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"Grace be with all them that love our Lord Jesus Christ in sincerity." Eph. vi. 114. "Earnestly contend for the faith which was once delivered unto the saints." Jude: 3,

Vol. 3.—No. 31.

THURSDAY, NOVEMBER 17, 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 COMPANY of Gælic scholars has been appointed to revise the Gælic version of the Bible.

CAPT. EADS is progressing favorably with the ship railway at Tehuantepec. The estimated cost of the railway is £15,000,000, as compared with £48,000,000 for the canal.

towards a stipend for the principal, has offered St. Gothard tunnel.

the thirty thousand converts to Christianity in that soft, lazy, poetical motion on earth.

It has been proposed in Boston that the open space about which are Trinity Church, the Art Museum, and the new Old South Church, should be appropriated for a park, and named in memory of President Garfield.

THE proposed Missionary Conference at Constantinople has been abandoned on the ground that the publishing of the results of Missionary labor in the Turkish Empire might cause the Government to become more intolerant.

THE late Czar's apartments at St. Petersburg in the Winter Paiace, remain in the same condition as on the day of his assassination. His private papers are to be kept twenty years in the government archives before being allowed publication.

A REMARKABLE clock has been set up in the municipal library of Rouen. It goes for fourteen months without rewinding, and shows the hour and the day of the month. It was originally constructed in 1782, but underwent some alterations in 1816.

AT the Oxford Diocesan Conference a resolution was carried by a large majority in favour of the under the circumstances, but regards it as a nice establishment of an Ecclesiastical Court, consisting question as to which country should send the emiof the archbishops and bishops, for the decision of grants, as both would benefit by the exchange. all questions affecting the doctrine, tenets, or ritual of the Church.

I cannot remember when it was more plentiful or free from disease since the great famine time. Irish Correspondent.

THE Newcastle Journal states that a gentleman of North Northumberland has signified his willingness to contribute £1,000 to the new bishopric fund title of "Neweastle." The Bishop would then go to the north as seventeenth Bishop of Lindisfarne and first Bishop of Newcastle.

Birds, we are told, go to the Arctic regions for breeding purposes, not by hundreds, but by millions. They are there provided with abundant supplies of and Sept. 26, by Arthur. cranberries and other ground fruit, which has been frozen during the winter, and is accessible when the snow has melted, and the air is filled with mosquitoes which are food for the insect-eating birds.

City, ra., nas applied for Holy Orders in the Diocese of Iowa. Mr. Neese a dogma was in the long run simply an absurdity, tion ago, a strange event was witnessed by some has been for some time in charge of the Methodist Such a Church was a lamp without a light; she was natives, who are now catechists of our Society. An Episcopal Society at West Union, Henry county, Iowa, and brings ample testimonials from members of his former communion.

THE Rev. George Granville Bradley, the new Dean, in his inaugural sermon at Westminster Abbey, on Sunday week, laid great stress on the common inheritance in the Abbey which the citizens of the great Republic across the seas might claim, could they forget divided counsels and unhappy memories.

REV. GEORGE HENRY SACHEVERELL JOHNSON,

THE Venetians are scandalized over the last piece

the house is now offered for public sale. The own-the new University. ers are prepared, if they can find a purchaser, to sell the house by private treaty for the excessively modest sum of 1,200 lire, or about \$250.

the late Emperor in a fit of loyal enthusiasm.

By the late census it appears that the men in the mission. United States outnumber the women by 890,000. The last English census shows that in the United Kingdom there are almost as many more women than men. A secular paper suggests emigration from one country to the other as being desirable

To read of all the outrages and violence going that the departure of the Pope from Rome is really The scene would be dark indeed could we not on in Ireland, English people could hardly believe under consideration at the Vatican. He also believe that One "on high is mightier than the noise that God has given this country one of the richest purposes, on the other hand, a statement made by "an eminent Italian, famous in divers ways," advocating is constantly calling forth good out of seeming evil. the removal of the national Government from Rome, which as a capital he considers "a burden, an im- and think of the opium war as it is called of 1841.

Ir is said by someone who has apparently looked country. up the facts that only seven days of national fasting on condition that "Lindisfarne" be prefixed to the and humiliation have been appointed by Presidents consequences have served to intensify the dislike since the establishment of the government, and that and suspicion entertained against foreigners by the they have been designated as follows: May 9th, ruling classes; but it is probable that, considering 1798, by Adams; Jan. 12, 1815, by Madison; the the exclusive policy of China and her intolerable last Thursday of September, 1861, April 30, 1863, arrogancy, nothing but a series of humiliating defeats, and the first Thursday of August, 1864, by Lincoln; such as the experiences of 1841-42 and 1858-60, could May 25, 1865 (postponed to June 1), by Johnson, have opened her brazen gates, and have brought to

> e a fixed n without Such a Church was a lamp without a light; she was natives, who are now catechists of our Society. An like party without a policy; she was like a dial that English lady, Mrs. Noble, the widow of the captain dent, and irascible; by no means awed by a forward to destine the dark, and had no sunlight to fall of the "Kite" transport, which was wrecked in the eigner, and ever forward to question or oppose." upon her face. The Church must have the dogma Hangchow Bay, was carried about the streets in a was Himself the living theology of His Church."

they forget divided counsels and unhappy memories. America had twice this year, he said, been drawn to the mother country by common griefs.

At the banquet in Philadelphia to the British Minister, Secretary Blaine, whose health was drunk standing, paid as eloquent tribute to the Queen, saying, "In loyalty to that lady, and in admiration of that gracious sovereign, the feelings of this gracious sovereign, the feelings of this people were not to be outdone by the people of the management of the trust are under the management of the management of the trust are under the mother country by common griefs.

Mr. Peabody, for the erection of model lodging and burning alive a foreigner caught during the war chase would have been prevented. One of the ring-done in the capture of 1841, destroyed himself in despair at the capture of 1841, destroyed himself in despair at the capture of 1841, destroyed himself in despair at the capture of 1841, destroyed himself in despair at the capture of 1841, destroyed himself in despair at the capture of Ningpo by Sir Hugh Gough."—Moule
Shortly after the news reached England of the Committee for the Ningpo District.

The half-million which he left has now become treaty of Nanking, and the opening of the five ports to foreigners, the Church Missionary Society received and an anonymous gift of \$30,000 for the purpose of the work in 280,000 for the purpose of the work in 280,000 for the purpose of the work in 280,000 for the purpose of the wind advocacy of Bishop Alford, who, beginning missionary work in China. "Less than in 1868, visited and confirmed at this station. The means were thus provided, not first visit of the missionaries, Mr. Russell had the England." In closing he offered the toast—"The Expenses of the management of the trust are under the capture of Nanking, and the opening of the five ports of the work in 280,000 for the purpose of the work in 280,000 for the pur

Wny do nations die? Cultivated Greece, and with the Rev. T. McClatchie, were appointed, and Dean of Wells, England, noted as a mathematician all-conquering Rome; Vandal, and Goth, and Hun, and as one of the editors of the "Speakers' Commentary," is dead. His age is about 73.

The David minimum and as one of the editors of the "Speakers' Commentary," is dead. His age is about 73.

The David minimum and as one of the editors of the "Speakers' Commentary," is dead. His age is about 73.

The David minimum and the Merican Road of the Mission Road of the Mission Road of Cities with the minimum and the Mission Road of Cities with the commentary. sult of gluttony, intemperance and social corruption.

An Irish Institution of thirty-two years standing, of enterprising vandalism, namely, the introduction and which has done good work in its time, has just

THE city of Marseilles, which has recently given address presented by the Bishop of Saskatchewan, walls. The document is addressed to "Dame placed in his hands the sum of \$300, to be applied Eugenie de Gusman, widow of Charles Louis Napo-towards the formation of a scholarship in the colleon Bonaparte" The chateau in question was lege, in memory of His Excellency's visit, and rebuilt by the city of Marseilles, and presented to quested permission to name it the "Louise Scholarship," after Her Royal Highness the Princess Louise. His Excellency granted the required per-

FOREIGN MISSIONS.

CHINA.-IV.

THE WORK OF THE CHURCH MISSIONARY SOCIETY.

Whether we look back upon history or around us in the world, wars and tumults, controversies and dissensions meet us everywhere. Men are tossed In a long despatch to his paper on Italian affairs to and fro on the waves of their stormy passions. the Paris correspondent of the Times, maintains They are like the troubled sea which cannot rest.

Such reflections occur as we turn again to China pediment; a geographical, diplomatic and political That war opened China. Through five great gates absurdity."

That war opened China. Through five great gates the West poured its books, its manufactures, in short, its influence, into this hitherto exclusive

> "It cannot be denied that these wars and their the more friendly common people the blessings of honest commerce and Christian truth.

THE Bishop of Derry preached at the opening It is difficult for residents of the present day to service of the Scottish Church Conference, held in imagine the state of things in China thirty-four years St. Mary's Cathedral, Edinburgh, on Monday, the ago. In Ningpo streets, where English and Ameriomen are held—here, only generaof dogmas—the truth about Jesus Christ, He who cage, and exhibited to the populace. And at Yu-exposed the missionaries to considerable peril in the yaou, where there is now a flourishing American early days of the mission. The attempt to buy a Mission, and within ten miles of which begins the piece of ground outside the south gate of Kwun-har-THERE have been probably few benefactions San-poh Mission district, now presided over by a we, one of the chief cities of the plain, was met by which have been productive of more admirable Chinese pastor in full orders (the Rev. Sing Eng. an uprising of the populace, and but for the prompt results than that of the American philanthropist, teh), the Chinese general, Yuh-kien, after flaying interference of H.B. M. Consul at Ningpo the pur-Mr. Peabody, for the erection of model lodging- and burning alive a foreigner caught during the war chase would have been prevented. One of the ring-

The Paris mint is busily engaged in striking off lence or plague, or starved by pittless famine? Not and the Mission Boarding School for Girls, with the busily engaged in striking off lence or plague, or starved by pittless famine? Not and the Mission Boarding School for Girls, with the busy any of these. Not by the lightning and thunder; house of Miss Laurence, the superintendent. And ment, after which, it will have to execute a broaze and and silver medal, commemorating the works of the perished by moral detradation the Leitington College, to be superintended by Mr. the Bishop \$40,000 for a theological college and silver medal, commemorating the works of the perished by moral degradation, the legitimante re- Hoare. One of the priests of that temple still surfor a Mission College, to be superintended by Mr. vives, white haired, and somewhat decrepit, but vividly remembering his former guest and now honoured neighbour, Bishop Russell; his regard for him being intensified by the fact of the Bishop hav-ing saved his life when the city was stormed by the In Western Africa, within the last forty years, of steamboats on the Grand Canal. This means the ceased to exist. On Thursday, Oct. 14th, the final one hundred and twenty Missionaries have fallen at their posts; but the value of their labors is seen in quent loss of that which has been called the only was held in St. Patrick's Hall, Dublin Castle, the bounds the walls of the monastery; the same great was held in St. Patrick's Hall, Dublin Casue, the Journal of the olin fragrans stand within its walls, the chair. During the period of its existence, and scatter on the September air the same persons. Some time ago, the municipality of Florence 17,800 students had pursued their studies under its which astonished and enchanted the senses of our pawned the house in which Dante was born, a sheltering wing It now gives place to a new experiment—the Royal University of Ireland, which is only a large Examining Board for conferring decity. This house, "the Kwun-gyiao-deo," or had been borrowed has foreclosed for its debt, and grees. The Queen's Colleges will be affiliated to "Kwun-bridge-head house," still continues in the "Kwun bridge head house," still continues in the occupancy of the Mission. It lies on a busy On the occasion of the recent visit of the Governor-General of Canada to Emmanuel College, Prince Albert, North-West Territories, after an insure that the Dishap of Saskatshawan proof of its democratic tendencies in a variety of in behalf of the Warden and intorial staff, the Hon. and oppressive; but in a summer-house above the up possession of the Imperial chatagn within its fell stated that the control of the Market Countrol, the missionary, weary with study or heated roof, the missionary, weary with study, or heated up possession of the Imperial chateau within its cil, stated that the people of Prince Albert had with argument or exhortation, could inhale the fresh breezes home from the sea.

The erection of this summer-house brought the missionaries into early collision with one of the great superstitions of the Chinese. The neighbours, hearing of the proposed turret, and seeing the preparainformed them that the tall tower would not be allowed. The further that of the neighbourhood fiving and water, the Chinese phrase or local good or it fortune) would be destroyed. The work must cease. The missionaries argued and remonstarted, but in vain; until Mr. Russell, with the ready wit of his countrymen [he is an Irishman], discomfited the foe, and turned their indignation into merriment, by proposing, as a compromise, that the mission should keep the wind, and the neighbours the water. The deputation withdrew, and the work was finished.

In the hall of this house, just three years after the opening of the mission, two Native converts were baptized.

"This admission of two amidst the vast popula-tion," wrote Mr. Cobbold, "may appear a small matter in the eyes of many; but we know Who has said that He does not despite the day of small things; and the little one may become a thousand."

In 1855 the Rev W. A Russell visited the great plain of San-poh, attended by the Chinese catechist Bao. This fine district, containing a population of nearly half a million of souls, lies off the usual track of travellers by the great water-ways, and had been seldom visited by any foreigners except missionaries. It is an alluvial plain, the sea still receding from its shores; the land thus laid bare being swiftly covered with crops of cotton. A village lying now well-nigh bosomed amongst the hills, and separate from the sea by eight miles of densely peopled and richly cultivated plain, still bears a name significant fo its having been a harbour in ancient days. Noble peaks, from 1,000 to 2,000 feet high (Sea-view Cliff and Reetling Brow Hill being prominent), rise from the plain in THE Rev. William D. Neese, A. M., a graduate of Princeton College and of the Western Theological Services of Princeton College and of the Western Theological Services of Princeton College and of the Western Theological Services of Princeton College and of the Western Theological Services of Princeton College and of the Western Theological Services of Princeton College and of the Western Theological Services of Princeton College and of the Western Theological Services of Princeton College and of the Western Theological Services of Princeton College and of the Western Theological Services of Princeton College and of the Western Theological Services of Princeton College and Office Princeton College Princeton College and Office Princeton College and Office Princeton College Pr nelago.

The people of this district are, to quote Mr.

The headstrong character of the San-poh people

News from the Kome Lield."

DIOCESE OF FREDERICTON.

DORCHESTER.-The Rev. Mr. Simonds, our Rector for the past three years, having felt obliged to resign the Parish owing to ill health, at a meeting held on Monday the Rev. J. Roy Campbell, of St. Martin's was elected to the position, Much as we regret Mr. Simond's retirement, we have every reason to hope that under Mr. Campbell the Parish of Dorchester will become strong and important. The Church has a good deal to contend with here as elsewhere throughout these Provinces. but our people are well off financially, and if directed by blive, zealous man there can be no lear for the

[Mr. Campbell is a good man, and we are glad to learn of his election. Warmly interested in the Parish's welfare, we shall be greatly disappointed if Mr. Campbell does not prove a wise choice. We presume Mr. Simonds will devote his whole time to the Penitentiary, of which he is chaplain.—EDS.]

WOODSTOCK .- Serious Fire .- We deeply sympathize with the enterprising people of Woodstock in the serious fire of Nov. 11th. It was plainly the work of incendiaries, and no words can be too strong to denounce the acts of such fiends in human shape. We regret to find that the venerable old church of St. Luke's, the new church in course of erection, the Sunday School house, and the residence owned and occupied by Rev. T. Neales, were all destroyed. A writer says :- "A touching incident of the occasion was when the old bell in St Luke's tower, that has so often given the people warning of fire, that has so often rung merry peals for marriages, tolled mournfully in its requiem tones called the Sabbath worshippers to prayers, when this old bell amid the flames, that mounting up embraced it, rang out ere it fell into the fiery depths below its own funeral dirge." The old church was insured for \$1,000, the new building for \$3.000, and Mr. Neales house for \$800. The school house apparently was not insured. The loss will be heavy, and the delay in building the new church will be a serious inconvenience, especially as all the buildings are swept away. It is only a few months since the Rev. J. E. Flewelling, of Florenceville, lost his house by fire, and now we are called upon to lament the very serious losses to the Church in Woodstock. This is a case when, if the members of the Church of England throughout the Diocese were actuated by the proper spirit, and there was the proper organization to meet such calamities, they would come to the aid of their suffering brethren and assist in repairing the loss.

Sr. John.-The annual service of the Church of England Sunday School Teachers' Association was held on All Saints' Day. There was service at St. Paul's, Portland, at tr a. m., with a large number of communicants. Canon Brigstocke preached from St. John iv. 34-"My meat is to do the will of him that sent me, and to finish his work." In the evening Rev. O. S. Newnham preached in St. John's Church from 1 Cor. iii. 14.

Personal.-Rev. G. M. Armstrong has been spending a few days in Fredericton.

ROTHESAY .- The Rev. Canon Partridge, the Rector of this Parish, has been given two months' leave of absence, and has gone to England for the benefit of his health. Canon Partridge has been urged to this course by his parishioners, who are anxious to see him restored to good health, which has been injured by his indefatigable and faithful labours. The Canon is in every sense a model Rector, able and eloquent as a preacher, and much beloved by his flock, whose prayers will follow him in his journey, and who wish him a safe return with renewed health.

DIOCESE OF NOVA SCOTIA.

COLLECTIONS, SUBSCRIPTIONS, and DONATIONS received at the DIOCESAN ROOM, for the week ending November 12th, 1881.

GENERAL PURPOSES, B. H. M.
Mineral, per Rev. E. H. Bill, \$2; St. Mark's and St.
lohn's, Haring, per Rev. H. J. Winterbourne, \$16.
WIDOWS' AND ORPHANS' FUND. Aylesfonl, Offertory, per Rev. R. Avery, \$5.55. CHURCH ENDOWMENT FUND. Mrs. C. E. Barss, Digby, \$2.

JOHN D. II. BROWNE, Clerical Secretary.
B. II. M. DEFICIENCY. Liverpool, Collection Thanksgiving Day, \$12. E. GILPIN, Treasurer.

BOARD OF FOREIGN MISSIONS. "Little Gatherers," Lunenburg, per Rev. H. I. Owen, \$3.13; Alberton, P.E.I., per Rev. R. W. Dyer, \$5, for Algoina. WM. Gossir, Treas. B. F. M. Dio, N. S.

HALIFAX.—The Rev. Mr. Hall—the Missioner from Boston, whose labours at Windsor are referred to in these columns-will be in Halifax and take part in the following services, viz., Friday (to-morrow) evening he will preach at St Luke's Cathedral;

ALBION MINES. The Rev. V. E. Herris preached

the Ruri-decanal Chapter, on behalf or the B. II. H. He showed clearly that a large increase in the subscriptions of every Parish and Mission was positively needful to enable the Church to keep the present Parishes supplied with clergy, not to say anything of opening up fresh work. We trust when the total is seen at the end of the year the effect of his earnest appeals will be very evident.

New Glasgow.-On Sunday, 6th Nov., Rev. Mr. Harris, of Londonderry, preached in our temporary chapel on behalf of the B. H. M., for which he had been deputed by the meeting of the Deanery lately held at Amherst. His stirring appeal surely must produce good fruit in the shape of increased subscriptions. Our new church is boarded in and the roof nearly shingled. We hope to worship in it by the beginning of the year.

LONDONDERRY.—Rev. D. C. Moore, of Albion Mines, was here pleading for the Board of Home Missions on the 6th inst. He received promises which will double the small list of last year, but we hope more than that will be done. Mr. Moore also went to Great Village and spoke there upon the

SPRING HILL MINES .- The Rev. V. E. Harris visited the Parish on Sunday, Oct. 30th, and the two days following, as delegate for the Board of Home Missions. The result has been a very decided improvement in the subscriptions to the funds of the Board, most of the subscribers doubling their contributions. Now that the Church funds in the Diocese are in such sad want, Churchmen seem ready and willing to be aroused. Mr. Harris' plan of dedicated promises to be fulfilled by the dedicated offerings is the best that can be worked.—
Parish Church Work.

Windson.-A Mission was begun here on Tuesday, Nov. 8th, and is to be continued until Thursday, Nov. 17. The Rev. Mr. Hall, of Boston, is the Missioner, and his unaffected earnest manner and spiritual utterances have already produced blessed results, Dissenters as well as Church people being deeply impressed by the services. The following is the work of each day, varied as occasion requires :---

Morning Instructions.
On Prayer—The nature of Prayer, Morning Prayers, Night Prayers, Our Lord's Example of Prayer, Prayer in Christ's Name, What Prayers to use, How to Pray without ceasing, Wandering thoughts in Prayer, Mental Prayer or Meditation, Intercessory Prayer.

Afternoon Scripture Exposition. On the Life and Ministry of St. John Baptist-The birth of the Baptist, his training, his preaching of repentance before our Lord, his administration of baptism to Christ, and the distinction between His baptism and Christian baptism, his subsequent witness to our Lord, his imprisonment, his message of enquiry sent to our Lord, his martyrdom.

Evening Sermons. The First Commandments-False Gops, our great enemy, the Devil; the growth of sin, spiritual death and resurrection, the cross, death, judgment, conversion, reprobation, the life of grace, persever-

Evening Instructions after the Sermon. Self-examination, sin, the besetting sin, repentance, contrition and confession, repentance, amendment and reparation, nieans of restoration, the Ministry and Sacraments, Holy Communion, the Sacrificial

PRINCE EDWARD ISLAND.

Bisnor Binney has appointed Rev. H. P. Higginson to take the place of Rev. Mr. Dobie, Port Hill. Mr. Higginson has now been in the parish for six weeks, and has already won golden opinions from the parishioners. His manner is courteous, affable and pleasing, and his ministerial duties are conducted in that impressive and earnest manner which are conducive to the benefit of his congregation, as well as to the members of other denominations who have regularly attended the services conducted by him during his sojourn here. By request of the Church Wardens of the Porthill district we publish the following calendar of services for November:- November 11th, at Northam; 13th, morning, afternoon, Bideford; evening, Porthill; 16th, Porthill; 18th, Bideford; 20th, Northam, morning; Lot 11, afternoon; Porthill, evening; 23rd, Porthill; 25th, Northam; 27th, Porthill morning and evening; Bideford, afternoon; 30th, Porthill.—Summerside Journal.

[We may add that Mr. Higginson is a devoted worker, and it will be the people's fault if the work, with God's blessing, does not prosper.-EDS.]

DIOCESE OF MONTREAL.

An enthusiastic and crowded Missionary Meeting was held on the evening of Thursday, 30th inst. The Bishop occupied the chair, and made Sunday next, 8 o'clock celebration St. Luke's, the an admirable opening Address. He was followed will deliver an address. Sunday—Bishop's Chapel by Leo H. Davidson, Esq., Rev. Ino. Ker, of he will preach at the rx o'clock and o'clock series were of a high order, and again at St. Luke's at 7 o'clock. We will he services will be largely attended.

A new idea as the Diocese as the handmaids of the Baring's episcopacy, at a cost of £137,831.

Church. The number of Teachers in the Diocese was 700, with 7,000 scholars.

A new idea has been originated in Chicago.

His Lordship made a strong appeal on behalf of the publication of a complete library for Sunday-vices, and again at St. Luke's at 7 o'clock. We will he largely attended.

A new idea has been originated in Chicago.

His Lordship made a strong appeal on behalf of the publication of a complete library for Sunday-vices, and again at St. Luke's the poorly paid clergy. He said from the reports school teachers, consisting of 12 volumes of choice hope the services will be largely attended.

The publication of a complete library for Sunday-will be largely attended.

The publication of a consisting of 12 volumes of choice has a strong appeal on behalf of the publication, all for the sum of \$1.00, postpaid. See

Lachine, Rev. Rebt. White has been appointed to than \$200, and four under \$100. He impressed upon the Mission of Hemmingford, and Rev. Ernest the Synod the positive disgrace these figures dissaunders to West Shefford.

THE deed of Saybrook Hall was formally presented to the Diocese at the opening of the Theological College last week, by A. F. Gault, Esq., our return the munificent donor. Besides the gift of the week. Hall, Mr Gault has endowed a Chair for five years with \$1,000 a year.

DIOCESE OF QUEBEC.

(From our own Correspondent.)

THE following is part of a letter received by Mrs.

MUTTON BAY, LABRADOR, 5th Oct., 1881. by the schoolmaster and lay-reader, Mr. Willisalso, by schooner, a box of clothing, with many beautiful things for the Christmas Tree, and papers

days, which I employed looking up my people and lectures on "Liturgics," the latter on "Church Hishaving a service each evening. Services very tory." The Rev, Mr. Hill and the Rev. Mr. Troop having a service each evening. Services very tory." The Rev, Mr. Hill and the Rev. Mr. Troop hearty and responding and singing excellent. The are identified with Hellmuth College. Have you people here are very poor and the harbour a dan-any more suitable men for professors and lecturers gerous one. At one house I witnessed poverty and your way? misery in their most wretched form, such as I had never before seen. Some of the clothes so kindly sent will be a great boon. During August much bad weather delayed me at each station. On reaching Harrington harbour I found Mrs. Macdonald, an old and kind friend to the missionary on the coast, very ill. I was glad to have a celebration of the Holy Communion with her. Despite her being cheerful and hopeful tone now than when he sent in a low condition, the old lady insisted on my holding service in her house as usual. She was very anxious to hear again the prayers of the Church. Mutton Bay was reached on the 16th of August. I was glad to get to my headquarters, and find a fine settlement with many well-to-do families. In the ones. If we get these seven new posts filled, it evening, after my arrival, I held a service in the will certainly be a great step in advance. Still, mission house, and preached to a large congregation, this will only be tapping the great work that is and was not a little surprised to see the ladies combefore the Church in this land. With the construcing in kid gloves. I began to think myself in the Townships again. There are families here, however, who are very poor, and I expect that there will be want among some of those who came in the names of new districts which we have never heard spring from Newfoundland. I started on my visit of before. We only have to make inquiries to find to the eastward of the Mission on the 30th August, that there is a large proportion of Church people in The day was very stormy, and I encountered some these places. It is becoming a common thing for very strong squalls. I am thankful to say the Church men passing through Winnipeg to wait church boat weathered the storm and I finally upon our city clergy to represent the spiritual wants reached Tabatiere. Two of my parishioners were of some new district. A Rector in Winnipeg, only not so fortunate. They left Mutton Bay on the the other day, said to me—"When I see a man re-After remaining in the water for about five hours, I at once think this man is going to tell me each of them clinging to an oar, they were at last of some new Church centre. What can I tell accidentally discovered and brought to land insensible—I am glad to say they are both well now. In that the \$4,000 promised us last Winter from almost every house along the coast the responding the Dioceses in Old Canada will be forthcomis good, and the services are very hearty and earnest ing. So far, we have only received a small portion. in consequence. There will be a great change in The Superintendent of Presbyterian Missions in families who were there last year, intend leaving it and I see from his report that their denomination at once on account of the scarcity of wood, and the has voted \$16,000 for the work of this Church here congregation will be reduced to three families. during the ensuing year. They are, you see, justly There will be very few children at the daily school. alive to the importance of filling the field early. I am in a quandary about the school-house, the Only let the Church below give us even half that floor of which was taken up in the spring to finish amount, and we shall be satisfied for the present. the Mission House here. By one of the schooners The Rev. W. C. Pinkham, Superintendent of Eduthe Roman Church, not regarding creed, where tion, and awakening interest. No man in the Diothere was evident poverty and want. I am very cese is in a position to give more accurate statistics thankful for the many things sent to Labrador, and in reference to the new districts than he is. He is

done, are deeply grateful. I desire to return my warmest thanks to the memwoollen coat which they kindly sent me. It will be invaluable to me in my long winter journeys. Judg- in districts visited by him. We hope his presence ing from the profusion of toys, books, clothes, among Churchpeople may do good. papers, &c., which have been so generously sent, I The Diocesan Synod will meet on the 23d of this hope to have an unusually fine Xmas Tree for the month. I expect to be able to send The Church

Believe me, dear Madam, Very faithfully yours. R. WINDHAM BROWN.

DIOCESE OF TORONTO.

The Synod opened on Tuesday, the 1st inst., and from the Toronto secular papers we should judge that the proceeding were more than usually interesting. The Rev. Jno. Pearson was elected Clerical £18,534 for burial-grounds. The clergy were in-Secretary, Dr. J. G. Hodgson, Lay Secretary, and created by 186, and 392 deacons were ordained.

W. Atkinson, Esq., Treasurer.

The Bishop, in his address, referred to the Sunday Schools of the Diocese as the handmaids of the Baring's episcopacy, at a cost of £137,831.

the Synod the positive disgrace these figures disclosed, and trusted that every effort would be put forth to reach the minimum of \$1,000 before many years.

Our special correspondent will, no doubt, give our readers many particulars of the meetings next

A LARGELY attended Missionary Meeting was held during the meeting of the Synod, and able addresses delivered by the Bishop and Revds. J. P. Lewis, W. S. Rainsford, Hon. S. H. Blake, Q. C., and by Rev. W. C. Pinkham, the zealous Superintendent of Education of the Province of Manitoba. It is to be hoped that the enthusiasm aroused will not be allowed to cool, but that the amount pro-DEAR MADAM, - I duly received your kind letter mised from this Diocese to the North-west Missions will be more than subscribed.

DIOCESE OF HURON.

sent from England.

I lest Quebec for Labrador on the 25th of July and reached Natasthquan on the 30th. Here I was received with much kindness by Mr. Romeril, Messrs. Robin & Co's. agent. I was fortunate tians and New Brunswickers occupying good positions in the Diocese. The Rev. Alfred Brown, and the Rev. I. B. Richardson, are professors (Lecturers) station, in a Government vessel employed in taking the Rev. J. B. Richardson, are professors (Lecturers) the census. Head winds kept me at Casco five of the new Western University. The first named

DIOCESE OF RUPERT'S LAND.

(From our own Correspondent.)

You will be pleased to hear, that from a Church stand point, things are brightening in our Diocese. Your correspondent can write in a much more his last communication. Then I expressed a fear lest we should find it difficult to obtain suitable men in answer to the advertisements. I am happy to say, however, that we have had a large number of applications, and we have reason to believe, eligible tion of railways, and the immense influx of immigrants, we can hardly tell what a month will bring forth. Almost every week we see notices of the same day as myself, and their boat was capsized. maining after Service in my Church to speak to me, Schooner Bay this winter, I fear; many of the the North-West returned last week from Ontario, during the ensuing year. They are, you see, justly there came two boxes and a large bundle of cloth-cation, has gone down to the older Provinces to ing, also a large box of old papers and books. On inspect the systems of School work there. We my eastward visit I distributed one of the boxes of hope that he may be able to do something on beclothing. In doing so, I gave to some samilies of half of the Church, in the way of affording informasure that the people, for whose comfort so much is a zealous Church man, and has had a large experience in the country. His duties in connection with Education have taken him all over the Probers of the St. Matthew's Church Guild for the vince, and he never lost an opportunity of making himself acquainted with the wants of the Church

> GUARDIAN reports of it. MANITOBANENSIS.

THE magnitude of the labours of the late Dr. Baring, during his seventeen years' administration of the see of Durham, may be gathered from the following facts. There were erected 119 new churches, at a cost of £363,830, and affording accommodation for 40,590 worshippers, 120 churches were enlarged and restored at an expenditure of £179,870; and a further outlay was incurred of £13,534 for burial-grounds. The clergy were in-No fewer than 183 schools for elementary education were erected or enlarged in the diocese during Dr.

be but two paid \$1,000 and over, eight were paid less advertisement of David C. Cook in another column. Albion Mines.—The Rev. y. L. Harris preached There twice on the 6th inst., as the deputation from Jas. Hutton has resigned Franklin, and accepted fifteen less than \$500, three less than \$300, three

her was almost certain that he had done so, but per-

Family Bepartment.

EVENING.

"He giveth His beloved sleep."

My Father, hear my prayer, Before I go to rest; It is Thy little child Who cometh to be blest.

Forgive me all my sin, That I may sleep this night In safety and in peace Until the morning light.

Lord, help me every day To love Thee more and more; To strive to do Thy will, To worship and adore.

Then, look upon me Lord, Ere I lie down to rest; It is Thy little child, Who cometh to be blest.

LITTLE BY LITTLE.

Little by little the time goes by, Short if you sing it, long if you sigh; Little by little-an hour, a day : Gone with the years that have vanished away. Little by little the race is run, Trouble and waiting, and toil are done, Little by little the skies grow clear, Little by little the sun comes near, Little by little the days smile out, Gladder and lighter on pain and doubt. Into a beautiful yield will grow.

Little by little the world grows strong, Fighting the battle of right or wrong; Little by little the wrong gives way, Little by little the right has sway; Little by little all longing souls Struggle up near the shining goals.

Little by little the good in men Blossoms to beauty for human ken: Little by little the angels see Prophecies, better, of good to be; Little by little the GoD of all Lifts the world nearer the pleading call.

THE PAST, PRESENT, AND FUTURE.

AN ALLEGORY.

I STOOD on the summit of a beautiful hill; on either side of me lay a vale rich with the fruits of the earth, and happy in the sunshine of a summer day. Lulled by the beauty of the scene I slept, and as I slept, I dreamt.

On my right hand stood the Angel of Light and Life, on my left stood the Angel of Darkness and

"Mortal," said the Angel of Light," behold the life of a virtuous and godly man. Let the beautiful valley on your left hand be the past period of his life, this hill on which we stand his present, and the depths of you valley on your right his future. Behold," continued the Angel, "the past life of the virtuous and godly man; not a cloud o'ershadows the years he has left behind, not one stain blots the sunshine on the track of his path. All around him is peace. He diffuses a general happiness. He was instructed by godly parents, his system of life has been under the protection of his God; and see," said the Angel, "his future (pointing to the valley on the right) is tranquil, from the depths of its foundation.'

Hardly had the Angel finished speaking when a change came over the features of the landscape. The valley on my left was darkened by heavy clouds, that drifted through chaos. The hill on which I lay became bare and rugged, pits appeared in its sides, and snakes hung from the leafless boughs of gnarled and rotten trees. The valley on my right was covered by a cloud, whose pitchy depths appeared as the entry to Styx. I was benumbed with horror. Sorrow and compassion were depicted

"Behold," cried the Angel of Death and Darkness, in a voice which shook the hill to its foundation, "behold the life of my victim. His early days are spent in sin and misery. Vice is his nurse from the cradle; see the life she has laid out for him. Look at the blots and stains that cover his past, look at the misery that attends his present, and see the clouded and unhappy depths of his future."

The snakes hissed, the clouds descended, the wind mouned through the trees, and the Angel of Death and Darkness disappeared in clouds of thun-

Involuntarily I turned to the Angel of Light and Life. A smile spread on his countenance, and ambrosial scents filled the serene air as he vanished from my sight.

I awoke, and as I descended the hill, my lips forced me to utter, "Let me die the death of the righteous, and let my last end be like his."—C.J.C.

"For this God is our God for ever and ever; He belong unto thy peace! But new they are hid from thine eyes!" will be our guide even unto death.—Pr. xlviii. 14.

DANIEL WEBSTER'S TESTIMONY.

DANIEL WEBSTER, in paying a becoming tribute to the memory of Jeremiah Mason, who had been his great rival at the bar, adverted to the fact that Mr. Mason believed in the Christian religion, and sought to conform his practice to its requirements, and then proceeded to say :-

"A man like him, with all his proper sentiments and sensibilities alive in him, must, in this state of existence, have something to believe and something to hope for; or else, as life is advancing to its close and parting, all is heart-sinking and oppression. Depend upon it, whatever may be the mind of an old man, old age is only really happy when, on feeling the enjoyments of this world pass away, it begins to lay a stronger hold on those of another.'

Mr. Webster was not himself an old man when he spake these words; yet he profoundly appreci ated and forcibly stated the wants of one who finds his powers fading and his earthly enjoyments wither ing, and is penetrated with the irresistible consciousness that his journey in time is nearly ended. The great future is just before him, and he knows it and feels it. To be happy as an old man, he must draw comfort from what he anticipates in another life and, if denied this source of comfort, then life's evening to him must be one of gloom and sadness. It is difficult to conceive of a more pitiable object than that of helpless, hopeless, and godless old age. - Independent.

THE LORD'S PRAYER.

Let no man quarrel with the Church's frequent use of the Lord's Prayer, for the Church Catholic ever did the same. "Besides," as St. Cyprian observes, "if we hope to have our prayers accepted of the Father only for His Son's sake, why should we not hope to have them most speedily accepted when they are offered up in His Son's own words?"-Bp. Sparrow.

WATCHING ONE'S SELF.

"When I was a boy," said an old man, "we had a schoolmaster who had an odd way of catching idle boys. One day he called out to us:

"Boys, I must have closer attention to your books. The first one of you that sees another boy idle, I want you to inform me, and I will attend to

"'Ah,' thought I to myself, 'there is Joe Simmons whom I don't like. I'll watch him, and if I see him look off his book. I'll tell.' It was not long before I saw Joe look off his book, and I immediately informed the master.

"'Indeed,' said he, 'how did you know he was idle?

"'I saw him,' said I.
"'You did! And were your eyes on your book when you saw?'

"I was caught, and never watched for idle boys

If we are sufficiently watchful over our own conduct, we shall have no time to find fault with the conduct of others.

AFFLICTIONS.

"From whatever quarter afflictions come upon us, they are the 'judgments of God,' without whose providence nothing befalleth us: His judgment is always 'right' or 'just,' duly proportioned to the disease and strength of the patient.

"In sending them, God is 'faithful' and true to His word, whence He hath never promised the crown without the 'cross,' but hath on the contrary assured us that one will be necessary in order to our obtaining the other. - Bp. Horne.

NO ROOM FOR CHRIST!

When Jesus came into the world He found it preoccupied. Not only was He shut out of the inn, but there seemed to be no welcome place for Him in the world. From His very childhood He was a pilgrim and a stranger. Hence it is said, "He came unto His own, and His own received Him not."

for Christ. There is room for almost everything else-for wealth, pleasure, dissipation, parties, politics, eating and drinking, buying and selling-room for all these, but for Him who came to bear our burdens, and to take away the sins of the world, there is no room; no room in the world's thought, in the world's feeling, for Jesus.

There is but little room for Christ in our business In many of our banks, stock exchanges and counting rooms, Christ's presence would materially interfere with their manner of doing business. Should He proceed to inspect their books, how many false entries He would find! How many fearful revelations would be made! How many would stand aghast, their faces covered with shame!

"Acquaint yourself with God now, and be at peace," lest the time should ever come when the piteous words of the Saviour weeping over Jerusalem, which had sinned away her day of grace, should be applicable to you: "If thou hadst known, even thou, at least in this thy day, the things which

PROPORTIONATE GIVING.

"Give until you feel it" is foolishness as a rule A Christian -yes a Christian, and no sarçasm intended -may "feel" the giving of a nickel or a dime, while the liberal Christian beside him may not "feel" the giving of a dollar or five dollars, and perhaps in the same pew sits an impulsive, warmhearted Christian, who in his anxiety to give until he "feels" it, contributes ten dollars to a given object when one would have been nearer his duty. God never intended that even an "educated conscience" should be an infallible guide in Christian duty; educations differ as well as circumstances and dispositions.

Much has been written on the subject of Systematic Giving during the last ten or twenty years, but the "system" put in practice has usually taken the form of securing "pledges" to give a certain amount during the year to a given number of specified objects. To some extent good has been accomplished and contributions to special objects have been increased where the system has been practiced, but from its very nature it cannot be depended on as a rule. The pledges must be renewed yearly and their renewal depends usually upon the pastor. It is a pressure from without, and not a principle of life acting from within, and hence cannot be permanent.

The remedy is in two words, viz: Proportionate Payment, or perhaps it will be better stated as the payment of a proportion. First.—If we owe anything we owe something definite, and this amount does not depend upon the weather, nor our digestion, nor on caprice, nor upon what A or B gives, nor yet upon our conscience, but upon what God

gives us of temporal prosperity.

Second.—The grand principle both of the Bible and common sense, is that of proportionale giving, and this of course includes "systematic giving," as the greater includes the less. It is impossible to practice proportionate giving without making it systematic. We should lay by and give as Gon hath prospered us, leaving to Him the amount of prosperity, and the consequent amount we are able to give, instead of guessing at and discounting the future by pledging specific amounts to be paid at stated times, when we do not know what even a day may bring forth, either to our life or prosperity. No prudent man-and every Christian should be prudent-will willingly pledge himself to anything near his prospective ability to pay, but every man is safe in promising a proportionate share of his prosperity.

The yearly tenth of our income I believe that we owe, in a different sense from our obligations for all we have, just as we do the seventh of time, and that we are in debt in a special sense until it is paid; that spiritual and temporal blessings follow its conscientious payment; that spiritual and temporal barrenness are the natural consequences of withholding it; that giving, properly speaking, does not commence until the tenth has been paid; that if all Christians practiced this rule they would not only give many times more than they do, but would retain more for themselves and their families than they do now; that the poor would be better cared for; that benevolent institutions would not lack for funds; that the missionary treasury would be full; that missionary work would rapidly go forward, and that the world's conversion to Christ would be hastened .- The Church Messenger.

THE Bible should be the companion of the Christian. It will pour the light of heaven down upon him, as he passes through the dark valley of death, and when he stands before the throne of Gon, and is judged out of the things contained in its pages, he will hear the welcome sentence, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

THE QUESTION SETTLED.

There's no use in arguing the question of the potency of some substances for especial service in emergencies. They will do all they promise, and more, if judiciously used. The following from Mr. P. Murphy, of No. 1 Fire Station, Ottawa, bears upon the point stated above. Mr. Murphy says: I had occasion to use St. Jacobs Oil recently, and And as it was in the beginning so it is still. In this wicked world of ours there is very little room used. I caught cold from getting wet at a fire, and it sattled in my charles wet at a fire, and it sattled in my charles are the sattled in my charles as the sattled in my charles are the sattled in my ch hip. I suffered a great deal from the pain. I was advised to try St. Jacobs Oil. I did so, and after the fourth application I was entirely free from pain. I cannot speak too highly of it, and advise others to use it.

MAGIC'S WONDERS.

"WHILE in London, England, a short time ago," said the professor, "our Oxford-street waiter was made the victim of a practical joke. One morning, as this tonsorial artist sat reading his newspaper, he was startled by seeing a young man enter in a very excited manner, who throwing, rather than seating, himself in the chair, demanded a shave instanter. The barber, who was a ready fellow, at once set about obeying the commands of this excited and hurried guest. With a rapidity that surprised himself, he shaved the right side of his customer's face, and then immediately turned to the left. That side he also shaved with cleanliness and dispatch, but, judge of his surprise, when his customer demanded to know in tones anything bilt pleased why he did Stationer will be an order for a box of Esterbrook's not shave the right side. 'The poor bewildered bar-Celebrated Steel Pens.

ceived to his surprise that the side in question was covered with jet black hair. Again he shaved it, but while he did so, to his surprise and horror, the hair was growing on the other side. Thus it continued for an hour. While he shaved one side, he could actually see the hair growing on the other side. Terrified beyond expression, he stood motionless; hereupon the young man leaped from the chair, and snatching the razor, drew it across his throat, and fell to the floor covered with blood. The barber flew into the street, hallooing "Murder !" at the top of his voice. A crowd soon gathered, and, with the affrighted harber, beheld the supposed corpse quietly arranging his tie before the mirror-turning very pleasantly, he paid the barber and departed. A theatrical gentleman among the lookers-on soon gave it out that it was Professor Hermann, the Great American Magician. I went to my hotel, and awoke next day to find myself the talk of London," concluded the Professor, for it was I who did it. I gave the poor barber fits. "Did you ever hear how I gave a friend of mine the snakes?" asked the Professor. On receiving an answer in the negative, he said:-"A friend of mine, who was as great a drunkard as an actor, and that is saying a great deal, was one morning seen by me to enter a drinking saloon when he was almost on the verge of delirium tremens, and knowing his horror of 'snakes,' as mania-a-potu is vulgarly called, I resolved to save him. I entered just as he raised a glass of whiskey to his lips, and rushing forward I snatched the glass from his hands, crying at the same time: 'Hold S., until I take this fly out, I held up a serpent. C. cried out: 'My God! that is a snake!' 'Not at all,' said 1; 'it is a simple house-fly. See? you are covered with them,' saying which I approached, and from his sleeves, and hair, etc., I proceeded to pull snakes, protesting all the time that they were flies. They are snakes!' cried C. again. 'My God I that is a snake; I tell you, Hermann, they are snakes! 'Then,' said he, 'I have the snakes myself!' and he rushed from the saloon. He was not seen for more than a week after; but when next seen he was sober, and has been so since." asked the interviewer, "were you, who are so fond of surprising others, ever surprised yourself?"
"Once," was the answer: "then the surprise was a very great and agreeable one, I assure you. It came about in this way: I was for a number of years a sufferer from cramps in my left side, immediately under the heart. I suffered regularly at the close of each performance, and very often was compelled to cancel engagements which I had made, owing to my inability to fill them, being prostrated by cramps, and being in a very weak condition. I entertained very serious thoughts of giving up my profession and spending some years in travel, and would have done so but for an attendant of mine, whose head I had cut off occasionally while performing my wonderful decapitation act. The individual to whom I complained of the pains and the cramps in my side on one occasion said it was curious-that I, who could decapitate another and replace the head at will, ought certainly be able to cure myself. I told him how some of the best doctors in Europe and America had failed. He laughed at me, and said he could cure me in a week. That night he presented me with a buttle of St. Jacobs Oil, the Great German Remedy, saying that its use would produce an effect more magical than I could readily believe. I laughed at the idea of St. Jacobs Oil doing what had baffled the greatest doctors, but said that I would try it, simply to convince him that trying it would do no good. That night, on retiring, I rubbed my side with the Oil, and, sure enough, its good effect was instantaneous magical, in fact; I felt relief at once. I slept better that night than I had done for a long time before. Again in the morning I rubbed with the Oil, and at the close of the afternoon performance I noticed a great diminution of the painful cramps. Was I surprised? Well, I was very much surprised, and I told my attendant so. In less than a week, and before I had finished using my third bottle, I was entirely and permanently cured. The effect of St. Jacobs Oil was indeed magical, so much so that I could scarcely believe my senses. I have never felt a cramp since-nor is there prophet, seer, soothsayer or magician who can perform such wonders as St. Jacobs Oil."-Cincinnati Enquirer.

A CANADIAN SPEAKS.

WHEN anything worth saying is spoken in that terse and pointed way that bears the impress of honest conviction, we like to have people to know the nature of the communication. Of such a nature is the following from Mr. W. F. Haist, Campden, P. O., Lincoln Co, Ontario. Mr. Haist says: With great joy over my restored health, I would write a few lines concerning that wonderful remedy, St. Jacobs Oil. For the last six years I have been using various medicines internally and externally, but nothing would help me. Finally, I procured a bottle of St. Jacobs Oil, which cured me after a few applications. My mother-in-law, who has also been a great sufferer from rheumatism, was also instantly relleved by the Great German Remedy. St. Jacobs Oil is a great blessing to suffering humanity, and I shall do everything in my power to make known its merits."

Verbum sat sapienti, and that word to your

The Church Guardian,

A WEEKLY NEWSPAPER, PUBLISHED IN THE INTERESTS OF THE CHURCH OF ENGLAND.

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THE CHURCH'S OPPORTUNITY.

WE have recently read an admirable article in the New York Churchman, under the above heading, which we reproduce here, as it contains much that is worthy of serious reflection. We should, indeed, thank Gop for our historical position, our Apostolic Ministry, and our incomparable Liturgy; but, after all, what those around us will be most impressed and influenced by is the exhibition on our part of greater love and zeal for the conversion of souls, larger displays of Christian liberality and self-denying labours, and individual examples of humble and sincere piety and holiness of life. These are the things that will tell against the evils and corruptions of sin, and these are the fruits of a real Christianity, which the world ever recognizes, and is affected by.

Truly the time has arrived when, by aggressive work and by the display of great earnestness, the Church may draw to herself the lost and outcast, the irreligious and the scoffer, as well as enfold within her loving arms the best and most orthodox who now are known under other

We need to be aroused to the responsibilities and demands of our position, and to the possibilities which are before us in this land, if only we are true to ourselves and to our Church. Not only do the Laity need stirring up to give more liberally, to work more faithfully, and to live more consistently, but the Clergy must lose sight of personal interests altogether, and lead their people in all that is selfsacrificing, good and holy.

People from without are watching our course with an intensity of interest truly remarkable, and if only they see in us the characteristics of the children of Gon, they will hasten to join our ranks and live and work within the Church's fold.

We shall say no more, but let the Churchman's article speak for us,

"What the Church is in her admirable constitution and historic order the masses do not know and cannot appreciate. Her apostolic methods and wise appointments, her ancient creeds and well. tested articles of faith, the character and arrange ment of her services, so beautiful and appropriate, these will remain as they are, and exact abundant admiration, but in themselves they will go but a fittle way to inspire faith in the multitude, and win them to discipleship. Of supreme account to them is it that the Church, like Christ Himself, brings herself down to their level, and is concerned in their necessities; that she is so touched with the ments, a master of the English language, a thinker, feeling of their infirmities as to be a helper in trouble and a consoler in affliction; that there are no sicknesses and distresses of body or spirit but she finds a way to bring to bear her ministries of care and healing; and that now and here amid the hardships of poverty and toil, the disadvantage of lowly birth and humble surroundings, the temptations of the weak and the miseries of the sick and afflicted, she is, out of the fulness of a loving heart, in every way sympathetic, practical, and humane. They know and feel that what Christ was in His concern Dr all sorts and conditions of men, in His sympathy with them, and sacrifices for them, that must be His Church.

"The Church's greatest opportunity, then, lies in the direction of this charitable work. Her apostolic order and "admirable liturgy" will take care of themselves. They are a part of the constitution and methods of the Church, but cannot save it.

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alive to the necessities of the time; whether she so Church a grander opportunity to be at the same time conservative and progressive; to abide by the old paths, and still adapt herself in whatever way to the changed surroundings. What can the Church do to minister more successfully in the great centres of population? How can she better organize her strength, and bring to bear her resources? What can she do for the intemperate, for the outcast, and the afflicted? How can she reach the irreligious, non-church-going masses, and better preach the Gospel to the poor? How can she make her work more inclusive and her spirit more humane? In the country parishes, again, how can she stir up that sluggish life in which religion so often resolves itself into two comfortable services on Sunday? How can she send her members out into the highways and hedges, compelling the wanderers to come in? How can she bring to bear a more enlarged missionary spirit, and carry the Gospel to the evercreasing, outlying populations?

"These are the questions which it well becomes the Church, as a whole, to ask, as also every parish. The time has gone by when she needs to go into any apologies or self-defence. But it is only just beginning when she needs to make her work more practical and aggressive. Her supreme concern is to be about bearing better and more abundant fruits, and such fruits withal as come of carrying her ministering in a Christ-like way to all who most sorely need it and are ready to perish without it."

A GOOD SUGGESTION.

A CORRESPONDENT made the suggestion in our columns some months ago, which at the time we heartily endorsed, that our Synod meetings would be made much more interesting if questions having reference to the work of the Parishes were entertained and discussed. We should like to see at each meeting of our Synods a day taken up with the discussion of such subjects, and if the Synod were to resolve itself into a Committee of the whole on the state of the Church, there could be a friendly and beneficial interchange of views among the members. Such a course would, we feel sure, be productive of great good, both to the Clergy and Laity present, and in its after results upon the

We morely name the subject now to keep it before our readers, we shall return to it at length another

Says the New York Churchman: "The faithfulness of the late Hon. E. R. Mudge in the giving of money for religious and charitable purposes was notable and significant, and was directed and controlled by Christian principle. Bishop Huntington was his former rector in Boston, and when he came to the selection of the preacher for the consecration of the memorial church which he erected at Lynn for the use of St. Stephen's parish, he chose his old rector to preach the sermon, because, he said to a friend, Bishop Huntington first taught me how to give.' It was a beautiful tribute to a rector's faith. fulness to single members of his flock,"

PREACHING.

[COMMUNICATED.]

II.

Ir would be well to consider what the real object and aim of the preacher is; whether it be to pose before the world as a man of some scholarly attaina person of taste and culture, of penetration, of knowledge of human life, as a trained lecturer on religion, or whether he has not a high and noble aim, a direct object in view, to which he should bend himself with all his strength.

"A faithful dispenser of the Word of Gop" will not have in view so much the immediate effect as of the step. The advantages of having a Version the final outcome and results in the lives of those committed to his care. Some sermons we hear which, at the time, are very attractive and striking, but two days after we could, perhaps, remember but very little that was said, and cannot point to any part of our lives as influenced by it. There are so many means and ways at the disposal of the preacher who is sincere in what he has undertaken; so many different ways in which he can tell those he addresses, "I mean this for you;" "I insist upon this as the truth," by look, manner, and gesture

The argument, the exhortation, the appeal, the rendering on purely critical grounds, he will often, understands the spirit of this nineteenth century enquiry, will fall very flat if uttered as if by one who unconsciously to himself, be influenced and swayed that in every reasonable way she is ready to adapt | felt it was his duty to say such things, but had no by his theological and ecclesiastical views, opinions, herself its minister and helper. Never had the further interest in what he says after the words have and predilections, and equally true it is that many passed his lips. Merely reading a paper on a text or passage of Scripture cannot truly be called terpreted. But not only did the constitution of the preaching. It may satisfy some, and, perhaps, the best informed among the congregation, but as a rule they are the few and not the majority. No properly educated person is less interested or moved by thoughts or arguments clothed in plain language, such as the simplest person in the Church could Revision, except two-thirds of those present apunderstand; rather he sees the art of the preacher proved of the same." In a company, therefore in thus being able to express himself. So that while the subject matter requires and receives considerable care in preparation, division, enlargement and illustration, the mode of delivery is not an unimportant matter, and although a secondary consideration, it should receive some attention. Let every expression be most sincere, and every movement natural; the greater the sincerity the more natural they will become. And talking about sincerity and naturalness, nine-tenths of those who attend Church are acute enough to see and settle in their minds, and that, too, very near the mark, what kind of man he is who is thus addressing them, and accordingly are affected by what he says. It is quite possible for a time to disguise the real state of the case, and to make up for deficiencies in an to any Version of the Scriptures. So far the artificial way, but the truth will out, and sooner or Revised New Testament is the work of the Revisers later the true condition of things is seen. The clergy should bear in mind that they preach every Sunday from their pulpits to reasoning people, who, if they listen at all, form conclusions in their minds, who do not, as a rule, lose sight of the man in his office, but are much influenced by the impressions they receive; therefore, it is not enough that the truths or exhortations be merely uttered, and the people considered as bound to receive and obey; there must be more than this or else it will be a of Convocation than to many of their critics. sorry affair.

The power of speech when properly used is capable of producing great results; it is a lever which been carried out, the changes, omissions, and admay be employed to very great advantage in the public ministrations of the Church; but it may be abused or rather mis-employed. It may be planted so low as to lift very little indeed, or so high as to be almost out of reach of the operator. To produce its best results it must be used with strict reference to the object in view. The position must be studied and every sentence planted so as to be most effective.

THE REVISED VERSION OF THE NEW TESTAMENT.

A Paper read by the Rev. D. Smith at a Rural Deanery Meeting, held at Cow Bay, on St. Luke's Day, 1881.

(Continued.)

II. I have spoken of the Church as "the Witness and Keeper of Holy Writ." And this leads me to notice an objection sometimes made against the Revised Version on the ground of the constitution of the Revising Company. First, the Convocation of Canterbury appointed an Executive Committee; and, afterwards, Companies were formed for the revision of the Old and New Testaments respectively, the co-operation of various persons eminent for scholarship, some members, and others not members of the Church of England, being invited. Subsequent to this, in accordance with a vote of Convocation, two Companies were formed in the United States to work with the English Companies. Now objection has been made against this course as a virtual abdication by the Church of her office as "the Witness and Keeper of Holy Writ." not certain that I did not second or support a resolution protesting against the constitution of the ties is in the order indicated. Where the principal Revising Companies, which was passed at the time MSS, are generally agreed, there we probably have at a Rural Deanery Meeting in another part of the the true text. But not certainly. For some of the Diocese. But I must confess that I have long since changed my mind as to the wisdom and propriety which all the Reformed Communions are willing to receive as the most faithful representation of the Original Scriptures which the best scholarship of the age can produce are so obvious that it is unnecessary even to mention them. But is it not absurd to expect that such universality of acceptance can be secured unless you make the constitution of balance of Greek Manuscript authority in its favour. the Revising Companies wider than the basis of the The quotations found in the Fathers, while insuffi-Church of England? For myself I must say that I cannot see any danger to Catholic doctrine in such co-operation, even when one of the Revisers is a of the MSS. of their own age, and in cases where which will come naturally and without effort if the Unitarian. True it is that in spite of a man's sin- the other authorities are pretty evenly balanced will What men want to know is, whether the Church is words are those which come up from the heart, cere desire to decide a question of reading or avail to turn the scale. There are, again, cases in

passages are in the course of translation partly in-Company preclude any possibility of danger from the influence of opinions opposed to the Catholic faith; but an additional safeguard was provided in the fifth of the "Principles and Rules,"-"to make or retain no change in the text in the second final composed of twenty Churchmen, four orthodox Nonconformists, and one Unitarian, it is incredible that any change which weakened the doctrinal application of any passage, or the removal of any passage which had such doctrinal application, was made, which did not seem to be required by accurate scholarship and the rules of sound criticism.

But the objection remains that the Church has virtually abdicated her position as "the Witness and Keeper of Holy Writ;" and that a Version thus made has no claim on the acceptance of Churchmen. But such an objection seems to me to betray some confusion of thought. It is not the constitution of the Revising Company, but the Synodical action of the *Church that can give valid authority and the Committee of Convocation, and what authority it possesses arises wholly from their reputation for ability and scholarship. It may or may not be adopted and formally authorized by Convocation. But if adopted it will carry with it the same authority as if all the Revisers had been Princes of the Church. For my own part, I would rather entrust the maintenance and assertion of the rights and prerogatives of the Church to the Houses

II. We come now to the most important part of our subject—the way in which the Revision has ditions which have been made. And here I feel most oppressed by the weight of the task which I somewhat inconsiderately assumed. In view of the greatness of the abilities and attainments of the Revisers, and the materials and authorities at their disposal, one is almost afraid to venture a single word of criticism-it seems an act of audacious temerity to do so. But all of us have some opinion in regard to the work generally, as well as to particular passages; and, while conscious of the feebleness of our powers and the paucity of our attainments, and rendering to the Revisers all the homage that is meet, we should not shrink from the modest expression of our opinion which we have formed by faithful use of the slender means at our disposal, especially if the expression of it seems calculated to lead to useful and profitable discussion, the removal of difficulties, and the bringing out of the truth.

You will permit me to remind you, for the sake of clearness, that the alterations which have been made are of two classes; some are due to alterations in the Greek text of the New Testament, others are altered renderings of the text commonly received.

1. The former class, while much less numerous, includes the most important, and is attended by the greater difficulty and labour.

The real text of the New Testament not being found in its integrity in any one Manuscript, it can be ascertained, sometimes with certainty, at other times approximately, only by a careful comparison of the different Manuscripts and Versions, together with the quotations found in the writings of the early Fathers. The relative weight of these authori-Versions, viz., the Peschito or Old Syriac, the Curetonian Syriac of the Gospels, and the Old Latin (not the Vulgate), were made two centuries before the most ancient Greek MS. that is known. (Perhaps I should add that no existing MS, of any Version is of the same age as the Version itself). Their authority, therefore, especially if the MSS, in which they are found are in agreement, is often sufficient to establish a reading which has not the cient to establish any reading of themselves, are important as shewing what was contained in some

which the decision in favour of this or that reading der." He then pointed out that all the quotations must be made chiefly on subjective grounds, in which criticism is allowed to override external authority. But such cases are comparatively few.

The first printed text of the Greek Testament was in the Polyglott Bible of Cardinal Ximenes. printed at Alcala, or Complutum, (and hence known as the Complutension Bible) in 1514, but not published until 1822. The Editors profess to have consulted some valuable MSS., but it is not probable that they had any before them of a more ancient date than the 13th century. Printed later, but published before the Complutensian edition, was the first of the five editions of Erasmus. In the preparation of this first edition Erasmus had one MS, which contained the whole of the New Testament, except the Apocolypse, and three other MSS. which together formed one copy. In his later editions he availed himself of the Complutensian edition, and the Greek Codes Britannicus or Montfortii, a MS. of the 15th century, and remarkable as containing the famous passage 1 John v. 7, 8. The next edition was that of Robert Stephens, published in 1546, and compiled chiefly from the Complutensian, and the fifth edition of Erasmus. The edition of Beza (the successor of Calvin), published in 1565, was founded on that of Stephens; but besides the materials which Stephens used, Beza had at his disposal the Codex Bezæ (now in the University Library, Cambridge, and marked by the symbol D), containing the Gospels and the Acts, and the Codex Claromontanas (known also as D in the Pauline Epistles), both of which are supposed to belong to the sixth century. These were the only printed editions of the Greek text when the Authorized Version was made, the edition of the Elzevirs, known as the Textus Receptus, and differing in about one hundred and fifty readings from the third edition of Stephens, not being published until 1624. The Greek text which corresponds to the text of the Authorized Version is founded on the editions of Stephens and Beza. The translators do not seem to have compiled a text for themselves, but to have used these editions as their basis, adopting some readings not found therein, on the authority of the Vulgate and whatever MSS, may have been before them. We cannot wonder, then, that now, when between six and seven hundred MSS. have been collated, containing the whole or parts of the New Testament, and more than a dozen of them supposed to have been written not later than the sixth century, only two of which were consulted in the preparation of the editions on which the translators of 1611 principally relied-we cannot wonder, I say, that alterations should be required in the Authorized Version as the consequence of alterations and emendations in the Greek text, But it is matter of surprise and congratulation that our present Revisers, after the most careful and assiduous consideration, have found it necessary to make so few changes of importance. Many alterations of text there certainly are (I have noticed two hundred and ninety-three in St. John's Gospel) but most of them affect but slightly, if at all, the sense of the passages in which they are found.

*I am speaking from an ecclesiastical point of view. In England an Act of Parliament would, of course, be nec to give effect to any resolution of Convocation pertaining to its use in the public services of the Church.

(To be Continued).

CANON LUCKOCK ON WESLEYANISM.

THE following interesting account is given in an English Church paper, of a lecture recently delivered by Rev. Canon Luckock, D.D., at a meeting of the Church of England Working Men's Society at Ely, -Subject, "John Wesley and Wesleyanism":

"Canon Luckock began by showing the degr state of the country at the beginning of the eighteenth century, and attributed it in a great measure to the inefficiency of the clergy. He then traced Wesley's early life at home and at the University, and his determination to obey the Church's rule of weekly attendance at the altar, for which he was stigmatised as "Sacramentarian" and "Methodist." He then established, from a series of quotations from Wesley's own writings, the Catholic character of his faith His allegiance to the Church he illustrated by such quotations as these: "I abhor the thought of separation from the Church." "Ye," speaking to his followers, "were first called in the Church of England, and though you have, and will have, a thousand temptations to leave it and set up for yourselves, regard them not. Be Church of England men still." The lecturer then quoted passages on the Sacramentary views of Wesley, Baptismal regeneration, prayers for the dead, assurance, and argued that those who bore his name now had not right to claim him as their founder, since their vows upon unconcordations infants? generation, prayers for the dead, assurance, and teaching and his are vide as the fell poles asun-

were taken from his speeches and writings, after he had passed middle life. In answer to the oft repeated assertion that though Wesley was a High Churchman at the beginning, he completely changed after he reached the maturity of wisdom, the missionary character of his work was dwelt upon, and the Bishops and clergy were censured in strong terms for not guiding the movement, and grafting his work permanently on the organization of our Church. He ended with a strong appeal to the Church not to let this history of the eighteenth century repeat itself. There were daily cries that the Church had done her work, and she must step aside for other agencies. The real call upon her was, while adhering to her changeless creed, to show herself ready to meet the varied wants of the age, to multiply services adapted to the masses, to plant chapels in the most degraded places, and compel the masses to come in; and lastly he called for an organized and commissioned order of lay preachers 'to speak as Wesley spoke' from man to man, from heart to heart, and God will send home the message, and the neglected masses, whose souls are as precious as our own, will realize that the Church, after all, is, indeed, their mother, and they will rise up and call her blessed."

"The Chairman then invited the audience to put some questions to Canon Luckock. One of the Wesleyan ministers, Mr. Sharpley, of Haddenham, put several, and an animated discussion took place, the Lecturer apparently satisfying the audience by the answers which he made. The Lecturer spoke throughout in a tone that the Wesleyans, who were present in large numbers, could hardly have expected, whenever he desired to condemn, using, not his own, but John Wesley's words. And we cannot help thinking that some must have felt how untenable their position is, and wished to be back again in the fold which their founder loved, and from which he never ceased to deprecate separation."

"At the conclusion, Canon Luckock was most heartily applauded by Wesleyans and Church people

QUESTIONS FOR SUNDAY SCHOOLS.

PREPARED BY REV. W. W. BATES, IVY, ONT. (Continued).

98. How many kinds of confession of sins are there?

99. What blessing is attached to confession.

I John, i, 9.

100. Give examples of public confession.—St Matt. iii, 6; Acts xix, 18.

101. Give a command as to private confession.-St. James v. 16.

102. What is the essential difference between the teaching of England and Rome as to private confession?

103. In what two cases does the Church of England direct private confession to be made?

104. By whom is the penitent's sin torgiven? Through whom is it forgiven?—St. Matt. ix, 6: xvi, 19; xviii, 18; St. John xx, 21. Also see Ordinal in Prayer Book.

105. Where there is no priest either to give absolution or to administer any Christian Ordinance. what are the faithful to do?

106. Were children baptized in the Apostles' days?-Eph. i, 1; vi, 1; Col. i, 2; iii, 20; St. Mark x, 14; I Cor. vii, 14; Acts xvi, 15, 33; 1 Cor. i, 16; Acts ii, 38, 39.

107. Why did not Christ or the Apostles plainly state in Scripture that infants were to be baptized? 168. Give two other customs observed by the Church, but not plainly commanded.

109. Show the folly of the objection that infants should not be baptized because they cannot repen and believe. The same thing would exclude them from Paradise.

110. Why are not infants required to repent and believe? As to repentance give two reasons.

111. Give examples of infants admitted into cove nant with God without repentance and faith.

112. Which of the two covenants, the Jewish or the Christian, is the more comprehensive and gra

113. Which would be so, if the Christian Coven ant excluded children?

114. Does the validity of Baptism depend upon the amount of water used; and if not, upon what

and Acts viii, 38, do not necessarily involve immer

116. Show that baptize, as used in the Scriptures does not necessarily mean immersion.—II Kings iii, 11; St. Luke xi, 38; I Cor. x, 2; Ex. xiv, 22; I St. Peter iii, 20, 21; Ez. xxxvi, 25; Numb. viii,

7; Lev. xiv, 7.
117. Show that in some cases Baptism could no be administered if there were no other mode than to die unbaptized, and therefore outside of GoD's

into a covenant with Gon.—Deut. xxix, 10, 11, 12, 119. How is spousorship involved here?

120. Why has the Church sponsors in Baptism?

religious training of their Godchildren? Under what circumstances are they free from this duty? 124. What was the origin of having sponsors in

125. Name some advantages of the custom? 126. What is the meaning of the words "seeing now, dearly beloved, that this child is regenerate,"

in the office for Holy Baptism? 127. What is the difference between regeneration and conversion?—Titus iii, 5; Rom. xii, 2.

(To be continued.)

Correspondenge.

UNITY.

(To the Editors of the Church Guardian.)

Sirs,-I perceive in your issue of October 20th what "Rothesay" calls his closing epistle on the subject of unity. His mode of dealing with the subject is much in keeping with his previous effusions. He assumes without adducing proof; and makes assertions, which are, to say the least about them, very chimerical.

In the first place, he states that he has been writing for the purpose of bringing about a "kindly estimate of our fellow Christians." I am not aware that The Church, as a whole, entertains any unkind feelings towards members of non-Episcopal bodies; but while she rejoices that they have embraced part of the truth, she feels anxious to see them embrace the whole. She wishes to convince them by decided, plain teaching that their position is a false one; and that it is their duty to investigate the matter, and to return to the one fold from which they have in their perversity strayed; and that by so doing they will be complying with the will of the Divine Founder of the Church. The Church has no desire to sacrifice the truth, and by a compromise to promote unity. Her high aim and noble purpose is to enforce the truth, and if by so doing she wounds the feelings of some, and arouses the prejudices of others, it is no fault of hers. She is performing an imperative duty. By so doing, she is stepping in the footsteps of her Divine Master and Founder.

With regard to the words of Canon Carmichael quoted by "Rothesay," I can fully endorse them without surrendering the position I maintain; but I cannot endorse the comments and enlargements made upon them by your correspondent. The Canon is shown to have said that "the Church of England is the natural division of the one united Church, and should make the first move towards With this opinion I concur, and so does "Rothesay," and yet it gives The Church the superior position, and an inferior one to all other bodies of Christians, the very thing which he condemns, after having lauded and approved of the whole quotation.

"Rothesay," enlarging upon the views of the Canon, says: "The Church of England would call to order, and would welcome all as standing on equal ground—Jesus Christ the Chief Corner Stone." Here again, in "Rothesay's" own language, the superior position is assigned to The Church; but the statement that "she would welcome all as standing on equal ground" is overdrawn. How could she do that when some of them hold doctrines at variance with Gospel truth? How could she do that when she knows that their organizations were not Divinely instituted? Were she to go as far as "Rothesay" would have her go, she would be very inconsistent. We want unity; we pray for it; but we will not, dare not, cannot sacrifice one particle of the truth to obtain it.

Again, "Rothesay" states that "All the Christian organizations which enthrone Jesus Christ, which regard not Circumcision or un-Circumcision, Episcopacy of non-Episcopacy" . . . "would come to an assembly for the promotion of the unity of Christ's Body." I am at issue with part of this statement. He says, "Circumcision or un-Circumcision"—that is Scriptural, we have a Christian Sacrament, Baptism, in place of Circumcision; but when he couples Episcopacy with non-Episcopacy, which is equivalent to saying a Divinery instituted Church or one of human institution, I stop, and consider whether it is not a presumptuous sin to compare, nay, more, to put on a par the work of God with the work of man; the Church, a Divine institution, with the organizations of merely human

of the Methodists, "Rothesay 115. Show that such passages as St. Matt. iii, 16, alludes to "their warmth and earnestness, their organization and devotion, their record as having awakened the Churches of the world from a sleep of lethargy into which they had fallen." We admit that Wesley and Whitfield awakened the Church; but Wesley never intended to encourage schism, in fact, he preached against it; therefore, their position is untenable according to the opinions held by their reputed founder; and is not the good they effected counter-balanced by the schism that was created? immersion, and that consequently some would have Adam Clarke, the learned commentator, the last. one alluded to in his letter, submitted to Confirmation at the hands of Bishop Pagot, and enjoined 118 Show that infants are capable of entering others to do likewise, thereby admitting the superiority and validity of Episcopal orders.

"Rothesay's" allusion to the prophetic vision of the beloved disciple I think is overdrawn. The redeemed will consist of those who have been saved in Gop's own way. What reminiscences of the past they will entertain, we know not, suffice it to say there will be unity there, that unity which is so

only be obtained by an unwavering proclamation

of the truth, Magna est veritas.
Lastly, in a previous letter "Rothesay" charged his opponents in this controversy with bigotry and intolerance. If being undecided, being a milk and water man, ready to fraternize with men of every shade of opinion, and being a passive listener to all of them is liberty, I eschew it. Being decided, and ready to give reasons for that decision, is neither bigotry nor intolerance.

In conclusion, I tender an apology for encroaching so much on your valuable space; but this is my last on this subject for the present.

[We have had other communications in answer to "Rothesay," but we do not feel disposed to enlarge the controversy, and it must now be considered at an end.—Eps. C. G.]

UNDEVELOPED RESOURCES.

(To the Editors of the Church Guardian.)

As the natural world is full of correspondences with the spiritual world, so the body politic very frequently supplies us with illustrations of the body ecclesiastic; and so the resources of the State may afford a parallel as to the resources of the Church. In this Province of New Brunswick, years ago, it was often said that its best days were over; that its forests had been culled of all their products of value; and that, failing lumber, there was little left to maintain its trade. But railways came and opened up new forests; with necessity came invention and discovered new uses for parts of the wood previously wasted; as even the despoiling of the wilderness laid bare rocks and soil, both were found to contain treasures hitherto unknown; and it is, now, only prejudice, a morbid despondency, that doubts the Province's future growth and prosperity. So shall it be with the Church. We sometimes allow ourselves to indulge in gloomy thoughts about her future; when material aid shall be cut off, and when increasing demands at home may find no corresponding supply; forgetting that the very stimulus of necessity will reveal to us capabilities which it had not occurred to us that we possessed. That we do possess vast unworked resources, it is my desire just now to urge upon your readers, and what can be said of New Brunswick will apply, no doubt, to Nova Scotia and to other Dioceses of Canada. What all need to learn is the permanent truth of the old proverb, that "Where there's a will there's a way;" and to be convinced that all the wants of the Church exist, not from inability, but from indisposition or inertia.

Here is the proof. It has lately been ascertained

by actual counting, aided slightly by estimation. that the whole number of subscribers to the Diocesan Church Society is under 4,000. Now the Church population of New Brunswick is not, probably, less than 50,000. The communicants of the Diocese are estimated at 6,000. So that here we have some 2,000 communicants, probably more. and some 46,000 Church people, great and small. who give NOTHING to the support of the Church, at least through the principal channel of its support in the Diocese. If it be urged that a large proportion of these are women and children, that is, of course, admitted. But the greater number of them can give something, and will if properly The whole expenditure of the Society, last year, for the entire missionary and parochial work of the Diocese (exclusive of the few Parishes which are self-sustaining was under \$20,000, eqivalent to forty cents each per annum for the whole of the Church population, and to three dollars and a third of a dollar each per annum for the whole number of communicants. But taking even one fifth of the population as the proportion which can pay, i. e., 10,000, two dollars apiece would have paid last year the whole expenditure of the year, even if the S. P. G. grant had been entirely withdrawn. But to come down from Diocesan to Parish inertness, we find the same thing. I spent a Sunday lately very pleasantly in what is called a country Mission. There is a new and pretty Church, and there are good congregations. The Church is free and un-The attendance on the day I was appropriated. there was probably, in the morning, 100, and in the evening 150. The Mission is required to raise annually \$220 towards the stipend of the Missionary. Possibly the working expenses of the church would be \$200 more. Total \$420. For this the people have a resident Pastor, Sunday and weekday services, Sunday School and all the ordinary appliances of a Parish; yet there is constant doubt and anxiety as to whether this sum can be raised or not. Supposing the attendance to average 200 per Sunday at all the services, \$2.10 a year, less than five cents a Sunday, would pay it. But five cents each from a congregation of 200 would pay \$10 a Sunday. While the Sunday I was there the collections, all day, were under two dollars I and as it happened to be known that two members put in 70 cents of this amount, there was only \$1.30 lest to be distributed among 248 well-dressed peo-ple, equal to 52-100ths of a cent each 1 I am a very strong advocate for free seats; but if anything could turn me round to rented pews it would be the despicable meanness of people (and there are plenty of them everywhere) who are willing, week after week, to accept the services of the Church for less than one cent per Sunday. Is it any wonder the clergy are underpaid? What would become of doctors and lawyers on such fees? LAYMAN.

St. John, N. B., Oct. 25th, 1881.

(To the Editors of the Church Guardian.) Sins,-In reply to "Catholicus" let me say there can be no doubt whatever of the virtual truth of Mr. Lang's statement as to certain bishops of the Church of England conducting Presbyterian services in Scotland a few years ago. I remember what a sensation it produced, and what flimsy excuses one of them made when charged with his schismatic conduct. When I say "conducting Presbyterian services" I mean more, particularly preaching in Presbyterian places of worship, for (though not using a Prayer Rook) I believe the prayers used (at least on one occasion) were from the Prayer Book.

W. W. BATES. The Parsonage, Ivy, Nov. 5.

We want about a dozen copies of GUARDIAN of Nov. 3. Will our readers kindly supply us if possible?

PERICE OF THE DEEP.

Special to the Chicago (Ill.) Inter-Ocean: The world-renowned swimmer, Captain Paul Boyton, in an interview with a newspaper correspondent at the seashore, related the following incidents in his experience:

Reporter :- "Captain Boyton, you have seen a large part of the world?"

Captain Boyton:-"Yes sir, by the aid of my Rubber Life-Saving Dress, I have travelled over 10,000 miles on the rivers of America and Europe; have also been presented to the crowned heads of England, France, Germany, Austria, Belgium, Italy, Holland, Spain and Portugal, and have in my possession forty-two medals and decorations; I have three times received the order of knighthood, and been elected honorary member or committees, clubs, orders and societies."

Reporter:-"Were any of your trips accompanied by much danger?"

Captain Boyton :- "That depends upon what you may call dangerous. During my trip down the river Tagus, in Spain, I had to "shoot" one hundred and two waterfalls, the highest being about eightyfive feet, and innumerable rapids. Crossing the Straits of Messina, I had three ribs broken in a fight with sharks; and coming down the Somane, a river in France, I received a charge of shot from an excited and startled huntsman. Although all this was not very pleasant, and might be termed dangerous, I fear nothing more on my trip than intense cold; for as long as my limbs are free and easy, and not cramped or benumbed, I am all right. Of late I carry a stock of St. Jacobs Oil in my little boat,-the Captain calls it "Baby Mine," and has stored therein signal rockets thermometer, compass, provisions, etc.)—and I have had little trouble. Before starting out I rub myself thoroughly with the article, and its action on the muscles is wonderiul. From constant exposure I am somewhat subject to rheumatic pains, and nothing would ever benefit me, until I got hold of the Great German Remedy. Why, on my travels I have met people who had been suffering with rheumatism for years; by my advice they tried the Oil, and it cured them. I would sooner do without food for days than be without this remedy for one hour. In fact 1 would not attempt a trip without it."

MOTHERS: MOTHERS: MOTHERS: Are you disturbed at night and broken of your

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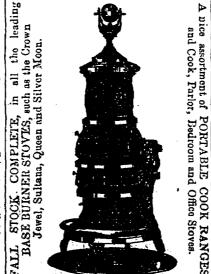
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Rail Spines, Clinch Nails, Out Nails, &c. E. G. SCOVIL, Cold Brook, New Brunswick.

The Week.

The winter time table of the 1. C. R. comes into effect on Monday, 21st inst.

Several large stops of fine mackerel have been made at St. Margaret's Bay, Western Shore, Halifax Co., during the past week. One man stopped 250 bbls. and another 300 bbls.

The Moncton Sugar Refining Co., are still extending. They have just com-pleted an addition, about 50 feet square, to their store house, and have added a piece about 20 by 24 feet in size to their barrel factory.

As an evidence of the development of British Columbia it may be noted that the exports of fish from that I'rovince which in 1872 amounted to only \$37,706, and in 1876 to \$71,338 for the year ending last June amounted to \$400,484.

Woodstock, Nov. 12.—The Mayor placed the Town Hall, well lighted and warmed, at the disposal of any homeless ones yesterday and last night. St. Luke's congregation will worship in the Town Hall tomorrow. Great difficulty is experienced by many burned out to find homes; the Mayor has been diligently enquiring after the needed. The losses foot up above one hundred thousand

Rest and Comfort to the Suffering.

"Brown's Household Panauea" has no equal for relieving pain, both internal and ex-ternal. It cures Pain in the Side, Back or Bowels, Soar Throat, Rheumatism, Toothache Lumbago, any kind of a Pain or Ache. "It will most surely quicken the Blood and Heal as its acting power is wonderful." Brown's Household Panacea, being acknowledgd as the great Pain Reliever, and of double the strength of any ther Elixir or Liniment in the world, should be n every family for use when wanted, as it really s the best reinedy in the world fer Cramps in he Stomach, and Pains and Aches of all kinds, as for sale by all Dauggists at 25 cents a bot

THE AVERAGE BOY and a good-sized lump of maple candy, form the materials from which we might deduct self-evident cancluden regarding the facility with which attachments are formed in early life, when the circumstances are at all favorable. Among other good illustrations we might also particularize the case of the little fellow, who, as an inducement to his indulgent material relative to make an addition to his customary dose of

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

Prepared solely by Hamington Bros. Pharmaceutical Chemists, St. John, N. B., and for sale by Druggists and Genetal Bealers. Price \$1.00 per bottle; six bottles for Sc on.

CHRISTMAS AND NEW YEAR CREETINGS.

From the United Service Book and Stationery Ware-house, No. 103 Granville Street,

We are glad to inform our friends—Churchmen in par-ticular—and the public in general, that we are amply provided for their graffication, with the most beautiful variety of VARIETY OF CARDS, AND NEW TEAR CARDS, FRINGRE WITH SILE AND OTHERWISE, ever imported into this City, must appropriate Season-and Remanspaarches to friends at home and at a dis-

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

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

LOOK PUR.

WILLIAM GOSSIP,

Old Province Building Side Christmas-tide, 1881.

Home Tuition for Boys.

The Rev. C. WILLIS will be prepared after Christmas to take a few boys, from 10 years old upwards, to live at the Rectory and receive in-struction with his own sons, under the tuition of the Rev. F. W. VROOM, B.A., graduate (with Classical Honors) of King's College, Windsor, Special attention will be given to boys pre-paring for Collegiate or Civic examinations.

The Rectory, now being enlarged, is in a beautiful and healthy situation, within a few minutes walk of the Village and Railway station. The Church is within the grounds.

Address, REV. CUTHBERT WILLIS,

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NEW GOODS arriving weekly,
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REVOLUTION PRICES, 81 50 S.S. library books for 5 cents each. 81.30 cench. 1930 phins. reward carries for inc., 3 for 20. 81 50 holiday books for a cents for inc., 3 for 20. 81 50 holiday books for a cents for inc., 3 for 20. 81 50 holiday books for a cents for inc., 3 for 20. 81 50 holiday books for a cents for inc., 4 for first firs

[Montreal (Canada) Post.] A Good Thing from the States.

In this age of quackery, it is consoling to discover that there is semething solid in existence, and that, though there are vondors whe lie most cheerfully about their wares, there are others who tell the truth and allow time to test the merits of what they offer for sale. As year after year rolls over, the frauds and the shams sink away out of sight in the pools and morasses of obscurity, while what is really good and true stands holdly forth all the grander for its age and solidity. Thus while within the present decade thousands of patent medicines, puffed at one time to inflation, have shrunk before the test of analysis, Sr. Jacons Oil has bravely borne the strain, and is to-day renowned all over the world for its famous curative powers. It is truly one of the phenomena of the age we live in. The sale of this article is incredible. It is to be found all over the civilized world and in a good many places which are not civilized-for, unfortunately, the bones of sorrowing man are racked and ache with pain no matter what region he inhabits-and we believe it is yet destined to be found in every house, and to supersede the many nostrums which still remain abroad to rob and defraud humanity of its money and its health. The firm of A. Vogeler & Co, Bultimore, spend half a million dollars yearly in advertising Sr. Jacons Oil, and honco we may guess at the full extent of their enormous business. It is truly marvel-ous, or would be, did we not know the circulation of this inestimable blessing.

A World of Good.

One of the most popular medicines now before the American public is Hop Blitters. You see it everwhere. People take it with good effect. It builds them up. It is not as pleasant to the taste as some other Blitters as it is not a whiskey drisk. It is more like the old fashioned bone set ten that has done a world of good. If you don't feel just right try Hop Blitters.—Nunda News.



BRENNAN'S

BOOTS, SHOES, & SLIPPERS They are selling the Best and

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Marriages.

LAURIE-ARCHIBALD .- At St. Paul's Church, Halifax, on the 11th inst., by the Rev. George W. Hill, D.C.L., Rector of the Parish, assisted by the Right Reverend Hibbert Hinney, D. D., Bishop of the Diocese, and the Rev. D. C. Moore, Rector of Christ Church, Allian Mines, Francis Luke Leuris, 1997 C. Moore, Rector of Christ Church, Alban Mines, Francis Luke Laurie, youngest son of the late John Laurie, M. P., London, G. B., Sperintendent of the Halifax and Cape Breton Railway, to Joanna, eldest daughter of the Ilon. Adams G. Archibald, C.M.G., Licutenant-Governor of Nova Scotia.

Boniks.

HAMILTON. -At her father's residence, near St. Thomas' Church, Skiff Lake Settlemert, Parish of Canterbury, N. B., on the 29th October, after a brief illness, which she bore with Christian resignation to the Divine Will, Elizabeth Frances, daughter of Mr. James Hamilton, aged 20 years, lerving a sorrow-ing father and mother, brothers and sisters, and a large circle of relatives and friends to and a large circle of relatives and friends to mourn their loss. She died in a blessed hope of a glorious resurrection. She was a dutiful and an affectionate daughter, and an examplary Christian, beloved by all, but especially by those who were inimpately acquainted with her. It is the hope that after now sleeps in Jesus that supports her affected parents and friends. On the sad occasion the obsequies were conducted, and a sermon preached by the Rev. Thomas Haptin, retired Rector of Canterbury. St. Thomas Church was densely thronged. The remains of the deceased young lady were followed to the was tensely intringed. The remains of the deceased young lady were followed to the grave by a large concourse of relatives and sympathizing friends, who came to pay their tribute of regard to the memory of the deceased. parted.

Monse.—At Amherst, on the 3rd inst., Silas C. Morse, aged 77 years.

Peabody. A Douglas, York County, N. B., on Thursday morning, 3rd inst., after a painful illness of six weeks, Kate Patterson, wife of Isaac Peabody, in the 26th year of her age.

Consumption and Wasting Diseases

I. de Bremon, M.D., Knight of Legion
Honor, in his work on Consumption, says:
Dn. Churchill, of Paris, never mises from with
either of the Alkaine, Lime and Soda Hypophosphite
Solu. He considers the mixture of Hypophosphites
objectionable, preferring in fact the Salts separate, giving
them alternately according to the Physiogenic or Patho
genic symptoms produced by either. He salso says that
the Hypophosphite Salts as sold are generally impure.

EAGAR'S PHORPHOLEINE
COMMIND PURE HYPOPHORPHITES with NORWAY
COD LIVER OIL only. It is free from from or any
other chemical which will account for its superiority to
forther preparations offered for Wasting Digessen. Read
below the certificate of Dr. Slayter, DATED JABUARY
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other preparations offered for Wasting Diffester. Read below the certificate of Dr. Slayter, DATED JAMBARY 1881.

The proprietor also has certificates from leading physiclass in Toronto, St. John, Halifax, Rec., of RQUALLY LATE DATE, proving conclusively that Eagar's Prospholeine or Cream is the greatest preparation now in use Second Certificate from Dr. Slayter:

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 EMUL-SIONS AND PREPARATIONS OF OIL IN THE MARKET. I may assee that I BELIEVE IT TO BE THE BEST PREPARATION NOW OFFERED TO THE PUBLIC, the drugs and oil being of the every thest quality, while the facilities and machinery used for polaing them are of the most perfect kind. I have no hesitation in stating that where Oils indicated EAGAR'S CREAM WILL BE YOUND TO BE EVERYTHING THAT IS CLAIMED FOR IT BY ITS PROPRIETOR.

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Tender for Work in British Columbia.

SEALED TENDERS will be received by the undersigned up to NOON on WEINESSIAY, the 1st day of FEIRUARY nest, in a hump sum, for a construction of that portion of the road between Port Moody and the West-end of Contract 60, near Emory's liar, a distance of about 85 miles, conditions of contract, and forms of tender may be obtained on application at the Canadian Pacific Railway Office, in New Westundsset, and at the Chief Engineer's Office at Ottawa, after the 1st January next, at which time plant 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 winer sets in.

sets in.

Mr. Marcus Smith, who is in charge at 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 F. Braun, Esq., See Dept. of Railways and Canals, and marked "Tender for C. P. R."

F. BRAUN, Secretary.

Dept. of Railways and Canals, } Ottawa, Oct. 24th, 1851.

LIVER COMPLAINT -CURED BY-

GATES'

LIFE OF MAN BITTERS

-AND

INVIGORATING SYRUP.

PARKSBORO, July to, 1879.

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I would reconneed them to the public as an invaluable remedy.

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Initiations 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 Hats & Bonnets.

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

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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, Constitution, Nausea, Chronic Diarrhora, Cholera Infantum, and most of infants' troubles, which generally arise from the stomach.

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