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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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## ECCLIASTICAL NOTES.

**CHURCH ATTENDANCE.**—Bishop Littlejohn gives us some very timely words on this subject. He says:—"Some neglect their duty in respect to church attendance because something is always wrong. In their opinion certain things are not as they should be. The music does not suit them. Is the choir a quartette? congregational singing should be substituted. Is there a chorus? a quartette should be introduced in its place. If the pews are rented, they should be free; and if they are free, they should be rented. The preacher is too warm or too cold; the sermons are too long or too short. And these are objections with which neither conscious nor religious principle has anything to do; yet they influence great numbers, even persons who profess to be and call themselves Christians, and ought to know better than to accord to them any weight. Legitimate attractions are admissible; yet if church attendance is a bounden duty, it is based on positive commandments of God, and must be considered independently of such minor questions. The man who forsakes the sanctuary forsakes his religion. And wherever you find persons refusing, from this pretext or that, to assemble in the courts of the Lord's house, you may reckon them among the enemies of Christ, for surely those who are not for Him are against Him."

**THE CHURCH OF IRELAND.**—A correspondent of the *Irish Ecclesiastical Gazette* writes as follows:—

"Puritanical leaven is sensibly diminishing in the Church of Ireland. There is an increasing desire observable among earnest Churchmen of utilizing every auxiliary of eye and ear in impressing on the people the great facts of religion. Dovea Church, which always marks in this way the great Christian festivals, was beautifully decorated with flowers, fruits and cereals on Sunday last, for Harvest Festival—the work of the ladies of Dovea House and others. The church was completely filled with people, who greatly relished the bright and hearty service. The Proper Psalms were chanted antiphonally by a large and well-trained choir with excellent effect."

**REUNION IN INDIA.**—A remarkable paper was read lately at Calcutta by the Rev. C. Clifford, a missionary of the C. M. S.:—

"Native Dissent," he said, "is an utterly different thing to Dissent as we are acquainted with it at home. . . . It has no past of political disability, and social ostracism, and ecclesiastical contempt, to look back to; it has not even the remembrance of controversy and struggle. The history of native Dissent is simply the history of conversion from heathenism by some preacher who happened to be a Dissenter. It is, so to speak, the result of accident, not of convictions. If this is the case, then it is impossible that it should be irreconcilable, or if we, on our part, can show that the cause of unity shall be the cause of simple truth, and useful order, and sober liberty, that men will not rally to our banner. Grand is the op-

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portunity which will be offered to our Church in India if she will construct herself upon primitive principles: if we will only be content with the terms of communion which contented the Church of the first three centuries,—for our organization, Episcopacy; for our doctrine, Holy Scriptures and the Primitive Creeds; for our ritual, the Sacraments and Liberty."

**THE TAIT MEMORIAL.**—The epitaph, composed by the Bishop of Llandaff, and engraved on the National Tait Memorial which was recently unveiled in Canterbury Cathedral, is as follows:—"A great Archbishop, just, discerning, dignified; a statesman, wise to know the time and resolute to redeem it; he had one aim—to make the Church of England more and more the Church of the people, drawing towards it, both by word and good example, all who love things true and pure, beautiful, and of good report." This stately eulogy, it need hardly be said, is as just as it is beautiful.

**AD CLERUM.**—The following is from the Episcopal Address delivered by Bishop Cox at the recent Council in Geneva:—

Let me relate an incident which greatly cheered me, on one of my visitations. Having some special writing to do, while the guest of one of the clergy, I was shown into the rector's study by a servant, for it was early in the morning. This study was, I am persuaded, a sanctum—a word too often misused. Tears came to my eyes as I observed the pious's *Nota bene* in a retired corner. It edified my heart and touched my feelings. The whole Diocese shall have the benefit of it; and if he who gave his Bishop such a treat happens to hear it, it will be as surprising to him as will be delightful to his brethren. I doubt not many more of

the reverend pastors of my diocese have the same record with God; if so, He who seeth in secret will reward them openly. But I am glad to put on record in our journals something for the clergy, suggested wholly by a presbyter, and proceeding fresh from pastoral experience. Here it is:—

- † TO MY SOUL.
- \* 1. Read the Bible daily, English, Greek and Hebrew. *Note*—Wordsworth, Speaker's Commentary.
  2. Study the Creed. *Note*—Pearson, Bull, the Fathers', Apostolic and Nicece.
  3. Remember the Law of Christ. *Note*—Beatitudes and the Decalogue.
  4. Daily Duties. (a) Sermon writing. *Note*—Texts, themes, thoughts, illustrations, applications. (b) Letters: Canonical, fraternal (to Clerical brethren,) condolence, congratulation, friendship, business.
  5. Visitations. *Note*—Promptly, frequently, at convenient seasons; the parishioners, all twice a year; the afflicted, promptly, thoughtfully; the poor, regularly, helpfully.

These charges are worthy of a Ken, a Wilson or a Whittingham. I transcribe them from a pastor's memoranda, and present them to my Diocese, countersigned by Episcopal warrant and authority.

**DR. DOLLINGER ON THE THREATENED DISESTABLISHMENT OF THE ENGLISH CHURCH.**—In a recent interview with Canon Liddon, Dr. Dollinger referred to the paragraph in Mr. Gladstone's election manifesto relating to Disestablishment, and said:—

"For my part I think that any such measure should be firmly resisted. It would be a blow to Christianity, not only in England, but throughout Europe." Dr. Liddon continues: Thinking that I might have partly misunderstood him, I begged him to repeat his words. He did so, with increased emphasis. Without maintaining that intimate association with the civil power had always been an advantage to religion, or that the existing relations of Church and State in England are of an ideal description, or that, if disestablished and disendowed, the Church of England would perish as a religious body, or that she might not, after an interval, enjoy a more vigorous life than now—at least, in some respects—he yet held that the broadest and most serious aspect of such a 'catastrophe' would be that of a 'blow' to the cause of religion throughout Christendom. If such a measure were adopted by the legislature of a country with a history like that of England, there could be no mistake as to its significance. It would be well understood alike by the friends and the foes of Christianity—in Germany, in France, and throughout the civilized world."

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## NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

[We are obliged to hold over many items of Home Field news.]

## DIOCESE OF NOVA SCOTIA.

**DARTMOUTH.**—The Rev. R. N. Raven has been appointed curate of Dartmouth until Easter next.

**St. George's.**—A week of special Mission services has just closed. Addresses of a stirring nature were delivered each evening, both by the rector and the curate. The hymns were particularly appropriate, and were heartily taken up by the congregation.

**CHARLOTTETOWN.**—*St. Peter's.*—This church is fortunate enough to have a cemetery of its own, which is carefully tended, and is a credit to the congregation. A new graveyard cross was erected in it last week, in the place of the wooden one which had been there since the graveyard was opened in 1870. It is of Wallace greystone, and stands fourteen feet high on a mound, which makes the total height about eighteen feet. It weighs between four and five tons. The design is from the pencil of Mr. C. E. Kemp, of London, G.B., and is a departure from the conventional, which commends it as much as do its own artistic merits. The base consists of three steps, each a monolith, the low: at one of which is five feet square, the next nine inches smaller, and the uppermost in proportion. Upon this stands the die, one foot and a half high, from which the spire rises nearly seven feet, in its turn surmounted by the cross proper, capped by a roof-shaped structure. The whole is symmetrical and graceful, its slender proportions giving it a light, unobtrusive appearance. Upon the front of the die is inscribed the following words from the Litany:—"In the hour of death and in the day of judgment, good Lord deliver us." On the opposite side is:—"The Lord grant unto them that they may find mercy of the Lord in that day." On the south side is inscribed:—"Erected 1885. George Wright Hodgson, Priest, Incumbent, from June, 1869, to July 1885."

## DIOCESE OF FREDERICTON.

**GAGETOWN.**—The quarterly meeting of the Ruridean Chapter of Kingston was held here on the 4th and 5th inst., and nine of the brethren were in attendance. Our pleasant and profitable session began at 2 p.m. on the 4th Nov., on the arrival of the guests, and continued up to the hour of their departure, 11 a.m. on the 5th, only interrupted by intermissions for prayer, provender and the night's rest. Divine service was held at 7 p.m. the first day, and addresses delivered on "Layman's Work in the Parish," by Rev. C. Hannington, and "Woman's Work," by Rev. O. S. Newham. The next day was begun with early celebration, and the loving intercourse of the meeting closed with a song of praise.

## BISHOP MEDLEY SCHOLARSHIP FUND.

Owing to the pressure upon our columns we have not hitherto been able to refer to a movement which was commenced in Fredericton in July last towards fittingly marking the 40th anniversary of the Enthronement of the Venerable Bishop of this Diocese. At a meeting of duly elected representatives from the several Deaneries held in St. John, the Bishop Coadjutor presiding, a sub-committee was appointed to prepare a statement giving all necessary information in respect to the Divinity Students and the object of the Bishop Medley Divinity Scholarship Fund, and the Committee in September

last issued a circular, from which we take the following:

The maintenance of Divinity Students in this Diocese has been supplied mainly through annual grants of the Society for the Propagation of the Gospel in Foreign Parts.

The S. P. G. has this year notified the Diocesan that on and after January 1st, 1886, the annual grant will cease. The only available resources for the aid of Divinity Students for the Diocese are the sums contributed for that purpose now in the hands of the D. C. S. and amounting to \$1,200, the interest only of which is available. The urgent necessity for raising a Fund to take the place of the S. P. G. grant now withdrawn, must be apparent to all persons interested in the welfare of the Church in the Diocese:

(1) Because the need of such Students, more especially natives of this Province, is growing daily stronger from the increasing calls for Missionary Clergy; and

(2) Because Churchmen of this Diocese have for half a century and more felt the necessity for a Special Fund in aid of Divinity Students.

It has been suggested and approved by Churchmen of the Diocese that a special Divinity Scholarship Fund should be founded to commemorate the Fortieth Anniversary of the Enthronement of our Diocesan, who has been pleased "thankfully to assent to this proposal."

The wants of the Diocese cannot be supplied with less than four Scholarships of the annual value of \$120 each. It is estimated that an endowment of \$2,000 is necessary for each Scholarship. The meeting at Fredericton proposed to found at least one such Scholarship immediately.

As one method of procuring the necessary funds the full Committee recommend that the Clergy of the Diocese be requested to have collections in their respective Churches on, or soon after, Easter Day next. Any other method to be adopted is left wholly with the several Deaneries.

Geo. E. Fairweather, Esq., of St. John, is the Treasurer of the Fund.

## DIOCESE OF QUEBEC.

**LOWER IRELAND.**—A writer in the *Sherbrooke Gazette* states a few facts about the new Church just completed in this place, after three years of work. It has cost about eighteen hundred dollars, of which the Johnston Bros. have nobly contributed about seven hundred; the rest of the congregation have responded to the call by giving as far as their means would allow. The building committee of seven men, worked together like true brethren, but they were delayed by not getting the site and by not agreeing on a plan for a length of time; the plan being afterwards furnished by the Rev. Mr. Chapman, of Marbleton; but in their difficulty they were helped and blessed by their clever, hard-working young minister, Rev. R. Hewton, who has had some experience in Church work and in choosing church furniture, as any one can see by going to Lower Ireland Church. It should be said that the furniture was supplied by the Messrs. Johnston, only it was done in such a way that the congregation had a chance to contribute their mite. All the committee took a very active part in forwarding the work. A very successful tea meeting was held in the old Church, which has been turned into a hall, on the 22nd, at which sixty-six dollars were taken at the tables. The new Church was opened that evening with Thanksgiving Service by the Rev. R. Hewton, assisted by the Rev. T. S. Chapman and Rev. W. Price.

**ISLAND BROOK.**—Sunday, Oct. 25th, was a day of importance to the Church people of Island Brook, for on that day the new bell lately placed in the tower of Christ Church was solemnly dedicated. To an aged member of the congregation, Mr. Israel Bowen, we owe this

splendid addition to the necessary furniture of our Church edifice. With devoted energy and perseverance he set about collecting the necessary funds, nearly \$120—with which a bell weighing 523 pounds was purchased from the foundry of Messrs. McShane & Co., of Baltimore. On Sunday afternoon the dedication service was held. After the third Collect in Evening Prayer, the Rector proceeded to the tower and began the service of dedication, ringing out three strokes in the name of the Holy Trinity, as an act of dedication. After prayers had been offered three prominent members of the congregation, Messrs. Israel Bowen, Luther French and Ezekiel Bowen, were called upon, who each rang a short peal, when the service was closed with a formal announcement that the bell was now set apart for the service of God. The sermon which followed, preached from Numbers x: 2 and 3 was suited to the special occasion.

The bell is of a fine tone, clear and deep, and can be heard for miles around. It bears the inscription, "Christ Church, Island Brook, 1885."

## DIOCESE OF MONTREAL.

**THANKSGIVING DAY IN MONTREAL.**—*Christ Church Cathedral.*—The largest Thanksgiving Day congregation for a good many years was present in Christ Church in the morning. The prayers were read by Rev. Canon Henderson and Rev. J. A. Newham. The first lesson was read by the Rector, Rev. J. G. Norton, and the second lesson by the Very Rev. Dean Carmichael. There was a full cathedral choral service effectively rendered by the splendid choir under the leadership of Professor Couture. The offertory was for the Diocesan Fund. The Rev. Canon Norman preached an eloquent and impressive sermon. The service closed with the Benediction, which was pronounced by his Lordship Bishop Bond.

*St. George's Church.*—There was a very large attendance at the evening service in this church. His Lordship Bishop Bond preached an eloquent and appropriate sermon, taking for his text Psalm xxxi. 4, "All things wait on Thee." The lessons were read by Rev. Canon Baylis and Rev. Mr. Norton, and the service, a full choral one, by Rev. J. H. Dixon. The choir was a large one, and sang in a fervent and earnest manner. The offering was for missionary purposes in the Diocese. Amongst those present were Principal Henderson, Ven. Archdeacon Evans, Rev. Canon Belcher, Rev. Canon Mills and Rev. Mr. Hood.

*Trinity Church.*—A union service of St. Martin's, St. Thomas', St. Luke's, St. Stephen's and Trinity churches was held in this church in the morning, and among those who took part were the Ven. Archdeacon Evans, Rev. Canon Mills, Rev. Canon Mulock, Rev. G. Rodgers and Rev. J. S. Stone. The church was filled with worshippers. Rev. J. S. Stone preached, taking for his text Psalms cvii. 8:—"O that men would praise the Lord for His wonderful works to the children of men." In the course of an eloquent sermon the preacher referred to the epidemic which had visited the city, and expressed the sympathy which the English portion of the people felt for their French fellow-citizens; and he paid a well-deserved tribute to the Mayor, who has incurred the odium of his compatriots for his faithful discharge of duty. Speaking of Mayor Beaugrand, Mr. Stone said:—"What higher, nobler, grander word can I give to, or can I describe, the heroic and brave Mayor of Montreal, than that of man? He has risen to his position, and has done his duty with unerring fidelity and wisdom. He has won for all time the gratitude of the people of this city. Never once has he failed; never once has he flinched. Crises have arisen, but he too has risen. With his strong hand on the helm, his keen eye upon the difficulties and dangers, and his wise mind and great heart at

the head of affairs, we have all the utmost confidence and the fullest assurance.

Services were also held in the evening at St. Luke's Church, at Cote St. Louis Mission, and at the Church of the Redeemer, Cote St. Paul.

At all the leading churches of the different denominations services were also held, some of them characterized by beautiful floral decorations and by artistic and churchly music. It is encouraging to note the advance which is being made amongst our dissenting brethren in this respect, and specially to find that our Canticles are coming more generally into use. From the reports given in the daily papers of these services, we find that at Erskine Church (Presbyterian) the service was choral; at St. Andrew's (Presbyterian) and Emmanuel (Congregational) the *Te Deum* formed part of an elaborate musical service, and both churches were decorated, the former with the choicest fruits and flowers, arranged in an artistic manner, and the latter with smilax and chrysanthemums. The Rev. Dr. Stevenson, one of the most eloquent and gifted preachers of this city, is the pastor of Emmanuel, and the Rev. J. Edgar Hill of St. Andrew's.

#### DIOCESE OF ONTARIO.

WARDSVILLE.—At the last meeting of the Church of England Temperance Society, which was an "open" one, there was a very large gathering, the basement of the Church being crowded. The meeting opened in the usual manner with singing and prayer, the Liturgy of the Society being used. After the reading of the minutes, a short statement of the work was given, showing that this Branch is in a most flourishing condition. After this a programme of songs, recitations, &c., was thoroughly enjoyed. The Band of Hope gave two pieces capitally, one of them to the tune of "One more river to cross," and "That is Prohibition," causing much merriment. The Rev. F. Newton, of Bothwell, gave an excellent address upon Total Abstinence. This gentleman is Vice-President of the Society, and the incumbent, Rev. W. J. Taylor, President. The meeting closed with the benediction.

CENTRETON.—This little village, occupying a quiet and secluded spot among the surrounding elevations of land, about seven miles north of Grafton, was the scene of an important and joyous event on Sunday, Nov. 1st. The Anglican church, which has been in course of erection during the past summer, having been completed, was on All Saints' Day formally opened for the worship of Almighty God, by the Ven. Archdeacon Wilson, M.A., rector of the parish. The service, which was held at 11 o'clock a.m., began with Hymn 215, "The Church's one foundation," and was closed with a celebration of the Holy Communion. Morning Prayer was read by the curate, Rev. E. J. Harper. The Rev. Dr. Roy, of Cobourg, read the lessons and preached from 1 Tim. iii. 15, "The Church of the living God, the pillar and ground of the truth." The office of the Holy Communion was taken by the rector, assisted by the curate.

Evensong was held at half-past three o'clock, beginning with Hymn 217, "Thy kingdom come, O God." The prayers were read by Dr. Roy, and the lessons by the curate. The preacher at this service was the Ven. Archdeacon Wilson.

Both services were made bright and attractive by the hearty manner in which the canticles and hymns were rendered by the choir, under the leadership of Miss Cross, of Fenella.

The church was crowded both morning and afternoon by very attentive congregations. Fully three hundred people were present at each service. The offertories, which amounted to nearly \$75, were in aid of the building fund of the church.

The church, which is 54 feet by 30 feet, is built of red brick, with facings and ornaments of white brick and composition stone. The

walls are relieved by slightly projecting buttresses, which, instead of terminating in the usual way, unite towards the top in the form of a curve, thus forming a series of arches, which has a very pretty effect. A square tower, 9 feet by 9 feet, supported by buttresses of two stages, is carried up at the west end to a height of 40 feet. From this rises a graceful spire, 35 feet, which gives a height to tower and spire of about 85 feet. The entrance to the building is through this tower, and the interior is all that could be desired in a neat village church. It consists of nave and interior chancel, 16 feet wide by 15 feet deep, with north and south vestries. The walls are wainscotted up to the window sills, and the plastering lined in imitation of cut stone. The ceiling of the roof of nave and chancel is of brown ash, placed diagonally, and divided into panels. The church is well lighted, there being four windows on each side and two in the west end. These are filled with ground glass of appropriate design, with a border of colored glass. The east window is divided by mullions into three lights, which are at present filled with plain glass. The seats are made of brown oak, oiled, with metal castings for the ends, and are arranged in two rows, leaving a central and two narrow side aisles. The altar is approached by three steps, two at the entrance to the chancel and one at the railing. It is covered by a handsome cloth, presented by the Ven. Archdeacon Wilson, and worked by the following ladies of St. George's congregation, Grafton, viz.: Miss Drake, the Misses Cameron and Miss Barnum. A Bible, Prayer Book and altar service, quarto size, bound in Russian leather, were obtained on very liberal terms from Messrs. Rowsell & Hutchinson, Toronto. Four beautiful markers, neatly worked, were presented by Mrs. Col. Rogers, of Grafton. Through the exertions of Miss Holland and Miss Maggie Stewart, sufficient money was collected to purchase a Communion set (from M. S. Brown & Co., Halifax,) which was used at the opening service. To Miss Brewster and Miss Beatty are due our hearty thanks for procuring carpets for the chancel. And for the outlay on an altar cloth we are indebted to Mrs. D. H. Taylor and Miss Florence Creighton, who kindly solicited subscriptions for the same. We are still in need of a font, and linen for the proper celebration of the Holy Eucharist. One great acquisition to a church we possess in a fine-toned bell, weighing upwards of nine hundred pounds. Through the untiring zeal of Mr. Slade, one of our building committee, this fine bell was placed in position and in readiness for our opening services.

On Monday, a grand farmers' harvest dinner was given, from 4 to 6 o'clock. The proceeds, which amounted to upwards of \$100, went towards paying off the debt on the church. In the evening a musical service was held, at which addresses were made by the Rev. Dr. Roy, of Cobourg, and Rev. R. H. Harris, of Brighton. The cost of this church, which has a fine basement yet unfinished, and in which it is intended to place a hot-air furnace, will amount to about \$2,500, and it is a matter for great thankfulness that only about \$400 remains still to be paid.

Much credit is due to Mr. Chappell, the contractor, who so faithfully carried out the details of plans and specifications.

KINGSTON.—A meeting was held in the St. George's Hall, on the 6th, for the purpose of forming an association of the young men of St. George's Cathedral, for the promotion of social intercourse and mental improvement. The Rev. Buxton Smith occupied the chair, and there were present the Rev. Mr. Cooke, Mr. Walkem, Q.C., Dr. Smythe, Q.C., Mr. Muckleston, Mr. Mills and several others. It was resolved to form an association for moral and literary purposes, to meet fortnightly, during the winter, and to be called the St. George's Young

Men's Association. It is proposed to devote the first part of each evening to instruction in Church history and kindred matters, and the latter part to the reading of essays and papers, and the discussion of interesting subjects. The elder gentleman present promised assistance in the form of papers and essays. It is expected the Association will be productive of much benefit in many ways. The officers elected are as follows:—President, Rev. Mr. Smith; Vice-President, T. Mills; Secretary, Stanley Henderson; Committee—Messrs. T. Merritt, E. Loucks, A. Gildersleeve, B. Dupuis and A. Petrie.

WOMEN'S AUXILIARY.—At a largely attended meeting held in St. Paul's school-room on the 6th, the following were elected officers of St. Paul's Parochial Branch of the Woman's Auxiliary:—President, Mrs. A. Spencer; Vice-President, Mrs. T. C. Wilson; Treasurer, Mrs. Garrett; Secretary, Miss Hentig. Representatives from St. Paul's on Committee of city branch—the Mesdames Beard, Scobell, LeRicheux and Short; girls and young women's committee—Misses Metcalfe, Gaskin, McLean, Godfrey, L. Shibley, Spencer, E. Reid, Kirk, Wilmot, Kane and M. Horsay. The meeting adjourned to Friday evening, next after service in the school chapel at 7:30.

ST. JAMES' CHURCH TEMPERANCE SOCIETY.—The regular monthly meeting of the above society, held at Kingston on the 10th inst., was largely attended. The Rev. J. K. McMorine presided. Addresses were delivered by the president, Rev. Mr. Burns, and Arthur Chown. The musical portion of the programme consisted of songs by Mrs. Corbett, Mrs. Ford, Miss Smith and Mr. Keely. The meetings of this society are becoming deservedly popular.

#### DIOCESE OF TORONTO.

SUNDAY-SCHOOL CONVENTION.—The Sunday-school Committee of this Diocese are endeavoring to awaken a general interest in Sunday-school work. They now propose, if possible, to hold a Convention in Toronto some time in February next. Circulars respecting this project have been sent to several of the clergy and laity throughout the several rural deaneries. A list of subjects suitable is proposed for papers and discussion, which it is hoped will be both comprehensive and practical. The following is a partial list:—"Home Preparation by Teachers—How to secure it;" "Home Preparation by Scholars—How to secure it;" "Sunday-school Music;" "Sunday-school Picnics and Festivals;" "Sunday-school Prizes—What, why and by whom to be given;" "Mistakes in Sunday-school Teaching;" "Infant Class Teaching and Management;" "How to secure Discipline and Obedience in Sunday-schools;" "The Best Use of Sunday-school Offertories;" "The Sunday-school Library, its Contents and Management;" "Object Teaching in the Sunday-school;" "Sunday-school Records and Registers;" "Children's Services;" "Normal Classes;" "Teachers' Meetings;" "How to Retain the Elder Scholars," &c., &c. Without doubt such a gathering would be productive of much good, and would greatly help all interested in our Sunday-school work. We sincerely hope the intentions of the Committee may be fully carried out.

AUGMENTATION IN STIPENDS.—Some facts in connection with the salaries of the clergy in this diocese ought to be known to the public generally. They show more than anything else the need of some practical scheme such as the joint Committee on Augmentation is now attempting to carry out, with the view of remedying the sad state of affairs at present existing. Let it be remembered this scheme has been adopted by the Synod, and the Bishop, clergy and laity are all thereby pledged to support it.

There are to-day no less than thirty-two clergymen, whose term of service in this diocese ranges from fifteen to twenty years, who each receive less than \$1,200 per annum; twenty-two of them receive less than \$1,000 each, ten less than \$800 each, and two less than \$500 each, from all sources of income!

Of clergymen who have ministered from ten to fifteen years, fourteen receive less than \$1,000 each, and of these twelve receive less than \$800, and one less than \$500 per annum.

Of those who have ministered from five to ten years, thirteen receive less than \$800 each, and three less than \$500 each, from all sources of income. It will be seen that six of our clergy receive actually less than \$500 per annum! And this represents labor extending in many cases over a period of a quarter of a century; in some cases even much more than that!

We simply and solemnly ask should this state of things be allowed to continue? The Bishop asks for a general collection in aid of a fund to augment the stipends of the clergy. Should not the appeal be freely and generously responded to? We shall see what the result of these telling figures will be when brought before our congregations. We hope the fund will receive a hearty support and liberal assistance from the wealthy congregations especially.

LINDSAY.—The new church here will, it is hoped, be opened for Divine Service on Thursday, November the 25th. The structure is a very handsome and commodious one, having all the modern improvements. For many years the old building has been a disgrace to the town, but although efforts were made to erect a new church many times, a dispute about the site was the inevitable outcome of any meeting. The present site is the gift of Adam Hudspeth, Q.C., and it is in a very favorable location.

PERSONAL.—The Rev. W. J. Armitage is now engaged in visiting the principal towns and cities in Ontario in the interests of Wycliffe College. On Sunday last he preached in two of the Hamilton churches in aid of the project, and solicited assistance.

TORONTO.—St. James' C. E. T. S.—The annual business meeting of the St. James' branch of the Church of England Temperance Society was held on the 9th inst. in St. James' school-house. The chair was occupied by Rev. Canon Dumoulin. The secretary read his report, showing that the association has a membership of 531. After the various disbursements there was a balance on hand of \$5. Dr. Daniel Wilson moved the adoption of the report. The motion was carried. The following officers were elected for the ensuing year:—President, Rev. Canon Dumoulin; Vice-President, Rev. H. B. Hobson; Secretary, Mr. J. M. Wrong; Treasurer, Mr. Grant Hallowell. The following Executive Committee were appointed:—Mrs. Dumoulin, Mrs. Hobson, Mrs. Hallowell, Miss Dixon, Miss M. E. Dixon, Miss L. Dixon, Miss Turner, Miss Williams, Miss De Wilton, Miss M. Joseph, Messrs. Lacon, V. Cozens, W. T. Boyd, John Bishop, John Beattie, George Stagg, J. M. Smith, G. W. F. Shaw, and J. Boulton. Rev. Bayley Jones delivered an address upon temperance and total abstinence. Rev. H. B. Hobson gave an account of the Band of Hope work, which he stated was making encouraging progress. During the evening a number of musical selections were rendered.

#### DIOCESE OF NIAGARA.

GUELPH.—The quarterly meeting of the Rural Deanery of Wellington was held on October the 27th, 28th and 29th, at the city of Guelph. This city is remarkable, not only for its natural beauty, but also for the handsome buildings of all kinds in its midst, and amongst them all the

church and rectory take a prominent position. A double interest attached itself to this meeting; from the fact that the Bishop was to hold an Ordination on the second day of the session. The clergy were in strong force, and were as follows:—Besides Archdeacon Dixon, rector, and the Rev. E. A. Irving, curate, the Revs. Canon Belt, Burlington; A. Henderson, Orangeville; W. J. Pigott, Acton; Wm. Bevan, Harriiston; E. S. Radcliffe and C. G. Snapp, Mount Forest; R. T. W. W. Webb, Grand Valley; G. E. Webb, Erin; A. J. Belt, Arthur; A. Bonny, Moorfield; G. Adams, Georgetown; G. B. Cooke, Palmerston; W. F. Webb, Lay Reader, and the Rural Dean of Wellington, the Rev. P. L. Spencer.

The first day was taken up with Biblical discussion and Deanery affairs. At 7.30 p.m. the first Evensong was held, when the priest-elect delivered an admirable sermon on revelation and religion.

The next day, Matins alone was said at 8.30 a.m., and at 11 a.m. the ordination service began with a procession of clergy, the Rev. A. E. Irving acting as staff-bearer, and preceding Bishop Hamilton, who was vested in his scarlet convocation robes. The service was most solemn and impressive, and he who was ordained must have felt deeply this momentous crisis in his life.

The sermon was preached from St. Matthew xiii. 47 by the Ven. Archdeacon Dixon. The latter portion was as follows:—

And these Divine lessons are to-day as when they were first spoken, replete with consolation to Christ's ministers, the fishers of men, when they launch forth full of joyous anticipations of immediately enclosing a great multitude of fishes, and meet with sore disappointments and hindrances. But never be weary of well-doing, even when tempted to exclaim, "We have toiled all the night and have taken nothing." Ever be ready again and again "to launch forth into the deep" and "let down the net." Nor shall it at last return empty, for the Great Master sympathizes with all who struggle faithfully to do their duty amidst discouragements and difficulties—the bitter Marahs of the priestly life.

For evermore beside you on your way,

The unseen Christ shall move,  
That you may lean upon His arm, and say,  
"Dost Thou, dear Lord, approve?"

Beside you in the wilderness shall be,  
To make the scene more fair;  
Beside you in the dark Gethsemane  
Of pain and midnight prayer.

Dear brethren in the ministry of Christ, and especially you, my brother, who this day will be ordained to the solemn responsibilities of the Priesthood—linked, through the laying-on of the hands of our revered Bishop and the attendant Presbyters, with the long and many-linked golden chain which binds us all to Jesus Christ, our Great High Priest, and the Holy Apostles—a very solemn responsibility rests upon us all to be true and faithful exponents of all the sacred principles of the true Catholic Church, and to plant them firmly in the minds of young and old over whom we have pastoral charge. The great net of the Church is the same that was first spread by the fishers of men; but new phases of error, new temptations and new necessities are ever arising. And thus fresh labors and fresh ventures of faith are ever needed, and the fishermen must launch out more boldly into the deep. But still the true fishers are always sailing under the same rules and the same orders given by the Great Master for all time. Yes; we are bound to speak the whole truth by our ordination vows, to declare the whole counsel of God—not alone the fall of man, the Incarnation and Atonement, justification by faith, faith working by love and purifying the heart—but still further, the Church of the living God, Divine as to her ministry, Divine as to her Sacraments, Apostolic in her worship, the instituted fold to which per-

taineth the adoption, the flock of Christ which He purchased with His own precious blood. Such is the "faith once for all delivered to the saints"—the faith for which we are to stand fast in one mind and strive together with one spirit. We have no right to keep back anything; like faithful stewards we must rightly divide the word of truth. Woe unto us if, through any craven fear or dread of unpopularity, the city of our God suffer harm! Woe unto us if, through a cowardly timidity, our people grow up in a partial and imperfect knowledge of the truth! Woe unto us if we blow not the trumpet at all, or if the trumpet in our hands gives a feeble and uncertain sound! If we ourselves are not always ready to give to every man that asketh a reason for the hope that is in us, how pitiable is the lot of the blind flock which a blind teacher pretends to lead! Oh! my brethren, in the most solemn period of our lives, under the most holy and spirit-stirring associations, we bound ourselves to carry out the principles of our Church as laid down in our Prayer Book. To nothing less than this we are solemnly pledged by our ordination vows. For we are bound to "give faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord has commanded, and as this Church has received the same." For it is only by so doing we may have good hope of being able to bring all such as are committed to our charge unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ that there be no place left among them for error in religion or for viciousness in life. By doing so we obey the injunction of the High Priest of our profession, "Come ye after me, and I will make you fishers of men." Oh! then, let us follow Him; walking in His holy footsteps, studying His ordinances, conforming ourselves more and more to that perfect model, so that at last, when the net is drawn ashore, we may all hear the precious words, "Well done, good and faithful servants; enter ye into the joy of your Lord."

The service concluded with the reception of the Holy Eucharist. The afternoon was spent by the Bishop in conference with his clergy. How beneficial to the Church at large would such meetings be for all concerned if every Bishop would be, as we already feel ours is, a true father in God—one who feels with and for his clergy, and yet fears not to point out to them their duty as pastors.

The conference was followed at 7.30 p.m. by a choral Evensong, when the Bishop preached from "The faith once delivered unto the saints." The sermon was a practical and masterly explanation of the text. The preacher pointed out that nothing short of another revelation from heaven could stamp the novelties of Rome on one side, and Protestant bodies on the other, as being suitable for those who wanted to walk in the old paths. Dr. Hamilton then reminded those present that being steadfast in the faith did not mean continually finding fault with everyone and everything else, as the world is tired of that, but building ourselves and our people faithfully up in our most holy faith.

The beautiful church that evening seemed to look its best, and the Archdeacon and his curate may justly be proud of it. The happy and instructive meetings came to an end the following morning, when the Bishop celebrated the Holy Communion at 8 a.m.

HAMILTON.—Christ Church Cathedral Literary Society.—The usual weekly meeting of this Society was held in the school-room on the evening of Tuesday, the 10th instant. At this meeting it was decided to hold the meetings every two weeks for the future, instead of every week as at present. Several other business matters were attended to, after which an excellent programme was opened. This was followed by a general discussion on the subject,

"Is emigration to this country at present beneficial?" The subject of debate was then arranged for the next meeting.

**Christ Church Cathedral.**—Rev. John Gemley, rector of Simcoe, preached in Christ Church Cathedral on the 8th instant, both morning and evening. His sermons were listened to with profound attention by the large congregations that were present. The reverend gentleman is a live preacher in every sense of the word, and the earnestness which shows itself in the treatment of his themes carries his listeners with him. His morning sermon was on the transfiguration, and in the evening he spoke in solemn terms from the words, "We do all fade as the leaf."

On Thanksgiving Day services were held at 11 o'clock in the forenoon, with Holy Communion, and at 8 o'clock in the evening, when the service was full choral, the sermon being preached by Rev. G. C. Mackenzie, rector of Grace Church, Brantford.

**Church of the Ascension.**—Rev. Mr. Armitage, of Orillia, preached on the 8th instant in the morning, from the text, "Who will have all men to be saved, and to come unto the knowledge of the truth." The sermon was an able exposition of gospel truth, delivered with earnestness and force. There was a large congregation present. The singing was hearty and thoroughly congregational. In the evening Rev. Mr. James preached, the rector taking the service.

**All Saints' Church.**—The Rev. Hartley Carmichael preached in this church on Sunday morning, the 8th inst., a very able and interesting sermon. The service was read by the Rev. Geo. A. Harvey, rector in charge. The congregation in the evening was unusually large, and the music excellent.

**ST. THOMAS' LITERARY SOCIETY.**—This Society has now fairly settled down to work for the season, and it would seem that more interest than ever is likely to be taken in it by the members. At the last meeting it was resolved to hold an open meeting on the last Monday in this month, and Messrs. Kittson, Beckett and Fred. Powis were appointed a committee to make the necessary arrangements. On the 7th of December the Rev. O. J. Booth is to read a paper on the question now agitating many literateurs as to whether Shakespeare or Bacon wrote the plays ascribed to the former. It may be remarked beforehand that Mr. Booth is strongly in favor of Bacon being the author.

**ST. CATHARINES.**—Confirmation services were held by the Lord Bishop of Niagara at St. Thomas' Church on Monday evening, the 9th instant, and at St. Barnabas on the following evening.

It is with deep regret that we chronicle the death of one who has for many years past been endeared to all in this diocese—the Rev. C. L. Ingles. He breathed his last on the morning of Tuesday, Nov. 3rd, after about one week's illness, in the sixty-fourth year of his age. We beg to offer Mrs. Ingles and the members of his family the sincere sympathy of his many friends among the clergy and others in this diocese. The funeral was held in All Saints' churchyard, Niagara Falls South, on Thursday, 5th inst. There were present, of the clergy, the Lord Bishop of the Diocese, Ven. Archdeacon McMurray, Rural Dean Bull, Canon Road, Canon Houston, Rev. C. R. Lee, Rev. O. J. Booth, Rev. A. Boulbee, Rev. R. Gardiner, Rev. T. Geoghegan, Rev. W. E. Graham, Rev. John Gribble, Rev. Mr. Bland, and Rev. Mr. Cook, Debeaux College.

DIOCESE OF HURON.

LONDON.—Bishop McLean, who has been in the city for a few days, collected \$400 for his

work in the Northwest, and left for Winnipeg on the 10th.

Thanksgiving services were held in all the churches on the 12th. Rev. Principal Fowell preached in the Memorial Church, and the Rev. Mr. Hicks in St. James', London South.

The Right Rev. Bishop Baldwin preached in St. Matthew's Church, London East, and the Chapter House, on Sunday, the 8th inst. His Lordship has been invited to officiate in New York at the approaching Mission. It is probable that he will conduct the services for one week in Advent.

BRANTFORD.—The Vestry of St. Jude's has asked the Bishop to appoint the Rev. Mr. Strong, of Paris, rector of St. Jude's. Mr. Strong has signified his willingness to accept, should his Lordship approve of it.

HAYSVILLE.—The Rev. Evans Davis, of London, officiated in this Mission on Thanksgiving Day. The congregations were large, and much interested in the duty and privilege as presented to them of giving thanks to the Giver of all. The incumbent, Rev. F. Harding, is doing a noble work, and is most successful.

LONDON SOUTH.—St. James' school-house was re-opened on Thursday, Nov. 5th, by a social gathering. Although the evening was very wet, and the night dark, there was a fair attendance. A collection was taken up to go towards the debt, amounting to \$61.13. The addition consists of wings, one for the Bible class and the other for the infant class, with sliding doors between, so that those classrooms may be thrown open with the whole school. This is a great improvement and advantage. The building is now almost perfect for Sunday-school purposes. The cost of improvements was about \$1,000.

BISHOP McLEAN AT LONDON SOUTH.—There was a large attendance at St. James' Church, London South, on Sunday morning, Nov. 8th, to hear his Lordship Bishop McLean preach. Among the congregation was noticed several of the Bishop's old parishioners. The Bishop delivered an eloquent and impressive sermon, taking for his text the 18th verse of the 4th chapter of 2nd Corinthians. During his interesting sermon the Bishop pointed out the great benefit of missionary labors among the Indians, as not one of the 2,000 Christian Indians in his diocese took part in the late rebellion. He showed where Riel and his principal men tried to persuade Chief John Smith and Chief Star Blanket to join them, and when entreaty failed how they threatened them, and to protect his people the latter chief was compelled to move all his followers, stock, &c., 100 miles east, so as to be out of Riel's reach. The Bishop also complimented the congregation on their beautiful church, and contrasted the growth and beauty of London now and when he first came to it—27 years ago. At that time there was only one Episcopal church, viz., St. Paul's Cathedral. His Lordship was the guest of Benj. Cronyn, Esq., and left for Winnipeg on Tuesday, Nov. 10th, and thence direct to his diocese.

THE WESTERN UNIVERSITY.—A meeting of the Senate of the Western University was held recently, among those present being the Revs. Messrs. Daunt, Downie, Davis, Fowell, Hicks, Richardson, Seaborne and Smith; Judge Davis, Drs. Moore and Fenwick; Messrs. Hellmuth and Reed. The resignation of Ven. Dean Boomer as Vice-Chancellor and Provost, on account of ill-health, was read and accepted, with expressions of regret as to the cause. On motion of Judge Davis, seconded by Dr. Moore, the Rev. Dr. Peache was appointed Chancellor

in room of Bishop Hellmuth, resigned. On motion of Mr. E. B. Reed, seconded by Dr. Moore, His Honor Judge Davis was appointed Vice-Chancellor; and on motion of Rev. Canon Smith, seconded by Dr. Fenwick, the Rev. Principal Fowell was appointed Provost. The office of Vice-Provost, which was created only temporarily, and which had been vacant since October, was discontinued from this date. It was resolved that the Principal of Huron College be *ex-officio* Provost of the University so long as the federation continues. Various Committees were then appointed, and after a pleasant meeting the Senate adjourned for two weeks.

DIOCESE OF ALGOMA.

NOTES FROM NEPIGON.—Continued.

The gardens bore scant tokens of cultivation, partly owing to the long-continued absence of some of the owners at the hunting ground, and still more to their inborn repugnance to the settled, stay-at-home life to which we desire, if possible, to educate them. Small prizes had been offered as a stimulus in this direction, resulting in the lining of one house with Chicago paper, and in another case in the repairing of a fence, and greater cleanliness in the interior of the dwelling. Oshkopekeda and Pedigoogin were the proud and happy winners of the prizes. Friday morning was devoted to the assortment and distribution of a quantity of clothing contributed by various friends of the Mission, both in Canada and in England, who, could they have seen the pleasure that lighted up the usually stolid, impassive faces of these poor children of the forest, as they congregated in and around the Mission house, and heard the chorus of "Megwach, megwash," that ran round the circle as they received from the Bishop's hands the gifts, all of them most serviceable, which had been so generously placed at his disposal in their behalf, they would have felt themselves richly rewarded for all their trouble, and realized once more how true it is that "it is more blessed to give than to receive." The squaws were specially delighted with the gifts of thread, needles, thimbles, tape, pins, &c., sent up by the Young Ladies' Association of the Church of the Ascension, Hamilton, and evidently and wisely designed, from the unmade-up material which accompanied them, to evoke native talent in the mysterious art of dressmaking. The afternoon was devoted to the visitation of houses and gardens already referred to. Saturday morning was given to the school. The result of the inspection was not satisfactory, but very scanty, if indeed any, progress having been made since the Bishop's last visit. Of the senior Indians, Oshkopekeda, almost entirely self-taught, read the General Confession in Indian, and Mugwa part of the second chapter of St. Matthew, while one of the juniors, Ned Pedigoogin, ranked first, and Albert Michael second and equal. The incorrigible migratory habits of the Indians are the main difficulty here, added, of course, to the fact that, being very ignorant themselves, they are unable to realize the advantage of education for their children. The opportunity was therefore taken to read them a homily on the subject, which resulted in a general pow-wow, ending in, first, an earnest request that I would ask the Government to send a paid teacher, who would devote all his time to the school, as Mr. Renison could not, and further, a solemn promise that if this were done they would leave their families behind them when going on their hunting expeditions, and make their children attend the school regularly.

In the afternoon a new element was introduced into the episcopal visitation, by the inauguration of games and sports of various kinds, shooting, archery, canoe and foot races, &c., all of which elicited the utmost maximum of enthusiasm of which the Indian nature seems capable. The squaws and boys took

their part in the sports as well, one of the most amusing being a race in which the former competed for a cotton dress, held in the extended hand of the Missionary at the goal, and with as much of zest as ever animated those who, in old times, strove for the pine or parsley crowns of the Iathmian games. Then came the inevitable feast, the Indian *summum bonum* consisting of the customary luxuries of flour, tea and pork, after which they scattered to their several dwellings, though not without tendering many a hearty "megwach" to the "Kechemahkuh-dawekoonuhiga" for the pleasure and amusement he had provided for them.

(To be continued.)

**THUNDER BAY.**—The clergyman of the Thunder Bay Mission, Lake Superior, acknowledges with thanks the gift of a surplice for the use of St. James' Church, Oliver, from Mrs. O'Rielly, Toronto, on behalf of the Church Women's Mission Aid Society.

### PROVINCE OF RUPERT'S LAND,

INCLUDING THE DIOCESES OF RUPERT'S LAND, SASKATCHEWAN, MOOSONEE, MACKENZIE RIVER, QU'APPELLE AND ATHABASCA.

#### DIOCESE OF RUPERT'S LAND.

**WINNIPEG.**—The Synod of the Diocese of Rupert's Land assembled in Session, Oct. 28th and 29th. The Synod opened with shortened Morning Prayer in Holy Trinity Church, and sermon by the Very Rev. Dean Grisdale, on "Men that have understanding of the times—to know what Israel ought to do." There was a celebration of the Holy Communion, the Bishop being celebrant. He was assisted in the administration by Archdeacons Cowley and Pinkham, and the Revs. O. and A. L. Fortin.

After the service the Synod was entertained at lunch, prepared by a Committee of ladies from the different parishes. The lunch was spread in Trinity Hall. It was admirably gotten up, and fifteen young ladies from the city parishes waited on the tables. This gathering added much to the social element of the Synod and was warmly appreciated by the clergy and delegates. The Church people in the city hospitably entertained both lay delegates and clergy.

After lunch (which we may remark was also provided on the second day), the Synod organized in Trinity School-room, and the Bishop read his address. We give this in full in another column, and it is commended to the careful perusal of Church people, as it will dispel many erroneous impressions prevalent in Eastern Canada. Thirty-two clergy were present and about the same number of lay delegates; the attendance being larger than ever before. The attendance of visitors was a noticeable feature, owing no doubt to the session being held for the first time in a central part of the city. At the conclusion of the address: on motion of Mr. Brydges, seconded by Mr. Henderson, a committee was appointed to prepare rules of order for this Synod.

The Bishop named: Mr. C. J. Brydges, convener; the Dean, Archdeacon Pinkham, Rev. Mr. Pentreath, Hon. Mr. Norquay and H. M. Howell.

**Delegates to Provincial Synod.**—The result of the ballot was the election of the following:—Canon Matheson, Archdeacon Pinkham, the Dean, Archdeacon Cowley, Rev. Mr. Pentreath, Rev. O. Fortin, Canon O'Meara. *Substitutes:* Revs. A. E. Cowley, Mr. Barber, T. N. Wilson, A. G. Pinkham, A. L. Fortin. *Lay Delegates:* H. M. Howell, Q. B.; Sheriff Inkster, C. J. Brydges, Hon. J. Norquay, W. Whitcher, H. S. Crotty; *substitutes:* G. B. Spencer, W. H. Henderson, J. Taylor, T. H. Wilson, W. B. Hall.

**Executive Committee.**—The election of the Executive Committee was next proceeded with. The Dean, the two Archdeacons and the Treas-

urer are ex-officio members of the Committee, which the Bishop announced was to be composed of eight clergymen and ten laymen. The voting resulted in the election of the following, the names being given in the order of the largest number of votes recorded: Revs. Canon Matheson, E. S. W. Pentreath, T. N. Wilson, S. Mills, O. Fortin, M. Jukes, Canon O'Meara, H. M. Barber. *Laymen:* H. M. Howell, A. H. Whitcher, Hon. John Norquay, C. Inkster, W. J. James, Dr. Baldwin, H. S. Crotty, J. W. H. Wilson, W. Winram, Jos. Carman.

The Committee appointed by the last Synod to consider the best means of retaining permanently the diocese of Rupert's Land as the metro-political see of the Province of Rupert's Land there, the Dean reported progress, and asked leave to sit again. The report was adopted, and the necessary permission given.

The Committee appointed to prepare an act of incorporation of the Synod of Rupert's Land per Mr. H. M. Howell, reported an Act which he said should be introduced at the next meeting of the Legislature, and asked that the Metropolitan seek its passage through the Local House. The Act was adopted.

On motion of Hon. Mr. Howell, Q.C., a clause was added to the Canon on Parochial organization, enabling the Synod to define the boundaries of the old parishes.

The Rev. E. S. W. Pentreath, seconded by Rev. W. A. Burman, Missionary to the Sioux Indians, moved the following:

*Whereas*, the general convention of the Protestant Episcopal Church of the United States meets in the city of Chicago in October, 1886;

And *whereas*, for many years, there has been an interchange of fraternal deputations between the convention and the Ecclesiastical Province of Canada, which has been productive of advantage to both bodies;

And *whereas*, the Provincial Synod of Rupert's Land at its last session made no provision for a deputation to the general convention.

Therefore, Resolved, that this Synod, realizing the growth and importance of the Church in this Ecclesiastical Province, and desiring that friendly official relations should be established with the sister Church in the United States, hereby respectfully memorializes the Most Reverend the Metropolitan of the Province, after consultation with such members of the House of Bishops as he can conveniently communicate with, to appoint a deputation of Bishops, Clergy and Laity to convey to the general Convention the fraternal regards of the Church of England in Rupert's Land, and to secure, if possible, a deputation to the next Provincial Synod.

Supporting his motion Mr. Pentreath urged the desirability of an interchange of friendly courtesies between the Church of the Northwest and the Church of the United States. The difficulty in the past about securing that interchange was the lack of railway communication. Things had changed and we were now brought into intimate relations with the people of the United States. The Church in the Northwest ought to be placed in the same position as the Ecclesiastical Province of Canada. It should be understood that the Church in this portion of the Dominion was not a part of the Ecclesiastical Province of Canada. He thought the time had now come when a deputation ought to be sent to the Convention in the United States. He would like to see a return deputation from the States. The Church here might by this means learn some of the secrets of their wonderful missionary success.

Rev. Mr. Burnham, Canon O'Meara, Mr. Brydges, Archdeacon Cowley and Hon. Mr. Norquay supported the resolution, which was carried unanimously.

His Lordship was not surprised at the unanimity of feeling on the question. He added his testimony to the disposition always shown by the brethren across the line to assist the Church here. He would be glad to consult the Bishops of the Province upon the question. Of course,

the matter of expense was to be considered, but that might be got over and arrangements made by which the expense might be lessened. It would certainly be a great source of pleasure to receive a deputation from the States to the Synod here.

The Rev. Mr. Pentreath then introduced a Canon, notice of which had been given, to provide that each parish or mission receiving aid from the Mission Board should make an annual effort to procure contributions of money, land, or other property towards a partial endowment producing \$400 a year. This gave rise to considerable discussion, and on motion of Mr. C. J. Brydges, Treasurer of the Synod, the debate was adjourned until the next morning at 10 a.m.

**MISSIONARY MEETING.**—A Missionary meeting was held in Trinity Hall at 8 p.m., with a very good attendance. His Lordship the Bishop of Rupert's Land opened with a statement of the object of the meeting. Christ gave no uncertain sound when in sending out his apostles, he commanded them to go out into the world and preach the gospel to every creature. A missionary spirit was an evidence of spiritual life. He referred to the missionary labors of the Mother Church, and the way in which she had been repaid fourfold. The most interesting missions on the Saskatchewan river had been transferred to the Diocese of Saskatchewan. The Bishop of Saskatchewan had informed him (the speaker) of his visit to the missions this summer, and the large number of Indians he had confirmed and received into the Church. Considerable progress had been made in the diocese under his care. He had visited many of the missions in the Province, and he bore testimony to the good work being done. He had made a very interesting visit to the Indian Mission of Lac Seul, where he confirmed thirty-three, including the chief. (Applause.) He regretted the missions of the Church were receiving a check. The S.P.G. was going to withdraw £200 from the work. He read a portion of his address delivered before the Synod yesterday, referring particularly to mission work. He thought it showed the great want of missionaries. He trusted active missionary associations would be formed, and greater interest aroused, in order that the people might be induced to contribute more liberally.

Addresses were then delivered by Rev. Mark Jukes and Rev. E. S. W. Pentreath, on the "Difficulties and wants of the Home Mission Field," by Rev. O. Fortin, on "The attitude of the Church in Eastern Canada towards the Church in the Northwest," and by Rev. W. J. Garton, "on Mission work in the Mackenzie River Diocese." A good feature about this meeting was the limitation of the speakers to fifteen minutes each. A bell was rung at the expiration of twelve minutes, which allowed the speaker time to close without too great abruptness.

(To be continued.)

#### DIOCESE OF NEWFOUNDLAND.

**HEART'S CONTENT.**—The Lord Bishop of the Diocese held an ordination in this town on the Feast of St. Michael and All Angels. When the Rev. Edwin Weary was advanced to the Priesthood, and Mr. Henry Cunningham, of St. Augustine College, Canterbury, and Mr. Remilly, of the Theological College, in St. John, were ordained Deacons. Mr. Cunningham will assist his father in the Mission of Burgeo, and Mr. Remilly to take charge of that of Rawdon.

**POUCH COVE.**—On Thursday, the 22nd October, the new Church in this village, built to replace that destroyed by fire about three years ago, was consecrated by the Lord Bishop, who also preached on the occasion. Several of the Clergy and friends from St. John were present. The people of the settlement have done a great

deal towards re-building their Church, but without large help, which has been willingly given by others, it could not have been accomplished. The Missionary in charge the Rev. T. G. Netten has been unremitting in his exertions to erect the building and received the hearty congratulations of many friends on its completion. Although Mr. Netten resides in St. John, he has one of the hardest missions—Pouch Cove being distant eighteen miles in one direction. Petty Harbour and Bay of Bulls, nine and eighteen miles respectively in an opposite direction; he visits one or other of these places every Sunday and frequently during the week—doing nearly all of it on foot.

**THANKSGIVING DAY.**—The Bishop has appointed Sunday, the 15th November, to be observed as a day of thanksgiving, with a recommendation that the offertory shall be for the Home and Foreign Mission Fund.

The Bishop intends leaving for Bermuda before Christmas.

**BRITISH BUDGET.**

Dr. Howson, Dean of Chester, is suffering from strain and overwork, and will probably winter at Torquay.

The Right Rev. David Anderson, D.D., who was consecrated Bishop of Rupert's Land, in 1849, and resigned that see in 1864, died in England, the week before last.

One centenarian of our own time, the late Rev. Mr. Braithwaite, of Carlisle, was at the age of ten taken into the choir of the Cathedral of that city, and continued singing under the same roof for fully a hundred years.

Since the Rev. Mr. Foulkes returned from the Roman priesthood to the Anglican Church, he has received the recantations of fifty Romanists in England.

The restoration of Stratford-on-Avon, Parish Church is proceeding apace. The tower and west end have occupied the attention of the builders, and at a meeting of the Restoration Committee last week it was resolved to put the clorestory windows next in hand.

The Bishop of Southwell has just opened a new Church at Derby, built at a cost of £5,000, making the third new church erected in that town during the last four years. The Church is dedicated to St. Barnabas. The opening service was of a very hearty character, and was attended by many of the local clergy. The Bishop preached an appropriate sermon from Acts iv. 36: "Jesus, who by the Apostles was surnamed Barnabas (which is, being interpreted, Son of Exhortation)."

The ancient Hospital Chapel of St. Mary and St. Thomas, of Canterbury, at Ilford, which was founded in the 12th century by the Abbess of Barking, has just been reopened after undergoing considerable alteration and improvements. The improvements comprise a new reredos in Caen stone, bearing in sculpture the Last Supper, a new chancel screen of oak, a new pulpit, an organ loft, and a new lychgate. The Marquis of Salisbury, the patron of the living, was a liberal contributor to the Improvement Fund.

**AMERICAN BUDGET.**

Bishop Potter, of the Diocese of New York, reported in his Convention Address that he had licensed 62 Lay Readers during the year just closed.

The Episcopal Fund belonging to the Diocese of Michigan now amounts to over \$86,000, and besides this there is a residence for the Bishop; The Bishop's salary of \$5,000 is thus all provided for without the necessity of any assess-

ments, nor has he any rent to pay. Happy Diocese and Bishop! The Convention Journal is a handsome and very full one. The present number of communicants is 9,667. The Diocese includes only a portion of the State. The largest salary paid to a rector in Detroit, is \$3,000, with a rectory. One parish there has 900 communicants.

The Rev. A. D. Cole, D.D., President of Nashotah College, died on the 16th of October, of heart disease. Dr. Cole was 66 years old, and had been President of Nashotah College since 1851.

The Rev. J. Fletcher has been transferred by the Bishop of Toronto to the Bishop of California. Mr. Fletcher has taken charge of the mission at Pasadena.

The Rev. R. L. Knox, lately a Roman Catholic priest, was received into the exercise of the ministry in our Church by Bishop Robertson, in St. Louis, a few weeks ago. At the service the sermon was preached by the Rev. Mr. Lechner, who was also at one time a distinguished Roman priest.

**EDITORIAL NOTES.**

MR. GLADSTONE'S recent speeches at Edinburgh afford conclusive evidence that the "Grand Old Man" is still alive and as vigorous as ever. His second speech, which was mainly devoted to the question of Church Disestablishment, was, in effect, a deduction that the subject is not now, and will not be for many years, a living issue in English politics, and should, therefore, not be considered at all in the approaching elections. The fact seems to be that the Liberal leaders are thoroughly alarmed at the prospect of losing the Church vote through the indiscreet utterances of some of their friends. The Church is daily showing herself to be a power in the land which neither political party can afford to offend.

OUR English exchanges contain many interesting reminiscences of the career of the late Lord Shaftesbury. A correspondent of the *Church Times* recalls two events which are equally creditable to the head and the heart of the deceased nobleman. A very few years since, a fire broke out in one of the squalid streets situate in the parish of St. Alban's, Holborn, by which several families were rendered homeless and destitute. A public meeting, presided over by Lord Shaftesbury, was held in the Holborn Town Hall. His Lordship was supported by the Rev. A. H. Mackonochie, then vicar of the parish. An attempt was made to disturb the meeting. Lord Shaftesbury at once grasped the situation. "In God's name," he said, "let us have Christian charity and peace on such an occasion as this. What are we met for but to give help and assistance to those poor people who have been rendered homeless by fire? Those who know me know what my principles and opinions are. Those who also know Mr. Mackonochie know how widely we differ from each other. But at a time like this I'm happy to meet him, to work for him, to acknowledge his noble services, and the services of the devoted women (members of the Clèves Sisterhood) who have labored in this matter." "All this," says the writer, "was uttered with a fire and animation which it is impossible to convey in words, and when, at the end of his speech, Lord Shaftesbury

turned round, and warmly shook hands with Mr. Mackonochie, all opposition ceased." The second event occurred at one of the most memorable meetings of the English Church Union. Lord Shaftesbury was present, with Earl Beauchamp, the Earl of Devon, the Roman Bishop of Emmaus, the Moderator of the Scotch Presbyterian Establishment, and many others, diverse in opinion upon many points, but for that occasion united as one man, to enter their indignant protest against tampering with the law of Christian marriage, and rendering legal the incestuous union of a man with his deceased wife's sister. "I can never forget," said one who was present, "the noble and grand old man, standing erect, and protesting with burning eloquence against any tampering with the marriage laws."

THE subject of Social Recreation is one that demands the earnest attention of all who are interested in the welfare of the rising generation. Young people must be amused, as well as instructed, and if amusement is not provided for them, they will provide it for themselves. Now that the long winter evenings are setting in, it behoves the clergy, especially in the rural districts, to organize Literary Associations, Reading Societies, Debating Clubs, etc., as a counter-attraction to the skating rinks, dancing parties, and other arrangements for mere physical enjoyment, which are harmless enough in themselves, and when used in moderation, but most dangerous when carried, as they often are, to a ridiculous excess. Let no clergyman think it beneath his dignity to interest himself in the amusements of the youthful members of his flock. Nothing is unimportant which helps to form the character of a rational and immortal being, and it is in hours of ease and pleasure, no less than in those of labor and worship, that the eternal destiny of each individual is being day by day determined.

A LEADING member of the Bar is reported to have used the following extraordinary language in his address to a jury, the other day, in Montreal:—"What man is there who has not, at some time or other, crushed and ruined some unfortunate woman?" We trust and believe that the learned Counsel's sweeping insinuation is very far from being justified by facts, but if even approximately true, it discloses a state of things which is appalling, to contemplate, and should rouse the clergy to a sense of the duty of proclaiming the great Christian law of Purity as equally binding upon man and woman. The subject is far too seldom alluded to in our pulpits, and we respectfully submit that it would be well to give it a prominent place in the teaching of the coming Advent season, and, when practical, to form local branches of the White Cross Army, or some kindred organization.

ONE ANCHOR.—In such a world as this, with such ugly possibilities hanging over us all, there is but one anchor which will hold; and that is utter trust in God. Let us keep that, and we may yet get to our graves without misery, though not without sorrow.

Those who have no real sorrows can afford to play with imaginary ones.



# The Church Guardian

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Will Subscribers please examine Label, and REMIT PROMPTLY!

## CALENDAR FOR NOVEMBER.

- Nov. 1st—ALL SAINTS.  
 “ “ —22nd Sunday after Trinity.  
 “ 8th—23rd Sunday after Trinity.  
 “ 15th—24th Sunday after Trinity.  
 “ 22nd—25th Sunday after Trinity.  
 “ 29th—1st Sunday in Advent.  
 “ 30th—St. Andrew, A. & M.

## NOTES ON THE AMERICAN CHURCH CONGRESS.

The Tenth Church Congress of the United States opened its session in New Haven on Tuesday, Oct. 20th.

### THE OPENING SERVICE

was held in Trinity Church, when there was a celebration of the Holy Communion. It was attended by a large number of both clergy and laity. The Bishop of Connecticut officiated, assisted by the Bishops of Minnesota and Maine.

### THE FIRST SESSION

was held in Carll's Opera House immediately after the service in the church. An immense audience was present. Bishop Williams presided, and delivered the inaugural address. It was able and comprehensive, extending to the Congress hearty welcome, dwelling upon some of the topics for discussion, and indicating the spirit in which the proceedings should be conducted.

We take the following particulars as to the proceedings of Congress from several of our exchanges:—

At the evening session the Opera House was densely packed with an interested audience. The discussion was upon *The Christian Doctrine of the Atonement*. Besides Archdeacon Farrar, the Rev. W. R. Huntington, D.D., of New York, and the Rev. C. V. L. Richards, of Providence, R.I., read essays on the subject. The Rev. Arthur C. A. Hall, of Boston, and the Rev. R. H. McKim, of New York, discussed the matter orally. Archdeacon Farrar's essay was to the effect that faith in the atonement is the belief that Christ lived and died for us, and that by His life and death we are saved, is an essential part of the common Christianity. It is the key of the evangelical position. In this faith all who profess and call themselves Christians are united. Without this faith the gospel is robbed of its most central meaning. Our belief in the atonement is based on revelation, confirmed by the inward witness of God's Spirit on our hearts. If we desire fit words wherein to express that belief we look first and naturally to the Holy Scriptures. We read that Christ

died for our sins, and that He suffered for our guilt—the just for the unjust. He was sacrificed for us. He put away sin by the sacrifice of Himself, and by that one offering He hath forever perfected them that are sanctified.

On the second day, Wednesday, October 21st, the attendance at the Congress was largely increased by the arrival of visitors from a distance. The first subject for discussion was *Grounds of Church Unity*.

It was introduced by Right Rev. Dr. Cox, Bishop of Western New York. His remarks constituted a strong argument for the Episcopal Church, as distinguished from the churches which have been separated from it in the course of history. He presented the idea of historic continuity by which the Church retains its hold upon the past.

Rev. William W. Newton, of Pittsfield, Mass., spoke next, in the absence of Assistant Bishop Randolph, of Virginia. Among other things, he said that “the churches of Protestant relation must either disintegrate and run out to nothingness, or they must come together and seek a higher plane. I am tired of this barrack-and-tattoo-of-the-drum Churchmanship. Providence just now seems to be on the side of the heaviest artillery. The problem of ecclesiastical reconstruction can never be formulated in advance.”

Archdeacon Farrar followed in a scholarly manner. His remarks were a plea for Christian unity, but not uniformity. The former was essential, the latter impossible.

The Rev. Thomas Richey, D.D., of the General Theological Seminary, New York, pointed to the history of the Christian Church for the proof of its essential unity in Almighty God. There is to be one fold as there is to be one salvation. God's truth points to the unity of the human race and the brotherhood of man. Under the law of filial obedience may not all Christians live together in unity?

Rev. Julius H. Ward, of Boston, formerly editor of the *North American Review*, followed with a highly interesting address, in which he said:—“We must deal with the things that touch the common life of the people. Without this social organization we can reach no high degree of success. Build up the family against the tendency to divorce; build up the morale of the schools; teach the people to think of something besides themselves. These social influences touch directly upon the ethical influences, and the ethical influences lead to spiritual purposes. The spirit of catholicity must be developed.”

Rev. Dr. John Hopkins closed with a few appropriate words.

The subject of discussion at the evening session was *The Ethics of the Tariff Question*, which was ably treated by General Tremaine, of New York, Bishop Dudley, of Kentucky, Rev. F. C. Henry, of Bridgefield, Conn., and others.

The first topic of discussion on the third day was *Aestheticism in Worship*, and the speakers were listened to with the closest attention.

Dr. W. A. Snively, S.T.D., of Brooklyn, was the first speaker, and said the term “aestheticism” is used to express the science of beauty in nature, or literature, or art. We may define its relation to worship as including the extent to which the element of beauty or good taste or ornament may be observed and cultivated in public worship. The furniture of our churches, he thought, should be of the best and costliest which the worshippers can afford. The sacred vessels should be of the purest metal, and, if practicable, adorned with jewels and precious stones. The vestments of the priest should be of the finest texture, and the books of the service should be of the clearest type and of the richest binding. There may be a fair protest made against artificial flowers. The preaching platform should not be an exotic conservatory. The speaker also commended grace in gesture and style and rhetorical accuracy of expression.

A paper by Rev. C. W. Ward, of Englewood, N.J., who was unable to attend, was read. It favored worship unencumbered by a riot of art. Two many village churches looked like variegated toy houses, and the metropolitan houses of worship resembled vast kaleidoscopes, where the demoiselle should rapturously think of Worth, and the millionaire worship gilt upon the surface. Too much attention was paid the celebrant and chorister, and not enough to the worship of God.

The subject of discussion at night was *Free Churches*. John A. Beale, of New York, was the first speaker, and he made a strong argument in favor of free pews. The poor were sensitive and intelligent, and one reason for the growing scepticism in the country was because they felt that they were in a measure excluded from the benefits of the church. There were pew-holders in favor of free churches, but they were greatly in the minority. His argument was strongly in favor of having the church made free in order that the poor could be made to feel at home in the church.

He was followed by R. Fulton Cutting, of New York, who was strongly opposed to the pew-holding system. It caused the poor to feel that churches were for the rich instead of for the people at large. He quoted a remark made by Pere Hyacinthe, who, when walking with a rector and viewing the church, asked what his annual subsidy was, and when told that the church was self-supporting, he expressed gratified surprise that he was in such a great and glorious country as America.

Several other volunteer speakers addressed the Congress, mostly in favor of free churches.

On Friday morning, the sixth topic—*Deaconesses and Sisterhoods*—was introduced, and was listened to with careful attention.

The first speaker was the Rev. Dr. Thomas M. Peters, of New York. He said that for thirty-five years he had had women laboring in church work, and for twenty-one years these women had been members of sisterhoods. He strongly upheld both branches of the work. Any lady engaged in this work, and who is plainly dressed, is guarded by her sex and character from those annoyances which a uniform is supposed to ward off.

The second speaker was the Right Rev. Wm. Croswell Doane, D.D., LL.D., Bishop of Albany. He expressed himself as strongly in favor of the work performed by those self-denying women, but believed that deaconesses and sisterhoods should be under the guidance and direction of the head of the respective dioceses.

Rev. Galbraith B. Perry, of Baltimore, spoke in advocacy of both organizations, and begged that there should not be too much pruning by introducing too many rules and regulations.

Bishop Williams then introduced Lord Brabazon, of England. It had been expected that he would address the Congress, and many were attracted thither in consequence. Lord Brabazon is chairman of the Central Committee of the Young Men's Friendly Society, of London, and a member of the committee of the Girls' Friendly Society in the same city. He briefly discussed the work and character of the two societies with which he is connected, and was enthusiastically applauded at the conclusion of his remarks.

The Rev. Arthur Brooks, of New York, followed Lord Brabazon, and said that it was true that the sisterhoods had proved useful in every instance, but he wished there was some order which should attach itself to the heart of the individual.

The Rev. Dr. Gallaudet, of New York, and the Rev. Dr. Hopkins, of Pennsylvania, spoke also on the subject, and favorably of the work.

The last topic of discussion was *The Place and Methods of Study in Bible Lands*.

Rev. Geo. William Douglass, of New York, traced the history of the Bible, telling how it was laid aside in the Middle Ages, when few of

the higher classes knew much about the Bible, and their knowledge was derived from commentaries and pamphlets. To teach the Bible one must thoroughly understand the religion of Christ.

Rev. Charles H. Babcock, of Columbus, Ohio, urged that the proper method of Bible teaching was book by book, to find out how and why it was written, and, if possible, the intention of the inspired writers.

Rev. E. S. Thomas, of St. Paul, Minn., said the study of the Bible was very much neglected in the West, and that there was too much of scepticism and religious indifference. The West needed competent Bible teachers.

Rev. W. H. Aitken, the English parochial missionary, gave an interesting sketch of Bible teaching as practised in Cornwall and Scotland. These people would read, and then forget what they had acquired. Over one-third would profess faith, and then backslide. But Ireland was a nation of Bible readers, and the teaching of the Word among them was profitable.

The last speaker was the Rev. Geo. Z. Gray, of Cambridge, Mass., who drew a beautiful picture of the Bible, describing it as man's best counsellor and guide, and said that careful study of it would show the best means of teaching it.

After "Gloria in Excelsis" had been sung, the Benediction was pronounced by Bishop Williams, and the Congress adjourned.

THE BOARD OF DOMESTIC AND FOREIGN MISSIONS.

When the Church of England in Canada, in Provincial Synod assembled, constituted itself a Missionary Society, and, as a Church, took charge of all Missionary operations within its borders, it was felt by most persons that a great step had been taken, which could hardly fail to produce great and beneficial results. It was confidently expected that the assertion of the Church's Missionary character, and of the duty of every member to participate in her Missionary enterprises, would evoke an enthusiasm and a liberality far exceeding anything that she had known in the past. It was believed, also, that by entrusting the management of her Missionary offerings to a Central Board, composed of representatives from the various dioceses, she had adopted a course which ought to secure the confidence of all her members. Great things were looked for as the result of this new departure, and we believe that great things might have been achieved. It is only too obvious, however, that the actual results have not at all fulfilled our reasonable expectations. Notwithstanding the fervent and eloquent appeals put forth, from time to time, by the Central Board, the stream of Missionary benevolence has not proportionately increased in volume, and we are still confronted with the fact that the Missionary income of the Canadian Church is shamefully inadequate to her pressing needs. What are the causes of this failure? Doubtless they are many and diverse, but we fear that we are not wrong in surmising that the most powerful of all is to be found in the unsatisfactory procedure of the Central Board itself. People will not give freely of their money unless they feel assured that it will be administered with wisdom and impartiality, and there is an impression abroad, for which we fear there is too much ground, that these qualities have not distinguished the existing financial management. Take the case, e.g., of our Domestic Missions. These may be

roughly divided into the Diocese of Algoma, on the one hand, and the different Missionary Dioceses of the North-West, on the other. What valid reason is there for giving Algoma a larger grant than all the other dioceses together? We know of none. On the contrary, we hold that, by reason of extent of territory, probable future, and the numbers and peculiar character of the population, the North-West has by far the greatest claim on the sympathy and alms of the Church in the older provinces. We have no desire to belittle the work that is being done in Algoma, but we must protest against the policy of petting and pampering a single diocese at the expense of others whose needs are more urgent. We very much incline to the opinion that the time has come for a re-consideration of the position as to Algoma, and for devising means whereby it may cease to be a Missionary District, and be included in other existing dioceses.

Again, we regret exceedingly that at the meeting of the Board at Kingston a distinctly retrograde step was taken in the permission given to certain Missionary Bishops to visit the older dioceses to solicit contributions for the carrying on of their work. When the Board was constituted, it was understood that the whole work of raising money was to be done by it, and in delegating that duty to others it has simply abdicated one of the most important functions for which it was created, and, in doing so, has confessed its own incompetency.

It has greatly pained us to write as we have done of a body for whose members, personally, we cherish the highest esteem, but where the interests of the Church are at stake, all personal considerations must give way.

Since writing the foregoing, the Report of the Board, as submitted at its annual meeting at Hamilton last week, has come to hand, but we have not opportunity to refer at length to it now. We note, however, in the financial statement, this most discouraging fact: that it would seem that the income for Domestic Missions during the first two years of the present Board's administration amounts to a sum total of \$16,343.55; whilst that under the simpler system which it replaced for 1883 alone amounted to \$16,610.10; and for 1882 and 1883 to \$26,929. These figures are eloquent and astounding!

CORRESPONDENCE.

The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.

"WHY I AM A METHODIST."

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—For the information of the clergy and laity that have so promptly and, in many cases, so liberally responded to the appeal for orders to the reply to the Methodist tract, entitled as above, I may say my letters are now in the hands of the printer, and that the work of publishing them in pamphlet form will be prosecuted as speedily as possible. I have to thank several of the clergy, many of whom are unknown to me, not only for their liberal patronage but also for their letters which have not a little encouraged me to go on with the work of republication.

I may observe that the prices named in the circular sent out are based on an issue of 5,000 copies, but the guarantee orders received to date do not warrant a larger issue than 2,000—the cost of which to me will be proportionately greater than the larger issue. In fact a loss will be incurred.

However, should the pamphlet be considered worthy of a larger circulation by Canadian Churchmen, I may state I shall be able to supply the demand at the prices named in the circular, having arranged to have it stereotyped.

May I ask all intending subscribers to forward

their orders without delay, as I must determine on the number for the first issue within the next ten days.

In conclusion permit me to thank "Rector" for his commendatory letter in a recent issue.

Yours truly,

W. P. SWEATMAN.

Pembroke, 10th Nov. 1885.

P.S.—The prices of the pamphlet as named in the circular above referred to are:—100 copies, \$6.50; 50 copies, \$3.50; 25 copies, \$2; single copies 10c. It will contain about thirty-five pages of about 8x5½ inches. W.P.S.

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—I think the story about which your correspondent "Eusebius," in your last issue, asks for particulars, must be that told by the late Mr. Newland, concerning the late celebrated Dr. Wolff. Some of your readers are doubtless familiar with it, but there are probably others to whom it is new, and if so, they, I am sure, will be glad to hear it. Well, Dr. Wolff, Mr. Newman tells us, was travelling in some out of the way place in the far East. I forget the name of it, but that does not greatly signify; most likely I could not pronounce it if I remembered it. However, it was in the diocese of one of the bishops of the Eastern Church, and in the course of his wanderings, Dr. Wolff fell in with the Bishop.

"Who are you?" said His Lordship, looking at him over suspiciously.

"A poor missionary," said the Doctor.

"A what?" said the Bishop.

"A missionary," said Dr. Wolff. "I am come to preach salvation to these poor people. How shall they call on Him in whom they have not believed! or how shall they believe in Him of whom they have not heard, or how shall they hear without a preacher?"

"That is all very well," said the Bishop; "but why don't you finish the text? How shall they preach except they be sent? Who sent you?"

"Sent?" said Wolff.

"Yes, sent," said the Bishop: "My Metropolitan sent me, and his predecessors sent him, and I sent my priests and deacons. Now, who sent you?"

"The Spirit of the Lord," said Wolff, boldly, for he was not a man to be put out of countenance. "I hope you do not deny that Christ is able to send His own messengers, without human intervention?"

"God forbid that I should doubt it for one single moment," said the Bishop; "I know that He can; I know that He sent Moses and Aaron without human intervention to establish the Aaronic priesthood; and I know that He superseded this very priesthood of His own ordination, by sending, also without human intervention, the Apostolic priesthood: and what He did once, of course He can do again. God forbid that I should doubt that: I should be a Jew if I did. Still, I do observe that whenever God sends anyone directly from Himself, and without human intervention, He is always pleased graciously to confirm His own appointment to the minds of His faithful servants by signs and wonders. Moses called down bread from Heaven. He and Aaron brought forth water out of the rock. And so also when He was pleased to supersede that priesthood, many wonders and signs were wrought by the hands of the Apostles. They did not go upon their own testimony, but appealed to these as witnesses: as in the case of their Master Himself, the works that they did, they testified of them. Now," continued the Bishop, "without at all doubting the possibility that a Wolffish succession may be commissioned to supersede that of the Apostles, where are your witnesses? I suppose you do not expect us to take your word for it: what supernatural powers do you appeal to in proof of your heavenly mission?"

This was a puzzler: it had been a puzzler to Mahommed several hundred years before. The

prophet, however, got out of it cleverly, by saying that he had written the Koran, which, as every one could see, was a miracle in itself; but poor Wolff could not say he had written the Bible, so he fell a thinking.

The result was that he returned home, by many shades, a wiser man. He was ordained deacon in America, by the late Bishop Doane, of New Jersey, and priest in Ireland, by the Bishop of Dromore. He settled in England, he got a living there, "and the last time I saw him," says Mr. Newland, "he was preaching a tolerably High Church sermon in Archdeacon Dennison's Church, at East Brent, while the Archdeacon himself was sitting at the Prayer Desk, looking at him with a patronizing and fatherly air, nodding his head occasionally at any particularly orthodox passage, as if he were saying to himself, "Come, for a young hand, that is not so bad!"

ANDREW GRAY.

Chelsea, Mass., Nov. 4th, 1885.

## FAMILY DEPARTMENT.

### HE CARETH FOR US.

If I could only surely know  
That all these things that tire me so  
Were noticed by the Lord,  
The pang that cuts me like a knife,  
The noise, the weariness, the strife,  
What peace it would afford.

I wonder if He really shares  
In all my little human cares,  
This mighty King of kings?  
If He who guides through boundless space  
Each blazing planet in its place  
Can have the condescending grace  
To mind these petty things?  
It seems to me, if sure of this,  
Blent with each ill would come such bliss,  
That I might covet pain.

Dear Lord, my heart hath not a doubt  
That Thou doth compass me about  
With sympathy divine.  
Thy love for me once crucified,  
Is not the love to leave my side,  
But willeth ever to divide  
Each smallest care of mine.

—The Young Churchman.

### DAILY WEAKNESS.

(From the Young Churchman.)

"Give me strength against those daily weaknesses and failings which sully and taint the soul, and hinder our most earnest prayers, and estrange our hearts from Thee."

"Strange that I never noticed that prayer before; why, it is beautiful!" and Josie closed the little devotional book, looking thoughtfully from the window, out upon the meadow, where the children were having a lively game of tag before going to bed.

"Oh, there's Josie!" exclaimed one. "Josie! Josie! come play with us."

But the young girl shook her head decidedly. "No, I cannot go to them to-night. I want to think about that prayer, and my daily weaknesses. I wonder what they are. Oh! it is so easy to feel good, sitting here upon this chair, and in my own dear little room; but out amongst folks it is dreadful hard to be good."

"Daily weaknesses; daily weaknesses, Josie Stone; what are yours? Let me see. I am very fond of chalk and tea. Those tastes must come under that catalogue, for I indulge in them every day. I am ashamed of myself. Then I do love to lie abed in the morning; and that's another weakness, for I am well and strong. What next? Oh! I think I talk too much; that is, I am not always very wise and discreet in my conversation. Sometimes I tell things about people that need not be told. Oh! if I could always say good things about people. But one begins to talk, and says so much almost before he knows it. And now, that makes four weaknesses, and if I keep on I shall find plenty more. These will do to begin with, though, and I shall use the little prayer every day, and try to overcome them all."

Josie Stone had been confirmed only a few weeks before. Her heart was full of strong de-

sires towards the Master. She wished earnestly that she might prove faithful to the end; and at first all seemed so easy, but now Josie was beginning to learn that there were many difficulties in her heavenward path, and many hindrances to overcome. True, Rector and Sunday-school teacher had warned her that all would not be smooth and easy; but, girls, you know how often these loving warnings are unheeded, or else laid aside with the thought—"It will not be so in my case."

Let us spend one day with Josie; perhaps her experience may be of some use to other young disciples.

The rising bell awoke Josie from a very sound, sweet sleep. "I must have one more nap," she murmured. But as she settled into such a comfortable position, the little prayer of last night came into her mind: "There, I had forgotten all about last night." Josie Stone, got up immediately. The first day of school, too—a splendid time to start and try to follow new resolutions.

At last, neatly dressed, Josie sat down to read the Lessons for the day; and these carefully and thoughtfully read, the young girl knelt in prayer, nor did she forget to add to her other prayers the little petition which had impressed itself upon her mind on the previous evening.

Ah, Josie, your day begins well. Oh, if the well-doing only continues!

And here I feel as if I wanted to say one word to all the young readers of *The Young Churchman*. Do not be discouraged children, on account of your failures. No matter if you fall seventy times in the day. Pick yourselves up, and with a little prayer to God for forgiveness and help, go forward. That is the one thing that we must do—go forward in our Saviour's strength.

I so often think of that simple little hymn which the children have sung for so many years:—

Oh! do not be discouraged,  
For Jesus is your friend.  
He will give you grace to conquer,  
And keep you to the end.

Well, the little hymn is laid aside nowadays as being rather old-fashioned; but it contains a world of truth and comfort, nevertheless. But I know you are all waiting to go to school with Josie, so we will start immediately.

She has successfully resisted her weakness for chalk, and entered the closet where her mother keeps the tea canister several times, without so much as lifting its lid. So, feeling rather strong and elated, Josie proceeds on her way to school. Once there, all is confusion, talk and bustle. "It is so pleasant to come together once more after the long vacation," says one; and another exclaims, "Lots of new scholars, Josie."

And from a distant corner one little girl cries out, "Josie Stone, you promised to have a desk next to mine this term."

You see Josie is a favorite. But who can wonder! For she is always good-natured, willing and gentle towards all. Then our Josie is pretty, and dresses well, two qualities which go a great way with school girls.

At last the scholars are called to order, and there can be no more talking, comparing notes or questioning, until recess. Then a group of chosen friends cluster round Josie for a talk.

"Me must decide about those three new girls who are to be in our classes, Josie; do you know anything about them?"

"Let me see," replies Josie, thoughtfully. "Augusta Banks, Clara More and Jennie Whitney."

Josie, take care! I fear your weakness for giving information about people will make you stumble now.

But Josie has forgotten already. She says, "Oh, that Augusta Banks is nobody much—don't belong to our set at all, you know. Her father keeps a little fancy store on one of the avenues."

"Very well; we'll just speak politely to her in the classes, and when we meet,—that's all," decided one of the school dictators. "We must draw a line somewhere, the school is so large."

"But what of the other two girls?" asked another class mate.

"I don't know anything about Clara More, but she seems to be all right," and Josie looked critically at the girl who stood by a window at the other end of the school-room.

"She has a very assured air and manner," continued the school-room oracle. "As for Jennie Whitney, there's not a doubt as to her standing. She belongs to the Lane street Whites."

The ringing of the order bell now put an end to the conversation, and the girls took their seats and settled to work with as important an air and manner as if they had been debating upon state affairs.

How strange that this social standing possesses such an influence even in schools. Not a question or remark upon the character or intellectual standing of those three girls, but merely, "Who are they? To what set do they belong?"

Still, it is not to be expected that the children should be better, wiser or nobler than their parents in discussing such topics as people's business, position, wealth, or style of dressing and living.

Once again Josie sat by the window. She had finished her lessons for the following day, and now her thoughts recurred to the three new scholars.

"There! On this very first day I have forgotten. I never thought, until this moment," she exclaimed. "I need not have been so very eager and decided in settling the position of my new class mates. I might have influenced the girls so differently. What difference does it make in our treatment of that Augusta Banks, if her father does keep a fancy store, but I do so love to tell all I know about people."

"Josie! Who in the world are you talking to?"

"Only to myself, Aunt Fanny. Sit down here, and let me tell you all about it."

So Josie placed Aunt Fanny in her own little rocking chair, then, sitting down at the lady's feet, told her the story of "Daily Weaknesses."

"Aunt Fanny, what can I do?" she asked at its conclusion.

"Only try again to-morrow, dear, harder than ever; and take Augusta Banks by the hand; bring her into your circle, for I know you will like her. She is one of my Sunday-school scholars, and a very lovely, intelligent girl. This will be a hard thing to do; but never mind. If we are really striving to follow the Saviour, we must always do our best to remedy mistakes and careless missteps, such as yours of to-day. Be thankful if you can do to-day's work over again, Josie, for such grace is not always given to us."

"I know it," Aunt Fanny; and even now the girls will think me changeable and fussy."

"That is part of the punishment, Josie. No wrong-doing is ever made right-doing without pain and humiliation. Then, here is a little drop of comfort. Older Christians than yourself have constantly to struggle and fight with these little daily weaknesses. So do not be discouraged, dear. For this constant warfare need never be waged in our own strength, or by ourselves. The Captain of our salvation never forsakes His people."

H. L. H.

God's presence is enough for toil and enough for rest. "If He journeyed with us by the way, He will abide with us when nightfall comes; and His companionship will be sufficient for direction on the road, and for solace and safety in the evening camp.—MacLaren.

**BOOK NOTICES, &c.**

**THE HOMILETIC REVIEW**, for November well sustains the high character it has achieved. It contains a characteristic paper by Dr. Crosby, on the question "Is Prohibition a wise policy?" One by Dr. Behrends, of Brooklyn, "Is the Pulpit Declining in Power?" An interesting article by Dr. Schaff, on "Recent Theological Literature in Germany," and Rev. S. W. Dike continues discussion of the Divorce Question, showing how it ought to be treated both by the Church and the state. Dr. Pentecost's second paper on the Evangelization of our cities, considering in this article the "Obstacles in the way," is well worthy of attention, and there is much else deserving notice, but to refer to which we cannot for lack of space. The "Prospectus for 1886" gives promise of exceeding richness and strength in the coming year. Published by Funk & Wagnalls, 10 and 12 Dey street, New York; \$3 per year; 30c per single number.

**THE DESCENT OF MAN**, by Charles Darwin.—J. Fitzgerald, Publisher, 393 Pearl street, New York; (in four parts 15c each.)

This well known treatise, is now being published in four numbers of the Humboldt Library of Science of which the first has now appeared, to be followed by the second on November 20th, and the third and fourth at intervals of one month.

**THE SIDEREAL MESSENGER**.—W. W. Payne, Carleton College Observatory, Northfield, Minn., U.S. \$2 per annum.

The November number of this instructive monthly is to hand. R. H. Ferguson contributes an article on Sun Spots in September. Dr. Parkhurst one on Stellar Photometry; whilst the Editorial department is occupied with interesting notes regarding the new star in the Nebula of Andromeda.

**THE CHURCH REVIEW**.—The Church Press Company, New York; \$4 per annum.

The October number of this ably managed and valuable quarterly has just reached us, and is full of original articles upon subjects of deep interest. Amongst these is an able review by Rev. J. Elmendorf, S.T.D., of Prof. Allen's "Continuity of Christian Thought," in which the writer exposes the dangerous character of the teaching contained in this book, the title of which he says, well expressed, would have been the "Continuity and development of stoical thought amongst Christians: or anticipations of Schleiermacher"; adding "that the letter as well as the spirit of the articles of Religion is explicitly denied by Prof. Allen 'goes without saying.' Is this the honesty and truthfulness of a Christian man? How can he consent to remain a day in a Seminary of a Church whose formulas he denies? There is also a very interesting compilation of statistics by Dr. Hopkins in reference to the growth of the Church in the United States during the first century after its organiza-

tion, from which it appears that on the basis of *communicants* there has been a steady gain, in the ratio to population, of from one in 289 in 1850 to one in 145 in 1880; and in contributions of from \$5.75 per annum to each communicant in 1853—to \$19.51 in 1880. There are also papers on the Seabury Centenary; Materialism; Prayer-book Revision, and the proposed changes in the Am. P. B.; Christian Doctrine and the Modern Scientific Spirit; a Review of Bishop Littlejohn's great work on the Christian Ministry, &c. Well may the editor say in referring to the fact that the present number closes the fifth year of his management, that "it has been amply demonstrated that it is possible to maintain a quarterly review, in the Church, of the highest literary excellence, and open to all schools of thought that may lawfully claim recognition." The *Review* in its contents and appearance is a credit to the American Church.

**KNOTS UNTIED**.—J. C. Ryle, D.D., Lord Bishop of Liverpool; S. R. Briggs, Toronto; special edition, \$1.75.

The writings of Bishop Ryle and the papers in particular which form this volume are too well known to require any extended notice at our hands. Dr. Ryle glories in his position as an Evangelical of Evangelicals. (though he does fail at times to satisfy the most extreme of this party), and he says truly enough in the preface that "the doctrinal tone of the volume will be found distinctly and decidedly 'Evangelical.'" The opinions expressed and advocated about the matters discussed are those of an *Evangelical Churchman*; but he adds, "They are not popular opinions, I am aware, and are only held, perhaps, by a minority of the English Clergy." He further adds "the object of sending forth this volume is to meet the wants of those who may wish to see theological questions fully discussed and examined from an *Evangelical standpoint*, and complain that they cannot find a book that does this." We admire the fervent piety which pervades many of Bishop Ryle's tracts; but we cannot follow him when he enters upon the discussion of such questions as Baptism, Orders, The Church, and kindred topics. In regard to these matters we do not see the "knots" which he assumes exist—"untied" they are rather cut as with the sword of an unskilful swordsman, leaving little material for use. In other words he gives up *principles* which seem to be essential if the Church be justified at all in her position.

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**BIRTH.**

**RICHY**—On the 9th, at the Rectory, Seabrook, the wife of Rev. James A. Richey, of a son.

**MARRIED.**

**MOORES—MUSHROE**—On Monday, Nov. 9th, at Christ Church, St. Stephen, N.B., by the Rev. Theodore E. Darling, Rector, Mr. William Edward Moores, of Carrol, Penobscot County, Me., and Miss Jennie Mushroe, of Lakeville, Penobscot County, Me.

**DIED.**

**FROST**—Fell asleep in Jesus, at her residence, 16 Charles street, St. John, N.B., on Nov. 2nd, after a few days illness, of Congestion of the lungs, Julia Amer, relict of the late Robert C. Frost, Esq., in her 71st year, leaving three sons and five daughters, eight grandchildren, and a large number of relations and friends to mourn the loss of one of the kindest of mothers and dearest of friends.

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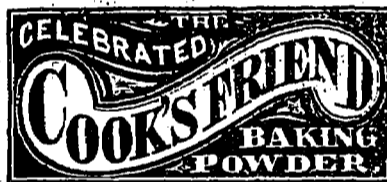
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**GLEANINGS FROM THE ANNUAL REPORT.**

**ROTTERDAM.**—Mr. Bloch reports that he had many encouraging meetings with Jews during the month of June, both at Rotterdam and at Vlaardingen, Schiedam and Maasland, to which places he made Missionary visits. Harlingen, Franeker, Leeuwarden and Bolsward were also visited by the Colporteur.

**STRASBURG.**—Mr. J. Pick visited several places in Alsace-Lorraine during June, and reports the Baptism of two Jewish ladies.

**MOGADOR.**—Mr. Zerbi's says in his report for May, "I visited a good many shops during the Feast of Pentecost, and had many opportunities of speaking to my brethren of the love of Him who redeemed them by His precious blood. There was very little controversy during these conversations, and I am always glad when I can speak simply of the love of Christ; but unhappily the children of Jacob generally like 'doting about questions and strifes of words' (1 Tim. vi. 4.) A Jew said to me, 'I like to read the New Testament, because it is a book that knows all about human afflictions, and how to console them. When I am in trouble, and have no bread for my children, I open this book, and read the first chapter I come to, and I am sure to be comforted, and forget my misery.'"

The Rev. J. B. Ginsburg, while in England, received the following letter from a Jewess of Mogador: "I take the liberty of writing, having heard of your happy arrival in England. I hope you will make a good return journey, and that I may yet enjoy your instruction, for which I am very grateful. I am convinced that Jesus is my Saviour, that He is the way, the truth and the life. I believe that without faith I cannot be saved. I beg, sir, that you will not forget me in your prayers, that the Lord may increase my faith. We do not know our weakness till we are proved. Happy they who have resisted temptation and who can say with Job (xiii. 15), 'Though He slay me, yet will I trust in Him.' I pray God to make me as the salt of the earth, and a light in the world, for the love of Christ our great High Priest."

Mr. Arias reports the Jews as being very ready to listen to him in the Ghetto, and expresses the hope that, by showing them that Christianity is no other than the religion taught by Moses and the prophets, to overcome their prejudices against it. Some, who at first would not come near him, are now more disposed to listen to the Gospel truths. Mr. Arias has been well received in visits to the market. Some Jews were very much interested, and asked questions. Our tracts, too,

were well received by Jews, who promised to read them, telling Mr. Arias he might question them on the contents when next he met them. The evening school has been given up for the summer season. During this half the number of attendances has been 100 children and twenty-four adults.

**KRISHNAGAR.**—The C. M. S. Church Council has been holding its annual meeting at Krishnagar, the Metropolitan presiding. The Council has begun well. It has evidently many difficult questions to deal with: others will arise as time goes on. But if they be approached in the same spirit of prayer and faith and earnestness, as evidently characterized the proceedings which have been reported by the *Banga Bandhu*, good must arise. Evil will grow with the good in this as in every organization. Our confidence is in the fact that this is a Christian organization, the outcome of the life of the Christian Church. It is one of the developments of the life of Christ regenerating Bengal. At the beginning of this century individuals were baptized; as the century advanced Churches were formed and multiplied; new groups of Churches are collecting. By the Lord's blessing the end of this century will see the Christian Church in Bengal a joy among the Churches of the Earth. Life is in her, growth has commenced, and expansion on a Pentecostal scale is at hand; let us seek that in these assemblies the Power of the Lord may be felt.—*Indian Christian Herald*.

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I have had occasion during the past two years to use, in my family, the medicine generally known as "PUTTNER'S EMULSION OF COD LIVER OIL, &c."

Our baby up to the age of four months was so ill and emaciated with constitutional catarrh, as to give no hopes of her recovery, at which time we began to administer the Emulsion, and continued with small doses for a year. She is now two years old, quite active and vigorous, talks and runs, has cut most of her teeth, had the measles, and is cured of Catarrh.

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I consider it effective for the cure of coughs, general debility, and any disease that can be cured by building up the system.

I have freely recommended its use; and its beneficial effects have been reported to me by many of my acquaintances who have been induced to give it a trial.

I consider it as far in advance of pure Cod Liver Oil, as the "Oil," years ago was in advance of the old method of treating Consumption. Yours truly,

J. PARSONS, Attorney and Barrister. Halifax, N.S., Sept. 20th, 1879.

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Temperance Column.

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(By Frederick Sherlock, author of "Illustrious Abstainers," "More than Conquerors," etc.)

(Continued.)

The ministering mission of good books entering the homes of the people week by week is simply incalculable. "That wicked and perverse generation" who totally abstain from attending Temperance meetings, "charm" the Secretaries "never so wisely," may still be brought within the range of Temperance influence, if their little people are members of a Band of Hope which has a well-stocked and well-selected Lending Library. The relentless Bogey which meets us at every turn—Want-of-Funds—once again blocks the way. How can we get this much-to-be-desired Library of Temperance Books? My friends, believe me, there is but one way. Buy them! I repeat, Buy them! It may be that this advice is superfluous in Belfast, but, I assure you, it is not so in London. In the City of Dreadful Night there is a colony of good people whose cardinal creed seems to be that authors and publishers are concerned in the manufacture of books in order to give them away. It never seems to enter the heads of these amiable people that writers, and paper-makers, and printers, and binders, and publishers, have occasionally to eat and drink, and otherwise generally conform to the modern fashion of clothing themselves. Believe me, the dullest Temperance book that was ever penned can be promptly passed into a tenth edition by simply handing over copies to folk who have no difficulty in making out a convenient claim to a place on the author's free list.

Give entertainments, open a subscription list, and set to work in a way which plainly indicates to the good people in your parish that you mean to establish a Temperance Library, and the monetary difficulty will soon grow small by degrees and beautifully less.

When the Library is opened, it should of course be a condition that all members join the Band of Hope. I have found it useful to paste in the cover of all books a small paper, not only giving the rules as to the return of books, etc., but also a copy of the pledge of Total Abstinence, and an intimation that anyone can take the pledge, either by attending at the school-room on the Band of Hope meeting nights, or by sending to the Secretary, whose address is given. In this way each book, when it leaves the library, goes out as a singularly discreet Temperance missionary. It gives its message without any circumlocution, it refuses to be drawn into any wordy warfare, it doggedly sticks to one point—if you want to abstain, sign the pledge.

(To be continued.)

"DROPPED DEAD."

THE FATE THAT OVERCAME "LITTLE MAC" AND FIVE OTHER GOVERNORS.

Appropos of the sudden death of Gen. Geo. B. McClellan, we note that the New York Sun points out the singular fact that Governor DeWitt Clinton, Governor Silas Wright, Governor William L. Marcy, Governor and Chief Justice Sanford E. Church, and Governor R. E. Fenton, all of New York State, dropped dead of heart disease, and under quite identical circumstances—each of them dying while reading a letter except Marcy, who was perusing Cowper's poems!

Hold your hand against the ribs on your left side, front,—the regular, steady beating of the great "force pump" of the system, run by an unknown and mysterious Engineer, is awful in its impressiveness!

Few persons like to count their own pulse-beats, and fewer persons still enjoy marking the "thub-thub" of their own heart.

"What if it should skip a beat!"

As a matter of fact the heart is the least susceptible to primary disease of any of our vital organs. It is, however, very much injured by certain long-continued congestions of the vital organs, like the kidneys, liver and stomach. Moreover, blood filled with uric acid produces a rheumatic tendency, and is very injurious to healthful heart action,—it often proves fatal, and, of course, the uric acid comes from impaired kidney action.

Roberts, the great English authority, says that heart disease is chiefly secondary to some more fatal malady in the blood or other vital organs. That is, it is not the original source of the fatal malady.

The work of the heart is to force blood into every part of the system. If the organs are sound it is an easy task. If they are at all diseased, it is a very, very hard task. Take as an illustration: The kidneys are very subject to congestion, and yet, being deficient in the nerves of sensation, this congested condition is not indicated by pain. It may exist for years, unknown even to physicians, and if it does not result in complete destruction of the kidneys, the extra work which is forced upon the heart weakens it every year, an —a "mysterious" sudden death claims another victim!

This is the true history of "heart disease,"—so called, which in reality is chiefly a secondary effect of Bright's disease of the kidneys, and indicates the universal need of that renowned specific, Warner's safe cure.

B. F. Larrabee, Esq., of Boston, who was by it so wonderfully cured of Bright's disease, in 1879, says that with its disappearance went the distressing heart disorder, which he then discovered was only secondary to the renal trouble.

There is a general impression that the medical profession is not at fault if it frankly admits that heart disease is the cause of death. In other words, a cure of heart disease is not expected of them!

There may be no help for a broken-down, worn out, apoplectic heart, but there is a help for the kidney disorder, which in most cases is responsible for the heart trouble, and if its use put money and fame into the treasury of the profession instead of into the hands of an independent investigator, every graduated doctor in the world would exclaim of it, as one, nobler and less prejudiced than his fellows, once exclaimed: "It is a God-send to humanity!"

What therefore must be the public estimate of that bigotry and want of frankness which forbids in such cases (because forsooth it is a proprietary article), the use of the one effective remedial agency of the age?

"Heart disease," indeed! Why not call such things by their right names?

Why not?

"Dead without a moment's warning." This likewise is an untruth! Warnings are given by the thousand. Physicians are "not surprised." They "expected it!" They know what the end will be, but the victim?—"oh no, he mustn't be told, you know, it would only frighten him, for there is no help, you know, for it!"

The fate that attended "Little Mac" and the five governors is not a royal and exclusive one—it threatens every one who fails to heed the warnings of nature as set forth above.



CONTRACT FOR

SUPPLY OF MAIL BAGS.

SEALED TENDERS addressed to the Postmaster General, (For Printing and Supply Branch), and marked "Tender for Mail Bags," will be received at Ottawa until 12 o'clock noon, on MONDAY, the 2nd NOVEMBER, 1885, for the supply of the Post Office Department of Canada with such Cotton Duck, Jute and Leather Mail Bags as may from time to time be required for the Postal Service of the Dominion.

Samples of the Bags to be furnished may be seen at the Post Offices at Halifax, N.S., St. John, N.B., Charlottetown, P.E.I.; Quebec, Montreal, Ottawa, Toronto, London, Winnipeg, Man.; Victoria, B.C., or at the Post Office Department at Ottawa.

The Bags supplied, both as regards material and manufacture, to be fully equal to the samples, and to be delivered from time to time in such quantities as may be required at Ottawa.

The contract, if satisfactorily executed, shall continue in force for the term of four years, provided always the workmanship and material be satisfactory to the Postmaster General.

Each tender to state the price asked per bag in the form and manner prescribed by the form of tender, and to be accompanied by the written guarantee of two responsible parties, undertaking that in the event of the Tender being accepted, the contract shall be duly executed by the party tendering for the price demanded. Undertaking also to become bound with the contractor in the sum of two thousand dollars for the due performance of the contract.

Printed forms of tender and guarantee may be obtained at the Post Offices above named, or at the Post Office Department, Ottawa.

The lowest or any tender will not necessarily be accepted.

WILLIAM WHITE, Secretary.

POST OFFICE DEPARTMENT, Canada, Ottawa, 1st October, 1885.

N. B.—The time for the reception of Tenders for the supply of Mail Bags has been extended by the Postmaster General for one month (until noon on WEDNESDAY, the 2ND DECEMBER, 1885), certain changes having been made in the form of tender, as shown in the amended form of proposal, to be had from the Postmasters of the following places:—Halifax, N.S., St. John, N.B., Charlottetown, P.E.I., Quebec, Montreal, Ottawa, Toronto, London, Hamilton, Winnipeg, Man., Victoria, B.C., or at the Post Office Department at Ottawa.

WILLIAM WHITE, Secretary.

POST OFFICE DEPARTMENT, CANADA, OTTAWA, 24th October, 1885.

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NEWS AND NOTES.

It seems to be pretty well understood that children must be sick at times; we would say to all anxious mothers that Nestle's Milk Food is an excellent preventative of cholera infantum, and all such complaints so common to children.

Wise men are instructed by reason; men of less understanding by experience; the most ignorant by necessity and beasts by nature. Cicero.

Women are not naturally funny. Nevertheless they are good creatures—many of them.

IRON.—The Iron in Estey's Iron and Quinine Tonic is in a form and in a chemical condition easily broken up and assimilated by the blood; and being combined with pure Sulphate of Quinine and Sherry Wine, forms an agreeable and pleasant Tonic and Invigorator to the whole system.

Did you ever notice how much more you walk on the foot with the corn on it than on the other? You hardly notice the other one at all.

CONSUMPTIONS.—Who hath sunburns? Who hath bad complexion? Who hath chafing? Who hath soreness of lips? Who hath rough hands? Who hath soreness of chin after shaving? They who use not Philodermol.

Does it follow every time a vessel is beam-ended she is to be needed.

Nervous Debilitated Men. You are allowed a free trial of thirty days of the use of Dr. Dye's Celebrated Voltaic Belt with Electric Suspensory Appliances, for the speedy relief and permanent cure of Nervous Debility, loss of Vitality and Manhood, and all kindred troubles. Also for many other diseases. Complete restoration to health, vigor and manhood guaranteed. No risk is incurred. Illustrated pamphlet, with full information, terms, &c., mailed free by addressing Voltaic Belt Co., Marshall, Mich.

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A great seer—the tele scope.

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

Gravoyards are full of people who believed they could be cured by dosing the system with poisonous drugs. If you are ailing and have tried medicine without being cured, do not be discouraged, but take advantage of the offer we make you. We will send you, on trial, one of our Electric Medicated Appliances to suit your case, provided you agree to pay for it if it cures you in one month. If it does not cure you, it costs you nothing. Is not this a fair offer? Different Appliances to cure DYSPEPSIA, RHEUMATISM, LIVER AND KIDNEY DISEASES, PILES, LUNG DISEASES, ASTHMA, CATARRH, LAME BACK, AGUE, DEBILITY, and many other Diseases. Remember, we do not ask you to buy them blindly; but merely to try them, at our risk. 125,000 Cures made during 1884, in cases where all other treatments had failed. Prices very low. Illustrated book giving full particulars, and blank for statement of your case, sent free. Address, at once, Electric Pad Mfg. Co., 564 State St., Brooklyn, N.Y.

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