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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. 32.

THURSDAY, NOVEMBER 24, 1881.

One Dollar a Year.

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

THE corner-stone of the *Church Home*, a magnificent charity of the diocese of Kentucky, was laid on Tuesday, Nov. 1.

To the various subalpine and submarine tunnels now in course of construction, or planned, is to be added a scheme for piercing a tunnel under the Pyrenees at a point as nearly as possible equidistant from the Atlantic and the Mediterranean.

REV. R. J. WALKER, Methodist minister in Clyde, Kansas, who has been for over a year corresponding with the bishop on the subject of applying to enter our ministry, has prepared his papers of application to become a candidate for orders.

RETURNS show that the number of persons in India killed by wild beasts or snakes has gradually increased from 19,273 in 1866 to 21,990 in 1880. The largest number of deaths occurred in Bengal, where 10,064 persons died from snake bites, and 359 were killed by tigers.

MR. CYRUS W. FIELD has made the final investment of Mrs. Garfield's fund. Three hundred and sixty-one thousand eight hundred and twenty dollars have been subscribed. He will invest \$311,000 in the United States Bonds, yielding \$12,440 annual interest, payable quarterly.

MONDAY, October 31st, was the forty-ninth anniversary of the consecration of the present venerable Presiding Bishop, the Right Rev. Dr. Benjamin Bosworth Smith. Of the four Bishops consecrated that day in St. Paul's Chapel, New York, he alone survives, and he also remains the only Bishop who was consecrated by Bishop White.

IN addition to the South lifting the cotton production from 4,352,000 bales in 1870-71 to 6,605,750 in 1880-81, the work of manufacturing the crop into cloth has been begun with vigor. New agricultural implements, new theories of cropping, new ideas as to farm management are being tried. And to vivify the movement over \$100,000,000 of outside capital has entered the country.

ON the summit of a hill in a Western State is a court house, so situated that the rain-drops that fall on one side of the roof descend into Lake Erie, and thence through the St. Lawrence into the Atlantic. The drops on the other side trickle down, from rivulet to river, until they reach the Ohio and Mississippi, and enter in the ocean by the Gulf of Mexico. A faint breath of wind determines the destination of these rain-drops for three thousand miles. So a single act determines sometimes a human destiny for all time and for eternity.

It is reported that the Sultan has given orders for the remains of Solomon's Temple to be restored, and the surrounding place to be cleared of all rubbish. In that place stands the Mosque of Omar, the revenue of which is said to amount to £150,000 a year. Hitherto this sum has always been forwarded to Constantinople, but for the future it is to be appropriated for the above-mentioned purpose. This act of the Sultan is believed to be a result of the visit of the Crown Prince of Austria to Jerusalem.—*Times Correspondence.*

OF the state of matters which may be brought about by spying and counter-spying as now practised in Russia, a story is told:—"Two young officers met each other for the first time travelling in a railway carriage between Peterhoff and St. Petersburg. First one, and then the other acknowledged his disapproval of the policy of the Government. The ice being broken, each in turn further confessed his sympathy with the aspirations of the Liberal party. On arrival at the terminus, both leaped hastily from the carriage, and simultaneously made signals to an agent of the secret police to arrest his companion."

REV. ALPHEUS WILSON, D. D. (Methodist Episcopal Church, South), in the course of a paper read before the Ecumenical Conference, observed:—"There is no reason to question John Wesley's personal fidelity to the Church of England, or the sincerity of his oft-repeated counsels to his preachers and societies to retain their connection with the established communion." This language is in striking accordance with the written declaration of Wesley in 1790, only one year before his death: "I declare once more that I live and die a member of the Church of England, and that men who regard my judgment and advice will never separate from it." On the title page of Wesley's hymnal we find the name of "John Wesley, Presbyterian of the Church of England."

IN the diocese of Central Pennsylvania, out of eighty-six Churches, fifty-nine are wholly free.

A BRITISH officer in India mentioned, at a missionary meeting, the following case as one among many illustrations of the results of missionary labor: "A converted Brahmin, named Dondaba, had, on his baptism, lost his houses, his fields, his wells, his wife, his children. Although a Mahratta, he spoke sufficient Hindoostani to understand me when I asked him how he bore his sorrows; and if he were supported under them. 'Aye,' he said, 'I am often asked that; but I am never asked how I bear my joys, for I have joys within which a stranger intermeddles not. The Lord Jesus,' he added, 'sought me out and found me, a poor stray sheep, in the jungles; and He brought me to His fold, and He will never leave me. To whom else should I go, if I were to leave Him?'"

THE late Anglican Bishop of Jerusalem, Dr. Barclay was educated at Trinity College, Dublin, where he graduated in 1854. He was ordained in the same year by the Bishop of Ossory. He was curate of Bagenalstown from 1854 to 1858, missionary at Constantinople from 1858 to 1861, when he was appointed to the incumbency of Christ Church, Jerusalem, and Examining Chaplain to Bishop Gobat. He held at various times the curacies of Howe, Norfolk, and St. Margaret, Westminster, and was appointed Rector of Stapleford, Herts, in 1873, where he ministered till his appointment to the Bishopric of Jerusalem in 1879. He was the author of numerous works, including Translation of the Talmud Treatise Middoth. It is the turn of the German Government to nominate the next Bishop, but he must be in Anglican orders.

AT Modena, in Italy, within a circuit of four miles around the city, whenever the earth is dug and the workmen arrive at the distance of sixty-three feet, they come to a bed of chalk, which they bore with an auger, five feet deep. They then withdraw from the pit before the auger is removed, and upon its retraction the water burst with great violence and quickly fills the well thus made, the supply of water being neither affected by rains or droughts. At the depth of fourteen feet are found the ruins of an ancient city, house, paved streets and mason work. Below this is a layer of earth, and at twenty-six feet walnut trees are found entire, and with leaves and walnuts upon them. At twenty-eight feet soft chalk is found, and below this vegetation and trees, and the remains of another city.

ON the 28th October a meeting was held at the Mansion-house, London, the Lord Mayor in the chair, to support the movement for the suppression of the opium traffic. The Archbishop of Canterbury moved the first resolution, namely:—

"That in the opinion of this meeting the opium traffic, as now carried on between India and China, is opposed alike to Christian and international morality and the commercial interests of this country; that it is the duty of this country, not only to put an end to the opium trade, but to withdraw all encouragement from the growth of the poppy in India, except for strictly medicinal purposes, and to support the Chinese Government in its efforts to suppress the traffic; and that it is further the duty of this country to give such aid to the Government of India as may be found reasonable, in order to lessen the inconvenience resulting to its finances from the adoption of the policy advocated in this resolution."

The most rev. prelate said he had come, after the most serious deliberation, to the conclusion that the present attitude of the nation in regard to the opium trade ought to be abandoned at whatever cost. (Cheers.) It was a very remarkable thing how long a time it took before the conscience of a nation was distinctly awakened to an evil which existed, and in which it took part, but a time undoubtedly came in the history of a country when the conscience which had hitherto slumbered awoke, and thus it was with that opium question. He had seen a defence of the opium traffic, in which it was stated that the number of persons who smoked opium was an insignificant percentage—something under 1 per cent. of the entire population—and that therefore they were exciting themselves about a matter which, after all, was only a trifling evil. But, when they looked into the figures on which that calculation was based, they found that the bodies and minds of no less than 2,000,000 human beings were involved in a deleterious and demoralizing practice. He believed that the opium trade with England had the most injurious effect in raising opposition to the efforts of the missionaries in China.

THE official returns show that in the nine months ended September 30, 40,197 immigrants, (including 8,953 from the United States) entered the different Provinces of Canada. The number for the year 1880 was 38,505, of whom 10,961 were from the United States.

THERE are about 20,000 Mohammedans in and around Gaza, Palestine. The Rev. John Venn, of Hereford, England, (who is now in his eightieth year), has commissioned the Medical Missionary Association to offer £500 from him to the Church Missionary Society if that Society will send a medical missionary to Gaza. The offer has been supplemented by the Rev. F. E. Wigram, the honorary clerical secretary of the Society, to the extent of £100, and other smaller sums have been contributed.

THE girls have taken a remarkable place in the London University honors lists of the B. A. examinations. Of the six in the English honors list the first and two others were girls. In German two of the four in the honor class were girls. In mathematics the first of the three in the honor class was a girl. In the examinations for bachelor of medicine the first of three honors in anatomy went to a girl; and one of the three honors for materia medica and pharmaceutical chemistry went to a woman. May be they will be allowed to practice medicine in England by and by.

FOREIGN MISSIONS.

CHINA.—IV.

THE T'AI-P'ING REBELLION.

The first efforts of the Church Missionary Society in China were narrated in our last paper. In 1849 the Rev. A. E. Russell, one of the senior missionaries had been consecrated the first Bishop of Victoria (Hong Kong), and the work was progressing slowly when it was interrupted by a fearful civil war, which desolated a large part of China, and lasted nearly 14 years. It is even said to have reduced the population one half. The T'ai-p'ing rebellion was begun by a man called Hung, who attempted to found a new religion. His followers were called "The Long-haired." The Rev. A. Moule gives a graphic account of the taking of Ningpo by these rebels. He says:—"Shortly after my arrival in Ningpo on Saturday, Dec. 7th, the pennons of the T'ai-p'ing vanguard were descried from the walls. A missionary with his binocular sighted them first, and passing the glass to the commander of the gate, he bade him look. The soldier gazed a while, then returning the glass, with eyes and hands upraised, he shouted, 'O! oh! oh!' with a louder and yet louder scream, as he saw the long-dreaded and terrible foe actually at hand."

The rebel army came quietly up and prepared for an assault on Monday. In gallant style they swam the moat, and running under the walls with tables covered with mattresses over their heads, they received unhurt the threatening logs; in an instant their scaling ladders were planted, and they had gained a footing on the walls. The garrison broke and fled, and in two hours' time the city was taken. It was a morning of profound anxiety for the missionaries. The T'ai-p'ing leaders had promised to respect foreign houses; but their army consisted mainly of wild lads trained to bloodshed from childhood; and discipline, especially in the flush of victory, was not to be expected from such a rabble. The mission-houses were in great peril. In one, Mr. and Mrs. Russell, with Mr. Burdon, had the anxious charge of a girls' school, and of many refugees. In another, my brother was alone, with the boys' school, and several Christians under his protection. The veteran Baptist missionary, Mr. Hudson, who also remained in the city, had his premises crowded with fugitives. Bands of rebel soldiery—men and boys—burst into the mission compounds; and it required all the courage, tact, and patience of the missionaries to prevent the forcible dragging away of their pupils. The boys under my brother's care were already tied together by their hair-plaits before he could come to their help, and were rescued with extreme difficulty. The arrival of a rebel officer, who knew foreigners, alone—under God—prevented serious mischief. The other missionaries, most of whom were tarrying outside the city, came in as soon as it was possible, and stood by their brethren during those anxious days. By order of Sir Harry Parkes, and the commander of the Scout man-of-war, just thirteen days after the capture of the city, all missionaries were requested to withdraw from the city, and with the help of passes from the T'ai-p'ing leaders, they were able to remove a portion of their furniture, and to carry with them beyond the walls not only all the Chris-

tians, but also large numbers of the people who had fled to the Mission compounds for protection.

The memory of those kind deeds has not yet, after fifteen years of chequered history, quite faded from the grateful hearts of the people of Ningpo. At the time, a Taoist priest expressed his great surprise at the love of Christians. Two things had astonished him—the asylum for refugees, supported by contributions of Chinese and foreign merchants, and of which Mr. Green, of the American Mission, and myself had charge; and the fact (to quote his own words) that "if one of your people is missing, you don't rest till he is recovered."

As soon as the excitement had in some measure subsided, the missionaries anxiously consulted together as to their duty at such a crisis. Direct Mission work amongst the T'ai-p'ing themselves was contemplated and attempted. But their extremely illiterate character made the distribution of books well nigh useless; and their frequent removal, their gross immoralities, added to their growing insolence and hostility, made the work discouraging in an unusual degree.

Two of our out-stations were for the present untouched by the tide of war; those, namely, at Kwun-ha-we and Tsong-gyiao; and these places were visited by the missionaries. At Tsong-gyiao in these dangerous days, with T'ai-p'ing soldiers looking on, two persons professed faith in Christ crucified, and were baptized by my brother. He and Mr. Burdon started for San-poh and Shaou-hing on December 24th, returning without harm on the 31st. Their object was to see after Mr. Burdon's mission-house, in which, with the clinging hope of an early return, he had left behind all his furniture, books &c., when he retired in November. They were also especially anxious to bring away a Christian, one of two natives who had volunteered to remain in charge. The missionary's property had well nigh disappeared. A few books remained; and a T'ai-p'ing soldier was discovered smoking opium, with his head pillowed on some volumes of Alford's New Testament. The Christian, however, was found, and brought down safely to Ningpo. In February, Mr. Burdon, and I visited San-poh, taking rice for the T'ai-p'ing Christians, and administering the Lord's Supper, "to the comfort" of fifteen Chinese. Though molested twice on the way, no serious harm followed.

In the following April, one of the rebel chiefs reached Ningpo direct from Nankin with the rank of feudal king conferred by the T'ai-p'ing sovereign. He was received with great exultation, and salutes with ball-cartridge were fired through the rigging of the French and English gunboats anchored off the City. Four days after, a time of great danger and anxiety began. A price of one hundred dollars was said to have been put by the chiefs on every foreigner's head; all communication with the city was cut off; whilst the rebels knowing that their time was come, ravaged, burnt, and murdered through the surrounding country in the most awful manner; and columns of smoke by day, and the glare of fires by night, marked the work of bloodshed and devastation. Many Christians in the country were in extreme peril, but none were actually killed. A night attack on the settlement was expected, and for ten nights the missionaries, with their native servant, kept watch by turns.

The suspense closed at last. On Saturday, May 10th, a small force of English and French attacked the city, drove out the rebels, and restored the imperial sway.

In September the T'ai-p'ings, in great force, again poured through the passes of the southern mountains, and taking Tung-hwa as their basis, marched on Ningpo. The city was shut up; the missionaries and their families—the mother and the infant—were in the city. Escape was scarcely possible, and danger imminent. But on the 26th relief arrived, and the rebel host retired finally from the immediate neighbourhood of Ningpo.

The T'ai-p'ing armies, exasperated at their defeats, now threatened the San-poh plain again, and took Z-ky'i for the third time. A panic prevailed at Tsong-gyiao, which lies only eight miles south of one of the chief passes leading from the great plain of San-poh. On November 16th I visited the station, and strove to comfort the alarmed congregation by begging them, 1st, to pray for those actually suffering; 2nd, to trust in God alone; 3rd, to remember that earth is not home; 4th, to rejoice in the prospect of the eternal rest. Fifteen adults were baptized in the Ningpo Mission during this troublous year.

During the spring of 1864 many alarms were experienced in Ningpo on account of the sallies of the T'ai-p'ing from Hang-chow, in which city, after the fall of Shaou-hing, they made a long and stubborn stand; and it was not until April, two full years after their expulsion from Ningpo, that they finally abandoned Hang-chow, and the dark cloud of war and confusion passed away.

TO THE CLERGY AND SUNDAY SCHOOL SUPERINTENDENTS.

We intend to publish in our monthly paper, *CHURCH WORK*, a series of Lessons for each Sunday of the Christian Year, prepared by the Rev. W. C. Bradshaw, a member of the Sunday School Committee of the Diocese of Toronto, and Secretary of the Church of England Sunday School Institute. These are written expressly for *CHURCH WORK*, and will also be published in leaflet form. They are intended to be used in Sunday Schools where the clergy desire to avail themselves of the publication of the Institute books, which have been so highly recommended by our Canadian Bishops. It has been generally felt that the Lesson Notes of the Institute require some such addition. Admirable as aids to the Teacher, they furnish no helps to the scholars. These leaflets are an attempt to supply this deficiency, and may be used either in connection with the note books issued by the Church of England Sunday School Institute or without them. Of course, where the Teachers possess the Institute Notes, or attend classes where the instruction given is based on these books, their work will be far more effective.

The general plan of each Scripture and Collect Lesson for this Ecclesiastical Year are taken respectively from Stock's Lessons on the Acts of the Apostles and Kyle's Lesson on the Collects. Schools which have used the author's series of Lesson Leaves, published for the past year in *CHURCH WORK*, will find the present scheme fuller and more complete, and well fitted to follow up the teaching there given.

COST.

To those who do not subscribe for *CHURCH WORK*, which is an admirable pamphlet of facts, notes, and instruction on the Church, at 30 cents a year, the series may be had printed on good paper in leaflet form. Hitherto the cost of leaflets has been a considerable item in the expense of Sunday Schools. The present series will be issued at a low rate, and will be in the reach of even the poorest School. We are enabled to supply 100 copies each week at the rate of \$8.00 per annum. We will send them to subscribers (post-paid) every four weeks, well in advance of the seasons. Sample copies now ready. Orders should be forwarded without delay, and must be accompanied by a remittance. Address orders this office.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

B. H. M. OF NOVA SCOTIA.—At the Monthly Meeting of the Board, on Wednesday, Nov. 16, the Treasurer presented his financial statement, showing a deficit for the year last past of \$720. After considerable discussion, the following resolution was unanimously adopted, and ordered to be printed in the *CHURCH GUARDIAN*—

Whereas, The expenditure of the Board for the past twelve months, ending October 30, exceeded the income by \$720,—

Resolved, That all Grants from this Board of Home Missions to its Missionaries must be reduced from January 1st next ensuing; but if the amount of Deficiency shall be made up by the increase of Subscriptions up to December 31st next, such action may be considered as deferred.

JOHN D. H. BROWN, Clerical Secretary.
Halifax, N.S., 17th Nov., 1881.

WINDSOR.—The Mission of the Rev. Father Hall has closed, and Windsor deeply feels his loss. For the short time that he has been with us, this worthy Mission priest of the Society of St. John the Evangelist has endeared himself to all classes, high and low, rich and poor, Churchman and Dissenter. He has planted the seed of true holiness in our midst, which has already borne fruit plentifully. When first it was announced that the Rector of the Parish had determined to call in the assistance of Father Hall to stimulate a spiritual activity, and arouse a religious zeal in the Parish, a great many looked upon the idea as a novelty, still more viewed it with suspicion. A few were content to think that it would be for the good of the Parish, but no one ever imagined the spiritual awakening which has resulted. The careless and indifferent have been aroused to a sense of their responsibility, the semi-religious have become more enthusiastic, and the few faithful have received more than ordinary comfort in looking forward cheerfully and hopefully to the future of this Parish. Never since the Parish of Windsor has been founded has such a genuine revival taken place. Never in the history of the Parish has been suggested a more hopeful outlook. At every morning celebration during Father Hall's Mission, numbers partook of the Eucharistic feast; at every Afternoon instruction, the Chapel-of-Ease was well filled, and at every Evening Service the Chapel was literally crowded. The system adopted by the Mission-priest for infusing courage and comfort into the hearts of weary pilgrims, and of bringing the impenitent to a realization of their sinfulness, was as marvelously conceived as it was wonderfully carried out. Every morning during the Mission, there was a celebration in the Chapel-of-Ease, preceded by a short instruction on prayer. The average attendance at these early celebrations was about thirty. In the afternoons, a Scriptural Exposition of the Life and Ministry of St. John Baptist was delivered, attended by both Dissenters and Church people. Father Hall's description of St. John Baptist's life and work was marvellously vivid and real. Here

and there explaining a text—now uttering a warning—refuting a calumny—illustrating a precept—all clearly brought out, and thoroughly defined. These afternoon instructions were so very popular that all classes of dissenters, minister and people, came to hear of and learn about the life of St. John Baptist. But the Evening Services were better attended than any. Long before the Service commenced, the Church was generally crowded. The Evening Services consisted of one or two short prayers, the special prayers for all who desired to be prayed for, and hymns, followed by a sermon. The power and eloquence of Father Hall, as a preacher, cannot be described by mere words. He must be heard to be appreciated. Commencing by encouragement to withstand the assaults of Satan, strengthening the soul's position with words of comfort and consolation, he would gently lead up the attack to the stronghold of Satan, and finally unfold the Christian banner over the citadel of sin. On Monday evening, Father Hall preached a very powerful sermon to men, a special Service for men only having been announced. He did not scruple (as too many preachers do, alas!) to grapple with the subject thoroughly, and to speak to the congregation plainly, as man to men, pointing out the errors and sins into which men are most likely to fall. These Services have been an immense boon to the community. Many, many poor souls groping in darkness have been led to the light of truth, and can heartily say, "Thank God for Father Hall's visit." Two parishes have been made up for Father Hall, but as the priests of the S. S. J. E. are bound by solemn oath not to receive any presents, or hold any personal property, the reverend gentleman refused the gifts, but suggested that the money be applied to the fund for building a new Church, which suggestion was acted upon. The Parish has now about \$4,000, and it is thought that work will commence on the building about next summer. The Rector of the Parish spoke quite feelingly to his congregation on the last night of the Mission, the people manifesting their respect to their Parish priest by standing during his address. He reviewed the work of the Missioner, and wound up his address with an eloquent appeal to the people to come forward in assisting the good work thus commenced, and in making efforts to have the Church commenced at an early day. The final Service of the Mission was held on Thursday morning by a celebration of the Holy Communion in the Chapel-of-Ease at a quarter to eight; over one hundred and fifty knelt at the Altar, and received the Sacrament of the Lord's Body and Blood. When such fruit has been brought forth, can any one say that the seed planted has not taken root? Father Hall left us on Thursday morning for Kentville. The good wishes of all Windsor follow him. He has enshrined himself in our hearts, and we can never think of him but with feelings of the deepest affection.

PERSONAL.—The Rev. J. C. Cox has accepted a call to the Mission of Lower Stewiacke, N. S., and desires that his letters and papers be addressed accordingly.

SWENEY, C. B.—A meeting in support of the Board of Home Missions was held in St. George's Church on Wednesday evening, the 9th inst. The shortened form of Evensong, with a special lesson, was said by the Rev. G. Metzler, Incumbent of Holy Trinity, Sydney Mines, and afterwards addresses, showing the great necessity for increased interest in the work of the Board, and larger subscriptions for the furtherance of its work, were made by him and the Curate in charge. The Rural Dean had promised his assistance, but was unfortunately unable to fulfil his engagement. It was a matter of much regret also that the state of the weather prevented the attendance of some of the oldest friends of the Board, particularly the Hon. J. Bourinot and H. Davenport, Esq., who, it was hoped, would advocate the work from the laymen's point of view.

WOLFVILLE.—A very successful parlor concert was held here on the evening of Nov. 11th at Mrs. Frederick Brown's. The concert was proposed and managed by the Misses Haliburton, whose kindness and energy are deserving of much praise. Among the performers were Miss Wood and Miss Gavaza, of Annapolis, and some of the teachers and pupils of Acadia Seminary, Wolfville. The overture played by Miss Wood was Oberon's Magic Horn, by Weber. Miss F. Harding, the talented vocal teacher at the Seminary, sang "Twickenham Ferry," and Miss Gavaza a beautiful Italian song, "Non c'è ver." Miss Laura Haliburton, with much taste, rendered "The Kerry Dance," and Mrs. Armstrong gave a very sweet German song. All these ladies received encores. Dr. Willis Moore sang "The King's Highway" in his usual excellent style, and being deservedly encored, favoured the audience with "Nancy Lee." Rev. G. J. Peters also sang Millard's solo, "When the tide comes in," and read an amusing selection, entitled "Hieronymus Pop and the baby." Among the other pieces were a quartette by Misses Godfrey and Payzant, Messrs. Crawley and Woodworth; duets, by Miss Harding and Mrs. Armstrong, Misses Wood and Haliburton and Miss Godfrey and Mr. Peters; also, an instrumental duet by Misses Hamilton and Clibch. The sum of \$25 was realized, to get new books for the Sunday School. Our grateful thanks are due to all who assisted us, especially to Mr. and Mrs. Brown, Miss Wood, Miss Gavaza, and the ladies of the Seminary.

HARRIETSFIELD.—*Removal of Rev. Mr. Cox.*—The Rev. J. C. Cox has recently removed from this place to the more important Mission of Stewiacke, where he hopes soon to be permanently settled in his new home. He intends to occupy the Parsonage on the return of Mrs. Cox from Boston, where she is now visiting her daughter, Mrs. T. H. Timlin. Mr. Cox's parishioners expressed many regrets at parting with their minister and his family, to whom they were much attached; and a number of them kindly assisted with their teams in removing his furniture from his late residence to the North Street Station. Mr. Cox likewise regretted leaving the Mission without the immediate prospect of having another minister to watch over the spiritual interests of those people, and break to them the bread of life. The Local Committee of the Colonial and Continental Church Society are endeavouring to procure a successor to Mr. Cox for the Mission of Harrietsfield and Terence Bay, to whom they offer a fair stipend and a good house, with garden and land attached. While living in this Mission Mr. Cox made many friends, both among his parishioners and in Halifax, which place he frequently visited, this being one of the necessary duties connected with living in Harrietsfield.

COLLECTIONS, SUBSCRIPTIONS, and DONATIONS received at the Diocesan Room, for the week ending November 19th, 1881.

GENERAL PURPOSES, R. H. M.
Chester, "Army Chests," per Rev. Geo. H. Butler, \$1.46;
Louisburg, per Rev. C. W. McNally, \$4.25; Spring Hill,
per Rev. E. H. Hall, \$20.

CLERGY SUPERANNUATION FUND.
Shelburne, per Rev. Dr. White, \$5.37.
JOHN D. H. BROWN, Clerical Secretary.
B. H. M. DEFICIENCY.
"A Sick Girl," Shelburne, per Rev. Dr. White, \$1.
E. GILPIN, Treasurer.

BOARD OF FOREIGN MISSIONS.
Rev. Canon Townsend, Amherst, \$11 for Algoma.
WM. GOSSETT, Treas. B. F. M., Dio. N. S.

HALIFAX.—*Church Institute.*—The Reading Room in connection with this important institution is open on Sundays from 2 to 6 p. m.

DIOCESE OF FREDERICTON.

WAKEFIELD, CARLETON COUNTY.—On Thursday, 3rd inst., the Most Rev. the Metropolitan consecrated St. Peter's Church. After the consecration the Rev. A. V. Wiggins said Matins, the Lessons being read by Rev. Messrs. Fowler and Flewelling. The singing of the Canticles and Psalms was excellent, Mr. Bourne, of Woodstock, being the organist on the occasion. The Metropolitan then celebrated the Holy Communion, the Rev. T. Neales saying the office for his Lordship to the end of the Prayer of Humble Access. The Rev. G. Sterling was Epistoler, and Rev. S. J. Hanford Gospeller. The Metropolitan's address was from Eph. iii.—"In whom ye also are builded together for an habitation of God through the Spirit." The new St. Peter's takes the place of an old flat-roofed, square church, without tower or chancel. It is a very handsome little Gothic Church, with chancel, tower, and cross-surmounted spire. The windows are all of stained glass, and most of them memorial. The altar cloth was worked by Miss Alice Council, of Woodstock, and the chancel carpet is the gift of Mrs. T. Neales.

WOODSTOCK DEANERY.—A regular quarterly meeting of this Deanery was held in Woodstock. The service was in St. Luke's Church on Wednesday, 2nd inst., at 8 p. m. Evensong was said by Rev. Mr. Hoyt, and the sermon preached by Rev. H. H. Neales from the text, "I saw Heaven opened"—Rev. xix. 11. The anthem was "Thou wilt keep him in perfect peace," etc. The Chapter met at the Sunday School house on Thursday afternoon and evening. Besides the clergy of the Deanery, there were present Rev. Messrs. Hanford, Sterling and A. V. Wiggins from the Deaneries of Kingston, Fredericton and St. John.

DETAINED ALL NIGHT.—We were sorry to learn that our venerable Metropolitan, with three of his clergy, Messrs. Hanford, Sterling and Wiggins, was detained a whole night recently on the N. B. & C. Railway, the road being obstructed by a freight train "off the track." For thirteen hours the passengers waited, and did not arrive in Woodstock till 6 o'clock next morning. We need not add that the N. B. & C. Railway has no "Pullmans." Notwithstanding the fatigue of a restless night, his Lordship seemed as fresh as ever, and in three hours was off again for Jacksonville to consecrate a church.

PORTLAND.—*St. Luke.*—We regret to learn that the Rev. L. G. Stevens met with a serious accident a few days ago. He was standing on a ladder inspecting some work on his house, when the ladder slipped, and he fell. His injuries, though not as serious as at first reported, were still severe.

ST. JOHN.—A large congregation assembled at Trinity Church, St. John, N. B., on Wednesday evening, the 16th November, to witness the marriage of the Rev. H. L. A. Almon, Curate of St. Paul's, Halifax, to Louise, youngest daughter of W. A. Dickson, Esq. The ceremony was performed by the Rev. F. H. Almon, father of the groom, assisted by the Rev. Canon Brigstocke, Rector of Trinity. The bride was attended by her twin sister, Miss Annie Dickson, Miss Julia Almon, Miss May Earle, and Miss Theresa Wakeling. The groomsmen

were the Rev. A. W. Chapman, Bambridge, Mass., J. E. E. Dickson, St. John, H. D. Creighton, Halifax, and Master Willie Whitehouse. Among the guests were the Rev. F. H. and Mrs. Almon, Rev. Canon and Mrs. Brigstocke, and Dr. and Mrs. Earle. The happy couple left, amid the congratulations of their numerous friends, for a short trip up North, from whence they will go to their home in Halifax.

DIOCESE OF QUEBEC.

(From our own Correspondents.)

ALL SAINTS' DAY was a bright and happy day for Beebe Plain, a thriving village in the township of Stanstead, on the borders of the State of Vermont. Here, five years ago, our devoted missionary at Stanstead, the Rev. George Thornloe, broke ground with a Sunday afternoon service. The field was most unpromising—every one discouraged him—but he persevered, and his quiet persistency has issued in a marked success. A little band of devoted workers has been gathered around him; one family after another won; a beautiful little church built and paid for, and a growing congregation formed, with a promising Sunday School. The crown was set to this remarkable work by the consecration of this new church, on All Saints' Day, by the Bishop of Quebec. The day was exquisite; the service warm and hearty; the building thronged; the people of the neighbourhood taking a very friendly interest in the proceedings. The church itself is a neat Gothic building of a correct design, and seating about 200. The little band of workers at Beebe Plain have done nobly, and have a right to feel proud and thankful for their success. The Mission of Stanstead, of which Beebe Plain is an outstation, is one (of many, thank God!) which it is always a comfort to think of. We were late in the field in occupying the ground, and its history for many years was a series of misfortunes. Our numbers there as yet are small; but the progress, though quiet and steady, is marked. The Church has taken root in this one of the noblest and most beautiful of our beautiful Eastern Townships, and will grow.

Your columns contained, some time since, a pretty full account of Canon Willberforce's "Mission" in Quebec. It was then announced that, as a memorial of that Mission, and a thankoffering for its blessings, a fund had been raised to secure the labours of a "Missioner" for the Diocese for at least 3 years. To this important post the Rev. Isaac Thompson, Rector of Richmond and Melbourne, has been appointed. Mr. Thompson has been quite unusually successful in winning into the Church those brought up outside her pale; indeed, his gift of personal influence is a very rare one; and, proved as it has been in the conduct of five or six special Missions, marked him out as peculiarly fitted for the work to which he is now devoted. At the call of his Bishop, Mr. Thompson has made the sacrifice of resigning the fourth best living in the Diocese, and a serious sacrifice it is, but one on which a blessing cannot fail to rest. An admirable circular has been issued by the Bishop, addressed to all the clergy, inviting them to avail themselves of Mr. Thompson's services, and pointing out the means to be used for securing from his labours the fullest measure of success. I am sure that we all in this Diocese desire the prayers of our brethren everywhere for a large outpouring of God's Holy Spirit upon this venture of faith. The object of these Missions, I need scarcely explain, is not proselytism, but the conversion of souls to God. I hope, later on, to be able to send you some notes of the progress of this good work.

The vacancy left by Mr. Thompson's resignation of the Parish of Richmond and Melbourne has been filled by the appointment to it of the Rev. A. J. Balfour, M.A., Missionary of Hatley. The new Rector of Melbourne is a son of the Rev. A. Balfour, one of our oldest Missionaries, now superannuated, and, like the former two clergymen, an alumnus of Bishop's College. His work at Hatley, where he has laboured for ten years, has been, in the best senses, successful. His unweary and loving devotion to duty, and his great skill and winning gentleness in dealing with the peculiar views and prejudices of those brought up outside the Church, have won him the respect of the entire community, and endeared him extremely to his own people. These feel his loss very keenly. It is a sad necessity which rends asunder ties so warm and strong as those which bound together the pastor and people of Hatley; it leaves wounds not easy to heal. Hatley is one of the two Missions in this Province founded, and for many years tended with a wonderful wealth of love, by the late sainted Bishop Stewart. He passed it on to his successor in 1819. Then the whole community seemed won to the Church. Fifty two years later, Mr. Balfour took it, an utterly broken-down Mission; the few members of the Church left, quite broken-hearted, the church shut and a ruin. Now, he leaves the Mission strong, healthy and happy once more,—not as in its best days, but growing, and with the roots of its Churchmanship rooted more deeply than ever in many hearts.

Your readers would, I think, like to know how appointments to Rectories and Missions are made in this Diocese. It is thus: Cures which are not self-supporting we call Missions; those which are so we call Rectories. We have a Board of Diocesan Missions; the Bishop appoints to all Missions with

the concurrence of this Board. In the case of Rectories, the Vestry of the Rectory, as soon as the vacancy occurs, elects a "Board of Concurrence" of nine persons. To this Board the Bishop nominates, and the Board accepts or rejects his nominee. If the latter, the Bishop nominates again, and until his nomination is accepted. Thus the two old Catholic principles, as we think, are secured, the right of Mission remains with the Bishop, and provision is made that a pastor shall not be forced upon an unwilling people. S.T.P.

LENOXVILLE.—An amateur concert, with readings, took place at the Town Hall, in the village of Lennoxville, on the 8th inst., under the auspices of Bishop's College, in aid of the College organ fund. The Rev. Principal and some of the students, as also several ladies and gentlemen of Lennoxville and Sherbrooke, took part in the entertainment. The hall was well filled with an appreciative audience, and some fifty dollars was the financial result.

It will interest many of your readers to whom Mr. Kittson is well known, and who, by the way, is a graduate of Bishop's College, Lennoxville, to hear that at St. Paul, Minnesota, the new Church of St. John the Evangelist, built through the efforts of the Rev. Henry Kittson, the corner-stone of which was laid in last Easter-tide, was opened for Divine Service a short time ago. It has cost \$2,500, and contains one hundred and fifty sittings, which are free. The church is situated in a rapidly-growing part of the city, and the parish will doubtless become an important one. At morning service Rev. T. Riley celebrated Holy Communion, and Rev. M. Gilbert delivered an address. Rev. Messrs. Pope and Miller were also present. In the evening there was a choral service, and the Bishop of the Diocese delivered an address.

RESIGNATION.—Some time ago a clerk in the employ of Messrs. Riddell & Evans, Accountants, of Montreal, left the city, being indebted to them in the sum of \$5,000. The money has been returned by the clerk in question, who is now in South America, through Mr. Butler, Advocate, of Montreal.

DIocese OF ONTARIO.

(From our own Correspondent.)

OTTAWA.—Christ Church.—The Services of the Rev. D. B. Smith, M. A., from the Parish of Shannonville, has been secured during the temporary absence of the Rector, Ven. Archdeacon Lauder, who is ordered rest by the physicians. The Parish of Shannonville will be occupied by the Rev. A. F. Echlin, Curate in charge, of Bath. The Rev. H. E. Plees, of Rentrew, will accept the latter position.

DIocese OF NIAGARA.

(From our own Correspondent.)

OPENING AND CONSECRATION OF ST. MARY'S CHURCH, BARTONVILLE.—The quiet village of Bartonville, near the city of Hamilton, and in the Diocese of Niagara, was last week the scene of great and godly rejoicing. The congregation organized two years ago has been worshipping in a public school house. A united effort for the erection of a suitable church has resulted in the building of a very handsomely finished, small, stone edifice, which was on Wednesday, 9th, opened for Divine worship, and consecrated as a House of God, by the Lord Bishop of the Diocese, supported by a number of the clergy, and in the presence of a large congregation. The church is of blue lime stone, windows, copings, corbals, and finials being finished in dressed freestone. Its whole cost has been about \$2,400. We need hardly add that it is free of debt, because we suppose most of our readers are aware that it is contrary to the Canons of the Church of England to consecrate any building upon which there rests any liability for debt. The church will seat 200. The appearance is very chaste, internally as well as from without. The nave roof is relieved by exposed and ornamented principal rafters. The Altar-table is well elevated, is surmounted by a brass Cross, and ornamented with vases of flowers. It is vested in a handsome Altar-cloth, the gift of a lady in England. The tapestry hangings against the east end of the chancel give a rich warmth, which is very pleasing. The appearance of the whole church will be much improved when the Churchwardens have carried out their intention of painting the whole, and of ornamenting in fresco. The usual form of consecration was adopted. The Bishop was supported by the following clergy: Rev. Canons Houston, Belt, Worrell and Read, and Revs. Osler, Clark, Holland, Smith, Geoghegan, Radcliffe, A. J. Belt and the Missionary in charge, Rev. C. Whitcombe. Matins were then said. The chants were sung by the congregation, (there being no recognized choir), to Gregorian tones. The *Te Deum*, by Wawm, and hymn 238, (A. and M.) preceded the Confirmation Service. After the Nicene Creed, twenty-one Catechumens were admitted to the Rite of Laying On of Hands. A large number of Communicants, including all the Confirmed, were communicated. The Bishop delivered a thoroughly practical address, combining the subjects of Consecration and Confirmation. In the afternoon, there was a Baptismal Service, when the children of the Parish were addressed by Rev.

Canon Belt, Burlington. In the evening full choral Evensong was sung by the Incumbent and the congregation, to Tallis Festival Responses, and Rev. W. J. Mackenzie preached from the words of the Apostle—"Not forsaking the assembling of yourselves together as the manner of some is." On Thursday Choral Evensong was sung by the Rector and choir of St. Marks, Hamilton, when the Rector, Rev. R. J. Sutherland preached. On Friday evening, at full Choral Evensong, Rev. C. H. Mackenzie, of Hamilton, was the preacher. The Services throughout were largely attended. LAUS DEO.

On Sunday, the 13th inst., Mr. Robert J. Moore, M. A., Trinity College, Toronto, was presented for the order of Deacon by the Rev. Canon Dixon, the Bishop preaching on the solemn occasion. This was the first ordination held in St. Catharines, and consequently excited a good deal of interest. The young deacon has been licensed as Curate of the Parish of St. George's Church St. Catharines.

Family Department.

ADVENT.

O Watchman, will this night of sin
Be never past?
O watchman, doth the day begin
To dawn upon thy straining sight at last?
Will it dispel
Ere long the mists of sense wherein I dwell?
Now all the earth is bright and glad
With the fresh morn;
But all my heart is cold, and dark, and sad;
Sun of the soul, let me behold thy dawn!
Come, Jesus, Lord!
O quickly come, according to Thy word!
Do we not live in those blest days
So long foretold,
When Thou shouldst come to bring us light and grace?
And yet I sit in darkness as of old,
Pining to see
Thy glory; but Thou still art far from me.
Long since Thou camest to be the Light
Of all men here;
And yet in me is naught but blackest night.
Wilt Thou not then to me, Thine own, appear?
Shine forth, and bless
My soul with vision of Thy righteousness!
If thus in darkness ever left,
Can I fulfill
The works of light, while of all light bereft?
How shall I learn in love and meekness still
To follow Thee,
And all the sinful works of darkness flee?
The light of reason cannot give
Life to my soul;
Jesus alone can make me truly live;
One glance of His can make my spirit whole.
Arise and shine
On this poor, longing, waiting heart of mine!
Single and clear, not weak and blind,
The eye must be,
To which Thy glory shall an entrance find;
For if Thy chosen ones would gaze on Thee,
No earthly screen
Between their souls and Thee must intervene.
Jesus, do Thou mine eyes unseal,
And let them grow
Quick to discern what'er Thou dost reveal,
So shall I be delivered from that woe;
Blindly to stray
Through hopeless night, while all around is day.
—Richter, 1794.

THE FOUR SUNDAYS IN ADVENT.

Liturgical writers have regarded the four Advent Sundays in the following manner, as images of a four-fold Coming of Christ.
In the first Sunday, He comes in the flesh, a truth represented by the allegorical interpretation of the Entry into Jerusalem—a witness, by-the-by, of the importance given by the Church to the mystical meaning of Scripture. In the Second Sunday, He is said to come to the mind; in the third to come at the hour of death; in the fourth, on the Day of Judgment—two invisible, and two visible comings.
Again, we find the four Advent Sundays connected with four different effects of Christ's Redemptive Work; one, our deliverance from the power of Satan; another from sin; the third, from its penalties; the fourth, from the corruption of the flesh. St. Bernard, in his sermons "de Tempore," distinguishes three comings of Christ, which he describes as the Advent, "to man, in man, against man"—the one, the taking of our flesh; the other, the entering into our spirit; the last, the coming to Judgment. By none of these writers is the Advent season regarded with exclusive reference to Christ's First Coming.
Much as we desire fuller teaching upon the Mystery of the Incarnation, we should regret to see the more solemn side of Advent lost sight of. There are two plans which have been adopted by some who are anxious in this matter to preserve the pro-

portion of faith. On is, to devote the whole of Advent one year mainly to the consideration of Christ's First Coming; and the whole of Advent the next year to the contemplation of His Second Coming; taking in the first instance such obvious topics for meditation or instruction as, "The Person Who Comes," "The Time of His Coming," "The Circumstances," "The Purpose," etc., and in the Second, the Four Last Things. The other method is to devote the earlier part of Advent to the Coming at the Last Day, the latter part to the preparation for Christmas. We are fully alive to the fact that great ignorance exists on the fundamental doctrine of the Incarnation; still we think there is also in the present day great need for sound eschatological teaching. And if we may venture a suggestion as to the latter, we would advise the Clergy in their discourses to give due consideration to the doctrine of the Intermediate State. This may be done without involving any acceptance of those medieval accretions which surround the subject. Dean Goulburn well remarks, in his recent work on "Everlasting Punishment," that due prominence "to the doctrine of the intermediate as distinct from the ultimate state, which Scripture so clearly asserts . . . which is quite necessary to exhibit in full symmetry the Orthodox doctrine of the Last Things," has not been given.

We think much would be lost if the holy season, which is approaching, were deprived of its two-fold character. The Two Comings of Christ present many points of likeness and contrasts which are invaluable to the preacher, in bringing home to souls the workings of Divine Mercy and Justice—the two sides of the character of God. We want, in fact, sermons of the DeBarzia type, to arouse the careless; and sermons on the Incarnation with something of the sweetness and unction of a St. Bernard, to lead on the faithful.

Neither are the two Advents, which are analogous mysteries, though separated by time and purpose, be entirely disjointed in our Advent teaching. Even in the prophecies of old the two are ever blended; there is not only the vision of the Mother with her Blessed Child, but of the Lord coming to Judgment with ten thousands of His saints. At one moment the prophet's strain is "Who may abide the day of His coming?" at another, "The Sun of Righteousness shall arise with healing in His wings." The Church, Dr. Neale somewhere has remarked, does not only commemorate the mysteries of Christ, but in spirit repeats them. Thus the old Advent Collects were so framed as though we were still anticipating the Incarnation. And the teaching of those Antiphons which begin on December 17th with "O Sapientia," is in full accord with the view of the Services. "The pulses of the Church," says Canon Goulburn, "beat quicker with desire as the Festival approaches, and it is to be regretted that these Anthems were not retained in our Reformed Prayer Book, to be sung instead of the *Venite*." We think, however, their introduction should be after the *Magnificat*, as they were anciently appointed to be solemnly sung at Vespers.

Advent, in short, is intended as a season of preparation for all Comings of Christ; His Coming in the Flesh, in the Spirit, in the Holy Eucharist, and at the Last Judgment. And as Christmas draws near, we are by the Antiphons, which are rich in Divine promises, filled with a desire for the Redeemer's presence. As we pass through the mysteries of Christ's Birth and Life old memories will be revived, and new lights and reaches into those rich mines of truth may be obtained. But whilst our ears catch the echoes of the Christmas bells, and our voices are preparing to join in the "*Gloria in Excelsis*," before the manger, our gaze is ever and anon directed onward and upward as we take up the closing utterances of the Church's hope: "I look for the resurrection of the dead, and the life of the world to come."—*Literary Churchman*.

TEMPERANCE.—"The Rev. Dr. Randolph McKim, in an address before the Diocesan Conference in Baltimore, said as one of the results of the 'Church of England Temperance Society' \$30,000,000 less were last year spent by the higher classes for wine than during the preceding year. It would show that the Society was already a power in the land, and the fact is full of encouragement for the similar Society formed in the Church in our own country."—*N. Y. Churchman, Sept., 1881.*

A NOBLE FELLOW.

Tom Baird, the carter, the beadle of my working-man's church, was a noble fellow as ever lived—God-fearing, true, unselfish. I shall never forget what he said when I asked him to stand at the door of the workingman's congregation, and when I thought he was unwilling to do so in his working clothes. "If," said I, "you don't like to do it, Tom; if you are ashamed"—"Ashamed!" he exclaimed as he turned round upon me; "I'm mair ashamed o' yersel', sir. Did ye think that I believe, as ye ken I do, that Jesus Christ, who died for me, was stripped o' His raiment on the cross, and that I—Na, na, I'm proud to stand at the door." Dear, good fellow! There he stood for seven winters, without a cent of pay, all from love, though at my request the workingmen gave him a silver watch. When he was dying from small-pox, the same unselfish nature appeared. When asked if they would let me know, he replied: "There's nae man Jeevin' I like as I do him. I know he would come. But he shouldna' come on account of his wife and bairns."

and so ye mauna' tell him!" I never saw him in his illness, never hearing of his danger till it was too late.—*Life of Dr. Norman McLeod.*

THE man who makes a profession of religion, and yet neglects Christian duty and lives a worldly life, will make the world think that religion consists in a profession, and a few solemn and seemly ceremonies, while the heart is given to the world. His example will quiet the careless and the unbelieving into neglect to religion, and to their destruction.

THE *Register* says:—"The Church of the Holy Communion in St. Louis has taken an ideal and Scriptural way to provide itself with a communion service which shall be worthy of the name it bears. In answer to a call from the rector for memorial pieces of silver, coins, medals, &c., which were in the hands of persons who might feel disposed to contribute them for a communion service of solid silver, twelve pounds and a half of silver and one ounce of gold were offered, and so much was received that the people had to be stayed from giving. The offering sufficed for making the paten, flagon, two chalices, and the large alms basin.

THE PATHOS OF THE BIBLE.

PALESTINE to-day is a land of ruins. Fields, once fertile, are desert; hill-sides, once clothed with vineyards, are barren and unsightly; cities dismantled, harbors choked with rubbish and refuse from the sea. All is worse than solitude, accursed, "trodden down of the Gentiles," yet the hills are musical with words that shall outlast them an eternity. Traverse the valley of Hebron—there lie the bones of the patriarchs: visit the borders of the Dead Sea—its sluggish waters roll over the cities of the plain, and trace the fire-storm from Heaven. And there, beautiful for situation the Holy City stands—Jerusalem—whither the tribes went up; the guilty city, where Christ warned and healed and pleaded, over which He wept; the fated city, desecrated by man's darkest crime, consecrated by the marvellous manifestations of redeeming love. As the verification of prophetic truth, as the centre of memories tenderest, most sacred, these ruins are nature's tribute to the pathos of the Bible. They recall the touching narration of Holy Writ, whose sympathetic influence is felt wherever the Word has gone forth. Divested of its pathos, the Bible were but a compilation of social ethics.

An ancient legend has it that a tyrant went forth to battle with the Greeks. Gazing upon the living millions enlisted in his cause, the monarch's heart was melted. He wept, he knew not why. The tears came not as he supposed from any inference or reflection. They rose spontaneously, as they will at times amid the bustle of a crowded thoroughfare. Our own emotions are reflected back from other hearts. We feel the thrill of spiritual contact, the mighty presence of life. Such is the pathos of the Bible, the underlying tenderness of the Book of books, the book of human nature; sounding the depths of human sympathy, universal, indefinable, profound.

Poetry and pathos in the Bible are subordinate. It never controverts its sacred office, nor makes effect a purpose. The tender and poetical are humble instruments to seal the truth upon the consciences of men.

THOSE who strive for uniformity, instead of union, among Christians, need not wonder at the small success of their efforts. Christ has no sympathy with them, nor ever prayed for their success.

THE Christian whose life is correct and consistent, is more respected even by worldly men than the vacillating, unsteady professor; but the firm and upright conduct of the one secures him their esteem, whilst the other, by his irresolution, is rendered at once a subject for their ridicule, and an object of their malice.

HOMILETIC SUGGESTIONS.

BISHOP JOHNS had a striking way of putting things. He always gave a course of lectures on Pastoral Theology to the Senior Class at the Seminary. A member of one of those classes, now a resident of this Diocese, sends us the following note, taken in the Bishop's study, where the lectures were always delivered:

"Exhortation should always be a part of a sermon. It is better at the close, and then to the point, with a special application.

Avoid generalities. It is a great thing to know when to stop. Long drawn out exhortations defeat a man's purpose. When the preacher has gotten the nail through, instead of clinching it, he continues to hammer till the head comes off, and often times, the board is split.

Where there is one man who can be controlled by logic, or by appeals to reason, there are nine who will yield to feeling only.

Study the language of the passions. What affects us, will affect others also. Intellectual meditation on the Scripture is a great assistance to this end."—*Am. Paper.*

LAST year, \$120 6s. 4d. was paid in pensions to the servants of Queen Charlotte; £10. to the servants of George III. and \$32 6s. 4d. to persons who suffered by the rebellion in Ireland in 1798.

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UNIVERSITY CONSOLIDATION.

UNIVERSITY CONSOLIDATION, which a few months ago made some stir, served the purpose, at the time, of damaging to some extent the interests of King's College by preventing that prompt and energetic action on the part of her friends which the exigencies of the hour required, and which is the first element of success. Whilst the Baptists and Methodists were taking immediate and earnest measures to provide funds for their institutions, to supply the place of the lapsed grants, Churchmen allowed themselves, for a time, to be beguiled from the true path by this *ignis fatuus* which has now disappeared. Our neighbours found no attractions in the scheme of the vast library, the magnificent apparatus, the host of professors, the full tale of 'ologies, and the "colleges of residence," all to be provided at their own expense, and the sacrifice not only of existing colleges, but, to a great extent, of that part of education which prepares the future leaders of thought not merely for the limited existence of this world, but the momentous concerns of eternity.

Consolidation is now seen to be a pecuniary impossibility, for the friends of Acadia and Mount Allison have not the remotest idea of leaving their present colleges to the moles and bats, in order to provide "colleges of residence" in Halifax, suitable to the magnificence of the proposed Grand Central University (to be built and maintained largely by their own contributions.)

Consolidation is a religious impossibility, because thoughtful and far-seeing Christian men find no attractions in the Godless system of consolidated public schools,—a system which, according to the testimony of many recent writers and educationists in the United States, is largely chargeable with the commercial dishonesty and growing infidelity of that country. The absconding treasurers and cashiers, as well as the swarms of tramps, are mostly made up of the graduates of the consolidated public schools, in which the intellectual faculties are sharpened, whilst the heart and conscience are by secularism deprived of that training which is due to the higher nature of man.

Western Canada is, in her measure, exhibiting the same results of this sort of 'consolidated' education; and whilst the free schools of Nova Scotia are under the same system, it is no marvel that amongst us there are a great majority, thank God, who are determined, as far as in them lies, to prevent a similar evil in the colleges.

It is now acknowledged that University Consolidation in Nova Scotia is a political impossibility, for no politician, in his senses, would introduce or advocate a public measure which is opposed by that great majority of the constituency comprised in the Anglican, Baptist and Methodist bodies, who have decided on the maintenance of their own colleges, and would bitterly resent the bestowal on any rival University of those funds of which they have been deprived, and which are derived from their public revenues. This is clearly seen and has been fully admitted, even by the authorities of Dalhousie College and the Free Christian Baptists,—favourable as they profess to be to a consolidation,—which they, at the same time, confess to be impracticable at the present time.

It is now full time that all members of the Church of England bestir themselves, putting aside the impracticable, and imitating the zeal of their Baptist and Methodist neighbours in behalf of University education, from which religion shall not be

divorced. A University has been established in Nova Scotia, whose history is, one may say, an important part of the history of the Province itself. She has a record of which her sons may well be proud. We have fallen heirs to this time-honoured University, with its excellent library and apparatus, and also its endowments, and all we are at present required to do is to endow two professorships by the payment of a capital fund of \$40,000, to be raised among 60,000 Anglicans in Nova Scotia, to say nothing of what may reasonably be expected from New Brunswick and Prince Edward Island. Whilst the Baptists are raising \$40,000, and the Methodists \$50,000, and the Presbyterians, for a theological seminary, have already secured \$64,000 towards an endowment of \$100,000, it will be to our unspeakable and everlasting disgrace if we shrink from our plain duty, and allow the training school of our clergy and the time-honoured and successful seminary of our professional laity to go down.

It has been suggested by a few that the 'Nomination,' so called, should at once be cancelled, and the required annual sum made up, as far as possible, from fees to be paid by the students. This must at once be dismissed as a breach of contract from which all honourable men should shrink. It is an easy way to get rid of a present duty, but it is not creditable nor honest thus to repudiate a fair compact, and evade one's own duty by taking advantage of the liberality of those, who, in 1852, accepted the terms offered them by the Governors of the College, and liberally contributed towards its endowment.

What we want now is a good impulse in the shape of a handsome subscription list in Halifax. Nothing worth mentioning will be done outside until our metropolis, the centre of our trade, and the abode of our wealthiest people, has done her duty. Warmth in the heart ensures warmth in the members, and *vice versa*.

Let a good, active, paid agent go forth from the city with a liberal subscription list, by way of example and encouragement, and canvass the country, and all difficulties will melt away. But so long as the city holds back, and amuses itself by speculating on an impracticable and unwelcome scheme, no success worth mentioning may be expected in the surrounding country.

We have no time to lose. We know Churchmen who have contributed handsomely to the college of another religious body, and it is exceedingly likely that others, in other parts of the Province, are being solicited in the same way. Our people—perhaps more than others—are often obliged to curtail their home charities by a one-sided free trade.

"THY KINGDOM COME."

ADVENT spent in the Church's way, her warning voice listened to, her guidance followed, will result in our learning to say from the heart, not with the lips only: "Thy Kingdom Come." Truly the words of that prayer are, in their fullest sense, too awful to be lightly uttered, and to most of us, it is to be feared, its sudden fulfilment would be the cause of infinite consternation and dread. How thankfully should we welcome this Advent Season, if indeed we have any longing, any aspiration Godward and Heavenward; how gladly should we accept the help and guidance which will enable us to realize the great fact of the Future Life, the glorious truth that the Kingdom of our Christ must come—and which above all, will fit us to prepare for the day of His appearing. "The day of the Lord cometh as a thief in the night;" "Of that day and that hour knoweth no man;" "Watch ye, therefore; what I say unto you I say unto all, watch." O most needful and oft repeated warning. The World, the Flesh and the Devil are ever conspiring against us to put us off our guard, to make us say in effect, "Our Lord delayeth His coming," to make us turn away altogether from the thought of that inevitable day and its unspeakable terrors as well as its transcendent joys. But we are not left to cope unaided with the adversaries of our souls. God's Spirit animating His Church makes her our faithful defender, ever ready to shield us from our foes, ever reasoning with us of righteousness and judgment to come. "This is the way," she says, "walk ye in it"—the way of obedience and peace, leading to the Paradise of God. Season by Season she urges on us, with unwearied voice, the Christian's duty to tread in Christ's steps, and she holds up, as it were, before us the story of His Life to meditate on and to follow. And now Advent is here. Once again

God's long-suffering permits us to hear the warnings, and to share, if we will, the blessings of the Holy Season. It is essentially a time of preparation—preparation first to celebrate with chastened joy and gratitude the glad and glorious day when God the Son was born to be the Saviour of the world—preparation for that more awful coming still, when He shall appear in His own and the Father's glory. If spent as God would have us spend it, we shall be drawn so near Heaven in our hopes and desires, we shall have learnt so justly to estimate the perishableness of earthly pleasures and ambitions, that we shall be able to comprehend the spirit of yearning adoration of him to whom it was vouchsafed to see the glorious vision of the things of God, and our hearts will utter that cry of the servant ready and longing to meet his Lord, "Even so come, Lord Jesus."

'Looking for and hastening unto' that coming, we shall make ready the chamber of our heart to receive the King in His beauty; we shall strive against the passions and vanities of life—against everything which would make us unfit to welcome Him. To any one of us the Lord may literally be 'at hand.' Death, which will usher us into His Presence, may even now be at our door. Do we know of none who, since last Advent Season, in childhood, in youth, in middle life, have been suddenly cut off? and why should we be exempt from a like lot? What but God's mercy has spared us, though the fiat might have well gone forth, "Cut it down: why cumbereth it the ground?"

"Lord when as Judge Thou drawest nigh
The secrets of all hearts to try,
When sinners meet their awful doom,
And saints attain their heavenly home,
O let us not for evil past
Be driven from Thy face at last;
But with the blessed evermore,
Behold Thee, love Thee and adore."

ADVENT OFFERINGS.

It has become a general practice in all well trained Church congregations to make the Season of Advent (with the Epiphany and Easter) a special time for Missionary efforts and for offerings towards the work of Home and Foreign Missions. The Board of Home Missions of Nova Scotia has directed that collections and subscriptions for their funds towards the support of their Missionaries, who now number twenty-nine, shall be made during the Advent Season. It is to be hoped that the Season's warning cry, "The Lord is at hand," may arouse all to "work and labour while it is called to-day," and as stewards so to use the means which have been entrusted to us, that we may be able to give a good account of our stewardship when the Lord shall appear. Let us think of the glorious Gift of God to man, and may it prompt many to give at this time large gifts to the cause of His Church. We beg all to remember that \$4,000 was contributed last year, but at least \$6,000 will be required for current expenses this year, while a debt of \$3,000 ought to be greatly reduced, if not altogether paid off.

Let the aim of every clergyman be to double the number of his ordinary contributors; and those who have contributed should strive very hard to double their usual contributions. Unless clergy and laity make this year special efforts there will be a most humiliating spectacle presented to the outside world. We have confidence in our people that they will do much better than they have ever previously done, and that the affairs of the Diocese will soon be placed upon a sound and healthy financial basis.

Apropos of the above and in connection with it, we direct the attention of the clergy of Nova Scotia to the Resolution adopted at the last monthly meeting of the Board of Home Missions, and published on page two of this issue of the GUARDIAN. Warnings have gone forth time after time to clergy and people that unless the receipts are largely increased a reduction in the Grants to the clergy must be made, and now what is simply inevitable will surely come to pass, unless the words of the Board are heeded.

OUR COLLECTS.

(Compiled for the Church Guardian.)

THEIR HISTORY AND SOURCES.

NO. I.

It will, no doubt, be interesting to many of the readers of the CHURCH GUARDIAN to have brought before them the different sources to which may be traced the Collects of our Book of Common Prayer.

Not counting the Collects used in the Ordinal, in the Forms of Prayer for those at Sea, and in the Service for the 20th of June—and not counting as a Collect the Prayer for all Conditions of Men, because in the stricter sense of the word it can hardly be called such,—there are in our Prayer Book ninety-eight Prayers, which are called Collects; and there are about half a dozen more, which, on account of their brevity and comprehensiveness, might be fitly so called. Of these ninety-eight Collects, ninety-one are more or less closely associated with the highest Service of the Church—the celebration of the Holy Communion. There is first what Dean Goulburn calls "the constant Collect," the Collect for Purity, which stands at the beginning of the Communion Office; there are eighty-three Collects used in the Communion Office, with their appointed Epistles and Gospels; there are the six Collects at the end of the Communion Office to be used after the Offertory and at other times according to the discretion of the Minister; and there is the Collect in the Office for the Communion of the Sick. The remaining seven Collects are to be found in connection with different Services of the Church. These are the two Collects for Peace and for Grace to be used in Morning Prayer. There are the two for Peace and for aid against all Perils to be used in Evening Prayer; there is the Collect in the Confirmation Office; the Collect in the Order for the Visitation of the Sick; and finally, there is "one of the fullest and finest" of our Collects, that used in the Order for the Burial of the Dead: all that remains, as Dean Goulburn has remarked, of the provision made in the First Prayer Book of Edward VI, for the Celebration of the Holy Communion at the Burial of the Dead.

Of these ninety-eight Collects, it is my purpose in this and the following papers to give a brief history, compiled from Dean Goulburn's most valuable book on the Collects, the Prayer Book Interleaved, and other works.

It may be well, first of all, to point out the different sources to which our Collects may be traced. The sources of the Collects that date back before the Reformation are to be found in the old Sacramentaries. For the first thousand years of the Church's existence, no single book contained the whole service of the Holy Communion. This service was contained in four books: (1), The Lectionary, containing the portion of Scripture read as the Epistles; (2), The Evangelistary, containing the Gospels; (3), The Antiphony, containing the Anthems sung before, during or after the administration; and (4), the Sacramentary, which contained the Collects, together with the body of the Service for the Holy Communion, which never changed under any circumstances. Imagine our Collects severed from their Epistles and Gospels, and printed in a separate volume with the Order for the Administration of the Lord's Supper; that would be the Sacramentary of the Church of England.

The earliest in date of the Sacramentaries is that which bears the name of Leo the Great, Bishop of Rome from A. D. 440 to A. D. 461. It is not necessary to suppose that this or any other Sacramentary was entirely composed by the Bishop whose name it bears. Parts of it, no doubt, were so composed; other parts were the arrangement of existing materials, materials which, perhaps, may have been a part of the Church's heritage in the first, second or third century of her history. To Bishop Leo's Sacramentary we owe, in whole or in part, seven of our Collects, which will be mentioned in a subsequent paper.

The second of the early Sacramentaries bears the name of Gelasius, who was Bishop of Rome from A. D. 492 to A. D. 496. To his Sacramentary we owe, in whole or in part, twenty-seven of our Collects. The third of the early Sacramentaries bears a name which should be held in high honour by all Englishmen, that of Gregory the Great, who was Bishop of Rome from A. D. 590 to A. D. 604. There was, no doubt, a fully organized Church in ancient Britain long before the Missionaries from Rome landed on the shores of Kent. But to Gregory, Bishop of Rome, at the close of the sixth century, belongs the honour of sending the first band of Christian Missionaries to evangelize Saxon and heathen England. Let it, however, ever be remembered that that illustrious prelate of the great Church of Western Europe distinctly repudiated the claim to Universal Supremacy over the Churches of the world, which since his day the Bishops of Rome have again and again asserted to be their own grand prerogative. Gregory the Great, in a letter to the Patriarch and Archbishop of Constantinople, stated

that he who would claim to be "Bishop of Bishops" would be the forerunner of anti-christ.

Gregory the Great has left his mark deep on our English Church history, by his mission of Augustine, which led to the conversion to Christ of the realm of Kent and to the founding of the primatial See of Canterbury; he has left his mark deep on our English Church music, for who has not heard of the Gregorian chants? and he has left his mark deep also on our English Book of Common Prayer: no less than thirty out of the ninety-eight Collects now under consideration may be traced, in whole or in part, to the Sacramentary of Gregory. To his pen we owe also other prayers in our Prayer Book, which are not called Collects. The short prayer which begins "O God, whose nature and property is ever to have mercy and to forgive;" the final prayer in the Litany; the second prayer in the Baptismal Office; and the first sentence of the first prayer in the Burial Service.

There is one other ancient source of our Collects, purely English in its character, to which we owe "the constant Collect," and through which our translated Collects have come from the Sacramentaries of Leo, Gelasius and Gregory. Its consideration must be reserved for the second paper in this series.

THE REVISED VERSION OF THE NEW TESTAMENT.

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

(Continued.)

The alterations in the text may be divided into three classes—omissions, the marking or bracketing of passages as doubtful, and changes.

A. The doxology at the end of the Lord's Prayer, Matthew vi. 13; the question of the eunuch and the answer of Philip, Acts viii. 37; and the celebrated passage about the Three Heavenly Witnesses, 1 John v. 7, 8,—are the most important omissions; and, reluctant as we may be to surrender the passages, their retention cannot be justified by any principles of criticism. The doxology at the end of the Lord's Prayer is found in none of the earliest and most important MSS., the only* Uncial MS. in which it is contained (L) being of the 5th century. It is absent from the Latin Versions. The Greek and Latin Fathers generally omit it, even when they expound the Lord's Prayer in detail. It rests chiefly on the authority of the two Syriac Versions (and even this is said to be doubtful), and most of the Cursive MSS. Dean Alford's explanation is that it has been interpolated from the Liturgies. The passage in Acts viii. 37 if found in some of the Versions, including the Vulgate as authorized by Clement VIII. in 1592, and is quoted as Scripture by some of the Fathers. But the manuscript authority is overwhelmingly against it; and it is not contained in the Codex Amiatanus, the most ancient and important MS. of the Vulgate of St. Jerome. The probability is that it was interpolated very early. Alford says "the interpolation seems to have been made to suit the formularies of the Baptismal Liturgies, it being considered strange that the eunuch should have been baptized without some such confession." The last of the omissions which I have mentioned, 1 John v. 7, 8, was almost universally acknowledged to be inevitable. The passage is contained in no MS. of an earlier date than the 15th century. The exact number of MSS. which contain the chapter is not known. It is not less than one hundred and seventy-five, and possibly as many as two hundred and fifty. And of those only two, and these of the 15th and 16th century, can be adduced as containing the passage. It is found, indeed, in four other MSS. But two of these were made from the printed text, and must, therefore, be rejected; while the other two have the addition only in the margin. The Vulgate is sometimes appealed to in support of it; but while it is found in the later MSS. of that Version, it is wanting in the earlier. All the Versions, therefore, are against it. It is quoted by none of the Greek Fathers, even when bringing forth proofs of the doctrine of the Holy Trinity. It has rested for its authority on some of the Latin Fathers; but even their testimony is said to be greatly shaken on examination.

As specimens of other omissions, interesting, but of no doctrinal importance, I may mention, "Bless them that curse you, do good to them that hate you

which despitely use you," St. Matt. v. 44, a passage which we should be sorry to lose if the precept was not found in St. Luke vi. 27, 28; the "woe" against the Scribes and Pharisees, St. Matthew xxiii. 14, which is probably an interpolation from St. Mark xii. 40, and St. Luke xx. 47; the words, "and the Scripture was fulfilled which saith, and he was numbered with the transgressors," Mark xv. 28, which is supposed to have found its way into the margin from Luke xxii. 37, and been introduced thence into the text; and the passage in St. John v. 3, 4, about the descent of the angel and the troubling of the waters in the pool of Bethesda. The first of these passages is omitted without a word of explanation. The others are relegated to the margin, in one case with the remark that some ancient authorities, and in the other cases many ancient authorities insert them.

B. The two important passages marked as doubtful are the last twelve verses of St. Mark's Gospel, and the passage about the woman taken in adultery, John vii. 53, viii. 11. The bracketing of the latter is fully warranted by the evidence, which is thus summarized in the marginal note: "Most of the ancient authorities omit John vii. 53, viii. 11. Those which contain it vary much from each other." Most critics and commentators agree that the narrative, although not part of St. John's Gospel, is historically true. But with all due deference to the Revisers, I am not certain that the evidence is so decidedly against the last twelve verses of St. Mark, that they should be separated from the rest of the chapter with the marginal note: "The two oldest Greek MSS. and some other authorities omit verse 9 to the end. Some other authorities have a different ending to the Gospel." To many readers wholly ignorant of textual criticism this testimony, it seems to me, would appear more decisive than it really is. "The two oldest Greek MSS." are the Vatican (B), and the Sinaitic (Aleph). But the passage is found in the three MSS. next to them in age and importance—the Codex Alexandrinus (A), the Codex Ephraemi (C), and the Codex Bezae (D). It is found also in most of the Versions; and is cited by many of the Fathers, amongst them Irenaeus, who wrote about A. D. 178. On the other hand, Jerome says that it was not contained in most of the MSS. in his time, and Eusebius speaks to the same effect. It is also claimed that the internal evidence is against its genuineness, no less than twenty-one words and expressions occurring in it which are not used elsewhere by St. Mark. The internal evidence in favour of it rests principally on the "ephobuntō gar" (for they were afraid) with which the eighth verse ends. "This note of fear," says Bishop Wordsworth, "is very unlike the consummation of the Gospel, which communicates glad tidings of great joy." On the whole, it seems to me, that the exigencies of the case would have been met by simply adding the marginal note, without further emphasizing the doubt by separating the passage from the rest of the chapter.

(Since our Rural Deanery Meeting I have read that portion of Dr. Robert's "Companion to the Revised Version of the New Testament," which deals with this passage. But it does not lead me to modify what I have written. While acknowledging the difficulty of deciding, his own view (and that of the majority of the Revisers) is, that the verses were added by some one immediately connected with the Apostles, and are possessed of Canonical authority. And they are, he tells us, inserted by the Revisers as an Appendix to the Gospel. Well, I pass by the questions suggested by this explanation, and content myself with saying that the marginal note does not give any indication that this was the meaning of the separation from the context.)

C. I pass next to the changes in the English Version consequent on parallel changes which the Revisers have felt it their duty to make in the Greek Text. The most important of these is, as is well known, the substitution of "He who" for "God" in 1 Timothy iii. 16. Two-thirds of the Revisers must have approved of these changes. But the true reading (whether *Theos*, God, Hos, Who, or Ho, which) is, after all, very doubtful; so much so that I am almost disposed to agree with the Reviewer in the London Guardian of June 15th, who would "have thought it better to leave the text unaltered, and to be contented to state alternatives in the margin." As I purpose presently to proceed to a more particular examination of two Books of the New Testament, I will at present refer to only three more changes. The first of these will be regretted chiefly on account of old

associations—"peace among men in whom he is well pleased." The change in the original is confined to a single letter, "en anthropois eudokias" for "en anthropois eudokia;" and although the old reading is strongly supported, the ascertained readings of the Vatican and Sinaitic MSS. have decided against it. Keble, you will remember, adopts the reading favoured by the Revisers in his beautiful hymn for Christmas Day, but with the Roman Catholic rendering, i. e., taking "eudokias" as the subjective genitive, "men of (possessing) good will," instead of objective "men of (objects of) good will," "men in whom he is well pleased."

Like circles widening round
Upon a clear blue river,
Orb after orb, the wondrous sound
Is echoed on for ever:
"Glory to God on high, on earth be peace,
And love towards men of love—salvation and release."

The next change is in 1 Peter iii. 15, where in place of "Sanctifying the Lord God in your hearts," the Revised Version has "Sanctify in your hearts Christ as Lord," a change clearly required both by textual criticism and grammatical accuracy, and adding one more testimony to the Divinity of Christ. The last that I will notice is in Revelation xxii. 14—"Blessed are they that wash their robes, that they may have the right to come to the tree of life;" where the Authorized Version reads, "Blessed are they that do his commandments, that they may have right unto the tree of life." The change is very striking, and will seem to most of us as more in harmony with the spirit of the Gospel. "Not our own righteousness," but His "most precious blood." The Greek readings are, "plunontes tas stolai autou," and "poiontes tas entolas autou." Whichever is the true reading, it is easy to see how the error has been made in transcribing by some early copyist. To me it is rather surprising that the Revisers seem not to have thought the change "of sufficient interest or importance to deserve notice;" there is no allusion to it in the margin, although the preponderance of evidence in favour of the reading adopted is very small indeed.

Perhaps it may be worth while in this connection to call your attention to 1 John ii. 23. The latter part of the verse is printed in italics in the Authorized Version to indicate that the translators thought it of doubtful authority. The "Textus Receptus" omits the words altogether. But in the Revised Version they are inserted in the text without italics, mark, or comment. And the evidence for them is so overwhelming, that I cannot conceive why they were left out of the Textus Receptus, or marked as doubtful in the Authorized Version.

*The MSS. of the Greek Testament are of two classes—Uncials and Cursives. The Uncials, as the name denotes, are written in capital letters, and are of much earlier date than the Cursives. The oldest Uncial MS. is of the 4th century; the oldest Cursive of the 9th.

MISSION WORK.

In seeking the good of the Indians, the churches as a rule do not encroach on one another's ground. In mission work among the Indians, the Roman Catholic, the Episcopalian, and the Methodist Churches have the most honorable record. The Presbyterian Church has done comparatively little. Its missions to the Indians are confined to three bands, and I think it could not now extend its work without interfering with the work of other churches, a course from which it has always abstained. The Methodists have strong missions on both sides of Lake Winnipeg, and along the Nelson River, besides their great Saskatchewan field. In all these missions they are undisturbed by the rivalry of other churches. The missionaries of the Episcopal Church are to be found round the shores of Hudson Bay, and as far west and north as the Hudson River. Bishop Machray told me to-day of boys who had recently come from the Mackenzie, three thousand miles distant, to attend St. John's school. What a conception that statement gives us of the vastness of Canada.

We think that Winnipeg is far north and west; but boys who have travelled three thousand miles south and east, every mile of it in Canada, have got only as far as Winnipeg! Probably their parents cannot conceive of a city farther east. To them Winnipeg must be at the gateways of the day. Bishop Machray's diocese once extended over the whole North-West. It is now divided into four—Rupert's Land, with some thirty clergymen, one-third of these being missionaries to the Indians; and Moosonee, Saskatchewan, and Athabasca, with about twenty clergymen, almost all of them more or less engaged in mission work among the Indians and half-breeds. Of course, this extensive mission work is carried on chiefly, if not altogether, at the cost of the parent Church in England. What Church is certainly doing its duty nobly so far as the Indians are concerned.—Principal Grant.

Correspondence.

RITUALISM.

(To the Editors of the Church Guardian.)

SIRS,—In your leader of last week, entitled "Ritualism and Romanism," I notice the expression—"the extremes practiced by a few of the younger clergy." I think you are scarcely right in saying that the younger clergy in England are the extreme men. The same charge has been made over and over again, by Evangelical newspapers at home, and has been as often disproved by the Church Times, and other papers. Of the champions of the Ritual cause, nearly all, if not entirely all, have been men of advanced age. I may just give the names of Canon Carter, Mr. Lowder, Mr. Bennett, Mr. Dale, Archdeacon Dennison, and Dr. Neale. Nor are Messrs. Machonochie, Enraght, and Green, young men. Your remarks are, however, likely to remove misapprehensions; and if you will allow me, as one who has been much interested in the Ritual movement, and who is able to appreciate its merits, as well as to note its defects, I will supplement your leader with a few words concerning the Ritualists as regards their loyalty to the Church. It is not too much to say that the so-called Ritualists are, as a body, most truly loyal to the Church of England, as a branch of the Church Catholic. They have proved themselves to be. Except the Rev. Orby Shipley, who was never a trusted man; no Ritualist clergyman of note and learning has gone to Rome. The great body of men who went over in Tractarian times were certainly not Ritualists. Doctrine was the rock on which they found shipwreck, and because the Church of England repudiated them, and they were not brave enough to stay within her fold and fight the battles, they drifted away. In these latter times, the Ritualists are upholding the Church cause against Rome on the one hand, and against State encroachments on the other. Dr. Littledale's book is acknowledged to be the most powerful weapon of defence against Rome that the Church has ever had. In it the true Catholicity of England is proved, and the false Catholicity of Rome unanswerably shown. The Ritualists have shown us how we may have a Service with a pure Catholic Ritual, and so they win, and keep those whose instincts and education lead them to love a ceremonious and symbolic form of worship. The clergy also, who have lately been incarcerated, have done a work for the Church which posterity will hold in grateful remembrance. The Erastianism in the Church was beginning to make her a "very scorn of men." No intelligent person can fail to see that the Church has spiritual rights which the State cannot control. The civil courts cannot summon and judge, rightly, the priests of the Church for ecclesiastical offences. Therefore the Clergy who have gone to ground have done so in defence of the rights of the Church. They are willing to "render unto Caesar the things which are Caesar's," but cannot render to him the "things which are God's." It is almost needless to say that their punishment was imposed because they would not accept judgments which contradicted a plain and unambiguous rubric of the Prayer Book. I have hardly space to say in conclusion, that there is a small party among the extreme men which is undoubtedly false to the Church. It is called the "Order of Corporate Reunion." Its scheme is briefly this:—Its officers profess to have received re-ordination from Rome and other quarters. To any who doubt their orders in the English Church, they offer to impart what they call valid ones. This party is very small, and is the subject of much ridicule from both sides. Very little has been heard from it of late, and it is likely, owing to the healthier tone which Ritualism has taken of late, to entirely disappear.

Apologising for taking up so much of your valuable space,

I remain,
Yours truly,
"CATHOLICUS."

P. S.—The Church Times, the organ of the Ritualists, has condemned the O. C. R. in most severe terms.

FREDERICTON D. C. S.

(To the Editors of the Church Guardian.)

SIRS,—In the GUARDIAN of the 10th inst., you give a list of Parishes in the Diocese of Fredericton that have raised during the year \$600 over all Church purposes, but you do not include the Parish of Burton, in which, as will be seen by the Rector's Report, a Glebe has been purchased for the sum of \$1400. Of this amount, \$380 has been collected in the Parish during the year, which, with the quota to the Rector's stipend and contribution to the D. C. S., make up a total of \$828.47. The Church people are few, and consequently, nine-tenths of this sum has been paid in by fifteen Parishioners, the majority of whom are farmers, and by no means wealthy. Those of your readers who reside in Country Parishes will readily understand that sacrifices have been made in order to achieve this result. I make this explanation, as an act of justice to the Parish in question, and knowing also that you take a deep interest in the progressive work of the Church in this Diocese.

Your, &c.
PARISHIONER.

SUBSCRIPTIONS RECEIVED.

Col. Hanning, Danville, Que.; C. C. Cleveland, do. do.; Mrs. C. J. Deary, do. do.; J. P. Stockwell, do. do.; Chas. Bouelle, do. do.; Mrs. C. B. Goodhue, do. do.; Miss L. Lodge, do. do.; E. F. Cleveland, do. do.; Rev. J. M. Thompson, Melbourne, do.; J. E. Lloyd, do. do.; Edward Journaux, do. do.; Miss Monteith, do. do.; Mrs. W. H. Fowler, do. do.; Alfred Pepler, do. do.; Mrs. Hamilton, do. do.; Mrs. R. McKenzie, do. do.; Samuel Hetherington, do. do.; H. W. Gibson, do. do.; Chas. M. Brocklesby, Quebec City; Mrs. Edward Hague, Richmond Station, Quebec; George Smith, Richmond Station, do.; Mrs. Gideon Levertt, do. do.; Jarid Armstrong, do. do.; W. J. Nelson, Melboro', do.; John McKee, Melbourne, do.; Samuel McKee, do. do.; Robert Fraser, Fontenoy, do.; Mrs. Henry Fleming, Melbourne, do.; Mrs. Chas. Hall, do. do.; Jno. May, do. do.; Mrs. W. Crombie, do. do.; Major Mathias, do. do.; Wm. Hall, Kirkdale, do.; Wm. Stevens, do. do.; Dr. White, Alberton, do.; Mrs. Jno. McDougall, L'Avenir, do.; Wm. Boyle, do. do.; Jno. Findlay, do. do.; Rev. Geo. T. Harding, Kirkdale, do.; Rev. C. P. Keil, Sherbrooke, do.; Rev. Isaac Brock, do. do.; W. A. Elkins, do. do.; E. P. Felton, do. do.; Mrs. Hallans, do. do.; Mrs. Witcher, do. do.; Mrs. Jno. Harkness, do. do.; R. W. Henekar, do. do.; A. G. Lomas, do. do.; H. D. Lawrence, do. do.; R. D. Morkill, do. do.; Alex. Winter, do. do.; Jno. J. McConkey, do. do.; Mrs. Towse, do. do.; C. E. Wurtele, do. do.; I. E. Morris, do. do.; H. R. Fraser, do. do.; R. N. Robins, do. do.; A. Hobson, do. do.; R. X. Halls, do. do.; Wm. Farwell, do. do.; J. R. Woodward, do. do.; Mrs. Dr. Gilbert, do. do.; Mrs. Jno. Crowe, do. do.; Mrs. Col. King, do. do.; Mrs. R. D. Morkill, do. do.; Mrs. W. Hunt, do. do.; Mrs. E. T. Brooks, do. do.; Mrs. G. Mountain Bowen, do. do.; Peter Dillon, do. do.; H. P. Buck, do. do.; C. J. Odell, C.E., do. do.; Mrs. J. G. Robertson, do. do.; Mrs. J. W. Merry, do. do.; C. E. Perry, do. do.; H. B. Brown, do. do.; Miss K. Ibbotson, do. do.; E. G. Wiggitt, do. do.; Mrs. H. Ingram, do. do.; T. W. Fuller, do. do.; Mrs. W. Chamberlaine, do. do.; Mrs. L. McDougall, do. do.



GO TO BRENNAN'S FOR BOOTS, SHOES, & SLIPPERS They are selling the Best and Cheapest Goods in Halifax. 162 Granville Street.

Marriages.

HILTZ-MEISNER. - At Chester, on Tuesday, Nov. 15th, by Rev. G. H. Butler, B. A., incumbent, Mr. Francis Hiltz, of Marriot's Cove, to Miss Lucy Meisner, eldest daughter of Mr. Gasper Meisner. WILCOX-TUTTY. - At the Church of St. Simon and Jude, Big Lorraine, Mission of Louisburg, C. B., on All Saints' Day, by Clarence W. McCully, Deacon in charge, Frederick Wilcox and Henrietta Tutty; both of Big Lorraine. PATTERSON-BLACK. - On the 13th ult., by the Rev. J. R. Campbell, Saint Martin's, N. B., George Patterson, Salmon River, to Jennie, daughter of Mr. James Black. BRADSHAW-BROWN. - On the 31st ult., by the Rev. J. E. Campbell, David D. Bradshaw, of Saint Martin's, to Rosetta Brown, of the same place. JONES-ARCHIBALD. - At St. Luke's Cathedral, Halifax, on Tuesday morning, by the Lord Bishop, assisted by the Rev. Dr. Hill, the Right Rev. Jewellyn Jones, D. D., Lord Bishop of Newfoundland, to Elizabeth Alice, second daughter of the Hon. Adams G. Archibald, Lt. Governor of Nova Scotia. ALMON-DICKSON. - On the 13th ult., at Trinity Church, St. John, by the Rev. P. H. Almon, father of the groom, assisted by Rev. Canon Briggs, Rev. H. L. A. Almon, of Halifax, to Margaret Louise, daughter of W. A. Dickson, of St. John.

Deaths.

TOWNSEND. - At Louisburg, C. B., of consumption, on Tuesday, 8th November, Rachel, daughter of Captain Philip and Mary Townsend. HAMMOND. - At the residence of Grand Falls, on Tuesday, 14th inst., Charles A. Hammond, Esquire, aged 77 years, beloved and respected by all who knew him.



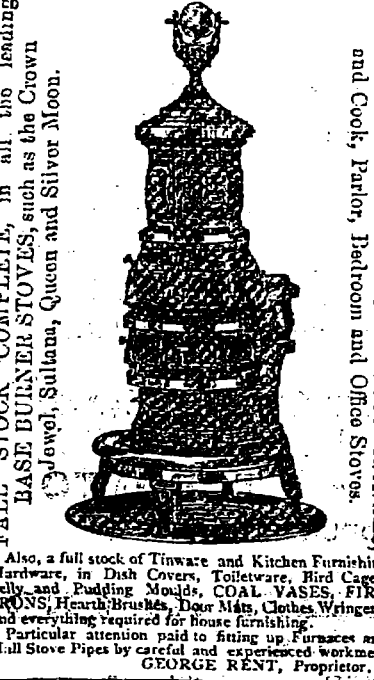
ST. JACOBS OIL THE GREAT GERMAN REMEDY FOR RHEUMATISM,

Neuralgia, Sciatica, Lumbago, Backache, Saronias of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Ddily Pains, Tooth, Ear and Headache, Frosted Foot 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. A. VOGELER & CO., Baltimore, Md., U. S. A.

The Persest and Best Medicine ever Made. A combination of Hops, Buchu, Mandrake and Dandelion, with all the best and most rarest properties of all other Bitters, makes the greatest Blood Purifier, Liver Regulator, and Life and Health Restoring Agent on earth. No disease or possibly long exist where Hop Bitters are used, so varied and perfect are their operations. They give strength and vigor to the aged and infirm. To all whose employments cause irregularity of the bowels, urinary organs, or who require an Appetizer, Tonic and mild Stimulant, Hop Bitters are invaluable, without intoxicating. No matter what your ailings or symptoms are what the disease or ailment is use Hop Bitters. Don't wait until you are sick but if you only feel bad or miserable, use them at once. It may save your life. It has saved hundreds. \$500 will be paid for a cure if they will not cure or help. Do not suffer or let your friends suffer until you and they use HOP B. Remember, Hop Bitters is no vile, drugged, drunken nostrum, but the Purest and Best Medicine ever made - the "VALIANT FRIEND" and "HOPE" and no person or family should be without them. D. J. C. is an absolute and irresistible cure for indigestion, use of opium, tobacco and narcotics. All sold by Druggists. Send for Circular. Hop Bitters Mfg. Co., Rochester, N.Y. and Toronto, Ont.

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



Also, a full stock of Tinware and Kitchen Furnishing Hardware, in Dish Covers, Toiletware, Bird Cages, Jelly and Radding Moulds, COAL VASES, FIRE IRONS, Hearth Brushes, Door Mats, Clothes Wringers, and everything required for house furnishing. Particular attention paid to fitting up Furnaces and Hall Stove Pipes by careful and experienced workmen. GEORGE RENT, Proprietor. Private Tuition. High Class Home and Education for three boys, preparatory to the public schools, colleges &c. Testimonials from Hon. members of the Dominion Parliament, members of the Bar and others, former pupils. The Rectory is situated in a very beautiful and healthy country Parish. Terms moderate. Address, Rev. R. L. BRINE, B.A., 311000A 181 1/2 Rectory, Pugwash, N.S. Co. Cumberland. A WEEK. 300 a Day at home easily made. Coody 312 Outfit free. Address Tru & Co., Augusta, Maine.

The Week.

HOME NEWS.

Over 500 cars of freight were shipped inwards and outwards at the Halifax terminus last week.

Ottawa, Nov. 19. - Application for letters patent of incorporation will be made by the St. John Cotton Co.

Stone for the foundation of the Halifax cotton factory, from Mr. D. Waddell's quarries at Beaver Bank, is beginning to arrive at Richmond.

The case of Grant vs. Mayor Beaudry, of Montreal, for \$10,000 damages for false arrest, was dismissed in the Court of Appeals. The court held that the Orange body is an illegal society in Quebec Province.

Mr. F. N. Gisborne, Superintendent of Dominion Government telegraphs, has just returned to the city from superintending the laying of a cable across the Saguenay to form a connecting link in the Gulf telegraph system.

A telegram from Winnipeg states that Mr. Wm. Pugsley, barrister, of St. John, has, on behalf of himself and other associates, purchased several thousand acres of land from the Pacific Railway Co., in Souris district, to locate a New Brunswick colony.

Application will be made to Parliament for acts to incorporate the Thunder Bay and Minnesota Railway Company; the St. Marie Bridge Company; the Canada and Provincial Local Company; the Portage West Bourne and North Western Railway Company; The Ottawa, Waddington, and Bridge Company; and the Trust and Loan Company of Canada.

Stellarton, Nov. 21. - At 10 o'clock to-day, at the Acadia pit, a man painting a timber stopping, held a light to a crack. A keen draft pulled in the flame. The wood being dry instantly burnt fiercely. Prompt exertions subdued the flames. The escape was a narrow one. Had the coal caught fire the pit would probably have been lost, for a fierce draught of air rushed through when the stopping was destroyed. Work will be resumed to-morrow.

NEWS FROM ABROAD.

The late Thomas Messenger, of Brooklyn, N. Y., by his will gave \$25,000 to Episcopal churches and charities.

Washington, Nov. 18. - The Superintendent of the Census shows the population of the United States by last census to be 59,155,713.

Tunis, Nov. 20. - Four Arabs, implicated in the massacre of 12 employees at Oued Zergha railway station, were executed there to-day.

It has been decided that an army corps 20,000 strong will continue to occupy the principal points of the Regency until January 4th, 1882.

London, Nov. 18. - Mr. Lawson, proprietor of the Telegraph, has bought the Duke of Westminster's estate of Cliveden for £200,000.

London, Nov. 18. - The Daily News learns that John Dunn has notified the British authorities that he is a candidate for the throne of Zululand.

Alexandria, Nov. 18. - The letter of Lord Granville, Foreign Secretary, respecting the British policy in Egypt, has produced a good effect. All the papers re-publish the letter.

London, Nov. 18. - The Constantinople correspondent of the Telegraph understands that the Russian Government has signified its willingness to accept the payment of one and a quarter per cent. interest on the war indemnity claims.

New York, Nov. 20. - Rev. Dr. Richard Storrs, Pastor of the Church of the Pilgrims, Brooklyn, was last night presented by the members of his congregation and other friends with a certified check for \$35,000, in honour of the 35th anniversary of his pastorate.

THE HOLMAN PAD-GOY hat opened a new office in St. John, N. B., at 23 Union St., for the convenience of people requiring these wonderful remedies which are curing every one. It is the greatest revolution in medical science ever known. Halifax office: 116 Hollis Street.

THIS PAPER can be found in the New York Advertising Bureau (10 Spruce St.) where advertising contracts may be made for it IN NEW YORK.

We are indebted to the Secretary of the Y. M. C. A. for complimentary tickets to their Winter Course, which is to be as follows: - Nov. 29th 1881 - Literary and Musical; Dec. 13, Lecture, P. Lynch, Esq., Q. C. Subject, "Louisburg"; Dec. 27, Lecture, Duncan Campbell, Esq. Subject, "A trip to the Stars," illustrated by diagrams. Jan. 10th, 1882, Lecture, Rev. A. MacArthur; Jan. 24th, Lecture, Hon. S. L. Shannon. Subject, "A Week in Venice"; Feb. 7th, Musical and Literary; Feb. 21, Lecture, Rev. W. G. Lane. Subject, "Nehemiah, the Model Mayor"; March 7th, Lecture, Rev. Professor MacKnight, D. D. Subject, "Agnosticism"; March 21st, Lecture, Jno. Y. Payzant, Esq. Subject, "Vicious habits of reading and writing"; April 4th, Literary and Musical. Chair to be taken at 8 o'clock.

MILLIONS IN IT.

J. D. Alexander, editor News, Barnesville, Ga. U. S. A., says: "For the past twelve months I have been suffering with inflammatory rheumatism. I tried several physicians but they failed to relieve me. A friend recommended St. Jacobs Oil. I at once procured a half dozen bottles, which I have used, and find that I am improving all the time. It relieves me at once when I am suffering terrible pain, and prevents me from spending many sleepless nights. Nothing has done me so much good."

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

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

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.

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

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

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

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

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

Nothing Shows of Unmistakable Benefits. Conferred upon tens of thousands of sufferers could originate and maintain the reputation which ASK'S SASSAPARILLA enjoys. It is a compound of the best vegetable alteratives, with the Iodides of Potassium and Iron, and is the most effectual of all remedies for scrofulous, mercurial, or blood disorders. Uniformly successful and certain in its remedial effects, it produces rapid and complete cures of Scrofula, Sores, Boils, Humors, Pimples, Eruptions, Skin Diseases and all disorders arising from impurity of the blood, by its purifying effects it always relieves and often cures Liver Complaints, Female Weaknesses and Irregularities, and is a potent purifier of the blood. It has no equal. It tones up the system, restores and preserves the health, and imparts vigor and energy. For forty years it has been a standard medicine, and is the most available medicine for the suffering sick, anywhere. FOR SALE BY ALL DEALERS.

CHRISTMAS AND NEW YEAR GREETINGS.

From the United Service Book and Stationery Warehouse, No. 103 Granville Street. We are glad to inform our friends - Churchmen in particular - and the public in general, that we are amply provided for their gratification, with the most beautiful variety of CHRISTMAS AND NEW YEAR CARDS, FRAMES WITH SILK AND OTHERS, ever imported into this City, most appropriate SEASONABLE REMINDERS to friends at home and at a distance. And we are glad to remind them, trusting to their paying us a visit, that we are well stocked with Games of all kinds, Picture Books and Books Elegantly Bound, Boxes Colors, Math. Instruments, Inkstands, Transparencies Slides, &c., &c. Also, just received - A select stock of Photographs, and Autograph Albums, Scrap Albums, and Gold Penicils Cases, and Gold Pens. LOOK FOR WILLIAM GOSSIP, 103 GRANVILLE STREET, Old Province Building Side Christmas-tide, 1881.

THE FRANZ & POPE KNITTER,

Knits all work shown on this out, Any Size or Shape. BUY THE FRANZ & POPE First Premium at Centennial, 1876. Knits Coarse, Fine, Farmers' Cotton & Woolen Yarns. AUTOMATIC KNITTING MACHINES AND YOU WILL HAVE THE VERY BEST. Manufacture: Georgetown, Ont. Its price is so low that the Machine is placed within the reach of all. PRICE WITHOUT RUBBER, \$20.00. WITH 37.00. The above are the Manufacturers' cash prices. Send for circulars and full information to A. MORGAN, GENERAL AGENT FOR NOVA SCOTIA, 182 Argyle Street, Halifax.

LESSON COMMENTARY

On the International Lessons for 1881. Covering not only the lessons for the whole year, but the entire book of Acts, and accompanied by the "Revised Version Text," a revised reprint of the "Cambridge Scholar's Commentary." Prepared by G. F. Maclear, D. D., and J. S. Perowne, D. D. Price, 10c., post paid. Book is put up in strong postal card covers. No similar work for less than 2s. Large sales are expected, and orders will be filled in turn. We also publish a complete Bible Dictionary of two thousand complete articles, 312 columns, and nearly 100 illustrations, for 10c., post paid; The "Teacher's Compendium," the book of teaching, in one; The "Ideal Sunday-School," "Sunday School Management" (a choice book for teachers); "Word Pictures" add "Normal Half-Hours," each for 10c., postpaid. Address, DAVID C. COOK, 148 Madison St., Chicago.

TENDERS.

TENDERS addressed to the undersigned, and endorsed "Tender for Crow Harbor Lighthouse," will be received at Ottawa, up to the 5th December next, for the construction of a Wooden Lighthouse Tower, with Keeper's Dwelling attached, and necessary outbuildings, at Crow Harbor, Chedabucto Bay, Guysboro County, Nova Scotia. Plans and Specifications can be seen, and forms of tender procured at this Department, here at the Agency of this Department, Halifax, at the Custom House, Guysboro, and at the Post Office, Crow Harbor. WM. SMITH, Deputy of the Minister of Marine and Fisheries, Department of Marine and Fisheries, Ottawa, 9th November, 1881.

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

Rector Wanted.

THE RECTORY OF THE PARISH OF ST. GEORGE, HALIFAX, N. S., being vacant, the undersigned will receive applications for the position of Rector, up to the first day of December next. The salary of the previous Rector was \$1200, with use of Rectory. Applicants will please give references and full particulars. J. J. HUNT, I. H. WHISTON, (Ed.) WILSON.

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 for 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.

Consumption and Wasting Diseases.

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

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

The proprietor also has certificates from leading physicians in Toronto, St. John, Halifax, A.C., of ROYALTY, LARG, DARR, proving conclusively that EAGAR'S PHOSPHORINE or Cod Liver Oil is the greatest preparation now in use. Second Certificate from Dr. Sleyter: Halifax, Jan., 1881.

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

W. B. SLAYTER, M. D., etc., etc., etc. M. F. EAGAR, Chemist, 157 Hollis St., Halifax, N.S.

JOHN C. SPENCE, Glass Stainer, MONTREAL.

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

KNABE PIANOFORTES. UNEQUALLED IN

Tone, Touch, Workmanship and Durability. WILLIAM KNABE & CO, Nos. 204 and 206 West Baltimore St., Baltimore. No. 112 Fifth Avenue, New York.

CATARRH Consumption, Asthma, Bronchitis, Deafness Cured at Home. Trial Consultation & Advice FREE. 18 p. Pamphlet FREE. Address Dr. M. W. CASE, 933 Arch Street, Philadelphia, Pa. If you write name this paper Dr. Case will send you a Jarbolite of Tar Inhalant.

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

Tender for Work in British Columbia.

SEALED TENDERS will be received by the undersigned up to NOON on WEDNESDAY, the 1st day of FEBRUARY next, in a lump sum, for a construction of that portion of the road between Port Moody and the West-end of Contract 'a', near Emory's Bar, a distance of about 5 miles.

Specifications, conditions of contract, and forms of tender may be obtained on application at the Canadian Pacific Railway Office, in New Westminster, and at the Chief Engineer's Office at Ottawa, after the 1st January next, at which time plan and profiles will be open for inspection at the latter office.

This timely notice is given with a view to giving Contractors an opportunity of visiting and examining the ground during the fine season, and before the winter sets in.

Mr. Marcus Smith, who is in charge at the office at New Westminster, is instructed to give Contractors all the information in his power.

No tender will be entertained unless on one of the printed forms, addressed to F. Braun, Esq., Sec. Dept. of Railways and Canals, and marked "Tender for C. P. R."

F. BRAUN, Secretary. Dept. of Railways and Canals, Ottawa, Oct. 24th, 1881.

LIVER COMPLAINT -CURED BY- **GATES' LIFE OF MAN BITTERS**

-AND- **INVIGORATING SYRUP.**

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

BROWN BROTHERS & CO.

Have in Stock and are constantly receiving **TRUSSES**, Of all kinds, Abdominal Supporters, In great variety.

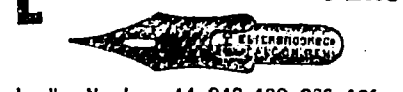
SHOULDER BRACES, For Ladies and Gents. Elastic Stockings, Knee Caps, Anklets, &c.

Rubber Sheeting, Bibs & Aprons.

HEADQUARTERS FOR Abbott's Diarrhoea Cordial, Abbott's Family Aperient Pille, Simson's Concentrated Ext. of Coffee, Mayflower Cologne, Fiske's Lavodent.

BROWN BROTHERS & CO. FAMILY CHEMISTS, HALIFAX.

ESTERBROOK'S STEEL PENS



Leading Numbers: 14, 049, 130, 330, 161. For Sale by all Stationers. THE ESTERBROOK STEEL PEN CO., Works, Camden, N. J. 26 John St., New York.

E. BOREHAM, WHOLESALE AND RETAIL DEALER IN Boots, Shoes, Rubbers, etc.

AT LOWEST CASH PRICES. N.B. - We refund money if Goods do not suit. 147 Argyle Street, corner of Jacob HALIFAX, N.S. 1y-52

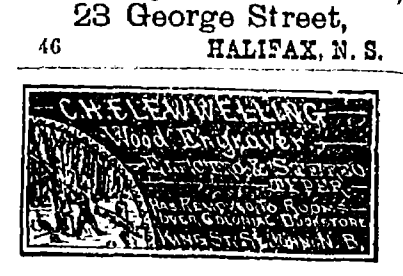
BOOTS & SHOES.

The subscriber would respectfully call the attention of the public generally to his Stock of Boots and Shoes,

RUBBERS & FELT GOODS, Which, on inspection, will be found to compare favourably with any other, as regards QUALITY or PRICE.

N. B. - No connection whatever with any other Establishment in the City. At the Old Stand.

George Yates, 23 George Street, HALIFAX, N. S.



CARD COLLECTORS!

First. Buy seven Bars

Dobbins' Electric Soap of your Grocer.

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

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

Fourth. We will mail you

FREE seven beautiful cards, in six colors and gold, representing Shakespeare's "Seven Ages

Ages of Man."

I. L. CRAGIN & CO.

116 South Fourth Street, PHILADELPHIA, PA.

ZOEDONE.

A Delicious Beverage.

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

A BRAIN AND NERVE TONIC.

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

NON-ALCOHOLIC. STIMULATES BY STRENGTHENING.

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

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

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

Wholesale Agents for the Maritime Provinces:

BROWN & WEBB, HALIFAX.

MALTOPEPSYN. (REGISTERED AT OTTAWA)

AN ARTIFICIAL GASTRIC JUICE.

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

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

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

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

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

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

SPECIMENS OF TESTIMONIALS RECEIVED FROM PHYSICIANS.

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

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

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

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