

## 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.



things, and ribald sanctimoniousness that has ever disgraced a professing Christian country. In every place where the "Army" has established itself it has come sooner or later into violent contact with the law of the land, while on every side it offends the meek and holy dispensations of the Gospel.

At Birmingham, William Nokos, a captain in the Salvation Army, was charged with deserting his wife and family, who had in consequence become chargeable to the parish. When arrested he said he had been "serving the Lord," and while he was doing that somebody else must look after his wife and children, as he had no time for such matters. On being sentenced to a month's imprisonment, with hard labor, he called out loudly, "Praise the Lord for all things; that is what I wish!" He was removed, shouting "Praise the Lord!"

"General" Booth has been ostentatiously announcing for several days on gigantic posters six feet long that "Colonel" Ballington Booth is to be married to Miss Charlesworth, the young lady whose father, it will be remembered, the Rev. S. Charlesworth, protested some time ago against the dealings of the Booth family with his daughter. In the face of such immoralities and *extravaganzas*, it is strange to find some really good people endeavoring to uphold this burlesque on Christianity as something to be admired and imitated.—*Irish Ecclesiastical Gazette*.

## NEWS FROM THE HOME FIELD.

### DIOCESE OF NOVA SCOTIA.

**BERTWICK.**—*Christ Church*.—A harvest thanksgiving service was held in this church on Sunday, 26th Sept., at 3 o'clock in the afternoon. The church was handsomely trimmed with autumn leaves, ferns and flowers, interspersed with fruits of different kinds. On the altar stood a cross made entirely of white flowers, which was very much admired. A large congregation was present, a great many of whom belonged to the different sects, but who seemed to enjoy the service very much. The harvest hymns and canticles were well rendered by the choir. A very appropriate and eloquent sermon was preached on the occasion by the Rev. R. Avery, Rector of Aylesford, who has been in temporary charge of this church during the absence of the Rector in England. The people here owe a debt of gratitude to Mr. Avery for his kind services in keeping the church open nearly every Sunday, since the 1st of May to the present time, without any remuneration whatever. We feel the want of a resident clergyman here very much, as the distance is too far from the Parish Church, it being eighteen miles between the two. During midwinter the church has been closed for six weeks at a time without a service. There is a good chance to build up a large congregation here. We are living in hopes that some arrangement will soon be made whereby we can have more frequent services.

**SACKVILLE.**—It is with much thankfulness that we announce the opening of the new church at Beaver Bank, in this parish. This district, extending over several miles, has hitherto been without a place of worship of any kind, and the Church's services have been conducted in a private house. Many years ago, however, God put it into the heart of a lady, whose relatives hold property in this vicinity, to endeavor to provide for the spiritual wants of the surrounding population by building a Mission Room (she hardly dared to hope for a church) in which Divine service might be regularly held. She had only succeeded in raising a trifling sum when God called her to her rest, but her work was not suffered to drop. It was taken up by those dearest to her, who worked on, and prayed and waited for the Di-

vine blessing upon their efforts. About six years ago, the Rector of the parish, when on a visit to England, pleaded with good result for this cause. He resolved that as this good work had been begun, so it should if possible be continued by the women and children of the Church. The first donation he received in England was from a little grand-daughter of Canon Venables, the late Vicar of Great Yarmouth; and the largest, amounting to many pounds, was given by Miss A. M. Claxton, a lady whose self-denying labors on behalf of Missions cannot be too highly spoken of. We had hoped to complete the little church long ere this, but various causes, chiefly the lack of funds, prevented our doing so. The S. P. C. K., however, came to our aid with a generous grant of forty pounds sterling. We are indebted to the good Sisters of Kilburn for a handsome altar cloth and other gifts, and to William Laycock, Esq., of Huddersfield, for our altar plate. Kind Halifax friends have given us a Bible, alms' bags, and a credence table, for which we tender them our grateful thanks. There is still a debt of about fifty dollars on the church, and a font and a carpet for the chancel have yet to be supplied. Contributions to either of these objects will be thankfully received and acknowledged by Miss Penelope Grove, The Woodlands, Beaver Bank, Halifax, N.S. We have only to add that the church, which had been tastefully decorated for the occasion, was opened on Sunday, the 10th inst. The church was well filled, and the service bright and hearty. The sermon was preached by the Rector, and at its close twenty-six communicants gathered around the Holy Table. *Laus Deo*.

**PICOTOU.**—*St. James' Church* has sustained another great loss in the death of G. J. Hamilton, Esq. He was a liberal contributor, a consistent member, and for many years took a deep interest in the affairs of the Church.

**ALBION MINES.**—Mr. H. H. Pittman has ceased working as Lay Reader in this parish. He has rendered good service, and when his course at King's College is completed, he will, we cannot doubt, become a very efficient clergyman. During the summer, by his means, New Glasgow has had two Sunday services instead of one; and Westville, Thorburn and Trenton have had Sunday instead of week-day services. He has proved the necessity, and we believe the possibility, of employing a Curate.

On Sunday, Oct. 10th, Rev. D. C. Moore (according to notice) read to the congregations of St. George's, New Glasgow, and Christ Church, Albion Mines, the Bishop of Algoma's sermon on "Restoration of Church Unity." In the former church the congregation was increased by the presence of several members of other religious bodies; but at the Parish Church the audience was very large. Rev. C. Dunn having given notice to his Kirk of Scotland congregation of Mr. Moore's intention, a large number of them attended. The sermon was listened to with exemplary attention by all, for there were present also members of the United Presbyterian congregation and of the Methodists. For the answer to our Lord's prayer we can but cry, "How long, O Lord, how long!"

**FALMOUTH.**—On Tuesday, the 5th instant, a basket sociable was held in this parish, under the auspices of the Guild of St. George, at the residence of Mr. Levi Deal. A very pleasant evening was spent, and besides interest being awakened in the work of Guilds and sociality, of which we need a great deal more, produced amongst the parishioners, a good sum was realized, which has been devoted to the parsonage fund of this parish. Our thanks are due as usual to the ladies, who provided an abundance of good things for those present.

On Sunday, the 10th instant, a special sermon to Guild members was preached by the

incumbent, from Numbers x. 29: "Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel."

### DIOCESE OF FREDERICTON.

**NEWCASTLE.**—The Deanery of Chatham met in this parish on the 27th Sept. and two following days. There were present, besides the Rector of Newcastle, the Rectors of Chatham, Derby, Baie du Vin and Bathurst. Wednesday being the Festival of St. Michael and All Angels, Holy Communion was celebrated on that day at 8 o'clock a.m., instead of Tuesday, as is usually the case in this Chapter. Service was held every evening while the meetings of the Chapter continued.

On Monday evening, Rev. A. F. Hiltz delivered an address on "The principles and claims of the Catholic Church."

On Tuesday evening, Rev. W. J. Wilkinson preached a striking and impressive sermon from St. Matthew xvi. 16.

The anniversary service of the Choral Union of the Deanery was held on Wednesday evening, at which Rev. D. Forsyth, Rural Dean, delivered a very appropriate, eloquent and instructive discourse from Hebrew i. 14. Rev. G. Peters intoned the service according to Tallis' arrangement. Hymns Nos. 423, 258, 365 and 223 A. and M. were sung, the Canticles and Psalms for the day were chanted to Nos. 88, 74, 71 and 86 of Rowsell and Hutchinson's Book, and the Anthem was "Praise the Lord, ye servants," by Rev. J. H. Hopkins. This was by far the most interesting service of the kind yet held in connection with our Choral Union; for although the number of those who took part in the music was small, yet the number of choirs represented was larger than on any previous year, Bathurst this year for the first time sending a contingent to swell the strains of praise. Only 25 members were present, but the music was excellent, and amply compensated by its quality for any deficiency that there may have been in quantity. Indeed, the result of this service is such that all feel that our Choir Union is destined to be a grand success, and that it will soon embrace all the parishes within the limits of the Deanery.

At the regular meetings of the Chapter a large portion of the time was devoted to the study of Scripture. The Epistle to the Romans in the original was begun by reading the first chapter and discussing it at length, during which many important points for study and investigation were taken up and handled.

Rev. J. H. S. Sweet also read an introductory paper to this epistle, in which its authenticity, style, object, date, &c., were treated in an exhaustive manner.

Psalm x. was read in Hebrew, and compared with lxx. version.

Rev. W. J. Wilkinson read a thoughtful paper on "Special evangelization efforts in relation to the Church."

Little of a strictly business nature was transacted besides mere routine, and the re-election of Rev. A. F. Hiltz as Secretary of the Choral Union; and the Chapter adjourned to meet in Bathurst in January next.

### DIOCESE OF QUEBEC.

**LENNOXVILLE.**—The "Bishop Williams Wing" to the School building in connection with Bishop's College here, is to be shortly *in fact accompli*. Tenders for its erection are called for in the local papers, and plans and specifications are to be seen at the Bursar's office.

**COOKSHIRE.**—A Harvest Festival service was held here on the 8th inst., the Church being beautifully decorated with fruits, grains and flowers. Revs. A. Judge and Barnard, and Mr. Lloyd, lay reader, took part in the service.

**SHERBROOKE.**—The Church of England Temperance Society held a public meeting in the Church Hall on the evening of the 11th of Oct. inst. The attendance was good, and the proceedings throughout most interesting. The President gave an invitation to all who wished the Temperance cause well to join the Society. During the evening Mrs. Markill rendered a song most beautifully; Mr. Reed gave a piano solo; Miss Edwards a reading, and the Rev. Jas. Thompson, of Danville, an earnest and instructive address on Temperance and the work of the Society. It is intended to continue these meetings throughout the winter on the first Monday of each month.

#### DIOCESE OF MONTREAL.

**VEN. ARCHDEACON LEACH.**—During last week the Church of England in Canada lost, through the death of the Ven. William T. Leach, D.D., D.C.L., LL.D., Archdeacon of Montreal, one of its most learned and scholarly Divines, and one who for years past has held an important and high position in the educational world. At the time of his death, Dr. Leach held the offices of Vice-Principal of McGill College, and of Dean, and Emeritus Professor in the Faculty of Arts, with which institution he has been connected since 1859. Though his death could not be regarded as a surprise, in view of his advanced age and his failing health for several years past, yet it will no less be a source of deep regret to the many whose privilege it was to know and admire him, and who were wont to turn to him for counsel and advice. In consequence of his retiring and humble spirit, his noble qualities and great abilities were not perhaps as fully recognized as they ought to have been; but to those who had the privilege of anything like close intimacy with him, his true worth, deep and varied learning, and kindly, Christian disposition will not soon be forgotten. Many, many indeed, will mourn the loss of a wise and true friend. He will, too, be remembered by many of the congregation of St. George's, Montreal, as an eloquent and able preacher and a faithful Priest of the Church of the Living God. His sermons were models of composition, such as one seldom hears now: full of thought, and couched in language of poetical beauty and rhythm, and delivered in a style peculiarly adapted to the thought and composition, and to the preacher. Many and many a time has the writer, when a young man, listened with deep admiration, wrapt attention, and to his benefit to the wonderfully beautiful compositions of this master mind. And as Professor of English Literature in McGill College, there are many who must bear him in loving remembrance, and who love to call to mind the lectures—exquisitely beautiful in diction, delivered by him. William Turnbull Leach was born at Berwick-on-Tweed in 1805, studied for the ministry, and was ordained in the Presbyterian Body in 1831, having four years previously taken his degree of M.A. He came to Canada, and for several years was pastor of St. Andrew's Church, Toronto, taking a prominent part in the movement to establish Queen's College at Kingston, in 1834. In 1841, through conviction as to the invalidity of Orders in the Presbyterian Body, he joined the Church of England, and became the first Incumbent of St. George's, Montreal, which post he filled for nearly twenty years, resigning it to devote his whole time to his educational duties in connection with McGill College. The congregation was then the strongest of the Anglican communion. He also filled for some time the office of Rector of Lachine. With McGill College he was prominently connected for twenty-seven years, during which he filled the positions of Professor of the Faculty of Arts, of the Molson Chair of English Literature and of Mental and Moral Philosophy. In 1849 McGill and in 1867 Lennoxville conferred upon him the degree of D.C.L. In 1854 he received from Bishop Fulford, the first Metropoli-

tan of Canada, the dignity of Canon of Christ Church Cathedral, and in 1865 he was appointed Archdeacon of Montreal. Failing strength, owing to his great age, compelled him several years ago to abandon active teaching duties, but he continued to retain his honorary connection with the College, and was a prominent figure at the meetings of Convocation. He was three times married, and leaves three children, Mr. David Leach, advocate, of this city, Mrs. Howell, of London, England, and a young daughter residing with her mother in Montreal. The funeral took place on Friday, the 15th instant, the service being held in Christ Church Cathedral. There was a large attendance of the most prominent men of Montreal, including many of the Governors and Professors of McGill and also of the Clergy of the Diocese. The Ven. Archdeacon Lindsay read the introductory sentences and Psalm, Rev. A. French, B.A., the Lesson, the Lord Bishop of the Diocese (formerly his Assistant at St. George's) the Committal, and the Rector of the Cathedral the concluding prayers. To the family of our dear friend we tender our most sincere sympathy, and in it we know that many a former student will sincerely join.

**MONTREAL.**—*The Cathedral.*—The service of Song on Tuesday evening, the 12th inst., is said to have been well attended. The secular papers report the proceedings in much the same style as they would use in speaking of the performance at an opera or concert, noting the particular "numbers" of the programme and the manner in which the several "soloists" acquitted themselves. In the report of the sermon which the Rector preached from Psalm xcvi, 1: "O Come let us sing unto the Lord," (not unto the people merely); he remarked that such services were upon their trial in Canada, and that the issue would depend largely upon the reverent demeanor, right spirit and Christian charity of those who attended them. He also seemed to regard these "services" as one of the special means now being employed to reach those whom the ordinary ministrations of the Church have failed in attracting, and is, therefore, not intended primarily for ordinary church-goers. We, however, adhere to the position we have taken and do not believe that any real good can result from a use of God's House,—the House of Prayer for all people—for services in which there is lamentably little of a true devotional "worshipping" spirit; where the whole *modus operandi*, and the chief end in view would seem to be to please the multitude and display the artistic talents of the performers—some at times not even of "the faith" as we are informed—and by which we unhesitatingly declare our feeling to be that this House of God—the Parish Church of this Diocese—is dishonoured, and an example is set which we most devoutly hope will not be followed in any of the larger centres of population outside Montreal. There are many Churchmen here to whom these "services" are not only displeasing but distasteful; and whilst admitting the purity of motive of the Rector in permitting them, we would be thankful to learn of a determination to discontinue them.

*Christ Church Cathedral.*—The Rev. H. W. Kittson, M.A., has been appointed "Reader" at the Cathedral, in place of the Rev. Canon Henderson (Principal of the Theological College). Dr. Henderson held the position until the students were withdrawn, when he resigned his office. We congratulate Mr. Kittson on his appointment, and on his again being numbered amongst the Clergy of the Diocese. Mr. Kittson has served for two years past as Assistant Minister at the Church of St. James the Apostle, but that position did not seem to entitle him to rank as a Priest of the Diocese, as his name did not appear on the Clergy List at Synod. We were under the impression that all Assistant Ministers, who were allowed to act as such for

any length of time, were included in the List of Clergy.

**LACOLLE.**—The lecture kindly given by Dr. W. Geo. Beers (according to previous notice), in aid of the Church of St. Saviour, was well attended. The proceeds amounted to about sixty-one dollars, of which the lecturer contributed twenty.

**PERSONAL.**—On Tuesday, the 12th inst., the Rev. Canon Mills, Rector of Trinity Church, was married to Miss Katherine S. Bagg, daughter of the late Stanley C. Bagg, Esq., of this city. The Bagg family have been for many years staunch supporters of the Cathedral, and the service took place there, the Lord Bishop officiating. The presents are said to have been numerous and costly, amongst them being a very handsome black-walnut sideboard, beautifully carved, from Trinity Church congregation.

#### DIOCESE OF ONTARIO.

**OXFORD MILLS.**—Tuesday, Oct. 5th, was observed in this parish as a day of thanksgiving for the many mercies of the past year. To the disappointment of many, the day turned out to be very unpropitious, but though all without was wet and lowering, within the little fane all was bright and beautiful. The fruits of harvest were artistically arranged, and the altar cross shone out with mystic glow from its surroundings of brilliant flowers. At 11 a.m., in spite of drizzling rain, a fair congregation assembled for the celebration of the Holy Communion, which was rendered in a most devotional manner. The sermon preached by the Rev. C. P. Emery, Rector of Kemptville, was of the most energetic and practical character. Towards evening the weather rather improved, consequently the church was nicely filled for evensong. The service was most hearty, and the sermon delivered by the Rev. P. Owen Jones, Rector of St. George's, Ottawa, drove home to the hearts of the people the many reasons for gratitude to a loving Father in heaven. With the exception of the drawback caused by the weather, the day was a complete success. Too much praise cannot be given to the organist and choir for their rendering of the services. About forty received at the celebration, and the offertory was over twenty dollars.

#### DIOCESE OF TORONTO.

**HASTINGS AND ALNWICK.**—On Sunday, the 10th of October, the Rev. John McCleary, incumbent of Hastings and Alnwick, died at his residence in the former village, after a very brief illness. For over ten years Mr. McCleary has fulfilled his duties conscientiously and faithfully in this Mission, winning thereby the love and esteem of his flock. This was evidenced on Monday by the long array of carriages which followed his mortal remains to the grave, and by the sorrow so clearly shown by his numerous friends and parishioners throughout the Mission. Mr. McCleary may be said to have literally died in harness. His illness lasted less than four weeks, during which period his congregation showed extreme thoughtfulness and attention. He was a faithful and earnest worker for the Master, and during his long experience in the ministry of the Church of England he devoted himself to his duties with unremitting zeal and assiduity. His lot was cast in no very prominent sphere, but his was just the character to see in "the daily round and common task" the opportunity for practising self-denial and self-sacrifice, and for doing the work to which God appointed him, so as to win the approval of his Lord at the great day of judgment. This he did earnestly and to the best of his ability. Mr. McCleary was ordained Deacon on the 19th of October, 1862, and Priest on the 28th of October, 1863, both by Bishop Strachan, in the Cathedral Church of St. James, Toronto. His several appointments were Mul-

mur, Erin, Hanover and Hastings, in all of which parishes he has left abiding traces of his faithfulness and zeal. During a very severe and dangerous epidemic which raged in his first Mission shortly after his arrival there, he developed a nobility of character which might be termed heroic. Few men have shown a warmer attachment to the Church and to ordination vows. Mr. McCleary leaves behind him his widow and a family of six children, two girls and four boys. Of the latter, one is Rector Assistant of St. George's Church, Detroit, and one is just commencing his studies at Nashotah College, Wisconsin, with a view of entering the ministry.

Among the clergy present at the funeral were the Rev. T. Walker, incumbent of Campbellford, the Rev. W. C. Bradshaw, Rector of Ashburnham, and the Rev. John Gibson, Missionary at Norwood. A brief address was delivered on the occasion by Mr. Bradshaw, and the remainder of the service was taken by the other clergymen. The closing hymn, "Thy will be done," sung at the grave by all the clergymen and an immense concourse of sorrowing parishioners, with uncovered heads, and many of them being in tears, was most affecting, and had a very touching and striking effect. The congregation at Alnwick, where the funeral was held, draped the church as a token of respect, esteem and sorrow, and they have shown in numerous ways that not only was their pastor beloved by them, but that his efforts to instruct and encourage them in ways of righteousness have not been in vain. *O sic omnes.*

**PERRYTOWN.**—The anniversary and annual Tea meeting in connection with the Church of St. Saviour's Orono, in the Mission of Perrytown, was held on the 10th and 11th inst., and proved a grand success; the weather being fine the services on Sunday were very largely attended, necessitating the placing of seats along both aisles of the Church; the seating capacity of which is about 300. The Rev. Canon Brent in the morning, and the Rev. Rural Dean Allen in the evening, preached able, eloquent and appropriate sermons. The incumbent, Rev. R. A. Rooney, preached in the afternoon, and read the service during the day. The music rendered by the choir was very good. St. Paul's choir, Perrytown, took charge of the afternoon service, and acquitted themselves admirably and very acceptably to the congregation.

The Tea on Monday evening, held in the Sunday-school room behind the Church, was largely attended, between three and four hundred having partaken of the very excellent supper provided by the ladies. The proceeds in the aggregate amounted to \$107, which goes to pay off the debt on the Church.

#### DIOCESE OF HURON.

**LONDON.**—The Executive Committee of the Diocese of Huron met at the Chapter House on the 30th ult., the Right Reverend the Bishop presiding.

After routine, the following were elected as the Missions Committees:—Revs. W. A. Young, Canon Smith and Canon Innes; Messrs. W. Grey, A. H. Dymond and N. Currie.

The Bishop also appointed Ven. Archdeacon Sandys, Rev. W. Davis, Messrs. C. Jenkins and W. H. Dakins.

The Rev. Canon Innes, Rev. E. Davis, Rev. Jeffrey Hill, Messrs. W. Grey and F. Rowland were appointed a Finance Committee.

After a long discussion on the subject of investments, the Bishop named as a Committee on Investment of Synod Funds:—Rev. Canon Innes, Messrs. V. Cronyn, E. B. Reed, A. H. Dymond, N. Currie, R. Fox, F. Rowland and R. Bayly.

The Missions Committee report was then taken up. Rev. W. A. Young, the Bishop's

Commissioner, reported that since last meeting a number of missions had been visited, and two new stations opened. Two missions had become self-supporting parishes, and a saving of \$918 had been effected in the grants from the Mission Fund.

The report was taken up clause by clause, and the assessments made on the several Missions laid before the Committee, to be considered at the next meeting. The proposal to add Terrace Hill, at North Brantford, to Onondaga Mission was adopted; the missionary at Attwood to take up service at Trowbridge; the Victoria congregation to remain attached to Woodhouse Rectory, and Waterford to be joined on the Port Dover Mission.

An evening session was held, when applications were received from several Missions for renewed grants.

The Finance Committee reported on the accounts for the quarter as examined and passed by them. Report adopted.

Rev. J. P. Curran, Rector of Adelaide, applied to be placed upon the list of superannuated clergy, owing to continued ill-health, and his application was granted, subject, as usual, to certificate of the physician appointed by the Committee.

On Friday morning the Committee resumed at 10 o'clock, the Bishop in the chair, and considered the cases of *Warwick Rectory*—One-fifth of the proceeds of the sale of the remaining globe is to be applied towards the new rectory.

*Blyth*—Consent given to the Trustees of the parsonage property to raise money on security of the lot.

*Leamington*—Application for the purchase of the church lot declined, and the matter referred to the Investment Committee.

*Chatsworth*—Consent given to the erection of a new church in this Mission.

The report of the Committee of Rules of Order, referred by the Synod to this Committee, was passed with a few unimportant amendments.

The Investment Committee's report was adopted.

It was decided that the arrangements for holding the annual Missionary Meeting be made by the Rural Deans for their respective Deaneries, the Bishop stating his desire to attend as many as possible.

The question of the disposition of the surplus Commutation Fund was considered, and referred to a committee of fifteen, as follows:—Revs. R. S. Cooper, J. T. Wright, Canon Innes, J. Gemley, G. C. Mackenzie, Canon Smith, Archdeacon Marsh, W. Davis, F. Harding; Messrs. V. Cronyn, A. H. Dymond, R. Bayley, N. Currie, C. Jenkins and J. Ransford, to report at next meeting.

The case of Mrs. Dillon was referred to a committee to report at next meeting.

Mr. E. Baynes Reed has been in Chicago attending the Convention of the Protestant Episcopal Church of the United States, as one of the deputation appointed by the Provincial Synod.

There are fifty-five students attending the Medical Department of the Western University this session, which commenced on the 4th instant.

**LONDON SOUTH.**—A Japanese Fair was held in St. James' school-house on the 6th instant. The building was neatly decorated with various colors and Japanese bric-a-brac around the walls, which gave the room an appearance in keeping with the character of the entertainment. One hundred and thirty dollars were realized, which goes to the debt of the school-house.

**PETROLIA.**—A Thanksgiving Service was held in Christ Church on Wednesday, Sept. 29.

The Rev. Principal Powell preached on the occasion, and several of the neighboring clergy took part in the service.

**CHATHAM.**—A Harvest Thanksgiving Service was held in Trinity Church on Sunday, October 3rd. The sacred edifice was tastefully decorated with fruit and flowers. The congregations, especially in the evening, were large.

On Monday evening an interesting lecture was delivered by the Rev. Mr. Ashman, of Detroit.

**MITCHELL.**—Rev. Mr. Kerr, of Quebec, is expected to enter upon his duties as Rector of Trinity Church about the 1st Nov. Mr. Ridley has removed from Mitchell, and is now settled in his new parish in Galt.

**WARDSVILLE.**—The Confirmation Service in the parish of Wardsville on Sunday, Oct. 3rd, will not soon be forgotten. In the beautiful Church of St. James, Wardsville, there was a congregation which filled the spacious building. The Right Rev. Bishop Baldwin preached a sermon full of power that made a deep impression. Thirty-two persons, of ages varying from fourteen to nearly eighty, came forward to receive the "laying on of hands," and openly to confess the Lord Jesus Christ, among them being the eldest daughter of the Rev. W. J. Taylor. This service was followed by the administration of the Holy Communion, when a large number partook of the bread and wine in memory of Christ's death and second coming.

In the afternoon a similar service was held in the village of Newbury, at Christ Church, when fifteen persons were confirmed. Here the church was packed.—The Bishop preached a most earnest sermon.

At St. John's Church, Glencoe, it was impossible to admit half the people who desired to get in. The building was crammed, and many people waited patiently outside from beginning to end. The Bishop's sermon was again a very able and earnest one. Fifteen persons were confirmed in this church, after which the Bishop presented each one with a memorial card, containing suitable texts, giving as he did so an appropriate passage from God's Word to each recipient; this he did in each church. In each place the font and communion table were tastefully decorated with flowers.

There are numerous signs of increasing spiritual life in this parish—flourishing Sunday-schools, with able and earnest workers; a Church of England Temperance Society, with a good list of members; a Band of Hope; week-day services and cottage meetings; and, above all, an increasing number of communicants. The Incumbent, who has been here seven years, has won the hearts of his parishioners, and his wife, in her self-denying work in Sunday-school and parish, has brought a blessing to many.

We omitted to mention that ten of those confirmed were from other religious bodies, one of them having been a member of the Methodist body thirty years.

#### DIOCESE OF NIAGARA.

**MISSION BOARD.**—The Mission Board met on Friday, Oct. 8th, the Lord Bishop in the chair. The Secretary reported that guarantees has been received since the last meeting of the Board from the following, viz:—Nassigawoga, \$100; Harriston, \$400; Saltfleet, \$500; Stony Creek, \$200; Bartonville, \$200; Cheapside, \$100. The reports of the various Missionary Committees were received and discussed in the following order:

*Wellington Rural Deanery*—On the recommendation of the Committee, the grants to the following Missions were ordered to be continued, viz:—Rohtsay and Hnston; Arthur and Alma; Minto; Acton and Rockwood; Erin and Hillsburg; Grand Valley, &c. An addition of \$50

was voted to Rev. Mr. Blackford, at Colbecks. All of the above grants were conditional on satisfactory guarantees being obtained from the congregations interested.

*Halton and North Wentworth Rural Deanery.*—By recommendation of the Committee the present grants are to be continued to Lowville and Nassigawega; Beverly and West Flamboro.

*Lincoln and Welland Rural Deanery.*—Grant continued to Smithville and Wellandport; and a grant of \$300 was given for one year to a new Mission in Caiston, to be under the charge of Rev. J. C. Munson.

*Haldimand and South Wentworth Rural Deanery.*—Grants continued to the following Missions:—Walpole and Cheapside; Stony Creek and Bartonville; Saltfleet, Binbrook and Barton East.

Harvest Thanksgivings have been held successfully in the following parishes near Hamilton lately, viz:—Burlington, West Flamborough, Dundas, Aldershot, Barton and Glassford, Stony Creek, Ancester, &c.

### DIOCESE OF ALGOMA.

THE "EVANGELINE"—WHERE SHE TOOK ME.

(Continued.)

Monday afternoon was devoted to a sail for the Sunday-school scholars and members of the congregation generally. The *Chicoutimi* and the *Evangeline* were ready, the latter being skilfully handled by Mr. Allan Sullivan, who seemed fully to enjoy his occupation, and ran round and round us again and again. The Bishop was on board the larger boat, as affording more opportunity to converse with the people. Sixty scholars came on board, and revelled in the novelty of the situation as only children of that age can. Doubts have now and then been expressed as to the wisdom of buying the *Evangeline*; the opinion has been expressed that the money expended might be laid out better. Nay, a motive has been sought in the "exclusive tastes" of the Bishop of Algoma. It should be known, therefore, that one of the most pressing wants of our late Bishop, Dr. Fanquier, was just such a boat; that after three years' experience she is found to suit the purpose admirably, while one-half of her annual expense is found by one friend in England. As to "exclusiveness," for no one who knows the Bishop at all, can one word of contradiction be needed.

In the evening, seventy-two children out of the ninety on the roll were regaled at tea, and there was a similar social gathering of their elders in the evening. After tea the party adjourned to the hall up-stairs, and an hour or two having been spent in general conversation, the Incumbent rose to express the great pleasure which it was to them all to have their beloved Bishop with them, and the impetus the visitation gave to the Church's work. Some people seemed to suppose that the life of the Bishop of Algoma was an unvaried life of yachting and of pleasure, but he could assure them it was far otherwise; that the fatigue and labor, mental and bodily, were great; the anxieties, the trials, the difficulties and perplexities were constant; and that it required a robust constitution, a contented mind, a determined purpose, a *deep faith*, unceasing watchfulness, to keep up any continuous progressive work, and to have the machinery of the diocese in constant working order, demanding just such a rare combination of high qualities as are found in Dr. Sullivan.

The Bishop had very great pleasure in availing himself of that opportunity of saying something with regard to the subject named, but first he would say a word or two on other matters. It was evident from the progress he saw since his last visit that there was good steady growth going on in the parish; and they would have an example before them of what steady

growth is in the development of the parish baby. (Much laughter. The daughter of the Incumbent, Miss Gaviller, of Parry Sound, aged three months, was reclining at the moment in a conspicuous part of the room in some lady's lap.) His Lordship elicited several rounds of merriment during his instructions on this head, and in pointing out the parochial parallel, and then referred to a matter sadly neglected by clergy and church architects alike, namely, ventilation. They would be risking the responsibility of the murder of their Bishop if they did not see to this matter very soon (renewed laughter), and must be seriously, if unconsciously, impairing the health of their pastor. Then the church was open underneath, and he hoped to see that soon remedied. But they were only one of a number of congregations; how many did they suppose? Along the eight hundred miles of Algoma territory there were one hundred congregations, under the charge of twenty-five clergymen, and there were sixty-one churches, three of stone, one of brick, and the rest frame buildings or of logs; but those buildings, whether of stone, brick or wood, had all in common one grand feature—they were out of debt: that is to say, \$1,000 would more than cover the entire indebtedness of the diocese under this head. He wished each one of these churches to be looked on as God's house, and with debt upon them we could not so regard them. Then, with regard to stipend, he remembered once a parish which year after year fell further and further still in arrears with its incumbent, and an effort being made at a vestry meeting to get people to recognize their responsibilities and take action, the final proposal was to try and do better for the future, but to "let by-gones be by-gones!" (Much laughter.) He felt sure such was not the case at Parry Sound.

(To be continued.)

UFFINGTON.—The annual harvest thanksgiving service was held in St. Paul's Church, Uffington, on Wednesday evening, Oct. 6th. There was a good congregation, and the church was prettily decorated. The Rev. Jas. Boydell, Incumbent of Bracebridge, preached a very appropriate sermon.

### DIOCESE OF QU'APPELLE.

SYNOD ADDRESS OF BISHOP ANSON.

(Continued.)

But I must return. While special efforts are being made for the erection of churches, I did not like to press the different congregations for contributions towards the maintenance of the Clergy. I hoped, indeed, that all persons who availed themselves of the services of the Church would have realized the fact that it was absolutely necessary for them to do their utmost to contribute towards the expenses of the Clergy who officiated, and would have used the Church's own duly appointed method of collecting the alms of her faithful people, through the offertory, and would have presented them as often as services were held as part of their devotion to Almighty God. I regret very much to say that in this I have been exceedingly disappointed. I know, indeed, of course, that the bad harvests of the last three years have caused rather a scarcity of ready money in the country. But I know also that where systematic efforts are made, money is procurable in far larger amounts than the offertory collections would indicate. These collections in outlying districts have been, I cannot help saying, for the most part, wretchedly poor, and certainly do not indicate that our Lay members have at all grasped the responsibility which rests upon them in this matter, the wrong that they are doing in relying on the generosity of strangers, or the privilege of giving to the Lord of their substance. Are the Clergy free of blame in this matter? Do you, my reverend

brethren, urge upon those committed to your charge, as frequently as you might, the necessity of their turning their thoughts to this subject, the responsibility that is theirs to take care that those who preach the Gospel should live of the Gospel; the loss they incur if they do not lend of their substance, and that as liberally as they can, to the Lord? I know that we are sometimes tempted to shrink from this subject, because it seems almost as though we were begging for ourselves, and some may think that we are doing so. Well, if this were true, is it not better that we should fearlessly say to those to whom we minister, "If we have sown unto you spiritual things, is it a great matter that we should reap your carnal things? The Lord hath ordained that they who preach the Gospel should live of the Gospel," than that we should be dependent for our sustenance on the offerings of those in England (who often, as we know, give with much self-denial) one day longer than is necessary because of our negligence in stirring up those committed to our charge to their solemn duty. But the fact is, in urging the people to give, you do not ask for yourselves; and what does it matter if some misinterpret motives? You ask for God and his work—for the treasury of the sanctuary. He takes what is offered for His priests as His own, and He gives it back to them from His altar. You ask for the souls' sakes of those to whom you minister that there may be fruit abounding to their account on that day when they shall stand before Him who has made His people stewards of those things which He places in their hands. If any of those souls have not realized their duty, their solemn responsibility in the matter of giving for the support of the Holy Church as part, and a most important part, of their religious duties, will it be any excuse for the Priest to urge that he was afraid to insist on the duty perseveringly lest his motives should be misinterpreted? Surely not. My brothers, let us see that we flinch not from this duty, however disagreeable it may be. The people committed to our charge want teaching on this as on other subjects, perhaps more. We have the responsibility of teaching them. The duty of systematic, proportionate giving in an adequate measure, is not one that comes to men intuitively. It is perhaps harder to learn than most religious duties. And those who have been educated in England especially have been so accustomed to rely on what former generations have done for the ordinary maintenance of religion that it is difficult for them to realize that all here depends on themselves. They need to be reminded of the sacrifices that others are making for their sakes. No one will remind them of this if the Clergy do not.

Unless we do teach them, the Church can never prosper in the land. It cannot long be supported from without. It can only be considered as resting on a substantial basis when those to whom they minister in spiritual things supply that which is necessary for its material maintenance. The sooner this is the case the better for all.

I have dwelt somewhat at length on this subject, because it is absolutely necessary that we should take some measures to place the Diocese on a firmer financial basis than it is at present.

In the beginning of the work in this Diocese I thought we might risk something for the sake of offering the means of grace to the large, scattered population as quickly as possible. The funds raised in England enabled me to do this. I was unwilling to make a stipulation that any district helped should contribute a certain proportion before any services were held within the area, as I knew the funds in England had been contributed with the special purpose that services should be held where most needed, irrespective of such help. I had, however, certainly hoped that the contributions at services would have realized far more than they had done towards the Clergy fund,

life is simple and peaceful, and there are memories of worthy friends, warm hearts and kindly words and deeds, with which we could not part. Missionaries, then, need our help in whatever way we are enabled to give it, whether they labor at home or abroad, and Missions need our help. Take up any Church paper, and the earnest appeals for help would be appalling were it not that those very appeals are a sign of the life of the Church, of the wonderful stirring of the Holy Spirit which seems to pervade all lands. More men and more money are wanted everywhere; more laborers for the dioceses of the Northwest, where there are thousands who have never heard the name of Jesus, "who still in heathen darkness dwell," besides thousands who are asking and longing to hear the Word, people who belong to the Church of England, who believe in God, and love and serve Him, who long to join once more in the public worship of His holy temple, and to partake of His holy supper, who have not a possibility of enjoying those blessings, who have seen their dear ones go from them without receiving either of the Sacraments. What that trial is, none but those who have undergone it can fully know, though all can feel deep pity for such grief. I fear we do not think enough about it to realize what it means to have no clergyman, no Church services. It is very evident, then, that the need for help in the Northwest Missions is very great. The Bishop of Rupert's Land wants ten more Missionaries and £1,500 per annum towards their support, and £20,000 for the erection of churches and parsonages.

(To be continued.)

#### GENERAL CONVENTION NOTES.

The General Convention of the Protestant Episcopal Church in the United States opened in Chicago on the 6th inst. The opening service was held in St. James Church, which will accommodate over 1,000, and which was filled to its utmost capacity some time before the procession of Bishops and Clergy and choir entered. The church was beautifully decorated, "rosebuds and white flowers" prevailing. Before the procession a large gilt cross was borne, and the grand processional hymn, "The Church's One Foundation," was sung as the Clergy entered the church. The service consisted of Morning Prayer, Litany and Holy Communion; and of it one of our exchanges says:—"The service was simple, grand in volume, and so elevating; the hymns and chants were such as all could sing (and all did sing), except the *Te Deum* and an offertory anthem, 'I was glad when they said unto me.' The Psalter was read, and so were the responses to the Commandments."

In the Communion office the Bishops of Nova Scotia, Western Texas, Alabama, Chicago, Kansas, Delaware (the presiding Bishop) and Arkansas took part, and the sermon was preached by the Bishop of Ohio (Dr. Bedell), the theme being "The Continuity of the Church of God," from the text 1 Tim. iii. 15: "The House of God, which is THE CHURCH of the Living God, the pillar and ground of the Truth." The sermon is a noble one indeed, and we wish we had space to give it in full. The object was to show "not that the Church to which we belong has existed for eighteen hundred years, but that it has always existed on earth, and that its principles of organization, its objects and its methods have always been the same, and do present an absolute continuity. The inference is that they are unchanged because *unchangeable*." In another part the Bishop says:—

The nineteenth article of religion presents four groups of facts.

1 A congregation; 2 Its topic of instruction; 3 Its bond of organization—the sacraments; 4 Its officers—the ministry.

The question is, does this grouping of facts

appear at every age, and are the events implied in it so continuous that they cannot be referred to natural selection, but can only be explained as designed by Providence and as being the ordinance of God?

There is such a Church in this age. I need hardly press the point. Eighteen hundred years have not diminished the vigor of its life. Its forms has varied: oriental, occidental, apostolic, Nicene, mediaeval, reformed. At different eras there has been greater or less simplicity in its ritual. The number of the ranks, and the orders of its ministry, has varied. There has been unauthorized additions to its two sacraments. There have been equally unauthorized attempts to simplify its ministry, its ritual, and even its sacraments. But the same Church with which we worship to day, in all its principles, is described to us in the pages of the pastoral epistles of St. Paul, and in the Acts of the Apostles.

And the Bishop closed as follows:

Am I speaking to any man or woman this day who is not a member of this glorious company? I pray you be not left one side. It is pressing with unbroken faith through the infidelities of these degenerate days. Its principles have never altered. Its elements remain unchanged. It worships one name, the Triune God. It follows one guide, the Book of God's revealed will. It knows one Baptism, in "the name of the Father and of the Son and of the Holy Ghost." It shares in one sacramental feast. It carries one symbol, the cross. It recites one creed, in which all apostolic truth is crystallized—salvation by the atoning blood of Christ, who was crucified. Can anyone hope to be saved by any other name? Is there a gospel under heaven given among men if it be not that to which the Church has witnessed for six thousand years?

The unbroken communion of the children of God by faith! The one fellowship with the Saviour of men! The unsevered chain of brotherhood, from the first day of promise until now. This is "The Holy Catholic Church; the communion of the saints." This is "the House of God;" the ever-continuing "Church of the living God" the pillar which through all ages has upheld the truth, and the immovable ground on which that truth shall stand forever!

#### EDITORIAL NOTES.

THE action of the Provincial Synod in reference to "Communion Wine" has attracted much attention; and, as was to be expected, has not met with the approval of many ardent Total Abstinence workers. There were those, however, on the floor of the Synod who declared themselves to be and to have been for years Total Abstainers, who nevertheless warmly and effectively supported Dr. Carry's resolution. That there would be opposition to the decision of the Synod was, as we have said, to be expected, but that does not invalidate or even weaken its position. The Church, if she be true to her character, must ever continue to be the *Teacher* and the *Guide*, and must not become the mere follower of public opinion, and she must remain true against all influence and opposition to that which she believes to be the truth, and specially in regard to as momentous a matter as the Sacraments ordained by Christ Her Head.

SPECIAL attack has been made upon that portion of Dr. Carry's resolution which refers to the "custom and tradition of the Catholic Church" in this matter, and urges faithful adherence thereto. That those who are not of the Church should fail to appreciate this posi-

tion is not to be wondered at, but we are astonished to find Churchmen and Church organs belittling and deriding the authority and force of *Custom and Tradition*, in view not alone of the History and Constitution of the Church, but also of the Thirty-fourth Article of Religion, which declares that "whosoever through his private judgment willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly," &c. We are not of course unaware that the contention of those who urge the use of "unfermented wine" is that it does not appear from the "Word of God" that anything else was employed by our Lord; but it cannot be denied that any amount of testimony from the most learned of men can be adduced in support of the position assumed by the Provincial Synod; and admitting that there may be some authority against it, is this not just such a case as ought to be ruled by the Custom and Tradition of the Church and by Her authority? It is in vain to suppose that every individual has either opportunity or knowledge sufficient to decide this question—on which it is asserted the most learned differ—by personal examination; and therefore it would appear to be the part of wisdom to decline to become "innovators," and to adhere loyally to that which has been the practice of the Church. To do otherwise is to exalt "private judgment" above authority, and to make it the final and absolute arbiter of practice and doctrine.

THE *Presbyterian Review* of Toronto discusses the resolutions of the Provincial Synod regarding "Unity" in a tone and manner which does not augur well for any assistance from that quarter. The *Review* says:—"First of all, then, the Anglican Church must be ready to take its place beside us as a branch of the Church of Christ, assuming no superiority as to orders and demanding no exclusive privileges as a church." We fancy that this demand is one to which the Church, in loyalty to her Head, can hardly accede. It is noteworthy that the *Review* does not ask for a candid and exhaustive examination of the validity of Presbyterian ordination on the one hand and of Episcopal on the other; it simply demand that the former be admitted as equally valid. But is it so? Does not the history of the Church from the Apostles' time downward disprove the Presbyterian theory? And if so the demand means nothing less than this:—"We will adhere to our system of *Orders*, though indefensible; you must deprave yours, though historical." The tone of the second and third points of the *Review*, as given in an exchange, are such as still less conduce to harmony and unity. It says:—"The Anglican Church must provide for Christian unity within her own pale before she makes offers to other churches." And again:—"Before we can listen to overtures on Christian Unity, we must have the Protestantism of the Anglican Church clearly demonstrated by the putting down of all ritualistic nonsense." Presbyterians, we are told, "have no sympathy whatever with sacerdotalism, and they will require a renunciation of all idolatrous rites and ceremonies before entering on the question of union!"

I had thought, too, that where services had been held for some months, and a congregation had been collected, there would have been far more willingness voluntarily to contribute towards the maintenance of the Clergy. Unfortunately, however, sending Clergy without any stipulation has been misunderstood in some places, and almost taken advantage of. It seems to be supposed that there is almost unlimited means for the support of the Clergy without local effort; and that however little is done locally, the services are not likely to be discontinued. I cannot say that I regret the step at first taken, as I believe it is a right principle, and that where misunderstanding of this kind has arisen it only requires a little plain speaking, perhaps repeated, on the part of the clergyman to set it right. A pastoral I signed this time last year, explaining as fully as I could the financial state of the Diocese, did not meet with that response that I had hoped. For any real good to have resulted from it, it required to be followed up by some earnest efforts by the Clergy in their various districts. I fear this was not done by many, though in one I know it was done with good results. In another I know the clergyman feared to circulate it because of the supposed poverty of the people.

The time has now come, however, when we must have some more definite system and organization, especially with regard to those places that have had the privileges of the means of grace offered to them for the last eighteen months or two years. Though I must repeat what I have already said in my address to the Synod in 1884, and in my pastoral of last year, let me again remind you of our financial position. The only sum that the Diocese can rely upon with any certainty for the maintenance of the Clergy is £800 received from the S.P.G. The £400 allowed by the same society for the income of the Bishop, and which I pay to the General Fund, might of course cease at any time with my death; while the £500 derived from the Private Fund is almost as precarious. Indeed, in one respect, even more so. Most of the subscriptions were promised only for five years, two of which have already gone by, and although I am thankful to say that the fund shows at present no diminution, and we hope it may continue, at all events during those five years, as prosperous as hitherto, we ought not to count upon more than about £350 as a certainty. There are now fourteen Clergy in the Diocese, and three more are very urgently needed. This brief statement will show plainly that we must somehow if possible elicit more local help than we have hitherto done, or curtail our work. I most earnestly trust that this latter alternative will not have to be acted upon. I much hope that if we, in Synod, can organize some more definite plan, the various districts will respond with liberality. Already about \$1,000 have been promised locally more than was raised last year, but as the expenditure for the maintenance of Clergy, exclusive of what was raised locally, was \$10,174, I trust that this sum may within the next twelve-month be very considerably augmented. There are two things that, I venture to say, I very earnestly hope may be avoided in any scheme that may be put forth by the Synod or the Executive Committee acting for the Synod. The first is the lowering of stipends below the possibility of efficient work. It is plainly quite impossible for any clergyman in this country to do his work properly unless he keeps a horse, except it may be in one or two very exceptional places on the railway where there is scarcely any settlement. I do not believe that any clergyman can do this and live, at least in any of the towns on the line, less than \$1,000. In the country where the surrounding settlers may do much to help in supplying necessary food, even though they have little ready money, the expenses of living may be much smaller. It is better, I am sure, if the choice must be made,

to have fewer clergy able to do their work efficiently than a larger number unable to move about. The other thing that, I venture to say, I hope may be avoided is, I think, of still more importance to the future well being of our Church—it is the danger of our drifting into a state of mere congregationalism. I very earnestly trust that the mistake may as far as possible be avoided of making the individual clergyman dependent on the congregation to which he ministers. I know the difficulties in the way of any other course. It is only natural, perhaps, that those who provide the money for the maintenance of the clergyman should expect to have that influence over him who ministers to them that direct payment may be supposed to give them. And it may be urged with some truth that if a clergyman is unpopular, and cannot win the people, it is better that he should be made to feel it, by the withdrawal of their material support, than that, by continuing in a position for which he is unfitted, he should hinder the work of Christ. But the evils of this system, I believe, immeasurably outweigh all that may be urged in its favor. The Clergy, according to our Church, are commissioned with a Divine authority to teach, to declare God's message to His people, to act as the stewards of His mysteries. They are responsible not to the flock that they have to feed, but to Him, the under-shepherds of whose flock they are appointed to be. And if they are to exercise their ministry with singleness of purpose, if without fear of man they are to declare what they have been taught to regard as the whole counsel of God, if we desire them to be—as surely they ought to be—above suspicion of holding back anything either from fear of man or to please man, we ought to be very jealous indeed of their perfect freedom from the possibility of their being influenced by baser motives than the pure regard of truth.

Besides, is not this system injurious to the givers? When men measure their offerings by the popularity of the minister whom they wish thus to honor, can they be said really to give to God? Are their gifts not really given to the man, as they would give for any worldly service or friendship? And thus what might be treasure stored up in heaven is cast away upon the earth. It was given with no high motive of pleasing God, or because His Holy Church required it, but only to please self.

It was surely a truer, higher, and more Christian principle when all the offerings of the faithful were put into a common fund, and the Bishop, the Clergy and the poor had each their allotted share, and the Clergy went where they were most needed, and they were welcomed not for their individual popularity, but because they were Christ's ambassadors, and the stewards of His mysteries, and had gifts to bestow upon His people for the reconciliation of sinners and the strengthening of the faithful; and men gave what they could, not to men, but because the love of Christ constrained them to acts of self-denial, and the Holy Church was His appointed instrument on earth for the furtherance of His work.

It may be too much to expect to see this high ideal again realized; but ought we not to set it before us as our model and try to attain as near to it as we can. It would, I am sure, be worth a little sacrifice in the present, a little patient waiting, if by setting up a right principle we can in the end raise men's thoughts and motives in this matter. We are too much inclined in these days to sacrifice everything to present gain—to measure everything by present success.

Our Synod to-day will not have been in vain if it enables us to put forth some practical scheme for the maintenance of the Clergy based on high principles of Christian giving.

(To be continued.)

The best way to keep good acts in memory is to refresh them with new ones.

### AN EARNEST APPEAL FROM A MEMBER OF THE QUEBEC BRANCH OF THE WOMEN'S AUXILIARY ASSOCIATION, IN BEHALF OF MISSIONS.

*A Paper prepared for the Meeting of the Women's Auxiliary lately held in Montreal.*

I am but a novice in the work I have undertaken, and I know my paper is incomplete and faulty, but it is at least earnest and truthful. Our nearest interests in Missionary work are with our Home or Diocesan Missions and those of the great Northwest, or, as they are termed, Domestic Missions, and it is for these that the members of the Women's Auxiliary should first work. As the life, work and trials of Missionaries in all lands are somewhat similar, and I can best speak of that with which I am most familiar, I feel sure a few words concerning the brave, patient men who have been working faithfully for years in the country Missions throughout Canada will not be uninteresting to those who are endeavoring so earnestly to aid in the work of the Church. The work in many of the older Missions is as hard, if not harder, and far more trying than that in new fields. It is, as it were, working on worn-out land, which, as all know, requires more work, time and means than virgin soil, while the return for the labor bestowed is often scant indeed. I know there are cases in which the Missionary and his wife have to endure great hardships and privations owing to the small stipends they receive, of which no one but the Master ever knows. There are not a few who can keep no servant, and the drudgery that entails on both husband and wife can be easily understood. I could give numerous instances of trials borne, discomforts endured, and acts of self-denial and heroism, some from my own experience and some from the lives of others, but I fear to be tedious or sensational. These men and women do not murmur, far from it—they strive to aid in the work of opening new Missions, and sending men to preach "the glad tidings" to heathen lands. Much has been done, and is being done, by noble-hearted men and women to increase the stipends and help in other ways those who give themselves to the work of winning souls for Christ; but there are still in the Diocese of Quebec and the other old dioceses Priests who receive but \$600 a year. Clergymen, whether in the Northwest, Africa, India or elsewhere, have the same expenses, or nearly so. They must maintain themselves and their families, educate their children, strive to buy books to keep up their studies, take an interest in all Church work, subscribe to Church papers and various charities, keep a horse and one or two vehicles, do their parish work faithfully, and ever be ready to give their money, food or raiment to those in need, and they must keep out of debt. I do not speak of their greatest trial—their spiritual labor among their people, with its weight of anxiety, sorrow and often disappointment and almost despondency—because I feel the subject is beyond me. Perhaps you will say, and say justly, "There are a great many other people, who are quite as worthy as the clergyman and his wife, who have not more than \$600 a year." Very true. But the cases are not at all parallel, and never can be. The clergyman and his wife are the servants of their people, and must be ready at all times to go to them when sick, to help the needy, listen to tales of misery, and comfort the afflicted, and the wife must often leave her own work to care for itself while she ministers to others; so that, from the very nature of their duties, a Missionary and his wife cannot manage their household affairs as others can. Not that the life has not its bright side; God be thanked it has. The



# The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITORS: —

REV. H. W. NYE, M.A., Rector and Rural Dean, Bedford, P.Q.; REV. EDWYN S. W. PENTREATH, Winnipeg, Manitoba.

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1950. For Business announcements See page 14.

## Special Notice.

**SUBSCRIBERS IN ARREARS** are respectfully requested to remit at their earliest convenience. The LABEL gives the date of expiration.

### CALENDAR FOR OCTOBER.

- Oct. 5th—15th Sunday after Trinity.  
 " 10th—16th Sunday after Trinity.  
 " 17th—17th Sunday after Trinity.—*Notice of St. Luke.*  
 " 18th—St. LUKE Evangelist.  
 " 24th—18th Sunday after Trinity.—*Notice of St. Simon and St. Jude.*  
 " 28th—St. SIMON and St. JUDE, A. & M.  
 " 31st—19th Sunday after Trinity.—*Notice of All Saints.*

### PRAYER FOR UNITY.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice and whatever else may hinder us from godly union and concord: that, as there is but one Body and one Spirit, and one Hope of our calling: one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord. Amen.

HUGH MILLER THOMPSON, (PRESENTLY ASSISTANT BISHOP OF MISSISSIPPI), ON UNITY.

I have said that *unity was not a mere supposition*. IT HAS EXISTED, AND THAT OVER ALL THE WORLD, FOR MANY CENTURIES. Let us go back to that early time and look at a united Christianity.

In various places the New Testament speaks of the Church. It represents it under various titles. In the parables of our Lord it is mentioned generally under the name of a Kingdom—the Kingdom of Heaven—the Kingdom of God. It is compared there in its different aspects, and offices, and workings, to many things in nature and in common life. In some places, indeed, the term "Kingdom of God," is used in a purely immaterial sense, for the unseen power of religion in the heart; but, ordinarily, it is used for the outward and visible Church, militant upon the earth.

It is likened to a net cast into the wide waters of the world, to gather within it fishes, bad

and good; to a field, where wheat and tares are growing side by side; to a wedding feast, where some have wedding garments and some have not; to a lump of leaven, too, which, by a silently working, but powerful influence, should leaven the whole body of mankind; to a grain of mustard seed cast into the cold dark ground, which should sprout and grow in secrecy and stillness, and fed by the dew and sunshine of the Lord, should grow from its small unmarked beginnings, until its branches reached to the heavens and its boughs to the rivers, offering shelter and protection ample to the wayworn and weary of the world.

But everywhere it is represented as a *unity*. There is *one* net cast into the sea, *one* wedding feast, *one* harvest field, *one* vineyard of the Great Husbandman, *one* lump of leaven, *one* mustard-seed. Clearly in the speech of Christ, there is only one "Kingdom of Heaven" intended under all these names.

Before His Ascension, the Lord commissioned His disciples with plenary power, ("as my Father hath sent Me, even so send I you,") to establish and begin this Kingdom. On them, the Apostles, on them as men, as living officers, living pillars, not on their *doctrines* merely, but on their *persons*, He founded His Church. And the book of "The Acts of the Apostles" is only the history of their work in this matter, and their success. The Book of Acts is the first chapter of all Church History. Accordingly, at the very opening of this book, we find the Apostles providing for a vacancy in the succession, and ordaining Matthias as Christ had ordained them. We find them admitting members into the body, of which they were the heads, by a certain visible Sacrament, Baptism, namely, on profession of their faith. We find them placing over this body subordinate officers, by solemn choice and ceremony. We find them, in every way, providing for the prosperity and spread of a certain distinct and united body called the Church. As we go on with this book, we see this body spreading into various lands, becoming an inhabitant of various cities and countries, gathering within it people of differing climes and tongues, and yet always on the same confession, always with the same solemn vows and pledges, making them members of One Body under One Head.

We go on to examine the Epistles, written to various sections of this wide spread body. In these we find this body represented under still other names—the Household of Faith, the Temple of God, the Building and the Husbandry of God, the Body of Christ, and such like. Its very names all declaring its close and compact *unity*, members joined to members whose life and blood are one; stones cemented to stones in one edifice of grandeur and beauty. The parts, indeed, are various. A whole is always made up of parts. And so we find one part at Rome, one at Corinth, one at Ephesus, one at Jerusalem, but all these parts we find are parts of an *undivided whole*. There is *one* life throughout them all, *one* government over them all, *one* Faith, *one* Order, and all have fellowship and communion together. Here we find Christ's prophecies as to the nature of His Kingdom fulfilled. The little leaven is leavening the great mass; the small seed is growing into the mighty tree; and the net cast into the world's wide sea has gathered, is gathering fast, the bad and good. For, looking at these Epistles, we find indeed that the evil is mingled with the good. Though all alike are addressed as Christians, as elect, as members of the mystical body, we see that in the Lord's broad harvest field the evil tares are flaunting gaudily

beside the yellow bending corn. There are good and bad, false and true there; there are rich men and poor men, slaves and their masters, judges of the Areopagus and toilers in the furrow, children and gray-haired men; but they are all brethren, they are all under one order and one law, they acknowledge One Lord, profess One Faith, are all washed with One Baptism. There is there neither Jew nor Greek, circumcision nor uncircumcision, but according to the Lord's fulfilled prophecy, there is "One Fold and One Shepherd."

And this unity we find to be a *visible and outward* unity, *not a mere* unity of spirit and intention, but the unity of a *corporeal body*, the unity of an *organized society*. We read of "those who are without" as well as of those who are within, showing that the limits were defined. We read of acts of discipline, of cutting off and casting away, as well as of receiving. We read the rebuke and condemnation of those who "walk disorderly," and not after the received "tradition"—we read the command to "separate" from all such. We read of incipient divisions, and usurped authority by lying pretenders to Apostleship, we read how such divisions were healed, and such pretended officers rebuked and punished. We read of the authorized and legal officers, to whom all are commanded reverently to "submit." We see everywhere in these Epistles, a *visible organized body*, working for a determinate end, by determinate ways and means, known to all the world, clearly seen by all men, as it goes on governing, guiding, building up its own members, gathering in others from the outside mass, meeting prosperity, meeting adversity, now successful, now persecuted and oppressed, but always a body which stands visibly before the eyes of men, a body whose principles the heathen may not know, but whose members and whose officers they can lay their hands on in any day of persecution and fierce hatred.

Here, then, at least, we find unity, a *real living thing*. In the whole course of the New Testament we find no such state of things existing as we find now. We find no such state contemplated. To any plain man, who reads his Bible with honest purpose, and takes words to mean what they say, it must be clear that throughout the days of the New Testament there was one body, known as the Church of God, spread over the world, and that that body was everywhere the same; that there was indeed "One Body" guided by "One Spirit" "One Fold" fed by "One Shepherd." The world, at all events, in those days saw the divinely chosen evidence of the Gospel's truth—the oneness of Christ's followers—spread broadly before its eyes, and in the conversion of gathering thousands the power of that evidence was displayed.

Did this state of Christianity end immediately the New Testament story closes? I believe there is a notion of that kind very common in the minds of ordinarily intelligent people. They seem to me to think that of course, by miraculous power, during the time of the Apostles, Christians believed and worshipped all as one, in one body; but that as soon as the Apostles were dead, superstition and ignorance came in like a flood, the Pope of Rome, somehow, got all the world under him, and so it continued, growing worse and worse, down to the Reformation, when our oldest modern "Churches" began, being created entirely new by the reformers in faith, and practice, and government. I think that this is the common, popular Protestant notion, even among quite intelligent and bright-minded people; for, unfortunately, the history of our own religion is an unknown country, even to those who are tolerably well-informed about the history of Pagan Rome. So it comes to pass that people think the New Testament Church a miraculous and exceptional Church, which one day died out and ended itself.

Now I write it down here, for the informa-

tion of such, that this notion is a mere fancy of ignorance. For look at it, you will see it impossible, from the very nature and mission of the Church, as set out in the Scriptures. It was the Church of the New Testament, to which the promise was made that "the gates of hell should not prevail against it." It was to the officers of that Church that Christ declared: "Lo, I am with you alway, even unto the end of the world." It was to that Church that the promises, the Sacraments, the means of grace, were all committed. It is that Church that is said to be built upon such a strong foundation as this:—"The foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone." Have the gates of hell prevailed? Did they prevail so soon, too? Have such foundations given way, and has such a building fallen? Did, then, the Truth's own strong pillar, and its very ground, crumble to the dust before they were well established? It cannot be. You see that it cannot. The Church of the New Testament is the *only* Church that I know as the Church of Christ and of God, and it cannot fail; it *must be here*, existing in the world, or there is no Church at all here to claim my allegiance and my love. For I read nowhere of the Church as being *man-made*. The fishes do not make the net; the net comes down, and gathers in the fishes. The meal does not originate the leaven; the leaven is put into the meal. So the Church comes *into* the various countries of the world; men do not organize it of themselves. It comes already organized, and takes them in. There is no such thing, then, possible, in the nature of things, as this common notion supposes. If the Church of the New Testament did fail, then Christianity has failed, its Sacraments, its truths, its Divine pretensions, its spiritual gifts and efficacy, have vanished together with its Church. If the Reformers did originate new churches, if they organized them out of their wisdom at the Reformation, if their work was not a strengthening and restoring of the old, but a making of the new, then their "churches" have no more authority for me, believing the New Testament, than so many temperance societies or debating clubs.

But this notion is not only false in theory; it is false in fact. We have quite sufficient records left us to continue the history of the Church after the New Testament story closes, and as a simple matter of historic fact, the Church went on in the after days, much as she did before. The loss of the Apostles came not as a sudden stroke, but as a thing looked for and provided against. They left their writings, they left much oral teaching, they left intimate friends and disciples, they left chosen men of large brains and hearts, whom they had set, by ordination, to succeed them. Long before the death of St. John, who died at a great age, Bishop of Ephesus, the Church's order, and government, and ordinary working, were firmly established and clearly understood. A Bishop, his elders and deacons, were found in each of all the chief cities of the lands to which the Gospel had then spread, appointed under Apostolic sanction long before the death of St. John; and that death occurred, in the wisdom of God, many years after the New Testament ends its Church History. There was no change, then, as a historic fact, there could have been none, from the very nature of things and of men. The light of Apostolic footsteps lingered yet. In the year one hundred and fifty, men must have been living who had sat at the Apostles' feet. In the cities where they had lived, and labored, and founded the Church; where, at last, they had witnessed for the truth they taught, at the stake, or on the bloody sand of the amphitheatre, their memories lingered long, and deepest reverence for their counsels and their ways. Over all the world, Christians clung (they could not help it) to the order, and the laws, and the government they had appointed; and deemed it (we may well believe)

no less than sacrilege, to lay rash hands on the Church, the visible "Ark of the Covenant."

So the Church, going forth from the "upper chamber" in Jerusalem, spread on from land to land. The branches were casting their grateful shadows wide over the weary world, the little lump of leaven was fast leavening the great mass. There were troubles indeed without, and trouble also within. As in the Apostles' day, so afterwards there were those "who loved to have the preference," and disturbances and divisions were by no means uncommon. Few men are always the same, and pride, and vanity, and self-will, and opinionism, strove against that unity which was intended to repress them. But as in the Apostles' time, so for many early centuries, these never grew to any head or strength, but were repressed successfully by a vigorous discipline. So in all those early centuries the Church continued, all the world over, the same. It is hard to realize it, but the plain fact is so, that there was *but One Body known as the Church over the whole earth*. It was divided, but as parts of a whole are divided. It was the Roman Church at Rome, the Italian Church at Milan, the British Church in Britain, the African Church in Africa, the Gallican Church in Gaul; and, in some local peculiarities, these all differed, but these national Churches were all Catholic as well as national, were parts of the vast Church Universal; all had communion and fellowship together. The Church member in Rome, was a Church member also in Britain. At Ephesus, he joined in the solemn worship, and received the Holy Sacrament; in France he joined in the same worship and partook of the same Sacrament, though the language of praise and prayer was another.

In those days, a Christian, who left his home, took with him a letter from his Bishop, certifying his standing as a baptized man; and that letter unlocked Christian hospitality, ensured Christian greeting, admitted him to Christian fellowship, in every land then known to civilized man. In the deserts of Numidia and among Scythian snows, by the cataracts of the Nile, and by the shores of the far off British streams, he found the same Church to welcome him, he joined in the same prayers, professed his faith in the same Creed; for he was a member of that grand Brotherhood that knew neither Jew nor Greek, bond nor free, but baptized into his fellowship of love and equality all alike for whom Christ died.

So stood the Church for many centuries. Such a front did she wear before an astonished world. \* \* \* \* \*

Is it not a grand and beautiful thing to look back, through so many dim ages, to that vast army marching on in unity and brotherly love, so different in all else, so bound together by one Faith, and so possessed by one Spirit, men of all colors, tongues and climes, marching shoulder to shoulder, under one banner and one great Lord, to trample into dust the idols of the ancient earth? They had the Lord's own chosen evidence: they were One, and crying out in wonder, "See how these Christians love one another!" the world believed. Tribes came together, nations turned as one man. Fast sped the heralds then over the world, and lands to which but now our poor missionary efforts have attained, even in the Church's first century, were evangelized. St. Thomas preached in India, and there to this day are the Churches of his founding, the Bishops of his ancient succession. St. Paul preached in Spain, we can venture to say, in Britain. We are almost certain that the Druid groves of England, first echoed to the words "Jesus and the resurrection," as they fell from the lips of the same bold Apostle, who before had proclaimed them to Athenian ears, upon the Hill of Mars.

We stand like men astonished, we look back on those days in a sort of stupid amaze talking our idle babble about "pristine zeal," age of miracles," and the rest. I firmly believe that

those results of the warfare of the Church against the evil of the world, are just as possible now as they were then, yea more possible, as Christians now wield a hundred-fold greater power, possess a hundred-fold vaster resources, have command of a thousand-fold more effective means and instruments of communication. Nations may again, in a day, dash their idols into dust and turn to the living Lord, but led by a united Christianity—led only by the One Church. What can you expect of a poor bewildered savage who finds five or six missionaries come to teach him five or six gospels? What must the shrewd and intellectual Brahmin think, who finds a half-dozen different kinds of Christians come to teach him a half-dozen different Christianities?

Shame on our sectarianism! For our divisions let the crimson blush mantle every Christian cheek, before Jew, Turk, and Pagan! for the sectism which tramples, in its mad self-will, in its detestable self-conceit, on the means that might convert a world, which carries its vile self-complacency and hideous spiritual egotism into a heathen land in one hand, and the Bible in the other, which cannot allow a poor idolator to become a Christian—simply a *Christian*, but must try to make him, (God help us!) a Baptist, a Presbyterian, a Wesleyan, or a Lutheran Christian! Men pray "Thy Kingdom come," but while they seek to shiver that Kingdom into fragments and keep it so, the answer comes not through the cleaving air.

They prayed it in the early day, and it was answered to them in power. The *One Church*, small and weak, and bitterly oppressed and persecuted, but still the *One Church*, bore aloft the banner of the Cross victoriously, and planted it at last on the proudest height in all the world, the "Mount of the Capitol." And not with material opposition alone, but also with the most acute intellectual, did that infant Church contend, and the subtle philosophers of Greece and India fell before her, as readily as the coarse paganism of the vulgar mass. The battle-cry of "ONE LORD, ONE FAITH, ONE BAPTISM," conquered in every field.

What has been, we may hope, will be again. *One Church*, we find, is no mere optimist dream. THE THING HAS BEEN, The sun has looked upon it and all the mighty stars for ages, though it appear strange to you. It has stood upon the earth, and has shone in the clear sunlight. *The Lord willed it so*. He made *Oneness* for many generations. It is dim to ours, perhaps. I believe *not too dim* to be found, by careful searching, even now resting on the unchanged Body. We must have it again. Earnest hearts are sighing for the lost *Oneness* of old.

It is in our hands to bring it back, by labor, by prayer, by honesty of heart, by simple-mindedness, by love for truth, but casting out conceit, and pride, and wilfulness; we may place ourselves within it, and powerfully aid to plant it gloriously before the eyes of all men, so shall the prayer, "Thy Kingdom come!" be a prayer that "rises from the heart," before it "gathers to the lips"—a prayer prayed in deed as in word, entailing surely an answer in power.

CHURCH UNITY.—*The Independent* of New York says:

"Some of our readers have sometimes thought that we make too much of the idea of breaking down the divisions of Christians. But the fact is, that we *lack sadly* in our devotion to the cause. *The Independent* and its readers ought to be ten times as earnest as we are. We are not so earnest over it as Christ was. When shall we be sufficiently impressed and overpowered by the thought that Christ's last prayer for His disciples, on that last solemn night, was for their unity? In that prayer he prayed for three things for them, two on earth and one in heaven; that on earth they might be sanctified and then unified, and after that glorified in heaven. *We cannot be eager enough to promote*

the unity of Christians. It was the last prayer of Christ; it was the last injunction of his beloved disciple who, lingering to the time of the coming schisms, was able only to say: "Little children, love one another." It is inconsistent with *denominational jealousies*, and will finally prove to be with the *existence of denominations*. To our mind it is simply *amazing* that great Church organizations can meet every year, or every three or four years, and discuss everything else except how their denomination can join its forces in closer union with those of some other denomination. We trust the time has about come when they will do so no longer.

## FAMILY DEPARTMENT.

### TWO LITTLE PRAYERS.

[Two little prayers—one for morning and one for evening—which some of the children may like to learn and repeat, in addition to those they already know.]

#### MORNING PRAYER.

May I this day my Lord obey,  
Be true, obedient, kind and sweet,  
Attend to what my parents say,  
On errands run with willing feet.  
I thank the Lord for happy rest,  
I know He sends me what is best;  
And if I sleep or if I wake,  
I all things ask for Jesus sake. Amen.

#### EVENING PRAYER.

Dear Lord, I pray Thee, round my home  
To bid the watching angels come;  
Take care of all I love to-night,  
And guard us till the morning light;  
Forgive Thy little child for sin,  
And make me clean and pure within;  
And when I rest, and when I rise,  
To Jesus let me lift mine eyes.  
This prayer I very humbly make,  
And offer it for Jesus' sake. Amen.

—Harper's Little People.

Grant us, Lord, from day to day,  
Strength to watch and grace to pray;  
May our lips from sin kept free,  
Love to speak and sing of Thee;  
Hill in heaven we learn to raise  
Hymns of everlasting praise.

## A LUCKY MISTAKE.

### CHAPTER I.—A COLD JOURNEY.

(From the Young Churchman.)

Lily Maynard always described their family party, by saying: There are half a dozen boys and Me, the Me being in capital letters, as being a very important member of the family. The only girl among so many brothers, it was only natural that she should be a great pet with them all; and if Lily did sometimes consider herself an important personage, it was not very much to be wondered at.

A gentle, fair-haired, blue-eyed little maiden was Lily, occasionally given to be wild and mischievous, but never rough or hoydenish, although her companions were all boys, which is supposed to excuse little girls when they are tomboys. When Lily was punished, it was generally for mischief, not real naughtiness.

Lily's mother was the widow of a clergyman, and she lived in London to give a home to her eldest son, who had just entered an office in the City. Mrs. Maynard was not rich, and had enough to do to educate her large family, and give them all they required. So there was not a great many treats and amusements given to the children; but they were a very happy family party, and had lots of fun and merriment among themselves.

An invitation had come from three of the children to spend their holiday with some friends in the country. Roy was especially invited, for he required a change; the life in town had tired the country lad; he missed the fresh air and outdoor life more than the younger ones. Mrs. Maynard decided that Lionel and Lily should go also. All agreed that Lily ought to have the treat; besides, there were a lot of girls at Mr. Johnston's, and mother always said she wanted Lily to have girl companions.

Roy, a tall, slight, fair-haired lad of fifteen, growing too fast for his strength, and pale and languid in consequence, was placed in authority over the small ones. Leo, as he was always called, was nine years old, and Lily was eight. They promised to be very obedient to Roy, and give no trouble to anybody during their whole visit.

Lily informed everybody that cared or had time to listen to her, that she was never going to be wild or to get into mischief "ever again." From that day forth she meant to be "as good as good," whatever that meant. This remark was made while they were all waiting in the hall for the cab to arrive to take them to the station. The younger boys were rude enough to laugh incredulously. But this behaviour she wisely ignored, as she added; You need not be at all anxious about Roy, mother, dear. I promise to take great care of him.

I thank you, darling. I feel sure that both of my little ones will be very good while they are away from mother.

Roy laughed as he heard Lily's promise. He was always kind and good natured to the little ones, and a great favorite in consequence.

Don't worry about me, mother. I'll get on all right.

Mrs. Maynard looked anxiously at the weather. It was a day in midwinter, and the snow, which had been threatening for the last twenty-four hours, was beginning to fall.

Very slowly, and in tiny flakes. Nothing to trouble about, was Leo's opinion as he stood beside his mother, and gazed up at the sky.

Such tiny flakes as these can do no one any harm. He did not know that it is the tiny flakes that come thickest and fastest when once they are fairly started.

If you only reach Whichcote before the snow comes heavily! she said, as she looked up at the grey clouds overhead. We shall have a heavy fall, I am sure, before long. And she was right; for the snow-flakes came thicker and thicker, and faster and faster, as their train sped along.

The little travellers were very comfortable and snug in the railway-carriage. They had a compartment to themselves, and, with the help of their warm wraps and tins of hot water at their feet, were able to laugh at the cold and storm outside.

What delightful visions of snow-balling and skating those two small people conjured up, as, with their heads close together at the window, they gazed out!

Roy was rolled up in his railway-rug, and deep in a book; so they amused one another, and really kept their promise of being good. Suddenly the train slackened speed, and went slower and slower, until it stopped altogether.

What station can it be, Roy?

I don't think there's any station, he answered. Something's up, I fancy. And he let down the window and looked out.

All along the train, heads were thrust out, and angry, impatient, and anxious voices were heard asking, What is the matter? What has happened? Is there an accident?

What a lark if we have to turn out and walk to the station! exclaimed Leo. Everything was a lark to Leo, and as he spoke he danced with delight.

Don't be a goose, Leo. You couldn't walk far in this weather; and he shivered as he spoke, for it was intensely cold.

Come in, Roy, do; you'll make your cough worse. I'll look out instead of you.

Roy took no notice of this kind offer, for at that moment an official passed, who, in answer to his eager questions, said there was some accident on the line, which would cause them to be delayed for a little while.

Lily had managed to keep under Roy's arm, and in this way got her head out of the window.

Is it an accident to us? she asked.

No, no, little miss; we are all right enough. You had best shut the window and keep the cold out. It's not the weather for standing about, he added hurrying on.

Roy followed his advice, and closed the window, and forbade either of the children opening it again.

Leo was inclined to grumble; but he gave in and they took up their position as before, and gazed out longingly.

The time passed very slowly, and it seemed to the weary children as if they were to remain there for ever. At last, to their great joy, they started off again.

By this time the afternoon was closing in, and the darkness came on apace. There was no good looking out of the window any longer, so they curled themselves up in the corners of the carriage. Roy wrapped them up carefully, and soon they both fell asleep. Roy must have followed their example, for the sudden stopping of the train roused them all.

I expect we are near Wichcote now. And he opened the window and looked out. A porter was calling out the name of the station.

Why this is Whichcote, Leo! exclaimed Roy. Yes, certainly the porter said a name that sounded like Wichcote. Is this Whichcote? he shouted.

Yes, sir; you must hurry if you are going to get out.

Out with you both! exclaimed Roy. There was a great confusion, for the train was late, and it was on the point of starting off when, as they thought, they had fortunately heard what the porter said. You stay here children, while I see to the boxes.

Look sharp, sir, urged the porter.

All right—two black boxes, with the name 'Maynard' painted in white letters on them, he explained.

The two boxes were thrown on the platform, and the train was off.

Has Mr. Johnston sent to meet us?

No, sir; there is nothing waiting for you here.

How tiresome! I suppose that is because of the delay.

It's very unkind of him, murmured Lily. She was very sleepy and cold and hungry; and as they looked round the bare little station the children felt lonely and forlorn.

It's a horrid shame of them!—that's what I call it, insisted Leo, crossly.

Maybe he'll send yet, sir. The snow may have had something to do with it. We haven't had such a fall as this for years. It'll delay all the traffic if it goes on.

But we are later then we ought to be by ever so long. Perhaps he has sent and gone again.

I'll enquire, sir.

To the children's intense relief they heard that Mr. Johnston's man had been there earlier in the afternoon, and had gone home. Of course the delay in the train accounted for everything, and in a little time he would come back for them.

How far does he live from here? asked Roy.

Not above half a mile; but the young lady and gentleman couldn't walk it in such a night.

They waited some time, but no one came, and Roy decided that they had better make the attempt to walk. Half a mile was nothing, they all considered.

It was a small station, and boasted of only two porters and a station-master. One of the porters volunteered to go with them and show them the way, and also to carry their handbag and rugs. The boxes must wait until Mr. Johnston sent for them.

(To be Continued.)

One promise without reserve, and only one, because it includes all and remains—the promise of the Holy Spirit to them who ask it.

**NEW BOOKS.**

**THE FAMILY ALTAR**, or Prayers for Family Worship.—Compiled by Rev. Jas. A. Bolles, D.D., Cleveland. The Young Churchman Co., Milwaukee; \$1 net.

A volume of Family Prayers arranged as is this with reference to the Church's seasons, and embodying much of the Prayer-book cannot but be helpful and acceptable; and in publishing this most excellent compilation of Dr. Bolles, the Young Churchman Co. have added another to their many good works done for the Church. The object of the book is stated by the compiler to be "to help those who are Christian parents in one of your most important duties as the Priests of God in your own house." Dr. Bolles truly says, that whilst there are many other similar works there are none, perhaps, which is "derived so entirely from the Book of Common Prayer and from the Ancient Collects of the Church." The first part of the book contains the Collects for the Sundays and Holy Days of the Christian year; and these are followed by special prayers for each day of the week, (morning and evening), arranged in four divisions: (1) Advent, Christmas and Epiphany; (2) Lent and Holy Week; (3) Easter, Ascension and Whitsuntide; (4) Trinity. There are too Prayers for special occasions, e.g., Communion, Baptism, Confirmation, Matrimony, Sickness, Commendatory Prayers for the Dying; for the Bishop, Parish Priest, Parish, Thanksgiving, &c., all of a Churchly and thoroughly devotional character. The printing and general "get up" of the book is in harmony with the subject and reflects the greatest credit upon the publishers.

**CROSSFIELD**, or Passages in the Life of a Rector, by Nestor; S. R. Briggs, Toronto; 90c.

This is one of those wretched *ultra* Protestant productions whose only object seems to be to stir up ill-feeling and distrust; and which in its very extravagance of statement perhaps carries with it its own counterfoil. We do not wonder that the author withholds his name; we doubt whether any Churchman would "father" the book. A single quotation as to that noble Society, the S. P. G., will illustrate its tone and spirit. Under the title "The Rule of the Bishops," in which gross charges are made, or rather insinuated, against the Bishops, referring to the meeting of the S. P. G., the author says: "The Bishops must 'muster more strongly at the meeting of the Society for the Propagation of the Gospel in Foreign Parts.' It does not deserve that name *only*, it should 'have the addition 'and Popery,' when by a published list one third of its missionaries are in fact popishly inclined: more than that actually subverting the Gospel." Such a book can only be regarded as the work of a bitter enemy of the Church.

**ENTERTAINMENTS ON CHEMISTRY.**—The Interstate Publishing Co. Mass. Cloth, 60.

Among the issues in the educational line of the new Interstate Publishing Company is a volume prepared by professor H. W. Tyler, of the Massachusetts Institute of Technology, designed for young students. Professor Tyler has aimed to make clear to the minds of pupils exactly what chemistry is, and the best methods of studying it. In the performance of this task he has described a series of experiments which can be performed without the aid of costly apparatus, at home or in the schoolroom, but which demonstrate the main principles of the science just as accurately as those involving greater skill and knowledge. The book is written in a clear and lucid style, without the use of more technical terms than are absolutely required.

**SHORT STORIES FROM THE DICTIONARY.**—By Arthur Gilman. Boston: The Interstate Publishing Company. Price 60 cents.

Large books are not always the most instructive, however entertaining they may be, and a small work with a special purpose is often worth a shelf full of ordinary volumes. That fact is true of Mr. Arthur Gilman's Short Stories, which have a double value, that of simple interest, and that of teaching readers to think. Although they were prepared for young readers, there are very few who will not find in them much that is of genuine profit. To the reader of the old English classics they will furnish a series of hints for study and research. Bible readers will find a key to many difficult passages, and children can turn what seems to them like dry study into a very agreeable pastime by taking, as Mr. Gilman does, words at random from the dictionary, and tracing their various changes in form and meaning down to the present day.

The titles of some of the chapters will suggest some of the details of the book—"Names of Countries," "Parts of the Body," "Names of Noises," "Handy Words," and "Dwellings and Other Places." Although not prepared for school use, Stories from the Dictionary would make an admirable book for supplementary reading or study in our grammar schools.

**MAGAZINES.**

**THE THEOLOGICAL AND HOMILETIC MAGAZINE.**—S. R. Briggs, Toronto. 30c. each; \$1.50 for 6 months; \$2.50 per annum.

The October number, in its several sections—Theological, Expository, Homiletical, Miscellaneous and Reviews—seems extra good. The Rev. Jos. Ogle furnishes suggestive Themes for the Sundays in Trinity, from the 15th to the 19th, inclusive. The Modern Pulpit is represented by a sermon by Rev. J. Morlais Jones on "The Relation of Christ to the Father," and amongst the other contributors to this num-

ber are Revs. J. Oswald Dykes, A. F. Muir, F. Hastings, H. H. Dobney and E. J. Emanuel.

**LITTELL'S LIVING AGE.**—Littell & Co., Boston.

The number for October 9th contains Mr. W. E. Forster's Early Career, and The Present State of Research in Early Church History, from *Contemporary Review*; Coincidences, *Blackwood's Magazine*; Capping Verses, *MacMillan's*; A Visit to Some Aastrian Monasteries, *Nineteenth Century*; and Pre-Historic Man, *Chambers' Journal*, besides the serial, This Man's Wife, from *Good Words*.

**EASTWARD WORSHIP: THE PRIMITIVE PROTESTANTISM.**—By the Author of "Disclosures of Concealed and Increasing Romanism." Rowsell & Hutchison, Toronto.

This is a simple explanation and convincing argument in favor of the practice of turning to the East in repeating the Creed, in singing the Litany, and in Consecration of the Elements. The writer combats the current notion that these practices are Romish, and quotes historical precedents therefor, being anterior to Roman domination.—(See advt.)

**TREASURE TROVE.**—Treasure Trove Co., 25 Clinton Place, New York.

The October number is the second of Volume X., and excellent it is. Young people will find this magazine a most valuable contributor to the enjoyment of the long winter evenings, and it cannot be read without benefit.

**THE HOMILETIC REVIEW.**—Funk & Wagnalls, New York; Wm. Briggs, Toronto.

To the October number Prof. Cuthbertson contributes his third paper on "A Physiological View of Faith Cures." The fourth of Prof. Stuckenburg's articles entitled "Through Doubt" is also given; and the *Sermonic* Section contains as its leading sermon a very striking one by Dr. Karl Gerok, Chief Court Preacher in Stuttgart, Germany, in consideration of the question, "Who is My Neighbor;" another by Dr. G. L. Taylor, of Brooklyn, on "God's Great Day and Night Engine as a Witness against Skepticism," and also one by the Rev. E. Johnson, of Philadelphia, on "The Mystery of Godliness," both worthy of note. The Editorial ability of the *Review* is well known.

**\$100 CASH PRIZE**

will be paid for largest list of subscribers to **Seed-Time and Harvest**, a 32 paged monthly magazine at 50 cents per year, and 50 per cent commission besides. In a similar offer made by us a few months since, the winner of the prize received besides his commission \$78 more than he sent us. Send 6 cts. for sample copy and particulars.

SEED-TIME AND HARVEST, LA PLUME, PA.

**WANTED**

By First of January, 1887, a young unmarried man in Deacon's Orders, or a Lay-reader, with some little experience, looking for Holy Orders, to assist the Rector of a Country Parish in New Brunswick. Testimonials required. Address

REV. C. WILLIS, Peticodiac, N. B.

**BIRTHS.**

JARVIS—At the Rectory, Carleton Place Ont., on the 11th inst., the wife of the Rev. A. Jarvis, M.A., of a daughter.

**BAPTISMS.**

CHURCH—In Christ Church, New Ross, N. S., on 17th Sunday after Trinity, at Mains, by Rev. H. Grosor, Felix Church, Esq., and Ellen Grace, his wife; also their four children, Charles Cotnam, William Wentworth, Henry Heckman, and Emily Mable.

HILTZ—At same time and place, Owen Almon, infant son of Bartholomew and Harriet Hiltz.

**MARRIED.**

FORTIN-TURNER—On Tuesday, the 23th of Sept., in St. John's Church, Port Arthur, Ont., by the Rev. C. J. Machin, the Rev. Rural Dean Fortin, incumbent of St. Andrews, Man., to Helen Eleanor Turner, daughter of the late Robert Turner, of Sorel, P.Q.

**DIED.**


LEACH—On October 13th, at 16 University street, William Turnbull Leach, D.C.L., LL.D., Archdeacon of Montreal, Vice-Principal and Dean of the Faculty of Arts of McGill University, aged 81 yrs.

MOUNTAIN—At Cambridge, England, on 13th October, Catherine Anne Prevost, daughter of the late Right Rev. G. J. Mountain, Bishop of Quebec.

JARVIS—At Brockville, Ont., on the 7th inst., Dorothy Julia, daughter of the Rev. A. Jarvis, Rector of Carleton Place, Ont., aged 11 months.

SWEET—On Friday, the 15th inst., at the Rectory, Newcastle, N. B., fell asleep in Jesus, Mary Anne, relict of the Rev. J. H. Sweet, M. A., incumbent of Kilmurcaw, County of Kilkenny, Ireland, and the dearly loved mother of the Rector of Newcastle, N. B., aged 66 years.

**JAMES PYLE'S**



**PEARLINE**

THE BEST THING KNOWN FOR  
**WASHING AND BLEACHING**

IN HARD OR SOFT, HOT OR COLD WATER.

SAVES LABOR, TIME AND SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor should be without it. Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of JAMES PYLE, NEW YORK.

**BULBS!**

Just received and ready for delivery 5,000,000 Hyacinths, Tulips, Crocuses, Crown Imperials, Lillies, Narcissus, Amaryllis, Jonquills, Cyclamen, &c. The largest stock in Canada, at prices which will induce every lover of flowers to make a purchase. Please send for our illustrated and descriptive Bulb catalogue, free to all.

**J. A. SIMMERS,**  
Seeds. 147 King St., East, Toronto. Seeds.

**Deacon.**

A Young Clergyman in Deacon's Orders would be glad to hear of a vacant Parish or Mission that needs an active, energetic worker, of moderate Church views. A Mission in which the people are united, and harmoniously disposed to advance the highest interests of the Church. Province of Ontario preferred. Address with particulars, "H," Church Guardian Office, Montreal. 27-4

**DIOCESE OF RUPERT'S LAND.**

There are a number of VACANCIES in the Diocese, for which young vigorous Clergymen, willing to do pioneer work, are most urgently needed.

Applications with letters, showing good standing, &c., &c., to be addressed to the undersigned, who will give all necessary information, Von Archdeacon Pinkham, Winnipeg, Manitoba. 27-4

**WANTED**

Temporary Duty—Ready next November Address, Rev. H. J. Petry, Grosse Ile, St. Thomas, P.Q. 21-11

PERSONS to do writing at their homes good pay. Send 10 cents for paper, &c., J. H. Nicholson, 83 Clifton Place, N.Y.

## MISSION FIELD.

## THE VICTORIA NYANZA MISSION.

(Continued.)

"In March, 1881, however, the envoys, who had been most kindly received by the Queen, returned accompanied by the Rev. P. O'Flaherty. This clergyman had had a remarkable career. He was at the siege of Sebastopol, and sometimes acted as interpreter, having a striking facility for acquiring languages. In the trenches a shell exploded, killing eight men, and leaving him, the ninth, with a fearful wound in his forehead. From the effects of this wound, which left a deep indentation, he appears at times to have suffered much. But when, in 1881, some one was required to escort these envoys back to their native country, Mr. O'Flaherty consented to go at a moment's notice. The writer of this letter will never forget a meeting in the room of the Rev. H. Wright, secretary of the society, when there were present the president, Lord Chichester, Mr. R. Cust, and Mr. and Mrs. O'Flaherty. From Lord Chichester there came a few earnest words of advice and encouragement, and then the missionary offered, Mrs. O'Flaherty nobly consenting, to leave home and wife and children, and to go forth upon a most difficult and dangerous enterprise.

"With the arrival, however, of Mr. O'Flaherty and the envoys, in March, 1881, a new era for the mission seemed to open. The King and Mr. O'Flaherty took to one another, and the mission work progressed. Portions of the New Testament was translated, and hymns and texts, &c., printed in 'Luganda,' and widely circulated. A house was built (Mr. O'Flaherty called it the first Rectory of the Country), the ground was cultivated, and all promised well. On one occasion Mr. O'Flaherty said to the King, 'Let there be a market for the people, where the peasants can buy, sell, make profits and get supplies—no butchery as at present. Let men who are convicts be made into gangs, under proper commanders, and be made to drain the swamps, to raise plantations and crops of grain, and feed flocks, herds, &c.; not to plunder, but to make the land produce; put an end to selling slaves,' &c., The King said, 'I am a man weakened with hunger, and you tell me to arise, and go a long journey, and do things impossible in my present state. If the Queen would do for me as she does for Seyyid Burgash of Zanzibar—that is, help me to carry out this great movement—I would gladly do it; and I am ill here. The wealth of my chiefs and people consist chiefly of this kind of property, and I have no right whatever to interfere with them.' 'But slavery is a vile, horrible, diabolical system. Surely your power might prevent the people from selling and the Arabs from buying slaves.' 'Surely,' replied he, 'you know better than to think that I have power to do this. I

might prevent the Arabs from coming, but who then will supply the great demand for foreign goods and grandeur which has lately sprung up in the hearts of my chiefs and people? If the English, who are honest, would trade with me, there might be different results. But, as far as I can see, I must have two things—first, English spades, mattocks, and implements as you have; and secondly, I must have a force of my own to enforce my commands,' &c.

"Such were the conversations which passed between the King and the man who had come a long and perilous journey to tell him and his people of the being of God and of a Saviour.

"On another occasion, when the chiefs entered, they performed the ceremony of swearing renewed allegiance, by prostrating themselves before the King, rolling their heads in the dust, and vigorously crying out 'Nyanza.' Mtesa asked Mr. O'Flaherty, 'How do you like that?' The bold and faithful answer was, 'I do not like it at all. You are not God, that men should worship you. You are only the servant of God. Why, then, do you allow men to give to you the worship due to God alone?'

"Thus the work went on, and, by the end of 1884, eighty-eight had been admitted by baptism into the visible Church. Among the baptised was one of Mtesa's daughters. But now a time of trial is approaching. On October 10, 1884, King Mtesa died, and the missionaries were warned to expect 'mutual and indiscriminate pillage, rapine and murder.' Mwanga, a young lad, had succeeded to the throne, and his sister, Rebecca Mugali, a baptist Christian, was appointed Queen. Contrary, however, to all expectations, there was no bloodshed. Such a thing was unprecedented, and was in itself a striking testimony to the Christian influence of the missionaries and their converts. The practices had been for the new King to kill his brothers and some of the principal chiefs. But soon the loss of King Mtesa began to be felt. Suspicions were aroused, intrigues began, and the old opposition revived. Some of the Christian lads were arrested and burnt to death, leaving behind them an example of Christian heroism and fidelity. Their deaths were not, however, without effect, and although, through sad misapprehensions at the young King's Court, Bishop Hannington soon joined the noble army of martyrs, and the lives of our missionaries were undoubtedly in peril, yet they have been able to continue their work unmolested, and reinforcements will, I am assured, be sent to those who, under these most trying and peculiar circumstances, have nobly held the fort in the heart of Africa. After the murder of the Bishop, and when it seemed likely that the missionaries themselves might be killed or have to leave, arrangements were made for the organization of the native Church; but soon a large hall was again filled

# JOHNSON'S ANODYNE LINIMENT

The Most Wonderful Family Remedy Ever Known.

**CURES**—Diphtheria, Croup, Asthma, Bronchitis, Neuralgia, Rheumatism, Bleeding at the Lungs, Hoarseness, Influenza, Hooping Cough, Whooping Cough.

Exceeds all other Remedies for External Use.

**CURES**—Catarrh, Cholera Morbus, Dysentery, Chronic Diarrhoea, Kidney Troubles, and Spinal Diseases. Circular free. I. S. JOHNSON & CO., Boston, Mass.

FOR INTERNAL AND EXTERNAL USE.

## PARSONS' PURGATIVE PILLS

MAKE NEW, RICH BLOOD.

Positively cures SICK-HEADACHE, Biliousness, and all LIVER and BOWEL Complaints, MALARIA, BLOOD POISON, and Skin Diseases (ONE PILL A DOSE). For Female Complaints these Pills have no equal, and them a valuable Cathartic and Liver Pill.—Dr. T. M. Palmer, Monticello, Fla.—I can say no other.—J. Dennison, M.D., DeWitt, Iowa. Sold everywhere, or sent by mail for 25 cts. in stamps. Valuable information FREE. I. S. JOHNSON & CO., BOSTON, MASS.

It is a well-known fact that most of the Horse and Cattle Powder sold in this country is worthless; that Sheridan's Condition Powder is absolutely pure and very valuable. Nothing on Earth will make hens lay like Sheridan's Condition Powder. Dose, one teaspoonful to each pint of food. It will also positively prevent and cure

### CHICKEN CHOLERA,

Hog Cholera, &c. Sold everywhere, or sent by mail for 25c. in stamps. Furnished in large cans, price \$1.00; by mail, \$1.20. Circulars free. I. S. JOHNSON & CO., Boston, Mass.

## MAKE HENS LAY

by eager worshippers, the school also was well attended, and the number of communicants increased.

"It should not be forgotten that, in connection with this mission, four intermediate stations have been formed at Mambaia, Mpwapwa Unui, and Msalala, between Zanzibar and the Victoria Nyanza, distant respectively 170, 230, 530, and 650 miles from the coast. Within the past ten years the Church Missionary Society has sent out thirty-seven missionaries, and is now engaged in strengthening these important stations.

"Thus, then, in the providence of God, light is penetrating the dark continent, and the way has been wonderfully opened for the messengers of peace. But the admission to lands so long unknown to the traveller and the missionary must be a subject of interest, not only to those who are concerned in Christian missions, but to all who care for the interests and civilization of millions of our fellow creatures. The slave dealer must ultimately give way before the European trader as well as the Christian missionary. How noble, then, is the enterprise here presented to the philanthropy and the self-sacrifice of Christendom. Very soon we may hope to see existing barriers broken down, and vast changes wrought throughout those distant regions. Associated with these efforts will be the names of noble and intrepid men, who did not count their lives dear unto them, if only they might redress the wrongs of Africa, and teach her sons the way of peace. Among these pioneers the name of Philip O'Flaherty, the soldier catechist and missionary, will find a place.

"Although a member of the General Committee of the Church Missionary Society, it is right to add that the Committee is not responsible for what I have written."

### THE CANADA WIRE COMPANY.

H. R. IVES,

PRESIDENT.

Manufacturers of Manitoba Four-Point Steel Barb Wire Fencing, MONTREAL. 14-3m

### "THE YOUNG CHURCHMAN."

WEEKLY:

Single subscriptions, 80c per year. In packages of 10 or more copies, 54c per copy.

MONTHLY:

Single subscriptions, 25c. In packages of 10 or more copies, 18½c per copy. Advance payments.

### "THE SHEPHERD'S ARMS."

A Handsomely Illustrated Paper for the Little Ones.

WEEKLY:

In packages of 10 or more copies, 30c per year per copy.

MONTHLY:

In packages 10c per year per copy. Advance payments.

Address orders to

The Young Churchman Company, Milwaukee, Wis.

[Or through this office.]

### BOOKS FOR CHURCHMEN.

S. P. C. K. Repository,

### Wm. Gossip's

No. 103 Granville Street, Halifax.

Commentary on old and New Testament Book form, and in serial parts, at 15c. a number. In Volumes, \$1 each.

The Narrow Way, 17c.

Communicants' Manual, by Bishop How, Bishop Oxenden, Sadler, Burbridge, Wilson. From 16c. to 25c.

Bloomfield's Family Prayers, 25c.

Commentary on Book of Common Prayer, 63c.

Dr. Barry's Commentary on Prayer Book 75c.

Large Supply of Church Tracts.

Confirmation Cards.

Baptism Cards.

Cards for First Communion.

Lectures on Confirmation (Morse) 30c.

Official Year Book for 1886, 5c.

Book of Offices, \$2.50 and \$1.50.

Church Songs, music \$1.00, words only 5c. a copy. This is a new Book, and specially adapted to replace "Moody & Sankey's" in Church families.

### THE FARMER'S REMEDY

FOR

### Rheumatism.

A LINIMENT guaranteed to immediately remove Rheumatic Pain. It has been used for years and has never yet failed.

For Chilblains it will at once stop the irritation. No house should be without a bottle. Put up in 50c., \$1, and \$2 bottles, and sent on receipt of the price by

THE FARMER'S REMEDY CO.

64 and 66 Broadway, and 19 New street, New York.

PARAGRAPHIC.

There is no pain, no matter how severe nor what the cause, that cannot be partly or wholly relieved by Johnson's Anodyne Liniment, used internally and externally. It is the most powerful remedy known to medical men.

It is noted that the bodies of Chinese soldiers in Tonquin were left untouched by the vultures and were completely mummified. Opium pickle did it.

Horsford's Acid Phosphates.

PRODUCES SWEET AND NATURAL SLEEP.

Dr. C. R. Dake, Belleville, Ill., says: "I have found it, and it alone, to produce sweet and natural sleep in cases of wakefulness caused by overwork of the brain, which often occurs with active professional and business men."

Lime powder well sprinkled where cockroaches abound will drive them away.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, is not only very palatable, but the remedial power of these valuable specifics is greatly increased, and as a remedy for Consumption, Scrofula, Emaciation, or where there is loss of flesh and nerve power, it is remarkable in its results. Take no other.

An agreeable drink is made by pouring half a pint of boiling water on a teaspoonful of marmalade. Stir well.

A gentleman writes: "I desire to place on record the cure of the Piles by using Minard's Family Pills and applying Minard's Liniment externally." Use equal parts of Liniment and sweet oil for applying; it reduces inflammation and gives comfort at once.

Sunflowers, it is said, make good fuel. The stalks, when dry, are as hard as maplewood, and make a good fire, and the seed-heads, with the seeds in, are said to burn better than the best hard coal.

"Hope for a season bids the world farewell," when a man finds himself in the relentless grasp of neuralgia, but he smiles and takes heart and courage when his wife brings a bottle of Salvation Oil, the greatest cure on earth for pain.

Lots of men who would establish an orphan asylum if they had the money will beat a wood-sawyer down thirty per cent. below de goin' price.

There is nothing so essential to health and happiness as pure rich blood. It prevents exhausted vitality, premature decline, nervous and physical debility, besides untold other miseries. Parson's Purgative Pills purify and enrich the blood, and will change the blood in the entire system in three months.

Haunted houses—Gin palaces.

CONSUMPTION CURED.

An old physician, having had placed in his hands by a returned Medical Missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Catarrh, Asthma, Bronchitis, etc., after having tested its wonderful curative powers in hundreds of cases, desires to make it known to such as may need it. The Recipe will be sent FREE with full directions for preparing and using. Send 2 cent stamp. Address Dr. W. H. Armstrong, 44 North 4th St., Philadelphia, Pa. (Name this paper.)

Dyspeptic persons are advised to beat the milk a few minutes before drinking. This treatment breaks the butter globules, and renders digestion easier.

Coal Oil or Petroleum may be very nice for illuminating or lubricating purposes, but surely it is not the proper thing to cure a cough with. Dr. Bull's Cough Syrup is looked upon as the standard Cough remedy.

In making ginger snaps take two cups of molasses, one of lard, one tablespoonful of soda, one of ginger and flour to make stiff enough to roll out.

SNUG LITTLE FORTUNES may be had by all who are sufficiently intelligent and enterprising to embrace the opportunities which occasionally are offered them. Hallett & Co., Portland, Maine, have something new to offer in the line of work which you can do for them, and live at home, wherever you are located. Profits immense and every worker is sure of over \$5 a day; several have made over \$50 in a single day. All ages; both sexes. Capital not required; you are started free; all particulars free. You had better write to them at once.

Montreal Stained Glass Works.

Castle & Son, 40 Bleury St., MONTREAL.

Church Glass.

PLAIN, LEADED, ORNAMENTAL.

Memorial Windows.

FIGURES AND SUBJECTS.

We guarantee this specialty equal to imported work.

Designs Sent Free.

Canada Paper Co., Paper Makers & Wholesale Stationers.

Offices and Warehouses: 578, 580 and 582 CRAIG ST., MONTREAL 1 FRONT ST., TORONTO.

Mills: SPRINGVALE MILL, WINDSOR MILLS WINDSOR MILL, P.Q.

SITUATIONS To subscribers. Circulars free. Home Study—St. Professors. CORR. UNIVERSITY, 33 LaSalle St., Chicago, Ill.

VICTORIOUS RESULTS

Are daily recorded in favor of PUTTNER'S EMULSION.

It Invigorates the General Health.

From the Rev. Ralph Brecken, Pastor of Brunswick Wesleyan Church, Halifax.

DEAR SIR,—Having been induced to try your Emulsion Cod Liver Oil as a remedy for Influenza, with Cough, Cold, &c. I have much pleasure in testifying to its beneficial results as compared with any remedy ever previously used. Unlike most Cough remedies, it neither nauseates nor weakens, but pleasantly invigorates the general health.

As a Tonic for convalescents recovering from Diphtheria, Fever, and all exhausting diseases where the whole system is run down and requires building up, great benefit will be found in the use of

PUTTNER'S EMULSION

Dr. Dakin, of Pugwash, N.S., says: I have used Puttner's Emulsion of Cod Liver Oil, &c., for a number of years and have found it a remedy of great use in many forms of diseases, especially in Pulmonary Complaints, Anemia, and in fact in any state of the system showing a depraved condition of the blood, with lack of tone and deterioration of vital forces. I have also used it, with very much satisfaction, in Wasting Diseases of Children and some other complaints incidental to childhood.

Pugwash, Nov. 12, 1884. R. A. DAKIN.

PUTTNER'S EMULSION is sold by all Druggists and General Dealers.

A SEASONABLE AND VALUABLE PAMPHLET.

Communion Wine.

A Critical Examination of Scripture Words and Historic Testimony,

BY THE

Rev. Edw. H. Jewett, S.T.D.

Published by The Church Review Association, N. Y., Price 25c.

The Bishop of Connecticut says: "I have read your admirable articles on Communion Wine with great pleasure and instruction. You have it seems to me settled the question beyond the possibility of further argument."

Bishop Seymour says: "It is convincing and crushing."

Address orders to the THE CHURCH GUARDIAN, 190 St. James Street, Montreal.

The Improved Model Washer and Bleacher.

Only weighs 6 lbs. Can be carried in a small valise.

Satisfaction guaranteed or money refunded.

\$1,000 REWARD

FOR ITS SUPERIOR. Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. NO RUBBING required—NO FRICTION to injure the fabric. A ten year old girl can do the washing as well as an older person. To place it in every household, THE PRICE HAS BEEN PLACED AT \$3.00, and if not found satisfactory in one month from date of purchase, money refunded. Delivered at any Express Office in the Provinces of Ontario and Quebec. CHARGES PAID FOR \$3.50. See what THE CANADA PRESBYTERIAN says about it:—"The Model Washer and Bleacher which Mr. C. W. Dennis offers to the public, has many and valuable advantages. It is a time and labor-saving machine, is substantial and enduring, and cheap. From trial in the household we can testify to its excellence."

TORONTO BARGAIN HOUSE,

C. W. DENNIS, 213 Yonge St., Toronto Please mention this paper. Agents wanted. Send for Circular.

SACRED SONGS

- Peace, Perfect Peace: Gounod, 20c.
Glory to Thee My Good this Night Gounod, 40c.
King of Love My Shepherd is: Gounod, 40c.
Kingdom Blest: Cotaford Dick, 40.
At Evensong: Lowthian, 40c.
Give me Thy Love (Ave Maria): Wellings, 40c.
Calvary: Rodney 40c.
Jerusalem: Parker, 40c.
The Light of the Land: Piusotti, 40c.
Kingdom of Love: Rodney, 40c.
Golden Path: Parker, 40c.
Any of the above mailed free on receipt of price.
A Full Assortment of Church Music always in Stock.
J. L. LAMPLOUGH, MUSIC PUBLISHER AND DEALER, 63 Beaver Hall, Montreal.

ADVERTISE

IN

THE CHURCH GUARDIAN,

BY FAR THE

Best Medium for advertising,

BEING

The most extensively circulated

Church of England Journal

IN THE DOMINION

IT REACHES EVERY PART OF THE DOMINION.

RATES MODERATE.

ADDRESS,

Ecclesiastical Embroidery Society

This Society is prepared to execute orders as follows:— Altar Hangings, Antependiums, Banners, Surplices, Stoles, Hoods, Cassettes, Alms Bags, &c., Of the best workmanship, and on reasonable terms. Estimates sent on application Apply to J. T., Rector, St. John the Evangelist Church, Montreal, Que.

REWARD Of \$10-\$50 to every person sending us valuable information of school vacancies and needs. No trouble or expense. Send stamp for circulars to CHICAGO SCHOOL AGENCY, 185 South Clark Street, Chicago, Ill. N.B.—We want all kinds of Teachers for Schools and Families.

A BIG OFFER. To introduce them, we will give away 1,000 Self-Operating Washing Machines. If you want one, send us your name, address and express office at once. THE NATIONAL CO., 23 Dey St., N. Y.

**Foods! Foods!**

**DESICCATED WHEAT.**  
HULLED AND ROLLED.

This article is the perfection of human food designed for all seasons of the year. It is absolutely pure and partly digested as the starch is converted into dextrine. It is sure to cure dyspepsia and regulate other affections of the digestive organs. It contains all the elements necessary to supply the wastes of the body. It is cooked and densed so that one pound is equal to two of ordinary cracked, granulated, rolled or crushed wheat in their raw state.

**DESICCATED BARLEY.**  
HULLED AND ROLLED.

This article when mixed with Desiccated Wheat is the best food in the world for active men, as the brain is fully supplied with phosphorus in the barley and nitrogen in the wheat. This admixture of barley phosphates with peptonized wheat is a glorious food to a large class of people who work their brains constantly and have little out door exercise.

**FISH & IRELAND,**  
Manufacturers and Patentees of our  
National Foods,  
LACHUTE MILLS, LACHUTE, P. Q.

**GRATEFUL COMFORTING.**  
**EPPS'S COCOA.**  
BREAKFAST.

"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 our breakfast tables with a delicately flavored beverage which may save us many heavy doctor's 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 blood 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., HOMOEOPATHIC CHEMISTS, London, England.**

**Davidson & Ritchie.**

ADVOCATES, BARRISTERS, AND ATTORNEYS AT LAW,  
**190 ST. JAMES STREET,**  
MONTREAL.

Business carefully attended to in all the Courts of the Province of Quebec, and in the Supreme Court of Canada, and the Privy Council, England.

Loans negotiated and investments made.  
L. H. DAVIDSON, M.A., D.C.L.,  
(Admitted to the Bar of Lower Canada, June, 1864).  
W. F. RITCHIE, B.A., B.C.L.,  
(Admitted to the Bar, July, 1870).

**CURES**  
HEADACHE, and is a perfect Growth of Hair.  
Dressing: Removing Dandruff, and Promoting Growth of Hair.

**THE GREAT REMEDY FOR MAN & BEAST.**  
SPECIAL 25<sup>TH</sup> PERIODIC.  
**C. C. RICHARDS & CO.**  
YARMOUTH, N. S.

**Townshend's Standard Bedding.**  
SOMNIFIC AND ANTISEPTIC.

Patented for its purity. The only safe to use. It is Moss, Fibre, Wool, Flock Mattresses, Feathers, Beds, Bolsters and Pillows, and all kinds of Wire and Spring Mattresses, wholesale and retail, at lowest prices or cash, at 84 ST. JAMES STREET, opposite the Witness Office. TOWNSHEND'S

BY THE REV. J. G. NORTON M.A.,  
RECTOR OF MONTREAL.

**I. HEARTY SERVICES:**  
3rd Edit., 2s 6d

**II. WORSHIP IN HEAVEN AND ON EARTH:** Responsive, Congregational, Reverent, Musical, and Beautiful. Handsomely Bound.  
Demy, 8 vo., pp., xvi. 62., 12s 6d.

"A really valuable book."—*N. Y. Churchman.*

"It will be of special use to the Clergy."—London, (Eng.), *Church Bells.*

"These wide subjects are dealt with in an exhaustive manner, in a style attractive for its vividness and force."—*English National Church.*

**Wells, Gardner, Darton & Co.,**  
London.  
May be ordered from Dawson Bros., Montreal, and all booksellers.

TO  
**Clergy & Laity.**

NOW READY, printed in plain form suitable for parish circulation, The Bishop of Algoma's Sermon on the

**"RESTORATION OF CHURCH UNITY."**

Preached at the opening service of the Provincial Synod of 1886. It will be found an excellent Tract for general distribution.

Price: per hundred, \$1.50; single copies, 3c. each; in paper covers, 5c. each.

Address orders to:  
**The Church Guardian,**  
Box 504,  
MONTREAL.

**Eastward Worship**

THE  
**PRIMITIVE PROTESTANTISM.**

By the Author of disclosures of concealed and increasing Romanism.

A candid consideration and explanation of the origin and meaning of this ancient devotional practice. Price 15c. For sale by  
**ROWSELL & HUTCHISON,**  
25-4 King street, Toronto, Ont.

**NEW CHURCH MUSIC**

BY THE  
**Rev. Fred. E. J. LLOYD.**

Twelve Tunes for well-known Hymns—Including—

- "Hark the Sound of Holy Voices."
- "Hark, Hark, my Soul."
- "Sin of my Soul."
- "Onward Christian Soldier," &c., &c., &c.

In regular use at the Cathedral and several Churches in Diocese of Quebec and other parts of the Dominion.

Dr. Stainer, of St. Paul's Cathedral, London, (Eng.), writes: "Your tunes are melodious and well-written." They are recommended by the *Church Times* (Eng.); the *Quebec Chronicle*; the *Montreal Gazette*, and other newspapers.

The Rev. W. Roberts, Mus. Bac., writes of one of the tunes: "It is most fascinating; I cannot tell you how often I have played it over."

Post free from the Composer, Shigawake, Que. 20 cents per copy, containing the 12. Chords supplied at a reduction.

Also, by the same Composer, Litany for a Flower Service, words and music; 50 cents per 100 copies.

**TO ENDOW MOST POPULAR**

young ladies, or others, by election, or lot raffles, &c., at bazaars, festivals, socials, &c., or as curiosities, buy genuine old sterling Bonds of a Central American Railway Company, \$125 and \$250, each with 7 per cent. coupons attached. Handsome steel-plate Bonds, signed and sealed, only thirteen years over-due. Remit \$2.50 or \$5 respectively, or multiples, to GEO. K. MORTON, care Imperial Bank, St. Thomas, Ont., and Bonds will be returned. Specimen Bond at this office. 22-3m

**Butler & Lighthall,**  
BARRISTERS, SOLICITORS, &c

Commissioners for Ontario and Manitoba. Issuers of Marriage Licenses.  
150 St. James Street, Montreal.

THE  
**SECURITY**  
Mutual Benefit  
**SOCIETY,**  
OF NEW YORK.

(Incorporated December, 1851.)  
No. 233 Broadway, New York

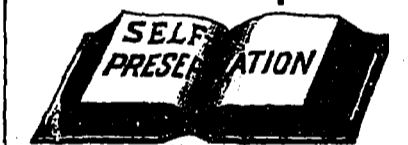
**ONLY TWELVE ASSESSMENTS**

Have been levied from 1851 to 1886, averaging three a year, and making the cost for assessments to a man of 40 years less than five dollars a year for each \$1,000 of insurance.

**Send for Circulars.**

(Or apply to CHURCH GUARDIAN.)

**Illustrative Sample Free**



**HEAL THYSELF!**

Do not expend hundreds of dollars for advertised patent medicines at a dollar a bottle, and drench your system with nauseous slops that poison the blood, but purchase the Great and Standard Medical Work, entitled

**SELF-PRESERVATION.**

Three hundred pages, substantial binding. Contains more than one hundred invaluable prescriptions, embracing all the vegetable remedies in the Pharmacopoeia, for all forms of chronic and acute diseases, beside being a Standard Scientific and Popular Medical Treatise, a Household Physician in fact. Price only \$1 by mail, postpaid, sealed in plain wrapper.

ILLUSTRATIVE SAMPLE FREE TO ALL, young and middle aged men, for the next ninety days. Send now or cut this out, for you may never see it again. Address Dr. W. H. PARKEE, 4 Bulfinch st., Boston, Mass.

**G. ARMSTRONG & CO.,**  
**Funeral Directors,**  
VICTORIA SQ., MONTREAL.

Country orders promptly attended to. 1-y

**CURATE WANTED**  
FOR HALIFAX, NOVA SCOTIA.

The Rector of St. Paul's would be glad to meet with a like-minded fellow-laborer, of Evangelical views, as Curate. Stipend \$800. Address, "The Rector," St. Paul's Halifax, N.S.

THE CHURCH GUARDIAN  
A Weekly Newspaper.

NON-PARTISAN! INDEPENDENT

Is published every Wednesday in the interests of the Church of England in Canada, and in Rupert's Land and the North-West.

Special Correspondents in different Dioceses.

OFFICE:  
190 St. James Street, Montreal.

SUBSCRIPTIONS:  
(Postage in Canada and U. S. free.)  
If Paid (strictly in advance) - \$1.00 per an.  
If not so paid - - - - - 1.50 per an.  
ONE YEAR TO CLERGY - - - - - 1.00

ALL SUBSCRIPTIONS continued, UNLESS ORDERED OTHERWISE BEFORE DATE OF EXPIRATION OF SUBSCRIPTION.

REMITTANCES requested by POST OFFICE ORDER, payable to L. H. DAVIDSON, 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 CIRCULATION LARGELY IN EXCESS OF ANY OTHER CHURCH PAPER, and extending throughout the Dominion, the North-West and Newfoundland, will be found one of the best mediums for advertising.

RATES.

1st insertion	10c. per line Nonpareil.
Each subsequent insertion	5c. per line
3 months	75c. per line
6 months	\$1.25 "
12 months	\$2.00 "

MARRIAGE and BIRTH NOTICES, 50c. each insertion. DEATH NOTICES free.

Obituaries, Complimentary Resolutions Appeals, Acknowledgments, and other similar matter, 10c. per line.

All Notices must be prepaid.

Address Correspondence and Communications to the Editor,

P. O. Box 504,  
Exchanges to P. O. Box 1950 Montreal.

**Lord & Thomas' Samson List**

The very prominent and thoroughly reliable newspaper advertising firm of Lord & Thomas, 45 to 49 Randolph st., Chicago, are tireless in their efforts to interest general advertisers.

Their latest and one of their best, is their "Samson List." They have grouped together two hundred and eighty-five of the best religious newspapers in the United States and Canada, and stated the cost of advertising in them, for the benefit of advertisers in an attractive circular which lies before us. Included in the list is the name of our own paper. Messrs. Lord & Thomas aptly remark that they have named this list of papers the "Samson" list, because it is "the strongest list ever issued." This firm is worthy of all confidence, and justly recognized as leaders in their line—Newspaper advertising.

People who expect a man to kick his own dog in case of a fight have got a big surprise laid up for them.

**THE FIRE BELLS**

Ring out an alarm and it is heeded. This is to notify you that base substitution is practiced when the great, sure-pop corn cure is asked for. Putnam's Painless Corn Extractor never fails to take corns off. It makes no sore spots and gives no pain. Be sure and get "Putnam's."

It doan' do any good to light a candle arter you have bin eatin wormy apples in de dark.

**AN AWFUL DOOM**

Of any nature is usually avoided by those who have foresight. Those who read this who have foresight will lose no time in writing to Hallett & Co., Portland, Maine, to learn about work which they can do at a profit of from \$5 to \$25 and upwards per day and live at home, wherever they are located. Some have earned over \$50 in a day. All is new. Capital not required. You are started free. Both sexes. All ages. Particulars free. A great reward awaits every worker.

A newspaper editor says: "We have received a notice of marriage for insertion, to which was appended the original announcement, 'Sweethearts at a distance will please accept this intimation.'"

**A Cure for Drunkenness.**

Opium, morphine, chloral, tobacco, and kindred habits. The medicine may be given in tea or coffee without the knowledge of the person taking it, if so desired. Send 5c. in stamps, for book and testimonials from those who have been cured. Address M. V. Lubon, 47 Wellington st., East, Toronto, Ont. Cut this out for future reference. When writing mention this paper.

A religion which can't stand before de sight of a circus pursheshun or de sound of a fiddle am not worf luggin' aroun' de kentry.

**ADVICE TO MOTHERS.**

Mrs. WINSLOW'S Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c a bottle.

**CHURCH TRACTS.**

*Suitable for Parochial Distribution Encouraging Church Principles and combating various forms of Dissent.*

- No. 1.—JOHN WESLEY'S RELATION TO THE CHURCH.—A Tract for Methodists.
- No. 2.—THE DUTY OF CONSTANT COMMUNION.—By Rev. John Wesley, A.M.
- No. 3.—A TREATISE ON BAPTISM.—By Rev. John Wesley, A.M.
- No. 4.—THE MEANS OF GRACE; Their Necessity and Scriptural Authority.—By John Wesley, A.M.
- No. 5.—THE MINISTRY: A Voice from John Wesley.
- No. 6.—OUR SUCCESSION OF DOCTRINE AND ORDERS: or Continuance in the Apostles' Doctrine and Fellowship—a Characteristic of the Church of Ireland.—By Rev. Courtenay Moore, M.A., Rector of Castletownroche.
- No. 7.—SCRIPTURAL AUTHORITY for a Mixed form of Prayer.—By Rev. G. T. Stokes, M.A., Incumbent of Newtown-Park, Blackrock.
- No. 8.—THE NECESSITY OF THE EPISCOPATE.—By the Very Rev. Chas. Parsons Reichel, D.D., Dean of Clonmacnois.
- No. 9.—TWELVE HINTS TO CHURCHGOERS.—By the Rev. G. R. Wynne, M.A., Rector of Killarney.
- No. 10.—TWELVE HINTS TO CHURCH WORKERS.—By the same author.
- No. 11.—TWELVE HINTS TO CHURCH CHOIRS.—By same author.
- No. 12.—PLYMOUTH BRETHREN.—A few of the Opinions of those who call themselves Christian Brethren, contrasted with the statements of Holy Scripture.
- No. 13.—FREE AND OPEN CHURCHES.—By Rev. R. B. Stoney, B.D., Incumbent of St. Matthew's, Irishtown; Honorary Secretary of the Free and Open Church Association (Dulin Branch).
- No. 14.—BAPTISM AND THE LORD'S SUPPER.—By the Rev. Courtenay Moore, M.A., Incumbent of Castletownroche.
- No. 15.—THE TRAINING OF THE WILL IN CHRISTIAN EDUCATION.—By Rev. G. R. Wynne, M.A., Rector of Killarney.
- No. 16.—THE CONSTITUTION AND AUTHORITY OF THE CHRISTIAN CHURCH.—Compiled by Rev. William Sherrard, Rector of Castletownroche.
- No. 17.—WHO WAS THIS JOHN WESLEY? A Question for the Wesleyans.—By the Rev. J. A. Carr, LL.D., Incumbent of Whitechurch, County Dublin.
- No. 18.—"ARE YOU SAVED?" Certainty or Hope?—By Rev. J. Macbeth, LL.D., Incumbent of Killeagey. *Others are in Preparation.*

These Tracts are published at 2d each, or 1s 3d per dozen. 50 (assorted if desired) will be sent post free on receipt of Post Office Order for 5s 3d.

PUBLISHED BY

**J. CHARLES & SON.**

Office of the Irish Ecclesiastical Gazette, 61, Middle Abbey-street, Dublin.

(In ordering mention this paper, or send through this office.)

**E. & C. GURNEY & CO.,**

385 & 387 St. Paul Street, Montreal.

HOT AIR FURNACES for WOOD & COAL

HOT WATER BOILERS,

STOVES,

SCALES,

GRATES,

REGISTERS,

&c., &c.

Special attention to requirements for heating Churches.

**SEND TO**

THE

**"CHURCH GUARDIAN" OFFICE,**

FOR A COPY OF THE FOLLOWING:

"LITTLE'S REASONS FOR BEING A CHURCHMAN,"—One of the most popular and valuable books published; already in its 3rd Edition. Price \$1; by mail, \$1.10. (See notice on page 12).

ALSO, THE PAMPHLET:

"COMMUNION WINE," by the Rev. Dr. JEWETT. Price 25c.

ALSO,

"METHODISM versus THE CHURCH, or WHY I AM A METHODIST," answered by a Layman. Price 15c.

*Every Churchman should have the foregoing.*

**"Reasons for Being a Churchman."**

Already it has been found necessary to issue a THIRD Edition of *Reasons for Being a Churchman*. The book has had an extraordinary sale, and no wonder, in view of its practical and instructive character and the testimony borne to it. Bishop Kingdon, Co-adjutor of Fredericton, says: "I have read, with much satisfaction, Mr. Little's book, 'Reasons for Being a Churchman.' The arguments are well marshalled, and presented in an attractive and telling manner. The book, as it stands, is very valuable, for it gives a vast amount of information in a condensed and readable form, and I recommend it wherever I have occasion." Price by mail \$1.10.

**THE GOSPEL AND PHILOSOPHY.**—The Rev. Dr. Dix's new book.—Being a course of lectures delivered in Trinity Chapel, New York, has been received. Price \$1.50.

**THE PATTERN LIFE.**—Lessons for the Children from the Life of our Lord. By W. Chatterton Dix. Illustrated. Price, \$1.50.

At the end of each chapter are questions, and all is written in a simple and interesting style suitable for children, and a most valuable aid to any mother who cares to train her children in religious truth.

**SADLER'S COMMENTARY ON ST. LUKE**, which has been so anxiously looked for, has at last been issued, and orders can now be filled promptly. Price \$2.42 including postage. It is larger than the preceding volumes of his Commentary, and is sold fifty cents higher.

**PLAIN PRAYERS FOR CHILDREN.**—By the Rev. Geo. W. Douglas, D.D., is the best book of private devotions for children. Price 40 cents, cloth, and 25 cents paper covers.

The above may be ordered from **The Young Churchman Co.,** Milwaukee, Wis.

Or through the *Church Guardian*.

**CORPULENCY.** Recipe and note how to harmlessly effectually, and rapidly cure obesity without semi-starvation, dietary, &c. *European Mail*, Oct. 24th, 1884, says: "Its effect is not merely to reduce the amount of fat, but by affecting the source of obesity to induce a radical cure of the disease. Mr. R. makes no charge whatever. Any person, rich or poor, can obtain his work, gratis, by sending six cents to cover postage, to F. C. RUSSELL, Esq., Woburn House, Store Street, Bedford-Sq., London, Eng."

**STAINED GLASS**  
OF EVERY DESCRIPTION  
**JOSPENCE & SONS**  
ECCLESIASTICAL & DOMESTIC  
GLASS PAINTERS  
ORNAIMENTAL DECORATORS  
MONTREAL

**KNABE**  
PIANOFORTES.  
UNEQUALLED IN  
Tone, Touch, Workmanship and Durability.  
WILLIAM KNABE & CO.,  
Nos. 204 and 206 West Baltimore Street,  
Baltimore. No. 112 Fifth Avenue, N. Y.

**DIED.**  
How often do we see under this heading the name of some one near and dear to us. Many whose names are thus printed would to day be alive and well if they had put prejudice and poisonous drugs aside and accepted the honest offer we have been making them for years past. During the last nine years we have cured tens of thousands of patients suffering from chronic ailments after all other treatments had failed, by means of our wonderful Electric Medicated Appliances. We have so much faith in our goods that we send them on trial, and do not require payment unless they make a cure. Can you see anything fairer than this? Different appliances to cure Rheumatism, Dyspepsia, Nervousness, Debility, Asthma, Diseases of the Liver, Kidneys and Lungs, &c. Illustrated book giving full particulars and testimonials from every State in the U. S., and blank for statement of your case sent free. Address Electric Pad Mfg. Co., 44 Flatbush Avenue, Brooklyn, N. Y. Write to day, remember we take the risk of the Appliance failing, the only risk you take is the risk of being cured.

**How PRINTING PAYS**  
"The Proof of the pudding" is how richly it pays to own a Model Press, containing several hundred "proofs," from the 15,000 people who have Model Presses. Business men, Clergymen, Teachers, Boys, girls, persons out of work—every body is interested. A Press and Quilt complete, from \$5.00 to \$10.00 and up. Book mailed free. Address, The Model Press Co., Limited, 815 Arch St., Philadelphia, Pa.

**A BIG OFFER.** To introduce them, we will Give Away 1,000 Self-Operating Washing Machines. If you want one send us your name, P. O. and express office at once. The National Co., 28 Bay St., N. Y.

To build up a Nation—support its Institutions.

**CITIZENS**  
FIRE—LIFE—ACCIDENT  
Insurance Company of Canada.

HEAD OFFICE: 179 ST. JAMES STREET, MONTREAL.

Subscribed Capital \$1,188,000  
Government Deposit 122,000  
Reserve Fund 246,418  
Losses paid exceed 2,250,000

HENRY LYMAN, Esq., President.  
ANDREW ALLAN, Esq., (Allan S. B. Co.)  
Vice-President.  
GERALD E. HART, General Manager.  
ARCHD. MCGOUN, Secretary-Treasurer.

Agents throughout the Dominion.  
Special reduced terms to Clergymen.

The Life, Annuity and Endowment Bond offers advantages not obtained from any other Company, and is payable at age 55, 60 and 65.



EDUCATIONAL

UNIVERSITY OF KING'S COLLEGE, WINDSOR, N.S.

Founded A.D. 1788. Royal Charter granted A.D. 1802.

Visitor and Chairman of the Board of Governors.—The Right Rev. The Lord Bishop of Nova Scotia.

The Rev. CANON BROOK, M.A., of Oxford, President.

The Faculty consists of the President, who holds the Chair of Divinity; a Professor of Mathematics and Civil Engineering; a Professor of Chemistry, Geology and Mining; a Professor of English and French Literature; and a Professor of Classics and German.

The Michaelmas Term opens Saturday, October 2nd, 1886.

Matriculation Examinations, October 4th and 5th.

The New Calendar will be issued about September 15th, 1886. For further information apply during the vacation to the President of King's College, Windsor, N.S.

THE COLLEGIATE SCHOOL,

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

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

UNIVERSITY OF Bishop's College.

FACULTY OF MEDICINE, MONTREAL.

The Sixteenth Annual Session of this Faculty will commence OCTOBER the FOURTH, 1886.

Students of Bishop's College have admission to the Montreal General, Hotel Dieu, and Western Hospitals.

The facilities which this Faculty has for imparting instruction is unsurpassed. In the Department of Midwifery it far exceeds any other Medical School in Canada.

Two Gold Medals and a Scholarship competed for annually.

For Prospectus, &c., apply to R. A. KENNEDY, M.D., Registrar.

Bishop's College LENNOXVILLE, P.Q.

LECTURES BEGIN SEPT. 16TH, 1886.

BISHOP'S COLLEGE SCHOOL, LENNOXVILLE, P.Q.

Autumn Term Begins TUESDAY, SEPT 14th, at 9.15 a.m.

Circulars of College and School, and Rector's Circular of School, sent on application to E. Chapman, Esq., Secretary, or to THOS. ADAMS, D.C.L., Principal and Rector

SCHOOL OF ST. JOHN THE EVANGELIST, 275 St. Urbain Street.

MASTERS: Rev. EDMUND WOOD, M.A., Durham, Rector. Rev. ARTHUR FRENCH, B.A., Oxford, Head Master, with competent assistants.

School will (D.V.) re-open on WEDNESDAY, September 8th. Boys are thoroughly grounded in all the branches of an English and Classical education. The masters seek to impart a healthy moral tone to the boys. The numbers are limited. A few boarders received.

ST. CATHERINES HALL, Augusta, Me. DIOCESAN SCHOOL FOR GIRLS. The Right Rev. H. A. Neely, D.D., President. The Rev. W. D. Martin, A.M., Rector and Prin. 19th year opens Sept. 15th. Terms \$75 and \$250. Increased advantages offered. For circulars address the Principal. 14-10

GIRTON HOUSE.

Boarding and Day School for Young Ladies.

102 PLEASANT ST., HALIFAX, N.S.

MR. E. C. SUMICHRAST, PRINCIPAL.

REFERENCES:

His Honor M. H. Richey, Lieut.-Governor of Nova Scotia; The Lord Bishop of Nova Scotia; The Lord Bishop of Newfoundland. Sir Adam G. Archibald, K.C.M.; Hon. J. McDonald, Chief Justice of Nova Scotia; Hon. Judge Weatherbee; Hon. Judge Rigby, Hon. Judge Thompson; T. Robertson, Esq., M.P., Shelburne, N.S.; Hon. W. S. Fielding, Provincial Secretary; Hon. W. Owen, Q.C., M.L.C., Bridgewater; The Venerable Archdeacon Gilpin, D.D., Halifax; W. J. Stairs, Esq., Halifax; Rev. F. Partridge, D.D., Halifax; Rev. F. R. Murray, Halifax; A. H. McKay, M.A.B. Sc., Principal Platon Academy; Rev. J. Ambrose, Digby, N.S.; H. S. Poole, Esq., Stellarton, N.S.; C. E. Brown, Esq., Yarmouth; J. Macfarlane, Esq., Canada Paper Co., Montreal; L. O'Brien, Esq., President Royal Canadian Academy, Toronto; Robert Spratt, Esq., Toronto, and Parents of Pupils, Sept. 9, '85. 1 y.

MRS. LAY'S ESTABLISHMENT

FOR THE Board and Education of Young Ladies,

1736 and 1738 St. Catherine Street, Montreal.

This old and well-known School continues to offer superior advantages for a thorough and Refined Education. Full staff of accomplished Professors and Teachers. Music and the French language specialties. Resident French Governess. The autumn Term will open

On Wednesday, September 15th.

References kindly permitted to His Lordship the Bishop of Montreal; The Very Rev. the Dean of Montreal; the Right Rev. The Bishop of Huron, and The Bishop of Algoma.

MRS. MILLAR'S & MISS PITT'S

English and French Finishing and Preparatory School for the Board and Education of Young Ladies and Children,

No. 4, Prince of Wales Terrace, 393 Sherbrooke St., Montreal.

This School re-opens for its seventh session, in new premises, on September 15th. Professors and competent teachers in all departments. Musical rehearsals, Literary conversational, Shakespeare evenings, Lectures on Art, Science, Literature and History, form distinctive features of the Senior classes. Preparatory department is well suited to the wants of young children. Special care and time is devoted to the study of Music and Painting.

Mrs. Millar and Miss Pitt are permitted to refer to their Lordships the Bishops of Montreal, Huron, Algoma, their own Rector, and Clergy of other denominations and Patrons.

RECTORY SCHOOL FOR BOYS.

FRELIGHSBURGH, P.Q.

Session opens Sept. 6th, 1886. For Circulars, &c., address 15-17 CANON DAVIDSON, M.A.

MISS FOSTER'S CLASS

— WILL RE-OPEN — THURSDAY, SEPTEMBER 9, 32 FORT STREET. 18-4

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed in no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you. Address DR. H. G. ROSE, Branch Office, 37 Yonge St., Toronto.

THE CHURCH GUARDIAN, THE BEST MEDIUM FOR ADVERTISING



M. S. BROWN & CO.,

ESTABLISHED A.D. 1840. JEWELLERS & SILVERSMITHS, —DEALERS IN—

Church Plate and Metal Altar Furniture.

128 Granville St., Halifax, N.S.

The following well known clergymen have kindly permitted their names to be used as references:—

The Ven. Canon Edwin Gilpin, D.D., Archdeacon of Nova Scotia, Halifax.

The Rev. Canon Brock, M.A., President King's College, Windsor, N.S.

The Rev. C. J. S. Bethune, M.A., Head Master Trinity College School, Port Hope, Ontario.

The Rev. E. S. W. Pentreath, Christ Church, Winnipeg, Man.

Price Lists can be had on application.

NOW READY.—Price, 2s. 6d. Stg.—30c. C. COASTAL NAVIGATION;

Or Notes on the use of Charts, intended for the instruction of Classes in Coastal Navigation, and for the use of Coast-ing and Sailing Vessels.

By JOSEPH JAMES CURLING,

Missionary Priest of the Bay Islands, Newfoundland; and Rural Dean of the Straits of Belle-Ile.

Holder of a Board of Trade "Certificate as Master of his own Pleasure Yacht."

F.R.G.S.; and formerly a Lieutenant in the Corps of Royal Engineers.

With Diagrams and a Chart to illustrate the Notes.

Published by GRIFFIN & CO., 2 The Hard, Portsmouth.

Sold in London by

IMRAY & SONS, Minories; NORIE & WILSON, 156 Minories; HUGHES & SON, 59 Fenchurch Street; SIMPKIN, MARSHALL & CO., Stationers' Hall Court.

BELLS.

BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.

VANDUZEN & TIFT, Cincinnati, O.

MENEELY & COMPANY

WEST TROY, N. Y., BELLS

Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals.

McShane Bell Foundry.

Finest Grade of Bells, Chimes and Peals for CHURCHES, COLLEGES, TOWER CLOCKS, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue to J. H. McSHANE & CO., BALTIMORE, Md., U. S. Mention this paper.

Clinton H. Meneely Bell Co.

SUCCESSORS TO MENEELY & KIMBERLY,

Bell Founders, TROY, N. Y., U.S.A.

Manufacture a superior quality of BELLS, Special attention given to CHURCH BELLS. Catalogues sent free to parties needing bells.

SUBSCRIBE for the CHURCH GUARDIAN.

Dominion Line.

ROYAL MAIL STEAMSHIPS.

Sailing from Quebec, as under: Toronto... 24th Sept. Montreal... 15th Oct. Vancouver 30th " Oregon... 21st " Sarnia... 8th Oct.

BRITISH SERVICE. Quebec... 24th Sept. Ontario... 8th Oct. Dominion... 22nd "

\*Saloon and Staterooms in these steamers are amidships, and they carry neither cattle or sheep.

Passengers per "Toronto," "Sarnia," and "Montreal," can embark at Montreal, the day previous, if they so desire.

Rates of Passage:—Cabin, \$50 and \$80, according to steamer and accommodation; Second Cabin, \$30; Steerage, \$20. Special rates for Clergymen and their wives.

For further particulars apply to DAVID TORRANCE & CO. General Agents. 12-17

CHURCH OF ENGLAND

TEMPERANCE SOCIETY

CHRISTIAN LIBERTY, its Nature and Limitations. A Sermon preached in Westminster Abbey by Canon ELLISON. Price 1d. or 6s. per 100.

FIRST PRINCIPLES OF CHURCH TEMPERANCE WORK. By the Rev. Canon ELLISON, M.A. Price 1d.

PAROCHIAL TEMPERANCE WORK as Part of the Cure of Souls. By the Rev. Canon ELLISON, M.A. Price 2d.

HOLY MATRIMONY, the Married Life of the Christian Man and Woman. By the Rev. Canon ELLISON, M.A. Price 1s. 6d.

TEMPERANCE REFORMATION MOVEMENT. By the Rev. Canon ELLISON. Recommended to all wishing to understand the work of the Church of England Temperance Society. Price 1s.

'THE BLUE RIBBON ARMY,' or Gospel Temperance Mission. Its relation to and bearing upon the Church of England Temperance Society. By the Rev. Canon ELLISON. Price 1d. each.

CHURCH TEMPERANCE MISSIONS.—Hints and Suggestions. 1d. each.

THE ALCOHOL QUESTION. By Sir WILLIAM GULL, Bart., Sir JAMES PAGET, Bart., and several others. Price 2s. Published at 3s. 6d.

THE GROCER'S LICENCE. Price 1d. each

THE EVILS OF GROCERS' AND SHOP-KEEPERS' LICENCES. Price 1d. each

THE GOSPEL OF THE HUMAN BODY. A Sermon preached in St. Paul's Cathedral, by the Ven. Archdeacon EARLE. Price 1d.

Address orders to

Manager Publication Dept..

2 Bridge Street, WESTMINSTER LONDON, ENG.

Commercial College

Of Kentucky University, LEXINGTON, KY.

The Best AND CHEAPEST College FOR A Business Education.

Highest Honor and Gold Medal over all other Colleges, at the World's Exposition, for System of Book-keeping and General Business Education. 6000 Graduates in Business. 10 Teachers employed. Cost of Full Business Course, including Tuition, Stationery and Board, about \$90. Short Hand, Type-Writing and Telegraphy, specialties. No Vacation. Enter Now. Graduates Guaranteed Success. For circulars address W. B. SMITH, Pres., Lexington, Ky.

OPIMUM Morphine Habit Cured in 10 to 30 Days. No Pay until Cured.

J. L. SZWARZ, M. D., Lebanon, Ohio.

CATARRH SAMPLE TREATMENT FREE!

So great is our faith that we can cure you, dear sufferer, that we will mail enough to convince you, FREE. Send 10c-stamps to cover expense of postage. J. L. SZWARZ & CO., Newark, N. J.

WANTED LADIES AND GENTLEMEN who wish to make \$5 to \$4 a day easily at their own homes.

Work sent by mail. No canvassing. Address with stamp Crown Mt. Co., 204 Vine St., Cin. O.

WANTED—LADY Active and intelligent, to represent in her own locality an old firm. References required. Permanent position and good salary. GAY & WOOD, 14 Barclay St., N. Y.

A PRIZE. Send six cents for postage of goods which will help all of either sex to more money right away than anything else in this world. Fortunes await the workers absolutely sure. Terms mailed free. TRU

THIS PAPER may be found on file at Geo. F. Powell & Co's Newspaper Advertising Bureau (10 Spruce St.) where advertising contracts may be made for it IN NEW YORK.