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# The Church Guardian

OF MONTREAL.

"Grace be with all them that love our Lord Christ in sincerity."—Eph. vi. 24.  
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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## ECCLIASTICAL NOTES.

THE Rev. Canon Lucock, D.D., has been duly installed, Dean of Lichfield.

THE Church of England Waifs and Strays Society has received donations of £250 each for the general fund and for the proposed Walsham Farm Home.

THE Right Rev. Leighton Coleman, Bishop of the diocese of Delaware, has been seriously ill and prayers were offered in his diocese for his recovery.

DR. LAWS, a missionary from Africa, reports that there are now Christian schools with 150 teachers and 7000 scholars on the banks of Lake Nyassa.

THE Rev. G. P. K. H. Du Boulay has resigned the curacy of Sneinton, Nottingham, with a view of undertaking mission work under Bishop Smythies in Zanzibar.

THE organ of Hereford Cathedral, which was built 200 years ago, has now been so restored and improved as to make it one of the finest cathedral organs in England.

THE corner stone of the new Cathedral, New York, was to be laid on St. John's Day 27th Dec. inst., by Bishop Potter, Bishop Doane being the preacher at the special service.

By the death of the aged Bishop of St. Andrews, the Right Rev. Chas. Woodsworth, D.D., the Church in Scotland has lost a most distinguished prelate. He died at St. Andrews on the night of the 5th December inst.

THE Bishop of Ely has appointed Bishop Macrorie, late of Maritzburg, to the Canonry in Ely Cathedral, vacant by the appointment of Canon Luckcock to the Deanery of Lichfield. Dr. Macrorie was consecrated Bishop of Maritzburg in 1869, and resigned his See in the early part of the present year.

MR. GLADSTONE has written to a Welsh correspondent who drew his attention to a statement of the supporters of disestablishment in Wales that dissenters contributed by taxation to the support of The Church that "the Church of England receives no assistance whatever from public funds."

THE Council of the Church of England Young Men's Society desire to make the jubilee year, upon which they have just entered, the occasion of a development of their work amongst young men. There are eighty-seven branches, with a total membership of nearly 20,000.

THE Bishop of Qu'Appelle has been appointed Warden of St. John's Hospital, Lichfield, in succession to Bishop Bromby.

THE Queen has appointed the Right Rev. Bishop Selwyn, D.D., late Bishop of Melanesia, to be one of the Honorary Chaplains to Her Majesty.

THERE are now more clergy in the diocese of Western Texas than ever before, so that Church services are held in every town where there are communicants of the Church, but the field cannot be extended without outside aid, although it is "white unto the harvest."

THE estimates Committee of the C.M.S. have reported that there may be looked for next March a deficit of £6,890, and in March, 1894, of only some £1,500. This anticipation arises mainly from the fact that a large legacy left to the Society will, it is assumed, be paid during the financial year 1893-94.

THE Jubilee of the Church of England Sunday-school Institute will be kept in May, 1893. The Institute has long been one of the most capable "handmaids of the Church," and there are no signs that it grows less active or less successful with increasing age. In connection with the promised Jubilee the Institute will hold a Sunday Scholars' Industrial Exhibition at the Crystal Palace on May 13th 1893.

USE your gentlest voice at home. Watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is joy, like a lark's song, to a hearth at home. Train it to sweet tones now and it will keep in tune through life. How many hearts are aching for a tender word! Husband, speak to your wife in the old love tones of courting days.

IRISH CHURCH people have noticed that by the death of Dr. Austin, of British Guiana, Dr. Knox, Archbishop of Armagh and Primate of All Ireland, becomes senior bishop of the Anglican communion by consecration, having been raised to the Episcopate in 1849 as Bishop of Down, Connor, and Dromore. His grace was elected Archbishop of Armagh in 1886. The next oldest Bishop is Dr. Williams, Bishop of Connecticut and Primate of the American Episcopal Church, who was consecrated in 1851.

THE death of Charles James Will's, of New York, who was the first vice-president of the Brotherhood of St. Andrew, and an enthusiastic worker in its behalf, will be a great loss to the Church. For the last two years he has had

charge of the Stanton street mission, New York city, giving up a flourishing business to take up his residence in the mission house, where he entirely revolutionized the methods of the mission. His funeral took place at St. George's Church, New York city, on December 2nd, the Rev. Wm. S. Rainsford, D.D., officiating, assisted by the Rev. Lindsay Parker.

THE *Natal Advertiser* of the 17th October gives an account of the opening ceremony of a Presbyterian Church at Durban. A feature of the morning celebration was the baptism of six infants with sanctified water obtained from the river Jordan in 1849. The seal on the small bottle containing the precious liquid was broken with due solemnity by the reverend gentleman, and at the conclusion of the short baptismal function, he threw the forty-three years old water within the Church.

THE Bishop of Ely recently had a copy of manifesto which has been issued by the Guild of St. Matthew sent to him, and his Lordship, in acknowledging it, disputed, "with all respect," the truth of its assertion that the appointment of the clergy ever rested with the people. "I can find no trace of it," he says, "in the pastoral Epistles of St. Paul or in the history of the ordination he held." Church history, the Bishop contends, is equally silent on the matter; "and the practical results of election in Dissenting bodies are not encouraging." On the question of giving parishioners a voice in the appointment of their clergy the Bishop says, he is in favour of "some checks" on "improper appointments."

As the Church Army is about to arrange for the opening of a small farm colony in South Africa, they and the authorities are anxious to find a Chaplain who would be willing to go out and take charge of the spiritual needs of the people. At the first there will be about twenty or thirty families in the immediate settlement, and around it is a large Kaffir district with a great number of heathen. The colony will form first a strong nucleus of Church Army life, only selected persons being allowed to go out. The colony will be in the diocese of the Bishop of Grahamstown. The district is splendidly irrigated, and is stated by one of the highest authorities to be one of the most healthy spots in the whole world. It is situated about eight miles from a new railway station. Twenty-five houses are already erected, and every preparation will be made for the reception of the colonists. The salary offered is small, but will be sufficient.

The smallest bark on life's tumultuous ocean  
Will leave a track behind forevermore;  
The lightest wave of influence set in motion,  
Extends and widens to the eternal shore.

—Mrs. S. J. Bolton.

THE decline of dissenting strength in rural districts in England is causing serious misgivings in the minds of the leaders of various dissenting bodies, and is, unless we are very much mistaken, partly the reason why the Church is regarded by them with so much increased hostility, and is spoken of with so much bitterness. If we are mistaken, and we wish for charity's sake we could think we are, it is their own words and writings which have misled us, and which they must blame for our error. Lately an ex-official of the Congregation Union, referring to the shrinkage of which we have just spoken, declared that, if the dissenting bodies "are to live," their losses in the country must be made up by gains in the large towns. New populations are their hope. "Fail with them," he said, "and our doom is sealed." The situation must be indeed critical when one of themselves speaks in such a pessimistic strain, and apparently actually doubts the very possibility of their continued existence.—*Church Bells.*

THE Convention number of *St. Andrew's Cross*, containing all the addresses made at the recent Convention of the Brotherhood of St. Andrew in Boston, is a volume of 120 pages bound in a very effective cover and embellished with four wood engravings. It is well described by the publishers as a "treasury of practical theology." When such men as Bishop Thompson, Bishop Tuttle, Bishop Huntington, Bishop Courtney, Bishop Nichols, Bishop Brooks, Father Huntington, Rev. H. C. Swentzel, Rev. Arthur S. Lloyd, Messrs. Horace E. Scudder, George Zabbriskie, James L. Houghteling, W. C. Sturgis, Charles James Wills, and Robert Stiles, give expression to the largest thoughts and deepest feelings that have come to them in their manifold experience of life, the result is sure to be a body of wonderfully "practical" theology. The whole Church is under obligations to the Brotherhood for publishing surely at great expense, this very useful volume. Copies may be obtained, at twenty-five cents each, at any Church bookstore, of any newsdealer through the American News Co., or by addressing *St. Andrew's Cross*, 13 Astor Place, New York.

### A KINGDOM.

Some persons read the Bible only to pick out text that confirm and establish opinions and prejudices of their own that have taken possession of their minds. This makes sectarians and narrow religionists. Yet there is a way of taking one of the higher divine truths or principles and observing how it is broadened and deepened by bringing together whatever bears upon it in our perusal of the Word of God. And this widens our spiritual horizon instead of making it narrow. Take, for instance, the fact of the kingdom of God among men, and we shall find it all the way along through both the Old and New Testaments. Immediately after His baptism, the first sound of our Lord's voice was in preaching the gospel of the kingdom of God. His first words were: "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." And the burden of His words and work were for the bringing men into this kingdom. Now, once let the mind get as full idea

as possible of what this kingdom is, as the basis of God's work among men, together with the definite impression of the positive existence of Christ's kingdom in which are enclosed the children of God redeemed by the Saviour, re-born through the Holy Spirit, and by the side of it the kingdom of the world or the kingdom of Satan, then religion, life and its purpose, duty to our fellow-men, duty to the Church, duty to God, take their true meaning and right place. And, moreover, with this knowledge, questions of morals and practice, questions of doctrine and ceremony, of spiritual experience, questions of names and parties and social disturbances, that so much perplex thoughtful people, would be a deal cleared up and settled. For lack of a large and definite idea of what the kingdom of God means, many zealous and earnest Christians lose much of the glory and blessing of religious life and work. They insensibly limit the kingdom to their own denomination, to those who think and believe just as they do, and even some intelligently trained in our own historic Church forget that the kingdom of God includes all His children of whatever name, race, or clime. Worse still, there are those who confine the kingdom to their own parish or congregation, with neither sympathy for nor recognition of anything beyond. And, sadly enough, there are preachers and even priests who wall themselves in a circle bounding their own flock. And all this tends to the seeking of personal glory, and not the glory of God and His kingdom. And glory of self is the world-spirit, and the impulse comes not from Christ's kingdom, but the other kingdom, for Jesus says: "My kingdom is not of this world."—*The Church News, Miss.*

### BOTH GOD AND MAN.

Christmas brings us very close to God. It emphasizes the truth that man is made in God's image. We may not be able to know fully and precisely all that this means, but it helps to make clear the fact of the Incarnation, that if man is made in the image of God, then "God can express Himself in His own image. He can express Himself, therefore, in manhood; He can show Himself as man." In a certain sense every man is divine, but the divine image is clouded by sin, and does not fully outwork itself under the present limitations of humanity. He who was born of the Virgin Mary has all that man has. He is absolutely without sin, and much more than all this, he is God in man, and He is God and man. And this is the reason that Christmas brings us so close to God. What we see in Christ Jesus, what we know of Him while here in this world. His love, His justice, His purity, His sympathy, His unselfishness, are just the human qualities that show His oneness with us and the identity of His nature with human nature. He is one with us, and He is also one with God, and this makes us closely akin to God. Blessed is the Christmas-tide to every soul to whom the story of Bethlehem's Babe intensifies the consciousness of being forever "enclosed in the Divine Presence."

"Man's weakness is his glory—for the strength which raises him to Heaven and near God's self. Came spite of it: God's strength his glory is: For thence came, with our weakness, sympathy, Which brought God down to earth, a man like us."

*St. Louis Church News.*

### TO OUR READERS.

We very much regret that our "CHRISTMAS GREETINGS" to our subscribers and friends failed to find space in the *GUARDIAN* of last week. As the printing of the paper has been done for sometime past at a distance of 27 miles from the Editorial office, it has not been possible to see the final proofs of matter set up; and we were not aware of the omission until a copy of the paper was received after the whole issue had been struck off. We trust our readers will accept our apology.

1893

We heartily wish "A HAPPY NEW YEAR" to each and all of our subscribers, and to all into whose hands the *GUARDIAN* may come.

### CHRISTMAS IN MONTREAL.

(Condensed from *The Gazette.*)

THE CATHEDRAL.—The Christmas festival service and Choral Communion at Christ Church cathedral was impressive by its plain joyousness. An artistic programme had been arranged by Mr. Birch, organist, which was splendidly sung by the choir. The large congregation joined in singing the hymns. The "Te Deum," by Dudley Buck, and the anthem, "Sing O Sing" (Leslie), were rendered by the choir alone, and it was seen that it was a splendidly trained one, with a large number of good voices. Before preaching the sermon, the Rev. Dr. Norton, D.D., announced that there would be a special Communion service on St. Stephens, St. Johns and Holy Innocents Day; also that he had received three subscriptions, on behalf of the Choir fund, of \$50 each.

The Rector took his text from the Gospel of St. Matthew, 2nd chapter, 11th verse: "They presented unto Him gifts of gold frankincense and myrrh," and delivered a forceful sermon on true charity.

In concluding he stated that the offertory would be for the poor and invited liberal contributions. The Rev. E. T. Capel, assistant, was the preacher at evening service.

ST. GEORGE'S was crowded Xmas morning. The Church was decorated with flowers and the pillars garlanded with evergreens, adding greatly to the appearance of the sacred edifice. The service was very beautiful, the music being particularly effective, Mr. Percival J. Illsley being the organist. The singing of the hymn, "Hark, the Herald Angels Sing," was rendered with spirit, while the Canticles and Psalms were sung with marked precision and effect. The sacrament of the Holy Communion was administered to a large number of communicants at 9 o'clock, again at eleven, and to a smaller number in the evening. The Lord Bishop of the diocese was celebrant at the Holy-Communion in the morning.

Very Rev. Dean Carmichael in the morning preached an eloquent and feeling sermon from St. Luke's gospel, "And, lo, the angel of the Lord came upon them and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them fear not, for, behold, I bring you good tidings, of great joy, which shall be to all people."

The offertory—a liberal one—was for the poor.

ST. STEPHENS.—The festivities at St. Stephen's began on Christmas eve at 8 o'clock, when Archdeacon Evans, rector of the parish, acting

for the choirmaster, took three members of the choir very much by surprise by presenting each of them with a beautiful and valuable gift, the three recipients being Miss Lillie Scott, Miss Maggie Hamilton and Mr. G. S. Poole, they having been the most regular attendants during the year. Mr. Poole replied for the recipients, and Mr. W. A. Scott, as the oldest member of the choir, expressed the pleasure it gave all the choir to see three of their members so honored, as it proved their leader's interest in them all. A presentation of a beautiful fur lined coat to Archdeacon Evans followed. The presentation was made by the churchwardens, Messrs. C. E. Cooke and G. Carson, on behalf of the congregation and was accompanied by an address. Although taken by surprise the Archdeacon replied happily to this unexpected mark of his congregations affection.

The rector preached at the three services held on Christmas Day and Holy Communion to a large number of recipients. The offertories were for the poor. The Church was beautifully decorated with plants, flowers and palm; and the music was excellent. The children's service at 3 p.m. was well attended and the singing was led by a juvenile choir trained on the occasion by Miss Butcher.

**ST. JOHN THE EVANGELIST.**—At Choral Communion at 11 a.m., where there was a very large congregation present. The Church was effectively decorated with wreaths of evergreen, and young spruce trees flanked either end of the altar, which was beautifully adorned with flowers and illuminated by numerous tapers. The rood screen has been much improved by the addition of the chancel gates, which are of ornamental iron work, painted and gilded in accordance with the general design.

The choir, 50 in number, entered the Church singing "Christians, Awake, Salute the Happy Morn," and, on entering the chancel, "Hark, the Herald Angels Sing" was used as an introit. The rector, Rev. E. Wood, then took his place as celebrant, assisted by the Rev. H. Kittson, and the service proceeded, Mr. W. Reed's beautiful music being used throughout. The Gloria which is quite equal in merit to the other numbers, was sung for the first time in this Church. The choir was augmented by an orchestra of nine pieces, besides piano and organ, and it is worthy of note that three of the violins were in the hands of choir boys. It was evident that there had been careful preliminary practice, for there was a pleasing unanimity between the instruments and voices as to time, and the many beautiful passages in the service were interpreted in a pleasing and devotional manner. The rector preached a short sermon from Psalm xxx., 5, "Heaviness may endure for a night, but joy cometh in the morning." There was a very large number of communicants at this and the earlier services.

In the evening Tallis' festal service was used, with the usual special psalms. The Magnificat and Nunc Dimittis were by Roberts, and the sermon was preached by Rev. H. Kittson. Mr. Ernest Sumner presided at the organ with great ability, and he was most ably and effectively assisted by Mrs. Chadwick at the piano.

**COTE ST. PAUL.**—The Church of the Redeemer here was prettily decorated, thanks to the Misses Meyer, Trotter, Masters McJames, Fraas, and others, and hearty services were held morning and evening; at the former, Holy Communion was celebrated, there being 47 communicants. The Rev. E. A. W. King preached at both services; and in the evening referred to his year's work in the mission, and said his parting words to the congregation. The Mount Royal Milling Co. sent in through the offertory in the morning its annual Christmas gift of \$10 towards the work of the mission, and a lady friend in the city sent in to Dr. Davidson, a sum of \$5.00 towards the purchase the Church House and lot.

**ST. LUKE'S.**—The services in the Church were bright and joyous in keeping with the festival

of Christmas. The morning service was well attended, the music was appropriate, the anthem well rendered and Holy Communion partaken of by many. A special service in connection with the Sunday school took place at 7 p.m. The Sunday school scholars having met in the lecture room proceeded up to the Church in classes and were seated in the front pews. The attendance of parents and other Church members was most gratifying. The hearty manner in which the Sunday school scholars joined in the singing and responses might serve as an example to many older people.

## Diocese of Nova Scotia.

SYDNEY, C. B.

**COXHEATH.**—Last winter the churchpeople of Coxheath, in this parish, decided to build a new Church, and provided timber for the frame and stone for the foundation. About the end of August service was held for the last time in the old Church, which was then taken down, and the work of building begun. On the afternoon of Sunday the 18th inst., the new Church was opened, prayers being said by Archdeacon Smith, rector, the lessons read by Commander Worgan, R. N., and Mr. W. E. Earle of North Sydney, lay readers, and a very able and eloquent sermon preached by the Rev. R. D. Bam-luck, M.A., rector of Sydney Mines and North Sydney, and Rural Dean. The Church, including vestry and porch, was filled to overflowing. The collection in aid of the building fund amounted to \$60.75, to which an addition of \$10.00 was made the following day by Messrs. Vooght, Bros., of North Sydney. The Church, erected at a cost of about \$2000, is a thoroughly well built as well as beautiful edifice, all the work except the stonecutting and part of the plastering having been done by the parishioners themselves, who have willingly given of their time and skill to make the building as perfect as possible. The windows are from Spence & Sons of Montreal. The seats, of native ash and birch, will accommodate 170 persons.

## Diocese of Quebec.

MARBLETON.

The ladies of St. Paul's guild held a very successful bazaar and entertainment in the Town hall, on Thursday evening last. A good programme was provided and the public were so well pleased that they contributed liberally to the good cause, the result being \$75 25, proceeds of the evening, a very good showing for this place, and the ladies are deserving of great praise for their timely efforts on behalf of the parsonage fund.—*Sherbrooke Gazette.*

WATERVILLE.

The Rev. E. A. Willoughby King, M. A., has accepted the appointment to the incumbency of this Parish and will be inducted on Sunday, the 1st January, 1893. For some years past he has been engaged on work in the Diocese of Montreal, but had previously given 15 years of faithful and laborious services to this diocese in various parts thereof and receives a hearty welcome back to it, by Bishop and Clergy.

## Diocese of Toronto.

PETERBORO.

**ST. JOHN'S.**—Rev. J. C. Davidson on Sunday week gratefully acknowledged the receipt of \$100 from the trustees of the Nicholls Estate in trust for the poor of the congregation.

He also gratefully accepted on behalf of the congregation the handsome window that has

been placed in the church in memory of the late E. Chamberlen by his family.

A large number of parcels were received at the school-room, St. John's Church, Tuesday morning, 20th Dec., for the Christmas distribution among the poor and were distributed.

A social under the auspices of the Girls' Guild of St. John's Church was held on the evening of Thursday last, in the school-room, at which there was a large attendance. All enjoyed themselves thoroughly.

**ORDINATION.**—At the Advent Ordination held in St. Albans' Cathedral, Toronto, the Bishop of the diocese advanced to the Priesthood five deacons, viz: the Rev. J. T. Bryan, Incumbent of Breton and Tottenham; the Rev. F. H. Hartley, of Apsley; the Rev. H. H. Cunningham, of Ivy; the Rev. J. H. Jones, of Munden; and the Rev. F. Wilkinson, of St. Philip's Church, Toronto. The following were ordained Deacons:—Messrs. E. W. Pickford, ordained for Havelock and the Rev. E. H. Wood, assistant at St. Simon's, Toronto. The sermon was preached by the Rev. Provost Body, D.C.L., of Trinity College, Toronto.

**ORILLIA.**—The December meeting of the C. E. T. S. was most interesting. Songs, hymns, a reading by Miss Stewart, a reading by Mrs. Hill on "Does total abstinence pay"; a discussion on the question "Is alcohol beneficial" and an address by Mr. Hill formed a good programme. There was a good attendance.

## THE FAMILY THE UNIT.

"As a matter of historical fact as well as of scientific determination, the family is the unit, and the well-being of the individual can be rightly sought only in and through the well-being of the family." It is just precisely the neglect of this principle set forth in such clear-cut definition in the bishop's pastoral, that is one of the poisons of the social organism, and seriously hurts the growth and efficiency of practical religion. The fact is that it is the environments of a man in most cases that need reforming more than the man himself, at least it is difficult to keep a man clean while he is still walking in the mud and filth. It is the closest environments of a person that have the most to do with making his character; and these are the family life. God first deposited a knowledge of Himself in the family, and for centuries of the world's history, religion, morals, and politics were preserved in the patriarchal institution. The family was the Church, the family was the State, the family determined the social life. The father, the patriarch was the head of the family, the priest of the Church, the chief of State, and the director of society. The individual separate from the family had no standing, and was entirely outside the warm currents that connect the common brotherhood with the common Father. Certain it is that one of the mistakes of modern life is going upon the principle that the individual is the unit of society. There are thousands of men who have lost the sweet constraint and the gracious influence of the home life; which touches that which is best and truest in a man, and are stranded along the wastes without religion, without any noble ideals in life, and do not count anything in the make-up of what goes for the most in human welfare. Practically, it makes all the difference in the world whether or not a child receives his impressions of what life really is in a healthy loving, Christian home. It is one of the important missions of the Church to cultivate the family life, and to show to parents their duties and responsibilities.—*St. Louis Church News.*

SURELY CHRISTMAS as the birthday of human greatness, should kindle in us the sense of our true Christian dignity, and nerve us to claim and to protect it by all that guards and invigorates true Christian life.—*Liddon.*

## "THE WORD THAT JUDGEETH,"

BY THE REV. CANON CHRISTOPHER, M. A.  
OXFORD.

"Those who hear the Gospel without being awakened to know the wants or the dangers of their own souls, who hear Christ preached, and yet believe not upon Him, who hear His call and will not answer, who listen to His words and receive them not, who continue in sin as if they had never heard the Sermon on the Mount, who, when called to follow Christ, continue to live for themselves—surely such are exposing themselves to fearful danger, even that of being given up to judicial blindness, the awful judgment of those who wilfully shut their eyes to the light, and persevere in resisting the Spirit of God when He strives with them. Surely it is a perilous thing to listen to the Gospel in an attitude of resistance or in a spirit of indifference. There are those who would shrink from receiving the Lord's Supper unworthily, who think nothing of hearing the Gospel unworthily. Yet the preaching of the Gospel is as much an ordinance of Christ as the Holy Communion. He instituted the one, saying 'Do this in remembrance of Me.' He instituted the other in the words 'Go ye into all the world and preach the Gospel to every creature.' Remember, 'The word that I have spoken, the same shall judge him in the last day' (John xii. 48). Christ Himself is not yet your Judge, He is still your Saviour, He came to save you, His light is still shining, open your eyes to it, cry with David of old. 'Open Thou mine eyes.' But practically, our Judge is with us, the rule of judgment is in our hands, the words of judgment are in our ears. We shall hear nothing new in the sentence of the last day. And all this is in mercy in order that we may judge ourselves, and not be condemned with the world. Think *now* of what will happen at the last day, that you may repent and turn to God with all your hearts at once, and stand on the right hand of the Son of Man when He comes in His glory.

"An inspired Apostle wrote:—'We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that He hath done, whether it be good or bad.' But what will be the state of those who have in unbelief rejected the only Saviour, who heard His words again and again, but refused to receive them, who perhaps said, 'Lord, Lord,' in the unmeaning mutterings of insincere prayer, but did not the things their Lord said? Trembling they stand before the throne! Millions of trials will go on at once, every terror stricken heart will be a court of justice, memory will bring back overwhelming evidence of guilt. The word of Christ made vocal by conscience will sit in judgment, the sinner will indeed be speechless before God and his fellow men, but in that inner court of mind how many things will be said unheard without! He who would persist in loving his sins will be there, and the word of Christ he will remember—'This is the condemnation that light is come into the world, and men loved darkness rather than light because their deeds were evil.'

"He who would not give up the world for God, will be condemned by the word of Christ—'Ye cannot serve God and Mammon.'

"The self-righteous man who rested on his

not being as bad as gross sinners, and on his own good deeds will hear his judgment in the parable of the Pharisee and Publican.

"Those who have been content with the lamp of a Christian profession without seeking the oil of God's grace, will mourn that they did not in their day of salvation judge themselves by the parable of the Ten Virgins.

"Those who have used their property, their abilities and their influence as if they had been their own, and not gifts of God committed to them as stewards, will be convicted by the parable of the Talents.

"Those who habitually neglected poor and afflicted Christians, who heard with heartless coldness sermons on a Hospital Sunday, and after all the minister's pleading, gave a mere trifle which practically cost them nothing, to help the sick and suffering poor of their own neighbourhood, and used no personal effort in visiting the sorrowing to console, comfort and encourage them, will, if they repent not, and forsake not in the strength of the Lord Jesus the deadly sin of selfishness, experience in their own persons the awful fulfilment of our Lord's prophecy—'Inasmuch as ye did it not to one of the least of these My brethren, ye did it not to Me.' 'Those who were careless about preparing for the Marriage Supper of the Lamb, who accepted not the Righteousness of Christ, nor sought to have that personal holiness 'without which no man shall see the Lord,' will see themselves without a wedding garment, and foresee the gloom of the darkness where shall be weeping and gnashing of teeth.

"Those who have remained in speculative unbelief—looking only at difficulties, and rejecting the most impressive evidences, studying the Bible less than the leading book in their profession, diving deep into the bewilderingments of sceptical falsehood, and only skimming on the surface of revealed truth; laboriously toiling at human sciences, but taking only disconnected glances at the Revelation of God, as they remember the words of Christ will they not acknowledge what they might have felt long before, that 'never man spake like this Man'? How plain will the internal proofs that the Gospel was of God seem to them then! Their own reflections while the Spirit was striving with them, before they quenched Him, will come back with reproachful power. 'Did I not' (one such will say), when in some measure I yielded my heart to those words, did I not feel that even such an imperfect reception of them raised my character? Was I not amazed, when I thoughtfully compared the Gospel with other books, the classical authors of the same age, at the light which seemed in spite of myself to persuade me that it was planned in heaven, and accomplished by God upon earth? Did I not feel that the word of God wonderfully described to me myself? and that the Gospel was just adapted to supply the wants of my own souls? Did it not reveal to me a friend in whom were united the sympathy of man and the power of God? Was not that the very Friend I needed? Did I not feel that if I could but believe, that belief would work a marvellous change for the better in my heart and life? Besides, was not the promise of the Spirit made by Christ, the promise of that very power which I felt I needed to bring me up from an obviously degenerate condition towards that perfection of which I could form some conception? And as to my unbelief, can I forget the words of Christ—'Ask and it shall be given unto you, seek and ye shall find, knock and it

shall be opened unto you!' The Father will 'give the Holy Spirit to them that ask Him!' Why did I not pray to the God in whom I did believe? Why did I give my mind earnestly to many things, and yet not to that which every man of sense, believer and unbeliever, must have felt to be the most important of all to consider? Alas! that I should not have troubled myself to test the foundations either of my unbelief or of that faith believed by the best people on the earth to be taught of God.'

"Surely many such thoughts will harass the mind of the self-condemned. But now all these things are brought forward that any who are not yet truly believers in the Lord Jesus Christ, and therefore are not living for Him, may now judge themselves and convict themselves that they may be brought to ask God to teach them, to implore the Father to draw them by His Spirit to the Son; to open their eyes that they may indeed see that Christ is come a Light into the world, that whosoever believeth in Him should not abide in darkness. Harken this day to your Saviour. To you He says this day, 'I come not to judge you but to save you.' 'Look unto Me and be ye saved,' 'Him that cometh unto Me I will in no wise cast out.' 'If any man thirst, let him come unto Me and drink.' 'Whosoever will, let him take of the water of life freely.' All these are His words. All these words are spoken by Him to you to-day. This is His Message of love to you to-day—'Awake thou that sleepest and arise from the dead, and Christ shall give thee light.' Do you say—'The disease of sin has too great a hold upon me?' He replies—'They that are whole need not a physician, but they that are sick.' Do you despair of overcoming the temptations of Satan? He says to you—'If thou canst believe, all things are possible to him that believeth.' If you say that you cannot feel convinced that the doctrine of Christ is from God, He says, 'If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.'

"If you say that you fear that you have not the heart to love God and to devote yourself to Christ, He reminds you of His Father's promise, 'A new heart also will I give you, and a new spirit will I put within you.'

"At every turn He meets you. Will you turn away? Every reason which you give why you should be lost He answers with a reason why you should be saved. There is room in his kingdom for you, there is love for you, there are riches of grace for you. 'Be not afraid, only believe.'—*The News*.

## News from the Home-Field.

### Diocese of Nova Scotia.

#### ADVENT ORDINATION.

On Sunday, 18th Dec., the Lord Bishop of the Diocese held an ordination at S. John's Church, Truro, when the Rev. A. Gale, curate of Truro, was admitted to the Order of Priesthood. The sermon, a most impressive one, being preached by the Revd. Professor Vroom, of King's College.

His Lordship addressed the children of the Sunday School in the afternoon, and at night preached an eloquent sermon, the text being taken from Isaiah xxv. 9.

The congregations throughout the day were very large.

### Diocese of Fredericton.

#### SPRINGFIELD, KING'S CO.

One of the saddest events in the history of this village took place Dec. 8th 1892. When the remains of the Rev. John W. Hickson, M.A.,

were interred in Trinity Church yard, many good people have been laid to rest in the sacred plot, but, over the graves of none was there so much deep and expressive sorrow as was witnessed yesterday. The services in Church were beautiful, hymns A and M 438 and 401 were sung. The prayers were said by the rector, Rev. J. A. Creswell, lesson by Rev. Mr. Lowe of Summerside. Mr. Creswell said a "few words" which were taken from St. Paul "Dead Christ." He said he had been asked why it was the Lord removed such a useful and good life as the deceased had lived and permitted the wicked to live. Among the many very appropriate replies was "It is the Lord's doing and it is marvellous in our eyes." His remarks will long be remembered as they helped many to see more clearly that "The Lord's ways are not our ways." The pall bearers were Councillor Faithweather, I. King Kelly, Herbert White, Ed. Northrup, Ray Raymond and John Marvin.

The funeral was attended by friends from all parts of the Province, also from Boston and Philadelphia. The service at the grave was conducted by the Rev. Mr. Hannington, rector of Johnston; the grave was prettily lined with cedar, there was a large number of floral offerings and especially beautiful was a cross sent by Miss Mable White and broken pillar by Miss Gunter. The late Mr. Hickson from his early childhood had lived with his uncle and aunt, Mrs. James, and Miss Kellier. In 1877 Mr. James McIntyre and Mr. Hickson entered the University of New Brunswick, the former standing sixth the latter seventh. In 1880 they graduated, but the positions were reversed, Dr. McIntyre standing seventh and Mr. Hickson sixth, thus winning the King's Co. scholarship. Mr. Hickson afterward taught the winter street school St. John of which he was principal; he was a successful teacher. Many of his pupils standing very high at the normal school examinations. He subsequently studied law with Chas. A. Stocton of St. John and was admitted an Attorney in 1888 and raised to the Bar the following year. He only practiced a short time as he claimed to be only averse to suing people. So he gave up the law and studied Divinity at the General Theological Seminary of Philadelphia with a view of entering the ministry. He was ordained deacon of this diocese by the late Bishop Medley on the 19th of Oct. 1891 and priest on Trinity Sunday June 12th 1892, and was inducted rector of Douglas, June 14th and worked there and at Bright about nine months, from Oct. 1891 to July 1892. But he accomplished as much in those short months as many would in years and so endeared himself to his parishioners that they think it will be difficult to find another to fill his place as friend as well as Rector. The unselfish and manly Christian life of the deceased will be an example and character study with those to whom he had so endeared himself as long as they live. He was only 35 years old and died of acute brights disease. His life went out like the morning star into the brightness of eternal day.—*Sunshine*, Dec. 9th 1892.

### Diocese of Montreal.

#### S. S. INSTITUTE, KNOWLTON.

Through mistake in the printing office, the date of this meeting was given in our last as Tuesday the 19th January next: it should have been TUESDAY, the tenth of January.

COTE ST. PAUL.—The Rev. E. A. W. King, M. A., having accepted an appointment to the Parish of Waterville, P. Q., in the Diocese of

Quebec, has withdrawn from the Pastoral oversight of his mission. He has been working in this office for a year past, much to the satisfaction of the people and Dr. Davidson, and will be greatly missed. His work was one largely of love, the remuneration which the congregation could offer being quite insufficient for a priest of his standing. The people, however, showed their appreciation of his faithful and self-denying services by resolving a few weeks ago to increase the amount paid him the last year by \$100 for the present year. The call, however, to Waterville is recognized by all as imperative, and parting with him one and all wish him 'God speed' and a successful ministry in his new field of labour.

#### THORNE.

Missionary services were held on the 13th, 14th and 15th Dec., in the Anglican Church, of Portage du Fort, Bryson, and the school-house at Clark's station. The weather was all that could be expected, which tended in no small degree to make the meeting a success. After the preliminary services were over in each place, Rev. Mr. Plaisted, clergyman of the parish, called upon the Rev. J. M. Coffin of the parish of Leslie and Thorn Centre to address the meeting on the subject of the *Diocese and its Missions*.

The speaker traced the growth of the Diocese from its inception to the present time—giving the names and number of the respective deaneries of this Diocese, and emphasized the fact that the Deanery of Clarendon, of which we form a part, does not lag behind in the missionary race. He also spoke of the great work done by the young men of St. George's Church, Montreal, and called attention to the birth, rapid growth and the marvellous work done by St. Andrew's Brotherhood. The chairman then introduced the Rev. W. A. Fyles, of the parish of Onslow, to address the meeting on Canada and its Missions.

He gave many interesting facts and figures with regard to the work done in Canada through the agency of the church-societies in England, and called special attention to the work done in Algoma under the supervision of Rev. G. F. Wilson. He closed his address by referring to the world and its missions, and urged all present, to help on this great work, by giving according as God hath prospered them.

After a few well chosen remarks by the chairman, this interesting series of missionary services which, we believe will, under God be productive of good results to his Church, came to an end.

### Diocese of Ontario.

#### KINGSTON.

ST. GEORGE'S CATHEDRAL.—The Reverend M. T. M. Karding, curate of the Cathedral, having obtained appointment to the parish of Brandon, Manitoba, will shortly resign his present position. The prospect of his departure is much lamented by both clergy and laity throughout the city.

The Canadian convention of the Brotherhood of St. Andrew will take place in February next in this city. The Bishop of Nova Scotia, an American prelate, the Bishop of Huron, and the acting Metropolitan are expected to be present. The latter, Dr. Lewis, will be asked to deliver the annual charge.

Mr. W. H. Barnes, who, since he came into the Church from the Reformed Episcopal sect

last April, has been doing efficient work, as lay reader in St. James' Church, Tweed, was on the list of those to be ordained deacon on the 4th Sunday in Advent in the Cathedral here.

The ordination was, however, postponed on account of the illness of the Bishop.

ST. JAMES' CHURCH.—It is said that the state of the Rev. J. K. McMorine's health may possibly prevent his return to this country, and that he will apply, in all probability for a parish in Virginia

#### AMELIASBURG.

Holy Trinity Church, Consecon, after being closed for many years, was re-opened on Tuesday, Dec. 6th, by the Rev. Rural Dean Loucks, rector of Picton, with a special service. Since the appointment of the new rector service has been held in Killip's hall. Much yet remains to be done to the Church. A chancel will have to be built and other improvements made before the restoration will be complete.

#### SMITHS FALLS.

The Church here is soon to undergo important improvements the cost of which will be some \$15,000.

### Diocese of Huron.

#### LONDON.

The Very Rev. Dean Innes has been laid up for the past week. He suffers a good deal and his medical attendant forbids the public seeing him. It is hoped that he may soon be up and about again.

Rev. Canon Smith has suffered from throat affection and is forbidden to do any work for sometime. Rev. Canon Young is also in poor health.

The Cathedral buildings are progressing as rapidly as the weather will permit. The Synod Hall and offices are now enclosed and present a very attractive appearance. The remaining portion will not be commenced until the finer weather of spring sets in with. The Rev. D. Williams officiated in St. James', South London, on Sunday, Dec. 18th, at both services and addressed the open Sunday School in the afternoon. This school is in a most flourishing condition (320 being present on Sunday). Steps are being taken to erect a new and much larger building than the present one. A special vestry meeting was held on Monday evening, when the Rector, Rev. Canon Davis, stated the object was to make provision for this work. It was approved and decided upon.

STRATFORD.—The work here is prospering under the management of the new Rector, Rev. D. Williams. The debts are heavy but are now being consolidated and provision is being made for the borrowing of \$11,500.00 at a lower rate of interest than hitherto. With the zeal and energy of the new Rector, it is hoped that this will soon be reduced. St. James' boast of having one of the finest church properties in the Diocese. Rev. Canon Davis, of London, officiated here on Sunday, the 18th.

CHATHAM.—The services in Christ Church, here, were of an unusually attractive and interesting character on Sunday week. The rector, the Rev. Robt. McCosh, presented seventy-three (73) candidates to His Lordship, Bishop Baldwin, for confirmation. In the afternoon the Bishop addressed a very large gathering of S. S. teachers and scholars and parents, and at the evening service he addressed a special ser-

mon to young men. The church was crowded both morning and evening. Christ Church, we are glad to say, is in a thriving condition. The prospects are very bright, and the members of the church feel much encouraged.

WOODSTOCK.—Rev. Mr. Saphir, formerly of the 12th line church, South Zorra, has been engaged as an assistant until May next for Rev. Baldwin, rector of Old St. Paul's, Woodstock. Mr. Saphir will take the Eastwood appointment and assist in the work in town. Mr. Baldwin's health has not been good for some time. He fell recently and sustained such injuries that the doctors have advised him against working too hard for a few months.

ORDINATION AT MEMORIAL CHURCH.—Special services of a very impressive character were held in the Memorial Church, on Sunday, 11th Dec. They commenced at nine o'clock, when the morning prayer service was held. Ordination service was held at eleven, and the evening service commemorated the 19th anniversary. At the ordination service three candidates for the ministry were ordained Deacons and seven received the Holy Office of Priesthood.

Ven. Lewis Evans, Archdeacon of Montreal, preached both sermons, and with the rector, Canon Richardson, Ven. Archdeacon Marsh and the curate, Rev. Wm Short, assisted the Bishop in the ordination service. The young men ordained deacons were Mr. Edwin Lee, Huron College; Mr. Ernest Walter Hunt, Southampton, and Mr. John Toakley Kerrin, Dungannon. Those received into the holy office of Priesthood were Rev. Ernest Chilcott, Woodstock; Rev. Geo. Elliott, Comber; Rev. Franklin McAuley Holmes, Dresden; Rev. John Wm. Jones, Dundalk; Rev. William H. G. Colles, Chatham; Rev. Geo. Mark Franklin, Oil Springs, and Rev. Edgar Charles Jennings, Heathcote.

The text of the ordination service was taken from the Book of Jonah, 3 and 2—"Preach the preaching that I bid thee."

In the evening, as in the morning the church was crowded. A solo by Miss Lillywhite and an anthem, "I Have Surely Built Thee an House," (Trimmell) was rendered in an acceptable manner by the choir, under the leadership of Mr. W. A. Bluethner. The Rev. G. M. Franklin and Rev. S. R. Asbury assisted in the services. The sermon was again preached by Rev. Lewis Evans, Archdeacon of Montreal who took for his text the 22nd verse of the 22nd chapter of St. John. "I saw no temple therein." The sermon, of an anniversary character, was an eloquent effort, and claimed the attention of the vast audience from start to finish.

The Priests and Deacons who were ordained at the Memorial Church Sunday will be stationed in the following parishes:—Rev. Edwin Lee, to Attwood; Rev. E. W. Hunt, to Southampton; Rev. J. Kerrin, to Dungannon; Rev. E. Chilcott, to Woodstock; Rev. Geo. Elliott, to Comber; Rev. F. M. Holmes, to Dresden; Rev. J. W. Jones, to Dundalk; Rev. W. G. Cottis, to Raleigh; Rev. Geo. M. Franklin, to Oil Springs, Rev. E. C. Jennings, to Heathcote.

Mrs. Boomer again gratefully acknowledges the following additional donations to Algoma: Anonymous, \$50; Mrs. Serrurier, B. C., \$35; Mr. Godfrey, \$20; Four Churchwomen, St. Thomas, \$10; Mrs. Kemp, \$10; Rev. H. D. Steele, \$3.55; Mrs. Ludlam, 0.50; Mrs. Spooner, 0.50; Mrs. Shopland, \$1.00.

## DIOCESE OF CALGARY.

### CALGARY.

On December 6th, the Ladies' Guild of the Church of the Redeemer here, gave a dinner in the school-room which was a great success, being patronized by a large number of people. In connection with it there was a sale of work. The total proceeds amounted to about \$180.00.

### INNISFAIL AND RED DEER MISSION.

The Bishop of Saskatchewan and Calgary visited this Mission last month. This immense mission was placed in charge of Mr. H. B. Brashier, who, as a lay reader, entered upon his duties on Oct. 1st, 1891 and was admitted to the Diocanate on the 12th January last. By his zeal and single-minded devotion to his work Mr. Brashier has greatly endeared himself to the people among whom he has labored, as the Bishop learnt wherever he went. Mr. Brashier has worked a district of nearly 2,300 miles single handed, with the exception of help rendered for a short time by Mr. H. A. Gray, who is now preparing for Holy Orders at St. John's College, Winnipeg.

The largest place in the mission is Innisfail, a town not more than fifteen months old. Here a most excellent frame church has been built. It was begun in April last and opened in June.

Some description of the Church was given in THE GUARDIAN of December 7th. On the occasion of the visit of the Bishop service was held at Innisfail at 3.30 p. m., on Sunday, which consisted of shortened evening prayer; the Confirmation service and Holy Communion was one never to be forgotten. No such congregation has ever greeted the Bishop in the Northwest out of Calgary, as that which assembled on Sunday afternoon. The church was crowded and a number being unable to find standing room went away. The Bishop's addresses were listened to with marked attention. The service was most devout and the singing excellent. 17 persons were confirmed and several candidates were unavoidably absent; and nearly 50 persons received Holy Communion. On Sunday morning the Bishop preached and celebrated Holy Communion at the town of Red Deer, twenty miles north of Innisfail. Mr. Brashier holds service here fortnightly. It is hoped that a church will soon be erected at Red Deer on a site given by the Rev. Leo Gatz. Messrs. Piper and Nicholson have promised 10,000 bricks, Mr. David McKenzie some lumber and the sum in hand for the building, with subscriptions promised, amount to between \$300 and \$400.

On Saturday forenoon the Bishop administered Holy Communion to a resident of Red Deer who is in ill health, the members of his household receiving with him. In the afternoon service was held at the Blind Man settlement, 10 miles north of Red Deer in the house of Mr. Wag-horn, and the Bishop afterwards baptised a child. The people of this settlement who are chiefly half-breeds, prize the Church's services very highly. Service is held here once a month and the preliminary steps for the erection of a church have been taken. On Friday afternoon service was held in the Penhold school-house, 11 miles north of Innisfail. Before the erection of the school-house service was conducted at

Mr. Threllah's. The settlement is entirely Church of England and services are held here monthly. At Wavy Lake, 9 miles northeast of Innisfail, a monthly service is held at the house of Mr. Speakman, the attendance at which is about 50, nearly all of them Church people. There is also a monthly service at Little Red Deer, 10 miles west of Innisfail, held in the house of Mr. Philip Jones.

On Monday afternoon the Bishop conducted service at Bowden, a church settlement 10 miles south of Innisfail, in the house of Mr. James Fletcher. There was a very large attendance and after the service a meeting for organization was held at which a resolution was unanimously adopted to erect a church without delay. Mr. Brashier holds fortnightly services at Bowden, and in addition, one of the settlers, Mr. John Smith, has for more than a year held service in his own house, but so as not to conflict with these taken by Mr. Brashier. In addition to all these occasional services are held at Horse Shoe Lake, 12 miles east of Innisfail, where there is a large church settlement, and where regular services ought to be held, the N. W. M. P. barracks at the old crossing of the Red Deer, three miles from town. Ponoka, Wetaskiwin, Lacombe and Olds. The Bishop is greatly impressed with the growth of the work caused by the great influx of people into the Red Deer and Edmonton district during the past year, as well as with the indications of an enormous immigration during the coming year. He feels that the church in the Diocese of Calgary is greatly undermanned and the money at his disposal for doing what is necessary utterly inadequate and that unless more men and money can be found, excellent as the present staff is, and ready as church people in the Diocese are to do their part, the Church of England, whose prospects are so bright, must inevitably lag behind.

## Diocese of Qu'Appelle.

The quarterly meeting of the Executive Committee was held at Qu'Appelle, the Rev. J. P. Sargent, as commissary presiding; Revs. H. S. Akehurst, and L. Dawson, Messrs. J. H. Boyce, W. B. Sheppard and H. S. Lake, were present.

The committee appointed at the last meeting to raise funds for the continuance of St. John's School, reported that they had obtained sufficient, and were congratulated upon their success, a vote of thanks being passed to Mrs. Knight, of Lincoln, England, for her great interest and efforts in the same cause. The school will therefore be continued, and it is understood that the Rev. T. Greene will remain as head master, who will be assisted by Mr. N. Wiltshire.

A satisfactory report on the *Church Messenger* was presented and it will be continued in its present form under the joint editorship of the Revs. J. P. Sargent and H. S. Akehurst.

The Committee expressed their sincere regret at the departure of the Rev. F. V. Baker, who for some time has been a most active member.

Other matters of business occupied the remainder of the morning.

PERSONAL.—Bishop Anson has been appointed by the Bishop of Lichfield to the Mastership of St. John's Hospital, Lichfield. There is a beautiful chapel attached, much frequented on Sundays by Lichfield people, and a curate attached to it. Bishop Browby who has resigned the position was assistant Bishop, and it is probable that the Ex-Bishop of Qu'Appelle will occupy the same position in the Diocese.

## Diocese of New Westminster, B. C.

At the eleventh annual meeting of the Synod just lately held there were present the Bishop of the Diocese, 17 Clergy and 27 Lay Delegates besides the Officials, the Legal Assessor and the Accountant. The Synod sermon was delivered by the Rev. A. R. Macduff. The Bishop in his address announced that Holy Trinity Church had been constituted his Cathedral, and referred to the resignation of Bishop Hills of the adjoining Diocese of Columbia. The Report of the Committee on the Incorporation of Synod was adopted and a Committee appointed to secure the necessary legislation at the next meeting of the Provincial legislature. A resolution was adopted as to the Indian School asking the Dominion Government to urge forward the establishment of an Industrial School at Lytton for the benefit of the Indians attached to the Anglican Communion. It was also resolved that the time had arrived in the interest of The Church to consider the advisability of dividing the present Diocese of New Westminster into two portions and of appointing a Diocesan for the new Diocese. The Executive Committee were instructed to consider the subject and report at the next Synod. Trinity College received the endorsement of the Synod by a special resolution affirming that it deserves the earnest support of the Clergy and Laity throughout the Diocese. A special resolution of sympathy with the Synod of the Diocese of Columbia on parting with the first Bishop was adopted and assurance given of the hope that a fit successor might be chosen to fill the place and carry on the work, the foundations of which had been so well laid by Bishop Hills.

The Bishop of New Westminster in response to an invitation of the Domestic and Foreign Missionary Society of Canada, has arranged the following tour. He proposes to arrive in Toronto on Feb. 10th, in Hamilton on Feb. 17th, in London on Feb. 24th, in Montreal on March 3rd, in Quebec on March 10th, in Ottawa on March 17th.

The following clergymen have charge of the arrangements in the several cities:—In *Toronto*, the Rev. A. Williams; in *Hamilton*, the Bishop; in *London*, the Rev. Canon Richardson; in *Montreal*, the Ven. Archdeacon Evans; in *Quebec*, the Rev. A. J. Balfour; in *Ottawa*, the Rev. Rural Dean Pollard.

## DIocese OF COLUMBIA, B. C.

THE SYNOD.—The Synod for the election of a Bishop was held on Nov. 22nd and resulted in delegating the choice to the Archbishop of Canterbury. We have already advanced reasons for thinking it would have been better to elect a bishop ourselves and from our own diocese; but having made our decision we earnestly hope that it will be loyally accepted by every one; and when our new bishop comes we hope he will meet with a cordial and hearty reception on all hands: and that he will see a spirit of unity and good will exists in every part of his diocese. Our congregation will be gratified to know that all our delegates were present and voted in every ballot. The proceedings opened with a celebration of the Holy Communion in the Cathedral. The preliminaries were then discussed and

settled in the school house after which the delegates and clergy returned to the Cathedral for the ballot. This was of course conducted in silence, and the sight was a solemn one likely to impress every one with the sacredness of his responsibility; the ballots continued until past midnight, when the decision was attained. The canon required a two-third majority of each order—clergy and laity. The Archdeacon presided throughout and his wonderful tact contributed greatly to the harmonious spirit which characterized the proceedings of the day. We greatly regret that the craving for a new man caused the Synod to overlook the qualifications of their presiding officer; and we feel that had their choice fallen upon him, it would have been a good thing for the diocese.

When the choice has been made by the Archbishop it is proposed that the information shall be simultaneously given on the Sunday morning following to the different congregations by their clergy.—*Parish Paper, St. Albans.*

## NANAIMO.

ST. ALBANS THE MARTYR.—At the bazaar lately held in this parish a sum total of \$501.80 was received leaving nett proceeds of \$417.55.

## PRINCE EDWARD ISLAND.

### CRAPAUD.

St. John's Church, Crapaud, has recently been completely renovated inside. The walls have been papered, the ceiling has been kalsomined, the wood work painted, the chancel window appropriately and beautifully decorated with "Patent Glacier," and some handsome texts painted on zinc have been affixed to the walls on either side of the chancel arch. The funds for the work were raised chiefly by the enterprising and energetic Ladies' Aid Society of the parish. Messrs. Geo. Lowther and Isaac Smith with the co-operation of several other parishioners have lately replaced the old bell-tower of the above Church, which was becoming rickety and dangerous by a strong new one. On the 30th ult. the rector (the Rev. A. W. Daniel) was presented by a number of his parishioners and friends with a fine cow to take the place of his cow that had died a short time before.

## DIocese OF RUPERT'S LAND.

There will be an ordination on St. Thomas' Day in the Cathedral.

ST. GEORGE'S.—The Parish will build a new church in the spring, the present building being too small.

ST. JOHN'S CATHEDRAL.—Seven lots have been purchased in the N. W. part of the city by the Dean and Chapter for a new Mission between Christ Church and the Cathedral, which will be organized in the spring.

Funds are on hand for a Memorial Font, for the memory of the first Bishop of Rupert's Land, Dr. Anderson.

### RAT PORTAGE.

The basement of the church is finished, and the church will be completed in February. The Bishop of the Diocese preached at both services on the 11th.

The Rev. Geo. Rogers, Diocesan Missionary is meeting with much success in his efforts to raise \$6,000.00 for the coming year for the Home Mission Fund. Each parish is apportioned a certain sum, according to the number of families. So far the parishes have exceeded their apportionment. Pledge cards are used at the services, promising amounts at a definite date.

## WINNIPEG.

HOLY TRINITY.—The "Messiah" was sung on the 13th and 15th in the church with a chorus of 110 singers under the direction of Mr. David Ross, Choir-Master.

CHRIST CHURCH.—Canon Pentreath preached on the death of Tennyson last Sunday "Crossing the Bar," sung for the first time at his funeral, Oct. 12th, was sung during the offertory. There are now 44 voices in this choir. The church has a fine pipe organ, and a cornet accompanies the organ.

## Correspondence.

### The Increase of the Episcopate.

To the Editor of THE CHURCH GUARDIAN.

SIR,—I read the recent letter of *Laius* with much pleasure. I am glad he has urged the necessity for an increase of the Canadian Episcopate with so much force. The impression is gaining ground everywhere that the real source of our weakness is the lack of Bishops. We need more money, more priests, more consecrated laymen, but first and above everything else more Bishops. And truly as your correspondent urges why all this bother about large endowments. And then not scores of well qualified priest who would gladly undertake the office and work of a Bishop without any endowment whatever? Why should it be necessary to provide an endowment at all for the Successors of those men who went forth without purse or scrip. Anyway there would be no danger but that men who made the venture in faith would be suitably provided for. And why, as *Laius* asks, should a Bishop have (apart from his travelling expenses) a larger stipend than a priest? Why should he be expected to assume any more social dignity than a humble Minister of Christ? Do not all these things unfortunately associated in our minds with the office of a Bishop, savior of the "world, the flesh and the devil"? What more than a living does a Bishop need?

Earnestly praying that this new "Forward Movement" in the Church may be abundantly blessed. Believe me to remain,

Yours, etc.,

RICHARD FERGUSON.

CHRISTMAS, though not the greatest of the Christian Festivals is yet scarcely inferior to EASTER while the custom of Western Christendom and of our own country in particular, has made it even more joyous. Not merely is the season dear to every Christian heart that knows something of the loving kindness of God, as shown by sending His Divine Son into our human world; but all lawful human joys, all family relationship, all that brings light and sweetness into our natural life, finds shelter, sanction, consecration in the stable at Bethlehem.—*Liddon.*

Men who reject Christianity often do not know what the case for it really is.

They have been familiar with Christian language; with the language of the Bible, it may be for years; and they mistake this familiarity for real knowledge.

They do not reflect upon it, so as to see its harmonies, its ample moral justification with depths by depths of interconnected truth.

Living as they do upon the surface they are impressed by apparent difficulties about it; they ask to put their hands into the "print of the nails" if they are to receive it.

He who stood before Thomas waits to appear, by His Grace, in the centre of their souls. But whether they will adore Him if He does, is an anxious question.



# THE CHURCH GUARDIAN.

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## CALENDAR FOR DECEMBER.

DECEMBER	4.—2nd Sunday in Advent.
"	11.—3rd Sunday in Advent. (Notice of Ember Days.)
"	14 } EMBER DAYS.
"	16 }
"	17 }
"	18.—4th Sunday in Advent. (Notice of St. Thomas.)
"	21.—St. Thomas; Ap. and Mar.
"	25.—Christmas, (Notice of St. Stephen, St. John and Inno- cents Days.)
"	26.—St. Stephen; First Martyr.
"	27.—St. John; Ap. and Ev.
"	28.—Innocents Day.

## THE FEAST OF THE CIRCUMCISION AND NEW YEAR'S DAY.

Why does not the Prayer Book give us a Collect, Epistle and Gospel for New Year's Day? We answer, because the Church is *so old*, and our present New Year is *so recent*, that she has not yet taken account of a change which was made less than 150 years ago. Had you been living prior to 1752, either in old England or in this country, you with your great great grandfathers, would have begun your year with the 25th of March, and the first of January would have been simply, as the world counts days, an ordinary day in the calendar of the Church, as now "the Feast of the Circumcision." When Washington was born, for example, his parents put down the record in the family bible that

George was born on the 11th day of February, 1731. We now commemorate the event in a legal holiday, as having occurred on the 22nd of February, 1732. The reason for this difference in the notation of time is, that then, before 1752, the new year did not come until the 25th of March, and hence, on the 11th of February, the old year 1731 was still running, and did not reach its end until more than a month later. The difference of a day between the 11th and the 22nd is owing to the correction made in the Julian calendar, which was eleven days in excess of the true time at that date, 1752. Thus, by the change of style in the last century, the beginning of the civil year was carried back from March 25th to January 1st, and the day was carried forward eleven days to reduce the excess, which had grown to that annually since the era of Julius Cæsar to the true date.

Our present New Year's Festival, therefore, is of very recent origin, and its authorization rests simply and solely upon an act of the British Parliament approved by George II, the sovereign of Great Britain. The Church's calendar is older than 1752, and it rests upon higher authority than acts of civil legislation and the signature of kings and presidents. Her times and seasons revolve around Jesus Christ, the Son of righteousness, and her sanction is found in the divine pledge that the Lord would be with her to the end of the world. Her times and seasons change not, because they are the times and seasons, not of transitory things, of parliaments and congresses, of kings and civil rulers, but of Him who is "the same yesterday, to-day, and forever."—*The Diocese of Springfield.*

## THE CHURCH YEAR AS AN EDUCA- TOR AND LIVING INFLUENCE.

(From *The Southern Churchman.*)

It can but be with pleasure and interest that they who prize the beauty and value of the ecclesiastical year have noted during several years past the growing recognition of its leading festivity's.

With the recurrence of Christmas and Easter, at least, Christian bodies of every phase of belief have come more and more to participate in an observance more or less marked; in almost every house of prayer distinctive exercises have become a part of the usual worship, and religious papers of every shade of doctrine offer their glowing tributes alike to the immutable faith and the time-honored custom that crowns these days with grateful homage.

Let us first ask what is its practical purpose, or what its aim as a needful or even helpful factor in the Church's work?

The brief answer—To emphasize and energize the leading truths in that Church's message.

Readily would it be admitted that could the Church of Christ rejoice in a mission accomplished, a world converted, and the life and work of its Redeemer recognized as the ruling influence in the lives of men, there would be little need—however fitting—of a system of ever recurring seasons bringing to view, and emphasizing anew the main incidents and all important truths of that life.

But we know that Christianity can lay claim to no such all pervading influence as yet; we know that at our very doors there are thousands

of souls still blinded by ignorance, or deadened by indifference, who need not only to be taught the veriest rudiments of Christian truth, but to be kept ever impressed anew with the undying, ever living power of those truths, if any practical influence is to be exerted.

This, then, is the chief aim and purpose, aside from its tribute or worship, of the Church's round of fast and festival—to hold up afresh, year by year, before eyes that cannot or will not seek unhidden the wondrous truths of God's message to man; to ring into deafened or unheeding ears anew the unchanging verities of that message.

And it is this aspect of the system, perhaps, which they only who have been long and practically at work on mission fields, striving to implant in unenlightened minds the vital power of the gospel, can rightly estimate. They only perhaps, realize the full value of these recurring seasons and their aid not only in imparting, but impressing lessons but too easily forgotten or ignored.

Let us begin, therefore, with the glad festival of the Incarnation, no longer questioned as to its fitness, its beauty or its power as an influence among men. But now, having welcomed thus with adoring hearts the Sun of Righteousness rising upon a darkened world; having entered fully into that season rich with its message to man, can we fail to acknowledge the claims of a further, though secondary, commemoration, a remembrance of that likewise priceless truth wherein that "Sun" was revealed "a light to lighten the Gentiles;" that wondrous event, when God's own starry messenger flashed athwart the heavens its revelation that Christ the Messiah had come to earth's remotest people. Surely, then, the observance of Epiphanytide is no empty or meaningless fancy, nor its message needless, each of its successive Sundays holding up to view some special manifestation of him whom earth is so slow to comprehend.

Passing over, if we will, the three succeeding Sundays (Septuagesima, Sexagesima, Quinquagesima) which in the tongue of a dead past herald to a living present the first rays of the resurrection morn, we are brought to the quiet Lenten-tide, that season which as an invaluable aid to soul and body in following him who taught and practiced its precepts, needs no vindication. And thus, through weeks of thoughtful preparation, slowly and reverently, are we led to that holy of holies of the Christian year—that solemn day of Atonement, fixed in its recurrence by no arbitrary ruling of man, but by the measured tread of the heavenly spheres. How shall we estimate the power of this day! Its quiet influence, so all-compelling, so irresistible, that few indeed are the Christian hearts that fail to do it reverence, or refuse to bow, in public or in private, before the thus uplifted cross of the world's Redeemer!

Is it strange, then, that ever more brightly, with ever increasing power, breaks the light of the Easter Sun on hearts thus prepared and waiting for its glory. To earth's most distant corner its glow is felt, man and nature vieing in tributes of adoring homage; and scarcely less marked than the Christmas tide is now the resurrection day as a season of world-wide rejoicing, a day of gladness, of "peace and good will to men."

But shall we now pause in abrupt dismissal of this grateful commemoration of a Saviour's life and work? Are we not more than warranted in hallowing under its name of Easter-tide those forty silently eloquent days, during which our Lord yet dwelt upon earth, instilling into those who were to be shepherds of his flock those things which he would have them do and teach?

Then, surely we would not omit from loving and reverent commemoration that last solemn day, when, his work accomplished, his mission complete, he led his loved ones to that green mount—mute witness of his many labors—and there with hands uplifted in an eternal benediction, returned to his Father in heaven. Surely we do well to keep thus vividly in view a day so definitely and accurately chronicled in the sacred record as to leave it also in no wise dependent on man's vague ordering of recurrence, but fixed and unchanging in its revolution with the great central truth!

Ten days pass—how easily is the record followed—and if with such glowing homage we hailed the advent of God the Son, shall we fail wholly to commemorate the coming of that Holy Spirit worshipped as one with the Father and Son, and who on that memorable day came upon earth, breathing the breath of life into the Church of God, and imbuing it with power from on high! Can we through prejudice or indifference withhold this tribute of love and homage to the Holy Ghost in his glorious personality, or fail to acknowledge in this observance of Whitsuntide a priceless opportunity to proclaim anew to a blind of careless world the reality and the ever present sovereignty of this the third person of the Godhead.

And thus are we brought, step by step, unto the meridian of this Suncourse of faith and worship—to the glowing Trinity Sunday, when, with hearts newly inspired through the commemoration of the coming of the Holy Ghost, we bow in adoration of the eternal Trinity, humbled in the light of its resplendent mystery, yet seeking grace humbly to acknowledge and proclaim its power. Thus is the fullness of the Church's homage reached; the praise and adoration of the seasons past gathered, as it were, in one glowing censer, wafting its fragrance before the tri-une throne. Thus is the seal set upon the revelation thus far committed to man; and we enter upon the peaceful serenity of the Trinity season, symbolic of the endless peace of the world to come, when, the lessons and warfare of earth alike ended, we shall rest in the joy of the tri-une presence.

This is the Church year in its greater lights; but, like the firmament, declaring for ever the glory of God in greater and lesser lights, so too would we acknowledge his glory on earth by the observance of days which, though of minor significance, yet none the less proclaim his greatness, his goodness, and his truth.

And surely, if we recall the daily offering of praise and prayer required of his chosen people, in the Church of his earliest appointment, and its specified days of special worship, we can scarcely believe that the observance of such days now, calling us together though on an average weekly, could be unacceptable to him, nor of an influence likely to undermine the Sabbath worship, as feared by those opposed to the encouragement of "holy days."

For instance, does there not seem strong and sufficient in time in that call which bids the Church of God assemble one day annually to offer special thanks for the wonderful conversion which gave to its ranks that noble warrior, Saul of Tarsus?

And may we not, furthermore, afford with very real profit one day annually to the contemplation, or at least passing remembrance of the life and work of each of that "glorious company of apostles" laboring so faithfully in the cause of Christ? For even apart from all higher motives, if a nation's heroes be held in loving and honored memory, and for centuries revered on days of special commemoration, shall we not clothe with similar honor these leaders in "the noble army of martyrs"—they who fought closest to the great commander when the struggle was hardest, who laid down their life on the field of battle, and to whom, humanly speaking, the Church owes to-day her very existence.

Ah, no; it cannot be denied that the Church, year, in its fullness and beauty, offers man an inestimable aid in keeping ever within view the essential truths of the great plan of salvation, and golden opportunities for so intertwining the life of our divine Redeemer with our own daily, commonplace lives as to render it a living influence, will we but make it so. The real difficulty—as with every other grace held out to man—is man's own failure to respond to the opportunity offered, his own incapacity to grasp or appropriate the richness of the blessing bestowed.

Thus is the cycle of the Church year rounded, and the circle of fast and festival completed, till, like a bugle note, the solemn Advent season once more sends forth its call. It comes with the closing days of the world's year, but is the Church's new year. It comes with its blended tones of joy and solemnity, bidding us prepare heart and mind for the commemoration anew of the coming of that one whom all nations call blessed; but it bids us likewise prepare for that great and certain day when, in glorious majesty, he shall come again to judge both the quick and the dead. And with this Advent call the Gospel story is begun afresh, and once again is begun that ceaseless cycle, following in its course the glorious Sun of Righteousness.

In conclusion, is it too much to suggest that they who heretofore, through prejudice or unfamiliarity with the subject in the light here presented, have been inclined to censure and ignore its claims, pause now, and if but for a year, adopt its guidance. Make for one year an experiment of its observance in the great work either of teaching, or giving; and at the end of that year answer honestly whether it has been found a help or hindrance.

J. L. ROBINSON.

Grahamton, Ky.

### THE ONE GLORIOUS EXCEPTION.

(From a Sermon preached by Ven. Archdeacon Sinclair at St. Paul's, London, Eng.)

In every example of human virtue there is always imperfection. But I would appeal to the lovers of beauty to consider seriously whether there is not one glorious exception in which unblemished moral beauty and sublimity are divinely and incontestably united. In the character of our Lord Jesus Christ all that can stir our feelings of love or of reverence is brought before our observation. It would not be easy to determine whether in His heavenly mind there was more of the loveable and the beautiful, or of the awful and majestic. He went about doing good. You see him at one time healing the sick, the palsied, and the blind, at another exposing hypocrisy, self-righteousness, and unbelief; at one time tenderly taking little children in His arms to bless them, and again placing them in the midst of His company as emblems of the teachable spirit, and pronouncing them to be the special objects of their heavenly Father's love; at another, scourging with

indignant severity the money changers who profaned the House of God; on one occasion weeping at the grave of Lazarus, or lamenting over Jerusalem, and foretelling with patriotic tears the ruin of His country; at another, disregarding His own death of torture, so fast approaching, and exclaiming, "Not My will but Thine be done!" The same Divine Teacher Who told His over-zealous followers that they knew not what manner of spirit they were of, Who gave His back to the smiters, and His cheek to them that plucked off the hair, and hid not His face from shame and spitting, yet showed Himself as remarkable for righteous indignation as for merciful forbearance, for indomitable courage as for inexhaustible patience, when He denounced woe and malediction on the scribes and Pharisees, the lawyers and courtiers, and the tyrant Herod himself.

In all merely human characters there is a tendency to some extreme, either of excess or of defect. If you are free from pride, you may be chargeable with meanness. Though you may be courageous, you may have little feeling. Prudence may degenerate into parsimony, and economy border on avarice. Generosity may lean towards profuseness, temperance towards austerity, faith towards superstition, zeal towards bigotry, self-respect towards Pharisaism. If you are easy in forgiving, you may be wanting in the virtue of moral indignation. In these and all other respects our Lord alone exhibited that golden mean, in which the beauty of holiness is perfect.

His actions and thoughts derive their chief glory sometimes from His human sympathies as the Son of Man, sometimes from His divine authority as Son of God. He Who was contented with having no place where to lay His head, was Lord of all. He Who submitted to be condemned as a malefactor, was Himself the Judge before Whom men and angels must finally stand. He Who prayed on the cross for His murderers, urging that they knew not what they did, possessed in terrible reality the attributes of God-head which they denied Him, and will be seen by them and by ourselves hereafter sitting on the right hand of power, and coming in the clouds of heaven. Whenever you trace the footsteps of Jesus of Nazareth from Bethlehem to Calvary, never forget the one great purpose of His Incarnation. That purpose sheds an unapproachable light on the beauty of His character. Without it, that character is but the portrayal of a sublime and impracticable enthusiast. He came to save a lost world, small as its importance might be in the boundless grandeur of that glorious universe of His Father, to Whom nothing in reality is either small or great. He came to reconcile the justice of the Divine Being with His mercy. He came to win for us the priceless gift of the Holy Ghost, that we might be renewed effectually in the spirit of our minds, and so divinely purified in all our tastes, feelings and affections, and so advanced in the manly strength of our moral understandings, as to be led on from one appreciation of beauty to another, from that which is pure and ideal in the material, to that which the material shadows forth of the spiritual kingdom, as to be prepared for those scenes of loveliness, of glory, and joy unspeakable, which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive.















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