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The Church Guardian.

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

Vol. 3.—No. 33.

THURSDAY, DECEMBER 1, 1881.

One Dollar a Year.

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

A PROJECT is on foot for holding a Universal Exhibition in Rome in 1885-86.

THE first complete train, carrying one hundred passengers, passed through the St. Gothard Tunnel week before last.

AT an official reception in Cyprus last week Sir Robert Biddulph announced that the Government had purchased and destroyed 800,000 oaks of locust eggs.

AT Harvard University, as late as 1874, the Unitarian Students were nearly double those of the Churchmen. At present the Churchmen are now become more numerous than the Unitarians, and form one-third of the whole.

THE Lord Bishop of Norwich administered the holy rite of Confirmation on Thursday, 27th Oct., at Great Yarmouth Church, when 224 received the Imposition of Hands; of whom 206 were of the Parish of Great Yarmouth; one third of the whole being males.

AT a recent discussion at a Liberal Club in Burton on the subject of Disestablishment, a Primitive Methodist Minister led the opposition against the motion, maintaining that to disestablish and disendow the Church would be "an act of immorality and injustice."

AT Melbourne, Australia, the first contract for St. Paul's Cathedral is now completed, and the grand proportions of the building may be partly discerned by the massive columns of the central tower. The work will now proceed under the local architects, Messrs. Terry and Oakden.

AT the meeting at Cambridge on Saturday week, the Bishop of Winchester read a letter from Dr. Dollinger, in which that learned theologian characterised the Church of England as a "mighty stronghold and bulwark of religion all over the world." It was not without a feeling of anxiety that he saw "the awful and momentous question of disestablishment" drawing nearer and nearer.

AT Christchurch, New Zealand, the cathedral spire was completed on 20th May. The tower is twenty-seven feet square outside, irrespective of the buttresses, which at the lower stage project nine feet more. The height to the top of the stonework of the spire is 203 feet from the ground; to this will be added the height of the cross, seven feet. Out at sea, thirty-five miles off, the tower has already been mistaken for the Godby lighthouse.

WE learn that Ahmed Tewfik, the Turkish Effendi who was imprisoned and subsequently exiled by the Porte for revising Dr. Keelle's translation of the English Prayer-book, is about to be admitted into the English Church. He will, according to present arrangements, be baptised at St. Paul's Church, Onslow-square, of which the Rev. H. Webb Peplow is vicar, on Friday next. It is expected that he will hereafter be employed in the translation of Christian writings into the Turkish language.—*Daily News.*

THE Bishop of Manchester has incurred the wrath of the Secularists by declaring his opinion that the negation of Christianity conduces to domestic vice and immorality. His lordship sternly refuses to withdraw a word that he has said, and the National Secular Union, with Mr. Bradlaugh at its head, has taken the only course left open to it, of vehemently protesting against the Bishop's language. It is possible that Dr. Fraser's plain speaking, even if it had no effect on Secularists, may lead Christians to hesitate before, even with the best intentions, they lend them any sanction.—*Church Bells.*

ON Sunday evening, Oct. 16th, three adult members of the House of Israel were admitted into the Church of Christ, at the Episcopal Jews' Chapel, Palestine-Place, London, by the sacred ordinance of baptism. They had been under Christian instruction for a very considerable period, and, by their lives and conduct, attested that the truth had taken possession of their hearts and produced in them the fruits of peace and joy in believing. In addition to these three, nine other adult sons of Abraham have also, within the last few months, stood at the same baptismal font in the Episcopal Jews' Chapel, Palestine-place, and received at the hands of the Rev. Dr. Stern the outward sign of their inward spiritual regeneration. All these without exception are living witnesses that the Gospel still is, as it was in the days of old, the power of God unto salvation to the Jew as well as to the Gentile.

MR. R. GRAHAM, the successful English Temperance worker, has already awakened a deep interest in the movement in the United States.

IN the last sixty years no fewer than 16,000,000 people have left the Old World for America and Australia; and of these the United States received 10,370,000.

The Rock is informed on good authority that a Bill is prepared, and only awaits printing, for the disestablishment and disendowment of the Church of England, and that it is to be proceeded with at the earliest opportunity.

BISHOP CROWTHER, with Archdeacon Henry Johnson, has been visiting the stations in the Niger delta. At St. Stephen's, Bonny, he confirmed sixty-seven candidates, and at Nembe the Archdeacon baptized four women, one of them a former priestess to the gods, and a great persecutor.

MORE ascents of Mount Blanc have been made during the past season than in any previous year. Between July and October sixty-four tourists, of whom nineteen were French, seventeen English, and six Americans, gained the summit of the mountain. There were ladies, natives respectively of England, France, and Switzerland.

AT Rome, the demolition of the large palazzo, owned by Signor Bianchi, abutting against the Pantheon on the side towards piazza della Minerva, has at last been commenced. By the removal of this building the long-desired isolation of the Pantheon will be completed. An earthenware vessel has been discovered containing more than a hundred pieces of ancient provincial money of the fourteenth century, the period when the Popes were resident at Avignon.

DEFINITE teaching as to the duty of giving to God is certainly necessary these times when so much is spent on personal comforts and luxuries, and so little devoted to religious objects. We are fond of speaking of the great American nation as a shrewd, keen business people, but we can well take a lesson from them in liberality and in systematic offerings to God. We see constantly in the religious newspapers of that country many instances which speak well for their religious principles.

IN Germany, as well as in England, the work of revising the standard translation of the Bible has been going on for some time; and Luther's Bible, it must be remembered, is clothed by popular opinion with even more sanctity than our own Authorised Version. The German revisers, who are mostly University professors, hold their meeting every spring and autumn in various towns of Central Germany. About ten years ago they terminated the revision of the New Testament, and they are now occupied at Halle upon their final consideration of the Old Testament. Dr. Frommann, of Nuremberg, has been asked by them to lend his aid to settle some vexed questions of literary style; and negotiations for undertaking the printing have already been opened with certain leading firms of publishers.—*Academy.*

METHODISM.

IN a leading article, "Our Church Critics," the *Methodist Record* urges the President of the conference to devote his "master-hand" to the task of silencing the Churchmen who insist upon the High Churchmanship of John Wesley. Our contemporary professes ignorance as to what is meant by High Churchmanship in this connection, denies that Wesley believed in the Apostolic succession, and makes an ingenious attempt to show that, when the founder of Methodism exhorted his followers not to separate from the Church, he simply meant that they were not to regard attendance at her Service as "sinful," or to manifest any hostility to her. As for Wesley's famous fifty-fourth sermon (on the priesthood) preached at the opening of the City-road Chapel, the *Recorder* says, the preachers are bound by it. On our contemporary's own showing Methodism has "separated" from the Church contrary to its founder's wishes; for it would be worse than useless to contend that it is not now hostile to her. There can be no doubt that the Church is attracting Methodists in daily increasing numbers to her ranks. If it were not so, Wesleyan writers would not be so anxious to attempt to disprove the statements of Churchmen, respecting Wesley, or to justify the right of the Methodist Church to a separate existence.—*The Church Review.*

IN Malta a meeting has taken place, at which 7,000 Maltese were present, and speeches were made protesting strongly against the proceedings of the local Government in attempting to force the English language upon them instead of Italian. It is said that a petition signed by 15,000 Maltese is about to be sent to her Majesty Queen Victoria on the subject.

FOREIGN MISSIONS.

CHINA.—VI.

HANG-CHOW AND GREAT VALLEY STREAM.

ONE of the most interesting episodes of missionary work in China is connected with the Hangchow mission. We give the account in the missionary's own words. The Rev. A. E. Moule tells us:—

"In the summer and autumn of 1876 I sent my catechist and two theological pupils to make visits to the villages lying outside the gates of this city (Hangchow.) They started early in the morning and returned by sunset, spending their time in wayside preaching and conversation in tea-shops, selling also a good number of books. After some weeks they represented to me the desirableness of securing a room by the road-side in which earnest inquirers might meet for more quiet conversation than was possible in the tea shops or in the open air. I consented to the proposal and rented, on my own account, a small room at the cost of 25 cents a fortnight. Mrs. Moule and myself were present at the opening of this little room, and we dedicated it to God's glory with earnest prayer."

No catechist could be spared to live there, the landlady kept the key, and one of the native agents from Hangchow was to visit it once a week. For two months no result seemed to follow from this effort, but suddenly and unexpectedly, from a shut-up chapel and a silent preaching-room, God worked in a way beyond our hope or imagination—a work, which is, I trust, all of Him, and a work which will then assuredly last and spread and flourish. Though the little chapel so seldom heard the living voice, there was always a silent witness to the truth. The words the "Holy Religion of Jesus," in Chinese characters, were written on red paper and placed above the chapel door. It was about the time of the Chinese new year, when, as is the custom in this country, friends visit each other, that a school-master, living in a village in the hills, about sixty-five miles from Hangchow, leaving his school in the hands of a friend, had come up to Hangchow to visit some acquaintances at the Chinese New Year time. His friends lived near our little chapel, and one morning Mr. Chow, passing the house, caught sight of the words, "Holy Religion of Jesus." He stopped and asked the meaning from the old woman who rents us the room, and who was standing at her own door close by. She told him that, if he wished to inquire the full meaning, he had better go into the city and call on Mr. Moule and Mr. Tai. She then offered to go with him—an offer which he instantly accepted; and so, piloted by the old woman (who is herself now an inquirer, but who at that time was merely a civil acquaintance of the preacher), he arrived at Tai's house, and came over to see me.

The catechist, without delay, led this inquirer to the Bible; they spent two hours in reading portions of Genesis and of the Gospels. I was quite amazed, and not a little perplexed, by the very unusual intelligence with which Mr. Chow seemed to apprehend the great truths of creation, redemption, and the mystery of the Holy Trinity. Our senior catechist saw him soon after, and could not resist the impression that he must have heard Christian truth elsewhere, and he almost suggested that he might be a Christian in disguise, possibly a renegade seeking employment. Very soon, however, this impression was dispelled. Most naturally he displayed ignorance of all Christian rites and observances, prayer being quite strange to him, whilst at the same time he eagerly and most intelligently studied the Bible. He spent a fortnight with me, and committed to memory portions of the Gospels, learning also with great readiness the Catechism and some of the Thirty-nine Articles. He expressed a wish to spend longer time in study, and, in order to effect this, he determined to make over his school to a friend and to return to Hangchow for instruction. We thought that this would be a good opportunity to inquire as to the accuracy of the account he had given us, hoping that, if the circumstances which he had named as to his family and employment were found to be correct, we might trust the more readily to his profession of faith and to his expressed desire to become a Christian. I sent, therefore, the catechist Tai with Mr. Chow,

but the latter, whilst glad of the catechist's company, and welcoming him to his home, yet frankly declared his own timidity. He had, he said, three brothers and many relations who would inevitably turn against him if they knew of his Christian profession, and would forcibly prevent his return to Hangchow. He requested, therefore, that the subject of religion might not be even named by Mr. Tai on the occasion of his proposed visit, wishing to become himself more settled in the faith before declaring his faith to others. I reluctantly agreed to this proposal, and the catechist started on his strange errand, with orders merely to make inquiries as to the accuracy of the story given of himself by Mr. Chow. On the second day after leaving Hangchow, they reached Mr. Chow's sister's home, where his own eldest boy was staying on a visit; and here, after their evening meal, to the surprise and thankful astonishment of the catechist, Mr. Chow broke the silence himself, and told to his sister and to his boy the new-found doctrine of salvation. His sister was greatly interested, and her interest has since ripened, I trust, into faith and love. The next morning they reached Great Valley, and after spending two days in silence as to religion, the catechist returned with a favourable report as to the veracity of Mr. Chow, and with a very hopeful estimate of the genuineness of his faith, though it could not yet overcome the fear of his brothers' anger.

Mr. Chow himself came up shortly after to Hangchow and spent a month with me in systematic study. About the time of the Shanghai Missionary Conference, he went home again to attend to his silk-worms during my absence in Ningpo and Shanghai. He went down firmly resolved to worship the one true God, but in secret—to let his light burn, but to hide it for a while under a bushel. He reached home on Saturday evening, 2nd of Sunday he retired to an upstairs room and spent his time in reading and prayer. The weather on Sunday was fine and favourable for gathering mulberry-leaves and tending the silk-worms, and for other out-door work. His brother, therefore, who knew of his return, came on Monday morning early to ask why he had so foolishly wasted his time on the previous day. Then the secret could be kept no longer, and he boldly confessed his Christian faith.

To his thankful surprise, these dreaded brothers, instead of opposing and persecuting, began to inquire for themselves, and came night after night as their younger brother's pupils. They were joined by four cousins and their mother, as well as by other members of the Chow clan. For more than three weeks evening service was held, with extensive reading of the Scriptures and exposition, as far as Mr. Chow was able to give it; and on the Sundays, morning and evening services were conducted, using the Hangchow Prayer-book and hymn-book, and the lessons from the Calendar. On each occasion some knelt in prayer—a sure sign of sincere inquiry, for the Chinese naturally think it very strange to kneel before *nothing* (as it seems to their idolatrous eyes). On my return from Ningpo, after the Shanghai Conference, I was greatly cheered by meeting Chow just returned from his home and with a report full of interest and hope. In June I sent down the catechist Tai to test, if possible, the reality of the work, and to instruct the inquirers. He returned, after a fortnight spent in the village, full of thankfulness at the manifest work of the HOLY SPIRIT.

Mr. Chow spent the greater part of July with me, carefully studying the Bible and preparing for baptism. He also frequently accompanied Tai and my pupils in evangelistic walks into the country round Hangchow, and in visits to our Christian bookstore in the main street of the city. Early in August he went home for a fortnight, and returned again, bringing with him one of his cousins, an earnest and intelligent inquirer, who was joined a few days later by a brother, and these two cousins were present on Sunday, September 2, when Mr. Chow was baptized by the name Luke in our church in this city, together with seven other men. The two cousins were very eager to be baptized with Mr. Chow, but I deferred them, promising to go down, if it pleased God, to their own village in a month's time, and to baptize them there, with any other of the inquirers who might be sufficiently prepared by this time. I sent Mr. Chow himself home immediately after his baptism, with directions to instruct in the Creed, the Lord's Prayer, Ten Commandments and the Catechism all who seemed to be really in earnest. Later in September I sent down Mr. Tai, the catechist, to examine and further instruct the candidates, intending myself to visit them the following month and administer the holy rite of baptism to those who were duly prepared and qualified."

News from the Home Field.

DIOCESE OF FREDERICTON.

DEFICIENCY FUND.—In accordance with a Resolution of the Diocesan Church Society, His Lordship the Bishop recently appointed a Committee to endeavour to raise the amount requisite to pay off the present indebtedness of the Society, viz., \$2,108.57.

The Committee have held several meetings in St. John, and issued circulars upon the subject, requesting Churchmen throughout the Diocese to subscribe what they could towards this object upon cards such as the following, which the Committee had printed and circulated for the purpose.—

"DIOCESAN CHURCH SOCIETY.

"Towards paying off the indebtedness of the Society, and on condition that the whole amount (\$2,108.57) be subscribed, I hereby promise to contribute the sum of Dollars, payable on or before 18....."

Name Address

The subscription cards were worded in this manner, because it was thought that many people might be willing to contribute substantially towards paying off the debt of the Society, if it was stipulated that the entire amount must be raised, who would otherwise either refuse or subscribe only a small amount, fearing that they might be called upon next year to contribute again towards completing the sum required.

The plan adopted has met with very general approval throughout the Diocese, and the Committee have already received responses to their Circulars, containing promises of about two-thirds of the amount required, as will be seen by the following List:—

Table listing donors and amounts for the Diocese of Fredericton, including parishes like St. John, St. George, and St. David's.

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As the Committee are desirous of completing the work in time to report to the Executive Committee of the Society at the next meeting, it is requested that those Parishes which have as yet either not reported at all, or only in part, should send in their lists of contributions as soon as possible.

The great and good work which is at present being carried on by the Society, as shown by its last Annual Report recently published, bespeaks for itself the hearty support of every Churchman in the Diocese, and in view of the approaching redemption of \$2,000 in the S. P. G. grant, it is most desirable that the present indebtedness of the Society should be paid off at once, or else there will be a serious financial difficulty when the time arrives for making the next annual Missionary Grants.

The Committee have been much encouraged in their work by the hearty manner in which their appeal has been met so far, and trust that the remaining \$773.62 will soon be subscribed, and the Society thereby relieved of the indebtedness under which it has been labouring for several years.

Contribution cards may be obtained from any of the gentlemen on the undermentioned Committee, and each subscriber may fill in a date of payment convenient to himself.

S. SCHOFIELD, Chairman.

GEO. E. FAIRWEATHER, Secretary and Treasurer.

Committee.—S. Schofield, Esq., St. John; Rev. G. M. Armstrong, do.; Rev. Canon Brigstocke, do.; T. W. Daniel, Esq.; H. W. Frith, Esq., do.; Geo. A. Schofield, Esq., do.; John Sears, Esq., do.; C. H. Fairweather, Esq., do.; W. M. Jarvis, Esq., do.; Lewis J. Almon, Esq., do.; J. DeWolf Spurr, Esq., do.; M. Chamberlain, Esq., do.; Geo. C. Fairweather, Esq., do.; Hon. Robert Robinson, St. Andrews; Geo. C. Fenety, Esq., Fredericton; Hon. Judge Wilkinson, Chatham; Geo. S. Grimmer, Esq., St. Andrews; W. F. Diblee, Esq., Woodstock; Rev. Canon Ketchum, St. Andrews; Rev. Canon Sewill, London, Eng.; E. B. Chandler, Esq., Dorchester; R. B. Haddow, Esq., New Castle; J. F. Allison, Esq., Sackville; W. H. Rourke, Esq., St. Martins.

CARLETON.—St. George's Church.—The Rector will be glad to secure the services of an earnest Lay Reader, (to be licensed by the Bishop of the Diocese), or a Divinity Student.

WOODSTOCK.—We regret to learn from the press of Woodstock that the Rev. T. Neales was one of the heaviest losers in personal effects by the recent fire. His loss is estimated at from twelve to fifteen hundred dollars. The handsome silver Communion Service belonging to the church was also destroyed in his house. The insurance figures are slightly changed. There was only \$500 on the old church, and there was \$500 on the School House. The Cathedral congregation at Fredericton sent a collection of over \$120 to Mr. Neales for the relief of sufferers by the fire.

CAMPBELLTON.—About \$140 were realized at an entertainment a few days ago in aid of church funds.

BAY DE VIE.—On Thursday, 10th Nov., interesting Services were held at the Church of St. John the Evangelist, the occasion being the Harvest Thanksgiving, and the induction of the Incumbent. The Holy Communion was celebrated at 11 o'clock by the Rev. W. J. Wilkinson, M. A., Priest Incumbent, and the Rev. J. Forsyth, B. A., Rural Dean preached an eloquent and appropriate sermon. The whole congregation remained in the Church until the Communion Service was finished, and the clergy had left the Sanctuary. In the evening the Missionary was inducted by the Rural Dean, who also said the Prayers and preached from Jeremiah iii., 15. Although the day was cold and blustery, there were good congregations at both Services. Processional and recessional hymns were sung as the clergy entered and left the Church. The Church was decorated with fruit, grain and appropriate texts, and looked very neat and pretty. The offertory, which amounted to \$2.32, was devoted to the funds of the D. C. S.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—A meeting of the members of the Church of England Institute was held in their Rooms, Granville Street, on Thursday evening last.

There was a large attendance, and we trust a new impetus has been given to the important work. Besides the Lord Bishop, there were present of the city clergy: Rev. Dr. Hill (the President, and Revs. Jno. Padfield, W. L. Currie, J. D. H. Browne, J. L. Bell, and W. H. Sampson. The Hon. A. G. Jones, in moving the first resolution, made an earnest appeal to the young men, and expressed his deep interest in their welfare and in the success of the Institute. (Mr. Jones showed his interest by subsequently subscribing \$20.00 towards removing the debt.) Mr. J. W. Longley, Mr. C. S. Harrington, and Mr. E. H. Taylor made good speeches in moving and seconding resolutions, pledging the members to sustain the Institution. There is a debt of about \$600, which the council of the Institute wish to remove at once. They are also anxious to increase their income permanently, so that it may be equal to the expenditure. As Mr. Harrington remarked, such an Institution ought to be well supported by heads of families and by all who are interested in the welfare of young men.

ALBION MINES.—The Rev. A. D. Jamison, Rector of Maitland, officiated here and at New Glasgow on Sunday, 20th, much to the pleasure of all who were able to get to church, but the heavy fall of snow during Saturday night made the congregations very small.

On Tuesday the Parish lost its senior Churchwarden, Jas. Hudson, Esq., who has resigned his position as Resident Manager of the works of the Halifax Coal Company. For 16 years Mr. Hudson has been a staunch upholder of the Church here, and the greater part of the time has acted as Warden. May God's blessing follow him. Miss Hudson will be missed from the Sunday School, and especially in the floral decoration of the church.

MAITLAND.—On Sunday, 20th, Rev. D. C. Moore was in this Parish as deputation of B. H. M. He started for Kennetcook at 8 a. m., but the heavy fall of snow rendered it impossible to reach that station, after twice breaking Hon. A. M. Cochran's harness, he was obliged to be content with reaching Five Mile River in another sleigh; only 15 could reach the church however. At Maitland in the evening the church was one-third full. This failure to reach the ears of all the people is less to be regretted, as Maitland has a Rector, who, like England, "expects every man to do his duty," and the Maitland folk as a rule "do it."

HERRING COVE.—Falkland Mission.—On Wednesday, Oct. 20th, the Bishop of the Diocese visited the Mission. In the morning, he consecrated the Church at Herring Cove, and in the afternoon administered the rite of Confirmation to eleven candidates. At 10.30 his Lordship was met at the door of the Church by the Rev. Geo. F. Maynard, Curate in charge, Mr. James Brown, and Mr. Archibald Darrach, representatives of the Parishioners, and by the choristers. The Bishop, after having assented to the petition, praying for the consecration of the Church, proceeded to the chancel, the choristers chanting the 24th Psalm. Before consecrating his Lordship explained to the congregation the reasons why we dedicate our Churches to God, and urged upon his hearers the propriety of respecting their Church as the house of God, of using it as the especial place for Holy and Spiritual purposes, as much as possible leaving the world and worldly things without its sacred walls, and of entering its doors with reverence and holy fear. Both then and in his sermon afterwards, his Lordship expressed his unqualified approbation of the thoroughly ecclesiastical appearance of the Church, observing that it reflected great credit upon the people, and showed even in minor details a desire on their part to make the house of God a delightful place. The deed of consecration having been read by the Rev. John L. Bell, Rector of Dartmouth, and signed by the Bishop, hymn 395, A. M. was sung. The Holy Communion was then administered to a large number of the congregation. The Service ended, his Lordship proceeded to consecrate the Churchyard, with the neat appearance of which he expressed himself much pleased, and commended the people for the evident labour they had bestowed upon it. At 2.30 p. m., the congregation then assembled, when the Bishop laid his hands upon seven candidates. In his address, he feelingly alluded to the death of the late Rector, Rev. John Abbott, who had always taken such a deep interest in the Mission, where his memory will long be revered. At both Services there were most attentive and reverent congregations, the responses were hearty, and the singing was well rendered by the boys, who were praised by the Bishop for their good behaviour. The Church was very prettily decorated for the occasion—the nave with light wreaths of evergreens and red berries, the chancel with a profusion of flowers. Through the kindness of Mr. Geo. Gregwire, of Halifax, the Church was presented with six handsome lamps.

DIOCESE OF MONTREAL.

(From our own Correspondent.)

AT REST.—The death is announced of the Rev. Alfred Lee, B. A., Missionary, at Eardley, in his 27th year. Mr. Lee was a promising young clergyman, and his early decease is much regretted.

CLERICAL CONFERENCE.—The Conference of the Clergy of this Diocese, held at Montreal, on the 1st, 2nd and 3rd of last month, was a most gratify-

ing success. Nearly all the clergy were present, the few who were absent being detained by sickness or bereavement in their families. The spirit of brotherly love which characterized all the proceedings rendered this Conference one of the happiest and most profitable gatherings that has ever been held in the Diocese of Montreal. The subjects which came up for discussion naturally elicited many differences of opinion, but these were expressed with a good feeling and generous regard for the views of others which it was delightful to witness. Many of the papers and addresses were marked by exceptional ability; notably, those on the difficult subject of "Revision and Inspiration," which was treated in a masterly manner by Canons Baldwin, Norman, and Henderson. The Essays read by these gentlemen compared most favorably, in the opinion of competent judges, with those presented at the English Church Congress. One of the most attractive features of the Conference was the hearty hospitality extended to the members by the clergy and laity of Montreal.

MONTREAL DIOCESAN THEOLOGICAL COLLEGE.—The large and handsome building presented to this Institution by A. F. Gault, Esq., was formally inaugurated on the 2nd ult. There was a very large attendance both of clerical and lay members of the Church. The prominent features of the proceedings were the presentation of an address to the munificent donor of the building, with his modest reply; and the inaugural address by the Ven. Archdeacon Leach. Appropriate speeches were made by the Bishop, Principal Henderson, and the genial Rector of St. George's Church, the Rev. Dr. Sullivan. The building has hitherto been known as "Saybrook Hall. Would it not be well now to change this designation to one more appropriate to its present uses?

MONTREAL TRINITY CHURCH.—A report is in circulation, started by a Montreal Evening Daily, to the effect that Mr. A. F. Gault "has offered \$30,000 to the Trust and Loan Company for their mortgage on Trinity Church." We have been unable to obtain any authentication of this rumor, and we have very grave doubts whether such an offer, if made and accepted, would be any real advantage to the Church. Trinity Church is a very fine edifice, and Churchmen cannot see it pass out of their hands without some feelings of regret, but, on the other hand, it must, we fear, be conceded that it is not needed where it now stands, and that its reacquisition would be a source of perplexity and trouble rather than gain.

DIOCESE OF QUEBEC.

(From our own Correspondents.)

RICHMOND.—An exceedingly interesting service was held here on 22nd November, the occasion being the setting apart of the Rev. Isaac Thompson, the outgoing Rector, for the special work of Diocesan Mission Preacher, to which he has been called. Nine clergymen, besides the Bishop, were present. The service was held in the Parish Church, which was well filled with a deeply interested and sympathizing congregation. The service consisted of four hymns, special prayers offered by the Bishop, Acts xiii. 1-4 read as a special lesson, three short addresses, and the solemn commissioning and benediction of the Missioner kneeling before the Bishop, followed by the Holy Communion. It was a very effective service, full of comfort and strength to the Missioner, and very comforting to the people also who were loving him, helping them, I am sure, to enter more than they had been able to do before into the weightiness of the reasons which prevailed with their pastor to leave them, and the surpassing importance of the work to which he was giving himself, and helpful towards reconciling them to part with him. The addresses were, the first by the Rev. Dr. Roe, of Bishop's College, explaining the nature of the mission work; the second, by the Rev. Dr. Reid, of Sherbrooke, the Rural Dean, dwelling upon the importance of the work and its need; and the last by the Bishop, a personal address to the Missioner, setting earnestly and affectionately before him a very high view of the ministry upon which he was entering, drawing attention to some dangers attending it, and pointing out the safeguards against those dangers. A very large number remained for the Holy Communion. Altogether, it was a service, the effect of which will not soon pass away. I glean the following particulars respecting this important Parish from Mr. Thompson's annual report of last year printed in the Report of the Quebec Diocesan Church Society:—Amount raised in the Parish during the year for Parish purposes, \$2,368; for Missionary purposes, \$377; congregation of St. Ann's, 400; communicants, 262; average monthly attendance, 75; on Easter Day, 148; number of out-station, 3. The Parish consisted, till lately, of the two townships of Melbourne and Richmond; now the Church in Melbourne, with the greater part of the township, has been set off as an independent Mission. In this new Mission there are, besides the church, two outstations. Mr. Thompson has been, during the eight years of his incumbency of Richmond and Melbourne, in labours very abundant, and has won many to the Church, whose constancy will now be tried. One very praiseworthy feature in the working of this Parish has been the fostering of the missionary spirit. There is a Ladies' Missionary Union for prayer and work;

but the large sum of \$345 given by St. Ann's congregation for missionary objects speaks for itself.

S. T. P.

QUEBEC CITY.—A late issue of the Chronicle says: "We learn that one of our large hearted young merchants, whose name we are not permitted to publish, has sent a cheque for the magnificent sum of five thousand dollars towards the erection of a new organ for the English Cathedral. The firm of which this gentleman is at the head has long been known for the munificence of their gifts. Long may they prosper."

RIVIERE DU LOUP, EN BAS.—The Rev. R. C. Talbot is making a most laudable effort to establish a Mechanics' Institute and Reading Room. Mr. Unsworth, who for a long time has had the management of the railroad workshops, has lately been appointed Mechanical Superintendent of the Prince Edward Island Railway. He is to be congratulated upon his well-earned promotion, whilst the removal of himself and his worthy wife and family will be greatly regretted by his very numerous friends.

LABRADOR.—I beg to enclose the following extract of a letter received from Mr. G. W. Willis, who is now on the Labrador coast. If you think it will be interesting to your readers you might publish it:—

"I left Quebec on the 21st September, on board the schooner Maria, and arrived at Mutton Bay on Sunday, the 2nd October, after a very pleasant passage of about 11 days. I only remained at this place one day, and then went down the coast about seventy miles, to a place named 'Bonne Esperance.' The new clergyman (Rev. Mr. Brown) at Mutton Bay informed me that the people at Bonne Esperance were very anxious I should go there; they offered me great inducements. It so happened that this Fall and Winter there will be only three or four families remaining at Schooner Bay; the people have all scattered. I should therefore have had to go to some other part of the coast. I am sorry to have to leave Schooner Bay, but I cannot help it. The Congregationalists have had a school at Bonne Esperance for upwards of twenty years, but are all leaving this Fall, so that I shall have a nice school-house, and most likely have the use of their church as well. I will live with a family named Goddard this winter. Mr. G. is a great hunter, and generally kills a number of deer every Winter. He is an Englishman; his wife, partly Esquimaux, but a very kind, nice woman. They have three boys and three girls. I returned to Schooner Bay yesterday for my clothes, etc. I expect to go back next week in a small boat. St. Paul's or Esquimaux River will be the Winter quarters of the Bonne Esperance people, and where I shall be located. Mr. Brown will remain at Schooner Bay. If any of your friends wish for egg shells or other curiosities from Labrador, let me know; I will be able to give a more detailed account in my next letter of many interesting things respecting this new locality."

The GREATEST LIVING AUTHORS, such as Prof. Max Muller, Rev. Dr. W. E. Gladstone, Jas. A. Froude, Prof. Huxley, R. A. Proctor, John A. Freeman, Prof. Tyndal, Dr. W. B. Carpenter, Prof. Power, C. G. F. Goldwin Smith, the Duke of Argyll, Wm. Fox, Miss Thackeray, Mrs. Mulock-Craig, Geo. MacDonald, Mrs. Gaskell, Jean Ingelow, Thos. Hardy, Matthew Arnold, W. H. Mallock, W. W. Story, Tolstoy, Ruskin, Tennyson, Browning, and many others, are represented in the pages of

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The Living Age has been published for nearly forty years, and has met with continuous commendation and success. In 1882 it will furnish to its readers the productions of the most eminent authors abroad and many others; embracing the choicest Serial and Short Stories by the Leading Foreign Novelists, and an amount

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"It contains not only the best solid literature, but also the best serial stories of the day. Its pages are sufficient to keep any reader abreast with the best printed thoughts of the best of our contemporary writers."—Episcopal Register, Philadelphia.

"The ablest essays and reviews of the day are to be found here. We know of no investment of eight dollars in the world of literature that will yield equal returns."—The Presbyterian, Philadelphia.

"It is indispensable in every household where an attempt is made to keep up with the current thought of the day. It is a thorough compilation of what is best in the literature of the day, whether relating to history, biography, fiction, poetry, wit, science, politics, theology, criticism, or art."—Hartford Courant.

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"It being a weekly publication, is, comparatively speaking, the cheapest magazine published."—Commercial Advertiser, Detroit.

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American monthlies, a subscriber will find himself in command of the whole situation."—(Phila. Evening Bulletin.) For \$105. THE LIVING AGE and any one of the American \$4 Monthlies (or "Harper's Weekly" or "Hazard") will be sent for a year, post-paid; or, for \$9.50 THE LIVING AGE and the "St. Nicholas" or "Lippincott's Monthly."

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Family Department.

THE FRUITS OF FAITH.

SUGGESTED BY A SERMON PREACHED BY THE REV. ARTHUR HALL (FATHER HALL) AT ST. LUKE'S CATHEDRAL, HALIFAX, SUNDAY, NOVEMBER 22TH, 1881.

(Written for the Church Guardian.)

"Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity."

As little children at their mother's knee, Trustful and helpless, ask for daily food, So must our hungry souls crave FAITH of Thee— Faith first, Thy gift, Thou Giver of all good.

Coming from Thee, the Source of Life, it lives, Awakening virtue as a quickening power; The strength to will and do Thy Will it gives, To stand unmoved in strong temptation's hour.

"To faith add virtue." But we rest not here— A richer fruit must spring from heavenly seed; To know Thee as the friend most true, most near, To FEEL Thy blessed Presence ours indeed!

O bliss! in whose clear light all other joy Fades as the stars before the sun recede! To know Thee, rapture which can never cloy, O bliss whereon the glorious angels feed!

"To knowledge, temperance." Not Heaven, but earth Surrounds us with its sorrow, sin and care, Where millions walk in darkness and in death, Nor cease for light and food, which all should share.

Temperate, as warriors girded for the fight, Watchful and wary, "quit yourselves like men, Be strong;" to guide the weak, uphold the right, Nor think the Christian's work accomplished then.

"To temperance patience." Onward on the path Which He, our Great Exemplar, meekly trod; Suffering for well-doing contempt and wrath— Such patience is acceptable to God.

"To patience godliness." The Master's voice Bids us be perfect. "Follow Me," he cries; The Way, the Truth, the Life, bids us rejoice In tribulation which He sanctifies.

Like unto Thee, Meek Jesus, lowly born, Despised, rejected and bowed down with grief; Godlike if we with patient love meet scorn And gladly hasten to our foes' relief.

"Brotherly kindness." "Children," be ye kind, Travelling together on life's changeable road, Strengthening with words of love the ties that bind, Bearing with words of cheer each other's load.

"To kindness charity." Latest and best Of fruits, well-pleasing to the Father's sight; Of every other grace the pledge and test Which only shall endure Heaven's awful light.

Sweet Charity! embracing all the earth, The earth for which Thy Master lived and died— The heart that holds thee has the highest worth, And is most like the King, the Crucified.

Faith shall be lost in sight of that dread Throne, The Eternal Glory of the Great I Am, But thou in joy immortal shalt live on To sing the praise of God and of the Lamb.

THE COMING OF THE KING—A SERMON.

"Behold, thy King cometh."—ST. MATT. XXI. 5. WHAT glorious news for fallen man is this—"Behold, thy King cometh!" For Who is this that cometh? It is our King, Aye, and more. It is our God, the everlasting, all-glorious, God Himself, Who cometh. It is the eternal Word, He Who "was in the beginning" Who "was with God," Who "was God." It is the ever-blessed Son "by Whom all things were made," "the Desire of all nations," the long-expected Messiah. Behold, He cometh!

And what is the coming which we would speak of now? It is that coming, when He, Who, "being in the form of God, thought it not robbery to be equal with God," made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." Oh! is not this the wonder of wonders! the mercy of mercies! Truly, "great is the mystery of Godliness, God was manifest in the flesh." Let us think, as the Advent Season leads us to think, of this wonderful and merciful coming.

Whence, then, came our King, and whither? From glory everlasting, from His throne in the highest Heavens, from bliss unspeakable, from a home of cloudless joy. From this He came, and oh! to how different, how sad a world! He came to a world of sin and sorrow. He came to a faithless and rebellious people. He came to take part in the weeping and sadness, the pains and suffering which He found here below. He came to be "despised and rejected of men, a man of sorrows and acquainted with grief."

And wherefore did he come? He came to do His Father's will by the offering of His precious body once for all on the Cross. "Lo, I come," He says, "to do Thy will, O God." He came that He might bear our griefs and carry our sorrows; that

He might be "wounded for our transgressions," and "bruised for our iniquities." He came that He might be "brought as a lamb to the slaughter. He came to "make His soul an offering for sin." He came that He might be "obedient unto death, even the death of the Cross."

The fullness of time was come. Yea, and the fitness of sin was come, also. The law which God had given to His people of old, had taught them its great lesson—taught them that in them, that is, in their flesh, dwelt no good thing—taught that by the deeds of the law no flesh should be justified in God's sight, for by the law was the knowledge of sin. Sacrifices and offering had done their work. They had set forth to the people of God the mysterious truth that without the shedding of blood there was no remission of sins.

Yet in themselves they had no power to win that remission. They had pointed to something to come. They had spoken of a more precious bloodshedding which would really avail. And now these things had done their work. The time was past. The shadow was passing away. The substance was at hand. The figure was no more needed. The reality was to be revealed to man.

And lo! in the fallen, guilty, helpless, world there is a voice of hope—"Behold, thy King cometh." Nay, the voice is sounding not alone in the dim abode of man. From the very throne of glory it goes forth; from the very lips of the Eternal King it is proclaimed:—"Lo, I come." And yet man hears it not. He lies in this dark world below, steeped in the slumber of sloth, dreaming his dream of the petty doings of this fleeting life. And he hears not the voice of hope. And yet faintly, now and again, had some prophetic ear caught, as it were, an echo going before of the cry, "Behold, thy King cometh." Psalmist sang it. Yea, man's own deep needs—the great want of his whole being—the craving desire of the good and earnest after something which would satisfy and atone—this too stretched out, as it were, with a vague restless longing for a day when One should come Who should "restore all things."

But Psalm and Prophecy and Type—all these were powerless to stand against the flood of evil which swayed the world hither and thither. And the Son of God "looked, and there was none to help; and He wondered that there was none to uphold; "therefore His arm wrought salvation." Yea, the world was sunk to sleep in a deep night of sin, and could not hear the voice of the coming King—could not hear the great Advent cry, "Lo I come."

One might have thought that from such a world the King would turn away; that to a people so deeply stained with sin, so lost, so degraded, He would never deign to come.

Oh! we know not yet the depth of His love. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us." Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." It was just our very sinfulness, our very lost hopeless condition, which brought the Saviour to our help. When sin abounded, then did grace much more abound. It was when every other hope had failed—when the Levite and the Priest had passed us by—when man lay dying of the wounds of Satan, that "murderer from the beginning"—it was then that the good Samaritan came—then that the voice of hope was heard by those who had ears to hear—"Lo, I come."

And He came—"came to visit us in great humility." Let us thank God at this season for that most merciful coming.

But there shall be yet another coming. As the cry once was, "Behold, the King cometh," so there shall one day be another cry, "Behold, the Bridegroom cometh." As He Himself, when He first came into the world, said, "Lo, I come," so once again will He proclaim His advent, and cry, "Behold, I come quickly." We were not upon the earth to behold Him, when He came the first time "in great humility." We shall be upon the earth to meet Him when He comes the second time, "in power and great glory."

Oh! let us ask ourselves these two very solemn questions:

First. How should we have received Him when He came first to save?

Secondly. How shall we receive Him when He comes again to judge?

WHAT is more consistent with faith than to acknowledge ourselves naked of all virtue, that we may be clothed by God; empty of all good, that we may be filled by Him; slaves to sin, that we may be liberated by Him; blind, that we may be enlightened by Him; lame, that we may be guided, weak, that we may be supported by Him; to divest ourselves of all ground of glorying, that He alone may be eminently glorious, and that we may glory in Him.

It is a duty to have and to make our lives touch upon as many points as possible. If we rightly think of this we shall also think of our responsibility in the way of so providing that our touch will be beneficent.

MAKE a journey every day to three mountains. Go to Sinai and see your sins; go to Calvary and behold the Lamb of God; go to Zion and view the heavenly city.

KEEP YOUR FEET ON THE BRAKE.

How many of us, who are growing old, wish we could be boys again! Why? Because we see so many things to regret, so many wrong turns we have taken. To be a boy, with life before you, with the clean page on which to write your record, with opportunities coming that you can improve—what a position, what a privilege! To be an old man, with a record all stained and blotted; knowing that no mortal hand can clean the page; with opportunities unimproved, and lost never to return—this is dreadful!

A wicked man, who had been a stage driver, was during the last few days of his life very uneasy, and on his death-bed he constantly moved his feet, and looked distressed. When asked by his wife, "Harry, what is the matter?" he said "Oh! I am on an awful down grade, and I can't find the brake." Dear young friends, your feet are on the brake. Keep them there. You have, under God, the future in your power; your destiny in your own control. Remember, there is no one evil in the world before which so many fall, as the evil of intemperance.—John B. Gough in the S. S. Times.

A CHICAGO omnibus driver many years ago used Bishop Whipple to illustrate his idea of a true Christian man. The bishop was rector of the Church of the Holy Communion in Chicago, and lived a long way from his Church. On the line of omnibuses he had a free pass, but on Sundays he always walked to and fro, as a witness to his respect for the Lord's Day. He did not believe in Sunday omnibuses and cars. That was the kind of Christianity that impressed itself upon the driver as being genuine and true.

WHAT numberless perplexities, and difficulties, and dangers shall we escape by having our conversation in Heaven; and then by making God our Refuge and Strength! Many cares and temptations under which we now sink would at once vanish away, if we consider ourselves as citizens of Heaven.

BOOK NOTICES, REVIEWS, &c.

LITTELL'S LIVING AGE FOR 1882. This widely-known weekly magazine has been published for nearly forty years, and during that long period has been prized by its numerous readers as a thorough compendium of the best thought and literary work of the time. As periodicals become more numerous, this one becomes the more valuable, as it continues to be the most thorough and satisfactory compilation of the best periodical literature of the world. It fills the place of many quarterlies, monthlies and weeklies, and its readers can through its pages easily and economically keep pace with the work of the foremost writers and thinkers in all departments of literature, science, politics and art. Its importance to American readers is evident; in fact, it is well-nigh indispensable to those who would keep informed in the best literature of the day; and its success has therefore been uninterrupted. Its prospectus is well worth attention in selecting one's periodicals for the new year. New subscribers remitting now for the year 1882 will receive the intervening numbers gratis, and its clubbing rates with other periodicals are worthy of notice. Littell & Co., Boston, are the publishers.

THE December number of the POPULAR SCIENCE MONTHLY has been laid on our table by Mr. D. Macgregor, Hollis Street, Halifax, the enterprising News Agent, and its contents, which we give below, show the value of the publication. This magazine is now in its twentieth year, and while it has always borne a high name, it bids fair to become even more popular in the future. The subjects treated are, more or less, of general interest, and are generally the well-considered productions of leading minds.

Contents.—I—Deterioration of American Oyster Beds, by Lieutenant Francis Winslow. II—Physical Education, by Felix L. Oswald, M. D. III—The Rise and Progress of Paleontology, by Prof. J. H. Huxley. IV—Studies of Vortex Rings, by Adrian Griebhard, (Illustrated). V—Equality and Inequality in Sex, by G. DeLauney. VI—A Half Century of Science, by Sir John Lubbock. VII—Catholicism, Protestantism and Suicide, by Dr. Morsell. VIII—A Map Review, by Frank D. V. Carpenter, C. E. IX—North America in the Ice Period, by C. H. Hitchcock. X—An Experience in Science Teaching, by Stanley M. Word. XI—Disease—Germs by Dr. Wm. B. Carpenter. XII—Sketch of M. Paul Broca (with Portrait). Correspondence, Editor's Table, Literary Notices, etc., etc.

Marriages.

FORBES—MASON.—Nov. 21, at Albion Mines, by Rev. D. C. Moore, Rector, Kenneth, son of Donald Forbes, to Charlotte, youngest daughter of John Mason, both of New Glasgow.

MCDONALD—DUNSFORD.—In St. John's Church, by the Rev. T. W. Johnston, on the 31st ult., Mr. Robert McDonald to Miss Maria Dunsford, both of Crapaud, P.E.I.

Deaths.

MYSNER.—Drowned in the harbor, of his own residence, East Chezzetcook, on Friday morning, the 18th inst., George Mysner, aged 68 years. A man of noble appearance, and much esteemed for great kindness and gentleness of disposition.

NIEFORTH.—Of consumption, at Seaforth, on the 21st inst., Susan, beloved wife of George M. Nieforth, aged 32 years.

"Thy Word is true, Thy Will is just, To Thou we leave thee, God, in trust, And less Thee for the love which gave Thy Son to fill a human grave, That none might fear that world to see, Where all are living unto Thee."

HEBB.—At Conquerall Bank, Lunenburg Co., on the 3rd inst., after a short but painful illness, Elizabeth, wife of Leonard Hebb, Esq., aged 76 years. For many years a consistent communicant of the Church, and a kind and liberal friend to many.

The Church Guardian,

A WEEKLY NEWSPAPER, PUBLISHED
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THE NEW MAGAZINE FOR SUNDAY SCHOOL TEACHERS AND CHURCH WORKERS.

THE S. S. Institute in England intend issuing, on the 27th December, the first number of a new Monthly Magazine for Teachers and others engaged in Church work. This monthly will not conflict with that valuable periodical, the *Church S. S. Magazine*, but is designed for a large class of Sunday School Teachers who require a paper of a cheaper and more popular description. It will consist of sixteen large pages, with a coloured wrapper, and will contain matter of interest to Church workers generally. The articles will be brief and written in a popular and pithy style. We subjoin a list of some of the topics to be discussed:—

- Notes on Lessons for Teachers.
- Devotional and Practical Papers on Sunday School and Church Work.
- Outline Lessons and Addresses.
- Papers on Biblical Research and Criticism.
- Missionary Intelligence.
- Papers on Temperance.
- The Employment of Lay-Help.
- Biographical Sketches.
- Narratives and Stories.
- Comments on Passing Events.
- Teachers in Council.
- Records of the Month.
- Reviews and Notices of Books.

It appears to us that this is just the publication we want for our Teachers and Church workers in Canada. Every clergyman and every person interested in Sunday School work knows how the schools suffer from lack of competent Teachers. Children are supplied with books and papers, but we fear that the Teachers are not furnished with books of instruction, and in but few cases are they taught how to impart their lessons. Examine the time and pains taken to qualify for secular instruction. Teaching has been reduced to a science, and the principal object of Normal Schools is to train the Teacher, not so much in the actual knowledge required, as in the most approved and effective methods of imparting that knowledge. Then turn to ordinary Canadian Sunday schools and see the lamentable deficiencies in the art and methods of teaching, to say nothing of the absence of necessary qualifications. This is not altogether the fault of the Teachers. How few of the clergy, until of late, have taken the pains to see that Teachers were instructed in their work. The fact is, that many of the clergy themselves do not know how to grade, conduct and teach effectively a modern Sunday School. Unfortunately, that most important of all parochial works, the training of the children, is a matter that theological schools pass over. The student receives no aid in this, and he is left to go out into a Parish and do the best he can. He finds that generally he is about as competent to organize a graded school, and give model lessons to his Teachers, as he is to deal with difficult cases of conscience, act as the physician to sin-sick souls lying on the bed of sickness, or preach extemporaneously. All these things he has to pick up as best he can. There has been no one to set before him, even in theory, a model Parish in this country and advise him how to organize the various branches of work, guilds, communicants' classes, teachers and parochial meetings which combine to make a well organized and successful Parish. Now, unquestionably, if there can be put into the hands of the Teachers such a publication as the one we refer to, it will result in much benefit. If such a

magazine be read, and special points discussed, say at Teachers' Meetings, the efficiency of the schools will, in time, be largely increased. We suggest that schools, in making arrangements for papers, should provide a copy for each Teacher, or, better still, that each Teacher should be required to subscribe for the monthly. The price is only one shilling and sixpence a year, post free. Every Teacher who takes an interest in the work will naturally want to know what teachers in England are doing, and all Church workers will find something valuable in its pages. We are thankful to find that Church workers are becoming more numerous in all our Parishes. The old idea that the clergyman alone was to do the work is fast disappearing; and that other idea, that a Parish could be properly worked by simply holding Sunday Services, is, we are glad to say, disappearing also. The clergy see the need of organization, and of drawing to their side a band of lay workers, of having work of different kinds ready for men and women in the congregation, so that all shall have the opportunity to do something. What is imperatively needed is that Church workers shall read up and study the methods adopted by others, and learn what organizations have been found useful, and how they are conducted elsewhere. We shall be glad to find that this magazine, which will occupy a field peculiar to itself, is largely circulated among our Teachers and others. We believe it will be the means of instructing and encouraging lay helpers, and will prove of great value in Parishes which are sufficiently alive to feel the need of such information as it promises to furnish.

D. C. S. DIOCESE OF FREDERICTON.

We commend to our Brethren of the Diocese of Fredericton the financial statement and appeal of the Deficiency Fund Committee of the Diocesan Church Society, to be found on page two of our present issue. Certainly, those who have responded to the appeal deserve every praise for their prompt action. In most cases, they are personally familiar with the working of the Diocese, and know what a terrible clog to the Church's advancement a burden like a large deficit would be, and so they have been the more anxious to see it removed without delay. There is still \$773.62 to be collected, but we hope, as the amount already subscribed was on condition that the whole sum required was raised, it will not be long before the debt is all removed. Surely, those who desire the welfare of the Church, and who have, or ought to have, as deep an interest as those who have already contributed in seeing her free from such an embarrassing encumbrance, will not allow their brethren to bear the burden alone, or to ask for substantial encouragement without gladly coming to their assistance. Nova Scotia is now feeling the burden of an accumulated and accumulating debt, let the Churchmen of Fredericton seize the present favorable opportunity of removing theirs.

LEAFLETS FOR SUNDAY SCHOOLS.

We directed attention in our last issue to the Leaflets for Sunday Schools, prepared by the Rev. W. C. Bradshaw, of Peterboro, Ontario, for Church Work. We now wish to urge upon Rectors and S. S. Superintendents the advisability of subscribing either for Church Work, which should be largely circulated in every Parish in the land, or for the series in Leaflet form. Church Work can be had for 30 cents a single copy a year, or \$25 per hundred a year; the Leaflets for \$5 per hundred copies a year.

We shall be glad to add Covers to Church Work, and print local matter, so that every Parish may have its own Parish Magazine, for \$20 a year per hundred copies. If the Clergy will only exert themselves to embrace this offer, they will, by circulating the paper in their Parishes, largely increase the success of their work, and advance greatly the interests of the Church.

We are late in getting out the first instalment of the Leaflets, but the delay has been unavoidable. In the future they will be issued well in advance. Sample Leaflets are now ready, and may be had by applying to this office.

Our attention has been called to a very objectionable Patent Medicine puff which appeared in our columns a week or two ago. We regret the occurrence, and shall exercise greater vigilance in the future.

(Compiled for the Church Guardian.)

OUR COLLECTS.

THEIR HISTORY AND SOURCES.

NO. II.

THE Sacramentaries of Leo (A. D. 440), Gelasius (A. D. 492), and Gregory (A. D. 590), referred to in the first paper of this series, are the most fruitful sources of the ancient Collects that are to be found in our English Prayer Book. In fact, sixty-two of the ninety-eight Collects now under consideration may be traced in whole or in part to the above Sacramentaries. Some of these, as we shall see later on, were amended by skilful hands either at the Reformation, or at the Restoration. But fully fifty of these ancient Collects have come down to us almost unchanged from the fifth and sixth centuries; and many of them, probably, are hallowed by the associations of a still more venerable Christian antiquity.

To a purely English Sacramentary, we are indebted for the Collect for purity at the beginning of our Communion Office. It is to be found in a Sacramentary of Alcuin (A. D. 800). Alcuin was a native of York, and Master of the Cathedral School in that city. He afterwards became the friend and tutor of Charlemagne. Muratori attributes this unchanging prayer of our English Communion Office to Gregory; so that as Blunt says in his Annotated Prayer Book, "it is probably a prayer of the Early Church, but preserved almost solely by the Church of England."

Though, however, our ancient Collects come down to us from the ancient Sacramentaries, (and probably from still more ancient sources), they do not come to us through these Sacramentaries. They come to us through a Liturgy of English origin. Our Reformers found these Collects in, and took them from the Missal of the Church of Sarum. From the preface in our Prayer Book, "Concerning the Services of the Church," supposed to have been written by Archbishop Cranmer, it appears that before the Reformation, there were divers Uses in our Church; the Use of Sarum, the Use of Hereford, the Use of York, and so forth: of these the most celebrated was the first, taken from the Missal of the Cathedral Church at Salisbury. The Use of Sarum seems to have been the one most generally adopted in the Church of England before the Reformation, especially in the Southern parts of the Kingdom.

It may be well, therefore, to say a few words, which will put our readers in possession of the facts connected with the Missal of the Church of Sarum, from which our Reformers brought our ancient Collects into our reformed Liturgy. After the Norman Conquest, (A. D. 1066), collisions not unfrequently took place between the Saxon and the Norman Clergy, as to the correct mode of celebrating the highest Office of the Church, the Holy Communion. One of these collisions is said to have led to the compiling of the "Use of Sarum."

William the Conqueror's second Lord Chancellor was Osmund, Count of Seez, in Normandy. In 1078 he was appointed Bishop of Salisbury. He and other devout and learned ecclesiastics of the Court of William were scandalized by the collision at Glastonbury, in A. D. 1083, between the new Norman and older Saxon clergy respecting the mode of conducting Divine Service, a collision which, in that instance, ended in tumult and massacre in the Abbey Church. This led Osmund to undertake the task of settling the ritual of the English Church. For this task he was amply qualified by his varied learning, by his musical abilities, and by the magnificent library which he had gathered for his Cathedral Church at Salisbury. The result of Osmund's labour was the "Use of the illustrious and renowned Church of Sarum," first adopted for the Diocese of Sarum in 1085, but which, as Blunt says, "eventually became and continued for four centuries and a half the principal devotional rule of the Church of England." In several of its features, as Dean Goulburn has remarked, it differs materially from the Roman Liturgy, one of these being the Collect for Purity, which stands at the beginning of our Communion Office, and strikes the first note of that noble Service, but which is not found, at least in that connection, in the Roman rite.

To the labours then of Osmund, Bishop of Salisbury (St. Osmund as he was afterwards called), Archbishop Cranmer and our other Reformers, were largely indebted; from the Missal, or Service Book of the Holy Communion, which he compiled for his Cathedral Church at Salisbury, they brought

into our Reformed Liturgy those gems of devotion, our ancient Collects, which may be traced up to the Sacramentaries of Leo, Gelasius, Gregory, and Alcuin. St. Osmund was a bright light in the dark days which came on England's Church and Kingdom after the Norman Conquest. Dean Goulburn thus speaks of this Norman Bishop and English saint of the eleventh century:—"A man pure in time of license, learned in time of ignorance, just in time of social disorder, devout in time of impiety and profaneness, must have been a burning and shining light in the midst of a crooked and perverse generation. Such a light can only be kindled, and, when kindled, only kept burning by Divine grace."

In the history of our Collects and their sources we pass now from the times when the ancient Saxon and the then new Norman elements were being brought together in our Church, to the times of the Reformation; we pass from the troubled times of the eleventh to the troubled times of the sixteenth century. The Reformation was not the beginning of the Church of England. It was its restoration to her primitive purity in doctrine and ritual; it was the re-establishment of her primitive independence as a great national Church, the casting off that usurped supremacy of a foreign bishop which the Norman Conquest had helped to fasten on our ancient Church. Consequently, Cranmer and our other Reformers in remodelling our Liturgy upon the lines of the Service Books of the Church, which existed before the Reformation, retained from them what was primitive and Catholic, rejecting only what was medieval and Roman. Hence they retained the primitive doctrine of the Communion of Saints (see Collect for All Saints' Day, one which we owe to Cranmer), but they rejected the medieval errors of the Invocation of Saints, and the placing of our trust in their merits and intercession. Many of the old Collects for the Saints' Days had become tinged with these serious errors, hence many of them were rejected from our Reformed Liturgy, and new Collects were substituted for them. Of the twenty-one Collects for Saints' Days in our Prayer Book, only six are derived from ancient sources, and three of these were amended by our Reformers and Revisors; fourteen were compiled by Archbishop Cranmer at the Reformation, and one by Bishop Cosin at the Restoration.

In A. D. 1549, in the third year of the reign of Edward VI., appeared the first Prayer Book of our Reformed Church; three years later, in A. D. 1552, appeared the second Prayer Book of our Reformed Church; these are commonly called the First and Second Prayer Books of Edward. Their compilation is mainly owing to Cranmer, Archbishop of Canterbury; to him we owe thirty-one of our Collects, all but one of these, that for St. Andrew's Day, appeared for the first time in the Prayer Book of 1549.

In A. D. 1661 was held in London the Savoy Conference, immediately after the Restoration. Four of the Collects in our Prayer Book made their first appearance in the Revised Prayer, which was published soon after the Savoy Conference. These four, which we may call the Restoration Collects, are the Collects for the Third Sunday in Advent, for St. Stephen's Day, for the Sixth Sunday after Epiphany, and for Easter Eve. Who composed them? All that history tells us is, that they were drawn up by a Committee of eight bishops, at the head of which was John Cosin, Prince Bishop of Durham. In all probability, therefore, they were composed by Bishop Cosin, whom Dean Goulburn speaks of as "a typical English Churchman," altogether free from the unscriptural and unprimitive corruptions of Popery, and equally opposed also to the baldness and bleakness of Puritan worship, and to the sour narrowness of Puritan doctrine.

The arrangement of our Collects under the different sources, which have been indicated in this and the preceding paper, must be reserved for another paper.

Our agent, Mr. Shaw, has been travelling in the Diocese of Quebec for the last month, and, thanks to the great assistance he has everywhere received from the clergy, a very large number of new subscribers has been added to our lists. Mr. Shaw is now in the Diocese of Montreal, and we have no doubt but what his success there will be equally encouraging. We cannot expect to please everybody, nor do we intend to try, but our aim being to stir up our people to do more for Christ and His Church, we hope to receive the support of Churchmen everywhere.

ON THE BEST MEANS OF IMPROVING THE FINANCIAL CONDITION OF THE CHURCH WITH REGARD TO ITS MISSIONARY WORK OR OTHERWISE.

A Paper Read by the REV. P. J. FILLEUL at a Rural Deanery Meeting, held at Weymouth, Nova Scotia, on the 12th October, 1881.

THE present financial condition of the Institutions of the Church in this Diocese is such as to be a source of much anxiety and concern to many of its members. In the first place, the annual income of the Board of Home Missions is utterly inadequate to enable the Committee to respond to the numerous and urgent calls upon them for aid. The position of King's College also must awaken painful interest in all who cherish any affection or have any regard for the prosperity of this seat of learning. Then we have the resolution of the Society for the Propagation of the Gospel in Foreign Parts to reduce its annual grant to Nova Scotia to the extent of \$3,000, being a withdrawal of aid in a much larger proportion than ever before. It will, therefore, be very apparent that our troubles have accumulated, and our difficulties multiplied. We should, however, prove ourselves unworthy of the great blessings we have so long enjoyed, if we failed, in the spirit of faith and prayer, to put forth most vigorous efforts, to enable the Church to pass safely through the emergency in which she is now placed.

Now, there can be no doubt, that were we to adopt the method, or means, for the maintenance of the "Church and the officers thereof," laid down in Holy Scripture, her resources would be largely increased. Experience constantly proves that the modes often employed are manifestly insufficient for that end; and it will be well for our people to be convinced of sad delinquencies in this matter. They must not be unwilling to be taught the claim which the Church of God has on their substance. Too often men have been wont to give from mere impulse, just as they feel disposed at the time, or may be convenient. And sometimes, when they do give, give more from regard to the party who applies, than from sympathy for the object which he pleads.

We all know that from the very beginning God made it imperative on men to devote a portion of their time to His service by hallowing the day of rest. It is clear that He did not leave that portion undefined; indeed, had men been left to their own discretion in this matter, the world might have had no Sabbaths at all. And if the proportion of man's time to be, in an especial manner, employed in God's service was defined, could it be supposed that the portion of substance which He required of everyone for the maintenance of religion should be undefined?

It will therefore be necessary to ascertain what has been said in the Old Testament on so important a matter. Leviticus xvii. 35, "All the tithe of the land, whether of the seed of the land or of the fruit of the trees, is the Lord's; it is holy unto the Lord." Numbers xviii. 21: "And behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, and the service of the tabernacle of the congregation." And when they neglected the payment of tithes, the prophet indignantly rebuked the people for their impiety and covetousness, and this in the very last book and last chapter but one in the Old Testament. "Will a man rob God? yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings" (Malachi iii. 3). In the next three verses God promises the people that if they will return to their duty He would remove the judgments He had inflicted on them, and cause such a return of prosperity "that there should not be room enough to receive it." But it may be alleged by some that the Gospel has released us from the obligation of devoting a specific portion of our substance to the service of religion; but are not men wont to forget that the faith of the Old Testament and of the New are essentially one? Is not the Christian Church an expansion of the Jewish? Does not St. Paul declare that the "Gospel was preached unto them as well as unto us"? The precepts of the Old Testament are still binding upon Christians, except such as have been abrogated. The civil and the ceremonial laws of the Jews are not now binding upon us, still, the giving of a tenth being a part of the moral law, must be considered to be still in force. This proportion had already been laid down in the Old Testament. It was therefore no necessity for its renewal,

and had any change in this matter been made, we should have been told so in express terms. We find St. Paul, in his Epistles, reasoning in reference to the calling of the Gentiles into the Church, the change in the Priesthood, the abrogation of sacrifices, and of the ceremonial law; but nowhere in the New Testament have we the least intimation given that Christians were now under less obligations to honour God with their substance than were the Jews. If "whatsoever things were written aforetime were written for our learning," can we believe that this moral obligation should fail to influence those under the New Dispensation? In I. Cor. ix., we find St. Paul referring to a law which was as binding in its spirit upon the Christian Church as it ever was upon the Jewish; and he vindicates the right of the Christian Ministry to a maintenance by the people among whom they laboured. And whence does the Apostle draw and enforce his proof? From the case of the Jewish Priesthood—"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so has the Lord ordained that they which preach the Gospel should live of the Gospel." And we may safely infer from what the Apostle says in the 8th verse—"Say I these things as a man" (merely according to human judgment, "or saith not the law the same also?")—that the Christian Ministry has as Divine a right to the same proportion of support as that of Levi had. Surely there could be no retrograde movement here. Christ had given a new commandment to His people—new in one sense, but not in another. The love of Christ should henceforth constrain them to love their brethren as He had loved them. And what do we see in the opening scene soon after the Day of Pentecost, when the Holy Spirit had been poured out on the early Church—"And they that believed were together, and had all things common, and continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers." In their new-born zeal, with affections enlarged and elevated, neither from force nor compulsion, they met the emergency of their position. The devotedness of these early Christians should not be lost upon us. When the necessities of the Master's Church are most urgent, we should consider that all we have belongs to Him, and give liberally to relieve the Spiritual wants of our fellow-Christians. And when persecutions raged against the early Christians in Judaea, the Apostle directed that collections should be made by the Churches of Corinth and Galatia for their relief: "Upon the first day of the week, let every one of you lay by him in store, as God has prospered him." Now, the Church of God, knowing that St. Paul spoke with the voice of inspiration, directs her members to act upon his injunction, and make their offerings each Lord's Day for the support of the ministry, the expenses of the Church, and the extension of Missions, whether at home or abroad. The day would be an occasion when the mind of the worshipper would be under the most powerful control. Oh! what thoughts would cluster around the heart of the Christian at such a time! He would be reminded of the astounding benefits which have come to him from Him who "died for our sins, and rose again for our justification," as evidence that our justification had not only been accomplished but accepted by God. And now he is told to give as "God has prospered him." What are the relative claims of the Law and the Gospel? Will not the believer then feel that he has much greater light, and vastly more privileges than the Jew possessed. It would be wrong to suppose that the Gospel has lowered its claims. Under the former Dispensation, the people of God had given Him their tenth, and there could be no doubt that not a few would now feel constrained to surpass the former in the expression of their gratitude.

In I. Cor. xvi., 2, we notice that the Apostle says—"let every one of you." The direction includes all, even the poorest members of the Church, for there are ever those who, as some of the Corinthians did, contribute out of "their deep poverty." The pence of the pious poor are dear to Christ. The act of the poor widow, who cast all her living into the treasury of the Temple, drew forth from Him a eulogy that will go down to remotest time, testifying that even the slenderest offering is well-pleasing to Him. And Mary's box of ointment will live fragrant in the records of the Church, for Christ deems no offering too sumptuous, when singleness of heart prompts the bestowal of it upon Himself and His cause. Assuredly, these and other instances

sternly rebuke that narrow and niggardly spirit which seeks to intrench itself under the shallow plea that "Charity begins at home."

(To be continued.)

Correspondence.

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

DORCHESTER PARISH.

(To the Editors of the Church Guardian.)

SIRS,—It is a pity that writers who undertake to send items to the public press would not take the trouble to be accurate. Referring to a short communication from Dorchester in your issue of 17th inst. I beg to state that I did not resign the charge of the Parish "on account of ill health." My health, I am thankful to be able to say, is good—generally is so—as the almost uninterrupted services during my incumbency of more than three years bear witness. The public, however, are not particularly interested about my health; but I am obliged to allude to the subject, because the statement, coming apparently from my neighbourhood, and appearing in the GUARDIAN, might be supposed to have originated with me, and I might seem to be putting forth a false pretense. I resigned for several reasons, some of them bearing, as I thought, directly upon the welfare of the Parish: others of a more personal or private nature. Passing these by, I may mention, as a discouragement at least, that the old pew system is still in vogue in Dorchester, and that it is most unsatisfactory to see before one's eyes, Sunday after Sunday, a poor "account of empty boxes," while outside there may be many persons, not of the wealthy class, who would be willing to come to church if they could be admitted without having to be told that they must go up stairs into the small gallery over the door—conspicuously the place for the colored people and the poor. Just now the subject comes home to my own family directly and rather inconveniently, for when they have to vacate the Rector's pew, they, too, will be excluded from the church, unless they should be willing to accept continually some friend's hospitality (which indeed has been kindly offered) or ascend into the gallery. With my convictions of right and wrong, I cannot either buy or rent any portion of what is, by consecration, and what ought to be in reality God's house. I do trust that, in a few years at the farthest, under the new Rector, this evil may be removed, and that Mr. Campbell may be eminently successful in the work of his holy office.

I remain faithfully yours,

RICHD. SIMONDS.

P. S.—Of course I could not fail to notice the unkind tenor of the communication above referred to. It certainly is not pleasant to find oneself advertized, far and wide, as a clergyman who is the reverse of "live and zealous."

INSPIRATION.

(To the Editors of the Church Guardian.)

SIRS,—At the late Clerical Conference of the Diocese of Montreal several interesting and valuable papers were read, and among them three on the subject of "Revision and Inspiration." As the time allotted to the speakers was very limited, and some among them, including the writer, were suddenly cut off in the midst of their remarks, I desire, therefore, to express, through the columns of the CHURCH GUARDIAN, my dissent from the dogma of verbal inspiration, as advocated by Canon Baldwin, and known among theologians as the mechanical theory. This view of inspiration was first adopted in the Christian Church by Justin Martyr, who considered that the mind of the prophets, under the influence of the Spirit, resembled a *plectrum*, a mere organ, the instrument giving out particular sounds according to the chord that was struck. That the sacred writers were nothing more than *amanuenses*, merely putting on record what was dictated by the Spirit, and having no more control over their pen than a piece of mechanism over the wheels which belong to it, is scarcely credible. Such a theory is opposed to the constitution of the human mind. As God, in enlisting the services of men to communicate a supernatural knowledge of His will, would, undoubtedly, proceed in accordance with the laws of His mental constitution, so His agency in the work of inspiration must be considered as put forth in a manner fitted alike to distinguish the Divine from the human element.

We see in the structure and composition of the Scriptures such evident and unequivocal marks and signs of human instrumentality, of human modes of thought, feeling and writing—such human temperament and disposition distinguish the style of the sacred writers that it is impossible to ascribe these to any other cause than the free and independent, yet guided and guarded, action of the inspired mind. Thus in the sacred writings we trace a Divine and a human element, but this latter Canon Baldwin would have us entirely eliminate, because in his view its retention lowers the Scriptures in the estimation of Christians. Apply this mode of reasoning to the *hypostatical union*, and how unsound it is!

Every Christian believes that there was a union of two natures in the person of Christ, and those natures, though perfectly distinct, were yet so intimately connected that the sacred writers sometimes speak of Him under the name of God as performing actions which could be done only by man. As in the incarnate Word there are two natures, so in the written Word there are two elements—the human and Divine. How the Spirit of God acted upon the minds of the sacred penmen, and yet at the same time left them to act in accordance with their personal peculiarities and idiosyncracies, is inexplicable, yet nevertheless true, and we have abundant evidence of the same in the Scriptures. The *Theopneustia* which the Apostle Paul claims for all Scripture, or, as we read in the revised edition, every Divinely-inspired Scripture, indicates, in my humble judgment, a rational influence on the mind rather than a physical and mechanical control of the lips. As it is usual and natural for men to think in words, so the action of the Spirit of God in the minds of the prophets was in accordance with the principles of their mental constitution prompting and stimulating them to the adoption of such words as would exactly express the Divine mind which they were commissioned to make known. They were not passive recipients of the Divine *afflatus*, as Canon Baldwin intimated in his paper, but active recipients co-operating with all their energies in the discharge of their Divine mission.

That there is a human element pervading the Apostolic Epistles is evident from such passages in which the writers express their ignorance and doubtfulness of what they are speaking, as when St. Paul says—"I know not whether I baptized any other," or as when St. Peter says—"I will come to you when I pass through Macedonia," and confesses afterwards to the Corinthians that he did not perform that journey. Surely, we cannot suppose that the Holy Ghost would incite him to perform that which he knew he could not perform. Once more, the theory of verbal inspiration as advocated so strenuously by the Rev. Canon is incongruous with such passages as these—"I hope to see you on my journey," "I hope to stay with you, if the Lord permit," and many similar expressions which might be quoted. Hope implies uncertainty *spes est incerte rei nomen*. The Holy Ghost cannot be uncertain of anything, nor would He inspire men to speak after such an uncertain manner. These passages clearly show, that in the ordinary intercourse of life the Apostles possessed in greater knowledge than their natural sagacity or memory enabled them to acquire. But there is a broad distinction in the conduct of the Prophets and Apostles as men in their familiar intercourse with each other, and their procedure as the commissioned servants of God, and witnesses for Christ.

In the former case, they were fallible, in the latter, infallible, and this infallibility renders their writings an unerring rule in all matters of faith and duty. In reply to all this, Canon Baldwin may say, as he did at the Conference, "all Scripture is given by inspiration of God." If he means by *all* that every sentence, word and letter is impregnated by inspiration, I must still dissent from him. The Greek word *pneuma* is used frequently by the sacred writers in a *restrictive sense*, and may be considered here as limited to every Divinely inspired writing, and this is the sense put upon it by Dr. Adam Clarke and the Anglo-American Revisers. The Rev. Canon, in his criticism on this text, observed, among other things, that we need not be informed that every Scripture inspired of God is also profitable, and that we can scarcely suppose that the Apostle would make so trivial a statement. With regard to this text, I would observe that the right rendering of this passage depends upon the question whether *theopneustis* is to be taken as the *subject* in conjunction with *pneuma graphé*, or the *predicate* after *est*. Dr. Pyc Smith, Alford and Ellicott support the former, and make the *Acti* emphatic. The Syriac Version, which is older than any of the existing MSS., favour the same, and so do the Arabic, the Vulgate, and the English Bible of 1539.

As *graphe* here is without the article and standing absolute, it is evident that the Scripture referred to is not limited to the Jewish Scripture, but comprehends those writings of the New Testament which were then in circulation. The meaning of the text, when taken in connection with the previous context, I take to be this: Not only, my son Timothy, are the Sacred Scriptures of the Old Testament which you learned whilst a child able to make you wise unto salvation, but every Scripture Divinely inspired under the New Testament dispensation is also profitable for the same purpose. Might it not have been the intention of the Apostle to lead Timothy to discriminate between inspired Gospels and Epistles and the uninspired compositions of those pious men who undertook to write concerning our Lord, and whose writings, Dr. Bloomfield thinks, formed the foundation of those apocryphal Gospels and Epistles which were in circulation among the primitive Christians, and whose existence, we may add, kept the whole question of what constituted the Canon of Scripture open for some time? In concluding my remarks on Inspiration, I would observe that I believe God never works without a purpose, and what the Apostles could do, and do well, without supernatural power, that they were permitted to do, but when supernatural assistance was necessary it was graciously bestowed by Him from Whom cometh every good and perfect gift.

PRESBUTEROS.

Chambly, P. Q.,
Nov. 15th, 1881.

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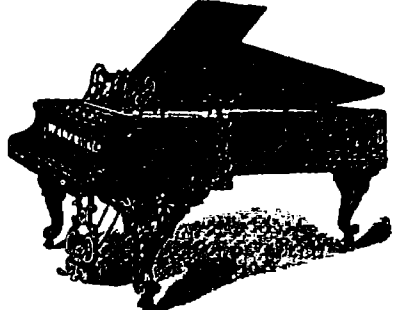
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Among the posts now requiring to be filled, are, Woodlands, Beaconsfield, Turtle Mountain, Pembina Mountain, and Rapid City. Any application sent to Canon Grisdale, Winnipeg, will be promptly attended to, and all necessary information as to stipend and duties will be supplied. WINNIPEG, MANITOBA, 13th Sept. 1881.

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I am 70 years of age, undertaking the performance of three full services each Lord's Day, besides week-day duties, and I am occasionally greatly incited to your Emulsion for the tone and vigor in which I am able to go through the physically oppressive duty. I have recommended it to parties suffering from coughs, colds, debility, &c., and I am thankful to add that the results have in every instance been attended with most beneficial results. Wishing you all success, and with every good wish, I am, Dear Sir, very faithfully yours, P. J. FILLER, Episcopal Minister.

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

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

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Church Almanacs, 1881, sheet and book. DEPOSITORY AT THE United Service Book and Stationery Warehouse, No. 103 Granville Street. W. M. GOSSIP, Depository.

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LOOK, SEE! Dyes can be changed to brown, green, claret, red, or navy blue. Washed and dyed all colours. Damask, Rep, and other Curtains renewed same colour.

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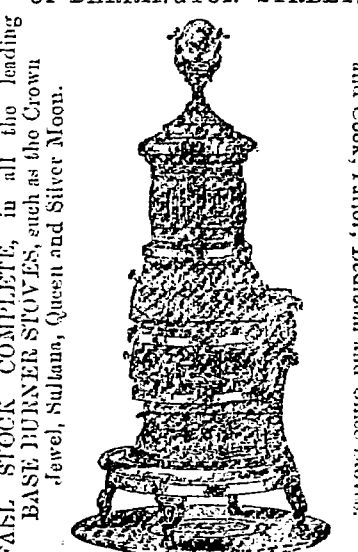
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Private Tuition. High Class Home and Education for three boys, preparatory to the public schools, colleges &c. Testimonials from Hon. members of the Dominion Parliament, members of the Bar and others, former pupils.

The Canada Temperance Act is proclaimed in force in the County of Hants, Nova Scotia.

Ottawa, Nov. 26.—The appointment of Hon. James Cockburn as Commissioner to codify Dominion statutes is recorded.

The total value of goods exported from the Dominion during October was \$13,628,512, of which \$13,163,831 was the produce of Canada.

At a Loss for Words. The pleasure which I hereby attempt to express cannot be half conveyed by words. Physicians of very high character and notoriety have heretofore declared my rheumatism to be incurable.

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The season has arrived when everybody who owns horses, cattle, sheep, pigs, and fowl should begin to feed on "Sheridan's Condition Powders".

THE HOLMAN PAD CO. have opened a new office in St. John, N. B., at 223 Union St., for the convenience of people requiring these wonderful remedies which are curing every one.

ONE EXPERIENCE FROM MANY. I had been sick and miserable a long and had caused my husband so much trouble and expense, no one seemed to know what ailed me, that I was completely disheartened and discouraged.

Pest and Comfort to the Suffering. "BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external.

THE AVERAGE BOY and a good deal of him, form the materials from which we might deduct self-evident conclusions regarding the faculty with which attachments are formed in early life.

Robinson's Phosphorized Emulsion. suddenly brought the matter to a focus, by exclaiming, appealingly—"Just give me one more teaspoonful and I'll go right off to sleep."

Protection on Iron. Iron, one of the principal constituents of "Harrison's Quinine Wine and Iron," is so THOROUGHLY PREPARED in the above named preparation that it does not in the least degree affect the Enamel of the Teeth.

After an Attack of Fever. Measles, Diphtheria, or any wasting disease, HARRISON'S QUININE WINE and Iron is the best medicine to take. It gives lasting strength.

THE BLOOD AND NERVE TISSUES owe their healthy existence to PHOSPHORUS, and become disorganized when it is lessened in quantity. It is necessary to the proper preservation of the functions of life as Electricity is to the Telegraph.

CHRISTMAS AND NEW YEAR GREETINGS. From the United Service Book and Stationery Ware House, No. 103 Granville Street.

We are glad to inform our friends—Churchmen in particular—and the public in general, that we are amply provided for their gratification, with the most beautiful variety of CHRISTMAS AND NEW YEAR CARDS.

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

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THE FRANZ & POPE KNITTER, Knits all work shown on this cut, Any Size or Shape.



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Its price is so low that the Machine is placed within the reach of all. PRICE WITHOUT RIBBER, \$25.00 WITH 37.00.

LESSON COMMENTARY On the International Lessons for 1881. Covering not only the lessons for the whole year, but the entire book of Mark, and accompanied by the "Revised Version Text," a revised reprint of the "Cambridge Scholars' Commentary."

DAVID C. COOK, 107 Madison St., CHICAGO.

TENDERS. TENDERS addressed to the undersigned, at the "Tender for Crow Harbor Light-house," will be received at Ottawa, on the 6th December next, for the construction of a Wooden Light-house Tower, with Keeper's Dwelling attached, and necessary outbuildings at Crow Harbor, Chedoke to Bay, Guysborough County, Nova Scotia.

Rector Wanted. THE RECTORY OF THE PARISH OF ST. GEORGE, HALIFAX, N. S., being vacant, the undersigned will receive applications for the position of Rector, up to the first day of December next.

DIPHTHERIA. JOHNSON'S ANODYNE LINIMENT will positively prevent this terrible disease, and will relieve by cure cases out of ten. Information that will save many lives sent free by mail. Don't delay a moment. Prevention is better than cure.

New Rich Blood! Persons' Purgative Pills make New Rich Blood, and will completely change the blood in the entire system in three months.

The army of workers using the Estebrook Steel Pens is the most useful army in the world.

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP.

Nothing Short of Unmistakable Benefits. Conferred upon tens of thousands of sufferers could not guarantee and maintain the reputation which AYER'S SAN-SARAPILLA enjoys. It is a compound of the best vegetable alteratives, with the iodides of Potassium and Iron, and is the most effectual of all remedies for scrofulous, mercurial, or blood disorders.



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Consumption and Wasting Diseases.

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

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

The proprietor also has certificates from leading physicians in Toronto, St. John, Halifax, &c., of equal value, proving conclusively that EAGAR'S PHOSPHOLEINE or Cream is the greatest preparation now in use. Second Certificate from Dr. Slayter:

Halifax, Jan., 1881. Since giving you my last certificate I have had many opportunities of further testing your Cod Liver Oil Cream and as well of comparing its action with the EMULSIONS AND PREPARATIONS OF OIL IN THE MARKET. I may state that I BELIEVE IT TO BE THE BEST PREPARATION NOW OFFERED TO THE PUBLIC, the drugs and oil being of the very finest quality, while the facilities and machinery used for mixing them are of the most perfect kind. I have no hesitation in stating that where Oil is indicated EAGAR'S CREAM WILL BE FOUND TO BE EVERYTHING THAT IS CLAIMED FOR IT BY ITS PROPRIETOR.

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CANADIAN PACIFIC RAILWAY. Emory's Bar to Port Moody. NOTICE TO CONTRACTORS.

Tender for Work in British Columbia. SEALED TENDERS will be received by the undersigned up to NOON on WEDNESDAY, the 1st day of FEBRUARY next, in a large sum, for a construction of that portion of the road between Port Moody and the West-end of Contract No. 2, near Emory's Bar, a distance of about 3 1/2 miles. Specifications, conditions of contract, and forms of tender may be obtained on application at the Canadian Pacific Railway Office, in New Westminster, and at the Chief Engineer's Office at Ottawa, after the 1st January next, at which time plan and profiles will be open for inspection at the latter office. This timely notice is given with a view to giving Contractors an opportunity of visiting and examining the ground during the fine season, and before the winter sets in. Mr. Marcus Smith, who is in charge of the office at New Westminster, is instructed to give Contractors all the information in his power. No tender will be entertained unless on one of the printed forms, addressed to E. Brauns, Esq., Sec. Dept. of Railways and Canals, and marked "Tender for C. P. R." F. BRAUNS, Secretary. Dept. of Railways and Canals, Ottawa, Oct. 24th, 1881.

LIVER COMPLAINT -CURED BY- GATES' LIFE OF MAN BITTERS -AND- INVIGORATING SYRUP. PARRISBORO, July 10, 1879. MESSRS. C. GATES, SON & CO.: Gentlemen,-This is to certify that about a year ago I was suffering with what the doctors said was Liver Complaint, and has tried medical treatment all to no purpose, but continued growing worse, and thought I should never be well again. A friend persuaded me to try your medicines, and I felt so badly that I knew something must be done, so I purchased a bottle of your No. 2 BITTERS and one of your No. 1 SYRUP, and before I had taken half I felt like a new being, and when I had finished them I felt as well as ever. I would recommend them to the public as an invaluable remedy. Yours, etc., J. W. JENKS, Postmaster. Sold everywhere

GREATEST SUCCESS OF THE AGE.

EAGAR'S PHOSPHOLEINE, A Combination of Cod Liver Oil with Hypophosphites, FOR THE CURE OF

Consumption, Paralysis, Bronchitis, Asthma, Dyspepsia, Scrofula, Salt Rheum and other Skin and Blood Diseases, Rickets, Anæmia, Loss of Flesh, Wasting both in Adults and Children, Nervous Prostration, &c., &c.

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

LOSS OF WEIGHT is one of the most certain signs that EAGAR'S PHOSPHOLEINE

is required.

PHOSPHOLEINE Is entirely different from the legions of so-called Emulsions, Hydrated Oils, &c., on the Market, both in taste, action and appearance.

PHOSPHOLEINE Is combined by mechanical means, and not only are the ingredients more active, but they are more acceptable to the stomach.

PHOSPHOLEINE Contains the ingredients which are deficient in Consumption and Wasting Diseases, and patients feel the benefit of it after taking the first dose.

PHOSPHOLEINE Before being advertised was tested in some of the largest hospitals in the Dominion, and found to be a valuable remedy in all Wasting Diseases.

PHOSPHOLEINE Is approved of and recommended by THE LEADING AND MOST EXPERIENCED PHYSICIANS, wherever it is known.

Below are some of the LEADING MEN IN THE PROFESSION who have tried Eagar's Phospholeine; and if you are not satisfied that it is THE BEST MEDICINE IN USE for Wasting Diseases, go and ask any of them.

- Hos. W. J. ALMON, M.D., Senator. W. B. SLAYTER, M.D., F.R.C.P., Eng. Consult. Phy. Prov. and City Hospital. Lecturer on Diseases of Women and Children, Halifax Medical College. R. S. BLACK, M.D., 47 Grandville street. ARCHD. LAWSON, M.D., Prof. Surg., Halifax Medical College. T. R. ALMON, M.D., Phys. and Surg., to Poor's Asylum, Phys. to Infants' Home. A. H. MOORE, M.D., M.R.C.S., Edin., City Medical Officer, Surg. Police and City Prison, Phys. Doct. and Duab. Institution, Lion, Med. Fac., Edin. W. N. WICKWIRE, M.D., Lecturing Physician Port of Halifax. E. ADLINGTON, M.D., Edinburgh, M.R.C. Surg., England, Mem. Col. Phy. and Surg., Ontario, etc. C. A. TEFIS, M.D., Toronto Health Institute. E. ORRILLY, M.D., C.M., General Superintendent Toronto General Hospital.

PHOSPHOLEINE Has cured cases of CONSUMPTION in the first and middle stages, and relieved many in the very last stage.

PHOSPHOLEINE Is rapidly taking the place of all other so-called similar remedies; and medical men say that they find it excellent, and far ahead of any other preparation for similar troubles.

PHOSPHOLEINE The proprietor is determined that the great success which this medicine has achieved shall be still sustained by using none but

Best Hypophosphites and Purest Norwegian Oil,

And allowing none but SKILLED PHARMACISTS to work at preparing it.

Remember that 75-Cent Bottles of Eagar's Phospholeine

CONTAIN SIXTY-FOUR DOSES, and that it is the most economical Medicine now offered.

Prepared expressly for his sale, and for making his PHOSPHOLEINE, 30 cents per bottle.

This Oil is taken cold from the Livers of the Cod which are caught in DEEP WATER only, thereby obtaining it with full amount of Biliary Principle, Bromides, Iodides, and Phosphoric Compounds; to the combination of which its curative effect is ascribed by Dr. Bennett, Dr. Watson, Dr. Williams, and others who have written on this subject.

For sale by all Druggists.

M. F. EAGAR, Hollis Street, Halifax.

Prepared expressly for his sale, and for making his PHOSPHOLEINE, 30 cents per bottle.

This Oil is taken cold from the Livers of the Cod which are caught in DEEP WATER only, thereby obtaining it with full amount of Biliary Principle, Bromides, Iodides, and Phosphoric Compounds; to the combination of which its curative effect is ascribed by Dr. Bennett, Dr. Watson, Dr. Williams, and others who have written on this subject.

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ZOEDONE.

A Delicious Beverage.

The BRITISH MEDICAL JOURNAL says:

"We can confidently recommend it to the attention of physicians and others who are occasionally at a loss what to direct their patients to take when parched by feverish thirst or depressed by exhausting ailments—notably in cases where alcoholic stimulants would be prejudicial. We feel that it would be found exceedingly useful in mitigating the discomfort oftentimes experienced by those suffering from the thirst, loss of appetite, and general malaise connected with the last stage of phthisis and chronic bronchitis. We would also, from our observations and experience, advise its introduction into clubs, taverns, and places of public amusement, where it would judiciously supersede vinous and alcoholic stimulants, seeing that it contains, as its name implies, life-giving ingredients in a form easily assimilated."

A BRAIN AND NERVE TONIC.

The LANCET says: "ZOEDONE contains the soluble phosphates of lime, iron, soda, and potash in medicinal quantities. Very efficient and pleasant."

The MEDICAL PRESS AND CIRCULAR says: "Is commendable equally for the style in which it is put up and the delicate flavour which it possesses, and also on account of its special merits as a nervine tonic."

NON-ALCOHOLIC. STIMULATES BY STRENGTHENING.

CAUTION.—Dealers should be on their guard against numerous imitations of ZOEDONE, put up in the same style and offered as substantially the same article. The composition of ZOEDONE is protected by Letters Patent, and the Zoedone Company will proceed against infringements.

Every Chemist that has introduced ZOEDONE has found a large and regularly increasing sale for it.

It is put up in Champagne Bottles, and there is no trouble with empties, as the bottles are included in the price.

Wholesale Agents for the Maritime Provinces:

BROWN & WEBB, HALIFAX.

MALTOPEPSYN.

(REGISTERED AT OTTAWA)

AN ARTIFICIAL GASTRIC JUICE.

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

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

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

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

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

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

SPECIMENS OF TESTIMONIALS RECEIVED FROM PHYSICIANS.

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

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

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

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

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Steam and Hot Water Engineers, Importers of Cast & Wrought Iron Pipe, with Fittings, Engineers' Supplies & Machinery,

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

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