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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. 42.

THURSDAY, FEBRUARY 2, 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.

The Bishop of Gibraltar has just held a Confirmation at Rome, in the English Church outside the Porta del Popolo.

More than 400 Jewish exiles, driven out of Europe by persecution, arrived in New York on two vessels last month, and it is stated that 5,000 more are expected before spring.

The *Rock* states that the religious census at Burnley, which turned out unexpectedly favourable to the Wesleyans, was got up by a member of that body, and held at the close of a Methodist meeting.

An attempt has been made to light the principal streets of Liverpool by electricity, but it has proved a signal failure. The British Electric Light Company have withdrawn from their contract, having, it is said, lost 15,000*l.* in their experiments.

According to the latest intelligence from New Lebanon, in New York, the Shaker community is "slowly and surely nearing its end." The original Shakers, celibates, are dying out, and the attempt to keep up their numbers by adopting children and winning recruits has failed.

With respect to the Bishopric of Newcastle the *Clerical World* says:—"We hear that it is authoritatively stated that the choice for this appointment, which will be made by the Prime Minister, rests between Canons Wilkinson and Barry, and that the latter is very likely to accept the post.

The Italian Minister of Public Works has authorized a company of railway contractors to construct a submarine tunnel between Sicily and Calabria, under the Straits of Messina. A railway will run through the tunnel, in communication with the Eboli-Reggio line on the Italian peninsula.

The *New York Churchman* says the report that the "Revised New Testament" has ceased to command a sale has been verified by its own inquiry among the booksellers. The New Version was bought for curiosity's sake, like any other novelty; and curiosity satisfied, the demand has ceased.

Mr. Shaw, the agent for the *CHURCH GUARDIAN* (Halifax N. S.) is around these parts canvassing for the paper, and is meeting with extraordinary success. He deserves it for the *GUARDIAN* is an excellent paper and quite free from party bitterness or bigotry.—*The News, St. Johns Q.*—Many thanks.

From the report of the Council of the Metropolitan Hospital Sunday Fund (says the *National Church*) it appears that the amount raised altogether through the Church and various denominations was 30,147*l.* 18*s.* 11*d.*, of this amount the Church of England contributed £22,863*l.* 18*s.* 11*d.*, and all other bodies £7,284.

The Rev. Mr. Steele, who for about twenty years was an honored minister of the Presbyterian Church, and who has had charge of the Church of England here for some time, was ordained by the Bishop of Huron lately. We wish Mr. Steele every success in furthering the interests of the Church he represents.—*London Free Press.*

A new English Church for the residents at and visitors to Alassio, on the Italian Riviera, was opened on Christmas Day. It is described as a modest but church-like building, to hold 120 persons. The churchyard has been planted with palms and other choice trees, and the inside of the church has been furnished with all things needful for the reverent celebration of divine worship and for the comfort of the worshippers.

The *Times* correspondent at Constantinople says the infatuation for Prince Bismarck and the new German alliance, which has recently appeared among the intimate counsellors of the Sultan, shows no sign of diminution. He adds that Prince Bismarck has at least given the Mission to understand that in certain circumstances Turkey may count on German support, and as a first proof of his friendly intentions he has changed his attitude on the Armenian question.

The Bishop of Honolulu is now in England for the purpose of soliciting aid for building his cathedral church at the capital of the Hawaiian kingdom. As at present proposed it will be 120ft. long, and will cost \$50,000. The builders have already begun cutting the stone, which has been presented to the church by a resident Englishman. On the list of subscriptions, amounting already to nearly \$15,000 are the names of King Kalakaua, the Queen, Dowager Queen Emma, &c.

A rash Alpine excursion has just been made by two Englishmen, whose names are given as Maund and Bowman, accompanied by the guides Jaun and Maurer, of Meiringen. They set out on Saturday week with the intention of ascending, in succession, the Schafhorn, the Schwarzhorn, the Axalperhorn, and the Schwabhorn. The snow was deep and the peril great, and while making the ascent of the

Axalperhorn, Mr. Maund and both the guides were swept down by an avalanche. The guides, by a well-timed leap, contrived to free themselves from the snow. Mr. Maund was rescued only by the united and prolonged exertions of his companion.

A number of years ago a rich man, as eccentric as he was benevolent, died in Philadelphia, leaving a will, in which he laid a solemn injunction upon his children that so long as they lived they should see the old year out and the new year in, at the foot of his coffin. The children are scattered through many States, from Vermont to Nebraska, but they never violate their father's injunction, and on New Year's eve, a few moments before midnight, they assembled, as usual, in the family vault in Laurel Hill Cemetery. Four of those upon whom this grim necessity was laid are dead, and the survivors constitute a strange and mournful group as they carry out their father's solemn behest.

A correspondent writes to the *Morning Post*:—"It is evident that the dropping shots of scratch enumerators sent out at different dates from the offices of Radical and Dissenting newspapers are doing the Church of England considerable harm. It is also evident that true statistics of religious attendance are the very last items of information which these worthies seek or are sent to discover. Why, then, cannot the Archbishops and Bishops of the English Church arrange amongst themselves to have a simultaneous and accurate return—both Church attendance and Church membership? The diocesan and parochial machinery at their disposal would enable them, at but small cost (when the importance of the information is considered), to silence for some years the misstatements of those who, whether in trade, politics, or religion, exist upon the propagation of false figures of speech and of number."

According to a report by Captain the Baron de Tefse on a balloon constructed by Senor Julius Cesar Ribeiro de Souza, a real step has been made in aerial locomotion. Senor Cesar's machine comprises a long, horizontal, supporting balloon, a horizontal rudder, adjustable planes below the balloon, double screws projecting backwards, a car for passengers, and a steam motor. The planes just below the balloon are intended to assist in propelling the balloon, as, when set with their decline towards the rear, the ascensional motion of the balloon would cause them to strike the air obliquely and drive them and the balloon forward. Of course, when the balloon is falling the reversion of the planes would also propel the balloon forward. Baron de Tefse considers that Senor Cesar has solved the problems of aerial viation, and that "by seeking the proper currents of air" rapid and safe aerial voyages can be made across the widest oceans. The words we have placed in quotation marks, however, involve a large if.

## BELIEF IN GOD.

It is the belief in God which alone makes us able to look upon the history of men without bewilderment and without despair. I say "bewilderment," for what can seem more bewildering than the conflict of so many million of human wills, each working out his own special work and his own selfish ends, unless we can believe that there is a Will over all.

"A Divinity that shapes our ends,  
Rough-hew them how we will?"

I say "despair," for the existence even of suffering and misery and inequality, still more of moral evil, falsehood, sensuality, cruelty, bloodshed, is in itself enough to make any man despair, unless he can feel that both he and all his fellow-men are under a God of Righteousness and of Love, and that all we have to do is to do our work, and to leave the issues of salvation and purification to Him. And the belief in religion just does this. It gives us the strength and the rest of faith, because it shows us, although only in misty outline, with glimpses of unveiled brightness flashing here and there, the perfection of a divine scheme, in which eventually "all things must work together for good."

Under these great convictions all other speculation on either nature or humanity goes on freely, gladly, vigorously; but in no case will it think that it can discover the whole truth, or that what it does discover can satisfy the whole nature of man.

For there is a region of thought and speculation which belongs to religion as such. It is that in which the soul turns deliberately and consciously to God; in that sphere religion, as distinct from mere philosophy, establishes its own law—the law of faith.—*Canon Barry.*

## THE CHRISTIAN YEAR.

We presume that very many good and devoted Church people fail to appreciate the Christian Year as they should. By the Christian Year we mean all that holy round of Festival and Fast, beginning with the first Sunday in Advent, and ending only when the Advent season again arouses to renewed watchfulness and preparation, by which our loving mother, the Church, would instruct us in every part of the great plan for our salvation, in every article of the Christian Faith; in "the whole counsel of God." How very much they lose who do not observe the Christian Year at all, and how much they, too, lose who do not fully appreciate it and follow out its teaching. If we but follow faithfully the Christian Year the "whole counsel of God" must be received, independently of the qualifications and powers of individual preachers.

The Church's Year begins before the world's; and surely this is not without meaning and a lesson. Its meaning is that our duties to God and the Church should ever go before our duties to the world, preparing us more and more for that station in life in which God has placed us. At Advent, we began the Christian Year. It called us to prepare with solemn confession and amendments to celebrate, with holy joy, the birthday of our Saviour and our God; and to earnest preparation for that day when He shall come again "to be the Judge of quick and dead." We have celebrated the great Feast of the Nativity of Jesus Christ, and learned, we trust, the true doctrine of the everlasting and eternal Son of God, "the Word," made man. Succeeding and important truths, the calendar of this month contains.

Says the late Bishop Doane, of New Jersey:—"How skillful, how full of comfort, and beauty, the order of the Christian Year! The sacred life of Jesus continually lived over. Children, accustomed from their first years to its engaging mysteries. The doctrines and the duties of the Gospel made actual before us; and their hold upon the heart secured and deepened; new opportunities continually offered for the beginning of a better life; new inducements to self-examination; new motives to self-devotion; the natural feelings all enlisted; the agencies of association brought continually into play; hope fading into memory, while memory kindles into hope; no note untouched of all of which the harp of thousand strings is capable or conscious; a time to rejoice, and a time to mourn; the trumpet notes of Advent; the household joy of Christmas; the sober-self-denial of the Lenten weeks; the gloom that gathers about the Crucifixion; the sunburst of the Resurrection; and then the range of weeks that follows after Trinity only diversified by saintly festivals, which glimmer with a chastened light along its even track of duties and devotions. How wonderful the adaptation of the Church to the conditions, circumstances and dispositions of mankind! How truly she may say, unheeded as she is by them for whom alone she has her being: "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not wept."—*Selected.*

## "ALL ADULTS."

SUCH is the triumphant announcement of very many of our clergy, after the Bishop has visited a parish and held a Confirmation, "Twenty were Confirmed, all adults." How long, my brethren, are we going to glory in our shame? If the children—the young boys and girls—are being lost to the Church, how long shall we exult in our loss, and save our conscience, because some aged sinner condescends to take the first step? Consider how many years of that person's life are irrevocably lost; years that might have made him a Saint! Do we not know that God wants *all life*? Child-life, youth, manhood, grey old age? Do we not know that Confirmation was meant for children? That, if we do not win them to God, we are to be blamed? that we are responsible for the salvation of souls entrusted to our care and our cure, and that "the child is father to the man"? When shall we learn that age, *i. e.* years, has nothing whatever to do with the time for Confirmation? "As soon as the child can say the Creed, the Lord's Prayer, and Ten Commandments, and is sufficiently instructed in the rest of the Catechism," is the only condition of the Prayer Book. "They shall be brought to the Bishop," implies a very young and tender age. Our children must be taught to dedicate all their lives to God; not merely what is left after living long for the world, the flesh, and the devil. If we want Christian men and women, we must have Christian boys and girls. If they are allowed to form habits of sin, by our keeping them away from God's sacramental grace (as so many of our pastors, fathers, and mothers of families do), their whole life may be cursed. If children sow the

wild oats of dissipation, I know of but one crop that they can reap—the wild oats of a blackened, scarred, and sullied soul.

Therefore let us—priests of God's Church—be awake to our awful responsibility of saving souls, by winning them to His holy life-giving Sacraments, when only they can be won. Let us teach children, that they are made in the image of God, and that they have been redeemed by the Blood of Jesus, which was sprinkled on their souls at Holy Baptism. Let us teach them that God wants their young years, fresh hearts, and pure lives, be they long or short. Teach parents what sin they commit, what risks they run, when they keep back their children because they are "not old enough." "Suffer little children to come unto Me," says Christ. Let us learn more and more to minister to our dear Lord Himself, by obeying His own instructions: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."—*Hesperus in Living Church.*

## INCREASE OF MISSIONARY WORK.

Rev. Dr. Morgan, of St. Thomas' Church, New York in a recent sermon declared that the missionary work of the past fifty years equalled what was done in the previous ten centuries for discipling the world. Increased appropriations and enlarged jurisdictions are the order of the day. It is safe to affirm that, before long, a parish that gives nothing for missions will be a curiosity, and in due time the individual members of the Church who withhold their offerings from this immeasurably important part of Christian endeavour will be an inconsiderable company. So great is the change of sentiment that there is even danger that the missionary cause will become fashionable, and it will be considered "the thing" to listen eagerly to missionary addresses, and grow enthusiastic over plans to convert men of all colours and conditions. Meanwhile the sober and profound purpose of sincere men and women deepens, and the new century will assuredly behold a wonderful increase in the scope and fruits of these undertakings for Christ and His Church.

## CHURCH AND SECT.

EVERY religious organization which pretends to own Christ as its head, must partake of either one of two characters, namely, that of a Church or that of a religious sect; and these two characters, although frequently confounded, are yet so clearly distinct from each other that they never can become identical. The Church will always be a Church, and the sect will always be a sect. The Church has certain attributes which the sect can never have, and these she always retains. These are her *indelible marks*, and cannot be altered without destroying her existence; while the sect has no distinctive features, but may vary in form and ordinances, in innumerable ways, and yet be a sect still. The Church will always have their orders of ministry regularly derived from the Apostles, two Sacraments, a prescribed form of religious worship, together with the Apostles or Nicene Creed, which she constantly repeats in public worship. The sect may have two orders of ministry, or one, or none, no creed, no liturgy, and no Sacraments; and which ever one of these it pleases to adopt, it may alter, change, or vary at pleasure. Its range of doctrine may also be between the highest Calvinism on the one hand, and the lowest Socinianism or Universalism on the other.—*Theoetisia.*

## CHURCH GOING.

"I like to see my family at church."—And why not like to see *yourself* there? "Church is the place for *them*," and you accordingly pass your Sundays in idleness or amusement, in paying visits, in examining accounts. Were the Commandments given to females alone? Are men so much better than their wives, sisters, and children, that they do not require to know their duty and be assisted in its performance? Or are they generally so impenitent as to be beyond recovery? "Like to see your family at church"—is this really so?

Like to see others dearest to that which you will not? This can hardly be. What do your actions say?—for they, to those around you, speak louder than words. Why, plainly, that you do not like to see them at church. You may not oppose it; but it is a matter of perfect indifference, and hence you must not be surprised if what you do has more influence than what you say, and if, in a short time, your family will like to see *other* families going to church; but, like you, will not go themselves. "Like to see them go," indeed!—when you are taking the most successful plan you can to change your church into a warehouse, and Sunday into Monday.—*Selected.*

## News from the Home Field.

## DIOCESE OF NOVA SCOTIA.

## BOARD OF FOREIGN MISSIONS.

Received Jan. 26, from Rev. Dr. Bowman, St. I.  
W. M. Gossmar, Treas. B. F. M., Dio. N. S.

**KENTVILLE.**—*St. James' Church.*—This Church was beautifully decorated for the happy Christmas Festival. A new reredos, of crimson plush, ornamented with hands and Maltese crosses of old gold and white plush, has been hung at the East end of the Chancel. On either side of the altar, against the crimson, is the sacred monogram I. H. S., each adorned with a gilt crown. The windows of the Chancel are heavily wreathed and panelled with white, and against each panel of the sides is a heavy green circle. In the centre panel is a large rich looking cross and crown of grey moss. There is a handsome cross of moss and berries and ferns on the reredos. There is above the reredos an illuminated banner, with the device, "The Lord is in His Holy Temple; let all the earth keep silence before Him." A light screen of moss and ferns fills the entrance to the Chancel. Several handsome gifts have been presented to the Church this year. Among these, are the two handsome banners for the desks. They are of white satin, with groups of white lilies painted on them. The pulpit hanging was a large stalk of Annunciation lilies, painted by Miss Peters. The beautiful set of bookmarks was painted by Miss Prat, of Kentville. The body of the church was neatly trimmed, and the walls brightened by coloured banners, with appropriate texts. The gallery front was also trimmed effectively with festoons and emblems. The font has a temporary cover of white moss and scarlet and green. Thanks are due to all who worked, and especially to Mrs. B. Harris, who superintended the work.

**DIGBY.**—At a Parish meeting in Trinity school house on Thursday evening, January 26th, 1882, the Rector in the chair, it was moved by W. B. Stewart, Esq., seconded by Mr. R. W. Ambrose, and unanimously resolved—That a Committee, consisting of the Rector and T. C. Shreve and R. S. Fitzrandolph, Esqrs., be appointed to draw up a resolution of sympathy and condolence with the family of our late lamented Vestry Clerk, W. H. Taylor, Esq., and expressive also of the loss which the Parish has sustained by his removal. The following resolution having been therefore prepared, was unanimously adopted: "Resolved, That at this, the first Parish-meeting after the lamented decease of our late Vestry Clerk, William H. Taylor, Esq., the condolence and sympathy of this Parish be tendered to his bereaved family. We feel, with the relations and friends of the late W. H. Taylor, that our loss is of more than common magnitude. As a member of the Church of England, he was a man who, following the example of his father, ever took a deep interest in her welfare at home and abroad. The prosperity of his own Parish was ever to him a matter of great importance, as his constant attendance at church and at parochial and vestry meetings abundantly proved. Faithful to his duties as Vestry Clerk for over a quarter of a century, he was perfectly conversant with the business of the Parish, and in this particular, as well as others, his loss will be severely felt. His blameless and consistent life, his deep interest in the moral improvement of his native town, and his faithful discharge of all duties in public as well as family life have set an example in his Parish and native town which we feel cannot be too highly estimated, and which we know will not soon be forgotten. We pray that God may sanctify this deprivation to his family and to ourselves. In the language of our Liturgy—we bless God's holy name for all His servants departed this life in His faith and fear, beseeching Him to give us grace so to follow their good examples, that with them we may be partakers of His everlasting Kingdom." Signed in behalf of the Parish of Trinity, Digby, N. S.

JOHN AMBROSE, M. A., Rector.  
T. C. SHREVE, Church Warden.  
R. S. FITZRANDOLPH, Vestryman.

**ROSETTE.**—To the Rev. John Partridge: Rev. Sir,—The ladies of the church over which you preside beg to be permitted to make known to you their grateful appreciation of your untiring zeal, unwearied care, and unselfish efforts to promote the welfare of your people. Only a few months have elapsed since you came among us, yet in that short time we have seen that even as Christ Himself went about doing good you have sought to imitate His example; to the homes of the sorrowful and suffering and to the bedside of the dying you have gone, soothing the troubled, assisting the helpless, and carrying the message of peace. Permit us to express our most sincere sympathy for you during your recent illness, brought on, no doubt, by your unceasing efforts put forth in the interests of the Church so dear to us all. We feel deeply grateful to the Great Source of all good that your health is restored to you, and rejoice in the pleasant relationship existing between us as pastor and people. Rest assured that you have the most earnest prayers of the Church for the success of your every endeavour. Allow us to present you with some tangible proof of our love and esteem. Please accept from us the little purse which accompanies this—not so much for its value, but as a

token of the kindly regard in which you are held by the people to whom you minister in holy things. Accept our congratulations in honour of the pleasing event which calls you from us for a short period. May all good attend you in your absence, and when you return we will greet you with feelings of most sincere pleasure and regard. Wishing you a happy New Year, we subscribe ourselves

"THE LADIES OF ROSETTE CHURCH."  
REPLY.

Dear Brethren,—I have to thank you for the very kind expressions contained in the address presented to me last night, with its tangible proof, \$51.75. I assure you that you have very much overrated my work among you. I have done only what is my duty to do, and that in a very imperfect way, though to the best of my ability. It is very gratifying and encouraging, however, to feel that such kindly feelings exist between us, and I pray that they may ever remain during my stay among you. May God's blessing attend us in the future, and may the coming year prove a prosperous and happy one to us all.

Your loving Pastor,  
JOHN PARTRIDGE.

**SEAFORTH.**—The Church at Seaforth, (St. James'), is tastefully decorated, also the little yet unfinished chapel at the Head of Chezzetcook. The decorations of the former were designed chiefly by Mrs. Richey, and those at Chezzetcook by Miss McArthur; but in both cases a hearty response was given, by the youths of the place, to the call for evergreen boughs and work. Miss McArthur has contributed a fair white linen cloth, with five embroidered crosses, for the Altar of the Chapel, and, we understand, proposes some further improvements. She has been with us but a few months, as teacher of the school at the Head of Chezzetcook; but wherever her lot is cast, manifests always the same untiring devotion to the Church of her adoption. At Seaforth the chancel, lighted for the first time from the altar, presents a pleasing appearance. Here, too, and especially at this season, both priest and people cherish a kindly recollection, or appreciation, of the self-denying labors of former Rectors; but the present incumbent, Rev. J. A. Richey, is constantly receiving most gratifying expressions, pecuniary and otherwise, of the good will and affection of his large parish. The Sunday's work here is without variation unless it be by way of addition, three services (Holy Communion, with sermon, and preceded by Litany, counting one) and nearly thirty miles travel. The Rector, without any assistance whatever, serves his parish church, three chapels, and one school-house station; and the Holy Communion is celebrated, at the least, every Sunday, the chapels having it each monthly. The Sunday-school at Seaforth, is superintended by Mrs. Richey and doing well. The scholars were given a picnic last summer, and had a very enjoyable time, which we omitted to record in your columns.

**YARMOUTH.**—We have been requested to insert the following: The ship "Agra," Hamilton master, from Picton 27th Oct., arrived in 30 days at the mouth of the Mersey (Liverpool), and came to anchor there. It was two days before a strong tug could take her up to the dock. The ship had experienced all the force of the terrific gales which prevailed on the Atlantic during the time of making her passage, without sustaining any material damage. Her only passengers were the Rev. Fredk. M. M. Young, wife, and two children. Mr. Young had been Rector of Aribat for the last eight years; previously to which he officiated for several years in the Parish of St. Stephen's Church at Tusket, with alternate services at Barrington. On his arrival at Liverpool he was most cordially welcomed by Edward B. Hatfield, Esq., and wife, (old parishioners of his at Tusket), who most kindly met them on board and afterwards hospitably entertained them at their residence. Mrs. Young speaks most gratefully of the extreme kindness of Capt. Hamilton, in giving up to her use his own cabin during a very severe attack of illness which she experienced on the passage.

**PICTOU.**—The teachers and scholars of St. James' Sunday School had their annual sleigh drive on Wednesday last. The start was made from the church, with three double teams kindly provided by D. M. Geldert, Esq., and the drive of two hours, with good sleighing and a pleasant afternoon, proved most enjoyable. The *Mayflower* is still running to the Landing. The ice is not of the strongest.

## DIOCESE OF FREDERICTON.

**PERSONAL.**—The Metropolitan spent several days at the Hon. Judge Wilkinson's on the occasion of the marriage of his daughter.

The Rev. H. E. Montgomery, recently ordained to the Diaconate, remains in Fredericton for the present, taking duty at the Cathedral, and is studying for Priest's orders.

We regret to learn that Rev. J. R. Campbell, Rector-elect, of Dorchester, has been seriously ill in St. John, of pleurisy.

Mr. E. L. Thorne, one of the old residents of St. John, of Loyalist stock, was buried from St. John's Church on the 25th. The attendance at the funeral was very large.

**ST. MARY'S.**—The Bishop Coadjutor confirmed fourteen candidates on the evening of the 5th, at St. Mary's Church, opposite Fredericton. The choir was reinforced by some of the Cathedral singers. The prayers were said by Rev. sub-Dean Alexander, and the lessons read by Rev. Mr. Raymond, of Stanley.

**SPRINGFIELD.**—The Metropolitan has given a handsome altar cloth for the new Church at Norton Station. A new Church is spoken of at McLeod's Corner, and a sum of money has been subscribed towards its erection in the spring.

**BATHURST.**—Several improvements have recently been made in the interior of St. Luke's Church. The old-fashioned "three decker" pulpit has been removed, and an elevated platform, with desk and chairs substituted. Five handsome chandeliers of 4 lights each have taken the place of the single lamps.

**FREDERICTON.**—Three sets of plans for the proposed hall of the Church of England Temperance Society are now under the consideration of the Building Committee of the Society. The plans and cost respectively are as follows:—Mr. H. N. Black's, \$7,000, or \$8,000; Mr. J. C. Dumaresq's for a one story building clear with finished roof, \$3,000 or \$4,000; and Mr. Mitchell's plans for a two story building costing \$4,000. The plans will be further considered at a meeting on February 10th. Mr. Mitchell's plans are meeting with the most favor for general purposes.

**ST. ANDREW'S.**—Rev. Canon Ketchum, D.D., delivered the first lecture before the Literary Society on "The Augustan Age."

**PORTLAND.**—*St. Luke.*—The Rev. Mr. Stevens, Rector of St. Luke's, attended Service in that Church on Sunday week, being the first time that he was able to do so since he accidentally fell and injured himself, some ten weeks ago. He is looking well, but complains somewhat of his head, which is affected when he reads aloud. It appears that it received some injury on the occasion of his fall. Mr. and Mrs. Stevens were warmly congratulated on his re-appearance in the congregation last evening. Rev. F. S. Sill conducted the Service.

**ST. JOHN'S.**—*Trinity Church.*—The magnificent new organ costing \$5,000 was formally opened on the 22nd. The Coadjutor Bishop was present at the morning service, and before the service began the following form for the benediction of an organ was said, as follows:—

All standing, the Priest said: In the name of the Father, and of the Son, and of the Holy Ghost. Amen. Sing we merrily unto God our strength. Make a cheerful noise unto the God of Jacob. Take the Psalm, bring hither the tabret; the merry harp with the lute. Blow up the trumpet in the new moon; even in the time appointed, and upon our solemn Feast day.

Then was sung: Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

The Priest said: Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Bring an offering, and come into His courts; worship the Lord in the beauty of holiness. Young men and maidens, old men and children, praise the Name of the Lord.

Then was sung: Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

The Priest said: Praise Him in the sound of the trumpet; praise Him with stringed instruments and organs; speaking to yourselves in Psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord.

Then was sung: Let everything that hath breath praise the Lord.

Then followed the Lord's Prayer.

O thou that inhabitest the praises of Israel, who by Thy servant David has taught us to sing and give praise with the best member that we have, and to praise Thee and Thy faithfulness, playing upon an instrument of musick; accept and hallow with thy heavenly benediction this our offering of a new Organ for this Church; and grant that in this generation, and that which is to come, it may lead the praises of thy faithful people, to the glory of Thy holy name, through Christ our Lord. Amen.

O Lord of heaven and earth, whose voice is the harmony of the world, to whom the heavenly choir, "as the sound of many waters," "continually do cry;" knit our hearts to that holy company, give us grace to follow their obedience, and order, to be perfected in charity, and to glorify Thee by our lives; and bring us with Thine elect to the peace of Thine Eternal Kingdom, to sing Thy praises world without end. Amen. Amen.

The Bishop Coadjutor preached from 2nd Chronicles, v., 13. 14:—"It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the Lord, saying, For He is good; for his mercy endureth forever: that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God."

Professor Samuel Porter of St. Paul's, Halifax, was the organist. Quite a large number of prominent citizens assembled in Trinity Church on Sunday afternoon to hear the new organ tested. The following selections were given:—"Occasional Overture," Handel; "Andante from Seventh Quartette," Mozart; "War March of the Priests," Mendelssohn; "Cujus Animam," Stabat Mater; "Swiss Maiden's Evening Prayer," G. Blessner; "Silver Trumpets," Vivaldi; "Andante in F," Henry Smart; "Overture No. 9," Wily; "I waited for the Lord," Mendelssohn; "Barcarole 4th Concerto," Sterndale Bennett; "O Rest in the Lord," Mendelssohn; "Inflammatus," Stabat Mater; "March in Polycarp," Sir F. Ouseley; "Traupierei," Schumater; "Wedding March," Mendelssohn.

In the evening Canon Brigstocke preached to a large congregation.

**ST. PAUL'S.**—In the afternoon Bishop Kingdon preached in the "Valley" Church from Psalm cxlvii, 17: "Who can stand before his God?"

**ST. JOHN'S Church.**—In the evening the Coadjutor addressed another large congregation on Job xxvi, 7: "He hangeth the earth upon nothing." Dr. Kingdon looked upon the announcement in the text as an anticipation of one of the most noted discoveries in modern astronomy. The doctrine which he brought out was that as gravitation held the orbs of heaven in their places, and caused the smaller to gravitate around their great central suns, so man was attracted to God by love, especially the love of God, revealed in Christ. The discourse was earnest and practical and was heard with much interest.

## DIOCESE OF MONTREAL.

(From our own Correspondents.)

**MONTREAL.**—*St. Martin's.*—A very interesting missionary meeting was held at St. Martin's Church, on Wednesday, the 18th ult., the Bishop in the Chair. After the usual opening exercises the Rev. Canon Norman first addressed the meeting, directing his chief attention to foreign missions. He referred to the dead and listless spirit which prevailed in the Church of England at the close of last century, and pointed out how it was aroused by the Evangelical Revival at that time. Later on came the Oxford movement, which, though extreme in some respects, was followed by many good results; but it was fortunate that it was preceded by the Evangelical Revival to deepen the inner life of the Church, otherwise too much attention would have been given to the external forms and ceremonies. The missionary spirit manifested itself at Oxford, under the influence of Dr. Livingstone, the result was the University Mission of Central Africa. Dr. Norman then pointed out that foreign missions must be extended in order to experience the true missionary spirit, this is particularly the case with children who are most easily interested in the romance and novelty of Foreign mission work. The wonderful work that is being carried on in the district of Timbuevely, was next referred to, and interesting statistics from ministers engaged in that district, were read, showing the great success of missionary work in that district. C. J. Bridges Esq., then followed with a very interesting account of the spiritual condition and wants of the North-West. His statements were very interesting, as they were based upon his own personal observation of the country during extended tours in different parts of the North-West during the past three years. He pointed out that the new settlers could do little or nothing to support the Church, that there was wise and judicious management apparent in the conduct of those who were directing the affairs of the Church in the North-West, and that the Church in the older provinces is doing very little to support the North-West Missions, compared with the large sums what are contributed by Methodists and Presbyterians. After an interesting address by Dr. Sullivan, the meeting was brought to a close. The choir of the Church added very much to the success of the meeting by the admirable manner in which they lead the congregation in several well chosen hymns.

A good deal of excitement has arisen in connection with one of the charitable institutions of this city, in consequence of the discovery that a new mode of corporal punishment has been in use for some time, viz., the application of mustard plasters to the bodies of refractory children. A special committee of enquiry has been appointed to investigate the matter.

**KNOWLTON.**—A very pleasant reunion took place recently between the Roman Catholics and Protestants of this enterprising village. The members of the Roman Church at that place gave a dinner to their Protestant friends at which the Parish Priest was present and expressed his pleasure at being able to join with the members of his congregation in recognizing the kind consideration which they had always received from the Protestants of the neighborhood.

## DIOCESE OF QUEBEC.

(From our own Correspondent.)

**RIVIERE DU LOUP STATION.**—We have had a lovely winter here thus far. A severe storm, however, came on the 22nd. Though we have lost a

good many members by removals, we are keeping up cheerfully. The important question of assessment is now placed on a satisfactory footing. All have heartily fallen in with the plan of sharing the burden in proportion to their incomes, a principle of easy application here, as nearly all are in receipt of salaries. All the young men receiving wages have placed their names on the list. Mr. Tambs finds himself very comfortable in his new quarters, and is more conveniently situated for his work. Our library is now in full swing. The Thursday evening reunions continue to increase in interest.

**SHIGAWAKE.**—The 13th ult., was celebrated by a "Xmas Tree" and entertainment in connection with St. Paul's Church Sunday School. The evening passed pleasantly. Happiness beamed upon the children, who received many beautiful and useful presents from the "Tree" prepared by the kindness of the teachers and friends. A large bundle of nice things from Mrs. Williams helped greatly towards making the "Tree" a success.

**QUEBEC.**—The annual festival of St. Peter's Sunday School, Quebec, held a few days ago gave much pleasure and enjoyment to the scholars, (about 140.)—as well as to their parents and friends. After a sumptuous repast, a pleasing programme was admirably rendered under the able direction of Miss H. L. Stratton. The Rev. M. M. Fothergill, Rector, in a few appropriate remarks, pointed out the desirability of the erection of a new and suitable school house, stating that a considerable sum had already been realized. The choruses by the children were given with telling effect. The Misses Parke sang two duets to the delight of all present; little Miss Campbell's recitations were highly appreciated; also the piano solo and song of Miss Lizzie Price. The recitation of Master A. Doldridge was very creditable. A very pleasing feature of the entertainment was a tree, prettily decked with flags and heavily laden with sweets and good things for the children,—the liberal gift of Mrs. Hossack, of Bridge street.

**ROBINSON, BURY.**—A very successful treat was given lately to the children of St. Paul's Church Sunday-school, in the Town Hall, Robinson. At six o'clock about sixty children sat down to the table literally groaning with good things. Tea over, the children amused themselves with games. The carol "Good Christian Men, Rejoice," was effectively sung by the whole school. Then came the awarding of prizes. "Carol, Brothers, Carol," more games, and the beautiful hymn, "Once in Royal David's City," brought to a close a happy evening to children and teachers alike. The parsonage, which had very lately been vacated by the family of the late incumbent, was totally destroyed by fire on the 13th ult. It had been used to prepare the tea for the Sunday-school festival the day before, and it is supposed some embers got into the crevices of the floor, and caused the fire. Insurance said to be \$200.

**EAST HATLEY.**—The new parsonage, at East Hatley, is completed, and reflects great credit on all concerned. The new Rector, Rev. Albert Stevens, M. A., will occupy it in a few weeks.

**MARBLETON.**—The Model School, which is also a Church school, and in behalf of which the Rev. Mr. Chapman has always done so much, is in a flourishing condition under the management of Miss K. B. Brown, a lady of large experience, and a graduate of the McGill Normal School. The young ladies of the surrounding country have a rare chance of qualifying themselves for teachers. Several are attending with that object in view.

**SOUTH DURHAM.**—On the 22nd last November, the Rev. Isaac Thompson, heretofore Rector of Richmond and Melbourne, in a solemn service of prayer and benediction, was set apart for the work of an evangelist (otherwise called missionary) for the diocese of Quebec. The aim is to arouse Christians to a sense of their duty to God, their neighbor and themselves; in fact, to increase the spiritual life of the church by holding a series of continuous services in each mission. This evangelistic work will do good not only to the different congregations but to their pastors also. On Dec. 11th, Mr. Thompson auspiciously commenced his work of love in South Durham. The church was crowded—but the time had not yet come for him to begin, for on the 12th he was struck down with a severe sickness, and reluctantly had to be taken to his home in Melbourne, where with tender care he was re-established in health, and on the 8th of January was enabled to resume his work in South Durham. For ten days he daily had a full church, and great solemnity reigned during the services; so that each one seemed to say, "It is good for me to be here." The "mission" closed on the 17th with the administration of Holy Communion, and many who before had not seen their way to approach the Holy Table having been edified by the clear and impressive discourses of the earnest evangelist came forward of their own free will to show themselves good soldiers of Christ. The way in which the farewells were given showed how real a work had been done by Mr. Thompson. The very first experiment of a "mission" in the Diocese of Quebec, was made in this same Parish about ten years ago during the incumbency of the Rev. Ernest King. The next "mission" is to be held at Portneuf.

DIocese OF TORONTO.

(From our own Correspondent.)

**TECUMSEH.**—*St. John's Church.*—A handsome Baptismal Font, the gift of Mr. Caviller and Mrs. Perrham, was placed in this Church shortly before Christmas. It is of the best Ohio stone, stands three feet in height, has the sacred monogram on one panel, and around the top the words, "One Lord, one Faith, one Baptism." The Rev. F. T. Osler, Rector of Dundas, Diocese of Niagara, (and first incumbent of Tecumseh) and family have presented St. John's with two handsome chairs for their chancel. They are made of white oak, and are highly polished. They are after the pattern of the chairs in the chancel of St. John's, Truro, England, of which our present reverend and beloved Metropolitan is said to have been at one time Rector. The same kind donors (Mr. Osler and family) have also given St. John's a set of books consisting of Bible, Prayer Book, and Book of Offices, all handsomely bound in morocco, and having suitable inscriptions in gilt letters.

**NORTH ESSA.**—*Christ's Church.*—The Christmas decorations are hardly so elaborate as in previous years, but the texts are much more beautiful. Over the chancel arch are "Glory to God in the highest" and "I am the Bread of Life;" whilst above the altar table are these words, so appropriate for Christmas, "God was manifest in the flesh." The two, however, which have the richest appearance are above the lectern and pulpit, the former being "Hold fast the form of sound words," and the latter, "Do the work of an evangelist." Both consist of gold and silver letters on a ground of crimson. The congregation on Christmas Day was smaller than usual, but the number of communicants larger. Mr. John Fletcher, one of the most wealthy and zealous members of the congregation, and whose two sons are Church Wardens in this Parish, has recently erected in the Churchyard a very fine monument to the memory of a dearly loved daughter, who was called to her rest in Nov., 1880. It stands about sixteen feet high, and is of granite, highly polished. Two things about it are noteworthy, as being unusual in this part of the Diocese. It is surmounted, not by a heathen urn, but by the cross, the emblem of Christianity. Then the inscription avoids all "uncouth rhymes," and consists of a text of Holy Scripture—"The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." These words are peculiarly appropriate in this case, for she, at whose resting place the monument stands, suffered acutely for many, many weary months before being taken to Paradise, and she died in the Faith and Communion of the Catholic Church, having bright hope of a glorious resurrection.

**COOKSTOWN.**—*St. John's Church* was, as usual, very prettily decorated for Christmas. A successful social in aid of the funds of the church was lately given at the residence of Mr. Fawcett, an energetic member of the congregation.

**CROWN HILL.**—*St. James'.*—Rev. W. Farncomb, B. A., Incumbent, has again resumed work after a severe and protracted attack of typhoid fever, contracted during the discharge of his pastoral duties.

**TECUMSETH.**—*Christ's Church.*—An entertainment in aid of the Sunday School was recently held in the hall, Tottenham. Though the weather was inclement, the building was crowded. The chief object of attraction was a beautifully illuminated Christmas tree, the fruits being presents for the scholars. All were delighted with the sweetness and accuracy with which the children sang several suitable hymns and carols, commencing with "Gather around the Christmas Tree, and ending with "Farwell to thee, Christmas Tree."

**NORTH ESSA.**—*St. Jude's Church.*—Never before was this building decorated so beautifully for Christmas as it was this season; and never was the Christmas congregation so large, every seat being occupied. The chief drawback to the worship at this church is the wretched little melodeon, which has done duty for so many years that it has become afflicted with a bad type of rheumatism, as well as with a severe throat affection. However, about one hundred dollars have been subscribed towards a new organ, which, it is hoped, will be in its place by Easter.

**BARRIE.**—*Trinity Church.*—At each service on Christmas Day the building was crowded. At Evensong especially every available seat was occupied. The decorations were simply *ne plus ultra*. It is remarkable that this church never flourished as it has done since the formation, a few years ago, of a congregation of the followers of the late Dr. Cummins. The body has thrown off the vicious humour with which it had been troubled, and its health is much improved.

PERSONAL.

Prof. Flett, of Prince Albert, N. W. T., Emanuel College, was married January 18th to the daughter of the Bishop of Saskatchewan.  
The Rev. Geo. H. Hunt, formerly of Tuscaloosa, Ala., may now be addressed at No. 103 Kentucky Street, Louisville.

Family Department.

A BEAUTIFUL FACE.

"Let a man examine himself."—*St. Paul.*  
"God grant me to know Thee and know myself."—*St. Augustine.*  
"From Heaven falls the cry:—'Know thyself.'"  
*Janet.*

A countenance, where all can trace  
The records of a well spent youth,  
The lineaments of gospel grace,  
Wise trustfulness, and simple truth.

A heart, that fearing nought but sin,  
And knowing all its sins forgiven,  
Is calm with Goshen light within,  
While darkest storms without are driven.

A face that fearless looks at death,  
Yet mild with tender sympathy;  
Bold with the hope that springs from faith  
And bright with Christian courtesy.

As when some little lakelet clear  
Reflects the sky's unmeasured whole,  
So Heaven's unnumbered charms appear,  
All mirrored in this single soul.

Wouldst thou have such a face?—Then pray  
That this great gift by thee be won:  
At evensong—o scan and weigh  
Each deed the passing day hath done.

—*H. C. Andersen.*

MADemoiselle ANGELE.

CHAPTER I.—(Continued.)

"My niece, you only care for pretty things—you are vain. You do not like the poor because they wear rags, and are not clean to look at," said Mademoiselle de Lustre.

"I give them money. But these unwashed folk in rags—who smell of wet earth—if I were an artist—I should not choose them as models. But Eugene is a poet-painter, so, you understand, he has unmounted eyes."

"You are right, mademoiselle, he is the epic poet of poverty," said Monsieur de Beaumont enthusiastically.

"He will be the epic poet of mud this year," answered Angele. "It will be mud, as never mud was painted before. To look at it will give you an influenza."

"You ought to send a dove over it, carrying a letter, bidding him return," said Madame de Beaumont.

"My dear," replied Angele with a laugh that did not bring out her dimples in her cheeks as usual, "people who knit and people who paint are self-sufficing. Our dove would be sent back to us, without so much as an olive branch of greeting. But," she continued, "we might defy the weather; we might go and fetch him back in a body, clothed in waterproofs and shod in goloshes."

"My niece!" exclaimed Mademoiselle de Lustre with shocked severity.

"That would not be *convenable*," replied Angele, shrugging her shoulders. "But in this weather—you see—one is inclined to do something out of the way—something tremendous—abrogate the laws—make a *coup d'etat* or else retire to bed and stay there till the sun comes out. What is to be done?"

"*Vive la Republique!* I have an idea, but an idea!" cried Monsieur de Chevres.

"Ah!" exclaimed everybody, looking towards him.

"Listen!" said Monsieur de Chevres, sitting astride on his chair, and joining the tips of his fingers in a bunch. "Yesterday I went, under my umbrella, to the Maire on business. There, while waiting for Monsieur le Maire, I amused myself looking about me: here, there, everywhere. But what attracts my attention—rivets it, what fascinates me, is a portrait—smooth as this window-pane—and shining with varnish. The portrait of a tub of a man, with a pimple on the side of his nose; a complexion of beet-root, and every eyelash painted. A tricolored scarf binding his stomach. A magisterial frown knitting his brows—the image of Justice incarnated in a grocer. *Vive la Republique!* say I to myself—it is Monsieur le Maire. As I say this Monsieur le Maire enters. I look at my man; I look at the portrait. Everything is there—pimple—eyelashes—blue tinge about the lips—bilious tinge in the white of the eyes—all there with inexorable exactitude. It is Monsieur le Maire to the life! Monsieur le Maire emphasized—seen in the convex side of a spoon."

"Well!" said Angele, as Monsieur de Chevres paused to take breath. "But I do not see the idea yet."

"Listen, it is coming. My business accomplished, 'That is a fine portrait,' say I. 'It is the work of the village genius. I patronized him when I came into office,' replies Monsieur le Maire, strutting about like a pigeon in the sunshine. 'A right and noble thing to do,' I reply with a bow. I get out, and make my way down the village still under my umbrella. I enter the grocer's shop. In the back parlor I see a portrait of madame. The same tomato complexion, the same shiny surface; 'A fine portrait,' I say. The good people cry out, 'It is by our village genius.' They tell me his name, I forget it now."

"But the idea—the idea!" cried a chorus of voices.

"Well, here it is," answered Monsieur de Chevres rising. "Let us have the genius up. We do not know what to do with ourselves. Let Angele, our beauty, give him a sitting. We shall sit round.

We shall make him talk. We shall see what he can make of that graceful head. It will be a revelation in portraiture."

"He will make me look like an ancient wash-woman," said Angele.

"No, like a porcelain shepherdess, with a mouth scarce large enough to insert a pea," said another.

"I think he will give you the air of a Roman emperor," said Monsieur de Chevres.

"At any rate, I accept your idea," said Angele.

"Let us have the genius of Jouy up."

"But, my niece," remonstrated the plaintive voice of Mademoiselle de Lustre. "There is Eugene Dufresny. He has painted your portrait. What will he say?"

"My aunt, this portrait will be a foil to his. You reproach me for being vain, frivolous, it is Eugene's fault. He has made me look so pretty. The portrait of the village genius will act wholesomely on my character. It will be like seeing continually hung up before me my face, reflected in a coffee-pot. This, my good little aunt, you will admit would cure the most robust conceit, and depress the most frolicsome spirits. It will be a penance—a memento, saying: 'You will grow old. You must wear a wig—you must paint, some day.'" The elderly marquise present coughed sharply here, and Angele paused; catching the assembly's eyes fixed admiringly upon her, she smiled with all her dimples. "When my small world is inclined to spoil me with kindness, you know, I shall have only to look up and see myself as I shall be some day."

"And mademoiselle, my aunt," put in Monsieur de Chevres, "you understand the artistic interest of comparing what a man like Dufresny, and one like our village genius, can make of the same head."

"We are all dying of curiosity to see it," said Angele. "We owe it to our guests, my aunt. In this weather, you see, to bring them down into the country; it is our duty to do something to amuse them. Allow me to write this minute to this unknown painter to come."

"Oh, my niece!" exclaimed the poor lady in despair, for she knew when Angele insisted upon anything in this ardent fashion, her little game of opposition was useless. "Then you do not know his address."

"His address! That is nothing. We can find it out. Jacques knows everything and everybody. We shall have Jacques up. Ring the bell, Henri."

The bell was rung, and Jacques, in his dark livery, imposing and quiet, appeared a minute after.

"There is a painter in the village; the people say he is a genius. We want him up," began Angele, impetuously, to Jacques, who looked calmly puzzled.

"Pardon," said Monsieur de Chevres, interposing. "Can you find out for us, *mon ami*, the name and address of a painter who has taken the portrait of Monsieur le Maire? He lives in the village."

A light dawned on Jacques countenance. He remembered that Antoine, the under-gardener, had just had the portrait of his mother taken; it was a famous likeness.

"Send Antoine up," ordered Angele.

A moment after, Antoine was there on the threshold, shuffling his feet and hanging his head.

"*Mon ami*," said Monsieur de Chevres, addressing him in his clear, *saccade* voice, "you have had the portrait of your mother taken?"

"Yes, monsieur," replied Antoine.

"A fine portrait, I am sure. It is like her?"

"Yes, monsieur," responded Antoine, with something of pride through his shamefacedness. "It is as like as one two-sous piece is like another."

"And the cap?"

"Oh, the cap!" said Antoine, entirely losing his timidity. "It's all there, with its pink bows and its borders of lace. Never did I see anything so natural."

"I'm sure of it," said Monsieur de Chevres affably. "He is a great man, this painter. What is his name?"

"Ah! but, yes, he is a great man! His name is Coic—Pere Coic; everybody knows him here."

"Coic—Pere Coic! that is the name," cried Monsieur de Chevres, with a gesture of triumph.

"And how much do they give him for his portraits?" asked Angele.

"Thirty francs—fifty francs, mademoiselle. They say Monsieur le Maire gave him one hundred francs."

"We shall give him three hundred francs," she said with decision, sitting down and dashing off a note. "There, Antoine, find out Pere Coic. Give him this. I suppose the worthy man knows how to read, as he knows how to paint. Find him out. Bring him back. We shall be at the top of the house, in the room where Monsieur Dufresny sometimes paints."

Antoine disappeared on his mission.

"Now," she continued, looking round on the company, "in what dress shall I sit to our village genius? In an *ingenue* costume—white muslin, blue sash—or in full ball attire?"

"You look a Greuze in that blue gauze with the roses," said Madame de Beaumont.

"*Va, pour le Greuze*, then," replied Angele. "Go up to Eugene's painting-room. I shall join you there."

When Angele reappeared in diaphanous blue draperies, two dripping umbrellas were to be seen juggling alongside of each other up the garden path.

"*Vive la Republique!* Here is Pere Coic!" shouted Monsieur de Chevres, waving his hand above his head.

(To be Continued.)

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## TO OUR SUBSCRIBERS.

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

## THE ROLL OF RETIRED BISHOPS.

There are at the present time in England twenty Colonial Bishops who have resigned their Sees. And while we by no means stigmatize them all as "returned Empties," for many of them have been compelled by ill health and overwork to resign, still the spectacle is not a pleasant one, and each year seems to add to the number. Some provision ought to be made for the honourable retirement, after a certain age, of those who are physically unable to do their work, or for those invalidated on account of the climate; but it is not a desirable thing to see men resign their Sees and immediately take important parishes or positions which should properly belong to incumbents or curates. There are three men who held their Bishoprics 29, 23 and 15 years respectively. The average length of the Episcopate of the remaining seventeen was a little over nine years. Out of the twenty, North America has three; New Zealand, three; the West Indies, two; Africa, seven; Australia, two; and Asia, three. It is a remarkable fact that while in the United States there are almost as great extremes in climate as will be found in the British Colonies, and there are three Bishops abroad, with the exception of Bishop Southgate, once Missionary Bishop at Constantinople, whose case is not in point, there is but one retired Bishop to be found among nearly seventy who have been raised to the Episcopate. This one, Dr. Adams, appointed Bishop of New Mexico, found himself, from a physical disability, unable to take the peculiar and fatiguing journeys required in his Diocese, and resigned shortly after his consecration. The United States is the home of these men. They are accustomed to the people, the climate, and the habits of life of its citizens; they are proud of its greatness and its enterprise, while not blind to its defects. And so they live

and die there, bearing the burdens and cares of the Episcopate as long as health and strength are given them, many of them wearing out before their time, but none of them rusting out in inglorious ease.

On the other hand, it is natural that men taken from the pleasant home life of England, from the rural parishes, or from the busy centres of life and thought, and then transplanted to a country of torrid heat or Arctic cold, deprived oftentimes of everything but hard work among an alien people whose habits, manners and customs are so entirely different from those in England, should feel a natural longing to return, after some years of missionary labour, to the, by comparison, Arcadian life in England. And even though impelled, as no doubt they all are, by a high sense of duty, when sickness comes, and they feel the effects of an unaccustomed climate, and the strain of unusual and discouraging work telling on them, it is no wonder that they wish to die within sound of the chimes pealing out from some ivy-covered tower, and to rest in the peaceful churchyard, underneath its shadow. In North America we have a fairly honorable record in this matter. Out of thirty-two Bishops consecrated between 1787 and 1881, only seven have ever returned to live in England. And we are proud in this connexion of the example of our venerable metropolitan. If ever a man earned repose, and a right to return to the scenes of his youth, he has fairly earned it after thirty-six years of toil in a diocese which, when he came to it, had but few advantages, and scant and wearisome means of communication between the scattered parishes. But, at the age of 77, when most men would want to spend the evening of their days in quietness and peace, he still labours on, desiring to spend and be spent for his Diocese, a noble example to those Englishmen who take a Colonial Diocese for five or six years, and then return in shovel hat and gaiters to work some pleasant English Parish, and grace the meetings of Church Societies and Parochial gatherings by their Right Reverend presence.

## THE SPECIAL MEETING OF THE PROVINCIAL SYNOD.

SOME difference of opinion exists as to the advisability of electing a Missionary Bishop for Algona at the present time, owing to the unsettled character of the support of the Episcopate. It is imperative, however, by the wording of the Canon, that the Provincial Synod should be summoned before the 9th of next June. The House of Bishops may then refuse to nominate under the present circumstances of the Diocese, and the matter would lie over until the next Provincial Synod, unless the Lower House made some arrangement satisfactory to the Bishops for the support of the new Bishop. We trust that the Synod will be summoned as soon as possible. We would suggest that it be summoned for special business, besides the election of a Missionary Bishop. There is one matter that needs attention at once. We refer to the Central Board of Missions created at the last meeting. The relations between this Board and the corresponding Committees of the several Dioceses need adjusting and explaining. So far they have not worked very smoothly, nor have the pecuniary results been such as might have been expected. Parishes and Dioceses have been in the habit of sending money directly to the English Societies. The S. P. G. requires a collection from every Society receiving aid from it. It is a question whether, at present, the Society would consider this obligation fulfilled by a collection for Foreign Work sent to our Central Board. The Committees themselves are not clear on many points. In every way it is desirable that there should be a Conference of the Committees. This could be easily accomplished at the Special Meeting of the Synod. Most of the members of the Committees are also delegates to the Provincial Synod, and we would strongly urge that when the Synod is called, this should be part of the Special Business to be transacted. There may be other matters requiring attention, of which the Bishops are the best judges. We, however, call particular attention to this matter. We believe, moreover, that it would secure a better attendance. Men do not care to leave their Parishes or their business, and travel to Montreal with the certainty almost, that the Bishops will refuse to nominate, that their time and money will be wasted, and that they will be sent home without having accomplished anything.

## COLLEGE GRANTS.

THE Nova Scotia Legislature is again in session, and we presume (although not mentioned in the Lieut. Governor's speech), the college question will come up for discussion, as applications from the Colleges will be made for a renewal of the grants. The question cannot be lost sight of, and must be met by the people's representatives, even if not made a Government measure. We understand the Governors of Kings College have already made, or are about to make, application for a renewal of the grants, and we believe this will be the course adopted by all the Colleges. Whether this will meet with general favor or not remains to be seen, but it will be an extremely hard measure to withdraw the grants at the present, when, even if the efforts to secure endowments for the colleges are successful, several years must elapse before they are completed and made available.

While not abandoning our position that Provincial aid should be given for all time to our colleges, we cannot refuse to recognize the commendable efforts which make possible the colleges doing without State aid altogether when their endowments shall have been completed, and we cannot see how the members of the Legislature, whether in favor of, or opposed to denominational colleges, can refuse to agree to continue the grants, at least for a time, until the new funds are made available.

But while the renewal of the grants for three or five years will set the question at rest for the present, it will in no way settle it. It is well to speak plainly. As a writer in a secular paper has very significantly pointed out, the Castine Fund must be dealt with by the Legislature, and some other money now in the hands of Dalhousie College must either be withdrawn, or else equally divided among all the colleges, or the State will be supporting one body of Christians—the Presbyterians—at the expense and to the exclusion of all others.

We shall wait with a considerable degree of expectation to see what is proposed to be done in the matter.

## A NEW CONVERT.

WHAT does our neighbor the *Presbyterian Witness* mean by printing the following, which we cut from his last issue, (the italics are his own):—"The Emperor of Brazil is nominally a Roman Catholic, for State reasons, but is generally understood to be an Infidel or Rationalist of an advanced type. When visiting the Presbyterian Mission School in St. Paulo a year or two ago he declared very categorically he was opposed to *all religious instruction in schools.*"

Is this a case of true conversion on the part of our contemporary to the principles those of us who have strenuously opposed the Godless system of education have all along been vilified and scoffed at for maintaining, viz., that the abolishment of *all religious instruction in schools* is what every advanced (and lesser light, too), Infidel and Rationalist, be he Emperor or simply a noisy citizen of our own Dominion, is working for and glorying in.

We hail with great satisfaction, even at this late day, the support of our contemporary in so good a cause, and only trust that, having sinned away the day of Grace as regards our Common Schools, he may make every possible amend by helping to save our Denominational Colleges from the ruthless hand of the would-be destroyer, so that no Rationalist or Infidel in this our beloved land may have it in his power to glory in the future in having blotted out so effectually the recognition of God in the education of our youth.

## AN AMERICAN VIEW OF GUITEAU.

THE Montreal *Star* says:—"The New York *Tribune* of December 11th, takes very much the same view of Guiteau that was presented in the *Star* of November 19th. In an article published on the latter date, we pointed out that Guiteau was a kind of caricature of certain prominent features of American character, as acknowledged on many occasions by thoughtful American writers. That we were not led astray in this by foreign prejudice, is clearly shown by the *Tribune's* article, "When right-minded people," says the *Tribune*, "are disgusted at the vanity of this vaporing, bragging assassin, they ought to remember that this very personal vanity is a national characteristic. Our political and social customs foster vanity in the individual. Your Guiteau would have had the conceit roughly ground out of him in England, and

very early in life would have been relegated to the limbo of fools. Here he capers unrebuked in the eye of the public, until he fancies himself a statesman. 'I' is the slogan with which Americans rush into the universal struggle for place and power. Out of this exaggerated vanity grow our worst national defects of character, manner, religious belief even. How many petty trivial sects have sprung up among us simply because individuals like Guiteau felt themselves qualified to speak for the Lord! In a word this rare show at Washington may serve a good purpose if each American takes it as an exaggeration only of actual national characteristics, and honestly sets himself to study both their cause and their remedy."

We fear Canada is not altogether free from this "personal vanity" and "conceit" which the *Tribune* and *Star* condemn as a prominent feature of American character.

When the *Tribune* exclaims "How many petty trivial sects have sprung up among us, simply because individuals like Guiteau felt themselves qualified to speak for the Lord," it discloses the moving cause of many schisms which, if not taken their rise in Canada, at least have been transplanted into a Canadian soil made rich from the same causes. When secular papers both in the United States and Canada understand so well the evil and speak thus freely with regard to it, we may hope, perhaps, in time to find a growing national feeling in the same direction. For which we may well, as a branch of the Church of Christ, most sincerely pray.

## THE NOVA SCOTIA MISSIONS.

Mr. Jamison's letter, which we publish by request of the B. H. M., strikes at the root of the matter of small incomes and deficiencies. We have no hesitation in endorsing every word he says. When the clergy exert themselves, as the Presbyterian, Baptist, and Methodist ministers do, to obtain subscriptions from their people by a personal house-to-house visitation, and by adopting weekly or monthly payments, we may hope to have present salaries increased and a balance in the treasury for much-needed new work.

Seeing that, according to a circular just sent out by the Clerical Secretary, \$1,600 will have to be taken from the salaries of certain of the clergy in 1882, thereby reducing the income of some of them below \$600 a year, and some others even to less than \$500 a year, we think the better paid should do more to help their brethren than they have been doing.

The B. H. M. will reduce all their grants by 10 per cent.; the Church Endowment Fund Committee have to do the same; while the S. P. G. Missions will in some cases lose their grant altogether, and in others suffer a large reduction.

The following letter received by the Secretary and read at the last meeting of the B. H. M. was ordered to be published in the CHURCH GUARDIAN.

MAITLAND, January 3rd, 1882.

To the Secretary B. H. M.

DEAR SIR—In forwarding to you the B. H. M. list for 1881, I am thankful to be able to say that the contributions are in excess of last year. It was unfortunate that the day on which the Rev. D. C. Moore visited this parish, as a delegate from the Amherst Deanery, in behalf of the B. H. M. was so unfavourable that he could not reach the stations in the more rural parts of the parish, through this misfortune any extra effort that had to be made fell to my lot. I can assure you that no labour has been spared to arouse the people to a sense of their duty to their Church and God at this particular time. At first I feared that we could send little or no more than we did last year, but I rejoice to find that we have increased our contributions from \$94.50 in 1880 to \$118.64 in 1881, and when I take into consideration the trying times through which we are passing here, the consequent poverty of the people, and the amount they have raised for local purposes, although the increase is not very great, I feel that we have done well; and I cannot but think, if I may be allowed to say it without being thought guilty of boasting, that if all the parishes in the Diocese did their duty in this respect as we have tried to do ours, the B. H. M. would be freed from its present embarrassment.

I have this year established a principle which I intend in future to carry more fully into effect than I have been able to as yet, that is, to enroll the name of every baptized member of the Church, down to the newly baptized infant, as a contributor to the funds of the B. H. M. If this were done throughout the Diocese an excellent result would, I believe, follow. It of course, involves work and hard work too, but the sooner we learn to do this sort of work, the better for ourselves and our

Church. I have so far succeeded this year, in one part of my parish, Northfield, as to be able to enroll 116 out of 150 names all told; the result is a considerable increase in that community. This course, it is true, involves a long list of small contributions, but the interest thus kindled in the young will, I believe, in the end, more than compensate for the labour and expense of printing.

In looking over the Report of 1880, and seeing the small returns sent from some parishes, not in the city, but in the country, parishes that are as well able to give as others, and are also receiving grants from the B. H. M., one cannot but think that there is something radically wrong. Is it all the people's fault? I cannot think it. I have never yet found Church people, in any parish that I have been, unwilling to give the B. H. M. or, as it used to be, the D. C. S., or any other Church institution, when its needs and their duty have been fairly placed before them. I say it with sorrow, but without fear, that the clergy are doubtless to blame for a great part of the apathy amongst the laity with regard to the funds of the B. H. M. A visit and an address from a clerical secretary, however forcibly and earnestly he may plead the case, will not do the required work; a visit from a strange clergyman, however zealous he may be, will not do it. This is, of course, a help, and a great help, but it will not do the whole work. This must be done by downright hard work on the part of the Parish Priest himself, by visiting amongst his people, removing objections and misunderstandings as he may find them in individuals, reproving and rebuking the negligent, exhorting and encouraging the willing. This sort of work will always tell. Any help he may get from the willing laity is, of course, invaluable. I am convinced that more of this work must be done by the clergy, if the Church's funds are to be increased, so as to meet her present and future needs.

With the hope that the new year may bring a brighter prospect to our Church and country,

Believe me,

Yours very sincerely,

A. D. JAMISON.

WHAT IS A VESTRY?

MR. EDITOR,—We have a derivation: (Latin) *vestis*, a garment; *vestiarium*, a wardrobe. Definitions—(Worcester). "A room in, or attached to a church for the keeping of the ecclesiastical vestments and documents;" (Webster) "A room appendant to a church in which sacerdotal vestments and utensils are kept, and where parochial meetings are held." Bearing in mind these definitions and the derivation, we have no vestries, in connection with the Methodist churches, ecclesiastical or sacerdotal vestments being unknown among us. We often hear ministers and people apply the term to the basement flat or other apartment of their churches in which Sunday-school and prayer-meetings are held. Those who use it do not seem to apprehend its true meaning.—"Z" in *Wesleyan*.

Exactly so. And now will "Z" please give us the derivation of a Methodist "Parsonage."

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.

FUNERAL FEES.

(To the Editors of the Church Guardian.)

SIRS,—Can you tell me if there is any rule of the Church or any law of the land which authorizes a clergyman of our Church to charge \$10, or any fee, for conducting the funeral service and attending the funeral of a deceased member of his flock? I this day saw a bill rendered for those items against the estate of a deceased member of the Church, who had left a little property to relatives of slender means. It was sworn to as a legal and just claim by one of the Churchwardens, according to the form prescribed by law for ordinary debts, and the bill annexed to the affidavit was received by the rector. If it was a legitimate charge, and a legal debt, why did the rector shift the responsibility of the oath necessary to support it upon the conscience of the Churchwarden? I enclose you my name in confidence, and can give you the particulars, either privately or publicly, when called on. The party peculiarly affected says it is a "Ritualistic" practice, but I have taken it upon myself to say that if it is a legal practice at all, it is not peculiar to any class of clergymen. Certainly it is a practice I never heard of before in the English Church, and I doubt if it exists in the Church of Rome, except in case of masses provided in a will for repose of the soul of the dead.

Yours,

ENQUIRER.

[ANSWER.—There can be no question as to the legality of marriage and funeral fees; they are of well known practice throughout the Church; indeed, some livings in England owe their importance and value to these sources of revenue. As to the amount charged, we should think \$10 large simply

for an ordinary funeral, but where a minister is under expenses for horse hire, &c., such expenses should be included in bill rendered. A distinction should be drawn between these rites and the Holy Sacrament of Baptism, to charge for which would be both illegal and improper.—Eps.]

TURNING TO THE EAST.

(To the Editors of the Church Guardian.)

SIRS,—Your correspondent "W." asks: Why do people turn to the East to say the Creeds? It is a distinguishing custom of the Church in England to place their chancels towards the East. There is also a custom, no doubt older than our present Prayer Book, for people to turn to the East to say the Creed. Hence that custom has been followed in this country.

Is the object of coming to Church to hear prayers and creeds read? or to join in the worship of God? It is probable that people who come for the latter purpose have been taught the Apostles' Creed at least, for the Church requires all children to be taught it.

If the people come to Church to read the Creed to the clergyman, or he does so to read it to them, it might be advisable for him to face them. But when we all are confessing our faith together, I think *natural observation tells us* that it is more heartily done when both clergy and people turn in the same direction. Their belief being the same, why should they turn different ways?

CREDO.

Jan. 18th, 1882.

BISHOP INGLIS.

(To the Editors of the Church Guardian.)

SIRS,—Having just read in your paper the concluding portion of the life of the first Bishop of Nova Scotia, together with the inscription of his monument, it has occurred to me that some might like to know the meaning and the origin of the sculptured picture, which stands at the head of the marble tablet. When the late Bishop John Inglis, was about to erect a monument to the memory of his father, he had some conversation upon the subject with the late Crofton Uniacke, and asked him to suggest something appropriate. He accordingly made a sketch, in pencil, of a College building upon a hill, and a Church rising from amidst the stumps of a new-cleared country. This was to signify the successful results of the Bishop's labors for the benefit of the Church and education in his young Diocese. This sketch was accepted, and now occupies the head of the monument in St. Paul's Church, Halifax.

Yours very truly,

R. J. U.

Amherst, Jan. 19, 1882.

A PLEA FOR KING'S COLLEGE.

(To the Editors of the Church Guardian.)

SIRS,—Reduce religious instruction to the minimum in our educational institutions," has become the watchword of no inconsiderable portion of the people of this country, and this is unhappily the condition to which schools, both common and advanced, are being of late years largely reduced. It is a most melancholy fact that some 85,000 of our children are placed under guardians, for at least one-third of every school day in the year, for a period of ten years, which is the required limits of schoolage, (a most valuable portion of their existence, that portion of it in which they are so susceptible of receiving religious impressions or the reverse, while it is the precious period in which, above all, a character is to be formed, fitting them for the purity and unsullied holiness of Heaven), who are bound, if not entirely to omit their training in the principles of religious knowledge, to limit that training within the narrowest possible bounds. Under such circumstances, how anything like discipline can be maintained in our schools is certainly a mystery. This state of matters may appear to those who have given it but little or no study so anomalous as to be a fancy picture. I can assure them it is not, and as one proof of what I affirm, I shall state what the Head Master of one of our most popular country Academies said to the writer of this a few days ago. His school, I was informed, has scrupulously adopted the minimum in the imparting of religious instruction, the boldest outlines only of revealed truth, being occasionally taught. I am informed, on good authority, that the same state of things prevails in the Normal School, having in that respect greatly retrograded since the days of good old Dr. Forrester, who always succeeded in maintaining a high religious standard in that school. The fact is incontrovertible that the tendency of the present day, everywhere, is the secularization of the school system; the effort to divorce, as far as possible, religious training from secular instruction. Thank God, Churchmen have in this country one public institution, upon which secularists, with all their ardor, cannot lay their unholy hands—King's College. It is well known, however, that even this has found advocates within the last year or two, among whom are numbered as aids and abettors, a few, I cannot but believe, influential Churchmen. They, in one word, are endeavouring to induce the founders and supporters of the Colleges now existing, which the piety and liberality, in some cases, of more than one generation of our countrymen have established and main-

tained, to dissolve such institutions, so as to create a new University, or rather, to absorb them, if possible, into Dalhousie College. They have, of course, failed in proposing a feasible scheme for this purpose, while Churchmen generally have rallied with a new enthusiasm around their College, determined that it shall remain as at present constituted, with the understanding that its improvements must keep pace with the requirements of the times. Yet the unwary must be constantly reminded of the fact that consolidationists are still organized for the creation of the new University, and that in the event of its establishment, the intention is to secularize it as far as that can possibly be done. Whatever opinions were at an earlier stage of the discussion on this subject entertained, it is quite apparent that this is the full intention of its promoters now. To this end, we are informed, that our Divinity Schools can be organized around the proposed institution. They also boldly proclaim the sophistry, "Why should Churchmen, Wesleyans, Baptists, &c., because they are the strong bodies claim any grants from Provincial revenues, when the smaller bodies, such as Unitarians, Universalists, Free Baptists, Congregationalists, Jews, Agnostics and Eclectics, cannot obtain such concessions or enjoy such privileges?" Now, for Churchmen to abandon their University at Windsor, which publicly recognizes religion, and thus overthrow by such act the foundations of Christianity because Agnostics and the modern sectaries must be provided with a purely secular education, is so palpably absurd as not to be entertained for a moment. Let me once more reiterate, that those "weaker brethren," with Mormons, Spiritualists, Salvationists, Plymouthians, Turks, Infidels and Heretics, are not debarred by any religious test from enjoying a training at Windsor, the hope being ardently cherished, that combined with the bestowal of a most liberal intellectual education, they may also thus be convinced of the necessity of receiving the *whole truth*, as it is in Jesus. We desire that that College shall by no means encourage a belief only in a Trinity of reason, liberty and progress, nor attempt the elimination of superstition, (with unperverted faith in the unseen), mystery and creed from the truths held in God's Church.

Now, notwithstanding what I have said with reference to the present state of King's College, we, as Churchmen, cannot conceal from ourselves the fact, that something like a crisis has been reached in the history of this institution. Viewing it in the past, we cannot forget that a King of England, in 1788, granted that College a Royal Charter; that endowments for its foundation and perpetuation were bestowed upon it by benefactors on both sides of the Atlantic, who clearly and distinctly specified that religious instruction should form part of its training, and I contend nothing can justify the perversion of these legacies from their original purpose. Looking again at its past career, what do we find? More than five hundred matriculants, nearly three hundred graduates, theologians by the score, statesmen and generals, with a galaxy of brilliant men, in all the exalted stations of life, is the legacy it has bequeathed to the world; so that in some respects this institution can measure strength with those of Europe and America. As to the future, the solemn duty of Nova Scotians, of whatever class or creed, patriotism, to say nothing of higher motives, being a sufficient stimulus, is to maintain this College in ample equipment and full efficiency. For this purpose I do not hesitate to advise Churchmen, with all interested, to unite in urging upon the guardians of our Provincial revenues their duty of restoring to our College its endowments, which they have proposed to expend upon purely secular objects. And, as in the past, so in the future, our young men, when receiving their training there, shall be taught that all labour, as well as all effort, must be consecrated to God. That, within the walls of King's, must be sounded the daily call to confession of sins, to prayer and praise, which must witness to holy resolutions formed, and practically carried into effect, and the precepts and practices of our holy religion taught and maintained therein.

ANGUS C. MACDONALD.

TRAVELLING MISSIONARIES FOR B. H. M.

(To the Editors of the Church Guardian.)

SIRS—Some time ago a resolution was passed at a meeting of the Amherst Rural Deanery, requesting that the clergy of that Deanery appropriate an offertory once in three months, on some Sunday or week day, toward a fund for the support of a travelling missionary within the Deanery.

Would not some such plan work well in each Deanery of the Diocese, the missionary receiving a grant from the B. H. M. and acting as travelling secretary for the Board? In each parish active local committees might be organized by him, or, so far as his time would permit, even a personal canvass made when prejudices and objections could be more easily removed and a more general interest in the B. H. M. created.

A clerical travelling secretary for the whole Diocese cannot, as has been proved by recent experience, do justice to each Parish; and one thing is certain the Parish Priest with his thousand and one duties is not always the best person to create amongst his own people, much interest in the work of the B. H. M., though both clergy and laity should be deeply concerned about that which is of so great assistance to them.

In every Deanery a travelling missionary would also find plenty of work to do in occasionally relieving hard worked clergy, keeping churches open in outlying districts, supplying parishes temporarily vacant, etc. etc. V. E. H.

The rapid spread of missionary work in foreign lands is well illustrated by the fact that fifty years ago there were 502 mission stations, whereas now there are 5,765. In that time the number of ordained missionaries has increased from 656 to 6,696, and the number of other laborers and assistants has increased from 1,236 to 33,856. Fifty years ago there were 70,000 communicants; now there are 857,332. The contributions from America for the purpose of carrying on this work have grown from \$250,000 to \$2,500,000 each year. In Great Britain, during 1881, \$5,544,750 was contributed by all the churches for missionary work, nearly one-half of which was given by the Church of England.

ST. FRANCIS ASSOCIATION OF THE CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

The business meeting of this Association was held in St. Peter's School-room, Sherbrooke, on Tuesday afternoon, December 18, the Rev. C. P. Reid, D.C.L., Rural Dean, in the chair. A most valuable report was read by the Secretary, Rev. E. C. Parkin, M.A. This report gave a summary from the reports of the clergy in the district of St. Francis of the work of the Church of England in the different parishes and missions embraced in the Deanery of St. Francis. At the close of it, Mr. Parkin said that in consequence of his removal from the Deanery, it would be necessary for him to resign his office of Secretary of the Association. The following resolution was then moved by the Rev. Isaac Brock, and seconded by the Rev. J. Foster, and carried unanimously: "That the cordial thanks of the St. Francis Association of the Church Society are due and are hereby tendered to the Rev. E. C. Parkin, M.A., for his efficient and valuable services as the Secretary of this Association for fifteen years past. The members of the Association desire to express their sincere regret that their valued Secretary is about to remove from the St. Francis Deanery."

It was then moved by the Rev. J. Foster, seconded by the Rev. A. C. Scarth, and carried, that the Rev. Isaac Brock be appointed Secretary of this Association.

The Anniversary Service of the Association was held in St. Peter's Church, Sherbrooke, on Wednesday morning, December 14th, at half-past ten. The sermon on this occasion was preached by the Rev. J. P. Doumoulin, M.A., Rector of St. Martin's, Montreal, from II. Corinthians ii. 14. It was an able and eloquent sermon, setting forth the progress of the Anglican Church during the last thirty years.

The annual missionary meeting of the Association was held in the City Hall, on Wednesday evening the 14th, under the genial presidency of the Right Reverend, the Lord Bishop of Quebec. The meeting was opened in the usual manner with Prayer, singing and the reading of the Secretary's report: after which the Bishop called on Dr. Lobley to address the meeting. He gave an interesting account of the Universities mission to Central Africa, from its founding by the late Bishop Mackenzie, to its present organization under Bishop Steere. An anthem was then sung by St. Peter's choir, after which the Rev. J. P. Dumoulin drew in a very lively manner a picture of the claims and needs of the Great North-West, and of the important opening presented at this time to the Church of England in that vast country. After the collection had been taken up the Bishop called upon the Rev. Canon Norman, D. C. L., to say a few words. He knew that the people of Sherbrooke were much interested in the MacKay Institution in Montreal for Deaf Mutes, and would like therefore to hear a little account of a recent visit he had paid to a similar Institution, on a much larger scale, in the neighborhood of New York. He gave particulars of the Institution, and read to the meeting a most touching letter addressed to himself, which one of the inmates had printed by means of a type writer. The young man who wrote it was not only deaf and dumb, but for the last seven years has been also blind. Canon Norman also gave information respecting the Christ-like work of teaching deaf mutes in Italy and elsewhere. After singing the Doxology, the Bishop gave the blessing, and the meeting dispersed.

The Offertory at the service in the morning, and the collection at the meeting in the evening, amounted to \$53. This will be devoted to the work of the Church of England in the Missionary Diocese of Algoma, which is the child of the Canadian Church. But for the extremely unfavorable state of the weather which prevented many from attending the service or the meeting, the offerings for Algoma would no doubt have been much larger.

We ought to add that Canon Norman commenced his address by making a touching allusion to the recent and sudden death of the truly devoted Missionary, Dr. Farquhar, the first Bishop of Algoma, whose visit to our city, and account of his extensive Missionary Diocese, is well remembered by many of the members of the St. Peter's Church.

[We regret very much not having been able to find room for this sooner.—Eps.]

The Week.

HOME NEWS.

The North-West land fever remains unabated and Brandon is now the centre of attraction.

Ottawa, Jan. 27.—Messrs. McIntyre, Angus, Drinkwater, Hon. Peter Mitchell, and General VanHorne, General Manager of the Canadian Pacific Railway, are in the city.

Montreal, Jan. 27.—A papier mache factory is about to be started at Montreal. It will be the first of the kind in Canada.

A London joint stock company, with a capital of one hundred thousand pounds, has purchased the Milleroche property opposite Rimouski, consisting of 80,000 acres, with a frontage of 10 miles on the River St. Lawrence.

NEWS FROM ABROAD.

Rome, Jan. 27.—The Rome census shows the population of the city to be 309,292, an increase since 1871 of 55,808.

Corfu, Jan. 28.—A plot against the life of the King of Greece discovered was to have been carried out while the King was journeying from Athens to Piræus.

Dublin, Jan. 28.—A large force of military and police yesterday raided for arms in Athery and Loughier Counties, Galway. A number of treasonable papers were found and 20 arrests made.

London, Jan. 30.—The Daily News sees no reason to anticipate that the change in the Government of France will affect the latest proposals in connection with Anglo-French Commercial Treaty.

London, Jan. 28.—Six Mormon elders endeavored to hold an open air meeting at Kings Cross yesterday. The meeting was broken up by a large crowd who attacked the Mormons.

Beattie's organ factory was burned in Washington, N. J., Friday night, with the exception of the south wing, containing 100 organs. Over six hundred hands thrown out. Loss heavy. Was burned a few months ago; rebuilt and only resumed operations a fortnight since.

BOOK NOTICES, REVIEWS, &c.

We are in receipt of the Living Church Annual for 1882, a work embracing besides many features in common with other American Church Almanacs, some that are new and of special interest.

THE AMERICAN CHURCH REVIEW, edited by Rev. Henry Mason Baum, January, 1882. Published Quarterly, January, April, July, and October.—New York American Church Review Press.

The Church in the United States should feel proud of the appearance of the January number of this most valuable Review, now in its thirty-fourth year, which quite equals, if in some particulars it does not surpass, its English contemporaries.

Reformation in Sweden, by Rev. Prof. C. M. Butler, D. D.; V, The Christian Religion, by Everett P. Wheeler, Esq.; VI, Religious Education in England and Its Bearing upon America, by Rev. Leighton Coleman, S. T. D.; VII, by what Laws the American Church is governed, and herein chiefly, How far, if it all, English Ecclesiastical Law is of force as such in this Church, by S. Corning Judd, LL. D.; VIII, The Temperance Question, by Rev. Jno. T. Huntington; XI, The Revision of the New Testament—Again, by Rev. Prof. Frederick Gardner, D. D.; X, Literary Notices. Our Canadian clergy should subscribe for this admirable Quarterly. Price \$4 a year, or \$1 25 a number.

SERMONS to the people, preached chiefly in St. Paul's Cathedral, by H. P. Liddon, D.D., Canon Residentiary of St. Paul's and Ireland, Professor at Oxford, with a preface by the American editor. Second edition. New York: E. & J. B. Young & Co., Cooper Union, Fourth Ave.

A Book of Sermons by Canon Liddon has its popularity assured, for all who know the author's name and writings (and who do not) will only be too glad to acquire a new possession from the pen of England's greatest preacher.

It is almost superfluous to add that in Canon Liddon's sermons there is no seeking after effect, no overlading of fine colors to attract, no negligence of style or looseness of expression, no uncertain and equivocal statement of doctrine, but all is logical and convincing, direct and searching, and glowing with love and ardor for his Master and for the souls for whom He died.

Restored to Health and Strength.

From Hon. W. H. JONES, of Vermont. "I have been troubled from my boyhood with chronic or hereditary lung complaint. Some years since, early in the Winter, I took cold, which as usual settled into a severe cough, which continued to increase as the season advanced, although I made use of all the cough remedies I had knowledge of.

AS EDITOR IN LOCK.—St. Jacobs Oil cures rheumatism; of this I am convinced. For years I suffered with rheumatism in my left shoulder and right arm, and last fall I was incapable of attending to my duties, and lay many a night unable to sleep on account of terrible pain.

Two Organs.

Regulate first the stomach, second the liver; especially the first, so as to perform their functions perfectly and you will remove at least nineteen twentieths of all the ills that mankind heir to, in this or any other climate.

Mrs. Partington says don't take any of the quack cisterns, as they are regimental to the human system; but put your trust in Hop Bitters, which will cure general dilapidation, costive habits and all comic diseases.

Dr. J. S. Johnson & Co., of Bangor, Me., proprietors of Johnson's Anodyne Liniment, will send free to all who will write for it reliable information how to prevent diphtheria, the most to be dreaded of all dreadful diseases.

An English Veterinary Surgeon, now in this country, says that Sheridan's Cavalry Condition Powders are superior to any he knows of in England, as they are absolutely pure.

Testimonial from Capt. Joshua Harper.

SACKVILLE, N. B., Feb. 13, 1877. J. H. Remison, Esq., St. John, N. B. Dear Sir,—Early in October last I took a severe cold, which settled on my lungs. After having a bad cough for about six weeks, I had a very severe attack of bleeding from the lungs, while on a passage from Queenstown to Dover.

Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto-phosphate of Lime is prepared only by Hamilton Bros., St. John, N. B., and is for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00.

THE HOLMAN PAD CO. have opened a new office in St. John, N. B., at 123 Union St., for the convenience of people requiring these wonderful remedies which are curing every one.

Rest and Comfort to the Suffering.

"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago, any kind of a Pain or Ache.

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.

CHRONIC BRONCHITIS.

When Bronchitis takes the chronic form the attending symptoms become greatly aggravated, and are associated with many of the very worst symptoms of Phthisis, viz., excessive cough, free expectoration, rapid pulse, night sweats, etc., and finally great debility and emaciation.

The well-known and reliable firm of Morris Stone & Wellington, Toronto, Ontario, have an agent in Halifax, soliciting orders for NURSERY STOCK.

Nothing Short of Unmistakable Benefits

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

Advertisement for St. Jacobs Oil. Features an illustration of a man carrying a large fish on his back. Text includes 'THE GREAT GERMAN REMEDY FOR RHEUMATISM' and lists various ailments it treats.

Advertisement for Hop Bitters. Text describes it as 'The Purest and Best Medicine ever Made' and lists its benefits for various ailments like indigestion and liver issues.

Advertisement for Dalhousie College and University. Details 'Munro Exhibitions and Bursaries' with specific amounts and conditions for students.

Advertisement for D. Macgregor's Maritime Literary Review. Lists authors and subjects of the review, including 'The Geometry of last year' and 'The Theory of Indices'.

Advertisement for Nova Scotia Book Bindery, G. & T. Phillips. Lists services like book binding, paper rulers, and steam machine paper bag manufacturing.

- SUBSCRIPTIONS RECEIVED. Wm. Turner, Dartmouth, Halifax Co., N. S.; Joseph Osburn, do. do. do.; Mrs. Capt. Davison, Halifax, do.; Chas. Hinds, Dutch Settlement, Elmsdale, Col. Co., do.; Mrs. Yorke, Parrsboro, do.; Mrs. Tyre, Montreal, Quebec; Rev. Chas. H. Smith, Buffalo, New York, U. S. A.; Wm. Twining, Halifax, N. S.; Rev. J. Hepburn, Magog, Que.; Miss Florence Merry, do. do.; Mrs. Jas. Donnelly, Montreal, do.; Rev. Gavin Lang, do. do.; Mrs. E. B. Goodacre, do. do.; Mrs. T. Montgomery, do. do.; Mrs. R. Cockburn, do. do.; Mrs. E. Kennedy, do. do.; Joseph Tiffin, Senr., do. do.; Jno. Bramley, do. do.; Mrs. J. M. O'Loughlin, do. do.; T. J. Potter, do. do.; H. C. Scott, do. do.; Jas. Rielle, do. do.; R. Hemsley, do. do.; Geo. Swinburne, do. do.; Rev. Dr. Sullivan, do. do.; Chas. Garth, do. do.; T. W. Hill, do. do.; Thos. Hawkins, Hochelaga, do.; Rev. W. L. Mills, St. John's East, do.; J. Donaghy, do. do.; P. McGinnis, do. do.; H. G. Perchard, do. do.; G. H. Wilkinson, do. do.; W. L. M. Marler, do. do.; A. M. Smith, do. do.; R. Gould, do. do.; E. McConkey, do. do.; A. J. Wright, do. do.; Miss Ready, do. do.; Chas. S. Pierce, do. do.; Mrs. R. Simpson, do. do.; Jno. Stewart, do. do.; A. C. Davis, do. do.; Henry Davis, do. do.; The Misses Nichols, do. do.; P. Donaghy, do. do.; Mrs. Thos. Goy, do. do.; Mrs. Craig, do. do.; S. Vaughan, do. do.; W. Drumm, do. do.; F. H. Brown, do. do.; Chas. Tenny, do. do.; Mrs. A. W. Walsley, do. do.; Mrs. Wm. Moore, Senr., do. do.; J. B. Stewart, do. do.; Mrs. Dalton, do. do.; Mrs. Pickles, do. do.; Miss A. Russell, do. do.; F. & J. Wheeler & Co., do. do.; W. J. Pearson, do. do.; Mrs. Caulfield, do. do.; Geo. French, do. do.; Mrs. G. Whitfield, Irberville, do. do.; W. Ryder, do. do.; Geo. Thurston, do. do.; Mrs. McGinnis, do. do.; Rev. B. P. Lewis, do. do.; Mrs. Arthur, do. do.; Mrs. D. Palmer, do. do.; Mrs. H. L. Hibbert, East Farnham, do. do.; R. Hutchins, do. do.; Lyman Buck, do. do.; C. E. C. Brown, Farnham, do. do.; E. M. Robinson, do. do.; Rev. T. W. Mussen, do. do.; Geo. Lowd, do. do.; W. L. Hibbard, do. do.; Mrs. E. Starke, do. do.; Geo. A. Adams, do. do.; Mrs. Geo. Adams, do. do.; Miss Ann Skinner, do. do.; F. B. Taber, do. do.

Advertisement for Brennan's Boots, Shoes, & Slippers. Includes an illustration of a boot and text: 'GO TO BRENNAN'S FOR BOOTS, SHOES, & SLIPPERS. They are selling the Best and Cheapest Goods in Halifax. 162 Granville Street.'

Baptisms. FERGUSON.—At Tangier, N. S., on the 23th inst., by the Rev. D. McLeod, Incumbent, Lily De Maubre, daughter of James and Elizabeth Ferguson.

Births. How.—At Newport, on Saturday, Jan. 28th, the wife of the Rev. Henry How, of a son.

Marriages. WENTZELL—WOLFE.—On the 28th ult., at Blueberry, by the Rev. the Rector, Artoz Wentzell, of Beach Meadows, to Cassie, second daughter of Jas. P. Wolfe, of Blueberry. HEMMON—SASLEY.—On the 19th inst., at St. John's Church, Eagle Head, by the Rector, Capt. Geo. Hemon, to Cynthia, only daughter of Joseph Sasley, of Eagle Head. PARTRIDGE—CASSWELL.—On the 17th inst., at St. Matthias' Church, Montreal, by the Rev. J. Empon, B. A., Rev. John Partridge, of Rosette, Annapolis, N. S., to Mary Augusta, second daughter of Major A. Casswell, Cote St. Antoine.

# BROWN & WEBB'S REAL FRUIT SYRUPS

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

For the Well and the Invalid.  
May be had in the following varieties:  
LEMON, RASPBERRY, STRAWBERRY, LIME FRUIT, LEMON  
GINGERETTE, AND LIMONIA CORDIAL.

RETAIL of all Respectable Grocers. WHOLESALE of

# BROWN & WEBB, HALIFAX.

N.B.—OBSERVE the New white and gold Label, with  
fac-simile of our signature and seal.

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

## MALTOPEPSYN.

(REGISTERED AT OTTAWA)

### AN ARTIFICIAL GASTRIC JUICE.

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

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

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

Regular sized bottles containing 1 1/2 ozs., with dose measure attached, 50 cents, for sale by all Chemists throughout the Dominion.

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

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

#### SPECIMENS OF TESTIMONIALS RECEIVED FROM PHYSICIANS.

WALLACE, N. S., Oct. 4, 1880.  
"The Maltopepsyn was given in a marked and distressing case of Indigestion with the most rapid, pleasing and beneficial results."  
Z. W. KEMPTON, M. D.

ATHLONE, ONT., Jan. 29, 1880.  
"The Maltopepsyn I obtained from you has far more than answered my anticipations. Having tried it in two old and very obstinate cases of indigestion, I found it to act like a charm."  
C. McKENNA, M. D.

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

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

### HAZEN MORSE, - TORONTO.

FOR SALE BY ALL DRUGGISTS AND

## MACDONALD & CO. HALIFAX, N. S.

### Steam and Hot Water Engineers,

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

Manufacturers of all kinds of Engineers', Plumbers' and Steam Fitters' BRASS GOODS, And the Heavier Classes of Brass and Copper Work. Also, VESSELS' Fastenings and Fittings  
\* \* \* Public Buildings, Residences and Factories supplied with WARMING APPARATUS and PLUMBING FIXTURES, with all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate.

Sole Agent for the Sale and Application of Warren's Felt Roofing  
And Roofing Materials in aid for the Province of Nova Scotia.  
Nos. 160 to 172; Also, 306 BARRINGTON STREET, HALIFAX.

## Canadian Pacific Railway Company.

The CANADIAN PACIFIC RAILWAY COMPANY offer lands in the FERTILE BELT of Manitoba and the Northwest Territory for sale on certain condition as to cultivation, at  
**\$250 PER ACRE.**

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

### A REBATE OF \$1.25 PER ACRE

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

### THE LAND GRANT BONDS

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

Received at Ten per cent Premium,

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

Special arrangements made with Emigration and Land Companies.

For copies of the Land Regulations and other particulars, apply to the Company's Land Commissioner, JOHN McTAVISH, Winnipeg; or to the undersigned.

By order of the Board,

CHARLES DRINKWATER, Secretary.

MONTREAL, December 1st, 1881.

## GRAND SUCCESS!

### DOMINION EXHIBITION, 1881.

Special and only awards—Two Diplomas of Honor to W. H. JOHNSON,

### FOR PIANOS AND ORGANS.



PIANOS—Knabe, Weber, Whoclock, Dominion.  
ORGANS—Bell and Dominion.

FULL GRAND "KNABE" PIANO, only Grand ever Imported to Halifax. Our Stock is such that it would take PRIZES against the World, both in PIANOS and ORGANS, embracing everything from medium to the highest price manufactured. Over 60 Gold and Silver Medals have been awarded to the "KNABE" Pianos all over the World. Now is the time to secure a superior Instrument.

W. H. JOHNSON,  
123 Hollis Street.

## CLOTHING! CLOTHING! CLOTHING!

We would invite your attention to CLOTHING For Sale by us, and state that we are Manufacturers of most of Goods sold. Our Business being conducted upon the Economical CASH system, we are enabled to supply substantial Value for Money.

CLOTHING made to order systematically, carefully, and promptly.

TERMS—CASH ONLY.

CLAYTON & SONS, Jacob facing Argyle.

### E. BOREHAM,

WHOLESALE AND RETAIL DEALER IN  
Boots, Shoes, Rubbers, etc.

AT LOWEST CASH PRICES.  
N.B.—We refund money if Goods do not suit.  
147 Argyle Street, corner of Jacob,  
HALIFAX, N.

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

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

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

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

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

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

### THE COLLEGIATE SCHOOL,

of which the REV. C. WILLETTS, Graduate of the University of Cambridge, is Head Master, supplies an excellent preparatory course of instruction, enabling Students to matriculate with credit at the College, and including all the usual branches of a liberal education.

The Head Master will be happy to furnish information in answer to applications addressed to him at Windsor.

### Salesmen Wanted,

To begin work at once on sales for spring 1882, for the  
**FONTHILL NURSERIES,**  
(THE LARGEST IN CANADA),  
MORRIS, STONE & WELLINGTON,PROPRIETORS,TORONTO.

We pay good salaries and give steady employment to successful men. Do not apply unless you can give your whole time to the business. Name this paper. References required. Address,  
**STONE & WELLINGTON,**  
P. O. Box 1546, Montreal.

J. W. BEALS, Manager.

## 1881-82- CHRISTMAS AND New Year.

### USEFUL PRESENTS. DIRECT IMPORTATIONS! EDWARD ALBRO.

SKATES, Acme Club and Wood Top,  
SLEIGH BELLS, Body and Neck Straps,  
CUTLERY.—Ivory Table, Spring Knives, etc, by Jos. Rogers & Sons, Cutlers to Her Majesty,  
LUSTRAL WIRE GOODS, very handsome,  
SLEDS, by the Paris Hill Mfg. Co., Boston.  
ICE CREEPERS, Heel and Toe, by Wynn,  
N. Y. Rubber Heel and Climax Creepers.

American Cottage Firesets,  
ENGLISH STEEL FIRE-IRONS, highly polished, from \$1.60 to \$7 per set.

AMERICAN AXES AND HATCHETS.  
MRS. POTTS' Celebrated Smoothing IRONS.  
N. P.

JAP'D. WARE, TIN WARE, BRASS WARE.  
ELECTRO-PLATED WARE, in Spoons, Forks, etc.

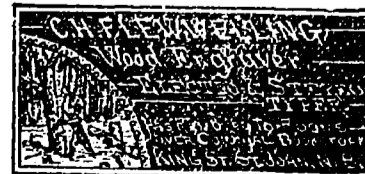
TILE TEA-POT STANDS New Designs.

### KITCHEN UTENSILS IN GREAT VARIETY.

## TEA

Superior quality 30 & 40c. per lb.

101 GRANVILLE ST., 101



Clinton H. Meneely Bell Company,  
SUCCESSORS TO

### MENEELY & KIMBERLY, BELL FOUNDERS

TROY, N.Y., U.S.A.  
Manufacture a superior quality of BELLS.  
Special attention given to CHURCH BELLS.  
Catalogues sent free to parties needing bells.

### CHRISTMAS AND NEW YEAR GREETINGS.

From the United Service Book and Stationery Warehouse, No. 103 Granville Street.

We are glad to inform our friends—Churchmen in particular—and the public in general, that we are amply provided for their gratification, with the most beautiful variety of  
**CHRISTMAS AND NEW YEAR CARDS,**  
EMBRUED WITH SILK AND OTHERWISE,  
ever Imported into this City, most appropriate SEASONABLE REMEMBRANCES to friends at home and at a distance.

And we are glad to remind them, trusting to their paying us a visit, that we are well stocked with Games of all kinds, Picture Books and Books Elegantly Bound, Boxes Colors, Math Instruments, Inkstands, Transparent Slates, etc., etc.

Also, Just Received—A select stock of Photograph, and Autograph Albums, Scrap Albums, and Gold Penic Cases, and Gold Pens. Look out

### WILLIAM GOSSIP,

Christmas-tide, 1881. 103 GRANVILLE STREET, Old Province Building Side.

## XMAS. BOOKS.

### BUCKLEY & ALLEN, English & American Bookstore, 124 GRANVILLE ST.

Reg to intimate that their Stock of Books for the season is now complete. It includes—

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

BOOKS FOR BOYS AND GIRLS, Little and Big. Our stock is unsurpassed.

POETICAL WORKS. All the known Authors in various styles.

BIBLES, PRAYERS AND CHURCH SERVICES. We carry a very large stock in all sizes and Bindings.

PHOTOGRAPH, AUTOGRAPH AND SCRAP ALBUMS. We claim to be unapproachable in these lines. Our prices are remarkably low this season.

Fairchild's GOLD PENS, Holders, and Pen-cases.

CARD CASES, Purses, Pocket Books, Writing Desks and Cases.

Xmas New Year's Cards  
Frang's and Luck's. Also, an immense stock by other makers.

BUCKLEY & ALLEN, 124 Granville St.

### GATES'

## LIFE OF MAN BITTERS

—CURES—

## LIVER COMPLAINT

—AND—

### GENERAL DEBILITY

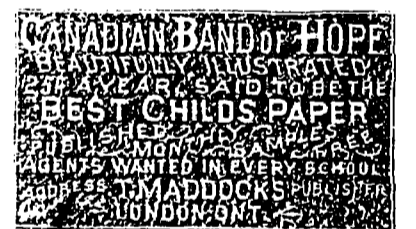
WESTFIELD, N. R., Aug. 30th, 1881.

DR. C. GATES.

DEAR SIR—I hereby certify that I have been ailing for some time with Liver Complaint and General Debility, I have used your Life of Man Bitters and have found it a cure so far. I was sick nearly all my time and last November I was very ill, about giving up work altogether, when a friend brought me a bottle of your Life of Man Bitters, I had not taken it a dozen times before I got relief, and I have only used four bottles and have never lost a day nor a meals' victuals since. I pronounce your medicine an excellent thing and can cheerfully recommend it to any one in need of such medicine.

Yours respectfully,  
GEORGE WATTERS.

Sold at wholesale by Brown & Webb, Forsyth, Suttcliffe & Co., and John K. Kent, and by druggists and dealers throughout the Maritime Provinces.



## St. Margaret's Hall,

### COLLEGE FOR LADIES. HALIFAX, N. S.

Patron—The Most Reverend the Metropolitan.  
Visitor—The Lord Bishop of Nova Scotia.

Full Collegiate Course of Study, with Academic or Preparatory Department. Superior facilities for Instrumental and Vocal Music, and for French and German. Situation unsurpassed for healthiness. Combines extended and thorough instruction with the essentials of a refined Christian home. Only a limited number of Pupils received. Reduction for Clergywomen's daughters, or where two or three are sent from one family, and for children under 13.

Rev. J. PADFIELD, M. A., Principal.

### WANTED,

A MAN to work as TEAMSTER and General Work, for a SMALL FACTORY a few miles from Halifax. Steady work, a dollar a day, and House Rent FREE. A married man with one or more boys would find employment for his family in the factory. Address this office.

## Halifax China Tea Co.

Retail Store, No. 1 Bedford Row.  
We import only GOOD SOUND TEAS, and keep in stock every grade, from a strong well-flavored Congou at 20c. per lb., to the Choicest Kaisows, Superior Oolong, and Superlative Hyson.

We give the best value for the price in any grade required, except the common unsound Teas, which we decline to deal in.

Orders for the Country shipped by rail or otherwise, as directed.

Give our Teas a trial, and we shall feel confident of obtaining your future orders. We also sell by the packages at lowest possible cash rates.

THE HALIFAX CHINA TEA CO.,  
No. 1 Bedford Row, Halifax.  
N. B.—Orders by Post Card will be found very convenient.



Consumption and Wasting Diseases.

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

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

The proprietor also has certificates from leading physicians in Toronto, St. John, Halifax, Ac., of EQUALLY LAUDABLE RESULTS, proving conclusively that EAGAR'S Phosphorine or Cream is the greatest preparation now in use. Second Certificate from Dr. Slayter: Halifax, Jan., 1881.

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

W. B. SLAYTER, M. D., etc., etc. M. F. EAGAR, Chemist, 157 Hollis St., Halifax, N.S.

**JOHN C. SPENCE, Glass Stainer, MONTREAL.** Memorial Windows, Heraldic and Domestic Stained Glass, in the best styles of Art; Quarry and Geometrical Windows, in Rolling Cathedral and Antique Glass.

**MODERN & CORRECT STYLES** In Chalice, Paten, And WINE CRUETS, FOR HOLY COMMUNION.

Watches, Jewellery, Sterling Silver, And Electro-Plated Wares. The Best Assortment and Value in the Market, at **M. S. BROWN & CO.'S** (ESTABLISHED A. D. 1840.) JEWELLERS and Silversmiths. 128 GRANVILLE STREET, HALIFAX, N. S. 1



**TENDERS.**

**CANADIAN PACIFIC RAILWAY.** Bridge over the Fraser River, B. Columbia.

TENDERS addressed to the undersigned will be received on or before the 10th day of FEBRUARY, 1882, for furnishing and erecting a Bridge of Steel or Iron over the Fraser River on Contract of C. P. R. Specifications and particulars, together with plan of site, may be seen at the office of the Chief Engineer, at Ottawa, on or after the 10th of January, inst. Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms. An accepted bank cheque for the sum of \$500.00 must accompany the tender, which, when shall be forfeited if the party tendering declines to enter into contract for the work, at the rates and on the terms stated in the offer submitted. The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. For the due fulfillment of the contract, satisfactory security will be required by the deposit of money to the amount of 5% per cent, on the bulk sum of the contract, of which the sum sent in with the tender will be considered a part. This Department does not, however, bind itself to accept the lowest or any tender. By order, (Signed,) F. BRAUN, Secretary, Department of Railways and Canals, Ottawa, January 5, 1882.

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