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The Church Guardian.

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

Vol. 3.—No. 48.

THURSDAY, FEBRUARY 9, 1882.

One Dollar a Year.

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

Last year 228,813 emigrants left the Mersey, or 45,274 more than in 1880.

The Rev. Isaac Brock, in St. Peter's Church, Sherbrooke, alluded to Guiteau as "The miserable assassin who had given himself to the devil to do the devil's work."

According to the *Paris Journal*, only twenty-three of the former peers of France still exist. Among these is M. le Comte Victor Marie Hugo, better known as plain M. Victor Hugo.

The opening of the St. Gothard Tunnel has already increased the traffic between Italy and Switzerland beyond all expectation. Every train in either direction is crowded with passengers.

The University of Gottingen has "called" to succeed the late well-known Orientalist, Professor Benfey, a Professor at the Deccan College at Poona, in Bombay, Professor Kielhorn, who has obtained distinction through the publication of a Sanscrit grammar and by researches among the Sanscrit manuscripts in India.

A Geneva telegram says that, there being nothing in the weather to account for the many landslips that lately have occurred in Switzerland, the phenomena are ascribed in great measure to the frequency of slight earthquake shocks, twenty-one of which have been observed in various parts of the country since the beginning of December.

Recently a newly invented Asbestos paint was subjected to a crucial experiment at the Crystal Palace, in the presence of the Lord Mayor and Captain Shaw, the head of the Metropolitan Fire Brigade. A wooden model of a theatre painted with it was exposed for three-quarters of an hour to a fierce fire of wood and shavings, but it failed to ignite.

It is estimated that fifty thousand natives are annually conveyed to the Turkish and Egyptian ports of the Red Sea, where they are disposed of to dealers. It is to be regretted that at the Berlin Congress in 1878, which afforded an excellent opportunity for concerting a treaty on slavery between the Powers of Europe, this good result was rendered impossible by the action of the English representatives.

The population of Africa, exclusive of its islands, is estimated by Dr. Behm, in Peterman's "Mittheilungen," at 201,787,000. Of these the number of Protestant communicants in the various colonial and mission churches was reported in 1880 as 122,700; the number composing the communities connected with these churches 506,966; the number of Jews, 350,000; of Coptic, Abyssinian and similar Christian, 4,535,000; of Mohammedans, 51,170,000; of heathens, 145,225,000.

The *Richmond Religious Herald* is authority for the statement that nine-tenths of the Methodists of the South repudiate infant baptism. It is a logical result of the "conversion" theory and practice. The Baptists are the only consistent sect in all the varieties of Protestantism; and they have the courage of their opinions. A Methodist minister once assured the writer that he had no idea that Baptism was of any spiritual value or importance, but was to be continued simply in obedience to a Divine command. Why a mere form should have been enjoined upon the Church by Divine authority, he could not explain.

Captain Green, who was on duty at the funeral of Nelson, has just died at Buckden. He joined the 21st Fusiliers in 1804, and served with his regiment six years in Sicily. He missed sharing in the victory of Waterloo, owing to his regiment having arrived from America "almost without clothes," but he joined the army of occupation in Paris. He was in 1832 appointed Gentleman Usher to William IV., and continued on the list of Her Majesty's Household till his death, after fifty years service on the establishment. He passed quietly away in the same room and bed in which he had been born ninety-four years previously.

It is related that a bud from the wreath sent by the Queen for President Garfield's coffin having dropped off, a high officer of the Government took it home to his wife, who was confined to a sick bed, and put it in a glass upon a table by her side. Next morning the bud opened and disclosed in the centre of the flower a beautiful white dove. As the invalid looked upon this, to her, miraculous manifestation (for she never before had seen a flower of the "Holy Spirit," *Peristerca Elata*, and did not know of its existence), she exclaimed to her husband that it was a revelation to her that she was going to recover, and she began to mend from that moment.

New South Wales is in a prosperous condition. The revenue of the colony for the quarter ending

December 31 amounted to £1,920,000, an increase of £337,000 as compared with the corresponding quarter of the previous year. The revenue for the year amounted to £6,710,000, being an increase of £1,800,000 over 1880 and 366,000 in excess of the Colonial Treasurer's estimates. The official returns show the increase to be distributed over almost all branches of the revenue.

In the exploration of Africa the Germans keep the lead, of which almost nothing is known until they appear after an absence of a few years, with a fund of knowledge that is astonishing. Witness, for instance, the apparition of Lenz from a journey from Morocco to Timbuctoo, and thence to Medine and St. Louis. This famous traveler reports passing through towns of from ten to thirty thousand inhabitants, and of having made discoveries which explode the theory of converting the Sahara into an ocean. He states that the most depressed portion of El Juff, the body of the desert, is some five hundred feet above the level of the sea, and that there exist in several oases points which promise to be of great utility for the proposed Sahara rail way.

Some interesting discoveries are noted in *Nature*:—At Dillengen, near Saarlouis, some quarry-men unearthed a bronze vessel containing gold and silver ornaments; one being a golden disc, some three inches in diameter, covered with rubies, emeralds, and filigree work; another is a silver object weighing three and a half ounces, bearing inscriptions in Greek, Latin, and unknown characters.—Near Caltanissetta, Sicily, has been discovered a series of caverns, which are evidently burial-places, dating from a period when the ancient Sicilians had already been ousted by the Italians; but before the epoch of Greek colonization. In a deposit of pumice-stone at Nordness, near Ringsted, Denmark, have been found the remains of seven human bodies with numerous ornaments of bronze and gold, with Roman glasses.—The brothers Orlanda have discovered at Leghorn a well preserved skeleton of *Elephas antiquus*, the tusks of which are nearly straight and about 12ft. long.

WORDS ABOUT WORK.

"Surely my judgment is with the Lord, and my work with my God! That is where it is, yours and mine; poor, feeble, failing, forgiveness—needing passing and past, though it be not done with, and on the way to being forgotten; not even stored away in the archives of eternity; safer, more honoured than that, it is with our God, and "surely" so. Well may St. Paul say that "God is not unrighteous to forget your work and labor of love," when it is all just where we are ourselves, in the safe-keeping of His own hand. For "the righteous and the wise, and their works are in the hand of God." Works past, as well as works present and future, are *there*. Then as to the work before us. There really is nothing but encouragement in His word for His workers; not a precept without a corresponding promise, not an allusion to difficulties without ten times as many clear corresponding notes of hope and help.—*Francis Hauser*.

WHO ARE CHRISTIANS?

It is hardly credible that—in this year of our Lord, 1882, here in America, Christian people should be found still discussing the question as to "who are Christians?" Evidently, to many of our day, St. Paul would not have said—"therefore leaving the principles of the doctrine of Christ, let us go on unto perfection;" but rather "Ye have need that one teach you again which be the first principles of the oracles of God;" and so would lay again "the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment."

In holding to this apostolic rule of membership in the Kingdom, as constituting a man a Christian, we do not by any means predicate the eternal salvation of all who have this title to the name; nor do we deny it to all such as may fail to have it. It is a question of present relation to the Kingdom, one of outward position and fact, of present privilege and sacramental participation. All these may fail to bring forth the fruits of godliness, and to secure the renewal of the heart, and the reformation of the life; while, on the other hand, there are some penitent and believing souls, who, like the dying thief, shall be with Christ in Paradise; and may come from the East and the West to inherit the Kingdom, while those Children of the Kingdom, who have been faithless, shall be cast out. Still, this does not affect the issue as to who are

Christians, now and here. "As many as have been baptized into Christ, have put on Christ." As to whether there be few or many who shall be saved, the master answered that by saying, "Strive to enter in at the straight gate."—*Living Church*.

CHRIST OUR IDEAL.

If our Lord be thus the pattern or ideal Man, we men must love Him, not merely for what He has done for us, but because He is what He is,—because He is fairer than the children of men, while yet He is one of them. This love, I say, is no mystic reverie, no rare spiritual accomplishment; it is a moral necessity. For what is it that provokes human love? Always and everywhere beauty, whether beauty of form, or beauty of thought, or beauty of character. And as there is a coarse and a false beauty which commands the passion of degraded love, so should a true and pure beauty provoke the purest and strongest affection of a spiritual being. And therefore St. Paul says, "Grace be with all them that love our Lord Jesus Christ in sincerity." Therefore, St. Paul says, too, "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." The love of the one perfect Being is a true test or criterion of our actual state. We shall certainly love Him if we are looking upward,—if we are trying, however imperfectly, to improve, and have caught a sight of Him,—and it is the first condition of our becoming better. With this consummate Ideal of human perfection before our eyes, our whole nature will rise to a higher level with the upward movement of our hearts.—*Liddon*.

THE BISHOP OF ALBANY ON "CANDIDATING."

THE Bishop gave the people some pretty plain talk on the "candidating" of the clergy which laymen almost force upon them. He spoke of a certain vacant parish as follows:

"It is a strong Churchly Parish, with a body of laymen, generous, devoted to the Church and intelligent to a very rare degree, and my personal relations with the Vestry and people are of the warmest and kindest sort. It has been vacant for months. It has had candidates, recommended by the Bishop and by everybody else and by themselves, enough to stock a Diocese. I know of course how easy it is to make an *ad captandum* speech against Episcopal interference or prelatical autocracy. And I do not suggest concerted action, because I do not believe in the corrective power of Canons, to deal with an Ecclesiastical disorder. And I know one Bishop who sometimes makes mistakes. But I am sure that a Bishop ought to be able to protect clergy from dishonoring their calling, and Parishes from the distractions and divisions and delays and harm of long vacancies, and this is but one of two or three instances where, if the Bishop who could have controlled it, no such state of things could have existed. It is not the good people of — who are at fault. It is the unchurchliness of modern thought and ways, and the unclericalness of the clergy who go about hunting for cures, and make irresponsible nominations to Parishes with which they have no concern. It is getting to be so great an evil, that it will some time cure itself. Meanwhile I content myself with the feeling, that I am not responsible for the harm and loss of needless vacancies, since responsibility is only co-ordinate with authority."

THE ABBE VALIN'S LETTER TO POPE LEO XIII.

In the London *Guardian*, of January 4th, there appears a most important and significant Letter of the Abbe Valin of Lyons. He has already become well known in France, by his energetic protests against the Vatican Decrees, and his deprivation of his *Cure* of Lissieux, in the Department of the Rhone, and suspension *a sacris* on account of his refusal to teach the novelties thereby first officially enunciated.

The writer is an aged Roman Priest, and of the most unblemished character. He has also held positions of delicacy and trust. For a long time he discharged the functions of Secretary for correspondence with the Roman Curia to Mgr. de Ginouilhac, formerly Archbishop of Lyons, and by his having been regarded with equal favor by the successor to that Prelate, Cardinal de Bonald, so long as the latter sided with the large body of his Clergy who opposed the substitution of the Roman for the Gallican Liturgy in the Diocese.

The Letter shows, that the spirit of Gallicanism is not dead. There is a deep movement going on

in the hearts and minds of the best men in France which cannot be trifled with and God is evidently raising up instrumentalities for a great work in time to come.

The following is a translation of the letter addressed by him to the Pope:

"Most Holy Father—I venture humbly to entreat your Holiness to take into consideration that the arrogant doctrines of Papal domination over Church Governments, and people, have never been propitious to the Holy See. It is such pretensions, in fact, which have been the cause of the schism of Greeks, Protestants, and Anglicans, and which will bring about that separation of Church and State with which we are now menaced in France.

"Reflect, I pray you, whether the crisis under which the Church at present suffers does not arise from the same cause—whether the loss of the temporal power, and the strange position of the Pope, shut up as he is in the Vatican as if in penance may not be a Divine chastisement.

The Pope has assumed the place of God and of Christ upon earth. He has absorbed all the authority of the Church in himself. He has made himself sole master and judge of Catholic and Apostolic faith. To take account of their faith, the faithful must forget Christ in heaven, and need no longer ascend to Him there through Apostolic tradition. The Pope is to be all in all to them. He is infallible. He is, says the Vatican Council, who is in himself the perpetual principle and visible foundation of the faith. Can we be surprised that God chastises doctrines which thus shake all Christianity, and ravage souls with doubt and incredulity? God resisteth the proud. Oh! What good cause had St. Bernard for saying to Pope Eugene and all the Popes, 'It is neither poison, nor sword, that I fear so much on your account as the passion for dominion.'

"Holy Father, you have assembled round you a number of Bishops to consult whether, under certain circumstances, you ought to leave Rome, or remain shut up in the Vatican. But there are more vital questions than this awaiting decision. What we want to know is whether the Pope is always to maintain for himself the right to domineer over Governments and people, to make use of corrective violence, not only with respect to individuals, but even nations, people, and their sovereigns; to chastise by temporal punishments the violation of his edicts; and whether these rights are confirmed and consecrated by Papal Infallibility.

"If the Pope maintains these doctrines, then no peace is possible. There can be nothing but war, and ardent war, against Clericalism. We must expect to see revolution let loose against the Church, the Pope left to himself, the Bishops humiliated, the Clergy impoverished and thrust back into the sanctuary, the religious order dispersed, and by a sort of official schism in France the Church separated from the State. To such an extent does Ultramontaniam foment discord and expose all religion to destruction.

"But if, on the contrary, His Holiness Leo XIII., consulting the depths of his own conscience, recognizes in himself the weakness and infirmity to which we are all subject, and, in the spirit of humility and truth, gives glory to God, while to Christ he says, 'Thou only art holy; Thou only art the Lord; Thou only art the Most High; Thou only canst neither deceive Thyself, nor deceive us, because Thou only art God!'—if he understands that it is Apostolic tradition, universal teaching, the Faith as received by all, which bear testimony to and determine what is the true doctrine of Jesus Christ, true Catholic doctrine, and that thus Infallibility comes to him through the Church, and not to the Church through him—if he understand this, then, indeed, true peace will return to the Church as if by enchantment, tranquility to consciences, goodwill towards the clergy, serenity to religious establishments. The Pope will then rally souls to the Holy Catholic, Apostolic, and Roman Church, and inaugurate the reign of Jesus Christ upon earth. Then might he majestically descend the steps of his palace, and appear with dignity outside the Vatican, attended with the blessings of God and men.

"Deep conviction only, animated by the best sentiments, could give me the courage, Holy Father, to address you in such language. It is the heart of a devoted priest which thus speaks to you, in deep humility before yourself and before God. I hesitate not to say it: 'Let what I have written be *anathema* if it be not true, if it be not convenient, if I be only a rebellious son, vociferating abuse against the Pope and the Vatican.'

"Full of respect and love, I have the honour, Holy Father, to offer to your acceptance my entire devotion."—*New York Guardian*.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

ALBION MINES.—Rev. D. H. Hind was here last Sunday, and assisted Mr. Moore in the services. His errand was to collect for the Endowment Fund of King's College. He got \$324 here and in New Glasgow. He appears to be 'the right man in the right place.'

The beautiful Frontal, etc., spoken of elsewhere, was used first on Sunday. It is very handsome, and was brought out from England by the donors, Mrs. H. S. Poole and her sister Miss Bertha Gray.

LUNENBURG.—At a largely attended Parish meeting held on the 1st inst., a resolution was passed, "That the Rector, Churchwardens and Vestry obtain information for supplying the Curacy of this Parish now vacant, and that they submit the same, for final arrangement, to a Parish meeting to be early held for this purpose."

The salary is \$800 a year, payable \$600 by the Parish in monthly payments, and \$200 payable quarterly by the Rector.

The following Address, accompanied by a purse of \$107.10, was presented to the Rev. Frederick Skinner, by some of the Parishioners of the Parish of Lunenburg, on Saturday, Jan. 21st, 1882:—

LUNENBURG, 16th Jan., 1882,
Parish of St. John.

Rev. Frederick Skinner.

Very Dear Sir,—We, the undersigned, for ourselves, and on behalf of a large number of Parishioners, and others, are desirous of giving some tangible token of our hearty support and interest in your labours and ministrations among us, and of our extreme regret at your departure from this Parish. You have strongly attached yourself to all of us, who sensibly feel that they are not only losing their faithful and uncompromising Spiritual guide, but their true friend, and a most valuable member of this community, one who discharged the duties of his priestly office at all times with great promptitude and fidelity, and yet with marked kindness of spirit. We therefore present you with the accompanying purse of One Hundred and Seven Dollars as a mark of our esteem.

Yours, sincerely,

H. A. N. Kaulbach, Stannage Jacobs, James Kirby, C. W. F. F. Kaulbach, A. E. Dauphinee, and many other friends.

To which Mr. Skinner made a suitable Reply.

Mr. Skinner was also presented with an affectionate Address from his Bible-Class.

LOWER STEWACKE.—It is pleasant to notice that there are some indications of life in this old Mission. The Church people here are not numerous, as some of the families once living in this place have removed to other lands, and many others have passed away to the spirit world. But those remaining we need not hesitate to place on the list of earnest and zealous Church people. We have good, lively services, commendable singing, and very fair congregations. Services are held at several out-stations, including English Settlement, Dutch Settlement, Shubenacadie and Riverside (or Admiral Rock.) In each of these localities we have some good Church people, and others attend our services who do not belong to us. Our services at these Stations are on the whole encouraging. At Lower Stewacke a Bible Class is held weekly, at which a good number of young people is usually met, and the Gospel for the following Sunday is the subject brought before them. Considerable taste was displayed in decorating the Church for the glad Christmas season. One important feature of our people here is their thoughtfulness with regard to the minister's wants. He has already received a goodly number of presents from his kind people, and among the rest, several loads of wood, besides vegetables and meat for his family, and oats for his horse. He has also had some useful donations from Mr. Joyce's Pottery. Much pains is taken by Mr. Joyce in training the choir in the rudiments of good Church music every Friday evening, and to his zeal and perseverance in this matter our Church is greatly indebted. What we need most of all is a chancel for our church; but how are we to go about it to secure this very important object? that is the great question before us.

NEW ROSS.—Christmas passed by quietly, but we trust profitably, in this mission. In spite of the very unpleasant weather before the Nativity, which kept many of the usual willing helpers at home, we managed to decorate our church rather more fully and tastefully than last year. On Christmas morning the Canticles and proper Psalms were well rendered by our double choir of Gregorian's, and a hearty choral celebration followed, attended by over 30 communicants. The Missionary went 5½ miles up the Annapolis Road to the "Forties" school-house in the p. m., held evensong at 3, and preached before a large congregation. After visiting a highly esteemed parishioner living there, who was too ill to be at the service, he returned home to the "Cross" and held 2nd Evensong in the Parish Church, making an address on the Festivals of Advent and Christmas-tide. Quite a large congrega-

tion attended this service. The second annual Christmas-tree festival was held on the evening of Holy Innocents. Fully 78 Sunday School children were present, and went home delighted with their gifts, besides whom a large congregation, too closely packed to be counted easily, was in attendance. The evening passed by pleasantly and satisfactorily. This Mission is deeply indebted to a kind, thoughtful Churchman of Lunenburg—by no means a rarity in that parish—for the Christmas gift of a handsome marble fontlet, surmounted by 3 pretty doves on its rim, which was solemnly offered to God on the altar, together with the alms and oblations, Christmas Day. An urgent need has thus been providently met. Besides collecting nearly \$45.00 for our long-required east window, which is expected very soon, our Mission has the gratification of sending in \$44.91 to the B. H. M.—a good increase on last year's return. Of this sum the S. S. Army Chests alone contained \$10.27. We might add that the Parsonage now presents up stairs a much more finished and inviting appearance than it did this time last year.

HALIFAX.—Acknowledgements for Sunday-school and Mission Building Corner Compton Avenue and Windsor Street.—The following amounts are thankfully acknowledged: Dr. J. Gordon Bennett, \$10.00; Mr. Wm. Hart, 5.00; Mr. Wilson Jordan, 5.00; Mr. J. B. Johnston, 5.00; Mr. George Boutilier, 3.00; Collected by Miss Clarke, 3.75; Collected by "L. T.," .50; Interest, .16; previously acknowledged 300.00; total 332.41.

SELWYN H. SHREVE,
Treasurer.

Halifax, N. S., Feb'y 7th, 1882.

APPEAL.

The Committee in charge of the erection of this building beg to state that the frame has been raised and the boarding in of the building is now being done. Being desirous of completing the work sufficiently to enable them to open a Sunday-school early in the spring, they now most earnestly appeal to Churchmen of this city to supply them with the necessary means to carry on this most important work. Let Churchmen of Halifax realize their responsibility by providing for the spiritual wants of these little ones of Christ's flock, bearing in mind His blessed words: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

ALBION MINES.—Mrs. H. S. Poole has presented to Christ Church a very handsome frontal, super-frontal and covering for the re-table. The material is fine crimson broadcloth. The frontal is divided by two orphreys, or stoles, of gold-coloured quatrefoils, etc.; in the central compartment is the sacred monogram in most elaborate work of old gold colour. The super-frontal has Maltese crosses and trefoils alternating to the number of 7. The linen in use for the past two years and the paten, it may be remembered, were also offered by the same faithful member of the Church, the burse and veil being the gift of the Venerable the Archdeacon.

DIOCESE OF FREDERICTON.

PERSONAL.—Mr. C. G. D. Roberts, M. A., son of the Rector of Fredericton, has been appointed Principal of the York Street School, Fredericton.

ST. JOHN.—The ring of bells for Trinity Church is expected in time to be rung the 18th May, the 99th Anniversary of the Landing of the Loyalists. The ring consists of nine bells.

BURTON.—Tea Meeting at Oromocto.—The tea meeting given by the ladies of St. John Church in the Temperance Hall, at Oromocto, last evening, was well attended by the people of the village and vicinity, and there was also quite a representation from Fredericton. A sumptuous supper was served, and numerous articles of fancy work were disposed of. Everything passed off agreeably, and the pleasure of the evening was added to by the instrumental music furnished by the Messrs. Hughes of Victoria settlement.

DEANERY OF SHEDIAC.—The Deanery met in the Parish of Sackville Feb. 1st and 2nd. Divine Service was held in St. Ann's, Westcock, on Wednesday evening at 7 p. m. Rev. Rural Dean Simonds being the preacher. The chapter met at the Rectory in the afternoon. Part of St. Luke was read, and several matters of interest were discussed. On Thursday (Pur. B. V. M.) Divine Service was held in St. Paul's Church, Sackville, at 11 A. M. Rev. H. H. Barber preached the sermon, and the Holy Communion was celebrated by the Dean, assisted by the Rector, Rev. C. F. Wiggins. In the evening a parish sociable was held in the school-house, for the purpose of bringing together the Parishioners of Westcock and Sackville.

JUST PUBLISHED.—Price \$1.50 for 100 copies, including postage, a Revised Edition of a Form of Morning and Evening Prayer during Lent (for use in the Diocese of Fredericton.) A specimen copy may be obtained from the *Globe* office, St. John, for three cents, including postage.

GRAND MANAN.—New Year's Day was observed by the Churchmen of Flaggs Cove by the opening of their new church—(The Church of the Ascension.) The services were conducted by the Rev.

W. S. Covert, Rector of Grand Manan Parish, who chose for his text the 4th, 5th, and 6th verses of the 4th chapter of Galatians and preached a very eloquent and fitting sermon for the occasion. Sunday school services were held in the p. m. The church was neatly trimmed with evergreens and a handsome bouquet of flowers was on the communion table.—*Ex.*

In curious conjunction with this item, we read of a "Sabbath school concert" held in a *Mormon Temple* on Grand Manan. We understand that there is a permanent Mormon organization on the Island.

CHATHAM.—The Most Reverend, the Metropolitan, was present and preached at the services in St. Paul's and St. Mary's Churches on Sunday, 7th ult. His Lordship's sermons were as usual most interesting and instructive, and were listened to by large and appreciative congregations. At the evening service in St. Mary's Chapel, the prayers were read by the Rev. G. H. Stirling, Rector of Maugerville. The musical parts of the service were rendered in an excellent manner by the Choir—the Organist, Miss Benson, performing her part admirably. Very much interest was added to the services in St. Mary's on account of the presence in its place, of the very handsome east window, which has been given by the Metropolitan. This window was originally placed in Exwick Chapel in Exeter, England, of which Dr. Medley was Vicar when his Lordship was appointed to the Bishopric of Fredericton. The window contains six subjects, three of which represent the figures of Our Lord, with the Apostles St. Andrew and St. Peter. Beneath these figures are representations of the Miracle in Cana, the Good Shepherd, and St. Peter walking on the Water. The window is triple lighted, with handsome tracery above. The necessary wood work for the window has been done in the most workmanlike manner by Mr. John McDonald, of Chatham, and reflects great credit upon his skill. The whole appearance of the window adds very greatly to the completeness of the Church, and the Rector and congregation are to be congratulated upon their possession of so munificent a gift from the venerable Metropolitan.—*Miramichi Advance.*

WICKLOW.—Our readers are aware that the Missionary, Rev. Joseph E. Flewelling, who was living in his own house, had it burned some months since, by sparks from another building, while he was absent from home. He appealed through the columns of our paper for \$200 to assist him in bearing the loss. We are glad to say that Mr. Flewelling writes us that he has received in cash \$176.49, and enough produce to bring the amount up to \$200. On January 20th his people met and gave him a handsome donation. Mr. Flewelling speaks gratefully of the kindness of many, not Church people, who contributed on that evening and assisted him in every way. He desires to return grateful thanks to all who kindly assisted him in making up his loss.

DEANERY OF KINGSTON.—The third annual meeting of the members of the Choral Union of this Deanery was held at Hampton on Wednesday last, Jan. 25th. The Union has now almost 100 members, and embraces ten Parishes. There were present at the service at Hampton about 90 members, which, considering the long distances which divide some of our Parishes, must be considered a very good attendance. A practice of choirs was held at 11 o'clock a. m., and there was improvement in most respects from the state of things at last year's practice; and though, of course, there were weak spots, yet evidently much care had been taken in correcting bad habits, and learning to sing with accuracy. After the practice, the choirs, with appetites strengthened greatly in many cases by long cold drives, as well as the nearly two hours' vocal drill, did full justice to the good things provided at the Rector's house. The thanks of the Choral Union are due to Canon Walker and the ladies of Hampton for their bountiful providing, and for the great care taken that none lacked. At 3 o'clock exactly, the church being packed quite full, there being nearly four hundred people therein, and a voluntary having been played by Mr. Flewelling, the Sussex organist, who accompanied throughout, the opening hymn commenced—"Forward be our Watchword." From Hymns Ancient & Modern, and during the singing of the hymn the officiating clergy entered the vestry. They were—his Lordship the Bishop Co-adjutor of Fredericton, preacher; Rev. Canon Walker, Rector of Hampton; Rev. George Walker, Rector of Peabody, U. S., reader; Rev. J. Lockward, 1st Lesson; Rev. J. H. Talbot, 2nd Lesson. The choirs, with Rev. Canon Medley, the Conductor of the Union, and the rest of the clergy present, were placed at the West end of the church, with good musical effect, although it is not a thing to be copied by Churches on ordinary occasions. The hymns were sung throughout with accuracy and care, the shading being a decided improvement upon last year.

(To be Continued.)

DIOCESE OF QUEBEC.

(From our own Correspondents.)

QUEBEC.—The annual meeting of the Church Society was held in the National School on the 1st of February, Bishop of the Diocese in the chair. Reports from the Central Board of the proceedings

of the Society during the year, and from the Diocesan Board of the missionary proceedings of the Society, were presented by the Secretaries, Revs. M. M. Fothergill and A. A. Von Iffland, adopted and ordered to be printed. A lengthy report was read from the Deanery of St. Francis, and ordered to be printed. The report of Clergy Trust Committee, and the accounts of the Church Society and Clergy Trust were submitted by the retiring Treasurer, and found to be very satisfactory. E. A. Jones, Esq., retiring Treasurer of the Diocesan Board, submitted his accounts; all were adopted and ordered to be printed. It is noteworthy that the assessments from the rural congregations, have been more regularly paid than formerly, in fact all the missions have been able to keep their engagements.

The following having paid the requisite amounts were elected new members of Corporation, viz.: Messrs. W. Thompson, Col. Irwin, John Hamilton, F. Holloway, W. Hall, Stuart H. Dunn, W. J. Stanley, Geo. King, Harry Stavely, Henry Smith, P. Mulholland, A. McFarlane, E. Bradley, G. H. Henshaw, L. A. Hoerner, W. C. Pentland, Joseph Reynar, A. D. Ritchie, Jas. E. Shortis, W. W. Welch, F. G. Wotherspoon, and Mr. Irwin. Miss Walker was elected a life member. The Vice-Presidents, members of Diocesan Board and Clergy Trust Committee were re-elected. The following laymen were elected to serve on Central Board for 1882, viz.: Mr. C. Judge, Dr. Montizambert, Dr. Marsden, Capt. Carter, R. Turner, H. J. Pratten, Col. Forsyth, R. Campbell, W. C. Scott, E. T. D. Chambers, Walter Smith, Herbert M. Price, E. J. Hale, A. Pope, E. Pope, John Hamilton, G. B. S. Young, W. Hall, Stuart H. Dunn, W. H. Tapp, and Geo. King. An interesting correspondence between the Colonial and Continental Church Society in London and the Committee in Quebec has resulted in the amalgamation of the C. and C. C. Society with the Church Society in the management of its grant of £75 stg. for educational purposes. Messrs. Geo. Veasey and A. Jones having resigned the positions of Treasurers of the Church Society and Diocesan Board respectively, the following resolution was carried unanimously:—

Moved by R. Hamilton, Esq., seconded by Rev. C. W. Rawson, "That the Church Society do offer to Mr. Veasey and Mr. Edwin A. Jones their warm thanks for the valuable services which they have rendered to the Church of this Diocese, the clergy, congregations, and the finances by the faithfulness, thoroughness and skill which have characterized their tenure, respectively, of the important office of Treasurer of the Church Society and of the Diocesan Board."

A very important motion was then carried, respecting the management of the local Endowment Funds, now 32 in number.

Several alterations to by-laws were adopted, which will require confirmation at a subsequent meeting, also a by-law on the custody of the securities of the Society.

The meeting had been opened with prayer, and was now closed by the Bishop's Benediction.

NOTE.—Mr. W. G. Petry is now Treasurer of the Church Society and Diocesan Board. Mr. Walton Smith of the Depository, and Mr. Veasey of the Clergy Trust Committee.

MAGOG.—A new organ for the Church has been purchased of Mr. J. H. Ellis.

VALCARTIER.—On the 30th ult. a social gathering of the congregation of Christ Church, took place in William Billings' house. There was a distribution among the children of a variety of gifts presented by Mrs. Williams, Mrs. F. Montizambert, Miss Walker, and others of Quebec. Refreshments were liberally provided by each family represented. The rest of the evening was spent in various entertainments. The children particularly had a happy time. It was an agreeable sight to witness every degree from grey hairs down to infancy, mingling in a community of feeling and object, and demonstrating that in the innocency of childhood may be found by all most satisfactory enjoyment.

DIOCESE OF MONTREAL.

(From our own Correspondents.)

MONTREAL.—The most important feature of the week in the city of Montreal is the Anniversary meetings of the different religious societies. Monday evening was devoted to the subject of Young Men's Christian Associations, and the Rev. Canon Baldwin gave a very interesting address on that evening. The Religious Tract Society occupied Tuesday evening. On Wednesday evening the Anniversary of the Bible Society was held. The Bishop of Montreal was present on the platform, and the meeting was addressed by the Rev. Dr. Sullivan and by a representative of the American Bible Society. On Thursday evening a very enthusiastic meeting took place in the interests of the French Canadian Missionary Societies. Friday evening was devoted to the consideration of Temperance Work. These different societies are carrying on a great work, and they occupy a very important position among organizations for promoting Christian work in our city.

Meeting of the Executive Committee.—A special meeting of this committee was held in the Synod office on Tuesday, the 24th January. There were present His Lordship the Bishop presiding, Archdeacons Lindsay and Lonsdell, Canons Norman,

Baldwin, Ellegood, Anderson, Evans, Revs. Dr. Sullivan, T. W. Mussen, G. C. Robinson, J. P. DuMoulin, J. Fulton, R. Lindsay, F. Robinson, W. L. Mills, Messrs. C. J. Brydges, Treasurer; S. Bethune, Q.C., Chancellor; F. Wolferstan Thomas, L. H. Davidson, Charles Gibb, James Hutton, Charles Garth, W. B. Simpson, Dr. Alex. Johnson. The meeting having been opened with prayer by Rev. F. Robinson, the minutes of the last meeting were read, approved and signed by the Chairman. A question arose whether the annuities should be paid to the widows of clergymen at the increased rate resolved upon at the last meeting of this committee, without further reference to the Synod. There was a lengthy discussion, some of the members being of opinion that the increase might be made at once, while others maintained that the present rate fixed by canon may not be changed without a resolution of the Synod and confirmation of the same at a subsequent session. It was finally decided:—"That the question of the increase in the annuities to the widows of the clergy to \$300 per annum be referred to the Synod at its next session, praying them if possible to take such action as shall lead to the immediate increase to \$300."

The Treasurer read a statement of the several funds in his charge, made up the 23rd instant, the same being certified by the auditor appointed by Synod.—The Widows' and Orphans' Fund showed a balance in hand of \$1,980.40. The Clergy Trust Fund, capital all invested. The Sustainment Fund, \$1,164.86 of capital in hand. The Superannuation Fund, \$1,807.54 of capital in hand. The Episcopal Endowment Fund, \$2,525.23 in hand awaiting investment. The Diocesan Mission Fund shows a deficit of \$4,210.86. The Rev. Joseph Merrick's application, deferred at last meeting was taken up, and a special grant of \$100 was made to him. An application from Rev. F. R. Smith was referred to the committee on the Widows' and Orphans' Fund. The Secretary was instructed to reply to the Rev. J. B. Davidson and Rev. J. Ker in accordance with the terms of the resolution adopted by the last Synod (p. 293, 22nd journal), in regard to the investment by the Synod of parts of their Parochial Endowment Funds. It was thought desirable to ask the Synod at its next session to authorize this committee to apply for an Act empowering them to dispose of the Church property at St. Therese. It was decided that the meeting appointed to be held on 14th February shall be a formal one, and that no business shall be transacted at the meeting. The Bishop then pronounced the benediction, and the meeting adjourned.

THE "HERVEY INSTITUTE," a home for half orphan children, has come before the public in a light that will tend to injure it in the estimation of some. The Matron, it seems, used mustard plaster applications to the bowels or backs of some refractory and troublesome children. This came to light, and has caused a scandal. Probably what causes more thought against those concerned is that the ladies on the Managing Committee condoned the offence and dismissed those who reported the matter, and Dr. Edwards, the attending physician, does not stand free from blame just now, as he seems desirous of making out that it is nothing at all—a better punishment than the rod; yet he would not use it on his own. Again, he seems desirous to make out a Mrs. Logan, who was to have given evidence on the case, a lunatic, and has had her sent down to the Lunatic Asylum. Now, the question appears to your correspondent to be this: Is this woman spirited away just now because her testimony might be damaging? There has been much of the like done under the plea of "insanity." A committee of investigation has been sitting, but their report has not, as we write, been made known. A remarkable thing in the matter is that Rev. Dr. Sullivan, Doumoulin and Renaud retired from the Committee-room upon finding they would only be allowed to ask questions, but not to vote. It is to be hoped, however, that the matter will so end as not to materially damage the institution, which has been one of our best and most needed charities.

NORTH SHEFFORD.—The learned and worthy Incumbent of this parish has been able to enter into possession of a new parsonage, and not before it was much required.

FARNHAM.—This old mission, which is now merging into a self-supporting parish and of rectorial grace, is about to build a new parsonage, since the erection of the Beet Sugar Company's factory and the advent of a largely increased English-speaking population the financial prospects of the parish have been of a very bright character. We would not be at all surprised if a new church is required, or the present one, which is in good condition and elaborately "got up" in colours in the interior, enlarged. The Incumbent is the worthy Rural Dean of the district of Bedford.

WATERLOO.—The annual Missionary Meeting of this parish is to be held on the 22nd February.

MONTREAL.—St. Luke's.—The Incumbent of this church, it is said, is about to accept the parish of Havelock, in the Deanery of Iberville. St. Luke's, though a city church, like all the churches at the east end, does not furnish its Incumbent with remuneration adequate for a city living—at least that is the popular impression.

DIocese OF TORONTO.

(From our own Correspondent.)

ALLISTON.—Very successful Missionary Meetings were held at St. Andrew's Church and at St. Peter's, in this parish, on 23rd and 24th ult. Messrs. Swallow and Sibbald were the deputation.

COOKSTOWN.—At St. John's Church, in this parish, an excellent meeting was held on the 25th ult. The Missionary Service was said by the Rev. Messrs. Bates and Fletcher, and (what one seldom hears) really good, practical, eloquent addresses were given by the deputation, Messrs. Swallow, Sibbald and Patterson.

NORTH ESSA.—The Incumbent of this parish—Rev. W. W. Bates—some months ago bought a cow from one of his parishioners—John Goodivier, Esq.—but when he went to pay for her the former owner refused the money, declaring she was a present to Mrs. Bates.

MULMUR.—On Xmas Day, the offerings in this Parish, amounting to Sixty-Three Dollars, were presented the Incumbent, Rev. W. Sibbald. So well liked is this gentleman that, though in Deacon's Orders, he receives Nine Hundred Dollars a year, one half more than the minimum canonical stipend.

NORTH ESSA.—St. George's Church has been set off from this Mission, and, with two new stations, is formed into a Mission to which a clergyman is expected to be appointed by next Xmas. At present Services are conducted by Divinity Students from Toronto.

DIocese OF RUPERT'S LAND.

We copy the following from the first number of the *Brandon Sun*. Brandon, eight months ago, had no existence; it now boasts a weekly paper, hotels, mills, three religious organizations, and a population of 1100.—"Anglican services have been held regularly in Brandon since the first Sunday in August last. They were kept up by a Lay-Reader, with occasional visits from clergymen of Winnipeg, until the arrival a few weeks ago of the Rev. N. C. Martin, who has been temporarily appointed to minister to the spiritual needs of the Churchmen of Brandon, Milford and Roundthwaite. It is expected that Mr. Martin will be succeeded next week by the Rev. J. Boydell, late of the Diocese of Quebec, who has been permanently appointed to this charge. The congregation here is very earnest and active, and it is intended at an early date to erect a suitable church building. The services for the present are held in the Public School house on Sundays at 11 a. m., and 7 p. m., with Sunday School at 3 p. m. The Lord Bishop of Rupert's Land and Rev. Canon Grisdale, chaplain, will be present at the services next Sunday. There will be a celebration of the Holy Communion in the morning.

The Rev. Mr. Boydell was chaplain to the Bishop of Quebec at the consecration of Dr. Kingdon. His late charge was Kingsey, Quebec.—Eds. C. G.

THE SEE OF ALGOMA—LETTER FROM THE METROPOLITAN.

FREDERICTON, Feb. 4th, 1882.

(To the Editors of the Church Guardian.)

MY DEAR SIRs,—Many of your readers will be pleased to know that the subject of the election of a successor to the late excellent Bishop of Algoma has not been lost sight of, but that it has been laid before the Bishops of our Church in Canada for their consideration. I intend shortly to issue the notice of a meeting of the Provincial Synod, required by Section 5 of Canon XI; and in that notice I propose to insert that the meeting will be held for the election of a Bishop, for the consideration of the condition of the Diocese of Algoma, and of the provisions for the maintenance of its Bishop and clergy, and of the Domestic Missions, to which Algoma forms a part. All this was planned out before your late article on the subject appeared. The day of meeting will probably be the 27th of April, so as to avoid any interference with Lent and Easter, with the meetings of Diocesan Synods, and with Spring Confirmations. I do not, of course, pretend to say what may or may not be done. That rests entirely with the Synod itself.

Before I conclude, I take this opportunity of reminding such of the clergy of my Diocese as have neglected to have an annual collection in their churches for the Society for the Propagation of the Gospel, whilst receiving aid from the Society, that such neglect not only exposes them to unfavourable comment, but, if persisted in, may end in the withdrawal of the Society's aid to their Missions, which would be much to be deplored.

I remain, dear sirs,

Yours very truly,

JOHN FREDERICTON,

Metropolitan.

Family Department.

LUX CRUCIS.

(Written for the Church Guardian.)

The grey mists of morn in the valley are lying,
The hill tops are swathed in the sun's golden sheen,
The leaves of the forest are drooping and dying,
And Nature's bereft of her mantle of green.

The cross on yon church tower gild with a splendour,
Reflecting the rays of a bright morning sun,
Invites the poor weary one meekly to render
The homage of man to the Crucified One.

The morning's bright promise may bring yet a sorrow,
And eyes may be dimmed by the loss of the brave,
And hearts that beat fondly, nor heeding to-morrow,
May soon be at peace in the gloom of the grave.

What though in the valley the mist may be lying,
And deep be the shadows, and heavy the loss,
On the hill tops above is no sorrow nor sighing—
The sun's golden light is revealed on the cross.

B. W. R. TAYLER.

King's College, Windsor.

MADemoiselle ANGELE.

CHAPTER II.

It was certainly not an imposing figure that stood upon the threshold of the door a few minutes after, bowing to the company. The poor artist carried a heavy paint-box in his right hand; a woollen comforter was twisted round his neck. He was a gaunt, spare, thin-haired man, of about forty-five years of age, with bright eyes, that had a certain keenness of glance. After he had made his bow, he remained still where he was, his figure slightly bent, waiting for an invitation to enter. But there was nothing servile in his attitude; there was a look of gentle, inoffensive conceit about the humble painter. A slight fit of coughing came upon him as he stood there; and as he lifted his left hand to screen his mouth, it was perceptible that it trembled.

There had been a movement of curiosity when the door had opened, and the gentlemen simultaneously stuck their glasses into their eye-sockets. Angele advanced a few paces, and said, with a graceful gesture, "*Entrez donc, monsieur, je vous en prie.*"

He advanced at once with another bow, half deprecatory, half self-reliant. It was apparent, as he came nearer, that he had a pinched and pallid look; that his clothes were threadbare, and were marked by that shininess of surface that betrays much brushing. It was evident also that his composure was either assumed or the result of subdued excitement; for in his gesture there was a restrained hurry; and a slight trembling was visible. In the glances that he cast about him, there was a mixture of confidence, elation, and appeal.

"It is I who am to be your sitter," said Angele, mounting upon the long deal box, covered with green baize, that had been placed there for Monsieur Dufresny's models.

The poor painter muttered some unintelligible syllables.

"We have seen your portrait of Monsieur le Maire, and we present you our compliments upon it—it is a famous likeness," said the accentuated tones of Monsieur de Chevres.

A ghastly smile of pride lit up Pere Coic's face. "I heard that the gentlemen and ladies had seen the portrait," he replied.

"It is Monsieur le Maire and his scarf, to the life—especially the scarf," said Monsieur de Chevres.

"It is what I heard of that portrait that made me wish to have my likeness from your brush," interposed Angele.

"You are very good, mademoiselle—I have downstairs a canvas—Antoine carried it for me—of the same size as that on which I painted Monsieur le Maire—I thought mademoiselle would like to have hers taken in the same style."

"It is just what I wish; to be as like Monsieur le Maire as possible," cried Angele, trying to steady her voice, as a stifled laugh went round the room.

"The friends of mademoiselle ask no more," said Monsieur de Chevres with emphasis.

"Nothing more," echoed the two other gentlemen.

"I feel confident I shall make the portrait like," said Pere Coic with a grave bow.

The kindest and evident appreciation of the company were beginning to tell upon him, the nervous trembling was wearing off; the self-assurance of his bearing was becoming less affected. When Antoine came up with the canvas, he was almost at his ease.

"Yes, mademoiselle, if you will let me, I shall pose you," he said in reply to Angele's request. "I have experience you see—twenty years, that counts," he went on with a little vain smile, looking about him; "half the success of a portrait is in the pose."

"That pose of the maire is magisterial," said Monsieur de Chevres.

"I made Monsieur le Maire sit well opposite to me, square on his haunches, the chest dilated, the eye fixed, it gave him the magisterial air monsieur notices."

"But poor little me, who am not a maire, how must I sit?" asked Angele.

"There is the front pose, that has a good effect," said the painter. "Mademoiselle, will you have the kindness to look at me full front, that I may see the two shoulders, and the whole face, and the two hands crossed in front."

"Like this?" said Angele sitting bolt upright, swinging herself round in an uncompromising, full-faced pose, grasping her two hands tight upon her knees.

A titter went round the company, the humble artist joined in. "Ah! no, that is not the thing—it does not suit mademoiselle—something more in character, more graceful, with sentiment. Try, mademoiselle, there is a pose, ah! a pose the ladies like, the tips of your two fingers against your cheek, the head bent, just so. Pardon me, allow me, the elbow just a little pushed away, and the face a bit turned; there, there, that is it."

"Oh! yes, it is perfect!"

"It is sentiment itself!"

"If you could only see yourself," cried a chorus of voices.

"Is it not graceful?" said Pere Coic with innocent satisfaction. "There is but one little thing wanting, a flower for mademoiselle to hold between the tips of her fingers."

"A gilly-flower, let me send for a gilly flower," cried Monsieur de Chevres.

"I must ask these ladies and gentlemen to have the goodness not to look now; when I am satisfied, when I feel the portrait is good, a likeness, I shall show it to them." An expression of disappointment showed itself on the various faces, and for a moment rebellion was threatened, but Angele insisted that her painter should be obeyed.

"We can talk," she said to Monsieur de Chevres. "We may question Monsieur Coic. He may perhaps tell us some of his experiences as a portrait-painter."

"Certainly—and I have experience," answered Pere Coic, with humble vanity. "Listening to talk gives animation to the face of the sitter. Monsieur le Maire talked all the time."

"And so for twenty years you have been taking portraits about here, my good man," began Monsieur de Chevres, in his quality of spokesman.

"Yes, monsieur, for twenty years, more or less. They have come for miles about Jouy to me. It is always, 'Take my portrait, Pere Coic—that's how they call me. Then the next question is, 'How shall I sit?' They always ask me that. For the men, the front pose—that is the one that suits them, for if they have a chain, or a pin, or shirt-stud, you can also show them off like that."

"Like Monsieur le Maire's chain," said Monsieur de Chevres, sweeping his hand across his chest. "That was a *chef-d'œuvre*, that chain—unmitigated chrome yellow, every link of it."

"You are very good, monsieur; but, if I may say it, everyone admired that chain—it was the marvel of the neighborhood. Then for the ladies. The pose they like; it is the attitude mademoiselle has chosen. It suits them."

"But the grocer's wife—she, for instance—her pose was well in front," put in Monsieur de Beaumont, when the stifled laughter behind allowed him to speak.

"Ah, yes, that one was. You see, monsieur, some like to have their whole face painted—their two eyes, and the two corners of their mouth; while in this pose you see only one eye and a bit of the other. That's the objection to it."

"They like to have the worth of their money," said Monsieur de Chevres.

"That's it! that's it!" exclaimed the artist, joining in the laugh that went round. Pere Coic had never felt more at his ease. His heart expanded towards these kind and pleasant folk. He painted rapidly, laying his color in even sweeps, as if he were tinting a door panel, with his head on one side to judge the effect of his work. When he left the chateau he was happy. He walked over the mud as if wings grew at his heels. A grotesque smile of happiness twisted his lips. As for Angele, she appeared so beautiful to him, that even in thought he felt afraid to raise his eyes to hers, and as he went he muttered to himself, "*Comme elle est belle! comme elle est belle!* and it is I who am chosen to present her on canvas to the world!"

The next day the rain was still falling, but the painter was punctual at his post. There were traces of special adornment in his apparel—an extra tinge of shininess discernible in his threadbare coat, and he wore a plaid necktie he had bought at the village fair; in his hand he carried a nosegay of homely flowers, wet with the rain, which, shuffling up with a bow of clumsy gallantry, he presented to Angele. There was a blundering shyness in his address. She seemed to him even more beautiful than she had done the day before, and he felt afraid to look at her. Again he petitioned that his picture should not be looked at that day, and Angele ordered that he should be obeyed. She took him under her protection, she was very kind to him, she flattered him—she managed him with such admirable tact that his heart uncoiled like a snail out of its shell after rain. After a while his tongue loosened. The poor artist chattered of himself—life had been hard at the first start—the neighbors had not appreciated him; and, with a contraction of his features that did duty for a smile, he rubbed his chest and said it had been *serrez* in those days."

(To be Continued.)

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TO OUR SUBSCRIBERS.

We are glad to announce that at the beginning of Vol. 4 of the CHURCH GUARDIAN we shall change its form and shape, and have it stitched and cut so as to be more easily handled and read. This will entail considerable additional expense, but our circulation has become so large and so many have expressed a wish that the change should be made, that we cannot any longer refuse to make it. We shall also, within a few weeks, do away with the present heavy task of writing the addresses of subscribers, and substitute a mailing machine which will note accurately the date when each subscription expires, and the payment when made. We shall have much more room for Diocesan news when we change the style of the paper, and shall pay more attention to the family department both for old and young. Our circulation now is over 5,000 weekly to bona fide subscribers, and we expect it to reach 6,000 or 7,000 during the next year. We shall be always glad to have our patrons make honest and well intentioned criticisms and suggestions; but the letters of faultfinders simply, and of those people who are always grumbling, we shall consign unheeded to the waste basket.

THE ENDOWMENTS REQUIRED FOR THE NEW ENGLISH BISHOPRICS SUFFICIENT TO ENDOW EIGHT CANADIAN DIOCESES.

We observe that to endow the new bishoprics in England, the sum of one hundred thousand pounds sterling is required, about half a million dollars. Such an amount has just been raised for the new Diocese of Newcastle, and more than this was raised for Liverpool. In striking contrast with this is the endowment for missionary bishoprics in the United States, which is fixed at not less than \$40,000. Some of the American Dioceses are largely dependent on parish assessments for the Episcopal stipends. There is no doubt that a Bishop's expenses are exceedingly heavy in England; he is called upon for innumerable charities, and his position demands a very large expenditure. Besides this, the rate of interest on the capital probably does not average more than three per cent. At the same time, even at this rate, it appears to us excessive. Three thousand pounds a year would supply us with several Bishops. It is in this connection that we remark on the untold good our English friends could do the Church in the Dominion by raising half a million dollars for the increase of our Episcopate. The money could be easily and safely invested here at five per cent, yielding twenty-five thousand dollars a year, and supplying eight missionary or diocesan Bishops at a salary of \$3,000 a year, which is amply sufficient, and a larger sum than the Western Bishops of the American Church now receive.

How many hundreds of wealthy English Churchmen there are who could for ever associate their names with this great and growing country by a gift of £12,000 for the endowment of a missionary bishopric! When we consider the Bishop as the pioneer missionary of his Diocese, gathering around

him men and institutions, and directing and controlling missionary enterprise, we readily see that his office should be one of the first to be created and endowed, for without him there is no head and no controlling authority. The North-West will rapidly fill up with the best class of emigrants—the great fertile belt will soon be teeming with population, and dotted with churches. Increased Episcopal supervision will before long be needed. The older Dioceses sorely need sub-division. The time has gone by when a certain number of square miles was considered necessary for a jurisdiction. And the signal success of sub-division in the United States, the growth of such Dioceses as Quincy, Springfield and others shows the importance of a Bishop at the head of a small district.

Would that these lines could meet the eyes of some generous Churchmen whom God has blessed with means, and that they would come forward like their Australian brother, the Hon. John Campbell, and offer to the glory of God the means to provide for the support of additional missionary or diocesan Bishops in the Dominion, and thus earn for all time the gratitude of Canadian Churchmen.

"SPEAKING EVIL OF DIGNITIES."

We are thoroughly ashamed of the way in which some of our English contemporaries speak of the Bishops. How the body of clergy which these papers represent can countenance such language used to those set in authority over them, and whose office they claim to hold in honour, is past our comprehension. It is time for both sections of the Church press, when they discuss the action of the Bishops, to show some of the instincts of Christian gentlemen. Coarse abuse is not argument. As an independent paper, we feel free to criticize without fear or favour the action of those holding a public office, be they Bishops or laymen, but we hope never to descend so low as to imitate the language of some English papers we could name. What an effect they must have on the younger members of the Church, in destroying respect for authority. Such epithets and such tactics are condemned in party politics by every right-minded person. They are still more discreditable in papers which profess to be religious.

To prove our point, we take the following, applied to the Bishop of Manchester on account of his recent admonition to his clergy:—

"Bishop Fraser is seeking to make his spurious authority pass current by stamping upon it the counterfeit image and superscription of ecclesiastical forms." "No one now believes in Bishop Fraser's sincerity, though even a few months ago he might have kept up the mask successfully." He is "the servile toady" of the laity. In "his own personality and conduct" he resembles nothing so much as "Barnum's mermaid, which proved to be half monkey, half shark, and all humbug." "It cannot be right to 'give place, no, not for an hour,' to a Brumagem Popeling, who is successor to nobody but Bishop Prince Lee."

Such language is unworthy of persons calling themselves Christian gentlemen.

ECCLESIASTICAL ART.

Mr. Robert Reid, of Montreal, has completed from designs by Mr. P. W. St. George, C.E., a very beautiful reredos for Christ Church, Amherst, Nova Scotia. It is in caen stone, six feet eight inches in length by three feet seven high, rising some eighteen inches higher in the centre panel. The whole structure from foot pace of altar to the top of central cross 10 feet high. The style is pointed and highly ornamented Gothic. The design is in three panels battlemented and separated by pilasters panelled in two stages, and terminating in richly crocketed finials surmounted by floreated crosses. Pointed trefoil arches spring from columns of purplish Tennessee marble, the centre arch being cusped and chamfered. The capitals are beautiful bits of carving, showing a delicacy and freedom of handling we had supposed unattainable here. They are different for each column, acorns and cherries being used for the left panel, thistle and geranium leaves in the right, laurel and convolvulus in the centre. The ground of the panels is a quadrangular diaper of conventional lily leaves, the bosses emphasized by faint gilding with very rich effect. Lanceolate medallions in the side panels surround the sacred emblems of the Agnus Dei and the Pelican, which are in bold relief, the

sculpture admirably executed and the proportions well harmonized with the other features of the design. The spandrels of the side arches are filled in with beautiful and effective ornament, each cluster of fruit or flowers being like the capitals, a genuine bit of art. In the left panel there are wheat ears and cherries, in the right grapevine and lilies. In the centre panel upon a base of three rectangular steps stands a plain Roman cross, faintly gilded, its lites thrown out with black, its top reaching to the cusps of the arch. The mouldings of this arch are rich and the ornament well treated. Above it a well proportioned and bold pediment or gable, moulded and crocketed, breaks the line of the battlement and terminates in a large floreated cross. The space between the arch and the pediment is exceedingly well treated as regards carved ornament, and gives room for a circular medallion containing a cross and crown. At the base of the reredos showing above the altar, is the *Tersanctus* in raised letters. The treatment of the details is judicious and the minor ornament is at once elaborate and well-handled. Altogether this reredos is one of the best bits of sculpture we have seen for many a day, and we have the authority of undoubted judges for saying that in every respect it is equal to the best English work. Mr. Reid is certainly to be congratulated upon the manner in which it has been executed and the details worked out. It shows what can really be done in Canada when genuine art workmanship is called for, and will have a suitable place in a church which is well known to all Lower Province Churchmen for the beauty and truly devotional character of its interior. As a memorial of a kind and Christian lady, and a true Churchwoman, the late Mrs. Townshend, wife of the Revd. Canon Townshend, Rural Dean and Rector of Amherst, the piety and affection of her sons could not have found more fitting expression. A few words engraved upon a heavy brass plate to be let into the floor of the chancel in front of the altar tell the story simply and well.

Another excellent bit of Church work is a twelve light corona in hammered brass made by Messrs. Robert Mitchell & Co., of Montreal, for the chancel of the same church. It is a memorial of Mrs. Townshend by Mr., Mrs. and Miss St. George.

The Reredos was solemnly dedicated to God, with appropriate service, on Saturday, 21st January.

BISHOP KINGDON AT THE OPENING OF THE NEW TRINITY ORGAN, ST. JOHN.

FROM the text emanates the idea that the harmony of the human voice, supplemented by instruments, is not only edifying to man but acceptable to God in offering Him praise. The luminous cloud answered the praise in the temple, as it filled the holy of holies. And when the veil is drawn back, we shall see and hear the celestial choirs. Isaiah in a vision heard antiphonal singing, and John in Patmos saw and heard a similar scene of greater grandeur, the voice of many angels around the throne and elders with their harps, in psalms of praise. But it is not every song that is acceptable. Mark, it was when the trumpets and singers were as one that God manifested his presence. Thus we see, there must be no hap-hazard worship in God's House. Before the opening of Solomon's temple there must have been much training and practicing of singers to have produced the harmonious result chronicled in the description.

To-day we are reminded of the fact that a new Organ is dedicated to God. May God accept this service and bless it to His own honor and the glorifying of His people. There are two aims and objects in music: the external or objective, and the internal or subjective. The first is the help it gives the worshipper to raise his soul in adoration. It is not everyone who can so appreciate music as to be helped by it, and to such St. Augustine's words may be applied: "He sings best who keeps the best silence." His Lordship referred to the perfection to which choir music had been carried in some of the old country cathedrals and to the high order of congregational singing in other churches, saying that in a church like Trinity, it seemed to him there should be a happy combination of the two extremes. Following up his previous line of thought, the Bishop said there must be unity of voices and instrument, and to this end organization under a proper head, without which there could be no success. Again, there must be no jealousy among the singers, who should worship for the glory of God. Then to produce vocal harmony as well as musical harmony, there must

be constant practice—which involves sacrifice of time on the part of every member.

We may not, when the trumpeters and singers are as one, look for the visible presence of the Shekinah or of our Saviour in the temple, for we have now to walk in faith, not by sight, sustained by the promise that "where two or three are met together in My Name, there am I in the midst." With this promise, we may believe that it will please God to accept this musical worship and to bless with His spiritual presence those who offer it.

TABLE TALK.

I SEE by the Report of the last session of the Nova Scotian Synod, that a strongly worded resolution with reference to the education of candidates for the ministry was passed. It expresses the opinion of the Synod, that candidates should be required to take a regular College course, not merely one in Theology. It looks very much as if this resolution is to prove a "blank cartridge." I have heard the statement made (I have not at hand the means of verifying it), that of all ordained in Nova Scotia since that time, not one has come up to the Synod's requirements, and that a considerable proportion of those now preparing for Orders are not taking the Arts course at any University.

Certainly no profession is so easy to get into as is the ministry; one might almost say that there is no business nor even trade for which so little training is demanded. To be a lawyer, a young man must pass a pretty stiff preliminary examination on general subjects, and thus show that he has had some general education. Then he must study law, both its principles and its practice, for four or five years. A medical man must give, at least, as much time and study to prepare himself for his profession. Even in these days of short apprenticeships, a blacksmith or carpenter is supposed to want, at least, four years to make him a competent workman. Quite otherwise is it for the Ministry. Unless I am misinformed, a man who is going to take a theological course is admitted to College without any preliminary examination whatever. He then "reads divinity" for two years. He is not one whose mind has been trained by any severe course of study so that he might be supposed able to master a subject in a short time. Probably divinity is the first subject that he ever in his life tried to study. So after a couple of years, in which preparation has been begun, completed and ended, he is ordained; and perhaps at once put in full charge of a parish. The case suggested may be an extreme one, but it illustrates a very great danger that is threatening, or rather that is upon us.

It is much to be wished that those who advocate University Consolidation, as commonly understood, (that is, as giving us a general University quite apart from Theological colleges) on the ground that it would secure wider culture of the clergy, would address themselves to the solution of the following question. If even now, when an Arts and a Theological course can be combined and taken in one place, in three or four years, it is so difficult to get Divinity Students to take a degree, how will it be possible to get them to go to one University for Arts only, and then to take a second collegiate course for Divinity? It is as clear as possible that if this scheme were carried out so far from throwing the future clergy in closer relationship with the laity, it would completely separate them during the College course. No better scheme could be devised to bring the education of our clergy as near as possible to that of seminarist priests.

After all there is something in Ritualism. Once upon a time it was (and still is with a certain class) the fashion to sneer at scarlet and ermine, gowns and wigs in Courts of Law. Well, we have had a spectacle of what a total abandonment of all ceremonies and symbols can effect. It is not merely that Guiteau gives free utterance to his blasphemies and buffooneries, though that is bad enough, but opposing counsel make remarks upon one another's personal appearance, and indulge themselves in mutual recriminations on each others moral and social faults. The sister of the wretched prisoner has a prominent place among the counsel, and from time to time interjects such exclamations as angry women are wont to utter. The presiding judge is the only one who shows at all to advantage, he certainly is to be pitied. It is altogether a sorry spectacle, and goes far to show that repub-

ican simplicity can do for a Court of Justice what Protestant simplicity has often done for the House of God.

It seems that we really are to have a Canadian Academy of Letters. The intention of the promoters are unquestionably loyal and good; but will even these good intentions ensure success. That we have litterateurs of our own country we may readily grant, but certainly a literary class is yet to be formed among us. When it has in some degree been formed, will it not be time enough to call its choicest spirits for an Academy? All such bodies need constantly outside pressure and outside criticism. The literary class in Canada is not large enough to furnish members for a select Academy while still keeping a larger number to form a free outside literary opinion. The danger is a great one, that the Academy will become what some greater Academies are even now said to be, "an association of prigs for purposes of mutual admiration." By the way, what has become of the School of Art which Halifax in a fervour of exhibition-born artistic enthusiasm, promised herself last summer? OUTIS.

We know our esteemed contributor would be the last to do an intentional injustice either to the Bishop of Nova Scotia or to the newly ordained Deacons, and we therefore beg to set him right as regards an error or two into which he has fallen.

1. It was distinctly understood when the resolution referred to passed the Synod that it did not include Graduates of recognized Theological Colleges or Training Schools:

2. And also, that the young men then just finishing their Theological training at King's College should be allowed to proceed to ordination.

Now for the facts.

Of the eight recently ordained, one is a B. D. of Cambridge, Mass., U. S. A.; two hold the degree of B. A. of "King's"; one is a Graduate of St. Augustine's College, Canterbury; while another is a Graduate of St. John's Theological College, Newfoundland. Of the remaining three one is an undergraduate of King's College, who matriculated well, and stood high in all his classes, but devoted himself for two years after "Responsions" more particularly to Divinity. Of the other two we do not know so much, but understand that they have special qualifications for the Ministry.

Apart from these features of his remarks, we entirely agree with "Outis" criticisms, and we believe his Lordship is endeavouring to carry out faithfully the aims and intentions of the Synod resolutions.

THE ANGLICAN CHURCH IN BRITISH NORTH AMERICA.

SKETCHES OF THE FIRST BISHOPS.

(Continued.)

No. II.

The Right Reverend Robert Stanser, D. D., second Bishop of Nova Scotia.

Dr. Stanser was born in England and graduated at St. John's College, Cambridge. Previous to the death of Bishop Charles Inglis, he was Rector of Saint Paul's Church, Halifax, and Chaplain of the House of Assembly. When Bishop Inglis died the House was in session, and it was unanimously resolved that the British Government be recommended to appoint Dr. Stanser his successor. He was accordingly appointed on 6th May, 1816, and consecrated in England. The health, however, of the new Bishop proved so delicate that, after holding his first visitation and ordaining with extreme difficulty, he returned to England for the winter months. Year after year was spent in the vain hope of his recovery. He saw his Diocese no more. In 1824 he resigned the Bishopric of Nova Scotia.

The Society at home, in consideration of his faithful missionary work for more than thirty years, allowed him a pension of £250, which he held until his death on 23rd December, 1828, in the 69th year of his age.

[I regret very much that the article on Bishop Stanser is so short, but it is the best I can do. In all my researches I find very little mention of him, for the reason that he spent so little of his time in Nova Scotia after being appointed Bishop. I trust to have a better account of the third Bishop, Dr. Jno. Inglis. With him the list of early Bishops in Nova Scotia must close. Afterwards I shall probably take up the Bishops of Quebec.]

THE PROPOSED MARRIAGE BILL.

Churchmen in the Dominion may be interested in reading the following copy of a Petition of the Synod of Clergy in the Diocese of Maritzburg:—

To Her Most Gracious Majesty Victoria, by the Grace of God of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, &c., &c.

MAY IT PLEASE YOUR MAJESTY,

The Humble Petition of William Kenneth Macrorie, Doctor in Divinity, Bishop of the Diocese of Maritzburg in the Province of South Africa:

Respectfully Sheweth,

1. That a Bill for legalizing Marriage with a Deceased Wife's Sister has passed through the Legislative Council of this Colony of Natal, and awaits your Majesty's approval to become law.

2. That on the 26th day of June, 1879, the Bishop and Clergy of this Diocese, in Synod assembled for the first time subsequently to the passing of the said Bill, did, after solemnly invoking the presence and guidance of the Holy Spirit of God, give diligent consideration to the questions involved in this proposed alteration of the law, and did ultimately come to an unanimous decision embodied in the following resolution:—"That in view of Marriage with a Deceased Wife's Sister being made legal in this Colony, this Synod declares emphatically that such marriage is uncanonical and contrary to the Word of God; and that, in accordance with Canon 16 of the Provincial Synod, no Clergyman of this Diocese shall join in Matrimony persons standing in this relationship. Further, that the Bishop be requested to direct the Clergy to notify to their people from the Altar the matter of this resolution; and that his Lordship be requested to take such steps as he may deem advisable, humbly to lay before her Majesty the Queen the unanimous voice of this Sacred Synod of Clergy."

3. That, in pursuance of this Act of the Synod, your Petitioner humbly but most earnestly represents to Your Majesty:

i. That the deliberate conclusion unanimously arrived at by a Synod of Clergy that the change now proposed is in opposition to the Canons of the Universal Church and contrary to the Word of God upon which these Canons are based, is in itself entitled to some weight with those upon whom the responsibility of the ultimate decision rests.

ii. That, while no act of the Legislature could possibly release the Clergy from the restrictions laid upon them in this matter by the voice of the Church, both East and West, from the earliest ages to the present time, nor compel them to celebrate marriages within the prohibited degrees, yet the liberty granted and the countenance afforded by the law of the land to such violation of the law of God, would constitute a very heavy grievance to a large number of Your Majesty's loyal subjects in this Colony.

iii. That any relaxation of the laws relating to Marriage, the institution upon which the whole fabric of society is built, must have a most serious effect upon the character of the people.

iv. That, as regards any demand for relaxation, those who are anxious to effect the proposed change are really, Your Petitioner believes, few in number, the majority in the Legislature having shown singularly little interest in the question, and having acquiesced, almost without discussion of the principles, in the views pressed by the few who are personally interested in carrying the measure.

v. That there is thus a risk that the conscientious convictions of those who are on the highest grounds, viz., those of religion and morality, opposed to the change, may be sacrificed to the clamour of a few who carry the unthinking majority with them, and that a mischievous precedent may be created for altering the law for the sake of those who have already transgressed it or state their intention to transgress it.

vi. That the proposed change does not, however, only affect those who desire to avail themselves of it, but the whole community, and every family in it, altering the character of a relationship up to this time held sacred, and depriving it, in the moment when most needed, of that protection, without which its holiest exercise is impossible.

vii. That the change proposed is one which necessarily involves the disturbance of other relationships, for the law which permits marriage with a deceased wife's sister cannot consistently forbid a union with that sister's daughter, who stands one degree more remote in affinity.

4. For these and other considerations which might be adduced in the interests of that domestic happiness and purity, for protection of which Your Majesty's subjects can never look to Your Throne in vain; Your Petitioner humbly prays, in the name of those whom it is his privilege to represent, that Your Majesty will be pleased to withhold your Royal assent from a Bill, whose provisions are fraught with so much danger to the moral well-being and happiness of Your Majesty's dutiful subjects in this Colony.

And Your Petitioner will ever pray.

(Signed) W. KENNETH MARITZBURG.

It is to be hoped that the clergy will exert themselves to secure numerous signed Petitions against the Bill to be presented at the approaching session of our Canadian Parliament.

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.

DIocese OF ALGOMA.

(To the Editors of the Church Guardian.)

SIRS,—In the GUARDIAN of Jan. 19, you copy a letter from "Amicus" to the Toronto Mail, referring to the Diocese of Algoma. He speaks of two courses. "Re-absorption into the Diocese of Toronto, (2). The creation of an independent Diocese of Algoma. I say nothing of the 2nd course, as regards the 1st I would like to ask. Is it within the powers of the Provincial Synod who created the Diocese to blot it out of existence? And supposing the Provincial Synod have the power, is it desirable? To my mind such a course looks something very like putting one's hand to the plough, and looking back, and we know what our Saviour says about that. Look at it. Here is the first act which the Church of England in Canada, as an independent Church, performed in fulfilment of the Church's Divine Office of preaching the Gospel to every creature. Now, what must be the effect, if she writes—*failure*—over what she has done, or tried to do? The belittling of her own life. The setting apart of this Diocese and the election of a Bishop may have been premature, yet we cannot afford at the present time, for our own self-respect, for the sake of the work already undertaken and carried on by Bishop Fauquier, for the sake of our life as a Church, we cannot afford to take this backward step. Well what shall we do? Endow the Diocese, says some one. Where is the endowment to come from? I think a careful examination of the state and condition of the several Dioceses will show that it would be difficult at the present time anyway to raise an endowment. But supposing it to be possible to raise an endowment, who is the man most capable of doing it? Looking at the matter on all sides, I think the Bishop.

There are, in my own mind, objections to this, but on the whole it seems the best. For it will not be denied that the Church of England in Canada has never fully realized her duty in reference to, and so has acted with unlimited indifference to, the claims of the Diocese of Algoma. I am speaking of what I know, because I have at different times and in different places, speaking at missionary meetings, brought this matter up, and urged it upon people, yet always with the feeling that a good many, both of clergy and laity, rather disapproved of my doing it. I may be mistaken in this, yet I have never heard on the part of the speakers at our missionary meetings, either parochial or diocesan, a whole-hearted appeal for Algoma.

Now, if we believe we have done right in sending a Bishop to the parts called Algoma, surely the lamented death of the gentle, faithful, good Bishop Fauquier need not make us doubt that God's blessing will still rest upon his successor and prosper his work. And endowment or no endowment, I am hopeful enough to think that a strong, level-headed Bishop, with trust in God and trust in man, would soon rouse the Canadian Church to a full sense of her duty. And if not, then we may pray that another Deborah will arise and breathe forth her holy indignation at the selfishness and hollow-heartedness and narrowness of those who will not "come to the help of the Lord against the mighty."

I am sorry to see the name of a gentleman put forward, for however excellent a Bishop he would be, and I am sure there would be no better, yet such suggestions must be very distasteful to him, and then, I think, the nomination of fit and proper persons to be elected Bishop may be safely left with the House of Bishops.

Yours very truly,

Ontario.

W.

CLERICAL CHANGES AND THE BISHOP OF MONTREAL.

(To the Editors of the Church Guardian.)

SIRS,—“England and Wales are as a ‘unif’ should have been printed (not ‘visit’) in my former letter.

In the paragraph from Adamsville, in your last issue, occurs the following:—“Our Bishop, acting, as it is said, on the rule to appoint no one to any post in the Diocese of whom he has not personal knowledge, finds his field of choice necessarily limited.” If all Bishops adopted this rule, would it be well for the Church? Does it not savour of ‘Home Rule’ too much? Certainly it does; and what is more, no Bishop can adhere to such a rule without leaving congregations without pastors; but where does the Bishop get such power? Our's has it not? I advocate most earnestly some power being given to the Bishop; but if a clergyman from England or New York of eminent qualifications were to be elected Rector of St. Paul's on the next vacancy, how would it answer for the Bishop to say “I have no personal knowledge of this gentleman, and you can't have him?” But as a matter of fact, I read in the address of the Bishop referred

to, delivered June 15th, 1881, before his Synod' these words: “Nowhere, perhaps, in the Diocese has he (the Bishop) so little voice and so much anxiety as in the conduct of a Synod Rectory. In the exercise of its rights, a congregation requiring a Rector takes everyone into its confidence except the Bishop. It asks the Bishop—almost requires him—to induct a clergyman of whom little is known by the people;” and again, “When the Bishop concurs only because by the letter of the law he cannot help himself.” So much for Bishop Bond's supposed “Home Rule”; but the article referred to goes on—“Again, it is said, he will not give any re-appointment to men, who, having once left the Diocese, desire to return,” &c. Of course “on dit” is no authority; but supposing this to be true, Bishop Bond is not, I believe, the only one who makes this a general rule. There might be cases when the rule should not be applied. But supposing a clergyman feels he can “do better,” as the phrase is, in another Diocese, and goes and spends, say the years between 35 and 55 in another Diocese, (his best days in fact), his health begins to give out, his preaching power no longer serves to fill a church, with £3,000 or \$4,000 a year income, and he begins to have hints that a younger and more energetic man is needed to fill S. Boanerges,—then he turns his thoughts to his original Diocese where the reputation of his 30-year-old work is not quite dead, and comes back to give the fag end of his life to those he deserted for better pay and a greater chance of popularity, and throws himself, may be, upon the “super-annuated fund” of a Diocese to which he refused his best days. Bishops are right to expel such men. Why, until lately it would have been (and in some cases is yet) possible for a man to pay his small widow and orphan premium to the Nova Scotia Fund, go away single, marry out of the Diocese, and come back and throw his widow and orphans on the Diocese they never saw. There are worse cases than these. A King's College student receives the S. P. G. scholarship, gets a nomination, pays no fees, receives, in fact, free education for the work of the ministry in these Dioceses (Maritime), and goes away soon after ordination to seek better pay, i. e., more money elsewhere. Is it likely—would it be right—for our Bishops to allow these men to rob the Diocese at the outset, give their prime to other Dioceses that have no lien upon their education, and then foist their broken-down years upon us at the end. Of the honesty of such persons I say nothing; but surely the Diocese that gets the best of such men should have to keep the “refuse.”

Nova Scotia. AN OLD HAND.

THE LATE BISHOP OF ALGOMA.

JANUARY 16th, 1882.

(To the Editors of the Church Guardian.)

DEAR SIRs,—I feel sure that it must be the wish of all who knew and loved and respected our late revered Diocesan, the Bishop of Algoma, to do honor to his memory now that he is departed from us. His labours were many, his trials great, his faith and patience and love a rebuke to many. Is the work, which, in the face of difficulty, vexation and discouragement, he accomplished for his Divine Master in this wide wilderness to be allowed to fall for the want of sympathetic support? Is this poor Diocese of Algoma, this land of the hardy back-woodman and the swarthy Indians to be left desolate and uncared for, now that its chief pastor has succumbed to the over pressure of work and the depressing influence of sudden trials?

The sad apathetic feeling towards this Missionary Diocese—this child of the Church of Canada—has been too surely shewn by the ominous silence in regard to its future, which has prevailed ever since he, who loved it and cared for it, and sacrificed his life for it, fell dead in the hall of his niece's house. Not a word has been written, not an expression has been offered that would give us, his mourning people, a ray of hope that our late chief pastor's name was to be honoured in a manner in which only it deserve to be honoured, that his services in the missionary field were to be acknowledged as only they deserve to be acknowledged, namely, by the permanent establishment, on a sure and firm basis, of that Diocese with which the name of Fauquier must for ever be linked.

I, his commissary, have the desire in my heart to do much; but what can I do if this terrible state of apathy and unconcern is still to continue.

* I am issuing a circular proposing that the chapel we were about to build in connection with our Indian Homes—and the site of which our Bishop himself chose and dedicated to its holy purpose, should now be erected to the memory of him whom we all loved so well, and to be called “the Bishop Fauquier memorial Chapel.” \$3000 is to be the cost, of which \$600 is already received. But this I feel, even if approved of and carried into effect, is but a small tribute to the worth of him who did so great a work in so short a space of time in the face of such great difficulties. His work must stand, we of Algoma say that our Bishop's work must stand. We give our solemn pledge that so far as is in our power, by the grace of God it shall stand. Let those who think with us rally to our help.

I remain yours faithfully,

EDWARD F. WILSON,
Commissary Diocese Algoma.

* Copies of the Circular can be had gratis on application.

The Week.

HOME NEWS.

There is an agitation in favor of the project of establishing a Provincial Police force in Ontario.

The Nova Scotia Railway Consolidation Bill passed its second reading, only five voting against it.

Col. J. W. Laurie, D. A. G., Military District No. 11, has been permitted to retire, retaining rank, from Jan. 30th.

A party of forty or fifty families are about leaving Quebec in the Spring to form a settlement near Brandon, in Manitoba.

The death is reported of Mr. Sewell, shipbuilder of Point Levis, the energetic promoter of winter navigation of the St. Lawrence.

We are told that Messrs. Steadman & Bennett have refused an offer of \$10,000 for their copper mine on the Wilbur farm, New Horton.—Maple Leaf.

The deposits in the P. O. Savings bank agency, St. John, N. B., during January, amounted to \$111,387.88, and the withdrawals were only \$49,881.70.

The Man with the Iron Mask is claimed to have been Count Matthioli, but will ever remain a mystery. No mystery, however, attaches to the Estorbrook's Pons except their reasonableness of price.

Ottawa, Feb. 4.—In the "Gazette" today it is officially stated that the revenue of the Dominion for the seven months ended was \$18,978,191, and the expenditure during the same period was \$15,719,930.

St. John, Feb. 5.—The greatest snow storm experienced here in twenty years is now in progress. The drifting is something tremendous. The English mail from Halifax reached Sussex this morning and will lay over there till tomorrow morning. Two engines and snow ploughs went up to-day to open the line to Sussex. St. John firemen have been out breaking roads to-day. No accidents on land or sea reported so far. The storm is still raging violently. (8 p. m.)

The first ocean steamer (merchantman) that ever visited this port of Annapolis was the "Neptune," in April, 1881, taking as cargo to London direct about 6,000 barrels apples. Since then five large ocean steamers have been cleared from Annapolis for London, taking over 26,000 barrels of apples, along with hay, deals, butter, cheese, etc. About 10,000 barrels are held for shipment to London in April next. So much for nine months. In this line what may be expected in the immediate future, with an annual production of 250 to 300,000 barrels apples, to say nothing of cattle and farm products. A good winter port provided with deep water, fire and frost-proof warehouses and a mild winter climate. A market in London for apples, giving a net return on standard fruit of from \$3.00 to \$5.00 per barrel. From the present outlook the 10,000 barrels Non-pariels held here are good for \$5.00 per barrel in the London apple market.—Halifax Herald.

NEWS FROM ABROAD.

Above \$1,000,000,000 of the United States national debt have been paid since the war ended.

St. Petersburg, Feb. 3.—It is stated Russia has signed a treaty with Persia by which she acquires the Akhal Tekke oasis.

London, Feb. 6.—The Sultan has conferred the Grand Cordon of the Imperial Order of Osmanic upon Von Moltke and Condouriotis.

Washington, Feb. 4.—Judge Cox this morning overruled the motion for a new trial in the Guiteau case and sentenced him to be hung June 30th, between 12 and 2 p. m. in Washington jail.

All persons entering the public houses of Bristol, England, were counted one Saturday night between 7 and 11 o'clock. Of a population of 206,000, 105,000, or more than one-half, entered the public houses in four hours. Of this number 54,074 were men, 36,803 women, and 13,415 children.

Cairo, Feb. 4.—The German Consular official was hustled about in the streets of Cairo, and an English gentleman beaten nearly to death near Alexandria to-day. England and France must back out of Egypt completely or at once. Egypt is a vortex of Stamboul intrigues. Anything is possible.

Illinois is the richest agricultural State in the Union and leads all others in the productions of wheat, corn and oats. Yet, according to the despatches, the inhabitants of the Southern counties are in a "deplorable condition" owing to the failure of last year's crops.

Boston, Feb. 5.—The snow storm of yesterday and last night is reported as unusually heavy and severe throughout the Middle States and New England. The snow fall varied from 10 to 36 inches, in different localities, and being accompanied by strong wind drifted badly, causing great inconvenience to travel. Roads everywhere are blocked, and in many places Sunday Church services were dispensed with.

London, Feb. 5.—Everything points to a stormy first night in the House of Commons. Parnellites threaten to raise a question of privilege in regard to the imprisonment of Parnell and his colleagues. The Bradlaugh question will almost certainly be discussed before the Irish one, Bradlaugh meaning to arrive among the first to take the oath. The Government intend to secure his admission. Home Rulers and Tories have agreed to oppose it.

Jacksonville, Tenn., Feb. 6.—Ten miles of the north-western division of the Nashville and St. Louis Railway has been submerged by the overflow of the Tennessee River for the past 15 days. It has fallen only 51 inches at Jacksonville in the past week and is receding very slowly. The railroad is now 6 feet under water and cannot be operated before the end of this week. The stoppage of trains has done great damage to business, back waters having cut off all western connections.

Dublin, Feb. 5.—Great uneasiness prevails at Limerick owing to the ill feeling existing between certain classes of citizens and military. The officer commanding has addressed a communication to the magistrate, pointing out that soldiers are unable to walk on the streets at night without being stoned, and giving warning that the military will be compelled to fire on the people in self-defence, if attacks continue. The magistrate has resolved to take extraordinary precautions to preserve peace.

NEW YORK POST OFFICE.—Wm. H. Waring, Esq., Asst. General Supt. Third Division Mailing and Distributing Dept., New York Post Office, in writing concerning St. Jacobs Oil says; The reports from the several superintendents and clerks who have used the Oil agree in praising it highly. It has been found efficacious in cuts, burns, soreness and stiffness of the joints and muscles, and affords a ready relief for rheumatic complaints. Hon. T. L. James, now Postmaster-General of the U. S., concurred in the foregoing.

Rheumatism of the Blood and Debility.

Haverhill, Mass., March 17, 1881. Gentlemen,—Thirteen years ago I was troubled with rheumatism of the blood. My blood was in such poor condition that when I retired my arms would become so paralyzed that I could not move the clothes to cover me. I used various remedies, and tried rubbing, but nothing seemed to help me. At last PERUVIAN SYRUP was recommended, and on taking two small bottles I was completely restored to health, and had no occasion to use it again for ten years. About three years ago I was taken with kidney complaint, and had dreadful pains in my back and side. At times, when in the street, I would have such severe attacks that I would be obliged to sit down on a door step, and I would cry like a child. After suffering for some time I remembered what the PERUVIAN SYRUP had formerly done for me, and the use of one large bottle entirely cured me. A few years since my sister's health was completely broken down. She was so weak that she could do no work. She consulted Dr. Durkee, of Roxbury, who recommended PERUVIAN SYRUP. He said it was just the remedy to meet her case, and the only one he knew of. The result proved the correctness of his opinion, for the use of one bottle completely cured her.

Yours very truly, MRS. CARRIE A. DAVIS No. 5 Nichols St.

TEACHER'S BIBLES.

Price Includes Postage. \$1.30 TEACHER'S BIBLE.

Contains all that the most complete teacher's Bible contains, and far more than many do. Printed off the "Oxford" plates. In addition to the Old and New Testament, it contains a Concordance of Bible words, referring to upwards of 24,000 passages. A Bible index, in which passages are given referring to 2,370 persons and places. An Encyclopedia, prepared by the leading specialists of Europe, in each department of Biblical study, upon 130 of the most important subjects necessary to the intelligent study of the Holy Word. A dictionary of proper names, with pronunciation. A Harmony of the 4 Gospels; 12 full-page coloured Maps, corrected to the latest surveys. Poetry, Music, Ethnology, Plants, Animals, and Jewish sects of the Bible, etc. Superior to all others.—New York Times. "A complete Biblical Encyclopedia."—London Times. Our \$1.30 Teacher's Bible is strongly bound in imitation morocco cover, gilt edges, printed in large, clear type, making a book of 1,408 pages, and positively contains everything that is contained in the best \$6 Sunday-school Teacher's Bible published (far more than many do). Also furnish more expensive bindings if called for, at lowest prices. DAVID C. COOK, 143 MADISON ST., CHICAGO.

CHRONIC BRONCHITIS. When Bronchitis take the chronic form the attending symptoms become greatly aggravated, and are associated with many of the very worst symptoms of Phthisis, viz: excessive cough, free expectoration, rapid pulse, night sweats, etc., and finally great debility and emaciation. In this state, the diagnosis between this and Tubercular Consumption is sometimes very difficult; and it is in this case that Cod Liver Oil, when the sufferers can retain it, is of special advantage; and PUTTNER'S EMULSION OF COD LIVER OIL can always be easily retained. In such a case it is invaluable. Under its use we find the cough cease, expectoration diminish, the pulse regain its regularity and force, night sweats cease, physical strength return, and the emaciation give place to renewed flesh. As this state of things may be a sequence of a cold which has been neglected, it behoves everyone to be particularly careful of himself while laboring under a cold, no matter how slight it may appear to be. The main thing is to check the disease at its very inception, and the best means by which to attain this end is the early use of PUTTNER'S EMULSION.

The well-known and reliable firm of Morris Stone & Wellington, Toronto, Ontario, have an agent in Halifax, soliciting orders for NURSERY STOCK. Don't fail to secure their new GRAPE, "Poklington." Our people will do well to patronize them. Enquire or address 137 North Street.

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

FOR SALE BY ALL DEALERS Mrs. Parlington says don't take any of the quack nostrums, as they are regimental to the human system; but put your trust in Hop Bitters, which will cure general dilapidation, costive habits and all comic diseases. They saved Isaac from a severe attack of typhoid fever. They are the ne plus quam of medicines.—Boston Globe.

TWO ORGANS. Regulate first the stomach, second the liver, especially the first, so as to perform their functions perfectly and you will remove about nineteen twentieths of all the ills that mankind is heir to, in this or any other climate. Hop Bitters is the only thing that will give perfectly healthy natural action to these two organs.—Maine Farmer.

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



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

Marriages. DANIEL—BAKER.—On the 2nd inst., by the Rev. J. T. Moody, M. A., Rector of Yarmouth, N. S., Geo. W. Daniel, Agent Bank of Nova Scotia, Yarmouth, to Alice M., youngest daughter of the late Captain James Baker. KEATING—PHILIPS.—On Tuesday, 20th Dec., at St. Paul's Cathedral Church, Wellington, New Zealand (by kind permission of Rev. B. W. Harvey, M. A., Incumbent), by His Lordship the Bishop of Wellington, assisted by the Rev. J. Lloyd Keating, M. A., Incumbent of Palmerton North, brother of the bridegroom, William Forbes Keating, M.D., L.R.C.P., Edinburgh, of Patua, New Zealand, to Jessie Philips, of Moreton, Gloucestershire, England, youngest daughter of the late Richard Philips, of Stoney Stratford, Buckinghamshire.

ST. JACOBS OIL TRADE MARK THE GREAT GERMAN REMEDY FOR RHEUMATISM, Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Freckled Feet and Ears, and all other Pains and Aches.

No Preparation on earth equals St. Jacobs Oil as a safe, sure, simple and cheap External Remedy. A trial entails but the comparatively trifling outlay of 30 cents, and every one suffering with pain can have cheap and positive proof of its claims. Directions in Eleven Languages. SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE. A. VOGELER & CO., Baltimore, Md., U. S. A.

The Purest and Best Medicine ever Made. A combination of Hops, Buchu, Mandrake and Dandelion, with all the best and most valuable properties of all other Bitters, makes the greatest Blood Purifier, Liver Regulator, and Life and Health Restoring Agent known to the world.

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

It is claimed that Johnson's Anodyne Linctment is almost infallible in the diphtheria, pneumonia, influenza, bronchitis, congestion of the lungs, and hard dry coughs. This may all be true. We know it will prevent diphtheria and that it will cure the croup instantly. We will wager a year's subscription that a 25-cent package of Sheridan's Condition Powders contains more pure ingredients and cost more money than a bushel of any kind put up in large packs. Sheridan's powders absolutely pure.

SUBSCRIPTIONS RECEIVED. Mrs. Geo. Hemphill, Cowansville, Quebec. Mrs. J. Reiter, do. do.; Dr. Gibson, do. do.; Mrs. A. B. Foster, do. do.; H. F. Williams, do. do.; J. MacKinnon, do. do.; Mrs. J. Jones, do. do.; Mrs. L. L. Chandler, do. do.; Jno. Jackson, do. do.; Dr. Lowder, do. do.; Mrs. E. D. Fuller, do. do.; Mrs. R. Douglas, do. do.; J. T. Turner, do. do.; Col. Hall, do. do.; Hamilton Turner, do. do.; Mrs. S. A. Racicot, Sweetsburg, do.; Mrs. Judge Buchanan, do. do.; Hon. G. B. Baker, do. do.; L. Jones, do. do.; Gilbert Bought, do. do.; Mrs. N. Vincent, do. do.; Mrs. G. N. Galer, do. do.; Mrs. J. Rooney, do. do.; Mrs. G. T. Bachelier, do. do.; C. S. Bought, do. do.; Mrs. T. F. Stone, do. do.; Dr. Fuller, do. do.; T. N. Cotton, do. do.; Mrs. C. Boncher, do. do.; Jno. Hyland, Liverpool, N. S.; Andrew Farquhar, Hunt's Point, N. S.; Alban Thomas, St. John, N. B.; C. A. D. Woodman, Alberton, P. E. I.; Wm. Seely, St. John, N. B.; The Senate, Ottawa, Ont.; Rev. J. O. Ruggles, Kentville, N. S.; Barclay Webster, do. do.; Miss Mary Veno, do. do.; Jas. G. DeWolfe, do. do.; Mrs. W. B. Ward, do. do.; Arthur Daniel, St. John, N. B.; Mrs. Jno. R. Haines, Brighton, Digby, N. S.; Isaac Smith, Craupud, P. E. I.; Miss Barnaby, Mill Village, N. S.; Rev. J. Brenton, Emerson, Manitoba; Mrs. Wm. Swift, Montreal, Que.; Mrs. E. Turner, Lennoxville, do.; Mrs. Minnis, Montreal, do.; Geo. Towers, Oak Bay, N. B.; Rev. H. Farrer, Parham, Ont.; K. B. Homes, do. do.; Miss Mary Marshall, Truro, N. S.; Robt. Ellis, Summerside, P. E. I.; Miss Maggie Pope, do. do.; A. G. Holland, St. Eleanor's, do.; Mrs. Buchanan, Montreal, Que.; Capt. Tuzo, Horton Landing, N. S.; Jno. Myra, Western Head, Liverpool, N. S.; Wm. Frelig, do. do.; Capt. Long, Liverpool, do.; Mr. Geo. Flewelling, Hampton, N. S.; Mrs. Torrance, Montreal, Que.; Francis Dogherty, Port Hill, P. E. I.; Dr. J. F. Brine, do. do.; Hon. Jno. Yeo, do. do.; Mrs. Ducloux, Montreal, Que.; A. Gray, Stellarton, N. S.; Chas. Fenety, Sackville, do.; Mrs. Chas. Vanstone, St. Stephen, N. B.; Mrs. Thos. Lowerson, Sackville, N. S.; Saml. Cleveland, Coalbrook, Que.; Rev. Canon Partridge, Rothesay, N. B.; Rev. Edmund Worledge, Norwich, England; Mrs. Gillett, Bristol, do.; Frank C. Carman, Emerson, Manitoba; J. S. Bagnall, Hunter's River, P. E. I.; Mrs. R. Thompson, Preston Road, N. S.; Mrs. Edwin Jones, Weymouth, do.; Jeremiah Sabean, do. do.; Wm. Iban, Laurencetown, Halifax Co., N. S.; Com. Genl. Christie, Halifax, do.; Hon. Senator Kaulbach, Lunenburg, do.; Wm. Brown, Halifax, do.; Rev. R. Avery, Aylesford, do.; Miss Eliza Palmer, do. do.; Rev. R. Jamison, Ship Harbor, do.; F. Smith, Digby, do.; H. Harris, do. do.; W. H. Taylor, do. do.; Edmund Woodman, do. do.; Hon. Judge Savary, do. do.; Wm. Mumford, Pleasant View, do.; Benj. Keen, Marshallton, do.; Jacob Robins, Rossway, do.; W. A. Hiltz, Digby, do.

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Testimonial from Capt. Joshua Harper. SACKVILLE, N. B., Feb. 13, 1877. J. H. ROBINSON, Esq., St. John, N. B. Dear Sir,—Early in October last I took a severe cold, which settled on my lungs. After having a bad cough for about six weeks, I had a very severe attack of bleeding from the lungs, while on a passage from Queens-town to Dover. I had daily spells of bleeding for some days, until I lost about two gallons of blood, and was so weak as to be scarcely able to stand. I put back to Queens-town, where I received such medical assistance as enabled me to get home. I saw an advertisement of your Phosphorized Cod Liver Oil Emulsion in a paper. I immediately sent and got half a dozen bottles, after taking which I felt myself a well man again. My weight, which was reduced to 120 pounds, is now up to my usual standard of 155 pounds. Seeing what it has done for me, I can confidently recommend it to others afflicted with lung diseases. Yours very truly, (Signed) JOSHUA HARPER, Of the barque "Mary Lowerson." Robinson's Phosphorized Emulsion of Cod Liver Oil with Lactio-phosphate of Lime is prepared only by Hanington Bros., St. John, N. B., and is for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00.

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The rich that starve it out of their homes and hearts, are poor indeed, and by it the poor are made richer. This suggests that you must have a good

PIANO OR AN ORGAN.

We have done and are doing our best to make the acquisition possible by reducing the prices and making our terms of payment such that those of very moderate means can become the owner of an instrument. Our cash purchases amount to many

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By order of the Board,

CHARLES DRINKWATER, Secretary.
3m-38

MONTREAL, December 1st, 1881.

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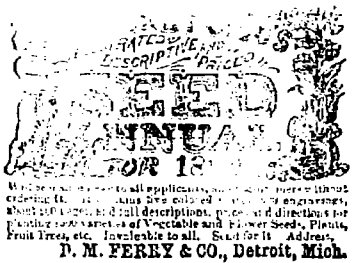
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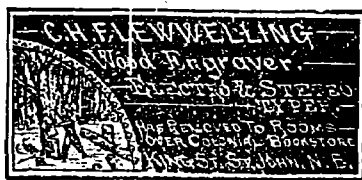
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PURE SUGAR and FRUIT JUICES being used in their Preparation, they are

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May be had in the following varieties:

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

MALTOPEPSYN.

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AN ARTIFICIAL GASTRIC JUICE.

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

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

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

Regular sized bottles containing 1½ ozs., with dose measure attached, 50 cents, for sale by all Chemists throughout the Dominion.

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

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

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"The Maltopepsyn was given in a marked and distressing case of Indigestion with the most rapid, pleasing and beneficial results."

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ATHLONE, ONT., Jan 20, 1880.
"The Maltopepsyn I obtained from you has far more than answered my anticipations. Having tried it in two old and very obstinate cases of indigestion, I found it to act like a charm."

C. MCKENNA, M. D.

CAMBRAY, ONT., Jan. 1881.
"I have used your Maltopepsyn in severe cases of Indigestion and Malnutrition in adults, and Diarrhoea of children, and am so well pleased with the results that I have instructed my druggist to keep a supply on hand."

T. WREADE, M. D.

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

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Steam and Hot Water Engineers,

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

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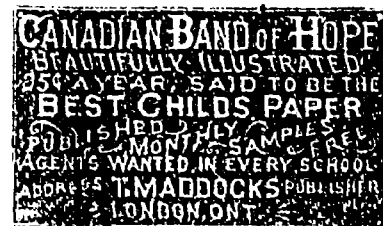
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