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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. 50.

THURSDAY, MARCH 30, 1882.

One Dollar a Year.

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

## NEW RULES.

In arranging our books for mailing under our new method, we find a very great number of unpaid and overdue subscriptions. We have not felt disposed to insist upon a strict interpretation of our terms in the past, feeling that our subscribers have had no way of knowing when their subscriptions expired. Now, however, we must be more particular, and subscribers must be more prompt if they wish to obtain the paper at a dollar a year.

Our terms will be, as formerly, one dollar when paid in advance, and a dollar and a-half if allowed to run over one month from the time when due. We allow the month's grace so that our subscribers may see that we are not desirous of charging more for the "Guardian" than a dollar a year. But positively, in the interests of the paper, and for the protection of those who pay in advance, we cannot allow subscriptions to run beyond that time at the lower price. Subscribers will please make a note of this, as there will be no exception made to our rule, and consult the little label on their paper each week, which will tell them up to what time their subscription is paid.

To those who are now in our debt, for the same reasons, not having notified them, we shall be content with a dollar a year, but it must be understood that unless the amounts are paid within thirty days they will be charged one dollar and a-half a year, from the time when their subscription was due.

After thirty days from this date all subscriptions over a year unpaid will have to be collected, as the money will be required to meet the largely increased expenses. It must also be understood that persons once subscribing receive their paper until they return it through the Post Office marked "refused," and that no paper can be so returned until all arrears are paid up to date.

Land estimates the value of the Irish crops last year at £34,348,909, or nearly £12,000,000, more than in 1880.

The Metropolitan Board of Works have granted a site on the Embankment at Chelsea for a statue to Thomas Carlyle.

The chateau of St. Cloud, or rather the ruins which the Prussians left, are to be conceded to a company for a casino.

In cutting a drain on the property of Mr. Claude Pell, of Wilburton Manor, near Ely, some laborers recently found a splendid hoard of ancient bronze weapons.

Bishop Speechly held his first ordination in the diocese of Travancore and Cochin on Dec. 18th at Cottayam. Two deacons—one of them a native—were admitted to priest's orders.

The population of the city of Rome numbered at midnight on the 31st of December last 167,386 males and 133,081 females. The increase of population since December 1871, is 55,983 souls.

Bishop Crowther held an ordination at Bonny on December 18th, when two native lay agents in the Niger Mission were admitted to deacons' orders, and one native deacon to priest's orders.

India can boast of five Church papers—*The Indian Churchman*, *The Bombay Church Chronicle*, *The Rangoon Church Magazine*, *The Travancore Church Record*, and *The Ceylon Diocesan Gazette*.

In October last Bishop Stuart of Waiapu admitted to deacon's orders two Maori lay-readers. At a meeting held afterwards a sum of £600 was handed over by the native Christians towards an endowment for their support.

Presbyterian Scotland, it seems, is worse off for attendance at public worship on Sunday even than Episcopal England. In the six largest towns in Scotland only 20 per cent. attend public worship on Sunday and in Leith the attendance is only 19.1 per cent.

JAPAN sets a good example to Christian governments. The government refused to hold a lottery in order to dispose of such articles as remained unsold at the National Exhibition, and went to expense of purchasing all the goods themselves, in order to avoid the risk of an immoral example.

Great distress is said to have been caused Sweden in consequence of the unusual mildness of the weather rendering impossible the transport of iron ore

and timber from the interior across the usually frozen rivers and snow covered fields, which in ordinary years furnishes much occupation to the poor people.

The emigration to the United States from Germany this year promises to be very much greater even than last. From Hamburg alone about 12,655 fugitives have set sail for America during January and February, as against only 5,812 and 3,757 in the corresponding periods of 1881 and 1880 respectively.

The following confession of an honest scientist of Philadelphia will be reassuring to minds distracted by the presumptuous "opposition of science falsely so-called." "Our science of Nature, like our science of man, is a patchwork of half-stated, half-worked-out sums on a slate; and we are kept as busy with the sponge as with the pencil."

The Paris Academy of Sciences has been invited to send a deputation to St. Etienne to inspect a newly discovered geyser. An engineer while making boring experiments near that town, found at a depth of 1,500ft a bubbling spring, which through a tube of 21 centimetres diameter emits carbonic acid gas with a column of hot water 26 yards high.

It appears that the huge cupola of St. Sophia is at the present moment threatened with collapse. A committee of architects appointed by Subhi Pasha, the administrator of ecclesiastical property, have reported that the cupola might fall in any day. There is a tradition that "when Aja-Sophia shall fall the destruction of the Ottoman Empire will be hard at hand."

Mr. W. G. Jones, of Warrington, has contributed £2,200 to establish a Training Institution at Hangchow, and a large sum for the like purpose at Fuchow. Mr Jones is the same munificent friend of Missions who had previously committed to the C. M. S. trust funds amounting to £25,000 and £35,000 for the support of Native evangelists in India and elsewhere.

The Bishop of Bath and Wells has sent to the incumbents in his diocese a circular calling attention to the necessity for building, enlarging, and restoring churches so as to meet the growing wants of the age; also to the need for additional curates where the population has outgrown the power for the existing clergy; and to the desirability of aids to maintain a religious standard of education in the national schools.

What numberless perplexities, and difficulties, and danger shall we escape by having our conversation in Heaven; and thereby making God our Refuge and Strength! Many cares and temptations under which we now sink will at once vanish away, if we consider ourselves as citizens of Heaven, and if our only joy is that our names are written there. But how can we expect that Heaven should be our portion hereafter, unless our heart and our treasure are there now?

Canon Hume, of Liverpool, so well known as a laborious and accurate statistician, has just completed a census of the Diocese of Liverpool. From this census it appears that while the population of the Diocese on April 3rd last was 1,084,884, the number of persons belonging to the Church of England was 574,795; Roman Catholics numbered 238,015; Dissenters, 194,314. In other words, Churchmen form 56.7 of the population, Roman Catholics 23.5, and Dissenters but 19.2.

The *Presbyterian Witness* says: "The Rev. Dr. Case, an Oxford man who joined the Roman Church some years ago, and was appointed to the charge of the Mission of the Gloucester, by the Bishop of Clifton, has returned to the Anglican Church. The Rev. Father Roberts, a nephew of Cardinal Manning, and the late member of the Order of the Oblates of St. Charles Borromeo (brought into England by Dr. Manning), Bayswater, has returned to the Anglican Church, and has married."

"We have bazaars for building a church' grand patronesses, grand stall-holders, gorgeous objects, and great display of goods. The bazaar is to promote a work for the honour and glory of God. But what does this paraphernalia mean when translated into the vernacular? It means I do not care much for the honour of God, but I do care for having my purchase handed to me by a smiling duchess. I don't care to give half-a-crown to the Church, but I don't mind doing it if I have a pen-wiper thrown in."—*Rev. Brook Lambert.*

A Ladies' Committee has been formed, with Viscountess Strangford as President, to raise a special fund in token of Christian sympathy with the persecuted Jews in Russia; for, in spite of the princely gifts of the Jews to the Mansion House Fund (which mainly consists of donations from Jews), an immense sum of money is still needed to relieve the hundreds of thousands of people ruined by

recent events in Russia. Emigration is the only way left to most of them to free themselves from the terrors of their surroundings.

At a meeting in behalf of the Transvaal Mission in South Africa, a speaker described a visitation tour the bishop had just accomplished of over 2,100 miles between July and November, over a country without roads with one horse all the way and another a part sleeping at night occasionally on the open veldt, with no canopy but the heavens, no bed but the bare ground, swimming swollen rivers with his clothes made fast on the horses back, carrying his own and his horse's food from place to place, and turning aside when an isolated farm could be reached in the pursuit of opportunities for his ministrations.

One of the most interesting features of the excavations in Pompeii is the discovery of many domestic articles of which we have counterparts. It is astonishing how many things in common use now were in use then. You will see almost every kitchen utensil, portable cooking stoves, jelly-cake, and butter moulds in the imitation of birds and flowers, pots, kettles, crocks, dishes, cups and saucers, spoons, knives and forks, dippers, skimmers, sauce pans, frying pans, lamp-stands, flesh hooks, braziers for charcoal. Pretty much every kitchen, dining room, or chamber article found in modern use entered into Roman daily life. All the articles of a lady's toilet, including jewelry of all kinds, gold and silver ornaments, corals and precious stones, were found in the houses of Pompeii. Taken from the retail shops were steel yards, balances, weights and measures. From a doctor's office were recovered a full set of surgical instruments, including "pulvikins" for extracting teeth, and trepan for drilling holes in the skull. There is any number of shoemaker, tailor, carpenter and blacksmith tools, and, indeed, implements of almost every present mechanical operation.

## LENT.

Temptation and sin; redemption, repentance, and restoration—these words epitomize the experiences of humanity and the purpose of the revelation of God in Christ. For the contemplation of these great facts, the Lenten Season calls the children of the Church from the business and pleasures of the world, and bids them to pause and think of the realities unseen by the world. Whatever our social or business relations may be, we have other and higher interest. We may be gaining the whole world, or all that may be desirable in the world, but if we are neglecting our souls, what shall it profit us? If we do not repent of sin, return from the far country to the Father's house, and do our duty as redeemed and restored in the family of God, what shall avail all the gains of business or the pleasures of society? All these will be seen to be vanity of vanities by the soul that puts its trust in them.

## DRIVE OUT THE ENEMIES.

The Lord told Moses that if they did not drive out the inhabitants of the land before them, those that remained would be pricks in their eyes, and thorns in their sides, and would vex them. This illustrates exactly the condition of the Christian. There are in human hearts many enemies; they are in league with the great enemy; and unless they are driven out completely they will give a world of trouble. How often do young people make up their minds to become Christians? They come to confirmation, and even to the Holy Communion, and thus declare themselves on the Lord's side. But the work is not a thorough work. They do not by any means fulfill their baptismal or confirmation vows. There is simply a truce or compromise with the world, the flesh, and the devil. No giving up the one—no full consecration to the other. They forget that they cannot serve God and Mammon both. The result is, a divided life—a kind of half-and-half-service. Such Christians have a hard time of it. They know nothing of a true liberty—the liberty wherewith Christ makes His people free. After struggling on for a time they settle down into a dead and alive kind of religion, which neither pricks their conscience nor gives them comfort. What are such Christians good for? Only in name are they distinguished from the world. There is nothing Christ-like in their spirit, in their thoughts, or in their words.—*Select.*

## THE OLD CATHOLICS.

In consequence of an article in a contemporary from the pen of the Rev. S. Baring-Gould, which spoke of the Old Catholic laity as men moving "in the direction of irreligion and indifference, and devoid of piety and zeal," Bishop Reinkens writes in reply:—"The number of congregations in which

provision is made for the cure of souls, under my Episcopal jurisdiction—from Insterburg in East Prussia, and Kattowitz in East Silesia, to Constance on the lake of that name—is now ninety-five, without reckoning smaller Missions. Several of these contain more than a thousand souls, two more than three thousand. Now I would ask Mr. Baring-Gould in how many of these he has examined the piety of their members? Does he know how many receive the Holy Communion yearly or oftener? Is he aware of the fact that in Germany not a single Old Catholic family has ever neglected the baptism of a child, and not a single couple have ever been married without the religious service of the Church? Has he had any experience of the numerous touching instances of Old Catholic clergy sent for from a distance of twenty to thirty German miles or more to perform a baptism, a marriage, or a funeral? Has he been present at the hundreds of confirmations held during my nine years' Episcopate, when tears of emotion and piety had been shed in proportion as the spirit of the Gospel was set forth in all its purity and depth?

We have, it is true, no wealthy endowments, and no needs of exhibiting in its grandeur the glorious ritual of Catholic worship. Were this so, we should draw crowds of the laity into our Churches, even on week days. But even at our infrequent and simple services I have everywhere found in the congregations many pious, deeply religious people, with whose piety, if I were to compare my own, I should have in God's sight to give them the precedence. Referring to another statement, borrowed also (he says) from Ultramontane newspapers, to the effect that laymen had joined the Old Catholic movement in the hope of worldly advancement, he writes that "Thousands of Government officials had abstained from joining it, because they knew that their doing so would cut short their promotion."

It is an open secret that officers of the army have received hints from the Ministry of War not to identify themselves with it. It is within the Roman Catholic Church that the irreligious and the indifferent have remained. Hundreds of thousands of educated Roman Catholics in Germany are such, under the jurisdiction of the Pope—in France and Spain and Italy, millions. Only Catholics in whom there are religious cravings and the convictions of conscience are Old Catholics.—*Guardian.*

## THE CHURCH'S TEACHING.

The clear superiority of our Church as a spiritual teacher, appears nowhere more distinctly than in her rule concerning Lent. The non-Episcopal bodies, of course, do not observe the season at all; as they gave it up with the rest of the Christian year, in subjection to the prejudice that had sprung from abuse. In consequence, they either teach an ascetic Christianity, (if that is not a contradiction in terms) for all the year; a religion that is repellent to the young because it is unadapted to any but mature Christians or for the reformation of those who have been very bad, or they throw away entirely all the self-discipline which Christians should exercise as they lose sight of the sublimer truths concerning man's spiritual condition and the means that were necessary and are needed to restore him. In either case they leave out of sight more and more the wonderful love of Christ as they lose the precious comfort which the yearly scanning of His sufferings bring; their protracted or revival meetings lacking not only the sober teaching and methods of the Gospel and the Church, but even more, the sanctifying personal relationship to Christ in His Church which this yearly review of His suffering begets. The Roman Church, on the other hand, prescribes an iron rule for all her members as to food, the abstinence from fresh meat enforces indeed a discipline of obedience to the Church, though it leaves the self-indulgent among her members, to gratify their palates with titbits of other sorts, and almost equally loses sight of Christ and His wonderful redemption work. The Church, in contradistinction to both of these, in the first place brings forward the sanctifying memory of the Saviour's atonement, and enjoins upon her members for the proper study of this, an absence of such things as would interfere with such study, prescribes a discipline that will make us satisfied, not with doing without flesh and filling ourselves with something else, but that will really subject our appetites and inclinations, especially those that are most liable to become dangerous to the steady control of a higher motive. She gives us neither the license that refuses all discipline, nor the mechanical discipline that takes away all personal responsibility, but on the contrary, puts upon each the direct duty of a real self-discipline, intelligent and inspired by the highest motive.—*Kalendar.*

## News from the Home Field.

## DIOCESE OF NOVA SCOTIA.

**MEETING OF SYNOD.**—The Bishop has addressed a copy of the following Circular to each of the Clergy in the Diocese:—

*Rev. and Dear Brother:* I have to remind you that representatives to the Diocesan Synod are to be elected at your Easter meeting, for the ordinary Session to be held July 4th. I request you to give particular attention to the regulations, respecting certificates of election and qualification, and to forward them as soon as possible to the Registrar, C. B. BULLOCK, Esq. A resolution passed at the Eleventh Session appeared in the Journal of the Twelfth, but has been accidentally omitted in the last three Journals. It is as follows: "The Synod strongly recommend that at least one of the Representatives be a resident communicant of the Parish he represents."

You will observe that the assessment for Synod expenses, due from each Parish, must be paid up before its representatives can take their seat; and you should take care that the amount is provided at the Easter Meeting. Any lay representatives, applying for their travelling expenses, are entitled to receive payment from the Treasurer of the Synod, out of the funds raised by assessment.

It may be well to take the opinion of your Parishioners, for transmission to the Synod, as to the expediency of the resolution, awaiting confirmation, that an additional assessment be made in each Parish towards expenses of Representatives to the Provincial Synod. Unless some such provision is made, our choice of Representatives must be limited to the few Clergy and Laity who are able to defray the cost of travelling to and from Montreal, and of remaining there several days.

Please to call the attention of your Wardens to the duty imposed upon them by Clause VII. of our Church Act, as amended in 1879, and to see that the returns are full and accurate.

The Session will commence with Service, including a Sermon and Celebration of the Holy Communion, TUESDAY, July 4th, at 10.30, A. M.

Your affectionate Brother,  
H. NOVA SCOTIA.

HALIFAX, MARCH 23RD, 1882.

**HALIFAX.**—*St. Paul's.*—The Rev. H. Hind, representing King's College, preached on behalf of that venerable institution of learning to a large congregation on Sunday morning in this church. Mr. Hind has been engaged to make a personal canvass of the Church people of the city to secure the \$40,000 Endowment so absolutely needed in order to maintain the College in an efficient state. It is hoped that \$10,000 will be subscribed in Halifax. Both the Rector, Dr. Hill, and his two curates have their hands well filled in attending to the spiritual wants of this large parish. We are glad that both the Sunday services, and the various Bible Classes, Teachers' meetings, weekday services, etc., are being largely attended. We have very little doubt but what Dr. Hill and his parish will liberally respond to Mr. Hind's appeal.

*St. Luke's.*—Saturday last, the 25th inst., being the Feast of the Annunciation of the Blessed Virgin, and also the 31st anniversary of the consecration of the Lord Bishop of the Diocese, there was a celebration of the Holy Communion at 8 o'clock, and Communion, with Meditation, at 11 o'clock, when the Bishop was celebrant. The clergy of the city and Dartmouth and a large number of the laity joined their Bishop in partaking of the Holy Eucharist. The Bishop seems in such excellent health, and displays so much vigour, that it is difficult to realize that thirty-one years have passed over his head since he was set apart for the very difficult and arduous duties of the Colonial Episcopate. On behalf of our Nova Scotia subscribers and for ourselves, we warmly congratulate his lordship on the return of the day, and sincerely trust that he may long be spared to us as our Father in God.

*St. Mark's.*—It is a matter for congratulation that this Parish has happily been placed in charge of a clergyman, so earnest and hard working, and at the same time so deservedly popular, as Mr. Winterbourne has proved himself to be. Under his wise and faithful ministrations, St. Mark's may hope to attain to a leading position among the city parishes, in the course of a few years. Already the progress has been quite remarkable, and worthy of special notice; both in spiritual life and material prosperity, no Parish in the Diocese has advanced more satisfactorily, and under God, to Mr. Winterbourne's zeal and faithful labours, it must be attributed. We warmly wish Rector and people a still larger measure of success.

**LUNenburg.**—The Rev. George D. Harris, late Curate of Parrsboro, has removed to Lunenburg, where letters and papers may be addressed to him.

## DIOCESE OF FREDERICTON.

**ROTHESAY.**—At a meeting of the congregation, Rev. Walter Hancock, Deacon in charge of St. George's Church, Halifax, was elected Rector of Rotheday. Mr. Hancock is from St. Augustine's

Canterbury, and has only been ordained Deacon a few months. We have no word to say against Mr. Hancock, whom we have not the pleasure of knowing, but whom we understand to be an excellent man; but it appears to us strange that our best parishes, in soliciting a Rector, pass over those qualifications of age and experience, which, in politics and every profession, are deemed essential to the holding of a prominent position, and are apt to solicit new and untried men, too often to the injury of the men themselves. A case in point has lately occurred in St. John, where a young man just entering the Baptist ministry was called to succeed Rev. Mr. Carey, the ablest man in the Baptist communion in New Brunswick, in the pastorate of the Germain Street Church. He broke down, not being able to attend to his sermons in connection with the great amount of pastoral work devolving on him. In saying this we do not wish to cast the slightest reflection on Mr. Hancock, whom the Diocese will welcome, but simply to point out a tendency to pass over experienced clergy, whose hair, perhaps, is tinged with grey, to the detriment, we believe, of the work of the Church in many cases.

**ST. JOHN.**—The Rt. Rev. Dr. Kingdon preached in St. Luke's Church, Portland, on the morning of the 19th; and in St. George's, Carleton, in the evening. He preached in various city churches during the week.

**CARLETON.**—Mr. Tertullus Ketchum, one of the Wardens of St. George's Church, has been presented with an address and a silver watch. Mr. Ketchum has left for the North-West. Churchmen are leaving nearly every Parish in the Diocese for Manitoba and Saskatchewan. In former years the "exodus" has been to the United States; the tide is now setting for the North-West. It is a pity that there could not be some concerted action for Churchmen to settle together in groups. Oftentimes they are so isolated that they are deprived to a great extent of the means of grace, and their help is lost to the Church. Another interesting presentation took place in connection with St. George's Church, Carleton. The Bishop Coadjutor was presented with an address, and in his reply he stated that the first letter he ever received from the Diocese, was from the Rev. T. E. Dowling, and when he inquired of a friend where Carleton was, the friend said he thought it was a suburb of Fredericton. At the conclusion of the address, members of the congregation were presented to Dr. Kingdon.

**ROTHESAY.**—The Rotheday Fife and Drum Band, of which Rev. Canon Partridge has been President, have presented him with an elegant silver ice-pitcher through their leader, Mr. H. H. Coffey. It bore the inscription, "Presented to the Rev. Canon Partridge by the Rotheday Fife and Drum Band, 1882."

**STANLEY.**—The missionary at Stanley reports he has just returned from an interesting and satisfactory trip amongst the lumber camps of the S. W. Miramichi.

The young ladies of the congregation have succeeded in collecting the sum of \$200, which is to be devoted towards enclosing the churchyard and parsonage grounds, paying for the bell just ordered from Meneely & Co., and other urgent Parish needs.

## DIOCESE OF MONTREAL.

(From our own Correspondents.)

**BEDFORD.**—The consecration of the new church at Mystic, the completion of which has already been noticed in these columns, took place on Wednesday, the 15th inst. His Lordship the Bishop of Montreal, who was accompanied by the Ven. Archdeacon Lindsay, as his chaplain, was met at the door of the sacred edifice by the Incumbent (the Rev. H. W. Nye, Rector of Bedford) and Church Wardens, and by the Revs. J. Constantine, M. A., Incumbent of Stanbridge East; and T. W. Fyles, Rector of Nelsonville. The petition to consecrate was read by the senior Church Warden, Mr. Charles Watson, who is also the oldest member of the congregation, and whose gifts and labors in connection with the work of finishing the church have been most liberal and unwearied. The consecration service was then proceeded with, according to the form adopted by the Provincial Synod, the Archdeacon reading the decree of consecration, which set forth that the church should be henceforth and forever set apart from all sinful and profane uses, for the worship of Almighty God, according to the rites and discipline of the united Church of England and Ireland in Canada, and that it be known and designated by the name of the "Church of St. George the Martyr." The office of the Holy Communion followed immediately after the consecration service proper, Archdeacon Lindsay, acting as Epistoler, and the Bishop as Gospeller and Celebrant. Instead of a sermon, short and very interesting addresses were given by His Lordship, and the clergymen mentioned above, and by the Rev. J. B. Davidson, M. A., Rector of St. Armand East. All tendered their hearty congratulations to the Rector and congregation on the successful completion of what is always more or less a difficult undertaking. The short history of the new church since it was first opened for Divine service last November, has abundantly proved the wisdom of its erection. A weekly service has been established,

and a promising Sunday School started under the superintendency of Mr. Albro Phelps. To the same gentleman is due the great credit of having formed and trained a new choir, who have already learned to lead the service in a manner most creditable to their leader and themselves.

The season of Lent is being marked in this parish by special week-day services, and special courses of sermons, the Sunday evening discourses being addressed especially to young people. The Bishop of the diocese preached at the afternoon Litany service, in St. James' Church, on the 15th inst.

**MONTREAL.**—I feel it necessary to call your attention to the very unkind item in your issue of the 9th inst. regarding St. Jude's Church, Montreal. You infer that the Rev. Mr. Dixon, Rector of the parish, is in England endeavoring to obtain money simply to pay off the interest on the church debt. You say, "What a position to be in when one has to go abroad to collect money, not merely for the principal, but to pay the interest." I wish to inform your readers, who thus may have gained a wrong impression, that such is not the case. The fact is that the mortgaged debt itself is being materially reduced. Those who know the effort the people of St. Jude's have made in their struggle to free the church from its present difficulties cannot but sympathize with them. Because circumstances have compelled us to go outside for aid, I do not see that it can justify the unfair article mentioned. What a pity we have those among us who always seem anxious to parade Church matters in the worst light before the public.

Yours, etc.,

J. F. T. JENKINS,  
Warden Parish St. Jude's.

[We regret very much any apparent unkindness in the item referred to. We cheerfully make the correction, and sincerely trust St. Jude's Parish may soon be able to view its debt as a thing of the past.—EDS. GUARDIAN.]

**Memorial.**—A very handsome tablet will shortly be placed in Christ Church Cathedral by John Evan Davies, Esq., of Clifton, Bristol, England, in memory of his uncle, the Rev. George Jenkins, B. D., Oxon, formerly Chaplain to the Forces, and evening lecturer in the Cathedral.

**St. John the Evangelist.**—The choir of St. John the Evangelist, aided by some of the best singers in the city, are preparing to render the *Stabat Mater* in a most impressive form during Passion Week. The instrumental portion will be strengthened by the addition of 14 or 15 performers. This sublime and ancient composition is to be rendered unimpaired by translation.

**Trinity.**—An informal meeting called by the Bishop has been discussing plans for the recovery of Trinity Church. No decided action was taken, saving that it was agreed to make a strong effort to raise the necessary amount (\$35,000) for the purchase of the property from the Trust and Loan Company. There was a proposal to amalgamate St. Thomas' Church, which has an endowment, with it, but the Vestry of the latter are not unanimous on the point.

His Lordship has been pleased to create a few dignitaries, the first he has made in his episcopate, and we believe everyone will admit that he has made an excellent choice and shown great judgment. As Canons of Christ Church Cathedral—the Rev. Philip Dumoulin, M. A., and the Rev. J. B. Davidson, M. A.; the Rev. Robert Lindsay, M. A., Rector of St. Thomas's, he has made Rural Dean of Hochelaga.

CONFIRMATION CLASSES are being formed in the various country parishes in view of the Bishop's annual circuit.

**SOREL.**—The present Incumbent, Rev. A. Bareham has accepted the mission of Franklin, but will not vacate this place until a supply is forthcoming.

HIS LORDSHIP BISHOP BOND lately received a handsome donation towards the Mission Fund of the Diocese, from Mr. B. A. Jones, of Bath, England, and formerly a well-known resident of Montreal.

THE remarks made by one of your correspondents concerning "speaking evil of dignities," it is to be hoped, no one supposes have any local bearing. They should properly have been put in the correspondence columns, as the reference was more to something that had both been written and said on the subject in a general way. Our Bishop does nothing in any way autocratic, and therefore is not exposed to criticism.

## DIOCESE OF QUEBEC.

(From our own Correspondents.)

**QUEBEC.**—John Henry Willan, Esq., barrister-at-law, has been appointed by the Governor-General, a member of the Historical Section of the Canadian Royal Academy. Mr. Willan is a veteran journalist and well versed in historical data.

**Mental Restoration.**—Since the foundation of the Beauport Asylum, 35 years ago, 4,276 patients have been admitted, of whom 1,167 recovered and left the institution, a fact which should be a great source of hope for friends of the deranged.

**BOURG LOUIS.**—On Thursday evening, March 16, a very successful temperance meeting was held here. An appreciative audience listened to a most interesting lecture, eloquently delivered by the Rev. R. W. Colston, of Portneuf, who graphically described the evils of intemperance, and warmly exhorted every friend of the cause to become an earnest missionary in the temperance movement. The Bourg Louis Temperance Association, which is now being organized, is to work on the lines of the "Church of England Temperance Society." It is gratifying to know that at this early stage of its existence, the association has on its book the names of upwards of thirty men and women who have signed the pledge of total abstinence, and that the majority of the people, although indifferent at first, wish the association every success. The results of the undertaking are thus far very encouraging.

## DIOCESE OF NIAGARA.

(From our own correspondent.)

**HAMILTON.**—The Rev. E. F. Wilson, Commissary of the Diocese of Algoma, addressed a meeting in the Church of the Ascension School House, on Thursday evening, the 16th inst., in behalf of his Missionary Diocese. He strongly urged upon the Church people of Canada the necessity of placing the Missionary work of their Church upon a sure foundation. The Bishop presided, and addressed the meeting, as also did others of the clergy. All spoke in favour of preserving the identity of the Diocese.

## DIOCESE OF TORONTO.

**THE LATE DEAN GRASSETT.**—The *Telegram* prints the following sketch of the late Dean, who died the other day:—"The Dean was born at Gibraltar on the 18th of June, 1808, and was in his 74th year. His first acquaintance with Canada began when he was five years old, his father being detailed as surgeon-in-chief during the war with the United States. On conclusion of the war his father returned to England. The Dean received his early education at Southsea, and the latter part at the Royal Grammar School, Quebec, to which city his father had been stationed for a time. The collegiate training of Mr. Grasset was received at St. John's College, Cambridge, where he graduated B. A. in 1834. He subsequently took his M. A. and B. D. degrees at the same university, the former degree in 1842 and the latter in 1853. Immediately after graduating in 1834, he came to Quebec, and was there ordained to the work of the ministry by the late Bishop Stewart, with whom he remained until July, 1835; holding during that time the position of assistant minister of the Cathedral. At that time the whole of old Canada was a single Diocese, and when he left Quebec and came to Toronto to be assistant minister at St. James' Church, he continued to hold the office of chaplain to Bishop Stewart until the death of the latter in 1837. In the year 1839, Upper Canada became a separate Diocese, the first Bishop being Bishop Strachan, with Dean Grasset as his assistant. In 1845 he was appointed Rector of St. James' Church, and in 1867 was appointed the first Dean of the Cathedral, a position he has held ever since. From 1846 to 1875 Dean Grasset was a member of the late Council of Public Instruction, and for thirteen years was its Chairman. He was a member and was Chairman of the Board of High School Trustees, and has proved himself a useful and liberal friend of advanced education. For the last five years Mr. Grasset has been suffering from illness; the first attack occurring on the 17th March, 1877, while he was at sea on his way to England to claim his right to the degree of D. D. He returned to Canada during the autumn of the same year, and has not been well since. He was President of the Upper Canada Tract Society. In 1837 he married Miss Stewart, of Quebec, a daughter of the then President of the Legislative Council of that Province, by whom he had four sons and two daughters. Dean Grasset was well-known for his piety, his strong adhesion to the evangelical or Low Church party, and for his urbanity to those with whom he came in contact."

The *Toronto Despatch* of March 22nd, speaking of his funeral, says:—"The remains of the late Dean Grasset were laid at rest in the grave, in St. James' Cathedral, this afternoon. There was an unusually large attendance of spectators, many coming from distant parts of Canada to pay their last tribute of respect. It is estimated that between the hours of ten a. m. and one p. m. over 5,000 persons passed into the Cathedral to view the body of the dead Dean lying in state. Rev. Mr. Sanson, of Little Trinity Church, preached the funeral sermon, taking for his text Isaiah 56th chapter, 1st and 2nd verses. At the grave Venerable Archdeacon Body read the concluding parts of the service. The casket, which was decorated with flowers and immortelles, was carried to the grave by twelve pall-bearers; they were chosen from the clergy and laity, there being six of each. The former were the Bishops of Toronto, Huron and Niagara, Very Rev. Dean Boomer, Canon O'Meara, and Rev. Dr. Scadding; the latter were Colonel Gzowski, Mr. Clarke Gamble, Mr. J. K. Kerr, Dr. Hodgins, Dr. D. Wilson, and Mr. John Gillespie. While Rev. Mr. Rainsford was reading the burial service at the graveside, Prof. Daniel Wilson, President of Toronto University, one of the pall-bearers, fell over in a fainting fit. He was quickly assisted to a seat, and many in the building fancying he was dying the excitement became intense. It was only when his recovery was announced that the excitement of the

large congregation cooled down. Prof. Wilson was one of the very oldest friends of the dead Dean's in this city. The Professor was afterwards removed to the vestry, where he quickly recovered, and was removed in a cab to his home.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—The congregation of Holy Trinity have advertised for tenders for the construction of a church, to cost \$100,000. The *Winnipeg Times* says: "Now that the congregation of Holy Trinity church have decided to erect so magnificent an edifice people are enquiring whether or not it is their intention to put a peal of bells in the tower, and as an inducement several outsiders have offered to subscribe towards having it done. Not one out of the large number of churches now in the city, has even a common bell, the one in the fire hall having to act in several capacities. How one's mind would revert to olden times if the merry bells could be heard in the strains of some grand old tune on Sunday morning."

Family Department.

"HE GIVETH HIS BELOVED SLEEP."

(Written for the Church Guardian.)

One of Thine own, dear Lord,  
Grant me this night to be,  
"Beloved by Thee," may these words  
Comfort and peace bring to me.

Sweet is Thy message of rest,  
Thither in faith would I flee,  
"Loved by Thee" now in this world  
And in all ages to be.

Send to these wakeful eyes sleep,  
Me in Thy mercy sustain,  
Resting from cares of to-day,  
Strength for the morrow attain.

Grant me this blessing, dear Lord,  
Peace in my weak heart to dwell,  
Casting my sorrows on Thee,  
Knowing that "all things are well."

Thus may I calmly await,  
Give Thee my spirit to keep,  
Looking in faith to the promise,  
So "His beloved shall sleep."

After the river is passed,  
After life's journey is o'er,  
So in Thine own blessed haven,  
Out from Thy presence no more,  
Windsor, March 6th. A.

MADemoiselle Angele.

CHAPTER VI—Continued

"I understand," said Monsieur Dufresny, "the poor are put upon earth to act as stepping stones to fame for some—and to Heaven for others. In the scheme of creations, they are part of economy instituted solely for the rich."

"Oh!" said Angele uneasily, detecting a sarcasm, "admit at any rate that we given them the *beau role*. Then it is but a fair exchange, they want money, we want opportunities to do good. We give it to each other."

"This is the mistake you make, Angele," he answered, as if weighing his words, "that money can buy everything."

"I detect the clatter of the hoofs of your hobby-horse in the distance—you are mounting it—Pere Coic again," she said gaily.

"Yes, Pere Coic," he answered. "I want to talk to you about him."

"Let me tell you I am getting tired of the subject," she answered.

"I must speak about it all the same he repeated. "Well I listen," she said, crossing her arms in front of her. "Only, I protest I see no harm in what I did. Where was the wrong? He wanted a job. I gave him one."

"This is an illusion," Dufresny replied hastily. "You know, Angele, you did not give it for a job. Come now confess it. There was not the motive of charity actuating you. It was the pleasure of seeing the fly wriggling, with the pin through its body." He restrained himself, resumed more gently, "It was thoughtless, and I want to lead you to think—to impress you as I myself am impressed."

"Oh!" she interrupted petulantly, "you ascribe sensitiveness to people who do not possess it. You romance; you are an artist."

"No, you are wrong," he burst out with ill-concealed emotion. "You will not see it; you are like a child, with a child's ignorance of life and its suffering. I have seen him constantly since, and know it gave him mortal pain. His simple belief in himself was lost from that day. He was too roughly awakened. His spirit broke."

Angele listened impatiently, smiting the trunks of the trees with her sunshade. "If you would only drop the subject," she said, with brief accentuation; "the tedious subject. I wish with all my heart I had never seen your Pere Coic. Since that unlucky day you have been nothing but a walking reproach." "I think," he said with vivacity, "that one day you will admit it was a well-deserved reproach. Let me tell you, once for all, the result of what I know was done in thoughtlessness was cruelty."

She did not answer, and he went on: "Perhaps you did not know the circumstances of his life. You were not aware he had a mother to support. He was ill and suffering also, and if he was conceited, this pride in his work had a beauty in it—a beauty that might bring tears to some eyes."

As they spoke, they reached the church that stood at the entrance of the village.

"I want to go into the churchyard for a few moments," Dufresny said, stopping. "Will you come with me?"

Angele hesitated. She looked flushed and vexed; there was a pout on her pretty lips.

Mademoiselle de Lustre protested loudly. She would not go. Churchyards depressed her. The grass was wet: Angele's dress would be completely spoiled. There had been a knell sounding all the morning, some one had died; perhaps the funeral was going on.

"I shall only keep you a few moments," said Dufresny, addressing Angele.

"Very well, I will go, if you like," she answered. "It seems to me a strange fancy. Are you going to make a picture? It will be a gloomy subject."

Mademoiselle de Lustre remained obstinate. She tried to dissuade Dufresny from his purpose; but after a while she consented that Angele should accompany him, only she must not remain many minutes. Meanwhile she would wait for them under the church porch.

Angele followed Dufresny in silence. He walked on without saying a word. They made their way through the modest tombs. The ample sunlight lay like a hand extended in blessing over the few stone slabs and the crowd of black crosses, with the white-painted epitaphs and the representation of tears upon them. Here and there were plots of garden flowers, and everywhere the wild flowers crested the grassy billows, at the heads of which the crosses stood. Angele, in her fantastically wreathed hat and dress, picking her steps among the tombs, looked out of place. Yet there was nothing dismal in the little enclosure; there was even a sort of charm in the infinite serenity around.

They had not proceeded far, when Angele paused and called to Dufresny to stop; but he did not heed her. They were making their way towards an open grave, towards which also, on the other side, a funeral procession was advancing. She saw the crucifix, borne aloft, with the sunlight upon it; the *enfants de chœur*, carrying the holy water; the coffin, covered with a shabby pall, carried by four men. Behind came the mourners, headed by a peasant woman, her black bodice cut square, her face rigid with grief, shaded by a large flapped cap; two younger women walked on either side of her. There were several village folk who when they reached the tomb, disposed themselves on its borders. Angele had never assisted at a burial service. A little trembling seized her; she crossed herself hurriedly.

"Come away," she said, touching Dufresny's arm.

"Will you not stay a minute or two? I should like to stay, for I knew him."

"Who was it?" she asked, nervously gathering herself up in her dress, as the scrape of the lowered coffin against the side of the grave was heard, and the chanting began.

"It was Pere Coic."

She did not answer. He did not dare to look round; but he felt her standing silently and solemnly by his side. Presently he heard a little gasp, he turned, and saw the tears streaming down her face.

"Let us go," he said, taking her hand to draw her away.

"No," she replied; "I should like to stay to the end."

They remained until the ceremony was over and the mourners dispersed; then Angele turned away. She had dried her tears, and she walked off with her rapid step and resolute bearing.

"Why did you bring me here?" she said, without looking round. "You know churchyards have always a miserable effect upon me. Once, when I was a child, I dreamt I was lost in one. Was it not horrible? All those black crosses and slabs, you know, on every side."

He saw that she shivered. "I am afraid you feel cold," he said, gently drawing her cloak about her.

"It is always cold in churchyards. I think the sunshine, out of compliment to the place, strips itself of its warmth when it falls upon one. Aunt must be wondering what has become of us; only" (laughing nervously) "she never wonders when she is knitting. She counts her stitches; she makes no count of the minutes." Angele interrupted herself suddenly, and remained blankly staring before her. "I wish the sun did not shine over graves," she resumed querulously. Then, before he could put in a word, she rattled on: "Now, I like the catacombs much better; those dark galleries low down under ground, and the living people losing their way in them. That is just what a city of the dead should be; no place for the living in it. There is such a difference between the living and the dead." She shuddered and gazed with that strange fixity before her. Suddenly she turned and looked at Dufresny, "What did he die of?" she asked brusquely.

"Pere Coic? He died of congestion of the lungs."

"How long was he ill?"

"He fell ill about a month ago, I think."

A pause, during which she walked on with an automatic step; then, fixing upon him her eyes, in which was a painful expression, she said abruptly:

"Then it is true; after all, you were right. We did help to kill him that day."

He was frightened at her pallor, and at the alteration of her features. "No; you are exaggerating. His chest was always delicate."

"That has nothing to do with it," she said. "We helped to kill him. You know it. You would not have brought me here if it had not been so."

He noticed that her step was unsteady. Putting his arm about her, he supported her to a bench, upon which she sank.

"My dear," he said, holding her two hands in his, "I ought to have told you before taking you here. You are exaggerating. He was ill before his constitution was weak. He died the day before yesterday, painlessly, even cheerfully."

"The day before yesterday!" she repeated mechanically. "I remember so well the day he came. I noticed his hand trembled as he stood in the doorway. I thought he was timid." She shut her eyes. "I wish I could forget him. He was so gentle. He trusted us. I remember his piteous look when he began to doubt us. I think he clung to his faith in me; he turned to me for protection. I remember he would look at me, as if in appeal when the others mocked him; yet I joined in the mockery." Here she broke off with a sob.

"My poor child," said Dufresny. "I am to blame. I should not have brought you here. He would have died anyhow."

She shook her head, with a sad gesture of denial.

"Kind Eugene," she said, loosening one hand from his clasp, and caressing his. "You are trying to comfort me. But you see it is not his death only, it is the thought of the insults, of the outrage we heaped upon him. It is that, it is that. You were right when you said it was a mortal wound we gave him. Ah! to think, to think, that I shall have to remember it all my life, this scene of jeering at an unoffending, hard-working, honorable man; that I shall always see that poor, infirm figure, and that trembling hand extended. It will be like always feeling denounced before God. And what was it all done for?" she went on, interlacing her fingers convulsively together, "Good heavens! for what? For a little amusement?"

She swayed herself backwards and forwards. Dufresny took her hands and kissed them. "It was a freak, my darling, the madcap results of high spirits; others took the lead, you only followed."

"No," she replied, "it was deliberate, it was done in cold blood. We kept it up for three days. I was the willing instrument; I who was the hostess and should have shielded him from insult. Ah! how strange it is, how strange, when a sin is brought home to one; and now I must always carry it about in my heart. I used to laugh, I used to amuse myself, but I do not think I ever hurt any one before; but now —"

Dufresny rose and began pacing up and down, bewildered by the effect of the shock of bringing this thoughtless nature before reality. "It is no use, Angele," he said at last, "lamenting and exaggerating. We can never take a word out of the book of life and obliterate it, but we can make the book contain a tenderer story for it."

"But how?" she cried, bursting into sobs. "How? I am powerless. It is this. I can repair nothing; I cannot even give him the money I owe him; to earn which he came out facing the bad weather in his weak health."

"He has left a mother unprovided for," said Dufresny gently.

"Ah! unprovided for," she repeated, her tears stopping a little.

"A mother and two sisters."

"You think I could help them," she said, looking up to him like a frightened child, wishing to be reassured. "If they will only let me, I might; it seems possible." She put her hand up to her brow. "My head is so confused, I can think of nothing distinctly. Yet it seems as if I might." Her eyes had brightened, and a timid hope had stolen over her face. She began twisting up the heavy plaits of hair that had fallen from their fastening. Dufresny waited till she grew calmer; then they went out and rejoined Mademoiselle de Lustre.

The worthy lady was still sitting under the porch knitting. The village people, as they came out, had told her of Pere Coic's death. She was beginning her lamentations and the recital of her fears at Angele's delay in the churchyard, but Dufresny drew her thoughts away. He devoted himself to her, and engaged her attention in the near and dear discussion of the guests at the chateau. Angele walked silently by his side. She was very quiet. As they neared the house they met the returning groups of visitors. Madame de Recy was in high spirits. She described the site she had chosen for her future habitation. One fitted for a fairy palace, she said. It seemed suspended in the air. Woods grew under it. She must always have a house full of people when she lived in it, or she would die of fright. It was just the place for brigands to prow about in. It was enchanting. She would begin the building next week.

There was scarce any time left to question Angele as to the manner in which she had spent her afternoon. When the interrogatories began the young lady hurried her guests in. "It was time for dinner. They were late. The cook would be furious." At dinner Dufresny noticed that she ate nothing, but she entered with feverish volubility into Madame de Recy's plans for her new house. There must be a tower, a drawbridge, a ghost. The necessity of a ghost was carried by acclamation. In the midst of her talk Angele would interrupt

herself, and remain gazing straight before her; then suddenly she would rush back into the talk, and break into peals of laughter. It seemed to Dufresny that she wished to avoid him, yet once or twice he caught her gaze riveted upon him, with a frightened and piteous expression.

CHAPTER VII.

It was the day after the funeral, Mere Coic and her daughters had been hard at work, ever since their return from the cemetery. There was going to be a sale in the cottage. Pere Coic's pictures were to be put up for auction, and some of the furniture, too luxurious now to be kept. It was practical, and a matter of house-wifely pride, that every item disposed of should be presented to the public to the best advantage. The demoiselles Coic mingled their tears liberally with the dust they swept, but the mother went about, broom in hand, grim, strong-featured, all her years greyly stamped upon her face. She swept and scrubbed, unceasingly, but every now and then she would pause in her work, sit down upright, looking into vacancy.

In the afternoon she was sitting before the fire in the room down-stairs, her chin in her palm, a parcel of unwashed brushes in her lap, when a gentle tapping came at the front door. It passed unnoticed by the old woman; her thoughts were too far off to pay heed to it, or if she heard, the knocking translated itself into the remembrance of hammer strokes upon a coffin. When at last it asserted itself more distinctly Mere Coic rose, and gathering the brushes up in her apron, went forward and opened the door. On the threshold stood a young girl, whose shrinking attitude and timid expression were in singular contrast to her appearance of blooming youth and health. A few yards off Mere Coic saw a carriage drawn up.

She did not recognize her visitor, although she had a vague impression that the face was familiar to her. Perhaps she suspected meddling charity, perhaps grief made her repellent, but she stood silent in the doorway; the young girl did not speak either, she remained embarrassed, folding and unfolding her hands nervously. At last she said, "I was passing this way, and I thought perhaps, perhaps, you would let me in to see you."

"We are in sorrow here, mademoiselle," replied Mere Coic; "we do not want visitors."

As the young girl did not move away, she went on, in her unresonant voice, "if it be anything on business for my son it is too late, it is no use. He is dead."

"I know it, but it is on business all the same," said the girl eagerly, and in something of the relieved tone of one who at last found a way of beginning what she had to say. "I came because, you see, I owe him money. I am his debtor, three hundred francs. I ought to have paid them a month ago, but I was away. I had it on my mind all the time."

"Who are you, mademoiselle?" said Mere Coic. By this time her two daughters were standing behind her.

"I am Mademoiselle de Say, from the chateau yonder," replied Angele faintly, for the converging gaze of those three pairs of grieving eyes seemed to pass like the sting of a scorching lash across her heart. "Monsieur Coic took my portrait; it is for this—I owe him."

"I know," said Mere Coic, suddenly bending her shaggy eyebrows. "The portrait did not give satisfaction. My son would not take your money. We shall not take it either."

Angele saw the door closing upon her. The idea that she would not be allowed to make that act of reparation she had set out to make moved her strangely; she felt like one starving, refused crust. She put out a resisting hand and said brusquely—

"I am fiancée to Monsieur Dufresny."

The closing door stopped at once.

"His fiancée?"

"Yes," she answered, timid and blushing, not that there was hesitation in her favor.

"Then come in, mademoiselle," said the old woman gently. "All those whom he loves, are love here," and she led the way within.

They went into the room where the big clock was ticking in one corner, and the portraits were hanging on the wall. Angele's eyes rested upon these at once—their labored ugliness, their smooth shining surface, and brick-colored flesh tints struck her with a sense of piteous individuality.

"Yes, mademoiselle, they are beautiful pictures," said Mere Coic, seeing her looking at them. "As to think he found the way of doing them all himself! No one ever showed him how. It came to him like from Heaven. Sit down, mademoiselle there by the fire."

(To be continued.)

Don't be too critical. Whatever you do, never set up for a critic. We don't mean a newspaper critic, but in private life; in the domestic circle in society. It will not do any one any good, as it will do you harm—if you mind being called disagreeable. If you don't like anyone's nose, or object to anyone's chin, don't put your feelings in words. If anyone's manners don't please you remember your own. People are not all made to suit one taste. Take things as you find them. Even a dinner, when it is once swallowed, cannot be made any better.

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## THE REVISED TESTAMENT.

We cannot by any means bring ourselves to agree with Mr. Smith, who so ably defends the New Revision of the New Testament against all comers. It is a question, we think, above every other question upon which the clergy, individually and collectively, are well competent to pass an opinion. The work has now been before the public for nearly a year; everywhere criticisms, more or less learned, have been made public, and every weak and strong argument advanced for and against many of the numerous changes made; it cannot, therefore, be considered presumption on the part of any clergyman who may please to express an opinion upon it. As far as a majority of the learned critics can decide the question, it may be summed up in the language of the Archbishop of York: "What we wanted for the Church was not the *maximum* of alteration, but the *minimum* of alteration"; and the instructions to this effect set before the revisers they neglected to observe.

In the Northern Convocation recently, the Archbishop of York in the chair, the Rev. E. Harman (Carlisle) moved, "That the thanks of this Convocation be presented to the Revisers of the New Testament for their sustained efforts in the work intrusted to them, and that this Convocation unites in the prayer that under the blessing of Almighty God the Revised Translation may materially advance the knowledge and understanding of the Holy Scriptures." Canon Trevor, in opposing the motion, said that "this revised thing" had led to discussion and disaster to the English Bible, and so far from helping to promote the study of the Word of God, he took it to be a distinct step in the race of that criticism which had led to the most disastrous results in the country in which it originated.

"The President asked whether it would not be better to wait until the next session of Convocation, and have the whole matter discussed, because it was a great and grave question, and would require considerable discussion. If the vote of thanks could have been passed without raising discussion on the whole subject of revision it might have been passed to-day. It must be distinctly understood that the vote of thanks was not refused. What would probably be the course of things would be this—that the Revised Version, with other helps that had come and would come, would be the subject of a new inquiry. What we wanted for the Church was not the *maximum* of alteration, but the *minimum* of alteration. (Cheers.) The English Bible, with its merits and its faults, was uncommonly good English, and was very dear to the people of England, and he had no doubt that the mass of the people of this country were not in favor of abandoning the one and taking up the other. (Cheers.)

The Rev. E. Harman then withdrew the resolution.

And very recently the *English Churchman* had the following:—

"The clear-sighted Archbishop of Dublin foresaw, years ago, the danger of laying unhallowed hands on the Authorized Version of the good old English Bible. He prescribed the minimum of change as the only desideratum, and never dreamed of the infinitesimal and infinite mutations and com-

binations which the Revision of 1881 would see introduced into the most sacred and solemn book in the English tongue. Liberal-minded, too, as Dr. Trench always was, he nevertheless resisted for a time the plan of leaguings, for the purposes of revision, with all those not embraced in the organization of his own Church, although he admitted that with the exception of the "so-called Baptists," they might advantageously be invited to offer suggestions, to be decided upon for the acceptance or non-acceptance by a body of which they were not to be members. It is an open secret that Archbishop Trench was won over to the view of sectarian comprehensiveness which ultimately prevailed, to the inclusion of Socinians as well as so-called Baptists, by the irresistible appeals of the late Bishop of Winchester, Bishop Wilberforce, who never perpetrated a more mischievous blunder than when he threw the whole weight of his influence and his energy into the Revision scheme, as finally arranged and carried out. As a member, and a most illustrious member of the Revision Company, for Archbishop Trench is unquestionably one of the most gifted linguists and divines in Christendom, it would be uncourteous of him to denounce the result of the Revision as a failure, reflecting as it would be upon his fellow-labourers, and all the more so as the Archbishop took the least part in the work, prevented, as he was, because of a protracted illness and a multiplicity of business, from attending the sittings at the Revision meetings at the Jerusalem Chamber. All that the Archbishop of Dublin can say honestly in favour of the Revised New Testament he does. He predicts for it a very useful future, no doubt in the way of a comment on the Authorized Version; but he is very careful to point out that it has no chance of ever superseding the Authorized Version as that superseded all its predecessors in the past and its rivals in the present. He points out, too, its shortcomings, and inferiority in point of style and diction. And here we cannot but express our firm conviction that if the literary skill and the familiarity of Archbishop Trench with the manifold resources and niceties of our English language could have been utilised by the revisers, neither Dean Burgon nor Sir Edmund Becket nor Mr. Washington Moon would have been so successful in their unmeasured and merciless exposure of the un-English style, idiom, and grammar of the Revisers' English. Although the Archbishop of Dublin generously gives his colleagues all credit for honesty and courage, it is beyond question that he regards the work, as a whole, a failure; and this is a hard blow, coming, as it does, not only from a member of the Revision Company, but from one who has proved himself superior to all his colleagues in his vast and varied attainments as a scholar."

It is at least wise, while placing these extracts before our readers, to repeat Mr. Smith's concluding words, by way of a caution to those who might misunderstand the point of the discussion, viz., "That no fact or doctrine of the Gospel is in any way, (that is, was not intended to be) weakened or impaired by the changes which have been made. No revision, with whatever freedom it be carried out, can exclude or obscure any of the great truths and facts which we have been taught.

The great truths and doctrines of our Holy Faith are most certain and unalterable, and their proof is not dependent upon one text of Scripture, but is drawn from the whole teaching of God's Word.

## "BIGOTRY" AND "PRUDENCE."

From time to time a great outcry is raised against the bigotry of our clergy in not permitting "ministers of any denomination" to conduct services in our burying grounds. We have just been reading "An Act to Amend and Consolidate the Laws relating to the Methodist Church of Canada." This act is a very full one. It has, we believe, been enacted by all the Provincial Legislatures, and so may be found in the Statute Book of any Province.

Now, we wish particularly to direct attention to Section 9, Sub-sections 1, 2, and 3, of this act. The whole section declares the various trusts for which the property is to be held. Sub-section 1 requires Trustees to build and repair churches and appurtenances; Sub-section 2 requires them to permit such churches, etc., to be used for religious worship, etc., and that they "do and shall, from time to time, and at all times hereafter, permit and suffer such person as is hereafter mentioned or designated, and such person only, to preach and expound God's Holy Word, and to perform the usual acts of reli-

gious worship therein, and burial services in the burial ground thereto belonging," etc. The section then goes on to "designate" the person to perform these acts; he is to be approved and appointed by the Annual Conference or by the Superintendent of the Circuit or a temporary appointment by the Conference, "and in no case any other person or persons whomsoever." The next Sub-section (3) very strictly limits the power of appointment, as it provides "that no person whomsoever shall at any time hereafter be permitted to preach or expound God's Holy Word, or to perform any of the usual acts of religious worship upon the said parcel or tract of land and hereditaments, nor in the said Church, nor in or upon the appurtenances thereto belonging, or any of them, or any part or parts thereof, who shall maintain, promulgate or teach any doctrine or practice contrary to those held and practiced by the said Methodist Church of Canada."

This is no relic of bye-gone exclusiveness; it is a law asked for since Confederation by the "Methodist Church in Canada." The law is, we think (in this respect), a reasonable and prudent one; but why should that in us be bigotry which in them is prudence?

DR. JENKINS' note in another column leads us again to ask the Clergy and Churchwardens throughout the Dominion to send us items of local news from their respective Parishes and Missions. We have a circulation of over fifteen hundred in Quebec and Montreal Dioceses alone, (which number is being rapidly increased,) and over four thousand in the other Dioceses; and we are most anxious to publish full and accurate accounts of the work and progress of the several Parishes, and in this way make our paper interesting and useful.

We begin in this number a series of interesting papers from the pen of the Rev. G. O. Troop, late of St. Paul's, Halifax, and now of Hellmuth College, London, Ontario. We are glad to welcome Mr. Troop as a contributor to our columns, and hope to hear from him very frequently.

## MISCELLANEA.

It is curious that *Gnosticism* should have been the great trouble of the Church in earlier times—*Agnosticism* its difficulty to-day. These men prided themselves because they knew so much; to-day it is, of some the boast, of some the lament, that they can know nothing. Yet it may be that the state of mind producing two such dissimilar results is alike, or nearly so, in both cases. Is it not the deciding, determining, measuring all things referring to faith or religion by just the same methods, limits, standards, as questions of natural things are judged by? In the earlier days, men's reasoning, or rather their conjectures about all natural phenomena were a *præcæ*; they set to work to think how things ought to be, or in their opinion must be, and decided accordingly how they were. The same process carried on in theology gave the "æons," "emanations" and other fancies of the thinkers' brain. To-day men have learnt to follow patiently the rigidly inductive method, starting from observed facts as first principles. But when they attempt the same method in matters of the faith, they find no observed facts from which to start, or they are wholly dissatisfied with the evidence of asserted facts; they have nothing from which to begin to reason, so they can know nothing.

There is, however, one vast difference between the methods of the two periods; a difference which greatly increases to-day the difficulty of the Christian apologist. The old method was certainly wrong and misleading in natural things, when its operations in that direction became discredited, men soon discontinued its application to things supernatural. But the new method is demonstrably the true one within one range of subjects; its successes there have been triumphant, it has been the means by which have been won all the noble victories which the annals of science record. The very same reasoning which led men to reject the old method in supernatural things, viz., its proved falsity in natural things, leads them to apply the new method to supernaturals, for it is certainly true in naturals.

Certainly patient, faithful, inductive reasoning, logically carried out, cannot mislead in any class of subjects, natural or supernatural. It is not here that we differ from the Agnostic. We had better grant them that, or rather tell him that his method is as valuable to us as it is to him. The difference lies somewhat further back. Our reasoning about

natural subjects starts from observed facts that come within the range of human experience. But he refuses to start with us in our processes of reasoning in supernatural matters, because we take as premises, facts or truths wholly outside of human experience, claiming that they have been given to us on sufficient evidence by an intelligence higher than our own. And when there is a difficulty or inability about receiving such evidence, the case is a hard one.

If any one flatters himself that we are so far away from the rapid currents of modern thought, as to be unaffected by these views and themes, he greatly misunderstands what is going on around him. Nor is it in our large towns only that these questions are agitated; in many, I had almost written in every village congregation among our own people, as well as among those of other denominations, there are men and women, some in distress, struggling to conquer, if they may, doubts which are robbing them of hopes they once held dear, others shallow and flippant, perking and priding themselves on their clever and startling unbeliefs. But of one class and the other, there are not a few, many too in places that seem unlikely ones.

Whether there is a Christ or a God at all, whether man has a soul and may look to a future life, when these questions are asked, it is surely time to put aside all lesser controversies and address ourselves to the solution of these. In the year 1850, when the Baptismal Regeneration controversy (now an almost forgotten one) was raging, F. W. Robertson speaking in the Town Hall of Brighton, used these words. "It is a fact worthy of deep pondering, to me a singularly startling one, that at the moment when we the priests of England were debating as a matter of life and death, the precise amount of miracle said to be performed in a Christian Sacrament, and excommunicating one another with reciprocated charges of heresy, the workingmen of this country who are not to be put off with transcendental hypotheses and mysterious phraseology, on whom the burdens of this existence press as fearful realities, were actually debating in their societies, here beneath this very roof, a far more awful question, whether there be indeed a God or not. It might suggest to one who thinks, a question not altogether calming in these days, what connection there is between these two things." With a few changes these words might be made applicable to 1882. OUTIS.

## NOTES ON THE CHRISTIAN YEAR.

By REV. G. OSBORNE TROOP.

No. I.

It is not always remembered by those who are accustomed to participate in the festivities peculiar to the observance of New Year's Day, that until about one hundred and thirty years ago the beginning of the civil year was dated not from January 1st—but from March 25th. Before the year 1752, in which the change of style was effected, our Prayer Book contained the following direction:—"Note, that the supputation of the year of our Lord in the Church of England beginneth the five-and-twentieth day of March." Thus the civil and Christian years coincided at least nominally, in their beginning until this date. Since that time, however, the dates have been quite distinct. The Church in no way recognizes the first of January as New Year's Day; but, rather urges upon all her loyal sons and daughters the prayerful observance of the 1st Sunday in Advent as the beginning of what is called "The Christian Year." In fact, if we may judge from the arrangement (which for centuries has never varied) of the Collects, Epistles and Gospels, it has ever been the mind of the Church, that her children should begin the year with the reverent contemplation of the mystery of the Holy Incarnation of our Lord and Saviour, Jesus Christ. To say, moreover, that the 25th of March is the date appointed for the Commemoration of the Annunciation of the blessed Virgin Mary, is to remind all theologians that the Incarnation was still the starting-point, even with those Christians who began the year on that day.

Thus much for history. As to the practical benefits to be derived from the careful observance of the solemn round of Festivals and Fasts embraced within the Church's year, they are obvious to all thinking men and women. First, look at the preacher. If he be a royal student of his Prayer Book, he will escape the snare in which the more earnest man is, the more liable he is to be taken, of bringing only his own favorite points of doctrine before his people. The Church chooses his subjects for him, and chooses always in a wise and comprehensive order. Or, if we look at the people, they will find the Prayer Book a protection from any man who wears them with his hobbies. Let their clergyman preach

as narrowly as he may, still as season follows season in glorious succession, the Church will lead them in the foot-step of the Master from the lowly manger at Bethlehem to the Very Right Hand of the Majesty in the heavens.

The purpose of these brief notes will have been fully answered should any be led by them to prize more highly that admirable arrangement of the revolving cycles of time which the sacred poetry of Keble has immortalized under the familiar name of "The Christian Year."

First then in order comes the Season of Advent. Blunt, in his "Annotated Book of Common Prayer," to which we are much indebted for historical information, says that "under its present name the Season of Advent is not to be traced further back than the 7th century; but Collects, Epistles and Gospels for five Sundays before the Nativity of our Lord, and for the Wednesdays and Fridays also, are to be found in the ancient Sacramentaries, and in the Comes of St. Jerome.

These offer good evidence that the observance of the Season was introduced into the Church at the same time with the observance of Christmas; yet there is not, properly speaking, any season of Advent in the Easter Church, which has always preserved ancient customs intact though it observes a Lent before Christmas as well as before Easter."

At the Reformation the Church of England discontinued the special Epistles and Gospels, which until then had been in use for the Wednesday and Fridays in Advent; but it is her manifest desire that the sacred season should be kept by her faithful children in a spirit of lowly waiting for the return of their absent Lord, and of devout contemplation of that time in the earthly long ago when He "came to visit us in great humility." Now she would have us listen with awe to the warlike cry of this voice in the wilderness—"Repent ye; for the kingdom of heaven is at hand!" now to the heart-thrilling song of the angels—"Glory to God in the highest, and on earth peace, good will towards men." Again would she lead us to Bethlehem's humble cradle to worship with adoring wonder the infant Son of God; or with uplifted hand would point us to the clouds of heaven, soon as a mighty chariot to bear back to his watching children in power and great glory the once crucified but now triumphant Redeemer.

A note in our Prayer-book reads—"Advent Sunday is always the nearest Sunday to the Feast of St. Andrew, whether before or after." The observance of St. Andrew's Day is fixed for November 30th: this year, therefore, Advent Sunday falls on November 27th, the earliest day on which it is possible for it to occur, as December 3rd is the latest. "It seems probable that the Western Churches of Europe originally kept six Advent Sundays, as the Eastern still keeps a forty days' fast, beginning on the same day. But the English Church since the Conquest, at least has observed four only, although the title of the Sunday preceding the first (the Sunday next before Advent) seems to offer an indication of a fifth in more ancient days."—BLUNT.

The date at which the Collects for the first and second Sundays in Advent were composed is 1549. That for the third Sunday was composed by Bishop Cosin in 1611. The Collect for the fourth Sunday is a lengthened translation from that in the Sarum Missal. For grandeur of thought, as for beauty and dignity of expression, these four inspiring petitions are fit introductions to that system of Collects which gathers up within itself in such a comprehensive grasp the sacred lessons of every Sunday and holy-day throughout the year.

SERMON,

By the REV. CANON PARTRIDGE, B. D., at the Annual Service of the Church of England Institute at St. Luke's Cathedral, Thursday Evening, February 9th, 1882.

"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working of every part, maketh increase of the body unto the edifying of itself in love."—Eph., iv., 16.

(Concluded.)

I am asked to come here and speak on the anniversary of your Church of England Institute. I am but as yet a stranger among you, and know but little of your affairs. But I can test the usefulness of your Institute by one question, What is it doing for the Master's cause? If it flourishes, it is because it is working—because it has zeal—because it must work. Your Institute must not be gauged by its mere power of amusing and whiling away an idle hour, it must have a stronger motive than that. There are a number of men banded together, a good quantity of bone and muscle and energy and life. Is it making its mark on this place? If it flags, it is because it is not justifying its existence. Let it lay firm hold on some distinct form of Church work, grasp and grapple with some real difficulty, and pursue to successful completion, that will bring the red life-blood surging through its arteries, and brace up its heart-beats.

And the same test will apply to all Church work. What is Halifax doing for the Master's work? Is it actuated by the same burning zeal that boils over all bounds, and will not, cannot be withheld from bravely and boldly rushing forward, thoroughly furnished unto every good work? We of this grand old time worn, weatherbeaten Church of England have much to be thankful for, much to prize; we have inherited a glorious history, we

have an unchangeable faith deposited with us, of which the Church must be the unyielding guardian. We have an apostolical ministry descended unbroken from the birthday of the Church at Pentecost, which no plausible sophistry must ever tempt in to undervalue or give up. We have a rich heritage of heroic lives and martyr deaths, shining on our work of to-day with a lustre that lapse of time has scarcely dimmed; but it is not because of these that the Church still labours and prays and agonizes over a world that will not hear. It is because the drops of the bloody sweat are still falling on the sward of Gethsemane, because the wilful eye still pleads from the blessed cross, because the tones of this glorious voice still re-echo across the centuries. "Lo I am with you always," because there still live and perish, the myriad souls for which Christ died. The Church's mission is the salvation of the world!

It remains to devote a few brief moments more to the second of the ideas presented by the Text. "Fitly joined together and compacted in love," this means a perfect organization. The Church of England to-day has much zeal, not a hundredth part of what she ought to have, but still some. But she lacks in organization. There is a lack of sympathy between rich and poor, a want of the "effectual working in the measure of every part," an absence of working organizations which not only bind together pastors and people, but draws out the special gifts for work of every member of the Church. A great change must come over the Church in this respect before she can take her rightful place and do the work which now others are doing for her. Her sole aim must be the glory of God, her bond of union, the love of Christ: her pressing, overpowering work, the winning of souls:—her mark of Catholicity to be known and read of all men, steadfastness in the Faith. And in the Parish peace and unity flowing from a generous emulation between pastor and people in the work of the Master, an abounding love for Christ shewn in attention and sympathy for the sick and suffering among His children, and a firm and holy resolution to shew forth the fruits of a pure and scriptural Faith in earnest and self-denying lives. Ah, brethren, this is a noble ideal. It stirs our blood and sends a generous impulse through us, for we recognize this as the battle cry of a true soldier of Jesus Christ.

But to carry this out, the Body of Christ must be "compacted by that which every joint supplieth." That is the idea. Organized work. Work for the pastor in the house of God, by the sick and dying bed, and in superintending and directing the whole. Work for the Sunday School teachers in training the young for Christ. Work for the Bible Class in elucidating the truths of holy writ, and arousing interest in the stupendous themes that treat of Life Eternal. Work for the sick visitor and sympathizing friend, often unnoticed of men, but known of God. Work for the aged saint in pointing out the mercies of God, and drawing others to Him by the power of a winning conversation. Work for the active man of business who can give of his means and influence and leisure, a recreation that will richly repay him. Work for the child, who can, God helping, often lead a parent to the foot of the Cross. Work for the busy matron, lending a few hours to the Lord from the duties of domestic toil. Work for those who, not being blessed with much of this world's goods, may yet join in prayer and in personal service. Yes, for all these there is room, and there must be found employment. Thus and thus only can the concluding words of the Text be accomplished. For what do your pastors labour and pray, for what the heads of families give of their time and means, for what do self-denying women give of their leisure, for what do the silvery tones of the church-bell call us as often as possible to glad service in the house of God? For what do anthem and hymn, joyous song and solemn prayer rise from humbly thankful hearts and voices, and strains of importunate supplications enter into the ears of the Lord God of Hosts? Is it not that we all as members one of another, as "fellow-citizens," &c., may make increase of the Body unto the building up of itself in love? Is it not that we all, even as here on earth we join in working for the Master's cause and evangelizing the world, may hereafter be recognized in the Jerusalem above as there one family in Him, who shall sing the new song of Moses and of the Lamb?

Yea dear friends, let this be our aim. Let these motives and aspirations sanctify our work, and it shall be noted of our Lord, and return upon us here in "showers of blessing," and call forth at the final trial the blissful commendation. "I know thy works." To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on his throne."

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.

REUNION.

(To the Editors of the Church Guardian.)

SIRS.—From an English paper I clip the following:—  
UNITED STATES.—Another mark of Churchward tendency among the orthodox denominations

is the proposal of leading Presbyterians to change the observance of the 'Week of Prayer' from the first week in January to the first week of Lent. The Week of Prayer was originally designed by the Evangelical Alliance as a week of prayer for Missions; but of late years it has taken a general devotional character, looking also to the revival of religion at home."

Would that something like this could be accomplished, and all Christendom, of every name, be on its knees at once for seven days! What blessings would follow! I would only ask would not the last week in Lent be better? and could it not be this year?

"A Mr. W. T. Lynn writes to the London Standard: 'The old idea that our Lord's passion and resurrection occurred in A. D. 35 (given in most Bibles which have dates in the margins) was founded on the traditional belief that He was about thirty-three years on earth, combined with the idea that the date as His nativity was four years later than it really was (the actual date of that event being, in all probability, B. C. 4). The only real doubt about the date of the resurrection is whether it was A. D. 29 or 30. Now, astronomy tells us that the full moon, which would be Paschal in the former year, fell on a Saturday (April 16), which is inconsistent with the circumstances narrated. But in A. D. 30 that full moon was on Thursday, April 6, on which day the Passover meal was eaten, and our Lord suffered the next day (in our reckoning, the same day in the Jewish) on which other observances connected with the Passover were still to be kept. This, then, I have very little doubt, was the true year; and, if so, of course the Easter was on April 9, on which day we shall this year celebrate its anniversary.'

I cut this second extract from the *Pictou Standard*. If the calculations of Mr. Lynn be correct, we should all be keeping the real anniversary of the Passion of our Blessed Master.

D. C. MOORE.

THE REVISED VERSION.

(To the Editors of the Church Guardian.)

SIRS.—There is one sentence in Mr. Gelling's paper on the Revised Version of the New Testament with which I am able to agree, viz., that "on this all-important subject we must be guided by the writings of those persons who have the knowledge to enquire into these subjects, and who have the leisure and ability to search the MSS. and the Fathers." But we immediately part company, for, while it seems to me that the logical application of the principle thus asserted would require us, in the first place, to receive with respect and deference a work on which some of the most able and distinguished scholars of the nation had been engaged for a period of ten years, and when this work was subjected to severe and hostile criticism, to wait and hear the replies which might be made thereto before forming a final judgment. Mr. Gelling, on the other hand, in a paper avowedly written for those readers of the CHURCH GUARDIAN who are wholly dependent on its pages for information respecting the subject, on the authority of a single reviewer, most positively, unhesitatingly, and sweepingly condemns the Revised Version as a translation of a "Greek Testament vastly more remote from what the Evangelists (and Apostles) actually wrote than any which has appeared since the invention of printing"; and in every case of disputed reading speaks of that which the reviewer prefers as beyond all question the words of the inspired writer.

Dean Burgon, the reviewer in question, has continued his attack in the January number of the "Quarterly" in the matter of translation; but in the article from which Mr. G. has drawn his inspiration and his material, the fundamental question is the relative value, authority, and importance of the earlier and fewer and the later and more numerous Greek MSS. of the New Testament, and whether the revisers have sufficiently taken into consideration the ancient versions and the citations in the earlier Fathers. Almost simultaneously with the publication of the Revised Version there came from the press a new Greek Testament, edited by Professors Westcott and Hort, who had projected the work as long ago as 1853, and though often interrupted by pressing duties, had never been wholly diverted from it. The text of this Greek Testament is based chiefly on the two most ancient MSS., the Vatican (B.) and the Sinaitic (Aleph.); and Dr. Burgon, in his wholesale condemnation of the changes made by the revisers, explains them by the fact that they have been misled throughout "by the unsatisfactory decrees and eager advocacy" of the two Cambridge Divinity Professors. A copy of the text of this Greek Testament was placed by the editors by the side of each reviser, and its influence has undoubtedly been very great. But it is only fair to hear what the revisers themselves say concerning the revision of the text. In the preface we are assured that "different schools of criticism were represented, and together constituted to the final result." And Archdeacon Palmer more fully says: "From the first verse of St. Matthew to the last verse of the Revelation the revisers passed under review every variant which had a fair shew of authority and seemed to have any possible bearing on the translation, and determined, according to the best of their power, on which side lay the preponderance of evidence. . . . It was thought better to correct the Greek text in points

where the correction might seem unimportant than to run a risk of leaving it uncorrected where correction might be, or even seem to be, of importance. It will be observed, again, that the readings adopted by the revisers are not always those adopted by Luchmann, or by Tischendorf, or by Tregelles, or even by Westcott and Hort, although Westcott and Hort were themselves revisers, and by their kindness each of their colleagues had their text beside him in proof throughout the work. There were among us textual critics of different schools, whose names are well known to the learned world. When they agreed, those of us who had not made textual criticism our special study followed their conscientious voice; when they differed, we deemed it our duty to ask for a statement of the evidence and to decide between them. It was our desire not to follow blindly the lead of one or more individual editors, but to amend the text so long 'received' wherever, and only where, there was a distinct preponderance of evidence in favour of such amendment." And Bishop Ellicott: "In the more difficult passages we have ever given especial heed to the great early versions, and to the voice, wherever it could be heard in the same language as that which we were translating, of primitive and patristic antiquity."

As we are reminded in the preface to the Revised Version, "textual criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics"; and it is, of course, possible that the principles of criticism at present more generally followed may prove to be unsound. But while such articles as that of the Dean of Chichester have, notwithstanding their excessive dogmatism and importance, much value in leading to a re-examination of the subject from every point of view, we may be pardoned, perhaps, if we are loth to accept his opinions as conclusive and infallible. He has been described by one of his critics, Dr. Sanday, as possessing every qualification for his work but one. "The one thing which he lacks is a grasp on the central condition of the problem and a real understanding of his opponent's position." And his critic further says that he "seems to have tried hard to reduce his own theory to an absurdity; but it would have been far better to throw over external evidence (and internal evidence as it presents itself to ordinary minds) altogether, and stand upon his own *ipse dixit* as to what the Evangelist must have written." This is pretty severe, but how far true I know not. But, accepting Mr. Gelling's principle that we should "be guided by the writings of those persons who have the knowledge to enquire into these subjects, and who have the leisure and ability to search the MSS. and Fathers," and being constrained in any given case to choose between the revisers and Dr. Burgon, with no light or guidance from other sources, I should at once submit myself to the former.

Without any special knowledge of textual criticism, the principle will, I think, commend itself to most that the nearer the source the purer the waters will be, and that we should look for a purer text in the older than in the later MSS. The charge that they exercise a "tyrannical ascendancy over the imagination of critics" simply means that the person who chooses thus to express himself is not disposed to allow to them that authority which is conceded by others. An attempt is made to weaken their authority by suggesting that "the very reason why they escaped, while many others perished, was that the writers made so many mistakes that these copies were useless." Well, I hope Mr. G. will pardon me if I confess myself unable to understand the constitution and workings of a mind which can be influenced by such an argument. We are told again that they differ among themselves and from the great body of the other MSS., and from the writings of the Fathers also. As to the extent of their differences from each other, all critics do not agree with Dr. Burgon. Thus Alford asserts: "The agreement, in the main, of our oldest uncials with the citations of the primitive Fathers and with the earliest versions"; and "the very general concurrence of the character of the text of our earliest MSS., Versions and Fathers with that text which the sound-critical principles lead us to adopt." Of the later MSS. some, it is true, may be "transcripts of texts of at least as much value as those of our most ancient MSS., and in some few cases it has been ascertained that it is so." But many again are probably copies of one MS., and have, consequently, only the authority of that one. Simply to count, therefore, the number of MSS. on each side in a case of disputed reading is no test whatever. I do not ask if 900 MSS. can be brought forward to support a single reading, although it would surprise me greatly if they could, for many of the MSS. never contained more than portions of the New Testament, and others are only fragments. But, without reference to any special instances adduced by Mr. G., I would, by way of caution, commend to careful consideration the following words of Dean Alford: "In this field it is that the strong assertions may be safely made which we so constantly find in the pages of those who would uphold the received text at all hazards; who tell us again and again that 'four or five MSS. only' read this or that, and 'all the rest agree with the received text,' when perhaps these 'four or five' are just the consensus of our most ancient and venerable authorities, and 'all the rest' may, for ought we know, be in many cases no more worthy to be heard in the matter than so many separate printed copies

at the present day." Such epithets as "grievous perversion of Holy Scriptures," "sad example," "false reading," "false translation," "long since forgotten publication," and the like, together with the charge of frequent mutilating and maiming of the Inspired Record, seem to me more calculated to disturb the unlearned and unstable than any of the changes in the Revised Version. But allow me, Sir, in conclusion, to express the hope that none of your readers will be led to suppose that the facts and doctrines of the Gospel are in any way weakened or impaired by the changes which have been made. No revision, with whatever freedom it be carried out, can exclude or obscure any of the great truths and facts which we have been taught.

Yours, etc.,  
D. S.

Sydney, C. B.,  
14th March, 1881.

\*Durham Church Convention.  
Exp. in Conv. at 10, May 17th, 1881.  
\*Prolegomena, Vol. 1, p. 7, ed. 7.  
\*Alford, p. 86.

A LARGE number of communications received too late for this issue will appear next week.

The schoolmaster is abroad, we often hear, but when he is at his desk he is exemplifying by precept and example the merits of Esterbrook's Steel Pens.

BOOK NOTICES, &c.

HUBBARD'S NEWSPAPER AND BANK DIRECTORY OF THE WORLD (with Gazetteer and Atlas combined), containing the names and descriptions of over thirty-three thousand newspapers and fifteen thousand banks, throughout the world. Embracing, substantially, all newspapers, magazines and quarterlies published upon every Continent, in every Empire, Kingdom, Nation, Province and Island, together with the names and locations of the leading, responsible Banks and Banking Institutions upon the earth. With Maps and Gazetteer information of all the various nations of the world, with especially full descriptions of the several States of the United States of America; the whole making a volume at once unique, comprehensive, reliable, useful and entertaining, in two Vols., 2593 pages. Edited and published by H. P. Hubbard, Proprietor of the International Newspaper Agency, New Haven, Conn., U. S. A. Price \$10.00.

The contents of the title page given above show at a glance how gigantic a work this is. It not only surpasses anything of the kind hitherto attempted, but exhibits in its compilation indomitable perseverance, marvellous industry, and an outlay of time and money altogether quite remarkable; while its value to the business world cannot be estimated. No more interesting and comprehensive work has been published, and the enjoyment and advantages we have experienced from its perusal justify us in warmly endorsing it as invaluable to the journalist, banker and wholesale dealer, and in fact, to everybody who would know a great deal that they have not before known upon the important subjects of which the volumes treat.

THE CORPORATE UNITY OF THE CHURCH. A sermon preached before the Synod of the Diocese of Ontario, at its 19th Session, by Rev. Geo. J. Low, Rector of Carleton Place.

We have to thank the author for a copy of his admirable sermon as above. The preacher has very clearly shown what the Church's distinctive principles are, and then he has with no less clearness drawn the distinction between the two divergent lines of Christian thought, the Puritan and the Catholic. He emphasizes the fact that with the one the leading feature is individualism with the other corporate action. He shows how the Catholic position can alone meet the modern attacks upon the Christian Religion, and quotes Principal Grant, of Queen's College, who says, speaking of the inroads of the Goths and Vandals, and subsequently of the Saracens, "The Sacerdotal Church with its outward unity, saved Christianity," and the preacher adds, "This Witness is true. The Sacerdotal Church in the days of political and social dismemberment, saved Christianity; and by God's grace, in these days which are even now upon us of Ecclesiastical and Doctrinal dismemberment, the Sacerdotal Church will save it again." "The Corporate Unity of the Church will be the bulwark against the shocks of the Infidel (whatever guise, Agnostic or Positive, he may assume) in the present; just as it was the bulwark against the onslaughts of the Unbeliever and Barbarian in the past." The sermon has a great deal in it, and we hope it will be widely read.

THE TRINITY CHURCH CATECHISM of the chief things which a Christian ought to know and believe to his soul's health. Revised edition—twentieth thousand. Price 10c. in paper; 15c. in cloth. E. & J. B. Young & Co., New York.

We have read so many conflicting criticisms in the American Church Press upon this little work, that we were anxious to see and judge for ourselves. And, certainly, we have no disposition to add to the number who see but little to admire and much to condemn in it. On the contrary, we have examined the book very carefully, and with the exception of an expression here and there which, perhaps, might be abused, the examination leads us to speak in terms of the warmest approval of it as being just such a Catechism long needed in our Sunday Schools. We may confess to a preference in some particulars, for the Quebec Catechisms reviewed in these columns a few weeks ago, but in fulness of detail this is worthy of the highest commendation. That its use is not confined to the Trinity Sunday Schools is apparent from the fact that twenty thousand copies have been sold, and unless we greatly overvalue the work, its circulation will be very largely increased.

The poet Longfellow, died at his residence, in Cambridge, U. S., on Friday last, in the 75th year of his age.

SAVED FROM THE POORHOUSE.—For years David Allingsworth suffered with rheumatism, and notwithstanding the best medical attendance, could not find relief. He came to the Scotia County Poorhouse, and had to be carried into and out of bed on account of his helpless condition. After the failure of all the remedies which had been applied, the directors of the Poorhouse resolved to use St. Jacobs Oil, and this was a fortunate resolution; for, with the trial of one bottle, the patient was already better, and when four bottles had been used upon him he could again walk about without the use of a cane. The fact, as above stated, will be verified by the editor of the Portsmouth (Ohio) Correspondent.

AYER'S CATHARTIC PILLS are the best of the purgatives for family use. They are the product of long, laborious, and successful chemical investigation, and their extensive use, by Physicians in their practice, and by all civilized nations, proves them the best and most effectual purgative Pills that medical science can devise. Being purely vegetable no harm can arise from their use. In intrinsic value and curative powers no other Pills can be compared with them, and every person, knowing their virtues, will employ them, when needed. They keep the system in perfect order, and maintain in healthy action the whole machinery of life. Mild, searching and effectual, they are specially adapted to the needs of the digestive apparatus, derangements of which they prevent and cure. If timely taken they are the best and safest physic to employ for children and weakened constitutions, where a mild, but effectual cathartic is required.

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.

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.

CHRONIC BRONCHITIS.

When Bronchitis take the chronic form the attending symptoms become greatly aggravated, and are associated with many of the very worst symptoms of Phthisis, viz. excessive cough, free expectoration, rapid pulse, night sweats, etc., and finally great debility and emaciation. In this stage the diagnosis between this and Tubercular Consumption is sometimes very difficult, and it is in this case that God Liver Oil, when the sufferers can retain it, is of special advantage; and PUTTNER'S EMULSION OF COD LIVER OIL can always be easily retained. In such a case it is invaluable. Under its use we find the cough cease, expectoration diminish, the pulse regain its regularity and force, night sweats cease, physical strength return, and the emaciation give place to renewed flesh. As this state of things may be a sequence of a cold which has been neglected, it behoves everyone to be particularly careful of himself while laboring under a cold, no matter how slight it may apparently be. The main thing is to check the disease at its very inception, and the best means by which to attain this end is the early use of PUTTNER'S EMULSION.

It is said that among the Chinese the Larva of Insects are used medicinally to give strength to feeble children; Caterpillar Syrup they consider a specific for Bronchitis. Dried Toads are taken to give tone to the system, while the horns of the rhinoceros, the livers of tigers, the jaws of tigers, and the wings of bats all have a place in the Chinese Pharmacopoeia. A simple remedy containing well-known ingredients is nothing thought of by a patient, and their doctors seem to be quite of the same mind. How different it is when an outside barbarian in this respect, where the elegant preparation of pleasant taste, composed of well-known and well-tried remedies, such as is embodied in ROBINSON'S EMULSION OF COD LIVER OIL, with LACTO-PHOSPHATE OF LIME is not only sought after by the patient, but is recommended and largely prescribed by the most intelligent physicians.

For sale by Druggists all over the Dominion. Prepared only by Hanning & Bros., St. John, N. B.

Honor to whom Honor is due.

HOLMAN PAD COMPANY, Halifax, N. S.  
WALLACE BROTHERS, Chem. Co., 17th Feb., 1882.  
GENTLEMEN.—I have much pleasure in informing you of the benefit I have received from wearing one of your Pads. I was induced by a friend last December to give one a trial. Since then, my health has improved to such an extent that I have gained twenty-two pounds in weight. Under those circumstances, I feel that I am obligated, not only to you, but to every person suffering as I did before I commenced to wear your Pad, to endeavor, as far as I possibly can, to help to place such a remedy within the reach of every sufferer. Yours truly,  
LAWRENCE McKIM,  
Postmaster.  
Office, 219 Hollis St., Halifax; 223 Union St., St. John; 10 Argyle St., London, Eng. Free by Mail 1/2 post.

THE BEST COUGH REMEDY.—FROM MRS. ROBERT TURNER, OF UNADILLA, N. Y.—"I can say with the utmost confidence that I think DR. WISTAR'S BALSAM OF WILD CHERRY the best cough remedy I have ever known, and believe I owe my present existence to its wonderful curative powers, having at one time been brought very low by a distressing cough, accompanied with spitting of blood, and other symptoms of that dread destroyer, Consumption. I tried many remedies without effect, until a resort to the Balsam was had, which, by the blessing of Divine Providence, soon restored me to health. The Balsam is now our resort whenever any of our family is attacked with coughs or colds, and it has never failed to give the desired relief. I kept constantly a supply on hand. During the past ten years I have influenced many persons to make use of this remedy, and always with the same success."  
50 cents and \$1 a bottle. Sold by all druggists.

Marriages.

HOUGHTON—MORASH.—At East Chester, March 13th, by Rev. G. H. Butler, B. A., Incumbent, Robert Houghton to Mary, daughter of Mr. David Morash.  
MILLS—FEADER.—At Chester, March 23rd, by Rev. G. H. Butler, B. A., Incumbent, Benjamin Mills to Anne, daughter of the late Mr. John Feader, all of Chester.  
MACDONALD—KINNEAR.—At Montreal, on the 21st instant, at the Church of St. John the Evangelist, by the Rev. Edmund Wood, Charles W. M. Macdonald, of Cote St. Antoine, Montreal, son of Wm. Macdonald, Esq., M. D., to Mary B., youngest daughter of J. D. Kinnear, Esq., Judge of Probate, Amherst, Nova Scotia.

Deaths.

REDFE.—The double funeral on Sunday, 5th inst., of Mr. Michael Rudolf and his wife, Isabella, who came to Lincoln in the first year of its history, and died at a ripe old age, within eight hours of each other, on Thursday, was one of the most pathetic and interesting incidents that ever occurred in this County. Mr. Rudolf had reached the advanced age of 87, ten years older than his wife, to whom he had been married over half a century. He had been gradually failing for several months, his mind and body growing feebler every week, and his death was, of course, not unexpected. About a week since, Mrs. Rudolf caught an apparently slight cold, which developed into bronchitis, and though it would have been quickly thrown off by a younger and more vigorous patient, she quietly sank under it, and died at 10 o'clock on Thursday morning, 2nd inst. The daughter, who has so faithfully ministered to the wants of the aged couple in their declining years, supposed her father would not be able to comprehend his loss, as he seemed to notice nothing that was going on around him; but she approached his bedside and told him that mother had gone before him. He understood the message—"Ah, dear! it is a pity she should go first; kiss me, my child," and soon after he breathed his last as peacefully as though going to sleep. Mr. and Mrs. Rudolf were natives of Nova Scotia. They have three children—Mr. A. C. Rudolf, well known in business circles; Mrs. T. S. Grigor, and an unmarried daughter, all residing in this city. A large number of our oldest citizens attended the services at Trinity Church on Sunday, conducted by Rev. C. C. Harris; and they who had so long been united in life, in death were not divided, but were placed side by side in one grave.—*Lincoln paper.*

JONES.—Margaret Maud Farish, daughter of Norman and Margaret Jones, of Weymouth, N. S. Born Nov. 1st, 1878, baptized July 6th, 1879, died March 3rd, 1882. Our life is but a fading dream, Its glorious morn how quickly pass'd; Lead us, O Christ, when all is gone, Safe home at last.



THE GREAT GERMAN REMEDY FOR RHEUMATISM,

Houralgia, Sciatica, Lumbago, Backache, Sorrows of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.

No Preparation on earth equals St. Jacobs Oil as a safe, sure, simple and cheap External Remedy. A trial entails but the comparatively trifling outlay of 50 CENTS, and every one suffering with pain can have cheap and positive proof of its claims. Directions in Eleven Languages.

SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE.

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Kitchen Garden, Field and Flower

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We now invite the attention of our friends to our Stock which is Complete for the Spring 1882. Our

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Will be Ready in a few days Please send for one.

Flower Seeds and Bulbs and small Vegetable Seeds sent free by Mail.

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March 1st, 1882.



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BRENNAN'S FOR BOOTS, SHOES, & SLIPPERS

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WORTH KNOWING.

One bottle of Johnson's Anodyne Liniment will effectually cure bronchitis, inflammatory sore throat, sore lungs, bleeding at the lungs, chronic hoarseness, hacking cough, whooping cough, and lame stomach.

HOW TO MAKE MONEY.

Twenty-five cents worth of Sheridan's Cavalry Condition Powders led out sparingly to a coop of twenty-five hens will increase the produce of eggs 25 per cent in value in thirty days.

Honorable Mention for Good Quality, International Exhibition, 1882.

Unfermented Wine.

Prepared for Sacramental and Dietetic uses by

F. WRIGHT,

MANUFACTURING CHEMIST, Kensington, High Street London, W.

This Wine is guaranteed to be the juice of the finest grapes of the Cote d'Or, ANDALESIA, and the MEDOC, specially imported for his purpose. It is perfectly free from Alcohol, and with the exception of a small percentage of white sugar (which may be omitted at the will of the purchaser), is guaranteed to be PURE GRAPE JUICE. It has stood the test of 18 years' continuous sale in every climate, and is now used in upwards of 1200 Churches of all denominations.

A few testimonials is selected from a pamphlet of upwards of 100, which may be had upon applying to the undermentioned Agents.

From the Rev. Henry Brey, B. A., Vicar of Wells, Somerset, formerly of Birmingham.

"I introduced your wine at St. Matthias Church, Birmingham, about twelve years ago, and it is in use in the new Church of St. Saviour, in the same parish, consecrated May 1, 1874. I introduced it with the churchwarden's consent immediately upon my coming here. I have always held the opinion, since I first became acquainted with your wine, that the church is under deep obligation to you for the introduction of a wine which may be truly termed 'the fruit of the vine.'"

From the Rev. James Yeames, Wesleyan Minister, Kirkstall, Leeds.

"I beg to say we have used your Unfermented Wine for more than a year past with, I believe, general satisfaction, and certainly to the great comfort of some who explore the presence on the Lord's Table of these branded chemical compounds commonly called 'wine.' For myself, I can only say I earnestly hope the day will soon come when the pure symbol of the Saviour's blood which He himself approved, 'the fruit of the vine,' and which you supply, will be used in every church."

From the Rev. Geo. Hinds, Congregational Minister, Leeds.

"I have used your Unfermented Wine for nearly fourteen years, that is to say, during the whole course of my ministry. I have invariably refused to administer or receive the cup when the wine has been intoxicating, because I have deemed it inconsistent with the nature of the sacred service and the terms of the institution."

From the Rev. Joseph Ferguson, Primitive Methodist Minister, Birmingham.

"I am pleased to record my gratitude to you for the manufacture of your Unfermented Wine. It has been introduced into some of the churches under my charge, and is acceptable to Christians of all shades of opinion relative to temperance. I hope, for the sake of peace, it will be speedily adopted in all churches."

Oddiwrth y Parch Danjel Rowlands, M. A.

Llywydd y Coleg, Normaliaidd, Bangor.

Yr ydwyf yn credu fod eich Gwin Parhau Sacramentaidd yn 'bur waed y grawnwin; ac fel y cyfryw se fyddai yn dida iawn genyf ei weled yn cael ei ddefnyddio yn ngweinyddiad Swper yr Arglywydd. Gall y bydd y rhai sydd wedi cynefino a thanbeidryddid alcoholaidd y gwinoedd a arferir yn gyffredin wedi yn ein plith i hyn ac i diddhenion ereill, yn barod i feddwl fod eich diod beriaidd a gwir adfywio chw, yn fferf a marwiaid; ond fe ddylai absenoldeb yr ansawdd 'watwars' a 'therfysgaid' a gondemnr mor fawr gan y Bibl, i bob Christian, ac yn enwedig wrth gofio marwolaeth ei Geidwad, fod iddi y gymmeradwyaeth uchaf oll.

SOLE AGENTS.

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Who will be happy to furnish any information in their power.

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In the Maritime Provinces.

The Manufacturers we represent have received the supreme awards at the Worlds Expositions where exhibited. We were awarded all the prizes at the Dominion Exhibition 1881 for both Pianos and Organs. This with our exhibit fully established our claims in the minds of the public. Our large purchases from the best manufacturers enable us to sell for from 10 to 20 per cent. less than the average dealer. Your own interest should induce you to write for prices. Please state whether you wish to purchase for cash or on the installment plan.

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(Name this paper.)

## Canadian Pacific Railway Company.

The CANADIAN PACIFIC RAILWAY COMPANY offer lands in the FERTILE BELT of Manitoba and the Northwest Territory for sale on certain condition as to cultivation, at **\$2.50 PER ACRE.**

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

**A REBATE OF \$1.25 PER ACRE**

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**THE LAND GRANT BONDS**

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

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Special arrangements made with Emigration and Land Companies.

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

By order of the Board,

CHARLES DRINKWATER, Secretary.

MONTREAL, December 1st, 1881.

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 performs all that it claims.

Read what the Rev. P. J. Filleul says:

Weymouth, 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 signal 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 62 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 most beneficial.

Wishing you all success, I am, Dear Sir, very faithfully

P. J. FILLEUL, Episcopal Minister.

## PUTTNER'S EMULSION.

Pugwash, N. S., Feb. 10, 1882.

Dear Sir,—I take this opportunity of congratulating you upon the widespread reputation your justly esteemed Emulsion of Cod Liver Oil has earned for itself throughout this extensive country.

As a remedy of general utility in the household, it is indispensable, and in cases of overtaxation of mental or physical labor to which the Clergy are exposed in the ordinary performance of their parochial work, no one can have an idea of its efficacy before giving it a trial.

Suffering from extreme debility for a length of time, after trying a number of other remedies, I was induced through persuasion of my Clerical Brethren, to try one bottle of your Emulsion. Its controlling power was so surprising that I continued its use as prescribed for a few weeks, and am now enabled to undertake and to go through as long journeys with almost as little inconvenience as I experienced when I entered upon Ministerial duty 35 years ago.

Being thus fully convinced that sufferers from exhaustion, brain weakness, or rheumatic attacks will gain freely relief from the use of your Cod Liver Oil Compound, I feel it a duty to make known to such its remarkable effect upon the system.

I am, dear sir, yours respectfully,

R. F. BRINE,

Rector of the United Parishes of St. Andrews, Wallace, and St. George, Pugwash, N. S., Co. Cumberland.

Ask for

## Puttner's Emulsion

—OR—

**GOD LIVER OIL**

WITH

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**PRICE 50 CENTS.**

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On the International Lessons for 1882. Covering not only the lessons for the whole year, but the entire book of Mark, and accompanied by the "Revised Version Text," a revised reprint of the "Cambridge Scholars' Commentary." Prepared by G. F. Maclear, D. D., and J. J. S. Perowne, D. D. Price 10c., postpaid. Book is put up in strong postal card covers. No similar work for less than \$1. Large sales are expected, and orders will be filled in turn. We also publish a complete Bible Dictionary of two thousand complete articles, 512 columns, and nearly 100 illustrations, for 10c., postpaid. The "Teacher's Compendium," nine books on teaching, in one; The "Ideal Sunday School;" "Sunday School Management" (a choice book for teachers); "Word Pictures" and "Normal Half Hours," each for 10c., postpaid. Address: **DAVID C. COOK,** 148 Madison St. Chicago.

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These Books have been prepared by several Clergymen of the Diocese of Quebec, and are recommended to the Clergy and Sunday School Teachers, supplying as they do, a want which has hitherto been felt by many. They have already circulated largely in the Provinces of Quebec and Ontario.  
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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 1½ 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; 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 Infirmaryes.

**SPECIMENS OF TESTIMONIALS RECEIVED FROM PHYSICIANS.**

WALLACE, N. S., Oct. 4, 1880.

"The Maltopepsyn was given in a marked and distressing case of Indigestion with the most rapid, pleasing and beneficial results."

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ATHLONE, ONT., Jan. 20, 1880.

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C. MCKENNA, M. D.

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Have on hand a complete stock of

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