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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"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.

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## ECCLIASTICAL NOTES.

HERE is an item for the commonplace books of "free and open church" advocates:—*Parson*: O, Smith, I don't see you and your family at church now. What's the reason? *Smith*: "Well, to tell you the truth, sir, times is bad, and my wages low for more'n a year. So we can't afford to pay pew rents, and wife she couldn't bear to sit in them free seats 'cause it would sort 'o advertise our poverty, so we just stays away." This authentic incident affords a little argument for free and open churches. We need a strong mission in Canada against pews. The citadel is weak, for the majority of churches have free seats; let us then attack the fort all along the line. The cause commends itself to common sense. true instincts of religion, and the glorious freedom of the gospel. Churchmen, fight for it, and the victory is yours!

In looking back over the history of Churches it will be seen that most of the controversies that disturbed them, and sometimes produced separations, were over questions that, looked at in the light of to-day, were very unimportant. When feelings grow warm over present controversies, the remembrance of this fact will help us to gauge the ultimate worth of our bickerings. We are wasting power that ought to be saved for the work of the gospel and of the Church. In Canada, the Church requires a bold united front in order to push her way and to hold her own in new centres. Divisions cause disruptions and hindrances to this work. Drop the contention and set to work. Join yourselves together and start some new centre for the spread of the Church and pay the salary of the clergyman until he can form a self-sustaining congregation. That is about the most practical piece of advice we can give you at the opening of the New Year.

MR. RAINSFORD writes to a professing Church paper in the Dominion the following words:—

"DEAR SIRS,—As one who has some little ground for claiming to be a true friend of your paper, which, by the way, I always look forward to reading, let me ask you to insert the following short quotation from a recent charge (1881) of the good Bishop of Rochester:—

"It is only unreasonable bigotry that identifies surpliced choirs with party." Do let us turn attention to really needful things, and gladly, not grudgingly, admit fullest Christian liberty in such matters of expediency as this. What possible good can come from such articles and letters as have lately appeared in your paper, I, in common with some other earnest friends of the *Churchman* cannot see. Very faithfully, Yours, W. S. Rainsford." What Mr. Rainsford now sees (*i.e.* "that no possible good can come from such articles and letters") has been seen for the last seven years by true sons of the Church and her system. The wonder is that such a journal unblushingly assumes the title of "Churchman." A suggestive title would be "The stand-still grumbler and aid to Nonconformity Journal." That is the general sentiment regarding the paper, and its own friends are now finding out the truth of it.

A meeting of professed infidels was held on a recent Sunday in the Parish Church of Nottingham, by invitation of the Rector. The Rev. Pro-

fessor Symes delivered an address on the subject of God, in the course of which he said that if as much time had been devoted to the work of bettering the condition of the poor of the great cities as had been expended on theological controversy, the mass of misery which at present appalled them would have not now to be faced. We think so, too, nothing helps to convert the avowed Atheist so much as the steady active work of the clergyman engaged in not only building up the spiritual fabric but in doing all that he can for the social amelioration of the poor and the outcast. The clergy and leading laymen of our Church should be the natural leaders of every philanthropic movement in the world.

THE consciousness of a Divine commission! What a wondrous thing it is, and it should be realized by every active worker in the Church. In each home there must be a witness for Christ. In each store and each office some faithful soul standing upon the Lord's side. In each parish the clergyman must be as Elijah, John the Baptist, or Savonarola, living with men and yet apart from them, crying in the wilderness, "Prepare ye the way of the Lord." We are looking for some of the enthusiasm of the Prophets. Do not be afraid of standing alone. At the same time do not fight for trifles not worth contending for. Fight earnestly for the FAITH delivered to the Saints, and be not afraid of what men say. The world measures such men with a petty and contracted vision, and calls them enthusiasts and fanatics. But their clear sight pierces beyond what the world can see. They know what they believe their faith levels mountains and opens out the heavenly track. They become the lights of the world, lights discerned only by those whose eyes are accustomed to spiritual things.

THERE is growing in the Church a love for quiet spiritual times wherein the soul may go apart "and rest awhile" in spiritual paths. A day of spiritual refreshment, what a great help to the spiritual fabric of a parish this would be if in each parish such a day could be observed once a year. Here we find the need of a Diocesan Missioner, a man of experience who could arouse souls by his stirring appeals, and who could also in the quietness of "coming apart" build up those who are "hungering and thirsting after righteousness." We hope that the Synods of the different dioceses will take this matter up during the present year. The gain to the Church would be marked; and the question for the support of the proposed Missioner is scarcely worth consideration, for the offerings obtained at the services, and the "quiet times" would, we believe, more than pay his expenses. A fixed stipend should be given to the Missioner. He should be a Canon of the Cathedral and be entirely at the disposal of the Bishop for the services to which he is appointed.

THIS is the way one of our contemporaries puts it:—"If your minister lacks 'magnetism,' by all means get rid of him. He may be good as gold, a faithful pastor, a fine scholar, and true friend; but in these modern times we must have magnetism. A simple, plain preacher, who preaches the fresh milk of the gospel, is not at all suited to our wants. We must have a man of the condensed milk sort. He must be the personification of

a whirlwind, a man who tears everything up by the roots and makes you wonder what he will do next; a man who will draw from all neighbouring churches, and so increase your pew rentals that you can afford to have a quartette, with a soprano who lives on the high C's, and a bass profundo whose lowest notes come from sepulchral depths, a man who can write rhetorically and twist himself into all sorts of logical contortions, until you find it impossible to tell whether he is exactly orthodox or not, or whether he is anything or not. By all means in these days of electric light and masculine women let the religious world keep up the general reputation and turn out nothing but men of immense magnetism, and men who will promise never to grow old.

## Religious Restlessness.

THERE is a great stir in the Churches. Minds ponder over religious subjects, the magazines of the day are well filled with religious topics on some vexed question; and even ideas of personal religion have become very much modified. The pulpits re-echo with heart-searching utterances, and the prevailing notion is that a radical change is required from the old theological standards. Nor is it a bad sign, for we can discern fear giving way to a broader love of truth, and a looking forward to something more real and lasting than past or present methods. People are working for *personal religion*, and for the place where that can be found in all its fulness. In the search for this people naturally gravitate towards the Church and the methods which the Church has ever employed. The *New York Churchman* notes this restlessness and says that it is when the mass of the religious people in the country begin to see the Christian life as an experience which comprehends their entire character, and builds up a new man by healthy and natural, though spiritual processes, that the religious life of the community may be called encouraging. The drawbacks from the highest standard are always great, but they are best met by a wholesome and intelligent religious sentiment that is not out of range with common experience. It is this broadened and more elevated sentiment that is now promoted by the changes of religious thought. It is the reaching out to something that the heart and soul long for but have not attained.

It is in and through this change in religious feeling and in religious instruction that evangelical people are coming to understand and appreciate the Church's method. They find that she has common ground with them, and the larger this common area becomes the greater is the opportunity to build up stronger religious institutions for the whole country. Religious discussion naturally comes first, but it is not till truth is wrought into personal character in daily living that it becomes an instrument of power. It may be seen from this point of view not only that the religious life of the country is to follow a different method from that which has heretofore controlled it, but that the new method is really the old method which the Church has always followed.

THE intellect of man sits visibly enthroned upon his forehead and in his eye, and the heart of man is written upon his countenance. But the soul reveals itself in the voice only, as God revealed himself to the prophets of old in the still small voice.

## News from the Home Field.

Gathered specially for this paper by Our Own Correspondents.

## DIOCESE OF NOVA SCOTIA.

**HALIFAX.**—The Halifax Churches this year are all beautifully decorated. The Cathedral presents a rich appearance with its many pretty banners and chaste chancel screen. The Bishop's Chapel looks very rich in splendid texts and a profusion of cut flowers. St. Paul's is decorated with evergreen and effective texts. St. George's is well festooned, and the round church presents quite a festive appearance. The Garrison Chapel is not behind hand, much care and taste having been expended in the festive decorations. St. Mark's is more effective than usual, the chancel presenting an unique picture of what Christmas decorations should be. The font, too, decorated by Mr. Powell, is quite a work of art. St. Matthias' Mission Chapel looks quite church-like in its Christmas dress, and the east end tells the visitor at once that the building is the House of God. Very little decoration has been done at the North West Arm Mission, but there is some evergreen, and texts appropriate for Christmas.

**Presentations.**—Many of the Halifax clergy were the fortunate recipients of valuable presents at Christmas, and we are sure they all fully deserved what they received, for no town in the Dominion can boast of such a hard-labouring, self-denying band of workers. Mr. Murray received a fur coat, cap and gloves. Mr. Partridge received a very laudatory address concerning his successful work, and also a purse containing \$125.00. Mr. Almon, of St. Paul's, was agreeably surprised at the presentation of a purse containing \$175.00. Mr. Winterbourne, of St. Mark's, received several tangible recognitions of esteem in the shape of valuable coats, slippers, etc. Mr. Peters received a splendid pair of fur gloves, and a very valuable gold watch, with guard and gold cross, together with the following address:—"Rev. G. J. D. Peters.—Dear Sir,—I have much pleasure in presenting you with the accompanying gold watch, guard, and cross, on behalf of the congregation of St. Luke's Cathedral, trusting you may be spared many years to wear it in remembrance of the donors, and enjoy a very holy and happy Christmas. Believe me to remain yours very sincerely, KATE MOORE."

**St. Matthias' Mission.**—Special Christmas Services were held here on St. John's Day, and quite a large congregation assembled. Selwyn H. Shreve, Esq., who is working up the Mission, read the Service, and Rev. W. C. Wilson preached. Miss Roach, the organist, was presented with a handsome watch on behalf of the congregation. After the Service, sacred music was sung, and several rousing speeches on the work and future of the Mission were delivered by Messrs. Silver, Shreve, and Roach. Mr. Silver's address was particularly earnest, as an old man speaking to the young he advised them all to stand up manfully for Christ and His Church, for if they gained the whole world and lost the blessedness of living and working for Christ their lives would be a failure. Much enthusiasm prevailed.

**Coincidence.**—At the early celebration at St. Luke's on St. Stephen's Day (*Deacon and Martyr*) only three received—the Archdeacon, a *deacon*, and a *deaconess*.

**TRURO.**—On Christmas Eve, in the Vestry of St. John's Church, Truro, the Rev. J. A. Kaulbach was made the recipient from a large number of his Parishioners and some other friends, of a very handsome present—a silver tea service of six pieces and tray. The Rev. gentleman was taken by surprise, and replied in appropriate terms to the brief address accompanying the gift.

**SHELburne.**—Supposing that local news is sometimes interesting, I beg to send you the following item:—A very pleasant tea meeting took place at Sandy Point, on the east side of Shelburne Harbour, a few evenings since, with the object of aiding in the erection of a Church in that locality, when the creditable sum of \$318 was realized. The success attending this social gathering was undoubtedly secured by the general enthusiasm with which the inhabitants of the section engaged in the undertaking, led on by the effective zeal of Mrs. King, Mrs. Oats and others. Previously, a valuable site in a good position had been generously donated by two young men, Mr. Timothy H. Hemeon and Mr. Thomas Hemeon, who earn their living, as the Apostles did of old. A very good subscription list was signed, a most excellent granite foundation laid, and the frame of the building is on the spot. The plan is a very beautiful one, drawn by a competent architect, and presented by a late curate of this parish, now Rector of Sackville, N. B., the Rev. Mr. Wiggins. All this has been accomplished without any extraneous help. I think, however, that the liberal spirit they have manifested, the energetic efforts they have put forth, and the Christian anxiety they have exhibited in this pious work, entitle them as persons ready and willing to help themselves to the generous sympathy of their fellow Christians.

**DARTMOUTH.**—*Presentation, Christmas Eve, 1883.*—Rev. and Dear Sir,—On behalf of the Parishioners of Christ Church, Dartmouth, we beg your acceptance, at this joyous season, of the accompanying purse (\$131.00) as a slight token of their esteem for you personally, not forgetting, at the same time, the efficient manner in which you have discharged the duties of the Parish in the absence of the Rector, and which it gives them much pleasure to assure you, has been in every respect eminently satisfactory. Wishing you, Mrs. Uniacke, and your family circle, a very happy Christmas,

We remain, Rev. and Dear Sir,

Yours faithfully,

H. C. WALKER, Warden.

C. E. ELLIOT, Vestry Clerk.

Rev. R. J. Uniacke, D. D., Dartmouth.

Dartmouth, Dec. 24th, 1883.

My Dear Sir,—Please accept my very sincere thanks for the handsome Christmas gift with which you have just presented me, in the name of the congregation of Christ Church, Dartmouth. I can assure you that it has been quite unexpected, but highly gratifying to me, especially as it is accompanied by the cordial expression of your regard, and your appreciation of my services in this Parish. In the absence of your Rector, it has given me sincere pleasure to do what was in my power to supply his place, and I trust that the Divine blessing may have attended my labours. Mrs. Uniacke and daughter unite with me in wishing you and your families a happy Christmas.

Believe me, Dear Sirs,

Yours sincerely,

RICH. J. UNIACKE.

H. C. Walker, Warden, and C. E. Elliot,  
Dartmouth.

**LIVERPOOL ROAD.**—The Missionary in charge begs to acknowledge, in addition to the amount already acknowledged, the receipt of the following donations in aid of the new Church at Pleasant River, viz., Miss Grassie, Annapolis, \$1.00; Senator Kaulbach, Lunenburg, \$2.00; R. Hunter, do., (stove), \$9.00; St. Andrew's Mission, Liverpool, \$1.00; E. M. Cowie, do., \$1.75; J. B. Cowie, do., \$1.00—Total \$15.75. The Church is now completed, and was opened for Divine Service on Advent Sunday. It is still, however, hampered by a considerable debt, and any further contributions will be thankfully received. Altar cloths, hangings, surplices, and Communion service, are also much needed. Henry D. DeBlois, Missionary-in-charge.

**NEWPORT.**—The ladies of St. James' Church

had a tea and sale of useful articles on Wednesday, 19th inst., when the sum of \$120 was realized.

**ALBION MINES.**—The Sunday before Christmas saw the thermometer at 16 degrees below zero, and a good deal of wind blew, consequently the number that heard the appeal from the Mission Board of this Ecclesiastical Province was small, both in the Church and in the Chapel at New Glasgow. Christ Church had its chancel very chastely and prettily decorated for Christmas with spruce, autumn leaves, banners and texts, and a few natural flowers, a new white frontal, with monogram and orphreys, was used, and the frontal had added to it handsome silk fringes, alternate red and old gold. The nave was left untouched; it is not in keeping with the chancel, and needs material beautifying. The congregation was good, the communicants more numerous than for many a Sunday. The offertory was for the "Superannuation Fund," as it was also in St. George's Chapel. The amounts will be found in another part of the paper. The decorations of the Chapel at New Glasgow were elaborate, and entailed a very large amount of hand labour on the willing workers. Labels (of the "Oxford frame" pattern) bore the inscription round the nave in letters of gold on maroon ground; wreathing stretched from end to end along the walls of the nave; two banners stood, one on either side the font, "King of Kings" and "Lord of Lords"; two, bearing groups of lilies, with "Alpha" and "Omega" respectively, stood on either side the altar. A reredos was formed of three arches, the third resting on the lower two, bearing the words "Almighty," "Wonderful," "Counselor," the whole surmounted by a gilt "I. H. S.," a trefoiled cross rising from the centre of the H, while an arch across the chancel opening bore a golden message of peace. Stars and other emblems were freely used, and the lampiers had their beauty increased by trimming. The singing on Christmas Day was most enjoyable, while devotional, and drew forth great praise from those who were present.

## DIOCESE OF FREDERICTON.

**PRINCE WILLIAM.**—In July last, the congregation of St. John's Church, Magundy, began some much-needed alterations and improvements in their Church. The sanctuary has been refitted and refurnished. Ash wainscoting covers the walls and screens off a space on each side of the chancel for vestry rooms, etc. A very handsome chancel rail and chair have been procured; and several changes have been made in the nave to render it warmer, and of neater appearance. The following Resolution of the "Willing Workers" speak for itself, and will save your correspondent any further explanation:—

*Resolved,* That we humbly tender our hearty thanks to those persons who have so generously assisted us in improving the interior of St. John's Church, viz: To our Rector, the Rev. LeBaron W. Fowler, for the gift of an altar, of butter-nut finish; to the Rev. John M. Davenport, Portland, St. John, for the gift of materials for a handsome red altar-frontal and super-frontal, and the ladies of his congregation for making up and embroidering the same; to Mrs. Medley, Fredericton, for the gift of an ash altar desk; to Mr. Frank W. Bourne, Woodstock, for the gift of a black walnut altar-cross; and to the Rev. Canon Neales, Rector of Woodstock, for the gift of an ash lectern.

**ST. JOHN.**—The members of the Deanery of St. John held their regular quarterly meeting on Tuesday, Dec. 18th. There was a public service in St. John's Church at 9.30 a. m. The preacher was the Rev. L. G. Stevens, Rector of St. Luke's Church, Portland, who spoke earnestly and impressively on the appointed theme, "The responsibilities of the Christian Minister." The subsequent meeting of the clergy present—eight in number—for conference and Scripture study, seemed pervaded by an unusual spirit of solemnity and self-consecration. God grant it may be deep

and lasting. An appreciative resolution was passed concerning the Rev. O. S. Newnham, who was present as a member of the Deanery for the last time, and who was heartily wished God-speed in his new field of work—Hampton.

**ST. ANDREW—All Saint's Church**—The Services for Christmas-tide began with the Evening Prayer on Christmas Eve, in which the children of the Sunday School, occupying the choir stalls, sang several of the most beautiful of the Christmas Carols. The children ranging in age from eight to fifteen years of age joined in the Carols in a very hearty manner, and too much praise cannot be given to those under whose tuition they learned to do their parts so creditably. The decorations in the Church were such as to call forth universal admiration, consisting of happy intermingling of the evergreen, with bright texts and banners. The white silk altar cloth which has recently been secured for the Church was, of course, in its place, and over the altar were vases of flowers. On Christmas Day, Holy Communion was celebrated at eight o'clock, at which there were some thirty communicants; the eleven o'clock, which is always the popular Service of Christmas Day, was especially noticeable for the singing; the usual Christmas hymns, including, of course, "Hark the Herald Angels Sing" and the "Adeste Fideles," were given; the Christmas anthem, "Rejoice, oh, ye Shepherds," peculiarly beautiful as it is, was remarkably well rendered; at the later celebration, the responses to the Commandments were chanted, and the "Ter Sanctus," "Gloria in Excelsis," and the hymn "Jesu, Gentlest Saviour," composed the music,—at this Service some forty persons communicated. Altogether, the Services were of a most hearty character, and but one opinion of satisfaction with them and with the decoration of the Church has been expressed. On Christmas Eve, the organist and one of the leading and most indispensable members of the choir, were each made the recipient of a handsome present by the congregation, showing in no small degree how highly their services are appreciated. On the three festivals following Christmas, prayers were said in the Church at 11 a.m., the congregations being comparatively good. The offertory on Christmas Day, it must not be forgotten, which is devoted to the poor of the Church amounted to over forty dollars. The sermon, preached by the Rector, who was assisted in the Services, was from Isaiah, lii. 7.

#### DIocese OF MONTREAL.

**LACHINE**.—A great improvement has taken place in St. Stephen's Church in this parish. For years the Church has been a nearly four square building one end of which was taken up by the Communion Table, the pulpit, prayer-desk, lectern, and pews for the choir while part of the other end was partitioned to serve as a vestry. This left a comparatively small portion available for the congregation which was increasing and consequently a necessity arose for extension. It was therefore resolved to erect a chancel and vestry. The ladies of the parish, always ready for any good work, obtained by a Bazaar and subscriptions funds sufficient to cover the cost, and the work thus begun has been successfully completed, and we now have a spacious chancel thrown out, nicely fitted with pews on either side for the choir, also a pretty and comfortable vestry; the nave of the church is now devoted exclusively to pews for those who have been waiting some time to obtain them. On Sunday, Dec. 9th, the Church was reopened for public worship when we had hearty and earnest services, large congregations, beautiful and impressive singing by the choir and an earnest and practical sermon in the morning by the Rev. Canon Ellegood, Rector of St. James' the Apostle, Montreal, and in the evening by Rev. James Fulton, Rector of the Parish. These improvements we are glad to be able to add, are all paid for, and the future of this parish looks encouraging, so much so that at no distant

period we hope a new church may be necessary to accommodate the increasing numbers of its attendants.

**MONTREAL**.—The decorations in many of the churches are very fine this year, and large congregations were present on Christmas day to celebrate the glorious festival. Some churches make it a point to do but little in the way of decorations at any time, while with others, on the high festivals especially, much care in preparation, and much artistic taste is shown. A growing feeling in favor of these great days is showing itself more and more among Methodists, Presbyterians, and others, and if the Church had done nothing else here, this in itself might well be considered a great work accomplished. But with the celebration of the seasons I believe the great truths and doctrines which they commemorate are beginning to be accepted, and the future looks promising for a fuller recognition of the faith as it was delivered. May God raise up earnest and strong men, to hold fast the truth, and to preach it with power.

Bishop Baldwin is still here and will remain until some time in the early New Year. His successor I understand is to be selected by Bishop Sullivan in England, and it is hoped that a very able man will be brought out to carry on the late Dean's work. It is ardently to be hoped that he will be a man of better Church views than his predecessors have been, although truth compels one to say that they have been noble Christian men, and have done a splendid work. We want, however, the Church presented to the wrangling sects around us in her beauty and fulness, and as the Cathedral of the Diocese the services should partake more of a Cathedral character. As it has been, it is simply a very bare and cold service, lacking brightness and heartiness compared with Cathedrals elsewhere, and this has been commented on by American visitors in some of the American Church papers. It ought not to continue.

**FRELIGHTSBURG**.—A grand Christmas Festival by the Sunday School was held on Christmas Eve on behalf of the Bishop Stewart Memorial Church, which attracted a very large and appreciative audience. The entertainment was first-class in every respect, and showed much careful preparation. The proceeds (collection) went towards paying for the Sunday school windows to be placed in the nave of the splendid new church.

**ABBOTSFORD**.—The glorious festival of Christmas was duly celebrated here by a very hearty service on Christmas Eve, when the beautifully decorated church and the excellent singing made everybody glad they were present. On Christmas morning service was held, with celebration, when a large number enjoyed the blessed privileges vouchsafed by God to His people, viz., worshipping Him in His Sanctuary, and partaking of His Blessed Sacrament. The decorations, always good in this church, were this year better than usual, which reflects the highest credit upon all interested.

**FARNHAM**.—On Dec. 18, the ladies association of St. James' Church, held a sale of fancy and useful articles and also a refreshment table and tea, all of which were well patronized as they deserved to be. The display of useful and fancy articles was really admirable, and the good things provided for the hungry ones found many well disposed persons anxious to benefit the cause. Taken altogether, the ladies may well congratulate themselves on the success of their labours, and on the high encomiums which their splendid display evoked from visitors.

#### DIocese OF TORONTO.

**ORDINATION**.—The usual Advent Ordination was held in the Church of St. James', Toronto,

on the fourth Sunday in Advent. We will give particulars in our next.

**DEBATE**.—Trinity College Literary Society held its regular meeting recently. The debate was on the question "Is ignorance the mother of devotion?" and the affirmative was contended for by Messrs. Rogers and Stanley, the negative being warmly supported by Messrs. Ross and Pangburn. The negative carried the day as would be expected in a Church university. The next meeting will be held January 8th.

**LAKEFIELD**.—*St. John's Church*.—At the bazaar noticed in a recent issue, and held here in December for the benefit of the parsonage fund, over \$100 was realized. The Incumbent sternly opposed all raffles or elections, and the sale was conducted on strictly business principles. In spite of the unfavourable weather the attendance was good and considering the Church population, the net gain was also satisfactory.

**PERSONAL**.—Rev. R. T. Nichol preached at St. Matthias' Church, on Dec. the 23rd. On Christmas Day, Rev. James Simpson was the preacher. Both these gentlemen are masters at Trinity College School, Port Hope. The Bishop of Toronto is announced to preach at St. Matthias on December the 30th, on the occasion of the opening of a new organ. Rev. W. C. Allen, formerly of this Diocese, is expected to arrive this week with his English bride. Mr. Allen has been taking duty at Shenley, near London for a year past. He is likely to accept a curacy under his father, at least for the present winter. We give him a right hearty welcome, and trust he may long be spared to labour for the Church of God. The newly elected Bishop of Huron has consented to act as one of the visitors of Wycliffe College.

**PARKDALE**.—*St. Ann's Church*.—A mission was conducted here recently extending over ten days. A number of special preachers took part in it and the services were earnest, hearty and well-attended. The subjects brought before the congregations were sin, repentance, faith, joyousness, assurance, joy, and it is said that much good has resulted from the faithful preaching of the word.

**THE Cathedral Young People's Association** held a meeting last week, which was well attended. A good programme was presented, in which Miss Dallas and Messrs. Geddes, Burton, W. H. Blake, Cameron and S. H. Blake took part. The chair was occupied by the Rector.

**G. F. S.**—The Girls' Friendly Society in connection with St. Matthias' Church held an entertainment and sale of work on Queen Street recently. They decorated the hall where it was held in the most tasteful manner with flowers and evergreens. Their handiwork had a ready sale. The evening was spent in giving a concert of vocal and instrumental music. It was well attended.

**CHRISTMAS FESTIVAL**.—The 8th annual festival of St. Luke's Sunday School, Ashburnham, took place on the 20th ult. The attendance of scholars was large. A tea meeting was held in the Town Hall. There was also a magic lantern exhibition, feats of legerdemain, and a concert. The distribution of prizes to the pupils was an interesting feature of the evening's proceedings, and was witnessed by a crowded assemblage. Forty children received presents of books, ranging in value from \$1.50 to 35 cents each, no prize being below the latter figure. The award was based on school attendance, good conduct, and progress in lessons. 17 children received first prizes, nine second, and fourteen third.

#### DIocese OF QUEBEC.

**LENNOXVILLE**.—*Bishop's College*.—The follow-

ing students have obtained distinction in the Terminal Examination in Arts just concluded:—  
 Third year—Mr. G. A. Smith, 1st class in Honour Classics and Honour Mathematics; Mr. Alexander, 1st class in Classics, in Logic and Political Economy, and in the Aggregate; Mr. Nightingale, 1st class in English Literature. Second year—Mr. Fooks, 1st class in Hebrew. First year—Mr. M. O. Smith, 1st class in Classics, Mathematics, Divinity, French, Hebrew, English Literature and Rhetoric, and in the Aggregate; Mr. Hamilton, 1st class in Classics, in French, in History, Literature and Rhetoric, and in the Aggregate; Mr. Welch, 1st class in Classics, in Mathematics, in Divinity, and in French; Mr. Laurie, 1st class in History and Literature; Mr. Macdonald, 1st class in History. Preparatory year—Mr. Murray, 1st class in Classics, in Mathematics, in Divinity, in French, and in the Aggregate.

*Bishop's College School.*—The following boys are at the head of their several Forms for the Michaelmas Term:—Divinity—4th Form, C. R. Hamilton; 3rd, G. C. Smith; 2nd, Worthington; 1st, Wilson. English—4th Form, E. A. Robertson; 3rd, P. Smith; 2nd, Leckie; 1st, Wilson. French—4th Form, C. R. Hamilton; 3rd, E. A. Robertson; 2nd, Gault; 1st, G. C. Wilcocks. Latin—4th Form, C. R. Hamilton and W. Heneker; 3rd, Fry; 2nd, Burstall; 1st, Sedgwick. Greek—4th Form, W. Heneker; 3rd, Petry; 2nd, Craigie; 1st, Champion; Arithmetic—5th Form, Joly; 4th, W. Heneker; 3rd, Fothergill; 2nd, E. G. Garden; 1st, D. C. McLean. Geometry—4th Form, Joly; 3rd, Farwell; 2nd, Fry; 1st, L. Chandler. Algebra—5th Form, Joly; 4th, C. R. Hamilton; 3rd, Farwell; 2nd, Leckie; 1st, W. Starr. Book-keeping—2nd Form, Joly; 1st, H. Brooks and Macfarlane. Trigonometry—Joly and Chandler. Aggregate—4th Form, Joly; 3rd, P. Smith; 2nd, Leckie; 1st, Wilson.

SHERBROOKE.—At a recent meeting of the Deanery of St. Francis, the following resolution was carried unanimously:—

*Resolved*, that the clergy of this Deanery deeply regret the removal of their Rev. Brother, the Rev. H. J. Petry, from their midst, and their sorrow that his removal should be in consequence of impaired health, and that the Secretary be instructed to send a copy of this Resolution to Mr. Petry.

In his letter, the Secretary, Rev. John Foster, of Coaticook, says . . . the whole body of the clergy present expressed their regrets at your departure from amongst us. I can assure you, my dear Petry, it would have been extremely gratifying to you if you could have heard the brethren express their real sorrow at your removal from this Deanery, where you were, and are, so much loved. . . . We understand the Rev. Mr. Petry with his family has returned to his native city, Quebec.

ST. JOHNS.—The item from this parish in your issue of the 19th, evidently in your printer's hands got into the wrong box, and in consequence appeared under Diocese of Montreal.

**Province of Rupert's Land.**

INCLUDING THE DIOCESES OF RUPERT'S LAND, SASKATCHEWAN, MOOSONEE, ATHABASCA, ASSINIBOIA, & SOUTHERN ATHABASCA

**DIOCESE OF RUPERT'S LAND.**

ACKNOWLEDGMENT.—The Bishop of Rupert's Land thankfully acknowledges \$20, received Nov. 23rd, from D. E. F., Nova Scotia. He has again given this sum to the Church Endowment Fund. Enough has now been secured (£1000) to claim the instalments of £500 each from the S. P. G. and S. P. C. K. Perhaps our friend should know that in the case of the notes of Eastern banks not represented in Winnipeg there

is a discount of \$1 on the \$20. Notes of the Bank of Nova Scotia, Bank of Montreal, Ottawa, Ontario, Imperial, Federal, or Merchants' Bank are paid in full.

WINNIPEG.—*Christ Church*—The Rev. E. S. W. Pentreath is delivering a course of sermons on Sunday mornings in Advent. The Sunday evening preachers are the Rev. O. Fortin, the Lord Bishop, the Dean of Rupert's Land, and the Rev. R. Hicks, Curate of Holy Trinity. In addition to the usual services in this church at 8, 11 and 7 p. m., there is a choral Litany Service during Advent at 4 p. m.

RAPID CITY.—Very encouraging reports have been received of the work of the Rev. Mr. Shepherd, the newly appointed clergymen at this place.

S. P. C. K. BOOK DEPOSITORY.—The first consignment of books has arrived. The Depository is for the whole Ecclesiastical Province, and it is hoped it is the beginning of a large circulation of Church literature.

THE WORK OF REV. CANON COOPER, AGENT OF THE S. F. G.—The Rev. Canon Cooper delivered an address on the prospects of the Church in Manitoba and the North West, at the last monthly meeting of the Society for the Propagation of the Gospel. There were a great many influential persons present, who took much interest in the descriptions of the country, the mode of travelling, and the condition of the settlers, all of which were graphically brought before his audience by the rev. lecturer. A number of questions were asked at the close of the address, which elicited replies as to the fertility of the soil, the unlimited extent of land suited for settlement, and the grand prospects that suitable emigrants have before them. It would be impossible to over-rate the importance of having our wonderful natural resources brought clearly before such a meeting as that held at the society's house, the majority of those present were parochial clergymen who are constantly called on to advise intending emigrants where to go. Canon Cooper is now delivering a series of lectures on "Manitoba and the Great Northwest" in the agricultural districts of Lincolnshire, and there is no doubt that the effect of the information he is spreading through the country will be a large increase in the number of emigrants next spring.

Immediately on his return to England the Rev. Canon Cooper had a long interview with the High Commissioner on the subject of immigration. Sir Charles Tupper listened with interest to the suggestions made as to improved arrangements on board steamships to secure more privacy and comfort for the steerage passengers. Also that means should be taken to place single women and girls under the care of a matron, and that greater inducements should be offered by the Government to female domestic servants wishing to emigrate. The complaints made by intending settlers as to the stopping of homesteading in Manitoba, the withdrawal of large tracts of country, and the harrassing conditions imposed on settlers were fully discussed, and notes were taken by Sir Charles of the different points brought before him.

Meeting of Mission Board.—Present—Most Rev. the Metropolitan in the chair, Archdeacon Pinkham, Secretary, C. J. Brydges, Treasurer, Archdeacon Cowley. Canons O'Meara and Matheson, Rev. E. S. W. Pentreath, A. E. Cowley, Messrs. W. Leggo, and H. S. Crotty. The treasurer read the financial statement. The Rev. A. Stunden was recommended for appointment to Rat Portage. In view of the difficulty in serving Regina from Winnipeg it was recommended that Mr. Hancock Smith of St. Augustine's College should be appointed temporarily at that place. It was resolved that where Sunday services are held in vacant or new missions, the Board expects

such missions to bear the whole of the travelling expenses of the clergymen taking duty.

ST. JOHN'S CATHEDRAL.—*Ordination*.—Mr. Hancock Smith, of St. Augustine's College, Canterbury, was ordained to the Diaconate on the Third Sunday in Advent. Mr. Smith is a son of the late W. S. Smith, Esq., formerly of Dalhousie and Petitcodiac, N. B., and was prepared for St. Augustine's by the Rev. J. H. S. Sweet, now of Newcastle, N. B. He has been appointed to Regina for the present, and entered on his work there on the Fourth Sunday in Advent.

CHRIST CHURCH.—A pair of vases and a set of chalice veils, formerly in use in an English country church, have been presented to Christ Church by the son of an English clergyman, who is a member of the Guild. An altar rail, in oak, with painted iron standards, has also been presented by Mr. Templeton Nicol, another member of the Guild.

**CORRESPONDENCE.**

**On the Management of the Voice.**

To the Editor of the Church Guardian.

SIR,—The subject touched upon in your number of Dec. 12, is of more importance than will be generally admitted. It has been remarked that while the clergy suffer from a throat-weakness, specially their own, actors, opera and other public singers rarely, if ever, suffer in their throats from overworking them. The reason is obvious—no actor or singer, with any hope of success in his profession, dare neglect the study and practice of voice production. It is the vicious use of the voice that so speedily incapacitates many clerics, which a little study under a good singing or elocution master would help them to lay aside, and thereby secure permanently a healthy, well balanced if not powerful instrument.

With regard to your second count allow me to note an important omission. A true utterance of the vowel sounds is doubtless a great gain but surely the consonants require even greater care. The common maxim of one's reading or singing master, though needing qualification, contains important truth, "Take care of the consonants and the vowels will take care of themselves." I have myself heard readers and preachers of stentorian voice whose vowels have well nigh rattled the windows like the tones of a diapason, but what the words were no one could make out—the effect might be represented by Baa Boo, Boo Baa.

Your third count seems to advise going to a higher note at the end of sentences—you may mean merely to let the sound be fuller—but the meaning is not clear. To raise the note would be to make all sentences a form of question. The sense and solemnity of many passages demand a concluding lower note and the reason why so few amateur speakers dare indulge in the drop is because they let the force fail at the same time and so the audience fails altogether to catch the last words and therefore the whole sense of the passage. Good actors can make their lowest and most solemn utterances heard all over a large theatre, because they put extra force into them. Graham's Elocution and Hullah on the Speaking Voice are books much recommended but it seems to me that a few months with a really scientific singing or elocution master will do more to help the voice and give one an insight into the whole matter than any number of books without them.

Yours truly,  
 JOHN M. DAVENPORT,  
 St. John, N. B.

**The Church of England.**

To the Editor of the Church Guardian:

SIR,—I do not care to discuss doctrinal matters in the secular papers, but I must express my admiration of some of the letters on the Roman side

as logical and clear from their own standpoint, viz., that *Roman* and *Catholic* are convertible terms, which they are not, nor is the Church of Rome the most ancient. The Catholic Church includes all branches; Rome excludes all but her own adherents. It has been asserted that the British Church was founded before the Roman; one thing is certain that the first Bishop of Rome was Linus, a son of Caractacus—"sanctissimus Linus frater Claudie;" and this Clement mentioned by St. Paul in Philippians (Clem. Rom.) was himself next but one in succession.

The claim of the Church of Rome to be the only Catholic Church rests chiefly on the words of our Lord addressed to Simon Peter, "Thou art Peter, and upon this rock I will build My Church." "Tu es Petrus et super hanc petram œdificato ecclesiam meam." "Su ei petros, kai epi tauta te petra oikodomeso mou ten ekklesian."

Ordinary readers of the Bible in the vernacular cannot know without being told that Petrus means one thing and petra quite another. And the text might be paraphrased, "Thou, by name, art a piece of rock, but upon the *Great Rock* which thou has just confessed I will build My Church."

Many of the Fathers uphold the like view, e. g., St. Chrysostom and St. Augustine (Retract. i. 21) says: "Not petra from Peter, but Peter from Petra, as not Christ from Christian, but Christian from Christ." And again, "On this Rock which thou has known, saying, 'Thou art Christ,' I will build My Church." St. Leo makes the rock mean "Faith in Christ."

If Wordsworth (Nov. Test. in loco) be referred to, it will be seen that Gregory VII., the most papal of Popes, acknowledges this in the hexameter, "*Petra dedit Petro, Petrus diadema Rudolpho.*" But suppose that our Lord did mean St. Peter, our Lord, speaking Syriac *Himself*, called Peter Cephas, which means either Peter or a rock, why should he have told him what he knew except to explain its meaning?

But the Church St. Peter founded was not at Rome but at Jerusalem (see Acts ii.), "When He ascended into Heaven and the Holy Ghost came down, when Peter had converted 3,000 souls, which were added to the 120 disciples, then there was a Church, and that built upon Peter, according to our Saviour's promise."—*Bp. Pearson.*

The fact is that from the East we received our Church by way of Gaul; our Liturgy from St. John. Even St. Augustine was ordained by a Gallican Bishop, and the Bishop of Rome to us is (*alotrio episcopos*) 1 Pet. iv. 15., a busy body in other men's matters.

ANGLICAN.

To the Editor of the Church Guardian.

SIR,—Perhaps the following extract from a Tract, on the Holy Communion, by the Bishop of Lichfield, may not be without interest to your readers:—"There is one special kind of help," he says, "which the Church offers us through her ministers, but this is only for exceptional cases; the help which is spoken of in the first Exhortation in the Communion Office, 'the benefits of absolution, together with ghostly counsel and advice,' there are times when the soul is so impressed with the burden of sin that it cannot grasp the thought of forgiveness.' As David speaks, 'my sins have taken such hold upon me that I am not able to look up.' Or some one sin may be weighing so heavily upon the soul as to paralyze the hand of faith which should lay hold on offered mercy. At such a time it may be a very blessed help to open our grief to the ministers of God's Word, and to receive from him the authoritative message of forgiveness." Here, although he says in the next sentence, "We must not look to this as our ordinary means of obtaining pardon," and with which opinion most all Churchmen will agree, confession and absolution is showed to be taught and countenanced by the Prayer Book. Trusting that you will find room for this,

I remain yours truly,

TRUTH.

Cape Breton, Dec. 14th, 1863.

### Notes by the Way.

(For the Church Guardian).

F. J. J. S.

NO. III.

THIRSK TO DUNSBY.

In the afternoon a delightful drive of fifteen miles brought me to Market Deeping, where I had to hold an S. P. G. meeting. The fine Priory Church, lately restored, was filled to overflowing for the evening service, everyone reverend and attentive. The tenor bell of the Priory peal is still rung every evening as the curfew. At the west end of the north aisle there is an old black tablet placed there, as it declares—"To the memory of William Goodall, who died April 9th, 1716, aged 110." The inscription goes on to say that "having been married 60 years he died." There are a good many funny things about Market Deeping, e. g., "John Sharp, licensed to ale and wine and to be drunk on the premises." Having spent a day and night at Market Deeping, I returned to Bowne to address an S. P. G. meeting in the Corn Exchange, and having done so went on to Edenham, a pretty little village, with a fine Parish Church, containing a number of monuments of the Willoughby de Eresby family. There I passed a most enjoyable day. In company with the good Rector, I had the great pleasure of going over Grimsthorp Castle, the residence of Lady Willoughby, in whose family the office of Lord High Chancellor is hereditary. The reception hall is the largest but one in the Kingdom. Having put our top coats into the hands of two *liveried gentlemen*, we proceeded along the corridor on our tour. The corridors and rooms are crowded with most interesting things, from old china to chain armour, from a statue of Venus to a three-winged partridge, from a bedstead made and used by Henry VIII. to Queen Victoria's coronation banquet chair. My companion being chaplain, and having spent weeks at a time there, he knew the history of everything, and most kindly took the greatest possible trouble to make me as wise as himself; but I am afraid my memory has made sad havoc of what he told me. After wandering about for two hours, we entered the room in which Bishop Latimer is supposed to have been concealed. The entrance is quite a passage way, owing to the thickness of the walls. On returning to the reception hall we met the Hon. Miss Willoughby, who very kindly pressed us to stay and enjoy the "cup which cheers but does not inebriate," but having promised to return to the rectory at a given time, which had almost arrived, we had to decline. That evening the venerable and good Rector of Dunsby took me to Dunsby Rectory, where I spent a week, and visited a number of neighbouring villages and held meetings on behalf of the S. P. G. The kindness showered upon me in that dear, quiet Lincolnshire Rectory I shall never cease to remember. Dunsby Church is deserving of special notice. The striking feature of it is the fine west tower, from the top of which a splendid view of the surrounding country may be obtained. Guided by Miss Heartly, the Rector's amiable daughter, I found my way there. Going up was not very difficult, but the descent convinced me that the stone corkscrew was not intended for people over four feet six. After bumping my head and shoulders considerably, I reached the nave again. The chancel is very peculiar. Instead of ascending a step or two to the choir, one steps down to the choir floor and up again at the sanctuary. In a niche in the front of the west tower is a stone figure which escaped the hammers of the Parliamentarian staves, supposed to represent St. Andrew. At the close of my happy week I took the train at Gresham for Macclesfield, in Cheshire.

### OUR AMERICAN BUDGET.

CHICAGO is to have a Theological Seminary of its own.

THE Bishop of Ontario has been selected to preach the Anniversary sermon before the Society for the Propagation of the Gospel in St. Paul's Cathedral, London, next June.

TRINITY Church at Potsdam, Pa., has received by bequest, \$10,000 to build and furnish a chapel for the use of its Sunday school.

THE Rev. A. A. Watson, D. D., Rector of St. James' Church, North Carolina, has been elected Bishop of the new Diocese erected within the former boundaries of the Diocese of North Carolina.

MRS. C. H. Northam of Hartford, whose will was admitted to probate on November 30th, left the following sums: To the Foreign and Domestic Missionary Society, \$5,000; to the Diocesan Missionary Society, \$5,000; to Christ Church, Hartford, \$10,000; and to the Hartford Orphan Asylum, \$5,000. The estate is estimated at \$275,000, of which about \$100,000 goes to the Hartford Hospital and Trinity College.

REV. JOHN S. LINDSAY, Rector St. John's Church, Georgetown, D. C., has been elected Chaplain of the House of Representatives of the United States.

ON Sunday morning, December 9th, in St. George's Church, Mr. Lindsay Parker was made Deacon by Assistant Bishop Potter. The Rector, Rev. W. S. Rainsford, presented the candidate. Mr. Parker was a Methodist minister, and is considered a very eloquent preacher.

A SALOON keeper of St. Charles, Minn., has decided to dispose of his saloon. He offers as excuse for going out of this business that he wishes to "prepare for heaven." We should say so.

AMONG the plans for the development of the New York Seminary by the present dean has been the appointment of special lecturers each year on subjects of permanent or passing interest. The selection of such lecturers from different portions of the Church and varied schools of thought cannot but be beneficial to the students by broadening their theological views and bringing them face to face with the living questions of the day.

MRS. ROBERT STUART, of New York, has presented the sum of \$150,000 to the college at Princeton, N. J., in memory of her late husband and his brother, Alexander Stuart.

A RARE American book was found in a collection recently sold in London. It was a copy of the Common Prayer translated into the Mohawk language for the use of the Indians and published at New York in 1715. Few copies of this edition survived the expatriation of the Mohawk tribes of Canada for aiding the British in the War of Independence.

ASSISTANT Bishop Potter, in accordance with the wish of some of those who are engaged in Church Work in the Diocese, has said that he would be glad to meet the Churchwomen of the Diocese, who are interested in any branch of Church work, one morning in each month, during the winter for counsel and instruction.

In the *Washington Star* recently among the "Special Notices" appeared the following advertisement:—"The prayers of God's people are most earnestly requested for the thorough purification of a young church whose pastor and officers are inveterate tobacco users much against the wishes of its members."

THE *West Indian* says, that by the last mail steamer for Jamaica, the Bishops of British Guiana, Trinidad, Barbados, and Antigua were passengers "to meet in conference with the Bishops of Jamaica and Nassau, for the purpose of confederating all the different dioceses of the Anglican Church in the West Indies in one archdiocese under an archbishop for its head."

## NOTES OF THE WEEK.

THE great event of the past week was the consecration of Canon Barry. The new bishop goes to a promising field. About thirty years ago, at the time of the discovery of gold in Australia, the population numbered 214,000, now it has increased to 3,000,000, and the trade, which at that time amounted to £6,000,000, has increased to upwards of £115,000,000. Some of it went into Worcester products, such as porcelain. The advance made by the colonies was unprecedented, even in the annals of the United States. The bank deposits had increased from six millions to £150,000,000. Immigration goes on rapidly, so that Bishop Barry's sphere of labour will be one of the most promising ones in the globe.

A GREAT deal of notice is being taken about the formation of a standing army for Canada. We prefer to see more interest taken in the industrial and agricultural building up of the country, at the same time we think that Canada should not be unwilling to bear the responsibilities and burdens of her share in the imperial system, and more than this, we are doubtful concerning the good effects of English regimental stations in this country. Where the army is stationed there the government commands the best sites, and often hinders the commercial growth of the town. From a social point of view, the effect of an English military occupation is not always salutary. Residents in these places know that, too often, both the highest and the lowest of the place are attacked by what has been wittily termed "Scarlet Fever." So, as far as the new departure is concerned we believe that it will, in the end, be better than the present arrangement.

It was learnt long ago by a saintly ascetic that running away from men to the desert did not make men run away from their tempers, and we are reminded, at this day, that the monastic garb can really cover some very bad sins. Last week, the Vicar-General of St. Louis and eight lady novices on their arrival at New York, from St. Louis, were arrested for smuggling silks, &c., under their habits. Their conduct has been censured as improper. But these erring members of Religion are very much like so many professing Christians who think that there is nothing dishonest in cheating the government out of its taxes.

HERE is another instance of it. Large quantities of human hair having been shipped from the Russian province of Pskov, the curiosity of the police authorities was aroused, and their investigations led to the arrest of a priest named Seraphin. It was then discovered that this man last year founded a religious sect, all the members of which were compelled to sacrifice their hair as a symbol of obedience to the superior. The locks of the faithful were consigned to a brother of Seraphin, who is a fashionable hair dresser of St. Petersburg, and a large profit was divided. Seraphin is now in jail, and the religious order has been extinguished.

THE Roman Catholics both in Canada and the States are finding out the importance of having the press in their own hands, and are financially backing papers in every city. It is almost a disgrace to our own church that our own people do not wield a stronger influence in the daily press, and a still greater cause of disappointment that Church papers are not sustained with greater

alacrity. We hope that Churchmen will not be outdone in this particular by the different sects, but will use their best endeavours to circulate in every family papers containing the work and progress of our Church.

LORD RIPON has become very unpopular in India, and there are signs of danger that the lower orders will escape from control. Lord Ripon has been more than once hooted in the streets. Nor is the feeling confined to Europeans. On the afternoon of the Viceroy's arrival, when the members of Calcutta society were driving back to town from the Dumdum Races, groups of natives along the road side assailed the carriages of European ladies and gentlemen with shouts of "Long live the Viceroy! Victory to Ripon!" interspersed with opprobrious epithets and low terms of abuse, such as "English pigs." In a word, the situation is now so strained that any trifling incident—a street fracas, for instance, between a European and a native—may produce a riot which might have most lamentable and far-reaching consequences.

LORD RIPON has made himself unpopular over the now famous "Ilbert Bill." The real point at issue is just one of those thorny questions which wise men do not touch unless they are compelled to do so. The new bill proposes to place native judges on the bench. But it is asserted on the one hand, and is scarcely denied on the other, that native judges, however learned and able, are, from their peculiar temperament and emotional character, more liable to be swayed in their decisions by external circumstances than Europeans under similar conditions. Hence the strongest feeling prevails against Lord Ripon, and will require careful handling to steer it clear of threatening storms.

BISMARCK opposes secret voting by ballot at elections for the Lower House of the Prussian Diet. He has even expressed himself as favourable to universal suffrage, provided that the public, in voting, adhered to the existing system. Bismarck fears that the hidden vote of the plebeian will be detrimental to imperial institutions, yet it is a great stride on the part of the Chancellor to acknowledge the principle of an universal vote when there is an universal taxation.

A story comes from Buffalo to the effect that a number of Fenians in that city have determined to avenge the execution of O'Donnell by making a raid on Toronto and Ottawa, and blowing up the public buildings with dynamite. Just another effort to raise funds. Surely the Fenianism of America will be known to posterity as the greatest organization of bluster that ever existed on earth.

EXPERIMENTS with oil for calming the troubled sea have long been tried and found effective. Now we learn that the entire fleet of Broughty Ferry in Scotland, was recently provided with cans of oil for use in troubled waters, and several fishermen have already reported that the oil has been of great service. Meanwhile, at Dundee, a large steamer is being fitted with a tank to contain 120 gallons of oil to be used when passing through heavy seas, lowering a life-boat, or at other times when convenient or necessary.

SURELY the world is wide enough for Orangemen and their opponents, and there can be no need for fighting between them. Last week, a

formidable riot occurred at Harbor Grace, Nfld. The Orangemen turned out in procession with regalia and flags. They were attacked by the opposite faction and three men were instantly killed and several mortally or severely wounded. The disgraceful affair has not yet been quieted down.

THE freightage on our Canadian roads compares very favourably with that on American roads. The average rate of freight transportation on the Canadian Pacific Railway for 100 miles is 54 cents and on the Northern Pacific Railway, for the same distance, 61 cents, while for 150 miles the rate of the Canadian road is 69 cents and of the American 80 cents per 100 lbs.

THE Dominion financial outlook is rather promising and bids fair to betoken a decrease in taxation at the opening of Parliament. The total revenue received by the Dominion for the 10 months of the year up to Oct. 31st was \$14,256,082.27. Total expenditure in the same period \$11,738,411.12.

THE Mohammedans are flushed with the victory of El Mahdi in Egypt. One thing which adds a superstitious flavour to the victory is this:—The new century, according to the Mohammedan Calendar, began on November 2nd last, which was the first day of the month Mooharram, 1301. The point is of considerable importance, for, according to the Eastern tradition, the Mahdi would give, before the 13th century closed, some convincing proof that he was the Messiah. That century closed on the 1st of November, the very day, if the news received is true, on which the Mahdi by stratagem made Hicks Pasha and his army prisoners in the defile.

THE Glasgow dynamitards have met the just punishment they deserve. On December 21st Lord Justice Clark occupied two hours in his charge to the jury, who retired at 12.40 o'clock. At 3 o'clock they returned and rendered a verdict that five of the prisoners were guilty of all the charges and five were guilty of the first charge only. Five of the prisoners were then sentenced to penal servitude for life, and the remaining five were sentenced to seven years penal servitude. That is about the best deterrent we know of for Anarchists who think to set the world right by dynamite, gunpowder, and assassination of innocent individuals.

A RETURN just published gives the following concerning the present state of shipping. There are 48,704 sailing vessels in the world, with an aggregate tonnage of 13,647,377 tons. Great Britain possesses 17,875 sailing vessels, with a total burden of 5,271,160 tons; the United States, 6,214, with a total burden of 2,000,218 tons; Norway, 4,003, with a total burden of 1,366,941 tons; Italy, 3,084, with a total burden of 915,019 tons. Within the past five years there has been a diminution of 959 vessels, and of 455,723 tons in the totals of sailing vessels.

SONTAY has fallen into the hands of the French and may be looked upon as a decisive victory in the Chinese campaign. What the consequences may be it is hard to estimate, but in the despair and excitement of defeat the missionaries and Europeans run a dreadful risk of falling victims to fanatic rage. It is to be hoped that European governments will be ready for such an emergency.

## CONTEMPORARY CHURCH OPINION.

THE English *Guardian* notices the fact that the Religious instruction of Pupil Teachers in England is falling far below the average, and urges the clergy to faithfully discharge their duty in teaching the teachers. It says:—"A great deal may be done merely by setting an occasional paper in the subjects for next examination and criticising the pupil teachers' answers. More still, perhaps, by a bright, lively cross-examination  *viva voce* from time to time. And the busiest clergyman might and ought to find time for this much. The deterioration in the attainments of our pupil teachers, and in the number of them who gain the Archbishop's certificate, are matters which demand immediate and vigorous attention on the part both of incumbents and Bishops."

GOLDWIN SMITH has written in the current number of the *Contemporary* on "Evolutionary Ethics and Christianity." He thinks that it is impossible to construct a scale of conduct for the direction of life, by mere inspection of the phenomena of Evolution without some conception of the estate and destiny of man. He says:—"The fundamental principles of morality were enunciated by an unscientific peasant of Galilee, who died upon the cross eighteen centuries ago. Is not this almost enough to make one doubt whether morality is a science?"

THE *Record* says that if ever the time should arrive when the Church became indifferent to the cry of the outcast and the ungodly, then surely the day of her decadence would have come, and she could only look for speedy dissolution and destruction. Thank God, there are as yet no signs of this indifference. Our contemporary writes to the points when it asks for greater help and sympathy in Church work from professing Churchmen. It says:—"We believe that a wise and thoughtful development of the work of our own Church, a systematic effort to strengthen the hands of the parochial clergy, would in the end prove more successful and more enduring than the too ready following of the fashion of the day—to assist only or chiefly those efforts which call themselves unsectarian and undenominational. Churchmen at least might be expected to show some confidence in the system and methods of their own Church, in carrying on the work of Christ in the world."

A preacher recently said that the more learned the congregation, the less learning the congregation asked for, but for that inner life, that wondrous spiritual mystic power which made the whole world kin. The *Christian Intelligencer* says:—"The real work of every denomination is performed by a minority, and it will be found that of this minority nearly every family reads the denominational newspapers."

THIS is the way the *Church Standard* writes concerning mitres:—"What is it that makes a mitre so attractive? Certainly it cannot be any thought of wearing one. Like the "judicial ermine," it is purely imaginary, almost mythical in its history. Carved in stone, it may adorn the facade, the lintel, or the doorpost of a Bishop's residence. Cut in wood, it may be put on the back of a chair to stand in the chancel of some small country church, altogether in the way, and as useless as the fifth wheel to a coach. In stained glass it may serve to give lights and ornament the windows of an Episcopal abode. It may be printed as the heading of notes and letters; engraved in amethyst or other stone it may serve as or be a part of the design for an Episcopal seal, or it may even be turned into a handle for an umbrella; but it is not to be worn any more at present in this Church. We should like to see, and deem ourselves honored if we could but know, the man who will rescue this proper ancient ecclesiastical headgear from its unmerited oblivion, and once more have one Bishop decently covered for his appropriate functions when he ministers in the sanctuary."

Good deeds ring clear through heaven like a bell.

## OUR ENGLISH BUDGET.

A RECUMBENT statue of Dean Stanley is to be placed in Westminster Abbey, of the finest white marble. The figure is life size, in the Dean's dress, with hands clasped.

A FEW days since a copy of Tyndale's translation of the Pentateuch dated 1530, in the original binding was sold for £200.

THE Rector and Churchwardens of St. George's Hanover Square, have found it necessary to issue the following notice:—"It is earnestly requested that all persons will refrain from talking in the Church before and after as well as during the marriage services, and that they will behave as in the House of GOD."

CONSIDERABLE excitement has been caused in University Circles in Oxford by the nomination of a Nonconformist—Mr. Horton, Fellow of New College, Oxford—as a Divinity Examiner. Mr. Horton was defeated by a large majority.

THE death is announced of the Rev. Cornelius Ives, one of the oldest clergymen of the Church of England. He was born in 1793, and was a nephew of the Right Rev. Dr. Van Mildert, the last of the "Prince-Bishops" of Durham.

IN Great Yarmouth Church is suspended a table of the names of all the Priors, Ministers, and Vicars, who have had charge of the Church since the year 1314, with the year of the commencement of their ministrations. In many churches probably, a similar list could be given, dating to even earlier periods than 1314.

IT is announced that there is no more room for interments in Westminster Abbey, and the coffins containing the bodies of Darwin and Spottiswoode, the last distinguished men interred in the Abbey, are only a few feet below the surface. According to the *Times* for a long time past there have been ghastly stories of the disturbance necessary to the finding of room for a new arrival. This has been the case, indeed, for a century and a half, or more, Chaucer's grave was molested to make way for Dryden's, Ben Jonson's bones fell out one by one into the grave prepared for Sir Robert Wilson, and came in sight again when a grave was dug for John Hunter. Addison lies over the Duchess of Albemarle, and upon him James Craggs.

THE Rev. B. F. Westcott, D. D., Regius, Prof. of Divinity at Cambridge, preached the sermon at the Consecration of Canon Barry on New Year's Day.

A STONE reredos is to be erected in Canterbury Cathedral, to the memory of the late Archbishop Tait.

THE Rev. Montague Fowler, curate to the Hon. and Rev. E. Carr Glyn, vicar of Kensington, has been appointed domestic chaplain to the Archbishop of Canterbury.

AN Association of Church-workers has been established in the Diocese of Cork, under the patronage of the Bishop.

THE question of surplices for the choir at St. Stephen's, Westminster, was settled on Sunday, December 9, by the congregation, by 514 in favour, with only 60 against.

THE *Morning Post* says an intimation has been received in the West of England that it is the intention of her Majesty's Government next session to introduce if possible a measure for the restoration and reconstruction of the independent bishopric of Bristol.

IN the statistical table of Confirmations, giving the number confirmed in each diocese of England, Wales, and Ireland. London heads the list with 16,844 confirmees (to use a modern phrase), of whom 5678 were males and 11,166 females. The dioceses next in order are Lichfield, with 12,177, (5116 males and 7061 females); Manchester, with 11,590, (4520 males and 7070 females); and Rochester, with 10,200 (3614 males and 6586 females). The total number of candidates confirmed in England and Wales was 181,625, of whom 73,679 were males and 107,946 females.

## Book Notices, Reviews, &amp;c.

"A Companion to the Prayer Book Psalter," by John Dart, D. C. L., President of King's College, Windsor, N. S., Canon of the Cathedral, Halifax. New York, Thomas Whittaker; Halifax, McGregor & Knight. Price \$1.00.

The lives of our Canadian clergy are so very much occupied that but little time is left for authorship, and consequently the number of works by Canadian Church authors are not many. It is gratifying to know, however, that the exceptions to this unavoidable rule have all been called forth by a recognized want, and that when given to the world they have been accepted as supplying a need. The work under review partakes very largely of this character, and its publication, we feel certain, will be warmly welcomed not only by the Clergy and Divinity Students, but by Sunday School and Bible Class Teachers and Scholars. The Psalms of the Prayer Book are most familiar to the ordinary Church goer, but the meaning of many words and phrases is most obscure to some, and by others often understood in an opposite sense from what was really intended. In the work before us we have an introduction to each Psalm, with its date and authorship, and its distinctive character, and an excellent explanation of any obscure words found in it, with many other points of interest. Authorities are quoted, and much care and attention given to the elucidation of the subject. The work shows much study and an immense amount of patient labour, and the information imparted will make it an acceptable and useful book of reference, and we think it will be widely used not only in Canada and the United States, but also in England. We congratulate Canon Dart on the very useful little work which he has given us, and the Canadian Church that another of her clergy has been added to her list of authors.

"Harper's Magazine" for January is a worthy sequel to the brilliant Christmas Number of that periodical. The contents, as usual, are well worth reading, and contain useful information, as well as being lively and entertaining. No family should be without this excellent magazine. Now is the time to subscribe for Harper; the new volume commences with the December number. The agents, Messrs. Buckley & Allen 124 Granville St., supply it, as well as all other English and American magazines and papers, and they will be glad to forward price lists free.

"Whittaker's American Churchman's Almanac and Parochial List for 1884" has been received, and, as usual, it contains, in admirable form, the statistics and other information of interest of the American Church. It has also some statistics of the Canadian Dioceses, but, unhappily, these are not complete nor are they altogether accurate, and yet they will be found of much value to Canadian Churchmen, and Mr. Whittaker is to be heartily thanked for introducing them. Next year we hope to see a Canadian Churchman's Almanac after the form of this excellent publication.

"The Spirit of Missions" for November and December, in one volume, contains an immense amount of information about the work of Domestic and Foreign Missions carried on by the American Church. To a Canadian Churchman the work undertaken and the amount of money obtained seem prodigious, and the perusal of its contents should prove a stimulus to move us to do very much more than we have hitherto done for these objects. This work is edited by the Secretaries of the Board of Managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and is published at 22 and 23 Bible House, New York, at \$1.50 (clergymen \$1) per annum.

The "Homiletic Monthly" for January is full of rich sermonic aids, and is fully worth the price charged for it. Funk & Wagnall's. \$2.50 per year.



# The Church Guardian,

A WEEKLY NEWSPAPER

Published in the interests of the Church of England.

NON-PARTIZAN!

INDEPENDENT!

It will be fearless and outspoken on all subjects, but its effort will always be to speak what it holds to be the truth in love.

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ASSOCIATE EDITOR: REV. EDWYNS W. PENTREATH WINNIPEG, MANITOBA.

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## PAY FOR YOUR PAPER!

WILL subscribers who find bills enclosed in the paper promptly remit us their subscription. Our patrons will please remember that while a single subscription is but little, the amount multiplied by a thousand is of very serious importance to a publisher. We ask all who owe—and subscribers can easily know by referring to the date on the printed slip—kindly to send us the money without delay. Those who wish well to a paper can best advance its interests by seeing that their subscription is promptly paid when due.

## A YEAR'S RETROSPECT.

WE believe it will not be unacceptable to our many readers if we give, as far as we are able, some of the general features of the Church's work in Canada during the year that has just closed. What has been accomplished may not have been at all commensurate either with the greatness of the interests at stake, or with the strength and ability of her members, but we think it cannot be denied that in all that tends to develop and more firmly establish the Church in this Dominion, there is much cause for hearty thanksgiving. It is true the Church labours under peculiar difficulties—difficulties which must, in the nature of things, increase rather than diminish, at least for some years to come, and yet these very difficulties, we are sanguine enough to hope, may, under God, prove the very stimulus which is needed to stir up more deeply the latent powers which we believe she has had entrusted to her, and draw together in a more compact body, and animate with a unity of purpose, all her children, so that she may stand forth in the day of trial which is to come upon the earth, an irresistible phalanx, "fair as the moon, clear as the sun, and terrible as an army with banners." It need not be wondered at, if with the influences against her, her progress should be for a time slow. Some may look upon her as too conservative and old-fashioned, some, in terms of derision, may call her Romish, while others, in the same spirit, may call her Protestant, but in the good Providence of God the time will yet come when her position will be felt to be the common ground of unity for Christians of all names, and around her we may hope shall yet be gathered all who are the faithful servants and soldiers of Jesus Christ.

Bearing all this in mind, we may well be satisfied to carry the burden which God has placed upon our shoulders, and if we cannot perhaps always show a greater advance in numbers than others are able to show, we may, at least, feel that we have done our duty faithfully and unflinchingly in upholding and defending the Faith once delivered unto the saints.

## Changes.

During the year many changes have taken place both in old Canada as well as in the newly formed Provinces of the great North West. Huron has lost that astute financier and enthusiastic educationist, Bishop Hellmuth, whose name will ever be identified with the founding and successful development of what promises ultimately to become one of the greatest educational institutions of our country. In his place has been elected a whole-souled successor, able and popular, whose administration, carried on with that zeal and burning love for souls which he is known to possess, will, we feel confident, exhibit progress and growth in every department of the work of his important Diocese.

## The Bishop of Algoma and Missions.

In this connection we cannot refrain from eulogizing the noble self-sacrificing spirit which led the Bishop of Algoma to remain at the post of duty in that unattractive, as the world understands attraction, outpost of the Church. By this distinct recognition of the importance of missionary work, Canadian Churchmen from the Atlantic to the Pacific have been brought to see and to feel more personally the positive duty of caring for others, and the claims of missions have been exalted to their legitimate place before the Church and world. All honor to the Bishop of Algoma for having forced home upon the Church in Canada so necessary a truth—necessary to the very existence of our Church. May the year on which we have entered prove to him that his spirit has animated others, and that henceforth Domestic and Foreign Missions are to receive a proper proportion of our contributions to the work and service of Christ.

## The Provincial Synod.

Speaking of this, we are brought naturally to the triennial meeting of the Provincial Synod in September, and to refer to the measures which were discussed and adopted by the representatives of the whole Ecclesiastical Province of Canada, which includes the Dioceses of Nova Scotia, Fredericton, Quebec, Montreal, Ontario, Toronto, Niagara and Huron, there assembled. It is a special source of congratulation that notwithstanding the fact that questions of ritual and other so-called "burning" subjects were on the papers for discussion, those present should have felt that the question of questions was the question of Missions; and that a great Missionary Society, as wide as the Church herself, was formed to sustain and develop the work of missions within and outside the limits of the Dominion. It is a gratifying sign of the times that much less of the rancorous spirit prevails at these meetings than formerly, and that they are becoming more useful to the growth of brotherly love and to the progress of the Church.

## Progress and Growth.

In all the Dioceses the year's work has shown steady advancement. Party spirit is on the wane,

for earnest men are becoming fairly incensed at anything which interferes with the Church's prosperity. Men of all shades of views are being drawn nearer together, and while no principles are being recklessly and indifferently thrown aside, the feeling is growing that within certain wide limits there is room enough and work enough for all, and that many varying features may exist with the utmost loyalty to the Church. New churches are taking the place of old ones; Parishes are building Rectories, and otherwise making the condition of their clergy more comfortable; Parish Societies are increasing in number, and with them Parish buildings are being built for the meetings of Sunday Schools, Temperance and other Guilds, Girls' and Mens' Friendly Societies, and works of Christian charity and benevolence; Services are being multiplied; celebrations of the Holy Communion and the number of communicants have largely increased.

Parochial statistics show that the number of Baptisms and Confirmations have been considerably above the average, and that among the newly Confirmed have been several ministers and many lay members of the Protestant Bodies, who are, in increasing numbers, entering the fold of our Apostolic Church.

## Education.

The cause of Education, in connection with the Church, has met with much encouragement during the year. Additional endowments have been raised to increase the efficiency of the work at Toronto, Montreal, Lennoxville, and Windsor, and these institutions of higher learning, as well as the Theological schools which are connected with them, are preparing to occupy a still more important place of usefulness in the future history of the Church.

## The Church in the North-West.

Turning our attention from the Church in the Ecclesiastical Province of Canada to the new country now being so rapidly settled and built up in our North-West, we find much to encourage with some elements which are not so satisfactory. The very large emigration from all the other Provinces, and from abroad, and the rapid progress made in the construction of the Pacific Railway have changed, as by magic, vast tracts of prairie into inhabited settlements of industrious farmers, and promoted the location and marvellously rapid growth of villages and towns. This wondrous development has more than taxed to the utmost the resources which the Church in those regions could command. Notwithstanding the most generous and liberal grants from the English Societies, it has been found impossible to provide the Services of the Church in many places, and consequently, numbers of English and Canadian families who formerly enjoyed the blessed ministrations of religion are cut off from all participation in the Prayer Book worship of God. And yet much has been done. During the year, the number of Missionaries has been largely increased. A new Diocese has been formed. Quite a number of Churches and Parsonages have been built—three new Parishes having been formed in the City of Winnipeg alone—and very many scattered congregations have had more or less attention given to their Spiritual wants. Regina, the capital of the new Province of Assiniboia, will soon have residing in it Canon Anson with four clerical helpers, who will found and work an Associate

Mission to minister to the many growing settlements of that section. But great as has been the growth of the country and the progress and work of the Church, they sink into insignificance compared with what is yet to come. The tide of emigration still continues—is increasing, and will probably increase yet more and more,—and for some years to come it will require not only all the ability and wisdom and Spiritual strength of the Bishops and clergy of that great section of our common country, but the hearty co-operation and most liberal assistance of the Churchmen of England and old Canada, if the Church is to occupy the position which of right is hers, in what must eventually become the most important part of the Dominion. Unless we are blind to our duty, and to the interests of our Church, no selfish Parochial or Diocesan reasons will interfere to prevent us from responding with great enthusiasm to the appeals which are about being made to us. Other Bodies of Christians are giving liberally, both for Home work and for the North-West, let it not become a matter of history, that through selfishness or indifference, or a want of Christian love for God and zeal for His cause, Churchmen allowed the golden opportunity to pass them by, while others have occupied the ground, and are reaping the abundant fruits of their labours.

**Conclusion.**

A new year has just begun; its days and weeks and months are before us. God only knows how long as individuals and as a Church we have to work here on earth. The night is coming when no man can work. The Master has gone away for a little time, and has left us to occupy till He returns. As Stewards He has entrusted us with precious opportunities, intellectual endowments, and wealth. Upon our use of what we now possess will depend what we shall receive when He comes. Let, then, the fresh young year stimulate us to do, if but a little, something towards the spread of the knowledge of God in the world—something which shall be to His honour and glory; and if we shall become animated with such holy and heavenly desires, we shall find our lives no longer aimless and unhappy, but the high and lofty longings which fill our breasts and prompt us to activities, will make us wondrously happy in living and working for God. Praying that our readers may know by happy experience what it is to be workers together with God, we wish them, with all the added meaning which such a life would bring, A HAPPY NEW YEAR.

**FRENCH MISSION WORK.**

A VERY instructive controversy has been going on in the *Montreal Witness*, concerning the "French Mission Work," or work among French Romanists. A Mr. Abbott shows very effectively, and from actual facts, how denominationalism is hindering the work by having two or more denominations working the same field, and one outvying the other in soliciting the support of the few that are proselytized, and that a vast amount of money is spent with very little result. The discussion fully illustrates the fallacy of the supposed unity that exists among the Protestant sects, all claiming to be members of the Invisible Church, yet afraid to let any one section have a field to itself. The fact is, that the supposed unity is but a sentiment. The moment it is brought to a practical test, it vanishes, it is not to be found.

**CORRESPONDENCE.**

**That Confession and Absolution.**

*To the Editor of the Church Guardian.*

SIR,—As a reader of your paper, I hope that you will no longer encumber your columns with the above question. Your full blown ritualist thinks that the safety of the Church depends on three questions—Absolution, Prayers for the dead, and undue bowing and genuflexions. Your black-gowned brothers become like Spanish bulls when the above (to them red rags) questions are mooted. But the great solid body of Churchmen are heartily tired of these questions, and have long learnt to consign them to their proper place; not distorting them either to the one side or the other. If the extreme men, both high and low, would throw all their time and talents into their work, and to the spread of the Gospel, doing real active work for the Church, there would not be much time left for useless and unprofitable discussion; and your instructive columns would be free for matter more instructive and congenial to the great mass of your readers. When extreme men once rush into print pity the poor readers, for these men never know when to end, and dearly love a fight.

Yours, etc.,

CHURCHMAN.

*To the Editor of the Church Guardian.*

SIR,—There is a remarkable case of provision for confession and absolution which has been omitted by the several writers of the last few weeks. I refer to the "Forms of Prayer to be used at Sea," where we have this direction: "When there shall be imminent danger, as many as can be spared from necessary service in the ship shall be called together, and make an humble confession of their sins to God, in which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him, saying as followeth."

The confession is taken from the Office of the Holy Communion, and is followed by the absolution from the same office, with this rubric: "*Then shall the Priest, if there be any in the ship, pronounce this absolution.*"

In this case the confession and absolution are evidently intended as a preparation for death, and the circumstances preclude the interpretation, that merely a restoration to communion with the Church may be intended.

Yours truly,

CLERICUS.

**The Halifax Scandals and Confession.**

*To the Editor of the Church Guardian:*

SIR,—My allusion was certainly unfortunate, and had I known what "Haligonian" states, it would not have been made. On the other hand, I think it only fair to remark—

1. That it is probable the persons concerned in the scandals, if not negligent of their religion, were bad in spite of and not in consequence of Confession.

Then I observe (2) that the case, if it can fairly be quoted at all, tells against compulsory confession, against which I could myself, probably, make out a stronger case than any of those who have written against our teaching at Halifax. Under a compulsory system we must expect to find many who use their privileges in a perfunctory manner.

3. That it is not fair to argue against the use of a thing from its abuse, else all God's good gifts to man, natural and supernatural, must be abandoned by us, since all have been abused. Food and drink by drunkards, gluttons, and all who exceed the bounds of moderation. Intellectual capacities, which raise man so far above the brutes, by those who pervert them, to God's dishonour and their own hurt and degradation, while in the kingdom of grace we see the most precious of Christ's legacies to His Church, the Holy Eucharist, pro-

faned times out of number by those who "discern not the Lord's Body," and reap wrath in place of infinite blessings. "Man has in all things turned what was intended for his wealth into an occasion of falling."

4. That I never thought of much less urged confession as a panacea for all moral ills, *i. e.*, in the sense of charming them away. Man's co-operation is needed here as with all other God's gifts. God overrides no man's freewill. I contended that with moral depravation abounding on all sides, of which notorious scandals are an index, we do wrong to neglect any God-given remedy.

What I said of confession in my last letter remains absolutely true—its proper and devout use is invaluable for deepening Repentance and the Spiritual life.

JOHN M. DAVENPORT,  
Priest of the Mission Church.

Portland, St. John, N. B.

*To the Editor of the Church Guardian:*

RICHIBUCTO, 21st Dec., 1883.

SIR,—As I find the reference in your last paper to a sermon recently preached by me on the teaching of our Church with regard to confession and absolution has conveyed a false idea of my views on these subjects, may I ask you to do me the justice of inserting in your next issue two extracts from the substance of my sermon as published in supplements to *Moncton Times* of 19th Dec. and *Daily Times* of Dec. 15th.

"With reference to the third absolution that is contained in the Visitation of the Sick, I candidly admit that, at first sight, it favours the doctrine that the Priest, by Christ's authority, forgives sins, but when fairly examined it teaches no other doctrine than the first absolution, namely, that God forgives the sinner, and His Minister declares the pardon God alone can give. It opens with a prayer to the Saviour in these words, 'Our Lord Jesus Christ, who has left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee Thy offences.' The Saviour is asked to forgive the sinner. 'And by His authority committed unto me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.' The words I 'absolve thee' must be understood in accordance with the first absolution, where the power of the Minister is limited to declaring and pronouncing to God's penitent people the absolution or remission of their sins. This view is confirmed by the prayer which immediately follows the absolution. That prayer is not a *thanksgiving*, that through the Priest God has forgiven the penitent, but it states that God 'so puts away the sins of those who truly repent that He remembers them no more,' and asks forgiveness in these terms: 'Forasmuch as he putteth his full trust only in Thy mercy, impute not to him his former sins.'

Another extract will further shew how far I am from holding, as the notice in your paper asserts, "that the doctrines of confession and absolution might be shewn from the doctrines of the Prayer Book," if by these doctrines are understood, as some of your readers may suppose, the teachings of Rev. Mr. Maturin on these subjects.

Turning from the Prayer Book, Articles and Homilies of our Church to her history, we ask what does her history teach on this subject of private confession and absolution. Previous to the Reformation, when the Church of England was in communion with, and in subjection to, the Pope of Rome, auricular confession and priestly absolution were required, and practiced by all her members. Since the Reformation, until the revival of Romanist doctrines and practices, which has followed the publication of the Oxford Tracts for the Times in 1833, the practice of auricular confession has been almost unknown in the Church of England. It is within the last 40 years that the effort has been made to introduce this practice in our Church. The Church of Rome and the Ritualists agree in teaching that God's pardon is received through priestly absolution. The only difference is that in the Church of Rome

auricular confession is *compulsory*. Among the Ritualists, while *strongly recommended*, it is not regarded as necessary. I maintain as our Saviour forgives all who truly come to Him for pardon, giving rest to the weary and heavy laden according to His promise, 'Come unto Me and I will give you rest,' confession to man cannot be necessary for pardon of sins; that the doctrine that God forgives through the priest is alike contrary to the plain statements of God's Word, 'If we confess our sins, He is faithful and just to forgive us our sins,' and the plain declaration of the Prayer Book, 'To Thee *only* it appertaineth to forgive sins.' Seek then, brethren, through simple trust in the Lord Jesus, the pardon of all your sins, seek *advice* from your Minister, but go for forgiveness, through Christ *alone*, to your Heavenly Father.

Yours faithfully,

F. H. ALMON.

[This discussion, so far as the columns of the GUARDIAN are concerned, is now closed.—ED. C. G.]

## FAMILY DEPARTMENT.

### New Year.

New mercies, new blessings, new light on thy way;  
New courage, new hope, and new strength for each day;  
New notes of thanksgiving, new chords of delight,  
New praise in the morning, new songs in the night;  
New wine in thy chalice, new altars to raise;  
New fruits for thy Master, new garments of praise;  
New gifts from His treasures, new smiles from His face;  
New streams from the fountain of infinite grace;  
New stars for thy crown, and new tokens of love;  
New gleams of the glory that awaits thee above;  
New light of His countenance full and unpriced—  
And this be the joy of thy new life in Christ.

Francis Ridley Havergal.

### DOROTHY.

(Written for the Church Guardian.)

BY T. M. B.

#### CHAPTER XVI.—RUPERT'S SUCCESS.

(Continued).

After a while he took his seat near his friend. "Rivers," he said, slowly, "there is one way out of this which will save you without ruining Vere Bolden."

Mr. Rivers looked at him with eager questioning.

"One only way, which, if you desire it, I am ready to try. I will see his father and go over with him what I have gone over with you this evening; if I can make him see the matter as clearly as I should hope to do the jury at your trial, all may be well."

Arthur Rivers held out his hand; "if you will add this to all that you have done for me, Vaughan," he said, in trembling voice, "you will make me a happier man than I hoped ever to be again. God knows I would spare Benjamin Bolden even the knowledge of this if I could, but since that cannot be, without sacrificing myself and Dorothy's happiness, I accept the alternative. He will be spared at least the public disgrace. I ask for nothing for myself, remember, but that this should not come to trial, no indemnity from Benjamin Bolden—I could accept none at his hands; I want nothing but to be a free man once more."

The hope of being so without the misery of seeing Dorothy suffer any humiliation in the knowledge of Vere Bolden's crime had brought a touch of the old placid happiness to his face, which Rupert saw and understood, and which thrilled him with tenderest sympathy.

"It shall be as you say," he said, "and I have no doubt as to the result. I shall drop in and give Dorothy my evening report of you, and then see Mr. Bolden at his own home before I sleep. Good night, for the last time, I trust, within these walls."

Dorothy sat watching for him at the window, as she had done for many, many evenings past, never without a feeling of grateful comfort when she saw his tall figure approaching. He did not know, or it would have gladdened his heart, how this evening visit from him was the one thing to which she looked forward through each day—the one thing which broke upon the grey monotony of her life like a ray of warmth and almost gladness. To hear her father's loving messages, to know that he was looking like himself, that he was not fretting, but quite calm and serene, to feel that Rupert Vaughan had so completely identified himself with their cares, that he was working with all his power to free her father, to learn day by day more of the depth of tenderness and kindness, of the strength and nobleness of his nature, all this was Dorothy's comfort in those dreary days. It took her out of herself, it seemed to strengthen her in her endeavours to banish that past with which Vere Bolden was connected, and which was ever in her lonely moments besetting her with dangerous memories, rendering more poignant her loneliness and her grief. She listened for Rupert's step upon the stairs, and then opened the door before he could knock.

"I am going to ask you for a cup of tea this evening, Dorothy," he said, he had fallen into the habit since that first evening when she had come to seek him of calling her Dorothy. "I have some business on hand to-night and shall not be home till late probably."

"O, yes, that will be nice," said Dorothy, and she went to give Katy directions to hasten tea. "And how was he to-day?" she asked, drawing a low stool near the fire and motioning Rupert to a seat opposite.

The firelight cast a soft glow over her face, and he could almost have fancied that it was the old Dorothy who was looking at him with those dark, eager eyes.

"More like himself than for some time past," he answered. "Dorothy, I have good hopes that you will have him with you before long."

He had always cheered her with the assurance that all would be well, but never till now had he spoken in such a tone of certainty.

"O, Mr. Vaughan," she cried, clasping her hands together, "you would not say so unless you had good grounds for your hope. If I only had him with me once again, to love him and care for him, as he did all my life for me, I should—I should be happy."

She bent her head upon her hands, and Rupert saw the tears fall through her fingers.

"Be comforted, dear Dorothy," he said, and stooping forward touched the bright head softly with his large, strong hand; "be comforted. "You will have him with you soon."

She looked up at him wistfully through her tears.

"Mr. Vaughan, if the consciousness of good deeds makes us happy, you ought to be happy; you have been, oh! so good to us, who can make you no return."

"I want no return, Dorothy," he said, "except to see you once more your old self, the Dorothy Rivers who always seemed to me made up of sunshine and sweetness."

"You will never see me the same," she answered, compelled to speak by the great tenderness in his face, and then a deep, painful glow rushed over her cheeks. "I—I have grieved too much these last weeks about papa —"

"I know," he said, "but you will forget these dark days by and by; you are young, Dorothy, and these saddening impressions will by degrees wear off."

"Katy's entrance with the tea-tray put an end to the talk between them, and Dorothy busied herself in pouring out tea for Rupert. He sat and

watched her, happy in spite of himself in being near her.

Dorothy, for her part, little dreamed of the extent of her influence over him. She felt, indeed, a perfect confidence in his affection for her father and herself, but that he loved her with a love which was part of his very life she never suspected.

"Will you take me with you to-morrow?" she said when he rose to go. "I am so longing to see him and I know how he must want me."

"Have patience for a little while longer," he replied, smiling down upon her as he held out his hand; "you shall go with me next week, if by that time I have not brought him back to you."

"O, if you give me that hope I will be very patient. Next week I shall begin to count the hours. Mr. Vaughan, bring him back to me and I shall bless you all my life long!"

"Dear Dorothy," he said, his eyes growing dim with emotion, "you know, do you not? how greatly I long to bring him back,—how your sorrow is mine, and your joy will be mine also."

"I know," she answered, "you are our best and truest friend—our only friend."

They stood with hands clasped for a moment and then he left her.

(To be continued.)

### The New Year.

THE new year is but an arbitrary division of time. Neither in ecclesiastical nor civil history has it any deep-rooted foundation. Still, it is a season of interest because of the necessity which the human mind feels in having some landmark by which to measure the movement of events. A new departure is its special significance, and a new departure is always grateful to an unsatisfied restless humanity. Most men and women who have reached the point of mature life at which the greater experiences have taken place know in their hearts that the new year will not probably bring them much different from the old one. Yet to the last the wish of a "Happy New Year!" is grateful, as if it would surely bring avoidance of the old mistakes, freedom from the old follies, days untroubled with carking cares, and nights of calm slumbers. There is in all this a sense of progress, a feeling that it is possible to lead better ordered, more useful lives, to reach upward toward better things. It is this unextinguished effort, at least hope after an unattained goodness, which wakes with one with the dawning of each New Year's day and prompts some feeble resolution of newness of life.

The Church, while it does not officially recognize aught of this, has yet happily linked the day with a religious observance which may, when rightly used, serve to carry out the imperfect purpose into practical fulfilment. It commemorates that event in our Lord's life by which He received that name of sorrow and deliverance in which the disciple finds his surest trust. It is the name of Jesus which links him to all human needs. They who begin the year with the invocation of this memory assuredly begin it well. If it prove not a year of happiness, there will then, be provided a cure for its pains and a help for its trials; or rather, the way will be pointed out in which to find the true happiness, which will come in spite of all earthly tribulations, and which looks onward to that true New Year's day of human life, which opens not into the tumult and fret and evanescence of this mortal sphere, but into the brightness and rest of paradise. The Hebrew had his ever-occurring year of jubilee in token of "better things to come;" the Christian looks forward to no such temporal period, but rather to that greater day when the kingdom shall be perfected, and the Lord of Glory shall return to find His true servants watching. That will be the "Happy New Year" which is to know no ending, and which shall dawn with the certainty of bliss to which the brightest dreams of present anticipation are as the shadowy phantoms of the night before the waking certainties, when "the day breaks and the shadows flee away."

GO AND DO IT.

DON'T live a single hour of your life without doing exactly what is to be done in it, and going strait through it from beginning to end.

And if you find yourself where so many things pressing you that you hardly know how to begin, let me tell you a secret; take hold of the first one that comes to hand, and you will find the rest all fall into file, and follow after, like a company of well drilled soldiers.

PROMPTED BY LOVE.

ONE morning found little Dora busy at the ironing-table smoothing the towels and stockings.

"Isn't that hard work for the little arms?" I asked.

A look like sunshine came into her face as she glanced towards her mother, who was rocking the baby.

"It isn't hard work when I do it for mamma," she said, softly.

THINK BEFORE YOU SAY NO.

THE little one runs to you, eagerly, joyously, with a request on her lips. She is full of hope, and her plan is not an unreasonable one.

Of all the natural forces in the world a mother's love is perhaps the strongest; hence the vast extent of a mother's influence.

DEEDS speak louder than words. How good and how pleasant a thing it is to do noble things, not talk about them, not promise them, not wish them done.

A CHILD of GOD may be sorely tossed in a troublesome sea, but that ship will never be shipwrecked where Christ is the pilot.

HAL'S VEGETABLE SICILIAN HAIR RENEWER is a scientific combination of some of the most powerful restorative agents in the vegetable kingdom.

MARRIAGES.

MILLETT-KILLAM.—At Christ Church, Herwick, Cornwallis, on the 20th, Rupert Millett, of Chester, to Amy, youngest daughter of Joseph and Mary Killam, of Herwick, by the Rector, Rev. Fredk. J. H. Axford.

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The Temperance Cause.

A FLOATING SHIP.

INCALCULABLE good, we are told, has been accomplished by the Floating Church Temperance Society of New York, in rescuing seamen from the degrading and destructive vice of intemperance. It numbers 5000 members, of whom 4885 are seamen of various grades, 137 seamen having been added last year, whilst 115 seamen did so at the Church of the Holy Comforter. Many of these have, to the Seamen's Chaplain's personal knowledge, become upright and devout Christian men. Intemperance is the great moral evil in the sailor's life that the missionary has continually to meet and combat. The sailor's perils on the sea are great, but nothing compared to his perils on land—he is "in peril in the city." Exposed to dangers on every hand while at sea, sailors are also surrounded by a thousand temptations when on shore. The Seamen's Chaplain at New York says that to reform these men and to persuade them to live sober lives forms no small part of the missionary's efforts, and it is a work that must be done before they can be won to Christ and made "meet for the inheritance of the saints." Some thousands of seafaring men, he says, bless the auspicious day when they were induced to sign the pledge of Total Abstinence.

ALCOHOL AND THE DOCTORS.—At a Temperance meeting, held lately in Dublin, Dr. Moore said that there was nothing about which physicians should be more cautious than in the administration of stimulants to their patients; for his own part he observed two rules on the subject—one was never to continue the use of stimulants when once the patient had fairly advanced towards convalescence, the other never to order them in chronic diseases. His experience told him that over and over again a permanent predisposition to drink resulted from carelessness of physicians in this respect. Employers sometimes thought that a moderate amount of drink made operatives work better. This was proved to be a mistake. It was useless by stimulants to try to spur on a weary heart. The speaker then made a few trenchant remarks on the habit of "nipping" which prevails in our own day, and which he ventured to think far more dangerous than the after-dinner potations of our ancestors in the old fox hunting days.

TRUE TEMPERANCE.—The only Christian teetotaler one reads of in the Bible is St. Timothy, and he had such bad health that his spiritual father and chief, St. Paul, ordered him to take to moderate drinking. Intemperance in drink is very bad, but it is only one form of transgression. Whatever can be done by legislation should be done at once. But it should be an attempt at total repression. The children of our schools should be taught that the kingdom of God is neither in meats nor in drinks; that temperance does not merely apply to drink, and should proceed from right principles; in fine, that temperance is better than abstinence; and that its influence is greater.

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**PARAGRAPHIC.**

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The Corporation of Dublin held a special meeting of the Council to consider the frightful over-taxation of the city, at present amounting almost to 50 per cent. on the valuation.

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W. H. Howard, of Geneva, N. Y., suffered with palsy and general debility, and spent a small fortune in advertised remedies, without avail, until he tried Burdock Blood Bitters. It purified and revitalized the blood, caused it to circulate freely, and quickly restored him to health.

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The Mission Field.

THE CHINESE AS MISSIONERS.

THE Chinese have to some extent been in the Diocese of Westminster from the first, but now they are pouring in with increasing rapidity. This partly may be accounted for by the practical refusal of the United States to receive them. There are some 9,000 already on the mainland engaged in the fisheries, agriculture, to some extent in mining, but chiefly in domestic service, and on the railway. They are thrifty, sober and good workers. At present, alas, for want of means, the Church has been unable to make any attempt to Christianise them; so they return to China, after spending some few years in the colony, still in the darkness of their religion, which is a mixture of Confucianism, Taoism and Buddhism, and frequently an utter absence of any belief at all. God seems to have placed them in our hands in a very marked way, and if Missionaries adopting China as their field of work could be prepared by two or three years' training in New Westminster, they would have the benefit of commencing their very difficult labours under circumstances of peculiar advantage. Firstly, they would be able to learn the language from Chinese fairly conversant with the English tongue; secondly, they would be able to work amongst them untrammelled by those restrictions and obstacles which meet the Missionary in China.

THE following letter has been received by the S. P. G. from the Rev. J. Coles, Missionary at Tamatave, dated Oct. 26:—"Our position in Tamatave is just the same as it was three months ago. Neither the Malagasy nor the French have done anything, but remain entrenched almost in sight of each other. During the past month the French soldiers, requiring material to make shelters near the fort, carried away the roof of our church at Harte Point. On my calling on the captain and telling him that the property belonged to the Society he apologized, and said that had he known whose property it was it should not have been destroyed. He was told it was a Nova church, under Mr. Shaw, and in that case he said it belonged to France, and he made use of it accordingly, but now he would have it replaced as it was before. This has been done."

LAGOS is becoming quite a Christian country. On Lagos Island there is seven Churches, and seven native clergy, three of them being in charge of Churches under the 'Native Pastorate Establishment'; there are six day-schools, in which are taught over 1000 children. Ebute Meta and Badagry have each had a native clergyman for some time, and now the C. M. S. 'Intelligencer' announces the extension of this privilege to several other places.

MAKE others to see Christ in you, moving, doing, speaking and thinking; your actions will speak of Him, if He be in you.

PARSONS' PURGATIVE PILLS

MAKE NEW RICH BLOOD,

And will completely change the blood in the entire system in three months. Any person who will take 1 Pill each night from 1 to 12 weeks, may be restored to sound health, if such a thing be possible. For curing Female Complaints these Pills have no equal. Physicians use them in their practice. Sold everywhere, or sent by mail for eight letter-stamps. Send for circular. I. S. JOHNSON & CO., BOSTON, MASS.

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JOHNSON'S ANODYNE LINIMENT (For Internal and External Use). Cures Neuralgia, Influenza, Sore Throat, Bleeding at the Lungs, Chronic Hoarseness, Hacking Cough, Whooping Cough, Chronic Bronchitis, Chronic Diarrhoea, Chronic Dysentery, Cholera Morbus, Kidney Troubles, Diseases of the Spine and Lamæ Backs. Sold everywhere. Send for pamphlet to I. S. JOHNSON & CO., BOSTON, MASS.

MAKE HENS LAY

An English Veterinary Surgeon and Chemist, now travelling in this country, says that most of the Horse and Cattle Powders sold here are worthless trash. He says that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Dose, 1 teaspoonful to 1 pint food. Sold everywhere, or sent by mail for 8 letter-stamps. I. S. JOHNSON & CO., BOSTON, MASS.

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City of London Fire Insurance Company of London, England, Capital \$10,000,000. London and Lancashire Fire Insurance Company of Liverpool, England, Capital \$10,000,000. Standard Life Assurance Company of Edinburgh, Established 1825. Invested Funds.....\$30,000,000 Investments in Canada over..... 1,600,000 Claims paid in Canada over..... 1,500,000 Total amount paid in Claims during last 8 years over..... 15,000,000 ALFRED SHORTT, Agent.

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Inflammations or Pains seated in any part of the body; Diarrhoea; Bites and Stings of Insects; Dysentery; Colds and Coughs; Chills; Toothache; For Diphtheria and Sore Throat it has particularly proved itself to be the best article in use, having saved the lives of numbers of children and adults, especially during the past two years, when it has been so prevalent. It is equally effectual for Quinsy and for: Sick Headache, Sprains, Rheumatism, Felons, Pleurisy, Etc. Spinal disease or Affection of the Spine it should be used in connection with the Nerve Ointment. It will cure a Horse's Cough; Cuts and Wounds of every description, on man or beast, like magic; as well as all ailments for which Liniments are used. This preparation is recommended as a perfectly safe remedy, being entirely free from the opening ingredients so commonly found in popular Liniments which render the patient liable to take cold, which they invariably do. For internal use as a gargle it should be diluted with water. Sold everywhere at 25c. per bottle Manufactured only by C. GATES, SON & CO. Middleton, N. S.

What is Catarrh?

(From the Mail, Can., Dec. 14th). CATARRH is a mucro-purulent discharge caused by the presence and development of the vegetable parasite amoeba in the internal lining membrane of the nose. This parasite is only developed under favorable circumstances, and these are:—Morbid state of the blood, as the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, bismuth, from the retention of the effluvia of the skin, suppressed perspiration, badly ventilated sleeping apartments, and other poisons that are germinated in the blood. These poisons keep the internal lining membrane of the nose in a constant state of irritation, ever ready for the deposit of the seeds of these germs, which spread up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat, up the eustachian tubes, causing deafness; burrowing in the vocal cords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death. Many attempts have been made to discover a cure for this distressing disease by the use of inhalants and other ingenious devices, but none of these treatments can do a particle of good until the parasites are either destroyed or removed from the mucous-tissue. Some time since a well-known physician of 40 years' standing, after much experimenting, succeeded in discovering the necessary combination of ingredients which never fails in absolutely and permanently eradicating this horrible disease, whether standing for one year or forty years. Those who may be suffering from the above disease should, without delay, communicate with the business managers, Messrs. A. H. DIXON & SON, 305 King Street West, Toronto, and get full particulars and treatise free by enclosing stamp.

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Is universal in pronouncing BUDD'S Cream Emulsion

As the most reliable and trustworthy Compound now known, and its results has been most marvellous in curing all Pulmonary Affections, as

- BRONCHITIS, INFLUENZA, ASTHMA, CHRONIC COUGHS, RHEUMATISM, GOUT, SCROFULA, DISEASES OF THE JOINTS, CONSUMPTION &c., &c., &c.

Budd's Cream Emulsion has no taste or smell of oil; does not produce nausea; is used in Hospitals; is endorsed by the Profession. Don't fail to try it, and ask for BUDD'S CREAM EMULSION. PRICE 50 CENTS.

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NEWS AND NOTES.

One-half of the export trade of France is made up of intoxicants.

For Cramps, Pain in the Stomach, Bowel Complaints or Chills, use Perry Davis Pain Killer. See advertisement in another column.

Not a nail is used in the construction of houses in Japan. They are put together by a method of mortising.

Dr. I. S. Johnson & Co., of Bangor, Me., will send by mail, postage paid, a quarter of a pound sample pack of Sheridan's horse and cattle powders on receipt of 25 cents. These powders are worth their weight in gold to make hens lay, and will prevent all manner of diseases common to hens, hogs and horses, including hog cholera.

Many a grand opportunity has been lost because the laborers stopped to dispute and forgot to resume the work.

Ayer's Cherry Pectoral is recommended by physicians of the greatest eminence on both sides of the Atlantic, as the most reliable remedy for colds and coughs, and all pulmonary disorders. It affords prompt relief in every case. No family should ever be without it.

T. C. Merrill, a mining engineer, says that this year's product of the Montana gold mines will reach \$15,000,000.

Fourteen thousand cotton operatives in North and East Lancashire, are idle in consequence of a strike.

Dr. Slayter, F. O. S. L., L. R. C. P., England, Consulting Physician Provincial and City Hospital, Lecturer on Diseases of Women and Children Halifax Medical College, writes; "I have had many opportunities of testing Eggar's Phospholine, and comparing its action with the Emulsions and preparations of oil in the market, and I may state that I believe it to be the best preparation now offered to the public.

It is a very unsatisfactory sign of the times in France that more money is drawn than put into the savings banks.

Thousands of children have died of diphtheria this winter who might have been saved by a single bottle of Johnson's Anodyne Linctament. It is a sure preventive of diphtheria and will cure nine cases out of ten. No family should be without it a day.

An English doctor avers that determined fasting from four to eight days is a specific cure for rheumatism.

Health is impossible when the blood is impure thick and sluggish, or when it is thin and impoverished. Under such conditions, boils, pimples, headache, neuralgia, rheumatism, and one disease after another is developed. Take Ayer's Sarsaparilla and it will make the blood pure, rich, warm and vitalizing.

Experts in chemistry have estimated that the cost of London's winter smoke and fog is \$25,000,000 annually; that is to say, constituents of coal to this value escape unconsumed, and assist in forming the sooty vapor.

For Toothache, Burns, Cuts and Rheumatism, use Perry Davis' Pain Killer. See advertisement in another column.

The sum of \$37.50 was lately paid by a Philadelphia florist for a new rose grown in London, G. B., by a Mr. H. Bennett. He is restricted by the terms of his purchase not to sell or dispose in any way of plants or cuttings for four years.

I HAVE MADE A SERIOUS MISTAKE, and did not discover it until I had taken the first bottle of BUDD'S CREAM EMULSION, when I found that all other preparations that I have taken were not to be compared with Budd's, both in their appearance and their effects. It is pleasant to the taste, and is, without doubt, well prepared. I shall always use it in preference to any other.

Every family and house should not be without a bottle of Budd's Cream Emulsion. It will save you a long doctor's bill. It is the best and cheapest family medicine known. Price 60 Cents, large bottles.

A writer of mathematical bent finds from the census returns that there are about 17,000 dentists in the United States, who, he estimates, pack into the teeth of the American people a ton of pure gold annually. Continuing his speculations, he predicts that in the twenty-first century all the gold in the country will be buried in the graveyards.

FERTILIZERS. The Celebrated "Ceres" Superphosphate. (The complete Fertilizer). Three grades of GROUND BONE.

Fertilizers Analyzed by Prof. George Lawson, of Dalhousie College. Silver and Bronze Medals awarded at the Dominion Exhibition, 1883. Manufactured at the

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THE PERRY DAVIS PAIN-KILLER acts with wonderful rapidity and never fails when taken at the commencement of an attack to cure Cholera, Cholera Morbus, as well as all summer complaints of a similar nature.

For Sudden Colds, Sore Throat, &c.

A teaspoonful of PAIN-KILLER taken at the beginning of an attack will prove a most never failing cure, and save much suffering.

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The PAIN-KILLER will be found a willing physician ready and able to relieve you of a suffering without delay, and at a very insignificant cost.

For Colic, Cramps and Dysentery

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that he sent the following report of what he considered a most obstinate case.

Dear Sir,—I have used your Phospholine in many cases for which it is recommended, and am pleased with the way in which it acts. In a case of most obstinate chronic Bronchitis (the disease had baffled the usual treatment in such cases) your Phospholine acted like a charm, and I ascribe the recovery entirely to the use of it. From my experience of it, I feel justified in saying that it is an important remedial agent in all cases of wasting diseases, and I can heartily recommend it to the notice of the profession and public as a remedy of real merit.

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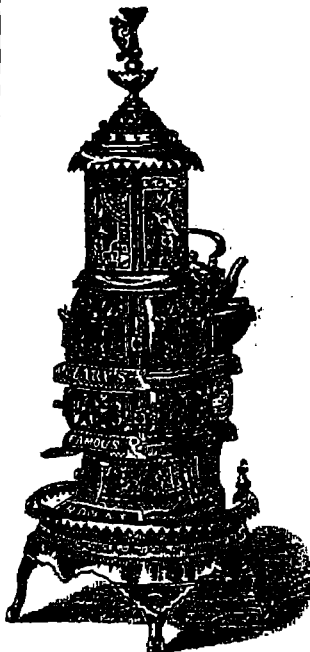
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As made by our W. H. SIMSON is NOT A PATENT or SECRET Medicine, the formula being well known. It contains PHOSPHORUS, LIME, IRON, POTASH and SODA made into a palatable Syrup, and easily assimilated by the digestive organs. Much of the so-called Parrish's Food being made by unskilled persons is PERFECTLY WORTHLESS. W. H. SIMSON, who was a pupil of the late Prof. Parrish, has made a specialty of its manufacture, and guarantees all of his make to be equal to the original. Please see that the signature "W. H. SIMSON" is on the label, without which none is genuine. This Food is specially adapted for

#### Weak Children and Females

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FAMILY CHEMISTS.



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FURNITURE  
101 & 103  
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Favorably known to the public as 1824 Church, Chapel, School Streets, and other bets, also Chimes and Pans.  
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