten dollars) asked for from each parish will be cheerfully given.

This prompt action on the part of North Sydney, let us hope, will influence other and more able Parishes and Missions to be more liberal in their future contributions to this very important fund.

TANGIER.—We learn that this Mission which has been vacant for some months, is soon to have an Incumbent.

DIOCESE OF TORONTO.

ST. ANNE'S.—On Sunday, the 23rd ult., the Lord Bishop of Toronto held a Confirmation in this parish, when 22 persons received the Laying-on of Hands. There was a large number present.

DIOCESE OF QUEBEC.

The School in connection with Bishop's College, Lennoxville, was re-opened on Monday the 31st ult., at Magog.

DIOCESE OF HURON.

MORPETH.—The Right Rev. C. A. Alford, late Bishop of Hong Kong, now Commissary for the Bishop of Huron, administered the Apostolic rite of Confirmation to forty-six candidates, and preached the anniversary sermons in St. John's Church at morning and evening.

BRANTFORD.—Grace Church.—On the first Sunday after the Epiphany, the Bishop of Toronto, at one time the Rector of the above Church administered the apostolic rite of Confirmation to thirty-two candidates, who were duly prepared and presented by the Rector, Rev. G. C. Mackenzie. The Bishop delivered an excellent address to the candidates, which was listened to by a large congregation with marked attention.

ST. JUDE'S CHURCH.—On the morning of the third Sunday after the Epiphany, the Right Rev. Bishop Alford, commissary to the Bishop of Huron, confirmed twenty-five candidates in St. Jude's Church. The candidates were prepared and presented by the Rector, Rev. T. R. Davis. The Bishop addressed the candidates and also a large congregation, in an earnest manner. In the afternoon the Bishop confirmed thirty one candidates in St. Paul's Church, Kanyeeagh, on the Indian reservation, ten miles from here; and in the evening he occupied the pulpit in Grace Church.—*Evangelical Churchman.*

DIOCESE OF MONTREAL.

FRELIGHSBURGH.—The Bishop Stewart Memorial Church, in Frelighsburg, in the Eastern Townships, has been so far advanced towards completion as enabled the Rector to open its Lecture Room by public worship therein on the last Sunday of January. The services were of a "memorial" character, as it was the anniversary of the opening of the old church in 1808 by Bishop Stewart himself. The Rector is indebted to be congratulated on the work he has achieved. From the time that the thought of putting up a church to the memory of the sainted prelate entered his mind, it was not long before it took shape and became a reality to the senses. It is a work and an object for which he could freely and confidentially appeal to Churchmen over the whole Province of Quebec at least. Yet we have not heard that he has occupied many an evening on pulpits, or canvassed our parishes in behalf of the good work. If he had needed to do so, then all praise to the people of Frelighsburg who have responded to such a praise-worthy object.

A Clerical Association has been organized for the County of Shelburne. The first meeting took place in the Parish of Waterloo under the auspices and direction of the Ven. Archbishop Lindsay, who is ever ready to promote anything that will tend to the help, comfort and harmony of the clergy.

A MISSIONARY MEETING was held in St. Mary's Hochelaga, on Wednesday, the 23rd of February. The Bishop in the chair. Among the speakers were Revs. Canon Baldwin and Henderson, Revs. J. Empson and J. D. Borthwick.

THE OPENING SERVICES of the new St. Stephen's Church, were held in the basement on Sunday the 30th ult., Morning service at 11 a. m., when the Bishop preached from the text, Haggai 2: 7. At the Litany service at 4 p. m. the preacher was the Rev. J. P. Dumoulin, and in the evening the pulpit was occupied by the Rev. Canon Carmichael of Hamilton. On Monday evening, the annual Parochial Missionary Meeting was held in the basement of the new Church, the Bishop in the chair. The speakers were Revs. Canon Carmichael and W. L. Mills.

DIOCESE OF SPRINGFIELD, U. S. A.

The diocese has met with a heavy loss in the death of the Rev. W. S. Gray, missionary at Ellingham, after only a few week's service at his work. Mr. Gray was born in 1831, in Sackville, near Halifax, Nova Scotia, where his father was Rector. He took his degree at King's College, Windsor, and was ordained both deacon and priest by Bishop Binney. After having temporary charges at Sackville and Granville, Annapolis County, he was located at New Ross, Queen's County, where he remained for over two years. He then entered upon his life work as missionary of the S. P. G. at Rosette, and Dalhousie, in Annapolis Royal, Annapolis County, N. S. Here he labored successfully for twenty years, and it is here that he is known and loved. About two years ago his health was broken down by the long missionary rides in his rural parish, and after trying in vain to recuperate, he felt that the only way to prolong his usefulness would be an entire change of climate. With this purpose he was in November last, transferred to Springfield, and assigned to work at Ellingham and parts adjacent, and held the first service in his new field on Advent Sunday. He went actively to work, and the Church prospects were of the most encouraging kind, but within two weeks he was taken with the sickness that ended his earthly life. During his illness he had his wife and son with him, and received every possible kindness and attention from his parishioners, and from the Sisters at the Roman Catholic Hospital. After five weeks of suffering his spirit passed peacefully into Paradise, on Sunday night, January 8th. His body was committed to the ground with the services of the Church, by the Rev. Jesse Higgins, of Centralia, on Tuesday morning, January 11th. Mr. Gray was a man of fine ability and matured experience, and was characterized by a simple earnestness and self sacrifice. During his brief work here, he gained the affection of all his people, and both he and his bereaved family will be remembered in our prayers. May the Master soon send some one to take the work left us without a pastor. May he rest in peace! *Living Church.*

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BROWN & WEBB,
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WHOLESALE DRUGGISTS,
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Spice Merchants,
HALIFAX,
 Invite the attention of readers of the *Church Guardian* to the
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PURE SPICES
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Having been Pioneers in introducing and advocating their use in place of the MISERABLE TRASH very commonly sold in these Provinces as Ground Spices. We were the FIRST, and for many years the ONLY packers of really Genuine Ground Spices in Halifax, and with little or no advertising Avery, Brown & Co.'s

UNADULTERATED GROUND SPICES

have come to be recognized in most parts of Nova Scotia as **THE BEST.**

The result has been the gradual creation of a demand for better Spices, and other packers and dealers have been forced to meet the growing improvement in popular taste by furnishing better goods than formerly.

Still while most grocers profess to supply Pure Spices, they also, send out several inferior grades, thus admitting that they practice adulteration. The recent reports of the analysis of Spices and Foods, by the Inspectors appointed by the Dominion Government, have thrown fresh light upon the enormous extent of the adulteration practiced upon Spices. Reference to these reports will show that

BROWN & WEBB'S SPICES

have invariably stood the test, and been reported

Absolutely Pure Spice.

The only excuse for the adulteration of Spices is that the price is thus reduced; but this really only benefits the dealer at the expense of the consumer. In reality as the value of Spices depends only on its **Strength and Flavor**

The Best is Always the Cheapest.

Our sale of Pure Spices has increased to a very gratifying extent, and as we purchase the whole Spices in large quantities in the best markets of the world, we are enabled to offer our Genuine Spices at little, if any thing, higher prices than are demanded for inferior goods of other brands. Be it understood, however, that we will never sacrifice the **QUALITY** of our goods to the rage for **CHEAPNESS**, but will always maintain the standard of purity which has given our brand of Ground Spice the preference wherever it is known.

Our Spices are ground by Steam Power **On Our Own Premises**, packed in tin-oil packets of 2 ounce and quarter pound **FULL WEIGHT**, and labelled with **OUR NAME**. They may be had at all the leading retail grocers throughout the Maritime Provinces. We request the favor of a **TRIAL** of them by any who have not already used them. Convinced that their own merits will secure their continuous use.

- Ground Allspice.
- Ground Cinnamon.
- Ground Cloves.
- Ground Ginger.
- Ground Pepper.
- Mixed Spices

Brown & Webb,
WHOLESALE DRUG AND SPICE
MERCHANTS,
Halifax

BOOK NOTICES, &c.

RECEIVED the February number of "Our Little Ones." Russel Publishing Co., 149 Tremont St., Boston. Quite as attractive as its predecessors. We cannot too highly recommend it as in every way adapted to delight and form the taste for what is good in little ones.

VICK'S FLORAL GUIDE. JAMES VICK. ROCHESTER, N. Y.—No lover of flowers or owner of a garden should fail to procure this really beautiful Guide, artistically illustrated and full of information respecting the culture of almost every thing worthy of cultivation among flowers or vegetables.

A VERY valuable and remarkable instrument is the MECHANICAL ORGUNETTE, an Automatic Reed Organ. It is said to be excellent in tone, simple, strong and durable, and a marvel of cheapness. A mere child, without any musical knowledge, can perform on it music without limit, with an accuracy of execution and degree of expression which only skilled musicians can equal. Messrs. W. F. Abbott & Co., of Montreal, are the Canadian manufacturers.

OUR CHILDREN.

Why compel them to take those vile and nauseating medicines, when PUTTNER'S EMULSION is so palatable and nice, and produces better results than any other. Most astonishing reports are daily recorded in favor of its cures, where other preparations of the kind have failed, and then been cast aside in disgust.

FOR DELICATE WOMEN, who are suffering from Anemia and weakness caused from Over-Nutrition, PUTTNER'S EMULSION is just what is required to give tone to the system, and will immediately build them up in health and strength.

\$500 REWARD.

THEY cure all diseases of the Stomach, Bowels, Blood, Liver, Nerves, Kidneys, and Urinary Organs, and \$500 will be paid for a case they will not cure or help, or for anything in pure or injurious found in their Hop Bitters. Test it. See "Truths" or "Proverbs," another column.

The Horrible, Unightly, Itches and Eruptions and the Sallow, Colorless Complexion can be quickly and effectually relieved by a clear, healthy skin. The remedy is certain and easily procured, and is simply "HARRINGTON'S QUININE WINE AND IRON," in accordance with directions. Try one bottle and be convinced. Price per bottle, 6 for \$2.50. For sale by all druggists.

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.

SUBSCRIPTIONS RECEIVED.

- Rev. H. W. Robinson, Athol, Ont.; A. C. Witter, Pugwash, N. S.; Wm. Shannon, Sussex, N. B.; J. R. Fiewelling, Upper Corner, do.; Miss Foshay, Apolquin, do.; Jas. Secord, Senr., do.; Geo. G. Merrill, Fredericton, do.; Mrs. Joseph Arnold, do.; T. T. Odell, St. Andrews, do.; Peter Ketchum, Newton, do.; J. M. Ansley, Parry Sound, Ont.; Miss Oaden, Antigonish, N. S.; Mrs. Jeremiah Culbert, Chaudiere Mills, Que.; A. Hart, Halifax, N. S.; Chas. E. Hewitt, Athol, Que.; Oliver Thomson, Ont.; J. H. Harvey, Upper Grove, do.; Nelson Hazard, Abercorn, Sutton, Que.; Mrs. John Chudwick, Tonawanda, Niagara, New York, U.S.A.; W. A. Barnes, Shelburne, N. B.; Wm. Edleston, St. John, do.; Rev. Stearne Tighe, Franktown, Ont.; Rev. Prof. John S. Trinity College, Toronto, do.; Wm. Insatt, Weymouth, N.S.; G. E. Chesley, Middleton, Ann. Co., do.; R. D. DeMille, Hampton, N. B.; Mrs. E. Brown, Fredericton, do.; Mrs. Whitney, Lunenburg, N. S.; Rev. J. J. Ritchie, Annapolis, do.; Geo. Compton, St. Eleanor's, P. E. I.; Rufus Cresswell, do.; Mrs. John Raynor, Harty, Lot 6, do.; J. W. Lawrence, St. John, N. B.; Rev. E. C. Parkin, Cookshire, Ont.; Mrs. G. A. Jun s, Digby, N. S.; W. B. Reid, Parrishoro, do.; W. S. H. Morris, Walton, do.; Miss E. B. Cutler, Annapolis, do.; John Hunstone, Dartmouth, do.; J. F. Elliott, do.; Mrs. Isiah, Jodry, Mah-n Bay, do.; Rev. Dr. McNab, Bowmanville, Ont.; Mrs. Michael Romkey, West Dublin, N. S.; Joseph Slayter, West Ferry, do.; Capt. Geo. Partelow, St. John, N. B.; Geo. Hird, Nicholsville, Aylesford, Kings Co., N. S.; John B. Russell, Horton Road, Lunenburg Co., do.; Samuel Hiltz, New Ross, do.; Jno. Hiltz, do.; Eph aim Hiltz, do.; Cornelius Hiltz, do.; Miss Mary R. Kedy, do.; Simon MacDonnell, do.; Wm. R. Reeves, do.; Isaac P. Morse, do.; James R. Wilson, do.; Geo. Ross, do.; Richd. Russell, do.; John Parkhouse, Hubbard's Cove, do.; Robert Fox, do.; Wm. Rankin, Inkerman, do.; S. A. White, Halifax, do.; W. H. Hill, do.; W. A. Garrison, do.; W. McLeirith, do.; Mrs. B. Wier, do.; Dr. Cowie, do.; R. F. Bigbee, do.; Wm. Taylor, do.; D. Fitch, do.; James Mils, do.; Mrs. Ward, Four Mile House, do.; Gray Schultz, Sackville, do.; Mrs. Chas. Hamilton, do.; E. W. Dimock, Windsor, do.; Chas. E. Wilson, do.; Robt. Paulin, do.; Rev. Dr. Maynard, do.; Alex. Mills, do.; Daniel Hiltz, do.; Daniel Davis, do.; A. B. Wilnot, Bedford, do.; Chas. Peveril, Sr., Sackville, do.; Chas. Fezety, do.; John Lawrence, Upper Falmouth, do.; David Anderson, Windsor, do.; David Davis, Anchoise, Hants Co., do.; Rufus Lockhart, do.; D. H. Whiston, Halifax, do.; Jas. N. Rogers, St. John, N. B.; George Fracklyn, Halifax, N.S.; James S. Cochran, do.; Thos. Forhan, do.; Chas. Stubbins, do.; W. I. Iant, do.; F. H. D. Vieth, do.; Hon. A. G. Jones, do.; James E. Dimeck, do.; John J. Bennett, do.; John W. Marvin, do.; George M. Connors, do.; Mrs. Richard Power, do.; Peter Etter, do.; Arthur Fordham, do.

FOR THE IMPATIENT.—Know how to wait, and God will give thee the Kingdom.—*The Monk of Crowland to King Ethelbald.*

OUR LONDON LETTER.

We regret that, owing to the non-arrival of the English mail up to the time of our going to press, we are unable to give our readers our usual London letter.

The Week.

HOME NEWS.

Ottawa, Feb. 7.—The Senate will sit at night until the railway contract is disposed of.

Ottawa, Feb. 5.—Revenue for the month of January was \$2,365,414, and expenditure \$4,102,325.

The damaged corn, the cargo of the steamship *Widdrington*, which collided with the *Canina* in Halifax harbor, was sold at auction on Monday. The prices ranged from 28 to 22 cents.

The steamship *Circassian*, which sailed from Halifax for Liverpool on Saturday, had 1,700 bags of grain and 51 cases spoils among her cargo.

Ottawa, Nov. 7.—During the year 1876 and 1880, 419 boilers for steam engines were manufactured in Montreal. This figure is double that of any two previous years. The total horse power represented by these boilers is 12,570.

For the year 1880 there was shipped from the port of Liverpool, N. S., products of the forest to the value of \$66,073, and products of the fisheries to the value of \$17,781. Though bowed down Liverpool is evidently not destroyed.

The United States war steamer *Fantie* 900 tons, 4 guns, Commander Edwin T. Woodward, arrived at Halifax on Monday, seven days from Norfolk, Va. She is on a cruise, in search of a waterlogged wreck which is dangerous to navigation. The ship will coal and remain about four days.

Ottawa, Feb. 6.—According to the report of the Minister of Justice, which was laid on the table yesterday, the total number of convicts in the Penitentiaries of the Dominion on June 30, 1879, was 1,276 as against 1,318 on the same day of 1879. The number of men was 1,250, and women 29.

St. John, N. B. Feb. 7.—A bill is to be introduced into the Legislature, which meets next week, for an act incorporating a Company to authorize the construction of a Railway Bridge across the St. John River, at its mouth, and for the building of a Railway running across the bridge to connect the Intercolonial Railway and its present terminus with the St. John and Maine Railway at Fairville.

Ottawa, Feb. 6.—I am informed on good authority that the members of the Canadian Electric Cable and Telegraph Company, now seeking incorporation in the Canadian Parliament, are really English capitalists, and the names of the Canadian directors are nominal. The capital has already been subscribed, and as soon as the Act incorporating it passes, work will immediately commence to connect the old world and new by another cable.

NEWS FROM ABROAD.

Durban, Feb. 5.—The troopship has arrived with the 97th foot.

London, Feb. 7.—The "Times" this morning maintains that the Government have crushed the Home Rulers.

Dublin, Feb. 6.—A great many Land meetings that were to have been held today, were stopped by order of the Government.

Dublin, Feb. 5.—All sections of Irish people condemn the arrest and confinement of Mr. Davitt, which is considered as very cowardly and mean.

Berlin, Feb. 6.—Mr. Goschen, British Ambassador to Constantinople, had an interview with Prince Bismarck to day. The latter declines to pledge a definite course of Germany on the Greek question.

Boston, Feb. 4.—The Irish Land League issued an appeal from headquarters here to Irishmen in America to save Ireland from death and despair, for a firm union of members of the Land League, and the increase of its branches, etc.

London, Feb. 6.—Thomas Carlyle, the most brilliant and famous of modern essayists, died here yesterday forenoon at the advanced age of 85. His death was not by any means unexpected as he has been in very delicate health for some time.

London, Feb. 7.—The steamer *Bohemian*, which sailed from Boston, January 27, for Liverpool, went ashore on the Irish coast in a dreadful storm. Thirty-two people were drowned, and at the present time twenty-one of the crew have been saved. The steamer is a total loss.

Courland, Cal., Feb. 5.—The Sacramento River has broken over the levee and flooded the town and the adjacent country. The destruction of property is very great. The towns of Oroville and Riggo have been flooded. Sacramento and Marysville have thus far narrowly escaped inundation.

London, Feb. 4.—Davitt on reaching the Bow street Police Court was immediately taken before the Police Magistrate. The proceedings were private, but it is officially announced that Davitt has been ordered to finish the remainder of his sentence of penal servitude. Davitt's ticket-of-leave was cancelled in consequence of his inflammatory language, which the authorities believed might lead to a breach of the law.

London, Feb. 7.—A fearful explosion took place this morning in the Cheadle Pit, North Staffordshire. This explosion was of so violent a character that the earth for nearly one mile around was shaken as if by an earthquake. There were from 12 to 20 men in the pit at the time, and it is believed that all must have perished. The manager of the pit was seriously, and it is feared fatally, injured, and the engine house was burned to the ground.

London, Feb. 6.—A dispatch from Cape Town says news to January 23rd has been received from Sir W. Clavoyon, who with other officers and citizens attached to British rule had taken refuge with the garrison at Pretoria, which, at the date of the despatch of the courier to town had been abandoned. The inhabitants, together with those who had taken refuge with them, to the number of nearly 500, were collected to-night in an entrenched laager, with supplies sufficient to last several months.

London Feb. 6.—It appears as if another Ashantee war was imminent. A Cape Town despatch says the King of Ashantee has sent a special Ambassador to Cape Coast Castle demanding of the Hon. Herbert J. Usher, Governor of the Gold Coast Colony, the surrender of Gann and refugee native Ashantee chiefs. Governor Usher declined to take action and so informed the Ambassador. Upon learning this the King threatened hostility and proceeded to make preparation to carry out his threat. Governor Usher applied to Governor Sir Samuel Rowe, of Sierra Leone, for reinforcements, which are being pushed forward from Free Town. The Ashantee King is a fighting character, and another war in Africa is felt here to be quite within the range of possibilities.

M. WIFNER, the French vice consul at Guayaquil, who has been exploring the upper tributary of the Amazon, known as the river Napo, finds it a fine stream, navigable for a thousand miles above its mouth. The district through which it flows, as far as explored, is larger than France, and has a fertile soil. The climate is mild, and the country is well adapted for the production of sugar, coffee, cocoa, and India rubber.

Baptisms.

CARTER.—At St Peter's Church, Westfield, Kings County, N. B., January 23rd, by the Rev. A. V. Wiggins, A. B. John Wilfred, son of W. S. and F. C. Carter.

WELDON.—Also, on January 30th, George Alfred, son of W. and A. Weldon, of Boston, Mass.

Deaths.

WAINWRIGHT.—At Lansdown, Truro, on Tuesday, the 1st inst. Emily, wife of the Rev. Richard Wainwright, Clerical Secretary of the Diocese of Nova Scotia. Mrs. Wainwright was well and favorably known throughout the Diocese as a woman of sweet disposition and high Christian character; and for many years she was a faithful and beloved member of the Church in Truro. Mr. Wainwright has the sincere sympathy of the Clergy and Laity in his sad and sudden bereavement.

CURRIE.—At Richmond, N. R., on the 26th ult., Mary Anna, wife of William Currie, in the 45th year of her age.

PRIVATE TUITION.

A CLERGYMAN who is teaching his own children is willing to receive two boys, between the ages of 9 and 14, into his family, to be taught with them. The Rectory is situated in one of the pleasantest and healthiest parts of the Province. Home Comforts and Careful Supervision at a moderate charge. For Terms, &c., apply to

REV. I. M. WILKINS, Rectory, Bridgetown.

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Cod Liver Oil with Hypophosphites, &c.
 Stands testy univalled for the cure of
CONSUMPTION,
BRONCHITIS,
ASTHMA,
COUGHS, COLDS,
 and all Lung and Chest Affections.

As a NERVE Tonic

It has the effect of supplying the brain with PHOSPHORUS, and giving tone to the whole nervous system.

For Delicate Women and Children
PUTTNER'S EMULSION

is highly recommended by the Professor of MEDICINE TO ALL OTHER PREPARATIONS of the kind.

READ INFANTS' HOME REPORT.

C. E. PUTTNER, PH. M., HALIFAX, N. S.
 Sir.—I cannot express too highly the high esteem and great value I have formed of your Emulsion of Cod Liver Oil and Hypo. &c., as presented by our physician, Dr. T. R. Allen, and the great benefit and service it has rendered to our babies in the Home. I have found that they can take it without any trouble, and do so in the best degree with them; and with weak, delicate, and anemic children who do not seem to thrive, your Emulsion has acted in a most remarkable manner in restoring the little ones to health and strength. In fact, our little ones could not do without it. I can refer to the experience of your own sons, cheerfully recommend your Emulsion to be a most valuable medicine for children, and have found it superior to any I have used.

Owing to the great demand for PUTTNER'S EMULSION

All Druggists and Dealers Keep it.

PRICE 50 CENTS.

See you get Puttner's when you ask for it.

ONLY 20 CENTS.

To meet the growing want of age, and at the same time to reach the poorest in the land, Messrs. Peary Davis & Sons have lately issued from their establishment a new sized bottle of their celebrated "PAIN-KILLER," that retails for only 20 cents per bottle, and which can now be had of any respectable Chemist, and nearly all General Storekeepers in the Dominion. It is no wonder that this firm have made their "PAIN-KILLER" famous throughout the whole world, when we consider that, in the first place, they have the very best family medicine ever discovered for the relief of pain, either internal or external; and also, that they have always made the price such that no person, however poor, could not purchase it if suffering from any of the thousand little ills which flesh is heir to. The new bottle that retails for 20 cents is large enough (holding an ounce) to last a person for a long time, and will be found a convenient medicine chest, compact and useful at all times, whether travelling or at home. Our advice is—'Go and buy a bottle at once.'

BENEFACTORS.

When a board of eminent physicians and chemists announced the discovery that by combining some well known valuable remedies, the most wonderful medicine was produced, which would cure such a wide range of diseases that most all other remedies could be dispensed with, many were sceptical; but proof of its merits by actual trial has dispelled all doubt, and to-day the discoverers of that great Medicine, Hop Bitters, are honored and blessed by all as benefactors.

THIS PAPER may be found on file at Geo. P. Rowell & Co's Newspaper Advertising Bureau (12 Spruce St.) where advertising contracts may be made for it IN NEW YORK

PROVERBS.

- "The Richest Food, Sweetest B oath, and Fairest skin in H. p Bitters."
- "A little Hop Bitters saves big doctor bills and long sickness."
- "That invalid wife, mother, sister or child can be made the picture of health with Hop Bitters."
- "When worn down and ready to take your bed Hop Bitters is what you need."
- "Don't physic and physic for it in weakness, and destroy, but take Hop Bitters, that build up constitutionally."
- "Physicians of all schools use and recommend Hop Bitters. Test them."
- "Health is beauty and joy—Hop Bitters gives health and beauty."
- "There are more cures made with Hop Bitters than all other medicines."
- "When the brain is wearied, the nerves unstrung, the muscles weak, use Hop Bitters."
- "That low, nervous fever, want of sleep and weakness, calls for Hop Bitters."

Hop Bitters Manufacturing Co., Rochester, New York, and Toronto, Ontario.
 For sale by all Druggists.

New Brunswick Advertisements.

I. & F. Burpee & Co.

IRON,

STEEL,

TINPLATE

AND

General Metal

MERCHANTS,

ST. JOHN, N. B.

The Church of England Sunday School Institute Publications.

Instruction for Confirmation for the Use of Senior Class Teachers. By the Rev. E. P. Cadden...

NEW FALL & WINTER STOCK OCTOBER, 1880.

Wholesale Departments.

Our Stock of DRESS MATERIALS, LINEN, WOOLLEN, and COTTON GOODS...

DANIEL & BOYD, MARKET SQUARE, ST. JOHN

JOHN K. TAYLOR, Merchant Tailor and Importer,

Would invite special attention to his Splendid Stock of

Goods for Fall and Winter Wear, in Overcoatings, Suitings, Trouserings, and Vestings,

Comprising all the Novelties of the season, and is by far the largest stock of the best goods in the City.

Clergymen's Clothing, of Every Style, made to order from our own Goods, at moderate Prices, and on

EASY TERMS.

Samples Free by Mail. Garments Express to any part of the Dominion.

Perfect Satisfaction Guaranteed, and no Garments allowed to leave the Premises unless satisfactory.

J. K. TAYLOR, Union Street, Carleton, St. John, N. B.

J. & J. D. HOWE, MANUFACTURERS OF

SETTEES,

For Churches, Sunday Schools, and Public Halls, in Ash and Walnut of superior quality. All kinds of

Church Furniture,

Made to order. PHOTOGRAPHS furnished on application. ESTIMATES made from Architects' Drawings. All work warranted. WAREHOUSES—Market Building, Germain Street. FACTORY—East End of Union Street, St. John, N. B.

SIGN OF THE GOLDEN KETTLE.

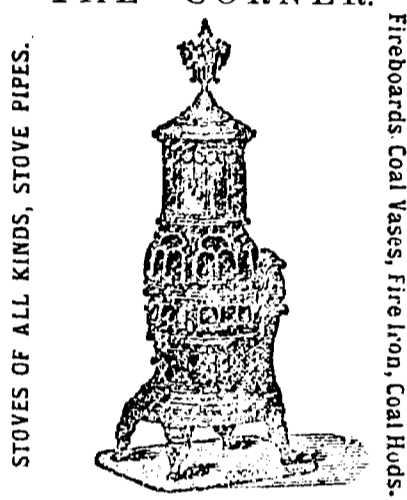
RENT'S Stove and Kitchen FURNITURE DEPOT,

No. 31 BARRINGTON STREET, HALIFAX, N. S.

FALL STOCK COMPLETE in all the leading BASE BURNER STOVES, such as the Crown Jewel, Sullana, Queen and Silver Moon. Also, a Nice Assortment of PORTABLE COOK RANGES, and Cook, Parlor, and Bedroom Stoves, all of which, having been purchased for Cash at a very low figure, are offered at prices that defy competition.

GEORGE RENT, Proprietor.

Winter Wants Supplied at "THE CORNER."



Refrigerators, Stove Pans, Fish Kettles, and a large variety of Cooking Utensils and House Furnishing Goods.

GATES' Acadian Liniment

In a well known vegetable compound, possessing a well concentrated combination of soothing and healing virtues...

For Diarrhoea and Sore Throat it has particularly proved itself to be the best article in use...

For Spinal Diseases or Affection of the Spine it should be used in connection with the Nerve Ointment.

It will cure a Horse's Dough; Cuts and Wounds of every description, on man and beast, like magic...

Sold everywhere at 25 cts per bottle. Manufactured only by G. GATES, SON & CO., Middleton, N. S.

See certificates next month

HOPE FOR THE DEAF

Garnora's Artificial Ear Drums PERFECTLY RESTORE THE HEARING

and perfect the work of the Natural Drums. Always in position, but invisible to others. All deafness cured...

TRINITY COLLEGE SCHOOL Port Hope Ontario.

LENT TERM (WILL BEGIN ON Thursday, January 13th.

Applications for admission or information should be addressed to the REV. C. J. S. BETHUNE, M. A., HEAD MASTER.

MACDONALD & CO. HALIFAX, N. S.

Steam and Hot Water Engineers,

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

Manufacturers of all kinds of Engineers', Plumbers' and Steam Fitters' BRASS GOODS. Also, VESSELS' Fastenings and Fittings...

Sole Agent for the Sale and Application of Warren's Felt Roofing and Roofing Materials in and for the Province of Nova Scotia.

The Champion Nerve Tonic, or Egyptian Cordial, Is a Specific for Nervous Debility, Prostration, Despondency, Languor, Weakness of Memory, Loss of Nervous Power, Involuntary Vital Vital Losses, &c., &c.

A. A. WOODILL, Chemist, Halifax, N. S., Sole Agent.

Manual sent free to any address on receipt of 3 cent Stamp.

HALIFAX EMPORIUM OF CLOTHING,

54 Barrington St., corner of Jacob.

Men's and Boy's Clothing, Well assorted, and fully 20 per cent below current prices.

Gentlemen's Suits Made to order of the latest notice and latest Fashions.

DRY GOODS

Everything marked down. GREATLY REDUCED PRICES.

The Advertiser is removing from the Premises 147 Argyle St., to 151 & 154 Barrington Street, corner Jacob Street.

THOS. P. CONNOLLY, WHOLESALE AND RETAIL Bookseller and Stationer,

Corner of George and Granville Streets, HALIFAX, N. S.

Special attention paid to CHOICE & BLANK BOOKS, Room Paper, and Paper Shades, Commercial and Fashionable Stationery, Wrapping Paper and Paper Bags.

THOS. P. CONNOLLY, N. B.—Stamping from Copper Plate Monograms, Crests, Arms, &c., Stamped on Note Paper and Envelopes.

JUT NAILS, CLINCH NAILS, Mine Rail Spikes, &c., &c.

Of superior quality and pattern, at lowest Market Rates. Orders solicited.

Also, Fish Plate and other Iron rolled to order.

E. G. SCOVIL, Cold Brook, N. B.

GEO. W. JONES, Manufacturers' Agent, HALIFAX, N. S.

DEALER IN PRINTERS' REQUISITES, NEW AND SECOND-HAND PRESSES, PRINTING AND WRAPPING PAPER &C.

TO ADVERTISERS.

GEO. P. ROWELL & CO'S SELECT LIST OF LOCAL NEWSPAPERS.

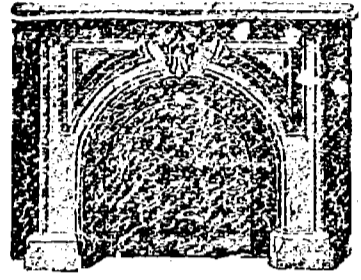
An advertiser who spends upwards of \$5000 a year, and who invests less than \$300 of it in this List, writes: "Your Select Local List paid me better last year THAN ALL THE OTHER ADVERTISERS I DID."

IT IS NOT A CO-OPERATIVE LIST, IT IS NOT A CHEAP LIST, IT IS AN HONEST LIST.

The catalogue states exactly what the papers are, with the name of a paper printed in FULL FACE TYPE in every instance the B ST Wh a printer in CAPITALS is the ONLY paper in the place. The list gives the population of every town and its circulation of every paper.

The rates charged for advertising are barely one-fifth the publishers' schedule. The price for single notices ranges from \$4 to \$80. The price for one line one month in the entire list is \$625. The regular rates of the papers for the same space and time are \$2,000 to \$10,000.

Applications for admission or information should be addressed to the REV. C. J. S. BETHUNE, M. A., HEAD MASTER.



J. E. WILSON, DEALER IN

STOVES, SHIPS' CASTINGS, REGISTER GRATES,

Slate Mantels, Foundry Supplies, Pumps, &c.

245 and 247 Hollis St., HALIFAX, N. S.

Agent for the Windsor Foundry, Windsor! Milton Foundry, Yarmouth.

St. Margaret's Hall, HALIFAX, N. S.

DIOCESAN SEMINARY FOR YOUNG LADIES.

PATRON. The Most Reverend the Metropolitan. VISITOR.

The Right Rev. the Lord Bishop of Nova Scotia. PRINCIPAL. The Rev. John Padfield.

The next Term commences February 10. The course of instruction is the same as that of the best Schools in England, and is founded upon the University Examinations for Women.

A few students can be received, who, having finished their general education, wish to devote themselves to Music, Languages, or Art. Arrangements are made whereby they can give the whole of their time to these special subjects.

There is a Preparatory Department for Young Pupils. The Musical Department is under the care of a lady from the Royal Academy of Music London. The French Government is a native of Paris and has the Diploma of the French Academy. The Head English Governess, besides having passed the University of Cambridge Examinations for Women, has also a certificate from the South Kensington School of Art.

A large reduction is made for the daughters of clergymen, and where two or more are sent at the same time from one family.

For Terms, &c., apply to the Principal.



HIGHEST HONORS AT ALL WORLD'S EXHIBITIONS. MASON & HAMLIN CABINET ORGANS.

NEW AND BEAUTIFUL STYLES Now ready, at Reduced Prices. ONE TO TWENTY-ONE STOPS, \$54, \$66, \$78, \$90, \$102, \$114, \$126, \$138, \$150, \$162, \$174, \$186, \$198, \$210, \$222, \$234, \$246, \$258, \$270, \$282, \$294, \$306, \$318, \$330, \$342, \$354, \$366, \$378, \$390, \$402, \$414, \$426, \$438, \$450, \$462, \$474, \$486, \$498, \$510, \$522, \$534, \$546, \$558, \$570, \$582, \$594, \$606, \$618, \$630, \$642, \$654, \$666, \$678, \$690, \$702, \$714, \$726, \$738, \$750, \$762, \$774, \$786, \$798, \$810, \$822, \$834, \$846, \$858, \$870, \$882, \$894, \$906, \$918, \$930, \$942, \$954, \$966, \$978, \$990, \$1002, \$1014, \$1026, \$1038, \$1050, \$1062, \$1074, \$1086, \$1098, \$1110, \$1122, \$1134, \$1146, \$1158, \$1170, \$1182, \$1194, \$1206, \$1218, \$1230, \$1242, \$1254, \$1266, \$1278, \$1290, \$1302, \$1314, \$1326, \$1338, \$1350, \$1362, \$1374, \$1386, \$1398, \$1410, \$1422, \$1434, \$1446, \$1458, \$1470, \$1482, \$1494, \$1506, \$1518, \$1530, \$1542, \$1554, \$1566, \$1578, \$1590, \$1602, \$1614, \$1626, 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