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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.

VOL. V.]
No. 35.]

WEDNESDAY, DECEMBER 26, 1883.

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[PER YEAR.

ECCELESIASTICAL NOTES.

Do not expect that the clergyman of your parish, or the teachers of the Sunday School, can entirely control the spiritual welfare of your families. The home is the best and most stable pulpit; and the source of the stability of the home is the principles of righteousness. The institution of the home is a revelation from the Father of Humanity. All progress must be from our firesides. There is no hope for the elevation of a people whose relationships are not grounded upon their common relation to God. The morality of the gospel is the confirmation of the law. Marriage is older than the law, if not even the creation of it.

It is a strange thing that the Sects admit the canon of Holy Scriptures, some practice Infant Baptism, and all observe Sunday as a day of sacred rest, while they reject Episcopacy, and yet the evidence for each and all of them is precisely of the same kind. As Archdeacon Evans tersely puts it: "Seeing that the Episcopacy, or the three-fold ministry of Bishops, Priests, and Deacons, rests upon the one and the same, and even stronger testimony, than that on which rests the canonicity of Holy Scripture, viz., *the evidence of the Visible Church*: we cannot reject the one without sooner or later undermining the authority of the other. This being the case, it behoves all who thankfully accept the canonicity of Holy Scripture to be very careful not to despise Episcopacy. Long before we come to the last author whose testimony completes even the *first universal canon* of Holy Scripture, we find *Episcopacy universal*, everywhere ascribed to *Apostolical Institution*, and its regular succession referred to in proof of the genuineness of that canon."

In this world of carping criticism, perhaps it is a mission of grace to go about telling every man you know all the good you have heard spoken of him, and by whom. It would lift many a man from his despondency. It would help to sweeten society generally. Do not be afraid of spoiling the person to whom you speak. More people are "spoiled" by adverse criticism than by any superabundant administration of praise. It is thunder, and not music, which turns milk sour. Your clergy and Church organizations will be blamed and criticized enough. Say a good word for them and to those most interested when you honestly can. At the same time, be strictly sincere and all will be well.

An old Catholic congregation has been established in the Papal city, under the direction of Canon Count Campello. It is called St. Paul's, after the Apostle whom history, not legend, places within the circle of the first Christian community at Rome. Like that first congregation at its beginning, its numbers are not yet great, but its continuity is assured, and the prospect for growth are good. Next to the zeal and energy of Count Campello this is specially due to the generous assistance which has been rendered by Dr. Nevin, rector of the American Episcopal Church in Rome, by Bishop Littlejohn of Long Island, by the Anglo-Continental Society, and a succession of prominent clergymen of the Church of England. The movement is represented by his own

organ, *Il Labaro*, which was started last year, and, after suspension, has now again appeared.

THE Bishop of Truro tells the following personal episode in his parochial work, which may fairly be claimed as an answer to prayer. He says that on one Saturday night in his parish in London—on the following Thursday they were to set apart a church for the glory of God in a poor district of the parish—they held a prayer meeting. Both laity and clergy felt it would be a crying disgrace in a rich parish like theirs, that the church should be consecrated whilst still in debt. They were a mere handful of people—twenty at the most—gathered at that prayer meeting, and they wanted £3,000 to complete the church. Their ordinary collection was about £80 or £90, or at the most £200 for a special purpose. He read that passage which speaks of the silver and gold belonging to God, and then they all knelt down, and he asked them to be silent on their knees for two minutes and pray to God, to whom the silver and gold belonged, to put it into the hearts of those who had money to give; and he could trace the answer to their prayers, for the next morning there came to the church one who was seldom there, who owned some property in the neighbourhood. Before the service began his heart was touched, his eye fell upon the papers placed in the seats giving the simple statement of the preacher asking for generous help to clear the debt, and he wrote a cheque for £2,000, and God so stirred the congregation, that they gave the other £1,000, thus enabling them to open their church free from debt.

THERE are times in one's life when all the world seems to turn against us. Our motives are misunderstood, our words misconstrued, malicious smiles reveal to us the unfriendly feelings of others. Oh! how hard it all seems and the more so that we cannot divine the cause. Especially is this the case when the members of your church, or, perhaps, the loved ones of the family, from whom you might have expected love and sympathy, when these seem almost anxious to misunderstand you and do you harm.

At the Conference of the Women's Union of the Society which was recently held at Exeter Hall, the Rev. Canon Ellison, who presided, gave some startling statistics relating to grocers' licences, which go far to show the urgent need for repressive legislation. So far from inducing the people to substitute cheap wines for strong liquors, which was the intention of the Act conferring these licences, it has been found that they have led to a terrible increase of drunkenness, especially amongst women. It appears that there are no fewer than 2,696 shops so licensed, and that these circulate 10,000,000 bottles of spirits annually. Dr. Norman Kerr added his testimony to the pernicious effects of the Act, and the Rev. J. W. Horsley, the Chaplain of Clerkenwell Prison, gave some appalling instances of female intemperance, and moved a Resolution approving of the Bill which is to be introduced next session to repeal the Act.

It has truly been said that it is the wills of living men, and not of the dead, on which the Church's work must, humanly speaking, depend.

In her rubric she does indeed call upon the clergy to admonish a sick man to "make his will (not for her own sake but) for the better discharging of his conscience, and the quietness of his executors," but men are also to be taught that they should "take order for the settling of their estates whilst they are in health." The rubric has reference solely to temporal matters. On the other hand the Church prays, "Stir up, we beseech Thee, O Lord, the wills of Thy faithful people, that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded." Thus the Church teaches that it is the wills of the living, not of the dead, that shall be rewarded. It is the wills of the living and not of the dead which the Lord requires. It is by the wills of the living that the Church's work shall be pushed forward.

"Reformed Episcopalianism."

ON the second day of this month was celebrated the tenth anniversary of the founding of the Reformed Episcopal Church. The event created hardly a ripple of interest in the religious world outside the insignificant body, whose first decade has now passed into history. Of course a movement is not necessarily a failure because it does not attract the attention of the world. But, on the other hand, its obscurity is not in itself an argument in its favor. If, after ten years of independent existence, a religious revolt fails to justify the hopes of its founders, or to impress itself on the religious thought of the age, it is fair to demand of it what are now its reasons for existence.

The alleged reason for the Reformed Episcopal revolt against the Church was the continued retention by the Church of doctrines which were said to be unscriptural and Romish. These doctrines, they said, were a stone of stumbling and a rock of offence to a large number of "weak brethren;" and the Church was asked to do something to relieve the scruples of these "weak brethren" or they would no longer acknowledge allegiance to the Church. A larger liberty in the use of the Prayer Book and a clearer recognition of the churchly character of the other Christian denominations, were also asked for.

The Church, whether wisely or not, did nothing to conciliate these "weak brethren," and the schism of Dr. Cummins and his followers was started. It is entirely compatible with loyalty to the Church to acknowledge that a policy of conciliation might have been wiser, or, at least, more charitable. But it must be remembered as an offset to this that the men who demanded these concessions were nearly all irreconcilables, whom no concessions short of a disgraceful abandonment of principle would have satisfied. And because they could not have their way in all things they assumed the awful responsibility of becoming schismatics.

The result, after ten years, shows that the so-called leaders of the movement were grievously mistaken as to its necessity. They had counted on the defection from the Church of the great Low Church party both clergy and laity. As a matter of fact, the merest handful went out from the Church. And besides Bishop Cummins and Dr. Cheney, no clergyman of note gave in their adhesion to it. The wise and sagacious leaders of the Low Church party who had sympathized with the incipient stages of the movement were the first to draw back when it became a schism.—*Churzman.*

News from the Home Field.

Gathered specially for this paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

B. H. M.

General Purposes.—Interest Leaver legacy, per Geo. Campbell, Esq., \$177.50; Tangier, per Rev. E. H. Hall, \$30.00.

Superannuation Fund.—Rawdon, per Rev. W. J. Ancient, \$4.20.

W. and O. Fund.—Sackville, per Rev. W. Ellis, \$1.50.

B. D. M.

Algoma Bishopric Fund.—Offertory Christ Church, Amherst, \$15.50; Sunday School, do., \$7.00; Gertie Townshend (money found in the street), .50, all per Rev. V. E. Harris.

B. F. M.

Truro, per W. H. Tremaine, Esq., \$16.00.

HALIFAX.—*Ordinations.*—On Sunday an ordination was held in St. Mark's Church, when the Lord Bishop of the Diocese admitted to the Order of Deacon Mr. N. R. Raven, of King's College, and Mr. W. C. Wilson, of the CHURCH GUARDIAN office; and gave Priest's Orders to the Revds. J. Arnold, Guysboro' Co., and J. Spencer, of Harrietsfield, Halifax Co. Mr. Wilson read the Gospel. Mr. Raven goes as assistant to Dr. White at Shelburne, and Mr. Wilson assists Mr. Winterbourne at St. Mark's, Halifax, and has charge of the North-West Arm Mission.

St. George's.—The Bishop held a Confirmation in this church on Thursday evening last, when 41 candidates received the Laying on of Hands, and three Lay Readers—viz., Mr. S. H. Shreve, merchant, Mr. J. J. Hunt, barrister, and Capt. Crockett, retired shipmaster, were formally commissioned for special work. This may be said to be, in part, the results of the recent Mission. Mr. Partridge expects to have a much larger class prepared for another Episcopal visit at Easter.

Presentation.—The Head Master of the Halifax High School, the Ven. Archdeacon Gilpin, on Thursday afternoon, was presented with an address, signed by all the boys, some sixty in number, and a testimonial in the shape of a silver and glass fruit piece, including on one stand a fruit dish, cream jug and sugar bowl, which are of pure coloured Bohemian glass, glass ladle and spoons.

ORGAN FUND ST. MATTHIAS' MISSION HOUSE.—The Treasurer begs gratefully to acknowledge the receipt of the following additional subscriptions in aid of the above fund:—Collected by Mrs. Johnson and Mrs. Boutillier—From Miss Westhaver, \$1; G. P. Boutillier, \$2; E. N. Boutillier, .50; Miss Boutillier, \$1; Mrs. Rudder, .25; Mrs. E. Boutillier, .25; Mrs. L. Bean, .25; Z. E. C., .50; Mr. Silver, \$1; Q. M., .25; D. Cook, .25; Mr. Gouge, \$1.10; Mr. Garrison, \$1; W. J. Stuart, \$1; A. E. Gunning, \$1; Mrs. B. Beatty, .50; Miss Collins, .50; A. Friend, \$2. Total, \$14.35. Previously acknowledged, \$57.73. Grand total, \$72.08. Balance still due, \$21.92.

LOCKPORT MISSION.—On the eve of All Saints, the missionary accompanied by the Lockport choir and friends met the Green Harbour congregation at the new Church site for the purpose of laying the corner stone. Dr. White, Rector of Shelburne, and our esteemed Rural Dean who has always taken a lively interest in Lockport Mission was to have performed the ceremony, but owing to other engagements he was unable to attend and the pleasure devolved upon our esteemed councillor and county warden, Jacob Locke, Esq., of Lockport. Since then the work has made steady progress, the residents without almost and exception giving and promising work. Almost half an acre of land studded with oak, birch and maple trees was given by Uriah Williams of

Green Harbour, and the lumber was brought from Jordan Falls by the inhabitants, part in a small schooner and part by teams. The women not to be outdone by the men determined to earn what they could by means of a tea meeting which came off on Dec. the 5th, when over one hundred and forty one dollars (\$141.38) were added to the building fund. It is only due to the ladies of whom Mrs. Uriah Loyd, Mrs. McIntosh, Mrs. R. Hiltz, and Mrs. Ed. Young were chief, to say that the magnificent sum realized is a proof of their unwearied efforts and zeal as well as of the good will of the community at large. The fine weather has encouraged us to proceed with the work in hopes that the outside will be finished by Christmas and that by Easter we shall be able to open it for service. A beautiful altar cloth, altar linen, and surplice are on their way from England, a gift from a clergyman's wife in London, and the missionary would take this opportunity of asking kind friends in Nova Scotia to help us to furnish the Church with font, communion plate and chancel furniture. Any help will be gladly received and acknowledged.

DARTMOUTH.—In these days a great deal is said about charity and of giving as an act of religious worship. Here is a case which deserves the real sympathy of all true Churchmen:—"During the gale in August last, Mr. James Slaughenwhite and family of Terence Bay, were thrown into deep mourning by the loss of their two sons, Obed and Everard, and Warren Smith, their son-in-law together with their new vessel on which there was a debt of \$1000, which debt has to be paid by Mr. James Slaughenwhite. He asserts that the effort to do so will well nigh ruin him financially. Mr. and Mrs. Slaughenwhite are communicants of the Church, and, it may be added, good consistent members. Now, it is written, "When one member suffers all the other members suffer with it," and "Bear ye one another's burdens." What a relief it would be to these deserving people at this happy season, when we commemorate the Birth of Him who brought peace, love and good will to man, if they could be relieved of their financial burden, seeing that we cannot return to them their lost ones. Would not the Saviour look with an eye of approval upon those members of the same family, the Church, who heaped by their contributions to gladden their hearts a little, or at least to help them bear their great loss. Any contributions sent to Rev. W. L. Currie, Dartmouth, will be duly forwarded to James Slaughenwhite. I have had much pleasure in sending \$10 which has been acknowledged by them with grateful thanks.—*Com.*

DIOCESE OF FREDERICTON.

ST. JOHN.—The teachers and scholars of St. Mary's Sunday School presented the Rev. O. S. Newnham, on the eve of his departure for Hampton with an address and a handsome fur coat. Mr. Newnham replied in a very feeling speech. The Rev. Geo. M. Armstrong eulogized Mr. Newnham, speaking in the warmest terms of his personal worth, and of the successful work at St. Mary's. On Wednesday evening, the choir presented Mr. Newnham with a silver ice pitcher and an address. The young men of the Church also presented the Rev. gentleman with a pair of seal fur mitts. Mr. Newnham will be much missed by the congregation, who have learned to respect him very highly for his work's sake.

The Church of England Institute has adopted a scheme of Religious Instruction, to cover the three winter months, to be given in their rooms on Sunday afternoons to young men only. This movement has been undertaken as a means of getting hold of that large class of men, both young and old, who are beyond the reach of Sunday schools, and, except from the pulpit, out of the reach of definite teaching. The list of subjects which follows gives a clear idea of the proposed instruction, and it may be noted that while

primarily for members of our church, all seekers after the truth are invited. The following comprise the list of subjects and persons by whom they will be taken. Jan. 6th, GOD, His personal and attributes, Canon Brigstocke; Jan. 13th, Holy Scripture, why should I believe it? Rev. T. E. Dowling; Jan. 20th, Holy Scripture, How should I read it? Rev. G. O. Troop; Jan. 27th, Personality of Satan, Canon DeVeber; Feb. 3rd, Christ, the Redeemer, Rev. F. S. Sill; Feb. 10th, The Christian's faith, Rev. L. G. Stevens; Feb. 17th, The Christian's life the work of the Holy Ghost, Rev. G. M. Armstrong; Feb. 24th, The sin of unbelief, Rev. F. S. Sill; March, 2nd, Why am I a Christian? Canon DeVeber; March, 9th, Why should I pray? Rev. G. M. Armstrong; March 16th, Why should I observe the Lord's Day? Rev. G. O. Troop; March 23rd, The Holy Catholic Church, Canon Brigstocke; March 30th, The resurrection of the body, Rev. O. S. Newnham. Each instruction will commence at 3.30 p. m., and will occupy one hour. All young men in the city and Portland are very earnestly invited to attend, and will be heartily welcome. Such a course of instruction cannot fail to be productive of very much good, and the scheme might well be imitated in other places.

MONCTON.—The ladies of St. George's Church had made extensive preparations for their Christmas sale of useful and fancy goods, etc., which was held in the school room adjoining the Church last week. The sale was not, however, as well patronized as it should have been, and only a fairly good amount was obtained.

FREDERICTON.—We regret much to record the death of Murray Straton, son of the respected Clerk of the Executive Council. The deceased was a young man of excellent ability, and made a good course at school and college, but during the last few years he has been suffering from the illness which has finally carried him off at the early age of twenty-seven. We extend our sympathy to the bereaved parents.—*Capital.*

The collection at the Cathedral, on a recent Sunday, for Foreign Missions, amounted to \$158.

We extract the following from an English paper:—"The congregation and the parishioners of St. Andrew's, Wells street, celebrated their dedication festival on St. Andrew's Day, with the usual solemnities. On the day itself there were celebrations at six, seven, eight, and eleven, the second and fourth being both choral. The parochial schools and Sunday schools were entertained at tea, at 3 p. m., in St. Andrew's Hall, Newman street, 200 of the infants having tea separately in their own schoolroom. The prizes were distributed to the children by the chairman of the festival, Bishop Kingdon, Coadjutor of Fredericton (who was for many years senior curate of St. Andrew's), accompanied by the vicar and churchwardens. At 5 p. m., solemn Evensong was sung in the densely crowded church; and afterwards a second tea-party was given to the confraternities of the parish, the aged communicants, and the Mission women, which was followed by a vocal concert given by the gentlemen and children of the choir. At nine a supper was provided for the clergy and lay-helpers of the parish at the Marlborough-rooms, Regent street. Bishop Kingdon presided, and about 186 guests sat down.

CHATHAM.—The third of a highly popular and successful evening entertainments will probably be held on Thursday evening, the 27th inst., in St. Mary's Sunday School Room. On the last occasion the building was filled with a very appreciative audience, and the proceeds amounted to \$17.50, in aid of the Sunday School Library Fund. The talented performers received much deserved commendation.

DIOCESE OF MONTREAL.

MONTREAL.—It is said that the Bishop of

Huron will spend most of the winter in Montreal. No election has yet been of a successor. The first meeting of the vestry has been held, but the preliminaries only were entered upon.

A Mission has been held in St. Thomas' Parish, Rev. Deacon DuVernet being the Missioner.

Alterations have been made in S. Mary's Church, Hochelaga, now a Ward of the City of Montreal, under the name of Hochelaga Ward. The alterations in the Church consists of a chancel extension, and greatly enhances the Church appearance of the edifice.

We notice that the Rev. D. P. Merritt, who for some reasons eight years ago voluntarily retired from the ministry has again resumed it. He preached in Trinity Church, Montreal, on Sunday, 16th.

We notice that the Rev. L. O. Armstrong, who had also retired, does occasional pulpit duty.

Bishop Baldwin made special prayer in behalf of Dr. Potts, the Wesleyan minister, of St. James street Church, a Sunday or two ago.

An appeal from the Bishop in behalf of Dunham's Ladies' College, was made in most of our Churches, on 2nd December, and an offertory was taken up for the debt of \$3,000 that lies thereon. With what result we know not.

The Rev. Canon Carmichael gave a lecture at Brome Corners lately, to a well filled house.

Bazaars, concerts, lectures, are being held in many parishes, even some of the wealthier Churches of Montreal holding one of the former to raise funds or turn the work of their hands into cash for some religious object.

GLEN SUTTON.—This Parish or Mission, of which less notice has appeared than in earlier years, is quietly and patiently being worked under its present Incumbent, Rev. C. Lummus. He holds an evening Sunday Service in the west portion among the mountains, and which is always well attended, the school house being crowded. These are people to whom the Church and her Prayer Book have yet to be more known, but in the meanwhile they are in the way of being so taught.

A Ladies' Sewing Society has been organized in connection with the Church of the Good Shepherd, and is doing so far a fair work towards cultivating a congregational *esprit decorps*.

A bazaar, held in Mansonville, by the ladies of the Church there, realized more than \$130. and is the first instalment towards a new Church.

AYLWIN.—The Mission here, worked by Rev. P. W. Chambers, assisted by Mr. Plaisted, an Oxford, M. A., publishes now its own Parish Magazine.

DIOCESE OF ONTARIO.

THE Very Rev., the Dean of Ontario has forwarded to New York, to the Rev. Dr. Wilson, a letter of dismissal from the position of Assistant Minister at St. George's Cathedral, he having declined to alter his connection with the "Salvation Army," if he returned to Kingston. The case has created great interest at Kingston and throughout the diocese. An effort is being made to induce the Dean to reconsider his action. The Dean, it is said, has received a large number of applications for the position.

THE Rev. C. O. D. Baylee, Missionary at Clarendon, has been appointed to the Mission at South Mountain.

DIOCESAN COMMITTEE MEETINGS.—Continued.

The Executive Committee met at 10 a. m., on the 6th December. The Bishop presided.

The meeting was opened with prayer.

The Secretary read the minutes of the previous meeting, which were approved.

A discussion arose relative to the rent charged to the Synod by the Vestry of St. George's Cathedral.

Messrs. Spencer, Carey and Shannon were ap-

pointed a committee to negotiate on behalf of the Synod with the Vestry of St. George's Cathedral for a reduction of the rent.

Mr. Shannon declined to act.

Mr. Walkem reported what had been done in the matter of Rev. Mr. Halliwell at Hillier.

A petition from South Plantagenet, asking permission to sell a certain lot, was read, and referred to the Chancellor with power to act.

A communication was read from Rev. Mr. Echlin asking permission to sell a strip of land at Washington. The communication was referred to the Land Committee.

The Ven. Archdeacon Jones reported from the Committee appointed to look after the pulling down of the ruined church of Melrose, that a contract was made to take down the walls of the church, which was done.

The report was adopted.

The Rev. A. C. Nesbitt, Chairman of the Clergy Trust Fund Committee, reported that the present invested capital is \$261,020; total income of Fund, \$14,890.13; charges upon income, \$14,542.44, leaving \$347.69, which, with what is available from \$366.35 of arrears of interest due, enables the committee to put on one more annuitant. The Rev. Wm. Lewin has been put on, and there are good prospects of one more being put on in July next. The report was adopted.

The Chairman of the Mission Board reported from that Committee. The report was adopted.

The Chairman reported from the Committee of the Board of Foreign Missions that the Treasurer had received:

From Parishes since August 31st.....	\$226.83
Cash on hand.....	28.95
	<hr/>
	\$255.78
The disbursements are these:	
Indian Homes.....	\$72.48
Algoma Diocese.....	75.00
Printing.....	1.63
	<hr/>
	249.11
	<hr/>
	\$ 6.67

Mr. Muckleston, Treasurer for the Bishop of Algoma, reported that he had on hand the sum of \$499.68 on behalf of Algoma. The report was adopted.

The Rev. Mr. Baker presented the report of the Divinity Students' Fund Committee, which was adopted.

The Rev. Mr. Loucks presented the report of the Episcopal Trust Fund Committee, which stated that the capital remains as in former report, except that a debenture has fallen due, amounting to \$350, and a mortgage of \$4,000 has been paid up. The latter amount has been re-invested in two mortgages of \$2,500 and \$1,500 respectively. The amount now standing on deposit receipt in the bank is \$685.37. The report was adopted.

SEE HOUSE.

The Venerable Archdeacon of Ottawa reported from the committee that it had received subscriptions towards the rent of a residence for the Bishop, and instructed the Secretary to forward the amount of subscriptions.

The subject of a permanent See House was discussed, and it was agreed to appoint a collector to solicit contributions throughout the diocese for that purpose. A circular was ordered to be sent to Churchwardens before Easter next, as some Churchwardens desire to bring the matter before their vestries. The Rev. Rural Dean Lewis was appointed to visit the parishes in the diocese to raise subscriptions for the purchase of a permanent See House in Kingston. The Bishop was requested to grant Mr. Lewis leave to do so, with power to arrange for his duty during his absence from his parish, the expenses of the collection to be paid out of subscriptions, and also the salary of a *locum tenens*.

The Rev. Mr. Lewis agreed to perform the duty, and most satisfactory arrangements were made with him for that purpose.

On motion the Secretary was authorized to refund to Andrew Tait the moneys received on account of the land in Mara, lately sold, less the

expenses incurred by the Synod in making the transfer.

The Rectory Lands Committee recommended that the rector of Bath do lease the two hundred acres now occupied by Mr. Clough to him for a term of ten years at an annual rental of \$2 per acre. The report was adopted.

On motion of Mr. Walkem the committee agreed to recognize the propriety in the event of a See House being required to be built in any new diocese which may be formed out of the diocese of Ontario, of returning to the new diocese a fair equivalent for the subscriptions to the See House given by those within the limits of the new diocese.

CENTENARY CHURCH AT ADOLPHUSTOWN.

On motion of the Venerable Archdeacon of Kingston, it was resolved that the Executive Committee hears with pleasure that it is in contemplation to erect a much needed church in Adolphustown, a memorial to the United Empire Loyalists who settled on the shores of the Bay of Quinte, and the committee earnestly hopes this project may be prosecuted with little delay, so that if possible the church building may be begun during the ensuing year, which will be the 100th anniversary of the landing of the United Empire Loyalists in the country.

DIOCESE OF TORONTO.

PERSONAL.—The Rev. C. R. Bell, late of Bradford, has been appointed to the Mission of Keswick. The Rev. C. E. Sills, formerly of Shanty Bay, in this Diocese, who removed to Michigan some months ago, has returned and the Bishop has appointed him to the mission of North Essa. The Rev. F. W. Squire has resigned the Mission of Gore's Landing owing to ill health, and is at present a resident of Grand Rapids, Mich. The Rev. O. P. Ford has gone on a visit to England. His place is supplied by the Rev. Messrs. Heaton and Snepp.

TORONTO.—All Saints.—The fortnightly meeting of the Temperance Society took place recently. A large attendance was present, as usual, and a number of new members joined. The programme of music and readings was rendered by the choir of All Saints', Miss Creighton, the Rector and others. The Social Circle have advertised a grand fete in aid of the Church Building Fund.

Grace Church.—The annual bazaar held by the lady members of this congregation was a great success. It continued for two days. The sale took place in the Lecture Room of the Church, which was handsomely decorated for the occasion. Among the ladies taking part in it were Messrs. Best, Roberts and Fleming, Miss Beard, Heron, Twining, Chapman, Birdsall, Willis, Somers, and Nichol.

LANGTRY VS. DUMOULIN.—This long-winded case is just as far from a settlement as ever. When it came up before Mr. Justice Ferguson in regular course on the 10th, the counsel engaged in it had so many important and numerous engagements that no day could be named to suit their wishes. The Judge finally decided upon a postment until the 23rd of January, but we doubt greatly if the vexed question will then be any nearer a final decision. Why was not arbitration employed as not only providing an easier, but a much more rapid method of settlement?

St. Mathias.—The following are the recently elected officers of the Temperance Society in connection with this Church:—President, Rev. C. Darling; Vice-President, Wm. Wedd; Secretary, Wm. Butler; Treasurer, G. W. Verral; Delegates, Rev. C. Darling and W. Butler.

WYCLIFFE COLLEGE.—At the last meeting of the

Literary Society in connection with this institution a debate took place upon the question, "Resolved that a collegiate education should aim rather at the development of character than at the imparting of knowledge." The speakers were Messrs. G. Lloyd, H. L. Sloggett, A. Dewdney, and E. P. Owen. The affirmative gained the day on a vote being taken. Readings were given by Messrs. Robinson and O'Meara.

TORONTO.—*St. Matthias*.—Still another flourishing temperance society formed. This time at St. Matthias with 60 members as a beginning. Dr. M. Carroll and Mr. G. B. Kirkpatrick addressed the audience at the inaugural meeting. Subsequently Rev. C. Darling was elected President of the Society and Messrs. Widd & Verrell, Vice-Presidents.

St. Philips Church.—The Band of Hope in connection with this Church numbers over 120. A meeting of the juveniles was held on the 13th inst., when an excellent programme in which many of the children took part, made up a very pleasant evening.

It is expected that the new church now in process of erection on Spadina Avenue, will be ready for consecration next month. The building 100 feet long by about 54 wide and will seat 800 people. The cost of the structure is \$16,000. There is a splendid basement which will be fitted up and used as class rooms, &c. The architects are Messrs. Stewart and Denison. Most of the expenditure on the Church has been provided already.

ASSOCIATIONS.—Nearly all the city churches have Friendly or Mutual improvement societies or guilds for the young people. There is at present much activity by all of these in providing concerts, and other entertainments of a similar nature. There is, however, some fear that amusement rather than instruction is aimed at by these gatherings, but at any rate the socialbility which usually form part of such reunions is an excellent thing.

SUNDAY SCHOOL INSTITUTE.—An association of Sunday School workers in connection with the Sunday School Institute was formed in Toronto shortly after the Bishop's consecration, some three years ago, but it was subsequently abandoned. In fact it never came rightly into operation. Representatives from the city schools were recently called together by the Bishop in order to revive the Institute and a meeting for this purpose took place at St. George's School House. A constitution was adopted and as it may assist others in forming like societies, we give it in full:—

1. Name; The Toronto Church of England Sunday School Association in connection with the Church of England Sunday School Institute.
2. Membership; All clergymen, superintendents, and teachers of English Church Sunday schools in Toronto and its neighbourhood who shall subscribe to this constitution.
3. Objects: (1) To bring together Sundayschool workers. (2) To communicate information as to the best methods of Sunday school work. (3) To assist teachers in the training and governing of scholars.
4. The association to be under the direction of a general committee, composed of (1) president, the Bishop, two vice-presidents, a secretary, a treasurer, the clergyman and superintendent of each Sunday school, and one representative elected by and from the Sunday school.
5. The lay and clerical vice-presidents, the secretary, and treasurer shall be elected annually.
6. The general committee shall meet at times appointed by themselves, seven to form a quorum.
7. The general committee shall meet quarterly.
8. The annual meeting shall be held at a time and place fixed by the general committee, when the annual report shall be read, the accounts passed, and officers elected.
9. Each Sunday school shall contribute the amount of one Sunday's collection towards the expenses of the association. Rev. Canon Dumoulin was

appointed one of the Vice-Presidents, Mr. C. R. W. Biggar, Secretary, and Mr. H. G. Collins Treasurer.

Girls' Friendly Society.—The first Annual Festival Service of this Society ever held in Canada took place at All Saints' Church, Toronto, some little time ago. A large choir, formed of members from the greater portion of the city choirs, conducted the musical part of the services, which was full choral, very efficiently. The Bishop of Toronto preached, taking a double text, Proverbs xvii., 17, and Proverbs xviii., 24. At the conclusion of a thoughtful and earnest discourse, the Bishop referred to the advantages of membership in the G. F. S. He said the society furnished the best security that a friendship formed in it would be worthy, pure and improving. He spoke of the wide extent of the society which had now spread all over Great Britain, the United States and the Colonies. It had in England last year 600 branches, 17,000 associates, and 60,000 members. The duties of the associates and of the members were then impressed upon each. The ultimate end of all those earthly privileges was, of course, to lead them on to love the heavenly—the Divine Friend. His Lordship concluded by earnestly beseeching them to take Jesus as their Friend.

DIocese OF QUEBEC.

THE Lord Bishop of Quebec held an Ordination at Cookshire on Sunday the 9th, when the Rev. A. H. Judge, Incumbent of Cookshire, was admitted to the Priesthood, and Mr. W. Thomas Forsythe of St. Augustine's College, was ordained Deacon. Mr. Forsythe has been appointed to the Mission of Sandy Beach, vacant since the retirement of Rev. Dr. Ker.

GEORGEVILLE.—The Rev. Mr. Hepburn is not only able to give himself to the religious work of his charge at Magog and here, but is also regardful of the interests of his own flock and the community generally on the subject of temperance. Recently, assisted by Dr. Keyes and other warm friends of the cause, Mr. Hepburn organized a temperance society in this village, to which a considerable number of persons have already connected themselves, and the outlook is promising. In these days the clergy cannot ignore these other claims upon their time and talents, and better they should stand out as the champions of every religious, moral and social reform, than that others should take the credit away from the Church, which should always be in the van, a leader in all good works.

SHERBROOKE.—Temperance work in connection with the Church is progressing here. The Rector is acting wisely in making this question an important one, and in providing attractions to counteract the influence of the bar-rooms and other places of resort. The branch of the Church of England Temperance Society organized in this Parish is making headway, and with the other and more immediate work of the Church keeps the Rector very busy.

DIocese OF ALGOMA.

THE Treasurer begs to acknowledge the following contributions:—Widow's and Orphans' Fund; St. John's Church, Stisted, per Rev. W. Crompton \$5. General Diocesan Fund: All Saints' Church, Eastbourne, £17 1s. 10d. stg. Rev. W. Martin, £42 4s. stg. Thanksgiving Collections:—Port Sandfield, 75cts.; Port Carling, 85cts.; per Mr. J. J. H. Pitcher; Christ Church, Korah, per R. Coverdale, Esq., \$2.50.

A sum of \$50, was deposited to the credit of the Treasurer in the Bank of Montreal on the 3rd July last, but without any particulars. Having no account with that institution, the Treasurer only heard of the deposit last week, and would be obliged by the party, who made it, communicating with him.

DIocese OF HURON.

St. Paul's.—The surpliced choir of St. Paul's has attracted much attention, and has on the whole met with a more cordial reception from our so-called Evangelicals than might have been expected. Mr. Rainsford's letter to the Rector completely took the wind, so to speak, out of the sails of certain would be champions of a spurious Protestantism, and that gentleman's own adoption of the surplice and of a surpliced choir in New York shut the mouths of many. The parishioners of St. Paul's are unanimous, one may say, in favor of the new departure, and under their moderate and most devoted Rector, and his industrious curate, it may be predicted that old St. Paul's has by no means yet reached the zenith of her greatness.

BISMARCK.—The Incumbent of this Parish, formerly a Roman Catholic priest, and Professor of Philosophy in a Roman Catholic College, is soon to issue a new work from the press, called "Optimism or the Finger Points of Happiness." Mr. Schulte is well able to deal with religio-philosophic questions, and no doubt his new work will attract attention on both sides of the water, as it is to be published both in England and here.

LONDON.—Our new Bishop has arrived, and has met with an enthusiastic reception. Already he has got to work, and introduced himself most favorably to our people by preaching two very able and eloquent sermons on Sunday, the 9th inst. In the morning his Lordship preached at the Chapter House, and in the evening at St. Paul's. On Monday afternoon, a public reception was tendered to the Bishop and Mrs. Baldwin by the Church-people and the citizens generally at the Western University, the people vieing with each other in their efforts to welcome the chief pastor. An interesting and profitable afternoon was spent. The Standing Committee met on Thursday, the 13th, and the meeting was largely attended. The Bishop presided, and addresses of congratulation were presented, and much good feeling aroused. It is sincerely to be hoped that Bishop Baldwin may be in no sense the Bishop of a party, and that he will not hesitate to frown down any efforts on the part of those who will strive their utmost to have him a narrow partizan. On the other hand very many even among party men are anxious that he shall keep aloof from any connection which might hinder his work being acceptable to all. The general feeling exists that he will be the Bishop for the whole Diocese, and as the number of party men are every year growing less and less, a broad and liberal platform will commend itself to all fair-minded men.

CHATHAM.—The Bishop honoured this Parish by holding his first Confirmation here on the 11th inst. The Incumbent, the Rev. N. Morton, presented a large class for the Apostolic Rite. The Bishop's Address was fatherly and deeply moving, and his most friendly manner to all with whom he came in contact while in the Parish, has won for him a warm place in many hearts.

BAYFIELD MISSION.—Recently a large number of the congregation of St. John's Church, Varna, waited on the Rev. G. B. Taylor at the parsonage, Bayfield, when Mr. Moffat, on behalf of the party, read the following address:

Dear Pastor.—We, the members and friends of St. John's, Varna, feel that you have taken a deep interest in our spiritual welfare since you came amongst us; and, as a slight token of the esteem we entertain for you as a servant of our Lord and Master, and for your extra labour in endeavouring to bring more workers into the Master's vineyard—we desire to make a small recognition of your valuable services. Please accept, therefore, a load of oats and horse-blanket as a simple token of our respect and esteem.

Signed on behalf of the congregation.
Mr. Taylor made a suitable reply. The party spent an enjoyable and profitable evening and separated at a seasonable hour.

Notes by the Way.

(For the Church Guardian).

F. J. J. S.

No. III.

THIRSK TO DUNSBY.

THIRSK may be correctly described as a small, red brick market town, old-fashioned and sleepy. The chief objects of interest are the cobble stones, tiles, Parish Church, and *triangular* market square. Having caught a severe cold at York, I called upon a druggist, whose establishment fronts on said square, and asked him for a remedy. "Cover your head with a towel," said he, "and hold it over a basin of werry warm 'ot water." I thanked him and left. Having a strong desire to cross the Atlantic again, I did not take his advice, but I took a cab and went to Sowerby, a neighboring village, to which the authorities in Delahay street, had ordered me. There I spent a most pleasant twenty four hours with the good old Rector. In the evening, we had a most hearty meeting on behalf of the S. P. C. The organizing Secretary, who was present, gave a glowing description of life in Australia, and the work of the Church there. I had the honour of following with a little about the Great North West. Next morning, the Rector and I walked over to Thirsk to see the fine old Church; well worth a visit, it was, indeed. We had first to obtain a ponderous bunch of keys from a little fat woman in the *triangle*. After unlocking a huge iron gate, and two oak doors, we found ourselves inside. The restoration under the late Mr. Street, so well known, was excellently carried out. The windows, pillars, arches, pulpit, font, all proved worthy of close inspection. Having satisfied our curiosity, or rather *my* curiosity, for my guide knew it well, we locked the great doors again. Why so many beautiful Churches should be locked, I cannot think. The doors of Roman Churches all stand open, and invite the visitor. Having bidden my kind friend good-bye, I left for a little village, Full Sutton *via* York; a run by rail to Stamford Bridge, and a cart drive of three miles, brought me to my destination. It was *All Saints' Day*, and almost time for Evensong; then little bells soon chimed out, and the greater part of the village gathered within the little Church. At the close of the Service, at the request of the Rector—one of the grains of the earth's salt—I spoke of Mission work in Newfoundland and Labrador. The day before I arrived, a sudden death had taken place; the funeral on the day after, gave me an opportunity of seeing the Yorkshire villager in a new light. Full Sutton is quite out of the world, and contains only 150 persons. The death was felt to be a personal loss to all, and the whole population gathered to pay the last mark of respect. The Rector having put on his surplice and stole, went to the west end of the little nave and tolled one of the bells, in a few minutes the sad funeral procession entered. The coffin, made of stained deal, was borne by six women (special friends of the deceased), and placed between the choir stalls, the face of the dead looking towards the altar. Every villager wept, as the solemn words of the burial office fell from the priest's lips. I could not but notice with what extreme gentleness the sad burden was again taken up and borne from the Church to the grave. When the last words had been read, and the little community had left the grave every face was an assurance that the warmest hearts often beat under the roughest exteriors. No onlooker could help warming towards the simple folk, so content to live and labour for generations in their own strata without a hope of anything better—the humblest of the humble, the poorest of the poor. Thank GOD for the free air of the western world where the wheel goes round.

The next day being a spare day, the Rector and I spent it rambling over a range of chalk-hills,

known as the Wold. We climbed the highest point in Yorkshire. A lovely stretch of meadow and wood lay about us; away in the distance stood the noble towers of York Minster. Having descended the other side of the range, we visited the curious little Church of Kirby-Underdale, nearly a thousand years old. The old Norman pillars and arches are uncommonly massive. The west tower and front face a steep bank, and are hidden by it. Old, but not infirm, it seems to crouch for shelter from the cold winds off the Wold. We met the Rector's wife, the Hon. Mrs. Munsen, and accepted her pressing invitation to a five o'clock tea. After a pleasant chat with the happy family, the remaining portion of them rather, for two of the sons are in the North West, we started on our return through a cold mist and fog.

The following day I had to say good-bye (rarely have I said it more unwillingly), business calling me to Wainfleet, St. Mary. Owing to the number of changes I had to make, the railway journey was tedious. I was glad of an hour's delay at Boston, however, for I had an opportunity of seeing *Boston Stump*, the finest Church tower in England. The Church—St. Batolphs—is the most splendid parochial edifice in the Kingdom. The nave is of greater width and the tower of more glorious architecture than those of any of the great cathedrals seen. The tower, which is a perpendicular style, is 300 feet high. The top is an octagonal lantern, clasped by four beautiful flying buttresses. The nave and aisles are chiefly "decorated Gothic," but perpendicular Gothic was introduced as the building went on. In the north aisle a third style is perceptible, rich "Tudor Gothic" of the time of Henry VII. Great numbers of our *American cousins* visit Boston. Those who know the history of the *Mayflower* will not need to be told the reason why. The pillars and arches of the nave, the front and the east window, are all splendid. After a hasty look at this fine church I hastened to the station to catch the train for Wainfleet, which I reached at 6.30.

Wainfleet town has one object of interest—the old market cross. How many generations of butter dealers have placed their golden store on its steps I cannot say. Wainfleet Parish Church is the ugliest in the Kingdom, and very modern. It would make a very respectable Friends' meeting house. Wainfleet, St. Mary, where I stayed, has a very interesting old Parish Church. The roof of the nave is a great curiosity. The oak beams are all crooked and quite out of square—many of them twice as large one end as the other. The pillars of the nave are "perpendicular," with the exception of one, which is Norman—the only trace of a former building. My stay at the cosy vicarage I shall always remember, for there I came in contact with *the soul* of hospitality.

Seven miles from Wainfleet, on the sea-shore, lies the new watering place—Skegness. My one day there was most enjoyable. The town has an American air about it. The streets are broad, the buildings are quite new, the town being but four years old. The pier is a magnificent one, jutting seven hundred yards into the sea. In the season ten thousand persons have passed the turn styles in a single day. On the sea end stands the Pavillion, from the top of which a splendid view of the town and the "wash" may be obtained. According to Leland, an ancient town, with castle and walls, once stood where Skegness is now, but was swallowed up by the sea. Not at all improbable, for the whole place is but a mass of sand and almost quite level with the sea.

From Skegness I went to Bowne, in the south of Lincolnshire. The name is taken from a stream of remarkably pure water, which issues from a spring a short distance south of the town. The Abbey of Bowne, dedicated to SS. Peter and Paul, is a spacious and fine building in the Norman style. On Sunday morning I had the privilege of addressing a large congregation. The Abbey contains some very interesting monuments, a finely enriched font and a stoup under a crockaded canopy.

(To be continued.)

OUR AMERICAN BUDGET.

ELEVEN years ago there was a Lenten mid-day service at Bible House, New York, and every day since then, almost without interruption, prayer is offered up for missionaries. Missionaries at their different stations also offer the customary prayer at 12 o'clock, and thus in every place the pure offering is going up to the throne of grace.

THE Rev. John S. Lindsay, D. D., rector of St. John's Church, West Washington, has been elected Chaplain of the House of Representatives (Forty Eighth Congress.)

ST. BARNABAS'S house New York, goes quietly on in its work of help and comfort for the homeless and poor. Here, during the past year 2,081 women and children were received and sheltered for a time, fed and clothed, and helped to help themselves. Here 24,722 lodgings were furnished, and 110,629 meals supplied, and situations for over 700 women. Here 138 children of parents—mostly poor mothers who go out to work by the day—have been admitted and fed and taught and cared for from morning to night, daily.

MR. Cyrus B. Durand, a minister for many years in the Reformed Dutch Church, was recently ordained to the Diaconate, by the Bishop of Northern New Jersey.

MR. Charles E. Barnes of Salem, an Adventist preacher, has recently signified to the Bishop of Massachusetts, his desire to become a candidate for Holy Orders, and has been informally accepted. He began to preach about fifteen years ago, and has been highly esteemed by the Adventists. He was for some years the editor of their Sunday school paper, secretary of their publishing society, one of the managers of their largest camp-meetings, besides which he filled many other responsible positions. About five years since he was led to doubt the truthfulness of the notions of Church polity and of the ministry which he, in common with all Adventists, had held. During that period he has made a thorough examination of these and related subjects, with the result named above. He is the sixth Adventist minister who has sought and found "rest" in the Church within a few years.

At the General Theological Seminary, New York, there is one prize given annually for excellence in extemporaneous preaching and committing to memory the words of the Prayer Book. This prize is a gold watch of the best American manufacture, with the inscription engraved on the inside "Instant in season, out of season."

In the last ten years the Episcopal Church has increased its communicants in Massachusetts from 11,558 to 13,232, and in Boston have built six new churches and four chapels.

THE Standing committee of Maryland has elected into the place lately filled by Bishop Randolph, the Rev. W. W. Williams, rector of Christ Church, Baltimore.

THE total amount asked from the American Church for her general missions for the fiscal year 1883-84 is, not less than \$368,166.62.

THE eminent naturalist, Rev. J. G. Wood, F. R. S., who is delivering a course of lectures before the Lowell Institute, Boston, preached at the Church of the Advent last week.

SEÑOR Parmenio Anaya, a Spanish convert from Romanism, was ordained to the Diaconate in the Church of the Covenant, Philadelphia, last week. He will work among the Cubans.

THE long cherished project of a cathedral for Churchmen of Albany, the capital city of the Diocese of New York, has at last taken tangible form. On Friday night, Nov. 30, about three hundred people gathered at the chapel of All Saints' and took decisive steps in the matter. The meeting was characterized by great enthusiasm and earnestness.

BISHOP SPALDING recommends the setting apart of Wyoming Territory as a new diocese.

THE communicants in the American Church 1882, were 352,814, this year there are 373,088, an increase of 20,274.

NOTES OF THE WEEK.

BEFORE another issue of our paper can be read the year 1883 will have passed away, and a new year will have taken its place. The close of a year at any time must lead to thoughts of the past. May our readers' thoughts be made up of pleasant memories of good deeds done, and of noble resolves, in a measure, if not completely fulfilled. We extend our warmest and heartiest wishes to our subscribers that the coming year may, in every way, prove to each and all of them A HAPPY NEW YEAR.

THERE seems to be in the minds of many starting expectations of great events to come upon the world in 1884. We can know nothing, absolutely nothing, of what is in store for us in God's providence, as regards the Second Coming of the Master; but in the unsettled condition not only of Europe, but of Asia as well, we may be sure wars of momentous import are not likely to be delayed much longer. The march of events seems to be bringing us nearer to a great crisis in the world's history, but what will follow is altogether outside our knowledge.

WHEN war is spoken of all eyes turn towards Germany which, more than any other power, is best prepared for the coming conflict, and who has the peace of Europe in her keeping. France longs to recover her provinces and prestige which were lost in the last war, and the Muscovite hates the Teuton with a growing and deepening animosity. But the peace of Europe is not likely to be broken unless Germany takes the initiative, which she will not do unless goaded on by a reckless disregard of consequences by her foes.

ON Wednesday last Lord Lorne, our late Governor-General, delivered a lecture on Canada in Exeter Hall. Sir Alex. Galt, we are told, introduced the lecturer, and in doing so took occasion to repudiate on behalf of the Irishmen of Canada, any sympathy with the atrocious sentiments of the American Fenians. He declared that Irishmen in Canada were as happy and contented as Englishmen in England, and that their loyalty to the crown was undoubted. We sincerely trust that Sir Alexander has rightly gauged the feelings of the Canadian Irish. Certainly Irishmen in Canada have no cause to be anything but loyal. They occupy quite as good a position as the native Canadians, and every position of emolument and honor is as open and free to them as to any others.

THE English papers speaking of Lord Lorne's lecture, say that it was a splendid tribute to the greatness of Canada. Its marvellous growth and future prospects were dwelt upon in such a way as to create a most favorable impression in the minds of all present. The result of Lord Lorne's able advocacy will be to lead many to decide upon the Dominion as their future home. It is thought that the immigration next year will be in advance of any previous year.

FURTHER native accounts from the seat of the recent battle in Egypt state that 3,000 of Hicks Pasha's men were taken prisoners. Two Europeans and 12 Egyptians, who were trying to reach Khartoum via Darfour, have not yet arrived. They have probably lost their way. It is believed the Europeans are Edmund O'Donovan and Frank Vizetelly. England has decided to increase the number of her soldiers in Egypt. The *Post*

says the British regiments now in Egypt will be filled to their maximum strength, making the total number of British troops in Egypt 10,000 men, and that several regiments are to be ordered to Egypt. The Dublin fusiliers will start for that country on January 9th, and the 7th Dragoon Guards, who are now under orders for India will be sent to Egypt.

THE Fenians in New York and elsewhere during the past week, have been uttering the most terrible threats against England and everything English. What it may lead to, it is not easy to say, but it is very evident that the most atrocious schemes are being concocted which will have to be met by the utmost precautions in England to protect public property and the lives of leading public men.

MR. PARNELL'S speech at the presentation banquet in Dublin has aroused the indignation of the entire press of England, irrespective of party, and it is felt that in the presence of such determined hatred of England, all loyal men should sink party interests and unite to frustrate the designs of her enemies.

SOME little time ago it was rumored that Cardinal Hohenlohe had resigned his Bishopric and was soon to make common cause with the old Catholics. This has not yet been confirmed but a telegram says the Cardinal last week had an audience with the Emperor William, and it may be that soon he may announce himself in opposition to the Pope.

CIRCUMSTANCES alter cases. A few years ago Dr. G. M. Grant, now Principal of Queen's College, was an ardent advocate of non-sectarian colleges, and deprecated the voting of public money to sustain the denominational Colleges of Nova Scotia. But then there was no Presbyterian College which might benefit by such grants. Now, however, when the friends of Toronto University, which belongs to the State, are asking for more money to place it on a better footing and increase its usefulness, Dr. Grant claims on behalf of his Presbyterian institution that it, with other denominational colleges, has equal claims, and is using the very same arguments which he so heartily condemned when put forward by the friends of King's, Acadia and Mount Allison years ago. Oh, Consistency!

DR. GRANT, of Kingston, Ont., is no better and no worse than those whom he left behind him in Nova Scotia. While it is to their interest to condemn the granting of public money for denominational colleges they will be loud in their opposition, and should it at some future time suit their purpose they will be equally strong in their advocacy of such a measure. Let none be deceived by such a selfish course of action which is so unworthy men of Christian character.

It is thought that Mr. Goschen has refused the speakership of the House of Commons of England in order to be eligible for the office of Governor General of India which will soon be vacant. Lord Ripon has nearly completed his term of office and has created so strong a feeling of prejudice between the Europeans and natives that his successor will require to be a man of large experience in public affairs and in dealing with public questions.

THE Montreal *Star* calls attention to a great inconvenience and annoyance to intercolonial travellers. It says a leading dry goods store in

Montreal refuses to recognize Maritime Province bank notes, said notes being the issue of banks quite as sound and quite as able to meet their promises as the bank of Montreal. Again, it is said that in the Maritime Provinces only the issue of the leading banks of Ontario and Quebec are accepted by the people generally. We endorse its conclusion. The note of a Canadian bank, authorized to issue notes at all, should be good everywhere from the Pacific to the Atlantic.

THE Chinese question is certainly a difficult one. The Victoria, British Columbia, legislature has been compelled to pass a resolution instructing the Government to introduce a bill restricting Chinese immigration. The statement is made by the Provincial Secretary that there were 3,000 destitute Chinese on the mainland who can only subsist by murdering and stealing, which the celestials are now taking to as naturally as they take to their rice and chop-sticks. At least so the politicians say.

THE new Dominion License Law comes into operation on the 1st January, but all existing licenses may continue until the 1st day of May, when the provisions of the new Act are to be enforced. There are some features about the new Law which we should like to see altered, but in very many particulars it is all that the temperance people can at present hope to obtain. In the cities particularly, if honestly carried out, the temptations to drink will be greatly lessened, as the number of places where liquor is sold is to be very much reduced. The success of the new Act, of course, depends on its strict enforcement, and temperance men should see that the officials appointed are not only to be relied on for their sobriety, but also are men of character and force.

ADDITIONAL sales of slaves are reported from Tangier. A negress about twenty years of age sold for thirty-two dollars; a girl of twelve years for twenty-one dollars; and one of eighteen years of age for twenty-seven dollars. This brings the number sold in the streets of Tangier since the first week in April last to 108. Surely the nations will put a stop to this traffic. They could make no better resolution in their cabinets this year than that of erasing this blot from the 19th century.

A rush towards the Transvaal gold fields may soon be expected. Baron Grant has purchased the Lisbon and Berlin farms which are reputed to be amongst the richest in gold deposits in South Africa. The Baron is an astute man and not accustomed to work on a small scale. He will probably fit out a small colony for the fields.

The London *Times* in a recent review of Dominion legislation says that the provision of the military schools and the formation of a permanent force are looked upon in Canada as the nucleus of a future standing army, and are undoubtedly an important step in the organization of the means of self-defence, which appears to be attracting much attention in the various colonies at the present time."

THE Canada financial outlook is unexpectedly favourable. The balance due Canadian banks from abroad is nearly seven millions more than a month ago. Better still, we find that the Dominion Government deposits are larger by \$4,710,227 than they were last month. There is nothing like having plenty of faith in your country in order to encourage its progress.

OUR ENGLISH BUDGET.

WE are glad to learn that the Bishop of Peterborough continues to make steady and satisfactory progress.

THE new Bishop of Argyll is a grand son of one of the brothers Haldane. The *Presbyterian Witness* says: "He is devoutly Ritualistic in his views and practices." And adds "Vets are always apt to rush to extremes."

ON the Dean of Exeter's resignation of the office of Prolocutor in the Lower House of the Convocation of York, the Dean of York will be mentioned as his successor. The names of a majority of the members of Convocation have been already received as supporting this nomination. The election takes place at the meeting of Convocation, on the opening of the session of Parliament.

AN address was recently presented to Canon Hoare, at Tunbridge Wells, on the completion of the thirtieth year of his ministry. He received also the gift of a cheque for £500, together with an engraved silver tea and coffee service, and fine gold brooches set with brilliants for his daughters.

THE first general meeting of the shareholders of the Church Schools Company was held at the National Society's rooms, London, on Nov. 8th, the chairman of the council, Archdeacon Emory, presiding. The report of the work of the council since July 12th stated that 42 applications to establish schools had been already made from different centres. The number of shares taken to Nov. 5th was 6,950, representing a total of £34,750.

Speaking at Derby, the Bishop of Lichfield referred to the outcry against overwork in schools, and said the present system was defective not so much in regard to the quantity of education imparted as in the kind of subject to which children's attention was directed. His own opinion, strengthened by that of an eminent physician, was that "really good hard work was a healthy thing, and the more they had of it the better it was for them."

AT the reopening of the Parish Church of Painswick, Gloucester, a terrific thunderstorm took place. The spire was struck and about thirty feet of it hurled to the ground, the stones falling on the roofs and doing great damage. The Rector himself had expended \$10,000 on the work. Two days after the reopening of Painswick Church, a disaster similar to that which had befallen that parish occurred at another Gloucestershire village—namely, Stinehcombe. In the midst of a hailstone there was a vivid flash of lightning, followed instantaneously by a loud clap of thunder, and in a moment the beautiful fifteenth century spire was hurled to the ground. Some of the stones fell on the roof of the porch, and on the west-end of the nave, chiefly on the north-side.

THE Town Council at Nottingham rejected a proposal to purchase Colwick Park for the public use for £159,000. Colwick was the seat of the late Mr. John Musters, who married Lord Byron's Mary Chaworth.

RECENTLY a unique and very successful lecture and exhibition of dissolving views, illustrating C. M. S. work in Central Africa, was given in the Guildhall. Mr. Mantle was the lecturer, and a most efficient one. Perhaps 1,500 children and young people were present, crowding every part of the Hall.

THE Committee formed in St. John's College, to support and work a Mission in South London, have selected as their permanent missionary the Rev. W. I. Phillips, B. A., of the College, 1876. Mr. Phillips will be licensed by the Bishop of Rochester, and be responsible to him and to the Committee. The district assigned is called Locksfields, in the parish of St. John, Walworth, and contains about five thousand people. It is expected that the work will begin with the new year. A subscription list has been opened, and amounts now to upwards of £250, in annual subscriptions, besides donations, which have been collected from past and present members of the college.

CONTEMPORARY CHURCH OPINION.

THE Bishop of Carlisle in his latest book on Science and Faith aptly says:—"Every preacher of the Word of God must feel, that one use to which the pulpit should be applied in these days in an educated country, such as our own, is the diffusion of sound thought on the subject of the relation in which human and divine knowledge stand to each other."

THE *London Record*, in speaking of the position and advancement of the American Church, says:—"In the progress of this sister Church we most unfeignedly rejoice, and we trust it will continue to expand more and more, furnishing a still more important rallying point for souls tempest-tossed with the scepticism and unbelief and spiritual negations too much abounding in America."

THE action of the General Theological Seminary in New York, forbidding all preaching by the students, suggests to the *Congregationalist* the inquiry if something similar might not be advisable in the way of restricting ministers to their own work. As an illustration of the need of this, it states that a pastor in Maine, either personally or by agents, runs three churches, a salmon fishery, a large farm, a coal office, a teamster's route, is a car proprietor, a road conductor, a stage-coach owner, a chief partner in a public bath and mineral spring, a holder of turnpike gates, a lodging-house keeper, a guardian of the poor and a member of the board of health.

THE appeal of the American Board of Missions has the following telling question:—"Why should we leave it to the Mammon of commercial enterprise to drive golden spikes in the railroad that binds the Pacific to the Atlantic coast, while we withhold our gold from that living bond of union, which would draw men everywhere, from the stormy seas of strife and unrest to the ocean of God's Peace and Love, and carry over all the earth the preachers of the Gospel of Peace?"

THE *Church Standard* thinks that a trifle more courtesy in the pews would improve things very much. It is showing very little consideration for the feelings of others to *make them* pass in front of you. If you wish particularly for the seat nearest the aisle, step *out*, into the aisle and let others in. We must ask that more attention be paid to this point; Christians should "be courteous."

THE *Living Church* mourns over the death of candidates for Orders in the States, in the following way:—"This is another proof of the great danger that threatens the Church, a dearth of clergy, a failure on the part of the best men in the Church to give themselves to the Holy Office of the priesthood. The candidates for Holy Orders reported are 302, in 42 dioceses and five missionary districts. This number would provide only about 125 clergy per annum. The Church must face this momentous question; How are we to provide for an increase in our clerical force?"

SPEAKING of the consecration of Bishop Smythies, as Missionary Bishop of Central Africa, in St. Paul's Cathedral on St. Andrew's Day, the *Guardian* remarks:—"Judging by the spectacle in St. Paul's on Friday, the interest in the Universities' Mission is not ebbing away. It was an honourable, splendid, and reasonable service. The Archbishop of Canterbury, recovered from his brief indisposition, did his part with conspicuous dignity. The Bishops of London, Carlisle, Oxford, Llandaff, and Bedford were good representatives of their order; and the religious tone of the service from the beginning to the end was admirable."

REFERRING to the difficulties attending the work, and the unusually large outlay of men and money, the *Guardian* says:—"Bishop Smythies in Africa and his counsellors in Delahay-street must trust each other with generous ardour and sober sense; and then, as Dr. King, in a sermon remarkable for a reserved unction and profound sobriety and loftiness of conception, put it before the congregation of St. Paul's on St. Andrew's

Day, the Church in Africa may by-and-by not only restore to England the blessings she is gathering from hence to-day, but renew for Christendom the enlightenment, and wealth of learning, and heritage of holy living and happy dying which came to the Catholic Church from the great Doctors and Bishops in Northern Africa, before the storm of Mahomet strewed the African Churches on the barren sand.

THE *Irish Ecclesiastical Gazette* says:—"At the close of his address as President of the Liverpool Diocesan Conference, Dr. Ryle gave expression to some remarkable sentiments as to the way in which, according to his Lordship, the English Bishops have been treated of late. "There is probably," said Dr. Ryle, "no order of men which is so severely and savagely criticised, so incessantly vilified, sneered at, ridiculed, abused and condemned, as the English Bishops. We can never say nor do anything without a storm fault-finding from some quarter. We live in an age of anarchy and lawlessness. Whether men really meant to give up Episcopacy and adopt some modified form of Presbyterianism I cannot say. But unless Bishops are treated with a little more fairness and a little more consideration for their difficulties, I predict that you will find one day that no right-minded man will consent to be a Bishop at all." We are not at all certain that his brethren on the bench will agree to ratify this rather querulous complaint of the Bishop of Liverpool.

Book Notices, Reviews, &c.

THE Christmas number of the "Canadian Missionary" is excellent, containing much original matter appropriate to the season. The serial story "Till the Day Break," reached chapter iv., which is occupied with a Christmas story told by a U. E. Loyalist, in which he gives an account of the adventures of his family in their journey to Canada. They narrowly escape being swept into the Galop Rapids, crossing the St. Lawrence in a raft. Other articles are "St. James' Church Carleton Place, with an illustration, by Rev. G. J. Low; "St. Joseph's Island Mission," by Rev. H. Beer; "Christmas on the Gatineau," by Rev. W. P. Chambers; "Our first Christmas in Branches," by L. M. Fortier; "Christmas among the Fishermen," by Rev. J. A. Richey, original verses of much merit. Reminiscences of Mission work among the Objibbway Indians," by Rev. James Chance; "A Christmas Tree in Labrador," by Rev. R. W. Brown. There is also a large amount of condensed Church news, and facts, incidents, and anecdotes. We are glad to learn that the Magazine is meeting with a very general support and promises to be a success. The Ven. Archdeacon Macdonald of North West fame who laboured so long and successfully among the Indians in the Yu Kon River, within the Arctic Circle, is to contribute a paper in the January Number.

The "Living Church Annual and Church Almanac for 1884" is full of valuable information about the American Church. A great deal of trouble must have been spent in preparing the work, and if its statistics are accurate, which we have no reason to doubt, it will prove an exceedingly good reference book for both clergy and laity.

The "Church Annual for 1884," issued by the *Episcopal Register*, of Philadelphia, and published by McCalla & Stavelly, is, beyond all others, the most handsome and attractive Church Almanac that has yet appeared. Its make up is worthy of all praise, and its contents valuable. The numerous illustrations of English and American Churches add frequently to its appearance and value. And at 50 cents it is marvellously cheap.

"CHURCH BELLS" has removed to 12 Southampton St., Strand, W. C., London, England.

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Published in the interests of the Church of England.

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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.

THE EARLY BRITISH CHURCH.

It was said by the present Premier of England, in his celebrated pamphlet, "The Vatican Decrees," that Rome had "refurbished and paraded anew every rusty tool she was fondly thought to have disused." We may, with propriety, apply Mr. Gladstone's scathing sentence to the subject under discussion on reading a report of a lecture recently delivered by a Roman Catholic dignitary, and also note with what a strange mixture of mingled fear and disdain she essays to do battle in support of her pretensions and claims. One striking feature of every encounter is the evident seeking to convey the impression that her position is unassailable and has never been controverted, or that, if assailed, her opponents have always, and everywhere, been ignominiously defeated. It may, however, on the other side be safely affirmed that the Church of Rome has always had these claims of hers disputed, and has always suffered loss of prestige after every conflict.

Perhaps no subject has received greater attention at the hands of English Roman controversialists, and none has been so thoroughly and ably defended by champions of the Church of England, than the question of the separate existence and independence of the Early British Church. We can readily understand how anxious the Roman Church in our Mother Land and in this country would be to have people accept as a fact that through her instrumentality Christianity was introduced into England, (although if this were proved, it is doubtful if the Papal Church of to-day can be identified as the Church of Rome of that day, for developments of doctrine have greatly changed her character since those first centuries), but it will be difficult to overcome

the indubitable testimony of many reliable early writers, who declare that a Church, duly organized, with Bishops, Priests, and Deacons, whose usages were certainly not Western, existed in England, and was represented in the early Councils, and had her martyrs and confessors hundreds of years before Augustine, the Roman monk, landed on British shores. To give the testimony of these writers, and to show in as brief space as possible the utter lack of proof in support of the Roman position, will be our object in this and some future articles.

How Christianity first came to Britain is not certainly known, although the evidence in favour of St. Paul or some other of the Apostles having brought it thither, is stated by several of the early writers. For example, Eusebius asserts that some of the Apostles passed over to Britain. Tertullian, who lived in the 2nd century, speaks of Britain and other places inaccessible to the Romans having been subjugated to Christ. Origen, who lived in the next age, speaks of Britain consenting to the worship of the true God. Theodoret says the Britons were converted by the Apostles. Jerome says "St. Paul having been in Spain, sailed from one ocean to another as far as the extremity of the earth;" and again, "Paul, after his imprisonment, preached in the Western parts." Clement, Bishop of Rome, and contemporary with St. Paul, says "St. Paul preached righteousness throughout the whole world and travelled to the utmost bounds of the West." That the term "utmost bounds of the West" includes Britain, we know from the classical and contemporary use of the expression. For example, Plutarch, speaking of the invasion of Britain, says Cæsar was the first who carried a fleet into the Western Ocean. Theodoret mentions the people of Spain, Britain, and Gaul as those who dwelt in the extreme parts of the West. When Eusebius speaks of the British Ocean, he calls it the Western Ocean. Tacitus uses the expression "utmost bounds of the earth" to denote the Britons, the subject of his biography being the commander of the Roman forces in Britain. The Greek geographers always speak of the Celtæ as the Western people, and of these the Britons are farthest West, *i. e.*, at the extremity of the then known world. We find Horace falling into the same mode of expression, "the Britons the remotest people of the world." While it may be admitted as far from being proof positive, still enough has been said to show that there is much to warrant the supposition that the Church was planted in Britain by the Apostle Paul himself. However that may be, we may regard it as historically certain that not later than the end of the second or the very beginning of the third century there was already a Church in Britain, equipped and furnished in every particular, although not certain how long it had been there, or how it had come there. It is beyond doubt certain that when the Roman Emperor Diocletian (A. D. 303) persecuted the Christians his cruelties extended even to Britain. It was then that St. Alban suffered martyrdom in the town of Verulam, and on which account it afterwards received its name. Both Gildas, and Bede, who followed him, give the names of British martyrs who suffered in the third and fourth centuries, the former saying, "God lighted for us most bright lamps of holy martyrs, Alban, Aaron, Julius, who, with others of both sexes, in various places, suffered with great courage." It is also

certain that a Church, duly constituted and organized, was established in Britain at that time, from the fact that three British Bishops were summoned to attend the Council of Arles in Gaul (now France) in A. D. 314, of whom one was Bishop of York, the second Bishop of London, and the third Bishop of Caerleon, in Monmouthshire. Moreover, these three Bishops subscribed their names to the Canons of that Council just as all the other Bishops did, plainly showing that the orders of our British Episcopate were not disputed. A Priest, named Sacerdos, and a Deacon, Arminius, accompanied the Bishops, as appears from the records. It is also certain from the fact that they are specified among others by the Emperor in his Encyclic after the Council, and by Athanasius in a subsequent letter to the Emperor Jovian, that if they were not actually present at the Council of Nice, the first of the great General Councils recognized by the whole Church, they, at any rate, accepted the Nicene Faith, and the allusion to them is in itself an evidence of the importance of their Church. At the Council of Ariminum (A. D. 359) we have the express testimony of Sulpicius Severus that the British Episcopate was represented. It thus appears undoubted that in the fourth century the British Church was a fully recognized part of the Great Catholic body, with an organized hierarchy and a voice in Councils; and also that it continued orthodox in that age of controversy.

CONFESSION AND ABSOLUTION.

As an independent Church Journal we need not apologize for not having given a personal tone to the discussion of Confession and Absolution in connection with the recent Mission held in Halifax. Our own views upon the subject we care not to thrust upon our readers, especially as we have had but little personal acquaintance with the facts. As to the Church's doctrine, the extracts published in our issue of the 12th inst., demonstrate pretty clearly what those high in authority believe to be the meaning of the Prayer Book on the subject, and we have no disposition to question their judgment.

With reference to Mr. Davenport's request that we publish Mr. Matwin's sermon, we can only repeat our reason for not doing so, *viz.*, that it was too long for our limited space, and that it was not a verbatim report of the sermon actually preached in St. Luke's, not containing certain expressions upon which much of the contention had arisen. We thought at the time that it was an unwise step of Mr. Davenport's to have it published under the circumstances, and upon more mature reflection that conviction has been deepened. We heartily sympathize with Mr. Davenport when he says, "outsiders would get a very false impression of what was done at Halifax, if they concluded that the fifty sermons, meditations, instructions, etc., given in St. Luke's Church, (and a similar number in the other two Churches), during the twelve days, were all occupied with this subject." We may be permitted to say, as a fact known to the writer, that a large amount of good has resulted from the Mission, and that very many even among those who disapprove of the teaching upon the question of Confession and Absolution, thankfully acknowledge the benefits which they and others received from the earnest sermons and addresses, and the words of loving counsel and

advice which day after day were heard in all the Churches.

Now that Christmas is here, we may confidently appeal to the Christian feelings of our readers to drop controversy, and put away the controversial spirit, and let the "peace and good-will" ushered in at Christ's Birth, draw all hearts together in the loving bonds of Christian fellowship.

A BRIEF ARGUMENT AGAINST MATERIALISM; OR MORAL RESULTS OF EVOLUTION.

[FOR THE CHURCH GUARDIAN.]

• BY REV. J. CARRY, D. D.

(Concluded.)

3. It is clear that such theory abolishes, in logical consistency, both moral and physical evil. But here starts up an enormous difficulty in the way of the theory. The difficulty stares one like the sun in the sky. Men have now, and have had as far back as the records of human thought go, the idea, the conviction of evil; that the processes of material things,—for we may not say results where all is in a state of evolution,—are not always desirable, while many moral actions are censurable and mischievous, and indeed intrinsically evil. If all things come by evolutionary law, and this law belongs to the nature of things, then this sense of evil, moral and physical, is itself a just and necessary conviction, and truly belongs to the nature of things. But this is totally irreconcilable with the necessary conclusions of sections 1 and 2. Which, then, must we renounce—our reason or our moral sense? for it is transparently clear that on the materialistic hypothesis they cannot co-exist. But if we are disposed to abandon neither, then we shall be forced to denounce the mad system which affects to originate both, but which can never reconcile them.

4. There arises still another difficulty in the way of the purely evolutionary origin of man, and an insuperable difficulty. In all the other parts of the material system, as known to us, we see no discord arise in the life of the individual subject of the laws of evolution. The vegetable or the animal develops according to the law that governs its own nature and its environment. We are not aware of any mutiny against the law of its being; nay, that law implies the very opposite, an appetency or tendency in the individual subject towards the blindly destined aim. If man, then, is under the same conditions of being, whence spring the self-conflict, the self-reproach, the guilty resistance of which he is conscious, and which make his inward and often his outward life a scene of such desperate disorder? Outside the circle of human life the struggle of the less good upwards succeeds, the better wins in conflict with the worse: how is it then that while in the individual man the struggle is the same, the result is far from being the same? Are we not forced to the conclusion, that a new element enters into the question here, an element of moral freedom in conflict with the rigidity of material law, and a freedom that acts amiss? Thus the familiar phenomena of actual every-day life are irreconcilable with the anti-spiritual theory.

5. The Christian doctrine of the *Fall* is the only satisfactory solution of the anomalies which stare us in the life of the human race. According to the evolutionary theory, man has risen instead

of falling; and yet we see no real rise of man in history, except under the Christian religion; or, at any rate, no such rise. Then, as Evolutionists, we should have to maintain that Christianity itself is a just development, which may advance but cannot retrocede.

How wonderful if man himself, with all his vast endowments, and his highest religion, Christianity, were undesigned developments! Man has come at last to possess design—this is indisputable; and so he has become the *real* good, as having this faculty which no being before him ever had!

This slight sketch of the difficulties and contradictions which are involved in the Atheistic system, and especially the utter destruction of any fixed or even intelligible foundation for the morality of human life, may, perhaps, assist your readers in resisting more steadfastly the presumptuous claims of unbelief, and in cleaving with more light and assurance to the glorious faith of humanity—the faith in God.

CORRESPONDENCE.

Confession and Absolution.

A SERMON BY REV. W. B. MATURIN.

To the Editor of the Church Guardian.

SIR,—Your editorial note to my communication printed in your issue of Dec. 12, seems to convey the idea that I have been guilty of a suppressio veri—a form of deception I abominate above all other. Please then allow me to remark:—

1. That Father Maturin's sermon on St. Matt. xxi, 23 was already in print as preached at Philadelphia, before it was preached at Halifax.

2. That being an extempore preacher Father Maturin of course varies the form, illustrations and length of sermons on the same subject or text.

3. That the Halifax sermon, however, differed from the Philadelphia one in the last two points.

4. That there being no shorthand reporter at St. Luke's, the Philadelphia edition was the only available means left me of counteracting the false impressions propagated by the Halifax papers.

5. That the Philadelphia edition was distributed by Father Maturin himself after his sermon at St. Luke's, so that we may be perfectly sure it contains the doctrine as he holds and teaches it, whatever false conclusions others may have deduced from some of his illustrations.

6. That it was published by me in the *Daily Sun*, for one, and one only object, namely, to show that the Missioners did not teach Compulsory Confession, not to answer other objections and criticisms, and for this reason I desired you to reprint it in your columns.

Allow me to add one word. One would suppose, from the prominence given to the subject of Confession and Absolution in the papers, that the Missioners spoke of nothing else. That it must always be a very important item at Missions, which are special calls to Repentance, goes without saying, but outsiders would get a very false impression of what was done at Halifax if they concluded that the fifty sermons, meditations, instructions, &c., given in St. Luke's (and a similar number in the other two churches) during the twelve days were all occupied with this subject.

JOHN M. DAVENPORT.

Priest of the Mission Church.

Portland, St. John, N. B.

To the Editor of the Church Guardian:

SIR,—As Mr. Davenport has undertaken the defence of the confessional, and has made special reference to my letter, I trust you will kindly allow me space to reply.

Mr. D. says:—"We do not teach compulsory confession." Now, here all depends upon the construction put upon "we" and "compulsory."

If by "we" Mr. D. means simply Mr. Maturin and himself, I must, of course, accept his statement. But if he wishes it to be understood as applying to all belonging to his "school," I can only reply that *facts* are against him. By compulsion, I presume Mr. D. means moral compulsion, as no one supposes any other compulsion to be used.

A few years ago, this subject of confession was before the House of Lords; and during one of the discussions, a letter, written by a clergyman to a young lady, was read, from which I quote:—"I should not say anything unkind; but it seems to me that if you leave off coming to a Sacrament which our Lord has ordained for the forgiveness of sins done after baptism, you are running a great risk. I know no other way by which mortal sin, committed after baptism, is forgiven, except by Sacramental Confession and Absolution. If you are living and dying without being again absolved, it is only right you should see clearly the risk you are running." But I have a case nearer home. A young man, who by my instrumentality was won from a life of carelessness, became a regular attendant at a certain Church, which shall be nameless. After a little while, he desired to be admitted to the Lord's Table, and applied to the clergyman for that purpose. What was his surprise to find confession insisted upon as a prerequisite. To this he would not submit, and the consequence was that he left the Church and became a consistent and active member of the Wesleyan body. Will Mr. D. deny that there was compulsion in the above cases? And these are simply typical ones.

Again, Mr. D. says this subject of confession was uppermost in our Lord's compassionate heart at the time when He said, "Receive the Holy Ghost," etc. Now, as one line of proof is of more value than a page of mere assertion, will Mr. D. kindly give us the proof in this case? What did the inspired Apostles ever do, and when and where, to show that they so understood it?

It would require too much space to follow Mr. D. through that part of his letter which treats of the benefits of this system when *discreetly used*. How gingerly Mr. D. handles it. But I must again say that facts do not bear him out. I could give individual cases in proof of this, if necessary; but there is one broad general fact which I think he will not dispute, viz., that in communities where confession is regularly practiced by hundreds, the morality is, to say the least, no higher than where it is not so practiced.

I do not deny that there are exceptional cases where it may be used *occasionally* with benefit, and for these our Church has wisely made provision. But this is a very different thing to advocating it before a large audience as generally advisable and beneficial to all.

And this brings me round to the real point of contention. Does our Church teach that it is generally necessary, or even advisable? And in order to give Mr. D. some authoritative utterances upon the subject, and at the same time answer the question of "B. C.," allow me to add the following to your excellent article of 12th inst.:—

The Bishop of Winchester, April 15th, 1876, replying to a memorial upon this subject, says:—"We find no authority for such a practice in Holy Scripture, in the records of the Primitive Church, or in the formularies of the Church of England."

The Bishop of Worcester, July 3rd, 1877, in replying to another memorial, after referring to a charge recently delivered, says:—"I then stated my belief, which subsequent experience has fully confirmed, that the systematic use of confession and absolution in private is calculated to move, more than any other practice, *which was deliberately laid aside by our Reformers*, the aversion and indignation of the people of this country." The italics are mine.

In 1873, the whole body of Bishops of the Province of Canterbury drew up a formal declaration upon the subject, in which they say:—"The Church of England, in the 25th Article, affirms that penance is not to be counted for a Sacrament of the Gospel, and, as judged by her formularies,

knows no such words, as sacramental confession. Grounding her doctrine on Holy Scripture, she distinctly declares the full and entire forgiveness of sins through the blood of Jesus Christ to all who bewail their own sinfulness, confess themselves to Almighty God with full purpose of amendment of life, and turn with true faith unto Him."

Yours truly,

W. J. ANCIENT.

Rawdon, Dec. 14th.

FAMILY DEPARTMENT.

Christmas.

(Written for the Church Guardian)

BY T. M. B.

It comes with its wondrous glory
To gladden the closing year;
It comes with its heavenly story
Our human hearts to cheer.

It comes like the day-star rising
To herald the blessed day,
To chase with its beams of comfort
The weary night away.

It comes with a touch as tender
As the touch of a little child,
To smooth the brow care furrowed,
And make the stern heart mild.

It comes with the song of angels,
That Song of rapture clear,
That smote the watching shepherds
With gladness and with fear.

It comes with the best Gift given,
Since from his high estate,
By God's just anger driven,
Man was left desolate.

O Christ! we hail Thy Coming!
Beside that MANGER-SHRINE,
We kneel in trembling gladness
To see Thee, Babe Divine.

Jesu! we hail Thy Coming,
We offer at Thy feet
Our best to do Thee honour,
Gifts for the Master meet,

Our faith, our love, our sorrow,
For the sins Thou cam'st to bear,
Our service, loyal and steadfast,
Our will Thy Cross to bear.

TWO MARGARETS.

A CHRISTMAS STORY.

(Written for the Church Guardian.)

BY T. M. B.

(CONCLUDED).

A knock at the door roused her, and a servant came to tell that a young person from Miss Spangles had brought her dress and wished to see her. New and costly dresses were not rare events in Margaret's life, but still, being a woman and young and pretty, she was not by any means indifferent to them, and awakening to the occasion, she desired the servant to show the young woman up, "and give me plenty of light, Jane," she added.

When Maggie Pardle was shown into the brilliantly lighted room she felt dazzled for a moment coming out of the twilight. The whole scene seemed more like a dream than a reality to one accustomed only to the sterner realities of life, and whose own home surroundings were of the dreariest kind. Standing in the full light was a slender girl with a very lovely face, crowned with

fair, curling hair. Maggie had a keen appreciation of the beautiful, and it gave her a distinct thrill of pleasure when she found herself face to face with this young lady.

Miss Pardell on the contrary was scarcely conscious of the young woman's presence, except as an emissary from that important person, Miss Spangles.

"You have brought my dress," she said, with a careless but not ungracious little nod, and looking with interest at the card-board box which the young seamstress carried. "Bring it here if you please."

Maggie placed it on a couch, removed the cover and displayed the lacy structure in all its attractiveness, while Miss Pardell examined it critically.

"It is very pretty and seems to be carefully made," she said, spreading out its folds, "but Miss Spangles promised to come herself."

"Miss Spangles sent me in her place, Miss, if you will allow me; she thought that as I made the dress I could judge whether it suited you, and she is very busy to-night."

"Ah, you made it yourself?" said Margaret, still without vouchsafing a glance at the patient face of the young dressmaker; "well, since Miss Spangles has sent you you can try it on."

She rang for her maid, and they adjourned to the young lady's bedroom, where Maggie was permitted to assist in the important ceremony of "trying on."

The lady's maid was inclined to treat the young woman from Miss Spangles with somewhat scant courtesy, but Maggie was unconscious of her disdainful glances, in fact was conscious only of the beautiful face, looking more beautiful than ever when set off by the delicate apparel which her own skilful fingers had constructed.

The lady's maid, perforce, expressed her unqualified approval, and Miss Pardell desired the young woman to tell Miss Spangles that she was quite satisfied; "and, by-the-bye," she said, as Maggie, with one more wistful look at the fair face, was just about to leave the room, "I want to pay Miss Spangles a bill which she sent me lately. Do you receipt accounts for her?"

"Yes, Miss, if you wish I can take the money."

Miss Pardell, still in that beautiful lace drapery which made her look so enchanting in the eyes that were looking at her with such perfect, unenvying admiration, crossed the room to a little elegant escritoire, and, having found the bill, without looking up, motioned to the young woman to come and receipt it. Maggie seated herself and wrote, as was her wont when receipting bills for her employer, her name in full, Margaret Pardell, then handed the receipt to the young lady. The latter looked carelessly at it, then with a sudden quickening of interest she looked again.

"Margaret Pardell!" she exclaimed, "why that is my name!"

"It is mine also," said Maggie, glad to have even a name in common with the young lady, who, now for the first time, was looking at her directly, even intently.

"How strange!" the young lady said—"Margaret Pardell, I have never known anyone of that name before; have you any relations here? I have always thought the name a peculiar one." She scarcely seemed to hear Maggie's answer; it seemed as though something in the face before her aroused her strongest interest, her eyes were fastened on it, while a flush of unwonted excitement coloured her cheeks.

"Benson," she said to the maid who still stood there awaiting her pleasure, "do—do you see no likeness between this young girl and myself?"

The lady's maid felt for the moment a sort of moral shock at such a supposition, but there was something in her young mistress' manner which checked the flippant denial and made her look intently also at Maggie, who, like her name-sake, felt a strange thrill of excitement. Yes, it was undeniable, although the one stood there dressed in the very height of fashionable elegance, while the other was clothed in poor, worn garments, without one touch of colour or shapeliness to set

off the gentle beauty of her face,—though one was the child of luxury and the favorite of fortune, while the other, almost from childhood, had been used to privation and the cold shadow of friendless poverty,—the likeness was more than noticeable, it was most remarkable, the young seamstress might have been taken for the twin sister of Miss Pardell.

Margaret was a creature of impulse.

"This is too extraordinary," she said, hurriedly—the likeness and the name—"it must be more than a coincidence. Do you not see it yourself?" she cried, seizing Maggie's hand and drawing her before a pier-glass; "take off your bonnet."

Maggie obeyed with trembling fingers, and then the likeness became yet more apparent, for the shabby little bonnet had covered a mass of soft, fair curls, like Margaret's own. The two young faces turned from the glass and towards each other, and they looked into each others eyes with the same strange look of yearning expectation.

"No, it cannot be an accident," Margaret repeated; "you must come with me to papa, that is if you will," she added, faltering.

Maggie could only signify her assent with a little mute nod.

"Here, put this round you; he will see the likeness better," and Margaret threw a pale blue wrap about Maggie's shoulders.

Maggie never could remember how they found themselves in the library, where Richard Pardell sat buried in an easy chair, his feet extended towards the glow in the polished grate; indeed all that followed seemed at the time like a dream. The start of wonder when Margaret's father saw the gentle, grave image of his daughter follow her into the room,—his profound agitation when, by questioning her, he found that she was the child of his only brother, "poor, shiftless Stephen," and that the latter had been dead—dead for long years!—the tears in Margaret's blue eyes—the tenderness which seemed to break forth as a flood towards this cousin, this girl of her own flesh and blood, who had never known the brightness of life which to her had seemed so natural, so necessary.

The drive back to Mill's Alley, not alone, but in company with the new-found uncle and cousin—the meeting with Sue—poor Sue, with the pale, pinched face and large, beseeching eyes, whom Margaret kissed so pitifully, while Richard Pardell, pacing with agitated steps up and down the poor, dim, cheerless room, passed his hand again and again over his eyes.

But what a Christmas it was when they all realized what had come to them! What a blessed Christmas! making them all feel as never before the meaning of the angel's message. What sudden growth of sympathy and tenderness—God's blessed gifts; what brightened faces under the roof which was henceforth to be the shelter of home to the two orphan sisters; what gratitude in the heart of its owner that he could now in a measure atone for the harshness to his poor dead brother, the memory of which had lurked like a haunting shadow in his life. Truly a happy Christmas.

Christmas Thoughts.

ANOTHER year is closed with the golden seal of Christmas. All it has brought us of good and of ill, all that we have given it of ill or good, is shut away from us, not wholly hidden, but as from some strong perfume closed in a porous case, ever and anon a breath of fragrance is wafted, so memory will bring to us the odor of the past. We would not lose all that the year has bade Love give us; and, heaven-sent gift that it is, its sweetness is not dissipated, like that of earthly flowers, but remains, gathering strength as time passes. Nor would we altogether forget our sorrows, for in every tear some special, tender mercy of our Lord is mirrored. Is there anything this vanishing year has brought us we would wholly forget? Not its joys, for they increase in our remembrance; not our griefs, for they bring tender thoughts of our Consoler; not our burdens and

our cares, for clasping them is the comforting hand of our Helper.

But what of that which we have given to this year? Ah! much of that we would forget, only looking at it once more to see how sadly we have scarred it, and to take a solemn vow to treat no other year so ill. All the unloveliness, the selfishness, the ingratitude, the uncharitableness, the idleness—what a woful count against us memory hastens to recall! Blessed be God, we need not look at them longer than to make sure we hate them, and then to rejoice to know how large a bundle of misery the gracious forgiveness of our God can enwrap. Henceforth we may know nothing but the pardon; the misdeeds shall no more fright us. But to have this blessed peace, we must not deceive ourselves with anything less than a "perfect hatred" of them. Not one clinging sin must be sheltered by our weakness, to go with us, burr-like, across the threshold of the new year. Not so much as a morsel of the sweetest sin must be allowed to hide under the tongue while we take into our mouths the angels' song.

And now, after having, with the wise men and their larger gifts, or with the humbler shepherds, been to offer our devotion to the Saviour who comes anew to us in this anniversary, let us return to our labor, our homes made fragrant by the incense whose sweet odors are penitence, gratitude and loving service.

"I SEE in this world," says Rev. John Newton, "two heaps—one of human happiness and one of misery. Now if I can take but the smallest bit from the second and add it to the first, I carry a point. If as I go home a child has dropped a penny, and if, by giving it another, I can wipe away its tears, I feel that I have done something. I should be glad indeed to do great things, but I will not neglect such little ones as this." These little things are what we can all do. Are you daily trying to do them?

CHRIST gives peace by healing the diseases of the soul. Instead of the wretched device of attempting to satisfy restless and vainly cravings. He expels them and brings in the new sources of joy. The world's false peace begins in delusion, goes on in sin, and ends in perdition. Christ's peace begins in pardoning grace, goes on in quiet trust, and ends in glory.

If you shift on to the shoulders of another the burden that belongs to you, you will find at last that you have also surrendered to him your crown.

MISSIONS.

THE Nova Scotia Board of Domestic and Foreign Missions asks for contributions towards the work in Algoma and the North-West, and the Foreign Field. Funds are urgently needed. From returns presented to the Provincial Synod, Nova Scotia is far behind the other Dioceses in the amount of its contributions to these objects. Address the Secretary.

REV. JNO. D. H. BROWNE Halifax.

BIRTHS.

TOWNEND—On the 18th inst., the wife of the Rev. A. J. Townend, Chaplain H. M. Forces, of a daughter.

MARRIAGES.

WALKER—SMITH—In Port Medway Church by Rev. John R. S. Parkinson, Mission Priest, William Thomas Walker, of Lunenburg, to Mary Elizabeth Smith, of East Port Medway.

DEATHS.

HARTLEY—Gathered to the Arms of the Good Shepherd, Nov. 25th, Frank, son of Cranwick Hartley, Lockport, aged 2 years and 8 months.

HALLET—At Green Harbour, Dec. 10th, Levi, infant son of Reuben Hallet, aged 1 month and 15 days.

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Rector Wanted.

THE Rectorship of the Parish of Holy Trinity, Yarmouth, Nova Scotia having become vacant by the death of the late Rev. Dr. Moody, applications for said vacancy will be received, accompanied by testimonials and recommendations, by L. E. BAKER, dec 12 3m Sector Church Warden.

Quebec Cathedral.

A CLERGYMAN, of moderate views, is required as Assistant Minister of the Cathedral. Particulars respecting duty, &c. can be obtained from REV. G. HOUSMAN, The Rectory, Quebec. dec 12 4i

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Confession and Absolution.

OBSERVATIONS upon the late Mission. Just Published by the Bishop of Nova Scotia. For sale by WM. GOSSIP, Granville St. Price 5 Cents.

Diocesan Church Temperance Society.

THE Society is now in possession of a new stock of MEDALS and RIBBONS, for Adult and Juvenile Branches. Also, Membership Cards, &c. Price List supplied and orders filled upon application to JOHN H. BALCAN, Dominion Savings Bank, Or SELWYN H. SHREVE, Power's Wharf.

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PARAGRAPHIC.

Two of Dr. Schliemann's children are named respectively Andromache and Agamemnon.

The Best Proof.—THE GLOBE.

"I sell more Burdock Blood Bitters than I do of any other preparation in stock," says B. Jackes, druggist, Toronto. If the readers will ask any druggist in the city he will get a similar answer to his query—a proof that it is the most popular medicine for the blood, liver and kidneys known.

Experiments in determining the height and velocity of clouds by photography are being made in England.

Paralytic Stroke.

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.

The example of the Marquis of Londonderry, who has become a retail coal dealer, is followed by Lord Dudley who is going to sell jam.

Railway Accident.

Frank Spink, Wilton Avenue, Toronto, some time ago received a bad injury by an accident on the G. T. R. The severe contusions were quickly healed by the use of Hagyard's Yellow Oil.

It is reported in Rome that fresh instructions have been sent to the Bishops in Ireland enjoining them to endeavour to influence the Roman Catholics to act in accord with the measures of the Government.

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Always breathe through the nose, keeping the mouth closed as much as possible. Walk and sit erect, exercise in the open air, keep the skin scrupulously clean, and take Hagyard's Pectoral Balsam for coughs, colds, and bronchial troubles.

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The best medical authorities declare that worms in the human system are often induced by eating too freely of uncooked fruit and too much meat, cheese, etc. Whatever may be the cause, Freeman's Worm Powders are speedy and safe to cure; they destroy the worms, and contain their own cathartic to expel them.

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