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The Church Guardian.

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

Vol. 3.—No. 33.

THURSDAY, DECEMBER 13, 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.

THE Vicar of All Saint's, the leading "Ritualistic" church in Bristol, stated at luncheon recently that the offertories had averaged £4,000 a year for ten years.

DR. SCHLIEMANN has obtained from the Porte a new firman authorising him to make whatever excavations he likes in the ruins of Hissarlik within the next two years.

THE Princess Beatrice has made a donation of £400, part of the proceeds of her Birthday Book, to the Belgrave Hospital for Children, of which charity she is patroness.

THE BISHOPRIC OF JERUSALEM.—The income of the see is £1,200 per annum, one half of which is provided by the German Emperor and the other half by the Jerusalem Bishopric Fund.

TEHERAN has been lighted with gas. A platform was erected for the Shah in the principal square that he might witness the operation, cannons were fired, and the national hymn was played.

THE report that Solomon's Temple was about to be rebuilt by the Sultan, turns out to be founded on the fact that an intention exists of repairing or restoring the Great Mosque and the enclosure within which it stands—commonly called the "Temple area."

THE Archbishop of Canterbury on Nov. 23rd, completed an Episcopate of a quarter of a century, having been consecrated to the see of London at Whitehall Chapel on Sunday, the 23rd of November, 1856. His Grace was translated to the Primate's see in 1868.

IN devotedness to family affection the once Empress Eugenie has a common chord with Queen Victoria. The Comtesse de Pierrefonds, as she now desires to be called, is about to build a magnificent mausoleum at Farnborough for the remains of her husband, where also will be deposited the body of her son.

THE *Church Review* says, 'A good incentive to the Home Reunion movement is contained in the pleasant circumstances that, at the recent Harvest Service at St. Catherine's Church, Pontypridd, the preacher, the Rev. W. Thomas, vicar of St. Asaph; the hon. choir-master, Mr. T. Williams; and the hon. organist, Mr. Williams, solicitor; were formerly Nonconformists, all belonging to the same denomination.'

FOR some time complaints have been made of the insubordinate conduct of a number of the senior students at the Baptist Ministers' College, Pontypridd, and more especially as to the manner in which the junior students were treated by them. A large meeting of the council was held on Friday, and after a long consideration of the whole of the facts, the conduct of nineteen was deemed so bad that a unanimous resolution was passed to expel them.

MR. CREYKE, M. P., received from the United States a suspicious-looking cone-shaped metal case, which he sent up to Woolwich for examination. It was placed on a lathe to ease the screw, which, it was presumed, would act as a fuse and discharge the contents. After an interval, the officer who had undertaken the experiment returned to the room and found that the case contained—guano! Mr. Creyke is a farmer and some pushing American merchant desired to do business with him.

A DEBATE has been arranged between the Rev. Dr. McCann and Mr. Bradlaugh, on "Secularism," to take place during the month of December, in the Hall of Science, the headquarters of the Secularists of London. Dr. McCann will affirm that Secularism is atheistic, necessitarian, unphilosophical, immoral, inherently contradictory, anti-social, anti-secular. We are informed that Dr. McCann previously met Mr. Bradlaugh in a six nights' debate in Huddersfield.

THE *Church Review* says:—It is not often civic magnates show a real grasp of Church history, but Mr. Alderman Ellis, the new Lord Mayor, in proposing the toast of "The Bishop and Clergy of the Diocese," observed that the See of London had existed since the earliest introduction of Christianity into England. He held, therefore, that the City of London was directly indebted to the Church for its earlier civilization. Ancient as are the prerogatives of the Great City, those of the Church can claim even a more remote foundation. We hope the new Lord Mayor will go on as he has begun in Church matters.

To the manuscript library in the British Museum have just been added the Answer of Gardiner, Bishop of Winchester, to the articles of the Royal Commissioners, January, 1551; Papers relating to the English Catholics, and an Italian version (fifteenth century) of Boethius *De Consolatione*. The late Mr. W. Burges, A. R. A., has left to the national collection, amongst other things, a Latin Bible of the thirteenth century, a Psalter of the same period with initials and grotesques, and several illuminated service-books.

THERE is but one red diamond in the world, according to Mr. Edwin Streeter, who should know. It weighs about 3grs., and is valued at £800. It is at present owned by a London connoisseur. The finest green diamond in the world—no other stone approaching it in depth of colour—is in the hands of a West-end merchant. It weighs about 4grs., and is worth £1,000. Of blue diamonds the finest known is in the Hope collection: its value is no less than £30,000. There are only four or five decidedly blue diamonds known to exist.

A DISSENTING LAW-SUIT.—On October 13, at the Westminster County Court, before Mr. Serjeant Petersdorff, the long-standing case of Kettle v. Powell was again brought forward. A dispute has arisen among the members of the Unitarian Chapel at Colyton as to the custody of their Sacramental plate, of which defendant at present has possession. Plaintiff is the treasurer of the chapel. The case is not yet decided. Thus Dissenters are again compelled to refer their religious affairs to the judgment of the law, and to submit to State control. They find themselves just as much "fettered" as Churchmen.

THAT was a happy thought of the venerable Bishop of Lincoln the other week at the opening of the diocesan conference, when he reminded those present—and for that matter, the whole Church—that fifteen centuries had elapsed since the promulgation of the Niceno-Constantinopolitan Creed at the famous Council of Nicæa in 381. He suggested that in order to show their agreement thereto, and their unity with all Catholic Churches, every one should repeat this ancient symbol of the one faith, and immediately the conference—priests on one side and laymen on the other—stood, and said the Nicene Creed as we possess it in the Book of Common Prayer. The sound of so many men's voices joining in its recital will not readily be forgotten by those who were privileged to be present.—*Church Review*.

IN a leading article the *New York Churchman* of Aug. 27, 1881, says:—"What the 'Church of England Temperance Society' is doing may be gathered from the fact that at the time of its annual conference in London 167 of the clergy preached sermons on the subject of temperance on the same day. The collections amounted to \$70,000. It must be plain to any one that such a concentration of strength would be impossible were not this society a great success. The member of Parliament from Scarborough, who, by the way, is a dissenter, has declared that by means of no other work to which the Church of England has put its hand, has it done so much to postpone disestablishment as by its work on temperance. Through practical work of this sort, he says, it is becoming the Church of the people, as well as effecting a great reform. Any speculative objections against the society seem to have been conquered by results."

WELL would it be for the Romish Communion if they would compare their case with that of the Jewish Church. "The Temple of the Lord are we," said the Jews. "It was impossible that God should cast off His people. Yet He did so for their sins. Let Rome consider this. And yet the case is much stronger against Rome than against Jerusalem. It was then the sole representative of true religion. Rome is not so now. We have the Eastern Church as extensive as the Roman. Then the British Churches at home, and in America, and in our colonies. Why should Rome trust that she shall stand, notwithstanding her sins? What has become of the Churches of Africa and Asia Minor? Why is Rome more indefectible than they? What promises of infallibility has she more than they? If God spared not His Church when it was one, why should He now spare any one branch of the Christian Churches? Rome has changed, yet she tells us that she is unchangeable! She is infallible, though many of them were heretics, who were condemned as such by their infallible successors. Alas! she seems to have been given up to a strong delusion to believe a lie, and what shall be done in the end thereof?"

LET it not be imagined that the life of a good Christian must necessarily be a life of melancholy and gloominess; for he only resigns some pleasures to enjoy others infinitely better.—*Pascal*.

A LETTER appears in *The National Church* from "A Wesleyan Minister's Son," in which he says "that we can scarcely be aware of the extent to which migration from the Wesleyan body to the Church is going on." There seems to be a general movement amongst the younger Wesleyans towards "the Church of their fathers." Our correspondent asserts that there are scores and hundreds like-minded with himself, and that several of his old school-fellows have followed his example and are now earnest members of the Established Church. This movement is not confined to Wesleyanism. Of late the Church has received many converts from Unitarianism, some of whom are able scientific men. It is well that these facts should be noted. As time goes on, they are likely to produce important and far-reaching results.

IN the *Church Times*, Dr. Rigg and his friend, who persistently deny the 'Churchmanship of John Wesley,' have been challenged to meet the authors of *John Wesley in Company with High Churchmen* John Wesley and Modern Wesleyanism, and *John Wesley's Place in Church History*, and discuss in a public but friendly way the principles of the founder of Methodism. 'The object,' remarks our contemporary, 'of such a conference would not be controversial but calm investigation, with fair play on both sides. The superiority of such a mode of settling a disputed point over mere *ex-parte* statements in books and pamphlets is too obvious to need discussion.' We entirely concur; and we trust that Dr. Rigg will wipe his pen, which has already done much injustice to the memory of Wesley, and courageously take up the gauntlet thus thrown down. How he will fare on the platform with the overwhelming weight of evidence with which he has to contend remains to be seen. He can, however, scarcely afford to refuse to accept the challenge.

THE following extract from *The Resurrection of our Lord*, by Dr. William Milligan, Professor of Biblical Criticism in the University of Aberdeen, will be read with interest:—"What the Church ought to possess is a unity which the eye can see. If she is to be a witness to her risen Lord, she must do more than talk of unity, more than console herself with the hope that the world will not forget the invisible bond by which it is pled (*sic*); that all her members are bound together into one. Visible unity, in one form or another, is an essential mark of her faithfulness. . . . The world will never be converted by a disunited Church. Even Bible circulation and missionary exertion upon the largest scale will be powerless to convert it, unless they are accompanied by the strength which unity alone can give. . . . Variety and the right to differ have many advocates. We have at present to think of unity and obligation to agree.' Upon this passage the Editor of the *Church Quarterly* pertinently asks, 'To whom would we look with greater hopefulness to initiate active measures for drawing us into closer connection with the great body to which Dr. Milligan belongs, than to one of the highest dignitaries of the Scotch Establishment who has the courage and heart to speak and write such words?'"

A CORRESPONDENCE has taken place between the vicar of Alfreton, Derbyshire, and the Bishop of Lichfield, in reference to a recent Roman Catholic funeral. The officiating priest having improved the occasion by delivering an address on the Roman doctrine of purgatory, the vicar wrote to inquire of the Bishop of the diocese whether such a course was in accordance with the spirit of the Burial Act of 1880; and *Bishop Madagan* has replied as follows:—"There is no doubt that the Roman priest, on the occasion you mention, did contravene the 7th section of the Burial Laws Amendment Act, and was guilty of misdemeanour; but I do not therefore advise that any legal proceedings should be taken against him. Such a step would only give exaggerated importance to a matter which is really of very little moment. Every similar transgression of the law, whether by Romanists or any other Dissenters, is ultimately more injurious to the offenders than to the Church. Your wisest course will be to remind your own people (with reference to what was stated—I hope ignorantly—by the Roman priest) that the Church of England does believe in an intermediate state as clearly as the Church of Rome, and far more in accordance with the Catholic faith; but that we do not make merchandise of our belief, nor work upon the fears of the ignorant by teaching them that the gift of God can be purchased with money."

FOREIGN MISSIONS. CHINA.—VII.

GREAT VALLEY—(Continued.)

IN the afternoon, Mr. Sedwick and I climbed a hill about 1500 feet above Great Valley, and offered up special prayer for the village as we gazed down upon it with eager interest. We had evening prayers in one of the large ancestral halls of the Chow family, which was lent us for this purpose. About 150 persons assembled, some of whom had walked in from neighboring villages on purpose to hear the foreign preacher and the catechist. I spoke long from the evening lesson (St. Luke vi.) on the Sabbath, as suggesting creation and redemption completed, and tried to lift their thoughts to the Lord Jesus as the eternal Jehovah, the mighty Maker of their beautiful hills, and as the Son of man who had redeemed them with His precious blood. Some of the audience scowled at me, being, as I heard afterwards, relations of some of the candidates. The baptismal service was fixed for the following morning early, as we had to leave in good time so as to reach Hangchow by Sunday. I rose early with solemn and glad expectation. At 7 a.m. word was brought to me that a midnight meeting had been held by some of the literati and leading men of the place to concert measures for suppressing this foreign religion. Soon after, we heard that the enemies of the Gospel were still in conclave, and that one of the baptismal candidates (the young man whose father so resents his Sunday keeping) was summoned before them. The catechist and Luke Chow went out to reconnoitre, and after long absence they returned in some alarm, but without any very definite tidings. We were obliged, however, to begin the service at once; and all three were present except the young man named above. It seemed that his father had tempted him by a false message, and then had bolted the door and tied him up by a rope round his neck. "You have set father against son," was the charge murmured against us. I began the service, and had not read far when in ran the lad smiling, and took his place in the long row of candidates. His father, it seemed, yielding to the advice of his neighbours, had released him, after service was over, I found the father himself outside the hall, and was able to speak a word to him. "Father," said the young man, "I will obey you in everything else, but I can't forget Heaven."

AFTER-service, commending this little band of nineteen Christians to the Lord, we started for Hangchow, and, partly on foot, partly on bamboo raft and in boat, we managed to reach home at the time appointed. About ten days later, on the occasion of a great feast, the gentry of the place and neighbourhood met again to consult about this movement, and summoned Luke Chow before them. He declined to go down, and, though they sent three times, he calmly kept to his resolution. "If I have broken the laws," he said, "reason would that I should be arrested and punished; but I have not done so. If, however, you gentry wish to know what Christianity means, why not come to our upper room and hear?" To his surprise they actually went, about twenty of them, with a party of "baser fellows" waiting below to act as circumstances might demand. For two hours and more they plied our friend with abuse and argument, and questioning and threatening. He had had special prayer beforehand for the Holy Spirit's gracious help; and surely it was granted. He took them to the Bible, as the great ground and proof of the truth of the doctrine. He showed them the toleration clauses in the treaty of T'ien-tsin; and he assured them that, if they meant to arraign him before the magistrate, he would go on his feet willingly, and they need not use force. Finally they went out one by one, having nothing at all to say to him; and, as it was described to me, "the big ones upstairs being afraid to act, the little ones below dared not move."

LUKE Chow is now employed by me, assisted by money kindly sent by Mr. Elwin, as Christian schoolmaster in the village—six boys and young men having been expelled from the two free schools of which Great Valley boasts, because of their Christianity. He is to act also as evangelist in the villages round, and already we hear of the interest spreading to other places.

Five years pass away, the interest is still spreading, and this Mission has become one of the most promising in China. The Rev. A. Elwin is now the Missionary in charge, and in his last report he says that there are baptized Christians in 24 villages. "One member of the little band who were first baptized has just been called away" by death. He was Luke Chow's eldest brother, an old man full of faith and hope, whose last words were, "Jesus is calling me, I am going to Him."—*C. M. S. Intelligencer*.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—*St. Luke's*.—At a meeting of *St. Luke's* Parishioners, called for the purpose, on Tuesday evening, the Rev. Frederick R. Murray, of the Cathedral, *St. John's, Newfoundland*, was unanimously elected Rector of the Parish. Mr. Murray will arrive in Halifax to assume the duties of his new position in January, when we can assure him of a very warm and cordial welcome.

The Bishop of the Diocese will hold an Ordination on Sunday morning next in his Cathedral, when two Deacons will be raised to the Priesthood.

WINDSOR.—After Service on Wednesday evening last, a meeting of the members of the Church to take into consideration the affairs of the B. H. M., was held in the Chapel of Ease. Owing to the disagreeable state of the weather very few people were present. The Rector read the Report of the last year, and the appeal of His Lordship the Bishop, and urged on the people the necessity of contributing more largely to the funds of the B. H. M. this year than they did last year. The Rev. Canon Dart being present, called the attention of the congregation to the work which the B. H. M. had accomplished; but if its finances continued in a crippled condition, the work must necessarily be straitened. The stipends of the clergy were not sufficient for their comfort, and an effort must be made all over the Diocese to improve this state of affairs. Already, some of our best clergymen had left Nova Scotia for other Dioceses, and we cannot expect to retain the services of good men unless sufficient inducement was offered them to live at least free from the cares of poverty that so often afflict the clergy. It was suggested by the Rector that the ladies of the Parish organize a Mite Society for the collection of money towards the funds of the B. H. M. It is certain that they will be able to accomplish a great deal if they will only try. Windsor ought certainly to double the amount given last year. If every Parish were able to do this, the deficiency would soon be made up.

BRIDGETOWN.—At the last meeting of the Annapolis Rural Deacons held at Weymouth, the Rev. J. P. Fillet, R. D., and Rev. J. Ritchie were appointed delegates to visit the various parishes and address the people on the present condition of the Mission Fund. A meeting was accordingly held in this parish on the 10th ult. After evening prayers in the Parish Church, and a few introductory remarks from the Rector in reference to the reasons for calling such a meeting at the present time, and the absolute necessity that existed for increased effort on the people's part, an eloquent and interesting speech was made by Mr. Ritchie, who took for his subject *Liberality* and showed in how great a measure that grace was wanting in the Church at the present day, and pointed out how nothing but an increase of it would rescue us from our present difficulties. The Rev. gentleman concluded his address by making several practical suggestions for increasing missionary contributions, which, it is to be hoped many will be led to adopt. After the singing of a missionary hymn by the choir, the Rev. J. P. Fillet, R. D., came forward and delivered a very telling address on missionary enterprises in general, ending with an earnest, warm-hearted appeal to churchmen to come forward and nobly sustain the missions of their Church. It is to be hoped that the disinterested exertions of these gentlemen will be rewarded by largely increased subscriptions to the B. H. M.—Two very successful harvest festivals were held in this parish, one at Belle Isle, Oct. 2nd, and the other in the Parish Church, Bridgetown, on Oct. 9th, both churches were decorated in a very beautiful and becoming manner, the singing on both occasions was very hearty and appropriate, at Bridgetown the service was concluded by singing *Dykes' Te Deum*, as a hymn of thanksgiving, which was rendered by the choir most effectively. Offerings at both for W. and C. Fund.

The Rector of the Parish desires to convey his thanks to those parishioners who so kindly united in presenting him with a handsome robe for his sleigh, and to assure them that he highly prizes it on account of the kindly spirit which he feels sure prompted the giving of it.

SYDNEY, C. B.—A meeting in aid of the Board of Home Missions was held at Coxheath, in this Parish, on the evening of Tuesday, the 6th inst. The Rev. C. Croucher, R. D., attended to advocate the claims of the Board, and earnestly urged the necessity of more liberal offerings, if its present work is to be maintained and continued. The attendance was large, and the result of the meeting an increase in subscriptions and contributions.

ALTON MIXES.—The organ is now in the chamber prepared for it on the north side of the chancel. The removal was made by Mr. Max. Major of Fruro, at a very reasonable charge, and reflects credit on his workmanship as a tuner also. In the last item from this Parish, Mr. Hudson was called the Senior Church Warden, this was a *lapsus penne*, the seniority belongs to our constant friend, Mr. G. G. Carritt, who for 28 years has been an active worker for the Church in this Parish.

JORDAN RIVER.—The sea and fancy sale held here on the 16th Nov. was very successful, the sum cleared, after paying all expenses, amounted to \$86. With regard to the proposed alterations of the Church here, it has been decided to let the matter stand over until the spring, as it is too late to do anything to the building this year, and, perhaps, by that time some method may be discovered of bringing about the needed alterations to meet the object in view. What we want is a decent Churchlike building, and the question is can we convert the present ill adapted one into anything of the kind. It would be unwise to lay out money, in these hard times upon it, unless we felt sure it would prove satisfactory when finished. May He, Whose House it is, direct and enable us to carry out and accomplish what we wish.

LOCKEPORT.—There is to be a Fancy Sale, &c., on Tuesday before Christmas Day, by the *Children's Sewing Circle* in Lockeport.—*Parish Church Work.*

MAHONE BAY.—The teachers and scholars of *St. James' Sunday School, Mahone Bay*, will give, D. V., a popular entertainment, consisting of songs, carols, recitations and dialogues, in the Village Hall, on Monday evening, the 26th of December. A prominent feature of the entertainment will be the stripping of a brilliant Xmas Tree by Santa Claus for the benefit of the scholars. Doors open at 7 o'clock, and music to begin at 7.30 p. m. All are invited. Admission 10 cents.

The ladies of the Sewing Circle intend holding a fancy sale and tea-meeting on the 2nd of January, 1882. We think it only necessary to state that the proceeds are to be devoted to *St. James' Church Building fund* to secure hearty co-operation and a successful bazar and tea-meeting. Notice of the hour and place will be given in due time.—*Parish Church Work.*

DIOCESE OF FREDERICTON.

SUSSEX.—The marriage of Miss Alice C. Vail to Mr. Edward Hickson, of Bathurst, on Dec. 7th, created great interest in Church circles. The bridesmaids were Miss Annie Beer and Miss May Arnold. The groomsmen were Mr. J. E. Hickson and C. O'Brien. At the wedding breakfast among the speeches, Canon Medley in proposing the health of the bride, said that her removal from Sussex, and from the choir of the Church especially, would be severely felt by him. It is generally felt that the departure of Mrs. Hickson from King's County would be a great loss to the music of the Church in that part of the diocese. She was always ready and willing to assist other parishes in their musical efforts, and her place as a cultivated alto singer will be difficult to fill.

MONCTON.—The new schoolhouse is completed. It is a plain building 50 x 20, which will seat 200 persons. On a future occasion it is intended to add a class-room for the infant class. The interior is sheathed up to the base of the windows with pine, stained, and the walls are profusely adorned with Bible cartoons and engravings which greatly add to the appearance. The windows were procured from R. Lewis, of London, Ont., and are very neat and tasteful, costing only 75 cents per foot. These were given by the classes in the Sunday School, who have collected the money for six out of the ten. Two were given by the Bible Class, two by the "Daughters of the Church," bought by Miss Iva Chandler, and one by the "Standard Bearers," bought by Miss Ella Stevens. The others were given by the remainder of the classes. A new Bell organ has been put in, and the first service which was held on the evening of the 27th, was of a very hearty character. Week night services will be held in the schoolhouse during the winter, and the building will be used for Sunday school, social and association gatherings.

PORTLAND.—*St. Paul's*.—The annual sale of *St. Paul's Society* was held at the house of the President, Mrs. W. H. DeVeber, on the 14th.

MONCTON.—Having noticed in a recent issue an account of the sale of several old coins, a lady has written us, stating that she has a silver piece of Elizabeth's reign which she desires to dispose of. She asks us if we could inform her how she would be likely to realize a price on it. Perhaps some of our readers who are authority on these matters can give the information. We shall be happy to place any person interested in communication with our correspondent. Address CHURCH GUARDIAN, Moncton, N. B.

BURTON AND LINCOLN.—It was with feelings of indignation that many of the Parishioners of Burton and Lincoln read an article in a late number of the *CHURCH GUARDIAN*, respecting the resignation of the Rev. R. Sirmonds, of the Parish of Dorchester. Certainly, during the years that he ministered in this Parish, he proved himself most zealous and hard working, frequently holding three Services, and driving many miles on the Sunday, winning the loving regard and respect of his Parishioners, and of many also not of our communion to whom he ministered with unvarying kindness whenever illness or trouble required his services. His Christian example in his daily life proved the reality of the truths which he taught, and I would observe to the

correspondent before referred to, that "patient continuance in well-doing" carries more influence than mere "energy and life."

DIOCESE OF QUEBEC.

(From our own Correspondent.)

THE removals of the incumbents of Richmond and Hatley, already mentioned in my correspondence, together with others now to be mentioned, have made more changes among the clergy of this quiet Diocese than have been seen for many years. The clergy of the Diocese of Quebec, it may truly be said, are not men in any sense 'given to change.' It seldom happens that one of them removes to another Diocese. There is among them a peculiarly affectionate attachment to their own Diocese, their Bishop, their brother clergy, and their Diocesan institutions. This gives to the Diocese solidity and strength, besides other advantages. Now, however, we are losing one of our clergy by emigration; the Rev. James Boydell, M. A., Missionary at Kingsey, has accepted the charge of Brandon, in Manitoba, and goes there after Christmas. Mr. Boydell will be a loss to us and a gain to Manitoba, for he is a true-hearted, faithful, religious gentleman, unflinching in the quiet, persistent discharge of his duty, ever cheerful and full of sympathy,—just the man to win real success in his new home. His brother-clergy, as well as his own people, greatly regret his loss. But we must not begrudge a good man to a field which needs good men so sorely. We are losing also the services of the Rev. A. W. Woolryche, who, owing to a complete break-down of his health, is retiring upon the Pension Fund from the charge of the Mission of Bury, a Mission some 25 miles from Sherbrooke. Mr. Woolryche is still comparatively a young man, and the failure of his health is a most grievous trial, deeply lamented by his many warm friends. Mr. Woolryche came to us from England some 26 years ago, and after serving a few years in a country Mission was for many years incumbent of Levis and South Quebec, and also Secretary of the Church Society. There his health failed him, and after holding for a short time, at intervals, several country cures, he is now obliged finally to retire. Mr. Woolryche was an able preacher, and a man of considerable attainments in literature, and very much endeared himself to his friends by the charm of his conversation and the warmth of his affections. He is succeeded in the charge of the large and important Mission of Bury by the Rev. F. W. Webster, B. A., lately returned from a two years' tenure of the Mission of Labrador, his first charge. Mr. Webster is a native of Quebec, and a graduate of the University of Bishop's College, Lennoxville, as also is Mr. Boydell. The Rev. Albert Stevens, M. A., also of Bishop's College, succeeds Mr. Balfour at Hatley. He has been Missionary in the two townships of Barford and Hereford, without change, since his ordination 6 or 7 years ago, and has there won for himself and for the Church—of which he may be said to have been the founder there—a good degree of respect and esteem. The Rev. John Foster, however, the incumbent of the neighbouring Mission of Coaticook, did good service as a pioneer Missionary in Hereford and Barford, as did also his beloved and lamented successor, the Rev. Mr. Corvin, one of the holiest and most lovable, as well as one of the most eccentrically innocent of men. The ground, however, was much of it quite unbroken, and all of it new and little won when Mr. Stevens went to reside at Dixville, the principal village at Barford. Barford and Hereford are settled chiefly by Americans, an element of our population of the greatest value, but having its peculiarities: deeply prejudiced against the Church, but when really won making the best of Church people. Dixville is intensely American. The story of the naming of the place will illustrate the quaint humour of the people. Its former name was Drew's Mills, but as there was a Drew's Mills in Ontario the Postmaster requested them to select some other name. The great man of the place was a Mr. Richard Baldwin, and all the other distinguished citizens were Baldwin's. Mr. Richard Baldwin, however, though influential and wealthy, in fact, owning the place, was universally known as *Dick*. Hence, when the mandate of the Postmaster came it was suggested and at once adopted, with applause, that Drew's Mills should be henceforth known as *Dixville*. Mr. Stevens is himself of American origin on his father's side, and a son of the soil, and has proved himself admirably adapted to win the regard and confidence of his shrewd neighbours, who know, none better, how to value solid worth. A curious incident will serve to illustrate this. Mr. Stevens met one day a Dixville man, whose family—not himself—had begun to attend with increasing regularity upon his ministry, and as they were passing one another with a salutation, the farmer pulled up and said, 'Elder,' (they call all ministers of religion *Elders* thereabouts) 'Elder, I want to speak to you. I've been thinking that I ought to pay something to you.' 'Yes,' said Mr. Stevens, 'that's very kind of you.' 'Yes,' said he, 'I've made up my mind to pay four dollars.' 'That's very good of you,' said Mr. Stevens. 'But, I guess you don't know,' added his friend, 'what I'm going to pay it for.' 'Well, perhaps not,' said Mr. Stevens. 'Well, I'll tell you then,' said the farmer, with the greatest gravity, 'Two dollars is because you mind your own business, and two dollars is because you let other people mind theirs.' And then while the clergyman listened with mingled amazement and amusement, he added, 'I've been noticing' things

since you've been among us. Elder, we've had a good many ministers of various kinds, and they've all mixed themselves up with other people's business and made trouble; but you've kept right along minding your own business. Now, I don't go to your Church, nor to any other, but I've made up my mind to pay towards yours.' Accordingly he handed over to the 'Elder' four dollars. The Dixville people, of all classes, will be right sorry to lose their quiet, gentle, ever earnest and devoted friend, Mr. Stevens. Barford lies next to Vermont, and Hereford to both Vermont and New Hampshire. The Church in the United States has not extended itself to either point, though glorious opportunities have been well and wisely laid in Hereford and Barford. Mr. Stevens is succeeded by the Rev. C. B. Washer, who leaves the Mission of Brompton and Windsor, two townships lying between Sherbrooke and Richmond. Here Mr. Washer, who came to us from England, has been labouring with loving zeal and untiring persistency for nearly five years. This Mission was wholly new ground to the Church when the services were begun in each township in 1876 by the Rev. Dr. Roe, then Rector of Melbourne and Richmond. The annexing of this large territory to the Parish of Melbourne led to the Rev. Isaac Thompson joining Dr. Roe in 1871. In 1874, when Dr. Roe was removed to Bishop's College, and Mr. Thompson succeeded him at Melbourne, Brompton and Windsor were made an independent Mission. Notwithstanding the long neglect of these townships by the Church, and the forestalling of her by other religious bodies, the Church is now taking root and growing in Brompton and Windsor, and the zealous labours of Mr. Washer have won many. It is feared that this interesting young Mission will have to be served by lay readers from Bishop's College until the next mid-summer ordination of the Bishop of Quebec. It may not be without interest if I mention the regular Sunday work of some of these gentlemen whose labours I have been reviewing. Mr. Washer, 3 full services every Sunday, and superintending and teaching classes in two Sunday Schools, with 12 miles of driving; Mr. Thornelee, the same, with 6 miles' drive; Mr. Thompson, the same, with drives from 8 to 20 miles; Mr. Stevens (who has 5 stations), the same, with a drive varying from 12 to 20 or 25 miles; Mr. Balfour (three stations), the same, with a drive of 20 miles. Of course, their Sunday work is the best of their work. The triumphs of these Missions have been won in diligent, unceasing, *instructive*, affectionate house-to-house visitation. Your readers will not now wonder that these ministries should be in the best sense successful. S. T. P.

DIOCESE OF MONTREAL.

(From our own Correspondent.)

MONTREAL.—The Rev. Dr. Sullivan's sermon on the "Intermediate State," as expected, drew a number of hearers additional to the usually large congregation. The subject was ably treated, and was very much akin in way of treatment to the sermon preached in St. Margaret's Church, London, on the same subject, and since published by the Rev. Mr. Body, the well-known Missioner, among the so-called *Ritualistic* section of the Church. Dr. Sullivan alluded to the common idea entertained so generally among Protestants, that the souls of the departed enter immediately upon their final state, and from Scripture proved its fallacy. On this question of the Intermediate State has it ever been observed by Churchmen that the Methodists in the Catechism they put into their Sunday School children's hands, make their theology utterly at variance with their hymns. In one of his hymns Wesley speaks of three places, Heaven, Paradise, and Hell, while in their Catechism they speak of two only, and what is more, they go into positive details as to the nature of the bliss in one, and misery in the other. So that the impression conveyed to the child's mind is a very material one indeed, that many would join with Dr. Thomas and others in repudiating. The impression conveyed to my mind was, that they have gone beyond the language of Scripture in their Catechism, or so put it as to make it open to unhesitating rejection by every thinking mind.

HORNBURG.—*St. Mary's*.—The Services and congregations here have been steadily improving of late. Perseverance and patience have certainly been exercised by the Incumbent, and by them he has overcome great difficulties. The Church-building has been retined inside, and otherwise made to look spruce and comfortable. The musical portion of the service has been under the management of an excellent organist, lately from London, and who has been, we understand, at one time in the musical corps of S. Alban's, Holborn. He has improved the singing very much, and has aided in bringing about some very needful improvements in the way of promoting reverence and devotion.

DIOCESE OF RUPERT'S LAND.

THE BISHOP'S ADDRESS—Continued.

DURING the past year there has been from immigration a large advance of settlement in Western and Southern Manitoba. From want of funds we have not been able hitherto to do much to meet the needs of our fellow churchmen, but we have done what we could, and we have it now in our power to occupy several of the more important districts. In

some cases there have been signs of impatience, and it has been even suggested that the Church is waiting for easier times, before it takes its place by the side of the other bodies.

I desire briefly to lay before you what we have been able to do to supply the means of grace to the vast districts of country now being settled.

DIOCESE OF ALGOMA.

This young diocese has been called upon to mourn the death of its first Bishop, the Rt. Rev. Frederick D. Fauquier, D. C. L., which happened suddenly at Toronto, on Friday last.

DIOCESE OF HURON.

ST. THOMAS.—Organ Recital.—The second of the series was given on the evening of Thanksgiving Day. The attendance was excellent, and the proceeds go to meet the \$500 which the musical committee have guaranteed to the Church debt.

Schools was expressed, and meantime, it was decided that the Schools exchange books. One dollar each from one hundred persons would give good Sunday reading to our children for some years.

The Ladies' Aid Association held its Annual Meeting last month. Miss Ermatinger is re-elected President. It was decided to hold a bazaar in Christmas week.

During Advent Service in Trinity Church, on Thursdays, at half-past 7 p. m. Will you all make it a sacred duty to attend these Advent Services, and bring with you some of the hundreds of your fellow-citizens who do not attend Divine Worship?

Family Department.

WE CRY TO THEE.

The shadows lengthen, night draws on; The sun is setting in the west. We lift our voice and cry to Thee For those dear souls we love the best.

SERMON.

Notes of a Sermon preached at St. Luke's Cathedral, Halifax, by the Rev. A. C. HALL, of Boston, Mass., on the Sunday before Advent, Nov. 20th, 1881, by a lady.

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

This is the last Sunday of the Christian year, and it will be well to see what advance we have made in the spiritual life. Next Sunday will be Advent Sunday. Then, we once more commemorate by feast and fast the event of our Lord's life, from the Incarnation to the Ascension.

"Add to faith virtue." Having faith, see that we show it forth in our lives. Virtue,—oh, how often do we put a stumbling block in our neighbours way! Do they not say, "How can these people, if they really believe all they profess, lead such lives, how can they do so many things that are wrong?"

"To virtue, knowledge." It would seem as if we were going back, are not faith and knowledge the same, or almost the same. No! We first accept what is told us, as we learn our prayers at our mother's knee, the belief in God is taught us, but knowledge comes with the growth of the man and his spiritual life.

"To knowledge, temperance." Knowledge of God will help us to control ourselves. Quite right to fight against the sin of drink, statistics show that in England one 75th of crime has directly, or indirectly traced to drink, but we must not forget to fight against that other sin that walks through our streets at night.

"To temperance, patience." Temperance, self-control leads to patience. It is one thing to submit sullenly because there is no way of escape, another to receive the trial from a father's hand. At one of the Oxford Lenten lectures, a preacher much experienced in guiding souls, said to his brother clergy, "I have found two little words most useful, they are 'For Thee.' Yes! 'For Thee.' This burden borne 'For Thee.'"

"To patience, godliness." We spoke on Friday evening, and again this morning, of Righteousness, of Him who is our Righteousness. How Christ must be in us, part of us. Recollect to "hunger and thirst after Righteousness. The passionate longing for God.

"Brotherly kindness." Family ties must not be neglected. Christ, our Incarnate God was born of a woman, and called that woman "Mother." Family life is blessed and sanctified by Him. We must not be selfish. Religious people are often selfish in their worship, attending Services and the Holy Communion, but not seeing that their servants can attend also.

"To brotherly kindness Charity." So all has led us to the great virtue of Love. Faith, Hope, Charity, have been called the Theological virtues. Faith believes in God. Hope stretches forth to God. Love embraces Him. Let us take each day of this last week of the Christian year one of these points for meditation and self-examination, seeing how far we have fallen short during the past year. The Collect is most helpful. Before singing the hymn, let us kneel and say it together:—

"Stir up, we beseech Thee, O Lord, the wills of Thy faithful people, that they plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded, through Jesus Christ our Lord. Amen.

THE Lord's Supper is "the children's Bread." And all God's children, however weak in faith they may be, however coming short of what they know they should be, yet are they invited guests to God's Table, if only they be sincere, if only they are not hypocrites, if only they are wishing and endeavouring to get prepared for Heaven.

THINK twice before you let slip words that you know will hurt. It is easier to keep them from being spoken than to remove the sting and efface the wound afterwards. Many a bitter word would never have found existence if the one speaking it had thought twice before doing so.

BOOK NOTICES, &c.

MERCY AND JUDGMENT: A few last words on Christian Eschatology with reference to Dr. Pusey's "What is of Faith?" by F. W. Farrar, D. D., F. R. S. Cloth, pp. 485. Price \$1.60. New York: E. P. Dutton & Co.

This book is the answer of Canon Farrar to his critics on "Eternal Hope." Written with less of rhetorical style than his former work, the author with graceful and able pen maintains his high reputation as a scholar. The mass of evidence which he cites from all sources makes this book a most valuable contribution to the literature on the destiny of man.

THE CANDLE OF THE LORD, and other Sermons. By the Rev. Phillips Brooks, Rector of Trinity Church, Boston. Cloth, pp. 370. Price \$1.50. E. P. Dutton & Co., New York.

It is a good sign to see the increasing demand for volumes of sermons. The volume before us is a remarkable one, and its perusal shows us to some extent the secret of the power which Mr. Brooks exerts in moulding the thought of New England.

Baptisms.

REEVES.—At New Glasgow, by Rev. D. C. Moore, Ella May, daughter of James and Catherine Reeves.

Marriages.

COOLEN.—MELVILLE.—On the 8th inst., by the Rev. the Rector of Hubbard's Cove, Faith Coolen of Foxpoint, to Eva Melville, of Canaan Settlement, Co. of Lunenburg.

HICKSON.—VAIL.—At Trinity Church, Sussex, Dec. 7th, by the Rev. Canon Medley, assisted by the Revs. J. H. Tallot, J. Lockward and E. W. Vroom, Edward Hickson, Esq., of Bathurst, to Alice, daughter of E. A. Vail, M. D., M. P. for King's County.

LAURENCE.—DAPHNIE.—7th inst., by Rev. G. W. Hill, H. J. Laurence, of Greenwich, Kent, England, to Maggie C. youngest daughter of Mr. Stephen Daphnie, of St. Margaret's Bay. (English papers please copy.)

SKALING.—JAMES.—At Clifton, 1st inst., by Rev. J. A. Kaulbach, John Henry Skaling, to Mary Taylor, eldest daughter of Elisha James.

CALECK.—WILLET.—At Granville Centre, on the 7th inst., by Rev. F. P. Grootorex, Henry Gilbert Caleck, to Annie Blanche Willett, all of Granville.

Deaths.

MARTEL.—At Halifax, on the 8th inst., after a lingering illness, Elizabeth, daughter of the late Charles Martel, of Digby, in the 27th year of her age.

DAVIS.—Suddenly, on Friday, Dec. 9th, Anne, relict of the late George Davis, aged 76 years.

SUBSCRIPTIONS RECEIVED.

Henry Swyne, Grafton, Victoria Co., N. B.; R. S. Bull, Woodstock, do; Mrs. H. M. G. Garden, do; Robt. Beaman, New Glasgow Bridge, P. E. I.; Christopher Bulmer, Ruston, do; W. J. Newton, Quebec City; Rev. J. F. Fraser, Metcalf, Ont.; Rev. A. J. Fidler, Wabigo, Ont.; C. Zwicker, J. P., Mahone Bay, N. S.; Henry Cooper, Pope's Harbour, Tangier, Halifax Co., do; Mrs. — Jones, Digby, do; D. McIntyre, Richmond, Que.; Rev. Jas. Godfrey, Wolfe's Island, Ont.; Mrs. J. Underhill, Grindley's P. O., Blackville, N. B.; Mrs. A. C. Evanson, Hampton, do; Miss A. L. Forsley, Mouth Nepesic, King's Co., do; Rev. A. N. Bayley, Bonavista, Nfld.; Jno. Millin, Catalina, do; Henry S. Strange, Poquock, N. B.; Mrs. Hatfield, Tusket, N. S.; Mrs. Gardiner, do, do; Wm. Homeau, Jr., Sandy Point, Shelburne Co., do; Miss Ellen Purney, do, do, do; R. T. Roome, Halifax, do, (2); Alfred Peterson, Chatham, N. B.; Mrs. F. R. Connor, Carleton, do; Andrew Cowie, Jr., do, do; Rev. Jno. McCleary, Norwood, Ontario; Jas. Seaman, Charlottetown, P. E. I.; Mrs. Thos. Pickett, Coaticook, Que.; Lewis Sleeper, do, do. Mrs. G. O. Doak, do, do; Mrs. Jno. Fraser, do, do. Rev. A. Ballour, do, do. Mrs. Chas. Rice, do, do. Mrs. Ladue, do, do. Jas. Churchill, do, do. A. Hall, do, do. Mrs. Dr. Robinson, do, do. Miss Hobbs, do, do. Mrs. Carl Hopkins, North Coaticook, do. C. A. Richardson, Stanstead, do. Mrs. T. Lee Terrill, do. Henry Smith, Coaticook, do; A. O. Norton, do, do; Miss L. C. Desbrisay, Montreal, do; Mrs. Jas. Parry, Westcock, Westmoreland Co., N. B.; Rev. A. F. Echlin, Bath, Ontario; Mrs. Jas. Turner, Quebec City; Lewis Miller, Pentz's Settlement, LaHave, Lunenburg Co., N. S.; E. Lane, Lower Stewiacke, Col. Co., do; Benj. Forrest, Chatham, N. B.; Mrs. A. C. Turtelott, do.

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SUNDAY SCHOOL CONFERENCES.

At a Sunday School Conference in Madison, Wis., the Rev. Dr. Courtney preached an able sermon on "Sunday Schools as helpers to Church-work, their defects and their needs," taking his text from Prov. xxii. 6, "Train up a child in the way he should go, and when he is old he will not depart from it." The reverend speaker dwelt impressively upon the fact that the Divinely-appointed teachers of children are their parents. "The Sunday School," he said, "has grown out of the failure of parents and guardians to do this divinely-given work. It is called 'The Nursery of the Church,' and it ought to be so; but I am sorry to say that it is not. This is a lamentable fact—an awful fact: that the great majority of Sunday School scholars, upon reaching the age of fifteen, leave off church-going." He then proceeded to answer the question, "How are Sunday School children to be saved to the Church?" There was much wisdom and force in Dr. Courtney's treatment of this subject. In particular, he dwelt upon the vast importance of definite Church-teaching. Children, he remarked, were to be instructed in their glorious privileges as baptized members and citizens of the Kingdom of God, to Whose unbounded love and mercy they owe all that they are or are ever capable of becoming. They were to be first taught faith both in the Doctrines and in the Facts of the Gospel; then, Worship; next, Duty to God and man. In order to this, the teachers must be capable, and be possessed of experimental knowledge. We need teachers who are "apt to teach." The preacher went on to speak of the privilege and importance of Confirmation; of the need of discipline in our Sunday Schools, and of the various requisites for their efficiency. Among the latter, he specified a good library; "not trashy nor goody-goody, but really good books." He referred also to the duty of public catechizing in the church by parish priests.

The Bishop of Wisconsin and a number of clergy and laity were present. The Conference lasted two days, and papers were read on "Sunday School Music," "The Catechism as the Basis of Effective Work," "Infant Class Work," "Bible Class Work," "The use and abuse of S. S. Leaflets," "Model Lessons," "Libraries, and how to use them," and "The relation of the Congregation to the Sunday School."

Discussion was entered into on all these points, and the Conference was found to be "delightful and instructive."

We often wonder why we have so little of this kind of gatherings in these Lower Dioceses. If denominations about us can have their County S. S. Unions and gatherings for Conference on the important work of training the young, surely it is time for us to bestir ourselves, and take united counsel together.

In St. John there is a valuable Teachers' Association, and we submit that if our Rural Deaneries were occasionally to arrange for such a Conference much good would ensue. Our teachers in country schools need instruction and hints, and would gladly avail themselves of information and methods thus brought before them. Our average Sunday School is about as dry and uninteresting as can well be imagined. In looking over the reports of some of the Dioceses we have been struck with the small number of children in the Sunday Schools of some of the Parishes. Unfortunately we cannot suppose that the absentees are instructed at home.

We can only come to the conclusion that a large body of children of Church people are growing up with the prospect of being neither intelligent Christians nor intelligent Church people. It is because we are so strongly convinced of the supreme importance of reaching and training the young in Church principles that we so often recur to this subject. And it is because we are so painfully conscious of the defects in our S. S. machinery, and the small results produced in most cases, that we are anxious to stir up intelligent and well-directed effort to improve them.

WHAT ARE THE POSITION AND THE PROSPECTS OF THE CHURCH IN THE DIOCESE OF FREDERICTON FOR THE COMING YEAR?

This question is most intimately connected with the Diocesan Church Society. Its most important work for each year is done in the early Spring, and is brought to a close the first week in July. And yet there is a close of the financial and missionary work of the Society with the end of the civil year, and, in many respects, we begin anew, or take a fresh start with the new year. A good time it is to look about us and see how and where we stand. In all this great interests, for those now living, and for those who come after us, are involved. Most of our readers are aware that at an expenditure of over \$20,000 annually from the funds at the disposal of the Society the present staff of Missionaries is sustained. This fund is made up from yearly voluntary contributions, the interest on investments and bequests, and nearly one half the amount is still supplied from the annual grant of the S. P. G. From the two first-named sources, it may be hoped there will be an increase; from the latter a large diminution will be made during the coming year, and no doubt within a few years this grant will be entirely withdrawn. How is this deficiency as it occurs to be made up? Is it to be effected by a proportionate increase in the central fund, by increased and voluntary contributions, or by increased local offerings in the several Parishes and Missions? The very existence of the Church in many places in the Diocese, the position of many a hard-working, self-denying clergyman demand a due consideration of this subject on the part of every member of the Church.

The committee appointed by the Society last July to make up the indebtedness of a little over \$2,000 have not found it an easy task. How will it be when *even more than this sum* is required as a deficiency every year? Some of the Parishes may do more for themselves, as they clearly ought to do. A few may become self-supporting. Others may adopt the plan of continuing in connection with the Society, and contribute to its funds as much as or more than they receive. Still they know well who are fully acquainted with the Diocese that by far the larger number of the Parishes and Missions must receive, *for years to come*, as much as they do now, or their clergy cannot be maintained. In many instances, from the circumstances of the country, they are not so able, financially, to support their own missionaries as they were twenty years ago. The question must come up, and it may as well be looked at fully in the face, are any of these Parishes or Missions to be closed? We have asked this question before in our columns, but it needs to be pressed home upon the attention of the Church until our laity come forward with an answer. Few things can be thought of so deplorable as such a result. It is sad enough to think of the members of the Church in our distant settlements left destitute of the means of grace; sad enough to think of Missions like these in Albert, Canterbury and other places given up, even for a limited period. There is something most mournful in the idea of churches closed Sunday after Sunday, and all the increasing ills arising therefrom, ills which may never be cured. But what if this sort of thing is coming years is to be more general? While this is written from a Fredericton standpoint, it applies even more forcibly to Nova Scotia under present circumstances. It may be thought that we take too gloomy a view of the situation. But the facts are very plain. A serious crisis is impending, if such a large amount is withdrawn during the next few years. And while it may be said that our long state of dependence has been injurious to the best interests of the Church, still taking things as they are, what is to be done to maintain the services of the Church in many of our Missions, if the amount now granted to them has to be diminished? Again we call on our loyal and earnest laymen to propose a solution of the difficulty.

OUR COLLECTS.

THEIR HISTORY AND SOURCES.

(Compiled for the Church Guardian by Rev. ISAAC BROCK, Sherbrooke, Quebec.)

No. IV.

In the previous paper, I pointed out the Collects which we owe to the Sacramentaries of Leo, (A. D., 440), and Gelasius, (A. D., 492), I proceed now to point out the Collects in our Prayer Book, which we owe in whole or in part to the Sacramentary of Gregory the Great, who was Bishop of Rome from A. D., 590 to A. D., 604.

I will first mention, in order, the Collects we owe to the Sacramentary of Gregory, and then call attention to those of the Gregorian Collects which received material amendments at the hands of either our Reformers or Revisers, pointing out the nature of those amendments.

To the Sacramentary of Gregory we owe the Collects for St. John the Evangelist, the Epiphany, first, second, third, fourth, and fifth Sundays after the Epiphany, Septuagesima and Sexagesima Sundays, second, third, fourth, and fifth Sundays in Lent, Good Friday, (No. 1), Ascension Day, Whit-Sunday, Trinity-Sunday, third, fourth, seventeenth, twenty-second, twenty-third, twenty-fourth, and twenty-fifth Sundays after Trinity, Conversion of St. Paul, Purification of the Blessed Virgin, Annunciation of the Blessed Virgin, St. Michael and All Angels, the second and fourth of the final Collects in our Communion office, as also the latter half of the Collect for Easter-Day. In all, thirty-one Collects and a-half.

The revision of the old prayers was not a new thing in the time of our Reformers. Gregory himself was a reviser. The beautiful Collect now to be found in our Prayer for Easter-Day furnishes us with a happy instance of Gregory's powers as a reviser of the ancient Prayers of the Church. The first sentence of that Collect is found in the Sacramentary of Gelasius—"Almighty God, who through Thine only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life"—the latter half of that Collect is to be found in the Sacramentary of Gregory—"we humbly beseech Thee, that as by Thy special grace preventing us, Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect, through Jesus Christ Our Lord." Our Reformers have given us, as Dean Goulburn remarks, a free and very noble translation of Gregory's addition to the Gelasian Collect, the only actual addition they made being the insertion of the significant word, "continual." The first impulse to enter in at the open gate of everlasting life comes from God's Holy Spirit. This is God's preventing grace; the grace that goes before us. Further on, in the Christian life, though human effort finds its proper place, God's grace cannot be dispensed with, God's "continual help." His help at every stage of the Christian life is needed to bring the "good desires" originally implanted in our minds by God's grace, to "good effect."

The Collect for St. John the Evangelist's Day was materially improved by our Revisers. The Gregorian Collect as literally translated by Cranmer in A. D., 1549, ran thus:—"Merciful Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church: that it being enlightened by the doctrine of Thy blessed Apostle and Evangelist John may attain to Thy everlasting gifts, through Jesus Christ Our Lord." The present ending of the Collect was given to it by Bishop Cosin:—"May so walk in the light of Thy truth, that it may attain at length to the light of everlasting life." The old Collect mentions only two lights, the light of the Spirit, and the light of the Word; the new one aptly introduces a third light, that of everlasting life, to which the two first are designed to lead the way. Further, the old Collect contained no direct allusion to Christian conduct, while the new one teaches us that we must walk in the light that now shines upon us from heaven, if we would reach the light of everlasting life. These alterations of the old Latin prayer are, as Dean Goulburn has remarked, masterly touches indeed, which prove Bishop Cosin's abilities as a Reviser of Church Offices to have been of the highest order.

In the Collect for the Second Sunday after the Epiphany, our Reformers altered the original petition—"Grant Thy peace to our times," to—"Grant us Thy peace all the days of our life." Our Reformers expanded the extremely brief Collect for the Third Sunday after Epiphany, by

introducing into it the words I have placed in italics—"Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us." The Collect for the Fourth Sunday after Epiphany owes its first sentence to the Sacramentary of Gregory—"O God who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright." Then followed in the old Collect, and in Cranmer's translation of it in A. D., 1549, this petition—"Grant to us the health of body and soul, that all those things which we suffer for sin, by Thy help we may well pass and overcome." Perhaps our Revisers in A. D., 1661 thought this prayer a too definite one, one, that is, not applicable to a sufficiently wide range of circumstances. It must, I think, be admitted, that as a prayer for general use, they have improved the Collect by the ending which they substituted for the above—"Grant to us such strength and protection as may support us in all dangers, and carry us through all temptations."

A special interest attaches to the Collect for Sexagesima Sunday on account of the material alteration which the principles of our Reformers obliged them to make in it. The old Gregorian Collect, as it is still used in the Roman Church, runs thus:—"O Lord God, who seest that we put not our trust in anything that we do; mercifully grant that by the protection of the teacher of the Gentiles we may be fortified against all adversities." This petition seems to regard St. Paul, by virtue of the position he held on earth, as a kind of guardian angel of the Gentile Churches. Now, although there is abundant evidence in Holy Scripture for the guardianship of holy angels, there is none whatever for the guardianship of departed saints. Our Reformers, therefore, wielded on this occasion the pruning knife, and referred the fortification of the Church against all adversity, not to St. Paul, but simply to the power of God. The petition of the old Collect as altered by Cranmer stands now, "Mercifully grant that by Thy power we may be defended against all adversity."

The Collect for Ascension Day has been assigned to Gregory. He derived, however, its leading thought from the Sacramentary of Gelasius, which he embodied in his own language. Cranmer in translating it added a few touches, which I have indicated by placing his additions in italics—"Grant, we beseech Thee, Almighty God, that like as we do believe Thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, who liveth and reigneth," &c. In the petition in the Collect for Whit-Sunday, "Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort," the words in italics are expressive additions for which we have to thank Archbishop Cranmer.

The Gregorian Collect for the twenty-fifth Sunday after Trinity was altered by Cranmer so as to bring out more prominently the Scriptural doctrine, that God will plentifully reward the good works of His faithful people. Cranmer's translation of the old Collect for the Conversion of St. Paul was an improvement on the original; this Collect was also enriched and enlarged by our Revisers in A. D. 1661. In the petition in the Collect for St. Michael and all Angels, "Mercifully grant that as Thy holy angels always do Thee service in heaven, so by Thy appointment they may succour and defend us on earth," the words in italics are a most valuable insertion of our Reformers. The numerous superstitions, says Dean Goulburn, which have gathered round and discredited the doctrine of angels, would have been to a great extent precluded, had it always been remembered that the angels act under God's special appointment, are nothing more than subordinate angels, employed to carry into effect our Heavenly Father's purposes of infinite wisdom and infinite love.

So far we have traced the origin of sixty-two of our Collects; there remains yet one other Collect belonging to the older offices of the Church, whose history we have to trace, and then we shall come to the Collects of the Reformation, and those of the Restoration.

The admirable and very valuable papers on the Collects, which have now reached No. IV., are from the pen of the Rev. Isaac Brock, assistant Rector of St. Peter's Church, Sherbrooke, Quebec. We are sure our readers will join us in hoping that we may often hear from Mr. Brock.

S. S. WORK.

THE last Church S. S. Magazine contains the following notice of Halifax and St. John schools. By the way, when will the English Church press learn that it is St. John and not St. John's?—

HALIFAX, NOVA SCOTIA.—Mr. P. E. Vizard, who for many years was one of the Committee of the Institute, visited St. Mark's School, Halifax, on Sunday, September 11th. He received a cordial welcome from Mr. Godfrey Smith, who has been connected with the school as teacher and superintendent for fifteen years. Mr. Vizard took a class of boys, and afterwards gave a short address to the school. There appears to be no Teachers' Association at Halifax, but the Institute's publications are, to a considerable extent, used and valued.

ST. JOHN, NEW BRUNSWICK.—On Sunday, September 18th, Mr. Vizard paid a visit to the schools of Trinity Church, St. John, N. B., and had a very kind reception from the Rector, Canon Brigstocke. The school is in all respects of a very high order. The buildings are fine, spacious and convenient, and comprise many rooms for various purposes. All the most approved Sunday School machinery is in operation. Week-day teachers' meetings are held, and the body of teachers is large and efficient. There is a scholars' library, worked on an admirably simple and effective plan. The discipline of the school appeared to be very good.

Fourteen teachers entered for the last examination, and all passed, five obtaining second-class certificates, five first-class certificates, and four those of the special first-class. Of this number one candidate was placed amongst the first forty.

It was interesting to observe among the children a good sprinkling of black faces. The schools are in full connexion with the Institute, to whose operations the Rector and teachers express themselves as greatly indebted for valuable help. There is a Teachers' Association, comprising all the Church schools in St. John, which holds the usual periodical meetings.

QUESTIONS FOR SUNDAY SCHOOLS.

(For the Church Guardian.)

PREPARED BY REV. W. W. BATES, IVY, ONT.

(Continued.)

- 128. Give another name for regeneration? (St. John iii. 5.)
- 129. When does the process of conversion begin?
- 130. By whom is it carried on?
- 131. When does it end?
- 132. When is the Holy Spirit given? (Acts ii. 38, 39.)
- 133. What other blessings are given in Holy Baptism? (Acts xxii. 16; St. Mark xvi. 16.)
- 134. What sins can an infant have to be forgiven? (Ps. li. 5. Eph. ii. 3.)
- 135. Is there any reason why a baptized person, i. e., one who has entered into the Christian Covenant, should ever be any other than an obedient child of God? (Instance, Joseph, Samuel, the Baptist, St. Timothy, &c.)
- 136. Holy Baptism never being repeated, how are post-baptismal sins forgiven? (Through other means of grace.)
- 137. What qualifications are required in those who use those other means of grace?
- 138. What is the very essence of repentance? Turning away from sin.
- 139. What three things are embraced in faith? Belief of the Truth, trust in the Lord Jesus, reliance on God's promises.
- 140. Who gives blessings through the Church's Ordinances?
- 141. What position, then, does the administrator of the ordinances occupy?
- 142. Explain Acts xiv. 21, 22, and xv. 41, by Acts viii. 14-17.
- 143. Why did St. Peter and St. John go all the way from Jerusalem to Samaria?
- 144. Why could not St. Philip (who was present) do this, seeing he had authority to preach (Acts viii. 5), to baptize (Acts viii. 38), and power to work miracles (Acts viii. 6)?
- 145. Is Confirmation simply an acknowledgment of certain obligations by the baptized? No, for this is done every time they say the Church Catechism?
- 146. What is it, then, besides? A means of grace (Acts viii. 17; xix. 6).
- 147. Why cannot those confirmed in modern times perform miracles?
- 148. What spiritual gifts, then, do they receive in Confirmation?
- 149. Show that Confirmation was meant to be of permanent duration? Heb. vi. 1, 2; also, if the cessation of miracles proves that Confirmation should cease to be administered, it also proves faith to have no real existence; for see St. Mark xvi. 17.
- 150. Besides the Sacraments of the Font and Altar, name five other ordinances; "commonly called Sacraments." Article xxv.
- 151. Why are Holy Baptism and Holy Communion the chief Sacraments?
- 152. Is a Sacrament an outward sign, or an inward grace, or both?
- 153. Show that God's grace is given through the Sacraments to all who place in the way no hindrance, either active or passive; and explain the meaning of active and passive as here used; showing that infants cannot place any such hindrance in the way, and therefore receive God's grace in Holy

Baptism. Acts ii. 38, 39; Titus iii. 5, 6; St. John vi. 56; I. Cor. x. 16.

154. Show that the faithful should confess their sins (I. St. John i. 9), pray for the Holy Ghost (Phil. i. 19), grow in grace (1 Thes. v. 23), and obey God's Law, as a rule of life. Rom. xiii. 19; Eph. vi. 1-3; St. Jas. ii. 8; I. Cor. ix. 21.

155. To what ecclesiastical privileges are the confirmed entitled?

156. Name the chief one of these privileges.

157. Are there any vows upon the communicant not upon the baptized?

158. Show the sin and danger of neglecting the Holy Communion. St. Luke xxii. 19, 20; St. John vi. 53.

159. What are the benefits of partaking of the Holy Communion? St. John vi. 54-57; I. Cor. x. 16.

160. Distinguish between receiving unworthily and being unworthy recipients.

161. Show the danger of the former. I. Cor. xi. 28-30.

162. If a communicant's conscience be uneasy, and he cannot himself quiet it, whom should he consult, and for what purpose? First exhortation in Communion Office, and St. John xx. 23.

163. How can good Christians make use of such words as "O God, make speed to save us"? Because they are probationers; and see St. Matt. xxiv. 13.

164. Show how good Christians can use such language as that of Ps. lxxix. Such Pss. are prophecies concerning Judas, or the Jews, or the General Judgment. See Acts i. 20; Rom. xi. 10.

165. Explain the word *hell*: both in the Creed and its primary meaning.

166. Explain the custom of bowing at the Name JESUS.

167. From the case of the Seven Churches of Asia Minor, show the propriety of the petition "Take not Thy Holy Spirit from us."

168. Show that the words "Have mercy upon us, miserable sinners," are suitable for saints as well as sinners. *Miserable*, when placed in the Litany, meant *pitiabile*, or *needing compassion*, and so may be used by the faithful; that it may be used by the unfaithful is evident from I. Kings xxi. 28, 29, and Acts viii. 22, 23.

169. Explain the words "Most religious and gracious Queen" by Rom. xiii. 4.

170. From Eph. vi. 1-3 show the propriety of reading the Decalogue in public, even under the Christian Dispensation.

171. Explain the expression, "The burden of them is intolerable." Our sins are intolerable in view of their consequences.

172. What is meant by "With my body I Thee worship"? St. Luke xiv. 10.

173. Justify the use in the Burial Office of the words "In sure and certain hope of the resurrection to eternal life," by what is said of discipline in the address to be used on Ash-Wednesday, and by the first rubric of the Office itself.

174. Explain what is meant by penance as used in the Service for Ash-Wednesday; and name two chief errors in the Roman teaching on this subject.

175. What is the object of reading and assenting to certain curses in the Service on Ash-Wednesday?

176. Justify the use in the Ordinal of the words, "Receive the Holy Ghost for the office and work of a Priest," etc., by St. John xx. 22, 23. Also, explain them, showing particularly what is meant by those ordained receiving the Holy Ghost when they had already done so both in Holy Baptism and Confirmation.

177. Explain the meaning of the ordinary robes worn by the clergy during public worship, and also of the Eucharistic vestments. See Walker's "Ritual Reason Why."

178. Name some advantages of consecrating churches, church-yards, &c.

179. What is meant by Archbishops, Metropolitans, Deans and Chapters [including Minor Canons], Archdeacons, Rural Deans, Rectors, Curates, Vicars, Incumbents, Church Wardens, Sidemen, Diocesan Chancellors, Ecclesiastical Courts, &c.?

180. Show that such words as 2 Cor. vi. 14-17 do not justify schism.

This furnishes my course of questions on *Gladius Ecclesie*, and I hope they may have been of some use to at least a few of the readers of the CHURCH GUARDIAN.

GIVERS OF ALMS.

There are the wisest and most useful givers of alms. There are the honest, religious, but prejudiced or misguided givers, who waste their alms. There are the ostentatious givers, who have their reward by the publication of their names in the newspapers, and to whose money, somehow or other, the want of a fructifying benediction often seems to cling. And so we come to the lowest, the smallest, and most insignificant—but at the same time the most munificent givers—to the poor who give alms to the poor; and we have no hesitation in saying that the actual total of these widows' mites is such as to exceed that of the silver-crowns and golden sovereigns of all the other classes put together. In true merit—that is to say, in ready self-sacrifice—it is only the alms of the first-class of givers, the personal visitors of the poor, that can compare with those of the poor man himself. The farthing of the latter is worth the crown of the theological subscriber, and outweighs the guinea of the Pharisee.

Correspondence.

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

THE HEAVENLY WITNESSES.

(To the Editors of the Church Guardian.)

SIRS,—In an able paper on the Revised Version of the New Testament, quoted in THE CHURCH GUARDIAN of Nov. 24th, the Rev. D. Smith makes the following statement, which, for convenience, I have divided into sections:—"The last of the omissions which I have mentioned, 1 John v. 7, 8, was almost universally acknowledged to be inevitable. (a) The passage is contained in no MS. of an earlier date than the 15th century. The exact number of MSS. which contain the chapter is not known. It is not less than one hundred and seventy-five, and possibly as many as two hundred and fifty. And of those, only two, and these of the 15th and 16th century, can be adduced as containing the passage. It is found, indeed, in four other MSS. But two of these were made from the printed text, and must, therefore, be rejected; while the other two have the addition only in the margin. The Vulgate is sometimes appealed to in support of it; but while it is found in the later MS. of that Version, it is wanting in the earlier. All the Versions, therefore, are against it. (b) It is quoted by none of the Greek Fathers, even when bringing forth proofs of the doctrine of the Holy Trinity. (c) It has rested for its authority on some of the Latin Fathers; but even their testimony is said to be greatly shaken on examination."

These are weighty words; but as I have given the subject some attention for several years, may I be permitted to take exception to them? I trust I do not approach it in a controversial spirit, but rather am "jealous over" the text "with Godly jealousy." It is not, be it remembered, a crumb which falls from the Master's Table, but a large piece broken from the loaf; in other words, although it would be possible from very many other passages of Holy Scripture to prove the doctrine of the Blessed Trinity, few are as direct in speaking on this incomprehensible subject. There is no question that the great majority of the commentators, as well as many learned Biblical critics, regard verse 7 as spurious; but (it may be early training, or stubbornness on the writer's part) I am not convinced; indeed, from perusing the works of the learned Rev. Wm. Jones *The Catholic Doctrine of a Trinity, &c., &c.* and Rev. Jas. Sloss *The Doctrine of the Trinity, &c.*, with others, I have arrived at a different conclusion.

(a) We are told, first, then, that "the passage is contained in no MS. of an earlier date than the fifteenth century." T. H. Horne says it is not found in any Greek MS. written before the sixteenth century. Now, there is no evidence that it was ever controverted before Erasmus opposed it in the beginning of the 16th century, and who omitted it in the two first editions of his New Testament; but being convinced of his error from the perusal of "an ancient MS. which was then in Britain, he corrected his mistake, and printed it in his third edition, A. D. 1522." (See Sloss, *ut sup.*, Edit. 1737, pp. 3, 4.) The divines of Louvain having compared many Latin copies, found this text wanting but in five of them; and R. Stephens found it retained in nine of sixteen MSS. which he used, (Jones, *ut sup.*, p. 68.) And it is acknowledged, says Sloss, (p. 11) by the greatest enemies to this text themselves, that almost all the MSS., a very few excepted, retain it, to which Horne adds that it is found in most of the MSS. of the Vulgate.

(b) Again, it is affirmed that none of the Greek Fathers quoted it; while (c) the testimony of the Latin Fathers who refer to it is not very trustworthy, inasmuch as their statements are "said to be greatly shaken on examination." Now Tertullian, who wrote less than a century after the words were penned by St. John, evidently regarded the words as conclusive in his work against Praxeas, (*Cont. Prax.*, cap. 25), for he says: "The connection of the Father in the Son, and of the Son in the Comforter, makes three joining together, the one of which is from the other, *which Three are One Thing.*" In the next century, his disciple, St. Cyprian (*De Unit. Eccles.*, cap. 4, ad finem), after speaking of St. John, says: "And again it is written of the Father, Son, and Spirit, *these Three are One.*" It is well known that many of the Fathers preface their quotations from Scripture with the words, "it is written," which gives additional weight to the argument. And as these words are *no where else written than in the text*, St. Cyprian must have owned them as canonical Scripture. In the fifth century, it is cited by Eucherius of Lyons in these words: "As to the Trinity, we read in St. John's Epistle, 'there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and there are three that bear witness in earth, the

Spirit, the Water, and the Blood.'" (*Lib. form. Spi. intell.*, cap. xi. §§ 3, 4.) Vigilius, Bishop of Tapsus, also quoted it as canonical Scripture in the same century. But further, it was cited by Eugenius, Bishop of Carthage, in the celebrated Confession of Faith, which he presented to Huneric, the Arian King of the Vandals, in the name of all the Bishops and Confessors in Africa, Mauritania, Sardinia, and Corsica. (*Bib. Patr.*, printed at Paris 1664, Gennadius, cap. 97). Now, had this text been regarded as spurious at that time, would not its genuineness have been questioned by the Arian party? Their very silence on this head appears to me conclusive evidence that they regarded it as a portion of the sacred Scripture. In the sixth century it was cited no less than three times by Fulgentius, Bishop of Ruspina, in Africa, in his works against the heretic Arius (*de Trin.*, cap. 4, *Resp. ad objec.* 10), "I," he says (i. e., our Lord) and the Father are One; it becomes us to refer *One* to the Nature, and *are* to the Persons; so also *there are three that bear record in Heaven, the Father, the Word and the Holy Ghost, and these Three are One;* let Arius also hear *one*, and not say the Son is of a different nature." The testimony of Fulgentius may be regarded as of greater weight, from the fact that he was summoned by King Thrasimund to appear at Carthage to answer the objections raised by the Arian party (headed by Pinta, one of their Bishops,) against the Son's substantiality with the Father. The seventh century, Maximus quotes the text,—if, as it is generally regarded, he was the real author of the dispute at the Council of Nice, which bears the name of Athanasius; while in the eighth century Charles the Great restored the Latin copies of the Bible, which had been corrupted by transcribers, and retained the text. The learned men who were consulted in this Version of the Scriptures undoubtedly referred to Greek MSS.

In the tenth century the learned doctors of the Sorbonne carefully revised the Bible, comparing such MSS. as were at that time known, and keeping this text by common consent. Peter Lombard, in the twelfth century, speaks thus in the close of his first *Book of Sentences*—"That the Father and the Son are One, not by confusion of Persons, but by unity of nature, St. John has taught us in his canonical Epistle, saying, 'there are three who bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are One.'" In the thirteenth century, Durandus, Bishop of Meude, brought this text into his *Rationale*, but placed it after the eighth verse, mentioning the three Witnesses on earth before the three Witnesses in Heaven. In the same century lived Thomas Aquinas, who in his commentary on the first Epistle of St. John, commented on this text, without questioning its authenticity; as above, a thousand Bishops accepted it at the Lateran Council, and lastly, in the fourteenth century, Nicolas de Lyra, Professor of Divinity at Paris, in his commentary on the Scriptures explains this text without any qualifying statement.

Mr. Sloss further says, that Eusebius tells us that Clement of Alexandria wrote a commentary on the first Epistle of St. John, and the other Catholic Epistles, which are lost; but as this statement does not occur in his *Ecclesiastical History*, I am unable to verify it. It is certainly remarkable that Socrates, the Greek Historian, says the Catholics complained of the Arians for corrupting and vitiating the text of St. John's Epistles, a charge St. Jerome makes, when he tells us plainly how it had been adulterated, mis-translated, and omitted, on purpose to elude the truth. (*Prof. ad Canon. Epist.*) To sum up in the following abridgment of Horne. 1. It is found in the earliest Latin version, and in most of the MSS. of the Vulgate. 2. It is found in the confession of faith and Liturgy of the Greek Church, and in the primitive Liturgy of the Latin Church. It will be noted that *external* evidence only has been taken, *internal* could have been cited.

Enough has been quoted, however, to give at least an air of probability to the statement made at the beginning of this letter, that there is grave doubt in my mind as to its being a spurious text; and, therefore, with all due deference to the superior learning and criticism which the translators have brought to bear upon the Victorian Version—if I may coin a name for our new translation—I greatly prefer leaving the verse in, as did the translators of King James'.

BENJAMIN T. H. MAYCOCK.
Severn Parish, Md., Nov. 30th, 1881.

APPOINTMENT TO PARISHES.

(To the Editors of the Church Guardian.)

SIRS,—I am glad to see that some one in the Diocese of Quebec has sent you the way in which Rectories are filled, viz., the Bishop nominates, and a Board of Concurrence elected by the Vestry of the Parish, accepts or rejects; the Bishop nominating again and again until the Board of Concurrence accepts. Thus the priest's mission proceeds from the Bishop. He "is sent," but no pastor is forced on an unwilling flock. Even in England, many think advowsons should be dealt with in some such way, devolving "upon parochial and diocesan nominators, as in New Zealand," are the words used in a leading article in a late issue of a Church paper published in London. I trust our clergy and laity will keep this in mind, so that they may be able and willing to act at the next meeting of our Synod.

D. C. M.

The Week.

HOME NEWS.

The Provincial Parliament has been called to meet in Toronto on January 12th.

The German newspapers are giving glowing accounts of Canada as seen by the German delegates who recently visited us.

The appointment of Mr. Edgar Dewdney, Commissioner of Indian Affairs, as Lieut.-Governor of the North West Territory, is gazetted.

Mr. J. J. Henderson, a rising Halifax artist, has a representation of the Bishop of Newfoundland's wedding at St. Luke's Church in the Canadian Illustrated News of Dec. 10.

A despatch from Amherst says a whale forty eight feet in length has been found on the shore at North Bay, by James Davis and Wm. G. Brownell. It was dead when found.

Market-day, Ont., Standard.

FOOLED ONCE MORE.

Mr. Editor:—The most of people relish a good story, provided it be a truthful one. Tales of adventure, daring, heroism, dangers of the deep, battles, &c., all have their charms. Who amongst us could read the adventures of Robinson Crusoe half way through, and not have a desire to know the end of it. We confess being of this class. Now, the first thing we do when we receive our weekly newspaper is to hurriedly glance through and pick out what we consider are the most important items. These are generally distinguished by their headings; but you don't catch us trusting any longer to these glaring impositions. We could laugh at being fooled once or twice, but to get caught a third time is our reason for remonstrating. Two or three weeks since we got to reading what we thought was a very nice story in one of our Toronto weeklies, and towards the end it informed us about St. Jacobs oil; we only laughed, and said humbug. The week following we noticed another heading, "How Mark Twain Entertained a Visitor." Well, thinking we might learn a little etiquette, in case Mark should take a fancy to send us an invitation, we read it, but by St. Patrick, if they didn't finish by making Mark introduce St. Jacobs Oil. Well, confound it, we exclaimed, but they have got another dose of that St. Jacobs Oil on us again, determined not to be caught so simple next time; but now, sir, I admit the corn; along comes our Toronto Mail on Thursday, down we sat, and almost the first thing that caught our eye was the adventures of Capt. Paul Boynton; it appeared quite interesting; it told how he had bumped against sharks, &c. At this point we began to feel a little incredulous, because, from our knowledge of these gentry, they would relish the Captain alive or dead all the same. However, determined to learn some more of his exploits, we read a little further, when, O, well, it don't matter what we said, you can't find it in any of the dictionaries I'm—dashed if the captain wasn't oiling himself all over with St. Jacobs Oil, it may be, the more easily to evade the sharks, for we made no further search, our curiosity was satisfied. Now, Mr. Editor, in order to fool us again, it will require to be printed wrong end up. We have made up our minds to look out for anything and everything in the shape of St. or Saint attached to their name.

We are sorry for the readers of any journal to be thus "taken in," so to phrase it, but what can they expect when we editors are caught in the same storm without any protection. Whilst sympathizing with them, we can only admire the ability shown in any enterprise that can thus compel, as it were, the attention of the people. When it is considered that only a short time ago St. Jacobs Oil was scarcely known in Canada, and now has so commended itself to the favour of the people of the Dominion as to become the household remedy for rheumatism, neuralgia, pains, bruises, chilblains, etc., and all because of its surprising efficacy in these ailments, we think it will be regarded by everybody as a matter of congratulation that we possess, so easily attainable, such a reliable means for the cure of disease. Such is our view of the matter, although we are "fooled" on an average, about five times a week. If St. Jacob can stand it, we've made up our mind to "fight it out on that line, if it takes all winter."

The Charlottetown steamer Prince Edward, from Liverpool for the former port, is now out over a month, and grave fears are entertained for her safety.

J. L. Procter, a young man employed as a stove-blacker in Victoria, British Columbia, recently received information from Ireland that he had fallen heir to \$500,000.

The Directors of the Halifax Blind Asylum held their annual meeting on Saturday, and the Reports presented show the affairs of the institution to be in a satisfactory condition.

Mr. Cepreol has secured a syndicate to undertake the construction of the Huron and Ontario ship canal, and wants ten million acres of land in the disputed territory of Ontario as a subsidy for the work.

In consequence of Christmas day and New Year's day falling on Sundays, a proclamation will be issued by the Lieut. Governor of Ontario declaring the Monday following after each of those days public holidays.

Mr. Gregory is suing the directors of the Canada Improvement Company and Sir Hugh Allan for \$100,000. The amount is claimed to be due for work done on the Eastern Extension Railway in Nova Scotia. The case opened Friday in the Supreme Court at Montreal.

THE HOLMAN PAD CO. have opened a new office in St. John, N. B., at 723 Union St., for the convenience of people requiring these wonderful remedies which are curing every one. It is the greatest revolution in medical science ever known. Halifax office, 119 Hollis Street.

Rapid progress is being made in the work of preparing the foundation of the Halifax Cotton Factory. The railway siding was not completed as early as expected; hence work on the foundation was not commenced as early as was intended. The track is laid each side of the site of the building, and a large quantity of building material has already been conveyed to the place. Mr. Brookfield is pushing on the work with his characteristic energy. Nearly one hundred men are at work. 130,000 feet of hardwood flooring is piled up on the grounds, besides other materials. More than half the excavations for the basement and trenches are now completed, and the heavy stone foundation walls, on one side two hundred feet by four feet six by three feet, are just being finished. The building will be larger than at first proposed, and will have a high stone basement, which will be well lighted. The mill will be fitted with 400 looms and its capacity equal to 20,000 spindles, instead of 15,000, as at first contemplated.

HOW AN ARTIST TREATED HIS VISITOR

To the Editor of the Salem (Mass.) Register: I would have accepted your kind invitation to visit you in your new quarters with pleasure before this, had not my old enemy, Mr. Rheumatism, pounced on me so suddenly. He arrived last Friday, and, without stopping to send up his card, rushed in and grasped me by the hand with such a grip that in a few hours my hand and wrist were so badly swollen and painful that I felt as though one of Mr. Hatch's coal teams had run over me. Mr. Rheumatism has been a constant visitor of mine for several years; always swells and puts on a great many airs and makes himself at home, devouring my substance and leaving me poor in flesh and pocket. Last winter he came and staid two months. I then made up my mind that the next time he came I would change his diet, as he has always gobbled down everything set before him. I was somewhat at a loss what to feed him with, but finally concluded to give him three square meals a day of St. Jacobs Oil—morning, noon and night. This fare he is disgusted with, and is packing up his trunk and will leave by to-morrow or next day; says he cannot stop any longer as he has pressing business elsewhere. He is a treacherous fellow, and I have no doubt he intends visiting some of our Salem friends; if he does just give him the same fare that I did and he won't stop long.—J. S. LEFAVOUR.

FEEBLE LADIES. Those languid, tiresome sensations, causing you to feel scarcely able to be on your feet; that constant drain that is taken from your system all its elasticity; driving the bloom from your cheeks; that continual strain upon your vital forces, rendering you irritable and fretful, can easily be removed by the use of that marvelous remedy, Hop Bitters. Irregularities and obstructions of your system are relieved at once, while the special cause of periodical pain is permanently removed. Will you heed this?—Cincinnati, Saturday Night.

NEWS FROM ABROAD.

Krupp, the cannon-maker has 30,000 men in his employ.

Steel pens may not be weighty, but weighty articles, reviews and judgments can be written with them. Esterbrook's are the standard.

London, Dec. 12.—The Times Calcutta correspondent says the latest news from Afghanistan does not promise well for its future tranquility.

London, Dec. 11.—The Lord Mayor, on behalf of the citizens of London, has telegraphed condolence with the friends of the Vienna fire.

London, Dec. 11.—The Grand Orange Lodge of Ireland has issued a circular condemning the Land League, and pointing out that in the United Kingdom and its colonies, there are thousands and thousands of orangemen ready to fight for the constitution.

London, Dec. 11.—A Government balloon in charge of Capt. Templar, accompanied by Walter Powell, member of parliament, and Mr. Gardner ascended from Bath yesterday and descended at Bridport. The balloon struck the ground heavily and Gardner and Capt. Templar were thrown out and injured. The balloon then rose with Powell and was seen again to descend at sea. Nothing since heard of balloon or Powell.

Vienna, Dec. 10.—Midnight.—The extent of the calamity has been very much underrated, 1130 persons are announced at the Police Bureau as missing, and assuming that many of these will turn up, it is feared the total loss will not be much less than 1000. It is now probable that there were 600 in the fourth gallery. All the people in third row of parquet perished. Some persons who entered the theatre a few minutes after the fire was discovered, remarked at the time that comparatively few escaped. The theatre holds 2500, and every place was occupied except the parquet and boxes. Three hundred and sixty tickets were issued for fourth gallery seats for last night's performance; of these about 50 has been found. They had made their escape from inside only to find death by suffocation in a passage way which had no exit. The rest were, up to three this afternoon, seen lying within the fatal gallery—vast barricades of human bodies. About two o'clock the fourth gallery fell in, and the firemen are carrying out lumps of charred bodies without form and far beyond any possibility of recognition. Who these victims are will not be known until their relations announce them missing.

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

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

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

A one-cent revenue stamp is about all the value there is to the large packs of horse and cattle powders now sold. If you want a strictly pure article get Sheridan's. They are immensely valuable.

THE BLOOD AND NERVE TISSUES owe their healthy existence to Phosphorus, and become disorganized when it is lessened in quantity. It is necessary to the proper preservation of the functions of life as Electricity is to the Telegraph. The use of Phosphorus, combined with Cod Liver Oil, Lime, Soda, &c., in PERRY'S EMULSION, by providing all the elements necessary for the healthy growth and vitality of the body prevents and rapidly cures all diseases which are due to its being present in less quantity than Nature demands. Hence its inestimable value in Brain diseases, Nervous Debility, Wasting and other Lung troubles, which, beginning in loss of flesh and vitality, with Coughs, Colds and Bronchitis, resulting in that fell destroyer of the human race—CONSUMPTION.

PATENTS. We continue to act as Solicitors for Patents, Caveats, Trade Marks, Copyrights, etc., for the United States, Canada, Cuba, England, France, Germany, etc. We have had THIRTY-FIVE YEARS EXPERIENCE. Patents obtained through us are noticed in the SCIENTIFIC AMERICAN. This large and splendid illustrated weekly paper, \$3.50 a year, shows the Progress of Science, is very interesting, and has an enormous circulation. Address MUNN & CO., Patent Solicitors, Publishers of SCIENTIFIC AMERICAN, 37 Park Row, New York. Hand book about Patents sent free.

ONE EXPERIENCE FROM MANY. "I had been sick and miserable so long and had caused my husband so much trouble and expense, no one seemed to know what ailed me, that I was completely disheartened and discouraged. In this frame of mind I got a bottle of Hop Bitters and I need them unknown to my family. I soon began to improve and gained so fast that my husband and family thought it strange and unnatural, but when I told them what had helped me, they said "Hurrah for Hop Bitters! long may they prosper, for they have made mother well and us happy."—The Mother. —Home Journal.

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it: there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases; and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle.

Protection on Iron. Iron, one of the principal constituents of "Harrison's Quinine Wine and Iron," is so thoroughly protected in the above named preparation that it does not in the least degree affect the Enamel of the Teeth, and can be taken with all confidence by any one suffering from Weakness, Want of Appetite, Indigestion, Ill-humor, Pimples, Boils, and many other troubles arising from impure or thin blood.

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

In the Whole History of Medicine No preparation has ever performed such marvellous cures, or maintained so wide a reputation, as AYER'S CHERRY PECTORAL, which is recognized as the world's remedy for all diseases of the throat and lungs. Its long continued series of wonderful cures in all climates has made it universally known as a safe and reliable agent to employ. Against ordinary colds, which are the forerunners of more serious disorders, it acts speedily and surely, always relieving suffering, and often saving life. The protection it affords, by its timely use in the throat and chest disorders of children makes it an invaluable remedy to be kept always on hand in every home. No person can afford to be without it, and those who have used it never will. From their knowledge of its Composition and effects, physicians use the CHERRY PECTORAL extensively in their practice, and Clergymen recommend it. It is absolutely certain in its remedial effects, and will always cure where cures are possible.

A Sense of Weariness is often felt by persons who cannot locate any particular cause. If they work it becomes labor; if they walk they soon tire; mental efforts become a burden, and even joys are dimmed by the shadow of this weakness which is constant over their lives. Because it had sometimes to stimulate of a dangerous character. The advice of physicians to refrain from active labor produces no happy results. Why? The system is debilitated and needs to be built up properly. PERRY'S SYRUP will do this very thing. Like the electric current, it permeates the entire system, and harmonizing with the corporeal functions, it raises up the enfeebled, brings the color to the cheek again, and hope to the despondent. It does its work promptly and well. Sold by all druggists.

The importance and value of "Johnson's Anodyne Liniment" to a family cannot be estimated in dollars and cents. It is both for internal and external use and will prevent and cure diphtheria and all dangerous throat and lung troubles.

1881-82. CHRISTMAS AND New Year. USEFUL PRESENTS. DIRECT IMPORTATIONS! EDWARD ALBRO. SKATES, Acme Club and Wood Top, SLEIGH BELLS, Body and Neck Straps, CUTLERY,—Ivory Table, Spring Knives, etc. by Jos. Rogers & Sons, Cutlers to Her Majesty, LUSTRAL WIRE GOODS, very handsome, SLEDS, by the Paris Hill Mfg. Co., Boston. ICE GREEPERS, Heel and Toe, by Wynn. N. Y. Rubber Heel and Climax Creepers. American Cottage Firesets, ENGLISH STEEL FIRE-IRONS, highly polished, from \$1.60 to \$7 per set. AMERICAN AXES AND HATCHETS. MRS. POTTS' Celebrated Smoothing IRONS. N.P. JAP'D. WARE, TIN WARE, BRASS WARE, ELECTRO-PLATED WARE, in Spoons, Forks, etc. TILE TEA-POT STANDS, New Designs. ALSO, KITCHEN UTENSILS IN GREAT VARIETY. TEA Superior quality 30 & 40c. per lb. 101 GRANVILLE ST., 101

ST. JACOBS OIL. TRADE MARK. THE GREAT GERMAN REMEDY FOR RHEUMATISM, Neuralgia, Sciatica, Lumbago, Backache, Sprains of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Frost-bitten Feet and Ears, and all other Pains and Aches. No Preparation on earth equals St. Jacobs Oil. A safe, sure, simple and cheap External Remedy. A trial convinces but the comparative value of 50 CENTS, as every one suffering with Rheumatism can have cheap and positive proof of its efficacy. Directions in Eleven Languages. SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE. A. VOGELER & CO., Baltimore, Md., U.S.A.

The following are among the contents of the December number of THE HOMILETIC MONTHLY: Sermon— "The Transient and the Permanent" by Llewellyn D. Bevan, D.D.; "The Training of Moses," by Canon Farrar; "Where the Money Goes," by J. O. Peck, D.D.; "The Pulpit a Light and Power," by W. H. Van Doren, D.D.; "The Path of Life," by J. Stamford Holme, D.D.; "The Withered Fig-Tree," by Joseph Parker, D.D.; "Hunger-Bitten," by Rev. C. H. Spurgeon; "On the Way to Emmaus," by Canon Liddon. To Teachers:—"The Instincts of Childhood," by Rev. W. E. Crafts. Besides the above, we have the following interesting papers: "Thoughts on Suggestive Themes," by Charles W. Robinson, D.D.; "Light on Important Texts," by Dr. Crosby; "American and Foreign Preachers," by Rev. E. P. Thwing. Pernicious literature is vigorously handled. The Departments, "Preachers Exchanging Views," and "Sermonic Criticism," are more than usually full and interesting. There are many valuable hints to preachers and Bible students in this number. Price, single number, 25 cents; per year, \$2.50. J. K. FUNK & Co., 10 and 12 Dey St., New York.

GO TO BRENNAN'S FOR BOOTS, SHOES, & SLIPPERS. They are selling the Best and Cheapest Goods in Halifax. 162 Granville Street. \$60 a week in your own town. Terms and \$5 outfit free. Address H. HALLITT & Co., Portland, Maine. REVISED NEW TESTAMENT. FOR CHRISTMAS SALE. Editions at 20c., 60c., \$1.00 and \$1.80. Post paid to any address, on receipt of price. D. MACGREGOR, 145 HOLLIS ST. N.B.—Book mailing agency for any Church of England publications of United States or England. E. BOREHAM, WHOLESALE AND RETAIL DEALER IN Boots, Shoes, Rubbers, etc. AT LOWEST CASH PRICES. N.B.—We refund money if Goods do not suit. 147 Argyle Street, corner of Ja HALIFAX, N.S.

New Brunswick Advertisements

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For Fall and Winter, 1881-82 Black and Blue Beavers. do. Pilots. Fancy Worsted Overcoatings. do. Elysian do. Tweed Overcoatings. Stockinettes. Diagonals, Meltons, West of England Broadcloths, Doeskins and Cassimeres. English and Scotch Suitings and Trouserings.

GEORGE ROBERTSON, ST. JOHN, N. B.

CHOICE TEAS a specialty. FINEST GROCERIES, JAVA and MOCHA COFFEES, FRUITS PRESERVED JELLIES, Etc. Retail Store—67 Prince William Street. Wholesale Warehouse—10 Water Street. GEO. ROBERTSON.

THOMAS R. JONES & CO. St John, N. B.

Dry Goods, Small Wares, Staples and Ready Made Clothing. For Country Store Keepers, Mill Men, Lumbermen, Fishermen and Miners. A Superior assortment on hand at all times. Price Low and Terms Liberal.

The Church of England Sunday School Institute Publications.

Instruction for Confirmation for the Use of Senior Class Teachers. By the Rev. E. P. Cadden. 10c. A. A. Book for Believing in Christianity. Addressed to Young People. By the Rev. G. A. Rose, M. A. Lessons on Early Church History. Reprinted from the Church Sunday-School Magazine. Madras Festivals or Church Lessons for Young Children. By the Right Rev. J. K. Titcomb, D. D. The Reformers, their Homes, Haunts, and Works. By Dora M. P. Metcalf. A Church Sunday School Hand Book. A Manual of Practical Instructions for the Management of Church Sunday Schools. Compiled by the Rev. E. P. Cadden, M. A. Lessons on the Life of our Lord. By Emily E. D. Jones. Bible History Lessons for Junior Classes. By J. L. M. Tretter. Elementary Lessons on the Old Testament. By Emily E. D. Jones. Lessons on Israel in Egypt and the Wilderness. By Sarah Geraldine Stock. Lessons on the Gospels and the Ecclesiastical Year. By Laura Smales. Fifty-Four Infant Class Lessons with Introduction. By George Warrington. Bethlehem to Olivet. A Course of Lessons on the Life of Jesus Christ. By John Palmer. Lessons for the Little Ones. Containing Fifty-Two Infant Class Lessons. By Catherine L. Creome. Lessons on the Colours. By the Rev. John Kyle. Steps to Truth. A First Course of Teaching for Sunday Schools. By Eugene and Sarah Geraldine Stock. Lessons on Genesis. By the Rev. W. Samerz Smith, B. D. Lessons on the Church Catechism. By Rev. A. H. Maucherson, M. A. Lessons on the Acts of the Apostles. By Eugene Stock. Lessons on the Life of our Lord. By Eugene Stock. For sale by J. & A. McHILLAN, 95 Prince William Street, St. John, N. B.

I. & F. Burpee & Co. IRON, STEEL, TINPLATE AND General Metal MERCHANTS, ST. JOHN, N. B.

LONDON HOUSE. WHOLESALE. November 1st, 1881.

OUR FALL AND WINTER STOCK is now COMPLETE in every Department. NEW GOODS arriving weekly. Orders by Letter or to our Travelers will receive prompt attention.

DANIEL & BOYD, MARKET SQUARE & CHIPMAN'S HILL, ST. JOHN, N. B.

ROCK CRUSHERS,

With reversible Jaws if required. Lucaps Pulverizer for Gold Quartz and all kinds of Ores, &c.

This machine is built on same principle of the old CHILIAN MILLS. Working parts Steel and Chilled Iron, large output, small wear and tear and power.

Engines, Boilers, Lathes, &c., OF ENGLISH MANUFACTURE. Mine Rails, Fish Plates, Mine Rail Spikes, Clinch Nails, Cut Nails, &c. E. G. SCOVIL, Cold Brook, New Brunswick.

Clinton H. Meneely Bell Company, successors to MENEELY & KIMBERLY, BELL FOUNDERS TROY, N.Y., U.S.A. Manufacture a superior quality of BELLS. Special attention given to CHURCH BELLS. Catalogues sent free to parties needing bells.

DEPOSITORY S. P. C. K.

Some very nice editions of the Revised Translation of the New Testament, at 25 cents each, bound in cloth; and large print at 60 cents—\$1.10 and \$2.00; and in Morocco, gilt edge, at 60 and 90 cents—have been received at the Depository, 103 Granville Street, and are open for inspection and sale.

Just received at this Depository, a large assortment of

Sunday School Library Books. Quite new and original, and especially adapted to the Sunday Schools of the Church, 13c. and upwards. Also, a further supply of

Little Dale's Plain Reasons against joining the Church of Rome, 25c.

Some of the New Books S. P. C. K. well adapted for

Christmas Presents. The usual Stock of Bibles and Testaments, Church Services, and Books of Common Prayer.

Church Almanacs, 1881, sheet and book. DEPOSITORY AT THE United Service Book and Stationery Warehouse, No. 103 Granville Street. W. M. GOSSIP, Depository. Dec. 1880.

CARD COLLECTORS!

First. Buy seven Bars Dobbins' Electric Soap of your Grocer.

Second. Ask him to give you a bill of it.

Third. Mail us his bill and your full address, and a wrapper from the Soap.

Fourth. We will mail you FREE seven beautiful cards, in six colors and gold, representing Shakespeare's "Seven Ages of Man."

I. L. CRAGIN & CO, 116 South Fourth Street, PHILADELPHIA, PA.

\$5 to \$20 per day at home. Samples worth \$4 free. Address SIMMONS & Co., Portland, Maine.

GRAND SUCCESS!

DOMINION EXHIBITION, 1881.

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

FOR PIANOS AND ORGANS.



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

Now is the time to secure a superior Instrument. W. H. JOHNSON, 123 Hollis Street.

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

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

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

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

Watches, Jewellery, Sterling Silver, And Electro-Plated Wares.

The Best Assortment and Value in the Market, at

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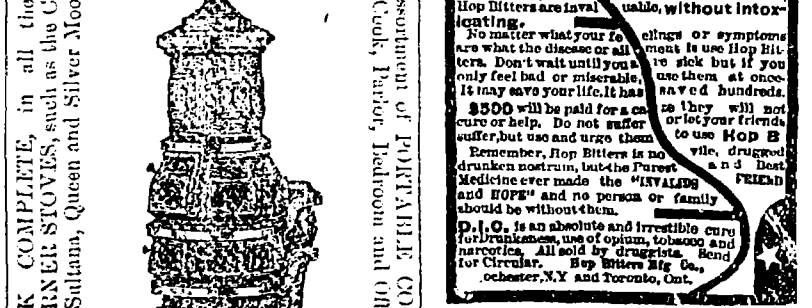
JEWELLERS and Silversmiths, 128 GRANVILLE STREET, HALIFAX, N. S. 1

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JOHNSON'S ANODYNE LINIMENT will positively prevent this terrible disease, and will positively cure true cases out of ten. Information that will save many lives sent free by mail. Don't delay a moment. Prevention is better than cure. I. H. JOHNSON & CO., Boston, Mass. formerly Bangor, Me.

SIGN OF THE GOLDEN KETTLE Rent's Stove and Kitchen FURNISHING DEPOT, 31 BARRINGTON STREET.

A nice assortment of PORTABLE COOK RANGES, and Cook, Parlor, Bedroom and Office Stoves.



Also, a full stock of Tinware and Kitchen Furnishing Hardware, in Dish Covers, Toiletware, Bird Cages, Jelly and Pudding Moulds, COAL VENTS, FIRE IRONS, Hearth Brushes, Floor Mats, Clothes Wringers, and everything required for house furnishing.

Particular attention paid to fitting up Furnaces and Hall Stove Pipes by careful and experienced workmen. GEORGE RENT, Proprietor.

St. Margaret's Hall, COLLEGE FOR LADIES, HALIFAX, N. S. Patron—The Most Reverend the Metropolitan. Visitor—The Lord Bishop of Nova Scotia.

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

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

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

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

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

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

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

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

THE COLLEGIATE SCHOOL,

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

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

Diocese of Rupert's Land.

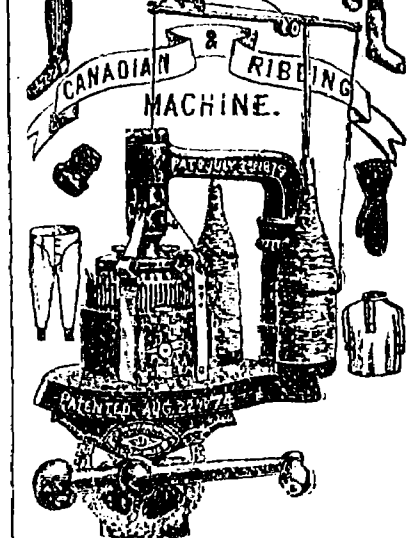
Arrangements have been made which enable the Diocesan Mission Board to say that before 1882 they will be able to offer positions to seven clergymen.

Among the posts now requiring to be filled, are, Woodlands, Beaconfield, Turtle Mountain, Pembina Mountain, and Rapid City.

Any application sent to Canon Gridale, Winnipeg, will be promptly attended to, and all necessary information as to stipend and duties will be supplied.

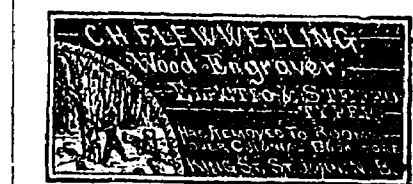
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Its price is so low that the Machine is placed within the reach of all. PRICE WITHOUT RIBBER, \$25.00. WITH 37.00.

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WASTE NOT, WANT NOT. Don't throw away Garments that can be DYED AND FINISHED

To look like new at the CANADIAN DYE WORKS.

Ladies' Dresses dyed in all the leading colours without being ripped. LOOK, SEE!

Black Dresses can be changed to brown, green, claret, maroon or navy blue. Wool Mats cleaned and dyed all colours. Damask, Rep, and other Curtains renewed same colour or changed to any shade desired.

Having a new Dyer direct from Scotland, with all the latest improvements for finishing, we are making a specialty of Silks, Silk Dresses, Scarfs, Ties, Vests, etc., dyed, finished and guaranteed to look like new.

Ostrich Feathers cleaned and dyed all shades and beautifully curled. Kid Gloves and Slippers cleaned on very short notice. Gentlemen's Clothes cleaned by the new French process, and dyed all colours.

Special attention paid in this department to the finishing, which is done by the new steam machine. N. B.—Special attention given to goods for Mourning, which we can deliver in 24 hours. Partials called for in the city. Don't forget the place, 25 Barrington Street, or 106 Mainland Street. T. H. WHITE & CO., Dyers and French Cleaners.

Make Hens Lay!

An English Veterinary Surgeon and Chemist now travels Cattle Powders sold here worthless trash. He says that in this country, says that most of the Horse and that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Dose, one teaspoonful to one pint food. Sold every where, or sent by post for eight letter stamps. I. H. JOHNSON & CO., Boston, Mass., formerly Bangor, Me.

Mt. Allison Academy, For Young Ladies, SACKVILLE, N. B. Affairs in Literary, Musical and Fine Art Studies choice advantages. The twenty-eighth Academic Year opens AUGUST 25th, 1881. Catalogues on application. D. KENNEDY, D. D., Principal.

New Rich Blood!

Parson's Purgative Pills make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take 1 pill each night from 1 to 12 weeks may be restored to sound health, if such a thing be possible. Sold everywhere, or sent by mail for eight letter stamps. I. H. JOHNSON & CO., Boston, Mass., formerly Bangor, Me.

BROWN BROTHERS & CO.
Have in Stock and are constantly receiving
TRUSSES,
Of all kinds,
Abdominal Supporters,
In great variety.
SHOULDER BRACES,
For Ladies and Gents.
Elastic Stockings, Knee Caps, Anklets,
&c.
Rubber Sheeting, Bibs & Aprons.
HEADQUARTERS FOR
Abbott's Diarrhoea Cordial,
Abbott's Family Aperient Pills,
Simson's Concentrated Ext. of Coffee,
Mayflower Cologne,
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BROWN BROTHERS & CO.
FAMILY CHEMISTS,
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Labor Omnia Vincit!


PUTTNER'S EMULSION
Has obtained the highest medical reputation of any other preparation known, and soon after taking it one is sensible that it is "not a bogus preparation" but forms all that it claims.

Read what the Rev. P. J. Filled says:
WYOMOUTH, N. S., May 6, 1881.
C. E. PUTTNER, PH. M.:
Dear Sir,—I have used your Emulsion myself, and so have members of my family, and must say with significant benefit. Soon after taking it one is sensible that the article is not a "bogus" preparation but all that it claims to be.
I am 67 years of age, undertaking the performance of three full services each Lord's Day, besides week-day duties, and I am occasionally greatly indebted to your Emulsion for the tone and vigor in which I am able to go through the physically oppressive duty.
I have recommended it to parties suffering from coughs, colds, debility, &c., and I am thankful to add that the results have in every instance been attended with most beneficial results.
Wishing you all success, and with every good wish, I am, Dear Sir, very faithfully yours,
P. J. FILLER, Episcopal Minister.

PUTTNER'S EMULSION.
I ESTEEM IT A SOVEREIGN REMEDY.
HALIFAX, N. S., Feb. 7, 1881.
Mr. C. E. PUTTNER, PH. M.:
My Dear Sir,—My physician having recommended me your Emulsion, and having used it for some time, I esteem it as a sovereign remedy. It has cured me quicker than anything I ever used, and has no trouble taking it, as it digests so easily.
Yours truly,
Mrs. A. GLASS, 27 Cornwallis St.

PUTTNER'S EMULSION.
A GREAT NEEDED REMEDY.
C. E. PUTTNER, PH. M.:
Dear Sir,—I have much pleasure in stating that having had occasion to use the "Cod Liver Oil Emulsion" with Iron and Hypophosphites," prepared by Mr. C. E. Puttner, containing as it does Iron in combination, I find it everything that could be desired where such a compound is required. It is also quite palatable, which is a great desideratum in all preparations of Cod Liver Oil.
ARTHUR LAWSON, M. D., M. R. C. S., &c.,
Physician to P. & C. Hospital and
Asylum of the Blind,
Professor of Surgery to H. V. Med. Col.

Ask for
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COD LIVER OIL
—WITH—
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The subscriber would respectfully call the attention of the public generally to his Stock of
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Which, on inspection, will be found to compare favourably with any other, as regards **QUALITY or PRICE.**
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Of our own Manufacture, sound and reliable. Materials direct from the first factories in the world. Prices lower than ever.

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ALL THE
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Invites the attention of the Public to his
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Which, on inspection, will be found equal to new in durability and appearance, and at only about one-half the price.
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1881

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HAT STORE.
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Hats, Caps and Furs, Umbrellas,
Rubber Coats, Trunks, Valises,
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Robes, Horse Clothing, Gents' and
Ladies' Fur Coats, and Mantles.
Civic and Military Fur Glove Manufacturers
MASONIC OUTFITS
Always on hand.
Our SILK AND FUR HATS are from the Best Makers in England, viz: Christy, Woodrow, Bennett, Carrington, and Luck.
To Clergymen, on all purchases we allow 10 per cent. Please give us a call.

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CORNER OF SACKVILLE.

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

FAGAR'S PROSPHOLEINE
contains PURE HYPOPHOSPHITES with NORWAY COD LIVER OIL only. It is free from Iron or any other chemical which will account for its superiority to all other preparations offered for Wasting Diseases. Read below the certificate of Dr. Slayter, DATED JANUARY 1881.
The proprietor also has certificates from leading physicians in Toronto, St. John, Halifax, &c., of especially late date, proving conclusively that Fagar's Prospheoline or Cream is the greatest preparation now in use.
Second Certificate from Dr. Slayter:
Halifax, Jan., 1881.
Since giving you my last certificate I have had many opportunities of further testing your Cod Liver Oil Cream and as well of comparing its action with the EMULSIONS AND PREPARATIONS OF OIL IN THE MARKET. I may state that I BELIEVE IT TO BE THE BEST PREPARATION NOW OFFERED TO THE PUBLIC, the drug and oil being of the very finest quality, while the facilities and machinery used for mixing them are of the most perfect kind. I have no hesitation in stating that where this indicated FAGAR'S CREAM WILL BE FOUND TO BE EVERYTHING THAT IS CLAIMED FOR IT BY ITS PROPRIETOR.

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M. D., &c., &c., etc.
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Memorial Windows, Heraldic and Domestic Stained Glass, in the best styles of Art; Quarry and Geometrical Windows, in Rolling Cathedral and Antique Glass.

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Consumption, Asthma, Bronchitis, Deafness Cured at home. Trial Consultation & Advice FREE
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Address Dr. E. W. CASE,
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When writing name this paper
—abolish of Tar Inhalant.

CANADIAN PACIFIC RAILWAY.
Emory's Bar to Port Moody.
NOTICE TO CONTRACTORS.
Tender for Work in British Columbia.

SEALED TENDERS will be received by the undersigned up to NOON on WEDNESDAY, the 1st day of FEBRUARY next, in a lump sum, for a construction of that portion of the road between Port Moody and the West end of Contract Co., near Emory's Bar, a distance of about 5 1/2 miles.
Specifications, conditions of contract, and forms of tender may be obtained on application at the Canadian Pacific Railway Office, in New Westminster, and at the Chief Engineer's Office at Ottawa, after the 1st January next, at which time plan and profiles will be open for inspection at the latter office.
This timely notice is given with a view to giving Contractors an opportunity of visiting and examining the ground during the fine season, and before the winter sets in.
Mr. Marcus Smith, who is in charge 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., Sec. Dept. of Railways and Canals, and marked "Tender for C. P. R."
F. BRAUN,
Secretary.
Dept. of Railways and Canals,
Ottawa, Oct. 24th, 1881.

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

ZOEDONE.
A Delicious Beverage.

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

A BRAIN AND NERVE TONIC.
The LANCET says: "ZOEDONE contains the soluble phosphates of lime, iron, soda, and potash in medicinal quantities. Very efficient and pleasant."
The MEDICAL PRESS AND CIRCULAR says: "Is commendable equally for the style in which it is put up and the delicate flavour which it possesses, and also on account of its special merits as a nerve tonic."

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

Every Chemist that has introduced ZOEDONE has found a large and regularly increasing sale for it.
It is put up in Champagne Bottles, and there is no trouble with empties, as the bottles are included in the price.

Wholesale Agents for the Maritime Provinces:
BROWN & WEBB,
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MALTOPEPSYN.
(REGISTERED AT OTTAWA)
AN ARTIFICIAL GASTRIC JUICE.
This is not a patent medicine (secret remedy), the formula is printed on the label attached to each bottle.
MALTOPEPSYN cures Dyspepsia, Indigestion, Loss of Appetite, Intestinal and Wasting Diseases, Constipation, Nausea, Chronic Diarrhoea, Cholera Infantum, and most of infants' troubles, which generally arise from the stomach.

50 CENTS FOR 48 DOSES, OR ABOUT 1 CENT PER DOSE.
Regular sized bottles containing 1 1/2 ozs., with dose measure attached, 50 cents, for sale by all Chemists throughout the Dominion.
Avoid taking liquids of any sort, more than is absolutely necessary to quench thirst, as the excessive use of liquids is the cause of half the Dyspepsia in the world. Maltopepsyn is a powder, agreeable and easily taken, supplies to the stomach the actual Gastric Juice.
Prescribed by the leading Physicians throughout the Dominion, in their regular practice. Maltopepsyn is also used to a large extent in Hospitals, Dispensaries and Infirmarys.

SPECIMENS OF TESTIMONIALS RECEIVED FROM PHYSICIANS.
"The Maltopepsyn was given in a marked and distressing case of Indigestion with the most rapid, pleasing and beneficial results."
WALLACE, N. S., Oct. 4, 1880.
Z. W. KEMPTON, M. D.
"The Maltopepsyn I obtained from you has far more than answered my anticipations. Having tried it in two old and very obstinate cases of indigestion, I found it to act like a charm."
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"I have used your Maltopepsyn in severe cases of Indigestion and Malnutrition in adults, and Diarrhoea of children, and am so well pleased with the results that I have instructed my druggist to keep a supply on hand."
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T. WREADE, M. D.
"After giving your Maltopepsyn a trial in some of my worst cases, for which it was recommended, I am well pleased with the way in which it acts. Continue to make a good article like that now in use and it will be a universal favorite."
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