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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, DECEMBER 5, 1883. WINNIPEG.

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ECCLESIASTICAL NOTES.

THE Church of England Purity Society is destined to become one of the most powerful and most blessed organizations in our Church. Its aims are—first, purity among men; second, a chivalrous respect for womanhood; third, rescue work; and, fourth, a higher tone of public opinion. All of which are greatly needed in our times. The hope of the Church is the young men of her flock. By careful home training and early Confirmation and Communion the young man is often kept in the paths of righteousness. But, too often, many leave home, start in our cities, there give up what was once dear to them, and soon fall into the moral tone of their surroundings. We want a sacred bond of knighthood for these young men, something that will not only be negative but also positive, so that the great influence of their leavening power shall be exercised in the cause of honour, truth, and the Church. This is the aim of the new Society.

WITH the exception of some of the churches in large cities, there is great room for improvement in clerical finances. The many calls on the clergyman's purse soon shake the coffer and bring debt to the door. Luxuries the clergy do not look for, but they are obliged to live, bring up their families respectably, dress like gentlemen, and to do all this with very little money. Our Synods should aim at making the minimum salary of \$800 the standard for every worker in the dioceses. Debt and anxiety weaken the pastor's force and do more than anything else to make him lose all spirit in the work. One clerical correspondent writing to a contemporary says: "In making out my accounts to November I find that I shall be \$261.46 out." That is a sad state of things, and the Church ought to face it fairly. There are many struggling pastors whose hearts would be cheered if those who are blessed with much of this world's store would send to the rectory a substantial hamper and welcome purse as Christmas mementos.

PERE HYACINTHE has been preaching in one of the Episcopal Churches in the States, and gives our cousins some very good advice. At the close of his sermon he said: "The increase of riches is the great danger of the United States. You have here a paradise under your feet. Take care! If you forget sobriety and austerity, you will perish as a nation. My friends, why do I, a Catholic, stand here to preach to you in a Protestant church? It is because I believe in the infallibility of the people rather than in that of the Pope; but the day will come when the new cathedral chimes will summon Catholics and Protestants to one common worship; when the organ's peal will intone one hymn of praise to our Father in heaven."

A SUBJECT of great practical importance to the Church is that of enforced resignation. There comes a time in the man's life when his usefulness to the parish in particular, and to the Church at large, has gone. In a religious point of view parishes are allowed to go to ruin and the cause of religion is hindered because the clergyman cannot afford to resign. One of the questions which must soon agitate the Church is that of a plan of compulsory resignation with a pension list. How this can best be done is a subject for the

clergy and the leading laity to discuss and determine. We note the grievance and say that a remedy will soon be required.

On the Episcopate.

THE Rev. J. J. Lias, has the following on the subject:—

1. The question of the existence of an Episcopate from the very foundation of the Christian Church has been much complicated by the modesty of the Bishops of the first ages. Instead of calling themselves Apostles, they called themselves 'Successors of the Apostles,' fearing that by the assumption of the former name they might seem to arrogate to themselves an equality with the disciples of the Lord, and the twelve (lesser) foundations of the Church (Rev. xxi. 14.) Casting about for a name, they assumed to themselves one which accurately described their office, but which had hitherto been applied to the second order of ministers in the Church. The function of oversight was common to them and to the Presbyters, the only difference being that their duty was to oversee the whole Church; while the Presbyters duty was confined to the oversight of particular congregations. The fact that the name of Bishop and Presbyter were both applied in Scripture to the second order is clear from a comparison of Acts, xx, 17, with xx, 29; and Titus, i, 5, with i, 7, though the reference is somewhat obscured in our version by the translation 'overseers' in Acts, xx. 28. Hence has arisen all the confusion in modern, and even in ancient times. We find St. Jerome, when wishing to depreciate the Episcopal order, arguing vehemently for the original equality of Bishop and Presbyter. And the fallacy has been repeated to an indefinite extent now that non-Episcopal bodies exist, and are anxious to find a defence for their position in primitive Church history. It is untrue that the office of oversight of the whole Church was ever common to the second and third order of the Church. The office of oversight, it is true, was common to those two orders then, and is common to them now. What was never common to them was the sphere of its exercise.

2. The fact, that whatever their names may have been, the three orders existed in the Apostolic Church cannot be disputed. The existence of presbyters and deacons must be admitted. The third order consisted then of the Apostles themselves, who indisputably exercised jurisdiction over clergy as well as laity. (See Acts, xx. 17-35; 1 Pet. v. 1, 2; also Phil. i. 1; where what we should now call the Bishop addresses the Church at Philippi, under the care of its clergy.) The question is, whether this state of things existed continuously, or whether it ceased with the death of the Apostles, and was revived almost immediately afterwards. There can be no question that a very short interval elapsed between St. John's death and the institution of an Episcopate. St. John is supposed to have died in A. D. 97. Ignatius was martyred in 107 or 117, it is not quite certain which. Every recension of his letters—even that mutilated one which has recently been discovered in the Syriac, which only contains three out of the seven letters he is known to have written—testifies most clearly to the existence at the date of his martyrdom, of the three orders in the Christian Church, known by the same names as those by which they are now known. The

question is, whether ten or even twenty years would be sufficient for the development, in so definite and unmistakable a form, of the Episcopate as we find it existing at the time of the death of Ignatius. And it would have displayed little of that remarkable practical wisdom possessed in so eminent a degree by the Apostles, if they had left to chance the form that ecclesiastical institutions would take in so important a particular, and would have been inconsistent with the fact that the Apostles had received directions from Christ Himself concerning the foundation of the Church (Acts i. 3). Moreover we are not left without indications of the fact that the Apostles did institute Episcopacy. Eusebius, one of the most painstaking and accurate of historians, whose credit has been most unfairly assailed on grounds of pure theological prejudice, without the slightest support from facts, states explicitly that certain persons were appointed by the Apostles to the Episcopate in various churches; and we must remember that Eusebius had access to many sources of information now lost to us. Irenæus, who was personally acquainted with Polycarp, states that Polycarp was placed over the Church at Smyrna by the Apostles. And not only this, but we have Scriptural evidence, which, to say the least, points strongly in this direction. Some have supposed that Timothy and Titus were only temporary deputies of the Apostles. It may be so, but there is no proof that it was so. And in the face of the evidence which I have already mentioned for the Apostolic origin of the Episcopate, it is certainly remarkable that just precisely those powers of ordination and general oversight are ascribed by St. Paul to Timothy and Titus which have been exercised by the Bishops of the Christian Church from A. D. 107 (or 117) until this very day.

3. One thing may have added to the confusion. We are all of us apt to import into our views of the past the ideas of the present. Our notion of a Bishop is of an officer exercising his office over a defined portion of territory. This is no necessary part of the office of a Bishop, any more than of that of a priest. It is simply a regulation of mere convenience. It can hardly be supposed possible that the Primitive Church could have elaborated an extensive scheme of territorial jurisdiction when she had to struggle for her very existence. There can be little doubt that the government of the Church was at first Collegiate. The whole Episcopate governed the whole Church. Each particular Bishop resided in a particular city, and exercised special jurisdiction in that city. But the limits of his jurisdiction outside the bounds of that city were not clearly defined until later. This accounts for St. Clement's letter to Corinth, even before the death of St. John. This is the meaning of St. Cyprian's famous declaration (I quote from memory), 'Episcopatus unus est, Cujus a singulis in solidum pars tenetur.' And this is the reason why, when any particular diocese has fallen into disorder, it is the prerogative of the rest of the Episcopate to step in and remedy those disorders.

Is the Christian in trouble? Christ is peace. Is he tempted? Christ is strength. Is he afflicted? Christ is comfort. Is he perplexed? Christ is wisdom. Is he beset with sin? Christ is sanctification.

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 FREDERICTON.

ST. JOHN.—*St. Mary's*.—The Rev. G. O. Troop preached a sermon on "Confession and Absolution" to a crowded church on Sunday morning, Nov. 24th. The sermon was subsequently published in the newspapers, a shorthand writer having taken a *verbatim* report of what the preacher said.

A SALE of fancy work and refreshments, with singing and music, was held in the school-house of the Mission Church of St. John the Evangelist on Wednesday, 28th November. Result, a large gathering and a very successful entertainment.

CHATHAM.—The subject of Confession, which seems now to be of general interest, was considered in a sermon by the Rector on Sunday evening. As was to have been expected here, as elsewhere, some of the statements made have led to much comment.

DORCHESTER.—We regret to learn that Lady Smith's health is in a very unsatisfactory state, and her removal to another climate is contemplated. Lady Smith takes a deep interest in the welfare and progress of the Church, and with her son was confirmed at the recent visit of the Coadjutor Bishop. We sincerely trust a change of climate may produce complete restoration to health.

BURTON.—Mrs. Greer and the ladies of St. John's Church Sewing Society offer their sincere thanks to the kind friends who took part in the concert given in Trinity school rooms on the 6th Nov., in aid of the Endowment Fund of this Parish. Such kindly assistance is very encouraging.

Mrs. Shuttleworth, of England, who has ever proved a kind friend in works of love for the Church in this Parish, lately contributed twenty dollars toward the Endowment Fund.

The sewing society has lost a much respected member, in Miss Ellen Payne, who, after a short and severe illness, fell asleep in Jesus, to await the Resurrection Morn. Much sympathy is felt for the bereaved family.

DIOCESE OF QUEBEC.

REV. H. G. PETRY has resigned the Mission of Danville, and now resides in the city of Quebec without Parochial charge.

The Rev. Elson J. Rexford, Secretary of the Department of Public Instruction is assisting at the Cathedral until the Rector can obtain a suitable successor to the Rev. C. W. Rawson, now Rector of Wrag, Westmoreland, England.

The Rev. J. M. Thompson has resigned the position of Diocesan Missioner and accepted the charge of Danville near Tingwick.

Mr. W. F. Forsythe, late Student of St. Augustine College, has arrived from England, and will be ordained by the Lord Bishop at the ensuing ordination.

The offertory at St. Michael's Church, Quebec, on Thanksgiving Day, amounted to \$109, which has been devoted to the Pension Fund of the Diocese.

The Church of England Temperance Association in connection with St. Peter's Church, Quebec, has entered upon its third year of active work. It is well officered, and doing a successful work.

The Band of Hope in connection with St. Matthew's Church has a large attendance of members at every meeting.

DIOCESE OF MONTREAL.

BOARD OF MISSIONS.

THE Board of Management of the Board of Domestic and Foreign Missions met in Synod Hall on Wednesday, 28th Nov., at 11 o'clock. The Board consists of the following names, two clerical and two lay, from each Diocese: Nova Scotia, Revds. F. Partridge and J. D. H. Browne, and Messrs. Judge Savary and W. C. Silver; Quebec, Revds. C. Hamilton and M. M. Fothergill, and Messrs. Judge Hemming and W. H. Carter; Toronto, Revds. Canon Dumoulin and J. D. Cayley, and Messrs. A. H. Campbell and Hon. G. W. Allan; Fredericton, Revds. Canon Brigstocke and G. M. Armstrong, and Messrs. R. T. Clinch and G. R. Parkin; Montreal, Revds. Canons Carmichael and Norman, and Messrs. Thos. White, M. P., and L. H. Davidson; Huron, Revds. Canon Innes and W. F. Campbell, and Messrs. E. Baynes Reed and B. Cronyn; Ontario, Ven. Archdeacon Jones and Rev. F. W. Kirkpatrick, and Messrs. R. T. Walkem and Jas. Reynolds; Niagara, Ven. Archdeacon Dixon and Rev. Dr. Mockridge, and Messrs. J. J. McLaren and J. J. Mason. The members present at the meeting were—Their Lordships the Bishops of Ontario, (the Senior Bishop present in the chair) Quebec, Toronto and Montreal, the Bishop-elect of Huron, Ven. Archdeacon Jones, Revds. Canons Innes, Carmichael, Norman and Dumoulin, and Revds. W. F. Campbell, F. W. Kirkpatrick, Fothergill, Mockridge, J. D. Cayley, and Chas. Hamilton; Hon. George W. Allan, and Messrs. A. H. Campbell, Thos. White, L. H. Davidson, E. Baynes Reid, R. T. Walkem, and James Reynolds. The minutes were read and approved. The Secretary read letters from the Most Rev. the Metropolitan, the Coadjutor Bishop of Fredericton, the Bishop of Nova Scotia, the Revds. Messrs. F. Partridge, J. D. H. Browne and Canon Brigstocke, Judge Hemming, Messrs. G. R. Parkin, R. T. Clinch, Judge Savary and others, regretting their inability to attend.

The Board of Missions of Montreal asked for a conference with reference to some features of the new scheme. It was agreed that the deputation be heard later on.

The Secretary, the Rev. W. F. Campbell, read his report of what had been done since the organization of the Board in September, which showed that he had actively employed his time to obtain information from various sources with reference to the management and work of the Board, and that much information of a valuable kind had been elicited.

Mr. Thos. White, M. P., the Treasurer, presented the following report:—

To the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada:

GENTLEMEN,—The receipts on account of the work of the society up to this time amount to \$247.58 on account of missions in the North-West, and \$304.18 on account of the work in the missionary diocese of Algoma. Of this sum a contribution of \$120, \$60 each, for the North-West and Algoma respectively, came from St. George's Church, through the Clerical Secretary, Rev. Canon Empson; and two sums of \$187.58 and \$244.18 for the North-West and Algoma respectively, came through the Rev. Mr. Belcher, the Treasurer of the Diocesan Committee on Domestic Missions.

In addition to these sums I transmitted a bank draft for £20 12s. 10d. sterling, payable to the order of Mrs. Stewart, Houbrey, sub-treasurer Church Zenana Missionary Association, with a letter from Mrs. Holden, of the Cathedral, Dominion and Foreign Missionary Society. This sum did not pass through the bank account, for the reason that the draft had already been purchased, but I deemed it proper to make an entry of it in the books.

It suggests a subject of considerable importance, namely, the method of transmitting sums subscribed in the various dioceses to their destination. The value of the present organization

must depend upon its possessing the confidence of the Church throughout the whole ecclesiastical province, to the extent of its being made the depository and the distributor of the contributions of the Church towards foreign and domestic missions. It is to be hoped that during the present meeting some definite step will be taken to assure this result.

All of which is respectfully submitted.
THOMAS WHITE, General Treasurer.
(*To be continued.*)

THE breakfast given to the Bishop-elect of Huron, the Very Rev. Dean Baldwin, took place on Monday morning in the Ladies Ordinary of the Windsor Hotel, and was in every respect a most successful affair. There were present a large gathering of the leaders among all the denominations. The chair was occupied by the Hon. Jas. Ferrier, President of the Bible Society. Speeches were made by the Chairman, Rev. J. S. Black, on behalf of the *Evangelical Alliance*, Mr. J. Murray Smith on behalf of the Young Men's Christian Association, Mr. J. R. Dougall on behalf of the *Dominion Alliance*, Mr. Thomas White, M. D. the Rev. Dr. Stevenson, Mr. F. James Claxton, Rev. G. H. Wells, and his Lordship Bishop Bond. Dean Baldwin in response made an enthusiastic speech which was rapturously applauded.

MONTREAL.—*Consecration of Bishop Baldwin.*—Previous to his consecration the Bishop-elect of Huron received an address from the Bishop and clergy of the Diocese of Montreal, and another from the congregation of Christ Church Cathedral, over which he has presided with so much ability, both of which were accompanied by valuable gifts, in the case of the Cathedral the gift taking the shape of a complete and expensive set of Episcopal robes. The replies to the addresses were in Dean Baldwin's most impressive and happiest style.

The consecration took place on Friday at 11 a. m., in the Cathedral. Seats were reserved for those holding tickets up to 10.30 after which the general public were admitted. The crowd was enormous, the large building being full in every part and many were unable to gain admission. The consecrating Bishop was the Lord Bishop of Ontario acting for the Metropolitan, assisted by the Bishops of Quebec, Montreal and Toronto. The Bishops, vested in their robes, and the clergy in surplices, moved in procession from the vestry and entered the west door while hymn 388 was sung. The Ante-Communion service was taken by the consecrating Bishop, the Bishop of Quebec reading the Epistle, and the Bishop of Montreal the Gospel. Hymn—having been sung, the preacher, Canon Dumoulin, of St. James' Cathedral, Toronto, proceeded to the pulpit, and delivered a very powerful discourse, from which we hope to make quotations in our next. After the sermon, the Bishop-elect, supported by the deputation from the Diocese of Huron, viz., the Very Rev. Dean Boomer, Rev. Canon Innes, Rev. J. B. Richardson, Chancellor Cronyn and Registrar Reed, was presented to the Consecrator by the Bishops of Quebec and Montreal, and the record of election was read by the Registrar of the Diocese of Huron. The Chancellor then administered the oath of canonical obedience to the Metropolitan. The Litany was recited by the Ven. Archdeacon Jones, of the Diocese of Ontario, followed by the formal questions to the Bishop-elect, put to him by the Bishop of Ontario. After which the Bishop elect retired, and soon returned fully robed, when "Veni Creator Spiritus" was sung, and the service of Consecration was proceeded with to the end. After the consecration was completed the Prayer for the Church Militant was said, followed by the Holy Communion. The offertory was in aid of Domestic Missions in Algoma and the North-West.

DIOCESE OF ONTARIO.

OTTAWA.—The appointment of Dr. Lauder,

Archdeacon of Ottawa, as Chaplain of the Senate, has been gazetted.

ON Monday the 19th November, a meeting of the congregation of Christ Church, Ottawa, was held in the basement of the Church for the purpose of organizing a Girl's Friendly Society in connection with the parish. About twenty-five members and associates were elected. The subscriptions are: for working girls and members 35 cents, and 60 cents a year respectively; for non-workers \$1.00 a year. Mrs. Lewis was elected President.

APPOINTMENTS.—The Rev. J. R. Foster, Assistant Minister at Cavan for the last four years, has been appointed to the incumbency of Selby, *vice* the Rev. D. F. Bogert, B. A., promoted to the rectorate of St. John's Church, Belleville.

The Rev. T. G. Porter, Assistant Minister at Bath, has been appointed to the incumbency of Shannonville. Morning Prayer was held at Trinity Church on Sunday the 18th of November for the first time for two months.

It is understood that Mr. Hooper will remain in charge of St. Mark's Church, Desoronto, during the winter. A new society has been formed lately in connection with the Church, under the name of "St. Mark's Literary Society."

ON Tuesday morning the 6th of November the Rev. Dr. Jones, Archdeacon of Kingston, formally inducted the Rev. R. S. Forneri, to the incumbency of Adolphustown and Fredericksburg, in the presence of a small congregation. Mr. Forneri received the degree of B. D., in regular course upon merit, at the recent convocation of the University of Trinity College, Toronto.

THE Rev. W. Roberts, incumbent of Amherst Island, recently passed the first examination for the degree of Mus. B., in the first class at the University of Trinity College, Toronto. This is a new degree for Canada. The Rev. R. F. Dale, of Westminster, England, is the examiner in music. If Mr. Roberts is as successful in his next examinations as he has been in this, he will be the first Canadian musical graduate. He was made the recipient lately of a present, value of \$30. Much kind feeling was manifested on the occasion of the presentation.

PERSONAL.—I regret to learn that the Rev. Canon Mulock, Rector of St. Peter's Church, has been suffering from an attack of diphtheria.

THE Rev. R. D. Mills, M. A., Incumbent of Eaganville, will shortly officiate and preach to the Germans of that mission in their native tongue.

THE Rector, churchwardens and sidesmen of St. John's Church, Prescott, considered the annual parochial Thanksgiving Service a fitting opportunity to introduce what will be looked upon by most, as an improvement upon the old style of collecting; the churchwardens and sidesmen beginning at the top of the nave and aisles and facing the congregation as they collect downwards, afterwards walking up the nave together, the Rector meeting them at the foot of the steps to receive the plates and place them on the Communion Table, when the choir and congregation rising, sing the *Gloria*, thereby acknowledging their participation in this act of worship.

A meeting of the vestry of Christ Church, Belleville, was held on the evening of the 14th of November, when a resolution was passed thanking the Bishop for appointing the Rev. Mr. Sibbald as Rector. Much enthusiasm is felt throughout the parish on account of the appointment. Mr. William Hamilton, Manager of the branch of the Merchant's Bank at Belleville, has resigned the position of Rector's Churchwarden. The Rector has appointed Alderman Dunnett to fill the vacant position. Mr. Hamilton has long desired to retire from the wardenship, but continued

in office at the special request of the late Rector, The Rev. Dr. Clarke.

THE Ottawa Clerical City Guild at its last meeting which was the first meeting held since the death of the Rev. Canon Johnston, Rector of St. James Church, Hull, in the Diocese of Montreal passed the following resolution unanimously:—"Resolved that the members of the Ottawa City Clerical Guild, desire to express their deep sorrow at the loss which they have sustained by the sudden death of their much esteemed brother, the Rev. Canon Johnston, whose blameless life, and earnest piety, will ever be held in affectionate remembrance as worthy of our emulation in the sacred work of their ministry. They also desire to express their sympathy with Mrs. Johnston and family in their sad bereavement, and they pray that God in His mercy may comfort and support them. Further resolved, that the Secretary be requested to send a copy of this resolution to Mrs. Johnston."

THE Dean of Ontario and Rector of St. George's Cathedral, Kingston, has given the Rev. Dr. Wilson, three months leave of absence, without solicitation. The clergy of Kingston concurred in the Dean's proposal. This action on the part of the Dean is understood to be the result of Dr. Wilson's connection with the "Salvation Army," to which so many of the Cathedral congregation objected, and is a virtual suspension from his duties as Assistant Minister. Owing to recent excesses indulged in by the "Salvation Army," which were defended by Dr. Wilson, the Dean was urged to ask him for an explanation, which he did, and the result was his intimating to him, his readiness to give him three months leave of absence. Dr. Wilson immediately acquiesced in the proposal of the Dean. He left for Toronto on Saturday the 24th of November, whence, after a brief stay, he will proceed to New York, where he will be the guest of the Rev. W. S. Rainsford, formerly Assistant Minister at St. James' Cathedral, Toronto. The Rev. A. Spencer, Clerical Secretary to the Diocesan Synod, assisted the Dean at the services at the Cathedral on Sunday.

DIocese OF NIAGARA.

THE Bishop of the diocese is in very feeble health, and he offers to resign the entire episcopal income to a suffragan. It is believed that the endowment fund, which lacks several thousand dollars, will be raised before an assistant is elected.

DIocese OF ALGOMA.

The Treasurer begs to acknowledge the following contributions:—

SHINGWAWK HOME.—St. Paul's, Lindsay, \$15.50; St. Stephen's, Toronto, 10 cents.

WAWANOSH HOME.—St. Stephen's, Toronto, \$7.39, Brooklyn and Columbus, \$1.60.

INDIAN CHILDREN.—Christ Church Sunday School, Port Sydney, per A. S. Smith, Esq., \$1.

GENERAL DIocESAN FUND.—St. Mary's Aspidin per C. W. Johnson, Esq., \$9.

THANKSGIVING COLLECTION.—Huntsville, \$2.66 Allansville, \$2, per Rev. C. French; Rosseau, \$2.87; Ullswater, \$2.30 per Rev. A. H. Chowne; Christ Church, Port Sydney, per A. Sydney Smith, Esq., \$2.28; Parry Sound, per Rev. R. Mosley, \$3; Gore Bay, per Rev. W. M. Tooke, \$1.70; St. Luke's Sault Ste. Marie, per H. P. Pim, Esq., \$10.50; also, as a thank offering, to be applied as the Bishop may direct, \$30 from Rev. C. C. Johnson, Christ Church, Brampton.

DIocese OF NOVA SCOTIA.

HALIFAX.—The Treasurer of the Infants' Home acknowledges with thanks the following from

Lunenburg:—St. Matthew's Church, \$2.20; St. Bartholomew's, \$1.40; St. Watson Oxner, \$5.00; Rev. G. D. Harris, \$2.40. Total, \$11.00.

Bishop's Chapel—The Bishop, preaching at his Chapel, on Sunday morning, referring to the discussion respecting the late Mission held in Halifax, said that he was about to republish the portion of his charge of 1874, containing his views respecting confession and absolution. There was no need to inform his congregation that he did not concur with the Missioner, who recommended the habitual use of private confession, inasmuch as they knew that it had never been included in his teaching. He said that two distinct things had been confounded together, the authority to absolve generally, and the administration of private absolution. He showed that the former was certainly conferred, in the ordination of every priest, and that in fact the "power of the keys" is named and claimed in all the Protestant Confessions of Faith, the right of Christian ministers to exercise that power being based upon the gift of our Lord to the Apostles, as transmitted through successive ages. Examples of the public authoritative exercise of this power are found in "the absolution or remission of sins to be pronounced by the priest," in the daily prayers, the official term "pronounce" being in harmony with the claim of power and authority, and also in the Communion office, where "the priest or the Bishop, if present," is to "pronounce this absolution." He would not insult the Reformers by the suggestion that they could have used words that must necessarily mislead simple folks, if they were not to be taken in their literal signification. He believed that *in this way* the ministry of reconciliation is ordinarily to be exercised, but the Church has also provided for individual cases, in the Exhortation to the Holy Communion, and in the office for the Visitation of the Sick, the form of private absolution to be used after the confession by the sick person being there specified. The Bishop concluded that private confession with a view to absolution, in the system of the Church of England, is recommended as remedial rather than as an habitual practice, as a medicine for the relief of troubled consciences, or under special circumstances, and not as one of the ordinary means of grace. Enough is said in the Prayer Book to shew that it is allowable to seek for special absolution in this way, but the language is so guarded as to suggest that a more excellent way is, not to require it, but rather to appropriate to himself the general absolution publicly pronounced by the Priest ministering in the congregation. The elementary truth that God alone can forgive sins was not merely assured, but actually put in the forefront of the teaching of the much abused Missioner, who, in the beginning of his discourse on absolution, expatiated upon the theme that Christ is the only absolver. Moreover, even with reference to private confession, the Missioner insisted that it must in every case be regarded as addressed directly to God, in the presence of the Priest, whose absolution pronounced in the name of God, would only benefit those in whom there existed the essential conditions of penitence and faith.

SACKVILLE.—The members of St. James' Guild assisted by their friends gave a musical and literary entertainment at the Public Hall on Friday evening, Nov. 9th, in aid of the fund for the restoration of our parish church. On several occasions of a similar nature we have been mainly depending upon assistance from friends outside, but the guild determined in the present instance to rely upon local talent. The result is highly satisfactory for the entertainment proved a complete success. The hall was well filled and the audience greatly enjoyed the treat prepared for them. The guild has not only received a nice little sum for the Church fund but it has taught us what we can do if we try. We are requested to express the thanks of the guild to Miss Graham and to Messrs. W. Emerson and L. Hamilton for their kind and valuable assistance. We believe that this is the first of a series of entertainments to be

given during the winter season for the same object.

LOUISBURG.—*B. H. M. Meeting.*—On Thursday evening, Nov. 15th, a meeting of the B. H. M. was held in St. Bartholomew's Church, Louisburg. The Church was well filled scarcely a seat remaining unoccupied. Shortened evensong was said, and then the congregation was addressed by the different clergymen present. The Rev. Mr. Lockyer was the first speaker. He drew the attention of those present to the different objects which the B. H. M. had in view, quoting from the report. He dwelt upon each one separately, showing the desirability and necessity of aid in every case. He referred to the good the Board had accomplished and pictured the sad results which would ensue were it forced to suspend its operations through lack of means. He ended with an eloquent appeal on behalf of the work in which the Board is engaged. Mr. Bambrick followed in a speech in which he endeavoured to show that it is the bounden duty of every Christian to do all in his power to forward such a work as that which the Board had in hand. The Board was not supported as it should be. This illiberality was due to indifference, to our non-appreciation of our position as stewards of the gifts of God, and perhaps to our being too long pampered by the kindness of Home Societies. He appealed to them as believers in God, as Christians, as Churchmen, as men, to manifest an enthusiastic and eager interest in the divine work of saving their fellow creatures. "If all who prostrated themselves before the altar and professed complete surrender of themselves and their all to God, and yet refused to give even a miserable part were treated as summarily as similar characters were in the days of St. Peter, we should, he feared, be stumbling over corpses on all sides, nay, ourselves, perhaps, be the bodies stumbled over." Rev. D. Smith, R. D., gave an address teeming with information regarding the B. H. M., and the works it had done throughout the Province, but especially in Cape Breton. He pictured the improvement which had taken place since he had come to Great Breton. Had men before them thought only of self and refused to give, how sadly different things would have been. Giving is not only a duty, it is a privilege, a happiness. Those persons, those churches, that make more efforts to help others are ever marked by the greater vitality and vigour. Those who neglect the duty languish and die, witness the seven churches. The Rev. T. F. Draper closed with a most earnest and forcible speech. He spoke to his people plainly and pointedly, and if they went away unconvinced as to their call to give, it was certainly not due to any vagueness in Mr. Draper's utterances. During the evening a hymn was sung between each address, Mr. Lockyer, as before, presiding at the organ. The meeting was a most interesting one, the people attentive and the speakers thoroughly warmed up to their work. The next day the visiting clergymen started for Sydney. It was Friday and the furious snow storm which raged on that day caught them before they had gone one-fourth of the journey. The wildness of the storm, the breaking down of the wagon containing the Dean and the Secretary, their long trudge through the cold and blinding sleet in search of a conveyance, these and other mischances and discomforts of the homeward trip, not forming a part of the official proceedings, will not enter into this account.

DEANERY MEETING.—The meeting of the Rural Deanery of Sydney took place at Louisburg, on Thursday, 15th November. On the previous Tuesday evening, a meeting in the interests of the B. H. M. was held at Sydney, at which all the members of the Deanery were to have spoken. The Rev. Simon Gibbons, however, was unable to be present, his duty having called him to the northern part of his extensive mission. The Rev. T. Fraser Draper also was prevented from putting in an appearance; he made every effort to do so, having started from Louisburg on his way to Sydney, but the violent

storm which was raging forced him to put back, and remain at home. The missionary meeting was rather scantily attended, owing to the unpleasant condition of the weather. Speeches, in which the claims of the B. H. M. upon the support of Churchmen, were advocated and explained, were made by Revs. Messrs. W. J. Lockyer, of Cow Bay; R. D. Bambrick, of North Sydney, and D. Smith, the Incumbent and Rural Dean.

The following evening, Evensong was said in St. Bartholomew's Church, Louisburg, and a sermon preached by the Rev. R. D. Bambrick. On Thursday morning, in the same Church, Mattins was said, followed by a celebration of the Holy Eucharist, the Rural Dean, Rev. D. Smith, being the celebrant. The preacher appointed for the occasion was the Rev. W. J. Lockyer, who preached a most excellent sermon on the words "There remaineth, therefore, a rest to the people of God." The discourse was one of unusual merit, and showed that the Rev. gentleman can not only think and reason clearly, but can express his ideas in forcible and eloquent language. Mr. Lockyer had double duty to perform, for in addition to his sermon and addresses, he acted as organist at the different services, and filled the position most efficiently. In the afternoon, the Chapter met at the residence of the Incumbent. The meeting opened, as usual, with prayer, and then the business of the Deanery was proceeded with. The Secretary reported progress with regard to an application to the Dr. Bray's Associates for a grant of a library for the Deanery. It was resolved to fill in and sign printed form, obtain the Bishop's signature to it, and send it with list of books to the Secretary of the Associates. The practicability of localizing some Church periodical for circulation in the Deanery was discussed, but no conclusion arrived at, on account of insufficient information. The establishment of a branch depository in connection with the S. P. C. K. publications came under consideration. The Secretary read a letter from Archdeacon Gilpin explaining how it might be done. It was agreed to make every effort to carry out the plan, and so supply a want which is greatly felt. A scheme for interesting the laity in Church matters, which had come up before the last meeting, was again brought forward. Mr. Draper proposed that a certain number of laymen from each Parish in the Deanery meet once or twice a year in conjunction with the clergymen for the purpose of mutual conference and the discussion of affairs connected with the Church. This, he thought, would have the effect of eliciting further interest from the laymen in the concerns of the Church, as well as of imparting such needed information which such material consultation can alone supply. It would be a Church conference on a small scale, confined to the Parishes of the Deanery. The other members acknowledged the usefulness of such an institution, if it could be carried out. It was finally agreed to try what could be done. An effort will be made to have such a gathering on the occasion of the next Rural Deanery meeting; the laymen to be informally selected, and then if the way seem clear, provision to be made for regular meetings and a regularly organized system. The necessity of a set form of prayer for rural deanery meetings was discussed. The Rural Dean and the Secretary were deputed to compile one for the opening and closing of the private meetings, and a resolution was passed directing the Secretary to write to the Bishop begging his Lordship to arrange a form of prayer suitable for the public service, which invariably accompany the meeting of the Chapter, which, after a portion of St. Paul's Epistle to Timothy had been read in the original, the meeting was closed with the benediction by the Dean.

SYDNEY, C. B.—A meeting in aid of the Board of Home Missions was held in St. George's School House on Tuesday evening, Nov. 13th, at which able and eloquent addresses, shewing the needs of the Board and enforcing the duty of responding liberally to its calls, were made by the Rev. R. D. Bambrick, North Sydney, and W. J. Lockyer of Cow Bay. The weather was very stormy, and the attendance consequently small. Sub-

scriptions, however, at the close of the meeting were very satisfactory.

WALTON.—A. Mc.N. Parker and J. W. Stephens Esq., desire to acknowledge the receipt of \$10 towards current expenses from Foster Parker, son of Mr. W. Dixon Parker. This is the 2nd sum of the same amount that this thoughtful and prospering young man has remitted from Minnesota within 2 years. The parish of Moose Jaw, N. W. T., will, in the spring, have the benefit of his conscientiousness. He was always a "true yoke-fellow."

CLEMENT.—Services in connection with the re-opening of the Chapel of St. Matthew, Clements West, in this Parish were held on Tuesday evening, Nov. 6th. This chapel as was recently noticed in the GUARDIAN, was some two months since moved from Smith's Cove, Digby County, to its present site. Since then work has been continuously carried on, renovating the building, and getting it in order for services. It has been newly plastered and partially repainted, the arrangements of the sanctuary altered and otherwise it has been more appropriately arranged for services according to the rule of the Church of England. Brass altar cross and vases were procured from Messrs. M. S. Brown & Co., an exceedingly handsome 14 inch brass alms basin was presented by Mrs. A. S. Shaw of Clarendo, Iowa, U. S. A. A very neat set of vessels for Holy Communion were presented by George Boice, his son and daughter in memory of wife and mother lately entered into rest. All these articles were procured from Messrs. M. S. Brown & Co., and are of sterling value and neat and chaste design. The Church was decorated for Harvest Thanksgiving festival with fruits, ferns, mosses, flowers, grain and vegetables and presented a very beautiful appearance. The congregation at Clements West are certainly to be congratulated upon having such a neat and handsomely furnished building in their midst. We noticed with much satisfaction the altar of proper dimensions, as well elevated as the building would admit, with cross and vases containing magnificent bouquets of flowers on the retable, faldstool in proper position, handsome dossal and antependia, showing that the people were determined to have a worship suitable to "the honor and glory of God," and in accordance with Church's rule and rubric. The neighboring clergy present were Rev. F. P. Greatorex, of Granville Ferry, John Partridge of Round Hill, and John Ambrose of Digby. The Rural Dean, Rev. P. S. Filleul, and Rev. H. DeBlois of Annapolis wrote letters expressing their regret at being unable to be present, their hearty approval of the work accomplished and their earnest prayers for the blessing of God upon the people for whose spiritual welfare the work of removal and restoration had been carried out. At the service on Thursday evening prayers to the 3rd collect were read by Rev. J. Ambrose, latter portion by Rev. F. P. Greatorex. After the second lesson the wife and daughter of George Boice Jr. were made members of the Church Catholic by Holy Baptism. At the conclusion of evening prayer, the rector, Rev. C. W. McCully entered into the sanctuary and dedicated with prayer the new altar to the service of Almighty God for the offering of spiritual sacrifices. A most carefully prepared, appropriate, and well delivered discourse was preached by Rev. J. Partridge of Round Hill in which he spoke very earnestly of the duty of having the House of God suitably furnished and properly and lovingly cared for. The singing throughout the service was hearty and well rendered, and the responding distinct and general. After the sermon was concluded, each of the other visiting clergy gave a short address, expressing their pleasure and satisfaction at the successful completion of a work which they felt assured would be of inestimable value to the spiritual welfare of the people then present as well as that of future generations. Rev. Mr. Greatorex especially expressed his satisfaction at observing that they were "not ashamed of the Cross of

Christ." On Wednesday, 7th, harvest thanksgiving services were held in the Parish. Celebration of Holy Communion at 8.30 a. m. in the Church of St. John, Bear River, 27 communicants. At 11 o'clock a. m., Mattins and Holy Communion in the Church of St. Matthew, Clements West. Celebrant, Rev. J. Partridge; Rev. F. P. Greatorex acting as Deacon. The service was chorally rendered. No. of communicants, 18. The sermon, a very able and appropriate one was preached by Rev. F. P. Greatorex. Evensong at St. John's Chapel, Bear River, at 7 p. m., where, although the weather was unpleasant, a very large congregation gathered in the Chapel, which was decorated with grain, fruits and flowers. The sermon was preached by Rev. J. Partridge. There are still wanting to thoroughly complete the furnishing of the Chapel of St. Matthew a font and a bell, but the congregation will not lose sight of this want, and at a very early day we hope to be able to report that these articles are also in proper place. A chancel is also needed, there being now but a small sanctuary just sufficiently large to accommodate the Holy Table and officiating ministers. This also it is in contemplation to build in the near future, and judging from the earnest and self-denying efforts of the congregation in the matter of moving and renovating of the Chapel, it may almost be looked upon as a matter already accomplished. It should also be mentioned that application having been made to his Lordship the Bishop, he, on behalf of the S. P. C. K., kindly furnished the Chapel with a set of books, Holy Bible, Prayer Book, and Altar Book.

DIOCESE OF TORONTO.

TEMPERANCE.—The Church of England Temperance Society has now fully formed its diocesan organization. In response to a summons from the Bishop for this purpose, a largely attended meeting of delegates, clerical and lay, representing branches already formed, was held on the 22nd ult. at the Synod Rooms. After devotional exercises, the prayers being taken from the Society's manual, the Bishop expressed his gratification at such a commencement of active work in the good cause of temperance. Mr. George Merser was appointed Secretary of the meeting. The roll of parishes in the Diocese was then called, when it was found that 34 out of the 102 parishes and missions had formed temperance societies. Several clergymen present stated that branches would be commenced shortly, and gave valid reasons why this had not been done before. All contributors of \$50 and upwards to the funds of the Society are honorary Vice-Presidents, and the name of Mr. A. H. Campbell was announced as the only gentleman who had fulfilled this condition. Rev. Canon O'Meara and Mr. N. W. Hoyles were elected Vice-Presidents, and Mr. Geo. Merser Secretary-Treasurer. 26 members of the Executive Committee were then chosen, there being exactly 13 of each order, twelve members being from the city and fourteen from the country. A long discussion ensued as to procuring funds for the Society. Capt. Blain proposed a *per capita* tax of twenty cents per member per annum. Several clergymen spoke against this resolution, and it was finally resolved to ask the branches to pay the sum of \$5 per annum. An interesting debate took place respecting the appointment of a Temperance Sunday. It was finally agreed that the most fitting time would be the first Sunday in Lent, and the Bishop agreed to fix that date for 1884. On motion of Mr. N. W. Hoyles, the Society adopted the badge used by the C. E. T. S. in England, and recommended all members to wear it. Several other matters received the attention of the meeting, viz., the question of giving instruction on temperance in the Public Schools, the spread of temperance literature, restrictions on the liquor traffic, &c. Some conversation arose respecting the appointment of a temperance agent and the establishment of an organ devoted to the dissemination of temperance principles, but these were not considered advisable at present.

The benediction was then pronounced by the Bishop and the meeting adjourned.

BARRIE.—*Trinity Church*.—A social in aid of the funds of this church was held recently at the residence of Mrs. Downie. The proceedings, consisting of the usual programme of readings, songs, &c., was heartily entered into, and the attendance was very fair.

WHITBY.—*All Saints*.—The annual festival usually held on All Saints' Day was a great success. Tea was provided by the ladies, and a concert also took place in the evening. The net proceeds amounted to \$36.90.

A branch of the Church of England Temperance Society has been formed. Dr. Snelling addressed the meeting held with a view of organizing.

The Parsonage Committee has paid \$700 principal and \$101 interest on the building recently purchased. Nine annual instalments of \$166.66 will pay off the entire indebtedness.

PETERBORO'.—*St. John's*.—The Girls' Friendly Society in connection with this church gave a concert on the 22nd inst. There was a good attendance. The following persons took part in the programme: Misses Cottingham, Wrighton, Archer, Davidson and Evrett, and Messrs. Porteous, Elliott and C. Shaw. An organ recital will be held Dec. 12th.

TORONTO.—*All Saints*.—The temperance society here is in a flourishing condition. We append the names of the officers recently elected: President, Rev. A. H. Baldwin; Vice-President, Mr. W. Maude; Treasurer, Mr. Cumming; Secretary, Mr. J. P. Reynolds; Delegates, Messrs. W. G. Collins and W. Cumming. Meetings are held fortnightly on Wednesday evenings.

A new stained glass window, manufactured by Messrs. McCausland & Son, Toronto, has just been placed in the chancel. It is a beautiful representation of the Ascension, and cost \$900. The amount was subscribed by the congregation.

CLERICAL CHANGES.—The Rev. F. W. Squire has resigned the mission of Gore's Landing. The Rev. Edward Litton Carns-Wilson, Deacon, has resigned the mission of Otonabee. His movements are uncertain. The Rev. J. W. Forster has accepted the Parish of Selby, in the Diocese of Ontario. His place as Curate of Cavan will, it is expected, be filled by the Rev. W. C. Allen, now in England. The Mission Agent has visited Millbrook, Kinmount, Cambay, &c., in the interest of mission work. The Rev. J. Gibson, B. A., has been appointed to the mission of Norwood and Westwood. At the recent convocation Mr. Gibson received a prize in the Divinity Class for Hebrew and Old Testament.

CONCERT AT ST. JAMES'.—A musical re-union, under the auspices of the Church of England Temperance Society, was held at St. James' School House on the 26th ult. The admission was free, but a collection was taken up to meet certain expenses incurred in temperance work. The Bishop kindly took the chair. The programme was an excellent one.

DIOCESE OF RUPERT'S LAND.

EMERSON.—On Sunday last, November 11th, the Right Rev. the Lord Bishop of Rupert's Land inducted the Rev. Samuel Mills, M. A., late of High Bluff, Man., into the Incumbency of St. Luke's Church, Emerson. After the usual morning lessons, the mandate of induction was read by his Lordship, the special psalms, lessons and prayers were then proceeded with, after which the Bishop gave an address, taken from 1st chap. Colossians, 1st to 7th verse—St. Paul's charge to the Church at Colosse. Mr. Mills comes very highly recommended. The parishioners of St. Luke's are to be congratulated on having so able and efficient a pastor to preside over them.

OUR AMERICAN BUDGET.

It is stated that there are about 500 religious newspapers published in the States.

THERE is a Spanish mission in Philadelphia which was formerly in the hands of the "Reformed Episcopal," but is now in charge of the Church. A Spanish version of the Prayer Book is used. The congregation consists of natives of Spain, Cuba, Mexico, and South America, who do not live in a colony like the Italians, but are scattered all over the city.

THE project of a Church Congress at Chicago in 1884, which had been agitated has been deferred on account of the meeting of General Convention there in 1886.

THE Rev. W. D. Walker, Bishop-elect of Northern Dakota, will be consecrated in Calvary chapel, New York, of which he has been for a long time the rector, on the Eve of St. Thomas, December 20th.

BISHOP KIP recently confirmed, in St. James' Church, Fresno city, Mr. Henry H. Clapham and wife, Mr. Clapham having lately been a British Wesleyan minister. He is a gentleman of culture and highly educated, and has applied for Holy Orders.

MR. HENRY WARD BEECHER and Mr. Henry Irving had a little dinner together, and a great deal of emphatic "mutual admiration" last Sunday. Said the divine: "Were I not pastor of Plymouth Church, I would be an actor." To which Irving replied, perhaps not without a little gentle malice, "you are a born actor."

THE Rev. J. H. Magoffin, rector of St. James' Church, Gheboygan, died on Sunday last, of erysipelas, caused by running a rusty nail into his thumb two weeks ago.

A lady in the States has offered to pay half the expense of building a cathedral costing from \$4,000,000 to \$5,000,000.

THE *Pacific Churchman* says, the Right Rev. Geo. Hills, Bishop of British Columbia, has intimated his intention of placing his resignation in the hands of the Synod of the diocese at the next meeting. He has held the See for twenty-five years, and his object in retiring is the good of the Church, which he thinks would be better ensured by a younger and more sanguine hand at the helm.

TRINITY Cathedral, Omaha, in appearance one of the most imposing Episcopal Church buildings in the country, was consecrated Nov. 15 by the founder, Bishop Clarkson, assisted by Bishop Sweetman, of Toronto, and Bishop Garrett, of Texas, and a number of clergymen from the Diocese.

THE *Norfolk Ledger* says: "While a marriage was being solemnized in St. Paul's Episcopal Church in Berkeley, and the building was crowded to its utmost capacity, the floor suddenly gave way and fell to the ground beneath, a distance of not more than eighteen or twenty inches. No one was hurt, but many were frightened, and a stampede was the result."

A STORY is published in Chicago in an apparently authentic form, to the effect that the body of Abraham Lincoln has been secretly removed from the sarcophagus at Springfield to prevent the possibility of any further attempt by grave-robbers.

ST. LUKE'S Hospital, New York is doing a great work in that city. When it was opened in 1858 the total number of accommodations amounted to less than a thousand beds. The population of the city at that time was 500,000. Now, with a population of over 1,200,000, the total number of beds is 8,344. So, then, while the population is about two-and-a-half times as large as it was twenty-five years ago, the hospital accommodations are three times as large. At present the number of endowed beds in St. Luke's is 86, yielding an income of over \$26,500. In addition \$8,468 is received from paying patients, leaving over \$35,000 to be provided for by annual gifts and contributions.

NOTES OF THE WEEK.

QUITE a stir has been aroused in newspaper circles over a recent "Mission" held in Halifax. Papers and preachers have been full of the subject; Prayer-Books have been searched from cover to cover; the Westminster Confession has been brought into active requisition; Luther, too, has been brought forward for both sides, and the battle still rages in the Maritime Provinces. After the dust has settled, people will probably know more about the contents of the Prayer Book than ever they knew before.

THE English authorities are to be congratulated for at last putting their long promised scheme of state aided emigration into execution. Arrangements are to be made immediately for the deportation of 50,000 families to North-west Canada. At the moderate figure of five persons for each family, this represents a total of 250,000 persons. A misdirected socialistic agitation has been aroused by this wholesale exportation, but the new comers and their posterity will one day praise their benefactors for the benefit of this translation.

FARMERS of the Dominion are now obliged to battle with a new pest which is arising in some quarters. Wild peas have been brought to some sections of the country and are causing considerable trouble. The peas are very prolific and the vines spread over fields with great rapidity. They are small, of a dull gray color and are very injurious to the growth of grain and particularly to barley. Where they once gain ground the crops must be cut down and burned in order to restrain the rapid spread of the peas.

QUITE an anti-Jesuit feeling is being aroused in Canadian Roman Catholic centres on account of late revelations of Jesuitical intrigues. The discussion follows closely in the wake of the demand of Canadian Ultramontanes that the Jesuits be put once more into the possession of all their confiscated estates in this country, now amounting to some millions in value. The fact is, the Jesuits are supposed to follow a vow of poverty, and yet history teaches us that most of the intrigues and squabbles have taken place over an inordinate love of riches. This wealth is, of course, held not individually, but for the common good; still it is a sad spectacle to see men who are supposed to profess poverty carrying on endless rows over ill-gotten property.

SIR JOHN HAWLEY GLOVER, lately Governor of Antigua and the Leeward Islands, has been appointed Governor of Newfoundland. Sir John H. Glover, formerly held the same position, to which he was appointed in January 1875. Sir John was engaged in the Ashantee campaign with Lord Wolseley, having the command of the native levies. He is said to be extremely loyal in his devotion to British interests, and is especially opposed to anything that is calculated to "Americanize" the British colonies.

O'DONNELL, the murderer of Carey, meets the just punishment of his foul deed and will probably be hanged December 17th. The strange and terrible infatuation which impels men like O'Donnell to commit such deeds seems to have clung to him to the last, for he met his sentence with fiendish delight and cheers for the Irish Republic.

It is pleasant to note the remarkable decrease in the number of agrarian outrages in Ireland

during October. There were in all 53 outrages reported, of which 19 were "threatening letters," nine incendiary fires and nine maiming of cattle. The outrages were distributed as follows: Ulster, 3; Leinster, 13; Connaught, 10; and Munster, 27.

THE Pope intends to investigate the monetary transactions of the Roman Church in New York City. Enormous sums of money are being spent on churches and church objects, property grows fast around the papal enclosures, "there's millions in it," but the authorities at Rome are not at all satisfied with the way the accounts are kept or the way the money is expended. Hence this special investigation. More property has been actually taken from New Yorkers than the citizens of the Republic are aware of.

THE Councils have been packed with Romanists, and both money and real estate have been bestowed in the generous way people give what is not their own. The site of the present Roman Catholic Cathedral was given for a merely nominal sum on account of the packing of the Council with Romanists. The property, obtained principally in this way, is now giving trouble, and we trust that the Pope's Committee will investigate the crooked way in which most of the property was gained, and in penitence make the necessary restitution.

DR. RICHARDSON thinks that, when a man can propel himself twenty miles an hour on a machine weighing not more than twenty-six pounds, the time will soon come when "a flying canoe or boat, which, elegant as useful, will at one moment, like a nautilus, run with the wind, and at another skim the water, independently of wind like a sea bird." The doctor is a far-sighted man, but if his predictions are fulfilled there will be a revolution among railway and steamer stockholders.

THE University of Oxford refused officially to celebrate the Luther Festival, and its action has attracted some attention. The promoters wished to stir up the waters of theological strife, but fortunately the proceedings in Convocation are conducted in Latin, and no speeches were made. What a pity it is that, when men's brains are fevered and their minds unbalanced by unfruitful theological controversy, there is not a rule that all such proceedings should be carried on in Latin. It is a mighty silencer, and might be applied with great success in the Parliaments of the world when questions grow lively and more talk than work is being done.

OSCAR WILDE is about to try his fortunes on the sea of politics. He has floundered in poetry, sank in the drama, and has been completely wrecked on the lecture platform. He will now join the Irish Party and aspire to a seat as a Parnellite. He was once a Conservative member of St. Stephen's Club and is now an Irish Nationalist.

THE Quakers are growing lax,—a sure sign of premature decay. They have just issued a revised edition of the Quakers rules entitled, "The Book of Christian Discipline." It continues to denounce balls, gaming-places, horse races, playhouses, but adds advice to take needful recreation. It removes the counsel against the use of music, but maintains that against public musical entertainments. The younger members are slowly making their influence felt, and the younger members are not as their fathers were.

SOMETHING ought to be done to put a stop to

the slave traffic in Tangier. There have recently been seven slaves publicly sold there—a negress, for \$42; a negro girl nine years old, for \$31, the latter being sold under circumstances which aroused considerable indignation; a girl about fifteen years old, for \$29; a negress and her son, six years old, together for \$40; and lastly a girl ten years old, for \$27, and a negro for \$18. The total number of slaves publicly sold in Tangier alone since the second week in April last is ninety-six. Surely the European Powers can exercise their aptitude for meddling with other countries in no better way than by insisting on the suppression of this traffic.

At a time when France is fighting and apparently making merry with war, it may be interesting to note, as an instance of the costliness of that pastime, that the total ascertained expenditure of France upon the war on which she entered with a light heart in August, 1870, is now declared to be \$1,507,200,000. As the war began in August and ended in January, this makes the cost to France of her march to Berlin almost exactly ten millions a day, without counting the permanent loss of two of her wealthiest provinces, the waste of life, and the complete demoralization of industrial and agricultural pursuits during the war.

THE smoke of smouldering fires is constantly rising from the Balkan Peninsula, and indicate the force of the flame likely to arise when the general conflagration and upheaval of present political forces take place. The cause is one in principle. Servia, Croatia, Bosnia and Bulgaria wish to be entirely free from Austrian tyranny on the one side and Russian interference on the other. It is the struggle of Slavs for liberty, a liberty bought with a patriotic yet terrible loss of the country's best blood.

VENICE, once the chief mart of the world, and whose stones are now as rubies, sank from the industrial to a drowsy artistic existence. Life once more appears in Venice, and busy fingers will ply the cotton-loom, for a mill has just been started, employing more than one thousand workmen. This new life will be of great benefit to the people, but is certain to break the hearts of those whose bliss is in the realms of art.

BRITISH adventurers in North Borneo speak in glowing terms of the unrivalled resources of their new country. Magnificent forests of valuable wood can be obtained for one dollar an acre, and a speedy return is obtained for a wise use of capital. When the ground is cleared it is planted with coffee, pepper, tea, sugar, tobacco, plantains and other tropical productions. A settler with a capital of \$10,000 is expected, after the first year, to realize a handsome income, if he lays out his money with prudence. A newspaper has been started and a copper currency established. The temperature is from 80 to 90 degrees by day but sinks to 70 at night.

THE agitation for universal suffrage has at last attacked Rome. Belgium, too, is very active in the matter and the experiment of granting electoral rights to persons who pass a test examination is meeting with much favour. The fact that, in Belgium, 77,000 persons have offered themselves for examination is a proof, not only of the high state of popular education in the country, but of the acquiescence of the people in the principle involved in the law.

THE POWER OF THE KEYS.

THE teaching of the Westminster Confession of Faith (the recognized Presbyterian standard) upon the "power of the keys" having become matter of interest, in connection with late pulpit utterances in Halifax, we have been requested to publish Chapter xxx, which we copy as follows from an edition published by authority, subjoining references to the texts which are printed in full in that edition:—

OF CHURCH CENSURES.

I. "The Lord Jesus, as King and Head of His Church, hath therein appointed a government in the hand of Church officers, distinct from the civil magistrate.

II. "To these officers the keys of the Kingdom of Heaven are committed, by virtue whereof they have power respectively to retain and remit sin: to shut that Kingdom against the impenitent, both by the word and censures, and to open it unto penitent sinners by the ministry of the gospel, and by absolution from censures as occasion shall require."

III. "Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from the like offences; for purging out of that leaven which might infest the whole lump; for vindicating the honour of Christ, and the holy profession of the Gospel; and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer His covenant, and the seals thereof, to be profaned by notorious and obstinate offenders.

IV. "For the better attaining of those ends, the officers of the Church are to proceed by admonition, suspension from the Sacrament of the Lord's Supper for a season, and by excommunication from the Church, according to the nature of the crime, and the demerit of the person."

Matt. xvi. 19; Matt. xviii. 17-18; John xx. 21, 22, 23; 2 Cor. ii. 6-8.

CONTEMPORARY CHURCH OPINION.

THE *English Guardian* says that "the time may come—it may even be near—and that through the operation of the Civil Appeal Court, beloved of lawyers—when the Church of England may be required to choose between her Creed and her Establishment. She will then need all the moral support which she can derive from the independent enunciation of Christian truth by her Colonial offshoots. We hope, in case of such a misfortune, that the Colonial Churches will not be found to have imposed on themselves these penalties which, in the Church of England, the history of the past may be found to impose on inflexible integrity."

THE *Nation*, noticing a recent book on "The Medical Style of St. Luke," says:—"The book is a fascinating study to every investigator of the New Testament idiom, and even those who take no interest in the Greek part of it may pick up some significant points. Grace must have done much for St. Luke when we reflect that he is the only one of the Evangelists that records the proverb cited by Jesus, 'Physician, heal thyself;' and it may be worth while to notice that in the narrative of the woman with an issue of blood, St. Matthew, who never spares the publicans, spares the physicians; St. Mark emphasizes the sufferings of the patient at the hands of her medical man, as well as the expense of the treatment and its futility; while St. Luke looks on the pain of the treatment as a natural concomitant, dwells on the exhaustive fees, and half throws the blame on the want of recuperative energy in the woman's system."

THERE is much truth in the outspoken words of a Church clergyman of New York. He tells us that in this materialistic age our greatest need is the spirituality of the clergy. There is too much money worship in the Church and in society. Christ-loving, self-forgetting, and self-denying men in the priesthood are the only ones who can bring this age to its senses, and lead the people's hearts away from the worship of the golden calf.

THE New York *Churchman* thinks that nearly all the moral difficulties connected with the Old Testament spring from the assumption that men who were groping in the twilight are to be judged by the same law as those who lived in the noon day of Revelation. They are considered Christians when they were, it may be, little better than heathen, or at most, imperfect Jews. There was a marvellous development between the age of Moses and that of the Apostles.

THE *Australian Churchman*, commenting on the fact that the judgment of Lord Penzance in the Mackonochie case had to be delivered in his private *dressing room*, since no other room within the limits prescribed by law could be obtained for that purpose, remarks;—"Perhaps the time is not far distant when the judgment will be reversed in a public *redressing court*."

THE *Southern Churchman* says that dogma is the backbone of all right living, and must be in the very nature of things. And to decry dogma is to decry truth, which is the basis of right living. No doubt, too much has been made of orthodox faith. It has been so exalted at times that it mattered not what a man did so he was orthodox. This is the other extreme.

THE *Episcopal Register* says:—"Think of it seriously, good reader, and decide what is the moral condition of this Republic if the material current in the press is a sign. We hardly know which is the graver disorder, the criminal class or the readers who want to know the latest thing in crime. There is needed a whirlwind of Elijahs and John the Baptists to clear the atmosphere."

OUR ENGLISH BUDGET.

THE whole amount for the endowment of the new see of Southwell has been raised.

THE Editor of the *Church Times* says that Dr. Pusey never wrote a line for that journal.

It is becoming the custom now to make all the sittings free in churches "after the bell stops."

THE consecration of Canon Barry, Bishop-elect of Sydney, will take place at Westminster Abbey about Christmas.

THE proposal that Oxford should join in the Luther celebration provoked much opposition, and was thrown out by 132 votes to 94.

THE Archbishop of Canterbury has conferred the degree of D. D., on Bishop Bransby Key, coadjutor of St. John, Kaffraria. Bishop Key was a student of St. Augustine's Canterbury.

THE present Rector of Lutterworth comes forward in defence of Wickliffe. He urges Wickliffe's detractors to read the original works of the man and not second-hand manipulations of them. He says that Wickliffe's teaching on property might almost be condensed into the modern saying, "Property has its duties as well as its rights." When the friars extorted property by absolution to the

dying and sold shares in masses to the living by issuing so-called "letters of fraternity," Wickliffe exposed and rebuked such abuses of spiritual functions for temporal ends, and declared that pieces of vellum, though sealed by the Pope, could not save any man's soul; that it was "contrary to Scripture and a sin" for the clergy to have property by such means.

It will not be surprising to scholars to learn that several early works by Luther exist in Lambeth Palace Library. These are mainly sermons, disquisitions, and commentaries, &c., printed at Wittenburg, Basle, and other places, often enriched with decorated title-pages after the manner of Holbein.

DR. N. M. Ferrers, F. R. S., Master of Gonville and Caius, has been elected Vice-Chancellor of the University of Cambridge.

THE shoemakers of Northampton have determined to build a church for themselves, to be called after their patron Saint. We are glad to learn that their efforts have been so far successful that the first stone was laid on St. Crispin's Day.

THE Bishop of Saskatchewan has appointed the Rev. John Hawksley, B. A., of Brixton-rise (his Lordship's Commissary in England), an Honorary Canon of the Diocese.

THE Church of England Temperance Society celebrated its twenty-first anniversary this year. All the Bishops, several thousands of the clergy, and 432,672 members, are now enrolled.

Canon Wilberforce has been giving addresses to the English in Paris, and has formed a Blue Ribbon Union.

THE Bishop of Chester, the patriarch of the English Episcopate in age, though not in priority of consecration, has reached his eighty-second year.

THE Rev. W. Denton, Vicar of St. Bartholomew's, Moorfields, is about to visit the Copts, or Jacobite Communion in Egypt, on behalf of the new Society for the revival of native Christianity in that land.

LATELY a very well deserved compliment was paid to the Ven. Archdeacon of Chester by his parishioners in Birr, in presenting him with the necessary fees for proceeding to the Degree of "D. D." in Trinity College, Dublin.

A correspondence has been going on in the *Times* suggesting that there should be next year a commemoration of the quincentenary of Wickliffe's death. He died at Lutterworth, on the 31st of December, 1384.

Book Notices, Reviews, &c.

"THE Uplands of God," and other Religious Poems, selected and edited by the author of "The Changed Cross," "The Shadow of the Rock," etc., Anson D. F. Randolph & Co., 900 Broadway, \$1.25. A charming volume of Religious Poetry, elegantly bound in cloth and gold, suitable in every way for a gift book. The poems have been largely gathered from the newspaper and the magazine, and are for the first time brought together into one volume. Sent by the Publishers, post-paid, on receipt of the price.

THE "Pulpit Treasury" for December contains a rich assortment of sermonical and homiletic material, together with suggestive papers on pastoral work. The aim of the magazine is stated to be "evangelical, and will be specially adapted in its several departments to the needs of the hour—sermonizing and discussing the Great Questions of the day." E. B. Treat, Publisher, 757 Broadway.

The Church Guardian,

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Published in the interests of the Church of England.

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THEODORE E. DOWLING, Secretary.

November 28th, 1883.

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"MISSIONS."

It must not be supposed that only one plan of operations can be made successful in reviving the cause of religion in a Parish or Diocese. What may be best adapted for one locality may, in many of its details, at least, be ill-adapted for another, and so that which proved a success in one place may turn out a failure, more or less, in another. It is well to bear this in mind when speaking upon the subject of "Missions." Under this name there have been conducted variously arranged and varied forms of services, some by men of one of the two great schools of thought in the Church, and some by men of the other, but in all cases the aim has been the same, viz: to arouse and revive professing Christians, and to preach Christ with greater power to a sinful world.

That these "Missions" as usually conducted have answered the purpose we think all who have taken part in them will admit, although circumstances have sometimes interfered to prevent

the results being greater and more visible. We say, judged fairly, results have clearly demonstrated the advantage to a Parish of special services and special instruction for the reviving of those who are lukewarm and careless, and for the awakening and arousing of those who are dead in trespasses and sins. There is abundant scope for earnest men of all shades of thought in a work of the kind, and men of widely differing views have engaged in it most successfully, and, therefore, no particular school or party can claim a sole right to its use, or a monopoly of its successes.

The time has come, we believe, when in this as in other matters appertaining to the general welfare of the Church, the Synods should take some action to provide a Diocesan Missioner, under the control and supervision of the Bishops, whose time and talents shall be at the disposal of the Parochial Clergy, and whose income shall be made up from a fund provided by the Diocese for the Missionary work of the Church. We are confident that such help afforded the overworked Parish Priest, would greatly promote the extension and development of the Church and her spiritual life, and in that most tangible way, demonstrate to others our apostolic position. What outsiders who have grown tired of their cold and barren services and their unsettled systems of faith, are longing to have satisfactory proofs of, is, Is the Church, by her Liturgy and her round of services, and the other means which she employs, able to maintain her old conservatism with regard to the fundamentals of the Faith, and the Apostolic precepts and practices, while keeping pace with the changing times in which we live, as regards the means used to draw into her fold, and train up as Christians when they are drawn in, the giddy as well as the more thoughtful world around her? If they are satisfied, in other words, that she is progressive, that she is ready to take advantage of every means needful for the purpose, and which the activity and condition of the age suggests, while contending for and maintaining the Faith once delivered to the Saints, then will they be impressed so as to become her converts and communicants.

We believe that the answer which every Church thinker and worker desires to give to this most reasonable enquiry is, She is able, and has been instituted and instructed by her Divine Head, for the conflict with sin and vice, and to lead yearning souls onward to a higher and nobler life here below, and to prepare them for the life beyond when their course on earth shall have been ended, and in God's name let us sustain such a position before the world.

"ON WHAT DAY AND IN WHAT YEAR DID YOU GIVE YOURSELF UP TO THE LORD JESUS CHRIST?"

A WRITER in *Church Bells*, commenting on a little book by an eminent Evangelist, who directs the children to write down the day and the year in which they gave their hearts to the Lord Jesus, says: "The author seems to require this as an essential sign of true conversion. Is this just and wise? May not a *gradual* turning and yielding of the heart to God be as genuine an act of repentance and faith as a *sudden* conversion?"

We think this an important matter, and one which ought to be correctly stated. Any rash statement which conveys the idea that no genuine conversion can occur unless the day and hour can

be named when the change took place is calculated to do great harm. We do not deny that in the experience of some conversion has been sudden; but on the other hand, with the vast majority of Christians, the change from the service and love of the world to the service and love of God has been gradual. We should be sorry to say anything which might seem to deny the necessity of a change of heart, or conversion—a turning around on the part of the sinner from his evil ways to serve and live to God. To those who have wandered from the paths of righteousness and Godliness, and who have been living in sin, or not living positive Christian lives, such a change is a necessity to their salvation, and therefore must take place some time in their lives, and the sooner the better for themselves. But it does not follow that this conversion or change shall be sudden and startling, although with many it is so; it may be, as we have already affirmed, gradual and imperceptible, and yet none the less real, and much more likely to result in the development of a faithful and permanent Christian character.

It is certain that no more misleading or serious evil can be imagined than to insist upon a sudden conversion as the only sure and certain index of a change of heart. Many have been made and kept unhappy from not having felt some strong and sudden influence which their neighbour, under a great excitement, has undergone, while it may be that the quiet life is very far in advance of the other in all the spiritual gifts and graces. But while these represent the cases of those who in mature age forsake the world and take a stand on the Lord's side, the child of Christian parents, trained in the precepts of God's Word from infancy, will develop the grace implanted in Baptism, will in due time receive a further outpouring of God's Holy Spirit in Confirmation, will strengthen the Christian graces by the regular and frequent reception of the Holy Communion, and so in his case neither a sudden nor gradual *conversion* will be known, for the spiritual life begun in Baptism has been developed in the ordinary ways which God has provided.

EXTREMES.

Nothing hinders the Church's advancement so much as "our unhappy divisions" which so frequently thrust themselves into conspicuous prominence to mar the work. Why extreme men should be disposed to defeat what they profess to be, and no doubt really are, most anxious to see successful, is past fathoming, but too often, unhappily, such is the result of their unwise course. It is to be supposed that the advance of the Church and the spiritual growth of souls would be more to them than, say, a practice repugnant to very many, and only made Church doctrine by the severest strain upon the judgment of those most inclined to give way for the sake of peace. If only extreme men would remember that by pressing some doctrine of the Church to its utmost limits they are seriously compromising the Church in the eyes of others, as well as keeping alive party names and party disputes, they would be disposed, we should think, to modify many of their present practices, and some of their teaching. However that may be, while always insisting upon a clear enunciation and firm maintenance of the Church's

Apostolic origin, Three-fold Divine Order of the Ministry, and Sacramental system, we shall not hesitate to join with those who oppose and condemn all extreme and narrow partizan efforts tending to create a breach between brethren of the same name and household of Faith. Surely we have work enough in common to engage all our time, and to call forth our most earnest thought, without seeking to promote and perpetuate divisions and contentions. The great body of the Church's clergy are in no sense party men, and are most desirous of living and working on the broad lines of the Prayer Book. Upon such lines we believe the Church's work is to be done, and her future victories secured.

ADVENT.

The season of Advent dates from the Sunday nearest to St. Andrew's Day, the 30th of November, and continues to the feast of Christ's Nativity. The general character of the season is intended to be penitential, a kind of lesser Lent. The same analogy which in Church usage has made the vigil of a feast to be kept as a fast, suggests that all the greater joys of the Kingdom of God are to be approached through a period of solemn meditation and self-restraint, not that the feast is to be a reaction from the fast, forgetful of the holiness of Christian joy, but rather that each feast should be accepted and met by a mind and heart attuned to the higher and spiritual uses of the festival. There is no provision for the flesh in Christian ordinances. The fast provides for its mortification, but the feast does not provide for its satisfaction. Christmas has too long been desecrated by custom to allow of any serious reform; but when it is stated as a reason for not having the Holy Communion celebrated on Christmas Day that it is inconsistent with the Christmas dinner, we think it is plain somewhere and somehow that the spirituality of Christmas Day has been sadly lost sight of. We could have no better outcome of this Advent season than a deeper repentance and less animal indulgence in Christmas feasting. The joy of the first Christmas season in the holy family seems to us to have been so laden with subdued and devout rejoicing that our own modern Christmas seems to have fallen many keys too low. We are to keep in view the Second Coming of our Lord and not lose the magnificent view of the Second Epiphany. Advent is a word so deeply suggestive that it has, like all rich words, become the battlefield of controversies, and the platform for the exhibition of phenomenal absurdities. Something better than this lies in the richness of the word Advent. It signifies that which is coming and is to come. Like the words Nature and Future, it has a well-spring of promise rising and thrilling through it. Advent is a spring-time set in the midst of winter, a season of great expectation, when the heart is budding and blossoming with the hope that makes men pure. May the Church this Advent learn to know the signs of every approach of Christ as He treads the way to the heart's door, looking inward for heart signs rather than skyward for signs in the heavens. May the thought of Christ outshine all other thoughts in the firmament of the heart.—*Episcopal Register.*

AGNOSTIC.

THE term Agnostic has become very common. It is to be met with in almost any publication of the day. And yet probably most people have a very indefinite sense of its meaning. If they turn to the Dictionaries or Encyclopedias, it is not there; not even in the new Britannica. We find the following history of the origin of the term in a lecture by the Bishop of Ontario:—

"In our early days the Agnostic was called Atheistic. The changed nomenclature arose from the difficulty into which the well known infidel writer and lecturer, Mr. Holyoake, was put in controversy. He at one time freely spoke of

himself as an Atheist, but into this dilemma he was placed; he having affirmed that there is no God in existence, it was necessary for him to show that he himself had one of the attributes of a God, omnipresence, in order to justify so sweeping a negation; for unless he had ransacked all space, and was familiar with all matter *everywhere* it was possible that in the reason beyond his personal observation there might be this being whose existence he denied. This was pressed home by illustrations and appeals to man's experience, and after a while the term Atheist was dropped. The infidel party then took the word "Secularist," indicating one who is concerned only with things of this world. This term failed to make headway amongst speculative thinkers, who, to avoid the Atheist difficulty, accepted the term "Agnostic," to show that they simply pronounced themselves without knowledge of the existence of God. The word Agnostic will die out. Negations lead at their best a rickety life, they are so inadequate to indicate a positive belief, which is repulsive to our natural mental instincts, for nature resists its being maintained in the mind by substituting another belief when the Christian one is rejected. It is not the man who does not know who rules his fellows, such an one is a mere intellectual and moral jelly-fish. The powers which govern men are knowledge and faith. Agnosticism is the philosophy of ignorance, boastful ignorance of a wisdom by which man is differentiated from the brutes. Such a philosophy has in it no principal of life.

CORRESPONDENCE.

A Prayer of Thomas Aquinas, before Study.

To the Editor of the Church Guardian:

SIR,—The following appropriate prayer for a student you will probably not object to insert in your paper, being penned in the *ardentia verba* of one like St. Austen, and the heavenly-minded author of the *De Imitatione Christi*, though not in the tongue of the inimitable Jeremy Taylor, the good and gentle Evelyn, the sweet Leighton, or that true-hearted saint of Mona, the apostolic Wilson. Doubtless it will find its place in the heart of some who seek spiritual and intellectual delight in the pious aspirations of those valued far more than Tully for his eloquence, or Virgil for his verse:—

ORATIO SANCTI THOMÆ AQUINATIS.

Creator, Ineffabilis Deus, qui de thesauris sapientiæ Tuæ novem ordines angelorum informasti, et eos meo ordine super cælum empyreum collocasti elegantissime partes universi disposuisti; In, inquam, Qui verus Fons luminis et sapientiæ dicis, atque supereminens principium, infundere digneris super intellectus nostri tenebras Tuæ radii claritatis; duplicem, in qua nati sumus, removeces privationem, peccatum, et ignorantiam. Qui linguas infantium facis disertas, linguam meam erudias, atque in labiis meis gratiam Tuæ benedictionis infundas. Da mihi intelligendi acumen, retinendi capacitatem, interspectandi subilem, addiscendi facultatem, loquendi gratiam copiosam: gressum instruas, processum dirigas et egressum compleas: per Jesum Christum Dominum nostrum. Amen.

Translation of the above for those who wish it below:—

TRANSLATION OF ST. T. AQUINAS' PRAYER.

O Creator, Ineffable God, Who in Thy wisdom hast ordained and constituted the services of angels in a wonderful order, and arranged all things in beauty; Thou, who art the true fount of light and knowledge, vouchsafe to infuse into my understanding a ray of Thy brightness, and so disperse that twofold darkness, of sin and ignorance; in which we were born. Thou, Who makest the tongues of infants eloquent, instruct likewise my tongue with the Divine Science, and pour upon my lips the sweet graces of Thy heavenly benediction; Give me a quickness of understanding, keenness of perception, facility of acquisition, a capa-

city of retention, and a copious grace of eloquence; direct my entrance in the path of knowledge, guide me on my way, and lead me safely to the end; through Jesus Christ our Lord, Amen.

It has been well said, if we were oftener on our knees, even if we should not attain the holy ardor of those who, ever prostrate, wore away the very stones on which they knelt;* yet we should certainly realize the benefit in the delight of intercommunion with the Holiest, and in the manifold blessing promised to the faithful. Let us, then, especially of God's priesthood, strive to retain this in mind, and bring it daily to our thoughts, that diligence in sacred study and a habit of devotion should go together. Let the student have ever in his heart, and oft on his tongue this Prayer of the venerable Angel of the Schools, and we venture to predict abundant profit from its conscientious use.

*He, (St. James the Just) was in the habit of entering the Temple alone, and was often found upon his bended knees, interceding for the forgiveness of the people; so that his knees became as hard as Camels, in consequence of his habitual supplication and kneeling before God.—*Euseb Eccles Hist'y.*

Confession and Absolution.

To the Editor of the Church Guardian.

DEAR SIR,—Let me recommend some book-sellers of Halifax, to import the judicious and manly sermons of the Lord Bishop of Truro (Wilkinson) on the above subjects. They are well treated in 2 Sermons preached in St. Peter's, Eaton Square, in 1874, when he was Vicar of the Parish. They are published by Wm. Macintosh, 24 Paternoster Row, at 1s. each. A copy should be purchased by every Church family in the Diocese, that their fears may be dispelled, and themselves ready to give an answer to all desirous of learning the truth. Spiritual things are to be spiritually discerned. Truth is the blessed means between opposite falsehoods. These sermons were perused with great profit and comfort some time ago, and of late, by one who feels that suspicions have been aroused in the breasts of many who have read the recent letters in the secular press, and have been favoured with the infallible exegesis of the recognized lay oracles in all towns and villages of the Diocese. This is written by one who, through misconceptions from half truths, used to be afraid of

SHADOWS.

Honor Thy Mother.

To the Editor of the Church Guardian.

SIR,—In your issue of Nov. 14th appears a communication, entitled "Honor thy Mother," to which I beg to take some exceptions. The general tone of the article seems to me to need correcting. As to what is said in reference to children, it may be as your correspondent intimates, but the other, and the principal evil to which he adverts, is, to my mind, comparatively insignificant, and not one to be dreaded. The opposite defect is seemingly the one which threatens to subvert the good order of society. Irreverence and disrespect to mothers, and to woman as woman, is far more common than to the other sex. Hence it has always been my custom when reciting the Commandments to the congregation to emphasize the word "mother." "Honor thy father and thy mother." Instances without number will doubtless occur to anyone of the want of proper respect to the mother, while the father is accorded not only every token of respect, but is often held in awe by the child.

What is needed, therefore, in my judgment, and this is the opinion, I know, of many others, is a more emphatic condemnation of the propensity, so common now-a-days,—to withhold the respect due to mothers, sisters, &c., and not to denounce or cry down every effort to give woman—especially the mother, her rightful position in the social compact, as well as the place which is assigned her in God's Holy Word.

Faithfully yours,

CLERGYMAN.

FAMILY DEPARTMENT.

DOROTHY.

(Written for the Church Guardian)

BY T. M. B.

CHAPTER XIV.—RUPERT'S SELF-CONQUEST.

(Continued).

When at last he rose to go, Mr. Rivers noticed how stern and hard his face had grown, and drew from this the augury that his replies had tended to make Rupert less hopeful as to the issue.

"Don't worry too much over me, Vaughan," he said, laying his hand upon the other's shoulder; "now that I know Dotie is not friendless I feel as though a load had already been lifted off me. As regards myself, I have the consciousness of my innocence to support me, even should the law condemn me, and you know, being somewhat of a philosopher, I can find comfort in the thought that life has brought me many days of quiet happiness, and that those which remain, even should they be evil, must necessarily be few, and 'there remaineth a rest.'"

Rupert's face softened as he looked into that grave, sweet face, with its dreamy eyes and snowy hair.

"God bless you, Rivers," he said gently, "I wish I were more like you, but don't imagine that I entertain the slightest doubt as to the issue of this business! As to my worrying about you, in the sense of making your cares mine, it is too late to tell me not to do that. You are to me as my own father."

To this Arthur Rivers made no reply, except again to grasp Rupert's hand, and the latter hastened away.

In the seclusion of his own chambers he pondered long and deeply on the result of his interview with Mr. Rivers, and more and more irresistible grew the conclusion in his own mind that his suspicion with regard to Vere Bolden was well founded. It was impossible not to feel satisfaction in the thought that he had all ready to his hand a powerful defence of his client and friend, as well as a strong clue to the real perpetrator of the crime of which Mr. Rivers stood accused; and it was only human nature to feel a sense of exultation in the knowledge that a barrier insurmountable existed between Vere Bolden and Dorothy Rivers. He turned with a throb of fierce pleasure to the thought of this; it gave a momentary relief to the pain he had been enduring in having all his jealous forebodings strengthened, if not verified, in his interview with Dorothy's father. Yes, Vere Bolden could never be anything to Dorothy; her love for him would be turned to loathing when she knew that he was guilty of this crime and the direct cause of her father's ruin, that he was base enough to let one so worthy, and who, for her sake alone, should have been sacred to him, suffer in his stead. Yes, he, Rupert Vaughan, would be well avenged when Dorothy discovered that this idol whom she had set up for herself was an idol of clay. The feverish gladness of these thoughts made Rupert Vaughan stride to and fro in his chambers, lion-like, in the fierceness of his wrath and his joy. Then, suddenly, the image of Dorothy, as he had seen her last night, confronted him, grief-stricken, with sad, imploring eyes, and the fierceness and gladness died out of him, and then a voice, clarion-like, seemed to ring through the stillness: "Vengeance is mine; I will repay, saith the Lord," and he knelt down and covered his face conscience smitten.

CHAPTER XV.—IN THE GREEN.

About five minutes walk from Bell Street there was a small inclosure, surrounded by iron railings, which, by courtesy, was called "the Green," although whatever faint effort at verdure it might make in the spring-time was speedily defeated by the

steady and persistent influences of smoke and soot. Half a dozen funereal trees, the abode of grimy but active sparrows, decorated this retreat, within which, parallel with the railings, ran a gravel path, the resort of the few nursery maids who resided in the locality, and up and down which a few very shabby-looking old gentlemen took their melancholy and monotonous "constitutional." But to-day the Green was quite deserted; the first fog of the season, not quite as dense in quality as those which would succeed it, had shrouded it in a veil of grey, through which the trees loomed darkly. There was a sort of fascination in its extreme dismalness this November afternoon, and Dorothy Rivers, whom Katy had coaxed to bestir herself and make a few little purchases in an adjacent street, paused for a moment on her way homeward to look through the iron gates with a sort of unconscious wonder. It was a wonder at herself and everything which surrounded her. What had become of that Dorothy Rivers, who, less than six months ago, believed that life was another name for happiness, of that bright, glad Dorothy, to whom sadness and anxiety were almost unknown, whose heart had never been stirred by any deeper sorrow than pity for the pain of others, which yet had lacked the "fellow-feeling" that constitutes true sympathy! Which was the reality and which the dream, that old life or this? Suddenly that evening on Richmond Hill stood out before her, the golden sunset and the handsome, eager face turned towards her with eyes of passionate admiration; the gleaming river that seemed an image of the future gliding into a beautiful distance; her father saying that Rupert Vaughan had hitherto always been with them there, and the voice beside her murmuring "happy man"—and now? Dorothy shuddered at the contrast. That morning she had visited her father with Rupert Vaughan, and though the former was calm and almost cheerful, and Rupert full of encouragement, yet the girl's heart had been wrung with the bitterest distress, and so keenly had she felt the renewed parting, that Mr. Rivers mentally determined to forego the comfort of see her rather than subject her to such harrowing agitation. With a long, quivering sigh Dorothy passed on, after her momentary pause, but in that moment one who had followed her from street to street, at a distance had gained sufficiently upon her to feel certain that she was the person of whom he was in search. He redoubled his pace, and before Dorothy had reached the entrance into Bell Street he was beside her.

"Miss Rivers, Dorothy," he said, in a hurried, agitated voice, "I have found you at last."

For an instant the grey sky grew black, and the earth heaved round Dorothy, then she turned her white face towards Vere Bolden.

"I am sorry," she said, faintly, yet with an effort which only true courage could have inspired, "I am sorry that you have followed me, Mr. Bolden."

"Why do you say that?" he asked bitterly; "is it nothing to you to know, as you must, that I have been utterly wretched since I parted from you, that I have hungered and thirsted to see your face?"

"You must not use such language to me," she said. "I entreat you, if you have any feeling of kindness for me, leave me at once."

"I cannot till you have heard me; not for my sake then, but for your father's, let me speak with you. You will regret it if you persist in sending me from you."

Dorothy wavered—for her father's sake? if, indeed, Vere Bolden knew of something which might be of service to him, she was willing to suffer anything for that. He saw her hesitation.

"For your father's sake," he repeated, "turn back with me in the square where you stopped just now we shall be undisturbed."

Without another word she turned, and they retraced their steps to the Green. The heavy gate swung back beneath the pressure of Vere Bolden's hand, and a moment after Dorothy found herself within the inclosure which seemed to divide them from the rest of the world. The fog, too, seemed to grow denser every moment

and to shroud them from any human eyes. They took a few paces in silence, and then Dorothy was the first to speak.

"Mr. Bolden, one thing only has induced me to do this—you said for my father's sake. What have you to tell me?"

(To be continued.)

LOVE.

"WE stand on the verge of life as on the frontier of a glorious country. It lies before us glittering in the freshness of the morning; and we hear the songs of all created things rising up in gratitude to Heaven, and we gaze on it with a glow of exultation. But the ear wearies; and the eye is pained; there is a chasm still to be filled; and we long—we all have done so—for some soul to cling to with our love. 'Beloved,' says the Apostle, let us love one another, for love is of God and every one that loveth is born of God and knoweth God." If we look for affection only in the world God have mercy on us!

Thousands there are who have felt and acknowledged what has been said. Thousands have sought their highest happiness in sympathy and love; and the end has been misery and sin. When we part with one dearest treasure, the *all* in which our life is wrapped up let us beware *where* we lay it. When our *heart* is to be staked let us look well at the die. Rest it upon man, without any thought of God or Heaven and it were better for us to have a millstone hung around our neck and be cast into the depths of the sea. . . . We demand a heart pure and perfect, can man give it to us? We long for his fullest affection, can we *ensure* it? We require an unchanging stability, is not man the creature of a moment?

And to see the faults of those we love is one bitter pang; to watch by them in suffering, without the means of giving them relief, is another; and to dread lest they escape from our hold and link themselves to some other being is a third; and to part from them even in *this* life, when we may still meet again, is a fourth. But there is a fifth beyond them all; it is to stand by their death-bed and part *forever*; to have nothing left upon earth to care for; to see before us a dreary waste of years, without a spot on which to rest our eye; to be left *alone* in the midst of a noisy, heartless crowd; and look back upon the days of happiness that will never return. . . . We read of such misery in fiction, and to some it may seem but fancy or folly. But it is very real and very common, and God brings it upon us in His mercy as He sets signs in the heavens to warn us against storms. Our heart was made for Him and not for man. If we give it to Him fully and freely, if we offer Him the first-fruits of our affections, He will sanctify the whole harvest. He cannot change; He cannot deceive; He will not desert us; He dies not, and the grave is but the vestibule to that home where He is waiting to receive us. . . .

Our attachment to our friends is formed by constant association, and uninterrupted habits of thinking on them in absence, and living with them when present. We must act in like manner towards God. He must be in our thoughts day and night. There is no bond of union so endearing as this entire dependence and reliance upon a Hand which is stretched over our heads to guard us when we sleep, to warn us when we wake, to lead us in the midst of darkness, to preserve us from every danger. We must *pray* to God day and night in the secrecy of our hearts if we would learn to *love* Him. And one prayer must be peculiar and definite. Bring to God your natural wants and your innocent desires as they rise in your mind; tell Him your wishes; give up to His decision their appointment or satisfaction. Ask with this reserve—if *it be expedient for me*. And when, as assuredly will occur day by day in your life, you find blessings coming down upon your head, you see not how dangers escaped imperceptibly, temptations diminishing without effort, see in it all the finger of God, watching over your own individual interests, and hearing your specific petitions."

SAVINGS AS GOOD AS EARNINGS.

It is hard work to make boys believe this. They like well enough to make money, but they are slow to believe that a penny saved is as good as a penny earned. It is nevertheless true. Indeed, a penny saved is better than a penny earned, for it saves the labour of earning it. Young men are almost always ambitious of obtaining large salaries, and why? That they may have more to spend. Those who save, or lay up the most money, are usually those who have small salaries. Most of our wealthy men were once poor, and lived on very small wages or incomes. By their habits of saving, they gradually made their way from poverty to a moderate amount of property, and so on to independence and wealth.

Steady, small savings grow into independence so easily, that it is more than wonderful to hear persons who have the power to make them, complain of how hard the world goes with them. A young fellow with a ten cent cigar in his mouth, some three of which he will smoke in a day, will unblushingly say he cannot make both ends meet any way he can manage, the while he is puffing off in smoke the very means through which he could be rich in this world's goods,

LITTLE BUILDERS.

"Ye are God's builders," every one of you, children, and are building a temple, not of wood or of stone, but of your own characters. Did you think of this, dears? You know in the Bible it says, "Know ye not that ye are the temple of God," and "if any one defile the temple of God, him shall God destroy." God wants the temple in which He dwells to be pure and holy, or He cannot abide there. Youth is the time to lay the foundation of this temple, and its corner-stone must be obedience, not only to parents, but teachers and all in authority over you, and to God. Then, with such a firm foundation, you can build with such stones as the following: Honesty, industry, love, patience, perseverance, truthfulness, temperance, wisdom, sobriety, and make the temple beautiful, fit for the Holy Spirit. But if you build with hatred, envy, malice, intemperance, disobedience, which are but "hay and stubble," you defile the temple, and God cannot dwell therein. With which are you building, children?

Many turn to God in the day of trial with prayers and lamentations who never think to pray in their times of prosperity. They treat God as some treat his children here—running to them in their distresses, but passing them without recognition in the day of prosperity.

There is a large share of common sense in the world's average judgment, after all. If it sees a man with the Ten Commandments on his lips, and something quite different written all over his life, it would be apt to point to the discrepancy and utter some harsh criticisms, but who can blame it?

MARRIAGES.

MOORE—COLLETT.—At the residence of the bride's father, Westmoreland, Lot 29, P. E. I., on the 21st Nov., by the Rev. T. W. Johnston, Mr. Crisp Moore to Miss Louisa A. Collett.

COX—MILLWARD.—On the 29th of Nov., at St. Paul's Church, Acadia Mines, after the publication of the banns, by the Rev. Isaac Brock, M. A., Rector, Harry Cox to Mary Ann Millward, both of Acadia Mines.

LONGILLE—LANG.—On the 29th inst., in St. Luke's Church, Hubbard's Cove, by the Rev. the Rector, Anthony Edward Longille to Mary Louise Lang, both of Foxpoint, County of Lunenburg.

DEATHS.

HORNE.—At Eastern Passage, on the 13th inst., Harold Stewart, beloved son of Andrew and Maggie Horne, aged 2 years.

ICEYON.—At same place, on the 18th inst., Ida Icey, daughter of W. Icey, aged 9 years and 3 months.

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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.

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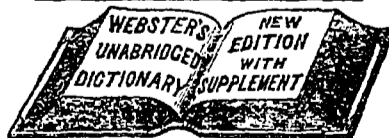
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The Temperance Cause.

WHY THE CHURCH SHOULD DESTROY THE DRAMSHOP.

BECAUSE it is expected of her. No people are more surprised than the drink-sellers themselves that the churches do not denounce and dethrone them. The liquor traffic expects the Church to be its enemy, and though it may, when it can, joyfully accept a holy alliance, it secretly despises the spirit which can prompt it. There are ministers whose names are toasted in every dramshop of the country because they have given aid and comfort to the traffic; but the traffic itself is astonished that the aid and comfort should ever have been given. The traffic is inherently bad, and the traffickers instinctively feel it. The Church professes to hold the truth and sell it not; and between what is inherently bad and what is vitally good no alliance is looked for. The victims and sufferers from the traffic expect the aid of the Church.

The great Head of the Church turned a deaf ear to no suffering; he rebuked wrong alike in individual and class. The duty and traditions of the Church are in the line of help. And so all over the country eager faces and anxious hearts are waiting for the aid of the church. The opponents of the traffic expect the aid of the Church. Most of these are of the Church, individual members, and with a longing which is indescribable they wait for the helping hand from their spiritual homes. How their faith has often been staggered as refusal met their plea, or apathy chilled their confidence! Yes, the Church is expected to antagonize the liquor traffic; as she was to strike slavery. Alas! that she should be so slow to respond to the general expectancy.—*Prof. E. Foster.*

TELL me a young man drinks, and I know the rest. Let him become a captive of the wine cup, and he is a captive to all vices. No man ever runs drunkenness alone. That is one of the carrion crows that go in a flock. If that break is ahead, you may know that the other breaks follow. In other words, it unbalances and dethrones and makes him a prey to all the appetites that choose to alight on his soul.

THE *Alliance News* prints a letter from the Rev. W. J. Spriggs-Smith, curate of Christ Church, Burton-on-Trent, and an energetic teetotaler, who says:—"I have received formal notice from my vicar that, under pressure of the brewers, he has been compelled to ask the Bishop of Lichfield's permission for my removal from my present curacy. The reason given to his Lordship is that on account of my pamphlet they threaten to withdraw their money aid (stated to be £1,000 annually) from him. Surely, their great gifts for churches, &c., are but bribes to blind the receivers and easers of conscience to themselves."

THE distillery is the artificial mother of goal-birds.

Canada's wheat crop shows a shortage of 1,500,000 bushels this winter.

An Afflicted Clergyman.

The Rev. Wm. Stout, an English clergyman, of Warton, was for 23 years a terrible sufferer with Scrofulous Abscess, which the best medical skill failed to cure. The internal and external use of Burdock Blood Bitters cured him, and for nearly three years he remained hale and hearty.

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Dr. Gerog Vasey, botanist of the U. S. Department of Agriculture, has prepared a catalogue of the North American grasses. It enumerates 114 genera, embracing 539 species.

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R. N. Wheeler, of Everton, some six years ago was attacked with a severe form of inflammation of the lungs, leaving him with a severe cough. He speaks highly of Hagyard's Pectoral Balsam, which cured him the complaint not having troubled him since.

The New York *Herald* says that \$1,000,000 is spent on a single Sunday by the excursionists from that city.

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Mrs. Wm. Allen, of Acton, speaks highly of Hagyard's Yellow Oil as a household remedy for colds, sore throat, stiff neck, croup, etc., as well as for burns, scalds, and other injuries of common occurrence in every family.

A New York engraver recently made this mistake:—"Mr.——— and Mrs.———respectfully request your presents at the marriage of their daughter."

A Good Reform.

Children are not often tortured now-a-days with bitter aloes, brimstone, and Treacle, and the many nauseous remedies of the olden times Freeman's Worm Powders are pleasant to take, contain their own purgative, and safely and effectually remove all ordinary species of worms afflicting children or adults.

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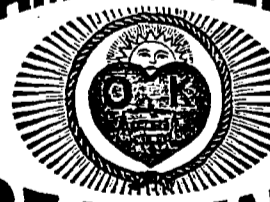
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Aromatic



A Summer Beverage.

Montserrat Raspberry Cordial!

These are elegant Cordials prepared with MONTSERRAT LIME FRUIT JUICE, and flavored as indicated with aromatics and pure FRUIT JUICE. They form most agreeable beverages, either diluted with water or alone, and especially with aerated waters, and are *guaranteed free from Alcohol.*

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.

H. SUCDEN EVANS & CO.,
Sole Proprietors, MONTREAL.

Obtainable of all Chemists. 50 cents per Bottle.

MONTSERRAT LIME-FRUIT JUICE SAUCE.

For Cutlets, Chops, Curries, Steaks, Fish, Game, Soups, Gravies, &c., adds an Appetizing Charm to the plainest and daintiest of dishes.

"The Climax of Perfection."

Unrivalled for Pungency, Fine Flavor, Strength and Cheapness. The usual 2s. size bottle for 1s. Retail of GROCERS, DRUGGISTS, &c., everywhere.

Sole Consignees of the Montserrat Company (Limited).

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ARMY AND NAVY HAT STORE THOMAS & CO.

Hats, Caps and Furs, Umbrellas, Rubber Coats, Trunks, Valises, Satchels and Carpet Bags, Sleigh Robes, Horse Clothing, Gents' and Ladies' Fur Coats and Mantles. **Civic and Military FUR GLOVE MANUFACTURERS.**

MASONIC OUTFITS Always on hand. Our SILK and FUR HATS are from the Best Makers in England, viz., Christy, Woodrow, Bennett, Carrington, and Luck.

To Clergymen, on all purchases, we allow 10 PER CENT. Please give us a call.

44 to 48 Barrington Street, CORNER OF SACKVILLE. HALIFAX, N. S.

Geo. Robertson, ST. JOHN, N. B.

CHOICE TEAS
A SPECIALTY.

Finest Groceries,

Java and Mocha Coffees. Fruits, Preserved Jellies, etc.

Retail Store—67 Prince Street,
Wholesale Warehouse—10 Water St.

GEO. ROBERTSON.

N. B.—Orders from all parts executed promptly

FANCY WOVE Shirtings

in a great variety of FIRST CLASS patterns,

FAST COLORS,
And warranted to give better satisfaction to the wearer than any other make in the market, suitable for all seasons of the year.

FANCY DRESS CHECKS

—AND—

Galatea Stripes

In the most popular Styles and Colors, all neat, choice patterns, suitable for Ladies and Childrens' Wear.

Cotton Yarns,

Carpet Warp,

—AND—

Cotton Hosiery Yarn

Of every description, White and Colored.

BALL KNITTING COTTON

All Numbers and Colors.

Our Goods can be purchased in all first-class Dry Goods Establishments.

Manufactured and Sold to the Wholesale Trade only, by

WM. PARKS & SON,
New Brunswick Cotton Mills,
ST. JOHN, N. B.

Acadia Powder Co.

(LIMITED).

HEAD OFFICE, HALIFAX, N. S.
WORKS AT WAVERLY, N. S.
AND AT BROWNSBURG, P. Q.
Named "Pacific Powder Mills."
D. G. SMITH, Manager at Works.
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Authorised Capital, \$300,000.

INCORPORATED 1867, 1869, 1883.

MANUFACTURERS

C. J. WYLDE, Secretary.

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Sporting & Blasting Powders DYNAMITE —AND— DUALIN.

COOK'S SUNDAY SCHOOL SUPPLIES FREE

For Fourth Quarter to schools that have never tried them.

Special offer. Send for particulars and samples.

DAVID C. COOK,
46 Adams St.
CHICAGO,
ILL.

CARPETS, FLOOR OIL CLOTHS

Always on hand, a Stock second to none in the Maritime Provinces.

CLOTHING,

Of our own Manufacture, sound and reliable. Materials direct from the first factories in the world. Prices LOWER than ever.

DRY GOODS

WHOLESALE

In variety, value, and extent, exceeding any we have heretofore shown.

DRY GOODS

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Advantages detailed above enable us to offer exceptional values in this department.

W. & C. SILVER,

11 to 17 George Street,
CORNER OF HOLLIS.
Opposite Post Office, Halifax, N. S.

SUPPLIED AT MODERATE PRICES.

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SPRING STOCK COMPLETE.

Largest Retail House in the City. All Goods shown on ground floor.

Clinton H. Meneely Bell Co.

SUCCESSORS TO

Meneely & Kimberly, BELL FOUNDERS,

TROY, N. Y., U. S. A.,

Manufacture a superior quality of BELLS. Special attention given to Church Bells. Catalogues sent free to parties needing Bells.

30 YEARS.

Important trial of THIRTY YEARS decided, and a jury of half-a-million people have given their verdict that

Minard's Liniment

is the best Inflammation allayer and Pain destroyer in the world. 500 Medical men endorse and use it in their practice, and believe it is well worthy the name,

KING OF PAIN!

\$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.

A Positive Cure for Corns and Warts

And will produce a fine growth of Hair on bald heads in cases where the Hair has fallen from disease, as thousands of testimonials will prove. A trial will convince the most sceptical that the above is true. Send to us for testimonials of distinguished men who have used.

MINARD'S LINIMENT,

And now have a beautiful crop of Hair; and hundreds who have used it are willing to swear that by the use of MINARD'S LINIMENT they have obtained a new growth of Hair.

W. J. NELSON & CO.

Proprietors, Bridgewater, N. B.
Wholesale by Forsyth, Sutcliffe & Co., Brown & Webb, Halifax; T. B. Barker & Sons, R. W. McCarty, St. John, N. B., and sold everywhere.
GEORGE H. DAVIS, Druggist, Wholesale Agent, Corner Queen and Regent Streets, Fredericton, N. B.

The Mission Field.

THE GROWTH OF CHRISTIAN MISSIONS.

INDIA, one of the most interesting countries of the world, and where Christianity has to contend with almost insuperable difficulties, shows the growth of native Christians during the last decade as no less than 100 per cent. In the ten years ending 1851 the ratio of increase was but 53 per cent. Lord Lytton speaks of the change now going on there as "the greatest and most momentous revolution, at once social, moral, religious, and political, which, perhaps, the world has ever witnessed."

Sierra Leone, it is well known, is a colony for liberated slaves. The population is 37,000, embracing a hundred distinct tribes. 30,000 of these are now professed Christians. To accomplish this noble work 53 missionaries have laid down their lives. The climate, it is well known, is to Europeans most deadly.

Forty years the people of the Fiji Island were notorious cannibals. Now, out of a population of 120,000, 102,000 are regular worshippers in the church, while in every family there is daily prayer.

New Zealand, formerly given up to perpetual warfare, and wholly pagan, has been made a prosperous and civilised colony. Nearly 16,000 natives are members of the Christian Church.

Only thirty years ago to be a Christian in Madagascar was a capital offence. In that island there are now over 70,000 Church members, and more than a quarter of a million adherents.

Wonderful has been the growth of Christian missions. Statisticians assert that while at the beginning of this century the number of missionaries was but 170, now there are 2,500. The 50,000 converts in 1800 have grown to 1,820,000 in 1883, and the 70 mission schools have become 12,000, with 400,000 scholars. And yet some people are always ready to declare that missions have been a failure.

CHRISTIAN LITERATURE FOR INDIA.

THERE is more urgent need for Christian teachers and literature in India now than at any former period of its history. The literature of India is itself very impure; and shoals of atheistic and infidel publications are every year being sent from England to India. It is the bounden duty of Christian men to counteract this evil by aiding to create a healthy Christian literature. At this juncture the Committee of the Christian Vernacular Education Society for India appeal to all who take an interest in that country to give them their support. This society has been established just twenty-five years. During this time three training colleges have been founded; 750 teachers have been trained in them; and about 100,000 pupils have been brought under instruction. Ten millions of publications, in eighteen languages, have been issued. That accomplished lady, A.L.O.E., is one of the writers. It need scarcely be added that the teaching, and the tone of the publications, are thoroughly Christian.

PARSONS' PURGATIVE PILLS

MAKE NEW RICH BLOOD.

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

DIPHTHERIA, CROUP, ASTHMA, BRONCHITIS. JOHNSON'S ANODYNE LINIMENT will instantaneously relieve these terrible diseases, and will positively cure nine cases out of ten. Information that will save many lives sent free by mail. Don't delay a moment. Prevention is better than cure.

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

MAKE HENS LAY. 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. I. S. JOHNSON & CO., BOSTON, MASS.

FIRE AND LIFE INSURANCE.

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

Office, corner of Hollis and Sackville Sts., Halifax, N. S.

7 PER CENT NET SECURITY. THREE TO SIX TIMES THE LOAN Without the Buildings.

Interest semi-annual. Nothing ever been lost. 28th year of residence, and 9th in the business. We advance interest and costs, and collect in case of foreclosure without expense to the lender. Best of references. Send for particulars if you have Money to Loan. D. S. B. JOHNSTON & SON, Negotiators of Mortgage Loans, St. Paul, Min. (Mention this paper).

GATES' INVIGORATING SYRUP.

THIS Preparation is well known throughout the country as the best FAMILY MEDICINE before the Public, and should be kept in every household. For Coughs and Colds. A little night and morning will soon break them up. For Dyspepsia, it gives immediate relief. For Irregularities of the Bowels nothing can be found to excel, as it causes no griping nor pain. For Asthma, and Palpitation of the Heart, 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.

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 effeted matter 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 mucus-tissue. Some time since a well-known physician of 40 years' standing, after much experimenting, succeeded in discovering the necessary combination of ingredients which never fails in absolutely and permanently eradicating this horrible disease, whether standing for one year or forty years. Those who may be suffering from the above disease should, without delay, communicate with the business managers, Messrs. A. H. DIXON & SON, 305 King street west, Toronto, and get full particulars and treatise free by enclosing stamp.

DEPOSITORY OF THE SOCIETY FOR Promoting Christian Knowledge.

WM. GOSSIP'S No. 163 Cranville Street, Halifax. New Stock of Bibles and Prayer Books just Received, AT ALL PRICES. S. School Texts, Oleograph Pictures, Texts for the nursery and bedroom. Large stock of S. School Books; Libraries for \$10, \$20, \$25, \$40. Manual of Pastoral Visitation for the Clergy. The best book written for young clergymen. The Parish Priest's Book. An invaluable book for clergy, containing within its covers everything necessary for visits to the sick. Bishop How's Manual for Holy Communion, Burbidge's Manual, Ridley's, Sadler's, Oxenden's, Eucharistica. Tracts (most recent) on Baptism, Confirmation, and Holy Communion; "Mission" Leaflets and Hymn Books. Support the Bible and Prayer Book Society of our own Church. No other booksellers can sell these books within 15 per cent of our prices. The Rev. F. Partridge, of St. George's, Halifax, will gladly select books of any kind, if the clergy at a distance will correspond with him.

THE VOICE OF THE PEOPLE BUDD'S Cream Emulsion

As the most reliable and trustworthy Compound now known, and its results has been most marvellous in curing all Pulmonary Affections, as BRONCHITIS, INFLUENZA, ASTHMA, CHRONIC COUGHS, RHEUMATISM, GOUT, SCROFULA, DISEASES of the JOINTS, CONSUMPTION &c., &c., &c. Budd's Cream Emulsion has no taste or smell of oil; does not produce nausea; is used in Hospitals - is endorsed by the Profession. Don't fail to try it, and ask for BUDD'S CREAM EMULSION. PRICE 50 CENTS.

The "Uxbridge ORCAN,

The best in the Market, for HOUSE OR CHURCH. JAS. C. FAIREY, Agent, NEWCASTLE, N. B. References given. 3m Je 27

COOK'S SUNDAY-SCHOOL SUPPLIES.

IMMENSE SAVING! IMMENSE IMPROVEMENT! "Do not hesitate to commend them as far the best of any." - Rev. E. Corwin, D. D., Racine, Wis. "They give unbounded satisfaction." - J. L. Hodge, Oyer, Kan. "Best publications in twenty years' experience." - L. E. Davis, Lond. Mab. "The interest has increased 80 per cent." - J. L. Leitch, Branchville, N. C. "Our school is the best in this part of the country, and we owe it to your supplies." - Geo. W. Finch, Auburn, Cal. "Disabled our school in a few weeks." - E. Timmerman, Jasper, N. Y. "School gaining every Sabbath." - Theo. Purdie, Sunderland, Ont. "School has grown nearly twice as large." - E. F. Howe, Coates, Texas. "We are having a precious revival." - Henry Cobb, Newropolis, Ill. Golden Comment: "By far the cheapest publications for quality, quantity, and brevity. Everything Evangelical, pure and helpful. Christianian Democrat: "When we mention his name in connection with any Sunday-school, the interest has increased 80 per cent." - Central Methodist: "Whatever Mr. Cook puts his hand to is given life and energy." Boston Congregationalist: "Mr. Cook advertises truthfully. Encourages saving to Sunday-schools." LESSON HELPS for teachers and scholars in five grades. Teachers' Rates 10c. per year; Scholars' Rates 4c. to 11c. per year. PAPERS in five grades, 5c. 8c. and 11c. per year. LIBRARY BOOKS, reprints of \$1 to \$1.75 library books, 5c. to 15c. per hundred; sample, 10c. MAPS, 50c. 4c. Palestine. Old or New Testament, cloth, \$1.50; on rollers, \$1.00. TEACHER'S LIBRARY, ten books, for \$1.00. CONCORD LIBRARY, 10 kinds; sample each for 10c. FORWARD CARDS, three 25-cent packs for 25c. 40c. BOOK, 10c. pieces, \$1 per 100; sample, 10c. CHINESE ANTHEMS, 100 pages; \$1 per doz.; sample, 5c. TEACHERS' BIBLES, N. 10, \$1.00 and \$1.25. GIFT BIBLES, 4c. to 5c. \$1 and \$1.25. FAMILY BIBLES, \$1.25 each; postage, 5c. BAND OF HOPE BIBLES, all kinds, at lowest prices. Large illustrated catalogue free. DAVID C. COOK, 46 Adams St., Chicago.

FRINGED CHRISTMAS Cards. Extra long fringe, double cards, choice imported and original subjects. Prices, 5c. each and upwards. The ordinary 25c. fringed card for 10c.; 4c. card for 10c. Beautiful fan, palette, and other shaped cards (not fringed), 1 1/2c. each. Large illustrated catalogue free. Address, DAVID C. COOK, 46 Adams street, Chicago, Ill.

\$75 PRIZE Christmas CANTATA. For Sunday-School Christmas entertainments. With parts for primary, juvenile, intermediate, adult and the general school. Carols, duets, choruses, etc. All with music; also recitations for various ages. Everything complete (no extra books to buy). Arranged so different parts can be omitted. Twenty copies for 50 cents prepaid. Sample copy, 5 cents. Address, DAVID C. COOK, 46 Adams St., Chicago.

NEWS AND NOTES.

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

A human body weighs a pound in the water.

Is your face dry and scaly? Use Dr. Benson's Skin Cure and restore its smoothness. \$1., druggists.

Frozen house-plants, will revive, if sprinkled with camphor water.

Covetousness in Disguise. The wonderful success of James Pyles' Pearline has given rise to a flood of imitations with an "ine" to their names, evidently to have them sound like Pearline. Enterprises of this sort are quite liable to be more selfish than beneficial.

There are now about 2,400 different diseases, and every year the strain on a single patent medicine becomes harder and harder yet the medicine stands up manfully and promises to cure them all.

Dyspepsia and Indigestion are complaints that not only render existence miserable, but, if neglected, are sure to result seriously. Eagar's Phospholine exerts an immediate influence on the nutritive functions, producing an appetite and enabling the system to assimilate the food, thereby effecting a cure naturally.

The late Governor Washburn of Wisconsin left each of his children a round million.

Purge out the lurking distemper that undermines health, and the constitutional vigor will return. Those who suffer from an enfeebled and disordered state of the system, should take Ayer's Sarsaparilla to cleanse the blood, and restore vitality.

Let sunshine in all rooms; it is better than medicine.

The season has arrived when everybody who own horses, cattle, sheep, hogs, and fowl should begin to feed out Sheridan's Condition Powders. They all need to be braced up for winter. Get Sheridan's. The large packs are worthless.

The cattle plague shows no abatement in the district of Odessa. Within seventeen days 1,800 head of cattle have perished.

A lady writes—"I would not be without Eagar's Wine of Rennet in the house for double its price. I can make a delicious dessert for my husband, which he enjoys after dinner, and which I believe has at the same time cured his dyspepsia."

Prof. Huxley thinks that three years may be regarded as the adult age of oysters. Their natural term of life is not known, but there are reasons for believing that it may extend twenty years, or even considerable more in some cases.

"Dr. Benson's Pills are invaluable in nervous diseases." Dr. Hammond, of New York.

Marshal Serrano has been appointed Spanish Ambassador to the French Republic in the place of the Duke de Fernan Nunez, resigned.

How often do we hear of the sudden fatal termination of a case of croup, when a young life might have been saved by the prompt use of Ayer's Cherry Pectoral! Be wise in time, and keep a bottle of it on hand, ready for instant use.

A human skull has been unearthed in Kingwood, West Va., which measures 40 inches around the forehead. The skeleton is supposed to have been 14 feet high.

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

The excavations in the Roman Forum have resulted in the discovery of the spot where the Vestals dwelt.

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

Every family and house should not be without a bottle of Budd's Cream Emulsion. It will save you a long doctor's bill. It is the best and cheapest family medicine known. Price 50 Cents, large bottles.

MASON & HAMLIN ORGANS.

A CABLE 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.

THIS IS CONTINUED THE UNBROKEN SERIES OF TRIUMPHS OF THESE ORGANS AT EVERY GREAT WORLD'S INDUSTRIAL EXHIBITION FOR SIXTEEN YEARS,

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

Table with columns for locations and years: PARIS 1867, VIENNA 1873, SANTIAGO 1875, PHILA. 1876, PARIS 1878, MILAN 1881, AMSTERDAM 1883, FRANCE, AUSTRIA, CHILI, U. S. AMER., FRANCE, ITALY, NETHERLANDS.

The Testimony of Musicians is Equally Emphatic.



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. Prices, \$22 for the smallest size, but having as much power as any single reed organ and the characteristic Mason & Hamlin excellence, up to \$900 for the largest size. SIXTY STYLES between \$75 and \$300. Sold also for easy payments. Catalogues free.

THE MASON & HAMLIN ORGAN AND PIANO CO.,

154 Tremont St., Boston; 45 E. 14th St. (Union Square), New York; 149 Wabash Ave., Chicago.

An outline of the Temple at Jerusalem traced on glass has been found in the catacombs at Rome.



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 in so infirmaries in the world. To rescue a young lamb or other stock chilled and dying from 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.

Notwithstanding the reduction in the letter postage, the receipts of the Washington post office have been \$5,000 greater last month than October a year ago.

So enormous was the demand for Cheshire salt last month that the brine springs of Winsford district, England, failed, and hundreds of furnaces had to be stopped. Prices have consequently risen.

According to a Russian review, the late Prince Gortschakoff wrote at the end of his report on the Berlin Treaty, these words—"This is the saddest page in my whole career." "And in mine, too," added the Czar, Alexander II., in his own hand.

The total number of visitors to the Fisheries Exhibition during the five months it has been open is 2,703,051, so that the daily averages exceeded 18,000.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

SUNDAY SCHOOL CHRISTMAS GIFTS. Books, 1c each and upwards; beautiful books, 10c to 25c. Christmas Book-Marks, Silk, with mottoes, 5c and 10c each. Christmas Cards, Fans, Portraits, Embossed, etc., 15c to 25c each. Fringed Cards—Long silk fringe, double card, 5c and upwards. Real Flowers. Real pressed flowers, on card, holiday mottoes. 10c. Basket Fillers, of basket work, for candy bags (very pretty), 45c. Pocket Knives, fancy imitations, 15c. Belagons, 2c. Construction Sheets, in colors (10c, 15c), 2c. Folding Boxes, for candy, with mottoes, 10c and 20c. Cornucopias, fancy all paper, large size, 10c. Gift Bibles, gilt edges, etc. Lovely Bible, \$1.50 style, for \$1.25. Family Bibles, 500 illustrations, Dictionary, etc., \$1.50. Large illustrated Catalogue free. DAVID G. COOK, 45 Adams street, Chicago, Ill.

CHRISTMAS DECORATIONS. Alphabets—Solid letters for setting up to make suitable sentences, texts, etc. Red, eight inches high, 50c alphabets, 20c; blue, six inches high, 50c alphabets, 20c; green, four inches high, 50c alphabets, 20c; 50c each, 10c. Gift Stars, 2 1/2 inches, 10c for 25c. Paper Chains. Gilded paper, assorted colors, in strips 1/2 of an inch wide, 5c long, for paper chains; 600 strips, assorted, enough for 150 feet, 25c. Gold and Silver Paper, four sheets assorted for 25c. Flags, 8 inches, 10c per dozen; 11 inches, 30c per dozen. Paper Lanterns, fancy colored paper, bucket shape, small size, 2c each; large size, 12c each. Decoration Pieces, size 2 1/2 feet, Christmas Bell and Holly, in colors, with motto: "Glory to God in the highest, on earth peace, good will toward men." Price, 15c. All postpaid. Illustrated catalogue free. DAVID G. COOK, 45 Adams St., Chicago.

FIRST-CLASS PIANOS ON EASY TERMS.—We control exclusively the great Agencies of Steinway & Sons, Chickering Sons, Albert Weber, J. & C. Fischer, Hallett & Davis Co., R. S. Williams, and Mason & Risch, comprising instruments of a high class, not elsewhere to be obtained in this province. Those who desire a really recognized first-class instrument should write or call and obtain our prices. Our easy payment system, or INSTALLMENT PLAN, offers great advantages. S. SICHEL & Co. may 9 1 vt

University of King's College, WINDSOR N. S.

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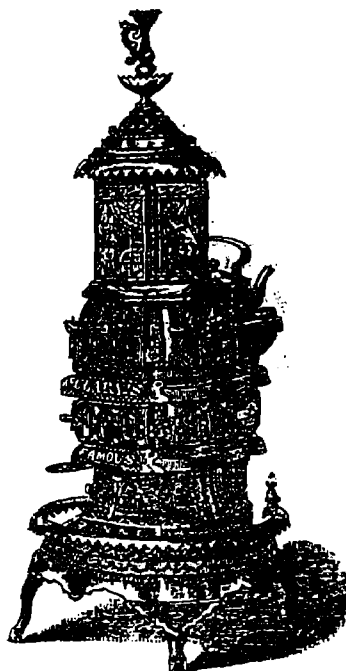
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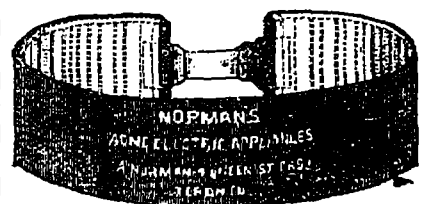
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