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The Church Guardian.

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

Vol. 2.—No 47.

THURSDAY, MARCH 8, 1881.

One Dollar a Year.

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

LOCK DRAWER 29, HALIFAX, NOVA SCOTIA,
 MONCTON, NEW BRUNSWICK,

EDITORS.

THE Bishop of Lichfield's quinquennial appeal for the Church Extension Society has produced £13,000

REV. Preston J. Nash, formerly a Methodist minister, has been recommended for orders by the standing committee of the Diocese of Virginia.

AN Amsterdam paper states that a letter has been sent to Menotti Garibaldi requesting him to accept the command of a corps of volunteers for the Transvaal.

THE Tristan d'Acunha fishermen have at last received a missionary; all honour to the Rev. E. H. Dodgson for volunteering for such a lonely and uninviting island post.

MR. W. W. Concoran, of Washington, 81 years of age, has given three millions of dollars to public benevolences. He has given very largely to the Church of the Ascension where he attends.

THE Rev. Ernest E. Wood, late of the Diocese of Quebec, was ordained Priest in St. Ann's Church, New York, Feb. 7th, by the Missionary Bishop of Washington Territory, and will soon go out to that field.

It had been reported that the figure-head of the *Atalanta* has been picked up at sea, but on examination it was found that the piece of timber had never formed part of the ill-fated training-ship in question.

IN the last Mathematical Tripos, Girtton was represented by four candidates. Miss Palthorpe came just below the twenty-third Wrangler, Miss Sheldon would have been a Senior Optima, and Miss Marks and Miss Gale Junior Optimes.

THE heaviest rain storm that has occurred in California since 1861 fell lately, and has caused an immense amount of damage all along the Pacific coast from British Columbia to the southern part of California. A number of towns have been submerged and many miles of railroad carried away by the floods.

THE Bishop of Saskatchewan's work is progressing. Emmanuel College at Prince Albert Settlement is formally opened. The *Colonies and India* ob serves:—"The Church of England is doing a good work in the North-west, and promises to be the church of the future in that region. Dr. McLean has raised £10,000 sterling to endow the bishopric of Saskatchewan, and hopes to raise an endowment sufficient to make the college independent. He deserves well of his Church and country, not only advancing the interests of the first, but having been instrumental in civilizing hundreds of Indians, who have become good, peaceable citizens. There are now twelve clergymen labouring in his vast diocese and more are wanted."

THE Bishop of Maryland seems determined to be among the leading missionaries of his own diocese. Not only is he indefatigable in his strictly Episcopal duties, but, at such times and places as his engagements allow, organizes "Episcopal Missions," lasting through several days, with from one to three Services, sermons or addresses each day. He selects the clergy for the occasions, and assigns them their duties, and the intention is always to make the Services as effective as the combined effort will allow. This is as it should be. The Bishop is pre-eminently the missionary; his Order is the Order of the Ministry. It was so of old; and the example of St. Paul is a standing lesson to the Church. The next Mission to be conducted by the Bishop and his helpers will be, from January 12th to 15th, in Baltimore.

ENGLAND'S total imports for 1880 were £409,980,000, an increase of about £40,000,000 over 1879.

AN iron span, two hundred feet long and weighing four hundred tons, from the Pennsylvania railway bridge at Toledo has been thrown by the ice into the channel of the Maunee river.

A BEAUTIFUL Altar has recently been erected in Canterbury Cathedral. The marbles used in its construction were furnished by the Cathedral, and are exceeding curious, but such as are only now found in Africa. It is thought that they were originally taken to Rome, and were imported thence by one of the early Roman Arch-bishops of Canterbury.

ACCESSIONS FROM "REFORMED EPISCOPALIANS."—We mentioned last week that Mr. Budge of Farmersville Ont., with his congregation had come into the Church of England, and that he would soon be ordained Deacon by Bishop Lewis. We learn now that the Rev. Y. Peyton Morgan, for some time pastor of the Reformed Episcopal Church of the Atone-ment, Brooklyn, has just resigned, and, it is understood, intends entering the Church in the United States.

THE Rev. Dr. Washburn, of Calvary Church, New York, one of the most prominent of the N. Y. Clergy, has just died. He was one of the American Bible Revision Company, one of the Translators of Lange's Commentaries, and the author of several works. He was once a Congregationalist Minister, and was a room-mate in the Theological Seminary of the Congregationalists at Andover, Mass., of Rev. Dr. C. H. Hull the distinguished Rector of Holy Trinity Church, Brooklyn. The present Bishop Clark, of Rhode Island, then a Boston clergyman, induced them to enter the Church.

THE following facts will gratify the curious:—1881 reads both ways the same. 18 divided by 9 goes 2, and 81 divided by 9 goes 9. Divide 1881 by 209 and 9 is the quotient. If divided by 9 there is a 9 in the quotient, if multiplied by 9 there are two 9's in the product, the sum of 1 and 8 is 9 and 8 and 1 are 9. Add 18 to 81 and you have 99, by adding, dividing and multiplying nineteen 9's are produced, one for each year to complete the century. As 9 is considered an unlucky number, it is no wonder people prophesy innumerable evils this year.

THE *Lancet* regards it as a fact of some significance that, in the list of Wranglers of the recent mathematical tripos, among the first six there was not a single representative of the richly endowed scholastic establishments of Eton, Winchester, or Westminster, or of the old-established Public Schools like Rugby or Harrow. "Is it not improbable," it adds, "that the premature forcing and severe training which a successful competitor for an Eton or Winchester scholarship has to undergo takes too much out of a lad at first, and places him in later years at a disadvantage with competitors who have matured slowly, when the struggle at the University commences?"

THE summary of the work of the Thames Church Mission for the year 1880 included: Visits to ships and steamers 15,620; ditto fishing vessels, barges, &c., 12,542 ditto foreign shipping, 3,877; attendants at 3,215 services 90,123. English Bibles sold, 2,454; English Testaments, ditto, 1,613; foreign Bibles, ditto, 732; foreign Testaments, ditto, 277; Prayer Books, ditto, 839; Testaments given to emigrants, 795; English portions of the New Testament given away, 2,984; foreign ditto, 1,902; English tracts distributed, 95,152; foreign ditto, 20,739. On board 45 emigrant vessels, 2,145 adult packets, and 804 children's, were given away.

HARVARD College Library contains 500,000 books, and has a fund of \$175,000 to buy new books. Charles Sumner gave it 1,300 volumes, and nearly 20,000 pamphlets. It is the largest and best library in America.

A COMPANY has been organized to introduce steamboats in the place of the gondolas which have so long held sway in the streets of Venice; a railway has been built up Vesuvius; steam launches have been put upon the Nile; and the next thing will be an elevator for the pyramids. So doth utilitarianism crowd out romance.

BISHOP TUTTLE has four schools in Utah, in which seven hundred youths are educated, mostly from Mormon families. The expenses of these schools are largely paid by scholarship funds contributed by Church people of the older dioceses. The Bishop has confirmed two hundred from these schools, and one of the most promising clergy is a young man rescued from Mormonism by his influence.

ON a recent night there was what is described as a tremendous landslip in the neighbourhood of Blackgang, in the Isle of Wight. Immense masses of cliff have broken away, carrying down trees and crashing into gardens, blocking highways, sweeping away familiar landmarks, and completely changing the face of this popular holiday resort. Some houses have been brought within a very few feet of the edge of the cliff.

AN interesting archaeological discovery has lately been made at Liverpool. In the course of the excavations for the extensive steam docks at the north end of the city, the workmen discovered the half of a ship at a great depth from the surface. The beams to which the stays were fixed are of elm, fixed with oak pins and the planking also appears to be of elm. The stays are about six inches square and a foot apart. The build of the vessel is of a very old type.

THE MINISTRY OF THE PRAYER BOOK.

Critics in oratory have counted it one of the sublimest conceptions of a modern master of their art, that he pictured, at a single stroke, the world-encompassing energy of the Empire of Great Britain, "whose morning drum-beat, following the sun, and keeping company with the hours, circles the earth with one continuous and unbroken strain of the martial airs of England." But how much loftier in sublimity, and how much grander a monument of national greatness than any military signal of the power which destroys men's lives, is this simple fact: as the earth's shadow has kept sweeping slowly round the globe, along two advancing lines of daylight and dawn, wherever the English tongue is spoken, the daily sacrifices of our morning and evening prayer has "bowed down the successive crowds of worshippers upon their knees;" so that perhaps there has not been an hour of day or night since that month of May, in the second year of Edward's reign, when, from some high temple, or lowly chapel, or family group, or chamber of sickness, or dying bed, or closet whose door was shut, the immortal confessions, supplications, and praises have not been ascending!

In troublous times of war and famine, when the trumpet of fasting was blown in Zion, because the day of gloominess lay thick upon the land, like a spiritual priest this volume has stood "between the porch and the altar," crying "Spare Thy people, and give not Thine heritage to reproach." In festivals of peace and prosperity, it has sent up spiritual incense for the joy of all the sons and daughters of the Church; for her manservants and maid-servants, and even for the stranger and the fatherless within her gates.—*Bishop Huntingdon.*

THE HOSPITAL SUNDAY FUND.

THE report of the Committee which has just been issued communicates to the world some rather interesting facts. Thus we learn that the collection this year is the largest that has ever been made. This will be seen by comparing the following totals:

1873—	£27,700	8	1
1874—	£29,936	17	10
1875—	£26,396	2	0
1876—	£27,042	11	4
1877—	£26,082	19	1
1878—	£24,904	19	6
1879—	£26,501	4	1
1880—	£34,221	18	10

The following table, which contains the aggregate contributions of every denomination which collected as much as a hundred pounds will be found tolerably correct:—

Congrns.	Denominations.	Total.
724	Church of England,	£21,944 9 4
100	Independent.....	1,125 15 11
75	Baptist.....	1,134 19 6
28	Jew.....	967 14 7
79	Wesleyans.....	893 9 1
30	Presbyterian.....	574 6 10
77	Roman Catholic...	531 15 8
12	Quaker.....	126 2 10
1	Greek.....	109 15 0
8	Unitarian.....	100 9 6
84	Miscellaneous.....	493 0 0
		£28,802 4 3

It will thus be seen that the Church congregations which contributed to the fund are nearly half as many again as all the rest put together. It will also be found that the Church furnished more than three-fourths of the whole amount.

Foreign Missions.

INDIA.

THE DIOCESE OF TRAVANCORE.—III.

During the past year we celebrated the Sunday School Centenary. One hundred years ago the first Sunday School was opened, and now this wide spread institution forms one of the most important features in the work of the Church among the young Sunday Schools have been much criticized, and their work depreciated, by those who seem to expect perfect work, complete results in this poor world of incompleteness and imperfections. Notwithstanding all that has been said, Sunday Schools still remain a powerful agent for good among the lambs of the flock. Most important are they in the hands of the Missionary. Wherever he goes his first endeavour is to gather the little ones around him and to sow in their hearts the good seed of the Kingdom. Let us follow one of these Missionaries into his Sunday School in Travancore. The Rev. F. W. Aible tells us: We are early risers in India, and our first Sunday school meets soon after seven in the morning. Let me describe it to you.

An oblong room with the windows both on the same side (no glass in them) but shutters to keep out the sun and rain, and two doors one at each end, white walls glazed with chunam (a kind of lime) and for the rest a sanded floor and a black-board on tressels. Nothing else, until a little boy of nine or thereabouts (with very thin legs and arms, and very black all over, for he works all day in the hot sun, wearing scarcely any clothes and getting little to eat) comes in and sits cross-legged on the floor; then another, a year older or younger, enters and sits by his side, and so on, till a group of seven or eight sit in a line, smoothing the sand on the floor with the palms of their hands, to make it ready for their lesson in the alphabet.

At the other end of the room is a different group. There you may see, Sunday after Sunday, an old man, perhaps sixty years old, and his son, with three or four others, all of a low caste, who have got in their hard hands copies of the Gospel of St. Mark in the Malay-

alam language, and are learning a verse or two, chanting it in a monotone, until the two teachers who conduct this school arrive. They presently come in, fresh from their morning bath in the river, nicely dressed in white linen coat and trousers, looking ready for work. They are sons of some of our native clergy, and are being educated during the week for some profession, but are glad to work for Christ's sake on Sunday.

Then the school begins. They can't sing. Most of them can't read, but are able to understand a simple prayer, and to join in the Lord's prayer very heartily. One of the teachers then takes a piece of chalk and writes on the black-board a letter of the alphabet in the Malayalam character, and the scholars try to trace the letter with the finger in the sand on the floor, repeating the letter aloud until it is learnt, and so at one time learning to read and write. Meanwhile, the rest, who have already gone through all this, and are now able to read, are standing round their teacher and reading verse by verse a chapter of the Gospel. These are afterwards baptized and prepared for confirmation, and several have become regular communicants. This school goes on for about an hour, after which the children are given a good meal and dismissed.

We close our account of this diocese by a short sketch (from the *Church Missionary Gazette*) of the Rev. Benjamin Bailey, one of the first missionaries in Travancore. This remarkable man went out in 1816 and laboured for 34 years. He began by clearing the jungle at Cottayam, building a house, planting a garden, and, as soon as he had mastered the language, translating the Bible. Then he wanted to begin printing his translations; but there was no press; and after waiting for two or three years, he set to work and constructed a wooden one himself, which is still preserved. But where was the type to print from? None of the Malayalam character existed, and when the Government foundry at Madras cast some for him, the letters were so badly formed as to be almost useless; so he determined to provide this want also with his own hands. He had never seen a type foundry or its apparatus; but he obtained an old cyclopaedia and a small book on printing, and, with the help of a common Native carpenter and two Native silversmiths, he set to work again; and so complete was his success, that the print was pronounced by the British Resident at the Maharajah's court to be "extremely beautiful and correct."

From that press and those types were produced, within a few years, complete editions of the Bible, the Prayer-book, and two Dictionaries, translated and compiled from beginning to end by Mr. Bailey alone, and printed under his superintendance. One of the most interesting conversions in the history of the Mission resulted from the reading of one of these Prayer-books by a Nair—one of the most influential castes in Travancore.

The Cottayam Press is now an important institution. It employs forty persons, and is quite self-supporting. It prints and binds for the Bible Society, the Maharajah's Government, and Travancore Public Works Department, &c.

After the separation of the Mission from the Syrian Church, Mr. Bailey threw himself into another work, the building of a church. The first stone was laid November 21st, 1839, and "Christ Church," was dedicated to the service of God on July 19th, 1842. Soon afterwards Bishop Daniel Wilson, of Calcutta, visited Travancore, and spoke of this church as "the glory of Southern India"; but it has since been excelled by others in Tinnevely. Within its walls most, if not all, of the Travancore ordinations have taken place, and several confirmations. On the last occasion, in November, 1875, the Bishop of Madras confirmed 551 candidates, and on the following Sunday ordained three Native presbyters and a deacon.

Family Department.

THE LENTEN CALL.

(Written for the Church Guardian.)

"Could ye not watch with Me one little hour?" Across the sombre ages, once again We hear Thy tones of mingled grief and pain, Most Holy Saviour, Lord of life and power.

"Could ye not watch with Me one little hour?" A world's black, mystic gull was laid on Thee, Thine eyes were blind with depths of agony, The bloody sweat dropt down on thine and flower.

"Could ye not watch?" How silent stood the trees! Silent the clouds that slept above the hill, Only the leap of Kedron's hidden rill, Sang through the gloom, and hushed the sleeping breeze.

"Could ye not watch with Me?" They slept dear Lord, Slept though gray dawn stole down the mountain's side, Slept while behind the faithless traitor-guide Came out with swords and staves the rabble horde.

"Could ye not watch with Me?" "But yesterday Ye cried, 'Hosanna' with the fickle throng -- As to the city's gates we swept along, -- And children danced about the palm-strewn way."

"Could ye not watch with me?" They heard Thee speak, Their lips were wet with primal Eucharist, And one had laid his head on Jesus' breast, -- Yet sank they down in slumber base and weak.

"Could ye not watch with Me?" Like silver chimes, Falling afar in tender plaint and low, We hear Thy warning words of long ago, Thy Lenten call, down in these latter times.

"Could ye not watch with Me?" For eyes unstayed In deeper depths of soulless sleep to day Than those forgetful, weary ones that lay At rest beneath the olive's dusky shade.

"Could ye not watch?" Though balmy breezes With their soft fingers, o'er thy face did play, And from thy forehead, o'er thy face did play, The sweat of agony did fall away.

"Could ye not watch?" "Why is the Benedicite used in Lent instead of the Te Deum?"

"As men that watch, and tarry for their Lord?" With looks responsive to His lightest word, With contrite hearts that wake "to watch and pray."

"Could ye not watch?" Help us, O Saviour best, With souls sincere the Lenten fast to keep! To mourn our wrongs with sorrow pure and deep;

To work Thy work with love and holy zest! "One little hour." And then the joy and song! The Road bereft! the empty, riven Tomb! The snowy shrine, the fragrant lily-bloom, The Risen Lord! the shattered night of wrong!

LORENA. King's College, Windsor

LENT.

We have entered again upon the season of Lent. Let us not regard it as a hard task-master who comes to curtail our harmless pleasures and rob us of our innocent amusements. Let us not rebel at the restraints which the Church, as a faithful mother, at this time puts upon us. Truly they should not be grievous to us but rather a source of thankfulness. Let us welcome Lent as the grave but kindly messenger from the Great King, the Giver of all good who bids us for a little space put aside the lesser for the greater, and fix our hearts and thoughts upon the best and greatest of His mercies. Let us welcome Lent as a season full of help and support to those who are in any measure endeavouring to lead the Christian life. Which of us does not need all the help obtainable to keep our wandering feet and wilful thoughts within the way hallowed by the footsteps of our Master? In Lent of all seasons of the Church's year we are brought nearest to that perfect life of self-denial, humility, charity and purity—we are brought step by step to the foot of the cross, which was its consummation. The holy season is, as it were, a place apart from the world, a place calm, secluded, where we may dwell upon the thoughts of the great hereafter, and, by the help of God, prepare ourselves for a life so far transcending this life, which engrosses so much of our thoughts, our aims and desires. It is a time in which we are bidden to search into our own hearts and lay bare our hidden sins to ourselves and to our God, for thus and thus only can we hope to obtain the Grace which will make this Lenten season indeed a blessed spring time to our souls.

LENT is chiefly what a person makes of it. As an enforced, perfunctory observance it can do but little good. It may bring with it all manner of abstinence and devotion, which, however, is so irksome and unnatural that one is as eager to have done with it as loth to begin it. What good would it do to listen to music in this way, or to go through the round of social pleasures? But Lent, if the heart is in it, will be in every way healthful. If the good in it is desired and greatly sought for: if one would gather from it a livelier faith and deeper consecration—live less in carnal pleasures and more in the godly motions of the Spirit—how truly will one find such blessed fruits in prayer and fasting. Anything that can oppose a barrier to that eager spirit which makes no account of grace and piety, and which, instead of adding to faith virtue, would make little of either, may well be coveted. How truly so in this restless age, when of nothing else are men so impatient as of self-restraint, and when a thousand influences oppose the gracious impulses of religion.—Churchman.

THE EDITORS' BOX.

[Questions to be addressed to CHURCH GUARDIAN, Box 120, Moncton, N.B.]

3. "Why is the Benedicite used in Lent instead of the Te Deum?"

A.—In Edward VI. first Prayer Book (1549), the rubric ordered it to be so. The present book leaves it to the discretion of the minister. It is used in Lent because it is suitable in the spring when the Sunday Lessons have been on the creation of the world. It is very appropriate on Septuagesima Sunday after reading Genesis 1. When we commemorate our Lord's Resurrection at Easter, we then return to the fuller offering of praise in the Te Deum.

4. "Please tell me the difference between 'Gregorian' and 'Anglican' chants." "Lucy J."

A.—Gregorian chants are so called because they were compiled and arranged by Gregory the Great, Bishop of Rome, about A.D. 600. Four of the tones were probably introduced by St. Ambrose, Bishop of Milan, about 384, A.D. Gregory increased these tones from four to eight. "The melody rests essentially upon one tone, the first as the second half of the verse concludes, with a cadence of from two to five tones." To this was added a ninth, called *Tonus Pregrinus*, or the foreign tone, originally intended only for Ps. 113, and transferred in later ages to the Benedictus and Magnificat. Anglican chants are so called because written for the use of the English Church. Double chants are essentially Anglican. They were invented about the time of Charles II., A.D. 1660.

5. "Who wrote 'Rock of Ages'?" "ANNA."

A.—Rev. A. M. Toplady, Vicar of Broad Henbury, Devonshire; b. 1740; d. 1778.

THE LAND OF GILEAD.

From a review of Mr. Lawrence Oliphant's Land of Gilead it appears that the proposed site of the colony which Sir Moses Montefiore and other philanthropists propose for European Jews is about twenty miles from Jerusalem. It is bounded on one side by the river Tabbok, and on the other by the Arnon. It is proposed to make railways from Jerusalem, Haifa, Damascus and Akabah. Those who can carry the map in their eyes will see how important these lines will be in opening up communication with the universe. The author says: "Under any circumstances it is impossible that the region which comprises within its limits the luxuriant pasture lands of Jaulan, the magnificent forest-clad mountains of Gilead the rich arable plains of Moab and the fertile sub-tropical valley of the Jordan, can remain much longer neglected.

It is said that with the exception of the Sultan of Turkey, every reigning royal family in Europe has some of the blood of Mary Stuart in their veins.

THE LAW OF KINDNESS.

It is strange that in this highly civilized age, which prides itself upon its social perfections, it should be necessary to remind Christians so frequently of that fundamental principle underlying all true politeness—the law of kindness. Must we not fear that where this law is not in operation there is a great deal of hollowiness, a great deal of selfishness, much of the sounding brass and tinkling cymbal?

Someone has said, Show me the true Christian and I will show you the true gentleman or woman, and in the highest sense of the word this is absolutely true. What is our abstract idea of a gentleman? is it not one who is regardful of the feelings of others; who, in his relations to his fellow men, is careful to commit no action which would injure them or wound them; one who is swift to take the part of the oppressed; one, in short, who does to others as he would they should do unto him? Now, if we were to apply this test to the men and women who constitute polite society, should we not very often be greatly struck by the discrepancy between the standard of good breeding (so to speak) set up by the world and by the law of God? We find, indeed, in polite society a large amount of social amenity, of kind reciprocal attention; the language of society is a pleasant one; affectionate smiles and cordial greetings are the current coin freely dispensed on all hands, and the unsophisticated looker on might some times be tempted to exclaim with the heathen of old "see how these Christians love another," but there are words of our Master, which suddenly come out in bold relief in the midst of our social intercourse. "What do ye more than others—do not even the Publicans the same?" It must be something more than the pleasant reciprocities of Society which will commend us to God, for it not unfrequently happens that while we lavish our attentions on those who return them, we shun and ignore the brother or sister, whom Christ has bid us cherish. Those who can make no return, who cannot improve our social standing, or add to our social pleasures, we pass by on the other side; they scarcely exist for us, they are altogether out of our world, beyond the circle of our thoughts and interests. It is one of the saddest features of our time that Religion is made to adapt itself in appearance, for it can be in appearance only, to so-called society; a certain amount of easy, pleasant religion fits into, forms a part of fashionable life, and in no way interferes with the rest, but when some of Christ's most direct commands are systematically disregarded, we may well feel doubtful that a profession of faith and obedience will suffice. If we would be Christians more than in name, we dare not disregard what He, the Lord of Love, has enjoined upon us, we dare not pass by our fellow-men and women in a position of life other than our own, as though they had no claim upon us, as though we were bound to each other by no tie of a common humanity.

Christ's religion is emphatically one of love. The law of the Christian's life must be that of kindness. Is it not a mockery to profess to adore as our God and King one who was despised and rejected, the lowly Nazarene, the homeless one who had not where to lay His head? Is it not mockery to acknowledge Him as our Great Exemplar of meekness and humility, when we are conscious, as so many of us must be, that pride and selfishness have so choked up our lives, that no room is left for the growth of these first of Christian virtues. Ah! could we but REMEMBER that, in the sight of the Great God and Father of all, no earthly greatness, no social distinctions can add one tittle to the value of a human soul, but that with Him the last shall be first, and the lowly the most exalted! If we realized this, should we not be less apt to value people in proportion to their worldly means or social rank? Should we not more often have a kindly thought or word or smile for those who may be beyond the charmed circle of our "set," or from whom we cannot expect any worldly advantage? There is a vast field for Charity in this motley world of ours, beyond the narrower meaning of the word—beyond the alms-giving, which is often by far the most easily practised, and the part which required least self-denial. Not only have we the poor always with us, but the whole world is round about us, full of men and women

with the same human wants and wishes and feelings as ourselves, with the same need of love, with trials and temptations more or less like our own. Shall we not, indeed, try to follow Him, (though at so remote a distance at best), as He walked among men, sharing their sorrows, and bestowing without stint upon them His human sympathy, as well as His Divine compassion.

SACRA PRIVATA.

And lead us not into temptation. "Let him that thinketh he standeth (firm), take heed lest he fall"—1 Cor. x, 12.

Let not any confidence in ourselves provoke Thee, O God, to leave us to ourselves.

"The Lord knoweth how to deliver the godly out of temptations."—2 Peter ii., 9.

Thou, O Father, knowest my infirmities, and the power of my enemies; be not wanting to me in the hour of temptation.

"Watch and pray, that ye enter not into temptation." Matt. xxvi., 41.

Make me mindful of my weakness, that I may be more watchful and importunate for grace. Fortify my soul against the temptations of the world, the flesh, and the devil, for Jesus Christ's sake.

But deliver us from evil.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion walketh about seeking whom he may devour."—1 Peter v., 8.

Grant, O heavenly Father, that this adversary may never find me off my guard, or from under Thy protection. In all my saving trials, give me grace and power to overcome, to Thy glory.

For Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

To Thee, to Thee alone, and to Thy Son and Holy Spirit, be glory for ever and ever. Amen.

THE LORD'S POCKET-BOOK.

"Whose pocket-book is that which you carry?" said a friend to a business man, as he drew a well-filled wallet from his pocket.

"Why, my own, of course. Whose else could it be?" was the prompt reply.

"To whom the pocket-book belongs depends on another question. If you belong to the Lord, I guess the purse is His also."

"Well," said the man, thoughtfully, "I hope I do belong to the Lord, but your remark throws a new light on this subject. It never impressed me before, as it does just now, that I am to carry and use this pocket-book, 'my pocket-book,' as my Lord directs. I must think this matter out, for I confess honestly I never have looked at it in the light in which you place it."—The Christian Giver.

BOOK NOTICES, &c.

We have received the March No. of "Our Little Ones." It is beautifully illustrated, and full of charming reading for the children. No family where there are little folks should be without this most attractive little monthly. Russell Publishing Company, 149 Tremont St., Boston.

Our sublime Liturgy contains not only the rich harvest of the Reformation, but it has gleaned the choicest fruits from the vineyard of Israel in every age. It unites modesty with plainness, solemnity with the gentlest flow of devotion, and the impassioned eloquence of the heart with the chastest language.

DOCTORS GAVE HIM UP.

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The Horrible, Unightly Itches and Pimples and the Sallow, Coarse Complexion can be quickly and effectually cured by a clear, healthy skin. The remedy is certain and easily prepared, and is simply "Hannington's Quinine Wine and Iron," taken according to directions. Try one bottle and be convinced. Price 50c per bottle; 6 for \$2.00. For sale by all Druggists.

After an Attack of Fever, Measles, Diarrhoea, or any watery illness, HANNINGTON'S QUININE WINE AND IRON is the best medicine to take. It gives lasting strength.

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SUBSCRIPTIONS RECEIVED.

Miss Hie-Hy, Halifax, N. S., A. C. Edwards, do.; W. N. Silver, do.; J. W. Betcher, do.; The Misses Wier, do.; Mrs. Jeff. Foot, do.; Mrs. Bullock, do.; Mrs. E. K. Brown, do.; E. H. Taylor, do.; Jno. B. Johnston, do.; Mrs. H. Heslein, do.; Geo. W. Ritchie, do.; Mrs. Capt. Wetmore, do.; Mrs. Capt. Nickerson, do.; Mrs. M. A. Johns, do.; W. T. Woodill, do.; Jas. W. Russell, do.; I. H. Mathers, do.; Thos. Mowbray, do.; Jno. C. Russell, do.; Andrew Rosser, do.; Hon. Senator Almon, do.; Geo. Hill, do.; Mrs. J. W. Jublen, do.; Mrs. Henry Roman, do.; Capt. D. M. Browne, do.; Miss Trish, do.; Mrs. Burmester, do.; Miss West, do.; Mrs. J. Thompson, do.; Jno. D. Tupper, do.; Mrs. Burke, do.; W. H. Wiswell, do.; H. C. Terry, do.; Samuel Swindells, do.; H. C. Holmes, Liverpool, do.; Mrs. Wm. Boutlier, Elmfield, Col. Co., do.; W. A. Hiltz, Digby, do.; Mrs. Eben Beman, do.; Capt. J. A. Hughes, do.; Mrs. Gaetz, New Ross, Lunenburg Co., do.; Capt. Geo. H. Winrow, do.; Miss Carran, Musquoddy, N. B.; Mrs. G. Robson, Pictou, N. S.; Miss Wier, DeBert, Col. Co., do.; Thos. Pitzer, Kildare Capes, P. E. I.; Hon. Judge Webber, Fredericton, N. B.; Leaver Sparling, Bathurst, C. B.; Dr. McKeen, do.; Wm. Jones, Big Bay, do.; R. Anderson, do.; Miss Leaver, do.; Mrs. C. B. Bowman, Windsor, N. S.; Wm. Ross, Oak Point, N. B.; W. D. Richmond, Round Hill, do.; Mrs. T. A. Wakeham, St. John, do.; J. A. Seeds, do.; N. W. Kelly, Chester Basin, N. S.; T. S. Atkinson, do.; The Senate Library, Ottawa, Ont.; Jas. Barkhouse, Martin's Point, Lunenburg, N. S.; Jno. Gray, Church Over, Shelburne Co., do.; Miss Rosanna Delrich, Shelburne, do.; Mrs. Jas. Henderson, do.; Mrs. Thos. Acker, Church Over, do.; J. Acker, Birchtown, do.; Robt. Fitch, Jordan Bay, do.; Albert Baldwin, St. George, N. B.; Rev. I. P. Chase, Musquoddy, Ont.; E. A. Wilnot, Fort William, Lake Superior, do.; Wm. Hennigar, Northfield, Han's Co., N. S.; Thos. Blois, Mount Uniacke Gold Mine, do.; Mrs. Jno. Walker, Riviere du Loup Station, Que.; Rev. Samuel Mills, Penetanguishene, Ontario.

Births.

THOMAS—On the 14th inst., at 31 Wright Street, Portland, N. B., the wife of Alban Thomas, of a son.

DYKEMAN—On the 12th inst. the wife of James G. Dykeman, Esq., Cambridge, of a son.

Baptisms.

WATERS.—At Westfield, N. B., February 26th, by the Rev. A. Higgins, Cynthia Jane, daughter of George and Mary Waste.

LINGLEY.—Also, Feb. 20, Howard Abram and Mary Myrtle, children of Leander and Mary E. Lingley.

PEARSON.—At Johnston, January 17th, by Rev. R. Shaw, Ethel Jane, daughter of Isaac M. and Mary E. Pearson.

CODY.—At Johnston, Jan. 19th, by Rev. R. Shaw, W. W. Musgrove, Hiram Weston Charles Edward, and Jennie Maude, children of James W. and Deborah S. Cody.

LECKEY.—At Waterborough, Feb. 15th, by Rev. R. Shaw, Deborah A. Golding, daughter of George H. and Sarah Ann Fairweather.

FAIRWEATHER.—At Chipman, Feb. 15th, by Rev. R. Shaw, Deborah A. Golding, daughter of George A. and Sarah Ann Fairweather.

BECK.—At Chipman, Feb. 15th, by Rev. R. Shaw, Janet, daughter of William and Elizabeth Beck (Adult.)

LECKEY.—At Chipman, Feb. 15th, by Rev. R. Shaw, Elias Melville, Lorenia Bell, and Hugh, children of James and Janet Leckey.

Marriages.

CARNEY—MCKELVEY—On the 1st inst., at Cambridge, N. B., by the Rev. B. Shaw, William B. Carney, to Isabella McKelvey.

FOTHERGILL—BUSH—At Trinity Church, Wilmot, on February 22d, by Rev. George B. Dodwell, M. A., J. W. Fothergill, Esq., of St. Pierre, Mig., to Frances Gertrude, daughter of the late Rev. S. Busby, of Ripon, Yorkshire, England.

COSTER—HAZEN.—On the 16th inst., at Trinity Church, by the Rev. Canon Briscoe, George Carter Coster, to Sophia Frances, eldest daughter of the late Robert Morris Hazen, Captain 60th Royal Rifles.

MCLAN—MCLAN.—On 15th inst., at St. Bartholomew's Church, New Edinburgh, by the Rev. E. A. W. Hannington, William M. McLean, Esq., of St. John, N. B., to Jessie F., youngest daughter of the late William A. McLean, Esq., of Fredericton, N. B.

Deaths.

HOOD.—At Weymouth, on the 21st January, Mary, wife of Mr. Arthur M. Hood, aged 56 years. The deceased was a native of Hailsham, Sussex, England.

EVANS.—On the 17th February, at 856 Dorchester Street, Montreal, Stewart Estcourt Sinden, youngest twin son of H. Sinden Evans, late of Elstree, Herts, Eng., aged 6 years and 9 months. [The Editors tender their sympathy to the bereaved parents on the loss of this interesting child.]

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Halifax, N. S., 27th January, 1881. 3m-42



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USED EXTERNALLY, it cures Boils, Felons, Cuts, Bruises, Burns, Scalds, Old Sores and Sprains, Swellings of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism, Chapped Hands, Frost-bitten Feet, &c.

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HAT BRUSHES, FLESH BRUSHES, WHISKER BRUSHES, Bandoline Brushes, Plate Brushes

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is superior to all other preparations in the cure of Consumption, Scrophula and all other wasting diseases. Dr. O'Reilly, General Superintendent of the above celebrated Institution, and requested that its action be compared with that of other remedies for wasting diseases, and a fair report returned to the Ins. Co. After a trial of 5 months, Mr. Eagar received the following reply:

TORONTO GENERAL HOSPITAL, Established 1810, Toronto.

DEAR SIR,—I am very highly pleased with the action of your God Liver Oil Cream. It has been used in the Hospital in pulmonary and other wasting diseases with success. Will you kindly let me know the whole sale price for a quantity for Hospital use. Yours truly, C. O'REILLY, M.D., C.M., General Superintendent.

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EAGAR'S PHOSPHOLEINE;

OR Cod Liver Oil Cream with Hypophosphites.

FOR THE CURE OF Consumption, Paralysis, Bronchitis, Asthma, Dyspepsia, Scrophula, Salt Rheum and other Skin and Blood Diseases, Rickets, Anemia, Loss of Flesh, Wasting both in Adults and Child, Nervous Prostration.

Invaluable as a Tonic to brace up the system when it is in that state known as BELOW PAIR brought on by Mental Anxiety, Over Brain Work, overrunning of Mothers and other Excesses which, if not relieved, end in DIPHTHERIA, LOW FORM OF FEVER, CONSUMPTION, &c., &c.

PERFECT PLEASANT PURE COMBINATION TO THE TASTE INGREDIENTS.

Many persons who have not used Eagar's Cream confound it with the many Emulsions which are freely offered for sale. To such Mr. Eagar begs to say that EAGAR'S CREAM is ENTIRELY DIFFERENT FROM ANY PREPARATION on the market, and unlike the ordinary combinations of Cod Liver Oil, it produces NO ERUCTION nor sense of nausea after taking; in fact, Patients find it so pleasant and effective that they like the taste and look for it even after they are well.

As a proof of its being different from other preparations, it has EFFECTED CURES AFTER OTHERS HAVE FAILED. For one of the many such cures see certificate of Mr. Archibald below.

In order to avoid having this Cream classed with Emulsions, Mr. Eagar will in future call this Cream PHOSPHOLEINE. Below are the names of LEADING MEN IN THE PROFESSION who have tried Eagar's Cream; and if you are not satisfied that it is the BEST MEDICINE IN USE for wasting Diseases go and ask any one of them.

- Hon. W. J. ALMON, M.P., Senator. W. R. SLAXTER, M.D., F.R.S.E., L.R.C.P., Eng., Consult. Phy. Prov. and City Hospital, Professor of Diseases of Women and Children, Halifax Medical College. H. S. BLACK, M.D., 49 Gunville Street. ARCHIBALD LAYTON, M.D., Prof. Surg., Halifax Medical College. T. H. ALMON, M.D., Phys. and Surg. to Poor's Asylum; Phys. to Infants' Home. ART. H. and JOHN, M.D., M.R.C.S., F.R.C.S., F.R.S., F.R.C.P., City Medical Officer, Surg. Police and City Prison; Phys. and Surg. to St. Andrew's Hospital; Lect. on Med. Fac. Coll. W. N. WICKVIRE, M.D., Inspecting Physician Port of Halifax. R. ADINGTON, M.D., Edinburgh, M.R.C.S., Eng., and Surg., Ontario, etc. E. A. TEFPT, M.D., Toronto Health Institute. C. O'REILLY, M.D., C.M., General Superintendent, at Toronto General Hospital.

The following certificates are from gentlemen who have learned the exact state of their cases from the physicians who attended them during their illness, and know beyond a doubt that they were cured by the joint efforts of a carefully directed dietary treatment, and Eagar's Cream as medicine—their certificates are therefore valuable.

Attention is particularly called to the case of Mr. Harrington. His physician says that the cure was an unaccountable case of Tuberculous Degeneration of the Lung, or Incipient Consumption, a case that has never been cured. In Mr. Ock's case, the physician who attended says the patient was very delicate; the certificate is bona fide.

Read the certificate and letters of Dr. E. A. Tefpt, of the Medical Therapeutic Institute of Toronto, and both the statements contained therein and the quantity used will prove conclusively the value of Eagar's Cream or Phospholeine.

Read the certificate of Dr. O'Reilly, of that celebrated and extensive institution, the Toronto General Hospital, where Eagar's Cream was tested in wasting and other diseases during a period extending over five months, and after such evidence in its favor the most successful will be satisfied that EAGAR'S CREAM is superior to a 1 in the cases for which it is recommended.

MR. M. F. EAGAR, Halifax, N. S. DEAR SIR,—Last winter my son, aged six years, caught the whooping cough. The disease settled on his lungs, and for sometime he almost despaired of his life. Our doctor advised me to give him your God Liver Oil Cream with Hypophosphites, and under its use he completely recovered. Yours truly, LEWIS DIMONIK.

DEAR SIR,—Last summer I was troubled with a Cough, and my physician, a man, unmistakable symptoms of Consumption including debility and loss of flesh. I lost 30 pounds in weight in a few weeks. My physician, who examined me, advised me to use your God Liver Oil Cream with Hypophosphites, and I am happy to be able to inform you that it has produced a complete cure, and have regained from 120 to 150 pounds in weight, and am now enjoying good health. I drove 65 miles at night across Cape Breton during a snow storm in December without suffering from it in the least. I am, dear sir, yours faithfully, E. R. HARRINGTON.

Mrs. CHITMAN, Willow Park, Halifax, begs to add her testimony in favor of Eagar's Cod Liver Oil Cream. Having suffered from an affection of the lungs for several years past together with most distressing attacks of Phthisis, and having tried almost every known remedy, many of which were of no avail, she did, with immediate, singular and beneficial results. It reduced the cough, relieved the distress and depression, improved the appetite, and increased flesh and strength.

Mrs. Chitman considers Eagar's Cod Liver Oil Cream an invaluable medicine, and would recommend all persons suffering from weak lungs or Phthisis to try it, for if it has the same effect upon others as it is having upon her, there is no estimate to its advantages up in the health and spirits of the patient.

MR. F. EAGAR, Esq., Halifax. DEAR SIR,—During the fall of 1870 I contracted a severe cold which settled on my chest, causing inflammation of the lung. For the next two years I used many different preparations, including Emulsion, Sarsaparilla, and a so-called Compound Syrup from each of which I derived any benefit. At length, hearing of your God Liver Oil Cream, I gave it a trial, and am happy to state that it has very materially benefited me, and would strongly recommend it to one and all who may be similarly afflicted, being convinced that the ingredients contained in your Cream are what is necessary for rebuilding of either weak or diseased lungs. Yours, gratefully, ISAAC ARCHIBALD.

MEDICAL ELECTRO-THERAPEUTIC INSTITUTE. (Cor. Jarvis and Gerrard Sts.) Toronto, Ontario, October 27th 1880.

MR. M. F. EAGAR, Halifax, N. S. DEAR SIR,—It is with pleasure that I can recommend your God Liver Oil Cream with Hypophosphites. In every case it has met my expectations and is the best preparation of the kind that I have ever used; some of my patients come to like the taste, and none can be unpleasant, which is very gratifying to us. Enclosed please find Post Office Order for \$20.00, to balance my account to date, and I also enclose by adding another gross. Yours very truly, E. A. TEFPT, M.D.

MR. M. F. EAGAR, DEAR SIR,—Enclosed find P. O. Order for amount due for last gross of your God Liver Oil Cream; it was received a month after being shipped by you. I find it all and EVEN MORE THAN YOU'RE OBLIGED TO BE. E. A. TEFPT, M.D.

MR. M. F. EAGAR, DEAR SIR,—Nearly out of your God Liver Oil Cream. Please send another gross, as soon as possible. E. A. TEFPT, M.D.

MR. M. F. EAGAR, Esq., Halifax, N. S.: DEAR SIR,—I am very highly pleased with the action of your God Liver Oil Cream with Hypophosphites. It has been used in this Hospital in Pulmonary and other Wasting Diseases with success, and being so palatable, is a splendid substitute for the crude Cod Liver Oil. Will you kindly let me know the lowest wholesale rate for a quantity for Hospital use? Yours truly, C. O'REILLY, M.D., C.M., General Superintendent.

The following is a few of the many hundreds who have derived great relief from the use of EAGAR'S CREAM, and whose certificates can be seen at Mr. Eagar's store. E. O. NEWBERRY, S. H. BUGATT, JOHN LEE, MR. BLUM, ALEX. S. BAYNE, ALEX. MONAY, JOHN PALMER, JOHN REASON, JAMES JACKSON.

One bottle Eagar's Cream will accomplish more than one dozen bottles of oil in Wasting Diseases and patients find the benefit in taking the first dose. Some of those Physicians who have given testimonials in former years in favor of other preparations have since been convinced that there is NOTHING EQUAL to EAGAR'S CREAM, and consider it the BEST and CHEAPEST at any price, on account of its effecting its cures promptly and unobtrusively. Its pleasant taste and agreeing with the most delicate stomachs.

If you cannot procure Eagar's Cod Liver Oil Cream from the shops at which you deal, send to Mr. Eagar, 147 Hollis Street, Halifax, enclosing the price, and he will forward to your address. Mr. Eagar will send six bottles to any part of Nova Scotia, free of all Express Charges on receipt of price. Don't allow others to induce you to take other preparations on which they may make a large profit, but insist in getting EAGAR'S PHOSPHOLEINE or CREAM.

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THE S. P. C. K. PUBLICATIONS

Our correspondent, "V.'s," suggestion, in last week's GUARDIAN, that a Depot for the sale of the S. P. C. K. Books and Tracts be opened in the principal towns throughout the country is a good one, and, we could hope, will commend itself to those who represent the Society in the Maritime Provinces. But there is a way of promoting the sale of Church literature much more effective than the present, or, indeed, than would follow upon the opening of numerous depots, and a way which, while disseminating good, sound reading, would materially swell the Society's receipts in Nova Scotia and New Brunswick. We mean the employment of a Colporteur or Colporteurs, and the thorough and continuous canvass of the whole field.

The British and American Book and Tract Society employs several such canvassers, to the mutual advantage of both parties, and why should not those who have the care of the S. P. C. K.'s interests in the Dioceses of Nova Scotia and Fredericton adopt the same wise plan for extending its usefulness? Why should the Church allow the B. & A. B. & T. S. to have the field to itself when there is plenty of room for both, and so much that (so far as we as a Church are concerned) can only be done by our own Society?

This lack of business energy and the consequent failure to see what is so plainly for the best interests of the Church, is the secret of our want of success, while its opposite is very largely the cause of success in others.

With a live man at work, and with the splendid assortment of Bibles, and Prayer Books, and all kinds of beautifully bound and interesting books, suitable for family reading and for Sunday Schools, which a full stock of the S. P. C. K.'s Publications embraces, a large and lucrative business could very easily be worked up—a business which would prove in every way both a boon to the clergy and a great blessing to the Church.

THE MAN ON THE DYKE.

"The man on the dyke always hurls well." That is, those who sit and look on always think they could hurl better than the players do. The man on the dyke knows just how the game ought to be played, and will tell you how he would play it. He represents the innumerable company of those who know just how everybody else ought to do their work. "The man on the dyke" can tell you what a bishop ought to be and do; what he would do if he were a bishop; how his rector might manage, and how he ought to preach. If he hap-

pens to be a clergyman, he can always see what an opportunity the neighboring rector has, and what he might do. But, if there be any one thing more than another that "the man on the dyke" could do, and do well, it is to edit a paper especially a Church paper. He knows perfectly well what a Church paper ought to be, and what he could make it. Of course, none of our subscribers are like "the man on the dyke," till, gentle reader, if you think you could improve the Living Church, do not fail to tell us how. We are constantly thinking how we can improve it. If you can help us, we should be very glad to have you do so.

In an event, let us try more to have that grace which is "the very bond of peace and of all virtue." Neither in Church nor state, nor parish, will things always go just as we would have them. If in any matter we can effect an improvement, let us do so, by all means, and be thankful that we can. But let us not be quick to think that, in this or in that we could succeed better than others do. It is not always an easy thing to rule a nation, or to administer a diocese, or to care for a parish, or to preach with power. It is not even the easiest thing in the world to conduct a newspaper. If you think it is, we are certain you have never tried it.

As to that wherein we have had no experience, we shall do well to remember the saying as to "the man on the dyke."

So says our able contemporary, the Living Church. The CHURCH GUARDIAN endorses every word of it. The people who criticize our short comings had better try newspaper work or the conduct of a Church paper, and they would "forever after hold their peace."

NOVA SCOTIA B. H. M. DEFICIENCY.

By referring to the correspondence columns, it will be seen that a "Country Parson" has been the first to respond to His Lordship the Bishop's appeal; and it is a response which, while doing the donor credit, should stimulate the Laity to immediate action.

But we may be allowed to ask, Why should a country Parson be permitted to contribute so largely towards paying off a Deficiency in the funds of the Diocese when so many of the Laity, who spend hundreds of dollars on entertainments, dress, and pleasure, make their offerings so small that the Board of Home Missions has been obliged to run into debt in order to pay the Grants to its Missions? Can it be possible that the Laity of Halifax, Yarmouth, Windsor, Amherst, Liverpool, Dartmouth, and other places, will allow a debt of \$4,000 to remain for any length of time a drag upon the Diocesan finances, and a hindrance to the Church's growth? We hope and believe not. Lent is upon us, and here is the opportunity to make good use of the savings which may result from the self-denials of the Holy Season. Can a more fitting time be found than Lent! or a more worthy cause present itself than the needs of Christ's Church?

We trust at or before Easter to be in a position to announce, "The Deficiency has been met (not in great measure or in any part by the Clergy, who, in the majority of cases, have but a pittance to live upon, but) by the liberal contributions of the Church's Laity throughout the Diocese."

"Bring ye all the tithes into the storehouse that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi iii. 10.

SOME SENSIBLE SUGGESTIONS.

The following points were made by the Committee of the General Convention, who reported on the vexed question of Appointment to Parishes:—

- 1. That the Bishop should have a voice in the appointment and removal of the Rectors of the Parishes within his Diocese.
2. That none but persons in full communion with the Church should have a vote on the question of appointing or removing the pastor.
3. That the "starving out" system should be abolished, as being simply and merely brutal.
4. That endowments should be secured for the support of the Incumbent of the Parish. They are almost more important at first than churches.
5. That, wherever a real grievance should exist, there should be remedies for relieving the people, of men not fit for the position.

We consider these very sensible suggestions. The more experience we gain the more we are convinced that moderate endowments are essential, if we are to keep up with the growth of this country.

COLLEGE GRANTS

There is no mistaking the popular feeling throughout the country. It is decidedly in opposition to any policy which would take away the Grants now given to the Denominational Colleges. Of course, the first and highest motive which ought to animate a Government in all its actions should be to legislate wisely, and for the best interests of the people as a whole; and this, we believe, the Nova Scotia Government can do by continuing our Educational System, at least so far as these Colleges are concerned, as it at present exists. But an influence much more potent than any words of ours, is, fortunately, as we have said, in the present instance on the right side; and when we say that no Government which hopes to continue in office can afford to disregard the claims of the colleges, we mean to convey no threat, but simply to utter a truth which, doubtless, the members of the two Houses have already recognized.

The Wesleyan and Christian Messenger have been urging upon the Government the claims of their respective Denominational Colleges, so that, with the sole exception of the Presbyterian Witness, which represents but a fraction of the Presbyterian Body, the religious press is unanimously in favor of the measure.

THE POOR OF HALIFAX.

We insert the letter of Mr. D. MacGregor, of the Albermarle Street Mission School, with pleasure, although it is not pleasant to read some of the things he has had to make public. To account for certain expressions used by Mr. MacGregor, we may explain that he is a Presbyterian, (a son of the Rev. Dr. MacGregor, so well known and highly esteemed among the Presbyterians). What Mr. MacGregor suggests is the more worthy of attention, seeing that for five years he has devoted himself to this important work, and is, therefore, well qualified to speak upon the subject. His reference to the dress of the ladies is more than a happy touch of sarcasm; it is a bold statement of one of the greatest drawbacks to any efforts made to secure the attendance of the poor in our Churches.

What St. Paul's Parish ought to do comes with better grace, perhaps,—certainly with greater force—from Mr. MacGregor than it would from a Churchman, although we strongly endorse his words. Trinity Church ought to do this work, and do it effectively and well, and we yet hope to see it a great centre of Christian work, and a true home for the poor and the stranger.

Correspondence.

The letter signed "Unity" would not be productive of any good, and is, therefore, respectfully declined.

B. H. M. DEFICIENCY.

(To the Editors of the Church Guardian.) Sirs,—I have received the Bishop's Appeal. My people subscribe \$500 towards my support I believe in tithes, I send you \$10 in response. I had intended this for other objects, and still think the Laity ought not to compel us to make good these deficiencies out of our small incomes. If they respond, you can return me my money. If they do not, then use it in God's name for the ministry of the word in teaching them their duty.

COUNTRY PARSON.

MAGNA CHARTA.

(To the Editors of the Church Guardian.) Sirs,—I am afraid my writing must have been as hard to read as the facsimile of the great Charter itself, for your printer has made Clause I read "Freedom of election, which is reckoned not necessary for the Church of England"—the real reading being "most necessary for the Church of England," and believe for believe. RONYMEDE.

RE-BAPTIZING.

(To the Editor of the Church Guardian.) Sirs,—Would you or some of your older and more learned contributors kindly furnish me with some arguments against the custom practised among the so called Baptists of re-baptizing those baptized in infancy, something to convince those who leave us of the wrong they are doing in submitting to a second baptism.

Yours truly, INQUIRER.

REPLY TO "CAVE."

(To the Editors of the Church Guardian.) Sirs,—I notice in the GUARDIAN of 17th inst. a communication over the signature "Cave," in which the S. S. Lessons published in connection with The Evangelical Churchman are, in my humble opinion, treated rather unfairly. Your correspondent appears to be exercised at the assumption of the name "Evangelical" by the paper just mentioned; probably his grounds of disapproval in that connection are about as well founded as his objection to the lesson papers. "Cave" might at least have given in full the portion he hits upon as so execrable, and which he quotes from the lesson papers. The question asked in the Catechism lesson is—"Does the mere outward Baptism make us members of Christ?" Answer—"No"; in Baptism the promises of God are signed and sealed to us, but we must make them our own by faith. "Cave" is content with giving as the answer, simply, "No." Comment is needless. In connection with the matter, the subject is put so simply and effectually in the Evangelical Churchman of 13th ult., that I cannot refrain from quoting. In the notes upon the S. S. Lesson, it says, "When the Catechism says that a child is made in Baptism the child of God, it is not meant that by some sort of magical incantation he is created a child of God. It does not create the fact, it declares the fact. Just as coronation makes a king, it is the outward authoritative symbol of the fact that he is king. So it is 'the like figure whereunto baptism doth also now save us.' It saves us figuratively, it is the outward authoritative symbol of the fact of redemption, just as conversion is the inward realization of the fact."

In view of the foregoing, I must confess my inability to see why your correspondent should come to the conclusion that "the admission into the Body of Christ by baptism is denied its Gospel power and grace." I must acknowledge that my mind is too obtuse to see where the doctrine, as enunciated by the Evangelical Churchman upon the subject in question, is at variance with Church principles, unless "Cave" wishes to attach to the mere outward observance of baptism some indefinable power of enchantment, to be exercised upon the child or person baptized—a doctrine which I hardly think is warrantable by Scripture. EVANGELICAL. 21st Feb., 1881.

"DREAD" AND "DETEST"

(To the Editors of the Church Guardian.) Sirs,—In your paper of 3rd inst. (vide "Inter-denominational Comity") to the interrogation of the Presbyterian Witness: "What Church does Rome dread and detest most?" you reply "the Church of England." Allow me to point out that the association of "detestation" with "dread" is upon the part of the Presbyterian Witness gratuitous, and that it is at least possible that Rome may detest without much dreading Presbyterianism, and dread more, without so much detesting, a reformed sister Church. R.

THE BAPTISMAL SERVICE.

(To the Editors of the Church Guardian.) Sirs,—In the order of the Burial of the Dead there is this Rubric, "Herein it is to be noted that this office ensuing is not to be used for any that die unbaptized or excommunicate or have had violent hands upon themselves." Will any one be so kind as to inform the writer whether there is any "Established Canon" of the Church of England which prohibits the body of any unbaptized or excommunicate . . . being interred in any graveyard, consecrated or not, belonging to Church of England. Yours, &c, AN INQUIRER.

ATTITUDE OF THE CHURCH TOWARDS OTHER CHRISTIAN BODIES.

(To the Editors of the Church Guardian.) Sirs,—I am pained frequently, and I doubt not others are, by disparaging references in the Guardian to other Christian Churches existing around us. Is it necessary or seemly that our Church should always stand in an attitude defensive and aggressive as against other Christian bodies? A strong and good man does not go up and down defending his character; a true woman does not proclaim her virtues. The man—the woman live their true and beautiful lives and let their lives speak for them. I would see our Church live her blessed life, hold forth the doctrines of the gospel, lay stress upon the faith and doctrines involved in her formularies and her sacraments, she should thus draw others to the fold and strengthen her own members. Our attitude in respect to other Churches should, I venture to believe, be this: so far as those bodies are concerned which hold the all sufficient principle of salvation by Faith in the Lord Jesus Christ, we should hold towards them the feelings inculcated by our Saviour's words; Mark ix. 29-41. and Luke ix. 49-50. We should exhibit the spirit of Saint Paul, Phil. i. 18; Eph. vi. 25. The Old Testament is not wanting in similar teaching; Numb. xi. 27-29. This spirit would restrain disparaging allusions to other Christian Churches as "sects," and as unable to attain the stature of a Church.

Shall we hold our little sieve up towards God's sky when His bounteous early and latter rain descends, and say that no refreshing waters shall reach the earth unless they come through our medium?

Shall we say that the voice of the Angel "having the everlasting gospel to preach unto those that dwell on the earth" shall not reach the sons of men and bring salvation except it reach them through the channel we think most suitable?

And if men receive the word of life to the saving of their souls through other Church organizations than ours, why should such Churches be contemptuously referred to as "sects," the validity of their acts denied, and respect and sympathy withheld from them? Your obt. servant. ROTHESAT.

OUTLINE SERMON WANTED.

(To the Editors of the Church Guardian.) Sirs,—Would any of your clerical readers be willing to help a brother by informing him, in the way of a brief outline sermon, how Mark viii. 36, 37, in the forthcoming version rendered "For what doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?" ought to be, or can be, rendered? It seems to me its application, as of yore, to the soul and its future is rendered void by this new and strictly accurate version.

How are we to regard it? That is the point.

B.

EXPLANATION.

(To the Editors of the Church Guardian.) SIRS,—I regret sincerely the mistake in the addresses of some of the Clerical Delegates from the Diocese of Fredericton, as printed in the Journal of the Provincial Synod, to which you call attention in your last issue.

The printers must be exonerated from all blame. Such men generally act "au vu et de la lettre," and they could hardly have done otherwise than print as they did. A certain list was placed in their hands. It was that used in calling the roll of Delegates on the first day. Various corrections were made on that occasion in some names of Delegates, but none in their addresses, for the simple reason that the addresses were not read out. He list misled the Printers and "avec illic lacryma."

I am of course to blame, yet I cannot greatly blame myself. I was not originally responsible for that list. In correcting proofs for the Press, I only did my best naturally to ensure that the copy was accurately printed, and did not very much think of matters of geography, as the list was, when placed in my custody, so it virtually re-appeared in the pages of the Journal.

Permit me, however, to say that no very great harm has been done, since the names of the Clergy of Fredericton, printed from the certified list furnished by the Diocesan Secretary, appear, with their addresses in the usual place at the end of the Journal.

I beg to remain,

Your obed't servant,

R. W. NORMAN, D.C.L.,

Clerical Secretary of Provincial Synod. Montreal, Feb. 19

A FOREIGN MISSIONARY FROM NOVA SCOTIA.

(To the Editors of the Church Guardian.) SIRS,—I was much interested in reading the article written by your correspondent "Tamatave" on the subject of Foreign Missions in a recent issue. The writer is evidently in earnest, judging by the very business-like manner in which he expresses his views on this subject, and particularly in making the practical suggestion that this Diocese should, without further delay, employ the funds which are already in the hands of the Treasurer of Foreign Missions to equip and send out a Missionary to the interesting Island of Madagascar or to some other Mission field.

The writer attitudes with much effect to the joy it would afford the Bishop of Madagascar or his Archdeacon (who he says is in England at the present time), were the Secretary to announce to him that the Diocese of Nova Scotia was prepared to equip and send out a clergyman to that Island, and to pay his expenses out, etc.

Now, in regard to this proposal of "Tamatave" (which will be likely, I presume, to meet with the approval of a large majority of the Church people of this Diocese), should it be thought desirable, after due consideration to act upon it, and to seek for a suitable man to fill this important post, I am prepared, if I may be allowed the liberty, to inform the Secretary where a clergyman may be found in this Diocese who would be willing, yea, glad, to offer his services to the Church for Mission work in that distant field of labour.

The clergyman to whom I refer has for the last twelve or fifteen years taken an especial interest in every account that has come to his notice relating to the spiritual or temporal welfare of the natives of that Island.

More especially has this been the case on account of the extremely cruel persecutions which they suffered with such wonderful fortitude under their cruel and idolatrous Queen Ranavalona. Very frequently has he been moved with an earnest desire to be sent out as a Missionary to the Malagase, but has never seen the way clear to offer himself for this work. The proposal, however, that has now been made by "Tamatave" in the article above named has again revived the interest so long felt in those simple-minded and truth-loving people; and feeling convinced that this is quite a providential circumstance, he deems it his duty to publish these sentiments with regard to this important matter.

I am, sirs, yours truly,

MAHAGASCAR.

NO PEW RENTS.

(To the Editors of the Church Guardian.)

SIRS,—The offertory system is proving itself sound amongst other than Church of England congregations. Mr. Mcurdy's congregation (Presbyterian) in New Glasgow, last year collected thus \$2,207.64, giving them \$100 for their Pastor and \$1017.17 for other objects outside the congregation, and leaving them a balance of \$190.47.

I think it is well to note these things, or the encouragement of others who wish to open their churches to all comers and make it literally true, in this sense even, that "to the poor the gospel is preached."

D. C. M.

CHURCH MISSIONS IN THE NORTH-WEST.

(To the Editors of the Church Guardian.)

SIRS,—Permit me place before your readers the following plan, but most true words, from the *Algonic Missionary News*. Now that the Great North-West is also added to our care, some greater effort will surely be made that has hitherto been put forth, or thousands of souls will be starved on their arrival.

D. C. M.

"To exist at all, our Church must be come a great Missionary Church. Selfishness, interest in a single parish, or even diocese, will swamp and eventually crush out our very life. No longer must we be content to see others give, to be willing to allow the few rich men of the parish to support the home ministrations of the Church, but every individual, old and young men and women, rich and poor, must conscientiously and systematically contribute, as God has blessed them, to sustain and extend the work of the Church both at home and abroad.

Our people must be spoken to as never before they have been. Their hearts must be lulled, so as to give to that Dear One, who gave Himself for them and through whose merits alone their sins have been pardoned, and their souls made free. The clergy must never cease to place before them their responsibilities, and to urge upon them the duty of contributing liberally to the spread of the Gospel."

[It is rather amusing that our correspondent should have sent a clipping from the *Algonic Missionary News*, which first appeared in our own columns as an editorial article. (Vol. No. for Nov. 11.)]

THE POOR OF HALIFAX.

HALIFAX, Feb. 15th, 1881.

(To the Editors of the Church Guardian.)

SIRS,—The Albermarle Street Mission Afternoon Sunday School has just now more scholars than it can comfortably accommodate, as the school room being small will not conveniently hold in classes over 70 scholars. The Superintendent and teachers, in order to give an impetus to further work (this being a Union Mission), desire to draw off and transfer a few scholars to the Charn Sunday Schools, according to the inclination of their parents and the children themselves. Now, on account of the proximity to the district, the following would be the Churches to which the transfer would be made, viz., Grafton Street Methodist, Granville Street Baptist, St. Paul's Episcopalian, Chalmers Presbyterian, and the colored Churches. Last year, beside the instruction of an average attendance of over 50 scholars, and the care—by visitation, etc.—of as many more, this Mission added over a dozen scholars to Church schools, and this year will more than double the number.

Now, the inquiry arises, could not these Churches, whose schools we are leading—although very gradually—have a more active and extensive interest in, as they already have a relationship with, this work? In reply, let me say that, although this Mission School has, both in past and present, been doing work which has fully justified its existence, yet a great deal of that work might have been done directly through the above mentioned Churches by the use of special means and painstaking efforts.

Let me, after five years' experience in this work, indicate how this may yet be done, to the advantage not only of the neglected, but also of the Churches who engage in the work; while, at the same time, Albermarle Street Mission Sunday

School may open up the way by a tried and complete system of general visitation, and by the use of their knowledge of the district.

Let these Churches first consider carefully that the class to be reached by their efforts is the neglected, the destitute, the "lapsed," and that this cannot be done by the ordinary methods of Church work, but will demand sevenfold care and patience. Let it not be forgotten either the great outlay of time and labour by the City Missionary or Mission Teacher before the transfer of these parents and children from the Mission Agency to the care of the Church. For these reasons, besides the supervision of the pastor, it would be necessary, 1st, that each church appoint a Special Missionary Director or Superintendent, who, with a small band of young men and women, would undertake a regular and systematic visitation, weekly, of families brought to their notice by the City Missionary or Mission Sunday School Superintendent. 2nd.—That this Mission Band make the object of their visits to parents to get them to attend morning and evening services of the Church on the Sabbath, and the week-night prayer meeting; to children, to secure their attendance at the morning service and afternoon Sunday School of the Church on Sabbath, and at the week-day school. 3rd.—That the Church provide the Mission Band with a liberal supply of clothing, the ladies of the Mission Band undertaking to teach the mothers and daughters to sew for themselves, both in making up and mending garments. 4th.—That, although not successful in getting parents to the Church, or children to the Sunday School, that the Mission Band do not give up regular visitation until the case is reported back to the City Missionary or Mission Sunday School Superintendent. And I would emphasize the duty of aiming to secure the attendance of children at the morning service of the Church, as well as at the Sunday School, as the children, when under the care of the Mission, are instructed twice a day by means of two sessions of the Sunday School. If successful in obtaining a large attendance of these poor children and their parents at the morning service, it would further be worthy of consideration whether a part of the sermon could not be simplified for their benefit, as, owing to their neglect of educational advantage, and their lack of good early training, they might be unnumbered. And, lastly, might not the members of the Churches who would more largely gather in the people to the rule to dress more plainly on the Sabbath, and thus reduce the distinction existing between poor and rich, which is an excuse often given by the poor for non-attendance?

Meantime let the Churches support, in a practical way, the present Mission Agencies at work, and the undersigned will send to any address, if notified, for Clothing, Boots and Shoes, which are always needed, and which might be easily spared from the wardrobes of those who read this appeal.

D. MACGREGOR, Superintendent, 130 Gottington St.

PRIVATE OPINION.

(To the Editors of the Church Guardian.)

SIRS,—Although a free and liberal view on Church matters necessarily admits of differences of opinion, nothing can be more inconsistent with the teaching of the Catholic Church, from its earliest ages, than that the laity should make a point of criticising each movement of the officiating Priest during Divine Services. In every congregation persons with these silly propensities are almost invariably found who, immediately after they get outside the church door, gather together in little groups for the purpose of ventilating their views in regard to the way in which the service has been conducted. In many instances these persons have just come away from receiving the Holy Sacrament; and it is fearful to think that they can let such trifling things as the position of the celebrant interfere with their devotions during the celebration. We do not claim anything more than an opinion as to the correct position of either the Priest or people, but incline to the view that too little reverence is more to be feared than too much during the Holy Communion. But what must be so offensive to the ears of all true Churchmen is the fact that persons after having proclaimed themselves to be in "perfect charity with

all men" can, in almost the same breath, utter severe remarks as to the position of both the clergyman and one or more of his congregation. We have no personal motives for writing this letter, but simply wish to bring before these busybodies the great dangers they do to themselves and all whom they may influence by their uncharitable, unchristian and slanderous remarks.

X.

WHO ARE THE "EXCOMMUNICATE"

(To the Editors of the Church Guardian.)

SIRS,—There is a rubric before the office for the Burial of the Dead, which contains the following injunction:—"Here is to be noted that the office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves." Now, we know who are referred to as the "unbaptized," and we also understand perfectly the rule to be observed in reference to those who "have laid violent hands upon themselves;" but a great deal of ambiguity seems to prevail generally in reference to that other class which is described as those who are "excommunicate." Perhaps a little discussion upon this subject in the columns of your paper might prove useful, and also assist some of the clergy to form a more correct idea as to what their line of conduct, under certain circumstances, should be. The word "Excommunicate" being employed, must have a defined meaning. What is that meaning? Are we to understand that the title belongs only to such as have had sentence of excommunication formally pronounced upon them, and who die without that sentence of excommunication having been removed? This, I think, would be a most arbitrary mode of interpretation. I am convinced that and it beon the intention of our compilers to limit in such manner the scope of the word, they would certainly have fixed upon a less ambiguous form of expression and stated it plainly, as the intention of the rubric, to exclude from rights of Christian burial all such as had been excommunicated and had died without reconciliation. That all such persons are clearly denoted, we freely admit. Our whole argument is based upon the conviction that the term is yet more comprehensive, and that the word "excommunicate" means, if properly interpreted, those who die "outside of communion." Now, while it is in the power of the Church to place outside of communion those who may incur the penalties of her discipline on account of great misdemeanors, we must remember that very many have voluntarily placed themselves outside of communion by schismatic separation from the Church; and many others, again, by the fortunes of their birth and education, have never been in a position to be put outside, or to go outside, because they have never been inside.

It should occur to any, that such an interpretation would at the same time exclude from the rights of Christian Burial that numerous class of persons, within the Church, who may for one reason or another, refrain from the act of Communion, up to the time of their death, I long any such reference; as they are recognized members of God's family, and entitled to all the privileges resulting from their covenant relationship, however much we may deplore their having failed to avail themselves of all the gifts which their spiritual birth-right procured them. But in reference to those who have alienated themselves from such birth-right privileges, by separation from the Church, or those who have enjoyed such rights, the case is widely different. They have voluntarily placed themselves outside of the Communion of the Church, or they have never been within that Communion and for the white-robed priest of the Church, to conduct them after death, up central aisle, to chancel gates, and thence to the grave, and commit their bodies to the sepulchre with the same words of Christian faith and hope that are used over the children of the Kingdom, must involve, on the part of the Church, self-contradiction. Of course, this is a matter with which the question of individual worth, has nothing whatever to do. It relates entirely to a question of rights and privileges, resulting from covenant relationship in God's Church; as defined by that Branch of the Catholic Family, of which we are members. I know perfectly well that the burthen of the contention, in connection with the Burial's Bill, lately in England, appeared to be

the maintenance of the right, on the part of the English clergy, to officiate at the graves of this very class of people, rather than allow their own teachers to enter the sacred enclosure of God's acre, to give them such burial as they thought proper. We, as exempt, in this country, from the trammels of Establishment, are not exposed to such acts of intrusion, but are constantly called upon to place our ministrations, and our Church-yards at the service of those who have no manner of right or claim upon the offices, and who are, if my reasoning and conclusions, are correct, "Excommunicate."

We may instance a case of frequent occurrence. A young man, of Church family, marries a member of one of the sects, and under her influence, forsakes his home in God's Church, and unites himself to that body of which his wife is a member, and becomes, as is not infrequently the case, a pronounced "depraver of the Book of Common Prayer," and exerts his influence to the utmost to build up the sectarian influence of which he has become a member. In course of time he dies, and then, inasmuch as burial lots are very expensive in the new public cemetery, his wife conceives on his behalf the pious filial sentiment that he should lie with his parents in the Church-yard. They have recourse to the Parish Priest, who touched by the tears of the widow, and in consideration of the fact that her husband had been baptized in the Church, consents to officiate at the funeral, and he who would never voluntarily cross the threshold of the Church of his baptism, is now carried in and up before her altar, just as though he had never forsaken her fold and had died in the Faith. When the service at the grave is over, the worthy priest returns to the vestry, and as he puts away his surplice and takes down the Parish Register to insert the burial, he sighs, and feels that there is something wrong about all this, but consoles himself with the charitable idea, "after all the Church is a tender and loving mother, and as she has this child to her Divine Spouse in the Sacrament of Regeneration, it is right she should hand him back again with her maternal hopes and prayers that his errors and wanderings may be forgiven, *magnus est caritas!*"

But after a few years the widow dies. Her eldest son calls upon the parish priest, and intimates to him that it was the dying request of his dear mother that she should be buried beside her husband, and wishes to know if her pastor, the Rev. Horatius Blowhard, a clever man and a splendid preacher, may perform the ceremony. The good priest feels that he has, to a certain extent, brought this upon himself by his previous act of leniency in reference to her husband. He thinks, perhaps, of his own dead wife, waiting for him to take his place by her side; the human side of his nature is touched, and to save his Churchyard from an act of intrusion, he volunteers to perform the service himself. The deputation withdraws, and holds a council with the Rev. Horatius Blowhard, when it is decided to make a virtue of necessity; and after that gentleman has preached and prayed over the corpse, and roundly denounced the exclusiveness of the English Church, the remains are brought to the Churchyard and handed over to the clergyman, who, while he performs the service, is regarded, under lowering brows, by the sectarian spectators as the embodiment of bigotry and ecclesiastical tyranny; and who, all the while, feels himself to be in a act of perpetrating some frightful irregularity. And frequently, the evil does not end here; but it often happens that the children, and the children's children, representing, perhaps, half a dozen different sects, regard the sepulchre of their fathers as their own, and depend upon receiving from the forsaken Church one of her offices, and the only one they will condescend to receive at her hands,—and that is the Office of Burial.

Now, what is to be the result of all our preaching and teaching about the sin of schism and the superior spiritual advantages arising from connection with God's Visible Church upon earth, and upon the validity or invalidity of sacraments, if we are prepared by one act to nullify all that we have preached and all that we have taught and to show that in the end, when it comes to death and burial, there is no difference between those who are inside and those who are outside the communion of the Church?

Yours faithfully,

THEOPH. S. RICHY.

St. Eleanor's Rectory.

News from the Home Field.

DIOCESE OF FREDERICTON.

FREDERICTON.—A very successful Drawing Room Concert was held at the residence of G. E. Fenety, Esq., Queen's Printer, in aid of the proposed Parish Hall. About \$60 were realized for this worthy object. The musical programme was excellent.

In connexion with this object we learn that a largely attended meeting of the members of the Church of England was held in the Temperance Hall Feb. 23rd, to discuss ways and means for building a hall for church purposes. The Metropolitan presided, and among those present were Sub Dean Alexander, Rev. Mr. Roberts, the Chief Justice, E. L. Wetmore, G. G. Fenety, A. E. Street, A. G. Duckworth, the Auditor General, Col. John Robinson, W. W. Street, G. R. Parkin, Ald. Moore, H. A. Cropley, John Smith, Dr. Harrison, Dr. Brown, George J. Bliss, J. Ruel, T. B. Winslow and G. Fred. Morhouse. The Metropolitan briefly explained the object of the meeting. A hall had long been a desideratum, and the time he thought had now arrived for action. Resolutions were passed looking toward the accomplishment of the proposition, and the meeting was harmonious throughout. It is proposed to erect a building to cost \$3,000, \$1,200 of which are already furnished by the Ladies' Branch of the C. of E. Temperance Society, the balance to be raised by subscription. The site will probably be on the corner of Carlton and Brunswick streets, and the building will be erected during the ensuing summer.

St. JOHN.—The usual course of Lent Lectures by different clergymen will be delivered in St. John, in Lent. Among others, the Rev. John Lockwood will lecture on "The Ten Persecutions," and the Rev. Canon Medley, on the "Nicene Creed."

The announcement that Mr. Kingdon's name is *Hollingsworth*, whereas, in the formal nomination it was given as Henry has created quite a sensation among Churchmen, and conflicting opinions are expressed as to the legality of the Election. It is unfortunate that any question should be raised, after the overwhelming vote that was given.

FREDERICTON.—At a recent meeting of the S. P. C. in London, the following resolution was unanimously adopted:—

"The S. P. C. desires to place on record its sense of the loss which it has sustained by the decease of one of its Vice-Presidents, the Rev. Edward Cooper Woodcombe, formerly Fellow and Tutor of Balliol College, Oxford, and Rector of Tundridge, Essex. No warmer friend nor more conscientious member has the Society ever enrolled in the corporation. The minute and painstaking care with which for so many years he strove to exercise and to cherish a Missionary spirit among the successive generations of undergraduate members of his University, is well known to those now widely scattered who felt his influence, and were made partakers of the spirit which animated him. To the promotion and welfare of the Society, and of objects germane to the Society's work, his pen was ever ready, his purse ever open, and his best efforts freely given. An enthusiastic promoter of the Colonial Episcopate, the dignity and responsibility of a Colonial Bishopric were more than once pressed upon him. From a position so prominent, his modesty withheld him, yet in his own sphere he exercised for God a widely extended influence, which will not cease to be felt by those who cherish his memory and example."

Mr. Woodcombe, the subject of this resolution, was a life-long friend of the Bishop of Fredericton. He was a contributor to the Building Fund of the Cathedral, and always took a warm interest in the welfare of the Diocese. His valuable theological library, of fifteen to eighteen hundred volumes, has been given to the Bishop in memory of his friend, and for the use of the Clergy and Divinity students of the Diocese.

KINGSTON DEANERY.—The Chapter of this Deanery met at Sussex, on Wednesday, the 2nd February, at 3 p. m. The following Clergy were present:—Rev. Canon Medley, R. D., E. A. Warnford, S. J. Hanford, C. Willis, J. Lockwood, J. H. Talbot, W. Wilkinson, and A. Hoadley. After Prayers, the three last

chapters of the Book of Revelations were read in the original, and very carefully discussed. Report of Choral Union, and "Committee on preparing work for Deanery" were read and received. Service at Parish Church 7 p. m., Rev. A. Hoadley, preacher. Thursday, Feb. 3.—Holy Communion at 8 a. m. Chapter met at 10 a. m. Rev. S. Shaw and Partridge were added to those present on previous day. The Secretary read a Paper on the "Historical Aspect of Lay Baptisms." This was the third Paper on this subject that has been brought before this Deanery, and it was moved and seconded, "that the authors of the respective Papers on Lay Baptism be requested to forward the same to the Secretary for publication in the CHURCH GUARDIAN. Carried. Psalm iv., in Hebrew, was read. The next meeting, with consent of the Rector, will be held at Rothsay, on 18th and 19th May, 1881.

BESS. SHAW, Hon. Sec.

WESTFIELD.—G. Herbert Lee, M. A., delivered his lecture on "This Canada of ours," at the Westfield Hall, Jan 15th. The attendance was very large. Miss Nason, of Indian Town, sang two songs, and played a March. A quantity of lumber arrived by train from Fredericton, on the 21st, for the new Rectory.

DIOCESE OF NOVA SCOTIA.

B. H. M. DEFICIENCY.—The Lord Bishop having offered \$250.00 on condition of \$750.00 from other sources, the following amounts have been received in response:—

- "Country Patron"\$50 00
"Clonics"..... 25 00

EDWIN GILPIN, Treasurer.

HALIFAX.—The seventh annual meeting of the Church of England Institute was held on Thursday evening last at the Rooms, Granville Street. Besides His Lordship the Bishop, the Venerable the Archdeacon, Rev. Dr. Hill, and Revs. J. D. H. Browne, R. Wyllie, and H. J. Winterbourne, there was a very large attendance of the Laity. The report of the Council shows the Institute to be in a flourishing condition. There are 291 members on the books. \$1050 has been received the past year, and about \$1375 is the estimated expenditure for the coming year. Special efforts are to be put forth to raise the membership to 500. Thanks were voted to Rev. A. J. Townsend for preaching the anniversary sermon, and he was elected a life member of the Institute. Votes of thanks were also passed to His Lordship the Bishop for his services to the Institute; to the ladies who rendered help at the recent "At Home;" to Mr. S. Porter, organist of St. Paul's Church, and the choristers for their excellent music at the anniversary service in St. Paul's, and to the President and Officers. The following Officers were elected for the next year:—

- Patron—The Lord Bishop; President—Rev. Geo. W. Hill, D.C.L.; Vice-Presidents—J. Johnstone Hunt; E. H. Taylor; Treasurer—Thos. Brown; Secretary—Wm. M. Brown. Council.—St. Paul's—Jas. E. Curran and J. Meager; St. Luke's—W. C. Silver and Dr. Crane; St. George's—D. H. Whiston and Albert Woodhill; St. Mark's—J. Godfrey Smith; Bishop's Chapel—S. H. Shreve; Garrison Chapel—Thos. Forbes; Christ Church, Dartmouth—Lewis Parker and J. G. Foster. F. W. Bullock, M. B. Almon, W. B. Smith, E. H. Keating, Wilson Jordan, J. E. Jean, Harold, Silver, C. S. Harrington, J. C. Mahon, W. F. Maynell. Auditors—W. C. Silver, F. W. Bullock.

AMHERST.—We are grieved to learn that the devoted wife of the Rector of this Parish was stricken down with a paralytic fit, and has been for two or three weeks past hovering between life and death. We take the liberty of giving an extract from a private note of Canon Townshend's to the Halifax Editor:—"I am happy to say that Mrs. Townshend seems to be improving. If anything earthly could console under such an affliction, it is the universal and deep feeling that has been evinced in this community, by our own people, and equally by members of other Christian Bodies; in fact, by many that I did not know personally." Canon and Mrs. Townshend have a host of warm friends outside Amherst, who will unite heart-felt sympathy for their present distress, to the prayer that God in His Infinite

Mercy may bring about a complete and speedy restoration of Mrs. Townshend's health.

WALTON.—On the evening of St. Valentine's Day the Guild Room was filled to its utmost capacity by the parishioners and other warm friends of Mr. How. The following address was presented, which rully explains itself. The faces of all beamed with good-will and generosity, and these feelings were expressed in a way and to a degree, surpassing the expectations of even the most sanguine. A gift of \$120 may well go abroad as a means of making the liberality of these noble people proverbial. Not only were parishioners present, but we noticed among the few visitors present Capt. Card, of Summerville, under whose roof Mr. How has received the greatest kindness; and also Dr. A. Sandford, of Burlington, who favored us with an address, which brought down the house in commendation of his effort. We were entertained by Mr. DeWolfe with some excellent recitations, and with some first-class vocal music by the ladies and gentlemen composing the choir. Altogether, the evening's entertainment was a grand and unparalleled success. We could see for ourselves, from the deep emotion with which Mr. How spoke, that his gratitude knew no bounds. His anticipations were more than doubly realized; and from the rounds of applause we gathered that every one present shared in the delight he felt when the total was announced. Nothing can exceed the general harmony between pastor and people in this village, and never was there a more universal desire to give something as a proof of esteem for fidelity in discharge of duty. The object is well worthy of imitation, for such presents will delight the hearts of the poor Clergy in Nova Scotia. When it is remembered that Walton is a small village, the praise due these devoted few can be better estimated.

ADDRESS.

WALTON, Feb. 11th, 1881.

REV. AND DEAR SIR,—It is with the greatest pleasure that we again this year, as last, discharge the duty devolving upon us at this occasion of presenting you, on behalf of your devoted parishioners, and many warm friends, with this Address, accompanied with a purse containing \$83, and also several articles, valued at \$36, which we trust you and Mrs. How will find useful in your home, amounting in all to \$119. We desire your acceptance, as proof of our attachment to you and your amiable wife, and of our appreciation of your untiring efforts to improve our spiritual state, by a faithful discharge of your duty, and for your exertions to improve the services in the House of God, and a further compensation for your zeal in keeping your appointments, when, at so great a distance, and with such roads as you travel over, we could hardly expect to see you.

We pray that God will continue to bless you in your ministrations on His behalf to His people, and that when the Great Shepherd appears you may receive a Crown of Glory, never to fade away.

Again assuring you of our attachment to you and Mrs. How, and of our readiness to assist in any way for the good of the Church of God, we remain,

Your affectionate parishioners, A. McVIL PARKER, HOWARD WOOLLAVER, Churchwardens.

To the Rev. H. How, B.A. [Mr. How's reply will appear next week.]

PRINCE EDWARD ISLAND.

NEW LONDON.—St. Stephen's Church, Burlington, which is now in a very bad condition, is to receive due attention the coming summer. A tower and chancel are to be built, the roof of the Church raised, and the whole structure put in thorough repair. The expense will be considerable, and will press hard upon the congregation already heavily burdened; for in the past year, owing to the withdrawal of the grant from England, they were obliged to raise double the amount of any preceding year for Church purposes. Yet they are meeting the difficulty bravely and cheerfully, and hope before the year closes to have all repairs completed and the Church free from debt. The clergyman wishes to thank those friends from every part of the Parish who visited him just before Christmas and left substantial tokens of

their good will; as well as for numberless acts of kindness before and since that time.

DIOCESE OF MONTREAL.

MONTREAL.—Ordination.—A graduate of Lennoxville, Percy W. Chambers, B. A., one who has graduated with honors, was made deacon by His Lordship on Sunday 12th. The service took place in St. Martin's Church. The Rev. gentleman has been appointed to Aylwin, vacated by Mr. Thicke's acceptance of a curacy in Hamilton.

Rev. Mr. Rainsford writes to the Dominion Churchman and denies that he said anything about the work of the Church in England. His remarks were concerning the Church in Canada which he contends is decreasing everywhere therein. If figures do not lie, it may be so; but perhaps decrease characterizes other bodies too, so that causes alien to Christianity altogether and not necessarily peculiar to our communion are to be dwelt upon.

DIOCESE OF QUEBEC.

BISHOP'S COLLEGE buildings are to be closed for two terms, in consequence of the outbreak in the institution last November of typhoid fever. The College will be continued in the village of Lennoxville and the School has re-opened in the "Park House," Magog, where it will be continued for the winter. The authorities connected with the institution are meantime doing everything possible to render the College one of the healthiest, as it has always been one of the best in the Province.

CHURCH SOCIETY.—At the annual meeting of the Church Society of the Diocese of Quebec on the 2nd ult., the reports of the "Central Board," the "Diocesan Board," and "Clergy Trust Fund" were presented, adopted, and ordered to be printed. Mr. Geo. Veasey submitted a report from the "District Association of St. Francis" was also submitted and ordered to be printed. Mr. George Veasey submitted the accounts of the Clergy Trust Fund, Local Endowment Funds, the Bishopric Endowment Fund, and those of the Church, Society and Mr. E. A. Jones, those of the Diocesan Board, which were adopted and ordered to be printed in the Society's journal. Twenty-eight new members of the corporation were elected. The Vice-Presidents, the members of the "Clergy Trust" were re-elected. The following gentlemen were elected to the "Central Board":—Messrs. C. Judge, W. H. Carter, Dr. Montzambert, Dr. Marsden, J. H. Richardson, R. Turner, H. J. Pratten, Col. Forsyth, R. Campbell, W. C. Scott, E. T. D. Chambers, Walton Smith, John V. Gale, E. J. Hale, Herbert M. Price, A. Pope and E. Pope. The annual report of the "Central Board" was even more satisfactory than usual, and notes an increase for the year 1880 in the funds under its control, over the preceding year of \$1,043. It makes allusion to the handsome donations to a number of missions in the diocese by a generous layman of Quebec, who has also supplemented with equal amounts, all the grants made by the Board to clergymen for the education of their children. The report concludes with touching references to the losses sustained by the Church Society in the death during the past year of several of its warmest friends and members, including the late Rev. Geo. Hamilton, M. A., Mrs. Harbeson, Mr. G. B. Hall, Mr. C. Henry, Mr. C. E. Levey and Mrs. W. Walker.

TEMPERANCE.—On Monday afternoon of the 24th January, there was an informal meeting of the friends of the temperance cause in the rooms of the Young Men's Christian Association Quebec, amongst those present were the Lord Bishop of Quebec, the Reverends Dr. Matthews, W. B. Clark, M. M. Fothergill, A. B. Chambers, Robert Kerr, E. King, A. A. VonMland, and E. C. W. McColl, also a number of laymen. After the interchange of views on the subject, it was considered advisable to form a temperance society pretty much on the plan of the "Church of England Temperance Society" in England. The work of organizing the scheme was entrusted to the following committee:—Rev. E. King, (Convener) Mr. W. C. Scott, Rev. A. B. Chambers, Rev. Robert Kerr, and Mr. T. S. Cole.

BROWN & WEBB, WHOLESALE DRUGGISTS, Spice Merchants, DRY SALTERS, HALIFAX, N. S. Warehouse and Counting-Rooms, COR. DUKE AND HOLLIS STREETS. Steam Mills and Stores, TOBIN'S WHARF.

Avery's Balsamic Syrup Can be confidently recommended as a most pleasant and efficacious remedy for recent Coughs, Colds, etc. This preparation, compounded from the prescription of Dr. Avery, has been in use for over 30 years, and through a trial, of its great superiority to the various nostrums so persistently advertised, we have determined to put it more prominently before the public. Once known it is always used as the FAMILY COUGH MEDICINE, being more palatable as well as more efficacious than any of the advertised COUGHS REMEDIES, and both better and cheaper than those commonly dispensed by Druggists.

Price, 25 cents per Bottle, Of Druggists and General Dealers throughout the Province. BROWN & WEBB, Proprietors.

Brown's Universal Pills. Sugar-Coated. Are composed of the best Alterative, Laxative and Cathartic Medicines, combined in a scientific and safe manner, according to the action of the different parts of the alimentary canal and other organs. The proprietors claim for these pills a superiority over every other of a similar nature, because in them a number of well known and standard medicines of the pharmacopoeia are so combined and in such proportions, that a though their action be in the stomach, it by no means ends there, but extends to the liver, pancreas, aëreæ glands, &c. so that obstructions in any of these will generally be overcome by their proper use and thus proper digestion and healthy blood produced. They are not a quick medicine in any sense, unless such care and skill are exercised, for advantage has been taken in their preparation of the learning and experience of eminent physicians and pharmacutists.

Prepared by Brown & Webb, And sold by Druggists and Medicine Dealers Generally. PRICE, 25 CENTS PER BOX.

BROWN & WEBB'S CRAMP & PAIN CURE. No "Painkiller" however boldly advertised, surpasses this Standard Preparation for the relief of the class of symptoms for which such remedies are so much used. For Cramps and Pains in the Stomach, Bowels or Side, Sore Throat, Rheumatism, Lumbago, Sciatica, Neuralgia, Chilblains, Frost Bites, Cholera, Diarrhoea, &c., &c.

It is an unfailing relief and frequent cure. Its stimulant, rubefacient, and anodyne qualities adapt it to a large class of disorders, and make it a most valuable Family Medicine. Prepared by BROWN & WEBB, And sold by Druggists and Medicine Dealers. PRICE, 25 CENTS PER BOTTLE.

BROWN & WEBB'S FLAVORING EXTRACTS Are unequalled for strength and purity of flavor by any imported brand. They are made from the purest and choicest materials, with no inferior or factitious admixture, and need only a trial to show their great superiority to the favors commonly sold in the shops. PRICE, 25 CENTS PER BOTTLE. Ask your Grocer for Them!

Our London Letter.

(From our own Correspondent.)

The deadlock in the House of Commons, produced by the stubborn recalcitrance who had threatened "to make a new Thermopyke," only yielded to the coup d'etat executed by Mr. Speaker on his own independent initiative, and scenes have been enacted there which somewhat recall the stormy days of the French Convention.

I shall not bore you with a description of the twenty-two hours' sitting. To say that it was a long bore, is to say all that is worth saying of it. The appearance of the House when daylight broke, and the gas was lowered, was anything but brilliant. Perhaps an artist of the Doré stamp might call it picturesque, for Mr. P.'s were lounging about in all sorts of attitudes, some sleeping with their heads thrown back over the seats, without their hats, some with their hats pulled over their eyes, and their heads almost upon their knees, and some like Mr. Mundella, with their feet upon the table.

Parnell, this session, looks quite slovenly. Till now, he has been one of the best dressed men in the House, and being tall and slim, and good looking, he has set off his tailor's work well. But this year, Mr. Parnell is only distinguished from his associates in point of dress by greater slovenliness, and greater shabbiness—a rusty coat, a pair of sandy-looking pantaloons, bagged at the knees and gloveless hands. Perhaps, this is art, for no man can hardly pose as a patriot and as the representative of an oppressed and down-trodden nation in a coat just fresh from Toole's with a well-brushed silk hat, faultless gloves, and unimpeachable trousers, and I therefore conclude that Mr. Parnell is, in the language of the stage, dressing his part in character.

Mr. Gladstone is looking very ill. I expect he has as many troubles in the Cabinet as in the House of Commons. But he refuses to take rest, refuses to go to the House of Lords, partly, I suspect, because he is not rich enough to endow a Peerage, and partly because in the House of Lords his style of eloquence will be as entirely out of keeping with the tone and associations of the place as Chatham's was.

The venerable sage of Chelsea, Mr. Carlyle, has passed away. It will be long before we look upon his like again. For more than half a century he had been a foremost figure in the world of London Letters, and his influence upon the mind of the English speaking race, in both hemispheres, has not been equalled by that of any other writer of our generation. Intense fervour, deep insight, a marvellously vivid and dramatic, yet, without, rugged and uncouth, style were among his most prominent characteristics. In a peculiarly luxurious and materialistic age, he set a noble example of plain living and high thinking, which, alas! has not found many imitators, even among those who pass as his disciples.

You probably know the story of the Scotch composer, who was driven to desperation and suicide by Carlyle's MS. He was employed in Constable's office upon the Edinburgh Review till he was almost driven to desperation by the crabbed style and endless corrections of Carlyle, and then, as the alternative of suicide, left his case and tramped to London. Here after a weary week, he found fresh employment in the office of Fraser's Magazine, and was told to come in on Monday morning. He did, full of hope and thankfulness that at last he was quit of Carlyle and his MSS., and the first copy he had set before him was a page of Sartor Resartus. The poor man stared wildly for a moment, his hair stood on an end, and with a wild shriek of despair, he rushed out of the office, and was found, it is said, a few days afterwards on the banks of the Thames, at Battersea Beach!

In an article on Ritualism in the Nineteenth Century, the Dean of St. Paul's draws an apt comparison between the treatment which the Ritualists are receiving, and that which good Mr. Tryon in George Eliot's Janet's Repentance brought upon himself in the days of the Evangelical revival, by attempting to establish a Sunday Evening Service. His concluding words are, to my mind, so admirable and opportune, that I make no apology for giving them to you verbatim.

"It is a very old maxim that if people try to settle differences by the wrong methods they only inflame them. Litigation is not the right way to settle differences which mean nothing if they do not arise out of deep religious convictions. At any risk, even the risk of cases of non-compliance with their Bishop's directions on the part of ritualists, unable to convince him, and whom he could not persuade, litigation ought from the first to have been steadily discouraged, and the more so when it sprang, as recent litigation has done, not out of legitimate complaints of disturbed parishes, but from party policy and the merely colourable interest of prosecutors like Dr. Julius at Clewer. All reasonable men owe a great debt of gratitude to the Bishop of Oxford for the stand which he made in the interests of the whole Church in a case which presented such a ludicrous counterfeit of the aggrieved parishioner: but the stand ought to have been made more widely and earlier. No one can wonder at the Bishops having been surprised and disturbed at the proposals of the ritualists. We are all creatures of habit, and occasionally mistake habit for something settled and perpetual in the nature of things. But it is to be wished that they had earlier remembered how often it happens in life that what shocks us at first sight as unreasonable alters its aspect on closer acquaintance and on longer familiarity; and had considered that it might turn out that there was more truth in the ritualist allegations, and more practical good in the ritualist recommendations, than at first seemed likely. That this is so certainly seems to be the opinion of an increasing number of sober clergymen who could not be called ritualists; and if more of us had had the sagacity to recognize this sooner, some, probably, of our troubles and scandals might have been spared us. I suppose that most of us can trace in ourselves more than one change of opinion and feeling on the points raised by ritualism. We have all had much to learn, and what we have learned has confessedly raised the standard of public worship in our churches. Such an experience ought to warn us against being precipitate, even when at the moment we are startled and do not approve. Undoubtedly Bishops are bound to prevent hasty changes from being forced on unwilling congregations; but the history of the last forty years shows to what extent the feeling of congregations and parishes alters to what is seemingly and necessarily for proper care and reverence in divine service.

"It may be that the whole question is entering on a new stage. If so it is to be hoped that the matters involved in it will be discussed on their merits, and without complications produced by charges of insubordination, lawlessness, and rebellion, which have confused and embittered it hitherto. It is really time to say that to talk of anarchy in the Church is a misleading and dangerous exaggeration. The clergy as a body, even those few who differ sharply and painfully with their Bishops, are honestly loyal, and earnestly desirous both to receive guidance and to render obedience; and this is not anarchy. In the strong cases of difference, where clergymen have acted on their own responsibility and taken the consequences, real and important constitutional questions are raised, on which they may be right or wrong; but these questions could be fought out in no other way, in our present circumstances, than in the way of resistance; and in spite of the vehement and often inexcusable language used on all sides, there has been no intention, in the great majority of these cases, of impairing Episcopal authority, or of setting at naught the law. It is indeed one of the wants of our time to strengthen Episcopal government; but this must be done by reasonable methods; and the vow of canonical obedience must not be taken, any more than the woman's vow in marriage, to mean unlimited submission in judgment and conduct.

"But if appeals to law go on, we must remember that law is for all of us; it will not do to be throwing about charges of lawlessness while we ourselves ignore the law. Even on the theory of the opponents of the ritualists, we none of us knew what the law was till the Court of Appeal declared it. If that law is accepted by all, in high station or low, it must curtail the liberty which some of us prize of being content with elastic customs which are not law, but which it would be disagreeable to change. And more than this, this view introduces a principle of strict and rigorous exactness in carrying out rubrical law which may

create unexpected embarrassment, from peremptoriness of some directions, and the looseness and imperfections of others. And the persons who will have to enforce this legal strictness will be, not aggrieved parishioners, but our ecclesiastical superiors."

The Week.

HOME NEWS.

A company is working at a gold lead, about four miles from Berwick, Kings, with satisfactory results.

An effort is being made to start a new starch factory at the head of the Hillsboro River, on P. E. Island.

The Nova Scotia curlers beat the Toronto club, in the granite match for the Governor-General's prize, by 19 points.

Mr. E. L. Stevens of Sackville, N. B., served in the American civil war and was taken a prisoner. He is now about to obtain a commutation from the U. S. Government about \$1,500 and \$8 per month for the remainder of his life.

Twenty-one cars of sugar and one car of fish, were shipped over the Intercolonial, on Saturday, to Montreal. The total freight business for the week was 437 cars, of which, 78 were cars of sugar, 60 English goods, and 5 fish for Montreal and points West.—Halifax Herald.

Rev. S. G. Lawson, Editor of the Charlottetown Presbyterian, has been convicted of libel on the Hon. W. D. Stewart, and sentenced to pay a fine of \$1,500 and costs, in default to go to jail. The costs are very heavy. E. J. Hodgson Esq., Q. C., counsel for Lawson, will appeal.—Moncton Times.

The death is announced at Amherst, of Hon. James S. Morse, aged 95. He was a representative of the township of Amherst 62 years ago, and subsequently held a seat in the Legislative Council Mr. Morse was the oldest member of the bar in Nova Scotia, and the longest admitted. He was a practising lawyer in 1810.

Information has been received from England to the effect that the vote for the maintenance of the Halifax garrison, for the ensuing year is only half what it formerly was. This indicates that the strength of the garrison will be materially reduced. It is probable that the 101st regiment will be removed, and that other reductions will be made.—Halifax Citizen.

The suits brought by the Bank of Nova Scotia, Assignee of the Bank of Liverpool, against the Stockholders of the Bank of Liverpool, in Queens County, and which have been defended, will be tried at Halifax at the ensuing April Sittings of the Supreme Court. Mr. John A. Leslie, late manager of the Bank of Liverpool, who is one of the witnesses, now resides in Edinburgh, Scotland, and is to leave for Halifax in the latter part of March.—Halifax Herald.

NEWS FROM ABROAD.

Senator Carpenter, of Michigan, whose death was reported last week, had his life insured for \$50,000.

St. Petersburg, Feb. 25.—The new Russo-Chinese treaty was signed yesterday. The Marquis Tseng and his secretary will start for Paris immediately.

Durban, Feb. 24.—There is a strong war party in the Volksraad of the Orange Free State, but it is probable that the resolution of neutrality will be carried. The Boers are actively fortifying Laingsneek.

New York, Feb. 26. Rev. Dr. John Cotton Smith, Episcopal minister, was knocked senseless and robbed of his watch on Monday night, on Fifth Avenue, while returning from a call on a sick parishioner.

Mankato, Minn Feb. 27.—A widow and two small children have been found frozen to death in a house near Lake Stay; cut off from neighbourhood by the drifts. It is believed many others have perished.

London, Feb. 27.—The annual race between the Oxford and Cambridge eights will be rowed Friday; April 8th. This change is made to accommodate many who find it difficult to reach home before Sunday when the race is rowed on Saturday as has been the custom heretofore. Both crews are doing good and satisfactory work on the Cam and Isis, with the Oxford somewhat the favorite in the betting.

London, Feb. 26.—A prospectus has been issued of Canadian-Brazilian S. S. Co. for a line of steamers between Canada and Brazil, touching at ports in the West Indies. The capital of the company is fixed at £280,000. The Company is to receive a subsidy from both countries.

Constantinople, Feb. 25.—No information is given at the embassies here in regard to the progress of negotiations on the Greek question, the Ambassadors stating that the perilous situation renders secrecy necessary; but it seems certain that the surrender of Provesa, Janina and Metzovo will be refused absolutely.

Two gentlemen, Messrs Plunkett and Blackman, arrived here by the S.S. Newfoundland last week. One of these gentlemen, we understand, represents an English Railway Contracting Company; and they are both here to make proposals to the Government respecting the construction of the proposed Newfoundland Railway.—St. John's Newfoundland Telegram.

London, Feb. 27.—A despatch from Newcastle, Natal, says a Hottentot prisoner, who escaped from the Boers at Laingsneek, says there are seven thousand Boers there and that they are building a very strong stone wall on the summit of the mountain, and have mounted two old guns in anticipation of an attack. They have sent five hundred of their wagons into the interior.

Liverpool, Feb. 25.—At a meeting of the directors of the National Steamship Company yesterday, the chairman expressed the opinion that emigration to America this year will greatly increase, owing to the effect of the coercion bill when it becomes law. The depression in the shipping interests, he said, is nearly ended. The reports submitted show a net profit for the last year of over £100,000.

Advertisement for 'SEED ANNUAL' for 1881, published by D. M. FERRY & CO., Detroit, Mich. The ad features a central illustration of a man and a woman, and lists various types of seeds available for purchase.

Valuable Property FOR SALE.

The Subscriber offers for Sale his Property in Gibson, opposite Fredericton, consisting of a Farm containing Two Hundred and Fifty Acres, a portion of which is under a high state of Cultivation. There is a Good Dwelling-House, Barns & Outbuildings, and TWO DOUBLE TENEMENT HOUSES, which will be sold with or separate from the farm. 2nd-49 WILLIAM MCKEEN.

NITRO-GLYCERINE DYNAMITE, GUNPOWDER.

The Acadia Powder Co. ARE now prepared to furnish DYNAMITE manufactured at their works at Waverly, of a quality which they will guarantee equal to the best imported, and superior to many of the high explosive in the market. Their No. 1 RED DYNAMITE is made with special view to obtain a uniform and powerful explosive.

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A VERITABLE DYNAMITE, and is much more powerful than either of those named. Both kinds are put up in strong but VERY TAIN paper, insuring to the consumer 10 ounces of explosive for every pound. The Company are now prepared to furnish the above article with Detonators and all the appliances for using this explosive. Instructions accompany every case. They will also supply Best saltpeter Blasting Powder. Also—REFINED SATPETER. C. J. WYLDE, Sec'y. 70 BEDFORD ROW.

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Advertisement for PUTTNER'S EMULSION. The ad features a large illustration of a man carrying a large fish on his back. Text includes: 'PUTTNER'S EMULSION', 'Cod Liver Oil with Hypophosphites, &c.', 'Stands today unrivalled for the cure of CONSUMPTION, BRONCHITIS, ASTHMA, COUGHS, COLDS, and all Lung and Chest Affections.', 'As a NERVE Tonic', 'For Delicate Women and Children', 'READ INFANTS' HOME REPORT.', 'PRICE 50 CENTS.', 'See you get Puttner's when you Ask for it.'

Advertisement for 'SEED ANNUAL' for 1881, published by D. M. FERRY & CO., Detroit, Mich. The ad features a central illustration of a man and a woman, and lists various types of seeds available for purchase.

Advertisement for 'NITRO-GLYCERINE DYNAMITE, GUNPOWDER' by The Acadia Powder Co. The ad describes the quality and availability of their dynamite and gunpowder products.

Advertisement for 'BOOTS & SHOES' by George Yates. The ad features a large illustration of a man's foot in a boot. Text includes: 'BOOTS & SHOES.', 'The subscriber would respectfully call the attention of the public generally to his Stock of Boots and Shoes, RUBBERS & FELT GOODS, Which, on inspection, will be found to compare favourably with any other, as regards QUALITY or PRICE.', 'N. B.—No connection whatever with any other Establishment in the City. At the Old Stand.', 'George Yates, 23 George Street, HALIFAX, N. S.'

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Our Stock of DRESS MATERIALS, LINEN, WOOLLEN, and COTTON GOODS of every kind, MILLINERY, TRIMMINGS, and SMALL WARES of every description is now complete in each department, and will be replenished from the various manufacturing sources as required.

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

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

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

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

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

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

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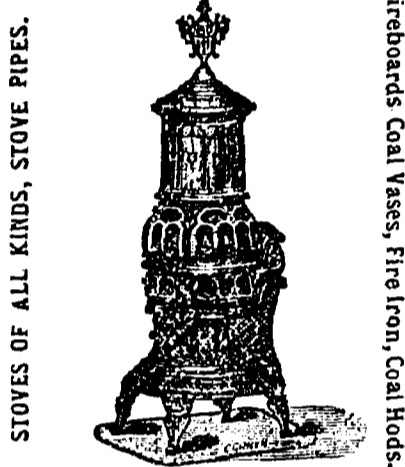
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Dec. 1880.

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NO. 1 SYRUP AND ACADIAN LINIMENT soon came round and all right. I had been troubled for seven or eight years with Rheumatism in the shoulders and arms and by taking a few bottles of your

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I have also seen your medicines used in other cases of Rheumatism and Diphtheria with the very best effect.

Yours truly,
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FOR YOUNG LADIES.

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The Right Rev. the Lord Bishop of Nova Scotia.
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Second to none in the Maritime Provinces. Hair-Cloths. Cretonnes, REPS, DAMASKS, And Imitation Leather Cloths, in immense variety. A splendid assortment of

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250 Boys' do. } Sound materials; }
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