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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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HALIFAX. WEDNESDAY, NOVEMBER 28, 1883. WINNIPEG.

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ECCLIASTICAL NOTES.

WE have in our Church many laymen who can speak well on many subjects, and speak well about the Church too. Why cannot these men be utilized in Church? Why should not our pulpits be occasionally opened to them? It may not, perhaps, be known to our readers, that when Dr. Maclagan, the present Bishop of Truro, was rector of Newington, in Surrey, he allowed a layman to deliver an address in his Church after a Sunday evening service; and such addresses are at the present time being given, presumably with Bishop Thorold's sanction, by licensed Lay preachers in the churches in the diocese of Rochester. And a recent resolution by the Bishop of Lichfield will, in all probability, form the turning point in the treatment of the whole subject of the ministry of the laity.

TASTES differ and fashions die out. A cast iron uniformity cannot stand the rust of time. The period has long since past when every little change in the mode of conducting service roused the bugbear of discontent in the congregation. There are still some who look with suspicion upon every change, but the number is growing less. People of to-day want brighter services than they have had in the past. Mr. Rainsford knows that, and gives those brighter services to his congregation. Surpliced choirs, elaborate decorations at the Festivals, and bright music are now common enough and are employed on all sides as valuable auxiliaries to our matchless service. All these are simply matters of taste and order, and as Mr. Rainsford says:—"Ten years ago there was still some idea that a surpliced choir was a party badge. In England, as in the United States, that day is past, and such men as Canon Elliott, of Bournemouth, and the Rev. Mr. Goe of London, as well as all Evangelical men rejoice that it is so." Mr. Rainsford speaks wisely, and the words coming from him will do much to allay the miserable uncharitable feeling that the subject has aroused in the past.

BUT few persons realize the extent of the enormous circulation of the scriptures. The British and Foreign Bible Society issued the past year of Bibles, Testaments, and portions, about 10,000 a day, a total of 2,938,000; and from its organization, 93,053,000. Add to this the Hibernian Society's issues, 65,673; the issues of the National Society of Scotland, 468,775; and those of the American Bible Society, 1,524,763, and we have a total issue for the past year, by four great societies, of 4,989,224 copies. To this must be added the issues of many smaller societies, and of private enterprise. This is simply prodigious, falling not much short of six and a half or seven million copies yearly. The Scriptures are published in 230 languages or dialects, and in 345 versions.

THE advantages offered by Rugby, Tenn., for the establishment of a boys school conducted upon the plan of the famous school at Rugby, England, have been for some time a matter of serious consideration. Some of the ablest educators in America have been consulted, and are unanimous in the opinion that such a school would be a success. The plan is to establish at Rugby a school on the lines of the English public schools in connection with the University of

the South at Sewanee, for the South and Central States of the union, and call it the "Arnold School," in memory of the English educator, Dr. Thomas Arnold. The governing body of the institution will consist of trustees and a visitor, who will be the Bishop of Tennessee or the Bishop of one of the neighboring States. The Board of Trustees will consist of four Americans, four Englishmen, and four Rugbians of either nationality.

THE Bishop of Bedford is settling the question of whether organizations of women in Church work shall be under the direction of some solitary clergyman—usually of extreme and ascetic views—or be under the guidance of the proper representatives of the Church. The Bishop is appealing to ladies to join his Deaconesses' Homes. The central home is at Hackney, and there are branch homes at Stepney, Spitalfields, and Poplar. "We want," writes the Bishop, "earnest and devoted women, strong in health, and ready to labour self-denyingly among the poor. The work is full of blessedness." There is a vast field in London, and in our own cities of Canada, for this useful organization; and the work will be abundantly blessed, and the evils attendant on these organizations considerably minimized, if the Bishops solely control the internal arrangements, and external mode of work.

NOBLE words were spoken by the Bishop of Michigan in his recent charge concerning preaching the gospel in true earnest simplicity to the souls of men. The Bishop says that to do this is no narrow task—no easy work. It involves work not only in the pulpit, but in the parish; among the homes and in the lives of the people. It means the teaching and training of the young to love eternal things; the consecrating of firesides, the sanctifying of families, the warning of the wicked, the strengthening of the weak, the guiding of the wayward, the comforting of the afflicted, the seeking of the lost. The good pastor who does this is the leader of the people—the most influential man in his community—the man who stands as a constant witness for God and the eternal world. And this he does not by reason of his learning or his eloquence or his dignity, but by virtue of his moral and spiritual character—his love, his faith, his goodness.

FROM the amount of advice at the disposal of the church, preachers ought to know by this time what to preach and how to preach it. The New York *Herald* now comes to the rescue and says if the ministers would only preach "the least doctrine and the most morality they would draw the largest congregations and do the most good." There is a grain of truth in the statement but it is misleading. Morality must be well-founded on the true foundation of Christ. Morality must spring from the truth of the Church's system and doctrine. The wise preacher will combine the two, knowing that everything which concerns our daily life can be best strengthened by firmly holding the doctrines of our faith.

IN too many instances, this preaching of morality would be but pandering to the infidelity of the times. As a preacher recently said:—What we need is not a toning down of faith, not a reconstruction of the faith, but a return to the faith.

Christendom has been long enough divided into jarring sects. Jealousies, rivalries and strife have been the result. "I speak," says the preacher, from the irrefutable logic of facts when I say that the Holy Apostolic Church, of which we are members has a victorious future before her. The cross of Christ is her only standard. The Incarnation of Christ is the foundation of her faith. She has but one doctrine to preach and that is the doctrine of her Divine Leader. She has but one faith to defend and that is the faith once for all delivered to the saints. On every hand men are flocking to the fold and why? Because they grow restless and dissatisfied under the operations of theological systems which have their foundations only in the opinions of fallible men. Within the last year there have been many accessions to the ministry of the Church from the ministry of the denominations. This is a fact of great significance. It is the practical result of the Divine commission of the Historic and Apostolic Church."

Not Choosing, But Chosen.

THE Bishop of Connecticut, in his sermon at the consecration of the Assistant-Bishop of New York, tells us of the origin of our Church's ministry, in the following words:—

"Ye have not chosen me, but I have chosen you." This declaration of the Lord scatters to the winds all theories of the origin of the ministry and the Church of God which make the thought an after-thought, and find the beginnings of the order in human attempts to meet the surrounding necessities of a given age. Some men are saying of the Church to-day that it was a man-made organization to provide for the manifold ills and sufferings that the grinding poverty of the period in which it appears carried in its train, and that it thus takes its place as one of the many "guilds of the Roman Empire," which came into being at the time. The same men are saying that the ministry in the Church grew up out of the necessary appointment, at first of some persons, and then of more, to distribute the alms by which members of this "guild" endeavored to meet the wants of their destitute and starving brethren. There is just enough of truth in these statements to catch the unwary and float the mass of error they contain. There was poverty, deep poverty in the world then, and the Church did come in contact with it, to relieve it, just as she was intended to come in contact with all woes and wants. The ministry in the Church were the almoners to the poor, as they have always been. But to twist those undisputed facts into the theory that we find in them the origin of Church and ministry is a process as unhistorical as is contrary to right reason and the teaching of the Word of God. When we seek the foundation of that New Jerusalem, which is from above, and the mother of us all, we find it only in "the Christ, the Son of the living God." When we see the origin of the ministry in the Church, we pass down the long vista of the ages, until we stand beneath the right hand of Him Who walks among the candlesticks, and holds in that right hand the stars which are the angels of the churches. As we stand there, the discordant janglings of discordant theories are for the moment hushed, and on the silence breaks the calm, clear voice of the Incarnate God: "Ye have not chosen Me, but I have chosen you."

MR. ALPHEUS CROOKS IS NO LONGER IN OUR EMPLOY AS COLLECTOR AND CANVASSER FOR THE "CHURCH GUARDIAN" IN NEW BRUNSWICK AND NOVA SCOTIA.

News from the Home Field.

Gathered specially for this paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

B. H. M.

General Purposes.—Sackville, per Rev. W. Ellis, \$7.50.

Widows' and Orphans' Fund.—Lewis Anderson, Esq., Lunenburg, \$2; Aylesford, thanksgiving collection, per Rev. R. Avery, \$6; Acadia Mines, do., per Rev. I. Brock, \$5; Beaver Bank, do., per Rev. W. Ellis, \$2.50.

Superannuation Fund.—Weymouth, thanksgiving collection, per Rev. P. J. Filleul, \$10.75.

JNO. D. H. BROWNE,
Secretary.

B. D. M.

Algoma Bishopric Fund—Port Hill, P. E. I., thanksgiving collection, per Rev. Henry Harper, \$5; Acadia Mines, do., per Rev. I. Brock, \$13.

B. F. M.

Tangier, per Rev. E. H. Ball, \$5.10.

JNO. D. H. BROWNE,
Secretary.

AMHERST RURAL DEANERY.—The Chapter of the Amherst Rural Deanery will meet at Lower Stewiacke, on Tuesday, December 4th, 1883.

J. A. KAULBACH, Secretary.

Truro, Nov. 19th, 1883.

AMHERST.—By a deeply regretted oversight we have omitted speaking of the departure of Canon Townshend for a visit to his relatives in England, and publishing the Address which his Parishioners presented him with before leaving. Canon Townshend fifty years ago was appointed to the united Parishes of Amherst and Westmoreland, and during the long period of time which has intervened, his labours have been devoted and unceasing, and the results large and gratifying. It is difficult to conceive of the extent of this aged servant of God's work. From 1834 to 1845—eleven years—his duties as Rector of Westmoreland were not confined to the Parish Church of Westmoreland, but extended to Baie Verte, where he built a church, and also to Cape Tormentine and Shemogue, where he baptized many. As Rector of Amherst, he served many out-stations, such as Head of Amherst, Maccan, Minudie, Joggins Coal Mines, River Philip and Pugwash. As an indication of his work, it may be mentioned that five clergymen now divide the territory in which he worked. The Deanery over which he presides comprehends eleven parishes. He is also Canon of St. Luke's Cathedral Church, Halifax. The following is the Address:—

AMHERST, N. S., Nov. 2, 1883.

To the Rev. Canon Townshend.

REV. AND DEAR SIR,—We regret that although it has been known to your Parishioners here for some time that you contemplated spending the winter abroad, your decision has been arrived at so suddenly, and the date of your departure fixed so early as to render a general expression of the sorrow that will be occasioned by your absence from this community unobtainable.

We avail ourselves, however, of the present occasion to express to you our appreciation of the many years of faithful and loving service which as Rector of this Parish you have devoted so earnestly, affectionately, and laboriously to the interests of your people here, and we at the same time beg you to accept the accompanying purse as a slight token of our love and regard.

We hope that your absence from the Parish will be but temporary, and that you will return to put on your armour with health and strength renewed by a winter's sojourn abroad.

Wishing you a safe and pleasant voyage,

We remain yours,

On behalf of the Parishioners,
E. M. DOUGLAS,
M. E. DICKEY.

We warmly wish the Canon a very pleasant trip and a safe return to the Diocese, and to the Parish which he loves so well.

STEWIACKE.—*Confirmation.*—We have again been favored in this young Parish, with a visit from his Lordship the Bishop. He came here from Londonderry Mines on Thursday, the 25th ult., by the morning train, which, as is often the case, was nearly three hours behind time. The object of his Lordship's visit on this occasion was to hold a special Confirmation at the Dutch Village (Isnorville) which forms the southern portion of this newly constituted Parish. Confirmation had been held at this place last year also, as well as at Trinity Church, Stewiacke, but as the afternoon of that day proved to be very wet, thereby preventing several of the candidates from being present, the Bishop kindly consented to come again this Autumn. The number presented at this time was twenty-two (eight males, and fourteen females) making with those confirmed last year, in all 47. Of the present class three were from the Guysboro Road, Halifax Co., a distance of 12 or 13 miles, and were heads of families. Three came from the district of Hardwood Land in Hants Co., a distance of 9 or 10 miles. Four were from the Milford side of the Shubenacadie in Hants Co., one of whom, Miss Georgina Ross, came up from Halifax, where she is now living, in order to be present, and receive this holy Rite to which she has been anxiously looking forward for some time. Another of the candidates, Mr. Isaac Tully, already alluded to as one of those who came from a distance, had not until very recently received a visit from a Church Clergyman for over *twelve years*, and yet could not relinquish the hope that he would one day have the opportunity of being admitted to the Communion of the Church of his fathers. Two young ladies were from Stewiacke, which is in Colchester Co., and 13 miles distant from St. George's Church. Another, a young man, was obliged to walk five miles through the woods to reach the church. The occasion was, therefore, to be regarded as one of more than ordinary interest, and the eloquent address of his Lordship both before and after the administration of the solemn rite was particularly earnest and heart-searching. No one present could fail of being deeply impressed with the very faithful manner in which both the newly confirmed and others also were urged to avail themselves of the spiritual help and comfort provided for their needy souls in the Sacrament of the Lord's Supper. He was sorry to learn, and to his Lordship it was most unaccountable, that so many had neglected the last command of our Blessed Lord, "Do this in remembrance of Me." I do trust that the Bishop's words will have the desired effect, and that good results may follow by increasing the number of those who shall gladly attend to this plain and all-important duty. I must not omit to mention that on the arrival of the Bishop in the morning a service was held directly after in Trinity Church, Stewiacke, when, after Hymn 216 (A. & M.) had been sung by the choir, and the Litany had been said by the Incumbent, followed by Hymn 328, a family, consisting of five children, between the ages of 7 and 18, were baptized by his Lordship. The ceremony was a most interesting one, and was followed by a suitable address by the Bishop on the Sacrament of Baptism.

PRINCE EDWARD ISLAND.

CRAPAUD.—An invitation having been sent to all the clergy of the Island to meet in St. John's Parish, Crapaud, the following were enabled to attend:—The Ven. J. H. Read, D. D., Archdeacon of P. E. Island; the Revds. Klement Richardson, of St. Eleanor's and Summerside; C. O'Meara, of St. Paul's, Charlottetown; Henry Harper, of Port Hill. The Revds. Dr. Fitzgerald and R. W. Dyer had made every arrangement to attend, but were deterred by indisposition. The Rev. T. B. Reagh was prevented by illness in his family.

Unavoidable engagements detained Rev. W. B. King, of St. Peters, and the Rev. Mr. Welsh had just returned from Nova Scotia. All, however, expressed themselves in full sympathy with the gathering, and regretted the circumstances which kept them away. After a profitable hour spent in discussing a passage in the Greek Testament, the position of the Church in this Province and the best means of carrying on her work was taken up, and it was concluded that an association, having for its object—I. The mutual edification of its members; II. The extension of the principles of the Church; III. Co-operation in pastoral work,—would materially assist in infusing new life and vigor both in clergy and laity in carrying out the designs of our truly Catholic and Apostolic Church. A resolution to that effect was unanimously carried, and a committee was appointed to frame a constitution to be submitted to a meeting of the clergy, to be held in Charlottetown in February. In the evening a public meeting was held in St. John's Church. After shortened Evening Prayer, most excellent and eloquent addresses were delivered as follows: The Ven. Dr. Read, "Our heritage, the Church of our forefathers, has been, is and ever will be, the pillar and ground of the truth."

"Crowns and thorns may perish,
Kingdoms wax and wane,
But the Church of Jesus
Constant will remain;
Gates of hell shall never
'Gainst that Church prevail,
We have Christ's own promise,
And that cannot fail."

Rev. Mr. Richardson on "The Church's duty to the children, and the duty of the members of the Church"; Rev. Mr. Harper on "Temperance," and the Rev. Mr. O'Meara on "Algoma and the work of the Church in the North-West" The church was well filled, and the singing very hearty. Miss Clara D. Palmer presided with her accustomed ability at the organ. The collection, which was very good, was in aid of the general fund of the S. P. G. After the close of service in the church, a number of the parishioners accepted the invitation of Mr. Johnston, and spent a very pleasant evening at the Rectory in company with the visiting clergy. On Wednesday, Morning Prayer was held, and the Holy Communion was administered to a goodly number of communicants. The Rev. Mr. O'Meara preached a most excellent sermon. The offertory was towards the Algoma Mission Fund. In the afternoon the Ven. the Archdeacon and Rev. Mr. O'Meara having left for Charlottetown, the Rev. Mr. Johnston, Rev. Mr. Richardson and Rev. Mr. Harper left for Springfield to attend a missionary meeting to be held in St. Elizabeth's Church, where a large congregation had assembled. The Rector, Mr. Johnston, Mr. Richardson and Mr. Harper addressed the meeting. The Rev. Mr. Richardson made a most excellent address on Foreign Missions, and the high position taken by the Church of England in propagating the pure principles of the Religion of Jesus Christ. The Rev. Mr. Harper spoke warmly on the excellencies of our liturgic service and its effectiveness in inculcating Christian doctrine and Church teaching. The collection, which amounted to \$11.44, was in support of the S. P. G. Missions. On Thursday the clergy left for their respective homes mutually pleased and encouraged, trusting that the Great Head of the Church would not withhold His blessing, but that renewed energy and zeal might characterize all their efforts for the extension of His Kingdom.

CHARLOTTETOWN.—*St. Peter's.*—A special thanksgiving service was held in St. Peter's on Monday, the 29th ult., for the safe return of the Priest Incumbent, the Rev. G. W. Hodgson, from England. The service consisted of Choral Evening-song and a solemn *Te Deum*. Though the night was very wet and stormy, a large congregation had assembled to welcome back their priest. Mr. Hodgson said in a few words how glad he was to be back again among his own people, and how

glad, too, that this particular way had been taken of enabling him to meet all the congregation on the first evening of his arrival.

SUMMERSIDE AND ST. ELEANOR'S.—Meetings of the Island clergy are being held in the various parishes, somewhat corresponding to the meetings of the Rural Deaneries in other parts of the Diocese. The first took place at Summerside in July last, the second at Crapaud in September, and the third on Nov. 14th at St. Eleanor's. At this last were present the Rev. C. Richardson, Rector of St. Eleanor's, Summerside; the Rev. W. Fitzgerald, Rector of St. Paul's, Charlottetown; the Rev. G. W. Hodgson, Incumbent of St. Peter's, Charlottetown; the Rev. T. Johnston, Rector of Crapaud; and the Rev. H. Harper, Rector of Port Hill. In the evening a missionary meeting was held in St. Mary's, Summerside. The parishioners of Summerside have sent in a largely-signed request that their Rector should invite the Rev. J. Osborne, S. S. J. E., to hold a mission in that town, but it is understood that J. Osborne's engagements will not allow of his doing so.

DIOCESE OF FREDERICTON.

THE Metropolitan has approved the election of Dean Baldwin to the See of Huron, and has dispatched the usual notification of election to the Archbishop of Canterbury.

DIOCESE OF NIAGARA.

STAMFORD.—All Saints Day, being our annual festival day, we in this village of Niagara Falls South, had our usual celebrations and festivities. This year instead of a morning service and celebration, choral of course, and a congregational dinner, which has for years past been so enjoyable; we had a celebration of the Holy Communion at 10 a. m. and evensong choral, with a sermon at 7.30 p. m. followed by a public supper in the Town hall, of as many of the congregation as could be got together. The morning was as usual fine, but a storm of sleet came up for the evening which lessened our numbers considerably. There was however a very fair congregation, and the sermon containing much thought was highly appreciated. Several of the neighbouring clergy were able to be present, and Mr. Hepburn of Magog, Quebec, happening in this vicinity, added materially to the service by his musical powers. After the service ample justice was done to the good things, abundantly supplied after a picnic fashion, and at least 70 sat down and enjoyed a pleasant re-union. The rector alluded to the occasion in a few remarks thanking the ladies, the choir who were very efficient, and the preacher and the people for their presence. He was followed by very appropriate remarks from the Rev. Canon Houston of Niagara Falls, and Rev. C. R. Lee of Thorold. May these gatherings be more frequent, and the present harmony and good will prevail.

LANARK.—The interior of St. Paul's Church has been thoroughly painted and otherwise beautified, and a new handsome carpet placed upon the chancel floor. The cost of these improvements amounted to \$50; which amount, excepting \$5 which the incumbent received from Winnipeg was collected by those ever-ready promoters of good works, the ladies of the congregation. \$19 were collected at Perth.

INNISVILLE.—Holy Trinity Church, Innisville, has been newly painted outside.

The congregation of St. John's have been aroused to the necessity of repairing their church; and the work is proceeding. Last fall this church was reshingled. It is being clap-boarded at present; and we trust to have it painted next spring. It is gratifying that the expense, in connection with St. John's is borne entirely by the people themselves. Great praise is due to the church-wardens, Messrs. Rothwell and Sheppard, for the zeal and faithfulness with which their onerous and troublesome

duties have been discharged. Notwithstanding losses suffered from removals the Innisville part of the mission is financially in a far better condition than it was a year ago.

BALDERSON.—The noble band of young ladies in connection with St. John's Church, Balderson, with Mrs. Joseph Warren as their leader have realized about a hundred dollars by means of an autograph quilt. The money is to be deposited in the Bank of Montreal until it is required for the purpose of beautifying the interior of a new church at Balderson.

The Rev. D. V. Gwylym has good reason for congratulating himself on the results which have attended his faithful labours in this mission.

DIOCESE OF TORONTO.

CONVOCATION AT TRINITY.—The Annual Convocation of Trinity College, was held on the 15th inst. Choral Service took place in the College Chapel in the morning, and Convocation met at 2.30 p. m. The attendance was, as usual, large, and comprised a number of ladies, and a good sprinkling of clergy. Nine young men received the degree of B. A., four graduated M. A., and an equal number B. D., while nine received degrees in medicine. The honorary degree of D. C. L. was conferred upon the Rev. C. J. S. Bethune, Head Master of Trinity School, Port Hope, and on the Rev. C. W. E. Body, Provost and Vice Chancellor of the University. There were 12 Matriculants in Arts, two in law, and 40 in medicine, making a total of 54. In the third year, Mr. G. H. Broughall won the Jubilee Scholarship for classical honours, Mr. Dumble the Wellington Scholarship for classics, and also the Science Scholarship; Mr. N. F. Davidson for Mathematics and French; and Mr. Brent the Divinity Scholarship. In the second year, the Burnside Scholarship was won by Mr. E. C. Cayley, the Divinity Scholarship by Mr. D. McInnes. In the first year, the Bishop Strachan Scholarship was taken by Mr. Wright, and the Dickson by Messrs. Beaumont and Lewin.

The Chancellor, Hon. G. W. Allan, delivered his annual address, in which he alluded to the proposal made recently concerning an additional grant which the State is asked to give in aid of the University College. This claim for increased aid, the Chancellor held to be without precedent in other countries and manifestly unjust, as it would place unendowed Colleges at a great disadvantage. At the close of his address, which was interrupted by the usual horseplay on the part of the students, Mr. Allan said:—"It is desirable that our proceedings here should be of a character in which we can all feel pride and satisfaction. I do not object to a little harmless mirth and pleasantries. We all enjoy a laugh occasionally, but I put it to my young friends at the other end of the room whether it is not very much to be regretted that this Convocation cannot be held with a certain amount of order and decorum, and that I should sometimes be prevented from hearing what the Vice-Chancellor has to say in regard to the gentlemen presented to me. While I might have desired to say a few words to the gentlemen who obtained prizes, I felt it would be simply a waste of breath to make the attempt. I have attended the Convocation of Toronto University, and of other Universities, and, while feeling pride in my own University, I regret very much that it should be in the power of any one to make invidious comparisons between the proceedings here and at other institutions. I appeal to the good sense of those who are here to decide whether at our next Annual Convocation we shall not have a little more decorum preserved while the proceedings are going on, although of course there can be no objections to good songs and jokes before the commencement of business."

This well-timed rebuke will, we trust, bring forth good fruit. No one who has ever attended a Convocation at Trinity can say it was not needed.

The proceedings terminated by the Bishop of Niagara pronouncing the benediction.

NORWAY—St. John's.—The lady superintendent of the Sunday School in connection with this Church, Miss Paterson, was made the recipient of an address and handsome present from the School recently. Miss Paterson leaves Norway to spend the winter in Bermuda.

CAMPBELLFORD—Christ Church.—On the 2nd inst., the Bishop of Toronto visited this Parish. In the morning he consecrated the burial ground, and in the evening he confirmed 29 persons, 10 males and 19 females. It was expected that the re-opening of the Church, to which an addition has recently been made, would also take place, but the work was not sufficiently advanced to admit of this during the Bishop's visit.

BARRIE.—Canon Morgan, who has been seriously sick for some time, is rapidly recovering. Trinity Church in this town recently held the third of a series of concerts which, so far, has been very successful.

AURORA.—The new Church is going on satisfactorily, and will, it is reported, be ready for service by Christmas.

NORTH ESSA.—Rev. E. Sills, B. A., late of Shanty Bay, has been offered this Mission by the Bishop. Since January last Services have been held by Divinity Students, with an occasional visit from a clergyman.

LINDSAY—St. Paul's.—A branch of the C. E. T. S. has been formed in this Parish. At the preliminary meeting, Mr. N. W. Hoyles, of Toronto, gave an eloquent and practical address, arousing much interest and enthusiasm. Seventy persons have joined the Society.

TORONTO—S. S. C. Association.—The management committee of this newly re-organized society met on the 13th. Canon Dumoulin presided in the absence of the Bishop. The Executive Committee advised that a mass meeting of the Church Sunday Schools be held on the third Sunday in June next, as part of the semi-centennial celebration of the city. The committee in charge of the question of establishing a Reference Library for Teachers reported that it was inexpedient to undertake its formation at present. They recommended a list of books for teachers, among others, Smith's Dictionary of the Bible, Conybeare & Howson on St. Paul, and Young's Analytical Concordance. The hymn book committee could not recommend any book now in use. One would have thought this likely, seeing the various "uses" prevailing in the Churches of the Diocese as to hymn books.

DIOCESE OF ONTARIO.

OTTAWA.—The Bishop returned to the Capital on the 10th inst. His Lordship has been holding Confirmations in several of the parishes and missions. On the preceding Tuesday he was at Birmingham, when nineteen candidates offered themselves for the reception of the Apostolic Rite. The Incumbent, the Rev. J. H. Nimmo, B. A., and the Rev. Messrs. W. B. Carey, M. A., and A. Spencer, Clerical Secretary, of Kingston, and H. Austin, B. A., of Gananoque were present. The Bishop addressed the candidates on the value they should set on the Divine gift, on the connection of the gift with the various means of grace, and on their own daily life, as their education for an internal life. He congratulated Mr. Nimmo and the congregation on the great improvements made in the sacred edifice at Birmingham, and also on the surrounding grounds, concluding justly, that a great and good work for Christ was being done conjointly by the congregation and pastor. The day was indeed a red-letter day in the annals of that mission. At Oso, His Lordship consecrated St. Paul's Church and burial ground, and at Olden he consecrated St. John's Church. At both places he administered the Rite

of Confirmation. Thirty-seven persons in all were confirmed. Large and attentive congregations were present and manifested great interest in all these services.

THE Dominion Government has appointed the Ven. John Strutt Lauder, D. C. L., Archdeacon of Ottawa, and Rector of Christ Church, to be Chaplain of the senate of the Dominion, *vice* the Rev. Canon Johnston, deceased. The Archdeacon is the third clergyman who will have filled the position, the first being the late Rev. Dr. Adamson, and the second, the late Rev. Canon Johnston. The Archdeacon has been rector of Christ Church, Ottawa, for over a quarter of a century. He will fill the post of Chaplain to the Senate with credit, and well merits this recognition by the Executive, as well of his position and talents. The emolument is \$400 a year. The appointment is one of the few places of clerical patronage in the hands of the Dominion Government. Your correspondent knows that he may, not only on behalf of himself, but also in the name of the CHURCH GUARDIAN, offer the Archdeacon the warmest and heartiest congratulations.

YOUR correspondent has read a great number of editorials lately on Martin Luther, but in one paper only, the Kingston *British Whig*, where I had not expected to see it, I found the following exhibition of gross ignorance of Church History:—"In most churches tributes were paid to the memory of Martin Luther, the founder of Protestantism." The italics are mine. The recent festivities and celebrations of the fourth centenary of the birth of Martin Luther, were not intended as memorials of a new, but of an old religion. All reformations are reformations backward to first principles.

A new and very handsome Baptismal font was presented by Dr. Jones, Archdeacon of Kingston, to the Church of St. Mary Magdalene, Napanee, on Thursday, the 8th inst., (Thanksgiving Day), as a memorial to the late Mr. John Solomon Cartwright, father of Mrs. Jones. It is of octagon design, chiseled out of large blocks of choice marble imported especially from the quarries of Vermont, with Scotch and New Brunswick granite. The base and plinth are of beautiful dark blue mottled marble, the base 4-6 by 4-6, and the plinth 2-2 by 2-2, in this are placed four turned columns and the middle supporting shaft, on which rests the mammoth bowl, cut out of clear white marble and highly polished. The bowl measures 2-4 by 2-4 and bears suitable illuminated mottoes on the margin. On the plinth is the memorial inscription in gilt letters. Nearly two tons of marble were required in its construction. It is valued, I am told, at about \$350. The workmanship and design show excellent artistic skill, and taste, and are alike creditable to Mr. Koubler of Napanee, from whose establishment it had been turned out, and to the generosity of the donor. It is said to be the largest baptismal font in the district.

THE choir of St. Paul's Church, Kingston, gave a concert on Monday evening the 12th inst., in addition to the choir glees, there were solos by Miss Elliot, of Clayton, Mr. Rawnsley, Miss Bell and Miss L. Bateson. Mr. Rawnsley gave "Holy Friar," the rendition of which was loudly applauded. He also gave an excellent recitation. The solos by the choir were highly appreciated. The ladies of the Church are now making arrangements for holding an apron sale and supper in the second week in December.

THE first of the winter series of musical and literary entertainments in connection with Trinity Church, Archville, came off very successful. There was a large attendance, every part of the basement being occupied. The programme was opened by Miss Humphrys of Sunnyside, Billings Bridge, with a grand march on the piano, followed by a song the "Smuggler," by Mr. B. H. Humphrys. Readings by Mr. Small, duet the Misses

Coleman and Pearce, readings by Mr. Colin Campbell, songs by the Misses Carter and Pearce and Mr. Taylor, instrumental piece on the piano by Miss Hayter, and readings by the Incumbent, the Rev. Samuel McMorine, and Dr. Wicksteed of Ottawa. The proceedings were brought to a close with the National Anthem. These pleasant entertainments should be largely attended during the winter, as the ladies and gentlemen who are undertaking their management have the laudable object of paying of the debt on the Church.

THE new church at Newington, in the County of Stormont, was formally dedicated to the service of Almighty God on Thursday, the 1st November. The ceremony, which was very impressive, was conducted by the Rev. Canon Petitt, of Cornwall, assisted by other clergymen. The members of the congregation may justly feel proud of the result of their unremitting labours. An excellent dinner was served in Leslie Weaver's Hall on the occasion.

THE offertory at Christ Church, Gananoque, on Thanksgiving Day, was in aid of the erection of a See House for this Diocese. The church was appropriately decorated for the services, which were of a hearty and interesting nature.

Province of Rupert's Land.

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

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—No year in the history of the Diocese has shewn such substantial signs of progress in Church matters in the city as the present one. The new Parish of All Saints will shortly become an important factor in the Church life of the city. The new building will be ready for occupation by Christmas, and it will start with a surpliced choir and choral service. Mr. Saffery, late of Edinburgh, will be the organist. Rev. E. P. Crawford, of Brockville, has declined the Rectorship, and it is not known yet who will be in charge. The salary is \$2,000. The other new Parish (St. George's) is in charge of Rev. Canon O'Meara of the Cathedral staff. The first services will be started on the first Sunday in Advent in a room at the Central School. A set of communion plate and a fontlet have been presented by Dean Grisdale. There is no doubt that this Parish will soon become an important one, as the western part of the city is growing very rapidly. Besides these two, another parish is about to be formed north of the railroad track, out of the Cathedral and Christ Church parishes, and an effort will be made to build a school church near the Round House of the C. P. R., about which numbers of small houses are being built. Rev. S. Pritchard and Rev. H. T. Leslie, Immigrant Chaplain, are interesting themselves in this project. The new Holy Trinity will be roofed in this fall, and in connection with this Parish, Rev. O. Fortin contemplates starting a mission in Fort Rouge, on the southern side of the Assiniboine, which is rapidly building up with handsome residences. The services in most of the city churches have noticeably improved in their character. At St. John's Cathedral, since the appointment of Rev. Canon Coombes as Precentor, the singing of the boys has shewn marked improvement. On All Saints' Day, the commemoration day of the College, the service was intoned for the first time. The old pews will shortly be removed, and open benches substituted, and before long the boys will be properly vested in surplices. In Christ Church, Mr. W. A. Jowett is training a number of boys, and a surpliced choir will be introduced at Christmas. The new College, one wing of which, with the Warden's residence, is nearly completed, will be occupied at Christmas, and the Deanery, a

handsome and substantial brick and stone building, is now ready for occupancy. These are some of the tokens of progress, and some of them are as surprising as they are a cause of rejoicing to Churchmen.

HOLY TRINITY.—A society for amusement and mutual improvement has been organized called "Holy Trinity Winter Nights' Association." Rev. O. Fortin is very active in temperance work. There is a flourishing temperance society in connection with the Church.

CHRIST CHURCH.—The Guild has been re-organized for the winter, and divided into the following wards:—The choir, St. Cecilia; Sewing Society, St. Agnes; Sick and Poor, St. Luke; Church Literature, St. Augustine; District Visiting, St. Margaret; Church Decoration, St. Alban; Entertainment, St. Catherine; S. S. Teachers, St. George. Meetings are held on Tuesdays. St. Agnes now is making the surplices for the choristers of All Saints. Rev. Mr. Pentreath has announced a course of lectures for the winter months. At the church on All Saints' there was a celebration at 8 a. m., and Evensong at 7.30 p. m., with address on the "Commemoration of the faithful departed." On Thanksgiving Day 47 communicated at 8 a. m. There were services at 11 and 7.30 p. m.

COLLECTIONS for Home Missions were taken up in all the churches on Thanksgiving Day. The collection at the Cathedral was \$124, at Holy Trinity \$87, and at Christ Church \$45.30. The Bishop issued a Pastoral on behalf of Diocesan work, which was read in all the churches. Twenty-two missionaries are in part supported by these offerings.

HEADINGLEY.—A bazaar and concert in aid of the building fund of the Parish of Headingley, Church of England, Rev. A. G. Pinkham, Incumbent, was held in the school house at Headingley, under the auspices of the ladies of the Church. Rev. Canon Coombes, Mr. Hamber, and others, of St. John's College and Winnipeg, took part in the concert.

SELKIRK.—Several improvements have been made in the Church at this place.

DIOCESE OF ASSINIBOIA.

MOOSONEE.—At a meeting of the Church of England congregation it was decided to relinquish the idea of building a church until spring. A building committee, composed of Messrs. Beaubier, Rossiter and Lewin, were, however appointed. Subscription lists were opened and placed in the hands of Hon. Mr. Manners and Messrs. Rossiter, Beaubien and Elliott. Two valuable building lots, centrally located, were liberally donated as a building site by the Canada and North West Loan Company, through their agents, Messrs. Neff Bros. Over \$300 were subscribed by members present. Messrs. F. G. Lewin and E. M. Rossiter receiving the appointments of secretary and treasurer, respectively. Rev. Mr. Sargent, Church Missionary, deserves much credit for the indefatigable and persevering efforts he has displayed in organizing a congregation and establishing Church matters on such a satisfactory basis in so limited a time at this place.

THE Hon. and Rev. Canon Anson, Bishop's Commissary for Assiniboia, has issued a letter to the clergy and laity in the new Diocese, announcing his appointment, and asking the laity to keep together and hold Services among themselves until such time as clergy can be obtained. Assiniboia is creating a great deal of interest in England, and we are hoping that the endowment for the bishopric will be obtained through the representations of Canon Anson. At the present time the Bishop of Saskatchewan, Canon Anson, and Canon Cooper, are in England pleading the cause of Missions in various parts of the North West.

Notes by the Way.

F. J. J. S.

LONDON AND YORK.

[FOR THE CHURCH GUARDIAN.]

I was not sorry to have my first experience of London streets in the company of two friends who knew the great city well. The crookedness and similarity of many of the chief business streets are very bewildering. My companions having decided where to *put up*, it remained for me to decide the same important matter. Somewhere in Westminster I knew would be best for me. One being "bound for" his club in Adelphi Place, off the Strand, he and I agreed to go together. Bidding the second (who was going to London Bridge Hotel) good-bye, we started. A few minutes walk, by way of King William Street, brought us into the bustle of Cheapside. What a babel of sounds! The tramping of thousands of feet, the roll of numberless wheels, the shouts of bussesmen and news boys, the tinkling of mechanical pianos, and a host of others. Having hailed a hansom cab, we were soon on the Strand, where the human tide seems to fret its banks of stores like a confined torrent. On through the surging tide we went, passed several of Wren's old city churches, and reached Norfolk Street. Turning suddenly to the left a few paces down Norfolk Street, what a change! We found ourselves in quiet equal to that of South Park Street, Halifax. At the foot of Norfolk Street we found a comfortable little hotel, close to the Thames embankment, and within ten minutes walk of the Abbey of Westminster. My friend left me and went to his club. A few minutes after my London Bridge friend suddenly turned up, much to my delight. What would you like to see first? O! the Abbey most certainly. Come along then. Within fifteen minutes we stood under the splendid north transept. What a fever of thought the sight of the venerable pile awakened. Involuntarily the mind rushed back to the days of Henry III, when the glorious structure began to take form, down through the reign of Edward I and Henry VII, during which the fabric grew. The view of the Abbey from the north is splendid. Its 530 feet of wall, crowded with buttresses and statuary, the fine west towers rising 225 feet, the beautiful north transept windows and doorway, all make up a glorious picture. Having taken a good view of the exterior, we passed through the venerable doorway. The beautiful pillars, long and graceful, the fine roof, all black with age, the stained glass of the many windows, and the numerous monuments of the great dead, all seen through a thin vest of smoke which had found its way in, made a picture which must be seen to be appreciated. Up and down the aisles we wandered till the close of day compelled us to stop. I should but waste words if I were to attempt to describe what has been so often described. Next day I had the pleasure of gazing on the grandeur of St. Paul's, and attending Evensong. I cannot better express the impression the great structure, outside and in, made upon me than by saying I thought it *coldly magnificent*. Cold grey stone, cold grey stone above and all around. On the chancel roof and a little of the dome the work of decoration has been begun and abandoned. St. Paul's disappoints often the eye, after the eye has satisfied itself with vastness. The altar is without a reredos; few of the windows are coloured. The whole structure (perhaps I shall be considered a Barbarian for saying it) wants something—wants a combination of something—which will bear to it the relationship which sunshine bears to mountain scenery. On going into the Abbey one involuntarily unbuttons his top coat, on going into St. Paul's he doesn't. The singing at Evensong was very fine. The voices of the choristers flooded the building and the soul. On my way

down Ludgate Hill, I thought I could see many reasons why it takes a Knox-Little to fill the great space under the dome on a wet day.

The National Gallery, the Houses of Parliament, the Fisheries Exhibition, &c., I must not touch upon, for I fear I have already tried too much the patience of the readers of the GUARDIAN. On Saturday last, 27th ult., I found myself at King's Cross Station with a ticket for York in my pocket, on my way there to address a meeting on behalf of the S. P. G. At ten o'clock sharp away the express sped. At 1.55 I stepped out at York station. I had no idea owing to the smoothness of the track, that the speed had been sixty miles per hour. York station presented a striking contrast to the London stations. No one seemed to be in a hurry. The porter tossed my portmanteau on his shoulder and led the way very leisurely. The ancient city with its ancient minster, ancient walls and houses, and I think ancient cabs and horses, is decidedly and sweetly slow. In a few minutes I was beside my host's bright fire with an excellent cup of tea in my hand. For comfortable, peaceful firesides, and whole souled hospitality give me dear old York. Let me go straight to the glorious Minster, the finest gothic structure in England. After passing through some narrow winding streets, I found myself under the great west front and towers. On looking at the *stone lace* which covers the front, chipped and marred, and the numerous empty niches, I could see that though many of the Puritan soldiers could not sign their names they had left *their* (X) *mark*. Feelings of anger and sadness mingle with those of admiration on looking upwards. Inside, this mixture of feeling became intensified. The besom of destruction left nothing but the windows. Thanks to Fairfax for this small mercy. On entering the choir one finds consolation. The oak stalls, the fine new reredos, brass lectern and other things worthy of the great Minster catch the eye. The museum, and the public gardens of York, are well worth a visit. The fossil remains of extinct animals of vast size are especially interesting. Roman pottery, coins and monuments bewilder. The ruins of an old abbey, with its broken arches and ivied walls, within and around which rosy faced York children were scampering and shouting, presented a study. From the great central town of the Minster, and from the old city walls, one gets views unsurpassed for beauty and interest in England. I would say to every Canadian who thinks of going to England, "*don't fail to see York.*"

Just a word about the S. P. G. work. I learned from the organizing Secretary that I had to do some talking at three of the city churches on Sunday. At St. Samson's, one of the most venerable churches in the city, I had the honor of preaching after Matins. St. Samson's congregation, always liberal, doubled their last year's offertory. In the afternoon I addressed a large gathering of children at the fine old Church of St. Mary, Castlegate. The dear old building was completely filled. There I did what I could for dear Newfoundland, and surprised everybody by saying that it had a fair share of blue skies and bright sunshine. After service a military officer came into the vestry, (Major —), well acquainted with Newfoundland and Nova Scotia. We had quite an interesting chat about various places and things. At 6.30 I was in the vestry of the fine new Church of St. Clement, outside the city walls. A fine choir and organ, and a large and attentive congregation, made it pleasant pleading the cause of the great North-West. I was not sorry to sit once more beside my host's comfortable fire, for the day completely tired me. On Monday two meetings were held, one in the Degrey rooms, the other in the Corn Exchange. In the division of the forces, I was told off for the latter. The Dean—the well-known Pury-Cust—took the chair. Having done my *little best* for the North-west, I was ably, earnestly, excellently, followed by Major-General Lowry, C. B., who made a most excellent speech. Tuesday at noon found me once more at York station, on the way to the little town of Thirsk.

OUR AMERICAN BUDGET.

THE Supreme Court of New Jersey has decided that a vestry has discretionary power over the pews of a church, that the right to occupation of a particular pew will not arise from its use for any period of time, no matter how long, and that the Court will not review the action of vestrymen in excluding a member from a particular pew.

A VERY successful mission has been held in St. Bartholomew's, Texas, and is worth noticing on account of its not following in the ordinary lines. No exciting or burning appeals were made, as is usual at revivals, but the Church and her services were plainly and distinctly put before the people.

A MEMBER of Christ Church, Cambridge, has given to his church a most acceptable gift of a fine pipe organ. How many Rectors hearts would be cheered by a similar gift from some wealthy layman!

EIGHT years ago a half dozen young men formed the parish of Trinity, Rhode Island, at first worshipping in a hall; three years later a church edifice was built. Opposition, both open and silent, would have daunted less courageous souls, but firm in their purpose to have a more churchly form of worship, they steadily pursued their work until now there are more than 100 communicants, a boy choir of 34 members, second to none in the diocese, a neat and beautifully decorated church, and a commodious rectory.

A CHILD'S curiosity to see how smoke would curl was the recent cause of a fire in which \$7000 worth of property was lost.

ON the proposed seal of the new State of Dakota, the motto is: "Fear God, and take your own part." If the citizens of Dakota will live up to that motto, they will be ahead of the citizens of any other state.

INSTEAD of a Vestry, the Church of the Holy Trinity, New York, has a board of nine Trustees, elected in threes for terms of three years.

THE old choir at St. Mark's, Grand Rapids, has been replaced by a choir of thirty boys and ten men, and the seats in front of the chancel have been removed, and the platform extended and provided with seats for them.

THE House of Bishops have appointed a committee, consisting of the Bishop of Minnesota, the Assistant of Kentucky and the Bishop of Illinois, to visit Mexico, "to see if it be practicable to procure some peaceful and final settlement of the difficulties in Mexico."

COUNTING all the expenses, it is estimated that the cost of the meeting of the late Episcopal General Convention was not much less than \$70,000.

BISHOP STEVENS, of Pennsylvania, has the "Italian Mission" in Philadelphia at heart. It has been at work for several years; now they need a building and have purchased a suitable one on Christian street.

AT a recent temperance meeting a resolution, signed by forty-five bishops, was read, in which they expressed their cordial sympathy with the Church Temperance Society, and commended it to the attentive consideration of the whole Church.

IN an address at St. Luke's Church, Philadelphia, the Rev. Dr. Crummell (colored) stated that the colored people in the Southern States were increasing some four or five per cent. faster than the whites. At this rate they will, before the end of another century, more than double the white population in those States.

ST. MARK'S Church, Mauch Chunk, Pa., has recently received two very valuable acquisitions. Beside the altar and reredos erected to the memory of Judge Packer, which is said to be one of the finest works of art in the country, and the beautiful polychromatic decorations, there have been now added a pulpit of unique design, and a brass lectern of exquisite workmanship. They were unveiled on All Saints' Day, and set apart for their sacred use by a form of benediction by the Bishop of Minnesota.

NOTES OF THE WEEK.

It is understood that Postmaster-General Carling will submit to Parliament at the coming session such an amendment to the postal laws as will prevent the circulation of lottery circulars and tickets through the mails. We hope that the law will likewise be extended to the demoralising Roman Catholic lotteries which are a disgrace to Canada. We do not see how Parliament can consistently attack the evil on the one side unless it includes the other side which is worse because carried on under the name of religion.

AN exhibition of some importance to Canada will be held in Edinburgh during the coming year. The timber wealth of the countries of the world will there be exhibited and advertized. We trust that Canadians will endeavour to make our exhibit there as prominent as was our creditable exhibit at the fisheries exhibition. Entries will close on the first of March.

Is not the University craze being over done in this country? Canada has many more establishments, called Universities, than England has. Montreal has about four Universities, and two-degree granting theological schools. Ontario has about a half-dozen Universities. Nova Scotia claims about five, and so on *ad infinitum*. If instead of scattering their forces these Universities could agree to consolidate, the gain to education in Canada would be immense. Great and noble structures, unparalleled libraries, and costly apparatus are necessary; but above all, great men are absolutely necessary in order to tempt aspiring students. All these mean money and consolidation. Thus we applaud the magnificent donation of Mr. Gooderham, of Toronto, who has just given *one million dollars!* for the foundation of a Methodist University in Toronto, and yet feel sorry that the money was not given to strengthen some existing institution rather than for starting a new one. What is wanted in Canada is one or two Universities to be in efficiency and prestige, the Oxford and Cambridge of the Dominion.

THE adoption of the proposed new time regulations is likely to give rise to many legal quibbles. The Dominion Government will be asked early in the forthcoming session, to pass a law to prevent any difficulties, commercial or judicial, which might arise through unauthorized change of time, and to make the changes proposed legal all over the Dominion.

WHILE Englishmen of note are being lionized in America, and are carrying away American spoil, the old country honours the new by an unexampled tribute of favor. St. Andrew's University has elected, as Rector, James Russel Lowell, the U. S. Minister to England. The Right Hon. Edward Gibson, the Conservative M. P. for Dublin University, was Mr. Lowell's opponent, and lost the election by eighteen votes.

IN the forty-eighth Congress of the United States, which meets next week, the House will be composed of 325 members and eight territorial delegates; of the former, 195 are Democrats, giving that party a majority of sixty. Only 73 of the Democrats were members of the last House, and about one hundred enter Congress for the first time. The Democrat majority is drawn in about equal proportions from the Northern and Western, and from the Southern States.

GENERAL SHERMAN has aroused some excitement by his recent utterances. The General puts forward a scheme to increase the standing army to 100,000 men. In his address he predicted that the younger officers would soon see active service, and that "the army would be the nucleus around which this great nationality will gather." The danger that General Sherman foresees is a civil war in the relations between capital and labour. Sherman's foresight at the beginning of the late rebellion gained for his opinions a respectful hearing, and perhaps the General is not far wrong in his prediction of the coming struggle.

By careful forbearance such a conflict can be avoided. There should really be no conflict, because the interests of capitalists and workmen are identical. Grasping monopolists and covetous workmen must look the matter fairly in the face and leave their troublesome questions to be decided by independent arbitrators. Recent strikes have shown that there are elements of danger and give premonitions of future struggles. The difficult question will tax all the resources of the practical statesman, since a large standing army for the purpose of keeping peace between capital and labour must soon result in some legislative interference whereby those relations may be put on a firmer basis.

THE Methodists in the States have been counting up their numbers, and one of their organs breathes forth a woful tune and says that "a cloud is hanging over our Zion." They have found out that nearly 300,000 souls annually drift away from Methodism, and most of them find a home in the fold of our Mother Church.

THE meek-eyed, incurious cow having contributed matter for the protection of the community against small-pox, it is now proposed to put the fiery-steed under a similar contribution as a protection against scarlet fever. A celebrated American physician states that scarlet fever originated with the horse, and that it will be possible to reduce the equine virus by cultivation so that healthy children may be inoculated against that disease.

TROUBLE still looms over the Pope and the King of Italy. It is proposed to place a monument in the Pantheon to the late King, whereupon the Pope grows indignant, and the official organ of the Vatican tells us that it has good authority for stating that a Papal Bull has been prepared for placing the Pantheon under an interdict, and that it will be promulgated should the projected monument to the late King Victor Emmanuel be placed in the centre of the church, or should Protestant or Evangelical associations enter the edifice to attend the commemorative funeral ceremony. But Papal Bulls in these days have lost their terror; still there is no harm done in their preparation.

THE German Press is growing furious against France, and will do much to stir up bitter feeling between the two countries. The *Kolnische Zeitung* says, as a bloody struggle is inevitable, the sooner it takes place the better. Another newspaper declares that any insults to the German Crown Prince at French instigation would popularize a war. Other leading German papers advocate immediate war with France as the only solution of the present situation. It is believed they are inspired by Bismarck. France must walk

warily in this crisis, for at present she has her hands filled with the Tonquin affair.

THIS bitter hatred of feeling between Germany and France strengthens the idea that the differences between the two great countries cannot be settled in any other way than by another mighty struggle. But we believe the purpose of the present agitation is to arouse Germany to a sense of the importance of making her army more perfect than it is. Contrary to the general impression, it is stated that the French army is numerically stronger than that of Germany. The former is composed in all, including reserve and territorial troops, of 1,487,300 men and 3,416 field pieces. The Germans return 1,287,000 men and 2,802 field pieces. The French war budget now amounts to \$120,000,000 a year, and the numerical force of the army augments continually. Germany has now a complete network of strategic railways leading down to the French frontier, and several other great improvements have been made. Lately there has been some little irritation over undue military expenditure, and the present excitement is evidently for the purpose of making the Germans bear their military financial burdens lightly.

IT is absurdly amusing to notice the sensitiveness of both France and Germany to the raillery of each other. The press in both countries is using its genius on millinery and the rival qualities of French and German Women. We are told on one side that the French Women are like the bubble of Champagne, and enliven and change dress into a poem. Berlin ladies are like lager-beer frothy, thick and heavy, and find refuge from their drowsy-dressing in the man-milliner of Paris. The German press retort that to make the fate of a nation depend on elegant figure and choice dresses is absurd. We think so to, and suggest that what is required is a tightening up of the pachydermatous crowd in both countries.

AN important discovery of asphalte has been made in the Isle of Trinidad, on the South American Coast. It is asserted that the asphalte makes the streets as hard as stone and does not soften or crack under the rays of the sun. The substance is obtained from a remarkable, and apparently in-haustible lake, which when dug-out immediately fills up again. Thousands of tons have been taken away, and the new asphalte will probably become the chief element in the paving of the towns of the world.

A DECISIVE blow has been struck against the Egyptian power by the success of the false prophet El Mahdi. If reports are true the Egyptian army under Hicks Pasha has been annihilated to a man, and 10,000 men cut to pieces. All Soudan is in a blaze. The unfortunate affair may compel England to take the field once more, in order to firmly establish what she has already secured. The proposal to withdraw the British troops from Egypt would seem almost idiotic in the face of present events.

As the peaceful tide of Christmas draws near, it seems more than painful to have to chronicle wars and rumours of war. Owing to the proceedings of the French Government, Marquis Tseng, the Chinese Ambassador, has declared that there is little hope that war between China and France can any longer be averted. Three large Army Corps of celestial warriors have been ordered to the Tonquin Frontier, and the Chinese trumpet has sounded no uncertain battle alarm.

OUR ENGLISH BUDGET.

PRESENTATIONS are made in regal style to clergymen in England. The vicar of West Hackney has just received from his parishioners a solid silver salver weighing 157 ozs., a silver tea and coffee service, a drawing-room clock, and ornaments, subscribed for solely by past and present members of the congregation. Purses of 100 guineas, and some of 500 guineas are often presented in England. Christmas is coming and parsons, as a rule, are poor, so we hope that many Canadian parsons will be fortunate recipients of similar substantial tokens.

THE Bishop of Oxford is ill and has been obliged to give up his diocesan engagements for the present. Many English Bishops are on the sick list, the result of over work.

At the Synod of the Diocese of Dublin it was stated that the number of the clergy had declined one-fourth during the last few years owing to a wise consolidation of parishes.

A ceremony was performed recently at Exeter Hall, which is instructive as to the position of the Salvation Army towards the sacraments. The infant child of General Booth's son was solemnly dedicated to the service of God and of the Salvation Army by the general himself. But when such a service is put forward as superseding infant baptism we may well ask whereunto all this will grow? Mr. Booth has no more right to abrogate the ordinance of Baptism than he has to dispense with the Ten Commandments.

IN opening a bazaar, recently, Mr. Spurgeon made a somewhat remarkable statement. He said he had sometimes thought he should have been glad if there were no baptism and no Lord's Supper, for he could very well have fallen into the creed of the Quaker; but it seemed as if the Lord had said, "My people are partly material, and live in a material and tangible world; I mean to deliver their bodies as well as their souls, and therefore there shall be water and bread and wine, which shall become the elements of spiritual teaching to them, because they are in a condition in which these shall be useful to them, and a promise of better things to come."

THE *Daily Worthington Guardian* states that the Rev. William Quekett, rector of that town, has resigned his cure. The rev. gentleman is in his eighty-third year, and has held the rectory thirty years. He was well known in London as Charles Dickens's model curate, and his townsmen lately presented him with his bust in marble.

A public house of rather a low class, the Golden Lion, in Gravel lane, Southwark, which has lately been vacated by its tenant, has been let by the Ecclesiastical Commissioners for half the rent offered by a firm of brewers to Mr. Fegan, of the Boys' Home, who proposes to open it as a place of recreation for working boys.

It appears from a notice in the *Limerick Chronicle* there has been some difficulty in getting in the money required to defray the expenses of Messrs. Moody and Sankey's mission in Limerick.

THE Bishop of Madras, in a circular to his clergy, laments the present clerical destitution in his diocese. As many as nine prominent posts are vacant—at Madras, Berar, Cochin, Wynaad, Bangalore, Nellore—all of which, excepting two, have salaries of from Rs.200 to Rs.300 a month.

BETWEEN £23,000 and £24,000 has been subscribed towards the Manchester Cathedral Restoration Fund. The work in the North aisle of the nave is making marked progress. Liverpool will soon begin the construction of its cathedral. The site has been selected.

THE *Western Morning News* gives an account of the new Sisterhood which has been introduced into the diocese of Truro, and which is called the Community of the Epiphany. It says a home has been found for the sisters at Alverton, the residence of the late Mrs. William Tweedy, near the cathedral city. The same Sisterhood laboured with Bishop Wilkinson, and helped materially to promote the efficiency of the Church in the parish of St. Peter's, Eaton-square.

CONTEMPORARY CHURCH OPINION.

DR. RICHEY in the *American Church Review*, says:—"It is, in my judgment, a silly conceit to effect to despise the Articles." We should think so!

THE *Churchman* says that Luther was a sounder and better Churchman than most of the people who have used his name as a word to conjure by. He was conservative and cautious, and kept to the Church traditions as far as he could.

THE *Episcopal Register* says:—"It has been suggested to us that one way of improving the efficiency of theological schools, would be to put belladonna into the eyes of the professors, so that the pupils might be enlarged and made fit for examination."

THE *Record* is rather severe on the Church Associationists at Reading. It says:—"The trivial, superficial comments which formed the staple of the Reading oratory are in marked contrast, not only to what we are entitled to expect from such a body as the Church Association, but also to the characteristics of its earlier Conferences. We look in vain for any capacity to grasp the present conditions of the conflict in which it has heretofore played so leading a part, and in which, under wise guidance, it might still exert a great and salutary influence." The *Record* evidently re-echoes the death knell of the Association.

THE *Southern Churchman* noting with apprehension the tendency among Evangelicals to adopt new methods, comes to the conclusion that "as times change, parties change; and the party good for one time may need to change its practices, though not its principles."

"LET us learn," says the editor of the *Southern Churchman*, in connection with the *Century's* prediction that New York is to be the world's Metropolis, "let us learn to forecast the future with great modesty."

THE *Living Church* isn't far astray when it says that readers of the Secular and Sectarian press must be a little surfeited with Martin Luther and all his works. Mark Twain's indignant shout to the *cicerone* who showed him a mummy several thousand years old, seems quite applicable: "If you have a real, live corpse, trot him out."

IN a recent sermon the Bishop of Manchester said that the state was as distinctly and as much a divine institution as the Church for its own purposes. It could not be too often repeated, especially in an age like this, when there seemed to him to be a great deal of confusion of thought on the subject, that the courts of the realm, whether ecclesiastical or civil, had never attempted to construct or define doctrine, but simply taking the formulas of the Church, had decided whether such and such a doctrine, or such and such ritual, was or was not in accordance with these formulas.

That there will be considerable diversity we do not dispute, but it will not be greater than is legitimate and even desirable; for where uniformity of belief or practice is enforced there is sure before long to be violent revulsions, whereas if both schools can be maintained in efficient action they will each keep the other straight, and the swinging of opinion from right to left will amount to no more than a gentle oscillation."

Church Bells says that habits are growing in the pulpits and in the place of old cold formality there is now a little too much *reach, turn, and scream*. Our contemporary says;—"It may become fashionable to lean so far over the side of the pulpit as to frighten those near into forgetting the doctrine in fear for the preacher. It may be thought necessary to raise the voice with such energy that it projects itself into a scream, which may impress one hearer while it knocks the sense out of the head of another. The fashion of turning to one side or another in rapid succession may involve difficulties with new-fangled brass chandeliers, of which the phlegmatic preacher of old steered clear; for he, indeed, frequently moored himself fast to one of them! And except for this convenient purpose, the standards are sadly in the way.

THE ARCHBISHOP OF CANTERBURY ON PRAYER BOOK REVISION.

The following is the text of the reply of the Archbishop of Canterbury to the memorial presented to him from the Prayer-book Revision Society:—

To the Council, Members, and Friends of the Prayer-book Revision Society.

ADDINGTON-PARK, CROYDON,
August 2nd, 1883.

My Lords and Gentlemen,—I beg to acknowledge with great respect the receipt of your memorial recommending that steps should be taken to procure a Royal Commission with a view to undertaking a revision of the Book of Common Prayer. Your memorial, subscribed by many members of the Church of England, commands my earnest attention. Nevertheless it appears to me that the present is not a favourable time for such an enterprise. The book in its present form is, even to its minutiae, one to which persons of all the various modes of thought which the Church of England comprehends are attached with the same warmth and veneration which you yourselves express towards it. This is one great happiness of the Church, and it is much to be desired that the sphere of this attachment should not be narrowed. It is by no means likely that if the Book of Common Prayer were altered in any direction it would continue to claim the allegiance of all who now thankfully and thoroughly accept it. I would add that the time at which so important a work as the revision of the book, a work requiring such skilful and delicate treatment, could be undertaken, ought to be well chosen. It ought surely to be a time of comparative reflectiveness, and freedom from contentiousness in the Church. At present the temper of our minds scarcely seems to be so judicial as to admit of the calmest consideration of questions which demand the most sober and the most united care. Terms which under other conditions might be susceptible of modification (if it is really ever thought desirable) are so prized by one or other of our schools that (however little this might be intended) a recommendation of change would sound only like a challenge to division. Division is no duty of ours, and therefore personally I could not with confidence in my judgment recommend that a phraseology which lies at the foundation of the religious convictions of so many should at this junction be meddled with. I beg you therefore to excuse me from promoting the prayer of your petition, and to believe that I am, my Lords and Gentlemen, your sincere devoted servant,

EDWD. CANTUAR.

Book Notices, Reviews, &c.

HARPER'S MAGAZINE for December is a CHRISTMAS NUMBER, with an extraordinary wealth and variety of papers, poems, and pictures, by an array of authors and artists (American and English) seldom, if ever, brought together before. This will take the place of the mammoth *Harper's Christmas* of 1882, which will not be repeated this year. The Number has four extra plates, in addition to its usual 160 well-filled pages. The illustrations alone have cost, it is stated, over \$10,000. It is in itself a handsome and appropriate Christmas Gift. Buckley & Allan, Halifax.

FRENCH CELEBRITIES—PART II.—By Jules Claretie and others. Translated by Francis W. Potter. This is Volume II. of the series of brief biographical sketches of the most prominent of modern Frenchmen. Written in clear, crisp, popular manner, the present volume supplies what no "history" has yet recorded. Published in Funk & Wagnalls' Standard Library, No. 102. Price, 15 Cents. S. F. Heustis, Halifax.

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THE LORD'S COMING.

IF we are living as loyal and devoted members of His Body, the Church, we shall be looking for and longing after our Blessed Lord's appearing. Both His first and second coming will be the subject of our deepest thought and most earnest prayers. He came at the first to be our Deliverer from the effects of the Fall, to regenerate creation, to purify and redeem the world, and to make for Himself a peculiar people zealous in good works. He is to come the second time to bring together His own out of every nation, that He may dwell with them, and they with Him, in the mansions which He has prepared. Surely we who have been baptized, and become children of God and heirs of Heaven, ought to be very glad when we are called to dwell upon the Second Coming of our Lord. Brought out of darkness and death into the light and life which God in His great mercy has vouchsafed unto us in Christ, we may well rejoice, not only at the Birth of the Incarnate One, but the more because Christ shall come again, not in weakness, but in power, to free us from Satan's bondage altogether, and to take us to reign with Himself in Glory forevermore. If we feel no spirit of rejoicing within our breast at the thought of Christ's coming, it is because we are not living as the sons of God. If Christ be in us, the Hope of Glory, we shall be glad as the years pass, and we draw nearer the appointed time of our end on earth. For now, while we are in the body, we are absent from the Lord, but then we shall see Him as He is, and have no fears of pain and sin. Christ's coming should lead us very carefully to examine ourselves by the light of these two great events—the one past, the other yet to come. We should ask ourselves in contemplating

the first, Have I properly recognized the doctrine of the Incarnation as it has to do with my personal salvation? and of the second, Have I so lived the life of the redeemed that I am longing to see my Redeemer on His return to judge the world that I may adore Him for His gracious kindness, tender mercy and redeeming love? We may be certain of this, that if we are not prepared to rejoice if He were soon coming the second time, we are not in a fit state to rejoice at Christmas-tide that He came in the flesh. Let us prepare ourselves before Christmas for the awful events of the Last day, and then shall we, with glad and ready hearts and voices, welcome the anniversary of the birth of our Deliverer and God.

There are not wanting signs of the times, which convey to us, if we will only heed them, warnings of the approach of a crisis in the history of nations, that is to usher in, perhaps, the beginning of the end which all Christians for centuries have more or less definitely looked forward to. While we do not and cannot know the precise time when the God-man shall come the second time to this lower world, each recurring anniversary of His first Coming should increase our earnest efforts as those who have been placed here to occupy till He comes. The Advent season now at hand calls us as individual Christians and as members of Christ's Church to prepare to meet our God. The cry is, "Repent ye for the Kingdom of Heaven is at hand." It bids us consider not only the great fact of God becoming Incarnate—of His taking our flesh upon Him, and being made in our likeness, but also the doctrinal significance of so marvellous an act. It is not enough to accept unquestionably so great a fact, we must seek to know why He came—why God sent His Son into the world—and apply to ourselves all the lessons and all the benefits of such gracious condescension and love. Certainly the calls of God ought to grow stronger, and His words more startling, as the years so quickly come and go, and we are brought nearer and nearer to the time when He shall appear, and when we shall be obliged to face the issues which the day of His coming will bring before us. He alone is wise who, with all his energies, seeks to know and do God's will, and so to be in readiness for the Second Coming of Christ.

OUR WARFARE.

WE have need in these days to take good heed to the Apostolic injunction, "Contend earnestly for the Faith once delivered unto the Saints." There has never been a time when some have not been working in the Devil's service to draw away the Baptized from the Faith and service of our Lord and Saviour Jesus Christ. It has not always been with the same devices. The devil is too wise to continue the very same temptations generation after generation. True, many temptations will always be the same. Such, for example, as have to do with men's appetites and carnal desires, which are so strong in every son and daughter of Adam. But those temptations which would draw men away from the Truth as it is in Jesus, are ever changing to suit the altered conditions of successive ages. They may, in reality, be the same, but they are clothed in new garments and presented under new names. In these latter days first one and then another theory has been advanced to account for man's existence here on

earth, but all of them would destroy or weaken the Biblical account of the creation as found in Genesis, and rob God of His Almighty and sovereignty. That they will fail as they have failed to dethrone God, we may firmly believe, still God's Word warns us to be on our guard so as not to be taken unawares. No doubt the training thought by many to be needful is a knowledge of all the worldly wisdom, and great attainments in the various branches of a worldly, secular education. These things it would be extremely foolish to undervalue, but with them or without them a knowledge of God's Word, and a constant intercourse with God in prayer, are above everything else the weapons of our warfare in such a struggle. A holy, humble, Christian life, active and zealous in serving and working for God will bring us a strength that the forces of Satan and the world cannot overcome. We must *live* our Christianity and not alone profess it, and in so doing we shall best develop the powers of God within us, and best oppose the many evil designs of Satan against our souls. Earnestness and activity with a faithful use of the means of grace will enable us to resist every attack, and to plant the standard of the cross on many a newly won fortress of the evil one. Let us not rely on the arm of flesh but on the presence and help of the Most High, and seek wisdom and strength from Heaven, and we shall be always able unflinchingly to oppose all disloyalty to our King and God.

CHRISTIAN EVIDENCES.

No. VIII.

A REVELATION is the manifestation of something that was hidden. Assuming that there is a personal GOD, who is TRUTH Himself, it is consistent to believe that He should make known to all His creatures, in ways which He knows best to be adapted to the several receptive capacities which He has granted them, His will and His ways. Revelation does not, then, mean the discovery of the Infinite or the unveiling of the mystery of God, but a publication, manifestation, of so much of the will and truth of God as is needful in His all-wisdom, to the requirements of man's highest spiritual, mental and moral nature. Such truths as man's nature, assisted by Divine grace, can discover and adapt, are discoverable by man in ordinary ways. Special Revelation implies that truths which equally needful to man's highest vocation are not discoverable in ordinary ways, have been revealed by a beneficent Creator in what to man's limited powers of reception are to man extraordinary ways. We therefore ask—

(1). Is it conceivable that there should be such communication from the Universal Father to man as Revelation implies?

(2). Granting such Revelation as possible and conceivable, is there a moral necessity for such, or can we conceive of the supply of man's moral needs without such special revelation from God, over and above that which is afforded by the light of the natural laws observable by man in the world in which his present lot is cast.

(1). If we are able to believe in the existence of a personal GOD, we are able to believe that such a personal GOD can hold immediate intercourse with man. The Holy Scriptures do not claim to be a perfect transcript of the Infinite, but a conveyance of truth from the Truth, in such a way and to so high a degree as the finite com-

prehension is capable of reception. It is not necessary to suppose that Revelation is contrary to any known law. Revelation is miraculous to man simply because it transcends in its information the knowledge which man has or can have obtained, unassisted by special communication from the Infinite Truth.

(2.) Is Revelation morally necessary? Cannot the wants of man in his relation to God be supplied from his knowledge of nature and by the guidance of his reason?

Facts testify the insufficiency of Reason. History and conscience justify Revelation. Man is morally impure, and the attempts which he has made to provide himself with Revelation to supplement the teaching of Nature have proved him incapable of self-elevation. It has been attempted to show that man is so capable by selection of favorable passages of heathen authors who exhibit therein a high moral conception, but were these views entirely independent of direct Revelation? Set over against these isolated cullings the uncertainty, confession and instability of all ancient systems of philosophy, their inadequacy to preserve the very men who proclaimed them from deep moral degradation, the general prevalence of gross superstition and moral helplessness in the heathen world, and the confessions of the greatest minds of antiquity, such as Pythagoras, Plato, Socrates, Seneca, Epictetus, M. Aurelius, that their teaching was no stem to the tide of corruption, and that they could arrive at no definite conclusions on the most important questions of man's destiny. "No man," says Bishop Butler, "can think the light of Nature sufficient who considers the state of religion in the heathen world before Revelation, and its present state in those places which have borrowed no light from it." Admitting then the existence of God, a Revelation is not only possible, but antecedently probable. The testimony of all mankind is to the insufficiency of natural light and the darkness of the world calls for Divine help.

"If God is good," says Conder, "Revelation is probable." It is inconceivable that the parent mind, if loving men as His offspring and desiring their welfare, should withhold from them that knowledge which must be the noblest, the most desirable, and the most useful, the knowledge of Himself.

**"AUTHORITATIVE INTERPRETATION"
AND THE "RIGHT OF PRIVATE
JUDGMENT" IN THE CHURCH OF
ENGLAND; OR, HOW THE BIBLE IS
"THE SOLE RULE OF FAITH."**

By REV. JOHN CARRY, D. D.

(Concluded.)

(3.) Nor even when the true meaning of the contents of Scripture is reached, is it left to every man to decide which beliefs are necessary for eternal salvation, and which are not; which are to be required, and which are not. The Church decided these, too, and has embodied the necessary things in her Creeds, which she requires the belief and profession of before she admits any to her Sacraments, which she declares to be "necessary to salvation."

(4.) And after she had done all this, and so circumscribed the teacher's range of action, the Canons of 1571, representing the mind of the Church, though not legally binding, directed

preachers to "see first of all that they never teach in their sermons anything to be religiously held and believed by the people, but what is agreeable to the doctrine of the Old and New Testament, and what the Catholic Fathers and ancient Bishops have collected out of the same." "A golden rule," as the famous Grotius truly called it.

(5.) So that it is only outside all these fixed results, or in addition to them, the preacher's individual judgment has play. After all that he is bound to from the outset, he has comparatively small power of oppressing the consciences of his people, for a man must be ingeniously perverse who shall be able to "persuade" himself that he has discovered something in Scripture, over and above the faith settled by the Church, which is necessary to salvation.

(6.) Another clear proof lies on the surface of the Church's words, that she never contemplated the "sufficiency" of Scripture to apply to every reader; for otherwise the idea of authority to "teach the people committed to a Priest's or Bishop's charge with all diligence to keep and observe the doctrine and sacraments and discipline of Christ," would be unmeaning; and much more the promise to "banish and drive away all erroneous and strange doctrines contrary to God's Word;" since every inculpated person might maintain his own soundness, as having an equal right to determine what was agreeable to God's Word or alien from it. But in truth whatever fine-sounding words are said about the Bible as the "sole" rule of faith, no Christians act upon it. The English Church has certainly another rule beside the Bible, and even the *Montreal Gazette* says that "all her members are bound by the Articles;" Presbyterians have their Confession of Faith; Methodists have Wesley's Notes and Sermons, though all these together fall far short of the despised "Catholic Consent." And indeed in spite of this echoing and taking catchword, "the Bible, the sole rule of Faith," all sober, modest, common-sense people feel the unreality of it. For such processes as "concluding and proving" the saving mysteries of the Faith from Holy Scripture, no small share of learning and logical ability is indispensable, to say nothing of far higher qualifications, and honest people feel it, and very generally defer to their trained and appointed teachers, as people in every department of rational life defer to experts—lawyers, doctors, engineers, soldiers, statesmen, or mechanics. And that simple Christians, under the guidance of the Church, ministered in a hundred ways from their infancy, discover satisfactorily the greatest mysteries of religion in their Bibles, is only a proof of the great happiness of that guidance, but no proof at all of what they might be able individually to accomplish if sent "first" to the Bible, and precluded from those numerous helps which God has graciously ordained in His Church, but which boastful men think scorn to acknowledge with gratitude.

(9.) In conclusion, it is no small comfort and strength to feel assured that the Faith was "once for all delivered to the saints" before a word of the New Testament was written; that it was preached in many lands and by all the Apostles, while not more than half their number committed to writing a portion of their teaching, and that in most cases with exceeding brevity; that the Faith has been kept by the Holy Church throughout all the world in things necessary, and that it is doubly assured to us in the Sacred Scriptures, the precious deposit of the Church. And when it is said, as in Art. VIII, "that the three Creeds ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture," it is not meant that there are not other sufficient grounds for receiving them, but that this is a sure one, and one to which the chaotic sectaries of that day were the most likely to defer, and therefore it is prudently alone put forward. The sum of the Church's doctrine about the use of Scripture is—

It contains sufficiently all things necessary to salvation.

These points are not left to individual decision.

They are not said to be discoverable by every man.

The Church has authority in settling them. The clergy are not in their teaching to transgress these limits.

The people committed to their charge are to observe them.

Thus is tyranny of conscience in a Romish or Protestant direction effectually guarded against, and the ancient necessary and saving faith of the Catholic Church kept undiminished and secure. We may well pray that God would grant us thankfulness for such safeguards, and grace to stand fast in the exceptional liberty wherewith Christ and His Church have made us free!

CORRESPONDENCE.

The Churchman's Life of Wesley (S. P. C. K.)

To the Editor of the Church Guardian.

SIR,—Early last spring our English Church papers, as I think CHURCH GUARDIAN also, informed us that exception had been taken to some passages in Rev. F. E. Warren's Note to the Office for the Holy Communion in the Commentary on the Prayer Book put forth by the S. P. C. K. The formal objection was laid before the Episcopal referees and the objectionable passages were ordered to be expunged. In reading, even to-day, the "Life of Wesley," published by the same Society, I wonder greatly whether the said book has been sufficiently examined before the Society undertook its publication. Some passages in it seem, to my untrained mind, to make but little for the Church's teaching on the ministry and the solemn office for ordination. Of course if ordination be a "corrupt following of the Apostles" as some understand our Art. XXV. to teach them, nothing too little can be made or said of it. But if ordination with Apostolic Succession be a Scriptural principle of the Church, then no one can be too jealous of the statements which are put forth, as it were with the Church imprimatur, concerning it. The passages to which I think exception might be taken are the following:

P. 253—"In other words, Unity is not at present valued; while no slur can be allowed to be cast on the ministerial claims of the present race of preachers."

P. 254—"If the disposition for Unity shall exist, the other obstacles will appear small, and readily to be moved away. The submission to the Anglican form of ordination will then, as a difficulty, block the path no longer. When He, Who needed no baptism from the hand of any man, desired to comply with an ancient rule, saying "Suffer it to be so now, for thus it becometh us to fulfil all righteousness," He spoke along the centuries to all who deem but lightly of forms and ceremonies, and to all who are ruled by that feeling which by some is called pride, and by others self-respect."

Again, the author seems to teach that the Methodist ministers who trace a succession from Dr. Coke have what is known as the Apostolical Succession; and hence in the same way teaches that Wesley both had a right to ordain, and that he did exercise that right in the case of Dr. Coke.

P. 251—"Little value is therefore set by them on the succession which, as we have seen, many of the ministers can trace, through the American channel, from Dr. Coke, and mediately from Wesley himself."

I will not say much on what seems to me to be falsely assumed and stated in the above passages, but it does seem to me even little short of *sin* to compare unordained ministers of the Methodist denomination, as regards ordination in the Church of England, with our Blessed Lord in receiving Baptism at the hands of St. John the Baptist.

Would the "Episcopal referees" order the suppression of these passages?

Yours truly,

JOHN LOCKWARD.

St. Martin's, N. B., Nov. 15th, 1883.

Confession and Absolution.

To the Editor of the Church Guardian :

SIR,—In the reports of the Mission, recently held in Halifax, I find "Father" Maturin reported as saying that auricular confession and priestly absolution are necessary for the forgiveness of sins, and are commended by Christ, and that our Church so teaches.

Now, if the Rev. "Father" had simply given it as his opinion that this was necessary, no matter how much I may differ with him, I should have taken no public notice of it. But when he claims that this is the teaching of the Church, and consequently the duty of the clergy so to teach, I beg leave to take exception to his statement, and to enter my solemn protest against it.

I have always been taught that the opposite of this is the truth; and if I turn to the Prayer Book I find such to be the case. I find, *e. g.*, in the first exhortation to Holy Communion, we are urged to examine ourselves "by the rule of God's Commandments," and then to confess ourselves "to Almighty God." And only when some one is found "who by this means cannot quiet his own conscience" is he told to go to some "discreet and learned minister of God's word." Again, in the visitation of the sick, I find it is only when some "weighty matter" is troubling his conscience that the sick person is to be moved to make a special confession, and only when he humbly desires it that he is to be absolved.

Here, then, confession is only for exceptional cases; and then not necessarily to include all the sins of the penitent, but only that particular matter which is the cause of his disquietude.

As to the necessity of this outward and visible sign, I beg to say that I never went to confession in my life, and God helping me, I never will, and will "Father" Maturin tell me I have never been forgiven? If this "outward and visible sign is necessary and commanded by Christ, I have not—I quote from the *Acadian Recorder* of 15th inst.—and if "through this means must Heaven be entered," I stand a poor chance.

But, Sir, is it true? If it is, surely our modern "Fathers" can show us the New Testament statement of its institution by Christ; and also instances where the Apostles set up the confessional. No doubt, they can also explain why St. Peter did not give Simon Magus the benefit of this "Sacrament." His sins were post baptismal, and as I understand it, these "Fathers" would have said—"The confessional is open at stated times, say from half-past two to half-past six in St. Luke's Church—come and confess and get absolved." But I find Peter says—"Repent, therefore, of this thy wickedness, and pray to God," etc.

I regret very much that the pro-Cathedral has been thrown open for this Romish practice, as it, to some extent, commits the Diocese to it.

As to parents allowing their children to go to confession, I can only say, God forbid. I can assure "Father" Maturin, or any other "Father," that should he come into my house and give such advice to my children, he would pass out through the door much quicker than he came in.

Asking you to kindly give this an early insertion in your paper.

I am yours truly,

W. J. ANCIENT.

Rawdon, Nov. 19th.

[We think our correspondent would have acted more wisely had he consulted some other authority for the facts than the secular papers before writing as he has done.]

DOROTHY.

(Written for the Church Guardian)

BY T. M. B.

CHAPTER XIII.—A FRIEND IN NEED.

(Continued).

"It is papa," she said—"oh, think, think of his

having been arrested—*arrested* for a crime! of his having been taken from me, of the misery it must have been to him to leave me; think of him who is the very soul of honour and integrity being charged with defrauding Mr. Bolden after all these years! Think of him now, his heart breaking with the disgrace, alone and in prison!"

Rupert Vaughan listened to Dorothy's broken recital with astonishment only equalled by his distress. It seemed an impossibility that Arthur Rivers, of all the men he had ever known, should have such a charge brought against him!

"Dorothy," he said presently, "this is indeed terrible, terrible in itself, but you need not fear as regards the consequences. I have known your father, probably better than most men, for long years past. I know him to be, as you say, the very soul of integrity and honour, and I would pledge my life for his innocence. I shall defend him, Dorothy. It is no vanity to tell you that of late years I have been known as a successful pleader, and in this case, when my whole heart and soul will be in my task, it is not likely that I shall fail. You must be strong and hopeful, and all will be well."

"And you will see him very soon. You will comfort him. Yes, I know the very sight of you will comfort him."

Now that Dorothy was calmer, Rupert Vaughan drew from her all she knew with reference to the charge against her father. Already the keen, strong brain was at work upon the matter. She told him of the abrupt termination of the relation between Mr. Bolden and her father, everything, in fact, except the real cause of their estrangement, which was Vere Bolden's attention to herself. Yet in her recital it was impossible to avoid all mention of Vere, and in questioning her about the loss of the cheque, which had brought such trouble upon them, Rupert Vaughan ascertained the fact of the young man having posted her father's letters on the day of their expedition to Richmond. On this he made no comment; he noted too clearly how Dorothy, even in the agitation of her fresh grief, shrank from the mention of Vere Bolden's name. Gently and patiently he questioned her till he had learned all she had to tell which could help him in the task he had undertaken, and poor Dorothy felt the coldness of her despair give way before the strength of resolution and the strong, loving faith of Rupert Vaughan.

"How good you are to us," she said at last, and held out her hand to him for the first time that evening. "What should we have done without you! Ah, if you had not gone away all might have been different."

"But I have come back, Dorothy, to work for you, to be indeed your friend, God helping me," he said, with unspeakable tenderness, and he carried the little hand to his lips.

"And now I must go," said Dorothy, "Katy will be in agonies of uncertainty about me, if I miss the ten o'clock train, and the cabman will have grown impatient."

"You are not going back alone," he said, "till your father is with you again, I must look after you, Dorothy, and you must submit to my guardianship." He looked at his watch. "There will be time enough for you to take a cup of tea, which, if I know Mrs. Oldwin, she has ready for you now."

And so it proved, for when he rang for his lamp the old lady appeared behind her handmaid with a little tray; she had been "on hospitable thoughts intent" since poor Dorothy's unexpected apparition, and in the good woman's estimation a cup of tea was a panacea for all ills. Rupert himself poured it out for Dorothy, and insisted upon her taking a little food, the first, poor child, which had passed her lips that day. Then having borrowed a warm shawl from Mrs. Oldwin, he folded Dorothy in it, for she had left home thinly clad, and taking her hand within his arm, he led her down stairs, put her into the cab and sprang in after her. It was still raining heavily, a dreary night indeed, but as they were hurried along through the darkness, Rupert Vaughan felt as

though a new life were stirring in his veins. He had found her, or rather she had sought him, in her distress; she trusted in his affection, she recognized him as her truest friend. God grant that he might be the means of restoring her father to her with an unblemished name. Then the thought of his old friend, whom he had ever venerated as a man of a singularly pure and blameless life, and loved for himself as well as for the grand fact of his being Dorothy's father, suffering unjustly, filled him with a wholesome indignation which, of itself, would have stirred his blood. They were almost silent on their way to the station, only, as they passed the cottage, Dorothy leaned forward and gave one yearning look at her old home.

"New people have come," she said, and Rupert told her how he had tried to learn from them whither she and her father had gone. The train was crowded, and Dorothy thought gratefully of the comfort of having Rupert with her. Arrived in the city, Rupert again hailed a cab, and they were driven rapidly to Bell Street, where Katy, in the keenest anxiety, was awaiting her young mistress.

"Lord bless you, Mr. Vaughan!" she exclaimed at sight of Dorothy's escort; "everything will come right now you are here. Poor Miss Dorothy, poor lamb! she was well nigh heart-broken, and if she had not had some hope of finding you, I don't know what would have become of us."

"Luckily I came back yesterday, Katy, and I am more than glad to see that you are with her in her trouble."

He shook hands warmly with the faithful woman, and each felt that there was a bond between them. Then he bid Dorothy good night, putting aside her thanks with a wave of his hand, and promising to see her as well as her father on the morrow.

CHAPTER XIV.—RUPERT'S SELF-CONQUEST.

There are pathetic and tragic moments in nearly every human life, even in the most common place—moments in which the intensity of emotion produced seems to transform the character for the time being, as metal is transformed in the glow of the furnace; the moment passes, and the person returns to his or her ordinary self so far as the outer world is concerned, yet it is impossible but that such experiences must leave their impress upon the inmost being, changing it from what it was. Thus Arthur Rivers, though he had indeed passed through the furnace since Rupert had last seen him, was apparently unchanged; the same placid, white-haired man, familiar to him for so long, yet in reality no longer the same. The friends clasped hands with the fervour of those whose hearts are too full for expression. Rupert was the more agitated of the two.

"I am most thankful to see you, Vaughan," said Mr. Rivers, after a few moments silence, "less for my own sake than for Dorothy's. I know you must have seen her to have discovered my whereabouts."

"Yes, I have seen her; she came to me, and I took her home last night, and have been with her this morning. I have learned from her all she could tell me about this miserable business, and I must hear all you know from you. I have constituted myself your legal adviser, and shall not rest until you are a free man, and the author of this villany is exposed."

It would have been impossible, even for the most despondent, not to be cheered and strengthened by the resolution and fervour in Rupert Vaughan.

"At all events, we shall feel, Dotie and I, that we have a friend—a friend, faithful and strong, who will stand by us and do the best that can be done for us. Vaughan, I am inexpressibly thankful that you have come back. How is my little girl looking to-day?"

It was only in speaking of his "little girl" that Mr. Rivers showed any agitation, as it was the thought of her anguish which had been the real sting in the unlooked-for affliction which had befallen him.

"Far better and more hopeful," answered Rupert; "I shall bring her with me to-morrow and you can judge for yourself."

"Ah, you may think how I am yearning for a sight of her." "And now to business," said Rupert, drawing a note-book from his pocket. "We have no time to lose, and I am burning to take the first steps in this matter."

In the hours of solitude which Mr. Rivers had spent, since the dreadful day when this cloud of disgrace had broken above his head, there had come into his mind a suspicion which, in the nobleness and generosity of his nature, he had put from him persistently, but yet which would not be altogether set at rest. It was connected with Vere Bolden. He did not by a word suggest it to Rupert Vaughan, and was unconscious how the latter, in his close and pertinent questioning, was drawing from him one by one the points which led to that suspicion. Vere Bolden's frequent visits to the office, the interest which he had manifested in some of his father's affairs, the questions which he had fallen into the habit of putting to his father's clerk respecting them. His visit on the morning of the trip to Richmond, his manner on that day, the length of time which elapsed before his return from posting the letters, his subsequent momentary indisposition, his meeting them again in the evening at Richmond, his excited manner. Patiently step by step Rupert went on, though his questions brought out the fact of Vere's frequent intercourse with Mr. Rivers and Dorothy more and more plainly, and thus pierced his own heart with the most miserable pain.

(To be continued.)

A HOLY LIFE.

A HOLY life is made up of a number of small things: little words, not eloquent speeches or sermons; little deeds, not miracles or battles; nor one great heroic act of mighty martyrdom, make up the true Christian life. The little, constant sunbeam, not the lightning; the waters of Siloam "that go softly" in the meek mission of refreshment, not "waters of the river, great and many," rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudences, little foibles, little indulgences of the flesh; the avoidance of such little things as those goes far to make up, at least, the negative beauty of a holy life.

NEVER SWEAR.

1. It is *mean*. A boy of high moral standing would almost as soon steal a sheep as swear.
2. It is *vulgar*—altogether too low for a decent boy.
3. It is *cowardly*—implying a fear of not being believed or obeyed.
4. It is *ungentlemanly*. A gentleman, according to Webster, is a *gentle man*—well-bred, refined. Such a man will no more swear than go into the street to throw mud with a chimney sweep.
5. It is *indecent*—offensive to de-

licacy, and extremely unfit for human ears.

6. It is *foolish*. "Want of decency is want of sense."
7. It is *abusive*—to the mind which conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.
8. It is *venomous*—showing a boy's heart to be a nest of vipers; and every time he swears one of them sticks out from his head.
9. It is *contemptible*—forfeiting the respect of all the wise and good.
10. It is *wicked*—violating the Divine law, and invoking the displeasure of Him who will not hold him guiltless who takes His name in vain.

BAPTISMS.

EASTWOOD.—On Sunday, the 11th inst., at All Saints' Church, Bedford, N. S., Laura Elizabeth, daughter of Robert and Elizabeth Sarah Eastwood, of Bedford.

BARTLETT.—In a wigwam, Cornwallis, Aug. 28th, William Henry, son of Thomas and Emiline Bartlett, (Indian and white.)

ZINK.—At the Parish Church, Cornwallis, Oct. 26th, Cora Leah, daughter of Henry and Mary Zink.

LOCKWOOD.—At the same place, Nov. 2nd, Mary Elizabeth, daughter of William Anderson and Susan Lockwood.

PREST-MCKINNON.—At Mooseland, on Thursday, Nov. 22, by the Rev. E. H. Ball, Rector of Tangier, Hezekiah T. Prest, of Mooseland, to Jessie McKinnon, of Halifax.

MARRIAGES.

WADE-GOODWIN.—At the Parish Church, Nov. 8th, George William Wade, of Cirencester, England, to Celia Geselda Goodwin, of Vernon Mines, Cornwallis.

CHASE-ROTTLER.—At St. James' Church, Kentville, November 21st, by the Rev. F. Francis Sherman, David A. Chase to Emma R. Rottler, both of Kentville.

DEATHS.

HAMILTON.—Entered into rest, on Tuesday, the 13th inst., Janet, widow of the late David Hamilton, of Sackville, N. S. She leaves a family of two sons and two daughters, who, while they mourn her loss, rejoice in the assurance that she is not dead but sleeping in Jesus.

LYNCH.—Nov. 10th, Agnes Elizabeth, aged 18, daughter of John and Charlotte Lynch, Church St., Cornwallis.

HENNIGAR.—At Five Mile River, Parish of Maitland, on the 18th inst., Hannah, wife of Jonathan Hennigar, aged 29 years.

Temporary Duty.

A Priest of the Church, a Graduate of the University of Oxford, experienced in and fond of Parish work, is desirous of obtaining Temporary Duty after Christmas next. References kindly permitted to the Lord Bishop of Quebec. Address, REV. H. J. PETRY, B. A., 442 St. John St., Quebec City.

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.



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CHRISTMAS TREE DECORATIONS.
For \$1.10 we send set for medium-sized tree, containing 18 candles, 12 fancy ornaments, 25 gilt, colored, and other fancy ornaments, in all 12 pieces. For \$2.55 we send 24 large candles, 18 fancy ornaments, and 45 gilt, colored and other fancy ornaments, some very beautiful; also 18 ball balance candle holders, and 8 holders with fancy brilliant colored reflectors; also colored tree lights, reflectors, brilliant chains, gold moss, etc., at lowest prices. Shipped on silver tree. Address, DAVID G. GOOK, 44 Adams street, Chicago.

CHRISTMAS ENTERTAINMENT MATERIAL.
Price Christmas Cantatas, with music, etc., 25 copies for 50c. Samples, 5c. Haloona. Ten feet, 75c. Bitten feet, \$1.75. Santa Claus Masks, for Santa Claus faces, long white beard, 50c. Entertainment Tickets. Hats in colors, 50c. per 100 (sample free). Programme Blanks, in colors, 40c. per 100 (sample free). Costume Motives, or bonbons, 30c. per dozen. Tab-leaux Fire, assorted or all one color, five parties for 50c. Complete catalogue free. D. O. GOOK, 44 Adams street, Chicago.

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Suggestions for Decorations, Entertainments and Gifts.
A collection of suggestions from leading Sunday-school workers in various parts of the country, containing something of interest to every Sunday-school superintendent. Nothing like it ever issued before. Price, 50c. Will send free to any one sending us a list of all the Sunday-school Superintendents in the place. DAVID G. GOOK, 44 Adams street, Chicago, Ill.



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CALL attention to their SPECIAL COMMUNION SERVICE, as per cut, as very desirable where appropriate vessels of Moderate Prices are required. The quality is warranted really good—Chalice, 7 in. high, gilt bowl; Paten, 8 in. diameter, (with gilt surface), to fit on Chalice; Cruets, 1 pint or pint size, as preferred, Price \$14.00; Cruets singly, \$3.00 each. Also, A select stock of BRASS OFFERTORY PLATES, 10 to 14 inches; Plain and Illuminated ALTAR VASES, 7 to 9 inches. A few CROSSES, 18 inches, suitable for small Churches; Sterling SILVER COMMUNION VESSELS made to order in suitable designs. Goods securely packed for transit free of charge.

Situation Wanted.

A Clergyman desires to find a Situation for a Parishioner, aged 18, Nursery Govern-ess, or Companion. She has been respect-ably brought up, and would be glad to help in a Choir. Address, "Rector of M., care of Editor CHURCH GUARDIAN. nov 21 21v

WANTED.

Can any clergyman recommend a Lady of some Musical acquirements, and of a really kind and domestic disposition who would undertake the education of a girl and a boy of 10 and 7, and be willing to assist the mother in the lighter duties of a small household. A comfortable home is offered in one of the pleasantest parts of Nova Scotia. A lady of some experience in Tuition preferred. Address, stating salary required, to the REV. P. J. H. AXFORD, The Rectory, CORNWALLIS.



TENDERS.

TENDERS, addressed to the undersigned, and endorsed "Tender for Pipe's Cove Light," will be received at Ottawa, up to the 24th November next, for the construction of a Small Frame Lighthouse Tower and an Oil Store at Pipe's Cove, Cape Breton County, Nova Scotia.

Plans and specifications can be seen, and forms of tender procured, at this Department, Ottawa, at the agency of this Department, Halifax, and at the Post Offices, Sydney and Grand Narrows South, C. B.

WM. SMITH,

Deputy of the Minister of Marine and Fisheries.

Department of Marine and Fisheries, Ottawa, 21st October, 1883.

TENDERS.

TENDERS, addressed to the undersigned, at Ottawa, and endorsed "Tender for Advocate Harbor Light," will be received up to the 23rd November next, for the construction of a Small Framed Lighthouse Tower and an Oil Store on the Beach at Advocate Harbor, Bay of Fundy, in the County of Cumberland, N. S.

Plans and specifications can be seen, and forms of tender procured, at this Department, Ottawa, at the agency of this Department, Halifax, and at the Advocate Harbor Post Office.

WM. SMITH,

Deputy of the Minister of Marine and Fisheries.

Department of Marine and Fisheries, Ottawa, 31st October, 1883.

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I beg respectfully to call the attention of the Clergy, Organists, and Choirmasters, to my splendid Stock of

CHURCH MUSIC.

I keep always on hand all Novello's Musical Times, Octavo Anthems, Parish Choirs (Te Deums), Voluntaries, &c., in fact all the Music used in the Services of the Church.

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TRADE! POVERTY!! CRIME!!!

It is matter, not of assertion, but of sternest demonstration, that the drink traffic causes the most amazing waste of our national resources; that to it are due, mainly and almost exclusively, the worst phenomena of pauperism; that it causes seventy-five per cent. of those melancholy cases of domestic ruin which fill our police courts; that it contributes enormously, both directly and indirectly, to the hideous social evil; that, but for it, on the testimony of nearly every judge on the bench, crimes of violence would well-nigh disappear; that it is the cause, both directly and indirectly, of a most terrible mortality; that it chokes our prisons, madhouses, and penitentiaries; that it creates an hereditary taint which makes life a curse to a stunted population; that because of it thousands, aye, tens of thousands, of miserable men, and yet more miserable women, and poor little children, most miserable of all, lead lives of such squalor and anguish as only they who have witnessed can conceive; that it devastates the humanity and blights the bodies and souls not only of 600,000 drunkards, but of the millions whom their ruin drags down to shame; that it frustrates our religious efforts at home; that it destroys and ruins our mission efforts abroad; that it is the chief bane and ruin of our homes; that it is the darkest stain on the glory and prosperity of our nation. Exaggeration, gentlemen? There is not one word of this indictment which is not true to the letter; not one word which is not capable of the most rigorous proof which evidence can establish and statistics confirm."—*Canon Farrar.*

In Des Moines, Iowa, as a test of popular feeling, the women voted on the license question, twelve declaring in favor of saloons and eight hundred against them. In Newton, Iowa, at an election ordered by the council, 172 men voted for license to 319 against—not two to one against it; while the women's vote stood one in favor to 394 against licensing saloons. In Kirksville, Mo., ten favored the liquor traffic, twenty declined to declare themselves, and five hundred wanted "no license." In the Illinois campaign, which resulted in 95,000 names of women who expressed their wish to vote against saloons, not one woman in ten declined to affix her name to the petition.

Two NATIVE Christians in India, have been discussing the temperance question. One of the native speakers, urging total abstinence, said, "that to Hindus it would be no hardship; why, therefore, should they take to drinking simply because they had become Christians?" Why indeed? But Christianity carries with it some of the evils that cling to civilized humanity. "It must needs be that offences come."

Young men should pattern after pianos—be square, upright, grand.

What Does it Mean?

What is meant by "secretions" in a medical sense? "The secretions" are the powers of certain glands and organs of the body to hold and distribute the healthful fluids of the system, such as bile from the liver, etc., Burdock Blood Bitters regulates all the organs of the secretions to make pure blood.

Statistics state that there are two million widows in the German empire.

The Faith Cure.

One who tried the faith cure declares she was cured—"cured of her faith"—Burdock Blood Bitters cures by works, not by faith alone. It is the grand specific for all diseases of Liver, Kidneys and Blood, purifying regulating and strengthening the vital fluids.

Herbert Spencer says Americans are so driven by business cares that they never stop to leisurely examine anything.

A Fortunate Escape.

Mrs. Berkenshaw, 26 Pembroke St., Toronto, at one time was about to submit to a surgical operation for bad lameness of the knee joint, all other treatment having failed, when Hagar's Yellow Oil was tried, and speedily cured her.

Within the last eighty years Congress has spent more than \$100,000,000 on the city of Washington.

A Little Behind Hand.

Some people are always a little behind hand in all undertakings; delays are dangerous, and none more so than in neglecting what seems a trifling cold. Prudent people break up the ill effects by timely use of Hagar's Pectoral Balsam, thus preventing serious lung troubles.

The irrepressible Benjamin F. Butler has met his Waterloo and disappears from the list of probable Democratic presidential candidates.

A Failure in Crops.

A species of worm is eating all the leaves from the chestnut and hickory nut trees in many sections, and the crop will be a failure. Worms that afflict children or adults will prove a failure if Dr. Low's Pleasant Worm Syrup is used. It is a safe and sure cure for all worms that lurk in the human system, tape worm included.

The German Military Authorities have decided to increase the artillery service from its present standard of 340 batteries to 680.

House Plants.


Many a beautiful rose has been nipped in the bud by an undiscovered worm, and many a young life has been sacrificed to the destructive power of worms in the human system. If you would save those other tender house plants, "your children," give them Freeman's Worm Powders, they are safe and pleasant, and are warranted effectual.

Instead of establishing his theory to the contrary, the results of Baron Nordenskjold's expedition to Greenland confirm the general belief that the interior of that country is entirely covered with a thick sheet of perpetual ice.

The Great Success.

RECOMMENDED BY BISHOP CONE, AND BY EVERY CLERGYMAN WHO HAS SEEN IT. The first edition sold in 4 weeks. It contains no superfluous matter. Every hymn a gem. Opening and closing services, chants, anthems, &c. Bound in indestructible waterproof covers. It is the most popular book of its kind extant. \$6.00 per 100, postage paid.

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ARE PREPARED EXPRESSLY TO CURE
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GRATITUDE.

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M. F. EAGAR, Esq., Halifax, N. S.—
Dear Sir,—During the fall of 1876 I contracted a severe cold, which settled on my chest, causing inflammation of the lung. For the next two years I used many different preparations, including two different Emulsions, and also Churchill's Compound Syrup, from neither of which I derived any benefit. Meantime, hearing of your PHOSPHOLEINE, I gave it a trial, and I am happy to state that it has very materially benefited me, and would strongly recommend it to one and all who may be similarly afflicted, being convinced that the ingredients contained in your PHOSPHOLEINE are what is necessary for rebuilding of either weak or diseased lungs.

Yours gratefully,
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N. B.—The GOLD MEDAL of the ADELAIDE EXHIBITION has just been awarded to the MONTSERRAT LIME FRUIT JUICE AND CORDIALS; in regard to which, the *Liverpool Journal of Commerce* September 26, says:—"The Sole Consignees, Messrs. Evans & Co., are to be congratulated upon this result, whose enterprise in placing this before the public has met with such success, as witnessed by the fact that in the course of a few days 60,000 gallons of Lime Fruit Juice were imported by them into Liverpool alone."

Montserrat Saline Effervescent Salt.

This Preparation has all the properties of a cooling and purifying Saline. It is an elegant Pharmaceutical preparation, and at the same time a pure mixture of Acids and Salts, whilst, from its effervescence, it will be found to produce a certain and beneficial result.

DIRECTIONS FOR USE.—A teaspoonful, in a tumbler of water, forms a mild aperient, and an anti-fever draught. A small teaspoonful in a wine glass of water is a palatable cooling, and purifying draught. This latter dose taken before dinner is often likely to give an invigorating tone to the system.

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\$100 will be paid for a case it will not cure or help of the following diseases: Diphtheria and Rheumatism, Scalds, Chilblains, Galls, Boils, Sprains, Lumbago, Bronchitis, Burns, Toothache Broken Breasts, Sore Nipples, Felons, Stings, Bruises, Frost Bites, Old Sores, Wounds, Earache, Pain in the Side or Back, Contraction of the Muscles. There is nothing like it when taken internally for Cramps, Colic, Croup, Colds, Coughs, Hoarseness, and Sore Throat. It is perfectly harmless, and can be given according to directions without any injury whatever.

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The Mission Field.

IMPORTANCE OF CONQUERING INDIA.

If India should be brought to the foot of the cross, then Mohammedanism, then all heathenism must follow soon. If India should fall, the gain would not be confined to so many thousands, so many millions of heathen laid captive, but the spread of Christian truth throughout the world must follow. If Greece and Rome successively added so much to the influence and the organisation of the church, what must India do? the India which has exercised an unrivalled influence on the religion of the world; India, the seat of Brahminism; India, the parent of Buddhism; India, the stronghold of Mohammedanism. What an acquisition to the glories of the latter Temple. What an enrichment to the treasury of the House of God. But in proportion to the importance and magnificence of the work was also its difficulty. We must never in our impatience forget that. Once again, as in Apostolic times, the Church and the Gospel were confronted with time-honoured and wide-spread religions, which had struck their roots deep in the civilisation, the poetry, the art and literature, and the social life of the people. Once again there would be the same difficulties, the responsibilities, the same hesitations, the same resuscitation of waning faith, the same halting between two opinions, witnessed during the early centuries, during the transition period from Paganism to Christianity. In Japan (and they might expect analogous phenomena in India) there was a remarkable revival of the waning and dying Buddhism. The people are longing for that peace which the gospel alone can give.

THE Rev. E. H. Bickersteth, vicar of Christ Church, Hampstead, in the course of his sermon at the recent consecration of the Rev. W. Arthur Poole, D. D., took occasion to say that there had been for two hundred and thirty years this proclamation:—"So long as the sun shall warm the earth let no Christian be so bold as to come to Japan, and let all hear that if the King of Spain or the Christian's God or the Great God of all violate this command he shall pay for it with his head." But now England and America were awaking to their mission. The Church Missionary Society had stations at Nagasaki, Osaka, Tokio, and Hakodate; the Society for the Propagation of the Gospel at Tokio and Kobe; and the American Church at Tokio and Osaka. That was a proof of the immense strides made by Christianity in Japan, and was it not an augury of good that the two great missionary societies at home had united to send forth to that distant land the first missionary Bishop of the Church of England.

A Roman Catholic paper says:—"The British Protestant missionary societies collect more than a million of money annually; the greatest Catholic missionary society in the world collects about a quarter of a million, and even of this sum more than half (4,500,000 francs, about £180,000) comes from France alone, the rest of the Catholic world contributing only some £90,000.

PARSONS' PURGATIVE PILLS

MAKE NEW RICH BLOOD,

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

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JOHNSON'S ANODYNE LINIMENT (For Internal and External Use). CURES Neuralgia, Influenza, Sore Throat, Bleeding at the Lungs, Chronic Hoarseness, Hacking Cough, Whooping Cough, Chronic Rheumatism, Chronic Diarrhoea, Chronic Dysentery, Cholera Morbus, Kidney Troubles, Discharges of the Spine and Lamie Back. Sold everywhere. Send for pamphlet to J. S. JOHNSON & CO., BOSTON, MASS.

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

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A little night and morning will soon break them up.

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It gives immediate relief.

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nothing can be found to excel, as it causes no griping nor pain.

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one swallow gives instant relief.

Sick Headache, Stomach, and Pin Worms,

yield at once.

It is in fact an invigorator of the whole system whereby a regular and healthy circulation is maintained. It has been well tested already, and will do all that we say it will do. Price 50 Cents per Bottle.

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What is Catarrh?

(From the Mail, Can., Dec. 14th).

CATARRH is a muco-purulent discharge caused by the presence and development of the vegetable parasite amoeba in the internal lining membrane of the nose. This parasite is only developed under favorable circumstances, and these are:—Morbid state of the blood, as the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxæmia, from the retention of the effluvia of the skin, suppressed perspiration, badly ventilated sleeping apartments, and other poisons that are germinated in the blood. These poisons keep the internal lining membrane of the nose in a constant state of irritation, ever ready for the deposit of the seeds of these germs, which spread up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat, up the eustachian tubes, causing deafness; burrowing in the vocal cords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death.

Many attempts have been made to discover a cure for this distressing disease by the use of inhalants and other ingenious devices, but none of these treatments can do a particle of good until the parasites are either destroyed or removed from the mucous-tissue. Some time since a well-known physician of 40 years' standing, after much experimenting, succeeded in discovering the necessary combination of ingredients which never fails in absolutely and permanently eradicating this horrible disease, whether standing for one year or forty years. Those who may be suffering from the above disease should, without delay, communicate with the business managers, Messrs. A. H. DIXON & SON, 395 King street west, Toronto, and get full particulars and treatise free by enclosing stamp.

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TRUSTWORTHY!

Report of the late House-Surgeon of the General Hospital, on

Budd's Emulsion,

AS MADE BY PUTTNER BROS.:

From what I saw of your new Emulsion, BUDD'S, whilst residing in the P. & C. Hospital, I have no hesitation in recommending it as a MOST AGREEABLE and TRUSTWORTHY preparation of COD LIVER OIL. For debility, from many causes, and more especially when the result of one of these trying and tedious "colds" so common in Nova Scotia, it has proved itself of great and permanent value.

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Budd's Emulsion. A patient writes us: I know of no medicine that has done me as much good as Budd's Emulsion. I have been taking many others but of no service.

Puttner's Syrup. In all cases of nervous prostration, general debility, loss of voice, impoverished blood, &c., we would recommend Puttner's Hypophosphites. Price 50 cents.

Make no mistake, Ask for

Budd's Emulsion, PRICE 50 CENTS.

All Correspondence Address, 125 & 127, Hollis St., Halifax, N. S.

NEWS AND NOTES.

"Dr. Benson's Celery Pills cured my severe neuralgia." Mr. H. M. Cocklin, Shepherdtown, Pa.

Seven new hotels, four with 1000 rooms each, are being built in London.

If any person would see the difference between real worth and real worthlessness let him buy a small pack of Sheridan's horse and cattle powders and feed it out to his hens.

There is an alarming spread of pneumonia among cattle in England and Ireland.

We take pleasure in recommending Hall's Hair Renewer to our readers. It restores gray hair to its youthful color, prevents baldness, makes the hair soft and glossy, does not stain the skin, and is altogether the best known remedy for all hair and scalp diseases.

Russia's credit is very bad, owing to the damaging reports as to the yearly budget.

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

The Prince of Wales has received many invitations to make a state tour through Ireland.

The manufacture of Egan's Phospholine is another stride toward the mastery of that dread disease Consumption, and in fact all wasting diseases.

Canada was awarded a silver medal at the Fisheries Exhibition for fishing boats.

When the skin is parched and freckled by strong winds, use Dr. Benson's skin cure. \$1. druggists.

Somebody once said that Gladstone was the only man in Parliament who could talk in italics.

Have you ague in the face and is it badly swollen? Have you severe pains in the chest, back or side? Have you cramps or pains in the limbs, or rheumatism in any form? If so get Johnson's anodyne liniment. It will give instant relief and finally cure you.

The Mexicans are making extensive arrangements for the manufacture of the fibre of the cactus into paper.

Ayer's Sarsaparilla thoroughly cleanses the blood, stimulates the vital functions, and restores the health and strength. No one whose blood is impure can feel well. There is a weary, languid feeling and often a sense of discouragement and despondency.

During his late journey in Central Asia, Dr. Venukoff discovered the horse, the camel and the goose in their wild state. They showed no fear of man even after some of their number had been shot.

Nothing makes one's dinners pass off more pleasantly than to have nice little dishes which are easily digested. Egan's Wine of Rennet has enabled my cook to put three extra dishes on the table with which I puzzled my friends. —Extract from letter.

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

In April 215 guineas were given at Mr. Steven's rooms, Covent garden for an orchid, Cattleya Triana osmanii; but this was outdone at a late sale where a New Aneridis fetched 235 guineas!

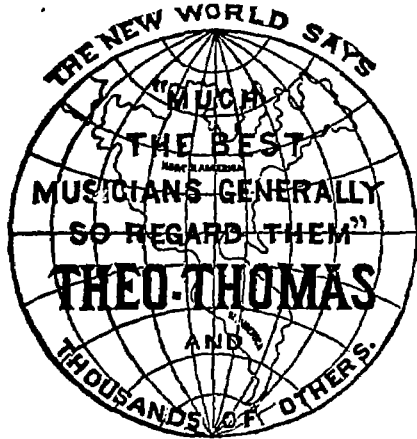
Budd's Cream Emulsion. There is no season of the year so trying upon those suffering from any trouble of the Chest, Throat or Lungs, such as Bronchitis, Asthma, Influenza, Hoarseness, Coughs, etc., and if neglected will finally end in Consumption, as the present, and it is well to know that Budd's Cream Emulsion, which is made by Puttnr Bros. is the best reliable cure. Price 50 cents. Sold everywhere.

An Italian writer asserts that some minutes before the first shock of the great earthquake was felt in the Island of Ischia symptoms of terror were exhibited by the domestic animals, rabbits, birds, fishes, and even ants and reptiles.

MASON & HAMLIN ORGANS.

A GAZETTE DISPATCH ANNOUNCES THAT AT THE International Industrial Exhibition (1883) NOW IN PROGRESS (1883) AT AMSTERDAM, NETHERLANDS, THESE ORGANS HAVE BEEN AWARDED THE GRAND DIPLOMA OF HONOR, Being the VERY HIGHEST AWARD, ranking above the GOLD MEDAL, and given only for EXCEPTIONAL SUPER-EXCELLENCE.

No other American Organs having been found equal to them in any. THE RECORD OF TRIUMPHS OF MASON & HAMLIN ORGANS in such severe and prolonged comparisons by the BEST JUDGES OF SUCH INSTRUMENTS IN THE WORLD now stands: at PARIS, VIENNA, SANTIAGO, PILLA, PARIS, MILAN, AMSTERDAM, 1867, 1875, 1876, 1876, 1878, 1881, 1883. FRANCE, AUSTRIA, CHILI, U. S. AMER. FRANCE, ITALY, NETHERLANDS.



A NEW ILLUSTRATED CATALOGUE FOR 1883-4 (dated October, 1883) is now ready and will be sent free; including MANY NEW STYLES—the best assortment and most attractive organs we have ever offered. ONE HUNDRED STYLES are fully described and illustrated, adapted to all uses, in plain and elegant cases in natural woods, and superbly decorated in gold, silver, and colors.

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According to the latest reports it appears that the world-famed Baptistery of Pisa has been injured by the storms which have lately been doing so much damage in Italy.



Farmers Please Consider This. THE PERRY DAVIS PAIN-KILLER acts with wonderful rapidity and never fails when taken at the commencement of an attack to cure Cholera, Cholera Morbus, as well as all summer complaints of a similar nature. For Sudden Colds, Sore Throat, &c. A teaspoonful of PAIN-KILLER taken at the beginning of an attack will prove an almost never failing cure, and save much suffering. For Toothache, Burns, Scalds, Cuts, Bruises, &c.

the PAIN-KILLER will be found a willing physician ready and able to relieve your suffering without delay, and at a very insignificant cost. For Colic, Cramps and Dysentery in Horses the PAIN-KILLER has no equal, and it has never been known to fail to effect a cure in a single instance. It is used in some of the largest livery stables and horse infirmaries in the world. To rescue a young foal or other stock chilled and drenched from a cold, a little PAIN-KILLER mixed with milk will restore them to health very quickly. The Pain-Killer is for sale by Druggists, Apothecaries, Grocers and Medicine Dealers throughout the world.

Italy is fortifying its frontier in Piedmont at a cost of from 6,000,000 to 7,000,000 francs. The work will, it is believed, render the Alps impassable to any army, even though led by a Hannibal or Napoleon.

The money in Tonquin is made of lead and very bad lead at that. The coins are thin disks strung on twine, and for a gold and silver piece the traveller receives more of them in exchange than he can carry away. A lady going shopping is followed by a coolie who carries her purse and groans under the load.

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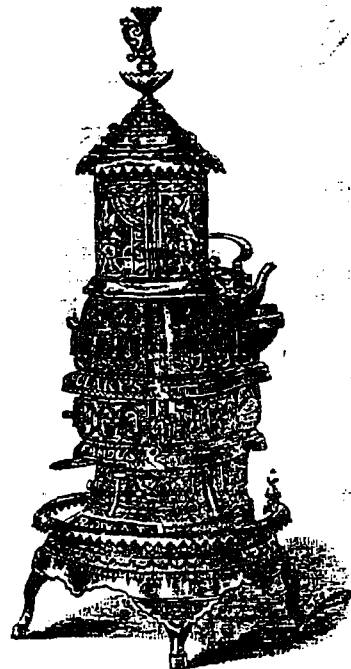
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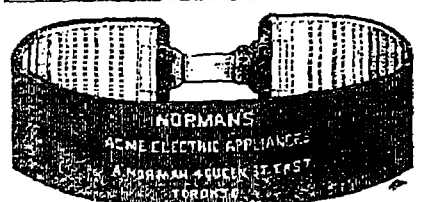
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