

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
  
- Includes supplementary materials /  
Comprend du matériel supplémentaire
  
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.

# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

A. P. Willis, 1 apr 92

VOL XIII }  
No. 20. }

MONDAY, OCTOBER 28, 1891.

PER YEAR  
\$1.50

## ECCLIASTICAL NOTES.

THERE are now forty-four surpliced choirs in the diocese of Chicago.

THE convention of the diocese of Georgia has been called to meet on November 12th, at Macon for the purpose of electing a bishop.

ROCKFORD, ILLINOIS—A gift of \$15,000 towards the parish house and new church has been made by Mrs. Eleanor G. Fairfield, long a member of Emmanuel Church.

THE Right Rev. Ashton Oxenden, D.D., honorary canon of Canterbury Cathedral, formerly Bishop of Montreal and Metropolitan of Canada, was eighty-three years of age on Monday, Sept. 2nd.

THE late Rev. T. R. Baldwin, vicar and patron of St. Andrew's Parish Church, Leyland, has left a bequest of 1,000l. towards the endowment of St. Ambrose's Chapel-of-Ease in that parish, which chapel-of-ease he practically founded.

THE Bishop of St. Albans continues the liberal policy of his predecessor in the matter of admitting non-graduates, who are altogether denied orders in the diocese of Rochester, and can only with difficulty secure a "title" in London.

DR. Winschied, Professor of Jurisprudence at Leipsic University, who belongs to an old Ultramontane family of Dusseldorf, has announced his renunciation of Romanism, declaring that he takes this step owing to the exhibition of the Holy Coat at Treves.

"I entirely agree with what you say about tinkering the Prayer Book," writes a missionary in New York. "For thirty years one of my best agents in missionary work was the Prayer Book. Of late this has been debarred because it was in solution."

THE Bishop of Gloucester and Bristol purposes at his next Visitation to deal with "Christ's Testimony to the Old Testament." Dr. Ellicott's treatment of a theme which is likely long to be under anxious discussion will be looked for with much interest.

ACCORDING to *The Indian Churchman*, the Telugu county may soon be one of the Christianized districts of India. Large numbers of people have suddenly come forward of their own accord to be taught Christianity. One of the S. P. G. missionaries travelling round the villages has met with numbers eager to become Christians, sometimes nearly 200 coming forward at once, sometimes fewer. At almost all villages, seemingly, the people are definitely giving up their idols, and asking to be taught. The only hindrance, it is said, is that there are not yet enough teachers.

QUINCY—St. Jude's church, Tiskilwa was consumed by fire on Monday evening, the 5th inst. It was erected in 1867, when the Rev. Francis Nash, a faithful and zealous worker for years in the West, was rector; its cost was about five thousand dollars. It was a beautiful wooden structure, seating about 250 persons. It was insured for \$1,200.

COLORADO—The new mission of the Ascension Pueblo, has bought the old Presbyterian house of worship and remodelled it for our service. Contracts have just been let for St. Mark's, Durango, and St. Mathew's, Grand Junction. The Bishop has 21 missionaries on his list, and needs aid in supporting them.

NEW YORK—The 39th anniversary of the founding of St. Ann's church for Deaf-Mutes, the Rev. Dr. Gallaudet, rector, was celebrated on Sunday, Oct. 4th. The Rev. Dr. Krans, associate rector, preached the sermon in which he urged the need of a parish building, and of an endowment of at least \$100,000, that the church may continue permanently where it is. The receipts from all sources were \$13,316.28. The number of communicants is 600.

ACCESSIONS—Another Nonconformist minister of some repute, and who was trained at Cheshunt College, the Rev. Odell N. Tribe, B.A., of Tottenham, is [so the London correspondent of the *Manchester Courier* says] about to leave the Congregational body, with a view to taking orders in the Church of England. The correspondent also hears that a popular Primitive Methodist minister, the Rev. J. M. Whiteman, of Chelmsford, is resigning his position owing to a change in doctrinal views.

NEW MEXICO AND ARIZONA—It was Bishop Dunlop's boast that most of the growth in the value of church property in his diocese during his episcopate was due to the contributions of the people on the ground, and it is a fact that his average receipts from "Specials" did not amount to two thousand dollars a year. Yet, even with this small sum, the value of Church property increased during the first three years of his episcopate from \$8,250 to \$37,500, and at his death had reached nearly \$50,000. Had he been entrusted with ten thousand dollars a year in that early period of his episcopate, this jurisdiction might now be able to dispense with much of the aid it so sorely needs.

The present Bishop, Dr. Kendrick, states that the smallest number of missionaries with which he can possibly cover the ground necessary to be occupied this year is ten, whereas in the whole wide jurisdiction he has at present only five, and one of these is a candidate for Holy Orders, just received. Clergymen cannot be had, largely

because those who offer themselves cannot be accepted on account of their needs being greater than the congregations, even when aided to the full extent possible from the appropriation of the Board of Missions, can supply.

PENNSYLVANIA—The second session of the Church Training and Deaconess House was commenced on Wednesday, Oct. 7th, with appropriate services conducted by the Bishop, who read Morning Prayer, assisted by the Rev. T. S. Runney, D.D., warden of the House. Bishop Whitaker in his address spoke of the work as very encouraging, the House having had as many students as it could expect; the house mother, Miss Sanford, was peculiarly qualified for her position; while it had been found that the clergy were very ready to co-operate by giving instruction in the way of lectures, etc. During the summer vacation, the students had gone to the Episcopal Hospital for 12 weeks, for training as nurses.

SOUTHERN OHIO—By a distressing elevator accident, the Rev. Samuel Benedict, D.D., rector of St. Paul's Church, Cincinnati, met his death on Oct. 6th. He had been visiting a parishioner in the San Rafael building on W. 4th st. Death relieved him of his sufferings before he reached his home. He was in his 67th year. At the convention which selected Dr. Leonard as Bishop of Southern Ohio, Dr. Benedict's name was prominently brought forward for the bishopric, but he withdrew after the second ballot. In his parish he was the friend and admonisher of the rich. In matters of Church history, polity, and liturgy, he was an indisputable authority. He was a churchman of the most unflinching type, and he held the high office to be divinely ordered, and discharged his duties with a simplicity, dignity, and earnestness befitting his high position.

ORDINATIONS took place last September in eight or ten of the country of England, the number of ordained being slightly in excess of the average at this season. Lent and Christmas are the most convenient times for the mass of graduates seeking holy orders. In conformity with an old custom, some of the bishops selected well-known parish churches instead of their cathedrals for the performance of the service. That of St. Albans, for example, took place at the parish church of Rickmansworth, while the Bishop of Manchester held his ordination at Prestwick. The new Archbishop of York, on the other hand, celebrated his first archiepiscopal ordination in York Minster, Dean Purey-Cust, by special desire, preaching the sermon. Six Dublin graduates were admitted to the order of deacons, four being ordained by the Bishop of Manchester, and one Trinity graduate was ordained priest by the Bishop of Worcester.

## GOD IN NATURE.

Charles Kingsley, speaking of God in nature, says: "Not a cloud which fleets across the sky, not a clod of earth which crumbles under the frost, not a blade of grass which breaks through the snow in spring, not a dead leaf which falls to the earth in autumn, but is doing God's work and showing forth God's glory. Not a tiny insect, too small to be seen by human eyes without the help of a microscope, but is as fearfully and wonderfully made as you and me, and has its proper food, habitation, work appointed for it—and not in vain. Nothing is idle, nothing is wasted, nothing goes wrong in this wondrous world of God. The very scum upon the standing pool, which seems mere dirt and dust, is all alive, peopled by millions of creatures, each full of beauty, full of use, obeying laws of God too deep for us to do aught but dimly guess at them; and as men see deeper and deeper into the mystery of God's creation they find in the commonest thing about the wonder and glory, such as eye hath not seen, nor ear heard, nor hath it entered the heart of man to conceive, and can only say with the psalmist, 'O, Lord, Thy ways are infinite, Thy thoughts are very deep,' and confess that the grass beneath their feet, the clouds above their heads—aye, every worm beneath the sod and bird upon the bough do in very deed and truth bless the Lord who made them, praise Him, and magnify Him forever, not with words indeed, but with works; and say to man all day long, 'Go thou and do likewise.'"

## WHY AM I A CHURCHMAN ?

"On this rock I will build my Church." [S. Matt. xvi. 18].

"The Lord added to the Church daily such as should be saved," or as R. V. "such as were being saved." [Acts ii. 47].

I am a Churchman—

- I. Because Christ founded One Visible Church to be here on earth, His representative, the continuation of His incarnate life as His Body; the home of His chosen people; the Guardian of His Truth and Word; the Dispenser of His Means of Grace; the Educator of elect souls for the Beatific Vision of God in heaven; and hereafter, His all-glorious Bride.
- II. Because "schism," or "division" in, or from, that One Body is *sin*.
- III. Because separation from the visible communion of the Body has almost invariably led, in course of years, to departure from the fullness of the Faith of the Gospel concerning the Divinity of our Lord.
- IV. Because the Church which we call the Church of England is part of that One Church which Christ founded upon His Apostles and Prophets, being lineally descended from it, as one visible organization, in unbroken continuity.
- V. Because the Church still holds "the faith once delivered to the saints," "whole and undefiled." *Whole*—in all its completeness, as distinguished from the broken and partial truths held by the schismatic bodies. *Undefiled*—without additions, free from the errors which the Church of

Rome has allowed to be added to the faith.

The above *fundamental* reasons, if they can be proved, as they undoubtedly can be, would of themselves be amply sufficient as an answer to the question "Why am I a Churchman?"

But another may be added—

VI. Because the Church maintains customs, and teaches her people in matters not necessarily *de fide* [i. e. essential to be believed for salvation] in strict accordance with the customs and the teaching of the primitive Church, as shown in Scripture and the writings of the early teachers of the Church.

In following Papers, proof will be given for each of the above reasons.

May the Holy Spirit, according to Christ's promise, "guide us into all the Truth."

## News from the Home-Field.

### Diocese of Nova Scotia.

Some little time ago in referring to the Ven. Archdeacon McMurray of Niagara, it was stated that he was the oldest ordained clergyman in the Dominion, with the exception of the Metropolitan of Canada. Your correspondent is mistaken, however, as this honor is claimed for this Diocese. The Rev. Dr. White of Shelburne, N. S., is believed to occupy this position, having been in Holy Orders sixty-two and one half years, and having been Rector of Shelburne for no less a period than *fifty-five and a half years*, and being still in Office and most highly esteemed wherever known.

### Londonderry.

This parish has sustained a heavy loss, in the burning of the church, which occurred on the night of Sept. 30th. Preparations are being made to rebuild at once; but as \$1200, at the least, are required in addition to the amount of insurance; and as, owing to the depression in the iron trade, the people here are very poor, rebuilding is a very serious undertaking.

Will the readers of the CHURCH GUARDIAN kindly remember us when making their thank-offerings, and send just *one dollar*? This amount from the head of each family even, would cheer our hearts; and enable us soon to have a church in which to meet for the worship of God; a blessing of which we are now deprived. Do dear Christian brethren give us a helping hand. And if you really cannot spare a dollar remember us in your prayers. Contributions can be sent to the Rector, Rev. W. J. Ancient, Londonderry, N. S.

### Avon Deanery.

The 58th session of the chapter of Avon Rural Deanery opened on the evening of the 13th inst., in St. Paul's Church, Rawdon, with shortened Evensong said by Rev. Chas. H. Fullerton, B. A., Incumbent of Falmouth, and addresses by the Ven. Archdeacon Jones, Rector of Windsor, on "Modern improvements in our church buildings, their advantages for the more reverent and proper performance of Divine worship;" the Rev. J. Moore C. Wade, M. A., Incumbent of Aylesford, on "Lay work in the church, its necessity and value;" the Rev. R. C.

Hind, M. A., Rector of Newport, on "The duties of the Baptized."

Besides the above clergymen, there were present the Rev. F. J. H. Axford, R. D., Rector of St. John Cornwallis, and the Rev. Jas. Spencer, Rector elect of the Parish.

On the following day at 11 o'clock the regular deanery service, Matins, Holy Communion and sermon, was preceded by the induction of the Rector to the parish. The mandate of induction was issued to the Rev. Rural Dean Axford, coupling with him the Ven. Archdeacon Jones and the Rev. K. C. Hind, who proceeded to perform this very solemn and impressive ceremony, after which Rev. J. M. C. Wade said Matins, the Rev. Rural Dean Axford being celebrant and preacher taking his text from 1 Cor. xi. 2. After dinner at the Rectory the clergy assembled for business. The opening office was said by the Dean. "The Form and Manner of ordering of Priests" was then read. Moved by Archdeacon Jones, seconded and passed that next session be held in the parish of St. John Cornwallis on January 12th and 13th.

Rural Dean Axford then read his paper on "Lay Baptism" in which he very elaborately dealt with the question. After some discussion it was moved by Mr. Wade seconded and passed that the paper be published in the "CHURCH GUARDIAN" newspaper.

A communication was received from the Rev. John Lockwood, Rector of Port Medway, respecting the insurance of church buildings which after being read was laid on the table for discussion at the next session of the Deanery. Meeting then adjourned.

Two services were held on the evening of the 14th, one at the parish church where after Evensong addresses were given by the Rev. Chas. Fullerton on "Home and Foreign Mission Work," and Rural Dean Axford on Confirmation; the other, at Stanley where Evensong being said by the Rev. R. C. Hind; Archdeacon Jones addressed an attentive congregation on "The Ministry of the Church from whence we receive it" and Rev. J. M. C. Wade on "Lay work its necessity and value," a repetition of the address given at the parish church. All the services were marked by the devotional bearing and careful attention of the congregation. The Offertories amounting to \$3.69 was devoted to the Board of Home Missions.

The thanks of the clergy are due to Mrs. Casey, Mrs. Gould Northrup, Mrs. Whalen and above all to Mrs. Spencer who provided for them so bountifully at the Rectory and we cannot conclude this report without giving to our esteemed brother of Newport his share of the praise for so kindly providing the means for our transit from Newport station to Rawdon and back as well as providing the necessaries of life by the way. We might also say that in passing through his parish we noticed many signs of improvement as a result of his indefatigable labours. Amongst others may be mentioned, that a mission room is being fitted up, which will supply a long felt want. The Rectory and grounds show signs of thrift and improvement; but what pleased us most was the smiling faces of all who met and greeted him by the way, showing their love for and appreciation of this hard-working parish priest.

## Diocese of Fredericton.

### St John.

Rev. Canon Brigstocke, president of the Church of England Sunday School Teachers' Association, presided over a well-attended public meeting held Monday evening, 19th Oct., in the school room of Trinity Church under the auspices of the Association. Excellent addresses on Sunday school work were made by Rev. C. P. Hanington, Rev. R. W. Hudgell and Mr. V. W. Tippet.

### Trinity Church.

A pleasant and successful conversazione, under the auspices of the Young Men's Association, assisted by the Young Women's Guild of Trinity church, was held Thursday evening in the school room. After a brief address by Rev. Canon Brigstocke, an excellent musical programme was carried out. Some of the best singers took part, and the new Y. M. C. A. orchestra rendered several selections. Light refreshments were served. The entertainment was a very pleasant one, and it was greatly enjoyed by the large audience present.

### St. John the Baptist.

The Rev. J. H. Geare, who succeeds Rev. J. M. Davenport in this parish has arrived with his family. Mr. Geare is an Englishman, but has been for three years in the diocese of Delaware.

### Dalhousie.

On Sunday, Oct. 11th, at St. Mary's Church, after Evensong, the Rector constituted the Alpha chapter of the "Daughters of the King," in this Diocese, according to the prescribed ritual of the Order. The members of the Chapter stood in a line at the entrance to the chancel, and were received, singly, into the order, by the Rector, and at the same time were invested with the silver cross. The officers of "St. Mary's Chapter" of the Daughters of the King are: Mrs. James Simonds, president; Miss Katie Bateman, secretary; and Miss Mamie Moffat, treasurer. This Order is not to be confounded with the King's Daughters which it antedates in organization. It is a Sisterhood whose membership is confined to the Anglican Church. Besides undertaking to assist the Rector generally in his work, it has two obligatory vows—constant prayer for parish work and constant endeavour to bring women to the church services. Its lines of work are parallel to those of the Brotherhood of St. Andrew. St. Mary's Chapter, Dalhousie, is No. 69, and consists of ten members.

The Council of the Order (of which the heads of Chapters are *ex-officio* members), will be convened at St. Bartholomew's Church, New York, on Thursday, Nov. 5th. There will be a celebration of the Holy Communion at 11.30 with a charge by the Chaplain of Alpha Chapter (No. 1) the Rev. Ralph W. Kenyon B. D. The business meeting will be held at 2 o'clock, in the Parish Rooms. Arrangements have been made for the entertainment of the visiting members of the Council.

Is this order represented in any other Canadian Parishes?

## Diocese of Montreal.

### Montreal Christ Church Cathedral.

It is stated that the Rev. Mr. Capel, presently doing duty at Sorel in behalf of the Rev. Canon Anderson, M. A., has been chosen as Assistant Minister of this Parish, in place of Rev. G. Smith, B. A., resigned. Mr. Capel will enter upon his duties in Advent.

### St. Georges.

The Very Reverend The Dean of Montreal commenced on Sunday afternoon, the 18th inst., his course of lectures to young men upon "The light thrown by Science on the book of Genesis." There was an attendance of from 200 to 250 men at the opening lecture, which was most interesting, and so admirably arranged as to be easily followed and the chief heads thereof remembered by those present. The Dean stated that the object of his lectures would be to refute a very common opinion that Science had discovered some things that threw discredit on the word of God, whereas every new discovery of Science bore out its incontrovertible truths. In the lecture in question he referred chiefly to the Bible itself, and explained that although not a Scientific book in the ordinary sense, yet as a revelation from God, who was Himself the source of all knowledge, it could not be in contradiction with true Science or knowledge, and that if, as was true, unscientific language was used in the Bible in regard to natural phenomena, it was only in order to bring the truths set forth, within the comprehension of ordinary people, who were not accustomed to use and little understood scientific language. This was recognized by the greatest modern Scientists themselves in their own writings, to which the same objection might be taken as that advanced in this connection against the Bible. He also pointed out the necessity of making a clear distinction between scientific *hypotheses* and scientific *verdicts*; the number of the former of which was legion whilst the latter were comparatively few. Many a scientific *supposition* had never advanced beyond that state: He was sure that all Scientific *verdicts* would support and strengthen Biblical statement. He referred in illustration of Scientific hypotheses and truths respectively, to Darwin's teachings in regard to organic life as a supposition, and to the discovery in the ruins of Nineveh of tablets supporting the truth of the Biblical narrative verified by Science as true, as a scientific verdict. These lectures take place every Sunday afternoon at three o'clock and are open to all men.

### Hudson.

On Saturday, the 17th October, the Rev. James Pyke, Incumbent of the parish of Hudson and Como celebrated the 50th anniversary of his ordination to the Priesthood and of his appointment to this parish. In recognition of his long and fruitful services, a deputation from both congregations waited on Mr. Pyke in the evening of that day and presented him with an address expressive of the appreciation and affection and accompanied by a sum of \$180.00. On the 18th October Mr. Pyke preached in St. James, Hudson, from Ps. 77, v. 5, giving a general review of his work during the period of his incumbency.

### St. Johns.

At a vestry meeting of St. James Church held last week the names of Rev. W. C. Bernard of Adamsville, and Rev. C. J. Boulden, late of Berthier, were ordered to be submitted to the Bishop of Montreal with the request that he should appoint one of them to the vacant Rectorship of St. Johns. His Lordship has since appointed Mr. Boulden to the position.

Rev. J. F. Renaud, late Rector of St. Johns, was recently presented with an address, and a purse of \$120 by the members of the Congregation.

### Montreal, St. John the Evangelist.

The beautiful rood screen in course of erection in this Church has been further adorned by four handsome wrought iron grilles, placed in position last week. They are the design of Henry Vaughan, architect, Pemberton Square, Boston. It is doubtful if a finer specimen of wrought iron work can be found in this country. The firm of Messrs. J. C. Spence & Sons are at present illuminating the grilles. The screen, composed of stone, marble, wrought iron and oak, has been in course of erection for some years, and the funds for the purpose have been raised solely through the energetic efforts of the Ladies' Guild of Ste. Anne. Although much has yet to be done, a strong effort will be made to complete the screen by Easter.

Messrs. Warren & Son, of Toronto, are building two organs for this church. The grand or west-end organ is a gift to the church and will, when completed, cost nearly five thousand dollars. The action will be electric, the organ being played from the choir.

The various Guilds are already organized for the winter's work and a season of useful parish activity is expected.

This church has from its earliest foundation been *free* in the most literal sense, the seats *not even being allotted*, and its revenue is derived entirely from the free-will offerings of its people. The Rector is the Rev. Edmund Wood, M. A., who has held the position and the affections of his people ever since the formation of the parish, and indeed prior to that event; having commenced the work as a mission or chapel of Christ Church Cathedral in the Mortuary chapel in the old burying ground on Dorchester Street, now Dufferin Street. Thence the congregation proceeded to the brick church corner of Dorchester and St. Urbain which it occupied until it was found necessary in order to accommodate the members attending, to erect the beautiful church above referred to on the corner of St. Urbain and Ontario streets. Few men have had greater prejudices to contend against than the Rector of St. John's: few have more successfully overcome them and few if any have seen the work in which engaged grow more surely and abundantly. There is now connected with this parish an excellent parochial school under the care of Rev. A. French, B. A., occupying handsome buildings of his own connected with the church proper, and forming a handsome and attractive block. There are four Clergy connected with the Parish, and an active staff of lay workers.

### Rural Deanery of Clarendon.

Notice has been given by Rural Dean Naylor that the 15th meeting of the Rural Deanery will be held at Hull, P. Q., on Thursday Nov. 5th, next, commencing with administration of Holy Communion at 9 o'clock a. m., in St. James Church. The Deanery is evidently a live one as is seen from the questions submitted for consideration. Amongst others there are the following:—

- I. Are the Provisions of the last Diocesan Synod sufficient to secure the proper keeping of the Parochial Registers? (See Synod Report 1891, page 36.)
- II. Can the offices of Churchwarden and sidesman be made available for the work of the church in this age and country as suggested by canon 90, of Constitutions and Canons Ecclesiastical, adopting such suggestions to the circumstances of the present day?
- III. Shall the Clergy of this Rural Deanery act upon the suggestions contained in the close of the report of the Committee on the Lord's day observance? (See Synod Report 1891, page 86.)
- IV. Shall the Clergy of this Rural Deanery act upon the suggestions contained in the second section of the Report of the Church of England Temperance Society? (See Synod report 1891, page 87.)
- V. Does the principle laid down by Dr. Davidson regarding lay minis-

trations at Burials (See Synod Report 1891, page 39.) also exclude lay ministrations in the Churches of the Church of England? VI. It is open to any member of the Rural Deanery to bring forward any matter for consideration bearing upon the interests and the work of the Church.

### St. James the Apostle.

The new addition to this Church was formally opened on Sunday last by special services, when the Church was crowded to the door, even the aisles being occupied with chairs, and many wishing accomodation being unable to get in. The musical portion of the service was well rendered by the large choir connected with the Church, under the direction of Mr. Harriss, the organist. The Lord Bishop of Huron preached both morning and evening, and at the afternoon service the Rev. John Ker, B. D., Rector of Grace Church.

### St. Martin's.

Harvest Festival Services were held on Sunday last, the church being beautifully decorated and a fine musical service rendered. The Bishop Designate of Mackenzie River preached at evening Service. A special children's Service was held in the afternoon when the church was filled. The offering during the day towards liquidation of the debt on the church amounted to \$470, \$30 of which was raised by the children.

### Lachine.

The Harvest Thanksgiving Services were held in St. Stephens Church, Lachine, on Sunday, October 11th.

On the afternoon of the day before, a goodly number of willing workers met together to arrange the large quantity of flowers, fruit and vegetables, that had been so liberally supplied by the congregation.

A noticeable feature of the decorations was the abundance of sheaves of picked grain, arranged in the middle and at each side of the East window, in such a manner as to carry out the design of the beautiful reredos, which was decorated with sheaves of wheat and bunches of grapes.

At the back of the Holy Table was a large bunch of grapes interspersed with carefully selected ears of wheat. Four vases of beautiful cut flowers adorned the altar, while at its foot was placed a trough filled with flowers, reaching all across the front and terminated at each end by a pot of luxuriant maiden-hair ferns.

Perhaps nothing was more striking than the number of splendid hot-house plants, which completely filled up the open frame work at the entrance to the choir, the earthen pots being entirely hidden by evergreens and fruits.

The nave was not neglected. Windows, font, lamp-standards and posts were beautified, with flowers, grains and foliage so that at every turn a pleasing sight was presented to the eye.

The services were cheerful and hearty. The singing has much improved during the past year under the careful training of Mr. J. Campbell, organist of St. Martin's Church, Montreal. The psalms were chanted at Evensong when the church was crowded, chairs being brought from the Hall to accommodate the worshippers.

Thanksgiving sermons were preached both morning and evening by the Rector.

On Thursday evening the Regular Annual meeting of St. Stephen's Guild was held in the Church Hall, when the reports of the various chapters in operation were adopted, and the general officers for the coming year elected. The

reports were most satisfactory. The Guild has done much to advance the church's work in the parish. It is to be hoped that its influence may be extended during the coming year by the addition of other chapters. Efforts are being made to start C. E. T. S. work, a branch of the Women's Auxiliary, a chapter of the St. Andrew's Brotherhood, and a parish Reading room.

### Dunham Ladies' College.

The friends of this Institution will be glad to learn that it is intended to re-open the College for boarders and pupils immediately after the New Year. The Rev. R. D. Mills, M. A., presently Rector of Cowansville, has accepted the position of Principal of the College, and from his experience and learning the success of the Institution ought to be assured. It is intended to provide board and tuition without advanced extras at about \$150.00 for the scholastic year; and it is proposed to give sound instruction and definite Church teaching besides supplying a refined Christian home for the pupils who may attend it. It is earnestly to be hoped that Churchmen throughout the Diocese of Montreal will now throw their active and energetic aid in favor of their own Diocesan Ladies College, and make it what it ought to be under proper management, the centre for the education of girls in the Diocese of Montreal.

A circular asking the attention of the clergy to the intended opening of the College has been issued by the Lord Bishop of the Diocese.

## Diocese of Ontario.

The Lord Bishop of the diocese is expected back early in November, and will, it is expected, immediately commence a Confirmation visitation.

The Rev. E. A. W. Hanington, of St. Bartholomew's, Ottawa, sailed from England on the 9th inst., much improved in health, it is believed. He will be heartily welcomed, as he was greatly missed during the past three months.

## Diocese of Huron.

### Ailsa Craig.

The Rev. Merton Shore and wife have lately returned from a four months visit to the old country and much benefitted in health. A Harvest Thanksgiving Service was held in the church a few days ago. As is always the case here when the Rev. W. J. Taylor of St. Marys (who was the preacher) comes, the church was crowded, though the weather was unpropitious. The building was tastefully decorated, under the supervision of Mrs. Shore, and the whole service was a hearty one.

### Ingersoll.

A Harvest Thanksgiving service was held in St. James' Church on the 20th ult. The church was neatly decorated with fruit, flowers and grain. The Rev. W. E. Hughes of Wingham preached an appropriate sermon. The congregations were large and the service throughout most interesting. Rev. J. H. Moorehouse, Rector, is a successful and faithful pastor.

### Amherstburg.

Christ's Church had a narrow escape from total destruction on the 24th. A little after 10 P. M. fire was discovered in a lamp room under the stairway. The fire company was quickly on the scene and by earnest work succeeded in extinguishing the flames before very serious damage

was done. The cause of the fire is unknown, but a bad feeling exists in the town and suspicions are pointing towards an incendiary.

The Bishop is to officiate at Riply on Sunday the 25. He will (D. V.) open the new church in Kingsville Nov. 1st, Co. Essex.

[From the London Free Press.]

A service of praise was held last evening in connection with the usual week day service at the Memorial Church. The prayers and lessons were read by Rev. Canon Richardson and Rev. Wm. Shortt, and an address on the subject of "Praise," was delivered by Rev. Canon Davis, of South London. His remarks were eminently appropriate and earnestly delivered. Mr. Harry Pudicombe, the organist of the church, conducted the musical exercises, which were excellent in every respect. There was a full attendance of choir and boys, and the harmony and tone was very good throughout. The service opened with the singing of the rooth Psalm. The Canticles were sung to select services. The anthem "I Will Sing of Thy Power," with solo by Mr. H. C. Simpson, was very heartily rendered. During the offertory Miss Lillywhite sang very sweetly a sacred selection. After the sermon the whole choir sung with much effect, "Hark the Sound of Holy Voices." The entire service was very successful.

The Guild of St. John the Evangelist Church held their annual meeting on the evening of the 8th inst. The attendance was large. The rector, the Rev. W. T. Hill, brought before the meeting a proposal for placing the Guild upon a different footing, viz., that this Society in future would apply to all parish organizations, each separate organization being regarded as a chapter of the Guild with its own particular work. A further proposition was made that entertainments of all kinds be dispensed with as a means of raising money for church purposes, as a systematic and voluntary giving was more in accordance with the teaching of the Bible and the spirit of Christianity. After a full consideration of these questions a motion was put in accordance with both and fully agreed to. Hence in the future this parish will be freed from all such questionable ways of raising money and come down to first principles. This branch of the general Guild in future will be styled "The Women's Church Aid," with the following officers duly elected:— Rev. W. T. Hill, President; Mrs. Complin and Mrs. Shanly, Vice-President; Miss Zimmerman, Treasurer; Miss G. Imlach, Secretary. Com.

### Hyde Parke.

On Sunday the 11th the Rev. Canon Davis preached a thanksgiving sermon in the church of the Hosannah. The neat little edifice was tastefully decorated with fruit, flowers, &c. The congregation was very large so much so that all could not get seats. The offerings presented amounted to \$52. The Rev. Mr. Diehl, the Incumbent took the service and is doing a good work throughout the mission.

### Blenheim.

The annual harvest thanksgiving service was held in Trinity Church, Blenheim, on Thursday evening 24th ult. The church was very tastily decorated with green fruits, vegetables and flowers. The Rev. Rural Dean Wade of Woodstock, preached a most impressive sermon to a large congregation. The singing on the occasion was exceptionally good. When the offertory was being taken up, Miss Beling of Windsor, sang a solo "Consider the Lilies," with good effect. Mr. A. N. Bell also filled his position as organist in a very able manner. The offertory was in aid of the building fund.

## Diocese of Algoma.

The Bishop of Algoma requests that his correspondents will address him, until further notice, at "The Arlington," Toronto.



## Diocese of British Honduras.

### St. Mary's.

The opening of an elementary school in this Parish is contemplated.

The Rector of the Parish, Rev. F. R. Murray, has lately paid two Missionary visits to St. Augustines, Manatee, where on the first occasion he held four services, celebrated Holy Eucharist, baptised two children, and held one Churchine Service. Two persons applied for full membership in the church. On the second occasion three services were held, one celebration and two baptisms and another application for admission to full church privileges was received, and one lapsed member was desirous of returning to the fold.

St. Stephens Guild of this Parish has been formed into a Chapter of the Brotherhood of St. Andrew.

On the afternoon of the 25th Sept. a successful festival in behalf of the funds of the church; was held in St. Mary's hall.

## Diocese of Columbia.

### Nanaimo, St. Alban the Martyr.

Mr. Arthur Griffin has received the Bishop's license as assistant to the Rector and as teacher in the Indian Day School.

The church will be opened, and the Dedication Service performed on Oct. 21st the day specified for the completion of the builders contract.

The services during the day will be as follows: 8 a. m. Holy Eucharist with a Meditation by the Rector, 11 a. m. Matins and Service of Dedication, Preacher, the Lord Bishop of the Diocese, 7:30 Evensong, Preacher the Ven. Archdeacon Scriven. The services will be continued throughout the Octave with special preachers each evening.

### Day School.

Arrangements have been made with Miss Clarke, who has lately arrived from England, to establish an Elementary Day School at St. Alban's as soon as the church is opened. It will be a fundamental principle of St. Alban's School to combine moral and religious teaching with a sound secular education under the direct supervision of the Rector.

### Lectures.

As soon as the new church is open the Rector does not intend to confine himself on Sunday evenings to the conventional sermon, but will give a series of lectures on important religious topics, and as soon as the service is over he will invite a free discussion of the subject, in the hall or in one of the class rooms. The Rector is most anxious not to encourage discussion for the mere sake of argument but to facilitate all honest enquiring after truth. The first lecture will be given on Sunday Nov. 1 (the Eve of All Soul's Day) on "Prayers for the dead."

The Rector has decided to abolish all fees for marriages, burials, and other offices of the church.

## Province of Rupert's Land.

### DIOCESE OF RUPERT'S LAND.

#### BISHOP'S VISITATIONS.

On Saturday, Sept. 5th, the Bishop went to *Birtle*. On the 6th, he preached at the morning service, which was followed by the Holy Communion. In the afternoon there was a Confirmation Service, when fourteen were confirmed.

The Rev. Dr. Percival, Head Master of Rugby, preached in the evening. After the evening service the peal of bells in the tower of the church played a number of church tunes. The church is very complete in all its fittings, and there were excellent congregations throughout the day.

On Saturday, Sept. 12th, the Bishop visited *Shoal Lake* on the Manitoba & Northwestern Ry. It is hoped that a new Mission will soon be organized here. The Bishop held service on Sunday, Sept. 13th, in the morning in the Presbyterian Church, kindly lent for the occasion, and administered the Holy Communion. In the afternoon he held a meeting of members of the church, when the question of building a church and supporting a clergyman was considered. The Guarantee Forms have been since sent out.

On Sunday, Sept. 20th, the Bishop visited *Springfield*, holding a Confirmation in the Church of St. Margaret's, when sixteen were confirmed; and preaching in the afternoon at St. George's, Sunnyside. There were large congregations.

On Saturday, September 26th, the Bishop went to *Manitou*. There was an early celebration of the Holy Communion in the church at Manitou, in the afternoon a Confirmation at *Riverdale* when eight were confirmed, and in the evening a Confirmation at *Manitou*, when twenty-three were confirmed. The Schoolroom at Riverdale was most inconveniently crowded. It is hoped that a church will soon be built in this District. The church at Manitou was crowded in every part and many were unable to get into it. The church is much too small for any such special occasion.

The Metropolitan has received from the Archbishop of Canterbury the Deed nominating the Venerable Archdeacon Reeve, Archdeacon of Chippewyan in the Diocese of Athabaska, as Bishop of Mackenzie River, and has appointed Advent Sunday for the Consecration of the new Bishop, if the day is found to suit the Suffragan Bishops asked to attend.

The Bishop has arranged to visit —

- Cooks' Creek, on Oct. 4th ;
- Boissevain, Oct. 11th ;
- Selkirk, Oct. 18th ;
- Carberry, November 8th ;
- Solsgirth, November 15th ;
- Minnedosa, November 22nd ;
- Portage la Prairie, Dec. 6th or 13th ;
- Oak Lake, Dec. 13th or 20th ;

There will be an Ordination of a Deacon on November 1st or 30th or December 6th, and another Ordination later in December.

### RUPERT'S LAND INDIAN INDUSTRIAL SCHOOL.

The Rev. W. A. Burman, B. D., Principal of the School has issued with the *Rupert's Land Gleaner* on appeal for \$2000 per annum to make

up the \$4000 required for this source to any on the work efficiently. He says:—

The above school is part of the work of the Church of England in the Diocese of Rupert's Land for Indians in the Diocese. It is situate on the Red River about six miles from the City of Winnipeg and has accommodation for about seventy children, who are brought in from the various Indian Reserves to the north and east. Children too small for Industrial training are in class work both morning and afternoon, doing fatigue duty before and after school. Larger children are at school half a day and at Industrial work the other half. The work of the boys is to be seen below. Girls are taught house-work in all its many departments of cooking, waiting at table, cleaning, scrubbing, dusting, sewing, mending etc.; dairy work, as butter-making, care of milk, cream, and utensils; laundry work of all kinds; while smaller girls are employed at weeding and light garden work.

#### FARM.

The farm consists of about 380 acres of prairie land, 55 of which is under crop with more being steadily broken. Farm work has been very successful, and a very large portion of the supplies for the school (all the potatoes cabbages, and other vegetables) are drawn from it. This must always be the most important industrial feature.

#### CARPENTER WORK.

Boys have been chiefly employed so far in aiding in erecting new buildings, and in making fittings for the school. It is expected, however, that shortly outside work can be undertaken. Especial attention will be given to the manufacture of church and school furniture, and to fine carpentry.

#### PRINTING SHOP.

The Printing Shop issues the Diocesan Monthly Magazine, the *Rupert's Land Gleaner*, and in addition undertakes job work including pamphlets, circulars, letter and bill heads, tracts, annual reports, municipal work etc. Estimates will be cheerfully furnished on application.

#### BLACKSMITH SHOP.

Undertakes general blacksmith work of all kinds, including horseshoeing and machine repairing. A specialty is made of field and garden implements, such as harrows, weeders, hoes and sundry other strong and useful articles. Iron work for houses and churches also executed. Orders are especially needed in this department.

#### POST OFFICE.

The Post Office of Middle Church is now a department of the school and all registered letters may be addressed here. Post Office Money Orders and cheques may be made payable in Winnipeg.

#### BASKET MAKING.

A new branch of work is basket making and the repair of cane-bottomed chairs.

#### HOW SUPPORTED.

For the support of our work we rely: first upon a grant from the Dominion Government Indian Department, and secondly upon the gifts of friends; from the latter source we require \$4,000 a year. Help may be given us in the following ways: 1. Grants of \$50 yearly for the support of particular children, 2. Annual subscriptions, 3. Donations, 4. Gifts of clothing, clothing material, or books.

We are urgently in need of help, in all these ways; and are just now specially in need of donations towards cost of printing and other industrial appliances. All contributions thankfully acknowledged.

"The State, the body politic, has its roots in our human nature. It is thus mediately the creation of God who has made our human nature what it is. It is by our nature, not by any deliberate choice or act of volition that the State exists. We did not make it; we were born into it, as we were born into the family."

## CHRISTIANITY AND POLITICS.

The following paper was read before the Dublin Clerical Society by the Rev. Canon Neligan, D. D.

With the conviction that we live under the laws of a just, loving, and allwise God, that "all things work together for good for those who love Him," and that as He reigns in heaven and earth, He "will make even the wrath of man to praise Him," we cannot allow any idea of failure in His purpose to paralyse our energies. Pessimism is antagonistic to a belief in any God, and is one of the most disintegrating and destructive ideas that can dominate an individual or a community. The Church of Christ—"the House of God, the pillar and ground of the truth"—must fulfill the purpose of her existence and adapt her functions to the circumstances of the age and sphere in which she is placed. Her assurance of a deathless lease will be in proportion to her consciousness of responsibility; and her remedial and restorative power will be effective so far only as she balances and harmonises the salvation of the individual with the development of the entire Christian organization or "Church."

In Church life and work the love of self must be equalized with the love of our neighbours, for though each human link may be complete in itself, it can be useful so far only as it is helpful to the nature and numbers of the other links attached to it. Isolation, as a law of existence, is an absurdity, and the limiting of Christ-force and life to the individual's religious safety is but the baptism of heathen self-concentration and gratification into the Church of Him who says that "love to one another" is the test and credential of His disciples.

Many of us know that human thought and action too often swing like the pendulum. In our early days "individual salvation" was pressed upon our responsive natures as the Alpha and Omega of Christianity; it was the grand goal of man's life on earth and in heaven. This, however, was but a reaction from the great mistake of former teaching, when "Churchianity" was considered as synonymous with Christianity, and the "good Churchman" was reputed to be the "good Christian." To-day there is a new adjustment of spiritual, moral, and ecclesiastical organization, and the happiest results will be secured by those who study most intelligently and patiently the mind and will of God, and who, permeated and invigorated by the life and love of His eternal Son, consecrate all their Divine-human life-force to that altruism taught and exemplified by the God-man who said "greater love hath no man than this, that a man lay down his life for his friends;" and "ye are My friends, if ye do whatsoever I command you." In seeking to adapt our Churchism and Christianity to the environment of the present age, the old principles about Revealed Truth must be accepted as stereotyped and unalterable. Truth cannot be created by man: we may discover it, like jewels; but it must be believed in as eternal. The adaptation of Truth, and the opinion and language in which it is clothed and presented to man, ought to vary in proportion to the mental and moral receptivity of the disciple. Our Master adopted various plans of teaching, so must we; therefore uniformity, universal and perpetual, whether of the Anglican, Greek, or Roman type, is a dream, and the sooner the Church of Christ substitutes for it "Unity in Him" as the pivot of Christianity, and assents to that variety which is both essential to, and evidential of, healthy life-force, the sooner will the Catholic Church "worthily magnify His Holy Name."

The literary facilities of our age—"knowledge running to and fro"—by means of a cheap press, cheap instruction in primary schools, cheap illustrations, and above all, never-ending "object lessons" in the lives and habits of all the classes of the social world, have quickened the intelligence and perceptive faculties of the

hitherto obtuse classes. The result has been the strong accentuation of unpleasant contrasts: rankling feelings of envious anger and a dangerous rumbling, such as may precede a terrible social upheaving.

If a wedge be wrongly inserted in the social body, so that the cleavage will be lateral instead of vertical and upraising, the mischief accruing may be irreparable. Now the Church of Christ in her morally antiseptic and illuminating functions, must try to hinder the miseries consequent on such a mistake. Her primary function may be and is individualistic, but not with the idea of finality, for individual salvation is but a means to an end. She must develop her work first into that of co-operation and then that of social grouping. She is not to teach the individual that his own welfare is to be the end of his life-quest and ambition, and that having drawn a draft on eternity, he can spend his life-powers on self-ease. Such teaching leads surely to the hateful censoriousness of a mere critical and detective religionism, and to the false, illogical, and unnatural conclusion, that our to-days can be divorced from our yesterdays, and that our characters in eternity will not be "water-marked" by our conduct in time.

Another thought seems to urge too many Churchmen into a questionable attitude relative to the world, *i. e.*, the attempt to make the Church nearly, if not altogether, synonymous with civilization. Now the life of the Church of Christ is not the result of mere human evolution, but of a superhuman force and law originated by God Himself, and grafted into the olive tree of the human race. In all our estimation of the forces at work on earth, the awful factor of the disease of sin must be reckoned with. Evolution and moral development may be dreamt of for a race or species unaffected with this virus, but when conscience collides with passion, and will is found to be in a state of paralysis, civilization as a human evolution is but a sorry burlesque of intellectual and moral harmony. The history of the most civilized nations of the past illustrates the inferiority of civilization as a potential and continuous factor in the uplifting of the human race. The United States, the North-West and South of America, and South Africa, attest by the discovery of pre-historic and historic remains of cities, to former but vanished civilizations. Ancient and interesting are the evidences of the Inca's civilization in Peru and the Aztecs in Mexico; grandly suggestive in that of Greece and Rome; but all fade into insignificance with that of Egypt, whose pyramids represent a civilization even recent when compared with that of previous centuries. Yet where are now the magnificent symbols of kingly and priestly intelligence and power? Where the exquisitely adorned and gracefully proportioned temples? Where the literature? Where the evidences of governing power? Does it not look as if in national civilization, as well as in the life of the individual, there is ever coincident with the birth, the germ of the death? In every nation the "Ichabod" of decay seems to have been inscribed on its pillars in its highest prosperity. No nation has yet succeeded in blending the incongruous elements of "the clay and iron" of Daniel's vision into a permanent whole. If then this principle—the inherent element of decay so visible in civilization—can be deduced from the facts of history, does it seem probable that we shall succeed in inducing men to believe the exact opposite, namely, on the one hand, that the civilization of the nineteenth partakes of more noble and permanent elements than that of bygone centuries; or on the other hand, that by dovetailing the civilization of the world and that of the Church, the lines of difference will fade away, and that on these lines "the kingdoms of this world" will become the kingdom of God and of His Christ? The answer is obvious, for, apart from all the lessons of past history, the teaching of our Master is opposed to it—for He says we are to be "in the world" but not "of the world," that "he who is a friend of the world is an enemy of God;" and St. Paul says he was

"crucified unto the world and the world unto him."

With such teaching as this before us, it does not seem unreasonable to conclude that there must be a terribly preponderating materialism in millions of men, who know not God, and are therefore anti-Christian, but yet civilized, respectable, educated, and self-directing. These men are not in the "Church" of Christ, though they may fall in with many of her services, and they are not to be considered for a moment as real Christ-born men.

Again, we are not to mistake "National Churchism" for real and true Christianity. Nations, and the Churches of those nations, have risen and fallen as we have seen; but as the element of continuance is promised only to the "Church of Christ," the "nationality" of any Church, though desirable, must be considered as accidental and not essential. Our own Church of Ireland is an example of this distinction. She was never so spiritual and forceful as now, when the State has pillaged and disowned her; although is has formerly used her so ostentatiously as a political engine, that the majority of Ireland's sons have identified her with English politics, and have declined to be baptised at her founts. Nor is the Church, as established by Christ, to ally herself through her clergy or any part of her ecclesiastical organisation with any one particular form of government, monarchical or republican, or with any particular political party, so long as the *de facto* government rules rightly for the welfare of all. A usurped authority, or an authority acting wrongly, ought not of course to be sanctioned by either clergy or laity. But we have our Lord teaching obedience to the *de facto* government of His day, even though it was that of imperial Rome, which afterwards delivered Him to be crucified. He, as became a good and loyal subject, declined to be a judge in matters of property, and even arranged that both He and His disciples should pay their taxes. Further, He never opened directly a prison door or set a prisoner free. The Apostles always inculcated the same principle.

On reflecting over the teaching of Christ and His Apostles, I have decided that a clergyman should not use his clerical office for any political purpose or party, though in his capacity as a citizen he ought always to exercise his privileges of voting. It is further objectionable for the Church to interfere with the civil power in the execution of its own system and laws, or at any time to grasp at secular government for Church purposes and ends. The "law officer" has his own work to do as "a Minister," to punish "the evil doer and reward those who do well." In this position he is one of God's subsidiary agents, and ought to be recognized as such by every Christian man. But he can only take cognizance of facts as related to transgression of the existing law. He cannot intrude or teach in the domain of Christ, for all the laws of civil government can merely secure a minimum of morality. Civil law begins with "this do," then warns "you had better," and last insists, with threat of punishment, "you must" or "you shan't." Whereas the Christ principle is—(1) "you ought," (2) "you can," (3) "you will," because, in His aim to conform us to His own likeness, and thereby secure in our lives a maximum and not a mere minimum of morality, He "writes His laws in our minds and in our hearts," and works by His Spirit in us "to will and to do all things through Him who strengthens us." A state or a nation having necessarily "tares and wheat" in it, cannot impart strength for morality, but the Church supplements the deficiency of the State, and, by appealing to other and higher motives, and conveying as God's medium, requisite help and strength, secures regenerated life and sanctification in her members.

The world's morality, having no fixed basis of origin and no standard of permanent utility, must vary according to the world's expediency. Its movements of morality can only be horizontal on the plane of the earth's surface and for the mere convenience of some present phase of public opinion as expressed in some laws and customs,

but it cannot work vertically, as it is neither "from above" nor tends "to above." Christianity, in contradistinction, teaches that its principles coincide with man's highest interests and aspirations, and are revealed specially by God in Sacred Histories and Legislation, in Proverbs, Poetry, Prophecies, Gospels and Epistles, all appealing to motives of grateful love, spiritual zeal, and invigorating hope, of which the morality of the world knows nothing. The Church, either through her organization or through her individual members, while ever trying to minimise the producing of evil things, to correct bad laws and customs, will never do this by the usurpation of the world authority, or by dragging the pure white garb of her priesthood through the mud of political strife and partizanship.

[TO BE CONTINUED.]

MEMORIAL LECTERN.

WE have pleasure in showing to our readers of this issue an illustration of the finest piece of ecclesiastical metal work that has ever been produced in this country or any other, and it certainly deserves more than the ordinary notice usually given to pieces of this nature.

The lectern shown has not an equal in the world, and as a sculptured work of art is second to none. The pose of the figure, the exquisite face, and the blending of the arms, wings, and drapery, far exceed what is ordinarily expected in a work of this kind. It has been about twelve months in making, and the angel, which is five feet high, is one of the best founded pieces of bronze we have seen in the country. There is not a flaw in it.

Indeed, the figure as a whole is most pleasing to the eye. The modelling is very cleverly done, and gives great credit to the makers as the poise of the arms, wings, and face, could not have been better treated. The handsomely polished brass desk plate that holds the Bible is a piece of very fine wrought work, and the base which bears the inscription is a fine example of Gothic work to match the style of the church. The angel stands on an orb, representing the Gospel being preached to the world. The inscription which is engraved in Church text reads as follows:

In memoriam  
Helen Laflin and Laura Runyon,  
Daughters of Luther Laflin and Eliza Mc-  
Intosh Kellogg.

The total height of the lectern is seven feet. As an art production all the credit must be given to the Gorham Mfg. Co., New York the famous ecclesiastical metal workers, who have done so much in the past few years to develop a fine artistic feeling in Church work, and indeed the comments in the New York daily papers have been most flattering.

In the church of All Angels, New York City, which is being filled with the most beautiful memorials from the same house, this lectern is the crowning piece, and certainly reflects great credit upon the donors.

New Books.

SONS OF GOD.—Under this title Thos. Whittaker, the well known and enterprising Publisher of New York (2-3 Bible House), issues

THE BEING OF GOD AS UNITY AND TRINITY—by P. H. Seinstra, D.D., Prof. of Old Testament Literature and Exegesis in the Episcopal, Theological School, Cambridge, Mass., (Houghton Mifflin & Co., Boston; Foster, Brown & Co., Montreal, \$1.50). We have here a series of lectures delivered by Dr. Seinstra as part of a course intended to cover the three main divisions of the Christian Creeds; and in this volume he con-

Trinity, its historical Revelation; its Interpretative Revelation. (e) The Speculative Construction of the Doctrine of the Trinity. Though the subjects are deep, and the treatment thereof able and learned yet the style is such as to make the work an attractive and pleasant reading for all.

THE CHURCH IN NOVA SCOTIA—(Thos. Whittaker, N. Y., W. Drysdale & Co., Montreal, \$1.50). We referred at some length to this work by the Rev. A. W. Eaton, B.A., before its publication; but have now received the book itself, which we may say fully bears out our anticipation of its value. We are not sure that the author is right or even just in all his conclusions as to the action of the Church in Nova Scotia relatively to educational matters and to the sectarian bodies around her, and we hardly think he does justice to the late Bishop Binney—but the historical facts gathered together as to this the *oldest colonial diocese* of the Church of England, and the pleasant and agreeable style in which they are set out, render the book not only interesting, but also valuable for reference.

MESSIAH (God Incarnate) not Messiah's Mother the "Bruiser of the Serpent's Head" by Rev. John M. Davenport, (J. & A. McMillan, St. John, N. B., paper pp. 168, 50c.) Through the kindness of a friend a lengthy review of this able refutation of the Romist dogma of the Immaculate Conception was supplied us and appeared in our last number.

THE PULPIT OF THE CHURCH, by Rev. Edward H. Krans LL.D., N. Y.—This is an essay delivered before the Associate Alumni of the General Theological Seminary, N. Y., and published by its order, maintaining ably the proposition that the Church Pulpit is the strongest position on the earth to-day and its growing strength.

OCTOBER MAGAZINE.

DEMAREST'S FAMILY MAGAZINE contains a pleasing sketch of life in a Woman's Ward in an Insane Asylum, by Leila S. Frost. In its department of "Fashions" it contains a review of the latest styles for the month of October, together with cuts and descriptions.

(Published at 15 East 14th st., New York. Single copies for sale by all book-sellers.)

THE CHURCH GUARDIAN and THE NEWS AND EASTERN TOWNSHIPS ADVOCATE, of St. Johns, P. Q., the largest rural paper in Canada will be sent to any address for \$2.00 per annum in advance.



18 sermons preached by the Rev. S. D. McConnell, D.D., Rector of St. Stephen's Church, Philadelphia, and Author of "History of the American Episcopal Church, &c."—The sermons are simple, plain in style; eminently deal with or rather apply the subjects discussed, to the every day life, and throughout have as might be expected the true churchly tone. Layreaders will find this an admirable book for their use. (Cloth pp. 259, \$1.50.)

siders the chief topics involved in the first part of the creed; the doctrine of the Trinity but especially reference to the Father. He treats his subject under the following heads: (a) the arguments for the existence of God, the Cosmological, Teleological, Moral and Ontological. (b) The attributes of God, Omnipresence Eternity, Omnipotence, Omniscience Holiness and Love. (c) Christian Consciousness in Relation to the Doctrine of the Trinity. (d) The



# THE CHURCH GUARDIAN.

—: EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man

ADDRESS CORRESPONDENCE AND COMMUNICATIONS TO  
THE EDITOR, P. O. Box 504. EXCHANGES TO P. O.  
Box 1968. FOR BUSINESS ANNOUNCEMENTS  
SEE PAGE 14.

## DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, *whether the paper is taken from the office or not.*

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published at though the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

## CALENDAR FOR NOVEMBER.

Nov. 1st—	ALL SAINTS—	23rd	SUNDAY AFTER
			TRINITY.
" 8th—	24th	SUNDAY AFTER	TRINITY
" 15th—	25th	do do	do
" 22nd—	26th	do do	do
" 29th—	1st	SUNDAY IN	ADVENT (Notice of
			St. Andrews Day)
" 30th—	ST. ANDREW.	(Apostle and Martyr)	—Athann. Cr.

## DAILY PRAYER AT NOON.

A Usage that Should Become Universal.

THE practice of daily prayer at the hour of noon can be and ought to be developed into a world-wide habit. For twenty years it has been a usage at our general Mission Rooms, and ten years ago it began to be copied into the Foreign mission fields. From those vantage grounds of established use I suggest that an endeavor be made to bring about its adoption by missionary societies of all names in this and other countries.

At the Church Charity Foundation of Long Island the Sisters of St. John the Evangelist conducting the work of the several institutions are accustomed to meet in their oratory for prayer every noon. From that centre privileged to-day to become identified with the work of that foundation, I aim to extend the custom among benevolent and charitable institutions, hoping that ultimately it will be adopted by them the world over. These two kinds of societies—the missionary and the charitable—have for their constituency all Christian persons. If once they can be induced just to think prayerfully every noon-day of the good work they are most interested in, it is done: the world is girdled with an unceasing current of prayer.

Following are some of the reasons that make, we think, such a result well worth laboring for and possible of attainment:

1. Noonday is a time for a lull in all business and for refreshment. It affords *opportunity* for prayer.

2. It has been so observed among the Jews from ancient days, being "the sixth hour." David said: "Evening and morning and at noon will I pray" (Psalm lv. 17). It was one of Daniel's prayer hours (Daniel vi. 10). It was at that hour that St. Peter was praying when the vision came to him preliminary to the Gentile Pentecost (Acts x. 9).

3. It was the central hour of the crucifixion, when darkness began. St. Athanasius said: "Be instant in prayers with God, and worship Him that hung upon the Cross, at the sixth hour of the day."

4. It is one of the canonical hours of prayer from early days, observed as such by many millions of Christians.

5. Noonday prayer will probably be, on inquiry, found to be practised by very many Christians of all denominations as a private devotion. In not a few communities, also, daily twelve o'clock prayer-meetings are, it is likely, held. At the Fulton Street prayer-meeting in New York numbers of persons have assembled daily for over thirty years, beginning in the business panic of 1857.

6. The followers of other great religions practise prayer at midday. Such is the case with Mohammedans, and I think with the followers of the other great faiths of Asia. The general establishment of this habit among Christians would therefore mean not only their united offering of prayer with the burden, "Thy Kingdom come," but the simultaneous prayer with the same ruling thought of even heathen people. Such are some reasons for the hope that is in me, and why I beg for the sympathy and co-operation of all Christians in the effort to realize this hope.

As means for furthering this object that are generally available, I suggest the following:

(a) Let all who will, begin at once to pray every day at noon, and to commend the practice to their friends.

(b) Let them get the members of their local branches of the missionary societies and auxiliaries, the St. Andrew's and other brotherhoods, the King's Sons and Daughters, the Christian Endeavor Society and other unions, to pray daily at noon.

(c) It is best to advise the *habit* of prayer at that hour, not what to pray. Ask each one to pray for what is his own idea of "Thy Kingdom come." If a common form of prayer be desired, the Lord's Prayer will doubtless be everywhere accepted.

(d) If feasible, let Christians form themselves into praying groups at midday; but if not, let each pray by himself wherever he is and however he can.

(e) Let us avoid machinery in propagating this idea, and keep it apart from societies. The rather let us hope and aim that all societies may be leavened with the leaven of prayer.

ALBERT CARRIER BUNN.

## CONSECRATION OF FIVE BISHOPS.

Tuesday, 29th September (the Feast of St. Michael and All Angels), five Bishops were consecrated in St. Paul's Cathedral, London, England, viz., Dr. John Gott, Dean of Worcester, as Bishop of Truro, in succession to Bishop G. H.

Wilkinson (resigned); Canon the Hon. Augustus Legge, Vicar of Lewisham, as Bishop of Lichfield, in succession to Dr. Maclagan, Archbishop of York; Canon Henry Band Bowlby, Rector of St. Philip's, Birmingham, as Bishop-Suffragan of Coventry, Diocese of Worcester; Canon Huyshe Wolcott Yeatman, Vicar of St. Bartholomew's, Sydenham, as Bishop-Suffragan of Southwark, Diocese of Rochester; and the Rev. William Marlborough Carter, Principal of Eton Mission at Hackney, as Bishop of Zululand, in succession to the late Bishop Mackenzie. The confirmation of the election of Dr. Gott and Dr. Legge to the Sees of Truro and Lichfield respectively took place on Monday afternoon in Bow Church, Cheapside, with the usual formalities. As might be expected, the consecration of so many new members of the Episcopate drew together yesterday a vast congregation, and it is stated that over 5000 tickets of admission to the Cathedral were issued to friends of the new Bishops and representatives of their Dioceses, and in addition there was a large general congregation, extending far beyond the area under the dome. Shortly before ten the great west doors of the Cathedral were opened to admit the Archbishop of Canterbury, who proceeded to the south-west chapel, where the procession was formed. The Archbishop was assisted by the Bishops of Winchester, Carlisle, Rochester, Salisbury, Southwell, Wakefield, Worcester, Bedford, and Shrewsbury; and Bishops Blyth, Mitchinson and Speechly. Consisting of the Primate and twelve Bishops and five Bishops-elect, all of whom were accompanied by chaplains, the procession was a long one, including also several Prebendaries and Minor Canons, the choir and the legal officials (Sir John Hassard, principal Registrar; Sir John A. Hanham, Apparitor-General; and Mr. Harry Lee, Archbishop's secretary.) As it slowly moved along the nave, the hymn "The Church's one Foundation" was sung. Canon Scott Holland, upon whom, as Canon-in-residence, the arrangements for the service devolved, was the only member of the residential Chapter present. The Archbishop and the Bishops of Carlisle and Southwell proceeded to the altar, whilst the other Bishops, with the exception of the Bishop of Bedford, who, as a Prebendary of St. Paul's, occupied one of the stalls, had seats on the north side of the pulpit. The Archbishop, who took the eastward position throughout the Communion service, at once began the Office, Morning Prayer having been said at eight o'clock. The music of the *Kyrie*, *Credo*, *Sanctus*, and *Gloria in Excelsis*, was Schubert in G. The Bishop of Southwell read the Epistles, and the Bishop of Carlisle, the Gospel. After the Nicene Creed the Archbishops and the two Bishops who had assisted in this portion of the service were conducted from the altar to seats near the pulpit, and Prebendary Gibson, Principal of Wells Theological College, then preached an able sermon on the position which the Church ought to occupy in the world, and which a Bishop ought to take in his Diocese.

At the close of the sermon the Archbishop and assistant-Bishops proceeded to the altar and the Bishops-elect to the apse, when they put on their rochets, the anthem sung meanwhile being "They that wait upon the Lord" (Stainer). The Archbishop having taken his seat in a chair in front of the altar, the Bishops-elect were presented to his Grace as follows:—The Bishop-elect of Truro

by the Bishops of Southwell and Wakefield ; the Bishops-elect of Lichfield and Southwark by the Bishops of Winchester and Rochester ; the Bishop-elect of Coventry by the Bishop of Worcester and Wakefield ; and the Bishop-elect of Zululand by the Bishops of Carlisle and Wakefield. Sir John Hassard was next called upon by the Archbishop to read the Queen's mandates for the consecration, from which it appeared that the second name submitted to Her Majesty for the Suffragan bishopric of Coventry was that of Archdeacon Bree, and the second name for the Suffragan Bishopric of Rochester was that of the Rev. H. Bartram, vicar of Ramsgate, in the Diocese of Canterbury. The oath of canonical obedience was next administered by Mr. Harry Lee, the Archbishop's secretary. The *Guardian* is informed on good authority that this oath was not administered in the case of the Bishop-elect of Zululand, but owing to the size of the building the legal formalities were not very distinctly heard by the general congregation, and therefore it is impossible to make a positive statement on the subject. Minor Canon Kelly then intoned the Litany from the choir steps, the Archbishop taking the portion which on these occasions is usually read by his Grace. After the usual questions, the Bishops-elect retired to complete their robing, the anthem being, "The Lord give ear" (Rheinberger). Upon their return, the *Veni Creator* was sung to the unison setting in *Hymns Ancient and Modern*, and then followed the Consecration, all the Bishops present taking part in the laying-on of hands. The Communion Service was proceeded, with Canon Scott Holland reading the first of the offertory sentences, and subsequently the invitation. The offertory was given to the Birmingham Bishopric Fund. Neither the *Benedictus* before the Consecration Prayer, nor the *Agnus Dei* after it, was sung : but whilst the clergy and others were receiving, the hymn (322, *A. and M.*), "And now, O Father, mindful of the love," was beautifully and most impressively sung. A notice was posted in the Cathedral that "It is earnestly requested that only those will communicate who have previously sent in their names," but there was a large number of communicants, and the administration occupied a considerable time. The Archbishop communicated the assistant-Bishops, but the general celebration was conducted by the Bishop of Carlisle and the newly consecrated Bishops. At the close, the procession returned in the inverse order to that in which it had which it had entered, the Bishop of Truro walking with the Archbishop, and the other new members of the Episcopate following.—*Scottish Guardian*.

THE BOOK OF BOOKS.—It has pleased God in His wisdom, by inspiration and providence, to give to the Church and the world such a book, and to perpetuate it among men against all causes of destruction. No fire has ever yet burnt it up. The tooth of time has not devoured—age has worked in it no decay. The lapse of centuries has not made it obsolete. The Gibbons, the Humes, the Paines and the Voltaires of earth have not driven it from the world. Science has not harmed it, civilization has not outgrown it, and the progress of human thought has not outlawed it.

God is the author and ruler of all society, family, political, ecclesiastical.

PROOFS OF AN HISTORIC EPISCOPATE.

By WILLIAM STEVENS PERRY, D. D., OXON.,  
BISHOP OF IOWA AND PRESIDENT OF GRISWOLD COLLEGE, DAVENPORT.

(Continued)

"Let no man be deceived. If any one be not within the precinct of the altar, he lacketh the bread [of God]. For, if the prayer of one and another hath so great force, how much more that of the bishop and of the whole church . . . Let us therefore be careful not to resist the bishop, that by our submission we may give ourselves to God. And in proportion as a man seeth that his bishop is silent, let him fear him the more. For every one whom the Master of the household sendeth to be steward over his own house, we ought so to receive as Him that sent him. Plainly, therefore, we ought to regard the bishop as the Lord Himself." 1

"Assemble yourselves together . . . to the end that ye may obey the bishop and the presbytery without distraction of mind ; breaking one bread, which is the medicine of immortality and the antidote that we should not die." 2

"Forasmuch, then, as I was permitted to see you in the person of your godly bishop, Damas, and your worthy presbyters, Bassus and Apollonius, and my fellow servant the deacon, Sotion, of whom I would fain have joy, for that he is subject to the bishop as unto the grace of God, and to the presbytery as unto the law of Jesus Christ. Yea, and it becometh you also not to presume upon the youth of your bishop, but according to the power of God the Father to render unto him all reverence, . . . yet not to him but to the Father of Jesus Christ, even to the bishop of all . . . For a man does not so much deceive this bishop, who is seen, or cheat that other who is invisible." 3

"Be ye zealous to do all things in godly concord, the bishop presiding after the likeness of God, and the presbyters after the likeness of the council of the apostles, with the deacons also who are most dear to me, having been entrusted with the diaconate of Jesus Christ." 4

"As the Lord did nothing without the Father, either by Himself or by the apostles, so neither do ye anything without the bishop and the presbyters." 5

"Be obedient to the bishop and to one another, as Jesus Christ was to the Father." 6

"When ye are obedient to the bishop as to Jesus Christ, it is evident to me that ye are living not after men but after Jesus Christ . . . It is therefore necessary, even as your wont is, that you should do nothing without the bishop ; but be ye obedient also to the presbytery, as to the apostles . . . And those likewise who are deacons of the mysteries of Jesus Christ must please all men in all ways . . . In like manner let all men respect the deacons as Jesus Christ, even as they should respect the Bishop as being a type of the Father, and the presbyters as the council of God and as the college of apostles. Apart from these there is not even the name of a Church," 7

"This will surely be, if ye be not puffed up, and if ye be inseparable from [God] Jesus

Christ, and from the ordinances of the apostles. He that is within the sanctuary is clean, but he that is without the sanctuary is not clean ; that is, he that doeth aught without the bishop and presbytery and deacons, this man is not clean in his conscience." 1

"Fare ye well in Jesus Christ, committing yourselves to the bishop as to the commandment, and likewise also to the presbytery." 2

"For as many as are of God and of Jesus Christ, they are with the bishop ; and as many as shall repent and enter into the unity of the Church, these also shall be of God . . . Be ye careful, therefore, to observe one Eucharist, for there is one flesh or our Lord Jesus Christ and one cup unto union in His blood ; there is one altar as there is one bishop, together with the presbytery and the deacons, my fellow-servants." 3

"Shun divisions as the beginning of evils. Do ye all follow your bishop as Jesus Christ followed the Father, and the presbytery as the apostles ; and to the deacons pay respect, as to God's commandment. Let no man do aught of things pertaining to the Church apart from the Bishop. Let that be held a valid Eucharist which is under the bishop, or one to whom he shall have committed it. Wheresoever the bishop shall appear, there let the people be ; even as where Jesus may be, there is the universal Church. It is not lawful apart from the bishop either to baptize or to hold a love-feast, but whatever he shall approve ; this is well-pleasing also to God, that everything which ye do may be sure and valid." 4

"It is good to recognize God and the bishop. He that honoreth the bishop is honored of God. He that doeth aught without the knowledge of the bishop rendereth service to the devil." 5

There can be no question that the writer of these extracts held clear and well-defined views both as to the existence of a *visible, organized* Church of Christ, and a *threefold, divinely-authorized ministry* ruling that Church. This he deems to be the "mind of God ;" this is "the commandment ;" and so fully does he hold this view that in his dying counsels he emphasized the idea that he who would keep the "commandment" and run in accord with the divine mind must lose sight of his very individuality in the fellowship of the Church, and unhesitatingly and without reserve submit himself in action, word, or purposed to the divinely-appointed rule and order of the Church. Nor is this all. He regards the threefold ministry as essential to the very being of the Church ; for, to quote his own words, as rendered by Lightfoot, "without these three orders no Church has a title to the name." 6 This hierarchy, this monarchical episcopate, the aged bishop of Antioch regards as "firmly rooted," as "beyond dispute," and as coextensive with the Church. He speaks of bishops as established in "the farthest parts of the earth," 7 and it is evident from his language that, in his judgment, the episcopate is not an evolution from the presbyterate, but is from above, the ordering of God Himself.

(TO BE CONTINUED.)

1 Ad. Eph., 5, 6. 2 Ibid. 20. 3 Ad. Magn., 2, 3.  
4 Ibid. 6. 5 Ibid. 7. 6 Ibid. 13. 7 Ad. Trall., 2, 3.

1 Ibid. 7. 2 Ibid. 13. 3 Ad. Philad., 3, 4.  
4 Ad. Smyrn., 8. 5 Ibid. 9.  
6 Ad. Trall., 3. 7 Ad. Eph., 3.

## Family Department.

### ALL SAINTS' DAY.—NOV. 1.

Alleluia, for the Lord God omnipotent reigneth; let us be glad and rejoice and give honor to Him for the marriage of the Lamb is come and His wife hath made herself ready.—Rev. xix, 6, 7.

They which sleep in Jesus will God bring with Him. \* \* \* Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord.—1 Thess. iv., 14, 17.

Now in this our pilgrim day,  
Brothers, it is *we* and *they*:  
*We*, upon the weary road,  
*They*, at rest with Christ, in God.

*We*, with conflicts compass'd round  
Victors, *they*, with glory crown'd!  
*We*, 'mid shadows of the tomb,  
*They*, within the light of home.

Yet with quickened steps we press,  
Through the thorny wilderness.  
While on earth we sing of them  
Singing in Jerusalem.

For the angels to and fro  
Ply their tasks above, below,  
And by countless ministries  
Knit our tents, and Paradise.

Nearer yet, One Spirit bears  
Witness in our hearts and theirs;  
Day by day we kneel and meet,  
Children at One Father's feet;

Nearer yet the Bridegroom's voice,  
Bids his drooping ones rejoice;  
Tears are dried, and grief is dumb  
Listening His "Behold I come."

Then no longer *we* and *they*,  
Former things all past away;  
Then no more *that* world and *this*,  
One abode of perfect bliss.

*We* the circle of His own;  
*We*, the *Bride* upon His throne;  
One, indissoluble, *we*  
Ever, Jesus, Lord, with Thee.

BICKERSTETH.

## THOSE BOYS.

### CHAPTER II.—THE FEATHERS IN DAN'S TAIL.

I have said that these little brothers loved one another, but in this story I have to speak of a sad time—a time when, with all the real affection which existed between them, there were angry words spoken and unkind deeds done—a time when Mike and Ted were very unhappy.

It is a sad story, and might have had a dark ending. It tells of that bitterest of all sadness, the sadness caused by sin.

Yes, this story is of my poor Mike's first great temptation and first great sin.

It all commenced in a very small way, and the poor boy might truly have said, in the words of one of the rhymes which he knew so well—

"For though at first I might begin  
With what I thought a little sin."

but there is an old French proverb which, translated, tells us, that it is the first step which costs.

Had he not taken the first step astray, the temptation to further and deeper sin would never have been.

But I must tell my story, and cease talking about it.

One bright morning in June, Mike, who was lying flat on his back, was awakened by a great beam of sunshine falling full on his rosy face. He opened his eyes, rubbed them, and looked about him.

How funny! Nursey had forgotten to draw down the blind, which accounted for that sun-

beam which had aroused the little boy from his sleep a full hour before his usual time. He looked at the clock on the mantelpiece; it had not yet struck six. He looked at Ted, and felt very much inclined to awaken him. He raised himself a little in bed and looked at Nurse Nora, who lay with her face turned towards him, snoring away lustily.

Finally his eyes rested on Dan, the canary, who was not only awake like himself, but singing at the top of his high, shrill voice, and evidently quite revelling in the sunshine which had disturbed his little master so inconveniently early.

"I'll just jump up and bring Dan to bed with me," thought the little boy.

He scrambled out of his cot, and going softly across the floor, secured the cage, and was about to return with it, when something tempted him to look out of the window.

There he saw a sight which caused him to drop Dan's cage and clasp his hands in astonishment.

His father, who had gone away from home quite unexpectedly and in a great hurry the night before, was now returning. He was returning at this early, early hour.

He was *walking* up the avenue; Mike could see the jaunting car at the gate. He was walking, and carrying something in his arms, something wrapped in a large red shawl. This something looked wonderfully like a little child. Mike was speechless with amazement.

He saw his father disappear into the porch, and then heard him calling his mother very softly.

Leaving Dan's cage forgotten on the window sill, Mike crept back into bed. He longed more than ever to awaken Ted, and was about to do so, when suddenly a memory came before him—a very painful memory.

Mike had disobeyed his mother.

It was one of her strictest commands that neither of the children should get out of bed before seven o'clock.

Mrs. O'Donnel had made this rule because at one time Mike and Ted used to awaken very early, and Ted in particular, being a delicate little fellow, caught many a cough or toothache playing on the cold floor.

Now Mrs. O'Donnel made very few rules for her boys. She wished to leave them as free and untrammelled as possible, but when she saw the necessity of laying any command upon them, she was very particular in having that command obeyed.

When Mike had jumped out of bed to get Dan, he had in his excitement completely forgotten this rule, but when he lay down again, and was about to awaken Ted to relate to him the wonderful and mysterious sight he had just witnessed, he suddenly remembered that he had disobeyed his mother.

What should Mike have done then? I am sure my little readers can guess.

He should first of all have asked God for Christ's sake to forgive him for his want of thought, for as Mike had forgotten his mother's order, it was really nothing more; and then, as soon as ever he saw his mother, he should have told her the whole story.

This was his first step away.

Had he confessed his fault then, all that would not have been, and much sorrow would have been spared to little Mike O'Donnel. Instead of doing this, however, Mike lay and tossed on his bed, and grew more curious every moment.

At last footsteps were heard in the passage, the door was softly opened, and his mother entered the room.

Now was Mike's opportunity; but far from availing himself of it, he shut up his eyes tightly, and pretended to be asleep.

Mrs. O'Donnel went first to the window, where, seeing Dan's cage laid on the sill, she hung it on its perch, thereby probably saving the little bird's life, as the cat was very fond of prowling about in the mornings.

Then she went to Nora's bed, and awakening her, whispered something which Mike could not hear.

The nurse jumped up at once, and throwing a shawl about her, without even waiting to dress, went out of the room with her mistress.

This was unbearable. Mike could stay quiet no longer.

Stretching across to Ted's bed, he touched his little brother's hand, which lay temptingly outside the counterpane. Ted yawned, opened his eyes sleepily, and looked at Mike.

"O! I've had such a dream."

"What about?" asked Mike.

"Birthday! Our birthday will be this day week."

"Yes," said Mike, rather impatiently. "Now, Ted, listen to me, I've got the most wonderful, wonderful thing to tell you." And Mike laid his excited, wide awake face on the gilt bar which ran round Ted's cot.

"What is it?" asked his brother.

"You must first promise never, never to tell, never to breathe a word about it?"

"O Mike! is it a secret?"

"Yet, the most wonderful, delicious secret you ever heard."

"Then, Mike, course I won't tell. Do say it out, Mike; don't keep me in espense" (suspense).

"Well," said Mike, bringing out his words slowly, and enjoying his little brother's eagerness, "I woke this mornin' very early, cause that naughty Nursie didn't quite draw down the blinds, and the sun came and walked on me nose." (Mike was given to figurative language, and this remarkable pilgrimage on the part of the sun was received by Ted as a matter of course.)

"And, Ted, it was only just six, and you was asleep, darlin', and I didn't like to wake you up, and Nursie was asleep and snorin' so loud, and the only one awake but me was Dan. So I thought I'd like to have Dan to count the feathers in his new tail which he growed since he moulted, and I jumped out of bed and ran to the window. Here there was an exclamation from Ted. Mike, without heeding him, hurried on with his story. "When I got to the window I thought I'd take a little bit of peep out, and climbed on the window sill, and I saw—"

"What?"

"Ted, you know father went away last night; well, I saw him comin' back. Walking up the avenue; the car left at the gate. Walkin' up, Ted, and carrying a bundle!"

"Well?" questioned Ted, who was now intensely curious.

"Carryin' a bundle in a red shawl. I could not make out what it was, until I saw peeping out at one end two—"

"Yes," said Ted.

"Two little shoes, Ted!" losing all control of himself. "'Twas a child! 'twas a little child! and 'tis in the house, and I 'spect Nursie has gone to wash it. Oh! isn't it just delicious?"

Ted began to clap his hands; he sat up in bed, and was about to testify his glee in some more energetic manner, when suddenly a memory came to him too, and he turned his brown eyes sorrowfully on Mike.

"Mike, you oughtn't to have got up."

"No more I ought," answered Mike, "but I just forgot."

"But, Mike, you'll tell mother—she won't be angry as you only forgot."

"Well, I'll see about it," said Mike; "but, Ted, you keep my secret close."

"Course," said Ted.

Just then the clock struck seven, and Mrs. O'Donnel came in, followed by Biddie, the cook, bearing a can of warm water.

"Where's Nora?" called out Mike.

"She is busy, dears; she cannot bathe and dress you; but Biddle will, and mother will look on. Come, get up quietly, like good boys,

for when you are dressed I have something to tell you."

"Is it——" began Ted, but Mike clapped his hand over his brother's mouth, and the little boys began to wash and put on their clothes in a great hurry.

CHAPTER III.—THE BIRTHDAY TREAT

When they were dressed quite neatly, and had put on their brown holland overalls, and had their hair brushed, and said their prayers, they each took hold of their mother's hands, and prepared to descend to the breakfast parlor. Suddenly Ted ran back, and raised his eyes to the illuminated text over the mantelpiece.

"I did want to 'member my verse," said the little fellow.

At which Mike laughed.

"Why, I know every word of it, Ted. 'Tis only five words. See! one for each finger—' Little—children—love—one—another.' I'd know that little easy verse if I wasn't to see it, not for sixty years."

But Ted, looking up into his mother's face, received an answering glance, which showed she understood him.

She knew Mike meant only the knowledge of the head, while Ted included that of the heart. They went down into the breakfast parlor, round which Mike's restless eyes eagerly travelled. His father was seated with the large family Bible open before him waiting to begin family prayers. He looked just as usual.

"Why, father, how soon you is back," said Mike.

"Yes, my boy; I came home before you were up this morning."

He spoke just as usual. How strange!

The room, too, looked as usual; There was no sign of a red shawl or a little child.

But suddenly Mike's face lit up with satisfaction. Yes, there was a difference. Biddie was the only servant at prayers; Nurse Nora's chair was empty.

I greatly fear that the little boy did not listen much to his father's prayer, which was very short, and quite easy of comprehension; he did nothing but gaze at Nora's empty chair.

When they rose from their knees, he rushed to his mother, and clasped his arms round her neck.

"Mother we just *can't* wait no more. Tell it, mother."

His mother kissed him.

"What day will next Wednesday be?"

"Course, mother, I know that; 'twill be our birthday."

"We shall be six years old," said Ted; "we sha'n't be so very young no more."

"Tell us about it, mother," said impatient Mike.

"Somebody is coming on your birthday."

Mike looked at Ted, and Ted looked at Mike. The somebody about whom their hearts were full had surely come, was now in the house.

"I guess," said Ted; but Mike stopp'd him with a frown.

"Read their uncle's letter to

them, my dear," said Mr. O'Donnell; "don't keep the little fellows in suspense."

"'Tis their own letter," said their mother. "I don't know what is in it. Here, Mike, you are the eldest, you may open it."

The letter was done up in a blue envelope, and had a great read seal. It looked very imposing.

"Oh, I wish I *could* read writing," said Ted.

But it was not Mike's way to show his ignorance. He broke the seal deliberately, spread out the sheet before him, and then handed it to his mother, saying, carelessly, that if she liked she might read it aloud.

The letter was from their Uncle Edward, after whom Ted was named, and its contents were as follows:—

"MY DEAR BOYS.—Your mother will tell you that I mean to spend your birthday with you. I shall arrive on the morning of the day, and go away again in the evening.

"Now I am sure you will begin to wonder at once what present I am going to give you, for you know that Uncle Edward does not appear on people's birthdays, particularly on little people's birthdays, with empty pockets.

"You remember the kite last year, and the rabbits the year before.

"Now, boys, I am going to surprise you. You may put your hands as often as you please into my pockets this year, but you won't pull out as much as would cover a six-penny bit in the shape of a gift for either of you.

"I will not bring you any birthday present, but I have a plan in my head which will please you just as well, and better.

"Your mother writes me word that you have been very good boys for the last half year, that you have obeyed her and your father, been kind and loving to one another, and even made some progress in your lessons.

"So, boys, if between this day and your birthday you neither of you get a bad conduct mark, I shall take you both in the evening of that day away with me. You have never been out of your native country; well, I shall take you to Cork; we can visit Glengariff and Gougane barra, and fish in the lakes! What do you say to that, boys? But remember the condition—good conduct between this and the birthday.

Your affectionate uncle,

EDWARD."

Their mother paused. She expected to be assailed with a thousand questions and many noisy expressions of delight, instead of which there was dead silence.

Mike looked at Ted, and Ted looked at Mike; the same thought was in the minds of both. If Mike confessed his fault of that morning he would lose a good conduct mark. Neither spoke, unless their glowing cheeks and downcast eyes were language.

Their mother thought they were really stunned with delight, and giving the letter back to Mike, she put her hands lovingly on their shoulders.

"My darlings have been dear good boys lately, and I hope will have a happy time. Your uncle says he means to keep you for a week. Fancy, Mike, driving on the mail car, and sleeping at the hotel, and then getting into a real boat and fishing up little trout for yourselves!"

"But they have to earn it yet, mother," said their father; "they must have good conduct marks all this week."

"Yes," said their mother; "and I fear it will be a hard week for them, poor little men!"

"Why, mother?" asked Mike, speaking low and in a subdued manner.

"Because your nice, kind nurse, Nora, will be away from you. Bid-

die will dress and undress you, and Miss Ross must stay with you most of the day, as I expect also to be busy. I am going to trust you to sleep by yourselves."

"Why will Nora be away, mother?" asked Mike, now recovering his spirits and looking up eagerly.

"Ah! that is mother's secret, which her boys must not even try to find out. Some day I shall tell you."

"When, mother? On our birthday?"

"Perhaps on your birthday. Now come and take your porridge and milk."

Not a word about the baby in the red shawl; but for the present the boys had enough to think about,—Mike's tongue once loosened, he had more questions to ask than could well be answered, and Ted's curiosity was nearly as great.

When breakfast was over, as they were leaving the room, Mrs. O'Donnell called them back.

"Mike, dear, when I went into your nursery this morning I saw your little Dan's cage down on the window sill, and Nora assures me she hung it up on the perch last night. Do you know anything about it?"

"No, mother," said Mike instantly, and boldly.

"Do you, Ted?"

Ted had gazed at his brother in speechless astonishment. Now his delicate little face grew crimson, and when his mother asked:

"Do you, Ted?" he answered:

"Yes," beneath his breath.

Mrs. O'Donnell was about to ask something further, when there was an interruption. Nurse Nora put her head in at the door. How funny she looked! She had on an old brown dress belonging to their mother, and a little tight-fitting cap on her head.

"Sure then, ma'am, dear, the heart's just broke in me. Can ye come?"

Then seeing the boys, she put her hand up to her mouth, with a gesture of dismay and disappeared.

Mrs. O'Donnell rose at once, leaving Mike and Ted staring at one another.

(TO BE CONTINUED.)

DON'TS FOR CHURCH PEOPLE.

Don't call the *offertory* the "collection."

Don't go to the Holy Table with gloves on.

Don't come to church late.

Don't kneel or "lean forward" at the Ascription after the sermon; stand.

Don't wait to kneel till the clergyman enters the church. "The Lord is in his holy temple."

Don't leave the church while the clergyman is in the chancel.

Don't kneel till the minister says, "Let us pray," after "The Lord be with you."

Don't lean forward instead of kneeling.

Don't call Maundy Thursday Holy Thursday.

CHILDREN IN CHURCH.

If you want to see your children trained up in the nurture and admonition of the Lord, do not try to shift your parental responsibility upon ministerial shoulders. The work that is done in the church and Sunday-school depends for its success upon the precept and example of the home. If the father is careless and the mother lukewarm, they will quickly communicate these qualities to their offspring. Every fireside is an altar, and every head of a family is a priest appointed of God to keep the sacred fire continually burning. These are considerations which make home the first of all temples. It is the original of the idea of a church. As the hills of the mountain steal out of every grassy nook, from every little dell and ravine in the side of it and at last appear as a river in the valley, so the greatest nations and the purest churches are the sum total of all the home life of the people. The place for the education of the conscience, for instruction in righteousness, for growth in grace, for the building and sweetening of character, is under the benign influence of domestic atmosphere. The spirituality of a parish is not the result of eloquent preaching and pastoral fidelity alone. If the teaching of the pulpit is followed by religion in the household, there will be no stagnation or dullness in churches.

The reluctance exhibited by children in attending public worship is often traceable to the lame and hurtful excuses their parents offer for absentsenting themselves from the Lord's house. How can a man conscientiously reprove his son for neglect of the Lord's day if its weekly recurrence awakens in his soul no sacred desire to honour God's appointments? How can a mother blame her daughter for inattention to the great verities of the Christian faith if she seek with slightest provocation to subordinate her own duties to Christ to the demands of society and the interest of this life? These are questions that are important enough to be seriously considered.—*Ballston Register.*

MUSIC.

SONG CLASSICS. VOLS I & II

Two volumes, each with about 40 classical songs, of a-knowledged reputation.

PIANO CLASSICS. VOLS I & II

Two large volumes, full music size, containing 41 and 31 pieces respectively.

YOUNG PEOPLE'S CLASSICS.

VOLS. 1 & 2.

Each volume contains about 50 pieces of easy but effective music.

SONG CLASSICS FOR LOW VOICES

CLASSIC BARITONE AND BASS SONG

CLASSIC TENOR SONGS

CLASSIC FOUR-HAND COLLECTION

19 superior duets for piano by Hoffman, Godard, Brahms, and other leading composers.

Any volume in Paper \$1; Boards \$1.25; Cloth Gilt \$2. Postpaid.

OLIVER DITSON COMPANY, Boston.

CHICAGO: LYON & HEALY. O. H. DITSON & Co. New York. J. E. DITSON & Co. Philadelphia.

SUBSCRIBE for the CHURCH GUARDIAN.



## TOUCHINESS.

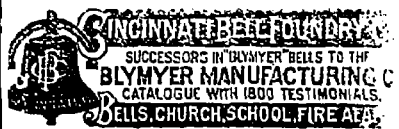
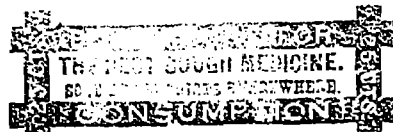
One of the most trying and difficult parts of a parish priest's work nowadays is how to deal with touchy people. That such should be the case in the religious world, especially among Christians and communicants, who know, or ought to know, that charity is the greatest and chief of the theological virtues, may seem wonderful, and, to those who have had no experience in this matter, incredible; but still most of our clerical readers, we are sure (if they have had a long experience in parish work) must realise that it is but too common. Of course, if all our communicants and fellow-workers were saints, or even thoroughly instructed in the practice of the highest theological virtue, it would not be so, but, as a matter of fact, the average Churchman and Churchwoman is a human soul struggling, we hope, to better things, but who yet has the spiritual conflict to fight out, often with imperfect knowledge and insufficient devotion.

The strangest part of the matter is that there seems more touchiness in the religious than in the secular world. The average English man of business still more the average English working man, in his secular affairs—in the counting-house or workshop—is not a particularly sensitive person. He gives and takes. He realises that in commerce or industry it is better for men to keep their temper, and if they are only treated with common fairness and honesty they have not much reason to complain. Perhaps this absence of touchiness has had an influence in "the making of England." We do not strain at etiquette or politeness so much as some foreign nations do, and an Englishman often puts up with rudeness if thereby he gains his end. But in the religious world the emotional part of man comes more into play. And here also both sexes are to be considered more than in worldly business, and women are notoriously more sensitive than men, more emotional, and more excitable. Then, again, the very dignity and respect for the priest's office renders his acts and words of more importance in the eyes of his own people than those of a mere layman. There are many Churchmen or Churchwomen who would pass by with contempt a rude word from a lay person, but who would be deeply hurt by an even supposed slight or reproof from their parish priest. This reflexion should reach the clergy to be very careful in their dealings with their people to give no needless cause of offence.

But the worst is that in not a few cases people take offence both with their pastor and their fellow communicants without any offence being intended or dreamt of. It often re-

quires not only an abundance of love and kindness, but also of wisdom, tact, and penetration, to avoid giving certain persons offence. This readiness, to be offended is a form of moral disease which is very difficult to deal with. The ingenuity of some persons in finding causes of offence is truly wonderful. We have heard of a farmer who was bitterly offended at the vicar of a neighbouring parish because, when he went to market at the county town, the vicar had not recognised him, the fact simply being that the priest never expected to see him, and actually did not notice him. Another case was that of a person who excused herself from going to church on a Wednesday evening because when a strange priest took the duty he did not preach. The vicar always preached on Wednesday when he was at home, but she henceforth abstained from going. Ritual grievances often might come under this category, but as they pretend to involve principles they may not be fairly quoted here. But personal sermons are frequent grievances. We have heard of a man never going to church after a certain grave crime had been denounced in a sermon, because his father was known to have committed it. On this ground the Decalogue, and, indeed, all morality would be excluded from the pulpit. As to parish festivals, one of the hardest works is to avoid giving offence to somebody.

Now, all this is not well, and we are glad to see Professor Drummond, in his "Pax Vobiscum," making some wise remarks (from a philosophical or commonsense standpoint) on the moral disease of touchiness. To some persons it is almost a mania. They are always suspecting that everybody (the unfortunate parson especially) is slighting them in some mysterious and inexplicable manner. The greatest courtesy and charity and consideration will not suffice. Self-consciousness dominates them. To these we would commend a careful reading of St. Paul's sublime panegyric on Charity in 1 Cor. xiii.; or, if they want something modern, Professor Drummond's clever books, where reason and religion are shown to point the same way to a spirit of charity and kindness and an absence of taking offence, especially where no offence is meant.—*Church Review*.

LITTELL'S  
LIVING AGE.

In 1891 The Living Age enters upon its forty-eight year. It has met with constant commendation and success. A WEEKLY MAGAZINE, it gives more than Three and a Quarter Thousand double column octavo pages of reading-matter yearly. It presents in an inexpensive form, considering its great amount of matter, with freshness, owing to its weekly issue, and with a completeness nowhere else attempted.

The best Essays, Reviews, Criticisms, tales, Sketches of Travel and Discovery, Poetry, Scientific, Biographical, Historical, and Political information, from the entire body of Foreign Periodical Literature and from the pens of the

## FOREMOST LIVING WRITERS.

The absent and most cultivated intellects in every department of Literature, Science, Politics and Art, find expression in the Periodical Literature of Europe, and especially of Great Britain.

THE LIVING AGE, forming four large volumes a year, furnishes, from the great and generally inaccessible mass of this literature, the only compilation, that while within the reach of all, is satisfactory in the completeness with which it embraces whatever is of immediate interest, or of solid, permanent value.

It is therefore indispensable to every one who wishes to keep pace with the events or intellectual progress of the time, or to cultivate in himself or his family general intelligence and literary taste.

Published Weekly at \$8 a year, free of postage.

Rates for clubbing more than one other periodical with one copy of THE LIVING AGE will be sent gratis.

LITTELL & CO.  
Boston.

## PAROCHIAL.

## Missions to the Jews Fund.

PATRONS:—Archbishop of Canterbury Earl Nelson, Bishops of London, Winchester, Durham, Lincoln, Salisbury, Chichester, Lichfield, Newcastle, Oxford, Truro, Bedford, Madras, Fredericton, Niagara, Ontario, Nova Scotia, and Blyth of the Church of England in Jerusalem and the East.

PRESIDENT:—The Dean of Lichfield D.D.

## CANADIAN BRANCH.

President.

The Lord Bishop of Niagara.

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

Honorary Secretary: Rev. Canon Cayley, Toronto.

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

Diocesan Treasurers: The Secretary-Treasurers of Diocesan Synods.

Honorary Diocesan Secretaries: Nova Scotia—Rev. W. B. King, Halifax.

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

Toronto—Rev. J. D. Cayley, Toronto.

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

Montreal—Rev. A. J. Balfour, Que.

Ontario—Rev. W. B. Carey, Kingston.

Niagara—Rev. Canon Sutherland, Hamilton.

Huron—Rev. C. G. Mackenzie, Brantford.

## University of King's College

WINDSOR, N. S.

PATRON:

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

THE LORD BISHOP OF NOVA SCOTIA,  
Governor ex-officio, Representing Synod of New Brunswick:

THE METROPOLITAN,  
President of the College:

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

PROFESSIONAL STAFF:

Classics—Rev. Prof. Willets, M.A., D.C.L. Divinity, including Pastoral Theology—The Rev. Professor Vroom, M.A.

Mathematics, including Engineering and Natural Phil.—Professor Butler, B.E. Chemistry, Geology, and Mining—Professor Kennedy, M.A., B.A. Sc., F.G.S. Economics and History, Professor Roberts, M.A.

Modern Languages—Professor Jones, M.A., Ph. D. Tutor in Science and Mathematics—Mr. W. F. Campbell, B.A.

DIVINITY LECTURES.

Canon Law and Eccles. Polity—Rev. Canon Partridge, D.D. Old Testament Lit. and Exeg.—Ven. Archdeacon Smith, D.D.

Apologetics—Rev. Geo. Haslam, M.A. Other Professional Chairs and Lectureships are under consideration.

There are eight Divinity Scholarships of the annual value of \$150, tenable for three years. Besides these there are One Bluney Exhibition \$50; Three Stevenson Science Scholarships \$60; One McCawley Hebrew prize \$38; One Cogswell Scholarship \$120, open to Candidates for Holy Orders; One McCawley Testimonial Scholarship \$38.00 One Akins Historical prize 30.00; One Almon-Welsford Testimonial 24.00; One Halburton prize \$30.00; One Cogswell Cricket prize. The necessary expenses of Board Rooms, etc., average 153.00 per annum. Nominated students do not pay tuition fees. These nominations fifty in number, are open to all Matriculated Students, and are worth about 93.00 for the three years course.

REV. PROF. WILLETS,  
President King's College,  
Windsor, Nova Scotia.

## THE TEACHERS' ASSISTANT

Published by the Toronto Diocesan Sunday School Committee

TO EXPLAIN AND ILLUSTRATE

## Canadian Church Sunday-School Lessons,

ADOPTED BY PROVINCIAL SYNOD OF CANADA, Sept. 16th, 1889.

Price only 30 cents per annum.

The Bishop of Toronto thus writes respecting the Assistant:

"I strongly commend it to the notice of the Clergy of the Diocese, hoping that they will promote its circulation among their Teachers."

The Bishop of Algoma says:

"The Assistant" is certain to prove a valuable aid to conscientious Sunday-School Teachers. Designed (as its name implies) to stimulate but not to supersede careful preliminary study of the lesson, it opens up new lines of thought, which cannot fail to give solidity to the instruction conveyed in the Sunday School that use it."

The Bishop of Niagara says:

"The Teachers' Assistant" will be valued by all who feel the need of their own minds being stimulated and informed before going to the class in the Sunday-School."

Try it,  
Address ROWSELL & HUTCHISON, 78 King street, East, Toronto.

**SUBSCRIBE for the**  
**CHURCH GUARDIAN.**



TO THE DEAF.

A person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it Free to any Person who applies to Nicholson, 177 McDougal street, New York.

SINCE 1868, the year in which freedom of worship was granted to Protestants, 12,000 citizens of Spain have been converted from Romanism.

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.

The man who asks God for his daily bread will not engage in any occupation to get it which he cannot ask the divine favor.—The Ram's Horn.

Erysipelas.

Mrs. Jane Smith, of Maitland, was cured of a greivous attack of erysipelas by using Minard's Family Pills 20 days, and applying Minard's Lintiment to the parts affected.

HAVING an easy time of it is the hardest life a man can live. King Alfred the Great said wisely: "No wise man should desire a soft life, if he care for any worship here from the world, or for eternal life after this life is over."—Sunday School Times.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

HARTSHORN'S SELF-ACTING SHADE-ROLLERS. Beware of imitations. NOTICE OF THE GENUINE HARTSHORN. Includes a signature and logo.

Pink's Remedy for Catarrh is the Best, Easiest to Use and Cheapest. CATARRH. Sold by druggists or sent by mail, 50c. E. T. Hageltine, Warren, Pa., U. S. A.

Children always Enjoy It. SCOTT'S EMULSION. of pure Cod Liver Oil with Hypophosphites of Lime and Soda is almost as palatable as milk. A MARVELLOUS FLESH PRODUCER. It is indeed, and the little lads and lassies who take cold easily, may be fortified against a cough that might prove serious, by taking Scott's Emulsion after their meals during the winter season. Beware of substitutions and imitations. SCOTT & BOWNE, Belleville.

A GREAT CHANCE.

A Library For Every Church.

The Church Identified. By the Rev. W. D. Willson, D. D., 12 mo. cloth, 317 pages.

Reasons for Being a Churchman. By the Rev. A. W. Little, 8th thousand, 2mo. cloth, 269 pages.

The Sceptic's Creed. A Review of the popular aspects of modern unbelief. By the Rev. Nevison Loraine, 2mo. cloth, 170 pages.

The Papal Claims, considered in the light of Scripture and History.—With an introductory by the Right Rev. G. F. Seymour, S. T. D. 14mo, cloth, 195 pages.

The Doctrine of Apostolical Succession. With an Appendix on the English Orders. By the Rev. A. P. Percival 24mo, cloth 146 pages.

The Lives of the Apostles, their Contemporaries and successors. By S. F. A. Caulfield. With an introduction by the Rev. S. Baring-Gould. 24mo, cloth 287 pages.

English Church History. By Charlotte M. Yonge. 24mo, cloth, 217 pages, illustrated.

The Principles and Methods of Instruction as Applied to Sunday School Work. By William H. Grosser, B. S. 6th edition. 24mo. cloth, 282 pages.

Books which have Influenced me. By twelve prominent public men of England. 10th thousand. 24mo, parchment paper, 123 pages.

The Church Cyclopædia. A Dictionary of Church Doctrine, History, organization and Ritual. By Rev. A. A. Benton. 8vo. cloth, 810 pages.

Specially selected to cover all points on which every intelligent Churchman should be informed. The regular price of these books, all new or new editions, is \$10. They are offered for \$5. Special sale; not supplied at this rate separately. Send orders promptly, Supply limited, 100 sets.

JAMES POTT & Co. 14 and 16 Astor Place, New York.

CASTLE & SON MEMORIALS AND LEADED GLASS. Includes a logo.

CHURCH BELLS—TUBULAR CHIMES AND BELLS

CHURCH FURNITURE MEMORIAL BRASSES FONTS LECTERNS. Includes a logo.

ADDRESS, MONTREAL.

DONALD KENNEDY Of Roxbury, Mass., says

Kennedy's Medical Discovery cures Horrid Old Sores, Deep Seated Ulcers of 40 years standing, Inward Tumors, and every disease of the skin, except Thunder Humor and Cancer that has taken root. Price \$1.50. Sold by every Druggist in the U. S. and Canada.

Kennedy's Medical Discovery sold everywhere. Price \$1.50.

TRAVELLING AGENT WANTED FOR THIS PAPER AT ONCE.

Favorable Terms will be made with a competent person.

Address, stating full particulars as to qualifications, previous employment, references, &c.

"THE EDITOR,"

THE CHURCH GUARDIAN,

P. O. Box 504,

Montreal

WHAT IS MODERN ROMANISM

BY THE BISHOP OF SPRINGFIELD (The Right Rev. Geo. F. Seymour, LL.D.)

A Consideration of such portions of Holy Scripture as have alleged bearings on the claims of Modern Rome.

Should be Read by Everyone.

Cloth, pp. 185..... 75c. Mail 80c, exclusive of duty.

THE YOUNG CHURCHMAN CO

Milwaukee.

Or this office. If ordering direct please mention this paper.

WANTED

A CLERGYMAN FOR THE MISSION of Prince William and Dumfries York county, New Brunswick. The residence of clergyman is on the Main Highway on the River St John, about 24 miles from the City of Fredericton. There are four churches in the Mission; the longest distance from the river being 14 miles. Salary \$780. Address

ALEX. FRASER, Prince William. Or H A, DAVIDSON, Dumfries. Churchwardens.

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 RUPIERT'S LAND AND THE NORTH-WEST.

Special Correspondents in Different Dioceses

OFFICE:

190 St. James Street, Montreal.

SUBSCRIPTION

(Postage in Canada and U. S. free.) If paid (strictly in advance) \$1.50 a year 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. " 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, 1968, Montreal.

### Temperance Column.

#### Church of England Temperance Society.

##### Appeal to Parents on behalf of their Children.

IT has been determined by the Temperance societies of this country, on the suggestion of the United Kingdom Band of Hope Union, to make a strenuous endeavor to increase the number of members enrolled in the Bands of Hope and Juvenile Temperance Branches. There are already two millions in these societies, and it is earnestly desired to bring the number up to three millions before the end of this year.

We ask parents, even if they are not already, and have no intention of becoming total abstainers, to consider whether it will not be better for their children to remain quite free from the risks and temptations that they will have to face if they become accustomed to the use of intoxicating liquors. Very few indeed will now maintain that children need these stimulants, or are in any respect the better for using them. On the other hand it is a well known fact that many have a natural weakness in this direction, and if they once begin will hereafter find it exceedingly difficult to stop till they have gone on from moderate indulgence to excess. And further where there is no such natural weakness, the customary use of intoxicating liquors exposes many a young man to serious temptation from foolish companions, who would have no power to lead him wrong if he had never begun to indulge himself in that way.

And besides the consideration of what is best for the children themselves, with a view to their happiness and success in life, is it not something to join in the noble endeavor to help the whole body of working men to get rid of that intemperance which is often so dreadful a curse to themselves and their families? Those who have no difficulty in keeping themselves sober ought to have some feeling for others that are weaker. And it is a noble and Christian thing to give up an indulgence of this kind in order to join the great battle against intemperance; and even children can do their part in this, and, if they begin to do their part as children, they will be still better able to do what they can for their fellows when they are grown up.

Children are a sacred trust, given to parents by their Creator, to be brought up to live pure and godly lives. We are taught to pray for ourselves that we be not led into temptation. But how much more reason have we to fear temptation for the little ones who have not yet the knowledge to see what is best, nor the strength to choose it? When they are older we shall have to leave them to the guidance of their own consciences, and they must decide for themselves what they will do in regard to drinking intoxicating liquors, as in regard to all their other conduct. But meanwhile it is our duty to keep them from anything which may make it hereafter difficult for them to do what their consciences

may then tell them to be their duty.

We beg of you to let your children at once join a Band of Hope or a Juvenile Temperance Society. It is now easy; it might hereafter turn out to be necessary, and then be very difficult. It cannot do them any harm. It may be—we believe it will be—an incalculable blessing. It is certain that if they join they will have better health of body. It is nearly certain that they will be better in soul and spirit; for though nothing but the grace of God can give health to the soul, yet it is much to remove all hindrances to the effectual working of that grace, and of such hindrances intemperance is known to be one of the worst. Let us keep even the possibility of intemperance far away from our children, and leave no chance that we should ever have to fear hereafter that it has been our fault that they have fallen into sin, or have barely escaped from doing so. It is quite certain that no parent will ever regret that he has kept from his children throughout their childhood what is utterly useless to children, dangerous to very many, and ruinous to not a few!—*Temperance Chronicle.*

F. LONDIN,  
Chairman of the C. E. T. S.

Bishop Hellmuth, formerly Bishop of Huron, who lately resigned the rectory of Bridlington, was to begin work as chaplain of Trinity Church, Pau, on October 25. The Rev. W. E. Hodgkinson, late curate of St. Paul's Sheffield, will act as his assistant.

A Lutheran church, with over 450 seats, is in course of erection at Tokio, in accordance with a design by a resident German architect, Herr Muthessius.—*Lutherans.*

#### DEATH.

PAYNE.—Died on the 17th Oct., on board the Barque Argentina on the way from Montreal to Buenos Ayres, Samuel B. Payne, a native of Dover, England, aged 66 years. bt

#### WANTED.

A curate for the Rectory of Augusta—a clergyman of moderate views, young and unmarried preferred. Apply to

Rev. R. LEWIS,  
20-21 Maitland, Ont.

#### Church of England Distributing Homes,

Sherbrooke, P. „Q “Gibb's Home” for Girls, and “Benyon Home” for Boys.

Children only allowed to go to Members of the Church. Applicants for children should send or bring reference from their Minister. Information cheerfully given upon application.  
MRS. OSGOOD, Matron, “Gibb's Home.”  
MRS. BREADON, Matron, “Benyon Home.”  
48-47

**PISSO'S CURE FOR THE BEST COUGH MEDICINE.**  
SOLD BY DRUGGISTS EVERYWHERE.  
CONSUMPTION

### M. S. BROWN & CO.,

ESTABLISHED A.D. 1840.

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

138 Granville street, Halifax. N. S.

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

The same set E. P. on Nickel, per set \$18 00  
Crystal Cruets, singly, each ..... 3 50  
E. P. Bread Boxes, hinged cover and front, 2 1/2 x 2 1/2 x 1 inch ..... 2 50  
Brass Altar Crosses, 15 to 24 inch, \$10 to \$15  
Brass Altar Desks ..... 8 to 25  
Brass Altar Candlesticks, per pair, 5 to 10  
Brass Altar Vases, plain and illum. 5 to 12  
Brass Alms Dishes, 12 and 14 inch, partly or wholly decorated, each 8 50 to 18  
Freight prepaid to Montreal on sales for Manitoba and further West.

#### NEW PUBLICATIONS

— OF —

#### THE YOUNG CHURCHMAN CO.,

412 Milwaukee Street.

MILWAUKEE, - - - - WISCONSIN.

#### THE CHURCHMAN'S MANUAL

of Private and Family Devotion, Compiled from the Writings of English Divines, with Graces and Devotions for the Seasons; Litanies, and an entirely new selection of Hymns, 318 pages, cloth, red edges, 59 cts. net.

This manual will be found exceedingly useful by the Clergy of the Church, to be placed in the hands of educated laymen and for their own use. The table of contents (abridged) is as follows:

- PART I.—Private Prayer.
  - Prefatory Matter.
  - Summary of Doctrine.
  - Daily Devotions for Morning and Evening (three forms).
  - Memorials for the Seasons of the Church.
  - Occasional and Interspersory Prayers.
  - Graces and Hymns.
  - Offices for the Hours.
  - Penitential Offices.
  - Litanies.
  - Devotions for the Sick, the Dying, for Mourners, for the Departed.
  - The Collects from the Prayer Book.
- PART II.—Family Prayer.

#### A GOOD BOOK GUIDE MARKS. FOR YOUNG CHURCHMEN.

Right Rev. Rich. Hooker Willmer, D. D., LL D., Bishop of Alabama.

Cloth pp. 69c. Postage and duty extra May be had through this official.



become listless, fretful, without energy, thin and weak. Fortify and build them up, by the use of

## SCOTT'S EMULSION

OF PURE COD LIVER OIL AND HYPOPHOSPHITES Of Lime and Soda.

Palatable as Milk. AS A PREVENTIVE OR CURE OF COUGHS OR COLDS, IN BOTH THE OLD AND YOUNG, IT IS UNEQUALLED. Genuine made by Scott & Bowne, Belleville, Salmon Wrapper: at all druggists, 50c, and \$1.00.

### THE INSTITUTE LEAFLET

FOR

#### CHURCH SUNDAY-SCHOOLS.

Senior and Junior Series.

Based on the well-known publications of the Church of England Sunday-school Institute, London.

Used largely in all the Canadian Dioceses and heartily approved by many Bishops.

Recommended by the Synods of Montreal, Ontario and Toronto, and by the inter-Diocesan Sunday-Schools Conference embracing Delegates from five dioceses.

Now in the Eleventh year of publication. Prepared by the Sunday-School Committee of the Toronto Diocese, and published by Messrs. Rowse & Hutchinson, Toronto at the low rate of Six cents per copy, per annum. THE CHEAPEST LEAFLET in the world. Moderate in tone, sound in Church doctrine, and true to the principles of the Prayer Book, New Series or 'The Prayer Book,' and 'The Acts of the Apostles,' begins with Advent next. Send for sample copies and all particulars Address ROWSELL & HUTCHINSON, 76 King street, East Toronto.

#### THE CHRISTIAN MARRIAGE LAW DEFENCE ASSOCIATION.

IN CONNECTION WITH THE CHURCH OF ENGLAND IN CANADA.

PATRON :

The Most Rev. the Metropolitan of Canada.

HON. SEC.-TREAS.

L. H. Davidson, Esq., M. A., D. C. I. Montreal.

This Society was formed at the last Provincial Synod, to uphold the law of the Church and assist in distributing literature explanatory thereof. Membership fee only nominal, viz., 25 cents. Subscriptions from clergy and laity may be sent to the Hon. Secretary-Treasurer.

ESTABLISHED 1848.

## THE NEWS

AND

Eastern Townships Advocate.

FOUR EDITIONS:—St. Johns, Magog,

Knowlton and Huntingdon,

E. R. Smith & Son, Publishers

GUARANTEED, The Largest

Circulation of Any Newspaper

in the Province of Quebec

Outside the City of Montreal.

Subscription \$1.00 a year or Clubbed with THE GUARDIAN for \$2.00 a year.

Advertising rates for one or all Editions, Moderate.

#### BOOK AND JOB PRINTING

Promptly Done in the most

ARTISTIC STYLE.

MONTREAL OFFICE:—48 Imperial Building, Place D'Armes Square.

HEAD OFFICE, ST. JOHNS, P. Q.

# Wesley Centenary TRACTS.

- No. 1—WELLEYAN METHOD-ISM—A Schism.
  - No. 2—WESLEY'S ATTITUDE towards the Church.
  - No. 3—PLAIN STATEMENTS from John Wesley's Works.
  - No. 4—JOHN WESLEY, Priest of the Church of England.
- Per Dozen, 6d; per post, 7d; 100, 2s 6d.
- SERMONS BY JOHN WESLEY.**  
The Duty of Constant Communion.  
A Treatise on Baptism.  
The Means of Grace: their necessity and Scriptural Authority.  
The Ministry (know as the Korah Sermon)  
Also, John Wesley's Relation to the Church.
- Price 2d each; 1s 8d per dozen; 50 post free 5s 6d.

J. CHARLES & SON, Middle Abbey Street, Dublin, Ireland.

### GET AND CIRCULATE

"The Church and Her Ways."

- REV. A. R. GRAVES,
- Or REV. F. R. MILLSPAUGH  
*Minneapolis, Minn.*
- Or REV. E. C. BILL,  
*Faribault, Minn.*

Please mention this paper in ordering,

### SHORTHAND

May be easily and quickly learned at your own home by our practical course of home instruction.

Send for our terms and commence at once.

**CONDUCTOR SHORTHAND INSTITUTE.**

43-1 St. John, N. B.

### SUBSCRIBE

TO THE

## CHURCH GUARDIAN.

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

Subscription per annum (in advance), \$1.50 Address,

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

Editor and Proprietor, Montreal.

### CHURCH SCHOOL

FOR GIRLS,

## WINDSOR, Nova Scotia.

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

Lady Principal,

## MISS MACHIN.

The Lent Term of this Institution will Commence on the 3rd SATURDAY IN JANUARY.

Applications for Calendar and form of admission may be addressed to the SECRETARY, WINDSOR, N.S.

HENRY YOULE HIND, D. C. L., Secretary. Edgehill, Windsor, N.S., Oct. 21st, 1891.



## Bishop Stewart School, FRELIGHSBURG.

HOME PRIVILEGES. -- EXTENSIVE GROUNDS

PERSONAL INSTRUCTION AND SUPERVISION.

Situation Beautiful and Healthful.

Address,

CANON DAVIDSON, M. A.

Rector, Frelighsburg, P. Q.

PREFATORY NOTE BY THE

Most Reverend the Metropolitan.

## "MANUALS OF CHRISTIAN DOCTRINE."

A Complete Scheme of Graded Instruction for Sunday Schools.

—BY THE—

Rev. Walker Gwynn,  
Rector of St. Mark's Church, Augusta, Maine.

—EDITED BY THE—

Right Rev. W. C. Doane, S. T. D.,  
Bishop of Albany.

### LEADING FEATURES

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

### NEW EDITION.

THOROUGHLY REVISED, WITH ADDITIONS,

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

INTRODUCTION BY THE

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

PREFATORY NOTE TO CANADIAN EDITION BY THE

Most Rev. The Metropolitan.

JAMES POTT & CO., CHURCH PUBLISHERS,  
14 and 16 Astor Place, New York.

ROSWELL & HUTCHISON, Toronto, Canada.

**MAGIC LANTERNS AND STEREOPTICONS**

afford the best and cheapest means of object teaching for Colleges, Schools, and Sunday Schools. Our assortment of Views, illustrating Art, Science, History, Religion, and Travel is immense. For Home Amusement and Parlor Entertainment, etc., nothing can be found as instructive or amusing. Church Entertainments, Public Exhibitions and Popular Illustrated Lectures. A very profitable business for a person with small capital. We are the largest manufacturers and dealers, and ship to all parts of the world. If you wish to know how to order, how to conduct Parlor Entertainments for pleasure, or Public Exhibitions, etc., **MAKING MONEY**, name this paper, and send for our **220 PAGE BOOK FREE.**

McALLISTER, Mfg Optician, 49 Nassau Street, New York.

### USEFUL TRACTS

— FOR —

## Parochial Use.

### PATHWAYS TO OUR CHURCH

By the Rev. George W. Shinn, D.D., 16mo., neat paper cover, 10 cents. T. Whittaker, N. Y.

Contents: The Growing Church, The Decay of Prejudice, The Study of History, The Reception of the Church Idea, Its Simple Beliefs, Its Hallowed Liturgy, Its Wonderful Comprehensiveness. An attractive little brochure for general circulation. Do not fail to send for a copy for examination. The pamphlet is attractive without as well as within.

### THE PRAYER BOOK REASON WHY.

A Text Book of Instructions on the Doctrines, Usages and History of the Church as suggested by the Liturgy. By the Rev. Nelson R. Boss, M.A., 16 mo, stiff paper covers, 20c. net. Same publisher.

The design of the work is threefold: (1) To furnish concise and ready answers to the popular objections so commonly raised against the Church and her services by those not familiar with her ways; (2) To bring out clearly and concisely some of the principles of historic Christianity which distinguish the Episcopal Church from all other religious bodies; and (3) To convey in the briefest space, information on the history, doctrines and usages of the Church which every layman, and especially every teacher ought to have.

### CHURCH OF ENGLAND TEACHING.

By the Very Rev. Jas. Carmichael, D. C. L., Dean of Montreal. Paper 10c. Drysdale & Co., Montreal.

The Tract was written to meet the need of the many persons drifting into the Church from other Christian bodies, without a clear realization of the great landmarks of Her distinctive teaching. It condenses into a small and readable space what every one professing to belong to the Church of England should naturally realize and understand.

### THE APPOINTED GUIDE.

A necessary Erudition for these times. Published by "The Church Critic," New York. Paper.

Intended to show the authoritative teaching of the Church.

## ADVERTISE

IN

# The Church Guardian.

BY FAR THE BEST

Medium for Advertising.

Being the most extensively Circulated

CHURCH OF

## England Journal

IN THE DOMINION

ADDRESS

THE CHURCH GUARDIAN.

180 St. James Street, Montreal.

**THE CHURCH HOSPITAL,**  
HALIFAX, N. S.  
-HAS-

**Superior Accommodation**

For paying patients of both sexes,  
Is situated in a quiet neighborhood on COLLEGE STREET, and has

**Spacious Halls and Airy Wards.**

Is in charge of TRAINED NURSING SISTERS from St. Margaret's Home, Boston, Mass., a branch of the well known Sisterhood of East Grinstead, Sussex, England.

Patients are provided with NURSING NOURISHMENT and HOME COMFORTS at MODERATE CHARGES.

Patients select and pay their own Surgeon or Physician, and have full freedom of choice when requiring religious ministrations.

For further particulars apply to the Sister in charge.

References in Halifax: Very Rev. Edwin Gilpin, D. D., Rector of Nova Scotia; A. J. Gowis, M. D.; W. B. Slaytor, M. D.; H. H. Read, M. D.; Hon. J. W. Longley, Attorney General of Nova Scotia.  
48-3m

**Excelsior Package DYES!**

Are unequalled for Simplicity of use Beauty of Color, and large amount of Goods each Dye will color.

These colors, are supplied, namely: Yellow, Orange, Eosine, (Pink) Bismarck Scarlet, Green, Dark Green, Light Blue, Navy Blue, Seal Brown, Brown, Black, Garnet, Magenta, Slate, Plum, Drab, Purple, Violet, Maroon, Old Gold, Cardinal, Red, Crimson.

The above Dyes are prepared for Silk, Wool, Cotton, Feathers, Hair, Paper, Basket Wood, Liquids, and all kinds of Fancy Work. Only 8 cents a package. Sold by all first-class druggists and Grocers and Wholesale by

**THE EXCELSIOR DYE CO.,**  
C. HARRISON & CO.,  
Cambridge, King Cos.  
10-1f

**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 doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built 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. 2800w.

**UNIVERSITY AND SCHOOL OF BISHOP'S COLLEGE,**  
LENNOXVILLE.

Session 1891-92.

Matriculation Examination begins Sept. 15th 1891, at 9 a. m.

On the result of this Examination will be given to the 1st Candidate: *Reik Scholarship*—\$80 per annum, for three years. To the 2nd: A free tuition of \$50, renewable, on certain conditions for three years. Two thirds aggregate marks necessary. Students taken in the Preparatory Department for Matriculation. Special tutor, Rev. N. P. Yates, B. A. Total College Dues under \$200 year. For Calendar apply to Rev. Principal Adams, D.C.L.

College Lectures, begin 17th September. School Reopens 12th September.

Apply to H. J. H. PETRY, Head Master. 10-5

**DAVENPORT SCHOOL FOR BOYS**  
PORTLAND MANOR, ST. JOHN N.B.

A Church Boarding and Day School

OPENED SEPTEMBER 5th, 1891.

Patron—The Most Reverend the Metropolitan of Canada.  
Visitor—The Right Rev. Bishop Kingdon.

Head Master—Rev. F. F. Sherman, Classical Master, Mr. A. F. M. Custance, Exhibitioner of Brasenose College, Ox. Mathematical: Mr. Geo. Wilson, York Diocesan Training College, England.

For Prospectus, Terms, &c., apply to the Head Master, or Thos. Stead, Esq., St. John, N. B. 14-4

**The Choristers of the Bible.**

A Book of Instruction and Devotion for Choir Boys. Published under direction of the Tract Company, London.

S. P. C. K., Paper 63 p., 10 cents. Address: CHURCH GUARDIAN.

**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 free to parties needing bells.

**TRINITY COLLEGE SCHOOL**  
PORT HOPE,

Will Reopen after the Summer holidays on

WEDNESDAY, SEPT. 16th with a complete staff of Masters. Applications for admission or information should be addressed to THE REV. DR. BETHUNE, Warden. 14

**GEORGE ROBERTSON, ST. JOHN, N. B.**

**CHOICE TEAS**  
A SPECIALTY.

**Finest Groceries.**

JAVA AND MOCHA COFFEES, FRUITS, PRESERVED JELLINE, &c Retail Store, -37 Prince Street, Wholesale Warehouse—10 Water Street.

GEORGE ROBERTSON. N.B.—Orders from all parts promptly sent.

**Hellmuth College**  
Educational Health Home

For YOUNG WOMEN and GIRLS. Large Illustrated Catalogue sent on application. Rev. E. N. ENGLISH, M. A., Principal. LONDON, ONTARIO, CANADA.

**BELLS! BELLS!**  
PEALS & CHIMES FOR CHURCHES.

School Bells. Clock Tower Bells. Fire Bells. House Bells. Hand Bells. Catalogues & Estimates Free.

JOHN TAYLOR & Co. are founders of the most noted Rings of Bells which have been cast, including those for St. Paul's Cathedral, London, a Bell of 12 (largest in the world), also the famous Great Paul weighing 16 tons 14 cwt. 2 qrs. 19 lbs.

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

**WATCHES FREE.** 1000 absolutely free to introduce on goods. Write and be convinced. Canadian Watch Co., Toronto, Canada.

**Canada Paper Co.**

Paper Makers & Wholesale Stationers.

Offices and Warehouses: 550 and 582 CRAIG ST., MONTREAL. 1 FRONT ST., TORONTO.

Mills: Springvale Mills } WINDSOR MILLS. Windsor Mill. } P. Q.

**SPECIAL NOTICE.**

WE ARE NOW READY TO SUPPLY OUR NEW IMPROVED

**GURNEY HOT-WATER HEATER**

Guaranteed More Economical in fuel

Quicker in Circulation, and

Larger Heating Surface

Than any Boiler now Made.

Contains all known Improvements

Combines Strength, Durability, and is Elegant in Appearance.

EASY TO MANAGE.

**E. C. Gurney & Co.**

385-387 ST. PAUL ST., MONTREAL.

CHEMICAL LABORATORY, D. HOUSE COLLEGE, Halifax, N.S., July 31st, 1891.

**WELL SUITED.**

WITHIN the last few months I have purchased, promissuous, at RETAIL GROCERY STORE, in this city, packages of

**Woodill's German Baking Powder**

and have subjected same to chemical analysis. The samples were found to consist of FRESH, WHOLESOME MATERIALS, PROPERLY PROPORTIONED. This Baking Powder is WELL SUITED FOR FAMILY USE and has been employed, when required, in my own household for many years.

GEORGE LAWSON, F.R.D., LL.D., Fellow of the Institute of Chemistry of Great Britain and Ireland.

**BISHOP STRACHAN SCHOOL**  
FOR YOUNG LADIES.

Full English Course, Languages, Music, Drawing, Painting, &c. For prospectus, &c., apply to

MISS GRIER, Lady Principal, Wykeham Hall, Toronto. School Re-opens on

**McShane Bell Foundry.**

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

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

**BUCKEY BELL FOUNDRY.** Bells for Churches, Chimes, School, Fire Alarms of Pure Copper and Iron. Fully Warranted. Catalogue sent for VANDUZEN & TIFT, Cincinnati.

"THE NEW METHOD" for good health cures all chronic diseases. Rev. A. Albro, D.D., Utica, N. Y., writes: "One of the greatest boon to mankind in modern days." Infinitely better than the Hall System. Half the price. Send for testimonials. HEALTH SUPPLIES CO., 710 BROADWAY, N. Y.

**VIRGINIA FARMS**  
FREE CATALOGUE  
R. B. CHAFFIN & CO. RICHMOND, VA.



If your child is lacking the elements of perfect childhood, try Ridge's Food. It is the claim of the manufacturers, endorsed by hundreds, that it is the best food for the growing child. We believe more children have been successfully reared upon Ridge's Food than upon all the other foods combined. Try it, mothers, and be convinced of its worth. Send to WOOLRICH & CO., Palmer, Mass., for valuable pamphlet entitled "Healthful Hints." Sent free to any address. Its perusal will save much anxiety.



**ALBERT TOILET SOAPS**

IF YOU WANT THE BEST, BEWARE OF IMITATIONS

**KNABE**

PIANO FORTES UNEQUALLED IN

Tone, Touch, Workmanship and Durability.

**WILLIAM KNABE & CO.,** Baltimore) 22 and 24 East Baltimore street New York, 145 Fifth Avenue. Washington, 817 Market Space.

**WILLIS & CO., Sole Agents,** 1824 Notre-Dame Street, Montreal

**J. E. TOWNSHEND,**  
LITTLE ST. ANTOINE STREET, MONTREAL.

**BEDDING,** patented for its purity. Every description of Bedding, Curled Hair, Moss, Alva, Fibre and Cotton Mattresses. Patentees of the Stem-winder wove wire Mattress. Feather and Down Beds, Bolsters, Pillows, etc. The trade supplied. Bell Telephone 190. Federal Telephone 2224.

**Davidson & Ritchie,**

Advocates, Barristers, and Attorneys at Law.

190 St. James Street, MONTREAL.

**CURATE WANTED**  
FOR THE PARISH OF WEY

MOUTH, N.S. Young, single, musical.

Applications mailed to the

REV. D. FILLEUL, Rector, Weymouth. Not later than Sept. 15th

Printed by E. R. SMITH & SOX at THE NEWS Printing House, St. John's, P. Q.