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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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WEDNESDAY, JANUARY 9, 1884.

51.50
[PER YEAR.

ECCLESIASTICAL NOTES.

At the beginning of a New Year, the clergy could form no better resolution than that of determining to faithfully keep the Saints' Days marked in our Book of Common Prayer. A special collect, epistle, and gospel are appointed, certainly in order that they may be used; and the lessons of the day are selected as appropriate for the special Feast. In those Churches where the Day is kept by having Evensong, let a morning celebration be added. And in the Churches where these Days have been wholly ignored, would it not be well to respect the Church's system and provision by at least having Evensong? In these days of great festivals, such as Harvest Festivals, Sunday School Festivals, and the observance of a day (or rather a season) to Luther, we naturally think that our old-fashioned way is the best and that Apostolic Saints and the Holy Seasons noted in our Book of Common Prayer have the prior claim.

In order to provide for the ministrations of the Church, it is necessary that the parish should have a reasonably steady and certain income. There are only four ways to secure this—by endowment, by pew rents, by subscription, by envelopes. Very few parishes are blest with endowments. Pew rents come in irregularly. Subscriptions are worse. Envelopes, when properly worked, are the best means for securing a regular income, and this system always allows some money to be in hand. The Rector's salary can be paid when due. Bills for current expenses are met on time, and the general financial condition of the parish is improved by the introduction of this system. Throw open your churches, get every member of the Church to take an envelope, try the system well, and you will find your church farther than ever ahead at the end of the year.

ONE of the greatest blessings to any parish is that it should number among its residents one who by his character, position, and wealth should take the lead in every good work for the benefit of his neighbours. He stands out as a living sermon, a centre towards which the whole life of the Church gravitates. A Church is in a sad plight when such a central figure is wanting. It is a cheering sight to see some veteran of the Church standing up and exhorting the members to work well for the Church, and to tell them from experience that if they fail in being interested in spiritual things they have lost the greatest pleasure even of this life. Would that our parishes had many more such men!

THE clergyman who knows how to utilize the surplus energy of the church has the key to the disposition of most of the irritating forces in the church. The average man is troublesome simply because he has not enough to do. Give him work to use up the superabundant energy and he is all right. Clergymen incline to think it takes too much time and thought to plan work for the individual, but experience proves that it does not require half the time, or nerve force, to lay out work, to busy the brethren, that it does to repair the injury done by these annoying people in their unemployed moments. Besides, a man will generally keep quiet and work if he finds anything like real-earnest labour in the parish. Work and

set others to work is the best cure for parochial ills.

ACCORDING to the *Kalendar of the English Church* the contributions of Great Britain and Ireland to Foreign Missions for the year 1882 amounted to nearly £100,000 in excess of the previous year. The following are the figures:—

Church of England Societies	£500,306
Joint Societies of Churchmen and Nonconformists,	154,813
English and Welsh Nonconformists Societies.....	348,175
Scotch and Irish Presbyterian Societies.....	176,362
Roman Catholic Societies.....	11,519

Total British contributions for 1882.....£1,191,175
From this statement it would appear that the Churchmen of England, who are understood to be the chief supporters of the joint societies, contribute more to missionary work than all other religionists in the whole United Kingdom put together.

CANON HOARE took occasion, at the recent Canterbury Conference, to attack what is called "artistic singing" in church. The Canon holds that music may be either a help or a hindrance to worship, and he places among the music which is a hindrance those elaborate compositions which are "pounded along" by the choir, and which, so far as tune goes, are "not at all adapted to the sense [of the thing sung], and are performed in no spirit of praise, humiliation and prayer." That is good singing, answers the Canon, "when we forget the music altogether, and sing a grand and glorious hymn to the glory of God."

NEARLY one thousand million dollars were spent last year in the United States on dress for men and women, and yet there seems to be the greatest difficulty in raising funds for religious and benevolent objects. Domestic arrangements of the present day are very expensive, and men seem bound to live up to what they earn. But a little more self-denial on the part of Church members, a giving up of a new dress, or new coat, would considerably help the cause. The children of this generation have a great work to do for the Church, which, if neglected, will probably never again be recovered. The Sects, on all sides, are working hard to plant new centres, and the Church is hindered simply from lack of funds. We ask Churchmen to deny themselves some little thing during the coming year, and to devote the fruit of their self-denial to the glorious spread of the gospel.

MUCH enthusiasm is aroused regarding the movement in favour of medical women for India. In 1867 a medical school for the maintenance and teaching of native girls was started at Bareilly. In the following year the Madras Government expressed a wish that women should be trained for the general nursing of all classes; and the head of the Madras Medical Department, Dr. Balfour, submitted a scheme for carrying this out, which was sanctioned in 1871. In 1874 lady students were admitted to the Madras Medical College, and one of the first class, Mr. Scharlieb (now practising at Madras), carried off the highest honours at the University of London last year. A large fund has been raised for female medical education at Bombay, and £20,000 have been promised to found a hospital for women. The Lieutenant Governor of Bengal has lately issued a

resolution declaring that in future the classes of the Calcutta Medical College shall be open to women. The effect of the movement in its Christianizing tendency will be very great. It is difficult, on account of Eastern customs, for missionaries to carry the gospel tidings to the women. But Christian women as doctors will be veritable missionaries indeed, saving both bodies and souls.

What the Bishop of Lichfield says about Evening Communion.

"I AM glad to find that in a large number of cases there are celebrations at an early hour of the day. I observe, with less satisfaction, the prevalence, especially in large towns, of evening communion. I am by no means prepared to speak of this arrangement in the strong terms of condemnation which are sometimes employed with respect to it, but nevertheless I deeply regret it. I do not indeed regard it as in itself inherently wrong. That which was, for however short a time, tolerated in Apostolic days, cannot have in it the nature of sin; but, on the other hand, I certainly feel that it is contrary to the mind of the Church, guided, as we profess to believe, by the promised help of the Holy Spirit. The practices of primitive days were in many instances necessary or permissible, under the exceptional circumstances of a time when the Church had only imperfectly developed its discipline and order; but in all later times the custom of evening communion has been almost universally unknown. We may well believe that just as the observance of the Jewish Sabbath continued for a considerable time after the foundation of the Christian Church, but gradually gave way to the festival of the Lord's Day, so the evening communion, instituted though it was at the time of the evening meal connected with the Passover, was gradually abandoned for the early celebration, of which mention is made by more than one writer within the first century after the Day of Pentecost. Further, it can scarcely be denied that in the history of the Reformed Church of England such a practice has been unknown until within recent days. I am aware of the argument that is often used on behalf of the late hour, that it is impossible for certain classes of our parishioners to come either at midday or in the morning: but my own experience as a parish priest leads me to believe that this is not so. I have known an evening communion discontinued, with the substitution of sufficiently early hours on the Sunday morning, and the addition of a forenoon service on one of the other days of the week, without the loss, so far as I could ascertain after careful inquiry, of a single communicant who had formerly attended the evening service. I believe that a similar result would follow if the same course were adopted in other parishes, and I earnestly trust that the experiment may be tried. I would only add, that to leave to the closing hours of the Lord's Day, after all its necessary demands upon the spiritual powers of the worshippers, that special and only service the observance of which is commanded by our Blessed Lord Himself, seems to me likely to foster, even if it does not indicate, a somewhat imperfect and languid condition of spiritual life—the very reverse of that which is likely to be quickened and sustained by the dedication of the earliest hours of the day to "these holy mysteries."

News from the Home Field.

Gathered specially for this paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

B. H. M.

General Purposes—Maitland, per Rev. G. R. Martell, \$102.79; Windsor, per G. H. Wilcox, Esq., \$142.81; Liverpool Road, per Rev. H. D. DeBlois, \$32.00; Windsor Forks, per Rev. Canon Dart, \$23.21; Pictou, per Rev. J. Edgecomb, \$16.00; Granville, per Rev. F. P. Grotorex, \$57.00; Lockeport, per Geo. Reading, Esq., \$6.83; Bridgewater, per Hon. Judge DesBrisay, \$6.00; St. Margaret's Bay, per Rev. P. H. Brown, \$46.88; Sackville, per Rev. W. Ellis, \$20.00; Lunenburg, per Rev. Dr. Owen, \$117.94; Chester, per Rev. G. H. Butler, \$58.01; Yarmouth, per Rev. R. Shreve, \$200.00; Londonderry, per Rev. I. Brock, \$54.80; Windsor, (additional) per G. H. Wilcox, Esq., \$5.00; Cornwallis, per Rev. F. J. H. Axford, \$8.50; Dartmouth, per H. Creighton, Esq., \$2.50; Bedford, per Rev. W. Ellis, \$2.30; Chester, (additional) per Rev. Geo. H. Butler, \$0.35; Bridgewater, per Rev. L. M. Wilkins, \$59.60; Hubbard's Cove, per Rev. H. Stamer, \$95.50; Truro, per Rev. J. A. Kaulbach, \$58.67; Albion Mines, per Rev. D. C. Moore, \$43.00; Lockeport, per Geo. Redding, Esq., \$14.65; Manchester, per Rev. H. H. Hamilton, \$4.60; Spring Hill, per Rev. C. E. McKenzie, \$13.35; Windsor, (additional) per G. H. Wilcox, Esq., \$5.00; Weymouth, per Rev. P. J. Filleul, \$60.50; Liverpool, per Rev. Dr. Nichols, \$281.51.

W. and O. Fund—Stewiacke, per Rev. J. C. Cox, \$5.00; Windsor, per Geo. H. Wilcox, Esq., \$39.69; Maitland, per Rev. G. R. Martell, \$5.29; Granville, per Rev. F. P. Grotorex, \$3.45; Windsor Forks, per Rev. Canon Dart, \$3.29; Liverpool Road, per Rev. H. D. DeBlois, \$1.65; Milton, P. E. I., per Ven. Archdeacon Read, \$4.77; Windsor (additional), per G. H. Wilcox, Esq., \$2.50; Chester, per Rev. G. H. Butler, \$5.40; Wilmot, per Rev. G. B. Dodwell, \$2.47; Dartmouth, per H. C. Creighton, Esq., \$1.00; Hammonds Plains, per Rev. W. Ellis, \$1.26; Sackville, per do., \$1.00; Weymouth, per Rev. P. J. Filleul, \$11.94; Bridgetown, per Rev. L. M. Wilkins, \$4.00; Hubbard's Cove, per Rev. H. Stamer, 3.00; Liverpool, per Rev. Dr. Nichols, \$10.00.

Superannuation Fund—Albion Mines, per Rev. D. C. Moore, \$7.03; New Glasgow, do., \$5.06; Maitland, per Rev. G. R. Martell, .68; Windsor, per G. H. Wilcox, Esq., \$7.00; do. (additional), per do., \$2.50; Londonderry, per Rev. I. Brock, \$6.50; Hubbard's Cove, per Rev. H. Stamer, \$3.00.

JNO. D. H. BROWNE,
Secretary.

B. D. M.

Algoma Bishopric Fund—Amherst (offertory) \$15.50, Sunday School \$7.00, Gertie Townsend, money found, .50, per Rev. V. E. Harris; Dartmouth, per H. C. Creighton, Esq., \$2.50; Bridgetown, per Rev. L. M. Wilkins, \$2.00; Hubbard's Cove, per Rev. H. Stamer, 2.84

B. F. M.

Windsor, per Geo. H. Wilcox, Esq., \$2.50; Dartmouth, per H. C. Creighton, Esq., \$3.50; Bridgetown, per Rev. L. M. Wilkins, \$1.00.

JNO. D. H. BROWNE,
Secretary.

HALIFAX.—*N. W. Arm S. School*—A very successful tea and Christmas tree, at the Dutch Village School-room, were enjoyed by the children of the above S. School, last Wednesday. The tree was laden with useful books, handsome toys, and a superabundance of candy. Great praise is due to Mrs. Bennett, Mrs. Fenerty, and Mrs. Stevens, for the active part they took in providing for the enjoyment of the children. Selwyn H. Shreve, Esq., was gladly welcomed on the occasion, espe-

cially as he came freighted with rich candies for the children. Mr. Fenerty and Mr. Stevens did much to make the evening enjoyable. We take this opportunity of noting, with great pleasure, the active interest taken in the work of the school and of the Mission by Mr. Gabriel, of the P. O. Department. In all weathers, Mr. Gabriel takes his long walk, and is found at his place in the Sunday School. On this occasion, Mr. Gabriel's services and offerings added immensely to the success of the evening. Praise is also due to Mr. Deal, for his kindness in sending over, on the stormy night, two busses to the school-room, in order to convey the children home. This is another of many like kindnesses shown to the Mission by Mr. Deal.

MAITLAND—The Church of the Holy Trinity in this Parish evinces unusual care and skill in its Christmas decorations. Under the active superintendence of the clergyman-in-charge, Rev. G. R. Martell, whose efforts were ably seconded by Mr. John Drilio and other willing workers, the interior of the sanctuary presents a most beautiful appearance. The chancel screen, which is one of its most novel and striking features, consists of three arches, entwined with evergreen, with a cross of the same springing from the higher and central arch, while the whole is surmounted by the text "Glory to God in the Highest," formed of crimson letters on a white ground, bordered with green. The altar is draped in the white of the Christmas festival, and has upon its frontal a crimson cross, surrounded by the words "He is our Peace" in the same colour. The super-altar bears seven stars on its white back ground, and also the words "Light of light," while a large cross of cedar, edged with crimson, occupies the central light of the last window. From the lamp standards of the chancel are suspended bannerets of white, edged with green, bearing, respectively, the words "Jesus" and "Immanuel," and are further ornamented by a gold cross and crown. Similar banners adorn the pulpit and reading desk, on which appear the sacred monograms "I. H. S." and "X. P." The nave of the Church is heavily festooned with spruce, and has on the one side the text, "The Word was made flesh," and the other, "Christ is born in Bethlehem," most effectively produced in white letters on a crimson back ground, bordered with green. On the west end, the words "Peace on Earth" are arranged in a similar manner, amid heavy festooning, and here, as well as in other parts of the Church, appear stars and triangles in the same well-chosen combination of crimson, white and green. The effect of the whole is most tasteful and pleasing, and cannot be other than satisfactory to those who wrought with such diligent and loving hands to "beautify the place of the sanctuary" of the most Holy Child Divine.

YARMOUTH.—The Rev. R. Shreve, Curate-in-charge, at Yarmouth, received on Christmas Eve and Christmas Day, for himself and family, gifts amounting in value to \$100 from friends and well-wishers among the Parishioners.

New Ross.—Full congregations at the celebration and Evensong Christmas Day. Church plainly but effectively decorated. Special hymns and proper psalms (Gregorian) added to usual choral service. 51 communicants. On the night of the Christmas tree (Holy Innocents) it was very stormy, still a large congregation braved the weather, and over 80 children came forward for gifts. 18 communicants at the celebration on Feast of Circumcision. The B. H. M. return for 1883 is slightly an increase over that for 1882, being \$4.46, of which the Sunday school alone in army chests raised \$11.11.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—A very successful concert was held in St. Paul's school-room lately, for the benefit of the poor.

The ladies of St. Peter's Church had a bazaar lately, and realized the very handsome sum of about \$400.

SOURIS.—The Rev. G. W. Hodgson held a Mission Service in the Presbyterian Church in Souris, to which he had been invited by the pastor, the Rev. J. G. Cameron. The Service was one of "Good tidings of great joy." It seems strange enough that Souris has not long ago had a Church of its own. We wait with patience the day when the Church shall be placed before the people of P. E. Island in a telling manner. Hitherto, the country Services in some parts have been sadly neglected. The vacant Missions should be filled, and *new ones started*, if the Church is not to lose ground on the Island.

DIOCESE OF FREDERICTON.

FREDERICTON.—*Girls' Friendly Society*—During the past week the Members and the Associates of the Fredericton Branch of the Girls' Friendly Society held their second Anniversary Festival, by attending a celebration of the Holy Communion in the Cathedral, and by afterwards dining together in the Church hall, and spending the rest of the afternoon in singing hymns, friendly intercourse, and pleasant games. Since its last Festival, on the Holy Innocents' Day, 1882, this Branch of the Society has rapidly increased, and now numbers between 70 and 80 members, and 16 associates. It possesses a good library of interesting and instructive reading, provides board and lodging for girls while seeking for work, gratuitous medical attendance to sick members, and the use of a pleasant room, furnished with an organ, etc., where the members meet once a fortnight for music, instruction, and social intercourse. A small present is given to those who, by marriage, cease to be members. A Diocesan Organization of the Society was formed on the 23rd of last April, and now, besides the Fredericton and St. Paul's Branches, the Society has associates in eight other Parishes of the Diocese, who, it is hoped, will in time, be able to form branches.

PORTLAND.—*St. Paul's (Valley) Church*—The Christmas decorations at St. Paul's Church this season may seem somewhat tame to those who look for variety and novelty each succeeding year. But to the well-informed devout Churchman all will be found in perfect keeping with the sacred teaching of the Holy season, as well as in harmony with the architecture and character of the Church. The wreathing is made to follow (as it ever should) the various arches and mouldings of the wood-work. The graceful temporary choir-screen, with text running along the top, surmounted by a gilded cross, the prayer-desk, pulpit, and lectern, all correspond in their mode of treatment. Texts in spruce, upon red grounding, adorn the walls of the north and south transepts; within the chancel the white silk embroidered altar cloth (presented last Easter) and the several frontals, etc., belonging to a very pretty set, form the only special decoration, excepting the vases of choice hot-house flowers on the re-table; in the nave the pillars and gas standards are wreathed with spruce; the font garlanded with smilax; cut flowers fill the vases in the canopied niches at either end of the sacred screen or back ground of the beautiful memorial Baptistery; this forms the base of the west window, itself an object of great beauty, especially when the setting sun pours its light through the stained glass, shedding prismatic hues in every direction. The labour of love having been satisfactorily finished on Christmas Eve, the busy workers were about to depart, when in a few quiet words the Church Wardens presented a substantial Christmas gift to the Rev. F. Sill, the Curate, as an expression of the appreciation and affectionate regard of the congregation to whom he so earnestly ministers. The music on Christmas Day was well rendered by the surpliced boy-choir, particularly the anthem, and the choral portions of the Holy Communion Service.

ST. STEPHEN.—At a meeting of the Parishioners of Christ Church, on December 19th, Rev. T. E. Dowling, of St. George's Church, Carleton, was elected Rector. Mr. Dowling was educated at St.

Augustine College, Canterbury, and in February, 1861, was appointed to the curacy of St. Stephen, where for nine months he assisted Rev. Dr. Thomson in the old Parish Church, St. James Church, and Milltown. All of these Churches have been since destroyed by fire. In November of the same year he was removed to the Mission of Douglas, now divided into the Parishes of Douglas and Bright, where he remained for ten years. In 1871 Mr. Dowling was unanimously elected Rector of St. George's Church, Carleton, where he has since faithfully worked, and where his labours have been abundantly blessed. Last July, he was appointed Rural Dean of St. John. He is an enthusiastic advocate of free seats in Churches, and St. George's became free under him. He made a free use of the press in his ministrations, having constantly issued parish almanacs, and publishing monthly a small magazine. Since 1874, Mr. Dowling has also had charge of the temporary Church of the Good Shepherd, at Fairville, and it will be a gratification for him to know that through the exertion of members of the congregation and others, there is every prospect of the new Church being occupied some time in 1884. Mr. Dowling enters upon his duties in St. Stephen in February.

DIocese OF MONTREAL.

GLEN SUTTON.—The Rector, the Rev. C. Lummis, was surprised on Christmas Eve with the gift of a purse of money, showing the hearty good will entertained to both Mrs. Lummis and himself by the people. On the same evening the children of the Sunday School enjoyed an entertainment and supper at the Rectory, and subsequently the distribution of prizes took place at the Church. There is a debt still remaining on the Parish which it is hoped will soon be removed.

MANSONVILLE.—A very attractive entertainment was given by the choir and children of the Sunday School in the Town Hall on Christmas Eve. A large audience was present, and the programme was well rendered. Afterwards the distribution of gifts took place which the children thoroughly enjoyed. The organist, Miss Clara Perkins, being about to remove to Montreal was presented with a very handsome testimonial, accompanied by a flattering address.

The following will be read with interest by many in the Eastern Townships. Mr. Benham received his early instruction under the Rev. T. W. Fyles, and afterwards assisted that gentleman in the management of the Missisquoi High School. He is one of a number of young persons who have been sent out from that useful institution to do good service for the Church in various ways:—At the Church of the Holy Communion, on Friday last, St. Andrew's day, the Rev. Caleb Benham, A. B., B. D., deacon, and rector of the parish, was ordained priest by the Rt. Rev. H. B. Whipple, D. D., Bishop of Minnesota. The Rev. S. K. Miller, of Le Sueur, and the Rev. G. C. Tanner, of Owatonna, were also present. Morning prayer was first said, beginning by singing as a processional hymn the 175th in "The Hymnal"—"From all thy saints in warfare, for all thy saints at rest." After morning prayer was ended, the Bishop gave an address, the subject of which was "The divine appointment of a Christian ministry." He dwelt at some length upon the dignity and responsibility of the pastoral office, and with what esteem it ought to be regarded, since ministers are Christ's ambassadors; also upon its low esteem, occasioned by men assuming to themselves the sacred office without being lawfully commissioned and sent. His simple, earnest words could not fail to impress every one present that he believed what he said—that Jesus Christ is indeed the Friend whom "sin-sick mortals need, to comfort them in life and in death; and that His ministers should preach Christ, and Christ only. In his address to Mr. B. he said, "I have watched over you all these years with a father's care and solitude, and

seen you develop into mature manhood. His address was full of wise counsel and regard. The Rev. Mr. Miller and the Rev. Mr. Tanner then presented the candidate. After the laying on of hands, followed the celebration of the Holy Communion, the Rev. Mr. Benham assisting the Bishop in the distribution of the sacred elements. The service ended, the Bishop asked the members of the congregation to come forward and extend their rector their hearty congratulations. Miss Ella Donahower presided at the organ in the most efficient manner, and the choir, Mr. Dodd, Misses Daniels, Pierce and Cox, sang in a very gratifying manner. The church was tastefully decorated with flowers, and the service of such a character as will long be remembered by all present.

DIocese OF QUEBEC.

REV. R. MITCHELL, formerly Rector of St. Paul's Church, Quebec City, has been appointed vicar of Wield, England—patron, the Bishop of Winchester for his turn by lapse.

The late Hon. David E. Price, Senator, has left a legacy of \$500 to the Quebec Ladies' Protestant Home.

On Christmas Day, Services were held in all the Churches in the city. The congregations were large, and the decorations tasteful and appropriate; the music was also of a very high order.

A band of juveniles, belonging to the St. Matthew's blue ribbon army, started out on Monday evening, and visited the Bishop and the Rectors of St. Matthew's and St. Peter's Churches, and greeted them with some old-time Christmas carols.

On St. John's Day, the Masonic fraternity attended Divine Service in the Cathedral, at 8 p.m. There was a very large attendance.

LEVIS—Holy Trinity.—The Christmas Services were well attended. They were held at 7.30, 10.30, and 4 o'clock. The Communicants numbered about 50. The Rev. T. W. Fyles rendered kind and much valued help in the ministrations of the day. The musical parts of the services showed very careful preparation on the part of the organist, Miss Annie Hamel, and the choir. The chancel was beautifully decorated. The prayer desk and the font were beautifully decked in green, adorned and interspersed with red berries. The combined effect of the time and pains bestowed upon the numerous decorations reflect great credit upon the willing workers of the congregation. The Rector, the Rev. Ernest King, was most kindly remembered by his parishioners in many generous ways, and particularly by a large Christmas-box, filled with a china breakfast and tea set, of very neat pattern, including also glassware. Very thoughtful and liberal donations, moreover, were made for his larder.

DIocese OF HURON.

WARDSVILLE PARISH.—St. James' Sunday School entertainment was somewhat varied from that of previous years. The main attraction was magic lantern views of the Arctic Regions, the Zulu War, statuary and comic pictures. Opening and closing pieces by the school, as well as a very entertaining dialogue served to vary the proceedings which were greatly enjoyed by all present. No prizes were given as the money contributed each Sunday had been used recently to paint and embellish the basement of the Church, which is used for the Sunday School, and is now tastefully adorned with pictures. Though the village is at a standstill, and has recently again been visited by fire, both Church and Sunday School are in a flourishing condition. The beautiful church is entirely out of debt, while, by the sale of the Church farm, a parsonage has just been purchased with part of the proceeds, and an endowment (very small it is true) has been arranged. There is still a balance to be raised for the parsonage, this however, is three parts met already by subscriptions. When we mention that the collections of the Sunday School for the year

were \$59.40, it will be seen that for a village of 500 inhabitants and with three other religious bodies here, the Church is not inactive.

BEFORE the Wardsville Literary Society, the Rev. W. J. Taylor, recently gave a lecture "Reminiscences of my Visit to England and the Channel Islands." There was a large attendance, much laughter and applause being evoked by the way in which the lecturer treated his subject.

GLENCOE, which is a thriving village, and forms part of the Wardsville Parish, has, also a flourishing Sunday School with an able staff of teachers. Though numerically the Church of England is by no means the strongest body here, for the county around is peopled with Scotch Presbyterians, yet it has room, and its services are valued. The Sunday School is perhaps the strongest here. Its Christmas entertainment was a decided success, consisting of a tea, dialogues, recitations, music and a distribution of prizes.

DIocese OF NIAGARA.

HAMILTON—All Saints.—A beautiful pulpit, of oak, and Gothic in design, has been presented to this Church by one of the parishioners. The Bishop preached the first sermon in it on the Sunday before Christmas, and took for his text 1 Cor. ii., 2. His Lordship expressed the great pleasure it gave him to open a Christian pulpit, and especially one given in such a Christian way; and he earnestly hoped that it would always resound with the faithful preaching of those great, saving truths of the everlasting Gospel of which Christ, the Incarnate God, was the centre.

On Christmas, this Church was quietly and prettily decorated. From the desk of the pulpit there hung a beautiful silk banner, with polished brass fixtures, and illuminated with the appropriate symbol of a star. This was the handiwork and the gift of two ladies of the congregation. The chancel, font, lectern, and reading desks, were tastefully ornamented with banners and evergreens. The chancel had very recently been furnished with a beautiful deep crimson carpet, of ecclesiastical design, and the metal supports of the communion rail had been ornamented with deep blue and gold, so that altogether, with both temporary and permanent ornamentation, the interior of the Church presented a very beautiful appearance. The Holy Communion was celebrated at 8 a.m., and also at the 11 o'clock Service. The anthem was taken from the words "Sing and rejoice, O, daughter of Zion," and the sermon was preached by the Rector from the text, "On earth peace."

DIocese OF ONTARIO.

ALMONTE.—On Christmas morning, Mrs. Stephenson, wife of the Rector of St. Paul's Church, Almonte, was presented by Mrs. J. Rosamond, Jr., on behalf of the ladies of the congregation, with a handsome silver cake basket, butter dish, butter knife and sugar basin.

The offertories on Christmas Day amounted to \$65.

A short time ago, Bennett Rosamond, Esq., President of the Rosamond Woollen Co., presented a splendid Mason & Hamlin Organ to St. Paul's Church.

The debt on the Rectory, which in 1877 amounted to \$3,000, with interest at 8 per cent, has been reduced to \$900.

A new coal burning furnace, from the establishment of Messrs. Gurney & Co., Hamilton, Ont., has been placed in the basement of St. Paul's Church, at a cost of \$275, and is working admirably.

OTTAWA—Christmas Day at the Capital.—The festival of Christmas was duly observed at the Capital. The Churches were all decked in the garb of joy, and few Churchmen remember

more hearty services, or larger congregations, while the number who received the Holy Communion seemed to be larger than on any previous occasion. The Bishop assisted the Venerable the Archdeacon of Ottawa, and the Rev. W. J. Muckleston at Christ Church. Strangers in the city spoke in high terms of the decorations at this Church. Handsome as they always are, I think it must be confessed that this year, the decorations at Christ Church were handsomer than ever. An increased interest in the glorious Christmas festival was exhibited by some of the denominations in the city this Christmas, indicating a truer conception of the great festival in the minds of dissenters and not only social gatherings, but religious services are now more and more characterizing its observance.

THE Bishop recently held two special confirmations, when he administered the rite to twenty-eight candidates at Hillier, and to eleven candidates at Wellington.

THE secular press has been making some impertinent criticisms on the recent action of Dr. Lyster, Dean of Ontario, in dismissing Dr. Wilson, his curate. Dr. Wilson may well apply the adage "Save me from my friends, I can take care of my enemies." The newspapers and their numerous correspondents, by their violent philippics, and their sarcastic references to the Dean, are only doing Dr. Wilson injury. The Dean has been petitioned to reinstate Dr. Wilson as curate of St. George's Cathedral. The petitions, three in number, did not plead any justification of Dr. Wilson's course with reference to the so-called Salvation Army, or state any grounds upon which the Dean could re open the subject, so that he felt compelled to decline acceding to the request. It has since been stated by some of the signers to the petitions that they did not intend to condone Dr. Wilson's course, nor to disapprove of the Dean's action in dismissing him, but simply wished to give Dr. Wilson a *locus penitentiae*. An address enclosing \$100 in gold has been forwarded to Dr. Wilson by the members of his Bible Class, as an evidence of their good wishes.

A RECENT bazaar at Kingston in aid of St. Paul's Church, has attracted wide spread notice, and has given rise to a vast deal of comment upon the subject of church bazaars in general. The ladies adopted the plan of holding an election. Two prominent politicians, both Roman Catholics, were nominated, a chair to be given to the one receiving the largest number of votes. The contest was a purely political one, and was conducted with great good humour on both sides, till towards the close of the poll, when the excitement in regard to the result became very great and an unfortunate disagreement arose owing to the friends of the disappointed candidate disputing the correctness of the return. It is to be hoped the time is not far distant when churches will banish lotteries and everything of that kind, and do the work of the Church in a direct way.

THE Rev. Rural Dean Lewis, who has been appointed by the Executive Committee to collect funds towards the erection of a Diocesan See House at Kingston has entered upon his work at that city. The following gentlemen have subscribed \$100 each towards the fund. The Hon. G. A. Kirkpatrick, speaker of the House of Commons; Dr. Lyster, Dean of Ontario; Mr. John Muckleston, Dr. J. A. Henderson, R. T. Walkem, Q. C., and the Rev. A. Spencer. It is, I believe, understood that subscribers to this fund, have three years to pay their subscriptions in. Members of the various congregations should respond liberally to the appeal. It is stated that a country clergyman has offered to contribute \$200 to this fund, but it is hoped that some of our wealthy churchmen will contribute yet larger sums.

On Sunday the 23rd December, the appeal for support to the newly organized scheme for Domestic and Foreign mission work was read in the

Churches throughout this Diocese, as in all the other dioceses in the Ecclesiastical Province of Canada. No doubt the appeal of the Board will meet with a generous response from those members of the Church who are in a position to give special contributions.

DIOCESE OF TORONTO.

ORDINATION.—On the fourth Sunday in Advent, the Lord Bishop held a special ordination at St. James' Cathedral. One gentleman was ordained Deacon and two were advanced to the priesthood. The deacon has been appointed curate of Cambay where for some time past he has laboured as Lay Reader under the charge of the Rev. J. E. Cooper. His name is Henry Softley, and he was for a considerable period employed in Toronto as City Missionary. The deacons ordained priests was the Rev. E. J. Harper, curate of Grafton, and Rev. J. Scott Howard, of St. Matthew's Church, Riverside. The Bishop preached on the occasion from 1 Thess. v. 12. 13. The attendance was not large, the day being extremely cold and disagreeable.

HASTINGS.—*St. George's Church.*—The annual concert and Christmas tree for the Sunday School was held in the Town Hall on Friday evening. The audience was very good, the little ones thoroughly delighted with their gifts, and the programme consisting of vocal and instrumental music, songs, glees and recitations was choice and well rendered. The net proceeds of the entertainment was very gratifying and the success of the whole affair must have pleased the originators very much.

LINDSAY.—*St. Paul's.*—It has been definitely decided to erect a new church here on the present site. As the ground is really the property of the General Purposes Committee of the Synod, having been deeded to them some 30 years ago. We fear this is a mistake and may cause serious trouble. Though the property is valuable and the site excellent it might save serious inconvenience and annoyance in future, were the congregation disposed to look even yet for another location. It seems the brick has been secured and the contractors are ready to proceed with the work.

FENELON FALLS.—A dramatic entertainment by young amateurs, members of the congregation, is to take place here in aid of the Church on the 4th January. The young people have been diligently practising for the occasion for weeks past and a great deal of interest has been manifested in the undertaking. The net proceeds will go to purchase chandeliers for the Church. We hope it will prove satisfactory to the promoters.

TEMPERANCE.—This work goes on apace. The Secretary has opened an office in the Synod Rooms. Here all supplies in the way of Temperance Literature will be had in future, and Mr. Merser who is extremely obliging, and makes a capital Secretary will readily respond to all enquiries.

A new branch has been started in the parish of Mulnur, of which Rev. C. H. Marsh is the missionary. Although recently established it numbers over ninety members.

At Christ Church, York Mills, a suburb of Toronto, the incumbent, Rev. T. W. Paterson, has organized a society consisting of thirty-four members.

THE Festive season passed off very pleasantly. The congregations everywhere are reported as very good, the offertories excellent, the decorations elaborate and tasteful, the music grand, inspiring and impressive.

At the Cathedral, Canon Dumoulin preached, his theme being the Mission of the Messiah. The music under charge of Mr. Howard was very superior. The Te Deum was by Marsh, the anthem, "For unto us a child is born," from the "Mes-

siah," the organ voluntaries, the pastoral symphony and Beethoven's "Adazzio."

At Grace Church solos were sung by Mrs. Beard and Mr. Pearce. Rev. D. M. Carroll read the prayers, and Rev. J. P. Lewis preached from the words "Jesus was born."

THE Christmas service at All Saints' was well attended. The building was beautifully decorated. The choir sang appropriate carols, hymns and anthems. Dr. Scadding aided the Rector. The sermon was preached by Rev. A. H. Baldwin, from the text, "God so loved the world that He gave His only begotten Son."

At St. Bartholomew's Church, Rev. G. T. Taylor preached from Gal. iv. 4. "When the fullness of time was come God sent forth His Son to redeem them that were under the law." The building with its tasteful decorations showed that both hand and heart contribute to fitly the joyousness of the great Christmas festival.

Professor Clarke preached at St. George's Church, dwelling mainly upon the duties of Christians at this season. Mrs. Anderson took the solo in the anthem, Mr. Schueb in the hymn "Tho' poor the chamber." The attendance was large.

At the Church of the Redeemer, there was a great number of communicants. The offertory amounted to \$175. The Rector, Rev. Septimus Jones preached an appropriate sermon.

Province of Rupert's Land.

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

DIOCESE OF RUPERT'S LAND.

Meeting of the Provincial Synod Committee to consider changes in the Constitution &c.—At the late meeting of the Provincial Synod of Rupert's Land, a representative committee from all the Dioceses was appointed to consider what changes in the Constitution were necessary in view of the altered condition of the country. It was not expected that the members of the Committee from the distant dioceses could be present at the meetings, but all recommendations will be submitted to them, and the meeting of the Provincial Synod in 1884 will consider them. The Committee met in Winnipeg, Dec. 13th, the Ven. A. Cowley, D. D., Archdeacon of Cumberland, Prolocutor in the chair. There were present Archdeacon Pinkham, Canon O'Meara, Rev. O. Fortin, Rev. E. S. W. Pentreath, Messrs. C. J. Brydges, and W. Leggo, Archdeacon Pinkham was elected Secretary. An informal discussion then took place on the prospects and necessity of a union of the Ecclesiastical Provinces in the Dominion, on which there was a variety of opinion, all agreeing, however, on the desirability of forming a united body in some way, the general view being in favour of a federation of the Ecclesiastical Provinces, rather than the formation of one huge Province from the Atlantic to the Pacific. It was then moved by Mr. Brydges and seconded by Mr. Leggo, and resolved:—

"That a committee be appointed to get together all the Constitutions of Provincial Synods that can be obtained, together with the Constitution of the Church of Ireland, and to suggest a draft constitution for consideration of the full committee, the sub-committee to consist of Ven. Archdeacon Pinkham, Very Rev. Dean Grisdale, Rev. O. Fortin, and the mover and seconder.

"That a committee be appointed to consider the question of Canons and to suggest drafts for discussion.

That sub-committees consist of Rev. Canon O'Meara, Rev. E. S. W. Pentreath, and Messrs. Mulock, Howell and Spencer."

The Prolocutor was moved a member, ex-officio of each of the sub-committees.

The meeting then adjourned.

Christian Temperance.

A Sermon preached in St. Paul's Church, Acadia Mines, N. S., on Sunday evening, December 23rd, 1883, by the Rev. Isaac Brock, M. A., Rector.

I HAVE been requested to preach this evening a "Temperance Sermon"—that is, as I take it, a sermon on the wide and important subject of Christian temperance. I cannot limit temperance to one department of our life and conduct; I must take it in the comprehensive sense in which I find it inculcated in God's Word as a duty binding on all Christian men and Christian women by virtue of the vows of their Baptism. And when I am asked during the season of Advent to preach on the subject of Christian Temperance, I must endeavour to connect that duty with that grand and all-absorbing theme which the Church directs our thoughts to at this time of her year—THE COMING OF OUR LORD AND SAVIOUR JESUS CHRIST. Nor is this difficult; the Epistle for to-day, the 4th Sunday in Advent, suggests the duty, and points out the motive for its fulfilment—a motive drawn from the nearness to us of our Lord.

Philippians iv. 5—"Let your moderation be known unto all men. The Lord is at hand."

In the Revised Version the word in the original for "moderation" is rendered "forbearance"; in its first and literal application it refers, no doubt, to that meekness of disposition and gentleness of temper which, as they were prominent features in the character of our Master, should also be prominent features in the character of His disciples. I might claim that the rendering in our Authorized Version is sufficiently accurate, and proceed to preach to you a sermon on the duty of Christian moderation in special connection with the nearness to us of our Lord. I prefer, however, to take a second text as a supplement to my first.

St. Peter in his 2nd Epistle, first chapter, bids us add to our knowledge "temperance." "Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance." From the words of St. Peter I take the duty—TEMPERANCE. From the words of St. Paul in the Epistle for to-day I take the motive—THE LORD IS AT HAND.

I. The duty—Temperance.—What are we to understand by the Christian duty of temperance? Is the ordinary use of the term as applied to the temperance movement clothed with the rich fullness of meaning which belongs to the Scriptural word? Certainly not. Nay, have not some of the advocates of the temperance cause need to go and learn in Christ's school what Christian temperance meaneth? Do not some, who think that total abstinence is the only way in which one department of temperance can be successfully advocated, need to learn the duty of temperance in the way they speak of those who differ from them? When the total abstinence advocate speaks of those who use beer or wine in moderation as worse than the drunkards or the sellers of ardent spirits, is that temperate language? I am the more free to speak thus plainly, because, though I have never signed the total abstinence pledge, so far as my practice goes, I am free to sign it to-day, and would sign it gladly if thereby I could help a weak brother to battle more successfully, in God's strength, against the demon of strong drink. But returning to my question, What are we to understand by the Christian duty of temperance? The Greek word for temperance has the force of self-discipline, or self-control. To be temperate is to have our passions and desires under command. The Psalmist speaks of the fiery steed of the desert as an animal needing control: "Whose mouth must be held in with bit and bridle." Man's desires and passions are like impetuous coursers champing the bit, and needing to be held in check by Reason, Conscience, and Religion. Temperance is the curb bringing into subjection all the passions and desires of our human nature, and placing them under the guidance of Reason, Conscience, and Religion.

Temperance enables us to use the gifts and bounties of God without abusing them. Temperance enables us to employ all our faculties and lawful desires, but in such a way as to retain the guidance and mastery of them; and temperance enables us to restrain all those desires of the flesh and of the mind which are unlawful. The voice of Christian temperance bids us, in the language of the Epistle for the first Sunday in this Advent season, "walk honestly as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy." It bids us "put on the Lord Jesus Christ." It commands us "not to make provision for the flesh to fulfil the lusts thereof."

I pass to a second enquiry connected with this duty. Wherein is the grace of Christian temperance to be exercised? St. Paul tells us that the Christian warrior is to be "temperate in all things."

(1) First in his religion this may sound strange, but it is true. The late Dean Alford has some wise words on this subject which I will quote: "The religion of the Christian is not a passion, carrying him out of his place in life, and its appointed duties; nor a fancy leading him to all kinds of wild notions, requiring constant novelty to feed it; nor a charm to be gone through as a balm to his conscience; nay, it is a matter demanding the best use of his best faculties; in order to glorify God he must be temperate in his service, weighing both motives and consequences; not rushing suddenly at any apparent duty, nor rashly letting go any course of action because it is found fault with, but maintaining even the balance of his own course, and holding fast the helm, looking up to God for guidance." And when we come to the swellings of Jordan, where will be then the excesses and the exaggerations of religion? Nothing will stand then but the genuine and the earnest. "In every struggle for the mastery, but especially in that last one, the temperate man has an immense advantage. With his belief well balanced and well tried, his building standing solid on the everlasting foundation of the Rock of Ages, he enters the storm undaunted, and passes through it unharmed; the faith of his life is the faith of his death; as he believed so is it done unto him; Christ's grace is sufficient for him." May it thus be found with each of us at the last. May the well-weighed faith of the great Apostle be ours, so that like him we may be able to say, "I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day."

(2) Again we are called to be temperate in opinion; not that we are to sit lightly to those fundamental truths embodied in the Catholic Creeds; these with every loyal Churchman are not matters of opinion; they are matters of unchanging dogma; portions of the faith once for all delivered to God's saints in the Apostolic Church. There are, however, a large number of important questions on which good and earnest men differ now, and will differ to the end. The mode and measure of the Inspiration of the Holy Scriptures, the exact efficacy of the Holy Sacraments, the ground of the Divine Decrees, the relation of God's foreknowledge to human responsibility, the whole subject almost of unfulfilled prophecy, the relation of the ancient historic Churches of Christendom, Anglican, Roman, and Greek, to each other, and to the modern Christian communities, on these and many other questions we have an undoubted right to hold and teach our own convictions; but at the same time we should maintain them in a way which does not intemperately condemn those who in these questions differ from us.

(To be continued.)

YOU never get to the end of Christ's words. There is something in them always behind. They pass into proverbs; they pass into laws; they pass into doctrines; they pass into consolations; but they never pass away; and after all the use that is made of them they are still not exhausted.

OUR AMERICAN BUDGET.

Bishop-elect, William D. Walker, was consecrated Missionary Bishop of Northern Dakota, at Calvary Church, on St. John's Day.

THE City Missionary Society of Boston distributed 16,000 cards and other souvenirs on Christmas Day.

THE total number of ordinations in the American Church for the past year, 262; baptisms, 46,593; confirmations, 26,000. The whole number of communicants reported is 369,006, including missionary districts. Contributions in forty-five dioceses and thirteen missionary districts, \$8,230,561.23.

THE increase in population of the United States in this period of thirty years has been a little over 100 per cent., while the increase in the Protestant Episcopal Church membership has been 300 per cent.

DAVID C. COOK, the well-known Sunday-School publisher, has given a \$2,500 Cottrell steam printing press to the American Mission Publishing House, of India. This Cottrell machine will be the first and only machine except the ones used for English Government purposes, and will be the same make as those in the Government Printing Office at Washington and Mr. Cook's establishment. The machine will soon be on its way and serving the missions of various denominations.

SOME of the figures of the American Census Bureau are very far from sustaining the conclusions to which men generally arrive. It would seem that the men of the country spend annually for dress \$198,000,000, while the women use for that purpose only \$387,000,000, an average of \$46 for the one and of \$27 for the other. Such a fact takes the point from many a jest upon the extravagance of the gentler sex.

ON the 28th ultimo, Mr. James H. Postell, formerly a minister in the Methodist Protestant Church, was ordained in Trinity Church, Asheville, N. C., by Bishop Lyman, as deacon of the Protestant Episcopal Church.

THE Rev. Dr. Walker, of North Dakota, will make the third bachelor in the House of Bishops, they of Connecticut and Springfield being the others.

A VERY pleasant surprise greeted Bishop and Mrs. Neely upon their return home from Philadelphia on the day preceding the twenty-fifth anniversary of their wedding. Loving hands had decorated their parlors with flowers, while so placed as to be immediately seen on entering the rooms were several handsome presents from the members of the Cathedral parish. Among them a silver coffee-urn and spoons, and a large and beautiful gold headed cane, the gifts of the congregation, witnessing to their good wishes toward their beloved Bishop and his wife.

THE building of All Saints' Cathedral, Albany, is to be undertaken at once. The present funds available for building purposes amount to \$57,000. Mr. Erastus Corning has cleared off all the mortgages on the land given by him for the site of the edifice, making a gift thereby of \$80,000. It is officially stated that the site for the new Cathedral will be cleared early in the spring and the corner stone laid in June.

THE friends of the late Dr. A. H. Vinton have placed a memorial tablet to his memory in Emmanuel Church, Boston, his last Parish. It is a bas-relief, executed by St. Gaudens, the sculptor, of New York, and beside being a strong and admirable likeness is of exceptional artistic beauty and merit.

MISS CATHERINE L. WOLFE, W. H. Vanderbilt, J. P. Morgan, John Jacob Astor and William Astor, millionaires, have subscribed \$10,000 each to the Bishop Potter fund.

GEN. MERRIT HEMINGWAY, of Watertown, Conn., has recently given \$5,000 to the Protestant Episcopal Society, of Hartford, for a special scholarship fund.

NOTES OF THE WEEK.

DURING the past year in Canada the loss of life on the lakes and around the coast has been simply appalling. Too great care cannot be exercised in guarding against these dangers. A stricter inspection of vessels should take place, and we are glad that the New Year brings in the rule that no vessel registered in Canada over 100 tons register tonnage shall be allowed to clear at the Custom House for any port in Canada, Newfoundland, or United States, unless the master of such vessel shall have a valid certificate of competency or service, and in the case of vessels of over 200 tons register, clearing as above, the mate is also required to have a certificate of either description. Such certificates must be produced at the Custom House when the vessel clears.

SOME time ago we urged that the subject of life insurance ought to be thoroughly investigated by the Canadian Government, and that some law ought to be introduced whereby policy-holders, whose premiums have lapsed, should be protected by law from total loss. As far as mutual insurance is concerned we are glad to notice that the government intends to introduce a bill during the coming session, placing all Canadian mutual benefit associations under the control of a superintendent of insurance. It is probable all United States institutions of similar character will be entirely excluded from transacting business in the Dominion.

THE Trades' Congress at Toronto last week was carried on with commendable feeling by the delegates. The Resolutions were of the usual class, and were passed in favour of limiting the day's labor to nine hours; a resolution to request the Dominion government to pass a factory act this session and make it applicable to workshops and all tenement houses where any kind of manufacturing work is carried on; to petition the Dominion Government to pass an act for the protection of life and property on inland waters, and to that end that the hulls of sailing vessels, as well as those of steamboats, pass a proper inspection; also, to petition Parliament demanding manhood suffrage.

COL. A. T. Williams writes from England that there is every prospect of a large emigration to Canada next summer and that the speeches of the Marquis of Lorne on Canada are having a very marked and widespread effect. Canada is large enough for many more millions yet, and large-hearted enough to embrace many thousands of London's homeless poor.

A TERRIBLE railway calamity on the Grand Trunk Railway opens the year with the killing of twenty-seven passengers. A freight train ran into a local passenger train. The conductor of the freight train is to blame for running in without orders. He is at present under arrest, waiting the result of the inquest. It is one of the worst accidents yet chronicled on our Canadian Railways, and shews the necessity for a law compelling companies, where the traffic is large, to have double lines on the roads.

IN spite of much that is hopeful in Canada, the business failures that took place in 1883 are not pleasant reading. There were in that period 1384 failures, with liabilities amounting to nearly \$16,000,000. The failures are divided as follows:

Among the various Provinces, Ontario, 567; liabilities \$6,400,000. New Brunswick, 48; liabilities \$747,000. Nova Scotia; liabilities \$1,068,000. Newfoundland, 5; liabilities \$48,000. Prince Edward Island 5; liabilities \$40,000. Manitoba, 232; liabilities \$2,869,000. We hope that with the exercise of greater care on the part of the merchants, the Dominion will next year shew a much decreased list of failures.

FAILURE promises to follow the attempt of Lord Lorne to acclimate in Scotland the moose deer of Canada. Of the pair which were sent from Canada several weeks ago one is already dead and the other does not appear likely to live long. The bracing air of Canada cannot be found in Scotland, and evidently the moose find the Scotch climate as harmful as some of the English emigrants find the Canadian winters.

THE thirty-one gold medals won by the Canadian fishery exhibits are now in Canada, and will soon be in the hands of the lucky recipients. It is pleasing to note that the exhibition was a great financial success. The surplus in the hands of the commissioners amounts to nearly \$50,000.

THE friends of the higher education for women will learn with pleasure that twenty women have taken the B. A. degree in the University of London last year, nineteen of them in the first division. Four have taken the B. S. degree, making eight women in possession of that honour.

TROUBLES await the re-opening of the English Parliament. Noisier than ever will be the Home Rule members, and there are signs that the present government will be almost overwhelmed by the growing force of Radicalism. It is rumoured that Lord Hartington and Earl Granville will retire from the government and lead a combination of Whigs, Liberals, and Liberal Conservatives. There is no doubt but that the Radicals are at present the predominant and popular party in the government, and they have gained that position simply by their work. Hitherto, these men were considered to be doctrinaires but that idea now conflicts with facts. Messrs. Fawcett, Courtney, Mundella, Lefevre, Chamberlain, and Sir Charles Dilke, have all made their mark as some of the ablest administrators; and all these men are radicals of the practical type, for all have been chastened by the salutary teacher—experience. The one secret of their success is that the men have had faith in great progress, have dared to attempt what others have thought to be unattainable, and have been successful in their endeavours.

THE English *Journal of Education* offered lately a prize for the best list of the ten greatest living Englishmen of letters, with the best work of each. The number of competitors was over 500, and the results of this literary voting are: Tennyson, 501; Ruskin, 462; M. Arnold, 453; Browning, 448; Froude, 391; Swinburne, 262; E. A. Freeman, 241; Herbert Spencer, 235; Newman, 192; John Morley, 137. Mr. Gladstone stands thirteen on the list. Among the novelists W. Black and Shorthouse (author of "John Inglesant"), come first, each gaining 50 votes, and just distancing Blackmore. The two last brackets in the list are strange triplets—W. Besant, E. Dowden, W. H. Mallock (11), and T. Hardy, Sir John Lubbock, G. A. Sala (10).

TROUBLES in Egypt do not take up all the time and attention of diplomatists, for we find Lord Dufferin interesting himself in the preservation of

the monuments of Cairo. These monuments are of great value in tracing out the purest forms of Arab art from the earliest times. There are in Cairo 315 large mosques, 191 chapels, 294 sacred tombs, 200 *sebils* or fountains, 35 mosque schools, and 18 hospices. There are, besides, in the extra-mural cemeteries to Kalt Bey and Kerafeb, and the tombs of the Caliphs and of the Mamelukes.

HARRIET MARTINEAU has been honoured by the Bostonians who have just erected a statue to her memory. The talented woman has always been respected in the States on account of her sympathy with the Abolitionists, and for her strenuous efforts in endeavouring to promote amicable feeling between England and America at a time when much ill-feeling existed.

IT is the Pope's turn now. The Rome correspondent of the *Post* says that the Pope's Secretary, Monsignor Boccali, opened a letter from America addressed to "Leo XIII," containing fenian threats against the Pope should he continue to support England against the National cause in Ireland. The fast and loose policy of the Vatican was sure to irritate the fenians, and the Pope now learns the real value of the friends he has so long backed, and led to their present unenviable position. The fenians threaten the Pope with dynamite.

THE recent turn of events in Egypt has had a remarkable effect on the disposition of Suez Canal shares. Many shares were forced upon the market, and England came off victorious with 20,000 shares added to her list. As 176,602 shares are already held (to which must now be added the extra 20,000), England owns just one half the original share capital. Thus gradually has she acquired the upper-hand in this great French undertaking.

HER MAJESTY'S government have definitely decided to resume control of Basutoland in compliance with the request of a large majority of the Basutos. A Resident High Commissioner is to be appointed, and native mounted police are to be organized at once.

THE question concerning the tendency to brain troubles of the present generation has been lately well threshed out in the London press. The complexity of modern civilization, and the strain upon children at school are noted as chief causes; but the question has been capped by one writer, who affirms that the sole (he should have said *head*) cause is simply because we have left off wearing night-caps.

IT is now regarded as almost certain that Cetewayo will be reinstated at Ulundi. A report is current at Durban that barracks are to be erected at Ulundi, and that all communications from Cetewayo will pass through the hands of the British Commissioner. This is interpreted as placing the control of Zululand in the hands of the latter.

A SPECIAL London cable says Lord Granville, the British Secretary for Foreign Affairs, has renewed representations to M. Ferry, the French Foreign Minister, in regard to the destruction of the British trading post in Madagascar by the bombardment by the French vessels there. He has warned M. Ferry that the English Government holds a long list of claims for damages to the property of English subjects. The French will probably find this Madagascar affair a very expensive one before they get clear of it.

CORRESPONDENCE.

The Board of Mission Address.

To the Editor of the Church Guardian:

SIR,—On Sunday last in all our churches was read the Address of the Board of Mission. Admirable as it is, it seems to be defective in one particular. We are not told the proportion of our income that God has commanded us to give for the support of His Church, or the amount of "offerings" required of us. The Board is not singular in this respect, for in England I have never heard of tithes, except those with which the Church was endowed in Saxon times. Enormous sums have indeed been given to the Church, but I, for one, have never been told that if we laymen, and clergy, too, for that matter, do not give a tithe of our wages or profits to God's Church, in obedience to His command, we are robbers of God. The Church seems to have forgotten all about it. Yet this was the custom in the Church both immediately before and immediately after the time of our Lord. In Malachi we read "Even from the days of your father ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of Hosts. But ye said, Wherein shall we return? Will a man rob God? Yet he have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts. If I will not open you the windows of heaven, and pour you out a blessing, and there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts."

When our Lord became the High Priest, and offered up the Lamb of God upon the altar of the Cross, and ascended into the Holy of Holies to plead for us on the right hand of the Father, He only abrogated the bloody sacrifices that He Himself had fulfilled. It was the same Church still, but under the law of grace and love, and one of the first modifications was in the law of tithes and offerings, for we read that the faithful did not say that ought they had was their own, but had all things in common. It was thus they obeyed the last command of our risen Lord, to go and teach all nations, not being satisfied to give the beggarly tenth like the Jew.

If all this is true, we may cease to wonder at the miserable state of the Canadian Church. We have been robbing God, and are "cursed with a curse." Let our Fathers in God and the Board of Missions consider whether a day of solemn humiliation, fasting, and prayer, might not so call the attention of the people to this curse as to be the means of leading them to repentance and amendment. I can vouch for the experience of several men and women who have paid God his tithe, and in every case reaped the promised blessing. One case is remarkable. He went into a far country and vowed with Jacob that as God prospered him, so he would give a tenth to Him. God blessed him, but the business failed, his failed also, and he no longer gave the tithe. After many years struggling with impecuniosity of the day, anxieties for the morrow, and consequent disease, he recommenced to give a small but fixed portion of his income, the result probably saved his life by that restful dependence on God that gives some faint conception of one of the joys of Paradise—the entire absence of "an uncertain to-morrow."

LAYMAN.

Brockville, St. Stephen's Day, 1883.

In the love of a brave and faithful man there is always a strain of maternal tenderness; he gives out again those beams of protecting fondness which were shed on him as he lay on his mother's knee.

CONTEMPORARY CHURCH OPINION.

THE *Living Church* has the following:—"A story is told of a Methodist minister baptizing an infant, and delivering a sermonette to the parents. He said: "See that you train up the child in the way that he should go; that you surround him with the best influences, and that you give him a good example. If you do so, who knows but that he may become a Christmas Evans or John Elias! What is his name?" "Jane, sir," replied the mother.

In the course of his sermon preached at the dedication of Dr. Smythies to be Bishop of Central Africa, at St. Paul's Cathedral, the preacher, Canon King, said—"What does not European Christianity owe to Africa? Who can tell the fullness of harvest reaped in Europe which Augustine sowed in Hippo? What does not the revived life in the Church of England in these last fifty years owe to the writings of Tertullian, Cyprian, Athanasius, besides Augustine, whom we almost feel to be our own? It is a thousand years and more since these lived and worked and died; but verily there is a light sown for the righteous, and in the darkness He can cause it to spring forth."

THE *Standard of the Cross* has the following:—"An aged man recently left the Dutch Reformed Society, and had become a regular attendant at Episcopal services. One day his former pastor met him, and after a kindly greeting began to rally him on going over to the "Episcopalians." "And how do you like it?" said the minister. "Oh, first rate!" replied the old gentleman. "But what do you do when you can't find the places?" "I follow the parson, dominie, just as I did when I went to your church!"

THE *Churchman* says that it is said, in sundry quarters, and the information is given with a sneer, that Churchmen in the University of Oxford are "disturbed because a dissenter has been appointed to be an examiner in Church Theology and the XXXIX Articles." But suppose the reverse of the action which Churchmen are sneered at for objecting to. Suppose a Church of England clergyman had been appointed to examine young dissenters in the Westminster Confession and Catechism, would there not have been endless diatribes on prelatical insolence and all the rest of it?

ON the same question the *Church Times* pithily puts it in this way:—"It would be interesting to know in exactly what light the Latitudinarian and the Dissenter regard the English Churchman. Apparently, they think he is a spittoon or a doormat, for there is no insult or indignity to which they seem to think they need scruple about subjecting him. We need not ask how Roman Catholics would take a proposal to appoint a Protestant to examine their co-religionists in the Creed of Pope Pius; or how Wesleyans would stomach a Churchman as examiner in the writings of John Wesley; or how Baptists or Independents would receive a high Anglican examiner in the Westminster Confession. The bare idea would put them in a perfect fever of rage, and, we will add, just indignation." Our readers will remember that Mr. Horton's nomination was very properly rejected by Convocation, by a vote of 556 against 155. Certainly a very decisive vote on the subject.

THE *Interior* is of the opinion that Monsignor Capel has miscalculated the intelligence of the people, and that his mission, if he has any, to the United States will prove a failure. "He may do," it says, "as a chaplain of the Pope's household, but as a public teacher he relies on the ignorance of people, and insults their intelligence."

THE *Irish Ecclesiastical Gazette* says:—"On every side the evidences are increasing, which go to show that the Papacy is losing ground in Europe, and not least in our own island, where Rome is being humiliated day after day by being dragged at the heel of Secularists and Revolutionists, and where the shaking of civil and ecclesiastical authority is going on at one and the same time. The impotence of the Pope to establish

order, or get his mandates honoured, is certainly a new feature in this country, and the more thoughtful and religious-minded members of the Roman Catholic Church are viewing the prospect with dismay. The day is approaching, beyond all doubt, when, for better or for worse, the priestly element will cease to be a factor of any real importance in Irish politics.

OUR ENGLISH BUDGET.

THE old historic foundation of Sion College, London, is to be removed from its old site to the Thames Embankment.

AT Lincoln, during a late gale, some stone on the parapet of the large tower of the Cathedral fell with a heavy crash.

IT has been resolved to erect a marble bust of the Earl of Shaftesbury in Exeter Hall. Mr. Belt has been commissioned to execute the work.

THE Rev. Canon Stubbs, D. D., has been appointed a trustee of the National Portrait Gallery, in the room of the late Lord Somers.

SOME of the Extreme Evangelical clergymen in Dublin have refused to act under the Committee recently appointed to carry on the proposed mission next Lent in the City of Dublin and its suburbs.

THE Bishop of Bedford has delivered at Bethnal-green one of a series of free lectures which are to be given on Wednesday nights during the winter. His lordship's subject was "Simple Talk upon Sun, Moon, and Stars."

THE celebrated female Sanscrit scholar, Pandita Ramabai, has embraced Christianity in England. The *Jam-i-Jamshed* regards it as a serious blow to the cause of female education that a Hindu lady who had delivered lectures on it should take this step.

THE death is announced of Mr. Richard News-ham, J. P., and D. L., for the county of Lancaster, specially known as a bountiful patron in the erection and endowment of churches, schools and other beneficent institutions. The amount he has given to the churches of the town is about £20,000.

THE Seatonian Prize at Cambridge University, given annually to such master of arts as shall compose the best English poem on some sacred subject, has been awarded to F. S. Arnold, M. A., King's.

THE Reading Church Congress Committee has held its final meeting, the Bishop of Oxford in the chair, and a resolution making a call upon the guarantors of 27½ per cent. was agreed to.

A CIVIL List pension of £100 has been conferred upon the Rev. C. Cuthbert Southey, the only son of the poet, and the author of a *Life of his father*, published in 1850.

THE Liberation Society seem to be preparing for a very active campaign against the Church of England in Wales. They have resolved on the following measures for carrying it on:—Organization, Publications, Public Meetings, Petitions to Parliament, and a special Welsh Fund.

THE important benefice of St. Mary's, Hull, vacated by the preferment of Canon Scott to Leeds, has been offered to Dean Bromby, of Tasmania.

THE Bishop of Lincoln has recognized the services rendered by the Rev. Arthur J. Ingram to the dioceses of Lincoln and Lichfield in his zealous and successful endeavours to promote the foundation of the new bishopric of Southwell, by appointing him to a prebendal stall in Lincoln Cathedral.

ALTHOUGH little more than twelve months have elapsed since the Bishop of Rochester put forth his appeal for raising £50,000 as a Church Building Fund for South London, no less than £42,123 have been already subscribed, three churches have been built and consecrated, and others are in process of completion.

The Church Guardian,

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THE MISSIONARY ADDRESS.

THE Address of the Board of Management of the Board of Domestic and Foreign Missions, (prepared, we believe, by the Bishop of Ontario), and sent to every clergyman in Canada, was read in all the Churches on Sunday week. The document is more than an able one. It is a stirring appeal to the people on behalf of Missions. It recites the present position of the Church in Canada, and exposes the meagre offering of the past, and urges more liberal contributions for the future. We sincerely trust it will accomplish all that was intended, and that the \$50,000 asked for may be forthcoming.

ROME AND UNITY.

THE Church of Rome seizes upon every little trouble in the Church to descant on the perfect unity which exists in the Roman Church, and would have us believe that no dissensions ruffle the calm of its waters. Unhappily for itself, every little while the truth will out, and then we see sufficient "to make us rather bear those ills we have, than fly to others that we know not of," seeing quite enough to satisfy us that in the Church of England we are free from many things which cause difficulties and dissensions in the Roman communion. Below, for example, we see how the Pope and his delegate have their hands full in trying to harmonize opposing influences and interests in Canada. A few months ago, a Papal delegate came out to settle the religious difficulties which threatened to dismember the Roman Church in Quebec, and according to a Montreal correspondent of a leading paper, this is the present condition of things:—Dom. Smeulders, the Apostolic delegate, who has been making in-

spections daily of the various theological religious institutions since his arrival in this city, appears to be meeting with considerable opposition in his endeavors to settle the great religious difficulties at Quebec. Mgr. Dominique Racine, Bishop of Chicoutimi, has addressed a letter to his clergy, instructing them not to sign the petition to Dom. Smeulders now being extensively circulated throughout the Province.

OBSERVANCE OF THE LORD'S DAY.

THE question of Sunday observance has caused considerable discussion in the past. In the public press and in the pulpits of the Dominion, it is again occupying attention. The cause is patent to any careful observer. Very determined efforts are being made to secularise it. Some, it is apparent, are striving hard to violate its sanctity, and to bring it down to the low level which exists on the Continent of Europe and in the neighbouring Republic. Others again resist these attempts, and are doing all in their power to preserve the Lord's Day in its sanctity. And in pulpit and Parliament the battle wages.

Now, of course, the obligation to observe Sunday is differently interpreted and explained by different parties. Some unquestionably add a Primitive strictness to a Jewish restrictiveness, and the day of delights becomes a gloomy miserable day. Others, and they are in some cities in our own country the more numerous, ignore the natural demands for one day's rest in seven. They judge that the convenience, or the comfort, or the pleasure of the many, is a sufficient reason for denying the day of rest to a few. It is difficult in such complicated questions as enter into the consideration of this subject to preserve the happy mean. That some must suffer in the present condition of affairs seems absolutely inevitable. In every household servants must do some work on the Lord's Day. Coachmen, and grooms, and dairymen, cannot altogether rest from their constant employment. Those who are engaged in the printing trade, where daily papers are published, must go to work on Sunday night, and before the day of rest is ended. It seems inevitable, too that telegraph operators, undertakers and hackmen, must work, and that very steadily. And if freight trains are to pass from one end of the Dominion to another, railway servants must be engaged in severe toil on the Lord's Day. Just where the sacrifice of some for the general good of all is to end, it is most difficult to say. We know it is proposed to run through trains from the great centres for the convenience of passengers, and these are now in actual operation. Then, naturally, a post office forms a necessary adjunct of such trains, and to this many public men have serious objections. For our own part, we can see little difference in this and despatching mail trains on the arrival of an ocean steamer.

Of course, the day should be spent so as to give the least possible occasion for the toil of others. The claims of domestic and other servants are undoubtedly often overlooked. They have an inalienable right to as much rest as can be consistent with the ordering of a godly and quiet household. And they certainly have an equal right to suitable opportunities for public worship and religious instruction on the Sunday. No head of a house can be thought guiltless who robs his servants of these privileges. And public

or state officials should be equally favored. Were these simple rules observed, how many of the difficulties that surround the Sunday question would be solved?

The Lord's Day should also witness the perfectly happy intercourse of home. The young should be gathered together, and talked to by parents in a free and loving fellowship. The day should not be made bitter to them by making it a time of drudgery in insisting on long reading or learning Scripture, or in such constant and wearisome attendance at Church and Sunday School that it is looked upon simply as a day of torment. Certainly, works of charity or of necessity may be performed on this day. The sick and destitute and ignorant may well be sought and comforted and taught. Christ Himself very plainly set us the example of doing this. The day is not for lament, any more than for labour. It should be as free from gloomy sadness as from oppressive toil. But it ought not to become simply a time for religious dissipation and such multiplied services for others, that personal rest and spiritual communion are quite neglected. This warning is not a little needed in the age in which we live. Nationally, the question of Sunday observance is of great importance. The subject deserves the most careful legislation, in order that whatever interferes with the sanctity of this day of rest and worship may be prevented. For our Dominion's future welfare, it is of the very highest moment that the religious interests of our people may be sacredly guarded. We sincerely trust that the present statute concerning the observance of Sunday may never be repealed, and that offered us everywhere against its spirit, if not against its very words, may speedily be brought to justice and righteously condemned.

THE EARLY BRITISH CHURCH.

IN a previous article we gave the evidence in favor of St. Paul the Apostle having planted the Church in Britain. That the evidence was not conclusive is admitted, but on the other hand it may be said that such a theory has probably more to support it than can be adduced for any other which has been advanced, such as, for example, that Joseph of Arimathea visited the Island, or the Story of Lucius and Eleutherus and others, although all or any of these may have been employed in doing something in the direction of extending the knowledge of Christ among the various tribes. One thing we were able to prove as an unquestionable historical fact, viz., that by whomsoever planted, a Church, governed by Bishops, having the three-fold order of the Ministry, accepting the Apostolic doctrines, and holding firmly to the Apostolic practices, existed in Britain hundreds of years before Augustine, the Roman monk, landed on British shores.

Having spoken already of the external relations of this Church to the Church at large, of her representatives in the Early Councils, etc., we shall now proceed to speak of her internal position and history, and thereby strengthen the conclusion already arrived at, viz., that the Early British Church was entirely independent of the Church of Rome, in fact a stranger to many of the uses of that branch of the Church, up to the time of and for many years after Augustine's coming to England. We must begin by going back to the days before Augustine's arrival to note the

condition of affairs politically and religiously which led to that Roman monk's presence in England. Familiar to everybody, it is yet well to draw attention to the fact that Augustine came to *Anglo-Saxon* England, but that long before the Angles and Saxons had conquered the Island it was inhabited by a noble race of fierce and impetuous warriors, who first, under Cassivelaunus, and subsequently under Caractacus and others, nobly and heroically resisted the inroads of Rome's bravest generals and soldiers. And it is an important and gratifying historical fact, which may have had much to do with the subsequent history not only of that country but of the world, from a religious standpoint, that the Romans never absolutely conquered this brave and patriotic people, and that the necessity for maintaining a large standing army led Constantius Chlorus to take up his abode there, and subsequently to his marriage to a British lady, Helena, by whom he had a son—Constantine the Great, the first Christian Emperor of Rome. The earliest religion of the Britons was Druidism, that mysterious system of worship which exercised so remarkable an influence over its devotees. The Early Britons were eminently a religious people, and therefore the substitution of the religion of Christ for the religion of their forefathers, when accomplished, found them as faithful and devoted in maintaining the new as they had been in their faithfulness and devotion to the old. We are not surprised, consequently, to find the Early Britons as eager in propagating and as self-sacrificing in defending the Christian Faith as they formerly had been in upholding their strange worship. We have been speaking of the Early Britons in the time of the Roman occupation. But now a time arrived when the Roman soldiers had to be withdrawn from Britain to guard the heart of the Empire, and with their withdrawal came dangers and trials which the Britons were ill-prepared to meet. Attacked on the North by the Picts and Scots, and on the East and South by Danish and German Pirates, and weakened by internal feuds, the Britons were to experience what history tells us has been universally the lot of those weaker nations who have had to seek the help of their more powerful neighbours—those called in to their aid not only driving out their enemies, but eventually driving the Britons themselves into Wales, and possessing the country as their own. These invaders—the Jutes, Angles and Saxons—founded between the year 457 and 582 the seven Kingdoms or Saxon Heptarchy, which were afterwards united to form the Anglo-Saxon England of a later period. We have had to briefly review these years of British history, so well known to every school child, in order to show that while the country had been Christian for a long time, it lost its Christian character owing to the British Christians having been driven into Wales, and their place occupied by the heathen hordes who took possession of the country. But the British Church still existed, and, as we shall presently see, when Augustine came to convert the heathen Anglo-Saxons, the Church in Wales, of whose existence at the time he and those who sent him appear to have known nothing, was under the care of seven Bishops and an Archbishop.

And now, as to the origin of this British Church. Many writers believe that while St. Paul may have first brought the knowledge of Christ to Britain, the British Church owed her organization to East-

ern sources. Sir Roger Twisden, in his "Historical Vindication of the Church of England," asserts that she derived her succession from St. John through a Greek or Asiatic channel, from that whence the Roman itself came, namely, from the Mother of all Churches, the Church of Jerusalem." Indeed, it is not a wild statement which has been made by eminent persons, namely, that there is much reason for supposing that as an organized body the Church of England is more ancient than the Church of Rome. Certain it is, according to Bingham, that 150 years before Augustine's arrival in England, that is to say at the time of the Saxon invasion, the Church had so long existed, and had grown to such proportions, that there were more Bishops in England than there are at this day. And it is also an important fact, that long before Christianity was tolerated in Rome by the State, it was as free as the air in Britain, and the recognized religion of the country. That her origin was not Roman, we have many conclusive proofs. Among others, we may point out that "the English word Church is from the Greek *Kuriaké*, a term which no Roman ever applied to the Church (which he called *Ecclesia*, and by no other name), and it is not credible that if the Church of England had been derived from Rome, it should have been designated by a title *foreign* to Rome. It must also be considered a very important fact that the British Church followed the Asiatic Churches in keeping Easter, and in the manner of administering Baptism; and in other matters also, which were considered of great importance, as we shall see further on, to which Augustine took exception, the rule was opposed to the practice of the Roman Church. Besides, it is well to note that the British Bishops claimed Eastern origin, and would not admit any jurisdiction of the Bishop of Rome, or any connection, save as a sister Church, with the Church of Augustine.

FORMS OF WORSHIP.

(Written for the Church Guardian)

BY D. I. F. WILKINS, B. A.

THE following recently appeared in a Detroit "Society" paper:—"Undoubtedly there are a large number of Episcopal communicants to whom the form of worship seems more vital than the spirit, people who like candles and incense and genuflections, because these things give their senses and their bodies something to do. With people of weak minds symbolism performs the very necessary office of enabling them to worship without drawing on their inadequate stock of brains. To these people the Episcopal Church rightly extends a hand of fellowship so long as too much inherent efficacy is not claimed for the symbols." Like only too many other secular writers, the author of the scrap assumes that all who believe in and use symbols in religious worship are brainless fools. The astute, noble-minded, broad-souled writer does not, however, seem to notice that he involves in the same condemnation all Freemasons, Orangemen, Knights of Pythias, and other organizations, which have a formal ritual for opening and closing, etc., etc. What is the use of all the Ritual of Freemasonry, grotesque and meaningless as it appears to an outsider, except to present to the mind of the Freemason, certain principles and first truths which he believes are embodied in the Constitution of the Universe? Yet what Free-

mason either feels self-degraded, or is looked upon as a "weak-minded idiot" for his performance of a piece of downright Ritualism? Ritualism in its true sense, Ritualism teaching and symbolising, if not Christian doctrine, is at least an approach thereto? Again, what is the use of the coloured vestments and other adornments of the Orange Order? That they are intended for a mere gew-gaw show, no one pretends to believe. They are symbols of certain facts, and as such, no Orangeman feels his manhood debased and insulted by either his vestments or his ritual. Further, I have been told, although I do not know from experience, that in every Orange Lodge the Bible stands open, not for use, but solely for a symbol of freedom of thought, and right of private judgment. This is Ritualism or nothing.

But going further, why should all pay respect to a piece of red, white and blue rag, whether it be a combination of crosses, or one of "stars and bars?" Why in certain plays when one of these is displayed will the audience spring to their feet, and in some instances cheer till the very building shakes? Whose mind is emasculated by such an act as this? Yet this is Ritualism and Symbolism throughout. That coloured bunting is the symbol of the power, the greatness and the intelligence of the Anglo-Saxon race, whether it be that of the English Empire or of the United States, no one feels the worse for his homage to the flag of his country, or indeed of any others; on the contrary, he is rather elated and edified by the performance of the act.

It is when we come to Christianity and Christian Ritual, when we endeavour to symbolize certain doctrines by certain acts and positions, when we place the emblems not of the present fading world, but of the realities of Eternity, clergy and laity are stigmatized as "wanting in ballast," "brainless fools," or "double-dyed scoundrels;" the last epithet being applied where the accused display a little more intelligence than their kind-hearted, liberal-minded, charitable opponents.

It were almost worth one's while to inquire how much of this opposition to Symbolism is due to savage spite, how much to mere slovenly laziness, and how much to real, conscientious ignorance, misconception or idiosyncratic peculiarities. Leaving out the first and the last, it may be fairly premised, nay, affirmed, that the second, in only too many cases, is one great cause. Every truth is liable to perversion; the greater the truth, the greater the liability to perversion. Truth can be so perverted as just to suit the requirements of a lazy, shiftless mind, so, in fact, that by taking a part for a whole, this mind is satisfied. Thus the great and glorious truth that "God is a Spirit, and that they that worship Him must worship Him in spirit and in truth;" and that hence heartfelt prayer, although the lips may not visibly move, is heard and answered by God, has been so perverted as to exclude the necessity of bodily worshipping, and even of prayer itself, both public and private. Hence to sit or loll during the solemn hours of prayer in church, and to dispense with such a service altogether in private, on the ground that God can hear and answer prayer everywhere and anywhere, has been frequently asserted. While undoubtedly this does suit a lazy, shiftless mind, and while undoubtedly this does expose the unfortunate man who dares to kneel facing altar-wise to great ridicule and scorn, it is manifestly a deliberate perversion of the truth and a lowering of its value.

(To be continued.)

FAMILY DEPARTMENT.

TAKING a paper up the other day
 We saw, with much surprise, the vow to obey
 Was by a Christian body set aside
 Not to be vowed by any future bride.
 Can this be true? and can they deem it right
 To put plain Scriptural teaching out of sight?
 The precepts of St. Peter and St. Paul
 Are unmistakeable and plain to all.
 Sarah's example is before us still,
 Shall Sarah's daughters own no husbands will.
 If 'tis a woman's duty to submit,
 Why should not Christian women promise it?
 But there's another side which we should scan,
 They've eased the woman's yoke; what of the man?
 Poor fellow is there nothing done for him?
 Shorn of his power, his lordly glories dim,
 Condemned to own "he has no power or skill
 To stem the torrent of a woman's will."
 We would suggest that he should ask e'en now
 For men some clippings from the marriage vow.
 Let them omit the promise to bestow
 Their worldly goods, and then, of course, we know
 That if domestic troubles should arise,
 If she resists he can stop the supplies.
 Make this arrangement, which, at least, is fair,
 The man and woman then are on the square.—COM.

DOROTHY.

(Written for the Church Guardian.)

BY T. M. B.

CHAPTER XVII.—FATHER AND SON.

Benjamin Bolden sat leisurely sipping his claret and glancing from time to time at his son who sat at the other side of the sumptuously appointed table, from which the invaluable Mrs. Hole, discreet and mechanical as ever, had just withdrawn in silken silence. Vere Bolden had already taken more wine than was his wont, and his father watched him now as he filled his glass and emptied it. The young man's handsome face had grown strangely haggard within the last few weeks. This evening his cheeks were flushed and his eyes burning as with some inward excitement.

"You are taking too much wine, Vere," said his father, breaking a silence which had lasted for several minutes; "depend upon it, you will not be the man I am at my age unless you practice moderation. That Hungarian wine is very fiery."

"Yes," said Vere, pushing his empty glass from him, "it has done my head no good already."

"You are not well. I have noticed for some time past that you are not yourself. You are not fool enough, I trust, to let the thought of Miss Dorothy Rivers prey upon your health? Events have proved the wisdom of my warning you to avoid any entanglement with her. The daughter of a felon, putting aside everything else, is scarcely the woman one would select as a wife."

The flush deepened on Vere Bolden's face and he set his teeth together, enduring the torture his father inflicted as best he might. Had his interview with Dorothy resulted differently, had he but obtained her promise to cast in her lot with his, he would, he thought, have acted very differently. He would have braved his father's fury and confessed everything and cleared Arthur Rivers from suspicion. A father would not prosecute his own son, and even were he to disinherit him, the world was wide and he was young, and with Dorothy's love and presence to sustain him, might yet make something of his life. But Dorothy had rejected him.

"You and I can never be anything to each other," she had said, and the sad, beautiful, determined face rose up before him. Yes, there had been pity and sorrow in it, but no faltering, and, he thought, with a fresh pang, no love. Ah! had she known all there would have been contempt and loathing. Living over again that scene with Dorothy, he even forgot his father's presence.

Yes, had she known all! The sweat broke out upon his forehead and the flush died out of his cheeks.

"Suppose you took a three months' trip to the Continent," his father's voice broke in upon his miserable preoccupation; "by that time matters will be in train about Mudborough, and you can run down there with me and see the people, and take the first step in your political campaign."

Vere wiped his forehead and made a wild effort to bring his thoughts under control.

"The Continent—yes, now that you speak of it, I think I shall run over to Paris for a few weeks, and perhaps on to Florence or Naples, if Mudborough can wait so long."

"If you are back by February, it will be time enough, but no later, remember."

"I shall be back by February."

Yes he would go to-morrow, to-morrow morning. This horrible weight would be lifted from him if he could but escape from London, from England; here everything reminded him of his secret degradation, of his misery; here Dorothy would forever haunt him with her innocent, accusing eyes, but let him but once return to his favorite haunts, to the bright skies of France and Italy, and all this that had happened would pass away like an evil dream, and he could be his old, careless self, untroubled by a serious reflection. He drew a sigh of momentary relief at the bare thought. It was the anticipation of this release that gave him strength to ask, almost in his natural voice, "Is it likely to go hard with Rivers?"

Benjamin Bolden's face, in spite of its soft, eastern curves, could look at times hard and implacable as that of a Spanish inquisitor. He had a way of dropping his eyelids at such moments as though concealing some cruel secret which his eyes might have disclosed, but there came a look to his face, a curve to his somewhat heavy lips which Vere had seen and recoiled from a few times in his life, and which, more than anything, had strengthened the young man's conviction of his father's relentless nature.

"It is probable that it will, as you say, go hard with him," he answered; "there are a number of circumstances which seem to hedge him in beyond escape. In the first place, his leaving me in that sudden manner—a step so entirely at variance with his whole previous conduct; then, what is still more damaging, his leaving his home with equal abruptness, and, worst of all, the secrecy of his movements, the concealment which made it a matter of difficulty and skill to trace his whereabouts."

Vere had taken one more glass of the Hungarian wine while his father was speaking.

"But he practiced no disguise of any kind," he said, hoarsely, "he had not changed his name or—"

"Have you yet to learn," said Benjamin Bolden, with a sneer as contemptuous as it was cruel, "that Arthur Rivers is a dreamer? or in other words, must ever be more a fool than a knave?"

"But," persisted Vere, still upheld by that prospect of escape upon the morrow, "is it probable that after his serving you faithfully so long—"

"Bah!" interrupted his father, impatiently, "was it probable that a patient, quiet drudge as he had seemed for all those years should turn upon his employer and benefactor with finished insolence and forsooth! treat me with contempt!" and a sudden fierce flash leapt out from the eyes no longer veiled. "No, you can predicate nothing of such a man; one thing is as probable as the other."

"Who will defend him?"

Once more Vere spoke, but his voice had grown huskier still, and again he wiped his forehead.

"I cannot tell you; no one, be well assured, who will have skill enough to clear him; it is not probable that he will be able to secure any legal talent of a high order."

Mr. Bolden seldom suffered himself to be ruffled. The prosperous dignity of his demeanor was seldom marred by any exhibition of strong feeling, and he loved to think that his passions and emotions were his own secret, unguessed at

even by others. It irritated him now to think that in his son's presence he had shown any of the feeling which actuated him with regard to Mr. Rivers, and which was in reality very strong. That this man, whom he had ever regarded with a good-natured contempt, should have dared to treat him, Benjamin Bolden, clothed in the dignity of wealth and power, with "finished insolence," as he had said, had stung him to the quick, and the sting rankled yet, and added a keen zest to the gratification which he experienced in bringing home to him the crime of which he was accused, for passionately as he loved money, Benjamin Bolden loved himself even more.

He was about to rise from the table when a servant entered the room.

"A gentleman to see you on business, sir," he said. "I told him you did not wish to be disturbed, but he said it was urgent business which required your attention."

Mr. Bolden glanced at the card which the man offered him, on which was inscribed, Rupert Vaughan, Esq., Q. C.

"Shew him into the library," he said, and followed the servant out.

When he was alone Vere Bolden threw himself back with a gesture of relief, casting off, as it were, the mask which he had compelled himself to wear in his father's presence. To-morrow—yes, to-morrow, he should be free! he need not, at least, endure the double misery of keeping up this mockery; nay, he did not doubt that he would be able to throw off all these toils which had beset him and wipe these past months from his memory. Why should he not? He had had no thought of making Dorothy's father suffer in his stead, when he committed, in self-defence, that act of which the old man stood accused; he (Vere) had been driven to it by sheer necessity, and as the one means of escape from humiliation and disgrace. Men had done worse deeds, he argued to himself, and yet had been able to enjoy life afterwards. Why should not he? And what could the sufferings of that old man be compared to what *his* would have been? A few years at most, which, in any case, could have held little enjoyment for him, little but labour and sorrow. And it was not so certain after all that he would be found guilty. Found guilty—the words seemed to repeat themselves as if a voice were whispering them in his ear. He rose and began pacing up and down the room. Who was guilty? What an ugly word it was! Dorothy's father! And how would it be with her? What mute misery there had been in her face. It would never be the same sweet, radiant face again. Well! was *he* to blame for that? Had she but loved him, as she had seemed to do, all might have been well. But *now* he could not—no he could not speak the words which would clear her father. He shuddered at the thought of his own father's face, if he should tell him that he, his son, his only son, and not the despised Arthur Rivers, was the criminal.

(To be continued.)

Standard of Education.

ACCORDING to Ruskin, an educated man ought to know these things: First, where he is—that is to say, what sort of a world he has got into; how large it is, what kind of creatures live in it, and how; what it is made of, and what may be made of it. Secondly, where he is going—that is to say, what chances or reports there are of any other world besides this; what seems to be the nature of that other world. Thirdly, what he had best do under the circumstances—that is to say, what kind of faculties he possesses; what are the present state and wants of mankind; what is his place in society; and what are the readiest means in his power of attaining happiness and diffusing it. The man who knows these things, and who has his will so subdued in the learning of them that he is ready to do what he knows he ought, is an *educated* man; and the man who knows them not is uneducated, though he could talk all the tongues of *Babel*.

SILENT TIMES.

In one of our larger colleges for girls a special feature of the daily life of the household is the morning and evening "silent time." At the opening and closing of the day there is a brief period, marked by the strokes of the bell, in which all the house is quiet. Every pupil is in her room. There is no conversation. No step is heard in the corridors. The whole great house is as quiet as if all its five hundred inmates were sleeping. There is no positively prescribed way of spending these silent minutes in the rooms. but it is understood that all whose hearts so incline them shall devote the time to devotional reading, meditation and prayer. At least, the design in establishing this period of quiet as part of the daily life of the school is to give opportunity for such devotional exercises, and by its solemn hush to suggest to all the fitness, the helpfulness, and the need, of such periods of communion with GOD. The bell that calls for silence also calls to thought and prayer, and even the most indifferent must be affected by its continual recurrence.

Every true Christian life needs its daily "silent times," when all shall be still, when the busy activities of other hours shall cease, and when the heart, in holy hush, shall commune with GOD. One of the greatest needs of Christian life to-day is the revival of devotion. Ours is not an age of prayer, so much as of work. The tendency is to action rather than to worship—to busy toil rather than to quiet sitting at the Saviour's feet to commune with Him.

Or the family of Lydia is declared, "And she was baptized, and her household." Of the jailer's family it is said, "And was baptized, he and all his." And the "household" of Stephanas was baptized. The term "household" includes all the children of the family. When the Bible speaks of a mother "looking well to the ways of her household," the term evidently includes "her children," who are said "to rise up and call her blessed."

Be ashamed of nothing but sin."—Don't be ashamed to stoop to humble work, when it is necessary and useful. Cincinnatus, the great Roman patriot, was found at his plow; Peter, the Great wielded the axe; Washington, the illustrious Father of Americans, carried the chain of a surveyor; Franklin's hands were dyed with ink of the printer; President Lincoln split rails; Johnson plied the needle of the tailor; St Paul was a tent maker. "Whatsoever thy hand findeth to do, do it with all thy might."

MISSIONS.

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

REV. JNO. D. E. BROWN Halifax.

BAPTISMS.

Spring Hill Mission, by Rev. C. E. Mackenzie, Nov. 23rd, George, son of James and Theodosia Walls; Nov. 25th, Marion, child of Henry and Harriet Ridgeway, of Spring Hill; Dec. 9th, Sabra, Harvey Freeman, Hudson, and John, children of Thomas and Margaret Rector, of Maccan; Kate Amelia, child of David A. and Sarah Dickson; John Alester, child of Andrew and Annie Stevenson; Rebecca, child of George and Sarah E. Wilson, all of Maccan Mines; Dec. 14th, David William, child of Richard and Mary Foster; Dec. 25th, Margaret Jane, child of Humphrey and Susan Porter, of Spring Hill.

MARRIAGES.

CAMPBELL—ANDERSON.—On 19th December, by Rev. S. Gibbons, D. A. W. Campbell, Esq., of Strathlorne, Inverness Co., to Emmeline, third daughter of Robt. Anderson, Esq., of Big Baddeck. JACKSON—ROPER.—At Ingonish, on Dec. 12th, by Rev. S. Gibbons, Jesse Jackson, of Ingonish, to Sarah Ellen Roper, of same place. CARRE—MCKEEN.—At St. Peter's Church, Baddeck, on Jan. 3rd, 1884, by Rev. S. Gibbons, Travelling Missionary, Frederick Carre, of Port Mulgrave, to Gertrude, second daughter of S. G. A. McKeen, Esq., of Baddeck. COUGHLAN.—UNDERHILL.—In Trinity Church, Blackville, on Friday, 28th inst., by Rev. A. F. Hiltz, Rector of Derby, Thomas Coughlan to Hannah Underhill, daughter of James Underhill, both of Blackville. HAWLEY—WEIR.—At St. George's Church, Apsley, Dec. 12th, by P. Harding, P. P., George Hawley, of Chandos, to Georgina Weir, of Peterborough. MCKAY—GERRARD.—At St. Stephen's Church, Chandos, on St. Stephen's day, by P. Harding, P. P., Mr. David Boyd McKay, of Wellesley, to Miss Ellen Elizabeth Gerrard, of Chandos. GERRARD—SIXSMITH.—At the same place and time and by the same, Mr. Robert James Gerrard to Miss Jane Sixsmith.

DEATHS.

WALLIS.—At Spring Hill, Dec. 5th, George, infant son of James and Theodosia Wallis. PORTER.—At Spring Hill, Dec. 27th, Margaret Jane, and Jan. 3rd, William Robert, only children of Humphrey and Susan Porter. JONES.—Lost from on board the barque "H. L. Deverber," of St. John, N. B., on the 31st ult., William Henry, eldest son of Eliezer W. and Sarah Elizabeth Jones, Weymouth, age 23.

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The Mission Field.

ALGOMA.

The claims of Algoma are being put forward in the English press in the following forcible way:—

The population (composed principally of small farmers, fishermen, lumbermen, miners, navvies labouring on the Canadian Pacific Railway) numbers about 60,000, of whom 10,000 it is computed are Ojibway Indians, the large majority of these latter being still pagans. To minister to her children in this vast territory the Church of England has had, thus far, only fifteen missionaries, several of whom officiate at from six to ten out-stations. Others are sorely needed—men with clear heads and warm hearts, animated by an intense love for souls, and prepared to 'endure hardness (if need be) as good soldiers.' Organised Indian Missions are three in number. In close connection with them are two 'Homes,' the 'Shingwauk' and 'Wawanosh,' for Indian boys and girls respectively, in which, with a sound English education, practical instruction is given in various industrial pursuits, such as farming, gardening, boot and shoe making, printing, tailoring, and carpentering. The Bishop is seeking funds as well as men for this Mission field. The Society for the Propagation of the Gospel in Foreign Parts gives £650 per annum, including a special grant of £200, recently voted for four new Missions about to be organised; the Colonial and Continental Church Society £285 per annum. The Bishop's income is at present derived from assessments made upon the eight organised dioceses of Canada. A movement is therefore, on foot to place the Episcopal stipend on a more permanent basis by raising a capital sum, the interest available annually. The Society for the Propagation of the Gospel have generously promised to contribute £1,000 sterling to this fund, if £4,000 are raised from other sources by 1887, The Society for promoting Christian Knowledge have also made a conditional promise of a similar sum. A widows, and orphans' fund has to be established, Algoma being the only diocese of the nine embraced in the ecclesiastical province of Canada which does not possess a fund for the maintenance of the widows and orphans of deceased clergymen. With a shore-line of 1,000 miles including the islands, the Bishop of Algoma, finds it impossible to do his work efficiently without a small steam-boat. The first cost of such a boat would be at least \$2,500 (£500), and the annual summer expenses about \$200 (£40) per month. Towards the purchase the Society for the Propagation of the Gospel have voted £100. The diocese possesses two small stone churches; the rest, numbering about fifty, are log or frame, erected largely; in many cases, by the offerings of the people in money, material, and labor, supplemented by special grants from the Society for Promoting Christian Knowledge, of sums varying from £10 to £50, conditional on the Church property being properly insured and deeded.

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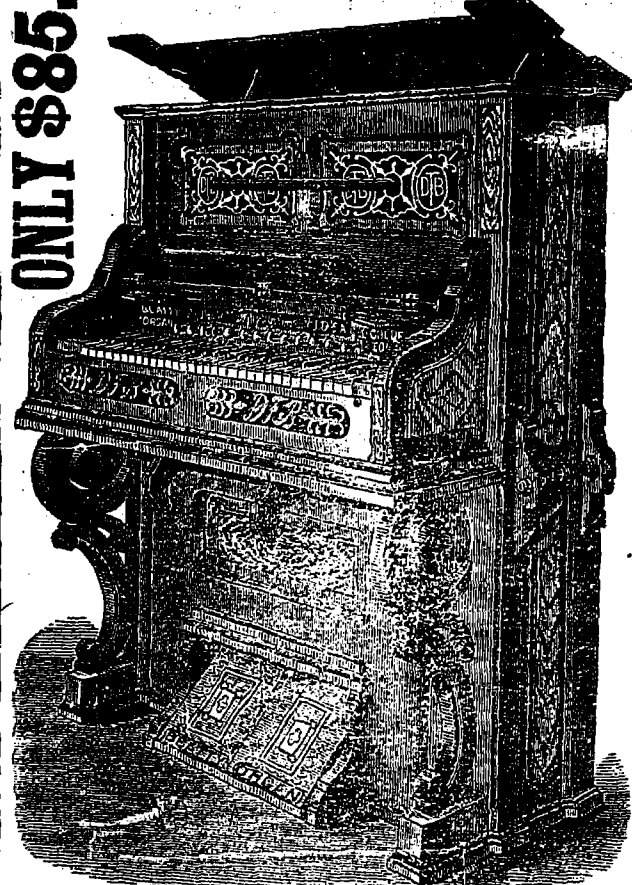
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PARAGRAPHIC.

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

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

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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.

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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.

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Hats, Caps and Furs, Umbrellas, Rubber Gait, Trunks, Valises, Satchels and Carpet Bags, Sleigh Robes, Horse Clothing, Gents' and Ladies' Fur Coats and Mantles.

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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.

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A SPECIALTY.

Finest Groceries,

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

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GEO. ROBERTSON,

N. B.—Or ers 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.

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Galatea Stripes

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

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Of every description, White and Colored.

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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

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New Brunswick Cotton Mills,
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Acadia Powder Co.

(LIMITED).
HEAD OFFICE, HALIFAX, N. S.
WORKS AT WAVERLEY, N. S.
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Named "Pacific Powder Mills."
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Keep constantly on hand:
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For Fourth Quarter to schools that have never tried them.

Special offer. Send for particulars and samples.

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46 Adams St.

CHICAGO,

ILL.

The Temperance Cause.

TEMPERANCE AND INSURANCE.

We understand that the Briton Life Association (agent, Mr. E. Fox, stockbroker, 51 Dame-street,) allows 10 per cent discount off premiums of total abstainers. The Pall Mall Gazette says:—"Temperance advocates are often accused of being sentimental persons with a preference for vague generalities over hard facts. Insurance companies, however, may fairly be credited with a pretty shrewd notion of which way the wind is really blowing, and some of these companies must (it appears from a paper read by Mr. Robinson, the Chief Constructor of the Navy, to the British Association) be ranked for the future along with the 'sentimentalists' on the side of total abstinence. No doubt (as one of the subsequent speakers pointed out) the experiment of temperance assurance has not yet been tried long enough to give any finality to Mr. Robinson's conclusions, but his figures are too remarkable to be passed over. Besides the evidence of all the mutual life assurance societies, which keep the statistics of 'general' and 'temperance' lives distinct, points in the same direction, and shows that while in the general section the number of actual deaths very nearly reaches that of the expected deaths, the number in the temperance section falls far short of it. It is no wonder, therefore, that one society should give total abstainers an immediate advantage of from £3 to £7, according to age, on each £1,000 assurance.

A SALOON keeper in Miamisburg, O., is circulating his business card, with the following on its back:

"To whom it may concern: Know ye, that by the payment of \$225 I am permitted to retail intoxicating liquors at my saloon in this city. To the wife who has a drunkard for a husband, or a friend who is unfortunately dissipated, I say emphatically give me notice in person of such case or cases in which you are interested and all such shall be excluded from my place. Let mothers, fathers, sisters, and brothers do likewise, and their requests will be kindly regarded. I pay a heavy tax for the privilege of selling, and I want it distinctly understood that I have no desire to sell to drunkards or miners, or to the poor or destitute."

That is to say, after I have made your husband or father, or son or friend, a drunkard, I will not sell him any more liquor if you request me to stop! This is the curious way in which men sometimes deceive themselves and think they are virtuous when doing very wrong.

THERE is scarcely any place of trust that will, in these days, be intrusted to a drinking man. Not because a drinking man is more dishonest at heart than others, but because he cannot be trusted. He is more liable to neglect his business than is a sober man, and the temptations to use his employer's money is much greater. Young men who are just starting out in life should remember this.

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 all cases out of which. 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, Influenza, Sore Throat, 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 Lame 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 Hens 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.

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GATES' Acadian Liniment

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

The "Uxbridge ORGAN,

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

INCREASE SAVING! INCREASE IMPROVEMENT! "I do not hesitate to commend them as the best of any." -Rev. J. Owen, D. D., Boston, Wis. "They give unbounded satisfaction." -J. A. Hedge, Oper. Kim. "Best publications in family year's experience." -L. E. Hunt, East. 25th. "The interest has increased fifty per cent." -J. E. Lester, Brantford, N. C. "Our school is the best in this part of the country, and we owe it to your supplies." -Geo. F. Plunk, Andover, Cal. "I studied our school in a few weeks." -E. Fincklerman, Jackson, N. Y. "I cannot praise every Sabbath." -Thos. Percival, New Bedford, Mass. "I cannot praise every Sabbath." -F. W. Stone, Centre, Texas. "I am having a splendid revival." -Henry Gold, New York, N. Y. Golden Comment: "By far the cheapest publication for quality, quantity, and frequency. Everything that is sold, from the smallest children's book to the largest Bible, is sold at the same price in connection with any Sunday-school. It is an excellent guarantee of its excellence." Central Methodist: "Whoever Mr. Cook puts his hand in, he gives life and energy." Boston Congregationalist: "Mr. Cook's services are valuable." Liberator: "Mr. Cook's services are valuable." LEARNER HELPS the teachers and scholars in five grades. Teachers help 10 to 20 per year; scholars help 100 to 200 per year. PAPERS in five grades, 5c. each, and the per year LIBRARY BOOK 1, complete set of 10 to 15 necessary books, \$1.50 per head; sample, 10c. MAPS, 50c. each. Yearbook, Old or New Testament, 50c. each, on request. TEACHERS' BIBLES, 50c. each; 10c. each. GIFT BIBLES, 50c. each; 10c. each. FAMILY BIBLES, 50c. each; 10c. each. HANDSOME SUPPLIES, all kinds, at lowest prices. Send for circular and sample. DAVID G. COOK, 48 Adams St., Chicago.

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\$75 PRIZE Christmas GAZETTE. For Sunday-School Christmas exercises. With parts for primary, juvenile, intermediate, adults and the general school. Carols, devils, choruses, etc. All with music! Also religious and various songs. Everything complete (no extra books to buy). Arranged so difficult prices can be realized. Twenty copies for 10c. each, postage. Sample copy, 5c. each. Address, DAVID G. COOK, 48 Adams St., Chicago.

What is Catarrh?

(From the Mail, Can., Dec., 14th). CATARRH is a mucous-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, toxicities, from the retention of the effluvia of the skin, suppressed perspiration, badly ventilated sleeping apartments, and other poisons that are germinated in the blood. These poisons keep the internal lining membrane of the nose in a constant state of irritation, ever ready for the deposit of the seeds of these germs, which spread up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat, up the eustachian tubes, causing deafness; burrowing in the vocal cords, causing hoarseness; warping 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.

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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

NEWS AND NOTES.

There has been some outbreak of cholera in the south of Thom. West Russia.

For Croup, Asthma, Bronchitis and all Lung troubles, use Allen's Lung Balsam, See adv. in another column.

In twelve months 200 new streets have been added to London, covering a distance of 75 miles.

Some say "Consumption can't be cured." Ayer's Cherry Pectoral, as proved by forty years experience, will cure this disease when not already advanced beyond the reach of medical aid. Even then its use affords very great relief, and insures refreshing sleep.

The Queen of Servia undertook to publish a volume of poems, and is now 1,000,000 roubles in debt.

Certain parties have been for years flooding the country with immense packs of horse and cattle powders which are worthless. Don't be deceived by them Sheridan's powders are the only kind now known in this country which are strictly pure. They are very powerful.

Insanity is becoming prevalent among the old families of Boston, Too much over-culture and intermarriage.

The Blood is the Life.—The stream which is poisoned at the fountain head might have all the purifiers in the world poured into it, but they would only act and purify the water until a new supply of poison arrived to contaminate the whole river. So it is with ordinary Blood Purifiers. They cleanse the blood; the poison source still exists. Egar's Phospholeine acts differently; it goes to the fountain head, tones the nerves which control digestion and assimilation, and thereby assures the manufacture of rich, good, blood to supply and invigorate the body. It also tones the nerves which control the action of the glands, and directs and enables the excretory ducts to throw off the poison which has accumulated, thereby allowing Nature to work her cures naturally.

It is estimated that there are 320,000 young women in England engaged in business.

No sufferer from any scrofulous disease, who will fairly try Ayer's Sarsaparilla, need despair of a cure. It will purge the blood of all impurities, thereby destroying the germs from which scrofula is developed, and will infuse new life and vigor throughout the whole physical organization.

Three thousand tons of spurious butter are consumed daily in Philadelphia.

If we could speak in tones of thunder we would use our voice to advise all people everywhere to get at once a bottle of Johnson's Anodyne Liniment. As a preventive of diphtheria, pneumonia, congestion, and all dangerous throat and lung diseases its value is priceless.

The Grand Council of Valais have decided to reintroduce the death penalty for murder.

For Coughs and Colds, use Allen's Lung Balsam. See adv. in another column.

In 1880 the wealth of England and Wales was equal to £45 per head; in 1872 it was £127, and last year £249. Public wealth has quadrupled since the Waterloo epoch, and doubled since the accession of Queen Victoria. Since 1840 wealth has increased four times more rapidly than the population.

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.

Tardily enough has the sum of £1,000, offered by the French Government as compensation to Mr. Shaw, been paid. Still such are the tortuous methods of diplomacy that it is a cause for satisfaction that the matter should at last be definitively settled.

FERTILIZERS.

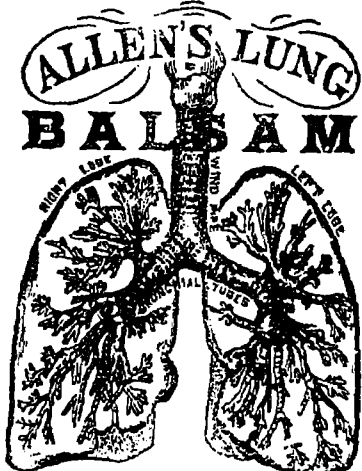
The Celebrated "Ceres" Superphosphate. (The complete Fertilizer). Three grades of GROUND BONE.

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THE REMEDY FOR CURING Consumption Coughs COLDS, ASTHMA, CROUP, ALL Diseases of the Throat, Lungs, And PULMONARY ORGANS.

By its faithful use Consumption has been Cured When other Remedies and Physicians have failed to effect a cure.

Recommended by Physicians, Ministers and Nurses. In fact by everybody who has given it a good trial. It never fails to bring RELIEF.

As an EXPETORANT it has no equal. It is harmless to the most delicate Child. It contains no OPIUM in foamy form. Directions accompany each bottle. For Sale by all Druggists.



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CALL attention to their SPECIAL COMMUNION SERVICE, as per cut, as very desirable where appropriate vessels of Moderate Prices are required. The quality is warranted really good—Chalice, 7 in. high, gilt bowl; Paten, 8 in. diameter, (with gilt surface), to fit on Chalice; Cruet, 1 pint or pint size, as preferred. Price \$14.00; Cruets singly, \$4.00 each. Also—A select stock of BRASS OFFERTORY PLATES, 10 to 14 inches; Plain and Illuminated ALTAR VASES, 7 to 9 inches. A few CROSSES, 18 inches, suitable for small Churches; Sterling Silver COMMUNION VESSELS made to order in suitable designs. Goods securely packed for transit free of charge.

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NOVELTIES in Games, Writing Cases, Porte Folios, Paper Weights.

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Buckley & Allen, 124 Granville Street, Halifax.

Bronchitis Cured.

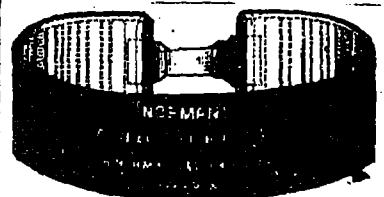
The following letter from a leading practitioner of Weymouth, who was so pleased with the action of

Eagar's Phospholeine

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

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

HENRY D. RUGGLES, M.D. For sale by all Druggists. In two sizes—25 and 75c. per bottle.



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Nervous Debility, Rheumatism, Neuralgia, Lumbago, Lame Back, Liver, Kidney and Lung Diseases, and all diseases of the nerves and want of circulation are immediately relieved and permanently cured by using these appliances. Circular and consultation free.

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. SICKEL & CO. may 8 1vr

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Religious instruction is given in conformity with the teaching of the Church of England, but no tests are imposed, and all its Privileges, Degrees, Scholarships, &c., except those specially restricted to Divinity Students, are conferred by the College, without any discrimination in favor of members of the Church.

There are numerous Scholarships and Prizes to be obtained by competition, and Students furnished with a Nomination are exempt from all fees for Tuition, the necessary expenses in such cases being little more than \$150 per annum for Boarding and Lodging.

A copy of the UNIVERSITY CALENDAR, and any further information required, may be obtained on application to the President, or to the Secretary, T. RITCHIE, Esq., Halifax.

The Collegiate School

of which the REV. C. WILLETTS, Graduate of the University of Cambridge, is Head Master, supplies an excellent preparatory, course of instruction, enabling students to matriculate with credit at the College, and including all the usual branches of a liberal education.

The Head Master will be happy to furnish information in answer to applications addressed to him at Windsor.

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The most effective and reliable feeder for
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IN calling the attention of the public to the use of this preparation, as recommended for Nervousness, Dyspepsia, Mental and Physical Weakness, Rickets, Consumption, Cough, &c. We would say that

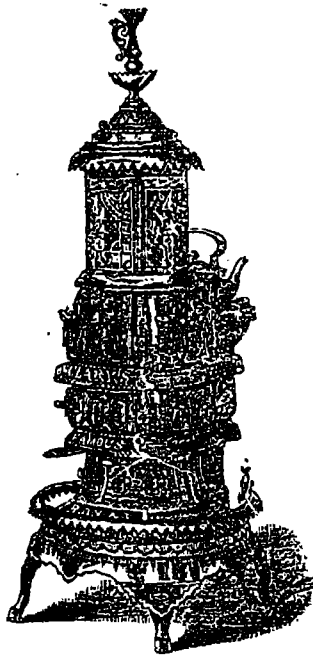
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As made by our W. H. SIMSON is NOT A PATENT or SECRET Medicine, the formula being well known. It contains PHOSPHORUS, LIME, IRON, POTASH and SODA made into a palatable Syrup, and easily assimilated by the digestive organs. Much of the so-called Parrish's Food being made by unskilled persons is PERFECTLY WORTHLESS. W. H. Simson, who was a pupil of the late Prof. Parrish, has made a specialty of its manufacture, and guarantees all of his make to be equal to the original. Please see that the signature "W. H. SIMSON" is on the label, without which mine is genuine. This Food is specially adapted for

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