

## 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. XVI. }  
 No. 33. }

MONTREAL, WEDNESDAY, FEBRUARY 13, 1895.

In Advance } Per Year  
 \$1 50.

## ECCLESIASTICAL NOTES.

THE Bishop of Calcutta is not to resign his See, as was announced lately.

THE Rt. Rev. Dr. Clark, Bishop of Rhode Island, is seriously ill and recovery doubtful.

AN Irish Churchman's Union—on much the same lines as the English Church Union—is about to be formed.

PRE LENTEN Services, or Retreats for the Clergy, are announced to be held in a number of the dioceses of the Church in the U.S.

A movement is on foot to establish in New York a Church Publishing and Printing House. It is proposed to organize a stock company with shares placed as low as \$10.

THE Rev. A. W. Manifold, who was connected with the Church of St. Clement, Philadelphia, and sometime since fell away to Rome, has discovered his error, as so many before him have done, and returned to the Church, and is a postulant for restoration.

IN response to the urgent appeal which has been sent out by the Church Army for funds to help them to try and cope with the scores of really deserving and helpable persons who daily crowd the Receiving Department of the Society, a friend, who could not send any money, sent a quantity of silver plate, which has realised for the funds of the Society close upon £200.

THE Sunday schools of the Diocese of Michigan contributed last year, as their Lenten offering for Domestic and Foreign Missions, \$351.62, yet nine Sunday schools gave nothing. On which Bishop Gillespie says: "The Minister who will not let the children aid the Missionary work of the Church, must be a Churchman of very feeble pulse. He must be wrapt up in that wretched form of selfishness, parochialism."

BISHOP HARE, of South Dakota, stated at a meeting of the Niobrara League, held in New York last month, that there were eleven large Indian missions in his diocese, with sixty seven chapels and stations reaching thirteen different tribes; nine Indians are ministers and 4,000 candidates for Confirmation have been presented during his Episcopate of 22 years. The yearly offerings of these Indian Christians reached last year \$3,176.

THERE is only one organization, one society of men, of which we may be sure that it shall last as long as the world does; that is the Church of God. The best, the purest, the strongest of the special societies or bodies which may arise within the Church, will last only as long as God shall need them; only as long as He finds work for them to do, or wants them

for warning. God may choose our seemingly least important or promising efforts for prolonged existence, and He may crush with sudden termination those we think most important, most powerful, most full of promise.—*Bishop Paret, in St. Andrew's Cross.*

NATIONAL STRENGTH.—The strength of a nation is seen in the long run to lie in the force of its spiritual witness, and at the present time our own material development has greatly overpassed our spiritual development. In the search for wealth we are losing, where we have not already lost, the true vision of things. Our energy and enterprise and endurance and loyal comradeship, if they are to remain with us for blessing, need to be tempered by sacrifice.—*Bishop of Durham.*

ENJOYING MONEY.—The late Charles Pratt, of Brooklyn, who became very rich, and has left behind him many monuments of his generosity, was convinced that money in itself cannot make anyone happy. He said: "I never found satisfaction with my money until I began to do good with it." And he did good with his money on a large scale, making it serve his benevolent thoughts while he lived. Money is a great power for happiness in the hands of anyone who wields it for the benefit of others than himself, but the selfish love of money will eat into the soul as a canker.—*Quarterly Message.*

THE Bishop of Gibraltar has lately been visiting the English congregations at Naples, Palermo, Marsala, Malta, Gibraltar, Malaga, and Barcelona. On reaching the French frontier on Monday, the 7th, on his return to Cannes, he was detained for three days and nights by the snow, which had blocked the line, first at Carben, and then at Forpignan. At Carben he had to remain for two nights and days in the railway carriage, except when, in the face of an icy wind, he waded through the snow to the buffet for food. In accomplishing the journey from Gibraltar nine days and four nights were spent by him and Mr. Sandford in the train. The Bishop purposes at the end of next month to start on another tour of visitation to Athens, Constantinople, Bucharest and Odessa.

St. Mary's Church, Lutterworth, famous as the place where John Wycliff was once rector, has been lately enriched by the gift of two new bells presented by Mr. T. F. Blackwell, of Harrow Weald. At the same time the six old bells have been rehung on a new steel framework by Messrs. Taylor, of Loughborough, and other restorations have been carried out in the tower at a total cost of over £400. The dedication service, authorized by the Bishop of the Diocese, was said by the Dean of Peterborough, who, with the other clergy and choir, stood under the western tower. This was followed by Choral Evensong said by Canon Alderson, rector of the parish, the Dean preaching the sermon. Peals on the eight

bells were rung after the service by ringers from Loughborough. It may be interesting to add that, in addition to the above peal, there is a small pro-Reformation bell still in use and rung before every celebration of the Holy Communion.

AN INCIDENT IN HISTORY.—To the meeting of Convocation, held December 4, 1689, the King (William) sent a message in which he spoke of "his interest for the Protestant religion in general and of the Church of England in particular." The Upper House quickly agreed in their answer, thanking the King for his message, and requested the concurrence of the Lower House. The Lower House, however, refused to consent to an expression which identified the English Church with foreign Protestantism, and claimed the right of drawing up their own address; ultimately the matter was patched up to the dissatisfaction of the Bishops, and an address of thanks was presented to the King in which the word Protestant, as applied to the English Church, was omitted.—*Hore: Eighteen Centuries of the English Church.*

## COLORADO, U.S.A.

Things in the silver State of Colorado are looking from all directions, spiritual and temporal, better. It has been found, after some trial, that in small towns and mining camps that are not in full working order, services held once a month by a live priest are more satisfactory than if held every Sunday by some clergymen not in good health, or by some one too advanced in years. To these monthly services most frequently very large congregations turn out. Many questions about the Church are asked and answered; quite a number of Romanists seek information and help to swell the numbers at every service; some already have been received into our Church. In Pueblo, the second city of the State, the old St. Peter's church, through the too hopeful real estate spirit of a former vestry, have lost all their property and have a cash debt against themselves of nearly \$4,000, besides \$1,200 owing to a former Churchwarden now in another part of the State. The majority of old St. Peter's congregation in 1891 started a new Mission church called the Ascension; since 1891 it has become a Parish, and has now on its Communion roll more names than when there was one church on the north side of this city. Although beginning from the bottom, this congregation has worked away until it has become more prosperous than the old church ever was. The altar ornaments are expensive and beautiful, the Holy Communion service as a whole being the most costly in the State, being valued at \$250. A vested choir of boys, girls and men were started for the first time Christmas Day. Last Easter the offerings in this church were larger than any other in this city, not omitting the Roman Catholics. The perfect peace and hard work done in this Parish is most gratifying to all concerned. If the division of the old congregation had never taken place in 1891, the whole

body of Episcopalians on the north side would have shared in the loss of their church building and every foot of land, as well as being responsible for a \$5,000 debt. If, or if not, means from the East are forthcoming to assist old St. Peter's in this sad plight, it is most probable that the present congregation will reorganize as a Mission in another part of the city and under a different name. The minister of St. Peter's was a former Lay Reader of the Rector of Ascension church, the Rev. Reginald T. Radcliffe, who came originally from Canada.

Dean Hole has charmed our Denver people; he has relatives in Colorado; who has not? Our Bishop (Dr. Spalding) is untiring for the Church's good, and since the fall of silver he has had many an anxious hour.

The Rev. Mr. Oakes, one of Denver's clergymen, is about to start a Consumptive's Home in that city; he has met with wonderful success in the East. Mr. Oakes was a Congregational minister at Leadville a year or so ago.

### THE JEWS.

It seems strange that an event—none the less sure for being future—fraught with such momentous consequences to the Universal Church of Christ as the Conversion of the Jews should meet with so little attention and excite so little interest—an event, in the bringing about of which “the Lord's remembrancers” (Isa. lxii. 6) are invited to co-operate.

By perhaps a large majority anything in reference to the Jewish race—they can scarcely be called a nation—is met with cold indifference; and yet it would be hard, indeed impossible, to find any people who from first to last can boast of such a wonderful and interesting history—a people whose origin borders on the supernatural; whose growth and progress are marked by signs and wonders, culminating in the mystery of the Incarnation of the son of God; whose decadence may be dated from their rejection and Crucifixion of the Messiah, and their self-imposed curse, “His blood be on us and on our children,” a legacy handed down from generation to generation for 1,800 years, and still of force upon the Jews to this day. How can such a history “full of thrilling fascination and fruitful in instruction,” be devoid of interest, or the people themselves be met with aught but sympathy?

‘Lost branches of the one-loved Vine,  
Now withered, spent, and sere,  
See Israel's sons like glowing brands  
Toss'd wildly o'er a thousand lands  
For twice a thousand year.  
O' say, in all the bleak expanse,  
Is there a spot to win your glance  
So bright, so dark as this?  
A hopeless faith, a homeless race,  
Yet seeking the most holy place,  
And owning the true bliss.

Gentiles, with fixed yet awful eye,  
Turn ye this page of history.

“To the mere speculative inquirer the study of the human race presents no phenomenon so singular as the character of this extraordinary people; to the Christian, no chapter in the history of mankind can be more instructive or important than that which contains the rise and progress and downfall of his religious ancestors.”\*

Admitting generally, as it is to be feared we must, the existence of a widespread indifference in regard to the Jews and their conversion, it must be of interest to those who do not join in this indifference to find the subject being brought before the public, and to become ac-

quainted with something of the work which is going on.

It is satisfactory to know that a small quarterly magazine, *The Israelite*, was started with the object of bringing before the public all matters affecting the well-being of the Jews.

“The Parochial and Foreign Missions to the Jews” is a strictly Church Society having the Archbishop of Canterbury, fifteen Bishops of English Sees, and ten Colonial Bishops among its patrons, and other Bishops, Deans, and Canons on its Committee.

One of the rules of this Society is that it abstains from using any of the funds entrusted to it for the temporal relief of inquirers or converts; a wholesome rule, as it excludes all suspicion of bribery. This rule, however, is not without its drawbacks, for in one of the reports of the Mission there is an account of a young Jewish barber who, on being informed that pecuniary assistance must be put out of the question, proclaimed that he had “neither the faith to trust in Providence nor the courage to face starvation,” adding: “God know's that I am a sincere searcher after truth. I shall lose my situation as soon as it becomes known that I came to you: I receive no encouragement from you that you would help me.”

It is obvious that a society moving on such rigorous lines can scarcely, as regards numbers, be expected to show the great success put forth by other agencies which offer great worldly advantages, but there can be no doubt on which the genuineness of conversion would be more likely to rest.

When a Jew embraces Christianity, it can only be in the exercise of faith of a high order. He makes for himself no bed of roses; he is branded as an apostate, and is cut off from all fellowship with his race; and unless wife and children—if he have them—follow his example, they become his bitter enemies—literally, the man's foes are they of his own household; he becomes subject to boycotting of the most cruel nature, frequently offends his employer, and so loses his place, and is deprived of the means of support.

The Missionaries themselves—always working under and with the parochial Clergy, have no enviable post; they are at times forbidden to enter houses where they seek admission, and meet with hostility, threats, abuse, and insults.

“The present condition of the Jews calls for greater exertion. A grand future lies before us if we could enlist the whole Church. There are many and great openings. A great movement is taking place in the Jewish mind: bitter hatred to Christianity is disappearing, the New Testament is openly read and studied, they speak with respect of our Blessed Lord, missionaries are looked upon as friends, and their motives respected and appreciated.” “There are results underlying the surface, and not so immediately apparent as others. There is a leavening process going on among the Jewish race at large, one which we may fully believe is preparing the way towards a great, and perhaps a sudden and widespread result in the future.” The late Dean of Lichfield said: “We Christians must all feel that we owe a vast debt of obligation to the Jews, a debt which we have never as yet adequately repaid; and when we remember that everything which is most glorious in the future of the Church is connected with their conversion, it seems to me that we ought to leave no agencies untried by which this great consummation may be hastened.” The Archbishop of Canterbury expresses the view that the “gain of the Jews is the Church's gain, and that the Church does not know it.” It would seem to follow that, so long as the Church remains in this state of ignorance, gain, profit and advantage are withheld both from Jews and Gentiles, and the question arises how long is this ignorance to last? by whom, and how, is

the Church's darkness to be lightened? St. Paul was not ignorant that the gain of the Jews was to be, or rather, even then already had been the gain of the Gentiles; but even the loss of the Jews, their lapse, had brought gain to the Gentiles. They stumbled, but it was no final falling away, but through their fall, gain—salvation came to the Gentiles; and he then proclaimed that if the fall of them became riches to the world, and the diminishing of them the riches of the Gentiles, how much more their fulness. If the casting away of them wrought the reconciling of the world, what shall the receiving of them be but life from the dead? How can the Church be ignorant of the fact that the gain of the Jews, their re-iteration to the favour of God, will be gain of the Gentiles?

Shutting our eyes to our indebtedness to the Jews does not relieve us of the obligation of acquitting ourselves of the debt.

Enough has been said to make it clear that the Chosen People have a claim upon our interest, sympathy and gratitude; and how can we recognize and meet this claim better than by making their spiritual welfare our care, not looking for great or sensational results, of human might or power, but by the Spirit of the Lord of Hosts, and remembering that with Him one day is as a thousand years, and a thousand years as one day. He will show us wonderful things in His righteousness. We are bidden to pray for the peace of Jerusalem, to give Him no rest till He establish and till He makes Jerusalem a praise upon the earth. There is a promise of prosperity to the lovers of Jerusalem, and there are those who, following the injunction to pray for her peace, have found the promise to be literally fulfilled; Blessed is he that blesseth thee. I will bless them that bless thee. The word of the Lord standeth fast, and these promises are as sure now as they were when given to Abraham four thousand years ago.

A. T. C.

### THE ANGEL'S NOSEGAY.

An Angel flew down one day to earth on an errand from Heaven. He had been bidden to gather a nosegay for Paradise, and only the sweetest and fairest blossoms was he to pluck. So he wandered about the garden of earth, searching for flowers.

As soon as it was known that an Angel was in the garden, gathering a posy for Paradise, all the flowers began to put forth their brightest blossoms, and, holding up their heads, strove to vie with one another. “Surely he will be attracted by my sweetest scent and tasteful garb” said the Rose, as she shook the glistening dewdrops from her petals. But the Angel passed her by, for the wilful thorns grew so thickly together on her stem that he could not gather her.

“He will admire my faultless purity and smooth stem more than the wilful Rose,” said a tall, fair Lily, as she held up her head in the sunshine. And the Angel, pausing, would fain have gathered the Lily, but lo! he found a small green caterpillar of jealousy, hidden beneath her beautiful petals, ready to eat her heart out. So he passed by.

Then the Tulip, in gorgeous array, proudly drew herself up, and said: “I am the best arrayed flower in the garden. None can compare with me for grandeur of garb; surely the Angel will take me.” But the Angel, again pausing, rejected the flaunting Tulip, for, looking not at her garb but into her heart, he beheld there a canker worn of pride, hidden deeply within, and so passed by. Thus the Angel wandered on through the garden, from one flower to another, until he began to despair of ever gathering a nosegay fit for Paradise, for each bore at its heart some worn or canker.

\* Milman's *History of the Jews*.

At last he came to a shady part of the garden, where grew Forget-me-nots and Pansies, and Lilies of the Valley, and sweet Mignonette. Although these had seen the Angel coming through the garden, and know his errand, it had not disturbed them. But they said: "We will continue in quietness to fulfil the object with which we were planted here, for we are not worthy of Paradise." So the blue Forget-me-nots continued to gaze upwards into the sky, and as they gazed they became constantly more like the blue overhead. And the Lilies of the Valley continued to ring their tiny bells, and to make sweet music for the rest. The Pansies continued to cheer their companions with comforting and kindly words: while the sweet Mignonette, having no beauty of garb to boast, constantly sent forth such rare fragrance for the Refreshment of those around, that the subtle odour stole far out into the garden.

Then the Angel drew near, and stooping low, looked wistfully to see if the canker-worm had marred these fair flowers also. But to his joy he saw that the delicate petals were perfect, and at length he had found some blossoms fit for a nosegay for Paradise. So he gathered of the blue Forget-me-nots, for he said, "They will grow more celestially blue in Paradise;" and he took of the kindly Pansies, for he said, "They will thrive yet more luxuriantly above." He gathered also of the gentle Lilies of the Valley, as he whispered, "They shall ring a peal of joy in Paradise"; and gathering largely of the fragrant Mignonette the Angel rejoiced, saying, "This shall be the incense of Paradise." Then, clasping his sweet-scented nosegay, the Angel flew home, and lo! as the gates of Paradise swung open to receive him, a soft, sweet chant stole forth upon the air, "He hath exalted the humble and meek."—E. M. Dawson, in *Penny Post*.

#### CANON LIDDON ON EPISCOPACY.

There are in the last analysis two, and only two, coherent theories of the origin and character of the Christian ministry. Of these one makes the minister the elected delegate of the congregation: in teaching and ministering he exerts an authority which he derives from his flock. The other traces ministerial authority to the Person of our Lord Jesus Christ, who deposited it in its fulness in the College of the Apostles. 'All power is given unto Me in heaven and in earth: go ye therefore and make disciples of all nations.' 'As my Father hath sent Me even so send I you.' The Apostles thus invested with the plenitude of ministerial power detached from themselves in the form of distinct grades or orders of ministry so much as was needed at successive epochs for building up and supporting the Church.

"When we say that Bishops are successors of the Apostles, we are not formulating a theory but stating a fact of history. In one sense indeed every Presbyter succeeds the Apostles: like them he ministers the word and sacraments. In another the Apostles have no successors; they alone were privileged to found the Church of Christ, and while founding it to wield a world-wide jurisdiction. But substantially and in a sense all its own Bishops do in the phrase of St. Cyprian—'Apostolis vicaria ordinatione succedunt.' If they do not singly share in the world-wide jurisdiction which belonged to the Apostles, and which could only now be wielded by the whole Episcopate acting together, they do in other respects reproduce from age to age among men the fulness of the Apostolic authority."

"It is indeed a solemn question whether we

hold the Episcopate to be enjoined by the revealed will of God, or, like Archdeacons and Capitular bodies, to be a feature of our Church arrangements, which, however admirable, may conceivably be dispensed with without sacrificing anything organic in the conditions of communion with Christ. If by suppressing deans and chapters we could reconcile all the separated Protestant Bodies to the unity and doctrine of the Church, who of us would not gladly make the sacrifice? And if Bishops are not of Divine obligation, is it right to maintain a cause and symbol of division with which essential Christianity could dispense? The Protestant historian Ranke has drawn attention to the barrier which is raised by the Episcopate between the English Church and Lutheran and Reformed communities on the continent. The maintenance of such a barrier is more than intelligible if we believe that upon a true Episcopal succession depends the validity of the Eucharist—our chief means of Communion with our Lord. But when we consider the present pressure of infidelity upon all reformed Christendom, is such an obstacle to unity even defensible if in our hearts we deem the Episcopate to be only an archaeological treasure, or only, as the phrase goes a very interesting form of Church government.—From the *Irish Ecclesiastical Gazette*.

#### LOVE AND LABOR.

The time is once more at hand when Mother Church calls upon us to show our love for her loving Head by special acts of sacrifice with Him. Lent ought not to be to those who are called by His name a season of outward show in holy works. We ought to consider how we are to enter into it, and how to apply it to all the blessed purposes for which it is meant. Each Christian should ask himself this question, "Lord, what wilt thou have me to do?" That question should be an honest and searching one, calling the heart and the hands and the soul to solemn account. There will be special services and peculiar lessons. There will be unusual calls for acts of devotion and charity. Let a man, each one, examine himself, and so let him enter into this time of watching and sacrificing with the High Priest of his profession. One person's soul may not be suited nor benefitted by what is good for another. Some can fast in more or less severity. Some can make self-denial of a thing which another cannot. Some can go regularly to holy worship, while to others the chance is not allowed. Some can offer money in sacrifice out of what they have to spare. Others must work and stint themselves to give. Some have time and ability to study the Holy Bible and read books of devotion, while to others these opportunities are not given. But there are acts of self-denial, a time to think and pray and do some kind of work which may come to all. The main thing is, by doing God special service in the name and strength of His holy Son, to fight the flesh and enlarge the soul, to fill the heart more and more with meekness and gentleness and peace, to kindle and increase the spirit of good-will and charity toward all men, to help in every way possible our Mother Church's divine longing to impart the heavenly life of our gracious Lord to the children of men.

Your missionary brother begs you all who may read this to think of these things, sometimes on your knees, for you may be sure that if you use all the opportunities of this solemn season well, and apply its lessons, you will know far better, when Easter comes, what it means to be buried with Christ, in sharing with Him His sacrifice for us, so that you may rise with Him and seek those things that are above, where He sitteth at the right hand of God.—*Church Messenger*.

#### THE INERRANT SCRIPTURES.

"If there is such a thing as the Church Universal, to which Christ has promised His presence and His Spirit; if there are such words as the following in the New Testament, 'Lo, I am with you always, even unto the end of the world,' 'The Comforter shall teach you all things, and guide you into all the truth,' 'The Church of the Living God, the pillar and ground of the truth;' if Christ has given us the Holy Scriptures by the Inspiration of the Holy Ghost, and if He has delivered the Scriptures to the keeping of the Church Universal, and appointed her to be its Guardian and Interpreter; if he has done these things, it is not only folly and presumption, it is a sin against Him and against the Holy Ghost to say that any of the Books, or any portion of the Books, which have been received, as divinely-inspired Scripture, by the consentient voice of the Church Universal, is not inspired by God, but is a human composition, blemished by human infirmities. And it is vain to expect, that any real progress can be made by the agency of those, who commence their work with an outrage against Christ and the Holy Spirit, by denying the inspiration and inerrancy of writings delivered by them."—*Bishop Chr. Wordsworth*.

"I HAVE, learnt, I confess, to pay such deference to the Books of Scripture, and to them alone, that I most firmly believe that none of their writers has ever fallen into any error in writing. And if I meet with anything in them, which seems to me to be contrary to truth, I doubt not that either the manuscript is in fault, or that the translator has missed the sense, or that I myself have not rightly apprehended it. I read the books of other writers in such a spirit, as not to deem a thing true, because they think so, however holy and learned they may be; but because they are able to persuade me of its truth by the authority of Scripture, or by probable inference from it. Nor do I imagine, my dear brother, that you differ from me in this, or desire your own books to be so read, as if they were writings of Prophets and Apostles; to doubt concerning which, whether they are altogether free from error, is impiety."—*St. Augustine, Ep. ad Hieron, lxxvii*.

OFTEN parents have been bitterly disappointed in their children; when young they could feel so deeply and speak so beautifully; but they had not lived long before all was lost. It was probably because parents trusted to what was a blessed, still only a feeble, beginning. They did not watch over the evil influences which the young plant could not yet resist. They allowed the spirit of the world in their own religious life or their friends; they allowed company or pleasure and the enjoyment of the world to choke the good seed; or they failed to supply the needful nourishment. There was not, as the child grew up, any more the personal speaking of this blessed Jesus, the helping of faith and obedience by the fellowship and example of a warm, living Christianity—a living love to Jesus. The child's religion disappeared because the parents hindered it in coming to Jesus. How different the result is when this coming to Jesus is, in a right spirit, fostered and encouraged, not only in the little ones, but in the growing boy and girl through the years that lead to maturity. We need to be kept from right hand as well as from left-hand errors. On the one side, we must beware of despising a child's religious impressions as of little value. Like all beginnings of life and growth, they may be feeble and easily lost; they are still of infinite value as the preparation for that which abid-

oth forever. We must on the other side be kept from overestimating or trusting in it. We must remember that the tender plant needs unceasing watching, and that only in the congenial atmosphere of a home holy to the Lord, and wholly dedicated to His service, can we count on its ripening fruit to eternal life.

## News From the Home Field.

### Diocese of Fredericton.

IN MEMORIAM MRS. EARLE.—The parish of St. Paul's Church, St. John, N.B., and that of The Church of the Good Shepherd, Houlton, Me., share a common grief and rejoice in the possession of a memory, dear and sacred to both, of a beautiful life; that of the late Mrs. W. Z. Earle, whose ministrations have helped and gladdened many in both flocks.

Feeling the strength of this tie, we venture to request the publication in the CHURCH GUARDIAN of this week, though earnest tribute to her memory, written for the missionary paper of the Diocese of Maine:

Entered into eternal rest, in the Communion of the Holy Catholic Church, Edith S., beloved wife of William Zobieski Earle, C.E., and youngest daughter of the late Edward Symonds, Esq., of Fredericton, N.B.

The above brief paragraph marks the sunset of a bright and beautiful life, whose early closing is an event of deep and sorrowful regret to all who knew her. Mrs. Earle in her younger days having been a pupil at St. Catherine's Hall, Augusta, Me., will be remembered by many old friends and schoolmates, who will read the above with sorrow. After a happy and useful girlhood, spent in the Master's service, she married in March, 1888, Mr. W. Z. Earle, C.E., a gentleman whose noble characteristics, and manly Christian life eminently fitted him to become her husband, and with whom she passed almost seven years of exceptional happiness, an absolute union of heart and mind rarely met with. During the wanderings and exigencies of an engineering life Mrs. Earle remained with her husband, and while residing in Oregon, Mexico, and different parts of the Pacific Coast, continued the work and assistance always so gladly rendered to the Church she so dearly loved, using her exceptionally fine talents and artistic tastes to the beautifying of God's Temple wherever her home chanced to be. A sunny bright nature, ever ready sympathy both in joys and sorrows, she brought cheer and sunshine into many lives, a living exemplification of the faith she professed, abounding in the charity that thinketh no evil, generous to those in need, unselfish always, nor ever weary of well doing, beautiful in mind and person. Our little Church of the Good Shepherd rejoices in more than one memorial of her skill in ecclesiastical embroidery, and her cheerful assistance in many ways, more especially in the work of the choir. We are indeed rich in the memory of this Christian gentlewoman, whose example is as 'a lamp unto our feet' pure and blameless. Her 'home-going' has left a great sadness and grief to many who one short year and a half ago rejoiced so at her coming to abide with us. After a brief but severe illness, attended by four skilled physicians, and the loving care of husband, sisters and nurses, death yet claimed the victory over all that is mortal of the dear one.

Peacefully she fell asleep, at the hour of evening service on Sunday, as a weary child who seeks its Father's arms.

On Monday morning, after a brief service, friends bore away from us all that remained to her mother's home in St. John, N.B., where the last tenderly sad office the Church renders her

faithful children was said at St. Paul's, by her well-beloved Rector and life-long friend, Rev. Canon DeVeber.

Another 'loyal heart and true' to sing the Redeemer's praise in Paradise.

Behind, hopes turned to griefs,  
And joys to memories  
Are fading out of sight,  
Before, pains changed to peace,  
And dreams to certain ties,  
Are glowing in God's light."

Houlton, Maine, Feb. 5th, 1895.

### Diocese of Montreal.

#### MONTREAL.

In the St. George's Y. M. C. A. rooms on last Thursday evening a very interesting debate was held by the Literary society of the Diocesan Theological college. The subject of the discussion was whether the establishment of a fast Atlantic service would be more beneficial to Canada than extended trade relations with the United States. The question was decided in the affirmative, Messrs. W. P. R. Lewis, B. A., and W. W. Craig against it. Music was also furnished by the students, and Very Rev. the Dean, Canon Henderson and Rev. Mr. Lewis made short addresses.

An enjoyable concert in aid of the Womans' Auxiliary, Trinity Parish, took place in the Synod Hall last Friday evening.

Confirmation classes are being formed this week in St. George's Parish.

The Rev. G. Osborne Troop, M. A., Rev. J. Ker, D. D., and the Rev. G. Abbot Smith, M.A., of this city, represented the Brotherhood of St. Andrew, Montreal, at the annual Convention last week in Woodstock, Ont.

An enjoyable entertainment was given in the Parochial Hall of the Church of the Redeemer, Cote St. Paul, last Thursday evening.

Mission work has been commenced in another section formed by the rapid extension of the city, and adjoining Amberst Park. Service is held every Sunday evening with a fair attendance. The Rev. H. Evans, M. A., of All Saints' Church, is looking after the work.

It is said increased church accommodation is required in St. Martin's parish through the rapid growth of the city in that neighborhood, and that as the church can not well be enlarged a mission will be opened.

The Church of the Advent, a mission of the Church of St. James, at the west-end of the city, above the line of St. Catherine street, appears to be growing steadily, and it is expected will soon be formed into an independent parish.

The new Andrews' Home will, it is expected, be ready to receive immigrants upon the opening of navigation. If Church Societies in the Mother Land will see to it that the Immigration chaplain, the Rev. F. Renaud, is notified beforehand, and that the emigrants are given letters to him, there will be less loss to the Church in this connection than in the past, and the immigrants themselves be benefited.

### Diocese of Ontario.

A telegram to the *Witness* from Kingston, Ont., Feb. 9th, states that the Merchant's Bank building may be purchased for the Church of England Deaconesses' Home and Hospital. An agitation to secure the co-operation of the churches in the city and vicinity may soon be undertaken.

### Diocese of Rupert's Land.

CARMAN.—An interesting concert took place at the English Church last Friday evening under the direction and superintendence of the Incumbent, the Rev. A. Silva White. As the Rev. Mr. White remarked in his opening address, it was a new feature and a new venture in the history of the parish, and if the aims of its promoters were appreciated, they would feel amply rewarded. The main idea was to give to the community music of a classical nature, and a rendering of some of the most famous sacred selections, which, in the reverend gentleman's opinion, were of the best type of music. The concert was free, and judging by the crowded church and the wrapt attention of the audience, the evening was thoroughly enjoyed by all. Mr. White's scheme is that the other churches should follow the lead given them, by each one organising in turn a sacred concert, and thus providing for the public a first-class musical evening about once every three months, free of charge.

From the programme appended below, it will be seen that the English Church has, in the opening concert, kept up to the ideal mapped out by the Rev. Mr. White. All the pieces were well rendered, some of them in a masterly and artistic manner, and showed assiduous practice and painstaking drill by the organisers. The Rev. Mr. White acted as accompanist and musical director throughout, besides taking a prominent part in the programme. If one may be permitted to particularize (though all the performers seemed to excel themselves) the "Kyrie," from Mozart's "Twelfth Mass," was specially well rendered by Mr. Whitehead, and Mr. Jamieson's recitation, "The Vagabonds," was executed in a finished style. But the "piece de resistance" was the anthem, "Turn Thy Face From My Sins," in which Mr. E. G. Pescod excelled himself as soloist.

The evening concluded with the Doxology.

### Diocese of Calgary.

On Christmas day the Rev. Frederic W. Goodman received the first special gifts from his friends in England, for the first church built upon Red Deer mission. These gifts consisted of: (1) a magnificent cross. This was given by friends, in memory of a sweet child, all too early called to rest, but

..... "whom God in dearly loving,  
gave him young,  
His gift of death."

(2) A set of silver Communion plate, with crystal flagon and water bottle, the corks of either bearing a silver mounted cross. . . . .  
(3) An embroidered book marker for the Lectern Bible. All these gifts have been given to Rev. F. W. Goodman with the express wish that they should all be given to the first church built upon this mission. This in all probability, will be St. Monica's Church, LAMERTON. On Christmas morning some kind and thoughtful parishioners at Lamerton, presented Mr. Goodman with a splendid coyoteskin robe. At St. Cyprian's Parish, Lacombe, the congregation and friends presented a sleigh, set of single driving harness, goat-skin robe, and whip, as a Christmas present.

Since Lamerton has been made the home station of the mission, the Rev. F. W. Goodman has been enabled to open up a new station at Tail Creek.

The *Sower* in the West says that on Christmas Day there were three celebrations of Holy Communion in the Pro Cathedral CALGARY, viz., at 8, 9.30 and 11. a. m.; the latter a *Choral Celebration* being taken by the Bishop (the Rt. Rev. Dr. Pinkham). The number of communicants for the day was considerably in excess of

what it had been on any previous occasion, and the offerings amounted to over \$90.

### Diocese of Mackenzie River.

(From Bishop Reeve.)

ST. DAVID'S MISSION,  
Fort Simpson, Mackenzie River, N.W.T., }  
November 20th, 1894.

[Continued.]

St. Peter's Mission, Hay River, our latest enterprise, is one of the bright spots in the diocese. It was opened only last year, but the Indians already seem to love their missionary, the Rev. T. J. Marsh, have rallied round him, and have shown their appreciation of his efforts on their behalf by their regular attendance at the Sunday services, his little room nearly always being full to overflowing. I spent a week there at the end of August, and was much cheered by what I saw. A good substantial log house has been erected, and another building to serve as school and church is to be put up as soon as possible. Several of the young men have learnt to read the syllabics, and we hope that much more progress will be made this winter, as I have sent my Lay Helper, Mr. Webb, to assist in the teaching and to aid Mr. Marsh in his other multifarious duties. The Roman Catholic priests have tried to draw the Indians away, but with no success so far.

Fort Resolution is a hot-bed of Romanism, and we have no converts there; but that Mr. and Mrs. Spendlove's patient, persevering efforts have not been in vain is evident from the fact that, last summer, there was a "talk" among the leading Indians as to whether half of them should not join the Protestant Church, and the other half remain as they are! This may end in nothing but talk, but the fact of such an idea having been entertained is significant and encouraging; and I trust Mr. and Mrs. Spendlove will be stimulated and cheered by it, and still go on "sowing beside all waters."

Fort Simpson is the last to come under survey, but is not the least. It is the principal post in the diocese, and from a spiritual point of view perhaps the most unsatisfactory. Still there are not wanting signs of encouragement. There is a marked change for the better in certain matters. The week day services held in summer were very fairly attended. A greater desire for instruction has been shown on the part of some. The reading of the blessed Word to a poor old cripple, the other day, brought a prick to her conscience and tears to her eyes; and she has frequently expressed hearty thanks when visited and prayed for, and when she has been able to crawl to church. Our few day scholars have attended very regularly and made good progress, and the attendance at the English service and Sunday Evening Singing Class has been good on the whole. Three young people have been confirmed here and four at Resolution.

At the other posts in the diocese we have no resident missionary, and there is nothing particular to say about them excepting that some of them are asking for and require a teacher. But, first of all, I want a man for Fort Wrigley and an assistant for Mr. Stringer, for whom he has pleaded so forcibly. Who will go for us? Is there no one who will say here am I, send me? And is there no one, or no church, who will seize the honor of sending and supporting such an one? "How can they bear without a preacher? And how can they preach except they be sent?"

I must not forget to say a word about the Diocesan School, an important Institution in the Diocese. Two new scholars have been added, but two have left, so the number remains the same. A lady in England raises £10

a year for the support of a little girl there, and I shall be glad to hear of others who are willing to do likewise. We are losing the services of the matron, Miss Lawrence, who has worthily filled the situation and proved herself a painstaking teacher, and her place is not yet supplied. We have also lost the valuable aid of her brother who has gone to more civilized regions to look for a wife.

It will be seen from the foregoing that there is not a little to be thankful for, and not a little to cheer and encourage us. That there are discouragements, and worries, and troubles and anxieties, is but natural and to be expected, but it is no use bringing them forward. "Bless the Lord, O my soul, and all that is within me bless His holy Name. Bless the Lord, O my soul, and forget not all His benefits," is the feeling of my heart, and I would ask you to mingle this note of praise with your prayers on our behalf.

Perhaps this "Alleluia" is partly owing to the fact that my dear wife has been permitted to rejoin me after seven years spent in England, and that I have now the comfort of her presence and help again. She arrived here on September 6th, not much the worse for her long and trying journey. Alleluia.

For the benefit of those who wish to help us it may be mentioned that contributions may be paid through H. G. Malaher, Esq., 20 Compton Terrace, Islington, London, England; Mr. G. Bliss, Church Missions House, New York, U.S.A.; the Very Rev. Dean Girdale, St. John's, Winnipeg, Canada; Wycliffe College Missions, Toronto, Canada; the Women's Auxiliaries, Canada; or the Rev. Dr. Mockridge, Domestic and Foreign Missionary Society, Toronto.

I am, with very kind regards,  
Very faithfully yours,  
W. D. REEVE, D.D.,  
Bishop of Mackenzie River.

### Diocese of Saskatchewan.

The Rev. Geo. Moore, Rector of Pro-Cathedral of St. Alban, PRINCE ALBERT, reports his work as very encouraging; and that a new and larger church may soon be needed.

### Diocese of Newfoundland.

AN APPEAL FROM NEWFOUNDLAND.

To the Editor of the CHURCH GUARDIAN:

SIR,—I make no apology in asking you to be good enough to give publicity in your paper to the following statement of the condition of many of the clergy in the Diocese of Newfoundland:

A most dreadful calamity affecting all our Church institutions and work has fallen upon this diocese by the failure of its two only banks and of many of its prominent business firms; other failures are daily expected.

The effect of this has been to paralyze for a time all branches of industry and to throw a whole community out of employment into a state of helpless inactivity without the means of providing for a trying winter. The disaster affects all classes and creeds. Committees have been formed in various parts for the relief generally of the poor, of whom no really needy case so far has been disregarded. But the clergy are from their position the greatest sufferers, and particularly those of our Church, for whom no relief has as yet been afforded. Before this unparalleled disaster their stipends were barely sufficient to provide their families with the ordinary necessaries of life. Their situation is now greatly aggravated, and though many are prepared to suffer like heroes, the case of some is even desperate. I need not particularize, indeed it is not necessary, and this statement made upon the authority of our Bishop and the

Executive committee of our Synod, will, I am sure, appeal with force to those of our Churchmen in the Dominion of Canada, who are ready to extend to their brethren of the same 'Household of Faith' that help which is needed in times of dire necessity such as the one now pressing so hardly upon us.

Many of our clergy depend largely for their support upon the contributions of the people made after the fishing voyage is cleared off. The failure of the banks took place on the 10th December last. Up to that time only a small proportion of the church dues had been received, and that in paper money of the defaulting banks, now almost valueless. The prospect of collecting more is hopeless; and the clergy are now not only without the means to pay their debts, but without money to pay current expenses.

The loss to the Church in money in the defaulting banks, as far as can at present be ascertained is about \$10,000. Much of this was for the support of an asylum for widows and orphans. Some of the amount was allocated for stipends of the Clergy for 1895. This additional loss emphasizes with no uncertainty the severe straits to which we are reduced.

No calamity of such magnitude has ever fallen upon this country or upon this ever poor diocese. The fire of 1892, which destroyed the most valuable of our church property in St. John's, was trivial by comparison.

In view of these appalling circumstances we are driven upon the necessity of appealing, nay of imploring our fellow churchmen for help in this time of need—help to meet present distress, and help to relieve us from grave future embarrassments.

Any readers of the CHURCH GUARDIAN disposed to help in this matter are requested to send their contribution to the Bank of Montreal, to the account of the Lord Bishop of Newfoundland Poor Clergy account. Yours faithfully,

WILLIAM PILOT, D.D.,

Examining Chaplain to the Bishop of Nfld.

### Contemporary Church Opinion.

*The Irish Ecclesiastical Gazette:*

Protests against the "Spanish Consecration" are now being signed in several English Dioceses, and this movement is apparently only beginning, and will gather strength and volume as it proceeds. Such protests have already been numerous and influentially signed in the Dioceses of Lichfield, Bath and Wells, Gloucester and Bristol. In this last instance the memorial received 243 signatures, amongst the signatories being the Archdeacons of Gloucester, Bristol and Cirencester, four Canons-residentary and nine Honorary Canons of Gloucester, two Canons-residentary and eight Honorary Canons of Bristol; eighteen Rural Deans, and many of the leading parochial clergy. Archdeacon Sheeringham, who presented the memorial on behalf of the Archdeacons of the Diocese, has received the following reply from the Bishop:—

"Palace, Gloucester, January 7th, 1895.

"My dear Archdeacon,—I hasten to acknowledge the very numerous signed memorial relative to the consecration of Senor Cabrera, and note with interest that it includes the names of nearly all the most influential clergy in the diocese. I feel with you all very grave anxiety as to the action of the Archbishop of Dublin and the consequence that may flow from it. I do not at present see what steps can be taken to mitigate the injurious effects arising from the irregular and unauthorised proceeding, but I can readily assure you that I shall heartily co-operate in any action that may be devised for the satisfaction of the Church under the exceptional circumstances to which you invite my attention. Please present my kind regards to your brother Archdeacons and to all the

friends who have signed the important document, and—Believe me, very sincerely yours.  
C. J. GLOUCESTER AND BRISTOL.

*The Family Churchman*, (London, Eng. :)

It is with grave regret that we have to call attention to the act of studied contempt for the precepts of the Church of England on the part of two of her ordained ministers. The vicars of St. John's, Portsea, and St. Simon's, Southsea, have lately taken part in a "United Communion Service" with Nonconformist ministers whose orders the Church declines to recognise. It was in vain that protest was made. Last year, it is true, one of these clergymen, the Rev. H. Lindsay Young, Vicar of St. John's, Portsea, drew back at the eleventh hour in deference to the command of the Bishop of Winchester. But in open opposition to his Bishop he has now committed this offence against the law and spirit of the Church of England, and has decided to his own satisfaction that in taking part in the "United Communion Service" at the Presbyterian Chapel, Southsea, "he has broken no law of the Church." The commands of his Bishop, the Canons of the Church (which speak plainly the Church's mind concerning conventicles and those who frequent them) have no effect upon Mr. Young, who elects to be a law unto himself. In an age of civil and religious liberty we have no objection to his thinking as he pleases and doing as he pleases; but why does he continue to enjoy the emoluments of the Church of England and break her rules. Why does he not go over to the Presbyterian sect bag and baggage since he has so much in common with it? The Church would lose nothing, nor would the Presbyterians gain much. We have nothing to say against the Presbyterians. They differ from us, but we respect them and their convictions. But they differ from us, on vital points. If Presbyterianism be right, then the Church is wrong, and since Mr. Young evidently thinks Presbyterianism right, he had better quit the ministry of the Church. He has disobeyed his Bishop, and has broken his ordination vows. Did he not promise at his ordination to give his "faithful diligence always so to minister the Doctrine and Sacraments and the Discipline of Christ as the Lord hath commanded, and as this Church and Realm hath received the same"? And did he not vow to be ready "with all faithful diligence to banish and drive away all erroneous and strange doctrines"? And has he not violated these vows, both in the letter and the spirit, by joining in a "United Communion Service" in a Presbyterian chapel? Our readers know full well how good and great a bishop the Bishop of Winchester is, how truly Evangelical, how tolerant, and how charitable. When he thought fit to lay his veto on such a proceeding was it not for his clergy to obey him? We cannot be suspected of any party bias in this matter, for we have repeatedly pleaded for tolerance and breadth in the Church of England, and have always shown our sympathy with the Evangelical school of thought. But liberty is one thing and license is another, and we have no sympathy with lawlessness, whether it come from the Ritualist or from the extreme Evangelical. If the example of these two clergymen were generally followed we should have anarchy instead of order. We trust that wiser councils will prevail, that the offence will not be repeated, and they themselves will acknowledge their misdeeds and submit themselves to their Father in God.

*Diocese Fond du Lac :*

We note that a movement has lately been started in this state, Wisconsin, U. S., looking to the taxation of Church property. We think that any political party would ruin itself if it antagonized the religious sentiment of the community. It would only be a repetition of the Bennett law issue. It would unite Christians against any party that tried to enforce it. There

are weighty reasons why the Church property should be exempted from taxation. They are a benefit to the whole community in the way of moral education. They are social safe-guards, organizations for charitable and philanthropic purposes. The whole community, religious and non-religious, is benefited and the state owes its stability to the protection that they incidentally give. Churches are not like money making corporations, paying dividends to their members.

PRESSING DUTIES.

Since the middle of January the attention of the country has been focused upon the ordinarily peaceful city of Brooklyn. A large and prosperous street railway system was violating the law in at least two directions: It was compelling its men to be on duty from 14 to 16 consecutive hours in order to make a day's work of 10 hours and earn \$2. The law provides that the 10 hours work shall be performed within 12 consecutive hours. By the arrangement of its time schedules it necessitated the running of the electric cars at a higher speed than the limit fixed by statute. Accidents, fatal and otherwise, were frequent, and of course the motorman who killed a pedestrian suffered for it. In arranging the contract for 1895 the men asked for a redress of those and other grievances. The companies refused. Six thousand motormen and conductors made a justifiable protest by quitting work in a body. Their cause seems to have been absolutely just. Unfortunately for them the attempts of the company to run a few cars with green and non-union men were met by violence. The military was called out, with instructions to "shoot to kill," and after several days of riot and bloodshed succeeded in putting down most of the disorder. In so far as the men failed to insist upon an orderly conduct of the struggle, or at least to prove conclusively that they were neither engaged in nor exciting to riot, they were in the wrong and impaired the justice of their cause.

The attitude of the law-breaking companies was even less enviable. The excuse that compliance with the law would involve expense which they could not bear seem to be without foundation, when it is remembered that the substitution of electricity for horses was estimated to secure an increase of 25 per cent. in earnings with a decrease of 21 per cent. in operating expenses. Further, the companies arrogantly refused to submit the dispute to arbitration. The strikers offered to rest their case with any committee of citizens appointed by the Mayor, and later agreed to abide by the decision of one man and he the largest stockholder in one of the roads. Even this proposition was curtly refused by the executive officers confident, that by scouring the country, as their agents were doing, they could find enough men, in whom the sense of human brotherhood had been so blunted by the fierce competition of getting a living, that they would be willing to take the work of other men who were contending for just treatment. Which side is to win is not yet clear.

What are Christian men to do? May they quietly disregard such an outbreak as this, local though it may be? Are they at liberty to look upon it as simply an inevitable industrial conflict which will in time be won or lost, then pass into history as a blighting memory, only to be repeated in varying form in other places? If they so regard or disregard it, the taunt,

"The champions of the Christ are dumb,  
Or golden bit they wear,"

may be justly flung at them. Such a conflict is a defiance of the will of God and calls upon the men of God for work and prayer. In an age of gold, when some are successfully piling up

enormous wealth and others are casting despairingly about for enough to keep body and soul together, Christian men, by word and deed, must plead for and work for and demand the application of the Golden Rule to every department of life. Legislation may do something to cure the mad thirst for getting money at the expense of others, whether those others be meanly paid employes or wealthy corporations, but the Gospel of Jesus Christ fully accepted and lived out will be the one, all-sufficient solvent.

In the next place rich and poor must be brought together in the Church as they are not now. The Church should be in life that platform of absolute equality which "God's Acre" is in death. When employer and employe can be brought to kneel together at the same Holy Communion the day of unholy discord will have passed. This involves a mission to the rich as well as to the poor. We notice now and then a tendency in our Church and Brotherhood work to give too exclusive attention to those in the lower walks of life. We cannot do too much for them, but we will be doing most when we are not working among them alone. We need to remind officers and directors and stockholders that it is more Christ-like to reduce fat dividends than to degrade human beings.

Again we should work for the time when six days of work shall provide for all men a week's living. In our complex modern life there must be more or less Sunday work, but no man should be brutalized by the steady round of seven days' work. The ten per cent. guaranteed dividends of the Brooklyn car companies are being earned for the stockholders seven days a week, but if an employe wants a Sunday's rest it costs him two dollars, his day's pay. Did you ever speak to a street car man about going to church? If not, try it and see what answer you will get.

Finally comes in our Rule of Prayer. Part of the issue must be fought out on our knees. God is just. Let us pray.—*St. Andrews Cross.*

THE FIRST DAY OF LENT.

THE 27th day of this month brings us once more to the first day of Lent, commonly called Ash Wednesday. We hope all our young readers are preparing to profit by this holy season, which is meant as much for children as for grown people. We will give them only two or three bits of advice on the subject.

First, go to church whenever you can do so through the week. The late afternoon services held in most churches make this attendance possible to those who go to school. Your rector's heart will be cheered by seeing his young people in their places, and you will yourselves be the better. Find the places in your Prayer Books and join both with heart and voice in the service.

Secondly, bring your young friends to church with you whenever you can. You do not know till you try how much good you can do in this way, and you can do no harm, since even if you meet with a refusal no bones will be broken thereby.

Thirdly, make a definite resolve to keep Lent in whatever way seems best, and do not let yourself be laughed out of it by anybody, old or young. Ridicule hurts sometimes, but it does no harm, and may do us good if it be borne with good humor. Go quietly on your way, and the laughers will grow tired, if not ashamed.

Fourthly, remember the little missionary boxes, and do your best to fill them, if by your own work so much the better. Be not discouraged because you can do but little. God can make the little copper cent praise Him as well as the big silver dollar. A little parcel of picture cards sent by some children in Avon, N.Y., once opened a Chinese town to the preaching of the Gospel.

Finally, and above all, ask God's blessing on

all you do, and be sure that He will grant it. The prayers of the youngest child find as ready a way to His ear as those of the oldest saint on earth.—*Parish Visitor, N. Y.*

### ARCHBISHOP LAUD.

[*Diocese of Fond du Lac.*]

What a hated name his was. What would the Puritans who put him to death have thought if they could have foreseen that the man whom Henry Burton, in his funeral discourse, described as "The Grand Imposter," "Satan's second child," would 250 years after have had such a remarkable commemoration as took place on the 10th of January. It would take a large part of our paper to describe the event and the different services which were held. At London, where he was executed; at All Hallows, Barking, where his body rested for 18 years; and at St. John's College, Oxford, the Holy Eucharist was celebrated. There was in London a large gathering from all parts of the country. A solemn procession walked to the site of the scaffold in Trinity square, where a *Te Deum* was sung. There, the sermon and prayer uttered by Laud two and a half centuries ago with that serene courage and faith which makes his death heroic, was read. It would not now be disputed that his execution was unjust and that many of the charges laid against him were untrue. Those having little sympathy with his Churchmanship admit that he was honest, sincere, fearless in action, of great personal integrity, no respecter of persons, a devout and godly man. At a time of growing Puritan innovations, when gross irreverences were being practiced in our Churches, and a Calvinistic interpretation was being forced upon the Articles, "he saved the English Church." We must allow that he was often arbitrary, and that, in contrast with the Tractarian movement of our times, Laud's reforms were forced upon the Church by its rulers, rather than that they were the result of a spiritual movement coming up from below in the life of the lower orders of the Clergy and Laity, and which is the assurance of its permanence. But Laud's ideal was a high and noble one. "He had at heart," said Dr. Creighton, the Bishop of Peterborough, in his carefully critical address, "the ideal of a united England with a Church at once Catholic, Scriptural, Apostolic; free from superstition, yet reverently retaining all that was primitive; a resting-place for all men of enlightenment, a model of piety and devotion to a distracted world; strong in its capacity for mediating between opposing systems; full of the zeal which comes from knowledge and large heartedness." We doubt not, as he prayed for England's Church on the scaffold, he still continues his interest and supplications, and we pray God to give of the fruit of them to us, who are still labouring for our Church's restoration and progress.

### THEOLOGY AND RELIGION.

Theology and religion are two different things; they can and do exist apart. The Christian religion consists of certain concrete facts of experience—a life of fellowship with God, of Divine knowledge and faith and hope. It is a certain form of life, so well known as to need no further description here. Can that life exist by itself? No doubt it can.

Theology, like poetry and art and philosophy, is a necessity of man's highest life. Although not necessary to the practical, every day life of man, it is necessary to the life of reason and faith. Man does not live by that which appeals to the senses and meets absolute needs alone, but by those pursuits which call out all that

is highest and finest in his nature. There was a time in the Christian Church when there was no theology in this sense. But to say this is not to say all. Is man ever satisfied long with bare knowledge of facts? Is he not conscious of an irresistible need to understand and explain them?

Is he satisfied with bare knowledge of the facts of nature and history, of the heavens and the earth, of the rain and the sunshine? Does he not try to penetrate to the reasons why things are as they are? When he has discovered these he is satisfied, not till then. "Formerly," he says, "I only knew, now I understand." Besides, sooner or later doubts arise from within or without. His faith is challenged, and he has to justify it. As long as our right of possession is unchallenged, we need not trouble about title-deeds, but directly the right is questioned, we must produce the deeds.

Is it enough for me to be a Christian, to live the Christian life and enjoy the Christian hope? For all practical purposes, and in the vast majority of cases, yes, a thousand times yes. There are myriads of Christians who need no other knowledge. No cloud ever dims the brightness of their sky. But there are others who are forced to ask: Why am I a Christian? Why do I believe in God? Why do I worship Christ? Why must I believe in atonement? It is questions like these that theology tries to answer, not questions as to the facts of religion, but as to the grounds and issues of the facts. If the questions are right and inevitable in certain circumstances, it must be right and necessary to endeavor to find answers to them.—*Rev. J. S. Banks in The Thinker (London.)*

### LENT AT HAND.

[*Bishop Gillespie in Church Helper.*]

In less than a month the Lent of 1895 will be here.

Oh how we need it! Who need it? You, my dear fellow laborer in the Lord. You need it for a Minister's humiliation and confession. When you think of what you are, "a steward of the mysteries of God, an Ambassador for Christ," does not your heart sink within you? Do you not feel how far short you have fallen of "the zeal of God's House consuming" you? Of the being "instant in season and out of season," to save souls from everlasting damnation?

You need it for a Minister's faith and hope amid the coldness, the meanness, the every day tantalizing things in parochial life.

You need it for your "Jehovah jireh" in those days when the homes of pastors are anxious for household needs.

You, my fellow disciple, need it for rousing your energies to lay hold on the "one thing needful." Do you never hear with trembling, "Without holiness no man shall see the Lord?" Do you never hear the voice "Thou art lukewarm?" Can you say "To me live in Christ?" Oh my brother, my sister have you entered into the blessedness of a life "the love of Christ constraining" you?

You, my young friend, need it to recall you from the giddiness of the Winter's pleasure, to let you hear again your Confirmation vow, to bring the loving Saviour near to your warm heart.

You, my fellow man, need it, to take you away from a life that consisteth in, serving a calling that finds you day by day mind and heart busy with handling that "man carrieth not away with him when he dieth." Oh that I could help you to enter upon that life of dignity, of peace, of eternal realities—"Not slothful in business, fervent in spirit, serving the Lord."

Yes, as heirs of immortality, we all need to leave the duty paths of life; and find the way

of holiness, in making amiable to our souls God's dwellings, in entering into our closets, in taking into our thought "the hour of death and the day of judgment," in looking beyond the scenes of this world to those just as real beyond—the land of everlasting life. G. D. G.

### THE ANGLICAN MISSION.

[*Diocese of Fond du Lac.*]

In the Catholic Church of England, with her Apostolic descent, Episcopal government and Sacramental system, Laud recognized a teacher of the faith transmitted from the beginning, defined, determined, absolute, and an upholder of Divinely constituted order. To her service he willingly devoted himself. For her principles he died. He fought in the seventeenth century for definite faith, and a world wide religious system against a narrow and perverse sectarianism and triumphed through death. The Church in the nineteenth century is fighting in defence of her Creed against a Broad Church school of "vague indefiniteness which leaves all religious truths in solution and undermines the basis of mortality." It is this evil spirit which the American Bishops have in their late pastoral condemned.

Most opportunely, we are also reminded, says the *London Guardian*, "that the devotion of Laud to every jot and tittle of the doctrine and discipline of the Church of England, as he found it in her theology, in her Prayer Book and in her Canons, was due to his large minded conception of her mission in the world. Apart alike, from Roman autocracy and Eastern immobility, here in England was a Church Catholic, yet Scriptural; Apostolic, yet reformed; sacramental, but not superstitious which from its very position between Romanism and Protestantism seemed marked out to be the mediator between opposing systems, the intellectual and large-hearted guide of the great religious problems of the future. If Laud perceived this amid the turmoils and the disappointments of the seventeenth century, with what redoubled force does the truth press home to us today? As the Anglo-Saxon race spreads over the world, as the English tongue becomes more and more the speech of civilized men, as Protestantism disintegrating, sinks lower and lower into Unitarianism, as Roman Ultramontaniam loses more and more its hold on the intellect of Europe, what Anglican Churchmen can fail to realize the enormous responsibilities and the splendid opportunities which are within the grasp of the Church. Will she be true to herself and use them aright? Will her sons and her daughters give themselves and of their substance freely to the Lord? That is the great religious problem of the twentieth century. That the Anglican Church is in a position to use them at all, is largely due to the steadfastness, the nobility, and the piety of two men, once among the most maligned of their race—William Laud and Edward Bouverie Pusey.

Never put much confidence in such as put no confidence in others. A man prone to suspect evil is mostly looking in his neighbor for what he sees in himself. As to the pure all things are pure, even so to the impure are all things impure.—*Guesses at Truth.*

### Notice to Subscribers in Arrears.

WE regret to be obliged to say that owing to inattention to notices and requests heretofore given, we shall be compelled to place all accounts for Subscriptions over due for more than three years and, remaining unpaid at the end of the present month, in the hands of our legal attorneys.



# 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 2186. For Business Announce-  
ments See page 15.

## CALENDAR FOR FEBRUARY.

- FEBY. 2—Purification of St. Mary the Virgin.  
" 3—4th Sunday after the Epiphany.  
" 10—Septuagesima.  
" 17—Sexagesima.  
" 24— { Quinquagesima.  
          { St. Matthias. A. & M. Athan. Cr.  
" 27—Ash Wednesday. Pr. Pss. M. 632,  
          38. E. 102, 130, 143. Commi-  
          nation service.

## THE HOLY COMMUNION.

Primary Charge Delivered by the BISHOP OF  
QUEBEC, at his Visitation, held at  
Bishop's College, Lennoxville,  
September 5th, 1894.

It is a holy pleasure, my reverend brethren, to be permitted to revive these Bishop's College gatherings, which have been, as I understand, in abeyance for several years.

And, first of all, let me say what an inspiration it must be to many of you, that this gathering should take place here in Bishop's College Chapel, and that our Conferences should be held within the precincts of that glorious Memorial—the Bishop Williams Hall. Many have been the expressions of affection and devotion which have been uttered with regard to your late revered Bishop, but here at Bishop's College, where he was so successful a Rector and Administrator of the School, that he was called by acclamation to rule over the Diocese of Quebec, the old ties are naturally closest and tenderest of all. Long, long may the traditions handed down by Bishop Williams for the University here and for the Diocese at large, be upheld and maintained.

Long may Bishop and Clergy, Professors and Students, remember his holy example, his wise opinion and his weighty words!

Yea! even on the threshold of the great subject, which I propose to bring before you for your consideration to-day, viz.: 'The Holy Communion of the Body and Blood of Christ our Lord,' I cannot do better than read to you the wonderfully prophetic words of your late Bishop, spoken 26 years ago, on a similar occasion, here at Bishop's College, when he was about to dwell upon the same holy theme, at a time when, upon this matter, there was in England much party strife.

'The great danger,' said Bishop Williams, 'that we are in by reason of our unhappy divisions, comes, as it seems to me, out of the obstinate assumption, by individuals and schools, of their own infallibility; and out of their determination to hear, in the authoritative voice of the Church, only the echoes of their own private opinions. These dangers, it may be thought, do not affect us; our peace has not been disturbed; our house is at unity with itself. Yea! our house, God be thanked, is at unity with itself. But it would be unwise to suppose that the waves of the storm, which now agitate the Mother Church, will not reach our shores. The channels of opinion are open. The

communications of sympathy are swift and subtle, and minds removed are in contact still. It is to be assumed, therefore, that we are or shall be asking ourselves the questions which now stir men's minds in the great centres of theological thought.'

These, I say, my reverend brethren, were marvellously prophetic words; for now, with a quarter of a century passed over our heads, there is considerable inquiry here in the Diocese of Quebec with regard to the very same matters which were agitating men's minds in England when these words of the late Bishop's were penned. And this, my reverend brethren, is the reason why I think it right to bring this subject before you here to-day; not because I hold, or because I desire that we should all think just exactly alike upon this matter, but in order that we may perfectly understand one another, and in order that we may try and see together what is definitely laid down in the teachings of our Church, and also what was the teaching of the whole Church of Christ from the earliest days.

Now, in treating of this subject, it seems to me that it will be convenient to look, first, at the Sacred Scriptures themselves; secondly, at the teachings of the early Fathers; thirdly, at the growth and meaning of the doctrine of Transubstantiation; fourthly, at the opinions of our Reformers; fifthly, at their work, as it is exhibited in the Articles and Liturgy of our Church; and, lastly, at the writings of the great Anglican Divines.

You will say that this is a wide field, and I am well aware, my reverend brethren, how very inadequate my treatment of such a vast subject must necessarily be, and yet I have some hope that my words may form an epitome of sound teaching, not altogether devoid of interest and real usefulness.

First, then, let us turn for a few moments to the Holy Scriptures of God, and, in doing this, let us at once dive into that most wonderful discourse of our blessed Lord, given in the sixth chapter of the Holy Gospel according to St. John. 'Now, in this discourse,' (as Archdeacon Roe says, in a sermon preached as long ago as 1863, in St. Matthew's Church, Quebec), 'Our Blessed Saviour sets Himself before us as 'the Bread of Life,' 'the Living Bread, which came down from Heaven to give life unto the world.' He says: 'He that eateth Me, even he shall live by Me,' and again, 'the Bread that I will give is My Flesh, which I will give for the life of the world.' He says: 'Whoever eateth of this Bread shall not die, shall live for ever, nay, hath eternal life;' and on the Jews objecting, and saying: 'How can this man give us His Flesh to eat?' He repeats what He has said very solemnly, and says: 'Verily, verily, I say unto you, except ye eat the Flesh of the Son of Man and drink His Blood, you have no life in you. Whoso eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the last day. For My Flesh is Meat indeed, and My Blood is Drink indeed.' 'Now, no one denies,' continues the Archdeacon, 'as no one can deny, that our Saviour, in this discourse, does promise to give us, in some real and true sense, His Flesh to eat, His Blood to drink.' I am aware that one interpretation is, that Bread signifies the doctrine of Christ, and that consequently all that is meant by eating the Flesh of Christ and drinking His Blood is receiving and taking in His doctrine, believing and meditating upon it. But this I cannot believe. I am persuaded that, if this were all that our Saviour meant, He would have said so, that He would have explained His meaning to those Jews, who were offended at His Words, and would not have suffered them to leave Him. There is, I think it is plain from this discourse, a feeding upon Christ, an eating of His Flesh and a drinking of His Blood, which is something quite different

from believing and receiving His doctrine, and very far above mere faithful contemplation and pious, loving, adoring thoughts of Him. That it is not Rome's gross, carnal way, of orally—with the mouth and teeth—feeding on His natural Flesh and Blood, I shall presently demonstrate. But with the whole Catholic Church from the beginning, and with our own Church since the Reformation, I do interpret it to signify a spiritual feeding upon Christ, by faith, in the Holy Communion.'

Now this, which was the deliberate view of our good Archdeacon more than 30 years ago, is precisely my own view of this great matter to-day. And, in order to this Spiritual Presence here vouchsafed, I would simply add that our dear Lord must, in a manner beyond our understanding, keep His great promise, and must come and be in our midst, to give His Body for the Feast; and, therefore, when His holy Mysteries are celebrated, I know that my Saviour comes amongst us, and, while I naturally treat the consecrated Elements with reverent care, believing them to be in some way, above my understanding, the Body and Blood of Christ, I am well aware that these Elements remain still in their very natural substances, and therefore may not be adored; and consequently I worship and fall down, not before the Elements, but before my loving, Living Lord.

Of course we fully recognise that our risen, ascended and glorified Lord is in Heaven, and yet, in order to keep His promise: 'Where two or three are gathered together in My Name, there am I in the midst of them,' we are bound to believe that He comes into our midst and is with us, especially in the gatherings of the faithful, wherever and whenever He pleases; just as when He was here on earth, He was still in Heaven, for He said to Nicodemus, 'No man hath ascended up to Heaven, except He, Who came down from Heaven, even the Son of Man, Who is in Heaven.' Here we are taught that while our Lord was here upon earth, He was still in Heaven; and in the same way, we believe that while He is now in Heaven, He still comes amongst us here upon earth, and stands in some way, above our understanding, in our very midst. We must not, in fact, and we do not limit the possibilities of our Lord's Presence, as we would limit the possibility of the presence of a mere man. It is true, we cannot understand, how He can be with us in all our churches, and even in our homes, while at the same time He sitteth in Heaven, but we believe His promise and take Him at His Word. Yes, 'He is there,' as Archdeacon Roe says of the time of Communion, 'He is there, not to sense, but to faith, not carnally, but spiritually. This we hold firmly and profess constantly.'

We agree, in fact, with Bishop Harold Browne, 'that to those who believe in Christ, to those, who come to Him believing, He, in some manner far above our comprehension, so communicates His blessed Self, so joins them to Himself by an ineffable union, that they may be truly said to be one with Him and He with them, to dwell in Him and He in them, and to live by Him, even as He liveth by the Father.' Yea! We are here taught that great central truth of our Faith, which has been so sadly forgotten or overlooked. We are here taught, viz., that 'the faithful Christian lives by union with the glorified, divine Humanity of his Living Lord.' Yes! 'Christ, Who is one with the Father by His Godhead, becomes one with His disciples by His Manhood.' And, therefore, we ought not to be surprised to learn that 'Christ our Lord supports, sustains and feeds the spiritual life, which He has created in us, by a means of union, which is ineffable, and to be comprehended only by the devout and reverent soul.' All this is one chief fruit of the Incarnation. All this is taught in this great and precious discourse. And though faith is an essential instrument, whereby we receive the

blessing. yet the blessing itself is this: that we have not a distant but a present Saviour; a Saviour Who gives to us in His own Mystery His most precious Body and Blood to be our Spiritual Food, 'so that, in spirit, we may be again and again truly joined to our great Lord and Head—so that our whole spiritual man may be sustained and nourished by Him, so that by His life we may live also, and so that by His might and power our weakness may be upheld and strengthened.' Not that this can be said, my reverend brethren, to be the *sum* of this deep Mystery, but, at the same time, I have no doubt whatever that this is intended to be its character. And, if we are thus freed, as the great Bishop of Winchester suggests, from the frigid notions of the disciples of Zwinglius, there are also two passages in this wonderful chapter which show us most distinctly that our blessed Lord cannot have intended anything of the nature of Transubstantiation or the change of the substance of the Bread and Wine.

For our Lord teaches that whosoever eateth His Flesh and drinketh His Blood hath eternal life. Now, supposing the doctrine of Transubstantiation to be true, *all* who come to the Holy Communion would eat Christ's Flesh and drink His Blood, *i.e.*, the careless and wicked as well as the faithful. And consequently the careless and wicked, as well as the faithful, would have eternal life, which is, of course, both absurd and untrue. And further on in the discourse, when some murmur at our Lord's declaration that they should eat His Flesh and drink His Blood, our Lord said: 'Doth this offend you? What and if ye shall see the Son of Man ascend where He was before? It is the Spirit that quickeneth: the Flesh profiteth nothing; the words that I speak unto you, they are Spirit, they are Life.' Now, here our Lord asks His hearers how they will judge of what He is saying when they shall see Him ascend up into Heaven? Will they still be more offended, because it will seem to be still more impossible, that He should give to them His Body and His Blood? Or will they then begin to see that His teaching must be interpreted spiritually and not carnally? For 'it is the Spirit that quickeneth. It is the Spirit, *i.e.*, who gives life and force to the Mystery of the Bread of life, to the Mystery of the Flesh and Blood of Christ. The Flesh, *i.e.*, the Flesh, apart from the Spirit, profiteth nothing. The Flesh, apart from the Spirit, has no power to give life. A mere carnal feeding cannot profit, cannot give life. But the words which I have spoken to you concerning My Flesh and Blood, they are Spirit, they are Life; for if you follow my Words, and feed on Me as I have commanded, you will renew your union with Me, you will be filled with My Spirit, you will dwell in Me: yea, you will receive Life, eternal Life.' All this and much more is involved in this great chapter, and goes to show that our Lord teaches here nothing carnal, but rather a true and real spiritual feeding to His own glory and for the good of men's souls.

And now, on turning to the Institution of this great and holy Mystery, I observe that it was instituted and ordained at the Paschal Feast. In this Feast the Jews were expected to feed upon their sacrificed Lamb, which prefigured the true Lamb—the Lamb of God. And none could continue in covenant with God and receive His help and blessing except those who obeyed His Commandment by sprinkling the blood of their Paschal Lamb upon their lintels and doorposts, and by feeding, when they had offered their Lamb in Sacrifice, upon the offered Victim. It was upon such an occasion as this, and when our blessed Lord, the true Paschal Lamb, was about to offer Himself up, once for all, upon the Altar of His Cross for the sins of the whole world, that He was pleased to ordain this holy Mystery—was pleased, in fact, to arrange that, instead of His followers feeding upon the body of the Paschal Lamb, which had

been for ages a vivid type of Himself, the true Lamb, they should feed henceforth upon Bread and Wine, duly set apart and consecrated—Bread and Wine, of which our Lord Himself said: 'This is My Body,' 'This is My Blood.' It was as much as to say, 'it has been hitherto necessary that you should feed upon the sacrificed Lamb or perish; now and henceforth it is equally necessary that you should feed upon this Bread and drink of this Cup of the new Covenant, of the new agreement of God with man, and that thus you should feed and be renewed in your union with the true Lamb, sacrificed for you, for the strengthening and refreshing of your souls, so that your sinful bodies should be made clean by His Body and your souls washed through His most precious Blood.' And this command we know was understood by those who heard it just in this way, so much so that the Apostles began at once to set apart or consecrate this Bread and Wine at their daily and weekly gatherings, and we read of the three thousand who were gathered into Christ's Church or Family by Holy Baptism on the ensuing Day of Pentecost, that, having been baptized for the remission of their sins, with, no doubt, the laying on of the Apostle's hands for the gift of the Holy Ghost, they all continued steadfastly in the Breaking of the Bread, *i.e.*, in the Holy Communion of the Body and Blood of Christ.

[To be continued.]

#### BIBLE READING.

LENT is a good time to begin good things, or to resume those which have been laid aside. Among those which may come under the latter head is the good, old-fashioned custom of Bible reading. We mean that custom which perhaps may have in it almost a tinge of superstition, a reading of the Bible not for purposes of study, but rather that divine light may break out of it to those who use it humbly. In such a spirit the daily chapter was read in many families at morning and at night. The spirit was too reverent to question whether the chapter was quite profitable, exactly suited to the occasion, or within the range of a refined and fastidious taste. The books of the Bible, for the most part were read through with heroic fidelity.

By this means a tremendous round of most important subjects was brought to the knowledge of all, both young and old. Many a youth has had the eyes of his understanding opened so that he could discern between good and evil, and yet the operation was altogether the result of the Spirit of God, moving upon the face of that great deep—a human soul. Topics which few parents have the courage to mention were brought out in the strong and clear words of the inspired record. Many a man and woman has been kept from evil by the still small voice within, echoing to those unmistakable warnings.

Is it to be reckoned an advantage that this simple use of the Word of God has become rare and old-fashioned? Would it not be better if the old custom were revived, and all questions as to inspiration, its kind and degree, being put aside, men were to 'take up and read' that which will bring them more good than all other reading in the world?

It is true that the rush of our modern days, and the conceded individual liberties of the young, make daily family prayer, with the reading of the Bible, a difficult matter, but the daily reading of the Word of God is within the power of the individual, and no morning or evening need pass that the Book of books is not opened and some word read therefrom. If one can adopt no other Lenten custom but this, it is in itself a sure step in the right direction, a beginning at least of good things. The reading may be in consecutive chapters, or the mind may read whatever the eye first falls upon. Many

of the saints of God have used this latter manner with great spiritual profit, from St. Augustine to John Wesley; and to many a Christian soul now it is not without its power. Any devout, private use of the sacred Scriptures, as the living oracle of God, enthrones the Bible in the inner temple of personal experience.—*Churchman*.

#### THE FRIDAY FAST.

Pleading from the pulpit, on behalf of fasting on Fridays, the Rev. T. W. Belcher, D. D. used the following cosmopolitan arguments: Fasting is, or was, a part of the system of religious bodies not of our communion, as we see by the quarterly fasts of the Scotch Presbyterians once strictly observed, then laxly treated, then abused, and now, I believe, because of those abuses, formally discontinued; at least so I gathered some time ago from a Presbyterian minister in Glasgow, who told me that the quarterly fasts were no longer published or observed by Presbyterian authority. The great Anglican theologian, Richard Hooker, remarks how in ancient times "they only disputed and rejected the keeping of Friday who were already betrayed to heretical conclusions." The Puritan Richard Baxter professed his readiness to keep fasts ordained by authority. John Wesley, quoting an ancient writer, speaks of the Friday observed "in the whole habitable earth," "wherever," he says, "there were Christians." And so fasting was a prominent part of the spiritual discipline of the early Methodists, and was continued within the memory of old people now living. Whether it, too, has been formally swept away, along with so many of John Wesley's doctrines and practices, by his professed disciples of our time, I know not; but am I doing the young and healthy Wesleyan of today an injustice in assuming that he eats and drinks on a Friday as he does on any other day? We know that the Salvation Army keeps fasts frequently, and devotes the money so saved to spreading its organization, thus showing the wisdom of the Church's rule and its awkward attempt at making a clumsy substitute for it.—*Family Churchman*.

#### THE POWER OF SILENCE.

The great things of this world are not accomplished with a noise. Life is too serious to be shouted and hallooed over. Great deeds are done in silence with bated breath and colorless cheek. Of old, the prophet on the mountain-top heard naught in the wind and the storm, but in the presence of the great silence that followed he stood with veiled face, for the voice of God was in the majesty of that stillness.

Among men—the thoughtful, serious, earnest men of power—to whom all eyes instinctively turn, in action for leadership, in peril for deliverance, in perplexity for counsel, are the silent ones. It often happens that the credit of doing goes to those who make the greatest commotion—whose action is most apparent, while he who sits calmly directing and controlling by the power of his will is unthought of and little accounted, but the consciousness of his power is his reward, and that is a meed far above the plaudits of the multitude. Nay, more, there is a kinship among great minds, and there will always be found a true recognition.—*Selected*.

"TARDINESS at Church, unless absolutely unavoidable, is an affront to the majesty of Him whom we worship, and is also largely a matter of habit."—*The Church in the Prayer Book*.

## Family Department.

### ADVICE.

Don't complain about the weather,  
For easier 'tis you'll find,  
To make your mind to weather,  
Than weather to your mind.

Don't complain about "the sermon,"  
And show your lack of wit;  
For like a boot a sermon hurts,  
The closer it doth fit.

Don't complain about your neighbour,  
For in your neighbour's view;  
His neighbour is not faultless—  
That neighbour being you.

—Selected.

## The Story of a Short Life.

BY JULIANA HORATIO EWING.

### CHAPTER VI. (Continued.)

He hated this nasty place, and wanted to go home. If he was going to live he wanted to live there, and if he was going to die he wanted to die there, and have his funeral his own way, if they knew a General and could borrow a gun-carriage and a band.

He didn't want to eat or to drink, or to go to sleep, or to take his medicine, or to go out and send the Sweep into the sea, or to be read to or played to; he wanted to go home—home—home!

The upshot of which was, that before his parents had time to put into words the idea that the agonizing associations of Asholt were still quite unendurable, they found themselves congratulating each other on having got Leonard safely home before he had cried himself into convulsions over twenty-four hours' delay.

For a time, being at home seemed to revive him. He was in less pain, in better spirits, had more appetite, and was out a great deal with his dog and his nurse. But he fatigued himself, which made him fretful, and he certainly grew more imperious every day.

His whim was to be wheeled into every nook and corner of the place, inside and out, and to show them to the Sweep. And who could have had the heart to refuse him anything in the face of that dread affliction which had so changed him amid the unchanged surroundings of his old home?

Jemima led the life of a prisoner on the treadmill. When she wasn't pushing him about she was going errands for him, fetching and carrying. She was 'never off her feet.'

He moved about a little now on crutches, though he had not strength to be very active with them, as some cripples are. But they became ready instruments of his impatience to thump the floor with one end, and infrequently to strike those who offended him with the other.

His face was little less beautiful than of old, but it looked wan and weird; and his beauty was often marred by what is more destructive of beauty even than sickness—the pinched lines of peevishness and ill temper. He suffered less, but he looked more unhappy, was more difficult to please, and more impatient with all efforts to please him. But then, though nothing is truer than that patience is its own reward, it has to be learned first. And, with children, what has to be learned must be taught.

To this point Lady Jane's meditations brought her one day as she paced up and down her own morning room, and stood before the window which looked down where the elm-trees made long shadows on the grass; for the sun

was declining, greatly to Jemima's relief, who had been toiling in Leonard's service through the hottest hours of a summer day.

Lady Jane had a tender conscience, and just now it was a very uneasy one. She was one of those somewhat rare souls who are by nature absolutely true. Not so much with elaborate avoidance of lying, or an aggressive candor, as straight-minded, single-eyed, clear-headed, and pure-hearted; a soul to which the truth and reality of things, and the facing of things, came as naturally as the sham of them and the blinking of them comes to others.

When such nature has strong affections it is no light matter if love and duty come into conflict. They were in conflict now, and the mother's heart was pierced with a two-edged sword. For if she truly believed what she believed, her duty towards Leonard was not only that of a tender mother to a suffering child, but the duty of one soul to another soul, whose responsibilities no man might deliver him from, nor make agreement unto God that he should be quit of them.

And if the disabling of his body did not stop the developing, one way or another, of his mind; if to learn fortitude and patience under his pains was not only his highest duty but his best chance of happiness, then, if she failed to teach him these of what profit was it that she would willingly have endured all his sufferings ten times over that life might be all sunshine for him?

And deep down in her truthful soul another thought rankled. No one but herself knew how the pride of her heart had been stirred by Leonard's love for soldiers, his brave ambitions, the high spirit and heroic instincts which he inherited from a long line of gallant men and noble women. Had her pride been a sham? Did she only care for the courage of the battlefield? Was she willing that her son should be a coward, because it was not the trumpet's sound that summoned him to fortitude? She had strung her heart to the thought that, like many a mother of her race, she might live to gird on his sword; should she fail to help him to carry his cross?

At this point a cry came from below the window, and looking out she saw Leonard beside himself with passion, raining blows like hail with his crutch upon poor Jemima; the Sweep watching matters nervously from under a garden seat.

Leonard had been irritable all day, and this was the second serious out-break. The first had sent the Master of the House to town with a deeply-knitted brow.

Vexed at being thwarted in some slight matter, when he was sitting in his wheel-chair by the side of his father in the library, he had seized a sheaf of paper tied together with amber-colored ribbon, and had torn them to shreds. It was a fair copy of the first two cantos of *The Soul's Satiety* a poem on which the Master of the House had been engaged for some years. He had not touched it in Scotland, and was now beginning to work at it again. He could not scold his cripple child, but he had gone up to London in a far from comfortable mood.

And now Leonard was banging poor Jemima with his crutches! Lady Jane felt that her conscience had not roused her an hour too soon.

The Master of the house dined in town, and Leonard had tea with his mother in her very own room, and the Sweep had tea there too.

And when the old elms looked black against the primrose-colored sky, and it had been Leonard's bed time for half an hour passed, the three were together still.

\* \* \* \* \*

"I beg your pardon, Jemima, I am very sorry, and I'll never do so any more. I didn't want to beg your pardon before, because I was naughty, and because you trode on my Sweep's foot. But I beg your pardon now, because I

am good—at least I am better, and I am going to try to be good."

Leonard's voice was as clear as ever, and his manner as direct and forcible. Thus he contrived to say so much before Jemima burst in (she was putting him to bed).

'My lamb! my pretty; you're always good

### CHAPTER VII.

The V. C. did not look like a blood-thirsty warrior. He had a smooth, oval, olivart face, and dreamy eyes. He was not very big, and he was absolutely unpretending. He was a young man, and only by the courtesy of his manners escaped the imputation of being a shy young man.

Before the campaign in which he won his cross he was most distinctively known in society as having a very beautiful voice and a very charming way of singing, and yet as giving himself no airs on the subject of an accomplishment which makes some men almost intolerable by their fellow-men.

He was a favorite with ladies on several accounts, large and small. Among the latter was his fastidious choice in the words of the songs, he sang, and sang with a rare fineness of enunciation.

It is not always safe to believe that a singer means what he sings; but if he sing very noble words with justness and felicity, the ear rarely refuses to flatter itself that it is learning some of the secrets of a noble heart.

Upon a silence that could be felt the last notes of such a song had just fallen. The V. C.'s lips were closed, and those of the Master of the House (who had been accompanying him) were still parted with a smile of approval, when the wheels of his chair and some little fuss at the drawing-room door announced that Leonard had come to claim his mother's promise. And when Lady Jane rose and went to meet him, the V. C. followed her.

'There is my boy, of whom I told you. Leonard, this is the gentlemen you have wished so much to see.'

The V. C., who sang so easily, was not a ready speaker, and the sight of Leonard took him by surprise and kept him silent. He had been prepared to pity and be good-natured to a lame child who had a whim to see him; but not for this vision of rare beauty, beautifully dressed, with crippled limbs lapped in Eastern embroideries by his color-loving father, and whose wan face and wonderful eyes were lambent with an intelligence so eager and so wistful, that the creature looked less like a morsel of suffering humanity than like a soul fretted by the brief detention of on all-but-broken chain.

'How do you do, V. C.? I am very glad to see you. I wanted to see you more than anything in the world. I hope you don't mind seeing me because I have been a coward, for I mean to be brave now; and that is why I wanted to see you so much, because you are such a very brave man. The reason I was a coward, was partly with being so cross when my back hurts, but particularly with hitting Jemima with my crutches, for no one but a coward strikes a woman. She trode on my dog's toes. This is my dog. Please pat him; he would like to be patted by a V. C. He is called the Sweep because he is black. He lives with me all along. I have hit him, but I hope I shall not be naughty again any more. I wanted to grow up into a brave soldier, but I don't think, perhaps that I ever can now; but mother says I can be a brave cripple. I would rather be a brave soldier, but I'm going to try to be a brave cripple. Jemima says there's no saying what you can do till you try. Please show me your Victoria Cross.'

'It's on my tunic, and that in my quarters in Camp. I'm so sorry.'  
 'So am I. I knew you lived in Camp. I like the camp and I want you to tell me about your hut. Do you know my uncle, Colonel Jones? Do you know my aunt, Mrs. Jones? And my cousin, Mr. Jones? Do you know a very nice Irishman, with one good conduct stripe, called O'Reilly? Do you know my cousin Alan in the Highlanders? But I believe he has gone away. I have so many things I want to ask you, and oh!—those ladies are coming after us! They want to take you away. Look at that ugly old thing with a hook-nose and an eye glass, and a lace shawl, and a green dress; she's just like the Poll Parrot in the housekeeper's room. But she's looking at you. Mother! Mother dear! Don't let them take him away. You did promise me, you know you did, that if I was good all to day I should talk to the V. C. I can't talk to him if I can't have him all to myself. Do let us go into the library, and be all to ourselves. Do keep those women away, particularly the Poll Parrot. Oh, I hope I shan't be naughty! I do feel so impatient! I was good, you know I was. Why doesn't James come and show my friends into the library and carry me out of my chair?'  
 'Let me carry you, little friend, and we'll run away together, and the company will say, 'There goes a V. C. running away from a Poll Parrot in a lace shawl!'  
 'Ha! ha! You are nice and funny. But can you carry me? Take off this thing! Did you ever carry anybody that had been hurt?'  
 'Yes, several people—much bigger than you.'  
 'Men?'  
 'Men.'  
 'Men hurt like me, or wounded in battle?'  
 'Wounded in battle.'  
 'Poor thing! Did they die?'  
 'Some of them.'  
 'I shall die pretty soon, I believe, I ment to die young, but more grown-up than this, and in battle. About your age, I think. How old are you?'  
 'I shall be twenty-five in October?'  
 'That's rather old. I meant about Uncle Rupert's age. He died in battle. He was seventeen. You carry very comfortably. Now we're safe? Put me on the yellow sofa, please. I want all the cushions, because of my back. It's because of my back, you know, that I can't grow up into a soldier. I don't think I possibly can. Soldiers do have to have such very straight backs, and Jamima thinks mine will never be straight again 'on this side the grave.' So I've got to try and be brave as I am; and that's why I wanted to see you. Do you mind my talking rather more than you? I have so very much to ask, and I've only a quarter of an hour, because of its being long past my bed-time, and a good lot of that has gone.'  
 'Please talk, and let me listen.'  
 'Thank you, Pat the sweep again, please. He thinks we're neglecting him. That's why he gets up and knocks you with his head.'  
 'Poor sweep! Good old dog!'

'Thank you. Now should you think that if I am very good, and not cross about a lot of pain in my back and my head—really a good lot—that that would count up to be as brave as having one wound if I'd been a soldier.'  
 'Certainly.'  
 'Mother says it would, and I think it might. Not a very big wound of course but a poke with a spear, or something of that sort. It is very bad sometimes, particularly when it keeps you awake at night.'  
 'My little friend, that would count for lying out all night wounded on the field when the battle's over. Soldiers are not always fighting.'  
 'Did you ever lie out for a night on a battle field?'  
 'Yes, once.'  
 'Did the night seem very long?'  
 'Very long, and we were very thirsty.'  
 'So am I sometimes, but I have barley-water and lemons by my bed, and jelly, and lots of things. You'd no barley-water had you?'  
 'No.'  
 'Nothing?'  
 'Nothing till the rain fell, then we sucked our clothes.'  
 'It would take a lot of my bad nights to count up to that! But I think when I'm ill in bed I might count that like being a soldier in hospital?'  
 'Of course.'  
 (To be continued.)

No one has any right to suppose that he will do better by and by unless he is prompt to seize upon means and plans for doing better. Better living and better service do not come by chance. They are the result of thoughtful and earnest effort. We grow as we grow.—United Presbyterian.

**DIED.**  
 CRAIG.—Enone Helena Beatrice, the eldest daughter of William and Harriett M. Craig, fell asleep at Christ Church Rectory, P. Iroila, on Thursday morning, January 10th, 1895, aged 14 years and 8 months.  
 MORSE.—Entered into rest, January 18th, 1895 Maria Agnew Clinton, aged 21 years, daughter of Dr. C. J. and Mary Morse, of Amberst, N. S. R. quiescat in Pace.

**MINISTERS ENDORSE IT.**  
 Donnelly, Forsyth Co., N. C.  
 DR. R. V. PIERCE: Dear Sir—For some six or seven years my wife had been an invalid. Becoming convinced that it was her only hope, we bought six bottles of Dr. Pierce's Favorite Prescription and "Golden Medical Discovery." To the surprise of the community and the joy of myself and family, in one week my wife commenced to improve, and long before she had taken the last bottle she was able to do her own work (she had not been able to do it before for seven years), and when she had taken the last of the medicine she was soundly cured.  
 Yours truly, Rev. T. H. STIMPSON.  
 For women suffering from any chronic "female complaint" or weakness; for women who are run-down or overworked; at the change from girlhood to womanhood; and, later, at the critical "change of life"—"Favorite Prescription" is a medicine that safely and certainly builds up, strengthens, regulates, and cures.

**MAGNIFICENT FARM.**  
 974 Acres, all fenced, Splendid Land, 100 acres in timber, 10 acres in orchard; well watered; underlaid with iron and copper. Brick house, modern improvements, bath, &c. All necessary outbuildings. Free estimates. L. B. CHARLTON & CO., Richmond, Va.

**Consolidated Plate Glass Co.**  
 LONDON, Ont.  
 PLATE GLASS,  
 STORE FRONTS,  
 LEADED WORK.  
 Largest Stock in Canada  
 Ask for Prices.  
 Hobbs Mfg Co.,  
 LONDON, Ont.



**"St. Augustine."**  
 REGISTERED.  
 Can be obtained from  
 FRASER, VIGER & CO.,  
 N. CALLIN & CO  
 E. G. SCOVIL, St. JOHN, N.B.,  
 Agent for Maritime Provinces.  
 J. S. Hamilton & Co.,  
 BRANTFORD, Ont., Canada.  
 Sole Agent for Canada.

**STAINED GLASS**  
 And Church Furnishings  
 Castle & Son,  
 20 University St., Montreal

**Methodist Orders Examined.**  
 NEW PAMPHLET BY REV. A GRAY, D.D., BOSTON.  
 Modern Methodism compared with the writings of John Wesley.  
 A plain and forcible arraignment and refutation of Methodist claims.  
 Single copies, 15c; or \$10 per hundred.

**What and Where is the True Church?**  
 A PLAIN, FORCIBLE AND CONVINCING statement of the characteristics of the True Church and of the position of the sects.  
 Excellent for General distribution. S.P.C. K. No. 2005.  
 DEPOSITORY SYNOD OFFICE  
 TORONTO.  
 Or BOOK & TRACT COMMITTEE,  
 Care Dr. DAVIDSON, Montreal

**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.

A Monthly Magazine for Sunday School Teachers and Church Workers.  
**The New Volume of the THE CHURCH WORKER**  
 COMMENCING WITH November NUMBER will contain several NEW FEATURES, including a new Frontispiece. The Volume will contain the following:  
 1. NOTES OF LESSONS.  
 A Course of 52 OUTLINE LESSONS ON THE ACTS OF THE APOSTLES.  
 By John Palmer, author of "Bethlehem to Olivet."  
 2. NOTES AND COMMENTS ON CURRENT EVENTS. By the Editor.  
 3. SHORT STORIES AND SKETCHES. By various Writers, including the Rev. E. N. Hoare, Emily Diblin, Allen Midwinter, Crona Temple, and Mrs. Charles Malden.  
 4. NOTES OF PREPARATION ON CONFIRMATION. By the Rev. H. S. GEDGE, Rector of Ayleston, Leicester.  
 5. BRIEF NOTES ON CHURCH HISTORY. By Miss Trotter.  
 6. THE OUTLOOK. Under this heading will be furnished a Monthly Record of Progress in Church Work.  
 7. SHORT PRACTICAL PAPERS on the following Subjects will appear:  
 HINTS ON CHURCH WORK.  
 HOW TO EXTEND AND IMPROVE LAY-WORK in the Church of England.  
 METHODS OF WORK. Under this heading will be described the various branches of Church-Work, and the Methods employed.  
 HALF HOURS WITH THE CHILDREN.  
 THE "CHURCH-WORKER" PREPARATION CLASS. For the assistance of candidates who are preparing for the Institute's Teachers' Examination in April, 1895.  
 CHURCH WORKERS IN COUNCIL. Published Monthly, 1d. Yearly Subscription, post free, 1s 6d.  
**Church of England Sunday School Institute,**  
 13 Sergeants' Inn, Fleet Street, London  
**The Girls' Kalendar, 1895.**  
 Prepared by a Parochial Branch of the "Girls Friendly Society in America," for the use of members of the Society and other girls and young women of the Church.  
**Now Ready, Price 15 cents.**  
 Or not less than 25—12c. each; postage 2c. a copy extra. Address  
 MISS E. M. HOPPIN,  
 489 Broadway, Cambridge, Mass.

## Mission Field.

[From our English Correspondent.]

The Lahore Arya Somaj held its 17th anniversary on Nov. 24th and 25th. Their meetings were largely attended by members from town and country, and addresses were given in praise of the Vedas. The Aryas proclaim that Hinduism, as teaching the eternity of matter is more in accordance with scientific ideas than the sacred books of Mohammedans or Christians. There is, however, a momentous division amongst the followers of Dayarard on the question of animal food. The Arya Patrika of Nov. 30th announces the want of a missionary for the propagation of the Vedic religion in the central provinces and Berar. He is required to be versed in Sanskrit and other religious literature. In the Arya Patrika of December 21st, the doctrine of the transmigration of souls is maintained, and the belief in miracles and special providences is attacked. 'One Dayarard,' it is said, 'is sufficient to psychologize the whole world.'

A new journal *The Philanthropist* has been commenced at Ludhiana in the Punjab, in the interests of 'progressive Mohammedanism,' the modernized Islam, which has had for its advocates Mr. Quillion in Liverpool, and Mr. A. Russell Webb in America. Mr. David Snow, another European convert to Islam, is mentioned in connection with it. He is described as the 'Founder and pastor of the church of Islam, Bombay. The *Philanthropist* advocates Zoltic theories of astronomy, substituting 'planetary vortices' for globular revolutions and attractions. It anticipates a grand reconciliation between Hindus and Mohammedans; the latter abandoning their bigotry, backwardness, apathy and procrastination, and becoming the professors of a 'democratic, cosmopolitan and humanitarian' religion, and 'seeing in Islam a progressive and civilized faith.' The progressive 'church of Islam' has a branch in Lahore, and claims to be gaining English converts. The number in Liverpool is stated to be 120; 14 in Paris and the neighborhood; and about 19 in New York and Brooklyn; in Germany 4; Spain 20; in Adelaide, Australia, 5.

### SOUTH INDIA.

The report of the 'English Church of Islam,' established at Secunderabad, Deccan, in 1891, by Mr. Harold Urban Snow, contains the following declaration: 'We advocate separation from other communities and the formation of a new community with religious and social principles based on the Pentateuch of Moses, the evangel of Jesus, the Koran of Ahmed, and the gens of other Scriptures. The national development of true religion is to be attained only by the frequent formation of such communities, who segregate from those who have deteriorated from original precepts. Hence our object is in being good and true Moslems to be primitive Moslems (and this is all

religionists originally were) and hence also true Christians and true Vedantists and true Zendists by following Mohammed, the greatest of all Unitarians, and soldiers of the true cross of afflictions, 'the Jihad,' and the self-annihilation of Buddha. The list of principles and duties advocated or enjoined is illustrated by copious references to the Old and New Testament, especially the Gospels. There is a section called the 'Eurasian Nazarene Mohammedans,' who are strict vegetarians in food, and in political union with the National congress.

REV. D. M. MIEHELL,

Adelaide St. Baptist Church London, Ont., certifies, "I have used the remedy known as K. D. C., and have found it to give relief when the stomach did not properly digest the food eaten."

A free Sample of the K. D. C. will be forwarded to any address. K. D. C. Co., Ltd., New Glasgow, N. S., and 127 State St., Boston, Mass.

The spoken word, next to the written word is, of all things on earth, most vital. Once spoken, the word cannot be recalled. If it be a rash word, an angry word, a word of untruth or of malice, an impure or profane word, it has gone, as an arrow from the bow, on its mission of evil, and all bad angels wait to speed it on. Let us pause before we speak, and let our words be true words of loving kindness.

## Coughing

leads to Consumption. Stop the Cough, heal the Lungs and strengthen the System with

## Scott's Emulsion

the Cream of Cod-liver Oil and hypophosphites. It is palatable and easy on the stomach. *Physicians*, the world over, endorse it.

Don't be deceived by Substitutes!

Scott & Bowne, Belleville. All Druggists. 50c. & \$1.

## GRATEFUL—COMFORTING. EPPS'S COCOA. BREAKFAST—SUPPER.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure food and a properly nourished frame.—Civil Service Gazette.

Made simply with boiling water or milk. Sold only in packets by Grocers, labelled thus:

JAMES EPPS & CO., Ltd., Homoeopathic Chemists, London, England.

## 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.

## The Woman Suffrage Question

BY  
REV. J. H. RYLAND, D. D.,  
St. Mark's Church, New York.

A forcible argument against extending the right of Suffrage to all women. Paper pp. 40. 3-3 T. WHITTAKER, New York.

Just Published, price Threepence.

## 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 foribly 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,

## Soc'y for Promoting Christian Knowledge

[Ready on November 15.]

## THE DAWN OF CIVILIZATION.

[EGYPT AND CHALDÆA.]

By Professor Maspero.

Edited by the Rev. Professor SAYCE. Translated by M. L. McCLURE With Map and over 470 illustrations. Demy 4to. (approximately). Cloth Boards, 24s.

THIS is one of the most important books undertaken by the Society during the year—and may be regarded as the book of the Season. It is a translation of the *magnum opus* of Professor Maspero 'Les Origines.' This Volume, which will appear simultaneously in Paris, London, and New York, is an attempt to put together in a lucid and interesting manner all that the monuments have revealed to us concerning the earliest civilization of Egypt and Chaldæa.

The results of archæological discovery in Egypt and Chaldæa, accumulated during the last thirty years or so, are of such a vast and comprehensive character that none but a master mind could marshal them in true historical perspective. Professor Maspero is, perhaps, the only man in Europe fitted by his laborious researches and great scholarship to undertake such a task, and the result of his efforts will soon be before the world in "THE DAWN OF CIVILIZATION." It will be a large volume of more than 800 pages of the size of 8 by 4in., and will contain over 470 illustrations all expressly engraved for the book. The period dealt with covers the history of Egypt from the earliest date to the fourteenth dynasty, and that of Chaldæa during its first Empire. The aspect of the valleys of the Nile and the Euphrates, their climate, their productions, religion, manners and customs, the organisation of their respective States, their traditions, and all that is known of their kings and dynasties down to the twenty fourth century before our era, will be dealt with in this volume. The points of contact with Bible History, if not chronological, are illustrative. The pictures of Egyptian life prepare one for entering more intelligently into the historical portions of the Pentateuch, while the Chaldæan account of the Deluge, and the whole religious system of the early Semites, have striking resemblances to much that we find in Holy Scripture. The work is translated by M. L. McClure, with assistance of other members of the Committee of the Egypt Exploration Fund, and edited by Professor Sayce, who adds a Preface. The book is brought up to the present year, and takes note of the most recent discoveries.

LONDON: Northumberland Avenue, W.C., 43 Queen Victoria St  
E. C.; NEW YORK: D. APPLETON & Co.

NEWS AND NOTES.

There are some who deny the power of the Gospel because it has not won over all men. But it would be just as reasonable to deny the advance of medical science or of temperance, because thousands still die of curable diseases or as drunkards,

K. D. C. Pills should be taken with K. D. C. when a laxative is required.

Be sure that we cannot have two Paradies; it is impossible to enjoy delights in this world and after that to reign with Christ.

DEAFNESS.

An essay describing a really genuine Cure for Deafness, Singing in the Ears, &c., no matter how severe or long-standing, will be sent post free. Artificial Ear-drums and similar appliances entirely superseded.

Address THOMAS KEMPE, Victoria Chambers, 19, Southampton Buildings, Holborn, London.

What thou art, thou art; neither can'st thou be said to be greater than what thou art in the sight of God.

K. D. C. acts like the magic on an overloaded stomach.

It has been demonstrated that if a body of coal sufficiently large to last 1,000 years should be set on fire, the heat given out from it would not equal that which the sun gives out in the thousandth part of a second.

CONFIRMATION TRACTS

WHY NOT? A Confirmation story for Boys. By Rev. Wm. Wilberforce Newton. 18 mo., 18 pages paper, 5c.

NOT THE YOUNG ONLY. By Rev. James H. Darlington, Ph. D. Thos. Whitaker, New York, 16 mo., 14 pages, 5c.

"The Scripture Reason Why" I am a Churchman, but not a Romanist. By the Rev. W. D. Wilson, D.D., author of "The Church Identified." Paper, 40 pp.

"The Living Temple of Christ's Church and the Two Witnesses of the Word Written and the Sacraments." A Sermon preached by the Bishop of Fond du Lac, Rt. Rev. Dr. Grafton, at the consecration of Bishop Nicholson. Paper, 30 pp. Young Churchman Co., Milwaukee.

"The Unity of the Faith—The Scriptures and Worship." A Sermon by Rev. G. H. S. Walpole, D.D., Prof. of Systematic Divinity, etc., in the General Theological Seminary, N.Y. Paper, 20 pp. THE BIBLE AND COMMON PRAYER BOOK SOCIETY, Albany, N.Y.

NEW BOOKS.

ANGLICAN ORDERS AND JURISDICTION By Rev. Edward Denny, M.A., 16 mo. cloth, 248 pp., \$1.25.

"We know of no other book that can claim to be so exhaustive and so handy."—N. Y. Churchman.

THE BOOK GENESIS.—A true history—shown to be such by comparison with the other books of the Old Testament and early ancient records, and the First Book of the Hebrew Revelation; by the Rev. F. Watson, B.D.; 16 mo., red edges, cloth, \$1.25.

THE BOOK OF CHRONICLES IN RELATION TO THE PENTATEUCH and the "Higher Criticism," by Lord A. C. Hervey, Bishop of Bath and Wells. 16 mo., cloth, 80 cents.

LESSONS ON CONFIRMATION—Or Words of instruction to candidates; by Rev. Peter Young; 16 mo., cloth, 50 cents. New York Publishers.

The Magazine for Clergy and Teachers

THE NEW VOLUME OF THE CHURCH

Sunday School Magazine

Commences with the NOVEMBER number. The Thirty first Volume will contain several New Features, the size slightly altered, and the whole Magazine will be considerably improved.

Amongst other contributions, the New Volume will contain the following:

NOTES OF LESSONS.

A Course of FIFTY-TWO LESSONS, consisting of the THIRD of a

Five Year's Course of Bible and Prayer Book Teaching.

The Lessons (beginning Advent, 1894) will contain—

FORTY LESSONS ON THE OLD AND NEW TESTAMENT (including Four Special Lessons). By the Rev. J. Wagstaff, Vicar of Christ Church, Macclesfield.

TWELVE LESSONS ON THE CHURCH CATECHISM. By the Rev. J. W. Gedge, Rector of St. Anthony's, Stepney.

A Syllabus (2s. per 100) and the Scholars' Lesson Paper (2d a packet for a class of 12) will accompany the Lessons.

A Series of Papers will also appear on the following subjects—

- 1. DEVOTIONAL PAPERS. By various writers
2. THE GOSPEL OF ST MATTHEW, illustrated from Rabbinical Sources. By the Venerable C. R. Wyne, Archdeacon of Agnadoc.
3. THE PRINCIPLES AND PRACTICE OF TEACHING. By the Rev. Edwin Robson M.A., Principal of St. Katharine's Training College, Tottenham
4. RECENT RESEARCHES AND DISCOVERIES IN BIBLE LANDS.
5. BIBLE MANNERS AND CUSTOMS.
6. HISTORY OF THE CREEDS. By the Rev. Montague Fowler, M.A., Chaplain to the Archbishop of Canterbury.
7. SOME FAMOUS SUNDAY SCHOOLS. [Illustrated.]
8. TEACHING BY THE HELP OF OBJECTS AND WORDS. By the Rev. J. G. Kitchen, M.A., Honorary Curator of the Institute's Biblical Museum.
9. NOTES ON CHURCH HISTORY AND THE CONFIRMATION SERVICE.
10. NOTES AND COMMENTS ON CURRENT EVENTS. By the Editor.
11. REVIEWS AND NOTICES OF BOOKS.
12. JOTTINGS FROM THE MAGAZINES.
13. TEACHERS IN COUNCIL.
14. RECORD OF SUNDAY SCHOOL MEETINGS, etc.
Price 4d Monthly, or 5s. 8d. for the Year post free.

Church of England Sunday School Institute, Sergeant's Inn, Fleet st., E. C., London.

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. 1st cloth, no. 318

The Prayer Book Catechism.

Being the Church Catechism, together with Other Things which a Christian ought to know and believe to his soul's health, Explained and attested by the Holy Scriptures, the Book of Common Prayer and the Articles of Religion of the Protestant Episcopal Church, by Rev. SAMUEL UPHORN, D.D. Paper, pp. 100, 10c.

G. W. W. JACOBS & Co., 108 Smith St., Philadelphia.

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 catechism practicable.
4. Short Scripture reading and texts appropriate for each Sunday's lesson.
5. Special teaching upon the Holy Catholic Church, (treated 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..... 5c.

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.

CHURCH OF ENGLAND Temperance Society PUBLICATIONS.

THE TEMPERANCE CHRONICLE WEEKLY: 1d. 8Vg.

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. 8Vg 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. 4 Bridge street, Westminster, London, Eng. Mention this paper.

CHRISTIAN UNITY

Proved by Holy Scripture, with a Sketch of Church History,

BY REV. EDW'D BRENTON BOGGS, D.D.

An excellent treatise, showing the continuity of The Church of England, (and through it of the Church in North America), from the earliest down to the present time, and proving the law of Organic Christian Unity from the Old and New Testaments. Boards pp. 615 50c T. WHITTAKER, N.Y.

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 challenge 7 1/2 inches high, gilt bowl and paten 6 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 Cruets, singly, each..... 35 E. P. Bread Boxes, blinged cover and front, 24 x 21 x 1 inch..... \$2.50 Brass Altar Crosses, 16 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 flnm. 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.

LIFE IN ALGOMA, BY H. N. B.

The story of three years of a Clergyman's Life and Work in the Diocese of Algoma, being very entertaining and instructive. Cloth pp. 168.

S. P. C. K.

**TEMPERANCE.**

One of the best known Bishops of the Southern Province had said that nothing had astonished him more than the great proportion of young men to be ordained who were satiated with the desire of social reform, and of the large number who belonged to the Christian Social Union. The Church Temperance Society was one of its outcomes, and how could they, as members of the Church, hear of the misery and destitution which existed around them without at once removing the stigma in the report referring to the lack of energy and enthusiasm. The Church Temperance Society claimed their assistance, and he did pray them not to refuse the appeal. He spoke against them being prevented from joining the work by a feeling of prejudice which he believed, was not only settling down upon the laity, but also occasionally upon gentlemen of their own cloth. If they had Demosthenes and St. Paul and Solon and the Bishop all rolled into one to bring before them the most cogent arguments in favour of supporting that Society, and they sat there with their veil of prejudice, it would be no use their talking to them. Let him, however, say for the comfort of those working in the cause, that, in spite of all the hindrances which they had had to meet, not one single measure for social reform in that generation had moved with the pace and the certainty of the Temperance reform movement. Right-minded men and women were beginning to see that something must be done, and no matter what scheme they had or how they might be accused of divergence of opinion, they did not all want to go through the same breach in taking the fortress. If they wanted to see the way in which they were progressing an opportunity would be given by studying the utterance of those who were often called their enemies. He was positively delighted by reading the speech of a certain nobleman in addressing some licensed victuallers, when he said that their trade was endangered by an organised gang of professional water-drinkers. Magnificent! He was thankful for that sentence. He passed over the sneer implied in the word gang in the way in which Socrates treated the kick of the ass. But why were they organised water-drinkers? Simply because they had been driven into organisation by the power of organisation of those who were opposed to them. Why were they water-drinkers? Simply because they could see on all sides that masses of their brethren in humanity were being brought down to degradation because they were professional spirit drinkers, and because they saw clearly that the one only possibility to cure a professional spirit drinker, was for some lover of humanity to take him by the hand and lead him to the cross of self denial. This principle was spreading now throughout the country in every direction. They could trace it in all shades of society in which they were moving. All the progres-

sive element of this nation was on their side. When all that was real in sympathy, when that principle of race development which was called 'progress' was on the side of some branch of Temperance reformation, he knew that the consummation could not be long delayed. All the elements of modern times which were really in the direction of progress were taking up in one form or other the great Temperance reformation movement which they were there to promote and support that night. Let them follow the Divine injunction: "Take up the stumbling block out of the way of My Temple," and let them remember that they could not contract themselves out of a command which applied to them individually as much as to the race. Let them not be humbugged with the argument that teetotalers were unpatriotic, that by their efforts they were removing a large source of revenue. His last proposition was that total abstinence was perfectly safe for man, woman, and child. It was a magnificent hand-maiden towards the realising of the truth of Christ. It occupied the same position as the crow-bar occupied at Bethany when the voice of the Wonder-worker said to the people standing round the tomb of Lazarus: "Take ye away this stone."

**LOCOMOTOR ATAXIA.**

A DISEASE LONG HELD BY PHYSICIANS TO BE INCURABLE.

Its Horrors are Those of a Living Death—The Victim Helpless—His Torture Intense—Loss of Control of Bowels and Bladder, and is a Source of Constant Worry to Family and Friends—A Remedy for the Disease Discovered.

Mr. James McLean, a resident of Lefroy, Simcoe County, Ontario, is known to every man, woman and child for miles around the vicinity of his home, and all know of the long years during which his condition has been that of a living death. Mr. McLean tells of his injury, his years of torture, and his subsequent release from the agonies of locomotor ataxia, in the following vivid language:

"In the year 1880 I was thrown from a scaffold, falling on my back on a stone pile. I was badly hurt, and narrowly escaped death. Plasters and liniments were applied, and I seemed to get somewhat better, but the apparent improvement was short lived. My feet began to get unusually cold, and nothing that could be done would warm them. The trouble then spread to my legs, and from the waist down I was attacked with shooting pains flying along the nerves in thousands, and causing the most terrible torture for days and nights at a time. I could get no relief save from the injections of morphine. Six physicians treated me at different times, but appeared only to faintly understand my trouble, and could do nothing for my relief. Some of the doctors declared my trouble was rheumatism, but two of them said it was a disease of the spinal cord; that the trouble would get worse, and that sooner or later my

arms would become affected. This prediction proved true. My left hand dropped at the wrist joint and hung dead and cold, and I had no more control of it than if the hand were not on me. Fly blisters and electricity were resorted to without avail. My stomach was next attacked with a burning, aching, nauseating pain, causing the most distressing vomiting, and I often thought I would not see morning. I have vomited almost continually for 36 hours, and nothing but morphine or chloroform could deaden the anguish I suffered. But worse trouble was in store for me. I lost control of my bowels and water, and my condition became most horrible, necessitating constantly the greatest care and watchfulness. I was now suffering from the top of my head to the point of my toes. I saw double, and had to keep my eyes fixed steadily on the ground to make a step at all, and the moment I raised my eyes I would stagger and fall if I were not grasping something. I could not take a single step in the dark. For nine long years I suffered all the horrors of a living death. In 1889 I was admitted to the Toronto General Hospital, where I was treated for four months. I was told that my trouble was locomotor ataxia, and incurable, and I returned home no better. After returning home I had further medical treatment, but with no better results than before. Finally I was given the following certificate of incurability:

CHURCHILL, July 27, 1893.

THIS IS TO CERTIFY that James McLean has a disease of the spinal cord (incurable) that renders him unfit to obtain a living.

A. T. LITTLE, M.D.

About this time I was strongly urged to try Dr. Williams' Pink Pills, and oh how I wish I had known of this great remedy years ago! What anguish and torture I would have been spared! Soon after beginning the use of Pink Pills I found myself improving. The pains left me and I was able to discontinue the use of the morphine. I regained control of both bowels and bladder, and gradually a feeling of life returned to my legs and arms. I can now walk without the aid of either crutches or sticks, and can take long strides. My stomach trouble has all left me, and I can eat as heartily as ever in my life. My friends, who never expected to see me about again, are astonished at the wonder Dr. Williams' Pink Pills have wrought in me. When I began the use of the pills my weight was reduced to 136 pounds, and it has now increased to 165. I am a new man, and it is not possible for me to say enough in praise of your marvellous medicine. My wife also joins me in thanks, and says it was a happy day for her when I began the use of Dr. Williams' Pink Pills, as since then she has been able to get rest at night, which she had not done for so many long years before. I hope Heaven may direct this into the hands of some other poor sufferer, who may find, as I did, release from a living death through your great life-saving remedy."

Yours very gratefully,  
JAMES McLEAN.

Dr. Williams' Pink Pills are a certain cure for all diseases such as St. Vitus' dance, locomotor ataxia, rheumatism, paralysis, sciatica, the after effects of la grippe, loss of appetite, headache, dizziness, chronic erysipelas, scrofula, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions, and all forms of female weakness, building anew the blood, and restoring the glow of health to pale and sallow cheeks. With men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature. Sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink), and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Brockville, Ontario, or Schenectady, N. Y., at 50 cents a box, or six boxes for \$2.50.

**CHURCH PUBLICATIONS**

AN EASY CATECHISM FOR USE IN SUNDAY SCHOOLS. By Rev. Robert B. Stony B.D., Vicar of St. Matthew's, Irishtown. (Sixth Edition Revised). 1d. 100 copies, 5s 6d; 50, 3s.

CATHOLIC AND ROMAN CATHOLIC. By the Ven. G. R. Wynne, D.D., Archdeacon of Aghadoe and Rector of Killarney. Price 2d. (Being No. 21 of J. Charles & Son's Church Tracts.)

COMMUNICANTS' UNION CARD. 1s per doz.

CHURCH TRACTS. Suitable for Parochial distribution. Many are drawn directly from the writings of the Rev. John Wesley, A.M.

These Tracts (some extending to 13 pp.) are published at 2d. each, or 1s 6d per dozen. 50 assorted will be sent post free on the receipt of P.O. order for 6s 6d. Send for list.

ORDER FOR A CHILDREN'S SERVICE. Arranged by Rev. W. Colquhoun, A.M. Published with the approval of the Lord Bishop of Kerry and the Lord Bishop of Down. Price 4d; by post 5d.

SMITH'S HANDBOOK FOR STUDENTS. Containing Sketches of Important Christian Teachers, Emperors, Heresies, etc., during the first four centuries, with Appendix, containing a series of questions and answers. By Rev. W. W. Smith, B.A., T.C.D. Price 1s.

SMITH'S 1,000 QUESTIONS AND ANSWERS ON THE HISTORICAL BOOKS OF THE OLD TESTAMENT. Genesis to Nehemiah. As proposed at various Examinations, for use of Schools, Teachers, and Divinity Students. Price 1s.

SMITH'S 620 QUESTIONS & ANSWERS ON THE GOSPELS AND ACTS OF THE APOSTLES, with Appendix, giving a Summary of St. Paul's Travels and Epistles. Price 10d.

THE SIN OF MUTILATING THE GOSPEL MESSAGE. A Sermon by the Rev. George Salmon, D.D., Regius Professor of Divinity, T.C.D. Price 4d; by post, 4½d.

UNION OR HOME REUNION: WHICH FIRST? A Tract. By Rev. Anthony L. Elliott, M.A., Rector of St. Catherine's, Dublin. Price 1d; per 100, 5s.

WHAT DOCTRINES AND PRACTICES DID ST. PATRICK TEACH? A Revised Edition, with Notes Critical and Historical. By the Rev. George Gough Gubbins, M.A., Rector of Kilpeacon, and Chancellor of St. Mary's Cathedral, Limerick, etc., etc. To which is added Commemorative Observations by the Rev. George F. Stokes, U.D., Professor of Ecclesiastical History in the University of Dublin, etc., etc.; and the late Rt. Rev. Christopher Wordsworth, Lord Bishop of Lincoln. Second Edition. Crown 8 vo, price 3d.

WHY HAVE I LEFT THE CHURCH OF CHRIST? By G. H. W. Knight-Brace, 6d

**J. CHARLES & SON,**

Printers and Publishers,  
61 Middle Abbey street, Dublin.

AN ANSWER TO THE QUESTION "What do you Church People mean by the Intermediate State?" By Rev. S. D. McConnell, D.D. Paper, pp 16, 10c.

T. WHITTAKER, New York.  
Middle Abbey st. Dublin, Ireland

PARAGRAPHIC.

"Now it is remarkable that no other social union but the domestic has a direct sanction given to it in the summary of our duty directly communicated from God in the Ten Commandments. Those relations between parent and child, husband and wife, are guarded by the solemnity of a Divine sanction; while even the house which encloses the home and the servants who minister in it, are mentioned by name. There is no explicit mention in the Ten Commandments of the State nor of the Church. Let us, then, cherish at all times our reverence for those sacred ties. The morality, the very life of a nation languishes, dies out, when they are little thought of." [Deut. vi. 6, 9, Jer. xxxi. 1; Ps. lxxviii. 4-7; Mal. ii. 15]—*Dr. Tait, Archbishop of Canterbury.*

LITERARY NOTE.

Dr. Henry Wace's new book reviewing some recent attacks on the Christian Faith will be published this week by Thomas Whittaker under the title of "Christianity and Agnosticism."

It is a great thing to be even the least in heaven, where all are great.

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.

An exchange recalls an old story of John Wesley, who was once walking with a brother, who related to him his troubles, saying that he did not know what he should do. They were at that moment passing a stone fence to a meadow over which a cow was looking.

"Do you know," asked Wesley, "why the cow looks over the wall?" "No," replied the one in trouble. "I will tell you," said Wesley, "Because she cannot look through it; and that is why you must do with your troubles—look over them."

Cleanse the stomach and sweeten the breath with K. D. C.

**THE IMPROVED VICTOR INCUBATOR**  
Hatches Chickens by Steam. Absolutely self-regulating. The simplest, most reliable, and cheapest first-class Hatcher in the market. Circulars free.  
GEO. EBBEL & CO., London, Ont.

My Parish Note Book.

A SELECTION OF EXCERPTS from many sources as to The Church, the Sacraments, The Prayer Book, The Christian Year, The Parish and Christian Giving  
By Rev. W. Jas. Miller, M.A. Paper, pp., 78.

T. WHITTAKER, New York

"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.

THE Church Guardian

A Weekly Newspaper,

NON-PARTISAN AND INDEPENDENT

Is published every Wednesday in the interests of The Church of England in Canada, and in Rupert's Land and the Northwest.

OFFICE:

190 St. James St., Montreal.

SUBSCRIPTION:

(Postage in Canada and U. S. free.)

If paid (strictly in advance)..... \$1.50 per an.  
ONE YEAR TO CLERGY..... 1.00 per an

ALL SUBSCRIPTIONS continued, unless ORDERED OTHERWISE before date of expiration of Subscription, and arrears, if any, paid

REMITTANCES requested by POST-OFFICE ORDER, payable to L. H. DAVIDSON, be sent to P.O. Box 504, Montreal, otherwise at Subscriber's risk.

Receipt acknowledged by change of Label. If special receipt required, stamped envelope or post card necessary.

In Changing an Address, send the OLD as well as the NEW Address.

ADVERTISING.

THE GUARDIAN having a LARGE CIRCULATION throughout the DOMINION, will be found one of the best mediums for advertising.

RATES.

1st insertion..... Nonpareil.	10c. per line
Each subsequent insertion.....	5c. "
Three months.....	75c. "
Six months.....	\$1.25 "
Twelve months.....	2.00 "

MARRIAGE and BIRTH NOTICES, 25c. each insertion. DEATH NOTICES Free.

OBITUARIES, COMPLIMENTARY RESOLUTIONS, ADDRESSES, APPEALS, ACKNOWLEDGMENTS, and other similar matter, 10c per line.

All Notices must be prepaid.

Address Correspondence, Subscriptions and Communications to the Editor

P. O. Box 504,

Changes to P.O. Box 2186 Montreal.

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.  
Pentateuch: Graded for Infant, Medium, and Senior Classes (W. Taylor). 2s d.  
Joshua to the Captivity: Graded for Infant, Medium, and Senior Classes (W. Taylor) 2s 6d.  
Israel in Egypt and the Wilderness (Miss Stock). 2s.  
Old Testament History (Rev. F. Watson).  
Vol. 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 (28 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. E. Reskor). 2s.  
The Gospel of St. Luke. Graded for Infant, Medium, and Senior Classes (W. Taylor) 2s 6d.  
The Gospel of St. John (40 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).

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 or Lessons.

INFANT CLASSES.

Lessons for the Little Ones (Miss Croome). 1s.  
" Alphabet Text " Lessons (28) (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 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 three yearly volumes. Price 1s 6d each.

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



EDUCATIONAL.



5 Place d'Armes Square, Montreal.

The leading and most progressive Commercial School in Canada. Book keeping, Banking, Penmanship, Commercial Arithmetic, Correspondence, Commercial Law, Short-hand, Typewriting, etc., thoroughly taught by experienced specialists. For illustrated prospectus, address E. J. SULLIVAN, C.E., Principal, 5 Place d'Armes Square, Montreal.

BISHOP STRACHAN SCHOOL FOR GIRLS.

TORONTO, Ontario. [ESTABLISHED 1867]

PRESIDENT—The Lord Bishop of Toronto. Prepares for University Matriculation. Fees for resident pupils, from \$28 to \$2 per annum, with an entrance fee of \$12. Discount for sisters and for daughters of Clergymen. School re-opens on

Wednesday, Sept. 5th, 1894.

Apply for Calendar to

MISS GRIER, Lady Principal.



THE MONTREAL College of Commerce, 4th YEAR.

Result of 17 years' experience. Prospectus and specimens free. BANNELL SAWYER, B.O.L., Principal, 230 St. James Street, Montreal, P.Q.

BISHOP STEWART SCHOOL.

HOME PRIVILEGES.

PERSONAL INSTRUCTION

[Desirable Locality.]

For particulars, address

Rev Canon Davidson, M.A., Rector, Freighsburg, Que

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.

Hellmuth College, LONDON, Ontario, Canada. For Young Ladies & Girls. Beautiful Home. Healthy Climate. Full Academic Course. Music, Art, Elocution, etc. Passenger Elevator. 150 Acres. Students from 25 Provinces and States. For illustration address Rev E N ENGLISH, M.A., Principal

CONFIRMATION.

"IN THE CHURCH AND IN THE BIBLE."

A new and powerful Pamphlet by the Rev Erastus W. Spalding, D.D., treating of the Authority Office and necessity of Confirmation and of the reasonableness and binding or the Church's rule requiring it before admittance to Communion. Paper pp. 21, 100

Young Churchman Co., Milwaukee

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 19th January, 1895. For Calendar and Forms of application for admission apply to DR. HIND, Windsor, Nova Scotia.

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. P. O. Box 504, MONTREAL.

Now ready, in crown 8vo. cloth extra, price 3s. 6d.

THE CHURCH OF THE PEOPLE.

A Selection from a Course of Sermons on 'The Church of England's DUTY TO THE PEOPLE OF ENGLAND.' Preached at All Saints' Church, Notting Hill, in the months of May and June, 1894, by various well-known Clergymen. With a Preface by

The Lord Bishop of Rochester.

'An interesting book, singularly fresh and thoughtful.'—Glasgow Herald. 'Catholic in spirit and practical in aim.'—Aberdeen Free Press.

In handsome 8vo. cloth lettered, price 10s. 6d.

PSALM MOSAICS.

A BIOGRAPHICAL AND HISTORICAL COMMENTARY ON THE PSALMS.

By Rev. A. SAUNDERS DYER, M.A., F.S.A.

'Produced from an extensive and careful research; we heartily commend it as a most valuable treasury of Christian thought and varied illustration, calculated to be of great service to preachers and teachers.'—Rock.

NOW READY. In crown 8vo. cloth, price 5s.

THE CATHOLIC REVIVAL OF THE NINETEENTH CENTURY.

A Brief Popular Account of its Origin, History, Literature, and General Results. Six Lectures by GEORGE WORLEY. With an Introduction by the Dean of St. Paul's.

Fifth Edition now ready. In crown 8vo. cloth, price 3s. 6d. post free.

LOMBARD STREET IN LENT.

Being a Course of Sermons on Social Subjects, organized by the London Branch of the Christian Social Union and Preached in the Church of St. Edmund, King and Martyr, Lombard street, during Lent, 1894. With a Preface by the LORD BISHOP OF DURHAM.

'The brilliant string of Discourses brought together in this striking volume are full of a spacious wisdom and a universal goodwill which must delight all.'—Daily Telegraph.

In demy 8vo. handsome panelled cloth, illustrated, price 7s. 6d.; 50 copies on hand-made paper, price 10s. 6d. net

ST. PAUL'S CATHEDRAL AND OLD CITY LIFE.

Illustrations of Civil and Cathedral Life from the Thirteenth to the Sixteenth Centuries. By W. SPARROW SIMPSON, D.D., F.S.A., Sub-Dean of St. Paul's Cathedral, one of the Honorary Librarians of his Grace the Archbishop of Canterbury.

LONDON PUBLISHERS.

KNABE PIANOS

The recognized Standard of Modern Piano Manufacture. Baltimore. Washington. New York

WILLIS & CO.,

Sole Agents,

1824 Notre Dame Street, - MONTREAL

Harrington's Tubular Chimes.

Tubular Bells are harmonious, pure and sweet, cost much less than ordinary bells, require no specially constructed tower.

Write for prices. CASTLE & SON, Stained Glass & Church Furnishings, MONTREAL.

BLYMYER BELLS

FOR CHURCH, SCHOOL, FIRE ALARMS. CATALOGUE WITH OVER 2500 TESTIMONIALS. THOMPSON & MORRISON, SOLE AGENTS. AMHERST, N.S.

CINCINNATI BELL FOUNDRY CO

SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO. CATALOGUE WITH 1800 TESTIMONIALS. BELLS, CHURCH, SCHOOL, FIRE ALARM.

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 18-ton 14-cwt. 2-qrs. 19-lb.

JOHN TAYLOR & CO., Loughborough, Leicestershire, England.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS IN THE WORLD. PUREST BELL METAL, COPPER AND TIN. Sold for Price and Catalogue. WASHANE BELL FOUNDRY BALTIMORE, MD.

FAVORABLY KNOWN SINCE 1826. BELLS. HAVE FURNISHED 25,000 CHURCH, SCHOOL & OTHER BELL METAL. PUREST, BEST. G. MENEELY & CO., WEST-TROY, N.Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

Meneely Bell Comp'y

CLINTON H. MENEELY, Gen. Manager TROY, N.Y., & NEW YORK CITY.

Manufacture Superior Church Bells.

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, 25-2 19 Milk St., Boston,