

a single petition he lifted "the number which no man could number" up before God, and sought and obtained the highest blessings for every one; thus giving us a conception of how wide spread and far-reaching may become the influence of a single prayer.

Viewed Scripturally, the relation of prayer to pastoral efficiency is thus seen to be primary and vital. Could we now look at it historically, from the days of the apostles until now, we should find abundant confirmation in the lives of the early Christians, of Jerome, Augustine, of Luther, and Knox, and Edwards, and Brainard.

The practical influence of prayer on the pastor's efficiency is seen on—

1. The pastor himself. Every great worker is himself greater than his work, and a pastor's greatest efficiency lies in his own personal character. "Ye are the light of the world," said the Saviour to his disciples; not sermons, not plans, not exhortations, but persons are the light. Our success depends upon being more than doing. Prayer affects the pastor personally, and thus promotes his efficiency in two ways—intellectually and spiritually.

(1) It stimulates and regulates intellectual activity. The mind of an enemy is wise; and so we should not allow ourselves to forget that the ministry is commonly charged with dulness. Time was when nearly all intellectual stimulus society enjoyed came from the pulpit. It was the fountain of all wisdom, and the minister the central figure in society. But rivals have sprung up to catch the public ear and divide the public attention, and both the lecture and the press are brought in constant comparison with the pulpit. They have many advantages: in time, in variety of topics, in facility of adaptation. They are often superficial and unscrupulous, but they are always active and enterprising; pushing themselves in every direction, and keeping themselves before the public eye.

The pulpit finds rivals in its own sphere also. The Sabbath-school is gradually put powerfully modifying the work of the ministry. The practice, now so common, of publishing the sermons of eminent preachers in weekly issues; by which the pastor, in an obscure village, finds himself every Sabbath brought in comparison with Spurgeon, Beecher, and Talmage, and the best preachers of all denominations; thus making a demand upon him vastly greater than has been made on any previous generation.

There is no intellectual stimulus like prayer. We can remember to have been thrown for an hour into the society of some vigorous thinker, and we have found ourselves quickened for weeks by his thoughts; or we have temporarily associated with some ardent worker, and his activity has proved contagious. But where is there a thinker like our God, one who thinks so quickly, so purely, so unerringly? To dwell with him in earnest, living prayer, will rouse the energies of the soul supremely, and stimulate every intellectual faculty to its utmost tension. The man that abides with God cannot be dull; prayer will kill dulness, or dulness will kill prayer; as is often seen in the vigor with which men, ordinarily dull, will preach when their piety is kindled with the revival spirit.

We must again recur to this highly important subject.

RESIGNATION OF AN EPISCOPAL BISHOP. Since the N. Y. Evangelical Alliance, Bishop Cummins, of Kentucky, has been subjected to reprobation from many of his brethren who regard his having joined in the Lord's Supper with Dr. John Hall's (Presbyterian) Church, in that city, as a breach of Episcopal order by having joined in that, so called, Sacrament with persons who had not received Episcopal Confirmation, and receiving the communion from the unordained hands of a Presbyterian minister.

Two or three Bishops have joined in this reprobation, and demand a trial of Bishop Cummins.

One of his principal assailants is a Dr. Drummond formerly in the practice of medicine in Nova Scotia, but now an Episcopal clergyman in Pennsylvania.

vania. Bishop Potter, of New York, and others have participated in the discussion. The result is that Bishop Cummins has resolved to leave the Episcopal Church of the United States and devote himself to an effort somewhat in the same direction as Father Hyacinthe—as unscriptural as it is chimerical, and likely therefore, to bear but little fruit of any value to the church or to the world.

The New Testament knows of no universal "organic and vital unity" as the Church of Christ on earth. A "union of all Evangelical Christendom" is but a Romanistic idea with a slight change of face. The "Old Catholics," (so called in Europe) are but another political form of Church and State. This has no parallel in the Sacred Scriptures. There the church is either the whole family of the redeemed in heaven and earth, or the local company of believers amongst whom the ordinances of the gospel and other duties of loving fellowship are observed. But we must not proceed further at present in discussing this latest result of Ritualism versus Combined Evangelism, but will give our readers Bishop Cummins' letter to Bishop Smith, an aged Bishop with whom Dr. Cummins was associated and to whom he was assistant:—

"NEW YORK, Nov. 10, 1873.

To the Right Reverend Benjamin Bosworth Smith, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Kentucky.

"RT. REV. AND DEAR BISHOP.—Under a solemn sense of duty, and in the fear of God, I have to tell you that I am about to retire from the work in which I have been engaged for the last seven years in the Diocese of Kentucky, and thus to sever the relations which have existed so happily and harmoniously between us during that time.

"It is due to you, and to my many dear friends in the Diocese of Kentucky and elsewhere, that I should state clearly the causes which have led me to this determination.

"1. First, then, you well know how heavy has been the trial of having to exercise my office in certain churches in the Diocese of Kentucky where the services are conducted so as to symbolize and to teach the people doctrines subversive of 'the truth as it is in Jesus,' and as it was maintained and defended by the Reformers of the Sixteenth Century.

"On each occasion that I have been called upon to officiate in those churches I have been most painfully impressed by the conviction that I was sanctioning and indorsing by my presence and official acts, the dangerous errors symbolized by the services customary in Ritualistic Churches.

"I can no longer, by my participation in such services, be a partaker of other men's sins, and must clear my own soul of all complicity in such errors.

"2. I have lost all hope that this system of error now prevailing so extensively in the Church of England, and in the Protestant Episcopal Church in this country, can be or will be eradicated by any action of the authorities of the Church, legislative or executive. The only true remedy, in my judgment, is the judicious yet thorough revision of the Prayer Book, eliminating from it all that gives countenance, directly or indirectly to Ritualism; a revision after the model of that recommended by the Commission appointed in England under royal authority in 1689, and whose work was endorsed by the great names of Burnet, Patrick, Tillotson, and Stillingfleet, and others of the Church of England—a blessed work, which failed, alas, to receive the approval of Convocation, but was taken up afterwards by the fathers of the Protestant Episcopal Church in the United States, and embodied in the Prayer Book of 1785, which they set forth and recommended for use in this country.

"I propose to return to that prayer-book sanctioned by William White, and to tread in the steps of that saintly man as he acted from 1785 to 1789.

"3. One other reason for my present action remains to be given. On the last day of the late Conference of the Evangelical Alliance, I participated in the celebration of the Lord's Supper, by invitation, in the Rev. Dr. John Hall's Church in the City of New York, and united with Dr. Hall, Dr. William Arnot, of Edinburgh, and Prof. Durner, of Berlin, in that precious feast. It was a practical manifestation of the real unity of the blessed communion of all faithful people whom God hath knit together in one communion and fellowship in the mystical body of his Son, Jesus Christ.

"The results of that participation have been such as to prove to me that such a step cannot be taken by one occupying the position I now hold without sadly disturbing the peace and harmony of this Church and without impairing my influence for good over a large portion of the same church, very many of whom are within my own diocese.

"As I cannot surrender the right and privilege thus to meet my fellow-Christians of other churches around the table of our dear Lord, I must take my place where I can do so without alienating those of my own household of faith.

"I therefore leave the communion in which I have laboured in the sacred ministry for over twenty years and transfer my work and office to another sphere of labour. I have an earnest hope and confidence that

a basis for the union of all Evangelical Christendom can be found in a communion which shall retain or restore a Primitive Episcopacy and a pure Scriptural Liturgy, with a fidelity to the doctrine of Justification by Faith only—*Articulus stantis vel cadentis Ecclesie*—a position toward which the Old Catholics in Europe are rapidly tending, and which has already taken a definite form in 'the Church of Jesus' in Mexico.

"To this blessed work I devote the remaining years of my life, content if I can only see the dawn of that blessed day of the Lord.

"I am, dear Bishop, Faithfully yours in Christ, GEORGE DAVID CUMMINS.

"BAPTIZED HEATHENISM."—The Presbyterian Witness, in referring to the secession of Bishop Cummins from the Episcopal body, says:

"He will probably be followed by a considerable section of the Episcopalian body in the United States. His usefulness will, we trust, be greatly increased now that he has shaken away from him the incubus of Ritualism. Devout and earnest souls in the Episcopal body will have the opportunity of continuing Episcopalians and yet keeping free from the abominations of baptized heathenism."

We are curious to know where the line runs between "baptized heathenism," and baptized christianity. Will our brother editor please inform us?

THE AFRICAN BAPTIST ASSOCIATION.—The Rev. James Thomas wishes us to correct any impression conveyed by a remark we made last week respecting the African Baptist Association, of which he is the Moderator. He denies that there is any episcopacy in their church order. He does not assume the use of the term bishop, and is annually elected to the office he holds. The African Baptist Churches he informs us are in their principles and practices in all respects Regular Baptist Churches.

We did not intend to convey the idea that there had been any cause of difference between himself and the Rev. B. Smithers, but simply that the two Associations were distinguished from each other by their respective Moderators.

Further, the Secretary desires us to insert the following:—

HALIFAX, Dec. 1st, 1873.

To the Editor of the Christian Messenger: DEAR SIR.—Perusing your valuable paper of the 26th inst., I notice the acknowledgement of the receipt of Minutes from two African Baptist Associations, and your opinion that the only difference between the two bodies appears to be that of their respective leaders. I find by looking over the Minutes of the African Baptist Association held a Bear River, September, 1867, that the Rev. Benson Smithers was excluded by said body, and has not since returned. I beg to state further, that our body was duly authorized, and are recognized by the West London Association of Baptist Ministers of Great Britain, and that we do not acknowledge or recognize anything appertaining to episcopacy in our connection.

Yours respectfully, J. R. THOMAS, Secretary of the Association.

The Church Chronicle is much concerned over the withdrawal of Bishop Cummins from the Church of England in the United States; and says, "if what he says is true, that in the Diocese of Kentucky, there are churches in which services are conducted so as to symbolize, and to teach the people doctrines subversive of the truth as it is in Jesus," if there are such services "on Dr. Cummins himself, must rest the responsibility." "Why did he not see they were checked?"

The Presbyterian Church of the Lower Provinces has adopted a plan for insuring their church edifices. At first they take no risks greater than \$2,000. They have two classes of risks, one of \$1,000 and the other of \$2,000. For the former the charge is for stone or brick buildings \$12.50 for one year, or \$7.50 for the annual payment for two years. For wooden buildings, \$20.00 for one year, or \$11.50 annual payment for two years. The 2nd or \$2,000 class are, on stone or brick buildings a payment for being assured that sum for one year \$25, or annual payment for two years \$15.00. For wooden buildings \$40.00 for one year, or \$22.50 annually for two years.

A MEETING of the officers and members of the Evangelical Alliance will be held in the Young Men's Christian Association Rooms this day Wednesday at 4 o'clock P. M. Ministers of Evangelical denominations are respectfully invited to attend.

HON. JUDGE JOHNSTONE.—We are informed that letters were received by the last English mail of the increasing

illness of Judge Johnstone. It was supposed that he could not long survive. At his great age and increasing debility it is not likely that he will again rally for any length of time.

The Morning Chronicle and Presbyterian Witness are still discussing the conduct of the Government in reference to the course pursued against the Antigonish Riot.

The Provincial Wesleyan of last week has "another mistake." "Union" endeavours to shew that the communion service held in the Madison Square Church, New York, was part of the Alliance arrangements, and brings forward in proof thereof the historical record that Communion services were held on the occasion of some of the European Alliance Conferences! What profound reasoning! No further proof is required to the contrary than Dr. Adam's own words when he gave the invitation, that 'it was not part of the Alliance arrangements' and of course was not intended to be. If the delegates had returned to Halifax and stated this fairly, there would have been no necessity for correcting the "mistake somewhere." "Union" ought surely by this time to see his "mistake." He talks of "throwing dirt." Now if he chooses to do this, he may; but we assure him he will enjoy a monopoly of that naughty business. "Union" then makes a proposal. Does he do so so advisedly? To meet the objection, we supposed Presbyterians would have to intercommunion, he proposes to change the attitude of the Methodist communicants in partaking of the solemn ordinance; and says, 'if our Baptist Brethren only object to our reverent posture we will recline with them, in true primitive fashion, around the same table.' We cannot speak with authority, but believe that, with another scriptural condition, that of their receiving baptism in true primitive fashion, Baptists would be quite prepared to accept the proposal.

NOTICES, &c.

HORTON ACADEMY.

There will be a meeting of the members of the Board of Governors of Acadia College resident in Nova Scotia in the College Chapel, on Wednesday 17th inst., at 7 o'clock, P. M.

ACADIA COLLEGE.

There will be a meeting of the Board of Governors in the College Chapel, on Thursday, 18th inst., at half-past 9 o'clock, A. M. STEPHEN W. DEBLOIS, Sec. Wolfville, Dec. 1st, 1873.

GRAND BAZAAR, NORTH CHURCH, HALIFAX.

The ladies in connection with the North Baptist Church, will hold a Bazaar in the basement of their chapel, on Wednesday, 17th inst. A great variety of useful and fancy articles, including children's Christmas presents, will be offered for sale. Refreshment and Tea tables will be provided. Proceeds to be appropriated towards purchasing library for Sabbath School. Doors open at 2 P. M. Admission 10 cents, children half-price. Mrs. EDWIN CLAY, President. Mrs. J. C. DUMARTEAU, Secretary.

RECEIVED FROM WOMAN'S MISSION AID SOCIETIES.

North Sydney—Mrs. J. B. Moore. \$8 00 Amherst—Emily Freeman. 15 00 Canso—Mrs E. M. Bigelow. 10 00 Miss L. M. P., Lawrencestown. 5 00 M. R. SELDEN, Sec'y. Nov. 2nd, 1873.

The New Baptist House of Worship will be opened at Sand Point, Shelburne Co., on Sabbath, Dec. 14th. Services to begin on the Friday evening previous. Shall we not have the prayers of the faithful for the baptism from on high. E. N. ARCHIBALD, Pastor.

The Rev. E. O. READ requests that all letters and papers directed to him, be sent to his address, Gaspereaux, Horton.

Two letters are at our office for Rev. Isaiah Wallace.

Rev. W. H. WARREN wishes all correspondence for him, to be addressed to Yarmouth.

LETTERS RECEIVED.

G. W. Freeman. Rev. M. P. Freeman, \$3. Rev. W. S. McKenzie. Rev. H. Morrow. Francis Layton, \$2. Rev. M. Ross, \$10 for Fr. Missions. Gideon Fleck, \$3. C. Kenedy. D. C. Landers, Esq., \$2. Rev. J. W. Manning, \$2. Rev. I. J. Skinner, \$4.50. Rev. Dr. Tupper, \$5. W. R. Doty, \$6. M. Kinsman, \$2. Rev. W. C. Rideout. W. J. Gates, Rev. J. H. Saunders, \$2. W. A. Morse, Esq., R. A. Dodge. W. Spinney, \$2.5. J. P. Nowlan.

NEW ADVERTISEMENTS.

Joyful news for the Afflicted. GATES' Life of Man Bitters, AND COMBINED MEDICINES, CURES.

Dropsy, in its worst form, Liver Complaint, Jaundice, Swelling of the Limbs and Face, Asthma, of whatever kind, Dyspepsia, Biliousness, Consumption, Spitting of Blood, Bronchitis, Sick Headache, Running Sores, Erysipelas, Stomach, Menstrual, Kidney and Gravel complaint, Measles, Evers, Sea Sickness, Spina, Disease, or Affliction of the Spine, Heart Disease, Pleurisy, Pits, Coughs, Colds, and Whooping Cough, Diphtheria, and Sore Throat, Pain, in the Stomach, Worms, Rheumatism, Diarrhoea, Dysentery, Cholera, Cholera Morbus, Tooth ache, and Ague, Sprains, Strains, Felons, Chilblains, Burns, Scalds, Bruises, Sore Eyes, Lame Back and Side, Boils, Cuts, Cracked Hands, &c. For Certificates, &c., taken by ore Justices of the Peace, see pamphlets which can be furnished at the Agencies.

Agents at Halifax—Brown, Bros. & Co; John K. Bent.

Manufactured by C. GATES & CO., Middleton, Annapolis Co., N. S. Lower Grand April, 28, 1873.

DR. GATES, D. or Sir—This is to certify, that in the year 1864, I was afflicted with dropsy in my legs and ankles for two years. I applied to for your medicines, and by taking them for two months, the swelling all left me, and I have not seen any symptoms of the disease since. My son had also been afflicted with liver complaint and general debility. I had advice and medicine from one of our most eminent physicians; and he grew worse, so much so that I almost despaired of him getting better. I applied to you for your valuable medicine, and it made him well; and he now enjoys good health. I thank God that it has been the means of saving his life. And I hope all the suffering will procure your valuable and unrivalled medicine, for I believe it to be the best in our land. Yours respectfully, ANDREAS BOHAKER, Esq. Dec. 3.

NOTICE TO MARINERS.

THE LIGHTSHIP! DEPT MARINE & FISHERIES, Halifax, 28th, Nov., 1873.

THE Lightship "HALIFAX" having sustained severe damage in the sale of Monday night last, has been withdrawn from her Station at the entrance to Halifax Harbor. Should she resume her position due notice will be given. H. W. JOHNSTON. Dec. 3.

BAZAAR AND TEA MEETING AT MAHONE BAY.

THE Ladies of the Baptist Sewing Circle of Mahone Bay, intend holding a Bazaar and Tea Meeting, on Friday, the 26th of Dec., for the purpose of raising funds to assist in building a New Baptist Meeting House. Doors open at 10 A. M. Admission 5 cents. Refreshments will be provided through the day. Dinner at 1 P. M. Tea at 6 P. M. Should the day be unfavourable it will be the first fine day after. Contributions will be thankfully received by the following Committee:

Mrs. C. KENNEDY, " M. DAUPHNE, " E. LANTZ, " O. EINHST. Signed in behalf of the Committee. C. K. Mahone Bay, Nov. 21st, 1873. Dec. 3.

W. & C. SILVER'S

W. C. SILVER, Dry Goods Warehouse, W. N. SILVER, Cor. Geo. & Hollis Sts.

FALL TRADE.

EVERY Department now complete. Goods carefully selected in best markets, and sold at very lowest current rates. CLOTHS, DOESKIN AND TWEEDS, in great variety. A SPLENDID ASSORTMENT OF CLOTHING, for Autumn and Winter wear.

CARPETINGS,

RICH DINING AND DRAWING-ROOM BRUSSELS; TAPESTRIES IN GREAT VARIETY FROM THE BEST MAKERS; NEW STYLES OF RUGS, PILIES; SCOTCH AND KIDDERMINSTER; CHEAP ALL WOOLS AND UNIONS; STAIR CARPETS ALL WIDTHS AND QUALITIES; FELT, WOOL AND HEMP DRUGGETS; HASSOCKS, MATS, RUGS, &c.

REPPS AND DAMASKS, EIDER-DOWN QUILTS.

Good value in BLANKETS, of a superior make. Oct. 1.

Valuable Real Estate AT CAPE CANSO.

TO be sold at Public Auction on the premises on the 29th day of October next, (if not previously disposed of at private sale), that valuable property fronting on the harbor, belonging to the estate of the late Spinney Whitman, Esq. The house is two stories, large and commodious, and has lately been repaired and painted. The lot on which the house stands is large, with barn, garden, and never failing well of water. Also, immediately opposite the dwelling are two water lots, adapted for first-rate business stands. Also, about thirty acres of pasture land within five minutes walk of the house. Each of the above may be had separately if required. For particulars enquire of A. N. Whitman or Jacob Whitman, Esquires, Cape Canso, August 20, 1873. t d s—sept 10.