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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. 31.

THURSDAY, APRIL 6, 1882.

One Dollar a Year.

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

NEW RULES.

In arranging our books for mailing under our new method, we find a very great number of unpaid and overdue subscriptions. We have not felt disposed to insist upon a strict interpretation of our terms in the past, feeling that our subscribers have had no way of knowing when their subscription expired. Now, however, we must be more particular, and subscribers must be more prompt if they wish to obtain the paper at a dollar a year.

Our terms will be, as formerly, one dollar when paid in advance, and a dollar and a-half if allowed to run over one month from the time when due. We allow the month's grace so that our subscribers may see that we are not desirous of charging more for the "Guardian" than a dollar a year. But positively, in the interests of the paper, and for the protection of those who pay in advance, we cannot allow subscriptions to run beyond that time at the lower price. Subscribers will please make a note of this, as there will be no exception made to our rule, and consult the little label on their paper each week, which will tell them up to what time their subscription is paid.

To those who are now in our debt, for the same reasons, not having notified them, we shall be content with a dollar a year, but it must be understood that unless the amounts are paid within thirty days they will be charged one dollar and a-half a year, from the time when their subscription was due.

After thirty days from this date all subscriptions over a year unpaid will have to be collected, as the money will be required to meet the largely increased expenses. It must also be understood that persons who are subscribing receive their paper until they return it through the Post Office marked "refused," and that no paper can be so returned until all arrears are paid up to date.

In London \$20,000,000 is raised and expended annually in various charities.

The English Church secures and spends for building and repairing Churches about \$5,000,000 per annum.

The dome of the colossal Palais de Justice, at Brussels, is to be made of papier mache, instead of copper, and will weigh sixteen tons.

The Rev. Phillips Brooks, of Boston, has received more than \$5,000 for the American memorial window to Dean Stanley at Westminster.

The newspaper Zarya, of Kieff, announces that thirty Jews have just left that place for Palestine, for the purpose of establishing themselves there as farmers. They travel to Palestine at their own expense and take with them a capital of £5,000.

The reason that most men go back from the means of grace, is that they do not draw close to God, so as to know Him as a Father, and do not use the Sacraments and means of grace in a way to find out their worth in the experience of their own souls.

The domes of the great churches in St. Petersburg, Moscow, and some other Russian towns, are said to be plated with gold nearly a quarter of an inch thick. The church of the Saviour, in Moscow, represents a value of \$15,000,000, and the Isaac Cathedral, in St. Petersburg, of \$45,000,000.

The British Roman Catholic community in Rome, having sought and obtained the highest ecclesiastical authority, attended a solemn Te Deum in thanksgiving for the preservation of our Queen's life from the hands of the assassin in the church of St. Andrea della Fratte the Sunday after.

Solitude and stillness render the nightwatches a fit season for meditation on the so often experienced mercies of God, which, when thus called to remembrance, become a delicious repast to the spirit, filling it with all joy, and consolation, giving songs in the night, and making darkness itself cheerful.

The Rev. Herbert Bree, Rector of Brompton, in the Diocese of Ely, has been appointed to the Bishopric of Barbados, vacant by the resignation of Dr. Mitchinson. Mr. Bree signed the remonstrance against the Purchas judgment, and also the recent memorial of Dean Church, in favor of toleration in matters of ritual.

The largest income last year of any individual society for mission work, was that of the Church Missionary Society, which amounted to about \$1,000,000. Second on the list, is the Society for

the Propagation of the Gospel in Foreign Parts, with about \$585,000. The Wesleyans raised about \$560,000.

That John Wesley was too good a Churchman to approve of appropriated pews, is evident from the following extract from his journal:—"The Committee proposed to me that every one who took a pew should have it as his own; thus overthrowing at one blow the discipline I have been establishing for fifty years."

In a Convocation held at Oxford recently, the thanks of the University were voted to Dr. Schliemann for a collection of valuable antiquities presented by him to the University through Professor Sayce. The collection consists of pottery and other objects excavated by Dr. Schliemann at Hisarlik, Mycenae, Ithaca, and Orchomenos.

It was stated in a public meeting in London, a few days since, that there are now upwards of one hundred ministers in the Church of England who were converted Jews, and that there are several thousand Jews in London at this moment who have embraced Christianity, and who are leading lives according to the profession they have made.

The Christian at Work says: "Poverty of thought is very quick to fly out of the open window of impoverished prayer: it would be a blessed thing for the Church if some ministers could avail themselves of liturgical prayers instead of the salmagundi of irreverence, familiarity, philosophy and oblique preaching, and strained metaphor, so often offered up in the sacred name of prayer."

A Roman Catholic journal in the Western States announces that Cardinals Newman and Manning, at Queen Victoria's receptions, will hereafter take rank before the Archbishop of Canterbury. The wish must be father to the thought. The precedence in rank of the Archbishop of Canterbury is regulated by the laws of the realm, and it will be a long day before his place will be yielded either to Cardinal or Pope.

The effort that is being made by the Bishop of Gloucester, the Archdeacon of Bristol, and others for the evangelization of Bristol promises to be successful. A sum of £47,000 was asked for, of which £20,000 has been already promised. The Mayor, who is a Dissenter, gives a generous support, and at his request the head master of Clifton preached an eloquent sermon before the corporation, in which he set forth in vivid colours the irreligious condition of the masses of our cities.

On Tuesday evening, March 7, in a barn in the village of Bowerchalke, near Salisbury, England, about 500 persons assembled on the occasion of a conference on baptism between members of the Church of England and Baptists. The Vicar presided, and Earl Nelson, the Rev. E. B. Otley, Principal of Salisbury Diocesan Theological College, and the leading Baptist Ministers of the city, took part in the discussion, which lasted four hours, the proceedings being marked by the greatest courtesy and good feeling.

The receipts of the Society for the Propagation of the Gospel's general fund last year amounted to £84,708 19s. 9d., against £85,277 2s. 6d. in 1880; the appropriated funds to £10,626 os. 8d., against £10,442 15s. 5d.; and the special funds to £39,643 17s. 3d., against £42,568 19s. 4d.; making a grand total of £134,978 17s. 8d., against £137,228 17s. 3d. But the falling off was due to a decrease in legacies (5420 18s. 2d., against £9638 19s. 4d.), and there was an increase under the head of collections and subscriptions from £71,027 8s. 5d. to £75,119 15s. 6d.

In support of the fund for extending the Churches in Bristol, the Bishop of the diocese presided over an influential meeting at the Merchant Venturer's Hall, in Bristol, on the 7th ult. On the motion of the Earle of Ducie, it was resolved to further the movement. The Report of the Commission, recommending an extension to cost £70,000, with additional clergy stipends amounting to £850 was unanimously adopted. It was announced that £18,000 had been subscribed, including £2500 from the Merchant Venturers, and that Mr. Anthony Gibbs had promised £1000 per annum for three years for the Bedminster district.

The Salt Lake Tribune says of the Bill for suppressing polygamy:—"The passing of this Bill, though all we hoped for, is the first real triumph the gentiles have scored in thirty years. We should receive it exultingly, yet gratefully and humbly, and with a fixed determination to prove by our acts that we have not been prompted by selfish or mercenary motives, which has been steadily charged. The Bill disfranchises polygamists, and places the election machinery in the hands of a Commission. The success or failure of the measure will

depend largely on the personnel of this Commission. It is above all important that the Commissioners be men of ability and integrity, and thoroughly conversant with the facts and people they have to deal with, therefore, that they be selected from old residents of Utah. The chances of miscarriage will be greatly reduced in that case, and entirely avoided by the passage of the Willis Bill, providing for a legislative Commission.

The Presbyterian uses the following sad but very just language:—"A fierce light beats on the school question from the gloomy walls of the Kingston penitentiary. A visitor who sees the seven hundred convicts march past instinctively exclaims—'Oh, what a number of boys and very young men! Yes, there they are, scores of them, about twenty years of age—many below that age. Did the State do its whole duty to these youths when it taught them the three R's in its schools, but said nothing to them there or anywhere else about the consequences of wrong doing? Dare anyone say that if the schoolmaster enforced the truth, 'Be sure your sin will find you out,' as frequently and as fully as he explained problems in arithmetic and algebra, all these boys would be wearing a convict's garb? The law practically excludes from our schools the book which says, 'Thou shalt not kill,' and then hangs the man that kills!"

An interesting and important Ordination occurred last Sunday at the Cathedral in Quincy Illinois, U. S. A. The Bishop admitted to the Diaconate Henry Cornelius Johnson, of Carthage. Mr. Johnson's father was an Englishman, but he himself was born in Hungary, and was educated at Vienna and Berlin. He became a minister of the Old Lutheran Church, and officiated as such for some time with marked success. About a year and a half ago he was confirmed by the Bishop of Quincy, and not long after became a candidate for Holy Orders. He cannot speak English with sufficient fluency and distinctness to officiate in that language. He finds among the Germans of the Diocese not a few who see in the American "Episcopal" Church ritual and doctrine more in accordance with that of their early education than with those of any of the English-speaking denominations or of the German Evangelical bodies, except the Old Lutheran. Mr. Johnson will see what he can do to bring them to our Old Catholic Faith and ways.—Living Church.

The Neo-Presbyterians see with dislike and apprehension the slow but steady tendency of the more highly educated, and more highly placed in social rank in Scotland to become Episcopalians. The great effort made for so many years, and crowned at last with complete immediate success, to get royalty to identify itself when in Scotland with Scotch Presbyterianism, has proved an ultimate failure of the most hopeless kind. The example of Her Majesty as a hearer and communicant at Crathie has been treated by the upper circles in Scotland with the respectful silence due to a conscientious personal act on the part of the Sovereign; but it has not been followed, except in instances so few that they could be counted on the fingers of one hand. Dis-establishment though not near, perhaps, is certainly looming in the distance, and the Neo-Presbyterians not unreasonably fear that when the only thing which gives temporal prestige to their Church is gone, it will sink in the eyes of the almost entirely Anglicised upper classes of this country to the level of one of those English dissenting sects from which at present, as far as public worship is concerned, it differs in no particular in outward appearance. Under these circumstances our Neos are most anxious to save for their Church a certain amount of genteel patronage by adopting, in utter defiance of all the traditions of their religion, some of the practices which they think commend Anglicanism to the tastes of the upper classes.—The Scottish Guardian.

An Afghan war medal has been conferred upon the Right Rev. Thomas Vaply French, D. D., Bishop of Lahore. This, it is understood, is the first occasion on record in which a Bishop of the Established Church has been made the recipient of a war medal. The venerable Bishop during the recent campaign in Afghanistan behaved with conspicuous gallantry, and with an entire disregard to personal risk. On one memorable occasion, although strongly urged not to undertake the journey, he proceeded from Peshawur to Basaule, and safely passed through several bands of natives then strongly incensed against the British. The effect of the Bishop's presence at Basaule was gratefully appreciated by the troops there. On several other critical occasions during the campaign the Bishop, at no little risk, ministered to the spiritual needs of the Peshawur field force. The Bishop of Lahore is not the only Anglican Bishop decorated with a

medal for service in the field. The present Bishop of Auckland (who has for twelve years past been carrying on the good work of the late Bishop Selwyn in the northern part of New Zealand) has received two war medals—namely, the Indian Mutiny medal, with a clasp for the final siege and capture of Lucknow, and the subsequent actions of Allypore, Rooyeah and Bareilly, and the frontier war medal for the short but sanguinary Umbeyla campaign in 1863-4. This is the Church militant with a vengeance, and carries us back to mediæval days when pious Bishops went into battle and cracked skulls with mace and hammer for fear of shedding blood.—Church Review.

THE Scriptural examples of prayer have most of them an unutterable intensity. They are pictures of struggles in which more of suppressed desire is hinted than that which is expressed. Recall the wrestling of Jacob—"I will not let thee go except thou bless me," and the "panting" and "pouring out of soul of David"—"I cried day and night; my throat is dried." "I wait for my God," and the importunity of the Syro-Phœnician woman with her "Yes, Lord, yet the dogs under the table eat of the children's crumbs"; and the persistency of Bartimeus, crying out the more a great deal, "Have mercy on me," and the strong crying and tears of our Lord, "If it be possible—if it be possible!" There is no easiness of desire here.—Still Hour.

A DREAM OF THE CROSS.

The Scottish Guardian places before its readers the following religious lyric, which was composed by Cynewulf, a Northumbrian minstrel of the eighth century. It transports us from the Cradle to the Cross: "Lo, I will relate the most excellent of visions, which I dreamed at midnight. Methought I saw a noble tree raised aloft, encircled with lustre, and radiant with molten gold and precious stones. All the angels of God, and men, and all this fair creation gazed upon it; for it was no felon's gallows, but a stately and triumphant tree; and I was stained with sins! My mind was sad, awe-struck at the beautiful sight, as I watched its shifting hues; now it was wet with blood, and now bright with gold. A long while I lay, gazing sorrowfully on the Saviour's Tree, till I heard a voice. The best of woods* then began to speak: 'It was long (I remember it still, when I was hewn on the borders of a forest, and torn from my roots. Strong foes seized me, bore me on their shoulders, and set me on a hill. There they bade me bear aloft their felons. There I saw the Lord of mankind hasten courageously, and make ready to ascend me. The young hero girded Himself; He was God All-Powerful, resolute and grave of mood; He ascended the lofty gallows proudly, in the sight of many, yearning to redeem humanity, I trembled when the King embraced me, yet I durst not bow to earth; I could easily have felled all my enemies, but I stood firm. They pierced me with dark nails; the wounds are still visible on me, open gashes of malice. Yet I dared not harm any one of them, and they reviled us both together. I was all red with blood, which poured from the Hero's side when he had yielded up His spirit. Cruel was the doom which I endured upon that hill! The Lord's body was shrouded in black clouds; deep shadows oppressed the sun's rays. All creation wept, mourning the King's fall; Christ was on the Rood! Nobles came, gathering from afar; and I beheld it all. I was distraught with sorrow, yet bowing humbly before these men, I yielded myself readily into their hands. They took the body of the Lord; they raised Him from His cruel suffering. They laid down His weary limbs, and stood around His head, and looked upon the Lord of Heaven, who rested there awhile, weary after His great toil. Then they began to labor at an earth-house, cutting it out of the white stone, and they placed in it the victorious King. And afterward they sang a lament, as at eventide, weary and sore at heart, they departed from the Noble Prince. He reposed where they had lain Him, with a scanty reprieve. Cold grew the corpse, the fair life-dwelling! Then they began to fell us to the ground; that was a terrible fate. They buried me in a deep pit; but the Lord's disciples found me, and adorned me with gold and silver. Thus hast thou heard, dear friend, what sorrows I have suffered. On me the Son of God was crucified; therefore do I now tower gloriously under the heavens, and I am able to heal the wounds of all who revere me. Once I was the severest of tortures, and the most abhorred of men, until I opened unto them the Way of Life.'"

*In the old Latin hymn, *Vexilla regis*, we read:
"O precious wood, thou art surpassing fair;
Blest tree, found meet these sacred limbs to bear."

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

We have had no news from the country parishes the last two weeks. The clergy are everywhere most busily engaged with extra services and in increased visitation of their flocks, and cannot find the time to keep us informed of their doings. After Easter we shall have, we trust, gratifying accounts of the spiritual work accomplished, and of the improved spiritual life being manifested. Nothing but work with God's help can prevail against the powers of darkness, and we gladly note the fact that this truth is being better and better understood and acted on by the clergy.

HALIFAX.—*St. Luke's Cathedral.*—During Holy Week (excepting Good Friday) there will be Holy Communion, daily, at 7.30 a. m., Matins 9 a. m., a Litany and reading at 12 daily, Evensong and sermon at 7.30 p. m. The services on Good Friday will be as follows: 9 a. m., Matins; 10 a. m., Litany, Ante-Communion Service and Meditation; 12 to 3 p. m., Meditation on the seven words from the Cross, with hymn and silent prayer after each word. (Any are at liberty, during this service, to go into or come out of the church should it be found too long to remain the whole time, care being taken to do so during the singing of the hymns. 7.30 p. m., Evensong with sermon. Easter Eve—7.30 a. m., Holy Communion; 9 a. m., Matins; 5 p. m., Evensong and Meditation; 8 p. m., first Evensong of Easter Day. Easter Day—As the Church requires all who have been baptized and confirmed to communicate at Easter, there will be three celebrations of the Holy Sacrament: 1st, at 7; 2nd, at 8; 3rd, after Matins, at 11, 3.30 p. m., Children's Service; 7 p. m., Evensong and sermon. Monday and Tuesday in Easter Week—7.30 a. m., Holy Communion; 11 a. m., Matins and reading; 5 p. m., Evensong.

HALIFAX.—*Garrison Chapel.*—His Lordship, the Bishop of the Diocese, held a special confirmation in this Church on Monday evening. Forty-eight candidates, mostly men, were presented by the Rev. A. J. Townend, among the number being several from the other city churches and a few from Dartmouth. The service was largely attended, and was most solemn and impressive throughout. We are glad to note the fact that much more attention is being paid to this Apostolic and Scriptural Rite by the members of the various Protestant bodies than heretofore, and that every confirmation service finds some who have been brought up among the sects coming forward to receive the Laying on of Hands.

ST. MARGARET'S HALL, HALIFAX.—This school has for some time past been filled to its utmost capacity. After Easter there will be two or three vacancies, which can be filled upon early application. The school is in full and complete working order, and has a very efficient teaching staff.

TRURO.—The funeral of the late Conductor Geldert took place on Sunday. The funeral services were conducted from the Church, the Vicar, Mr. Kaulbach, officiating. The church was crowded to suffocation, and notwithstanding the terrible state of the streets, the snow and rain and violent thunder storm which prevailed, hundreds were outside the church patiently waiting for the sad procession to move. Mr. Kaulbach delivered a touching and eloquent address, in which he referred to the awful suddenness with which the Angel of Death had smitten the deceased, and expressed his sympathy and the sympathy of the whole community with Mrs. Geldert, who it is said is in an exceedingly precarious condition, the shock, coupled with other recent family afflictions, proving almost more than she can bear. The funeral was more largely attended than any ever known in this town.

DIOCESE OF FREDERICTON.

ST. GEORGE.—Death, with its unsparing hand, has visited this parish and carried off the rector's wife and Mr. Charles McGee. Mr. McGee fell asleep on Thursday, the 16th ult., and Mrs. Smith on Saturday, the 18th ult. The rector, overcome with fatigue and distress, was quite unable to perform the last rites over the body of Mr. McGee, and telegraphed the Rev. J. Rushton, of St. Stephen, to come to his assistance. Mr. Rushton kindly closed his church on Sunday, the 19th, and came over to St. George. He took the usual Sunday services, preaching in the morning on Death, and in the evening on Heaven. In the afternoon he committed to the ground the body of Mr. McGee, in the sure and certain hope of a glorious resurrection. On Monday morning, the Rev. J. W. Millidge having arrived, the Holy Communion was celebrated in the church at 11 o'clock on behalf of the mourners, thus carrying out the blessed doctrine of the Communion of Saints, which teaches the unity of the Church Militant with the Church at rest in Paradise and the Church triumphant in Heaven. Twenty-six of the laity partook with the rector of the blessed feast. The music was very well rendered by the choir, and as the last strains of the *Nunc Dimittis* died away at the close of the service one could not but feel the assurance of rest attained by her whose life and last sickness testified

her faith and well grounded hope. The funeral took place at 2.30 p. m., and impressed the large assembly with its solemnity. The sentences and prayers at the grave were read by the Rev. Dr. Ketchum, the Psalms by the Rev. J. W. Millidge, and the lessons by the Rev. J. Rushton. At the usual evening service on Wednesday the Rev. J. Rushton, at the rector's request, gave an address on the state of the blessed departed, in which he spoke of the peace and rest of Paradise, where the souls of the righteous wait until the glorious awaking at the last great day.

ST. JOHN.—We are glad to note that the free Church system is making headway in St. John—St. Mary's Church, St. George's Carleton, The Church of the Good Shepherd at Carleton, and St. James' Church, St. John, are free at all services. Trinity is free on Sunday Evenings, and St. John's Church has recently been declared free Sunday nights, and the Valley Church has just been made free at the Sunday Afternoon Service.

The Bishop Coadjutor returned to Fredericton on the 28th, having held Services in various City Churches. On the 26th he preached in St. James' in the morning, St. Paul's in the Afternoon, and Trinity in the Evening.

The Ladies of the Church of England Institute intend holding a fancy sale and high tea at the rooms of the Institute April 20th. The funds are to be devoted principally to the library. We believe that about 150 ladies belong to the Institute. The price of membership is \$1.00 per year, and the library and reading-room have met a decided want.

ST. JAMES.—It is understood that the resignation of Rev. Wm. Armstrong takes effect in June. The Parish is not in a position to provide much salary at present. We understand there is a debt of \$1600, and there is no Rectory. The Church owned a house in another part of the city, which belonged to the estate of the late Miss Hazen. It is rented, owing to the depression in real estate, for a sum much below its value.

TRINITY CHURCH.—The Ring of Bells.—We copy the following from the *Sun*:—"The peal of bells for Trinity Church arrived per Inter-Colonial freight train yesterday, and in the afternoon a *Sun* reporter was fortunate enough to be present and assist when they were unloaded and weighed. The two larger bells had to be conveyed to the weigh scales on rollers, and suggested to the on-looker the moving of heavy mortars by artillerymen, the largest bell being about four feet high. Arrived at the scales, the weights were found to be as follows:—No. 1, 650 pounds; 2, 670; 3, 710; 4, 800; 5, 900; 6, 1,060; 7, 1,300; 8, 1,720; 9, 2,530; making total weight of peal, 10,340 pounds. This weight is an approximation to the actual one as it includes the wooden supports to which the bells are firmly bolted, the nett weight being probably about 10,000 pounds. All the bells bear on the upper rim the name of the eminent firm of bell founders, Mears & Stainback, London, with the date (1882) of casting and the larger ones the additional legend—"in memoriam the Loyalists of 1783—faithful alike to God and King." The bells (which were brought from England free of freight and duty,) were safely stowed in the freight shed, and the most careful scrutiny could not detect the least damage or flaw. This peal will form one of the finest sets of chimes in the Dominion. The range is C to C with the addition of B flat, thus enabling tunes to be played upon them in the keys of C and F. The hours, half and quarter hours will be struck with clock work for a motive power, with probably chimes at noon and other parts of the day. These will be produced with the machinery such as is employed in the British Houses of Parliament, the stroke being regulated by a barrel differing little except in size from that employed in an ordinary music box. The first arrangement of tunes will embrace "God Save the Queen" and several sacred melodies. Should a greater variety be needed it can be obtained by a re-adjustment of the barrel movement. As soon as the necessary appliances can be got to work, the bells will be placed in position and the machinery attached. This will, however, be a work requiring considerable outlay of time and skill, and it will probably be several weeks before the ears of our people will be charmed with the tones of these fine bells. In the meantime it is a matter of great satisfaction that the bells have reached St. John in a condition that reflects credit on the founders and those who have had the care of them in transmission.

ST. MARTIN'S.—We learn that Rev. J. Lockward, Missionary at Waterford, has accepted a call to this Parish. The Mission of Waterford will probably be absorbed again into the Parish of Sussex. Mr. Lockward removes to St. Martin's immediately after Easter.

CAMBRIDGE.—The Parish of Cambridge is vacant, owing to the sudden and unexpected departure of Rev. B. Shaw, who, we believe, is in the United States. Cambridge has an Endowment of \$400 a year, with an addition of \$24.00 a year for repairs on St. James' Church. There is no Rectory.

RICHIBUCTO.—A church will be erected at Kingston during the coming summer. It is understood Mr. Allan Haines has the contract for the work. Kingston is a short distance from Richibucto, and is served by the Rector, Rev. F. H. Almon.

DIOCESE OF MONTREAL.

(From our own Correspondents.)

THE following circular has been issued by the Secretaries of the Provincial Synod:—

MONTREAL, March, 1882.

Reverend and Dear Brethren and Brethren of the Laity:—We are instructed by the Metropolitan to inform you that the Provincial Synod will meet in the Synod Hall, in this city, on Thursday, 27th April, at 10 a. m. The Clergy and the Lay Delegates will walk in procession to the Cathedral for Divine Service, which will begin at 10.30 a. m. After the Litany has been said, a sermon will be preached by the Lord Bishop of Toronto, and the Holy Communion will be administered. The Offertory will be devoted to Mission work in the Diocese of Algoma. At 2.30 p. m., the members of the Synod will re-assemble in the School House of St. George's Church, when, after prayer, the President will inform the Lower House as to their place of meeting, and direct them to elect their Prolocutor. The Order of the Proceedings, so far as it is known to the Secretaries, will then be as follows:—1. The Clerical and Lay Secretaries will call the Roll of their respective orders. 2. Election of Prolocutor. 3. Prolocutor conducted to the Upper House, and his election announced to the President. On his return, the Prolocutor shall first nominate his own deputy (in case of his absence) and then introduce to the House the business on which the Upper House desire them to engage themselves. 4. Election of Secretaries, and appointment of Treasurer and two Auditors. The enclosed Certificate will secure to you the reduction from the usual fares, kindly granted to the members of the Provincial Synod by the several Railway and Steamboat Companies. Copies of the Synod Journal may be obtained of Messrs. Dawson Brothers, Montreal, price 25 cents. A circular is also enclosed from the Rev. Robert Lindsay, Secretary of the Hospitality Committee, with reference to accommodation in this city, for the convenience of those who have not already made arrangements for their stay during the session of Synod.

We have the honor to be, your faithful servants,
R. W. NORMAN, D. C. L., *Hon. Cler. Sec'y.*
ALEX. JOHNSON, L. L. D., *Hon. Lay Sec'y.*

MONTREAL.—The second of the Rev. Canon Illegood's lectures on "Spain," delivered in the school-room of the Church of St. James the Apostle, included descriptions of the Alhambra and Gibraltar, and some interesting particulars regarding the Gypsies, illustrated with a series of oxy-hydrogen views and interspersed with music by some of the best known amateurs of the city.

The report that Canon Baldwin has been offered, and is likely to accept, the position in Toronto vacated by the lamented death of Dean Grasset, has evoked an unmistakable feeling of regret in Protestant circles, including all denominations throughout the whole city, and an intense commotion among the vast and influential congregation of Christ Church Cathedral, where he has so long and so acceptably laboured with a zeal and ardour almost unequalled. The ground alleged for his probable acceptance of the preferment is that he would be returning to the place of his birth, and where most of his relatives reside. A local paper says, "We need not say that money consideration will weigh as little with Mr. Baldwin as with any man living; he will act in accordance with what appears to be duty, and his leaving Montreal would be a cause of pain to very many, as few men are more intensely or more widely loved."

CHRISTIEVILLE.—The Rev. Canon Norman, D. C. L., delivered a lecture on the 30th in Christieville in behalf of the organ fund of Trinity Church, in that parish. The Rev. Canon has not been much before our country congregations heretofore, and we hope he will be found lecturing in other parishes more frequently hereafter. For himself, and perhaps eventually for the diocese, it would be well for a larger and more intimate acquaintance to spring up.

BEDFORD.—*St. James' Church.*—The rector of this church has been very successful in his sermons to the young—a course which he has been delivering through Lent. The Lenten services generally were well attended.

SABREVOIS.—This parish has had a series of winter home socials, whereby funds sufficient have been raised to roof anew the church and put some repairs on the parsonage.

MANSONVILLE.—The Services were taken Sunday, the 26th ult., by the Rev. F. H. Clayton, of Bolton Centre. He exchanged with our Rector for the purpose of setting before the people the duty and necessity of doing something to subsidize and help along the Dunham Ladies' College. He showed that if each parish in the Deanery, more especially interested, were to contribute a certain fixed sum and to strive to augment the number of pupils to a certain figure then there would be the advantage of lowered tuition and board, and the daughters of our families might have a first-class education at a merely nominal sum. The preacher put the matter so strongly and clearly to the three congregations of the day that doubtless there will be some practical result therefrom.

DIOCESE OF QUEBEC.

(From our own Correspondent.)

BISHOP WILLIAMS has issued a circular to his clergy in reference to a Church of England Temperance Association. He recommends the establishment of a Diocesan Temperance Association, the basis of which is to be parochial, and to be in union with a central committee in Quebec.

H. S. SCOTT, Esq., of Quebec, has just received a very complimentary letter, signed by a clerical lay committee, and by the Bishop as Chairman, which reads thus:—

"*Dear Mr. Scott.*—The merging of the Corresponding Committee of the Colonial and Continental Society in the Education Committee of the Church Society, which you have so thoughtfully suggested and carefully negotiated, being now accomplished, we, your colleagues, in the late Corresponding Committee, must ask you to allow us to express our high sense of the services you have so long rendered to Christian Education in your capacity of our Secretary and Treasurer. By your unwearied energy, and deserved influence, the interest in the work has been maintained and subscriptions have been procured. By your uniform kindness and consideration Managers and Teachers alike have been encouraged and invigorated; and to your assiduity in the laborious departments of accounts, and correspondence, as well as to your vigilance in the whole administration, the Committee owes the success which has attended its efforts, and the facility with which that success has been achieved; your labors have lightened ours." etc., etc.

Mr. Scott handsomely acknowledged this compliment by replying that his efforts for many years in the cause of religious education had been more than recompensed by such kind appreciation and by the "cordial support and assistance always given by the committee, and by the unwearied interest, valuable counsel, and frank and cheerful aid afforded by the Bishop, as President."

DIOCESE OF HURON.

(From our own Correspondent.)

It is perhaps natural, since I am, as yet, a comparative stranger in this flourishing Diocese, that in fulfilling my recent promise to give you some occasional notes on our passing events, I should have little to say about matters outside this city of London, on the borders of which I am a sojourner. In common with all our brethren we are very much occupied just now with Lenten work. A plan is adopted here by our city clergy, which might well be imitated, I think, in all our large towns. A special service is held on every evening of each week throughout the forty days. These services are so divided that each of our churches has one week to provide for, e. g., there would be service every evening for one week at St. Paul's, the next week at the Memorial Church, and so on. Of course the clergy help each other, and the different parishes are made to feel that they are indeed of "one communion and fellowship." I may add that the regular services of each parish go on as usual.

The names of *Revs. J. B. Richardson and Alfred Brown* are as familiar now in this city and Diocese as they used to be in the city of Halifax and Diocese of Nova Scotia. The former is Rector of the Cronyn Memorial Church, and his faithful work has been richly blessed. You will be pleased to hear that the church is free, and the pews are unappropriated. Mr. Brown is Curate of St. Paul's, the large mother-church of the city, exactly corresponding with "old St. Paul's" of Halifax.

Another Nova Scotian, Rev. James Hill, is Rector of Woodstock, about one hour by rail East of London.

The "Old World" names quite strike one upon first coming here. We are within easy distance of *Paris, Brussels, Blenheim, Windsor*, and a host of others. A circumstance which one regrets is connected with the last named town, i. e., the resignation of Rev. T. S. Ellerby, the Rector, owing to failing health. He has been placed on the superannuation list. The Rev. Canon Caulfield has been also superannuated.

Our hard-working Bishop left to-day for New York. On Sunday last he held confirmations at Mitchell and neighbouring towns. Yesterday he was at Toronto, called by the funeral of the late Dean Grasset, who died full of years and honours. On the Sunday before Easter his Lordship will hold (D. V.) a confirmation at St. Anne's Chapel, a beautiful little church in connection with our Hellmuth Ladies' College. To this and other matters I hope to refer in my next.

G. OSBORNE TROOP.

London, Ontario, March 23, 1882.

DIOCESE OF TORONTO.

TORONTO.—Owing to the fact that Easter is so close at hand, the official representatives of the congregation of St. James' Church (J. K. Kerr, Esq., Q. C., and Col. Gzowski, Churchwardens; Clark Gamble, Esq., Q. C., Dr. Wilson and Dr. Hodgins, Lay Representatives) waited upon the Bishop on Friday afternoon, the 24th inst., to inform him of the feelings and wishes of the congregation in regard to the successor of the late lamented Rector. After some general conversation in regard to the finances of the church, the names

of Rev. W. S. Rainsford, of Toronto, and Rev. Maurice Baldwin, of Montreal, were mentioned to the Bishop, either of whom, or both, would be acceptable to the congregation. They were placed before the Bishop in two forms: either Rev. W. S. Rainsford, or Rev. Maurice Baldwin, Rector, and Rev. W. S. Rainsford, Rector-Assistant. The gentlemen representing the congregation urged upon the Bishop an early decision (if possible before the Easter meeting). The Bishop promised to give the matter his earnest consideration, and appointed Thursday next, the 6th of April, at 3 o'clock, when he would again meet the Churchwardens and Lay Representatives on the subject.—Toronto Paper.

(From our own correspondent.)

TORONTO.—St. James' Cathedral. For some years the health of the Very Rev., the Dean, has been so precarious that his death on Monday, 20th inst., took no one by surprise. The deceased gentleman was in his seventy-fourth year, having been born in 1808, at Gibraltar, where his father, who was Inspector of the Military Hospital, was then stationed. In '34 he graduated in Arts at St. John's College, Cambridge, England; proceeding in due course to M.A., and taking B.D. some years afterwards. In '35 he (having been made deacon in England, and come to Canada in '34) was priested by Bishop Stewart, of Quebec, and was appointed Curate to St. James's, Toronto. He afterwards became its Rector, and was appointed Dean in '67, which position he held up to the time of his decease. The patronage is in the hands of the Bishop, and doubtless a competent man will soon be appointed as his successor. It is to be hoped that under his auspices the services of the Cathedral Church will in every way be a model to the Diocese. Financially the Dean's death is a matter of some importance. When he came to St. James's the endowment of the church, in what is now the city of Toronto, was not very great; but its value has since been marvellously increased. In the opinion of many this endowment was never meant for St. James's alone; but that each new parish, within the city limits, should, as soon as formed, be a sharer in the revenue. However this may be, the whole has hitherto been retained by the Pro Cathedral. Some years ago this was the subject of much discussion; and an understanding was arrived at, that upon the death of Dean Grassett the then incumbent, five thousand annually should be retained as the stipend of the future rector, and the remainder (no one knows how much) divided amongst the other city parishes. When this is done several of the Toronto clergy will no longer be, as they are now, beneficiaries of the Clergy Commutation Trust Fund; and this will admit of many others receiving aid from this Fund; and, as most of these expectants are Missionaries, their being placed upon the Clergy Trust Fund will enable the Mission Board to grant assistance towards opening up new missions in the Diocese, and (who knows?) perhaps giving more help than ever to the Diocese of Algoma.

Grace Church.—On the 21st inst. (Passion Sunday) the Bishop held an ordination in this church, when Dr. McCarroll, for several years a Methodist minister, and who sought admission to the Church last summer, was admitted to the diaconate. He is believed to be a real convert, to have come to us because he believes the Church of England to be the Church of God in this Dominion. It is a somewhat singular circumstance that the clergyman who preached the ordination sermon, and who is Rector of Grace Church, is also a convert from Methodism.

VESPERA.—The Rev. W. Farncomb, B.A., whose resignation of this Mission was lately noticed in the CHURCH GUARDIAN, has been appointed, it is rumoured, curate to the rector of Holy Trinity, Toronto.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—Holy Trinity.—It is stated that the organ to be placed in the church of the Holy Trinity about to be built will be one of the largest and grandest in the Dominion. A peal of bells, it is said, will be connected with the organ by electricity. Weekly meetings are held of the Holy Trinity Church Temperance Association. Quite a number have signed the pledge at these meetings.

Christ Church.—This Church, of which Rev. Mr. Pentreath is to be the incumbent, is to have a large pipe organ placed in it shortly. There is an active guild in operation, holding fortnightly meetings. There are fortnightly celebrations of the Holy Communion, one Sunday at 8 and the other at 11 a. m.

ROUNTHWAITE.—Tenders are out for the erection of a church at this place.

BRANDON.—A church will be built at Brandon this spring.

EMIGRANTS FROM ENGLAND.—A cablegram to the Globe says that great interest was excited to-day by the departure from Liverpool of this year's first special party of emigrant farmers, whose destination is the Great North West. They numbered upwards of 300, and are all men of substance and

capital. They embarked on board the Allan steamer "Circassian," under the superintendence of Mr. Dyke, Canadian Government Agent at Liverpool. Their families will follow in the autumn and take up their abode in the new homes built for them by their fathers and brothers. The party bring with them to Canada upwards of \$500,000 to be invested in land, farm implements and cattle. On their arrival, they will leave Halifax for Winnipeg by special train. On board the steamer also there was Rev. R. Brydger, emigrants' chaplain at Liverpool, who is to be the pioneer of the movement, lately inaugurated by the Archbishop of Canterbury and seconded by the Princess Louise and Marquis of Lorne, whose object is to establish Church of England colonies in the Dominion and especially in the North West, and to afford emigrants the same religious privileges abroad as they have at home. Mr. Brydger on this occasion brings out a large number of young women to supply the want of servant girls so much complained of. He estimates that the emigration from England for Manitoba alone will be at the rate of one thousand a week during April. All emigrant girls have been carefully selected, both as to their moral and their physical qualities; the farmers and their sons are pictures of health and jollity, and left their native land in the highest possible spirits, full of hope and confidence.

DIOCESE OF NIAGARA.

(From our own Correspondent.)

HAMILTON.—All Saints.—The Bishop administered the Apostolic Rite of Laying on of hands to twenty-four catechumens, at the morning service in this Church, on Sunday, March 26th. The Bishop's address was full of valuable guidance to the newly confirmed, and was listened to with great attention by a very large congregation.

Family Department.

IN THE GARDEN.

(Written for the Church Guardian.)

The weary day was over, the sun's beams fade away; In the sweet Gethsemane Garden there enters now to pray The Master, with His disciples, the faithful loving band, Who would rather follow the Saviour, than own the richest land.

He stands amidst His dear ones with weary, gentle grace, Worn out with teaching others, so sad the patient face, "Rest here, while I go yonder, and to My Father pray." Then passing slowly from them, in the twilight cold and gray.

All things, oh! Abba Father, are possible with Thee, And if Thou be but willing, remove this cup from Me. Great drops are on His forehead, His eyes with tears are dim, When straightway there came from Heaven an angel to strengthen Him.

Returning to His disciples, He findeth them asleep, Then sadly retraced His foot-steps alone, to pray and weep: "If this cup will not pass from Me, pray, Mary's gentle Son, My Father, except I drink it, 'Thy will, not Mine, be done.'"

Not for Himself He pleadeth, He lays His will aside, And what His Father orders by that word will abide. Are we so meek and gentle with what God sends us now? Do we struggle when some tempted till anguish marks our brow?

Let us take a lesson from Him in this our Passion Week, In patient prayer and fasting, our Father's throne to seek, Till this Passion shall be ended, our course on earth be run, May our prayers be like our Saviour, Father, "Thy will be done."

Halifax. M. T. C.

THE CROSS OF JESUS.

(Written for the Church Guardian.)

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world."

"Blessed is the word whereby righteousness cometh."—Wisdom xiv. 7.

Sacred symbol of the faith, Cross of Jesus! Holy Tree! Type of once of life and death, Of our joy and misery.

Oh, what thoughts on thee have dwelt, What dear hopes to thee have clung, Since thy bitter pains were felt, When on thee the Saviour hung.

Why should one so pure and holy Such a shameful death betide? One so kind, so meek and lowly, For His peoples' sins He died.

Yes, for me that heart was given By the bitterest pangs of woe, For my sins the nails were driven, For my sins that blood did flow.

All the bitter scorn and railing That the tongue of men could give, All the mockery and reviling Meekly borne that I might live.

That my soul, defiled by sin, Stained with evil, void of good, Might be washed, made pure and clean, In that Fount of Holy Blood.

Sacred symbol of the faith, Cross of Jesus! Holy Tree! Well may I, redeemed from death, Raise the song of praise to thee.

Annapolis Royal, Holy Week, 1882.

MADemoISELLE ANGELE.

CHAPTER VII.—Continued.

Angele sat down—the demoiselles Coic hung about the room—and Mere Coic continued in a mechanical voice, "Mademoiselle must forgive me what I said just now; when some one we love goes, the head gets muddled; it is like as if only our senseless body was walking about; one should say the Lord's will be done, but the thoughts go away from the words. You see, mademoiselle, stretching out her hand and pointing, "it is always beholding him, there so quiet and lonesome, that is the worst, he who was always so sociable before. Why, miss, he was as light-hearted—like a child, when his brushes were in his hand, never minding the troubles. At first, before the neighbors saw how great a painter he was, I would trudge off miles to sell his pictures. I was proud of my burden. Those were the good times. But these last weeks, when," she continued, with a dramatic gesture, "he was so changed, I could not say the Lord's will be done. It is often his will the old should bury the young, but this was not like his will."

"How long is it since he grew so downhearted?" asked Angele breathlessly.

"Ever since the day, mademoiselle, the rich people at the chateau laughed at his painting. Do not move, mademoiselle, but would you like this side of the fire?"

As Angele quickly shook her head, she resumed, "He was never the same man after. That was the reason I was so unwell like, at first, to mademoiselle. Though, when she said she was Monsieur Dufresny's fiancee I knew she was never one who had hurt the lad."

There came a short pause; then the old woman went on in a lower voice, "And sometimes, I think, there was something he did not tell me; something on his mind, for now and then he would go wandering like to himself; he'd mutter, I heard the words, 'If she had not mocked me, I would not have minded the others.' I think somebody, he trusted like, turned against him; and that broke his confidence."

Angele drew a long breath, and rose quickly from her chair.

"Perhaps I tire you, mademoiselle," said Mere Coic, "with my talk; but it is a kind of comfort. It does me good to speak to you. You look as if you understood how the lad had suffered. You have a heart. You are worthy to be that good gentleman's wife. When he entered," Mere Coic went on, paying no heed to Angele, who had approached her, and on whose lips words seemed to be trembling "his coming would change the day to my son. It was like the alms of the good God to him, and that gentleman knew how beautiful his pictures were. He would say, 'That is good—that is fine.' He would cheer him, so that the lad would take up his palette and try to do a bit of work, with his poor hands that trembled."

Here, the demoiselles Coic departed from the room with a plunge; and for a moment or two there was no other sound but the ticking of the clock in the corner.

"To say he was not a real artist!" resumed Mere Coic, in a voice gruff with the first trembling of tears in it. "Those rich people'd not see him die. God forgive the lad! It was not with a prayer he passed away. Do you see, miss, our garden there, the sun was shining on it, and there were the sunflowers. He had not spoken for a long time, and his eyes were shut. Suddenly he opens them—looks about—sits up—with the old smile he had when painting. 'The beautiful sunflowers everywhere,' he says. 'They are all round me—in the boxes—I should like to paint them,' and he stretches out his hand like for his brushes—then he drops back and dies."

"We did not understand him," said Angele, moving about with a restless step; then, kneeling, she took the old woman's hand in hers. "Forgive us—if you knew—if you knew how thoughtlessly—" Her voice failed; her bosom heaved.

Mere Coic's withered hand trembled under the pressure of that gentle touch. "Yes, mademoiselle, he had the soul of an artist!"—then meeting Angele's eyes full of tears, a dry sob rent her throat; the austerity of her grief melted, and laying her head down on the girl's shoulder, she burst into tears.

Dufresny was coming up the garden-plot. He looked in at the window, before lifting the latch of the door, to let himself in. He saw Angele, with a look on her face, as he had sometimes seen upon it in his dreams of her; kneeling by Mere Coic's side, clasping her bowed head.

He surveyed the scene a minute or two, and then he turned away without entering.

CHAPTER VIII.

September had passed into October, but Angele did not press her father to return to town. The general did not ask better than to stay where he was. He liked the quiet and comfort of the old chateau. He would have contentedly remained all the year through in it, looking after his horses and his dogs, leading the life of busy idleness that suited him, if his daughter had allowed him. Every year, until this one, when the days began to shorten and her friends to leave, she agitated to get back to Paris, or she carried him off to Nice. This autumn, however, she wished to remain at Jouy. It was her last "young girl's caprice," she said. In December, she was to be married.

Dufresny was away on a sketching-tour, Mademoiselle de Lustre was in Paris, inspecting some of the necessary arrangements.

One forenoon in November Eugene returned. He had walked a long part of the way, and he arrived unexpectedly at the chateau.

He did not let the servant announce him but walked direct up to the salon. He pushed the door so gently, that Angele for a moment did not look up. He had a glimpse of her, sitting, her graceful head bent over a book, reading aloud to the general. Eugene fancied she looked graver than of yore; but the next minute she had caught sight of him, and all her face brightened with the childlike frank delight he knew. She rose, the general turned his head, and then there came the exchange of greetings.

(To be Continued.)

GOOD FRIDAY.

"Is it nothing to you all, ye that pass by? Behold and see if there be any sorrow like unto my sorrow."—Lamentations i. 12.

Nearly 1800 years ago, in a large and populous city in the East, on the eve of a great Feast which vast multitudes were assembled together to celebrate, a poor man who had spent his whole life in going about doing good, was publicly executed outside the city wall, executed to save that vast multitude, as well as others from the death which from their evil deeds they richly deserved; and many of this multitude, not knowing what they did in passing by wagged their heads at him and mocked him. The anniversary of that event has been kept from that time to this very year. Need I say that the day is known throughout the whole world as Good Friday, the most solemn and awful day in the whole Christian Year. The city was Jerusalem and the Man who was thus publicly suspended on a Cross for three long hours, was Jesus—the Word made flesh—the everlasting Son of God.

Dear reader, how do you mean to pass that day of remembrance this year? Do you feel tempted to turn a deaf ear to this old story? Then, is it nothing to you that our dear Lord came down from His Throne above to become man? Is it nothing to you that He gave up the glories of His Father's Kingdom to take upon Him our flesh? Is it nothing to you that He suffered, in His sacred person, all the trials and afflictions to which mankind is subject, and at last was ignominiously crucified between two thieves? Surely, if you believe in the truths narrated in the Gospels, love should prompt you to spend Good Friday in the service of Him, Who on that day did so much for love of you. Have you ever lost some dear relative, a brother, or a sister, or perhaps an only son or daughter, who was to you as the apple of an eye—a wife or child? Is not the anniversary of such a death as it comes round, year after year, to you a day of sadness? And is it wrong then to mourn for those who have gone before, to have them in continual remembrance? Oh no! It would be most unnatural not to do so, and ought you not much more to observe the anniversary of the Crucifixion of your Redeemer as one of sorrow and grief over the sins which caused Him those great and awful sufferings, which only ended in Death?

Just think of what He endured for you, think of His intense suffering during that last week of His mortal life. "His visage was marred more than any man, and His form more than the sons of man: He was despised and rejected of man, a Man of sorrows and acquainted with grief; He was despised and we esteemed Him not, but he was wounded for our transgressions, He was bruised for our iniquities, and with his stripes we are healed." These words were written of Him 700 years before by Isaiah the Prophet, and how literal was their fulfillment. See Him deserted by His friends, led before his enemies, spat upon, buffeted, struck in the face, then led before Pilate and scourged until His sacred back was one mass of lacerated and bleeding wounds; a crown of sharp thorns forced upon His head down upon His brow until the blood flowed forth from the wounds, and all without a word of reproach. And now see Him with the Cross upon His sacred shoulders, those shoulders torn and bleeding from the scourging He had received toiling along the weary way, surrounded by the shouting and mocking rabble until Calvary is reached, where the cross is laid upon it and the nails are driven by repeated blows through those tender hands and feet, and then the Cross is lifted up and fixed into the earth.

Stand in loving awe and lowly reverence and behold that fearful sight. See that dim Cross standing up against the darkened sky, face the suffering form that hangs upon it, mark the drops of blood falling fast from the piercing thorns upon His sacred head, and running down from the cruel wounds in His Holy hands and feet. "BEHOLD THE MAN!" and know that He you look upon is none other than your God, shedding His most precious blood to save you from the wrath to come. "Oh! is it nothing to you all ye that pass by?"

For six long and weary hours He hung thus upon the Cross, until at last worn and weary with suffering, He cried with a loud voice "It is finished," and gave up the Ghost. "Jesus Christ our LORD WAS CRUCIFIED." Let us keep Good Friday solemnly, the day of our Redeemer's agony and death. "keep it holy unto the Lord." Let us spend it as a most solemn, awful day in reflecting on the death of Christ, and all our sins that caused and embittered it, and in seeking pardon for those sins through that death.

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HOLY WEEK AND EASTER.

The Lenten shadows are deepening and the time of the offering of the Great Sacrifice is very near at hand. Thursday of Holy Week enforces the Master's Mandate, "Do this in remembrance of Me," and we think of Him with the twelve, celebrating and partaking of the Last Supper, that Feast of Thanksgiving, and the channel to us of Spiritual Food and Strength for our needy souls. Alas, how many who bear His name neglect, despise, His own appointed means of grace. How many deny Him, disbelieve His words, have no eager desire to heed His commands, and comfort themselves, or endeavour to comfort themselves, with the delusive hope that they are trying to get to Heaven. Trying to get to Heaven, and yet refusing to draw daily strength for their journey from the Source of all strength! Hungry and thirsty, their souls fainting in them, and yet partaking not of the food which their dying Lord has prepared for the strengthening and refreshing of those souls! How strange, how short-sighted, how suicidal, such a course of action, or rather such neglectful inaction really is, they will one day know too well. God grant that it may become apparent to them before it be too late to amend and do better. Blessed Feast for those who receive it with a humble and contrite heart, with a distrust of self, and with a real consciousness of personal sinfulness and personal need of Christ.

"Holy Week"—"Great Week!" Oh! what holy and great things were done at this time—what a stupendous act was performed for mankind! The Lord Himself—for none other could or would do what was needed—"bore our sins in His own Body on the tree." Willingly He died a shameful and cruel death to deliver mankind from the terrible effects of sin, being made a curse for us, that we in Him might be blessed with the favor of God and enjoy never-ending bliss. Let us read and ponder the events of Good Friday; let us reflect upon their reference to ourselves, and let the Mighty Sacrifice of the Son of God constrain us to sacrifice our sinful deeds and desires, nailing them to the tree, that we may die to sin, the sin which caused Him to die so terrible a death, and henceforth hate all sin because of what He did and suffered.

Christ's sacrifice tells us of His love, not only for our race, but, better still, for each individual son of Adam born anew into Him. "He loved me and gave Himself for me." Ah! how overwhelming when fully grasped by us and accepted in the heart. *Me*—a vile sinner—*me* who have so neglected His precepts and so wilfully done what was evil in His sight all the days of my life—can it be that he died for *me*? Yes, blessed truth, it was something more than to redeem the world from the curse of the law, it was something more than to atone for Adam's sin and the guilt which the race inherited from Adam, it was also for the individual sins of every man and woman who should hereafter be born into the world. Let us think of this, and let it operate upon our hearts, causing us to "cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

The gloom and despondency which weighed

down the spirits of the Apostles and the faithful women who stood at the Cross on Good Friday, and which made the time to the first day of the week drag wearily its appointed length along, have given place to holy joy, joy which at first was mingled with agonizing doubt and uncertainty till Mary's marvellous news, "I have seen the Lord," is confirmed by the two disciples who had gone to Emmaus, "The Lord is Risen," and yet further by the announcement that He had appeared to Peter. And so their doubts and misgivings give place to unrestrained thanksgiving and praise, as from lip to lip the words are passed through the little company of the disciples, "The Lord is Risen, indeed, and has appeared unto Simon." Can we picture the feelings of those first Christians as the truth is forced upon them that the Dear One whom they have more than loved had really given up the ghost upon the Cross, that man's power, the world's hatred, had been able to carry to completion their fiendish purpose, and slay the innocent and holy victim of their wrath? If we can to some extent at least realize this, for it can only be very imperfectly realized by us, with what overwhelming joy, we feel, must they have heard the announcement of His Resurrection. Call it, as some please to call it, "the enthusiasm of humanity," or the warmest devotion of men's hearts for one infinitely superior to themselves, one whose transcendent nobleness of character had won their hearts' affections, and their lives' devotion; or view it, as the Christian alone can, as the adoration of weak humanity for infinite goodness, perfect purity, and matchless love, how the news must have thrilled every heart, causing it to throb out its joy for the return to life of their Friend and Master, He who to them had been indeed altogether lovely.

If we have passed the forty days of Lent as our Holy Mother the Church has bidden us, in the contemplation of Christ's life and of all that He came on earth to be and do, in the examination of our own hearts and lives, in prayer and in the practice of self-denial and self-mortification; if we have sought to overcome the sins which are so hateful to Him, and which He came to redeem and save us from; if we have been with the disciples and the women at the foot of the cross, and mourned and lamented with true and bitter grief as we viewed the Lord of Life dying a cruel death for us and for our sins, then will our hearts partake of the joy of the disciples on that first Easter Day.

We pray that our readers, one and all, may feel this joy, that every heart may adore the Risen Lord on Easter Day, and rejoice that He has enabled them to die unto sin, and to resolve to live a new life unto righteousness.

WHAT ARE CHURCHMEN DOING?

Let Churchmen read the following practical action of the Presbyterians in raising a fund of \$100,000 to be loaned, without interest, to needy stations in the North-West. Are we doing our duty in this matter? As far as we know, no action of this nature has been even contemplated; and in the matter of aid to missions in that country, while Quebec and Ontario have done something, we have yet to learn that the Maritime Church parishes have moved in the matter of sending aid—or, if they have, the sums sent have been trifling. By the action of the Provincial Synod we are pledged to aid this work, and the clergy should bring it before their congregations. We submit the following extract.

THE NORTH-WEST PRESBYTERIANS.

HAMILTON BUSINESS MEN MOVING IN THE CHURCH EXTENSION SCHEME.

A meeting of representatives of the several Presbyterian churches of Hamilton took place in the lecture room of St. Paul's Church last Tuesday afternoon to hear an address by Rev. James Robertson with regard to the great need of church edifices in the North-West, and the establishment of a building fund as well as to take action as to the share the Presbyterians of this city should have in raising funds for the object.

Rev. Mr. Robertson gave a clear and concise statement of the needs of the country, and explained the provisions and management of the fund now being raised under the direction of the home mission committee. The total amount sought to be raised is \$100,000, which is to be loaned to needy stations and congregations as circumstances may require, with the provision that it shall be returned to the fund within a given number of years. The portion of the fund not loaned to congregations at any given time will be invested so as to bear interest, which may be used in making grants to churches in particularly destitute localities, but no part of

the capital of 100,000 shall be used otherwise than as above. The Presbytery of Winnipeg have already contributed \$29,000 toward the fund, and will contribute, in all, one-third of the whole amount to be raised, the remaining two-thirds to be contributed by Quebec and Ontario. Individuals in different parts of the country had subscribed sums ranging from \$100 to \$1,000. A few gentlemen in Toronto had contributed \$3,400, and fully \$15,000 was expected from that city. After an appeal on behalf of the cause, Mr. Robertson answered several questions put to him by leading members of the Presbyterian Church present, after which the following resolution was passed:—

Moved by Mr. M. Leggat, seconded by Mr. James Stewart, and unanimously resolved, that having heard the statement of the Rev. Mr. Robertson regarding the wants of the Presbyterian Church in the North-West, this meeting heartily endorses the scheme proposed for the formation and management of a church building fund of \$100,000 for the North-West, and pledges itself to assist Mr. Robertson in raising funds in Hamilton toward the establishment of this fund.

AN EXAMPLE TO OUR WEALTHY LAYMEN.

Trinity College, Hartford, Connecticut, has received a legacy of \$100,000 from Mr. Sheffield. These generous gifts to Colleges are very common in the United States, and the Church in Connecticut may be congratulated on receiving this noble bequest. Are there no Alumni or friends of King's College who can come to her aid with a generous sum which will assist in placing her in the position in which she ought to be? When will Canadian Churchmen begin to imitate such generosity, and show the love for our Institutions of learning that are so marked among our American brethren? The English papers are full of the benevolence and Christian zeal of the Churchmen of our mother land. Is it not time for our wealthy laity to come to the front?

Now an opportunity is afforded Churchmen who possess the means to emulate these generous givers elsewhere. King's College must stand or fall as regards its Arts and Science Departments, according as the Church people respond or refuse to respond to the present appeal. We must confess to a feeling of surprise that any man having the ability can bring himself to refuse a subscription to such an object. No possible excuse really worthy of the name can be offered, for, looked at from any standpoint, the refusal to contribute means the downfall of King's as a University, and then what? Denominational Colleges so far as the Methodists, Baptists and Presbyterians are concerned, will continue to exist. Are the Presbyterians, Baptists or Methodists to be looked to to educate our future race of Churchmen? Surely no man with a spark of independence will agree that this shall be so. And yet it must surely be unless the Endowment is now completed.

The wealthy Churchmen of Halifax ought to blush at the thought of such a possibility, and at once arouse themselves to their duty: What is wanted are a few large subscriptions from the leading Churchmen of the city, and the whole Endowment will be raised in a short time. The people of the country will not respond, the Church-people of St. John and other parts of New Brunswick cannot be asked, until Halifax Churchmen do their duty. Who will come forward and contribute \$5,000 to this worthy object? There are several men and women in Halifax who can afford to give this amount, and they ought to give it and give it at once. Who will be the first to do so?

THE ANGLICAN CHURCH IN NORTH AMERICA.

SKETCHES OF THE FIRST BISHOPS.

No. III.

The Right Reverend John Inglis, D. D., Third Bishop of Nova Scotia.

Dr. John Inglis, third Bishop of Nova Scotia and son of the first, was born at New York on 9th December, 1777. Major-General Sir John Eardley-Wilmot Inglis, K.C.B., whose name is linked with the glorious defence of Lucknow in the East, was his son.

During the brief period that Dr. Stanser held the office of Bishop Dr. Inglis was Rector of St. Paul's Church, Halifax, and Ecclesiastical Commissary. Upon the resignation of Dr. Stanser in 1824 Dr. Inglis was appointed his successor, and consecrated in London in 1825, returning to Halifax in the autumn of that year. The new Bishop immediately divided his diocese into four Archdeaconries. The Rev. Dr. Willis was appointed Archdeacon of

Nova Scotia and Rector of St. Paul's, Halifax; the Rev. George Best, Archdeacon of New Brunswick; the Rev. A. G. Spencer, Archdeacon of Bermuda, and the Rev. George Coster, Archdeacon of Newfoundland.

Dr. Inglis visited the Bermudas in 1826 and was the first Bishop seen there; for, although these islands formed part of his father's extensive see, the extremely limited and difficult modes of travelling at that time prevented an earlier visitation.

In 1826 Bishop Inglis visited New Brunswick for the first time, in the course of which he ordained two deacons and one priest, consecrated nineteen churches, and confirmed at twenty-four different stations 1720 persons. Within his diocese during this year he confirmed 4367 persons, consecrated 44 churches, and travelled by land and by sea 5000 miles.

In 1832 he made a rapid visitation of the Eastern and Northern shores of New Brunswick, during which he travelled 800 miles and confirmed at seven different places. In one part of this journey, he and his party had to travel along a road almost impassable and to swim their horses over two large rivers.

In his visitation of New Brunswick in 1835, which occupied two months, he held thirty-one confirmations, at which about 800 persons were confirmed.

In 1840 he again passed through the principal Missions of New Brunswick.

Of St. John he speaks as "a city rapidly increasing with a population which already exceeds thirty thousand; a number greater than that of the inhabitants of New York, when my father first visited that city." "This comparative view" (adds the Bishop) "has been suggested by the circumstance of the settlement at St. John, N. B., having been chiefly formed by Loyalists from New York, many of whom were my father's parishioners in that fine city, and are the more dear to me on that account."

Bishop Inglis paid his last visit to New Brunswick in the autumn of 1843, when he held confirmations at twelve different places on the eastern coast, and consecrated several churches and burial grounds. During this and the two preceding years His Lordship held in all 102 confirmations and delivered 245 sermons or addresses. In this duty he travelled 6,436 miles.

It would be somewhat wearisome to recount all the journeys and labors of this truly Missionary Bishop. Suffice it to say that he performed work which compares very favorably with what has been done in later times with far greater facilities.

Bishop Inglis died in London, 27th October, 1850, in the 73rd year of his age, the 50th of his ministry, and the 26th of his episcopate. He was a faithful and laborious prelate, a convincing preacher, a refined scholar and a perfect gentleman.

In St. Paul's Church, Halifax, N. S., may be seen a monument to his memory (close to his father's tablet which he erected) with the following inscription:—

The Right Reverend JOHN INGLIS, D. D.,
by whom the above monument was erected,
has followed his Pious Parent to the Grave,
the Inheritor of his Virtues and of his Zeal,
In the cause of his Divine Master,
after a faithful service of many years
as Rector of this Parish.

He was consecrated in the year of our Lord 1825,
Bishop of the Diocese.

Endued with Talents of a high order,
He zealously Devoted his whole Life
To the diligent discharge of his Sacred Duties,
as a Minister of the Gospel of Christ.

He died on the 27th of October, A. D. 1850.
In the seventy-third year of his age,
and in the twenty-sixth of his Episcopate.

In erecting this Monument
to their lamented Pastor and Bishop,
The members of the Church have the melancholy
satisfaction
of uniting it with that
on which he himself so feelingly recorded
The Virtues of his Father.

OUR NORTH-WEST.

We are glad to be in a position to assure our correspondent "E.C.P." that in a very few weeks our Associate Editor, the Rev. E. S. W. Pentreath, will enter upon his duties as incumbent of Christ Church, Winnipeg, when we shall, from time to time, have from his pen full and, we are quite certain, accurate accounts of the Church's work and the Church's needs in our Great North-West.

NOTES ON THE CHRISTIAN YEAR.

By REV. G. OSBORNE TROOP.

No. II.

Christmas-Day is precious to the Christian as commemorating the glad event of the re-union between God and man, effected in the mystery of the Incarnation. The Birth of Christ is the great central fact in the history of our race. In it every man is interested from Adam to him who shall be latest born. Forward to it all the company of the faithful looked during the twilight ages which preceded the rising of the Sun of Righteousness: back to it all who rejoice in His living Light look with ever deepening thankfulness and love. Surely, then, it is most fitting that one day in every year should be set apart by the "Household of faith" on which to keep in sacred memory His nativity, "Who for us men and for our salvation came down from heaven," and in His one Person forever united the natures of God and man.

"St. Chrysostom, in a Christmas homily, speaks of the festival as being even then, in the fourth century, one of great antiquity; and in an epistle mentions that Julius I. (A. D. 337-352) had caused strict inquiry to be made, and had confirmed the observance of it on December 25th.—BLUNT.

Of the actual date, however, whether of the year or day of the Nativity, the most learned men confess that we are, and probably shall always be, somewhat uncertain; but surely the spirit of our observance of Christmas is not tied to exact chronology. The Christian commemoration of the Day will hallow, and therefore sweeten, all its social festivities; and will, moreover, take all the bitterness out of the mournful memories of the past, and breathe into the troubled heart a spirit of calm and holy peace. The youngest child will not fail to be interested in the all-absorbing story of the Babe in the manger; even as he who has grown old in Christ turns with ever increasing love and wonder to behold in the infant Jesus none other than "God manifest in the flesh." And well may we wonder and rejoice, if even "a multitude of the heavenly host" sang for joy at the glad tidings announced by their leader to the watchful shepherds:

Yet stay, before thou dare
To join that festal throng;
Listen and mark what gentle air
First stirred the tide of song;

'Tis not, "the Saviour born in David's home
To whom for power and health obedient worlds should come."

'Tis not, "the Christ the Lord"—
With fix'd adoring look
The choir of angels caught the word,
Nor yet their silence broke:
But when they heard the sign
Where Christ should be,
In sudden light they shone
And heavenly harmony.

—KEBLE.

It may be as well to notice that before Christmas Day there occur in the Christian year two of the festivals, commonly called Saints' days. We must observe, however, that the first of these—St. Andrew's day, Nov. 30th—may be either the first or last Saint's day of the year, according as Advent Sunday falls in November or December. The other of the two mentioned is the Festival of St. Thomas, which occurs on Dec. 21st. On the three days immediately following Christmas Day we commemorate the glorious martyrdom of St. Stephen, the faithful apostleship of St. John, and the cruel massacre of the innocent babes of Bethlehem. Of these it has been very appropriately said—in St. Stephen we behold a martyr both in will and deed; in St. John a martyr in will, but not in deed; and in the Innocents, martyrs in deed, but not in will. Very beautifully are they grouped together in such close connection with the Christ, whom, consciously or unconsciously, they glorified in their lives and by their deaths.

Intelligent Church people do not need to be told that in the devout observance of these festivals there is nothing, however remotely approaching to that worship of the Saints which is simply idolatry. We do but commemorate their noble devotion to the Great Captain of our Salvation; and while we give glory to Him in whose strength they triumphed over suffering and death, we are stirred up by their example ourselves to fight manfully under Christ's banner against sin, the world and the devil, that in the end we, too, may receive the crown of life.

The collect for St. Andrew's Day was composed in 1522; and those for the festivals of St. Thomas and our Lord's nativity in 1549. The collects for the three festivals immediately after Christmas Day are translations from the Sarum Missal.

The first of January was observed in the earliest ages of the Church as the Octave of Christ's nativity. In fact, the whole interest of the season gathers about Christmas, and it is only from about the sixth century that on January 1st the circumcision of our Lord has been also commemorated. The collect for the day is taken from the Sacramentary of Pope Gregory the Great.

The collects for the Epiphany and five Sundays after the Epiphany are taken from the Sarum Missal. Blunt tells us that "in its earliest origin the Epiphany was observed as a phase of Christmas in the same way as the Circumcision is now to be regarded; and the intimate association of the two is still marked by the custom of the Armenian Christians, who always keep their Christmas on the sixth of January, instead of the twenty-fifth of December." In primitive times the day was called Theophany,

and by that name it is still known in the Oriental Church. On this festival three Manifestations of Christ as God are commemorated: One at His Baptism by St. John the Baptist; another at the Marriage of Cana in Galilee; and a Third to the Wise Men of the East in Bethlehem. The brief, yet wonderfully graphic story of the visit of the Magi, is, however, uppermost in our minds on this day. From their far-off eastern home we follow them on their toilsome journey to the fair Jerusalem, "the joy of the whole earth;" we see them in the presence chamber of the troubled Herod; we listen to the Sanhedrin telling of the place where the Christ should be born; and now we behold them going on their way rejoicing, their re-found guiding star finally standing over the house in which the young Child lies. With reverent hearts let us enter and kneel beside them as they open their treasures and present the gifts becoming to His high and holy royalty. Yon lovely Child is at once our Saviour and our most high God?

Blunt is my authority for the statement that "in England a striking memorial of their offering is kept up by our Sovereigns; who make an oblation of gold, frankincense and myrrh at the altar of the Chapel Royal in the Palace of St. James on this festival. Until recently, the ceremony was performed in person. The King, coming from his closet attended as usual, proceeded to the altar at the time of the offertory, and knelt down there, when the Dean or Sub-dean of the Chapels royal received into a golden basin the offerings of gold, frankincense and myrrh from the king's hands, and offered them upon the altar. The offering is now made by an officer of the royal household; but we may venture to hope that the striking significance and humility by which it is characterized will cause it to be revived in the original form at some future day."

Correspondence.

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

THE OTHER SIDE OF THE SHIELD.

WINDSOR, N. S., March 24, 1882.

(To the Editors of the Church Guardian.)

SIRS,—I am deeply grieved to see in your paper of the 23rd inst., without disapproval on your part, such a letter as that signed "A Member of the Church of England and a Protestant." It is all very well to say that your paper is non-partizan, but it's worse than partyism to be the vehicle of casting far and wide such grave errors as those contained in the letter I refer to. Your paper professes to teach Church of England doctrine (call it Catholic or Protestant, as you will; it matters little, provided souls are saved), but here we have one of Dissent's greatest errors treated as if it were a Church of England doctrine. Does "A Member of the Church of England and a Protestant" forget that if we do not believe in the efficacy of prayers for the dead, we must, if we are consistent, disbelieve the doctrine of the intermediate state; and what says the Prayer-book on that point? . . . It is greatly to be regretted that men will, for some unexplainable cause (if it be not for love of Dissent itself), so attempt to saddle Puritanism upon our pure and well-loved Church that its clerical members, in millions of cases, become disgusted, and, to their great loss, I freely admit, leave the Church. They forget that it is the CHURCH we are interested in knowing is true, and not the silly and weak-minded members of it who love to sign themselves "Episcopal Minister" (bosh!), talk of the importance of black gowns, and the like. Oh, would they could sink such miserable trifles, and in the possession of the strength which they would have as priests (a Prayer-book word, Mr. Editor) of the pure Church of England, I firmly believe that ere long we should absorb the great mass of our Romish brethren, many of whom, I know, would gladly join with us if we were not so continually showing that we have so many among us who hanker after that which is not of us; so too would our laity more readily give, as many hold aloof, thinking (wrongly, I know) that the whole body of the clergy is tainted and unsound; and who can blame them, when in a Church paper Puritanism is boldly preached, without a sign of disapproval or dissent?

A MEMBER OF THE CHURCH OF ENGLAND AND A CATHOLIC.

TESTIMONY TO "CHURCH WORK" AND THE "LEAFLETS."

SIRS,—In the February number of the Church Sunday School Magazine, London, England, the following notice appears:—

"LEAFLETS FOR SUNDAY SCHOLARS.—Our friends in Canada have appreciated the value of scholars' lesson papers as aids to the scholars, and in their amiable monthly periodical, CHURCH WORK, a series of excellent Leaflets are now appearing, founded on Mr. Ryle's "Lessons on the Collects," and Mr. Stocks' "Lessons on the Apostles," these being the two courses of Lessons which have been recommended by the Canadian Bishops for adoption in the Church Sunday Schools of that Colony for the morning and afternoon lessons respectively."

It is a pity the editor did not give a correct notice when he was doing it. First—the title of the paper was given incorrectly. Again, the lessons are not recommended by the Canadian Bishops, though they ought to be, nor are they for use in the forenoon and afternoon, but for the one session of the Sunday School, which in this country is the almost invariable rule. With these trifling exceptions, the notice is correct. It is pleasant to observe that CHURCH WORK reaches England, and commands attention there, and to find such testimony to the admirable Leaflets now appearing in its columns from the pen of the Rev. Mr. Bradshaw, Peterborough, Ont.

Yours truly,

A SUBSCRIBER.

PRAYERS FOR THE DEAD.

(To the Editors of the Church Guardian.)

SIRS,—Your correspondent of last week, writing upon the above subject, is, I think, somewhat hasty in treating as essentially Roman that which is really primitive. If he cannot see the utility of prayers for the dead, or reconcile the practice with his own conscience, at least he should not unconditionally condemn those who think differently. Bishop Walsham How, whom all will admit to be a calm and careful Churchman, says: "This appears to be one of those questions upon which it is wrong to speak positively, one of those subjects in pursuing which we must walk warily, not having Scripture for our guide. . . . We would neither condemn those who, imitating the constant practice of the early Church, make mention of the departed in their prayers, asking for them rest and peace and a blessed resurrection; nor, on the other hand, recommend a practice which has been in later days linked with so much false doctrine, and which our own Church does not encourage."

I may add that it never was the custom to pray for those who "are beyond redemption," but only, as our Prayer Book of 1549 expresses it, for those "which are departed hence from us with the sign of faith, and now do rest in the sleep of peace." For further information on this subject I would recommend to your correspondent the excellent and scholarly book of Canon Luckock's, "After Death," (Rivington's), which carefully separates Catholic doctrine from later Roman accretions.

EUSEBIUS.

March 24, 1882.

AN EXPLANATION.

(To the Editors of the Church Guardian.)

SIRS,—Your correspondent "A. B." seems to have misunderstood what he calls a "strange sentence" in my letter, although I do not think he needed to have misunderstood it, unless he wanted to. By "localized for the time being," I did not mean for or during the time of the turning and bowing, but during the time of the consecrating and administering of the elements at the altar towards which the turning and bowing takes place. I suggested that the turning towards the "altar" at the recitation of the Creed had its origin in the idea that the corporal presence of the Redeemer was at every administration of the Sacrament localized on that altar; and I think enough had been written on it before "A. B." took up his pen. He can scarcely conceive of any Christian giving such worship to the "mere creatures of bread and wine," yet the heathen will tell us that it is not the "mere creatures of wood and stone" that he worships, but the Deity who is in some mysterious and unaccountable way in and with and "under the form of" that wood and stone. The attention I have received from so many quarters is really very flattering, and might lead a vainer man to think that he had really succeeded in pricking a big ritualistic bubble.

A. W. S.

THE MONTREAL SO-CALLED DIOCESAN COLLEGE.

(To the Editors of the Church Guardian.)

SIRS,—It is well "Churchman" has called attention to the fact that the Montreal Theological College is not a diocesan institution at all. I hope the Bishop may see that letter, and study it. I have a strong impression that the leading article in your columns that spoke so strongly in its favour was written by the Bishop himself, or some one closely connected with the College. It was nothing less than one of a series of attempts to draw all attention to it to the utter ignoring of what actually is a Diocesan College, viz., Lennoxville; and I am surprised that the clergy in the diocese hailing from this latter institution are so quietly allowing it to have the go-by. Perhaps it is, however, accounted for by their being few in number, for as one looks down the clergy list, one is surprised to see how few they are, only 14 or 15, among over eighty clergymen.

PRO ALMA MATER.

[Our correspondent greatly errs in attributing our article to the Bishop.—EDS.]

OUR NORTH-WEST.

COOKSHIRE, ONT., March 15, 1882.
(To the Editors of the Church Guardian.)

SIRS,—I was very much disappointed to-day on looking over your communication from Rupert's Land, I refer to the Report of the Mission Board. All we are told is that "the Secretary read letters

from Rev. Messrs. C. J. Brenton, T. Cook, R. Young, W. Dawson and R. Tison, Sr., and the Bishop also read several letters from other clergymen in reference to work in the Diocese." I cannot see the use of telling us that the Mission Board met, read letters, passed resolutions and departed with the Bishop's benediction. What we want are facts, facts such as we have a right to conclude were contained in the several letters received by the Bishop and the Secretary. Surely in a country where thirty townships have been assigned to one clergyman, there must be something of interest to communicate to the anxious and interested mind about the North-West missions. No one refuses to recognize the duty which rests upon himself, as a Churchman, to encourage the work of the Church in the North-West; but when we come before the people to press their claims, all we can say is "it is the Church's opportunity." If we are asked for information, we are utterly at a loss to give it. "Our North-West Missions" fails to meet the requirements for which it was started. It is remarkable that the most clear statements made to us of the needs of the North-West, come to us in a speech delivered by Mr. Brydges in St. Martin's Church, Montreal, and that speech comprises all that we know of the North-West. We search in vain for any evidences of real work throughout that vast territory, which has been and still is inviting thousands to its fruitful plains. About a year ago I bid a brother clergyman Godspeed to his new home, and my last words were these; be sure and write an occasional paper for the CHURCH GUARDIAN, we shall want to know what you are doing; you will require our help, and the only way to interest Canadian Churchmen in your work, is to let them know something about it. I have not heard a word from him, nor do I see any of his communications, if they have been made. I write this in good earnest and good will, and I hope it may stir up some of the North-West missionaries to tell us some facts and keep us posted, then and not till then can it be expected that we can induce our people to give towards the work of our North-West Missions.

E. C. P.

PRAYERS FOR THE DEAD.

(To the Editors of the Church Guardian.)

SIRS,—Your correspondent "A" member of the Church of England and a Protestant" accuses you of "worse than partizanship," but I beg to thank you for showing such true impartiality in printing both sides of a question honestly and kindly. It is not much use talking to a person who shows so much acumen as your correspondent, and therefore my reply to him will be brief. He asks me if I forget that a belief in the efficacy of prayer for the dead involves a belief in the Roman doctrine of Purgatory, etc. I ask him if he has been slumbering for the past twenty years, that he is unaware of the fact that there is a Catholic doctrine concerning the intermediate state, and Prayer for the Dead quite distinct from Roman excess?

This form of prayer for the dead is to be found in all the Primitive Liturgies, and in the writings of the Ancient Fathers. I shall be glad to furnish proofs of my statement above, if necessary. There was nothing to arouse the wrath of your correspondent in my letter, as I simply quoted from the Prayer Book. That the extracts are prayers for the dead, such as were in use in Primitive times, many standard writers aver—notably, Mr. Blunt, in his work on the Prayer Book.

If the prayer, that "all who are departed in the Faith of God's Holy Name, may have perfect consummation and bliss, in His Eternal and Everlasting Kingdom," be not a petition for the faithful dead, it is difficult to see how there may be such petitions.

I should like to have your correspondent prove his assertion, that "thousands" of laymen leave the Church, because our Church's doctrines are plainly taught, and our services made more worthy and attractive. He may be able to point to a few "glorious and unquiet spirits," but who could not give them ten to one, of those who have been won from dissent, by the plain preaching of the Church's Catholic doctrines, and the reverent performance of her grand services!

In conclusion, I cannot see, Messrs. Editors, any "bosh" in calling oneself "Parish Priest," after one has been ordained with the words, "Receive the Holy Ghost for the work of a priest in the Church of God," and after one has been appointed to the "cure of souls" in any Parish.

Yours truly,

"CATHOLICUS."

MARCH 24th, 1882.

(To the Editors of the Church Guardian.)

SIRS,—In your remarks upon my communication published in your issue of the 23rd inst. it is insinuated that I made objection to the admission of the letter of "Catholicus" in your columns. I did nothing of the sort, as I consider it would be impertinence on my part to do so. If I do not like your paper I need not read it; but what I did find fault with was that grave errors were incorrectly attributed to the Church of England without any editorial comment being made thereon. The meaning of your remark as to "Catholicus" being as orthodox as myself is not quite clear, but the succeeding part of the paragraph is, and I am glad to find that you repudiate such doctrines as prayers for the dead, purgatory, etc., which "Catholicus" if we are to judge by his letter, does believe in;

and believing these things, how can he still be a "loyal Churchman?"

I am as far from wishing for "acrimonious discussion" on any Church question as you can be, and do not intend to write one word more on this matter, but simply protest against any man calling himself a member of the Church of England and at the same time trying to fix upon her doctrinal errors, against which the protests in vigorous language. A quiet reading over of the 39 Articles will show whose views are the most orthodox.

Thanking you for giving publicity to these communications, I will now drop the discussion.

A MEMBER OF THE CHURCH OF ENGLAND AND A PROTESTANT.

[Besides those we publish to-day, which were the first that came to hand, we have received quite a large number of letters in answer to "A Member of the Church of England and a Protestant." Having neither the disposition nor the space to continue the discussion at great length, as we should have to do, it must now cease.—Eds.]

BOOK NOTICES, &c.

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- A Key to the Knowledge and Use of the Holy Bible. By the Rev. John Henry Blunt, M.A., F.S.A., Editor of the "Annotated Book of Common Prayer," etc. etc.
- A Key to the Knowledge and Use of the Book of Common Prayer. By the Rev. John Henry Blunt, M.A., F.S.A.
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These admirable little volumes have been received from the American publishers, Messrs. E. & J. B. Young & Co., Cooper Union, New York. It is not necessary to say a single word by way of commendation of these most useful manuals, for the name of John Henry Blunt carries in itself sufficient assurance that they are well written and practical, while the works themselves, in larger form, have been for years very generally in use in England. This much, however, we ought to say, viz., that the price they are placed at being so small, and the subjects treated by them so important, every clergyman should possess himself of a set, and, if possible, induce each of his Sunday School teachers and the older scholars likewise to own them. Order them through any bookseller.

HOLY WEEK.

Bishop Brown, in the *Calendar*, says: How rapidly we are approaching the week of tremendous memories! Soon, in the simple, vivid words of the holy evangelists, the Church will rehearse the incidents of those awful hours in which the Incarnate Son of God confronted all the powers of sin, of darkness, and of death, and subdued them. But at what cost? The agony in the garden, the stripes, the crown of thorns, the nailed hands and feet, the bitter cry, the blood and water from the victim's side, the cloud and earthquake,—these were the outer tokens of the struggle and woe.

The terrors of the spiritual conflict no man can guess. The First Adam died to holiness, and did not seem to realize the blessedness he had lost for himself and his race, nor the dreadful misery he had won.

The Second Adam measured both. He knew both the height above and the depth beneath. He knew the surpassing worth, and glory and joy of holiness, and he knew the exceeding sinfulness of sin. None could share His knowledge. None could sympathize with his care and grief and toil. "He trod the wine-press alone."

The death unto sin was the triumph of love over selfishness and hate. The whole human race was glorified in that love. Self-sacrifice for God and for man was shown to be the brightest reflection of God's image in man. And love was revealed not simply as a sweet and pleasant element of human character, but the crowning grace of the strongest, bravest, divinest manliness. Hence the glory of Holy Week.

We notice that agricultural newspapers all over the country are now exposing worthless-ness of the large packs of horse and cattle powders. We put the ball in motion and claim the credit of it. *Sheridan's Curative Condition* powders are absolutely pure, and are the only kind worth buying.

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TREMENDOUS SALES.—The druggists of this city are doing a big business in the sale of St. Jacobs Oil. One druggist on whom we called on Saturday afternoon, stated that although his were large at first, they have doubled lately.

Another said that so popular has the Oil become that he could hardly keep the supply up. Not to whom we have spoken, but gave it good recommendation and said it must effect scores of cures; or there would not be such a demand for it.

The people have got the St. Jacobs Oil fever bad and no mistake, and confidence in its curing qualities is still growing stronger. Of course, this would not be so, unless the remedy was fully meeting its every promise.

FOR BOILS AND CARBUNCLES.—From Rev. Richard Edes, of Bolton, Mass.

"For years I was a sufferer from boils, so that my life became wearisome through their frequent and persistent recurrence. A carbuncle, which ultimately occupied a space of three or four square inches, formed in the small of my back. During its progress large pieces of decomposed flesh were every day or two cut away; and the prostration and general disturbance of the system were great. Before I had recovered from this attack to smaller carbuncles broke out higher up, and I was again threatened with a recurrence of the sufferings to which I had so long been subjected. It was at this time that I commenced taking the PERUVIAN SYRUP: I continued taking it until I had used five bottles; since then I have had nothing of the kind. I attribute this improved state of my system entirely to the PERUVIAN SYRUP; and I feel that I cannot express my obligation to it in terms too strong. For years I was one of the greatest sufferers. Other medicines gave me partial and temporary relief; but this remarkable remedy, with a kind of intuisense went directly to the root of the evil, and did its work with a thoroughness worthy of its established character." Sold by dealers generally.

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\$60 a week in your own town. Terms and \$50 off free. Address H. HALL & Co., Portland, Maine.
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It is said that among the Chinese the Larva of Insects are used medicinally to give strength to feeble children. Caregivers of Sympy they consider a specific for Bronchitis; Dried Loads are taken to give tone to the system, while the horns of the rhinoceros, the bones of tigers, the jaws of tigers, and the wings of bats all have a place in the Chinese Pharmacopoeia. A simple remedy containing well-known ingredients is nothing thought of by a patient, and their doctors seem to be quite of the same mind. How different it is when our outside barbarians in this respect, where the elegant preparation of pleasant taste, composed of well-known and well-tried remedies, such as is embodied in ROBINSON'S EMULSION OF PURE GRAPE OIL with LACTO-PHOSPHATE OF LIME is not only sought after by the patient, but is recommended and largely prescribed by the most intelligent physicians.

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Honor to whom Honor is due.

HOLMAN PAD COMPANY, Halifax, N. S.
WALLACE BRIDGE, Camb. Co., 17th Feb., 1882.
GENTLEMEN.—I have much pleasure in informing you of the benefit I have received from wearing one of your Pads. I was induced by a friend last December to give one a trial. Since then, my health has improved so much that I have gained twenty-two pounds in weight. Under those circumstances, I feel that I am obliged, not only to you, but to every person suffering as I did before I commenced to wear your Pad, to endeavor, as far as I possibly can, to help to place such a remedy within the reach of every sufferer. Yours truly,
LAWRENCE McKIM, Postmaster.
Offices, 210 Hollis St., Halifax. 223 Union St., St. John. 10 Argyle St., London, Eng. Free by Mail to any part.

MOTHERS! MOTHERS! MOTHERS!

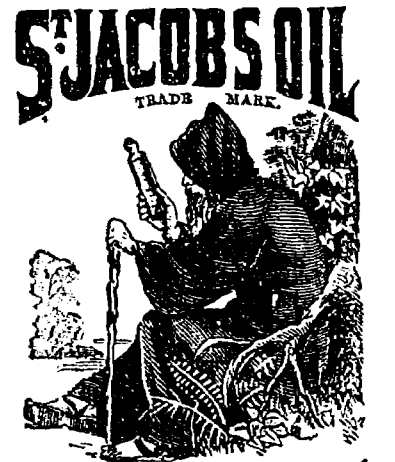
Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it: there is no mistake about it. 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.

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

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



THE GREAT GERMAN REMEDY FOR RHEUMATISM, Neuralgia, Sciatica, Lumbago, Backache, Sprains of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Frost-bitten Feet and Ears, and all other Pains and Aches.

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Honorable Mention for Good Quality, International Exhibition, 1882.

Unfermented Wine.

Prepared for Sacramental and Dietetic uses by F. WRIGHT, MANUFACTURING CHEMIST, Kensingto., High Street, London, W.

THIS WINE is guaranteed to be the juice of the finest grapes of the COTE D'OR, ANDALUSIA and the MEDOC, specially imported for his purpose. It is perfectly free from ALCOHOL, and with the exception of a small percentage of white sugar which may be omitted at the will of the purchaser, is guaranteed to be PURE GRAPE JUICE. It has stood the test of 18 years' continuous sale in every climate, and is now used in upwards of 1200 Churches of all denominations.

A few testimonials is selected from a pamphlet of upwards of 100, which may be had upon applying to the undermentioned Agents.

From the Rev. Henry Breay, B. A., Vicar of Wells, Somerset, formerly of Birmingham.

"I introduced your wine at St. Matthias Church, Birmingham, about twelve years ago, and it is in use in the new Church of St. Saviour, in the same parish, consecrated May 1, 1874. I introduced it with the churchwarden's consent immediately upon my coming here. I have always held the opinion, since I first became acquainted with your wine, that the church is under deep obligation to you for the introduction of a wine which may be truly termed 'the fruit of the vine.'"

From the Rev. James Yeames, Wesleyan Minister, Kirkstall, Leeds.

"I beg to say we have used your Unfermented Wine for more than a year past with, I believe general satisfaction, and certainly to the great comfort of some who deplore the presence on the Lord's Table of those branded chemical compounds commonly called 'wine.' For myself, I can only say I earnestly hope the day will soon come when the pure symbol of the Saviour's blood which He himself approved, 'the fruit of the vine,' and which you supply, will be used in every church."

From the Rev. Geo. Hinds, Congregational Minister, Leeds.

"I have used your Unfermented Wine for nearly fourteen years, that is to say, during the whole course of my ministry. I have invariably refused to administer or receive the cup when the wine has been intoxicating, because I have deemed it inconsistent with the nature of the sacred service and the terms of the institution."

From the Rev. Joseph Ferguson, Primitive Methodist Minister, Birmingham.

"I am pleased to record my gratitude to you for the manufacture of your Unfermented Wine. It has been introduced into some of the churches under my charge, and is acceptable to 'Christians of all shades of opinion relative to temperance. I hope, for the sake of peace, it will be speedily adopted in all churches."

Oddiwrth y Parch Daniel Rowlands, M. A.

Llywydd y Coleg, Normaliaidd, Bangor.
Yr ydwyf yn credu fod eieg Gwin Pwys neu Sacramentaliaid yn 'bur waed y grawnwin; ac fel y cyfryw fe fyddai yn dida iawn genyf ei wled yn cael ei ddiwyddio yn ngweinyddiad Swper yr Arglwydd. Gall y bydly rhai sydd wedi cynnefino a thanbeidwydd alcoholiaidd y gwinoede a arferir yn gyffredin wedi yn ein plith i hyn ac i diddibenon ereill, yn barod i foddwio fod eich didd beriaid a gwir adfywiol chwyr yn ferd a marwaid; ond fe ddylai absenoldeb yr ansawdd 'watarus' a 'therfysgudd' a gondenmir mor fawr gan y Bibl, i bob Christian, ac yn enwedig wrth gofio marwolneth ei Geidwad, fod iddi y gymmeradwyth uchaf oll.

SOLE AGENTS.

H. SUGDEN EVANS & CO. Montreal,

Who will be happy to furnish any information in their power.

Marriages.

MOORE—BLACK.—At St. Martin's, N. B., on Wednesday, 29th, by the Rev. J. Roy Campbell, Andrew R. Moore, of Black River, and Miss Ellen Black, of the Parish of St. Martin.
WEBB—WHITE.—On the 16th inst., at St. Martin's, Herne, by the Rev. J. R. Buchanan, Vicar, Charles Walter Webb to Agnes, only surviving daughter of Charles White, Esq., of Herne-bay, Kent, and grand-daughter of the late James Swaine Alport, of Halifax, Nova Scotia. No cards.

Deaths.

TUCK—Entered into life, from his home, in Dalhousie, on Sunday, March 26th, Lionel Percy, eldest son of S. Parker and Sara M. Tuck, aged 7 years and 10 months.
CHÉATEUR.—At Metapedia, Province of Quebec, on Friday, March 24th, Catherine, (Dean) widow of the late Michael Cheateur. Deceased was nearly 90 years of age. (North of Ireland papers please copy.)
OSBORNE.—At St. Martin's, N. B., after a very long and painful illness, on the 27th, Clara, sixth daughter of James and Matilda Osborne.

McKINLEY.—At Whitemouth, Manitoba, on the 1st inst., of apoplexy, John W. McKinley, aged 25 years, third and dearly beloved son of Daniel and Mary A. McKinley, of Kingsclear, York County, N. B. The deceased left Kingsclear for Manitoba in September, 1879. After nearly a year in the employ of the Railway Company, he began business at Whitemouth, a village about 65 miles from Winnipeg, where his amiable disposition soon gained for him many friends and a large and prosperous mercantile trade. He was a man of excellent habits good social standing, and highly respected by all who knew him. His many warm friends in different parts of the Province will be sorry to learn of his sudden and early death.

AYER'S CATHARTIC PILLS are the best of the purgatives for family use. They are the product of long, laborious, and successful chemical investigation, and their extensive use, by Physicians in their practice, and by all civilized nations, proves them the best and most effectual purgative Pills that medical science can devise. Being purely vegetable no harm can arise from their use. In intrinsic value and curative powers no other Pills can be compared with them, and every person, knowing their virtues, will employ them, when needed. They keep the system in perfect order, and maintain in healthy action the whole machinery of life. Mild, searching and effectual, they are specially adapted to the needs of the digestive apparatus, derangements of which they prevent and cure, if timely taken. They are the best and safest physic to employ for children and weakened constitutions, where a mild, but effectual cathartic is required.
FOR SALE BY ALL DEALERS.

There are probably a hundred or more persons in this and neighboring towns who daily suffer from the distressing effects of kidney troubles, who do not know that *Johnson's Anodyne Liniment* is almost a sure cure. In severe cases great relief may be obtained, if not a perfect cure.

WANTED.

By way of gift, loan, or purchase, a copy of the Pamphlet written by Rev. E. Maturin, of Halifax, on the occasion of his leaving the Roman Catholic Church, to which he had previously been a convert from the Church of England, about 25 years ago. The advertiser would be thankful to any one who would send it to him, care of CHURCH GUARDIAN.



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Kind words from the Press.
"The author has not only the divine 'afflatus,' but is possessed likewise of a considerable knowledge of that complex art through which poets generally present their ideas."—[The late Hon. T. D. McGee, in the *New Era*, Montreal, 1857.
"Indicate skill of versification, united with no little imaginative power."—[*Worthy a wider circulation.*]
"Full of poetic feeling."—[Halifax Reporter, 1850.
"There are many scintillations of a poetic mind flashing out, which entitle it to our praise, and to a wide circulation among our friends."—[*Church Chronicle*, 1860.
"The Devotional pieces, some of which are really very sweet."—[*Church Chronicle*, 1877 (Review very unfavorable.)
"Showing plainly what Mr. Richey might do."—[Some of the Devotional pieces are excellent."—(Presbyterian Witness, 1877. (Unfavorable review.)
"The Poems bear the mark of a deep devotional spirit, and no doubt will be welcomed by a discriminating public."—[*Church Work*, 1877.
The forthcoming "VERSES, MISCELLANEOUS AND DEVOTIONAL," will be published about 1st July; price 2s. Half price to subscribers before issue of first sheets or until further notice. To obtain post-paid at fifty cents, address soon, by registered letter, REV. J. A. RICHEY, Rectory, Sealforth, Nova Scotia.

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BOOTS & SHOES. The subscriber would respectfully call the attention of the public generally to his Stock of Boots and Shoes, RUBBERS & FELT GOODS, Which, on inspection, will be found to compare favourably with any other, as regards QUALITY or PRICE. N. B.—No connection whatever with any other Establishment in the City At the Old Stand. George Yates, 23 George Street, HALIFAX, N. S.

SEEDS. Having taken all possible pains to secure the very best Kitchen Garden, Field and Flower SEEDS, We now invite the attention of our friends to our Stock which is Complete for the Spring 1882. Our Catalogues Will be Ready in a few days Please send for one. Flower Seeds and Bulbs and small Vegetable Seeds sent free by Mail.

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Make Most Delicious Winter or Summer Drinks. PURE SUGAR and FRUIT JUICES being used in their Preparation, they are PALATABLE AND HEALTHFUL For the Well and the Invalid.

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MALTOPEPSYN. (REGISTERED AT OTTAWA)

AN ARTIFICIAL GASTRIC JUICE. This is not a patent medicine (secret remedy), the formula is printed on the label attached to each bottle. MALTOPEPSYN cures Dyspepsia, Indigestion, Loss of Appetite, Intestinal and Wasting Diseases, Constipation, Nausea, Chronic Diarrhoea, Cholera Infantum, and most of infants' troubles, which generally arise from the stomach. 50 CENTS FOR 48 DOSES, OR ABOUT 1 CENT PER DOSE. Regular sized bottles containing 1 1/2 ozs., with dose measure attached, 50 cents, for sale by all Chemists throughout the Dominion. Avoid taking liquids of any sort, more than is absolutely necessary to quench thirst, as the excessive use of liquids is the cause of half the Dyspepsia in the world. Maltopepsyn is a powder, agreeable and easily taken, supplies to the stomach the actual Gastric Juice. Prescribed by the leading Physicians throughout the Dominion, in their regular practice. Maltopepsyn is also used to a large extent in Hospitals, Dispensaries and Infirmarys.

SPECIMENS OF TESTIMONIALS RECEIVED FROM PHYSICIANS. WALLACE, N. S., Oct. 4, 1880. "The Maltopepsyn was given in a marked and distressing case of Indigestion with the most rapid, pleasing and beneficial results." 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." CAMBRAY, ONT., Jan., 1881. "I have used your Maltopepsyn in severe cases of Indigestion and Malnutrition in adults, and Diarrhoea of children, and am so well pleased with the results that I have instructed my druggist to keep a supply on hand." ATHLONE, ONT., Dec. 30, 1880. "After giving your Maltopepsyn a trial in some of my worst cases, for which it was recommended, I am well pleased with the way in which it acts. Continue to make a good article like that now in use and it will be a universal favorite." R. HAMILTON, M. D.

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Labor Omnia Vincit! PUTTNER'S EMULSION

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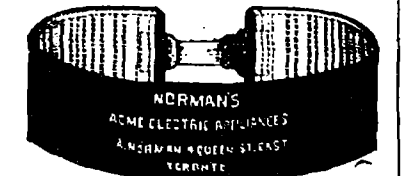
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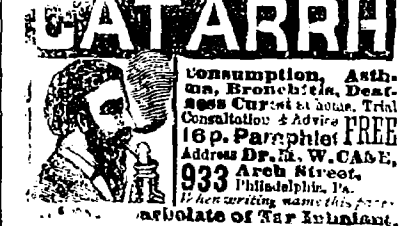
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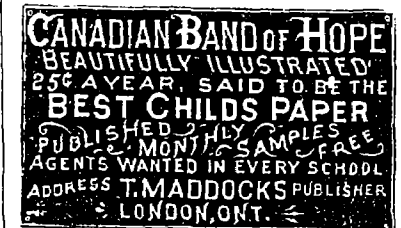
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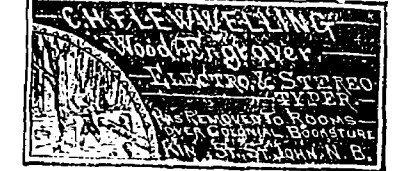
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