

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

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.

VOL. XV. }
No. 26. }

MONTREAL, WEDNESDAY, FEBRUARY 21, 1894.

In Advance } Per Year
\$1.50 }

ECCLESIASTICAL NOTES.

THE C.M.S. are about to extend and develop their mission work in Matabeleland.

A CHAPTER of the Brotherhood of St. Andrew has been formed in St. John's Parish, Birkenhead, England.

THE Church Pastoral Aid Society is, we hear, preparing to establish training homes for its women agents in various centres of population.

BISHOP HALL, the newly-consecrated Bishop of Vermont, has so mapped out his work as to visit the principal parishes in the State during the Lenten season.

THE election of the Rev. Alan George Sumner Gibson to the post of Coadjutor Bishop of Cape Town has been duly confirmed by the Court held for that purpose.

THE Archbishop of York has intimated that confirmations will be held at about 150 centres in the diocese, chiefly during the coming season of Lent and in the early spring.

MR. C. A. BRIGG, of Huddersfield, has sent 10,000 copies of the "Epistle to the Romans," by post, to householders residing in Rome. The Bible Society prepared a special edition for the purpose.

AN interesting statement will, we hear, be shortly issued by the Universities' Mission to Central Africa, showing the connection through its agency of the Universities, etc., with that continent.

THE election of a successor to the late Bishop Perry, of Perth, Western Australia, has been delegated to the Bishops of Manchester, Durham, and Southwell, with the proviso that a home clergyman shall be appointed.

THE Dean of Canterbury is supposed to receive £2,000 per annum, and each canon residentiary £1,000; but in consequence of the depression in agriculture the dean's income has fallen as low as £900, and that of the canons to £450.

"THE Diocese of Fond du Lac," referring to the duty of subscribing for a Church paper, says: "Take your choice, but do not say you are a Christian and a Churchman and then remain ignorant of the life and work of God's Kingdom."

THE strongest Church place in the United States is probably Old Chief's Village, Red Lake, where Rev. Mr. Willis, assisted by Rev. Mark Hart (native clergyman) is laboring. There almost the entire adult population are communicants. Before 1878 there was not one; nor, with the exception of the Old Chief and his

brother, one who had ever seen a Christian church. All in the place were utter heathen, and they came over to us in a body. Has there been a similar instance in our country?—*Minnesota Missionary*.

CANON DANKS, Rector of Richmond, has declined the See of Wellington, New Zealand, which was offered him by the Archbishop of York and the Bishop of Durham, acting as a Commission on behalf of the Church in New Zealand.

THE Bishop of Durham and his assistant Bishop confirmed in 1893 a total of 5,867 candidates, of whom 2,323 were males, and 3,544 females; and the Bishop of Ripon and his Suffragan confirmed 5,928, 900 boys, 2,889 girls, 319 men, 721 women.

THE Bishop of Calcutta, as Metropolitan of India, has been visiting the Diocese of Madras for the purpose, among others, of endeavoring to heal the dissensions in the Church in Tinnevely, which have arisen over the questions concerning caste observances by the native Christians.

THE Committee of the C.M.S. have nominated the Rev. Hubert Tugwell as successor to Bishop Hill, of Western Equatorial Africa, and the Archbishop of Canterbury has expressed his willingness to consecrate him. Mr. Tugwell has been a missionary of the C.M.S. at Lagos since 1889, and graduated from Corpus Christi College, Cambridge, in 1880.

A donation of £300 has been made by Mrs. Cubitt, of Brighton, to build one of the five small houses in connection with the hostel of St. Luke's, and she will leave by will a sufficient sum to endow the house with £50 a year. The inmate chosen is to be a poor clergyman of the Anglican communion, over sixty years of age, or permanently incapacitated by illness.

THE total number of Cambridge men who have joined the Universities' Mission since it began its work is twenty, including Bishops Mackenzie and Smythies. Five had died in Africa. The present Cambridge staff is seven. Of Oxford men, thirty-six have joined, including Bishops Tozer and Hornby. Of these, thirteen are still working, and ten have died in the field. Durham has sent two, London three (including Bishop Steere), Edinburgh one, and Dublin one.

LETTERS from the Matabele expedition bear high testimony to the courage and devotion of the Bishop of Mashonaland, who accompanied the forces, and was most assiduous in his attention to the wounded, European and native alike. This prelate is son of a distinguished Vice-Chancellor. Dr. Knight Bruce, who has just attained his fortieth year, was a well-known athlete at Oxford. He worked for some years

amongst the poor in Liverpool, and afterwards in poverty-stricken districts of London, as a missionary chaplain to the Bishop of Bedford. He is a splendid horseman, and has often been seen, when travelling in the Bloomfontein diocese, driving an ox wagon and handling the long whip.

SOME one describes the duties of the modern Parish Priest after the following almost comical manner: "The Parson now-a-days is expected to visit the sick like a doctor, and the well like an industrial insurance collector, to counsel like a lawyer, to talk like a public lecturer, to study like a professor, to pray like a monk, to financier like a bank cashier, to play at being editor, and last, but not least, to attend and direct about half-a-dozen lodge meetings each week, technically called guilds."—*St. Mary's Chimes*.

THE following interesting figures are taken from the *Westminster Gazette* of the 5th ult., which remarks that the longevity of irremovable dignitaries is proverbial, and the Church of England is a conspicuous instance of it. The following table of Bishops and Deans, who have passed the age of three score and ten, contains the names of many who are still doing good and valuable work, together with a few, and those not necessarily the oldest, who are manifestly unfitted by age or infirmity for active service, and ought to retire:

Bishop of Chichester.....	91
" Bath and Wells	85
" Liverpool	77
" Hereford	76
" Gloucester and Bristol.....	74
" London	72
" Llandaff.....	72
" St. David's.....	71
" Wakefield	70
Dean of St. David's (Allen).....	91
" Ripon (Fremantle).....	87
" Exeter (Cowie).....	77
" Llandaff (Vaughan).....	77
" Durham (Lake).....	76
" Bangor (Lewis).....	75
" Canterbury (Payne Smith).....	75
" Carlisle (Henderson).....	75
" Lincoln (Butler).....	75
" Rochester (Hole).....	74
" St. Paul's (Gregory).....	74
" Westminster (Bradley).....	72

THE Dean of Ely who died the other day was 85. It will be seen that, on the whole, the repose of a deanery is more favourable to length of days than the wear and tear of a bishopric. Among the inferior dignitaries of the Church the oldest are Archdeacon Denison, of Taunton (88) Canon Heurtley, Margaret Professor of Divinity at Oxford (87), Archdeacon Browne, of Bath (84), and Lord Forester, Canon of York (80). The youngest bishops on the bench are the Bishops of Rochester and St. Asaph, each aged 45. The youngest dean is Dr. Paget, Dean of Christchurch (cir. 43), the youngest Archdeacon is Dr. Sinclair, Archdeacon of Lon-

don (cir. 43), and the youngest Canon is the Rev. John Owen, Principal of St. David's College, Lampeter, Canon (and till lately Dean) of St. Asaph, who has barely passed the age of 40. The oldest Irish Bishop is Dr. Graves, Bishop of Limerick (81). The Archbishops are all men still in the prime of life, their respective ages being:

Canterbury	64
York.....	67
Armagh	59
Dublin.....	65
Rupert's Land.....	62
Ontario.....	68

The oldest Anglican dignitary in the world is Dr. Macartney, Dean of Melbourne, who is in his 95th year. He can still preach twice on Sundays, and lately delivered a vigorous philippic against the pernicious habit of smoking, which he says was unbecoming of among gentlemen until he was 20 years old, in answer to a during proposal to establish a conversation and smoking-room within the precincts of Melbourne Cathedral.

The *Record* says considerable dissatisfaction is felt and expressed in Belfast by the leading Evangelical clergy at recent proceedings of the Y.M.C.A., which they contend seem to indicate that this valuable Society is likely to develop into another religious denomination. The Y.M.C.A. have conducted for some time past popular meetings in the Ulster Hall, on Sunday afternoons, to which large crowds are attracted, chiefly by the grand organ and popular musical selections. Many of the clergy of the city say that they feel deeply that these Sunday afternoon gatherings are not alone destructive to ordinary Sunday school work, but also tend largely to draw away people from morning and evening services in the various churches by affording an easier method for enjoying a religious service.

THE MINISTRY OF THE CHURCH.

(By the Rev. V. Stavely.)

I.—THE FOUNDATION OF THE MINISTRY.

As we have already seen, when Jesus Christ came, the Jewish Church, with its Divinely-appointed Ministry, existed in full strength. God had taken one tribe out of the twelve to be the priestly tribe; and one family of that tribe to bear the highest office of the priesthood. His choice fell upon the tribe of Levi, and in it on the family of Aaron. Members of this tribe and family alone formed the Divinely-appointed ministers of the Jewish Church.

But this order, which typified the priesthood of our Lord, was not intended to continue when He came. It was the will of God that the Aaronic priesthood should pass away, and that a better and more enduring priesthood should take its place. The priesthood which was to supplant it was that which had been prefigured in the days of Abraham by the mysterious Melchisedec, of whom we read in the fourteenth chapter of Genesis.

1.

It is important that we should see where-in the difference between the priesthood of Aaron and that of Melchisedec lay. In what way was the latter superior to the former, that it should supplant it?

The priesthood of Aaron was hereditary, being handed down from father to son: it was but for a time and destined to pass away. The priesthood of Melchisedec was inherent in himself and independent of others; it was to endure unto the end of time. Moreover, there was a

feature in the priesthood of Melchisedec which was wanting in that of Aaron. Aaron was a priest simply; Melchisedec was a king as well as a priest. Melchisedec is described as "King of Salem, priest of the Most High God," Heb. vii. 1.

ii.

The priesthood of Melchisedec was fulfilled in our Lord. In the Psalms He is described as a "Priest for ever after the order of Melchisedec," Psalm cx, 4. In the Epistle to the Hebrews He is five times spoken of by the same title. Heb. v. 6, 10; vi. 20; vii. 17-21.

When our Lord came He took upon Himself for our salvation the threefold office of Prophet, Priest and King. He was anointed by the Holy Ghost at His Baptism to be:

The Prophet, Who should teach man about God.

The Priest, Who should reconcile man to God.

The King, Who should subdue man to God.

These three offices were summed up in His own Person, and were bestowed upon Him never to be taken from Him. Now, in heaven, at the Father's right hand, Jesus Christ is still the Prophet, the Priest, and the King of His Church.

He no longer exercises these offices towards the Church on earth in visible presence, but through a Divinely-appointed Ministry. He has been pleased to choose and set apart a certain order of men to represent Him in His Church below.

The first of this long series of representatives to whom He gave authority to act for Him, were the Twelve Apostles whom He chose out of the body of believers, St. Luke vi. 13, etc. Our Lord gave them the title of "Apostles," i.e., those who are sent forth. The Twelve Apostles were men sent forth by Christ to be the prophets, or teachers, priests and rulers of His Church. To the Twelve our Lord said: "As My Father hath sent Me, even so send I you," St. John xx, 21. Jesus chose these men to be with Him, and in this way trained them to take His place when He should leave the earth.

In like manner He instructed them to choose others to take their place, and to succeed to their office at their death. In this way provision was made for the continuation of the Ministry founded by our Lord, and for the perpetuation in the Church of His threefold Mission as Prophet, Priest and King.

On the eve of His Ascension into heaven, He bestowed mission or authority upon the Ministry He had chosen, saying "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen." St. Matt. xxviii, 18-20.

To show how truly He intended that they should be His representatives in the world, He declared, "He that heareth you heareth Me: and he that despiseth you despiseth Me," St. Luke x, 16. It is impossible to find words which shall set forth more strongly the Divine origin and authority of the Christian Ministry.

iii.

In the words, "Ye have not chosen Me, but I have chosen you, and ordained you," St. John xv, 16, Jesus taught that the Christian Ministry is derived from above, and not from below. Of the Christian Ministry, as well as that of the Jewish Church, the words of God are true, "I have given your priest's office unto you," Numb. xviii, 7.

The term "clergy" is now used in speaking of the Christian priesthood. This word signifies those upon whom the sacred lot has fallen,—those chosen by God to a sacred office. The

clergy are not so much the organs of the people as the ministers of Christ to His people. Thus it is their first duty to represent God to the people as His ambassadors. An ambassador is one who represents the king who sends him. The clergy can say, "We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God," 2 Cor. v, 20.

It is most important to notice this. The members of Parliament who govern our land receive their authority from below,—from those who choose them as their representatives. They represent the people; but the ministers of the Crown, officers in the Army and Navy, Judges and Magistrates, receive their authority by commission from the Sovereign whom they represent. The authority of the priesthood of the Church of God is derived from above. The clergy are sent by God to the people. Every minister of the true Church can say, "Christ has sent me to represent Him; I speak and act for Him; I am His minister; I am come to minister in the person of Christ," 1 Cor. iv, 1.

It is important also to notice that when Christ sends men to be His representatives, He does not part with His power, He only puts it forth. When the ambassadors of a king administer law in distant lands, they do not dethrone the king, they maintain and exercise his authority. It is so with the Christian Ministry. Christ keeps the power in His own hands, putting it forth by means of His ministers. This truth gives the explanation of the saying, "Ubi sacerdos, ibi Christus," i.e., "Where the priest is there is Christ."

The very greatness of the claim of the clergy to act "in the person of Christ" is their safeguard against pride. What room is there for self-exaltation in a system in which self is merged and lost in another, and in which the man fades, and the Lord is more and more? The priesthood must never lose sight of St. Paul's teaching, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us," 2 Cor. iv, 7.

THE CONGRESS OF RELIGIONS AND FOREIGN MISSIONS.

It is evident that many persons who attended the sessions of the Parliament of Religions were very much impressed by the fine suavity and lofty composure, the large views and elegant sentiments, to say nothing of the flowing garments and graceful gestures, of certain representatives of the Oriental cults, who from time to time expounded the supposed principles of their native religions. There was a certain refined affectation of injured innocence in their allusions to the intolerancy of Christian missionaries. Too ignorant or too intellectually feeble to understand the grand conceptions which underlie the venerable systems of the East, our missionaries presume to criticise them with discourteous severity, and to accuse them of superstition and grossness. These missionaries, he intimated, are possessed with the absurd idea that their Christian religion, a thing of yesterday in comparison with the hoary antiquity of Hinduism, Buddhism, and the rest, has a better message and a higher claim than other religions, and is, in fact, bound to supersede them all.

The effect of such allusions upon many minds has been to induce doubt as to the utility of Christian missions to the countries where these religions hold the ground. It is all very well to send them to the savages of Africa and Australasia, but they have no place in such regions as India, Persia or Japan.

To all who have been affected in this way, we should like to recommend a careful perusal of

the grand speech of the Archbishop of Canterbury at the recent S.P.G. meeting at Exeter Hall, London. It should be read entire, and might, to good advantage, be reproduced in *The Spirit of Missions*.

We have space only for a few extracts, which will serve to show how ungrounded is the notion that Christianity pales before these great religions of the East. "There are a great many people," says the Archbishop, "who say that the people of various religions and nations of the world are doing very well as they are, and that it is a pity to disturb them in their old traditional faiths. Now, that is an assertion we constantly hear; but, my dear friends, it is no neutral state of affairs that we encounter in these countries. They do not get on very well as they are. . . . Take India, and there you have the very highest type of people that are produced outside of Christianity. You have the cultivated Brahmin and the beautiful pictures that have come down to them from the past; and, if that were all, you might say: 'It is a very momentous thing to disturb these people even with the greatest truths; everything ought to be done very gently indeed in dealing with people like these.' And I believe it ought to be done very gently. But the Brahmin and the sacred Vedas don't represent to us, alas, the religion of India. Take such a point as one of the great festivals of the great gods, and nothing more awful, nothing more heinous, is going on, on the face of the whole earth." The Archbishop referred to the testimony of the Dean of Wells, who went abroad with "somewhat doubtful mind," as to the appalling character of these observances, and the pictured scenes represented upon the trees of the temple enclosures—"scenes which it would be impossible for tongue or pen to put before a Christian or European audience."

All this is confirmed by the statement of recent letters from India to the effect that when through English pressure the attempt is made in a large town to suppress the most flagrant ensigns of vice along the streets and walls, exception has to be made of the temples and their environs, lest the popular religion be interfered with.

The fact is, that the fine things which may be culled out of the ancient Vedic books and which are formed into a theoretical religious system by learned Brahmins (influenced more than they admit, or perhaps know, by Christianity) are no more represented by the Hindu religion than the worship of the inhabitants of Lystra desired to offer to SS. Barnabas and Paul, represented the truths which those apostles had been proclaiming. Practically, indeed, the Brahmins themselves support some of the worst features of the popular religion.

Every one knows how difficult the English Government has found it to abolish even such an institution as the suttee, or burning of widows. Sir Chas. Turner, late Chief Justice of Madras, mentioned in a speech at this same meeting the attempt to introduce a law for the protection of children, which simply prohibited child-marriage; but this, he said, was opposed by a part of the best educated portion of the native race. It is all but impossible to do anything for the improvement of public morals until the principles of Christianity have first been accepted.

The same speaker paid his respects to Sir Edwin Arnold's "very beautiful but not very accurate delineation of the teaching of Buddha." Buddhism, at least, many have said, is sublime and grand; we should surely do well to leave it alone. But Sir Chas. Turner proceeded to say: "His hearers might depend upon it that where anything in Buddhism approached Christianity it was post-Christian, not ante-Christian in date. It was related how a poor woman in great distress at the loss of her child, went to the prophet for consolation. What did he tell her?

He told her to go around and beg for so much mustard-seed from all the houses from which a child had never been carried out. She went on what turned out to be a fruitless quest, and on returning the prophet, unlike the Christian priest who could have told the poor woman of the Everlasting Arms stretched out to receive her child, could only say: 'Yours is the common lot; let that be your consolation.' Buddhism could afford no hope for the future; to be rid of existence was the greatest blessing."

It is true enough and sad enough to reflect upon, that Christianity has not yet accomplished all that might be wished or hoped for in the regions where it has long held sway. But sad as it is, it is not unnatural. Christianity appeals to the individual, not primarily to society. It is obliged to take men one by one. It appeals to the will, the heart, the conscience, as well as the intellect. It requires the highest virtues of which men are capable. This is a work of profound difficulty, and in its very nature it can never be accomplished once for all. It must be constantly commenced anew. The millions of each succeeding generation form ever fresh subjects for the work of the Gospel. And, as men are constituted, the thoroughness of this work in thousands of instances must necessarily be very inadequate. The effect of Christianity upon society is secondary and indirect. It may be true that in Christendom society and the nations are not so thoroughly moulded by the Christian religion as India, for instance, is moulded by Hinduism, for in the latter case the appeal to society in the mass is the primary one, while that to the individual is secondary.

But all this only brings out more clearly the vast moral superiority of Christianity. The heathen religion with absolute control over society produces, at the best, only a very low level of morality; Christianity with only a partial and indirect influence upon society, produces effects, varying indeed in different countries and under different circumstances, yet everywhere incalculably superior to those which are seen in other parts of the world.

Here we cannot do better than quote again the Archbishop's words, from which we imagine very few who have had the experience described, whether professing Christians or not, would think of dissenting: "Travellers have told us that it is impossible to set foot in a Christian city, even at its worst, when you come from the East, if you have lived there ever so long, and not know how infinitely superior it is to the best of heathen cities. As was said, 'The dregs of Christendom are better than the new wine of heathendom.'"—*Living Church, Chicago*.

WISE WORDS FROM REV. CANON SILLS

It is hard to find any reasonable excuse for those who neglect the service of the Church of which they are members, for any attraction which under the name of religion may offer itself to them outside of their own Church. If the heart is in earnest, if it is full of devotion, if it desires to bow down itself in worship before the Lord God, if it is really seeking divine aid and strength, then it will not be satisfied by any other service than that to which it has already professed attachment; but if it has no reality in its worship, no depth of religious principle no definite faith, then its feeling can perhaps better be satisfied by some entertaining lecture on some secular subject, or by some more or less sacred concert, than by the solemn and dignified service and ritual of the Church.

To lay aside Christian principle is not likely to promote Christian unity. It is no lack of charity which prevents us from standing on the

same platform with those who deny the position and authority of the spiritual Mother, whose children we are, and in some cases the very fundamental principles of our Holy Religion. That Mother's honor must be maintained not only by the ministry but by the laity as well, and inconsistency on the part of either is always indicated first by those who have given it the invitation and opportunity to express itself. Let a man account of us as ministers of Christ and stewards of the mysteries of God. It is required in stewards that they should be found faithful to their trust. It is a shame for any of those who are assured of their inheritance in the spiritual kingdom of Christ, and of the inestimable blessings proffered to them there, to appear to choose deliberately things of less value and importance to their souls. As members of the Church of Christ it is our bounden duty, pledged in our baptism, to see that Her work is furthered and not hindered by us. If any of us can go to another place of worship, we surely, as a matter of principle and conscience, should not let our own Church be deprived of our presence. If we can give to things outside the Church let the first duty be to discharge our obligations in extending the work of those laboring within her fold.

It would be well if in these two matters of attending the public worship and of offerings, the dignity and majesty of Him to whom all service is offered, should be always in view, for it not infrequently happens that in these particulars God Himself is treated as an object of charity, who ought to be thankful for what he gets, and His Church and ministers the beneficiaries.

To make light of the most sacred obligations, to criticize the position of the Church of Christ, to find fault with the preacher of the gospel of Jesus Christ, are to-day significant tokens of a stage of moral as well as religious decadence. Yet, with the apostle, the preacher may well exclaim, "Woe is me if I preach not the Gospel."

He must, if he is loyal to his Master, teach the doctrines of Christ as the Prayer Book teaches them. He must gain his inspiration from those who have written and spoken as they were moved by the Holy Ghost, for he knows that in the end the preaching that most attracts men to Christ is not that which draws its thought from the works of uninspired men, but rather is it that which has the firmest grasp of fundamental truth and the power to bring home that truth to the soul of the hearer. Great, indeed, are the responsibilities which attend upon our common membership in the mystical Body of Christ. "Ministers and stewards, kings and priests to God!" How carefully are we guarding the sacred deposit? With what diligence are we serving the Lord? Let us carry the questions on into the future, and answer it in that day when the Lord will come to judge us.—*The North East*.

It is mere dust in people's eyes when men speak of the present conflict as a question of reconciling physical science and theology. For the real objection is that God should reveal Himself to his creature man in any way other than by the operation of man's natural reason, or that He should tell man anything "beyond the grasp of eyes or hand."—*Pusey*.

ANOTHER subscriber in Nova Scotia writes: "I congratulate you not only on its (*THE GUARDIAN'S*) improved appearance, but also on the prospect it seems to hold out of our getting at last a Church paper which will be creditable and attractive. This number, at least, is the best copy of a Church paper I have ever yet seen in Canada."

To fill a bushel measure full is all God asks of anybody; but God's measure is running over.

News from the Home Field.

Diocese of Nova Scotia.

EPISCOPAL VISITATION.

The Lord Bishop of the Diocese has commenced his visitation for the purpose of holding Confirmation along the western shore, his appointments being as follows, for the remainder of this month and for March:

FEBRUARY.		MARCH—Continued.	
21, New Ross.		5, West Ferry. 11.	
22, Western Shore, 11		New Dublin, 3.	
Martin's River, 3.		6, LaHave Islands.	
Mahone Bay, 7.		7, Petite Riviere.	
23, Maitland.		8, Broad Cove, 11.	
24, New Cornwall.		Volger's Cove, 3.	
25, Lunenburg, 11.		9, Eagle Head.	
Blue Rock, 3.		10, Port Medway.	
26, Middle LaHave, 11		12, Liverpool.	
LaHave, 7.		13, Western Head.	
27, Wynacht.		14, Hunt's Point.	
28, New Germany, 11		15, Lockport.	
Newburn, 3.		16, Green Harbor.	
		17, Jordan Falls, 11.	
		Jordan Ferry, 3.	
MARCH.		18, Sholburne	
1, Dalhousie.		19, Sandy Point.	
2, New Italy, 11.		20, Churchover.	
Conquerall, 3.		21, Barrington.	
3, Conquerall Bank.			
4, Bridgewater.			

WINDSOR.

Mrs. Binney, widow of the late Bishop, has lately presented the chapel of King's College here with a chalice and patten—a gift at once thoughtful on her part, and peculiarly acceptable to the College, as they formed Bishop Binney's own private set. Chalice and patten are both of silver and beautifully designed. The patten has I.H.S. engraved in the centre. Round the border is the following inscription in old English letters, "Accipite, comedite, hoc est corpus meum." There are grape clusters and leaves engraved on the bowl of the chalice, with a "Paschal lamb," and I.H.S., alternated with leaves, around the base.—*K. C. Record.*

BEAVER HARBOR PARISH.

SALMON RIVER.—A surprise party entered the Rectory a few days since, and presented the Rector, Rev. R. A. Heath, with what to him must prove a most serviceable present, viz., a fur coat, which by the way was an exact fit, accompanied by an address, setting forth in most appropriate language the esteem in which Mrs. Heath and himself are held by their friends at Salmon River. The presentation was conducted by a deputation of the ladies of the parish, and given in the name of St. James' congregation and other friends at Salmon River. The Rector responded with a few words of sincere thanks, and acknowledged with feelings of pleasure the good wishes offered to Mrs. Heath and himself. He concluded by remarking, that he trusted the warm coat would ever be worn over a warm heart, pulsating in glad response to the kindness of his friends.

SMITH'S COVE.—The church here is now completed externally, the windows (by Messrs. Castle & Son, Montreal), are exceedingly becoming. The structure is for the most part built after a plan furnished very kindly by E. L. Ball, Rector of Tangier, to whom we are indebted for much kindness in various ways, having lately given us a most interesting missionary address in the Hall at Salmon River, where the offerings amounting to \$2.50 were devoted to foreign missions. Our rev. brother also preached at St. Andrews, Shoot Harbor, and St. James', Salmon River; and favored us

with his ever acceptable good teaching and sound doctrine, which must at all times delight the ear and improve the mind. We are glad to be able to state that the accident which Mr. Ball met with on his way down did not prove as serious as at first anticipated; we have reason to believe that his horse did not sustain permanent injury, and that the damage done to the sleigh is not beyond repair; but we are most thankful that no ill effects were felt by Mr. Ball himself.

EBUM SECUM.—This section of the parish have formed a building committee for the superintendence of a contemplated church, with the Rector as chairman. The parishioners at Sober Island have, we understand, cut part of the frame for their church, though it is not yet erected.

A SERMON

PREACHED BEFORE THE R. D. CHAPTER OF AMHERST, N.S., BY VEN. ARCHDEACON KAULBACK, AND PUBLISHED BY REQUEST OF THE MEMBERS.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

St. John in the closing chapters of Revelation tells principally of the blessings in store for the saints of God, both for time and eternity. In the earlier part he prophesies principally respecting the trials, the afflictions, the sins and the sorrows to come on the Church and on the world. Gradually, during the last eighteen centuries have these been meeting with their fulfilment. Slowly, it may be, but surely is everything advancing to that end which God has in view for the world and the inhabitants thereof. Deeply inscribed upon the strata of the earth are the successive stages through which this globe passed while it was being prepared for the habitation of man. The history of mankind tells us plainly of the advance which our race itself has made. This advance is still going on, and will continue to do so until God's good purposes towards it are fulfilled. Then they shall no longer say, "Know the Lord," for all shall know Him from the least to the greatest; "for the knowledge of the Lord shall overspread the earth as the waters cover the sea. The advance of civilization under the fostering care of Christianity is the advance of Christianity itself. The nations are coming more and more to acknowledge that the laws given for the government of God's kingdom on earth are the purest, the wisest, the best conceivable. The law of universal brotherhood, the law of universal love would make this earth, if it were carried out to the full, like the Paradise of God. It is not merely loving-kindness extended to our own immediate family, or circle of friends; but to the whole human family, from the great to the humble, and from the humble to the great; from the rich to the poor, and from the poor to the rich; from the Jew to the Samaritan, and from the Samaritan to the Jew. "Love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you."

Another law of this perfect code is the law of purity, that most mysterious of the virtues, the violation of which brings such fatal and untold miseries. The Christian religion and the Jewish are the only ones that require unsullied purity. The reason for this is clear, because they emanated from Him who know what is in man, because He made him. What would our homes be, what would society be, what would the state be, but for the war against impurity which the Church is continually waging? Christianity has so educated public sentiment that it gives its official support to this law of Christ. But

from the feeble enforcement of law, and the way in which sins of this sort are condoned one feels disposed to think that but for the clamours of the Church for the observance of this law of righteousness, Christian nations might relapse in this respect into the sin and shame of paganism.

The observance of the laws of Christ's Kingdom, established here on earth, must make every faithful, loyal subject, like the laws themselves, holy and just, and good. This would bring mankind in themselves, and in every department of life, domestic, social, political to be what God desires all to be. His exhortation is, "Be ye perfect, even as your Father which is in heaven is perfect." Individualism, selfishness, ungodliness, and paganism in many other forms would be purged out of Christianity; and individuals and nations in their varied relations one to the other would act with sacred exactness on the principles of Christian fidelity and love. Oh, how holy and blessed a world would not this be if everywhere and by all the rule of Christ were recognized and obeyed!

More than 1800 years ago was the kingdom of Christ established here. Small as a grain of mustard seed at first, its influence has steadily grown, until it is now almost dominating the world—not that all nations as yet acknowledge Christ as the universal king; but the wholesome principles by which His kingdom is governed are more and more widely recognized as the best for man, and have had in some measure a healing effect on the races not as yet Christian.

Our Lord Jesus Christ came to this world that He might bruise the serpent's head. "For this purpose the Son of God was manifested that He might destroy the works of the devil." By His death and resurrection He entered into the strong man's house and bound him, and spoiled his goods. Very greatly, as we learn from history, has the power of Satan been curbed since the beginning of the dispensation of the Spirit. Now, the weakest Christian in the strength of his Master can "quench all the fiery darts of the wicked one." Every Christian, who does not indolently yield himself into Satan's hands, may overcome. If he fight, as a soldier of Christ may and should, he must overcome. And they who overcome the wicked one, and live with Christ the risen life of faith and righteousness are considered by the most learned to be those who are here in the text spoken of as having part in the first resurrection.

In two senses is the word resurrection used in the Scriptures, and by the Church in her services. There is the resurrection from the death of sin to the life of righteousness. Of this our Lord speaks when He says, "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent Me, hath everlasting life and shall not come into condemnation; but is passed from death unto life." And there is the general resurrection at the last great day: when the bodies of all, small and great, that sleep in the dust of the earth and in the sea, shall arise and stand before the judgment seat of Christ. If we have been baptized into Christ and are striving to live with Him a risen life, we have, as our Lord said, "passed from death unto life"; we have risen from the death of sin unto the life of righteousness; we are now having part in the first resurrection. If we in Christ remain faithful unto death, then shall we hereafter rise in our bodies after Christ's likeness, and be equal unto the angels in heaven. "The resurrection of dead souls now is: the resurrection of dead bodies will be at the great day." Uniformly do the Church and Holy Scripture speak of the careless and ungodly as "dead in trespasses and sins," and of those who in Christ are striving to serve God, as risen with Him. "If ye, then, be risen with Christ seek those things which are above, where Christ sitteth at the right hand of God." Blessed indeed are the holy because of their holiness; and

blessed and holy must they be who have part in the first resurrection. Manifestly on such the second death shall have no power. "He that overcometh," saith God in the next chapter, "shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

The word in the text, translated "shall reign," is in the present tense in the Alexandrine M.S., and so would have to be rendered, *are reigning*. This confirms the opinion that St. John is speaking of a period which had already begun when he was writing. All the greatest commentators, such as the great St. Augustine and Bishop Lightfoot, consider that "this xx. chapter containeth a brief view of all the times from the rising of the Gospel to the end of the world."

There have been, and there are, those who suppose that this passage of Holy Scripture promises that Christ will appear in power and glory, and raise the saints from their graves, in order that they may reign with Him on this unchanged earth for a thousand years before the general resurrection. Those who held this opinion in the first ages believed that Jerusalem shall be the seat of empire and enjoy to the full all that temporal power and greatness could bestow. This doctrine of the millenium has been somewhat refined and spiritualized by those who held it in modern times. But, however refined, the difficulties attending a reasonable conception of a visible reign of Christ on earth are so insurmountable as to compel in the thoughtful the rejection of the idea. It is hard to conceive how ordinary conditions of life, and society, and business—men buying and selling, marrying and giving in marriage, subject to affliction, and suffering and death, passing through a state of probation, and yet mixing with those who have come back from the grave and hades, and the visible Christ reigning amongst them,—it is hard to conceive how all this could co-exist, and life still be a state of probation. This doctrine has never been received by the Catholic Church, because she considered it out of harmony with the general teaching of Holy Scripture, as well as with this book of Revelation itself.

The millenarians suppose that the bodies of the saints will be raised, and as perfect men in body and soul reunited, they will reign with Christ on the earth a thousand years. But St. John says not that he saw the bodies, but the souls of those who *who had been beheld* for the witness of Jesus, and that they lived and reigned with Christ a thousand years. It is the martyrs of whom St. John is here speaking, their souls have an honored place in the Paradise of God. They live and reign with Christ, and in the victories which he is winning over the world, the flesh and the devil by the power of the ascended Lord, may be truly said to be reigning with Him.

There seems little from this passage to support the opinion that Christ for a thousand years will establish a glorious and happy reign on earth with His risen saints. It is impossible to conceive that the influences of such a holy and blessed period would result in nothing better than that state of rebellion and iniquity, which we are told, in the following verses, shall succeed it. "When the thousand years are expired Satan shall be loosed out of his prison, and he shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea."

Not only would such a reign of Christ on earth overturn the state of probation such as we are now undergoing; but as seeing is believing, how could it result in such a sinful and unhappy state as it is predicted shall follow im-

mediately upon those days? What, we may ask, could be the object of such a reign, visible, glorious and happy, if rebellion and wickedness are closely to follow it?

(To be continued.)

Diocese of Fredericton.

ST. JOHN.

The daily noon-day Lenten meetings for men in the Church of England Institute rooms, under the auspices of the Brotherhood of St. Andrew, were commenced on Monday, 12th Feb., the opening meeting being attended by fully a hundred men, old and young. A most interesting and helpful service was held, lasting about twenty-five minutes, including an earnest address by the Ven. Archdeacon Brigstocke, on "A Knowledge of God."

Trinity Church.—The Young Woman's Guild and the Young Men's Association of Trinity Church held a most enjoyable meeting on the evening of the 12th, at which a sketch of Tennyson's life was given by the Rev. Mr. Eatough, accompanied by readings and songs from his poems.

The bi-monthly meeting of the C. of E. Sunday School Teacher's Association was held on Tuesday, Feb. 13, in Trinity Church schoolhouse. The subject of the evening, "The Christian Life a Sacrifice," was dealt with in a capital manner by Rev. A. G. H. Dicker and Rev. W. H. Sampson.

St. Luke's.—A grand concert was held Tuesday evening week in St. Luke's Church Schoolhouse by the Sabbath school children in aid of the poor of the parish. It was very largely attended and an excellent programme was carried out, many of the little ones acquitted themselves most creditably.

Diocese of Quebec.

LENNOXVILLE.

The organ recital in the chapel of Bishop's College, by Mr. Arthur Dorey, on Tuesday evening, 13th Feb., proved both successful and most enjoyable. Mr. Dorey is doing much to improve musical taste and render the musical services of the Church attractive throughout this district. The programme consisted of organ selections from Handel, Mendelssohn, Grison, Guilmant, and other composers; and hymns and two songs by Miss Cochrane; "What are these who are Arrayed," by Brown; and the other "The Holy City," by S. Adams.

WATERVILLE.

The Rev. E. A. W. King, the energetic incumbent of this Mission, is pushing forward the Church's work by numerous and regular services. On last Sunday no less than four were held at different points in the Mission, and this by no means exceptional.

SHERBROOKE.

It is expected that the Rev. Mr. Hunter of Echo Vale, Lake Megantic, will come to Sherbrooke, as curate of St. Peter's church here.

Diocese of Niagara.

GUELPH.

St. James.—The annual Missionary services were held in the church on Sunday, 28th Jan., when the deputation consisting of Revs. Rural Dean Bevan, of Mount Forest, and Dr. Johnston, of Welland, were present, the former preaching in the morning, and the latter in the evening.

\$27.50 of the \$50, apportioned to this parish has been sent forward to the Treasurer.

There was a large attendance at the first social given by the Young People's Association in the schoolroom on the evening of the 29th Jan. The object is to bring the members of the Church closer together in a social way. During the evening instrumental and vocal music, readings and addresses were given.

During Lent a special course of sermons is being preached on Sunday morning on "The Lord's Prayer," and in the evening on "The Suffering, the Condemnation, the Crucifixion and the Death of our Lord." Week day services are held on Tuesdays, Wednesdays, Thursdays and Fridays. On the Tuesday evenings a course of sermons is being delivered by the Rev. R. J. Moore, M.A., of St. Margaret's church, Toronto, on "The Shadow of the Cross."

Diocese of Huron.

LONDON.

The annual meeting of the W. A. M. A. will be held in the Bishop Cronyn Hall, London, March 12th and 14th. His Lordship the Bishop of Athabasca is to be the chief speaker.

Arrangements are being made for the opening of the Cathedral on the second Sunday in April. It will be a handsome structure and credit to the Diocese as well as the city.

Speaking of Bishop Baldwin's visit to St. Catharines and Merriton on Sunday last the *Star* says; "This was the first occasion on which the Bishop of Huron had ever preached in this city, and the large congregation left the church greatly edified and thankful for having had the privilege of having heard one of the Church's most eloquent and devoted chief pastors. Never before in its history has there been such a large congregation as gathered in St. Thomas' Church last night to hear the Bishop. Every chair in the basement was brought up into the church and used. People were obliged to go away. The memory of the Bishop, his unique personality, and his eloquence, will long live in the hearts of the people of St. Catharines."

THE WOMEN'S AUXILIARY.—A union meeting of the London Parochial Branches of the Woman's Auxiliary of the Diocese of Huron was held last Tuesday night week in Bishop Cronyn Hall. The Dean of Huron presided.

After a few verses of Scripture and prayer, a chorus—"In Jewery is God known," was sung.

Mrs. Boomer read a paper, entitled "Scenes in the Lives of our Missionaries." The paper contained accounts of some moving scenes and adventures in the travels of the missionaries in the great lone land, the hardships, want of food, and perilous adventures by land and water of the noble men who were endeavoring to break the Bread of Life to the sparsely settled inhabitants of those vast territories. Several instances of the piety of the Indians and Esquimaux were related. The paper was largely compiled from letters of the Bishop of Athabasca, Mrs. Bompas, wife of the Bishop of Selkirk, Bishop Ridley, of Caledonia, and several others more or less known by the audience. Mrs. Boomer concluded her paper with earnest appeal to those who had taken hold of the work not to be discouraged, but to press forward in the strength of the Master fearing not, neither taking heed whether the field be great or small, high or low, wide or narrow, at home or abroad.

Miss Moore's solo, "Fear Not Ye, O, Israel," was beautifully rendered.

Then came a paper "On certain missionary tales—what was put into them; what befel them on their journey's end." "Our Tale at St. John's" was discussed by Miss Ford. It

was sent to a bachelor missionary, who wrote thanking the ladies most heartily for the many useful articles contained, which were almost priceless in that savage country.

Mrs. C. B. Hunt, of St. James', related, "The adventures of two sacks, as told by one of them," in an amusing way as regarded the journey to the North-west. The paper contained some valuable hints on the method of packing the sacks to withstand the rough usage of the journey by rail and scow, steam boat and ox cart.

Miss Gower, of St. George's Branch, and Mrs. Gair described two welcome to the sacks in two missionary homes.

A trio—"Lift Thine Eyes," by Mrs. Andras, Miss Moore and Miss English—was sung without accompaniment, and was a very harmonious performance.

Miss Geeson, of the Christ Church Branch, read a paper on "Our Share in Mission Work," giving five illustrations, showing first what poor cotton-spinning girls had done; second the effort of three sisters, by which two of them remained in Edinburgh, and by their efforts maintained the third sister as a missionary in Africa. The third was that of a lady, who by her needle, paid for the education of six missionaries; the fourth a lady teacher who denoted \$500 yearly (half of her salary) to the support of a missionary in China, and the fifth, a poor old woman who, by self-denial, gave six pence to the cause, and her example induced a gentleman to contribute a large sum (some thousands of dollars) to missionary work.

Miss Alice Wright, of All Saints', recited "A Plea for Missions," and there was a song and chorus by Mrs. Crisp, Miss H. Moore and the congregation. During the collection Mr. T. Mitchellree performed a voluntary on the organ.

THORNDALE.

St. George's Church.—The Lord Bishop of the Diocese visited this church on the Evening of the 13th. inst., and administered the Sacred Rite of Confirmation to thirty-nine candidates. Fifty nine candidates were to have been presented, but owing to the impassible condition of the roads through the late storm, those residing at a distance were unable to be present. His Lordship purposes holding a second Confirmation early in May.

Diocese of Algoma.

We regret very much to learn that the Bishop of the Diocese has been again compelled to cease his work. We are informed that his Lordship had laid out a plan of visitation which involved in the first week of last month, seven sermons: nine confirmations: addresses at three meetings: 350 miles by train, and over 100 by sleigh, and that the three remaining weeks were to be occupied in much the same way, after which he intended returning home for a week's rest, and then commence another month of like work. His Lordship however, broke down during the first week through a severe attack of jaundice, which compelled him to return home and keep his room, and we understand that his physicians have positively refused to allow him to resume work this month. What the future may be, it is impossible to say. We are sure that his Lordship will have the sympathy of his many friends throughout the Ecclesiastical Province, but this renowned interruption of his work through illness, raises the question of assistance being given him. This matter was considered at the last Provincial Synod, and the special committee appointed in connection with his Lordship's illness at that time reported not only in favor of a year's absence,

but also that a sum of \$800.00 should be raised in the several Dioceses for the purpose of giving him assistance in his work, upon his return after such absence. So far as we are aware, no action has been taken in any Diocese, except that of Montreal, in which at the last Executive Committee meeting on the 13th February, a resolution was passed expressing its readiness to contribute their quota of the \$500.00 referred to, above.

We have been convinced for some time that the setting off the Diocese of Algoma as a separate jurisdiction, was an unfortunate mistake, and that the Church has expended and is now expending a large sum of money in this particular field, which in the true interests of the Church had far better be expended in the North West. It would seem that to continue to work it as in the past, involves the sacrifice of the health if not the life of the Diocesan, and the question arises whether the time has not come, for the consideration either of a re-arrangement of the Diocese or of its re-absorption into other existing Dioceses.

GRAVENHURST.

The Rev. C. J. Machin, lately incumbent of Port Arthur, has been appointed by the Bishop to take charge of this Mission until Easter next, in place of the Rev. Mr. French, who has removed to Sudbury.

Diocese of Rupert's Land.

CARMAN.

On Saturday, 10th Feb., His Grace the Archbishop of Rupert's Land paid a visit to St. John's, Carman, and was the guest of the Rev. A. Silva White, at the parsonage. On Sunday morning at 11 o'clock, service was held in the church, which was fairly well filled in spite of the severe cold and stormy weather. His Grace preached a fine practical sermon from John i. 8, 9. At 3 o'clock in the afternoon a Confirmation service was held in St. John's Church, which was filled with an appreciative congregation long before the time. Eight candidates presented themselves for the Apostolic rite of "laying on of hands," chiefly adults. His Grace addressed the candidates before the act of Confirmation, and afterwards preached a very impressive and touching sermon from the 23rd Psalm. The congregation were very attentive throughout and joined heartily in their part of the service, especially in the hymns, which were most suitable for the occasion. Tallis' Festival responses were sung, as well as other suitable music.

In the evening Divine service was again held in the Church, the Rev. A. Silva White assisting in this, as well as the former services. The sermon was preached by the Primate from St. James iv., latter clause of 2nd verse, which was listened to with the deepest attention by the large congregation present. The singing at this service was especially well rendered and showed careful training under the able management of the incumbent. Miss Innes presided at the organ at all the services. Altogether the day was a most profitable one, and will long be remembered by the church people of Carman.

DIocese of CALGARY.

BOWDEN.

We learn from the *Calgary Herald* that it is intended to open the new St. Matthew's Church here in about two weeks. At present only the nave of the church is completed, as it has been determined not to go into debt. This is built of logs, and sheeted with dressed lumber, all the work being done by volunteers. Two acres of land around the Church have been allotted as a

cemetery. Rev. J. S. Broughal, of St. George's Church, Toronto, who was in charge of the mission here last summer, has kindly offered to present the communion linen and altar cloth. The altar plate has been given by the congregation of St. Mark's, Parkdale, Rev. H. B. Brashier's former church.

INNISFALL.

At a special meeting of the congregation of St. Marks Church held here lately, it was unanimously agreed to build a parsonage and the vestry granted the money forthwith. It is expected that it will be completed in about three month's time. Another evidence of progress, was a resolution to materially increase the stipend of the incumbent, the Rev. H. B. Brashier. Every person present at the meeting agreed to double their subscription for the coming year.

OLDS.

The Rev. Mr. Brashier visited this place, accompanied by Mr. Payer and Mr. Ormsley a few Sundays ago, and held services in Major Walker's Hall, which were well attended.

Diocese of Mackenzie River.

Rev. Canon Richardson, of London Ont., lately received the following interesting letter from the Bishop of Mackenzie River. It is a very interesting recital of missionary work in the Arctic, and reveals a few of the hardships which Churchmen undergo in order to bring the message of salvation to the benighted people of those far-off regions:—

ST. DAVID'S MISSION,
Fort Simpson, Mackenzie River, }
N. W. T. Canada,
November 1, 1893.

MY DEAR MR. CANON:—

In a former letter reference was made to the Eskimo, and it was intimated that, on some future occasion, a fuller account of them would be given. A year has elapsed since then, so I will try now to fulfill the implied promise.

The Eskimo are found in Greenland, Labrador, all along the northern border of the American continent, and on the coast of Siberia, but our concern, at present, is with those who live near the mouth of the Mackenzie River and are therefore, within my diocese. They seem to be a people quite distinct from the Indians, being on the whole more provident, having lighter complexions, and different in habits, language and customs. The name [Esquimaux] means eaters of raw flesh, and given them by others. They call themselves Innuits, which signifies The People. Some of the tribes have a tradition that the Creator made different types of people, but none of them pleased Him until the Innuits were produced. They so satisfied Him that he made no more, hence the name. Their food consists of the flesh of the whale, walrus and seal, which is often eaten raw when cooking is inconvenient. Fish, reindeer, musk, ox, goats and wild fowl are also obtained at times. Having to move about in search of their food, they inhabit different dwellings at different seasons of the year. In summer they live in canvas tents or skin lodges. In the fall and early winter they dwell in primitive houses partly excavated and lined more or less with poles. Logs are roughly piled on the outside, and earth or snow is thrown over these as an outer covering. As the winter advances, they leave these abodes and inhabit the dome-shaped snow-houses, which of course, have to be constructed afresh every year.

Unlike the Indians, who have largely adopted European clothing, they retain their native and much more picturesque costume, which is made chiefly of the skins of the reindeer, and

often decorated with great taste. One of the women whom I saw last summer had on a really beautiful and very striking dress made with a neatness and finish quite surprising. Men and women dress pretty much alike, excepting the coat or shirt, which is differently shaped. The men crop their hair close to the crown, something like the tonsure of a Romish priest, and cut it square across the forehead, not unlike a little girl's "bang." They have also a very peculiar facial ornament called a totuk. The cheek is pierced on each side of the mouth, and in the apertures is inserted a sort of large stud of bone or walrus ivory, and in the centre of each disk, which is sometimes two inches in diameter, is let in the half of a much-prized blue head. The women have the fashion of saving every particle of their hair which happens to come off, and weaving it into a pile on the top of the head, or forming it into two masses, one on either side of the face; so that an old woman has more hair than a younger one.

Both sexes are very fond of tobacco, which they smoke differently from other people in pipes of their own manufacture. As a race they are said to be somewhat diminutive, but such is not the case with ours. Most of the men are quite the average height, and some of them considerably over it.

The limits of this letter will not admit of my giving more particulars of this interesting people, but I am sending a paper to the *Canadian Church Magazine and Mission News* in which fuller information will be given. I must now refer to the efforts being made for their evangelization.

In character they have been described as addicted to lying, thievish, quarrelsome and sometimes murderous. They are also ignorant, degraded and superstitious. Until late years it was always more or less anxious time when they came to their trading post, Fort McPherson, to barter their furs; and a sense of relief was felt by every one when they departed. On these occasions attempts to instruct them in the simple truths of the Gospel were made by the resident missionary; and in the spring of 1870, Mr. (now Bishop) Bompas spent several weeks with them on the coast and wrote out a little manual of lessons and prayers in their language, but up to the present they are still heathen. Writing of them in 1890 Archdeacon Macdonald says: "The Eskimo gave more encouragement last summer than ever before. They assembled with the Indians at evening prayers and requested to be taught." And last year he says: "It was gratifying to find them evincing an increased desire for Christian instruction."

The advent of the Rev. J. O. Stringer at this time, therefore, seemed most opportune. He had offered himself for work amongst them in response to my appeal in 1893, accompanied me in the same summer to Fort McPherson, and at once threw himself heartily into the work. When it was proposed that he should visit the Eskimo village without delay, he cheerfully consented, and a few days later he started for the Arctic coast, a distance of 200 miles, in a canoe, accompanied by an Indian half-breed and English-speaking Eskimo to interpret for him. This was no light enterprise, nor was it lightly taken. Much interest was manifested towards him on his arrival, and all seemed friendly. Many of them had never yet heard the good news of salvation. Some thought he was a fur-trader; but he told them he had nothing to trade, and nothing to give away, but had come to tell them that which would do them good. On one occasion, when he was telling them of what Jesus had done for them one man said, "Tell me about that. That is good news," and after a while the oldest man in the village exclaimed, "It is the fault of the white people that we did not know this before. We have seen them a long time now and they never taught us this." But after a few days, when they found he was not going to give them

presents, the feeling changed, and he was told in pretty plain terms that he need not stay any longer. Speaking of this, he says:—"When we were about a week there things looked rather 'blue.' My men were discouraged, and stayed with reluctance. I could not blame them. It was only a determined sense of duty that kept me there. But during those dark days I was drawn nearer to God than ever before, and got some wonderful assurance from His Word that made me hope. The young chief had shown me much kindness at first, and I was much in his tent. One day, when I went to visit him, he told me he did not think I should stay any longer. It was no use. I was not giving presents. This seemed a finishing blow, for I had hoped much from this man. George (the interpreter) was with me at the time. After a silent prayer I spoke a few earnest words to him, telling him to be careful how he interpreted what I said. Then I told the chief why I was there; that I had come a long distance to tell them what would do them good, and how great importance it was compared with the few presents they expected from me, which I was unable to give. He thought a while without saying anything, and then invited me into his private sleeping tent. He spread a rug for me, and we three sat down. Then he said he wanted to know more about those things I had been telling them of. He wished to go to heaven when he died, and would like to know the way. I had a long talk with him, told him the Gospel story simply, and he seemed pleased."

(To be continued.)

Diocese of Montreal.

AN APPEAL.—Allow me through the columns of your paper to narrate a sad and most distressing accident that has befallen a poor lone churchwoman in my Mission.

On Sunday morning, the 11th inst., as usual, she went to the stable to feed her few animals; while there she heard the screams of her boy, returning to the house she found her little house in flames. She succeeded in rescuing her child from the fire. All she saved was a couple of chairs; her clothing, provisions, and a little cash for purchasing present necessities were destroyed. To-day she is homeless and without a cent of money. The good woman has always been true to the church during much religious troubles that has been in this part of the mission where she resides, she has remained loyal to her spiritual mother, and by her Christian life has exerted a good influence for the church.

It is our intention, if possible, to build her a little house, that in her old age she may have a shelter from the stormy blast.

I therefore ask for assistance to aid us in this work, buy some clothing and a few pieces of furniture for a homeless woman, who has seen better and brighter days.

Praying that your readers whom God has prospered, will send the writer a small contribution towards this object and he assures them, that the money will be spent to the very best advantage.

Thanking you Mr. Editor for your valuable space. I am yours very truly,

R. F. HITCHINGS, Missionary.

Arundel P. Q., Feb. 16th 1894.

Diocese of Ontario.

ROSLIN.

The past year has witnessed the following improvements in the Parish of Roslin:

At St. Paul's church a new chapel organ, having a handsome case, was used for the first time on the 25th ultimo. A long-felt want has been supplied by the erection of an ornamental, but substantial churchyard fence.

The congregation worshipping in Christ

Church, Thomasbury, made the Christmas Festival the occasion for placing a Font in Christ Church as a Thankoffering to Almighty God for His mercies vouchsafed to them during the past year.

Adjoining the church a very large and commodious shed has also been erected.

At the out-station of Money more efforts are being put forth to raise funds for the building of a new church, and nearly half of the total cost has been raised. Our Incumbent, Rev. John Fisher, has been presented with a fine coon coat as a Christmas present.

THE WOMAN'S AUXILIARY.

We have just received the February number of the *Letter Leaflet* of the Woman's Auxiliary to the Board of D. and F. Missions of the ecclesiastical Provinces of Canada. In it we find the summary of the treasurer's report for 1893 showing receipts from the several Dioceses as follows: Diocese of Quebec, \$2,298.63; Toronto, \$8,641.35; Montreal, \$1,808.93; Huron, \$1,013.53; Ontario, \$1,887.76; Niagara, \$1,658.46; making a total for the ecclesiastical Province of \$19,308.70. Of this sum \$10,643.00 were sent to Domestic missions, i.e., missions within Canada; viz., \$4,351.00 to Algoma, \$376 to Athabasca, \$2,805 to Calgary, \$1,074.00 to Mackenzie River, and \$1,081.00 to the Diocese of Rupert's Land; \$5,612.00 in all went into the Ecclesiastical Province of Rupert's Land.

We see in the Toronto section of the *Leaflet* reference to a hand-book of the Church of England missions in the eleven Dioceses of Solkirk, Mackenzie River, Moosonee, Calodonia, Athabasca, Columbia, New Westminster, Saskatchewan, Calgary, Qu'Appelle and Rupert's Land, by George Hodgins, M.A., LL.D., honorary lay secretary of the Synod of Toronto, which apparently receives the endorsement of the society.

From the Niagara section we learn that when British Columbia was proclaimed a colony it became a Diocese of the English Church, the Baroness Bardett Coutts having provided the endowment, as also provision for two Archdeacons. There are now three Bishops, forty clergy, 23,600 Church members out of 97,613 inhabitants in British Columbia, a fact which, says the writer, must greatly encourage the good Baroness in her charitable work.

WHY PARISHES ARE WEAK.

Bishop Atwill's words well apply to many places in Canada.

"I am forced to admit to myself, and think it well to say it out by way of warning, that the work of the Church is feeble in many places by reason of the lukewarmness of the people.

A small congregation need not be dull or dead; but when on a Lord's day one goes elsewhere than to the church with a friend, another goes to hear a notorious preacher, another to drive, and another stays at home to lounge and to sleep; when the children wander away to other Sunday Schools; when no effort is made to keep up the choir or to care for the tidiness and proper furnishings of the Lord's house; when no one will take the time and make the effort to solicit and collect subscriptions; when social companies and entertainments are permitted to interfere with attendance upon the services appointed during the week; when men desert their posts and set an example of negligence in church-going; when even communicants are without zeal and suffer themselves to be overawed by sectarian numbers and influence; when they make disparaging remarks about the dullness and dullness they themselves have helped to produce and do not attempt in proper ways to remedy—then some one besides the minister is bringing decay and ruin upon the church."—*The Church Helper*.

The Church Guardian

—: EDITOR AND PROPRIETOR:—

L. H. DAVIDSON, Q.C., D.C.L., MONTREAL.

Address Correspondence and Communications to the Editor, P. O. Box 504, Montreal. Exchanges to P. O. Box 1968. For Business Announcements See page 15.

CALENDAR FOR FEBRUARY.

- FEB. 4—Quinquagesima. (Notice of Ash Wednesday).
- " 7—ASH WEDNESDAY. (Pr. Pss. M. 6, 32, 38. L. 102, 130, 143. Communion service).
[The forty days in Lent are to be observed as Days of Fasting or abstinence. Ash Wednesday Coll. to be used daily.]
- " 11—1st SUNDAY IN LENT. (Notice of Ember Days. Ember Coll. Daily.
- " 14— }
" 16— } EMBER DAYS.
" 17— }
- " 18—2nd Sunday in Lent. (Notice of St. Matthias).
- " 24—ST. MATTHIAS. Ap. & M. (Athanasian Creed).
- " 25—3rd SUNDAY IN LENT.

NOTES ON THE EPISTLES.

By THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

(Author of "Arrows for the King's Archers," etc.)

THIRD SUNDAY IN LENT.

"Followers of God."—Eph. v, 1.

I.—"Imitators" of God: pictures or resemblances, as any children are by nature in the lineaments of the face, or qualities of mind, like to their natural parents. A. First, the interior quality of the "follower of God"—the motive "love"—the life to be devoted in "love" to God, an "offering" and "sacrifice." The offering of Christ compared to a meat-offering or drink-offering, which, being offered for our sins unto God (and of the former a part burned upon the altar, and the rest for the use of the Priest, Lev. ii, 3, but the latter wholly consumed on the altar) is said to be of a sweet savour unto the Lord, and Gen. viii, 20, so satisfied for us, and work our peace. A surrender of will and purpose and desire—the interior motive of true piety. Love of God—as opposed to the selfish desire merely to escape His wrath, the chief point of the teaching of non-Catholic churches. This voluntary surrender of the life is pleasing to God, it is as the odour of "a sweet-smelling savour:" the material figure used to express a spiritual fact. B. With the interior motive there must be also outward purity. The Christian obligation involved a complete abstinence from the very thought even of those noisome and foul habits of life, which were unhappily common enough among the heathen.

II.—"Foolish talking" for the sake of causing laughter, and provoking ridicule, looseness of conversation, which too often broadens off into unseemly and profane and unclean discourse." Not convenient, i.e., not "fitting," "becoming." The "children of light," v, 8 (Gal. iii, 27.) Baptism—an Enlightening, Heb. vi, 4. The Baptised are children of Christ, i.e., "The Light." "Covetousness," i.e., inordinate desire—unlawful desires. The earlier portion of the

Epistle describes what is forbidden to the "imitator of God"—to the seeker after that holiness without which no man can see God. The "walk" or life is to be pure, spiritual. The "motive" of the walk is to be Love, sacrificial love which withholds nothing, and which sacrificial love is most acceptable to God.

III.—The positive side of Christian Duty. To walk as "children of the light." The function of light to reveal things. "Whatever doth make manifest is light," v, 13. The religion of Jesus Christ made manifest. i. True Life and Immortality. ii. The awful horror and malignity of sin. iii. The natural guilt and helplessness of man. iv. The holiness, the goodness, the wisdom of God. Christ reveals us to ourselves. His Light made manifest the sin of those practices alluded to, e.g., in this passage, and which were not only not condemned, but actually encouraged by the religious systems of heathenism. Light is a source of health and beauty, the parent of order, and of all useful and noble works. All moral beauty, sincerity, purity, benevolence, charity, are from Christ; also peace, harmony and responsive love of the creature for the Creator. The Christian is warned against the peril of being misled by the sophistry of those who argue that free grace ignores the exceeding sinfulness of sin. If God so severely punished even the heathen, e.g., Sodom, for these sins, how much more severe would be His judgment against impenitent Christians. The change in outward condition by conversion. "Ye were sometimes darkness—formerly heathen," "but now are ye light in the Lord"—now ye are become Christians, and that places upon you the obligation to live as Christians, i.e., in "goodness and righteousness and fidelity to your baptismal covenant."

IV.—Lent calls each member of the Christian Church to use these Epistles as suggesting topics for serious self-searching of heart. The passage before us calls attention: i. To the need of greater watchfulness over habits of thought and act in reference to personal morality and purity, to which all are pledged by their baptismal vows. ii. Inordinate love of material things, here designated as "idolatry"—money, position, popular favour, any creature or affection which comes between the soul and the Creator. iii. To the Enlightening Power of the Faith, and our acceptance of the great truths with which the Creeds of the Church make us familiar. iv. Christ the author of "Light," moral, intellectual, spiritual. Cf. St. John i, 4, 5, 9, viii, 12.

PRIVATE JUDGMENT.

In one sense we have the full right to exercise our judgment, in another not. In all that regards human teaching we have a right, nay we are bound, to examine into the truth of the matter taught. It is otherwise with the things of God; we may well inquire whether the teaching of this man, or that, be in accordance with the revelation of God contained in His Word, or delivered to us by those to whom His mysteries have been entrusted, but here we must stop. It is true that such revelations may appear imperfect, and we may long to penetrate into the deep secrets of God. But the wish is idle; it is sacrilegious. It is in spirit to enter into the Holy of Holies, and violate the ark of the sanctuary—and blindness will strike the intruder. If, then, by the exercise of private judgment, it is intended to mean a right to pry into mysteries which God has not thought fully to reveal—we have it not. The law of God, the voice of the Church alike forbid it. If, again, it be meant a right for every individual to uphold his own unsupported opinions, without deference to the superior

knowledge of others, it is a wild claim which no wise man will concede to others, or arrogate to himself.

But if by the term we understand a permission reverently to gaze upon and inquire into those holy things revealed to us, using the knowledge thus vouchsafed to us through the blessing of God to the strengthening and confirming of our faith in other things not so clearly revealed, or to test the teaching of men by the divine oracles, to the end that we may know whether such teaching be of God or man—in either case it is our privilege, nay our duty, to apply our best intellectual energies to the task; and that with good hopes that our poor human faculties will receive strength from the fountain of all wisdom.—*Note Book.*

EDITORIAL NOTES.

Lent, with all its privileges and opportunities for deepening personal and parochial spiritual life, is rapidly passing away, and we are approaching Mid Lent Sunday. It might be expected that under a system of teaching such as that of the Church of England, which clearly recognizes the penitential character of the Season of Lent, a careful observance of it would at least prevail amongst the clergy and distinctly Church families. This does happen in so far that in most parishes an increase of services is made. We notice, however, from time to time, in our secular exchanges, reports of parochial engagements of a distinctly social and pleasurable kind as continuing throughout Lent. We can hardly believe this to be in accordance with the spirit or the teaching of the Church, and we have no doubt whatever that it tends to destroy the effect of the Season as well as to the members of the congregations where such socials are continued, as upon Christian people outside of the Church. If the example of the head and chief officers of a parish is such as to throw disregard upon a solemnly appointed Season of the Church, which commences with an invitation from Holy Writ to "Turn to the Lord with all the heart, and with fasting, and with weeping, and with mourning," and "Let the priest, the minister of the Lord, weep between the porch and the altar;" and if further in the Prayer Book (which certain people are continually invoking when it suits their particular fads or fancies), she distinctly enumerates as days of fasting or abstinence "the forty days of Lent," it cannot surely be astonishing if little real spiritual benefit follows. Further, is it consistent with loyalty to the Church to continue parochial engagements of a social kind in the same manner as during other periods of the year? We do believe that, in this respect, the clergy and Church officers of many parishes are remiss, and are doing a serious and continuous injury to the Church.

If it be considered too rigorous a rule to exclude entirely during the forty days of Lent mere sociable engagements, such as concerts, Sunday school feasts, Pink socials, etc., surely the least that might be expected would be that on Wednesdays and Fridays there would be a careful religious observance of the Season. Yet we have noticed from time to time these social engagements made and announced for—of all nights in the week—Friday evening, the day

ever connected with our Lord's Passion. We consider that the spirit of the Church is that Friday should be, as far as possible, reserved from such uses, not alone in Lent, but throughout the year, since she distinctly prescribes in her List of Days of Fasting or Abstinence, as follows: "All the Fridays in the year except Christmas Day." How can (we ask again) the ignoring of such express provisions of the Church be reconciled with a spirit of true loyalty? We would earnestly plead with all our readers for a careful observance and a marked distinction during the period of Lent, of at least the Wednesday and Friday of every week.

Can any of the readers of THE GUARDIAN inform us whether any, and, if so, what steps have been taken to secure a general Lenten offering from the Church of England Sunday schools in Canada for Missionary work? We have more than once referred to the astonishing success which has attended a like effort in the United States, and to the large amount of money which has been raised there for Missionary purposes through the Lenten offering of the children. There would seem to be in this respect a "lost opportunity" in Canada. In so far as we are aware, whilst there may be individual instances, parochial or diocesan, in which the Lenten offerings of the children are asked and specially devoted to this work, the practice is not general or made under the authority of the Board of Missions of the ecclesiastical Province of Canada; or, as would now be better still, under the authority of the Consolidated Church in Canada.

In this connection it might not be amiss to refer to the ordinary collections for the work of Missions, as well local as foreign. As disclosed in the reports, for instance, of contributions to the *Mission Fund* of the several Dioceses, the amount is lamentably small, and there are an astonishing number of 25 cent subscriptions. It seems hard to believe that any Christian man or woman appealed to in our various Dioceses for assistance to the Mission funds of the Church, and who is not in absolute poverty, should be contented to enroll himself or herself as contributing the miserable pittance of 25 cents, an amount which many would spend in one night upon a concert or an entertainment, and which many a man would spend in one day upon cigars or "social treats." There does seem to be a necessity for a large outpouring of God's spirit upon the Church, in order that Christian people may recognize not alone the duty and responsibility, but the privilege of being co-workers with God in the evangelization of the world.

THE ANNUAL CALL OF THE CHURCH TO REST AND REFRESHMENT.

Come My people, enter thou into thy chamber, and shut thy doors about thee, hide thyself as it were for a little moment, until the indignation be overpast.—*Is xxvi*, 20.

Come ye yourselves apart into a desert place, and rest awhile.—*S. Mark vi*, 31.

The constitution of human nature is such that each department of our complex being requires periods of cessation from activity. The tired

body must have its time of rest from labor that it may renew its strength for another season of toil. The brain must have its hours of sleep to recover from its exhaustion. The social faculties derive heightened enjoyment by occasional periods of absence or retirement from society. And such seasons of repose are not so much times of inaction as they are times of gathering energy for another effort.

Not only does each department of human nature require such alternations of repose and activity as a condition of its own continued effectiveness, but each must also duly suspend activity upon occasion that the others in turn may act with the utmost efficiency. Each in its time must make the best use of its opportunity, responding to the universal law "What thou findest to do, do it with thy might." If you can do the work in a half-day, then don't be all day about it. A half-day of work and a half-day of rest, are vastly better than a whole day of dilatory work.

THE IMPERATIVE NEED OF REST.

Rest, then, is a law of human nature, and a law which must be just as fully recognized as any other, and the beauty of it is that rest is not necessarily idleness, not inaction, but action of some other kind. Mental labor may be rest to tired muscles. Physical labor is often excellent rest for a wearied brain. Sympathy with those worse off than themselves has often proved restful to complaining souls.

The spiritual is just as surely one of the constituent elements of our nature as the physical is, or the mental, the moral or the social. Lacking mental training and development, lacking moral culture of social opportunities, the man whoever he may be, is only a part of a man. And he who is without spiritual development, is by so much less than the full measure of a man. He foregoes or fails of, an essential of manhood. An unspiritual person is as really an abnormal specimen of manhood, as the ignorant person is, or the vicious person, the invalid or the misanthrope. None such really live in the full sense of the word. At most it is but a sickly or partial life. Certainly partial living is as truly dying as living. And thus Holy Scripture phrases the fact "She that liveth in pleasure is dead while she liveth." *I Tim. V. 6.*

OTHER VIEWS IN CONTRAST.

One man says, My mind to me a kingdom is, I ask no other." Very well, that man will, from the moment of such decision, steadily die in some other region or regions of his nature. Deprivation of use will as surely produce atrophy of the limb or part as deprivation of nourishment. Or one may say as men have said, "I give myself to the beautiful; art shall be my pleasure and solace, my life, my religion." And that is but saying "I will leave the larger tract of my whole nature an unproductive waste."

It is not an uncommon thing for men thus to shrink their life down to one aim, a single ambition, fame, gold, lust, power, and, as with common consent, they leave the spiritual region of their nature wholly uncultivated; either not recognizing at all their spiritual capacity, or, else feeling no responsibility for developing it. They do not grasp the fact and act on it, that spiritual health, growth and culture necessitate appropriate seasons of spiritual activity. Time does not come, it has to be taken, even from proper employments. A time for all things, implies each thing in its time. If we would have "all things belonging to the Spirit live and grow in us," we must provide time and place for such growth, and this involves a measure of rest from other activities, the cessation from the worldly, the interruption of the ordinary, and resort to the extraordinary.

EXAMPLE OF CHRIST.

The invitation "Come ye yourselves apart into a desert place and rest awhile," was given

when the Saviour and His companions had been so intently engaged in the ministries of healing and of preaching the Gospel of the Kingdom of God that they had no leisure for their ordinary meals. They had not a moment to themselves, and so our Lord proposes to get away from the crowd for a quiet time in a desert place. But what was his idea of rest? Was it simply to get where they might be at ease and in comfort and take their meals leisurely? Was it to get relief from mental strain, and the wear and tear of their sympathies by intermitting the ministries of preaching and of healing? No we find His purpose was to secure in this way a season of spiritual refreshment. He proposed to suspend temporarily the ordinary ministrations of practical religion even, for the purpose of profiting by the highest privilege of religion, Spiritual communion.

He did not desire to get away from the multitudes that thronged Him in order to avoid doing them good, but that He might come back to them refreshed in spirit and do them more good. What He felt was spiritual exhaustion. He was indeed the Exhaustless Fountain of Grace for every human woe and weakness, yet the earthen vessel by which such grace flowed forth for all human healing had need to be replenished regularly from above. For He was Man, our Brother, "Bone of our bone, Flesh of our flesh!" Spiritual ministries demanded of Him the expenditure of spiritual power; and spiritual power is supplied and renewed through Spiritual communion. For days He had been expending His spiritual energies on others. Now He seeks renewed spiritual strength. Spiritual communion was for Him more than meat for the body, more than sleep for the brain, more than solitude to the weary heart bending under the weight of its sympathies, fitting Him anew for His ministries of blessing to man. *J. W. B.—The Church Helper, Michigan.*

THREE HISTORICAL FACTS.

When Augustine, the Italian Monk and Missionary, sent out by Gregory the Great to convert the Angles of Mercia and Deira, reached the shores of Britain A.D. 597, he found in hiding there, through the violence of its enemies, a regularly organized Church, with distinctive characteristics of its own, and its own peculiar rites and ceremonies.

In the year 1215 the three Estates of the realm of England, in consequence of the surrender of their national liberties by the basest king that ever sat upon a throne, met at Runnymede and drew up the famous Magna Charta, the first article of which reads "The Church of England shall be free and retain its rights and liberties unimpaired."

Three hundred years after, in 1533, the English Parliament, in compliance with the petition of Convocation to the King, passed an Act in which it declared "the Crown of England to be imperial, and the Nation a complete body in itself, with full power to give all manner of folk justice in all cases, spiritual as well as temporal, without restraint or appeal to any foreign potentate or power, the body spiritual having power, when any cause of the law Divine happened to come into question, to declare and interpret, by that part of the body politic called the English Church, all doubts without the intermeddling of any exterior power."—*Rev. T. Ritchey, S. T. D.*

We ask the Assistance of the **CLERGY** in extending the Circulation of the **Church Guardian**. Specimen copies sent to any address. Special rates for six or more New Subscribers.

Family Department.

JULIE.

CHAPTER XXI (Continued.)

Her letter came to auntie in those first dark days. How dark they seemed, when the little family moved to Gordon Terrace in the dying autumn months!

First of all, it seemed a case of "where to stow them all." It was just like caging sparrows up, to keep in Chubbie and Puff. They couldn't play in the dusty front, and they hated the back yard so.

"Don't like it at all," said Puff. "Chubbie, I'd wather go home."

"Aren't never going home no more," Chubbie said. "Auntie says this is home."

And auntie, overhearing them, went to her room and cried. Poor little things! The great big garden and delightful yard had spoiled them for anything less.

"What would become of the boys?" That was auntie's cry. Guy? Guy was going on fourteen now. Something must be done at once. And then, when she was feeling in the dark, as it were, Miss Templeton's letter came.

"I should like to be of use," she wrote, "to one of Frederick's boys. For the sake of the dear little girl who trusted me so, and whose letter you showed me that day. I am anxious to be of some assistance, Rachel. For the sake of old times, you will not refuse me, I think. Send your answer by one of the boys; let him come up and have a talk with me. I shall be at home to-morrow afternoon between three and four o'clock. It is my earnest desire to educate him for any profession he has set his heart upon."

"Thank God!" were the first words auntie said. And the dark day seemed to light up all at once, and she waited eagerly for the boys' return.

They trooped in by-and-by, boys and girls together, their footsteps sounding noisily in the narrow passage outside.

"Guy!" cried auntie. "Children! Come in here;" and she put Miss Templeton's letter into his hand.

His lip quivered, and his face became so flushed, and the old story of the Victoria Cross and the wounded Colonel flashed like lightning through his mind.

"What is it, Guy?" cried Rose; and she and Elsie read it over his shoulder.

"Miss Templeton!" they echoed in a breath, as if they couldn't believe their eyes. "Miss Templeton!"

"She's a game old lady, after all," cried Lance, as soon as he'd heard the news. "Fancy Miss Templeton coming to the rescue!" And he added, in a softened voice, "For Julie's sake, she says."

And then the little Bridgeses looked at one another, with a lot of memories rushing through their minds.

"Miss Templeton'll give me some money," Julie scolded saying again, and they were scoffing at her want of pride. And here was Miss Templeton offering to educate one of the boys for that same little Julie's sake—Miss Templeton, whose assistance they had scorned to talk of, even, in the dear old happy days!

"What ought we to do?" cried Rose.

"Auntie, shall we accept her help?"

"Of course, Rose," said auntie, smiling. "As simply as it is offered. Guy, my dear, dear Guy! Such a weight is lifted off my shoulders, Guy! I have been worrying for you day and night. Thank God!" said auntie, earnestly.

"Oh, Guy!" cried Rose, suddenly remembering the advantage it would bring, "you can go into the army, after all."

And Elsie clapped her hands and kissed him in her joy.

Guy did not answer for a moment; then he spoke.

"One of the boys, she says. I'm not the only boy, you know. What's that poor beggar Lance to do, I wonder—oh? Auntie let Miss Templeton try her hand on him. I can push my way in the world much better than Lance will ever do."

"Catch me!" retorted Lance, making a funny face. "I ain't going to interview the game old lady, thanks. Fancy going up there to Beechwood; and to talk to Miss Templeton, too! Guy's the eldest," added Lance, "and Guy will have to go."

"Yes," said auntie, unable to smile at his comical face of dismay, and tiring with a bright, glad look to the unselfish elder boy. "You will accept Miss Templeton's help. You will do her credit, Guy. You have some brains," said auntie, proudly, adding, "Lance never had any at all."

And Lance retorted, "Thank you, mum; very much obliged, I'm sure."

And Guy, hardly realizing the wonderful news, went off to his bedroom to think. By-and-by the others followed him, and Elsie pushed open the door. They had no play-room in Gordon Terrace, where they could get together and chatter—dear old play-room, in the dear old home, that they might never see again!

"Oh, Guy," said Rose, "dear Guy! you needn't go into an office now. Guy, I never thought Miss Templeton would be so kind, did you?"

"No," said Guy, with a trembling lip. "It's for Julie's sake, you know."

And there they had come to talk of the wonderful news, but they talked of Julie instead.

CHAPTER XXII.

LOOKING BACK.

It didn't seem quite so bad in winter, when they had to stay so much indoors; it was when the days were getting lighter that the Bridgeses felt it more.

Auntie had tried to make the long dark days as bright as possible to them, and had encouraged Rose in reading aloud, since they seemed to enjoy it so much; and Mr. Atherton had lent them books, and Margie had come to tea, and that awful sorrow of Julie's loss had made them quieter, of course.

It was when the spring was coming that they grew restless and fidgety again, and longed so much for the dear old home, and the garden, and flowers, and pets.

Up to this they had been to Mr. Atherton's house when the blinds were all pulled down; for, you see, it was dark after five o'clock—the time they were invited to tea.

But now it was a light spring evening, and when they were ushered into the room they found Mr. Atherton standing before the window, looking into into the garden below.

"Oh, Mr. Atherton!" It was Elsie who spoke first, and with something like a sob, in a moment she was at his side.

The others followed in a twinkling, hustling and jostling each other for a peep as well. And then a great "Ah!" burst from the children's lips. Such a great, longing, craving, "Ah!" It came from the very depths of their hearts.

Mr. Atherton stood aside; he had moved at once when they pushed up in their eager hurry, and now he looked down at his little friend, with glistening eyes, his heart aching really quite as much as theirs.

"The leaves are coming on the lime trees," Elsie cried. "Look, look! And the love-apple will blossom by-and-by; and oh, Rose, there's our little bed of forget-me-nots just beginning to bloom. And oh, the dear old balcony leading from Julie's little room!"

Tears were rolling down poor Elsie's cheeks, and Lance's face was like a turkey-cock's. Guy stood erect and stern, with lips pressed tight together; and Rose with a painful cry, broke from the others and hid her face on Mr. Atherton's arm.

"Poor Rose! Poor Rose!" he said, gently putting the other hand upon her head; and then he led her to the sofa, and tried to comfort her, but he was almost on the verge of tears himself.

"Oh Chubbie, look, look! there's our garden!" cried Puff, pressing his face against the panes. He had slipped into the niche that Rose had left. "Could play horses, Chubbie, if we went back there again."

"Aren't going back no more," said Chubbie, mysteriously. "Never, never any more."

"Look at the lucerne-plot," said Lance; "they want a couple of rabbits to graze it down. I wonder if they keep rabbits?" he added huskily.

As he spoke they heard a shout, and presently a couple of children came tearing down the path, and hid themselves behind a laurel bush, and gave a loud "Coo-ee!"

And by-and-by another child came cautiously round from the yard, and began peering, till a shout of, "I spy Tom!" brought one of the hiders out in a twinkling, and then a rush and tearing and general stampede took place, and the children ran off shouting towards the yard.

Their laurel bush, their yard! How often they had done the same!

Elsie turned to Mr. Atherton with almost reproachful eyes. "Do you stand and watch them playing as you used to watch us all?"

"Yes, Elsie, sometimes," he answered, with his kindly smile; "but my thoughts wander from them to my first little friends, for whom my heart is often very sad."

"And you would rather have us there?" in an eager, half-jealous voice.

"Can you ask it Elsie? I'd give this right hand willingly if that could restore your home to you, my child."

"Oh!" cried Elsie, rushing up and giving his arm a squeeze, "I couldn't bear to think that you liked to look at anybody in the same way that you used to look at us, as if you didn't care."

"But I do care, as you know." He paused, and tried to smile, but the smile was very faint, and tears were certainly standing in his eyes.

"You're such a comfort to us," Elsie said. "We'd have missed so much if we had never known you, Mr. Atherton. You don't know how we jump for joy when you send an invitation to tea."

"Oh, Elsie!" murmured Rose, thinking the host might take it as a hint to send the invitation oftener.

But Mr. Atherton smiled outright this time. "You ought to be thankful," he said, "to Lance for bringing us all together."

"I am," said Elsie, earnestly. "I think it was really a mercy that he squirted at your window that day, though we were miserable directly after; but it all came right in the end."

"As graver sorrows will some day," he answered cheerfully; adding low, "In God's good time, dear child."

All this time Chubbie and Puff had been uttering longing exclamations, and pointing out to each other several well-remembered nooks; and Guy and Lance had been doing the same, whispering with their heads together.

"Rose come and look," said Elsie. "I like to look, though it makes me sad, you know. Oh, Rose, how pretty it will be in a few week's time, when the apple blossoms are out! I wonder if those girls and boys are as happy as we used to be?"

"They can't," said Rose; "the place is not their own. We had a pride in it, because it belonged to us. They may have to leave it any

day. We thought we should have lived there always, you know." And Rose wondered—wondered how she could ever have been discontented about the furniture getting shabby, and about the stockings they had to darn.

"Belonged to us, Rose!" said Guy. "It belongs to us now," he added proudly. "We are only letting the place. Some day," in a low, earnest voice, "we shall live there again, I hope."

"And that reminds me," cried Rose, with brightening eyes. "Oh, Mr. Atherton, do you know that Miss Templeton has actually offered to educate Guy for the army? Isn't it splendid? Isn't it good of her?"

"Splendid!" echoed Mr. Atherton. "No, I did not know of it before. Guy, I congratulate you with all my heart. This is good news indeed. Why, Elsie, cheer up, cheer up. He will have a chance of the Victoria Cross after all, and then—"

"Then perhaps we shall go home again," Elsie cried. "Guy always says we shall."

"Yes, yes," said Mr. Atherton in a delightful tone, putting his hand on Guy's shoulder. "My dear boy, how very glad I am! I could not bear to think of the office plan for you. Three cheers for Miss Templeton! Tell me all about it."

"She wrote to auntie, you know, sir, saying she would like to speak to me herself, and mention the time, so I went up next day to Beechwood."

"Such a spanking place," put in Lance; "everything on such a swell scale, sir! Guy said it was splendid! Such magnificent trees going up the avenue; and the old lady was not so bad. She looked like a canary bird, Guy said, hopping about her drawing-room."

"Hopping about!" cried Rose. "Nothing of the kind. Guy said she looked most stately, though she is so small. Could any one imagine Miss Templeton hopping about?"

"Canaries hop," retorted Lance, "and Guy said she reminded him of a canary."

"Yes, because she had such a sharp little face," Elsie said "and such bright black eyes. But she sat so stiff in her chair."

"Well, Guy," laughed Mr. Atherton, "and how did this stately, generous, canary-like lady receive you? She is related to you, is she not?"

"Our second cousin," murmured Rose.

"She gave Guy afternoon tea," Elsie cried; and Lance added, "Such wafer slices of bread and butter, the poor chap couldn't taste anything at all; it only melted in his mouth."

"Shut up," retorted Guy. "Mr. Atherton laughed, looking round with pleasure on the animated faces; they had always seemed to him so sad of late. And so the wafer slices melted in your mouth. Well, Guy?"

Guy laughed in return, and then became serious, as he replied, "She

was very kind indeed; much kinder than any of us had ever given her credit for.

(To be Continued.)

In baptism I was made
God's own adopted child;
Member of Christ, and heir of heaven
That kingdom undefiled.

I am a Christian child!
The cross is on my brow,
And I must fight right manfully
Beneath Christ's banner now.

My warfare is with sin,
Which I am bound to hate;
And I must look for strength to Him
Who called me to this state.

Three things for me were promised,
Which I was bound to do,
If I God's favor would retain,
And be a soldier true.

First, that I should renounce.
Oppose with all my might,
What'er would lead my soul astray
From what I know is right.

When wicked thoughts arise,
Oh! I must bid them flee,
And pray the Holy Ghost to dwell
Continually with me.

No bitter, angry words,
No language that's profane,
No slander, falsehood, or deceit,
My Christian lips must stain.

And next, the Christian faith
I humbly should receive,
And all God's Holy Word doth teach
Undoubtedly believe.

Thirdly, that I should keep,
The pure and perfect way
Of God's commands, and walk therein
By grace from day to day.

Until my life shall end,
I should in these abide,
Nor let temptations, snares, or foes
Ever turn my feet aside.

And shall I not believe
That I am bound to do,
All that was promised for me,
And be a soldier true.

Yes, verily, I will;
But God must give me aid;
I thank him now, with all my heart,
That I His child was made.

For me my dearest Lord
Endured the cross and shame,
For me He shed His precious blood,
Oh! blessed be His name!

For me He left the light
Of His example pure,
And now He offers grace and strength,
To make my victory sure.

I am a Christian child!
The cross is on my brow,
Could I dishonor Christ my Lord,
And sell my birthright now.

When in the clouds he comes,
And every eye shall see,
Oh, then, if I have faithful been,
He'll own and honor me!

—Copied from "What Do I Want Most," by Mrs. S. C. Stedly.

Can dyspepsia be cured? Yes! K. D. C. is a positive cure, "a safe cure," "a complete cure," "a marvelous cure," "the best cure," "a thorough cure," and a guaranteed cure. See testimonials.



MAKES ITSELF FELT
—the great, gripping, old-fashioned pill. Not only when you take it, but unpleasant, from first to last, and it only gives you a little temporary good.

The things to take its place are Dr. Pierce's Pleasant Pellets. One of these at a dose will regulate the whole system perfectly. They're tiny, sugar-coated granules, scarcely larger than mustard seeds. They act in Nature's own way. No reaction afterward. Their help lasts and they do permanent good. Constipation, indigestion, bilious attacks, sick or bilious headaches, and all derangements of the liver, stomach, and bowels are prevented, relieved, and cured.

They're the cheapest, for they're guaranteed to give satisfaction or money is returned. Nothing can be "just as good."



Cathedral Windows,

Church Windows.

HOBBS MANUFACTURING CO.
LONDON, CANADA.

PIANOS

We have a number of slightly used pianos by Steinway, Chickering, Emerson, Baldwin, Vose, Mason & Birsch, Heintzman, etc., which we have put in perfect order at our factory and while we offer at prices from \$50, \$75, \$100, \$125, \$150 to \$250.

Any of these pianos we will sell on easy payments covering 2 years. Send for list of bargains.

NEW UPRIGHTS. \$250

With all the latest improvements, 7 1/2 octaves, large size, with fancy case and swing front and fully guaranteed, sold at wholesale prices direct to families on easy monthly payments. Catalogues sent on application. Pianos exchanged.

New Organs \$45 up. Write to us before purchasing.

J. W. SHAW & Co.,

Manufacturers and Importers of fine Pianos and Organs. Dealers in Music and Musical Instruments.

1811 Notre Dame street.
214 MONTREAL.

CHURCH OF ENGLAND
S. S. INSTITUTE,
13 Sergeants' Inn, Fleet St.,
LONDON, E. C.

MAGAZINES for 1894.

A MAGAZINE FOR CLERGY & TEACHERS
THE

Church S. School Magazine,
Price Fourpence Monthly.

Post Free 5s. 3d. per annum.

The Thirtieth Volume of the New Series commences with the part for November, 1893, and will contain, amongst other contributions:—The Record of a Five Years' Course of Lessons on Bible and Prayer Book Teaching, including Twenty-eight Lessons on the New Testament, by the Rev. H. D. Sweetapple, Vicar of St. James', Gloucester. Twelve Lessons on the Old Testament, by the Rev. John Wagstaff, Vicar of Christ Church, Macclesfield. Twelve Lessons on the Morning and Evening Prayer, by the Rev. Edwin Hobson, Principal of St. Katharine's Training College, Tottenham. For the rest of the Contents of the Magazine, see detailed Programme.

NEW BOOKS.

The Young Churchman Co.,
MILWAUKEE, WIS.

"The Church in the Prayer Book."

A Layman's brief Review of Worship, by EDWARD LOW TEMPLE, M.A., with an Introduction by the Rev. Samuel Hart, D.D., Secretary to the House of Bishops. Cloth, 408 pp. \$1.25 net.

"A Life of Service, OR WOMAN'S WORK IN THE CHURCH, By Sara Morrill.

Twenty-two letters to friends, who asked some directions about Church Work. Cloth, pp. 303. \$1 net.

THE LADIES' HOME JOURNAL

An Illustrated Magazine with the Largest Circulation of any Periodical in the World

Published Monthly by THE CURTIS PUBLISHING COMPANY, 4142-427 Arch Street, Philadelphia, Pa. With Press-Rooms at 401-415 Appletree street.

Edited by EDWARD W. BOY,

- In association with
MRS. LYMAN ABBOTT
MISS RUTH ASHMORE
MARGARET BOTTOME
ROBERT J. BURDETTE
EMMA HAYWOOD
EMMA M. HOOPER
FRANCIS E. LANIGAN
ISABEL A. MALLON
MARIA PARLOA
EBEN E. REXFORD
ELIZABETH ROBINSON SCOVIL
MARGARET SIMS
REV. T. DE WIT TALMAGE, D.D.

Advisory and Contributing Editors With representatives at London and Paris.

Branch Offices:
New York: Madison Avenue and 23rd street, Chicago; 508 Home Insurance Building San Francisco: Chronicle Building.

The price of THE LADIES' HOME JOURNAL One Dollar per year; single issue: Ten cents. [In ordering please mention this paper]. 214

CHURCH OF ENGLAND
Temperance Society
PUBLICATIONS.

THE TEMPERANCE CHRONICLE WEEKLY: 1d. 8d.

THE ILLUSTRATED TEMPERANCE MONTHLY—very suitable for use in Canada; containing Serial Stories by well known Temperance writers. Biographers of "Temperance Heroes, Past and Present," with portraits; Articles on the Holy Land; Original Music, &c. &c. 1d. 8d. monthly, postage free.

THE YOUNG CRUSADER, a new Juvenile paper, commenced in November, and judged from specimen copy, excellent for Bands of Hope, S. S. children and others, and sure to promote interest of members, 12pp; price 1d, postage extra.

C. E. T. S. PUBLICATION DEPARTMENT, No. 9 Bridge street, Westminster, London, Eng. Mention this Paper.

Music Books Free! Address: Echo Music Co., La Fayette, Ind., or 324 Manhattan Building Chicago. 215

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Sold by druggists or sent by mail.
60c. E. T. Hazeltine, Warren, Pa.

Mission Field.

HEATHEN CLAIMS AND CHRISTIAN DUTY.

SPEECH BY MRS. ISABELLA BISHOP, F.R.G.S., and Honorary Fellow of the Royal Scottish Geographical Society, at the Gleaners' Union Anniversary in Exeter Hall, November 1st, 1893.

[CONTINUED.]

Just one or two remarks as to what these false faiths do. They degrade women with an infinite degradation. I have lived in zenanas, and harems, and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are—the intellect dwarfed, so that the woman of twenty or thirty years of age is more like a child of eight intellectually; while all the worst passions of human nature are stimulated and developed in a fearful degree; jealousy, envy, murderous hate, intrigue, running to such an extent that in some countries I have hardly ever been in a woman's house or near a woman's tent without being asked for drugs with which to disfigure the favorite wife, to take away her life, or to take away the life of the favorite wife's infant son. This request has been made of me nearly two hundred times. This is only an indication of the daily life of whose miseries we think so little, and which is a natural product of the system—that we ought to have subverted long ago.

It follows necessarily that there is also an infinite degradation of men. The whole continent of Asia is corrupt. It is the scene of barbarities, tortures, brutal punishments, oppression, official corruption, which is worst under Mohammedan rule: of all things which are the natural products of systems which are without God in Christ. There are no sanctities of home; nothing to tell of righteousness, temperance, or judgment to come, only a fearful looking for in the future of fiery indignation from some quarter, they know not what; a dread of everlasting re-births into forms of obnoxious reptiles or insects, or of tortures which are infinite, and which are depicted in pictures of fiendish ingenuity.

And then one comes to what sickness is to them. If one speaks of the sins, one is bound to speak of the sorrows too. The sorrows of Heathenism impressed me, sorrows which humanitarianism, as well as Christianity, should lead us to roll away. Sickness means to us tenderness all about us, the hushed footfall in the house, everything sacrificed for the sick person, no worry or evil allowed to enter into the sick-room, kindness of neighbors who, maybe, have been strangers to us, the skill of doctors ready to alleviate every symptom—all these are about our sick-beds, together with loving relations and skilled nurses; and if any of us are too poor to be nursed at home, there are magnificent hospitals where everything that skill and money can

do is provided for the poorest among us. And, besides, there are the Christian ministries of friends and ministers, the reading of the Word of God, the repetition of hymns full of hope—all that can make a sick-bed a time of peace and blessing enters our own sick-room, and even where the sufferer has been impenitent, He "who is able to save to the very uttermost" stands by the sick-bed ready even in the dying hour to cleanse and receive the parting soul. In the case of the Christian, the crossing of the river is a time of triumph and of hope, and, "Oh, Death, where is thy sting? Oh, Grave, where is thy victory?" sounds over his dying-bed.

But what does sickness mean to millions of our fellow-creatures in Heathen lands? Throughout the East sickness is believed to be the work of demons. The sick person at once becomes an object of loathing and terror, is put out of the house, is taken to an out-house, is poorly fed, and rarely visited, or the astrologers, or priests, or medicine men, or wizards assemble, beating big drums and gongs, blowing horns, and making the most fearful noises. They light gigantic fires, and dance round them with their unholy incantations. They beat the sick person with clubs to drive out the demon. They lay him before a roaring fire till his skin is blistered, and then throw him into cold water. They stuff the nostrils of the dying with aromatic mixtures, or mud, and in some regions they carry the chronic sufferer to a mountain-top, placing barley balls and water beside him, and leave him to die alone.

(To be Continued.)

Headache is the cry of nature for relief. Relief is quickly obtained when K. D. C. is taken. Try it and you will sound its praise. K. D. C. Company, Ltd., New Glasgow, N.S., Canada, or 127 State St., Boston, Mas.



Take water and a little *Pearline*, and you have the best preparation in the world for washing and cleaning. It will do everything except harm. Use it on your clothes, your dishes, your paint, and your person. Try it on something that you think is too delicate or too difficult. It will silence your doubts in the one case, and save your strength in the other.

Send it Back

Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as *Pearline*." IT'S FALSE! *Pearline* is never peddled, and if your grocer sends you something in place of *Pearline*, do the honest thing—send it back.

JAMES PYLE, New York



Better than Ever for 1894.



Is Different from Others.

It is intended to aid the planter in selecting the Seeds best adapted for his needs and conditions and in getting from them the best possible results. It is not, therefore, highly colored in either sense; and we have taken great care that nothing worthless be put in, or nothing worthy be left out. We invite trial of our Seeds. We know them because we grow them. Every planter of Vegetables or Flowers ought to know about our three warrants; our cash discounts; and our gift of agricultural papers to purchasers of our Seeds. All of these are explained in the Catalogue, a copy of which can be yours for the asking.

J. J. H. GREGORY & SON,

Marblehead, Mass.

Completion of Prebendary Sadler's CHURCH COMMENTARY ON THE NEW TESTAMENT.

READY NEXT WEEK. Crown 8vo. 6s.

THE REVELATION OF ST. JOHN THE DIVINE.

With Notes, Critical and Practical.

By the Rev. M. F. SADLER, Rector of Honiton, and Prebendary of Wells.

The Commentary is now complete in 12 Vols., price 4l. 2s. 7d.

- THE GOSPEL OF ST. MATTHEW. 5th Edition, Revised. 7s 6d.
- THE GOSPEL OF ST. MARK. 4th Edition, Revised. 7s 6d.
- THE GOSPEL OF ST. LUKE. 4th Edition, 9s.
- THE GOSPEL OF ST. JOHN. 6th Edition. 7s 6d.
- THE ACTS OF THE HOLY APOSTLES 3rd Edition. 7s 6d.
- THE EPISTLE OF ST. PAUL TO THE ROMANS. 2nd Edition. 6s.
- THE EPISTLES OF ST. PAUL TO THE CORINTHIANS. 2nd Edition. 7s 6d.
- THE EPISTLES OF ST. PAUL TO THE GALATIANS, EPHESIANS AND PHILIPPIANS. 2nd Edition. 6s.
- THE EPISTLES OF ST. PAUL TO THE COLOSSIANS, THESSALONIANS, AND TIMOTHY. 2nd Edition. 6s.
- THE EPISTLES OF ST. PAUL TO TITUS, PHILEMON, AND THE HEBREWS. 2nd Edition. 6s.
- THE EPISTLES OF SS. JAMES, PETER, JOHN AND JUDE. 6s.
- THE REVELATION OF ST. JOHN THE DIVINE. 6s.

* Mr. Sadler's Commentary is decidedly one of the most unbackneyed and original of any we have. It will be found to give help where others quite fail to do so.—*Guardian*.

* Mr. Sadler's excellent Commentaries.—*Saturday Review*.
* It is far the best practical Commentary that we know, being plain-spoken, fearless, and definite, and containing matter very unlike the milk and water which is often served up in (so-called) practical Commentaries. . . . For solid Church reading it stands unrivalled.—*Church Quarterly*.

* Incomparably the best Commentary on the New Testament extant.—*Irish Ecclesiastical Gazette*.

UNIFORM WITH THE CHURCH COMMENTARY.

SERMON OUTLINES FOR THE CLERGY AND LAY PREACHERS

Arranged to accord with the Church's Year. 2nd Edition. Crown 8vo. 5s.

* We meet here all the well-known characteristics of his writings. The style is straightforward and vigorous. There is never any doubt about his meaning. His remarks are always pointed, and the arrangement of his material is excellent.—*Guardian*.

* We should think that it would be difficult to find anywhere such a real help for preacher as these Outlines afford. . . . Such depth of spiritual teaching is seldom to be found.—*Rock*

LONDON: GEORGE BELL & SONS, York Street, Covent Garden.
Mention this paper.]

A SWEET-MINDED WOMAN.

So great is the influence of a sweet-minded woman on those around her that it is almost boundless. It is to her that friends come in seasons of sorrow and sickness for help and comfort; one soothing touch of her kindly hands works wonders in the feverish child; a few words let fall from her lips in the ear of a sorrow-stricken sister do much to raise the load of grief that is bowing its victim down to dust in anguish. The husband comes home worn out with the pressure of business and feeling irritable with the world in general, but when he enters the cozy sitting-room and sees the blaze of fire and meets his wife's smiling face, he falls in a moment to the soothing influences which act as the balm of Gilead to his wounded spirits that are wearied with the stern realities of life. The rough schoolboy flies into a rage from the taunts of his companions to find solace in his mother's smile; the little one, full of grief with her large trouble, finds a haven of rest on its mother's breast; and one might go on with instance after instance of the influence that a sweet-minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared with hers.—Churchman.

Don't physic and physic to cure indigestion. K. D. C. is not a physic. It cleanses and strengthens the stomach without weakening and destroying the tissues. Try K.D.C.

BISHOP BETHUNE COLLEGE, OSHAWA, ONT.

Under the Charge of The Sisters of St. John The Divine. Visitor—The Lord Bishop of Toronto. For Terms and Particulars, apply to The Sister in Charge: Or to The Sisters of St. John The Divine, Major St., Toronto.

CONFIRMATION.

"IN THE CHURCH AND IN THE BIBLE."

A new and powerful Pamphlet by the Rev. Augustus W. Spalding, D.D., treating of the Authority Office and necessity of Confirmation, and of the reasonableness and binding force of the Church's rule requiring it before admission to Communion. Paper pp. 21, 10c

Young Churchman Co., Milwaukee.

POPULAR READING.

"The Layman"; His Priestly and Executive Functions.

An important tract, pp. 24, by Rev. E. B. Boggs D.D. Price 10c.

T. WHITTAKER New York.

E. & J. B. YOUNG & Co., COOPER UNION, 4TH AVE., N.Y.

"The Six Ecumenical Councils of the Undivided Catholic Church."

Six Lectures delivered in 1893, under the auspices of the Church Club of New York, by Rev. E. M. Benson, M.A.; Rev. W. McGarvey, B.D.; Right Rev. W. A. Leonard, D.D.; Rev. Morgan Dix, S.T.D., D.C.L.; Rev. J. J. Elmendorf, S.T.D., and Rev. T. M. Riley, S.T.D. Red cloth, pp. 316 \$1.

The American Church Sunday School Magazine,

WITH HELPFUL WORDS FOR THE HOUSEHOLD.

Interesting to Everyone, and Needful to Teachers—as witness the table of contents for February.

A Glance at the Collects: The Blakeite System in our City S. Schools: From Heidelberg to Munich; The Book of Zechariah; Yesterday with the Father, or sketches of Church Life in the Past; Arrangement of the Books of the Old Testament; Some Short Stories that may suggest a few Reflections; Missionary Department; Missionary Facts and Incidents; Children's Department; Illustrated Primary Department, &c. &c.

Published under the auspices of S. S. Association of Philadelphia.

Joint Editors: Rev. Richard N. Thomas; Rev. Jas. S. Stone, D.D.; Rev. Wilberforce Newton, D.D.

Subscription: \$1.00 per annum; reduced rate for 10 or more.

The Church Magazine Publishing Co., 24-4 112 North 12th st., Philadelphia.

University of Kings College, WINDSOR, N.S.

PATRON:

THE ARCHBISHOP OF CANTERBURY. Visitor and President of the Board of Governors:

THE LORD BISHOP OF NOVA SCOTIA. Governor ex-officio, Representing Synod of Fredericton:

THE LORD BISHOP OF FREDERICTON. President of the College:

THE REV. C. E. WILLETS, M.A., D.C.L.

PROFESSIONAL STAFF:

Classics—Rev. C. E. Willets, M.A., D.C.L. Divinity—Rev. F. W. Vroom, M.A., B.D. Mathematics and Engineering—W. R. Butler, Eng. M. Eng., M.T.C.E. Chemistry, Geology, and Mining—G. T. Kennedy, Eng. M.A., B.A., Sc., F.G.S. English Literature and Economics—C. G. D. Roberts, M.A., F.R.S.C. Modern Languages—Hen Lothar Bober. Law—Allen O. Earle, Esq., D.C.L. Tutor in Science—H. A. Jones, Eng. B.Sc.

DIVINITY LECTURERS.

Canon Law and Eccles. Polity—Rev. Canon Partridge, D.D. Old Testament Lit. and Exeg.—Ven. Archdeacon Smith, D.D. Apologetics—Rev. Geo. Haslem, M.A. Pastoral Theology—Rev. Dyson Hague, M.A.

There are eight Divinity Scholarships of the annual value of \$150, tenable for four years, besides many other prizes and scholarships, varying in value from \$20 to \$100 per annum; particulars respecting which will be found in the College Calendar. There are fifty nominations, open to all Matriculated Students. Students holding nominations are exempt from the payment of certain yearly fees, besides the fee for the B. A. degree.

King's College Law School, ST. JOHN, NEW BRUNSWICK.

Dean—Allen O. Earle, Esq., D.C.L., Q.C., Professor of Real and Personal Property. Secretary—J. Roy Campbell, Esq., L.C.B., St. John, N.B.

This newly established Law School is now in full operation. Lectures are delivered by the Judges of the Supreme Court of New Brunswick, and by many of the leading barristers of the Province. Full particulars may be obtained on application to the Secretary. The College Calendar may be obtained from the President, King's College, Windsor, N.S.

BISHOP STEWART SCHOOL

FRELIGHTSBURG, P. Q.

HOME PRIVILEGES.

EXTENSIVE GROUNDS.

Personal Instruction and Supervision.

SITUATION BEAUTIFUL AND HEALTHFUL.

Address

CAYO.V DAVIDSON, M.A., Rector, Frelightsburg, P.Q.

Prefatory Note by the

MOST REVEREND THE METROPOLITAN.

"Manuals of Christian Doctrine."

A COMPLETE SCHEME OF GRADED INSTRUCTION FOR SUNDAY-SCHOOLS.

BY THE

REV. WALKER GWYNNE, Rector of St. Mark's Church, Augusta Maine.

EDITED BY THE

RIGHT REV. W. C. DOANE, S. T. D., Bishop of Albany.

—LEADING FEATURES.—

- 1. The Church Catechism the basis throughout. 2. Each Season and Sunday of the Christian Year has its appropriate lesson. 3. There are four grades, Primary Junior, Middle and Senior, each Sunday having the same lesson in all grades, thus making systematic and general catechising practicable. 4. Short Scripture reading and texts appropriate for each Sunday's lesson. 5. Special teaching upon the Holy Catholic Church, (taught historically in six lessons), Confirmation, Liturgical Worship, and the History of the Prayer Book. 6. A Synopsis of the old and New Testament, in tabular form, for constant reference. 7. List of Books for Further Study. 8. Prayers for Children. Senior Grade for Teachers and Older Scholars 25c. Middle Grade 15c. Junior Grade 10c. Primary Grade 6c.

NEW EDITION.

THOROUGHLY REVISED, WITH ADDITIONS,

And adapted for use in both the English and American Churches.

INTRODUCTION BY THE

VERY REV. R. W. CHURCH, M.A., D.C.L., Dean of St. Paul's.

PREPARATORY NOTE TO CANADIAN EDITION BY THE

MOST REV. THE METROPOLITAN.

James Pott & Co.,

CHURCH PUBLISHERS,

14 and 16 Astor Place, New York.

ROWSELL & HUTCHISON.

TORONTO, CANADA.

SUBSCRIBE TO THE

"CHURCH GUARDIAN"

If you would have the most complete and detailed account of CHURCH MATTERS throughout THE DOMINION, and also information in regard to Church work in the United States, England and elsewhere.

Subscription per annum (in advance) \$1.50

Address, L. H. DAVIDSON, Editor and Proprietor

TEMPERANCE.

BY GEORGINA MARY PARR.

For some years, I have attended many Temperance meetings, and listened to stirring and eloquent addresses; but as I do not think they often contain any practical hints as to a woman's work in the Temperance cause, I venture to write this paper. We are told to be "up and doing," but we are not told what to do. The Temperance speakers say, "the battle must be won by the rank and file, and not by the general alone." Surely every general draws out his plan of campaign, and gives his marching orders clearly. Leaving, then, the cure of intemperance to legislators and physicians to deal with, let us consider some of the causes that lead to it. Overwork and over fatigue I look upon as driving more people to the habit of taking stimulants than any other cause. Let women who are induced to undertake more work than they have strength for, have the courage to decline, even if the work be good. Let teachers look to it that over-pressure in their examinations does not result in more harm than good to the young people committed to their charge; girls having been known to drink the scent upon their toilet-tables when over-strained and over-tired by their examinations.

In the case of people who have to teach, or in other ways gain their own living, I know that it is more difficult to guard against over-fatigue. They should, as far as possible, live well. Those people who can afford to do so will most strongly aid the Temperance cause by supporting schools of cookery. I wish here to enter a protest against the selfish or thoughtless act of those women who, possessing sufficient incomes, yet enter the lists and compete with, and crowd out, their poorer sisters. They plead that they do this for charity, forgetting that there would be fewer homes and hospitals to fill but for this cruel jostling of those forced to work for themselves and others.

Again, is there not senseless fatigue and excess in the pursuit of our pleasures? Can women of any age, after perhaps an actively spent day, go from dinner party to opera, from opera to ball, night after night, in heated atmosphere, without feeling the want of some stimulant? Could not some leader of society set the fashion of greater moderation?

From the consideration of those who have too much to do, whether of necessity or not, let us look at those who have too much leisure. The wives of men who make rapid fortunes are often to be pitied, rather than envied. With much time upon their hands, with few, if any, intellectual resources, is it to be wondered at if they fall into habits of self-indulgence? We can only hope that the advantages of education and the more widely spread influence of the C. E. T. S. may put a check upon this evil. Under the mistaken idea of hospitality, it is often noticed that costly wines and spirits are left about. This is an awful temptation, not only to idle people, but to their servants.

I would urge that these stimulants be kept strictly under lock and key—as safely as we would guard our money or our jewels. At the meetings of the Temperance Society, I do not think we reach often enough the highest or the lowest classes. The meetings seem always to be attended by a respectable middle class, who do not need addressing at all. To reach the upper classes, I would advocate more drawing-room meetings. Let the Question Box always be used. By its discussion is promoted, and ideas and hints are obtained from ladies who would not otherwise have the courage to express them. Who can have listened to the addresses of Lady Henry Somerset without longing to do something for the cause of which she is so courageous and consistent a leader; or who, having already enrolled themselves, does not feel inspired by her eloquence with the desire to do more? We hear in these days much of the influence of women, might not their power to do good be infinitely greater?

A SOCIETY'S NOBLE WORK**HOW THE ANCIENT ORDER OF FORESTERS SAVED A BROTHER.**

The Startling Experience of Mr. Isaac Briggs, of London—A Sufferer for Four Years—His Lodge Came to the Rescue After Doctors Had Failed—He is Again Able to be Out.

From the London Free Press.

The home of Mr. Isaac Briggs, at 501 Charlotte street, this city, is one of the most prettily situated and well kept of the many homes of the workingmen of London. The front is carefully boulevarded, and at the side and rear of the cottage home is a lattice work covered with vines, and there is also a garden. Within view are fields and woods, and in fact there was nothing needed upon the occasion of an autumn afternoon visit to make the lot of a sick man amid such surroundings as pleasant as possible.

And so it was not to be wondered at that Mr. Briggs was found in a cheerful mood. But a conversation with the gentleman revealed the fact that there were very good reasons why any man under the same circumstances, and enjoying the same bright hope, could not but allow his face to beam forth with what he felt. The story as told will be found most interesting, and that it is absolutely correct there are many of the friends of Mr. Briggs who will testify, should such testimony be needed. Mr. Briggs has been an invalid for four years, and has been unwell and under medical treatment for eight years. It was in 1885 that he first felt the twinges, the aches and the pains that foretold trouble. He secured medical attendance, and learned that his liver was out of order, his kidneys were bad, and that he suffered from dyspepsia. However, he worked along for nearly four years, when the terrible malady affected his system in a way painful to relate. It came directly after an attack of "the grip." Mr. Briggs

was yet in his "fifties," and to all appearances was a well preserved and strong man. But almost without warning the joints in every part of his body were as solid and immovable as though they had been padlocked, and the strong man became as helpless as a babe. Many doctors were consulted, and they all promised relief, and occasionally a slight relief did come. But it was only temporary, and the unfortunate man, in consequence of these relapses, was gradually loosening his hold upon hope. The days were long and weary that he spent upon his bed, with the dismal prospect ahead of being held a close prisoner, to be released only by death.

The family, too, began to lose faith in medical skill. They had given a trial to some of the foremost practitioners of the city, but always with the same unhappy result. Patent medicines of various descriptions were likewise tried, but in vain. Then about Christmas tide came news that had almost been expected. Mr. Briggs had not long to live, the doctors said. Gradually he grew weaker, until early in the spring so seriously ill did he appear to be that the end was daily looked for.

Court Forest City, A.O.F., of which Mr. Briggs is a member, proved just at this juncture to be a friend indeed. During all his illness the brethren had looked carefully after his wants, and had been very attentive. And no one regretted more than they the unhappy prospect. One night the Court was discussing the case, when it was suggested that Pink Pills should be tried. Stories had been told of what they had effected in other cases. Then why not in this? Finally the Court agreed to present one dozen boxes of the pills to Mr. Briggs. The attending doctor told his patient that the pills were only good for cases of paralysis, but he consented to their being given a trial as a last hope. Accordingly Mr. Briggs began taking them. Very soon a change was noticed. He grew more cheerful and suffered much less. His whole system seemed to be awakened to new life, just as was the world outside, for it was the glad spring-time of the year.

With renewed strength came renewed hope, and the invalid began to look upon Pink Pills as his deliverer. He used them faithfully, taking six a day. In a month he was able to leave his bed, and he did so with a thankful heart. Only those who have been forced to undergo long confinement between bed-clothes can realize the pleasure and joy there were in that first day spent in the neat little parlor, seated in a big arm chair beside the window where the sun sent in its warm, bright rays. Since then Mr. Briggs has been about daily. He uses erutches yet, but he grows stronger every day. Now he can use his hands, eating with a knife and fork, and the joints continue to grow looser and pliable, giving only a faint idea of the veritable knots into which those of the hands and feet were tied. There was a cessation of the pains, too, a most pleasing fact to the invalid—and the blood vessels that had become lost to

view, and dried up, are now quite healthy looking.

Mr. Briggs has only used twenty boxes of the pills, at a cost of \$10. Certainly his bill for medical attendance shows a marked decrease.

Mr. E. W. Boyle, druggist, 652 Dundas street, who is also secretary of Court Forest City, was also interviewed with respect to the case, and his statements were all confirmatory of what Mr. Briggs had said. He said he had had a tremendous sale of the pills. No other similar medicine ever approached to the same demand.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration, and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

Bear in mind Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Ask your dealer for Dr. Williams' Pink Pills for Pale People, and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

FOR OVER FIFTY YEARS.

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Phosphorus

Brain and nerve food.

Lime

The bone-builder.

Codliver Oil

Fat and flesh former.

Pancreatine

The natural digestive, are combined in

PUTTNER'S**EMULSION,**

The grand restorative and nutritive tonic.

Of all Druggists. Brown & Webb, Halifax.

Nine-tenths of the cases of headache are caused by a disordered stomach. K. D. C. relieves headache instantly, and cures Indigestion.

American Humane Education Society's
TWO PRIZE STORIES,
"HOLLYHURST"

AND
"THE STRIKE AT SHANES,"
as also "Black Beauty," we send everywhere post-paid on receipt of ten cents a copy, in money, postage stamps, or otherwise.

We have already sent out and caused to be sent out about one million and a half copies of "Black Beauty," and anticipate as large a circulation of the other stories.

GEO. T. ANGELL,
President of the American Humane Education Society, the Massachusetts Society for the Prevention of Cruelty to Animals, and the Parent American Band of Mercy, 19 Milk Street, Boston.

OUR DUMB ANIMALS.

Monthly Organ of the American Humane Education Society, and the Massachusetts Society for the Prevention of Cruelty to Animals.

Send five cents for Sample copies of "Our Dumb Animals."

Address GEO. T. ANGELL, President, 19 Milk St., Boston.

FOREIGN.

Missions to the Jews Fund.

PATRONS:—Archbishop of Canterbury, Archbishop of Ontario, Earl Nelson, Bishops of London, Winchester, Wakefield, Durham, Lincoln, Salisbury, Chichester, Lichfield, Newcastle, Oxford, Truro, Madras, Toronto, Fredericton, Niagara, Columbia, New Westminster, Qu'Appelle, Nova Scotia, Algoma, Quebec, and Bishop Blyth of the Church of England in Jerusalem and the East.

PRESIDENT:—The Dean of Worcester.

CANADIAN BRANCH.

President.

The Lord Bishop of Niagara.

Committee:—The Archdeacon of Guelph, The Archdeacon of Kingston, The Provost of Trinity College, Very Rev. Dean Norman, Rev. J. Langtry, Rev. A. J. Broughall, Rev. Canon Cayley, Rev. E. P. Crawford, Rev. C. H. Mockridge, Rev. G. C. Mackenzie, L. H. Davidson, Q. C., D.C.L.

Honorary Secretary: Rev. Canon Cayley, Toronto.

Honorary Treasurer: J. J. Mason Esq., Hamilton, Treasurer D. & F. Mission Board.

Diocesan Treasurers: The Secretary-Treasurers of Diocesan Synods.

Honorary Diocesan Secretaries.
Nova Scotia—Rev. E. P. Crawford, Halifax.

Fredericton—Rev. Canon Neales, Woodstock, N. B.

Toronto—Rev. Canon Cayley, Toronto.

Montreal—L. H. Davidson, Q. C., D.C.L., Montreal.

Montreal—Rev. A. J. Balfour, Quebec

Ontario—Rev. W. B. Carey, Kingston, Ont.

GRADUATED LIST OF
NOTES OF LESSONS FOR TEACHERS.

PUBLISHED BY THE
Church of England Sunday-School Institute.

OLD TESTAMENT.

Infant Class Lessons (Old and New Testament) (G. Warrington). 1s.
First Catechism, Second Series (F. Palmer).
Parts I. and II. Creation to Joseph. 1s 4d per dozen.
Parts III. and IV. Joseph to Moses. 1s 4d per dozen.

MEDIUM CLASSES.

Lessons on the Old Testament (Miss Deedes).
First Series; Genesis to Ruth. 1s 6d.
Second Series: Samuel to Malachi. 1s 6d.
Bible History Lessons (Old and New Testament) (Miss Trotter). 1s 6d.
Joshua to the Captivity (Elementary) (W. Taylor). 1s.

SENIOR AND MEDIUM CLASSES.

Genesis (By the Right Rev. the Bishop of Sydney). 2s.
Joshua to the Captivity: Graded for Infant, Medium, and Senior Classes (W. Taylor). 2s 6d.
Isr. History: Egypt and the Wilderness (Miss Stock). 2s.
Old Testament History (Rev. F. Watson).
" I. Moses to Saul. 2s.
" II. Saul to Captivity. 2s.
" III. Captivity to Malachi. 2s.
Scripture Biographies (Rev. F. Kyle). 1s 6d.
The Book of Proverbs (14 Lessons) (Rev. C. A. Goodhart). 6d.

The Gospels.

INFANT CLASSES.

Infant Class Lessons (Old and New Testament) (G. Warrington). 1s.
First Catechism, Third Series (F. Palmer).
Part I. The Beginning of our Lord's Ministry. 1s 4d per dozen.
Part II. The Miracles of Our Lord. 2s per dozen.

MEDIUM CLASSES.

Bethlehem to Olivet; or, Lessons on the Life of Jesus Christ (F. F. Palmer). 4 parts.
6d each, and in one vol. 2s.
Lessons on the Life of Christ (Miss Deedes). 1s 6d.
Bible History Lessons (Old and New Testament) (Miss Trotter). 1s 6d.
The Gospel of St. Matthew (26 Lessons) (G. M. Tait). 1s.

SENIOR AND MEDIUM CLASSES.

Life of Our Lord (E. Stock). 2 vols. 2s each, and in one vol. 4s 6d.
The Gospel according to St. Mark (Rev. R. R. Hesker). 2s.
The Gospel of St. Luke. Graded for Infant, Medium, and Senior Classes (W. Taylor). 2s 6d.
The Gospel of St. John (10 Lessons) (The Venerable Archdeacon Sinclair). 2s.
The Miracles and Parables (Rev. F. Watson). 2s.
Christ Revealed in Title, Type, and Prophecy (Fifty-two) (Rev. F. Gurney Hoare). 2s.

The Acts and Epistles.

SENIOR AND MEDIUM CLASSES.

The Acts of the Apostles (E. Stock). 2s 6d.
The Life and Epistles of St. Paul (Miss Green). 2s.
The Life of St. Peter (G. Warrington). 1s 6d.
The Epistle of St. James (12 Lessons) (Rev. H. Roe). 6d.

Church Teaching.

INFANT CLASSES.

First Catechism, First Series (F. Palmer).
Parts I. and II. Morning and Evening Prayer. 1s 4d per dozen.
Part III. Church Catechism. 2s per dozen.
Part IV. Church Seasons. 1s 4d per dozen.
Part V. Confirmation and Communion. 1s 4d per dozen.

MEDIUM CLASSES.

First Lessons on Church Catechism (Miss Croome). 1s.
The Church Catechism (12 Lessons) (Thomas Rutt). 6d.
Prayer Book Teachings (Rev. F. L. Farmer). 2s.
Teachings from the Collects (Rev. A. E. Meredith). 2s.

SENIOR AND MEDIUM CLASSES.

The Apostles' Creed (12 Lessons) (The Right Rev. the Bishop of Tasmania). 6d.
The Litany (12 Lessons) (Rev. C. A. Goodhart). 6d.
The Ecclesiastical Year (Rev. F. B. Draper). 1s 4d.
The Prayer Book (Rev. A. C. Macpherson). 2s.
The Catechism (Rev. A. C. Macpherson). 1s 6d.
The Collects (Rev. F. Kyle). 2s.
The Gospels for Sundays and Holy Days (Miss Cawthorn). 2s.
Scripture and Prayer Book Lessons (C. E. Malden). 1s.
The Church Seasons (12 Lessons) (Rev. T. Turner). 6d.
Early Church History (Miss Alcock). 2s.

Miscellaneous Courses of Lessons.

INFANT CLASSES.

Lessons for the Little Ones (Miss Croome). 1s 4d
" Alphabet Text " Lessons (26) (Miss Light). 6d.

MEDIUM CLASSES.

Steps to Truth (E. and S. G. Stock). 2s.
Children of the Bible (Rev. T. H. Barnett). 1s.
Object Lessons (Rev. F. L. Farmer). 2s.
Bible Stories from the Old Testament (Sarah G. Stock). Cloth boards, 2s.

SENIOR CLASSES.

Faith and Duty. A Series of Miscellaneous Scripture Lessons (Rev. T. Turner and T. Rutt). 1s 6d.
God in Nature (26 Lessons) (Rev. R. Appleton). 2s 6d.
Lessons on Bible and Prayer Book Teaching. Published in Quarterly Parts, and in three yearly volumes. Price 1s 6d each.

LONDON: CHURCH OF ENGLAND S-SCHOOL INSTITUTE,
Sergeants' Inn, Fleet Street, E.C.

M. S. Brown & Co.,

ESTABLISHED A.D. 1840.

DEALERS IN COMMUNION PLATE BRASS
ALTAR FURNITURE, JEWELLERY
AND SILVER WARE.

138 Granville St., Halifax, N.S.

Our special choice 7 1/2 inches high, gilt bowl and paten 8 inches, with gilt surface of superior quality, E. B. on White Metal and Crystal Cruet with Maltese Cross stopper, at \$14 per set.—Is admirably adapted for Missions or small parishes, where appropriate articles at small cost are required.

The same set E. P. on Nickel, per set... \$18.00
Crystal Cruet, singly, each... 35
E. P. Bread Boxes, hinged cover and front, 2 1/2 x 2 1/2 x 1 inch... \$2.50
Brass Altar Crosses, 15 to 24 inch... \$10 to \$15
Brass Altar Desks... 8 to 25
Brass Altar Candlesticks, per pair... 5 to 10
Brass Altar Vases, plain and fluted... 5 to 12
Brass Altar Dishes, 12 and 14 inches, partly or wholly decorated, each 8.50 to 18

Freight prepaid to Montreal on sales for Manitoba and further West.

Kennedy's
Medical Discovery

Takes hold in this order

Bowels,
Liver,
Kidneys,
Inside Skin,
Outside Skin,

Driving everything before it that ought not to be.

You know whether you need it or not.

Sold by every druggist, and manufactured by

DONALD KENNEDY,
ROXBURY, MASS.

'The Dead in Christ,'

OR
BIBLE STUDIES ON THE STATE
OF THE FAITHFUL DEAD,

BY THE
Rev. J. C. Bellett, M.A., of Pembroke College, Oxford.

(Author of the English edition of Pellicca's Polity of the Christian Church; Bible Studies on Genesis xix; Good Friday Meditations, etc.)

A most interesting treatment of an interesting subject, in short chapters suitable for lay reading.

S.P.C.K., SYNOD OFFICE,
TORONTO, or Montreal

Just Published, price Three pence.
EVENING COMMUNIONS.

AN ESSAY
Republished with additions from the "Irish Ecclesiastical Gazette."

BY REV. JAMES A. CARR, M.A., LL.D.,
Vicar of Whitechurch.

"Dr. Carr has done well to reprint these essays from the Irish Ecclesiastical Gazette. They state the case against Evening Communion forcibly and clearly."—Illustrated Church News.

The Bishop of Derry writes:—"I never read sixteen more pregnant and comprehensive pages. Your learning and industry have put together all that really bears upon the subject. And your logic drives home the weapon which your erudition has formed."

J. CHARLES & SON,
30 St. Dublin, Ireland



OUR COMMUNION WINE, "St. Augustine."

REGISTERED.

Chosen by the Synods of Niagara and Ontario for use in both Dioceses. Cases of 1 dozen bottles... \$4.50

J. S. Hamilton & Co., Brantford, Ont., Canada. Sole General and Export Agents.

(Mention this paper when ordering.)

NEW YEAR'S Addresses for 1894.

Neatly printed on Toned Paper, with Enamelled wrapper of new design in colors. Price One Penny each, or 6s. per 100 to Subscribers; and 8s. per 100 to Non-Subscribers.

- TEACHERS.—By the Rev. Canon Jacob, Vicar of Portsea, Hants. PARENTS.—By Rev. Canon Lloyd, Vicar of St. Nicholas, Newcastle-on-Tyne. ELDER BOYS.—By the Right Rev. The Bishop of Dover. ELDER GIRLS.—By Mrs. REANY. SUNDAY SCHOLARS.—By the Rev. Thomas Turner, Vicar of St. Saviour's Fitzroy Square.

Magazine Volumes.

- THE Bound Volume of The Church Sunday School Magazine for 1893 will be ready in October. Price, cloth, bevelled and gilt, 5s. THE CHURCH WORKER for 1893 will be ready in October. Price, cloth, gilt, 2s 4d. THE BOYS' AND GIRLS' COMPANION for 1893 will be ready in November. Cloth gilt, 2s. Paper boards, 1s 6d.

YES, YOU ARE

not alive to your interests by buying high-priced Baking Powder

WOODILL'S

GERMAN BAKING POWDER,

Can be had lower and is equal to any sold in this market.

Try a Five-Cont Package.

Easter Music Free Address Echo Music Co., Lafayette, Ind., or 334 Manhattan Bld., Chicago.

THE TEACHERS' ASSISTANT.

TO EXPLAIN AND ILLUSTRATE

"The Canadian Church S. S. Lessons."

AUTHORIZED BY THE

Inter-Diocesan Sunday-School Committee

APPOINTED UNDER THE AUTHORITY OF THE

SYNOD OF THE ECCLESIASTICAL PROVINCE OF CANADA.

Published every four weeks by the Sunday-School Committee of the Diocese of Toronto.

THE ADVENT NUMBER, ISSUED 15th NOVEMBER, BEGINS THE EIGHTH VOLUME OF THE TEACHERS' ASSISTANT, a periodical intended to help our Sunday-School Teachers in their work for the Church, and to form a bond of union and a means of communication between those who, though divided by the bounds of parishes, dioceses, and even Ecclesiastical Provinces, are still one, members of the one Holy Catholic Church, and fellow-workers in the one good work of feeding her lambs.

The need for such a Magazine was abundantly demonstrated before its publication was undertaken, and the difficulty of supplying that need was not underestimated. The result, however, has been most satisfactory and encouraging. From every quarter come testimonies to the helpfulness, and indeed to the indispensability of the "TEACHERS' ASSISTANT."

This year it will, we hope, be better than ever.

The Inter-Diocesan Sunday-School Committee (at the suggestion of many Sunday-School workers who feel that the satisfactory teaching of a double lesson within the limits of a Sunday-School Session is a practical impossibility), have this year given us but one set of lessons; and these are a happy combination of Bible and Prayer Book, "The Teachings of the Church's Year."

Already the Church of England Sunday-School Institute, and the Inter-Diocesan Committee of the American Church have found that two sets of lessons cannot well be taught at a single Sunday session, and both have adopted the single lesson plan, now for the first time to be put in operation in Canada.

The "Lesson Sketches" are by the Rev. A. Cluny Macpherson, author of the well-known Manual "Lessons on the Book of Common Prayer."

These are accompanied by a series of "Side-Lights and Illustrations on the Lessons," prepared by the Rev. Robert Roskor, Vicar of Purley, in Surrey, a well-known and welcome contributor for several years past to the Church of England Sunday-School Institute Magazine.

It is confidently hoped that the Lesson Sketches for 1893-4, will be found in every respect equal, if not superior to those which during the past seven years, have appeared in the pages of the "TEACHERS' ASSISTANT."

The "Teachers' Assistant" costs 30 cents a year In Advance, or 3 cents a copy.

All contributions and orders may be addressed to

ROWSELL & HUTCHISON, Booksellers, TORONTO, ONT.

CHURCH SCHOOL FOR GIRLS,

EDGEHILL, Windsor, Nova Scotia.

Established by the authority and under the Patronage of the Synod of the Diocese of Nova Scotia, and the Synod of the Diocese of Fredericton.

CHAIRMAN, Board of Trustees.....THE BISHOP OF NOVA SCOTIA.

LADY PRINCIPAL.....MISS MACHIN.

With a Staff of Thirteen Assistants.

THE LENT TERM of this Institution begins on the 20th January, 1894. For Calendar and Forms of application or admission, apply to: HIND, Windsor, Nova Scotia.

KNABE PIANOS

The recognized Standard of Modern Piano Manufacture.

Baltimore. Washington. New York.

WILLIS & CO.,

Sole Agents,

1824 Notre Dame Street, - MONTREAL.

BLYMYER BELLS

CATALOGUE WITH OVER 2500 TESTIMONIALS. ROBB ENGINEERING COMPANY LTD. Sole Agents Maritime Provinces and Quebec.

McShane Bell Foundry. Finest Grade of Bells, Chimes and Peals for Churches, Colleges, Tower Clocks, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. BY McSHANE & CO., BALTIMORE Md., U. S. Mention this paper.

CINCINNATI BELL FOUNDRY CO. SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO. CATALOGUE WITH 1500 TESTIMONIALS. BELLS, CHURCH, SCHOOL, FIRE ALARM.

BUCKEY BELL FOUNDRY THE YANDUZEN & TIFT CO., Best Ingot Copper Cincinnati, Ohio, U. S. A. and E. India Tin. CHURCH BELLS, PEALS AND CHIMES. Price & Terms Free. Satisfaction Guaranteed.

MENEELY & COMPANY WEST TROY, N. Y., BELLS Favorably known to the public since 1836. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals.

BUCKEY BELL FOUNDRY Bells for Churches, Chimes, School, Fire Alarms of Pure Copper and Tin. Fully Warranted. Catalogue sent free. YANDUZEN & TIFT, Cincinnati, O.

BELLS! BELLS!

PEALS & CHIMES FOR CHURCHES. School Bells. Clock Tower Bells. Fire Bells. House Bells. Hand Bells.

JOHN TAYLOR & Co. are founders of the most noted Rings of Bells which have been cast, including those for St. Paul's Cathedral, London, a Peal of 12 (largest in the world); also the famous Great Paul weighing 16-ton 14-cwt. 2-qrs. 10-lbs.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS & CHIMES in the World. FINEST BELL METAL (COPPER AND TIN.) Send for Price and Catalogue. McSHANE BELL FOUNDRY, BALTIMORE, Md.

CASTLE & SON MEMORIALS AND LEADED GLASS

CHURCH FURNITURE MEMORIAL BRASSES FONTS LECTERNS

DROPSY TREATED FREE. Painfully CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 DAYS TREATMENT FREE by mail. DR. H. H. GREEN & SONS, Specialists. ATLANTA, GA.