

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

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

# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. XII.  
No. 30.

MONTREAL, WEDNESDAY, DECEMBER 31, 1890

Price 2s. 6d.

## ECCLIASTICAL NOTES.

**PREBENDARY WALSH** has been appointed to the Bishopric of Mauritius.

**THE Church Pastoral Aid Society** has decided to enlist the assistance of ladies in carrying out its Home Mission Work.

**THE Diocesan Synod of New South Wales** has elected the Right Rev. Dr. Stanton, Bishop of North Queensland, to the vacant Bishopric of Newcastle.

**THE Court of Appeal** has refused to make absolute the rule for *mandamus* requiring the Bishop of London to hear fresh representations respecting St. Paul's Reredos.

**THE Royal Cornwall Gazette** says it is reported that Miss Pedlar, who died lately at Liskeard, Eng., aged 80, has left £20,000 towards the completion of Truro Cathedral.

**THE Archbishop of York** intends, on his resumption of public duties after his long illness, introducing into the House of Lords a Bill substituting deprivation of benefice for imprisonment in cases of clerical contumacy.

**PRINCESS CHRISTIAN** presented the prizes at the Clewer, Eng., St. Stephen's High School for Girls, which establishment is conducted by the Sisterhood of St. John the Baptist. Her Royal Highness took tea in the school before leaving.

**PRINCESS LOUISE** not only opened the bazaar in Queen's Rooms, Glasgow, in aid of the West Highland Churches, but also assisted in selling work for some hours during the evening. Her Royal Highness was accompanied by her husband, the Marquis of Lorne.

**THE Colonial and Continental Church Society** find the greatest difficulty in obtaining a suitable successor to the Rev. T. Howard Gill, for the Paris chaplaincy. They want a man of money; they want also a man of good family. The two qualities are not always found in conjunction. The post has already been declined by four or five clergy, although the stipend is £1,000 a year. But the expenses of moving are large, and the post would only be tolerable to a man who was a success.

**THIS conversation** was held recently in Ely Cathedral between a couple of rustics, while gazing at a stained-glass window:—She: John, is that a Bishop? John: Sartinly. She: What's that lovely thing in his 'and—same shape as our shepherds? John: Same thing; Bishops alus 'as 'em. She: What for? John: Why to hook up sinners and such; same as shippedd does when ter old ewes go wrong, (A pause.) She: Has this ere gentleman what lives here got one of 'em? John: Coorse he 'as. (A longer pause.) She (timidly): John, don't you think we'd better go hout?—*Church Review.*

**ONE of the London (Eng.) correspondents of the Yorkshire Post** understands that the attitude

of the Evangelical party towards the Lambeth judgment is quite as varied as that of the High Churchmen. Some men of influence are anxious that the Church Association should receive no countenance in their appeal. So long as the rules are only permissible, and do not compel a general levelling up, they are for acquiescence. But this attitude is very far from being universal.

**AN ECCLIASTICAL RELIC.**—While removing the rubbish preparatory to the erection of an avenue of offices from High street, to Scale-lane, Hull, Eng., the builder's laborers discovered an ancient arch of brick and stone. Alderman Symons, a well known local antiquarian, has no doubt that this relic is all that remains of the palace of the former Suffragan Bishop of Hull. The arch will probably be preserved and placed in one of the parks.

**THE Church** has lost yet another prominent preacher in the person of the Rev. E. Capel Cure, Canon of St. George's Chapel, Windsor Castle. He died on Sunday, November 30th, at Cairo, whither he had gone to recuperate his health. The deceased divine commenced his clerical career in 1858 as vicar of St. Peter's in the East, Oxford, and in 1866 he became a preacher to the University. From that time until his appointment in 1884 to his Windsor living, his time was divided between St. George's, Hanover-square, St. George's Bloomsbury, and St. Paul's, London.

**THE Church of England Pulpit** of the 29th November contains two articles in favor of the Bishop of Lincoln. It says:—"It is no doubt very exasperating to the promoters of the case to find themselves, and their mode of action, sternly reprov'd, when they had hoped the iron hand would be for their antagonist, and the silken glove for themselves; but all tolerant churchmen, whatever be their grade, will be glad that expression has been given to the feeling that these "frivolous and vexatious" proceedings are not only scandalous in their occurrence at all, but most reprehensible in their mean way of spying and collecting evidence."

**A CABLE** from London under date December 25th announces the death of the Right Honorable and Most Reverend Dr. Thomson, Archbishop of York and Primate of England. He was in his 72nd year, and was first consecrated as Bishop of Gloucester and Bristol; but shortly afterwards was raised to the Archbishopric. Death is very busy with the leaders of the Church in England and on this continent. Besides Canon Liddon the death of Dean Church, of St. Paul's is announced. In the United States Bishop Beckwith has lately passed to his rest; and only a few days ago in Canada the Rev. Dr. Carry, of Port Perry, in the Diocese of Toronto, died suddenly whilst on his way to administer Communion to a parishioner. He was a leading Theologian and Controversialist of the Canadian Church.

**THE Spectator** London, Eng., says:—"The judgment seems to us to attach an exaggerated

importance to the performance of the manual acts in the consecration, and needlessly the interpretation—to which the Archbishop seemed at first to be leading up—that 'before the people' means not 'in sight' but 'in presence' of the people, and that the rubric was to ensure that the bread should be broken in the course of the consecration, and not brought already broken from the vestry. The merit of the judgment, however, lies not so much in its positive conclusions as in the method by which they are reached. An extreme Ritualist may dislike being told to discontinue the mixing of the obalioe in and as part of the service, but when this prohibition is made to rest on absence of any such practice in the Oriental and Greek liturgies he cannot complain that no deference has been paid to antiquity. The judgment is from first to last an ecclesiastical judgment, whereas the judgment of the Judicial Committee were civil judgments."

**DISCOVERIES AT ST SAVIOUR'S, SOUTHWARK.**—Sir Arthur Blomfield has been most successful in his researches at the Church of St. Saviour's, Southwark, Eng. The elegant pillars of St. John's Chapel have been discovered intact with the traces of the fire which they went through in the fourteenth century, and Canon Venables of Lincoln recollects their being bricked up for fifty years. Close to these delicate works there are traces of Roman bricks and tiles placed in the walls of the church and the bases of two enormous pillars at the west end have been found, which must have formed the foundation for a western tower; while Norman work and dog-tooth tracery abound at the western end. Some fine transitional work also has been discovered forming the western door, which the architect has been requested to re-open, though that was not in the original plans.

**INTERESTING DISCOVERIES IN ESSEX.**—The work now being carried on of renovating the Parish Church at Fairstead, Essex, Eng, has led to several interesting discoveries. On the removal of the plaster from the walls an original wall with mural paintings and decorations was brought to light. On the south wall were traces of a large painting, part of a scroll, four "dedication crosses," and a female head, all in dark Indian red. Remains of a scroll in blue were found on the north wall, and also three "dedication crosses" in red. In two places the plaster has been left—one at the south east corner having on it a remarkable inscription, being a "bidding prayer" for King James I., the other at the north east corner, where there is a text in Old English characters and spelling. Over the chancel arch have been discovered five paintings illustrating (1) our Lord's triumphal entry into Jerusalem; (2) the Last Supper; (3) scene in Gethsemane of Judas kissing our Lord; (4) Christ being crowned with thorns; the fifth consists, apparently of incidents in the "Way of sorrows," closing with a picture of our Lord being violently dragged by a rope by a soldier, and falling forward.

In accordance with custom, some 300 discharged prisoners, men and boys, on Monday

night, December 1st, supped on roast beef, plum pudding, and other dainties, at the expense of St. Giles' Christian Mission; in the Mission Hall, Drurylane, London. This society started a quarter of a century ago its work of reclaiming criminals. At the subsequent meeting, over which the Lord Mayor presided, it was stated that of the 21,000 criminals discharged from the four metropolitan prisons this year, no fewer than 7,700 had been brought under the benign influence of the organization and induced to turn over a new leaf. According to the report, the mission has stolen a march upon General Booth, having for the last thirteen years worked upon the lines now suggested by the head of the Salvation Army for dealing with the "lapsed messes." Reference was also made to an article which recently appeared, the writer of which deplored the fact that insufficient attention is bestowed by the society upon the wives of convicts while the latter are in durance vile, and instances were quoted to show that every solicitude is evinced for the well-being of the gaol bird's wife and children. Amid cheers, the Lord Mayor suggested that in future the annual dinner should be called a "supper for the sorrowful" or "the hopeful classes," and not, as heretofore, "for the criminal classes." Among those present were the Lady Mayoress, Sir William Charley, Sir John Bridge, Mr. Sheriff Farmer, Mr. Haden Corer, and Captain Shaw, C.B.

EVERY Sunday afternoon at the Finsbury (Eng.) Polytechnic—a purely Church institution—there is a concert of sacred music, followed by a lecture which may be, and often is, on a secular subject. On Sunday, Nov. 30th, the lecturer was Lady Frederick Cavendish, who told the story of her travels in South Africa. She visited Capetown, Kimberley, Bloemfontein, and Grahamstown. At Kimberley she found her brother, the Hon. and Rev. Albert Lyttleton, who was formerly curate of Hawarden. He was living in a small house built of mud, and containing but four rooms. With characteristic energy, Lady Frederick Cavendish threw herself into his life. After "a good deal of sweeping," she beautified his house, established a sort of *salon* for weekly receptions, made a garden, and taught a class of little blacks in the school. She returned to England from Capetown with the two envoys from the King of Matabeleland in what they called "the great kraal that pushes through the water." Though Lady F. Cavendish was modest and ascribed most of her success to the help of Lord Lothian, it was easy to perceive from her narrative that but for her the two ambassador chiefs would never have gained access to Her Majesty, and that officialism and Court etiquette would have thrown away a great opportunity of pacifying and civilising the most important part of South Africa.

#### THE LINCOLN JUDGMENT.

(We have received the following from an esteemed correspondent on the Lincoln Judgment.—Ed. F.C.)

After a wise and thoroughly judicious delay for the purpose of completely weighing the abundant historical and liturgical evidence offered during the course of the suit, and for enabling the Archbishop and his five Assessors themselves to search to the very end into the history of every one of the obscure points submitted to them, judgment on the case of the Bishop of Lincoln has been delivered in the Court of the Metropolitan of all England. It is probable that no more weighty and important document has been placed before the National Church since the period of the Reformation, and it is unlikely that there has been any Primate who would have been more patiently determined to arrive at a just and impartial

conclusion, or whose mind would have had, from its own tastes, habits, and training, a more sympathetic attitude for the calm discussion of points of legality in ritual observance. It was long ago pointed out how desirable it was that such matters as these should be argued before an ecclesiastical tribunal, as in other cases of the kind it was understood that the parties whose action was in question had declined to plead their full defence. That defence has now been given in full, and a whole flood of antiquarian light has consequently been poured on a subject that was both difficult and dark. But the great value of the present judgment is not so much to be found in the points which it allows, or in the charges which it dismisses, as in the fact of the determination which it shows throughout to state the exact historical and legal position without any view whatever to policy or consequences. Those who knew Archbishop Benson were confident from the first that this would be the case. He would sift to the very bottom every point or practice brought before him, and his conclusion would be dictated by the preponderating weight of evidence alone. It is an incalculable advantage, in all cases of obscurity and dispute, to know once for all the exact and precise force of the existing law. To persons of calm, theological judgment, the points themselves are of no very great moment. As long as the beautiful Communion office is preserved intact, it does not matter whether the Holy Table is placed, according to the rubric, in the body of the church, or according to the change of Archbishop Laud, against the east wall. The addition of the simple symbolism of lighted candles to churches which teem in every stone and outline with things symbolical, the singing of the solemn prayer to the Lamb of God that taketh away the sin of the world in one part of the service in addition to its recital a few minutes later, are points of variation too minute for the serious attention of men of sense. The important thing is that, through the exhaustive labours of counsel on both sides and through the calm and unbiased researches of the Metropolitan and his Assessors, members of the National Church now know exactly where they stand in regard to the points in dispute. And, as the Archbishop points out, if any are dissatisfied with the state of the law, as expounded by the highest and most impartial ecclesiastical authority, it is not in a court of justice they can expect to find a remedy;—for that of course can only declare the actual meaning of existing regulations—but in a successful appeal to legislative authority.

It is satisfactory to find that, while ancient and harmless customs for which since the Reformation there is sound English authority are allowed, the introduction of any distinctly new ceremony is forbidden. That water should be mixed with wine before the service is one thing; that it should be mixed as a ceremony in the course of the service is an unwarrantable liberty. That, after all the misunderstandings with regard to the position of the ministrant at the Holy Table since the time of Archbishop Laud, he should still be allowed to stand before it, is clearly in harmony with sound reason; but that he should conceal the manual acts, after the Romish fashion, as if he were performing a miracle, is against both the letter and the spirit of the English Liturgy. That hymns should be sung in our services is a matter left by common consent to the discretion of the minister. That candles should be lit before the service as an ornament has many Protestant English precedents; their lighting as a ceremony during the course of the service is illegal. There is no provision at all in our Liturgy for making the sign of the cross except in Baptism, and the practice has been dismissed by implication; for making the sign of the cross, especially in absolution and benediction, has no ancient precedent at all.—*Family Churchman.*

#### THE OFFICE AND THE PERSON.

Another fundamental cause of error respecting the Christian ministry has arisen from confounding *persons* and *functions*. Thereby many have fallen into the sophistry of arguing the *abuse* of a thing against its use, and its deterioration against its institution, and of thus making the office accountable for the sin, or weakness or unworthiness of the officer. So early as the beginning of the 5th century it was remarked that the Christian ministry had especially suffered from this false mode of reasoning. 'There is,' says St. Isidore of Pelusium, 'this difference betwixt the Ecclesiastical ministers or magistrates, and ministers or magistrates of State; if these (the latter) offend the whole world can distinguish betwixt their *persons* and their *functions*; no disparagement falleth upon any but the offenders: but if Ecclesiastical persons become obnoxious, then people confound their persons and their functions; and transfer the shame of the faults of *some*, even upon *all*, yea, upon the whole Order itself.

To say nothing of the manifest injustice of this confusion as regards the clergy generally . . . it is an occasion of much serious evil to all who fall into it—when men are led to undervalue the office of the Christian minister, they are sure to undervalue the spiritual blessings which that office is made a visible and appointed channel of conveying, and so to incur the risk of robbing their own souls, and of becoming involved in errors tending to every kind of dissension. Of differences thus arising, it may be said in the words of Bishop Hall when speaking of certain disputes concerning Church government: 'These ill raised quarrels would die alone, if men could as easily learn as Christian wisdom can *teach* them, to distinguish betwixt *callings* and *persons*, betwixt the substance of callings and the not necessary appendances of them; betwixt the rules of government and the errors of execution.'

But unhappily, the statement of this distinction is easier than its practical observance. The difficulty arises, . . . from mistaking the nature of the grace communicated by a divine commission; but the *social* position of the Christian minister may . . . be noticed as one cause of it—standing as he for the most part does, in not only a *public* and *official*, but also a *private* and *personal* relation to those under his charge, the person and office are so blended in consequence of personal and official acts, proceeding from the same individual that it is scarcely possible to honor the office and not the person, or to slight the person and not the office. The minister of God, ought indeed to be treated in every case with a regard for Him whose servant he is: and where his conduct is in accordance with his office there can be no excuse for acting otherwise.

The authority with which Christ has invested His ministry is not for the benefit or glory of those who minister, but for the comfort and edification of those ministered unto. The efficiency of ministration does not depend on what is in man, but upon a secret blessing and energy coming from God. This is a truth which tends to humble the man, just in proportion as it exalts his office; while it contributes to the largeness of the privileges of the lay members of the Church, by showing them to be *not* dependent on any natural or acquired powers of man but upon God only: 'that their faith should not stand in the wisdom of men, but in the power of God.' The Christian minister ought always to hold himself subordinate to his office, nor can any fondness for personal display under whatever name it may be veiled fail to degrade the man and to dishonor his function. . . . Even when any personal qualification is put prominently forward there is danger of the person of the minister being

unduly exalted; and of his office as the servant of a Divine Master being overlooked, and of a faithless regard to the instrument instead of God who employs it.—*Denton Rev W.*

### THE REAL PRESENCE.

Now there have been three interpretations placed upon our Lord's words of Institution, and the question is, which of these is the true one.

1. That our Lord's words are literally true, but in a *spiritual* sense.

2. That our Lord's words are literally true, even in a *material* sense.

3. That our Lord's words are merely *figurative* not literally true.

The first preserves both parts of a Sacrament, the "outward and visible" and "the inward and spiritual" as equally *real*.

The second takes away the *reality* of the outward part of the Sacrament.

The third takes away the *reality* of the inward part of the Sacrament, making it only a sign or figure of something that is *really* absent.

The first is content to leave the manner in which our Lord fulfils His words a Mystery, as a matter beyond our comprehension, the fit subject of our faith.

The second and third, though in different ways are essentially *rationalistic*—they are attempts to bring the manner of Christ's Presence in the Sacrament within our comprehension; the second, by a perpetual miracle, the third, by the denial that there is any mystery or any "inward" part at all.

The first is the primitive and Catholic Doctrine of the Real Presence of Christ's Body and Blood in the Holy Sacrament.

The second is the Roman corruption of that Doctrine, called Transubstantiation, or the change of the substance of the Elements into the substance of the material Body and Blood of Christ.

The third is the Zwinglian denial of that Doctrine, a view held by all Protestant Dissenters.

That the first is the Doctrine most clearly in accordance with the words of Holy Scripture is proved

I. As against Transubstantiation,  
a. Because the Elements are from first to last spoken of under their material names.

The Wine is still the "fruit of the vine"; and the Bread is still *Bread*; after Consecration, as truly as before.

Our Lord Himself said, *after the Consecration*, "I will not drink henceforth of *this fruit of the vine*, until that day when I shall drink it new with you in My Father's kingdom." St. Matt. xxvi. 29.

St. Paul says of the Bread, *after Consecration*, "We are all partakers of that One Bread." 1 Cor. x. 16.

Indeed it is noteworthy that the *reality* of the natural substances of the elements were used by early writers as an argument in combating heresies—even by a Pope of Rome, Gelasius (A.D. 494-496)—especially the Eutychian heresy, which denied the existence of *two distinct natures* in our Lord. The argument of Gelasius was, As the elements pass into a divine substance, by the operation of the Holy Spirit, and yet remain in the *properties of their own natures*, so they show that the principal Mystery, whose efficacy and virtue they truly represent to us, namely, Christ, remains One, because entire and true; while these things, (i.e. the two natures), of which Christ consists, remain in their true properties." *Quoted by Bishop Wordsworth, Com on St John vi 51.*

II. As against the mere figurative view,  
a. Because the Sacramental Gifts are as distinctly called "The Body" and "The Blood" of Christ, as the elements, whereby the Gifts are bestowed are called Bread and Wine.

b. There is no analogy, as some men have

asserted that there is, between the words here used by our Lord and other expressions which are plainly *figurative*, such as "I am the True Vine," "I am the Door," &c. These words are plainly metaphors or figurative language—picture-words. But when our Lord spoke of His Body He spoke of what had an actual, true, existence.

It has been well said, "To save us from the uncertainty as to what is to be taken figuratively and what is not, all figures which occur in Holy Scriptures are of two sorts. Either they carry with them their own evidence that they are figures (as in what is plainly picture language) or Almighty God directly tells us that they are a figure. Until some distinct case be adduced, in which proper terms used to designate an *actual subsisting thing*, are, without any hint or notice, to be understood *unreally*, we shall not be justified in tampering with the Word of God; and they who do so tamper prepare the way for the denial of truth which they themselves believe."

For instance, they who say the words, "This is My Body," are to interpreted figuratively can scarcely give a consistent answer to those who affirm, as some have done, that the words, "The Word was made flesh," should be taken figuratively.

But probably the objection that many have to the Doctrine of the *Real Presence* is owing to an idea that those who believe in it mean thereby a gross, carnal, material Presence.

It is often forgotten that "there is a *spiritual body*, as there is a *natural body*."

A Spiritual Presence is not opposed, as some seem to think, to a *Real Presence*, but to a *material Presence*. A very learned writer, Archdeacon Wilberforce, "Doctrine of the Incarnation," has said, "It is laid down by all writers that when spiritual presence is spoken of, it is not meant that spirit is subject to the conditions of bodily existence, i.e. to be present in place and defined by outlines, but only that the energy of the spiritual object which is present is in some specific place exerted and perceived."

And, "the mean whereby the Body of Christ is received and eaten in the Supper is *faith*," (Art. 28). "It is not," as the same writer says, "that the receiver's faith makes bread become Christ's Body, but that without faith, as the instrument for apprehending things unseen, men cannot receive Christ to the sanctification of their souls." For "the same thing is true of God's gifts by grace, which is true in a measure even of His gifts by nature—they need for their reception those peculiar faculties which He has Himself provided. Light were useless without eyes, and that presence of Christ which is truly bestowed in the consecrated elements is inoperative without faith on the part of the receiver."—*The Church Messenger, Qu'Appelle.*

### NEWS FROM THE HOME FIELD.

#### DIOCESE OF NOVA SCOTIA.

PARRBORO N.S.—The Christmas festival was ushered in with a carol service at 8 p. m. on Christmas eve, when the Church was filled from end to end. For many days willing and skilful fingers were hard at work decorating the Church, and though not so many persons took part in the decorations this year, the effect has been, on the whole, better than ever before, especially would we mention the beautiful chancel arch.

At 8 o'clock the carols commenced. They were: Sing we merry Christmas; Hark, a burst of heavenly music; Early in the morning early; When Christ was born of pure Mary; with the anthem 'Sing O Heavens and be joyful O Earth.' After each selection the Rector gave a reading.

After the carol service the organist, Mrs.

Gibbons, was presented with a little address, setting forth that she had played, voluntarily, for 2 years, and with much benefit to the services, and the congregation asked her acceptance of the accompanying gold watch (made by Frankfeld of New York), engraved upon whose face was 'Presented to Mrs. Gibbons by the congregation of St. George's, Parraboro, Xmas, 1890

A new altar cloth adorned an enlarged altar, upon which was a brass altar cross given to the glory of God and in memory of Emily and Sophie Rhodes, by an American friend of the Rector. The spaces on either side of the chancel were filled in with windows upon which were [strew] texts, compiled by the rector's wife.

On Christmas day there were two celebrations, at 9 and 10. 30

The Rev. Charles Saddington has arrived, and will take up his residence at Port Greville.

PORT GREVILLE.—On Christmas day the memorial window, erected in Holy Trinity Church by the children of the late Mrs. Eben Kerr, was exposed to view at the eleven o'clock service. It is from Castle & Son, Montreal.

At the carol service the organist, Miss Annie Kerr, was presented with a set of castors as a mark by the congregation of their appreciation of her services.

We trust that under the direction of the Rev. C. Saddington this parish will put forth their best powers to reach the giving capacity once attained under the active pastorate of the Rev. Mr. Wade.

A pair of chairs of ecclesiastical design were to have been presented on Christmas day, but could not be procured in time.

During the past summer the Sunday school has been well attended, and the superintendent and teachers feel encouraged by the appreciation of their willing efforts.

LONDONMARE.—The Christmas services in this parish consisted of celebration of Holy Communion at 3 o'clock, and matins with sermon and Holy Communion at 11.

The congregation at the 11 o'clock service was good and the service very hearty. Forty-one received the Holy Communion at the two services.

A large staff of willing workers undertook the decorating, and the result is a fully and beautifully decorated church.

This parish has recently had a change in its rectorship; Rev. Mr. Parkinson having removed to St. Mary's, Fredericton, his place here being taken by Rev. W. J. Ancient, late of Rawdon.

Previous to the new rector coming into residence the parishoners repapered and painted the interior of the Rectory and also repainted the ceiling and walls of the Church. Since then the old pipe organ has been replaced by a powerful reed 'Bell' organ, and the old chandeliers have been replaced by three large Rochester lamps, thus rendering the side lamps unnecessary. This change has added to the appearance of the Church as well as to the comfort of the worshippers at the evening service.

The new rector has been well received by the people, and is meeting with much encouragement.

### NOTICE.

SUBSCRIBERS would very much oblige the Proprietor by PROMPT REMITTANCE of Subscriptions due; accompanied with *Renewal* order.

The label on each paper shows the date to which subscription has been paid.

Happiness is a perfume which one cannot shed over another without a few drops falling on one's self.

## DIOCESE OF FREDERICTON.

**BAIE VERTE**—On the evening of the 22nd Dec., the children and teachers of St Luke's Sunday School, Baie Verte, spent a most enjoyable time at the residence of Rev. C. A. French. Through the kindness of Mrs. Medley, of Fredericton, Mrs. Thomas Walker and the Ladies' Committee of the Church of England Institute, St. John; Mr. Marks, of St. Stephen, and of Messrs. Tremaine & Fuller, druggists, Amherst, three Christmas trees, well laden with gifts and beautifully illumined, were provided for those present. Before viewing the trees and receiving the presents therefrom the guests had an excellent supply of refreshments served to them. This event has caused quite a stir among the young people of the Church, and they wish publicly to thank those who so kindly remembered them.

**St. JOHN**—The third of the series of Advent lectures in Trinity Church was delivered Sunday afternoon, the 21st Dec., by Rev. J. M. Davenport. His theme was 'Skepticism and Faith,' and the criticisms of the Bible were dealt with in a most able manner.—*Globe*.

**Christmas Services**—Special preparation was made for the celebration of Christmas and Christmas-tide by the churches of this city. In some practices of special music had been held for weeks, and in nearly all the services on Christmas day were largely musical.

**St. John's (Stone Church)** was decorated as usual, and the choir, which now consists of some 25 voices, ably rendered the music of the day, under the supervision of Mr. Ford. Besides the ordinary Canticles the Psalms were sung to special chants from the Cathedral Psalter, and the anthem was Vincent's, 'There were Shepherds.'

**St. Paul's**—This church was appropriately decorated with evergreens and texts around the chancel. A celebration took place at 7.30 a.m. at which Dykes' Communion service in F was used, and the *Nunc Dimittis* was sung at the conclusion. At the 11 a.m. service Processional and Recessional hymns were used. The canticles were sung to Joulé, the *Te Deum* to Tours, and Dykes' Kyrie and Credo were used.

**Trinity Church** was also decorated and special music of a high order was rendered. Holy Communion was celebrated at 8 a.m., the Gloria and Gloria in Excelsis being sung to Woodward, and the *Nunc Dimittis* used as a Recessional. At the 11 a.m. service the special Psalms were chanted, and the anthem was Best's, 'Whilist Shepherd's watched.'

**St. John the Baptist** was also decorated, and two services were held at 8 and 11 a.m., the former being a choral celebration of Holy Communion; Morley's Communion service being used.

**St. James**—The decorations here were extensive, the windows, gas fixtures, font, pulpit, and reading desk, all being neatly trimmed with evergreens, whilst texts were placed around the chancel, above the Communion table and elsewhere.

Two services were held; an administration of Communion at 11 a.m.

**CARLETON**—**St. Jude's**—In this church the decorations were as usual fine; a beautiful reredos was erected in the chancel, and the pulpit, reading desk, lectern and font were all trimmed with spruce and red berries. Holy Communion was celebrated at 9 a.m., and at 11 a.m. full service with Communion.

## CHRISTMAS IN MONTREAL.

**MONTREAL**—**Christ Church Cathedral**—Three celebrations of the Holy Communion took place, namely at 8.30 and 11 a.m., the latter being full Cathedral service choral throughout. Dykes service was used, the

anthem being Barnby's 'Sing and Rejoice.' The Rev. Canon Anderson and the Rev. G. A. Smith took part in the service and celebration, the sermon being preached by the Rector (Rev. Dr. Norton.) Some evergreen decorations were placed around the Church, and flowers adorned the altar. Service was also held in the Cathedral on Christmas eve at 8 o'clock at which some carols were sung.

**St. George's**—The service here was fully choral and the music especially adapted to the season. The very Rev. the Dean preached from Luke 11, 14. The Offertory was, as is usual in St. George's, for the poor of the parish. The new Reredos erected to the memory of the late James Hatton, Esq., adds greatly to the beauty of the chancel. It was dedicated to God's service on Christmas Eve.

**St. John the Evangelist**—Service was held on Christmas Eve at 8 o'clock followed by a mid night celebration of the Holy Communion commencing at 11.30. Celebrations also took place at 6, 7 and 11 o'clock on the morning of Christmas Day. Matins being said at a quarter past ten. The 11 o'clock Communion was full choral, the Rector of the parish, the Rev. Edmund Wood, M.A., being celebrant, assisted by the Revs. Dr. Wright and A. French. Warwick Jordan's Communion service was used throughout. The Rector preached from the text 'Weeping may endure for a night but joy cometh in the morning.' The *Adeste Fideles* was sung at the Offertory. The decorations were confined to the Sanctuary and choir. A large number of candles were used about the Altar at evening service.

**Trinity Church**—Special preparations for the Festival were made in this parish, and the musical portion of the service was elaborate and well rendered. A new anthem by Mr. Raed, at present the organist of the American Presbyterian Church, was rendered for the first time and was highly spoken of. The Rev. Canon Mills, Rector, preached from the text Heb. x: 5. Communion was administered at 9 and 11 a.m.

**St. Martin's Church**—One hundred and seven communicants assembled for the quiet celebration of the Holy Communion in this Church at 9 a.m. At the usual eleven o'clock service the Church was filled, and the music by the surpliced choir of 50 voices was remarkably good, and, except in special parts, heartily taken up by the congregation. One charm of St. Martin's services, indeed, is the congregational singing, which on this occasion was very noticeable in the familiar hymns 'O Come, all ye Faithful,' and 'Hark, the Herald Angels Sing.' The anthem 'Sing O Heavens' was admirably rendered by the choir, a little boy's voice singing a short solo in it very sweetly. During the offertory a member of the choir, whose musical talent is well known in Montreal, sang a short solo; and 'It came upon the midnight clear' was splendidly taken by the leading boy of the choir, supported by a hearty chorus. Altogether the music was not only well but devoutly rendered, in keeping with the true spirit of the day.

The Church was beautifully decorated, special features being the pulpit, font, chancel screen and reredos. There was abundance of evergreen and holly, and every detail of the work bore marks of skill and loving interest. It should be added that the banners were chastely adorned with fresh flowers.

The Rector preached from the words 'Righteousness and peace have kissed each other, laying special stress upon the truth that unrighteousness and peace could never be friends.

Mr. J. H. Campbell, the painstaking and efficient organist of St. Martin's Church, has received a token of the congregation's appreciation of his work in the form of an accepted cheque for \$150; a pleasant Christmas box

**St. Stephen's**—Was prettily decorated with evergreen, holly and laurel. A large congrega-

tion attended service at 11 o'clock, at which the Lord Bishop of the Diocese preached. Holy Communion was administered and the Offertory was for the poor of the parish. Here, too, the service was largely musical.

**St. Jude's**—The Church was decorated with evergreens and appropriate texts. The service was largely musical and well rendered, special hymns and anthems being used. The Rector, the Rev. J. H. Dixon, preached from the text St. John iii.—1.

The funeral of the late Rev. R. Lindsay, M. A., Rural Dean of Hochelaga, took place on Friday, the 26th inst., to St. Thomas' Church. It was proposed at first to have the services at the Cathedral, but this did not accord with the wishes of the congregation and accordingly the change was made to his own parish Church as was proper and right. The Lord Bishop of the Diocese, the Dean, Archdeacon Evans, the Rector of Montreal (Dr. Norton) Canon Eilegood, Canon Mills and a large number of others of the clergy were present as also representatives from the Protestant Ministerial Association. The Church was well filled, there being a large attendance of friends as well from the country as the city. The chief mourners were Venerable Archdeacon Lindsay, brother of the deceased, his son, and his son-in-law, Mr. L. O. Armstrong. The choir of the Church attended and during the service several hymns were sung.

**St. Vincent de Paul**—The Protestant chapel of the St. Vincent de Paul penitentiary was the scene of a pleasant incident on Christmas day, when Rev. Canon Fulton, the chaplain, was made the recipient of an address, accompanied by a watch and chain. The watch bore the inscription: 'Rev. Canon Fulton, chaplain, from members of the Protestant chapel, St. Vincent de Paul; Christmas, 1890.' Miss Blain, the organist, also received an address and a purse containing \$23. The chapel was handsomely decorated with plants and flowers provided by the W. C. T. U., and as the men of the chapel left there was distributed to them a quantity of fruit, the gift of his Lordship Bishop Bond, Mrs. Frank Bond, and Miss Bond.

## DIOCESE OF TORONTO.

**TORONTO**—The Lord Bishop of the Diocese issued a Christmas Pastoral to the Churchwardens and Lay members of his Diocese, conveying his Christmas congratulations and good wishes. He urged all Christian people not only to keep the feast with family rejoicing and merry making, but in the sense of God's inestimable gift to them, to be ready to communicate of their good gifts to others who need, in the sense of His unbounded love to show charity to all men; of his full forgiveness, to exercise a spirit of forgiveness to others and extend the right hand of reconciliation to any with whom they may have been at variance, and to make it their endeavor that the circle which they influence should be happier and better for the commemoration of Christ come in the flesh, our Brother, our Immanuel.

In accordance with the usual custom the offertory on Christmas day was devoted to the personal use of the clergy.

**St. James Cathedral**—The Christmas service here is reported as unusually grand. There were no less than sixty-two members of the surpliced choir present, under the direction of the efficient choirmaster, Mr. W. E. Husband, and the service was admirably rendered. The offertory hymn was Gounod's Nazareth, in which Dr. Crawford Scadding took the Baritone solo. The anthem was 'Low in the Eastern sky,' by H. Rowe Snellley. The sermon was preached by the Rector, the Rev. Canon Dumoulin, from 1 Tim. iii. v. 16, in concluding which he said: 'Dear friends it is a remembrance to our laggard nature; it is a voice from

heaven, whispering in our dull ears; it is a hand from heaven laid upon the shoulder of each of us to remind us of our Christmas duties.

Therefore this Christmas appeals to us as no other day could do, and asks us to join together in family union and gratitude and joy and fellowship and love, as a remembrance of Him whom God gave as a sacrifice that the Great Spirit from above might descend upon the cold hearts of men and warm them into a flame of Christian life and Holy love.

**St. Mary Magdalene.**—A midnight celebration was held at this church, and Holy Communion was also administered at 8 and 10:30 a.m. The number of communicants being large. The Rev. Prof. Lloyd preached at both services, and in the afternoon a service was held at which carols formed the chief characteristic.

**Church of the Ascension.**—The musical portion of the services here was excellent, being well rendered under the direction of Mr. E. R. D. Ward, organist and choir master. The anthem was taken from the 'Messiah,' and Gounod's 'Nazareth' was also sung.

**St. Marks, Parkdale,** was very tastefully decorated with flowers and evergreens. The musical service was splendidly rendered; the chanting of the boys showing excellent training. The Rector, the Rev. C. L. Ingles, preached, and was assisted in the services by the Rev. Prof. Symonds. The anthem was Elvey's 'Arise shine, for thy light has come.'

**ORILLIA**—The organ recital in St. James' Schoolroom, on Monday evening, Dec 15th, was a most decided success. The room was filled to overflowing long before eight o'clock arrived, and many of those coming later were unable to gain admittance. Miss Dune's exquisite singing of 'The Morning Star' was much appreciated, as also her rendering of the two parts in 'Guide me, O Thou Great Jehovah.' Her playing was also admired, especially in her second piece, 'Offertoire in E minor,' which showed much skill in the management of the different stops. Mr. Deeks has a high, pure tenor voice, of a somewhat uncommon compass. His rendering of the March from 'Eli' was very brilliant. Miss Thompson played extremely well, and Mrs. Smith, lately from Port Perry, is evidently no novice in the art of organ playing. Mrs. Horner, also from Port Perry, has an exquisitely sweet contralto voice. Mr. Melcalfe sang Gounod's 'King of Love,' with much feeling, and Miss C. Stewart sang Coenen's 'Come unto Me.' Mr. H. J. Elliott, played a selection with much taste. Altogether it is long since anything of the kind has passed off so successfully. The collection amounted to over \$20. The chairman, on behalf of the choir, thanked those present for their liberality and attendance, and expressed the hope of seeing them again at an early date at a similar gathering. The Doxology and Benediction brought the proceedings to a close. The young people of the parish, and more particularly those instrumental in getting up the entertainment, may justly feel proud of the success of the recital. — *Orillia Packet.*

The following circular has been issued by the W. A. M. A. :—

To the Secretaries of the Parochial Branches

DEAR MADAM,—The fact of the great want of funds to carry on the missionary work of the Church is every day becoming more apparent, and the needs more pressing. Our Society, as an Auxiliary to the Board of Missions, must, therefore, exert every effort to supplement what is now being contributed to the mission cause. At the last meeting of the Diocesan Board, a resolution was passed recommending to the Branches the plan called 'An extra cent a day,' whereby, in a systematic way, much money could be contributed to help on the great cause of missions. This plan was sug-

gested at a missionary meeting in Newton Centre, Mass., U. S. A., in November last, the idea being that the money thus given be saved by self-denial in car fares, candy, gloves, neckties, table delicacies, etc., etc. At that meeting forty persons pledged themselves to join the Band, of both sexes, of all ages, and the number has since increased to 114 which will give for the year the sum of \$416 20—all extra. Since then, by means of circular letters, the plan has spread, until there are now about 30 other Bands.

The method of work is very simple; namely, in every Branch those who are willing shall give their names to the Branch Treasurer, who will keep a list of the subscribers, and give each one special envelopes, which will be returned to her containing 30 or 31 cents at the end of the month. She will send the amount received through those envelopes monthly to Miss Dewar, 112 St. George Street, Toronto, will forward the sum total received monthly to the Diocesan Treasurer, in whose books it will be entered as the "Extra cent a day" Fund.

If this simple method were adopted by every one of the 1,500 members of the W. A. in this diocese, the total contributed in the year would be \$5,475—all extra, and from small self-denials surely a ten-fold reward. The subscribers need not, of course, be limited to the members of the W. A., or, indeed, to women. On the contrary, let us all endeavor to secure, as far as practicable, the active co-operation of every Christian. 'My life was given for thee, what hast thou done for me?'

Sincerely your fellow-worker,  
EMILY CUMMING,  
Secretary.

DIOCESE OF HURON.

**LONDON.**—The funeral of the late Rev. Wm. Davis was held in St. James' Church on Saturday, the 13th. His Lordship the Bishop of Huron, the Dean of Huron, Archdeacon Marsh and all the city clergy were present. The six sons acted as pall bearers. The body was laid in Woodlands, by the side of his late wife, who was buried less than a year ago.

On Sunday, the 14th, Dean Innes conducted the services and preached a most practical sermon from 2nd Cor. chap. v, 7. In the course of his sermon he paid a high tribute to the faithfulness, energy and loyalty of the deceased. He said few men had been permitted to see such success attending their labours as he. He was ever at his post, always faithful in preaching Christ crucified as the sinners Saviour and lived as he preached. Of him it might truly be said: 'He walked by faith and not by sight.' He preached twice the Sunday before he was stricken down, and those who heard him were much moved by the earnest appeal for each to live the Christ life that might be prepared for the end which was quickly coming. The Dean's sermon must have been very comforting to the afflicted, and the whole congregation seemed deeply affected during its delivery.

Christ Church Mission Bands held a sale of work in the schoolroom lately, which was well patronized and a good sum was realized in aid of missions. Reports of work done by the bands were read by the officers, Miss Flo. O'Brien, Secretary, and Miss M. McFadden, Treasurer, for the Boys' Band. A pleasing feature of the evening was the presentation of a beautiful church service to Miss Smith, the lady manager, by the Girls' Band. Excellent missionary addresses were given by Misses Brownlee and B. Howard, of Huron College. The programme included piano selections by Miss F. Smith, and an excellent song by W. Tibbs, Bert Logan, V. Winder. A pleasant evening was spent.

**WILMINGTON.**—Rev. Rufus Dean Cooper opened a new Anglican Church here recently.

**PANSTON.**—The building erected by members of the Church of England here was opened for divine service on Sunday 21st. The Bishop of the Diocese preached both morning and evening, spending the afternoon in Hespler, where he conducted services.

**SIMCOON.**—Rev. Wm. Davis, Rector of Woodhouse, while visiting his son, Toronto, was taken suddenly with a severe pain in the back of the head just as he was retiring on Thursday night, 4th inst. His suffering was intense, and the physician who was called in, discovered that an artery in the head had burst, allowing the blood to reach the brain. In such cases, especially where the person is advanced in years, there is little chance of recovery, and the friends in this case were very much alarmed. The rev. gentleman gradually grew worse day by day, until death relieved him from his sufferings at 6 o'clock last Thursday evening, just a week after he was taken down. Deceased was a man of fine physique, and generally enjoyed good health. He was a most zealous and faithful clergyman, an able preacher and ever anxious to be at work in the interests of his Master. In this Diocese, where he had labored for the past thirty years, he was widely known and universally respected. He was a valued member of the Masonic Fraternity, and at the time of his death was Chaplain of Ezra Chapter of Royal Arch Masons, of this town. Less than a year ago his wife died while visiting a son in Mitchell, since which time the old gentleman grieved so much that it is no doubt had much to do with his death. The body was taken to London on Saturday.

DIOCESE OF ALGOMA.

**OUR CANADIAN HOMES.**—I thank God for the spirit that has been aroused throughout the country on behalf of our Indians. Things are different now to what they were a few years ago. Only a little time ago nearly the whole expense and responsibility of missions to Indians in this country was borne by our great English Societies. The Rev. A. Jamieson for instance, at Walpole Island, was supported by the S.P.G.; the Brantford missionaries and the Rev. James Chance, at Garden River, by the New England Company; the Missions in Rupert's Land and the Northwest by the Church Missionary Society; and at that time the only institutions for Indian children was that supported by the New England Company at Brantford. Even so lately as ten years ago there were no Government Institutions for Indian children, and the day schools such as they were most poorly kept, and poorly attended. But now, what a change! The letters of Mrs. Cummings and Miss Patterson have told of the many training schools for Indian children in active operation along the whole line of the C.P.R., in Algoma, in Rupert's Land, in Assiniboia, in Alberta, in British Columbia! And there are others too which those ladies did not see. There is a large Church of England Institution for Indian children, supported by Government, 200 miles north of the C. P. R. track, at Battleford; and others beside are springing up at various points, outcome of that fervent earnest prayer which availeth much.

And now what I feel so anxious about is— and surely after twenty-two years of my life spent among the Indians I may be allowed to be a little anxious and even enthusiastic about this cause—what I feel so is, that we must go on, carry on the work, not let it flag just now, when it seems as though Almighty God's blessing was about to be poured out in a specially rich measure upon it. If Christ is pointing us to the Indians of this country whom we have so long neglected and telling us, bidding us, gather them into his Church, so that before His appearance in glory, there may be one flock and one fold, all the people of this country, of whatever nationality, color or language gathered together in one common fold,

the Christian fold, waiting to receive Him, shall we dare to neglect His commands? The will of our Master is that these dear little black eyed, black haired, brown skinned, Indian children should be not merely baptized and then left to grow up in ignorance and faith like the waifs and strays of our great cities, but that they should be brought under Christian training and Christian teaching; that they should be taught to recognize and experience all the good things and the blessings which Christianity, if true Christianity, ought to bring in its train.

I am pleading now not for my own special work which the Lord has opened to me in His providence at my Shingwauk and Wawanosh Homes, and at Elkhorn and Medicine Hat. It is not for myself or for my own work that I ask. But for the work of the Master among our Indians far and wide throughout the country. I want to see the Church in Canada take up this work in an earnest manner.

And I crave permission to speak my own mind in regard to the work that has to be done. There may be many that will not agree with me, but nevertheless I will speak, and it may be I have the mind of God in this matter; it seems to me that in this work among the Indians we must not be too cramped in our plans or confine our operations to too narrow spheres; the Indians are a free people, a roaming people—hunters, warriors by nature—and might it not be well to accept a little of their free spirit in our dealings with them; what know they of the confines of parishes and dioceses: what care they even about the border lines between provinces, or the boundaries of countries. They are to-day here, to-morrow away. If confined to a limited district it is not by their own choice. And again for this work to succeed, I do so feel that there must be absolute unity and oneness of aim; that all unworthy and petty jealousies must be dropped—that we must not be trying to build up one part of the work to the detriment of another. There is enough to bear with in the peculiar temperament of the Indian people; their instability, their apparent ingratitude for all we try to do for them, without our having the additional burden of hearing hard things said or receiving the cold shoulder when we looked for sympathy and warmth of feeling. I think we missionaries who are actually in the fields are ourselves one at heart, we know what Indians are and we can but compare notes and sympathize one with another and try to strengthen one another's hands; but it is those who are not in the field, who have never been in the field who would prefer sending their gifts to the poor Indian when 100 miles off, to receiving him into their houses, who have never felt their hearts glow with true love and compassion for these poor despised people; they are the ones who injure and hurt the cause by their coldness and supineness, and their mere business like way of looking at the matter. And I would go a step further; I would say again as I have said before, that I think all Protestants, of whatever denomination, should go hand in hand in this great work of reclaiming from the 'waste and howling wilderness' and training up to a holier, better and happier life these children of the forest and the prairie. I am not playing false to my own Church by advocating this. My forefathers have been Church of England people for centuries back, and I am as devoted to the old Church as I am to the old flag; but I do think that as Christians, and especially in our dealings with these poor Indians, so lately reclaimed from heathenism, that we should work hand in hand with our fellow Christians and let the Indians see that we work hand in hand with them; all petty jealousies and all foolish rivalries sunk, sunk, because the cause is too great a one for us to admit them or think of them.

May Almighty God use my feeble words to

the promotion of His glory and the spread of His kingdom among the Indians.

EDW. F. WILSON.

Shingwauk Home, Dec. 13th, 1890.

REPORT.—The Rev. R. Renison acknowledges the following contributions towards our rebuilding fund: the Rev. E. F. Wilson from friends in England, \$28.61; Shingwauk Home Bazaar \$31.37; John Summer, Esq., Carleton Place, \$10.

CHICAGO BOY CHOIRS.

The official book of music and programme for the their annual musical festival of the Chicago Diocesan Choir Association came from the hands of the printer to-day. Besides containing the music to be given at the coming festival the book illustrates the status of vested choirs of the Protestant Episcopal Church in the West and gives an exposition of a truly phenomenal growth since the work of boy choirs was instituted. The coming musical festival is to be held at the Auditorium on May 20 next. The programme and music is thus early given in order that those who are to participate may have plenty of time to prepare their parts and to make all other needful arrangements for joining in the pleasures of the occasion.

There are thirty three vested choirs in the Chicago diocese, twenty-seven of which are members of the association, the remaining six being either at a great distance or unable for some other reason to take up the work. These twenty-seven integral parts of the association include more than one thousand boys and men. This showing, when compared with the meagre dimensions of the association even so short a time ago as 1883, is more eloquent of the interest taken in choir work than any language could indicate, for in that year there were but three vested choirs in the diocese. At the first festival held a year ago, thirteen choirs participated, and at the second festival, last May, seventeen choirs took part.

The programme is as follows:—

11 a. m.—Fall choral celebration of the Holy Eucharist at St. James' Church. Communion service, Haynes in E flat. Whitsuntide anthem, 'And all the People Saw the Thunderings' (Stainer). The service will be sung by the united choirs of St James' and Grace Churches. Sermon by the Bishop of Chicago.

1 p. m.—Reunion and banquet of the clergy and choirs at Battery D.

7 45 p. m.—Choir festival of sacred music at the Auditorium, with the following order of music:

Organ Voluntary, 'Grand Choeur.....Gailmant Hymn 406, 'O Praise Ye the Lord'.....Handel Choirs and congregation.

Te Deum Laudamus, in E flat.....G. M. Garrett Recitative, 'Comfort Ye My People,' aria, 'Every Valley Shall Be Exalted'—'Messiah'.....Handel

Harry C. Cassidy.

Chorus—'And the Glory of the Lord,' 'Messiah'..... Handel

Address—Rev. Clinton Locke, D. D., of Grace Church.

Hymn 303, A. and M.—'When Morning Gilds the Skies'.....Barby Choirs and congregation.

Organ Solo—Sonata, A minor.....Merkel C. E. Reynolds.

Sanctus, Benedictus, } 'Messe Solennelle'.....Gounod Agnus Dei, }

Address—J. L. Houghteling, of St. James' Church

Anthem—'Lift Up Your Heads'.....Hopkins

Recitative, Taus Saith the Lord,' aria, 'But Who May Abide'—'Messiah'.....Handel

E. R. Sharpe.

Magnificat, in E flat.....John E. West Trio—'Lift Thine Eyes' 'Elija'....Mendelssohn Nunc Dimittis, in E flat.....John E. West Hymn 277—'With one Consent Let All the Earth,' 'Old Hundred'.....Franc Choirs and congregation.

This music is of course of the highest order. It is difficult to imagine little boys of from seven to twelve years of age mastering the intricacies of the great 'Messiah' or interpreting after a fashion to elicit great commendation Gounod's 'Messe Solennelle.' West's 'Magnificat' and Nunc Dimittis,' both in E flat, were sung for the first time at the recent festival of the London Choir Association, and are just out.

To show from what a small beginning the association sprung it will be necessary to recapitulate only briefly. The first vested choir inaugurated in the West was at Racine College, Wisconsin. It was in 1862. The first boy choir in Chicago was started at old Trinity Church, on Jackson street, in 1865, but the boys were not vested. In 1866 a choir of boys was introduced in the cathedral and was trained by Mr. Whitehouse, son of the bishop. Two years later six of these cathedral boys were vested and celebrated the occasion by entering the chancel singing 'Jerusalem the Golden.' Shortly after this Canon Knowles assumed charge of the choir, increased the vested singers to sixteen and established full choral evening service.

The second vested choir was organized in the Church of the Ascension in 1869 and the third in Calvary in 1879. In 1884 St. James', Grace Church and St. Clements' inaugurated vested choirs. Out of the tentative movement thus begun came the wonderful Chicago Choir Association of to-day.

That church choir membership will give a boy a musical education as to execution and taste second to no other method or system need not be questioned. The names of some of the English writers of church music were known first when their owners were choir boys. Stainer, Goss, Calkin, Garrett, Hopkins, Tours, Barnby, Wesley, Bridge, Gladstone and a score of others, whose compositions are a part of almost every Christian service of to-day, were in their youth humble members of vested choirs. Chicago's own Blatchford Kavanaugh would never have been seen above the mass of Chicago boys had it not been for a church choir. Music is a wonderful educator, and church choir music more than all.—Chicago Evening Post.

THE CIRCUMCISION OF CHRIST.

This feast is celebrated in The Church to commemorate the active obedience of Jesus Christ in fulfilling all righteousness, which is one branch of the meritorious cause of our redemption; and by that means abrogating the severe injunctions of the Mosaic establishment, and putting us under the Grace of the Gospel.

The institution of this feast is of very considerable antiquity. In the 6th century a special and appropriate service for it was in use. It sometimes took the name of the 'Octave of Christmas' as the eighth day from that festival.

If this festival be considered merely as the commemoration of the Circumcision of our Lord, its institution, or at least its revival commenced with our Reformation, or on the publication of our English Liturgy, and was first observed in January 1st, 1549-50.—Stanton Ec. Dict.

Of the feast of the Circumcision there is early observance; but after the 7th century there appears distinct directions against it, as it fell on the 1st of January, which was a festival of

mad riot among the heathen, it was natural that it should not be kept as a feast among Christians, when the excesses of the heathen were uncontrolled. There should be a celebration of the Holy Communion upon this feast, as upon all days when any part of our Lord's life and actions are commemorated.—(*Church Cyclopedia*).

The date of this festival is, of course, determined by Christmas. But it is not till some time after the establishment of the Christmas Festival that the day has any designation, except as the Octave of Christmas. Possibly anti-Judaic feeling might shrink from dwelling on our Lord's Circumcision; and the day seems for some time to have been observed as a fast, in protest against the riotous heathen celebration of the 1st of January; of which protest there is perhaps still an echo in the Collect. The earliest notices of it as 'THE CIRCUMCISION' appear to be Gallican. With us now it blends with the idea of New Year's Day, tending to solemnize the opening of the year by the thought of responsibility and struggle against sin.

The Collect freely rendered in 1549 from a Benediction in the Saram use, first notes the Circumcision of our Lord as an 'obedience to the Law,'—to an infliction of pain intended as a warning against sin—not for his own sake but 'for man,' as the beginning of His suffering for us. Then it prays for the 'Circumcision of the Spirit,' which is not merely obedience but obedience through mortification of our 'hearts and members,' our souls and bodies, recognizing sin in us, and our need in struggling against it to submit to law and to suffering.—*Bishop Barry*.

EDITORIAL NOTES.

We notice that the tide of feeling in England is changing if it has not already changed in regard to the so called 'General' Booth scheme, for the social Regeneration of what he is pleased to call 'The darkest England.' It was a matter of great surprise to us to read the gushing approval hastily given by some of the leaders of thought in the Church, and out of it. It appeared to us upon the face of it to be one of the most doubtful character and feasibility, and to be based largely (as we believe, the work of the Salvation Army itself is based largely) upon assumption and exaggeration. We very much question the reliability of the figures and statistics given by Mr. Booth as well in regard to the state of affairs in London, as in regard to the work of the Salvation Army itself. The scheme appeared to us to wear upon its face, the aspect of an attempt to advertise and extend the peculiar work over which Mr. Booth presides with little less than papal power. Judging from what we have seen of those who in this country at all events are in poverty, it would be a pretty wild assumption to say that this was the result to any such extent as Gen. Booth supposes, of want of employment; and we fancy that should his scheme proceed it will be found that thousands of those whom he regards as quite ready to accept work if offered will refuse; and that it will require vigorous measures before the unwilling, the idle, and the vicious, will accept of any such proposals as he makes.

THE Cable announces that the *Times* of London, of date Dec. 27th, published a three column article severely criticising Gen. Booth's scheme and in it the writer says: Gen. Booth cannot think he is to be authorized to collect by force the lunatic and irredeemable slaves of crime and drink. He cannot expect us to believe he can compel men to work who admittedly will

not work, or that any colony of such men, even under the stimulus of the lash, which General Booth is too clever to ask for, could be compelled to be self-supporting. The article accuses Gen. Booth of a childlike ignorance of farming, and of recklessness in entering on a contract for the purchase of land for a farm colony in Essex at £15 per acre. It admits there is likely to be a certain percentage of success in farm and colony schemes, but questions whether Gen. Booth is the right man to control the operations. The editorial states that the article is the first instalment of a critical examination of the scheme by a well qualified writer, and says: We do not affect to regard the scheme with anything but profound distrust. We urge the public not to conclude in a fit of hysterical emotion that Mr. Booth deserves to be intrusted with an immense sum of money, but wait to hear everything that can be urged against the scheme.

It appears that the General sought the endorsement of His Grace the Archbishop of Canterbury, who more wise than some of the inferior clergy, decided and took the opportunity of pointing out the fact that as the scheme was dependent largely upon the peculiar religious ideas and system of Mr. Booth, which he most certainly did not endorse, it was of doubtful success. We will reproduce in our next number, the answer of His Grace.

The readiness with which some notable clergy of London fell into the trap and sung the praises of this scheme, and lamented that it had not been formulated by the Church, thus reflecting upon Her, seems to betray astounding ignorance on their part, of the work actually being carried on by the Church in East London and in other parts of that great city. Bishop Billing interviewed in regard to Mr. Booth's scheme pointed out not only his distrust of the whole thing, but also the work which was actually being done and had been done for years past in East London, and the sufficiency of the Church in its regular plan and system for meeting the evils complained of provided the clergy received that support which they were entitled to expect at the hands of those who claimed to be Her sons and daughters. We also reproduced a report of a meeting in December at "St. Giles' Mission," Drury Lane, London, and which Society was started a quarter of a century ago, for the work of reclaiming criminals, and which claims to have brought during the present year no less than seven thousand seven hundred persons of that class discharged from the four Metropolitan prisons under its benign influences; and who had been induced to turn over a new leaf. It also appears from that report that for thirteen years past, this organization has actually been working upon the lines General Booth now trumpets to the world as his new idea for dealing with the lapsed masses. We fancy that St. Giles' is by no means an isolated instance of the great work which the Church of England is doing and has been doing in this direction; and that if the clergy engaged therein were to communicate the result of their labors to the public, it would appear not only that efficient work had been done, but that there was very little necessity for the present much lauded scheme.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

To the Editor of the Church Guardian:

SIR,—I am thankful for *Messenger's* statement of his belief at the close of his last letter, in your issue of November 19th, though

bewildered by it. He says, "I am content to believe that somehow the Holy Spirit does make the baptized His Temple." I thought that was the point at issue between us. There must be some meaning in the words which my dulness fails to comprehend. How can the bodies of the baptized be His temple without His Indwelling Presence being there?

*Messenger* asks, "If the baptized have the Indwelling Presence of the Spirit, how can we pray for the Holy Ghost to be given again through the Laying on of Hands?" The solution is simple enough. The Gifts of the Holy Spirit are frequently called by the name of their Divine Giver. The Scriptural account of the matter is, that the Holy Ghost dwelling in the Body of Christ and in every member of it, that is, in all baptized persons, distributes His gifts to those members severally as He wills. The Indwelling Presence is in the Body of Christ since the Day of Pentecost, and only in individual believers by virtue of their being made parts of that Body. But the Gifts of the Indwelling Spirit are divided, one to each apparently, and doubtless through the Laying on of Hands.

*Messenger* demurs to Dr. Pusey's statement that "the Church has always taught that the Holy Ghost is given in Baptism," and he makes his own appeal to the Fathers. Does *Messenger* suppose that any reasonable person can be persuaded that Dr. Pusey made that assertion in ignorance of or without having fully considered everything that St. Cyprian, St. Cyril and every other Father had said upon the subject? Does he not know—he must, for I called special attention to the fact—that it is with special reference to the very passages *Messenger* quotes from those Fathers that Dr. Pusey states that they are not to be understood as *Messenger* understands them? But not Dr. Pusey only. Those passages of St. Cyprian and others, "which seem to teach that Baptism confers simply remission of sins, and that the gift of the Spirit is reserved for Confirmation," have been considered over and over again by our own and other great Catholic divines, who have all come to the same conclusion as Dr. Pusey. So does Bishop Bethell [e. g.] in his classical work on Regeneration in Baptism, (cap. vi, 90, 5th ed.) with special reference to St. Cyprian. And Dr. J. H. Newman, then our own, does the same for those passages of St. Cyril quoted by *Messenger*. His note, marked by his usual force and acuteness, is worth extracting (St. Cyril's Lectures, Oxford Tr., close of Lecture iii, page 33):—"The Fathers speak as if Baptism was primarily the Sacrament of remission of sins, and upon that (the italics are his own) came the gift of the Spirit, which notwithstanding was but begun in Baptism and completed in Confirmation. Hence, as in the text, Baptism may be said to be made up of two gifts, Water, which is Christ's Blood, and the Spirit. There is no real difference between this and the ordinary way of speaking on the subject; water, which conveys both gifts is considered as a type of one especially; conveys both remission of sins through Christ's Blood and the grace of the Spirit, but is the type of one, viz: the Blood of Christ, as the oil in Confirmation is of the others."

I think your readers, who follow this correspondence, will place more reliance upon the judgment of the greatest Patristic scholars of the Age, when a question is raised as to what the Fathers really taught, than upon any number of apparently plausible passages extracted by *Messenger* or myself. Nevertheless if you are willing to give me room in your columns, I shall only be too happy to prepare a series of passages from all the Fathers stating in plain words that the Holy Ghost is given in Baptism. But first I am sending you a catena of Anglican Divines which no one will pretend can be explained away.

HENRY ROW.

Bishop's College, Nov. 25th.

# 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 on 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 although 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 DECEMBER.

- DEC. 7th—2nd Sunday in Advent.  
" 14th—3rd Sunday in Advent. [Notice of  
Ember Days. Ember Coll. daily.]  
" 17th— }  
" 19th— } EMBER DAYS.  
" 20th— }  
" 21st—4th Sunday in Advent. St. Thomas,  
A. & M. [Notice of Christmas, St.  
Stephen and St. John]  
" 25th—CHRISTMAS DAY. Athan. Creed.  
" 26th—St. Stephen, First Martyr.  
" 27th—St. John, Ap. & Evangelist.  
" 29th—1st Sunday after Christmas. [No-  
tice of Circumcision.]

## THE HOLY SCRIPTURES AS THE BASIS OF CHURCH UNITY.

REV. WILLIAM D. WILSON, D. D., LL. D.,  
L. H. D., DEAN OF ST. ANDREW'S DIVINITY  
SCHOOL.

As I am to write of the Holy Scriptures as the Basis of Church Unity, it would seem proper to preface what I have to say by a brief consideration of the problems and difficulties to be met, bearing always in mind the existing evils and the end to be accomplished.

Leaving out of account for the present the Oriental Church, including as it does nearly one third of the professing Christians of the world, we have around us three distinct bodies or classes of persons to be considered.

1. We have those who adhere to and advocate the supremacy of the Bishop of Rome as essential to Church Unity; they hold that our Lord made St. Peter the prince of the Apostles, and gave him not only presidency, but authority also over the others, and through them over the whole Church of believers in Him; that St. Peter became Bishop of Rome and transmitted to his successors through all time the presidency and the supremacy which he had exercised. And recently his adherents have declared that he is infallible whenever he speaks authoritatively and in his official capacity; so that no one can have any reasonable hope of final salvation who does not accept and follow his decrees.

2. Then we have what are called ultra-Protestants, who hold that when our Lord spoke of building His Church [Matt. xvi. 18] He did not refer to any visible organized body of those that should believe in Him, but rather to an invisible number, known only to Himself; that He caused His Gospel to be preached, and finally to be committed to writing, leaving the believers to organize themselves into Churches, as many and as various in form and discipline as they might think most expedient and conducive to the welfare and final salvation of men. They do not regard "the Historic Episcopate" or any other form of a ministry that has any visible or factual connection with the Apostles, or the ministry our Lord ordained and sent to preach His Gospel, as at all necessary.

3. Then in the third place we have a class of Christians who claim to have "the Historic Episcopate" with an actual and a factual line of descent from the Apostles. They hold that the Church spoken of by our Lord [Matt. xvi. 18; xviii. 17] and often referred to in the Acts and Epistles [Acts iii. 47; 1 Tim. iii. 15] was a visible and organized body.

In fact, this view is inevitably implied, if indeed it is not expressly stated in the Declaration of our House of Bishops [*General Convention*, 1886, p. 80]: "We do hereby affirm that the Christian Unity now so earnestly desired . . . can be restored only by a return of all Christian Communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men."

But the views of the Holy Scriptures entertained by them (which is the subject now more especially before us) differ quite as much among these bodies or classes of Christians we have named, as they themselves do in regard to the Church which our Lord founded. And in fact this diversity of views in regard to the Scriptures is, if not fundamental, yet essential to the diversity of their views in regard to the Church itself.

The advocates of the Papal claims hold that besides what is contained in the Holy Scriptures, there are traditions outside of their teachings, and especially such as have received the approval and sanction of the Pope, that are as essential and as necessary to salvation as the things that are contained in the Scriptures themselves.

Then the extreme Protestants hold on the other hand that the Bible alone is the guide for Christian believers,—that each one is to take it, study it, and interpret it for himself as best he can, under the influence of prayer and the guidance of the Holy Ghost. They scarcely hold to any "Church authority" in the proper sense of the word. They do indeed hold to and see the necessity of Church regulations, such as each pastor or congregation may make as a matter of expediency and as conducive to edification.

Then finally we have those holding a somewhat middle ground,—like that of the Protestant Episcopalians, who, as it will be remembered, proposed the four conditions of union, one of which we are considering. They hold and expressly declare (Art. VI) that "the Holy Scriptures contain all things necessary to salvation." But they also hold that there are many things spoken of or alluded to in the Holy Scriptures which are essential, in some one form or another, to any Church organization to the preaching of the Gospel, and to the administration of the Sacraments, which are not expressly stated in the Scriptures. And they hold that the safest and most proper guide to a right understanding and observance

of these things is what may be called tradition; that is, the records that have come down to us outside of the Scriptures,—such as notes of usages, canons and opinions of early Fathers.

If we turn our attention to the Old Testament Scriptures we find that although, as it now appears, there may have been portions of the earlier books in existence before the time of Moses, yet that the books, from first to last, from Genesis to Malachi, with the possible exception of the Book of Job, were written in the Jewish Church, by members of the Church, and after its organization by Moses in the wilderness, and after the priests and Levites had been set apart not only for the administration of the worship in the Tabernacle, but also to be the instructors and guides of the people in matters that pertain to their Faith and religion as well as in regard to their duties as men and citizens; and that all these books, with, as before said, the possible exception of Job, were written for their instruction and guidance in their responsible and arduous duties as priests and ministers.

If now we turn our attention to the New Testament, we find very much the same result. We find that our Lord declared, some time before He died, His intention to build His Church on the confession of His Divine Nature which St. Peter had just made. He soon after, as it appears from St. Matthew's record, gave to His Apostles extensive power, not only of legislation, but of discipline as well, subordinate of course to any instruction He had given them or might thereafter give them [Matt. xvi. and xviii. 15-21]. Then in Acts [i. 47] we find the Church spoken of as already existing and established, so that "the Lord added to the Church daily such as should be saved,"—or were being saved.

The Apostles went forth and preached the Gospel as they were commanded; and it was not until some twenty years at least after their mission that any part of the Holy Scriptures of the New Testament as we now have them were written.

Our Lord, so far as we have any record of the words He uttered never gave them any charge to write anything. They were to preach and proclaim by word of mouth the Gospel, make disciples of the people among all the nations or races of people on the earth, baptizing and thus bringing into the Church those that should believe the Gospel as they were to preach and to teach it; and the promise was, "Whosoever believeth and is baptized shall be saved."

But the earliest attempt to reduce the Gospel to writing, that the Church of the believers might have the benefit of reading it for themselves, did not occur for some twenty years or more after the Gospel had been preached, and Churches—that is, local Churches, as branches of the one Church which our Lord founded and which St. Paul declares to be the pillar and ground, stay or support, "of the truth" [1 Tim. iii. 15]—had been established in nearly all parts of the earth.

It is commonly supposed that the very first to be written of the books we now have in our Canon, or collection of Holy Scriptures of the New Testament, was the first of St. Paul's Epistles to the Thessalonians, about A. D. 52, nineteen years after the Crucifixion. The Gospels as we now have them were not written until somewhat later. It is sometimes claimed, indeed, that St. Matthew wrote, for the converts from Judaism who lived in Palestine, a Gospel in the Hebrew language, or what was called Hebrew at the time. But we have not that Gospel as he wrote it, if ever he wrote one; and what we have is of a later date, say about A. D. 80. And the other Gospels were written later on, until perhaps that of St. John sometime in the last decade of the first century, perhaps A. D. 92.

I think we have satisfactory evidence that there was at a much earlier date than even the

earliest of the Epistles, both a stated form of words for use in the administration of the Holy Supper, and also a "form of sound words" [2 Tim. i 13], which was used in baptism at least, if not in the Holy Eucharist, and commonly accepted both as an expression and as a test of the faith of those who were to be received and retained in the holy fellowship of the Apostolic Church; dissent from which was "heresy" in the technical sense, while divisions and contentions among those who were still retained in the Church was called schism; and St. John speaks of some who "went out from" that fellowship as being in some sense "anti-Christ" [1 John ii. 18].

But the Scriptures that have come down to us were all of them, or at least nearly all of them, written for a local—I will not say a temporary—purpose. Thus St. Matthew is commonly held to have written primarily and chiefly for the Christian converts from Judaism who lived in Palestine. St. Mark, though with less unanimity of agreement, is said to have written under the immediate guidance of St. Peter, and at Alexandria for the Christians who were living in that part of Africa; while St. Luke's Gospel is said to have been written at Rome under the special guidance of St. Paul. St. Paul's Epistles, as is well known, and is also manifest from the Epistles themselves, were written to local Churches,—as that at Rome, that at Corinth, etc.—and were more or less intended for the discussion and settlement of questions which, if not of a temporary nature, were yet specially interesting and important for those to whom the letters were addressed. This remark applies with special force to the Epistles to Timothy, to Titus, and to Philemon.

Yet doubtless what these holy and inspired men wrote was (for the most part shall I say? 1 Cor. vii. 40) dictated by the Holy Spirit, and remains as of inestimable value as of indicating what was "the substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world," to quote again the declarations of our House of Bishops on this subject. But the fact was and is, that the Gospel was preached for many years before it was written and committed to writing as Holy Scripture at all; and the Church was founded and organized in some form or another, and more or less completely in all the larger cities and countries of the Roman Empire, which then included pretty much the whole world.

The controlling fact is that the Apostles and the ministry themselves were not only to preach the Gospel, but they were also to organize the Church, or local branches of it, one in each city or province. When the writers of the Holy Scriptures speak of this matter at all, it is either by way of allusion to what had been done, or by way of instruction to some one who had been ordained, and received authority for the work of organizing Churches, selecting and ordaining Elders and Deacons, as well as giving directions for their professions of the Faith,—for their worship and the principles of the godly life which they were to observe and enforce.

Herein we have the reason why there is to be found in the New Testament no express or full description of the Church, its organization, and its methods. The people for whom the Scriptures were written, with the exception of the two or three books I have just mentioned, had nothing to do with organizing the Church. It was not their work or duty. They could not do it. It was done for them by the Apostles whom our Lord had chosen for that purpose, and to whom He gave the command to go and teach all nations to observe whatever he had commanded them. And as in the case of Timothy and Titus at least, we find that the Apostles gave like authority to others, uninspired men whom they chose for the work.

The several books of the New Testament Scriptures, thus written, began at a very early date to be collected into a whole, in several at least of the great centres of Christian population, as Antioch, Alexandria, and Carthage. But we have no definite information in regard to this collection. We have indeed a few hints in the Holy Scriptures themselves in regard to the circulation of these Scriptures, the desire to get them, and the anxiety to read and understand them [Col. iv. 16; Luke i. 1-5; Acts i.; 2 Peter iii. 16]

But it is most natural that the Christians in any one city should be extremely anxious as soon as they had heard of any writing by one of the Apostles, or perhaps by any one so intimately associated with any one of them as to be specially valuable as a teacher, to get a copy of the work, epistle, or gospel, as the case might be. And thus, as we know, collections began to be made in a large number of places; these collections, at the earliest date at which we can get any certain information concerning them, differed in some less important details from one another. And in some few cases, books not now received into our Canon, as the Epistles of Clement and of Barnabas, were received and read in the public worship; while others that we do now receive had not been received, or at least adopted as part of their sacred Scriptures in some few of the early collections that we know of.

We have, indeed, early lists of the books received, and there were two or three attempts by local and provincial synods to define the Canon. But there was no such action by any one of the General Councils of the Universal Church.

(To be continued)

### BISHOP BILLING ON 'GENERAL' BOOTH'S SCHEME.

The Bishop of Bedford has been interviewed by a correspondent of *The News* on 'General' Booth's scheme, and as will be seen from the following his lordship is against it:—

'Has the Salvation Army,' I asked, 'any real influence in the East-end?'

'Certainly not,' replied the Bishop. 'In the East-end proper it is hardly known. Ask Mr. Robinson, the rector of Whitechapel, and he will tell you that he does not know a dozen people who belong to the Army. My own experience at Spitalfields—in the midst of that great lodging house district—was the same. I lived amongst the roughs in the slums, but I scarcely ever came across anyone who had been reached by the Army. Ask my successor, Mr. Scott, and he will confirm my opinion. The fact is that the Salvation Army pick up those who have been influenced by the mission halls and other agencies. They gather a large number from the Nonconformists. It is quite a mistake to think that their lasses and their other converts are Londoners. They are brought from the country. Very largely the adherents of the Army are imported from villages and country towns. This is my special complaint against the Salvation Army—that they proclaim that they are the people who reach the slums. I say they are not.'

'You think, then, that the Church of England is able to cope with all the distress and degradation of the East-end?'

'Undoubtedly! We can do all that is necessary if the clergy only receive adequate support. We have a number of shelters for all classes, as well as labor yards. Only to-day I have been opening a new labour yard. But then we don't publish sensational reports. The workers who most deserve help and would use it to the greatest advantage are the men who would shrink from issuing sensational statements. When such appeals are written by the clergy it is because they are heart-broken and soul

worn by the burden of the sorrow and destitution which they long to deal with, and which they would promptly and successfully meet if our Church would send them the necessary help. If someone would only send me £2 000 I know I could make good use of it in strengthening and extending our agencies. It is not difficult to 'get at' the East-enders if they once believe you to be honest and straightforward. For instance, I am on the best of terms with the atheists. I met them one night, and we had a vigorous and very useful discussion which lasted over two hours. There was some very hard hitting, of course, but all in perfect good temper. At their invitation I met them a second time, but when I went the leaders had all disappeared, evidently because they did not like to be disconcerted before their followers. Then I have had large mass meetings of working men, and it was a pleasure to preside over their discussions. There were on one occasion a thousand *bona fide* working men present, and after several capital speeches there was an opportunity for free discussion, and at the close I summed up. We talked of the spiritual and social work of our Church—then we took as our subject, 'Why do not people go to Church?' The men gave us their reasons, we replied, and a great deal of good was done.'

'What do you think of Mr. Booth's new scheme?'

'Well, so far as it is good it is not new. My experience of the Salvation Army shelters is by no means in their favour. I am told by those who know—for instance, by the Whitechapel Union—that the Army shelters do not attract real Londoners, but only the riffraff of the Kingdom. They come to London, go to the shelter, are turned out, and then come on the rates. The consequence of all this outcry of late is that people are thronging to the East end for the loaves and fishes. After the great strike money poured into the East end in unregulated and indiscriminate charity, and we have not got over it yet. We have to deal with a residuum, it is true, but unorganized charity will only make matters worse. I am persuaded of this, that such a scheme as Mr. Booth has proposed can never be carried out successfully, unless it is backed up by an authority which no voluntary action can exercise. Suppose it is possible to carry out such a scheme—then you must have recognized and magisterial authority.'

'Then as regards Mr. Booth's emigration scheme—what are your views on that point?'

'My dear sir, his proposals are by no means new. Our East London Emigration Society has sent out 24,000 people, and one of my best helpers—a good man, who comes down and works at his own charges—went out and spent his holiday in looking up these emigrants. But then we don't publish details of the various cases, or indulge in puffery. I believe the real remedy is to deal with the people before they come to London, and sink into the great abysses of the East-end. When I was at Spitalfields we used to keep a sharp watch on the lodging-houses. If a family arrived we would try and rescue them at once before they began to deteriorate; and if, after a careful search, there seemed to be no prospect of work, we sent them back to Newcastle or Edinburgh, or wherever they had come from. The residuum Mr. Booth is going to elevate consists very largely of those who won't work and those who can't work. They come to the East-end for the casual labor, and for any charitable relief they can pick up, and for the most part they are physically and morally incapable of continuous labour. The fact is the colonies would not receive them.'

'Then you don't think the new scheme should have the support of our Church?'

'I should not be averse to a conference which should carefully consider the matter, but to commit the whole thing to Mr. Booth is a most unwise thing to do. He very rightly says that

reformation of character must be at the foundation of all material reform, but then the work is to be done on Salvationist lines, and I for one don't approve of those lines. I don't believe in his theology—I object to the awful irreverence of Salvation Army meetings; and there is one thing I specially object to—that is, the way in which parental authority is set aside. I regard that as a very serious matter. As you know, the General exercises unlimited power, his commands must be rigidly obeyed, and I have known happy homes entirely broken up through this.

The Bishop went on to tell me much that was deeply interesting about the work of our Church in the East end. He is very hopeful about the future. There is in every direction a remarkable movement in the direction of social and aggressive Christianity. It is our supreme duty to support those noble men who, in a quiet, unobtrusive way, are trying to reclaim the outcasts, and by the preaching of the Gospel and by practical kindness to win the people to Christ. What a blessing it would be if someone would send Dr. Billing that £2,000 which he so urgently needs! We can not ignore our brethren in the East end, and 'pass by on the other side.' They have an irresistible claim upon our sympathy. Let us throw ourselves, heart and soul, into the glorious work, and take the Gospel of love into this stronghold of misery and sin.

F. A. A. in Family Churchman.

## FAMILY DEPARTMENT.

### A SOLITARY WAY.

There is a mystery in human hearts,  
And though we be encircled by a host  
Of those who love us well and are beloved,  
To every one of us from time to time  
There comes a sense of utter loneliness.  
Our dearest friend is stranger to our joy,  
And cannot realise our bitterness.

"There is no one who really understands,  
Not one to enter into all I feel."  
Such is the cry of each of us in turn,  
We wander in a solitary way,  
No matter what or where our lot may be;  
Each heart mysterious even to itself  
Must live its inner life in solitude.

And would you know the reason why this is?  
It is because the Lord desires our love,  
In every heart he wishes to be first,  
He therefore keeps the secret key himself,  
To open all its chambers; and to bless  
With perfect sympathy and holy peace  
Each solitary soul which comes to him.

So when we feel this loneliness, it is  
The voice of Jesus saying "Come to me,"  
And everytime we are "not understood"  
It is a call to us to come again:  
For Christ alone can satisfy the soul.  
And those who walk with him from day to  
day  
Can never have a "solitary way,"

And when beneath some heavy cross you  
faint,  
And say, "I cannot bear this load alone,"  
You say the truth. Christ made it purposely  
So heavy that you must return to him.  
The bitter grief, which "no one understands,"  
Conveys a secret message from the King,  
Entreating you to come to him again.

The Man of sorrows understands it well,  
In all points tempted he can feel with you.  
You cannot come too often or too near.  
The Son of God is infinite in grace,  
His presence satisfies the longing soul;  
And those who walk with him from day to  
day  
Can never have a "solitary way."

A good word is an easy obligation, and costs us nothing.

## HOW CECIL CROSSED THE CONNECTICUT.

BY MRS. FINDLAY BRADEN.

Cecil Hadley was my brave young brother. Away back in the 'forties' there wasn't a lad in our whole State of Massachusetts more intrepid than he.

Our country home was in the beautiful Connecticut Valley; and there too Cecil lies buried to day. Mother, though a widow, was well-to-do, for our good father had been one of the Hadley's of Hadley. And they said that hand some brother Cecil was his image. I've got his face still in a locket, just as it was done by a Boston artist the week after he crossed the Connecticut. It's the river I mean, though it's broad and deep enough there at the bend.

I will tell you the whole story, and you'll agree with me that Cecil that day proved himself a brave, true son and brother. It happened in the fall of '42, when the big exchange in Boston was completed. I remember that mother, Cecil and I went to see it together. And how we admired its front of Quincy granite its high iron roof and fire-proof staircase. Yes, yes, I haven't forgotten! And the very next day after our trip to State street Cecil crossed the Connecticut.

The travel and excitement had been too much for mother, and she was suddenly taken ill. It was quite early in the morning, and Cecil and I awakened with many forebodings. Our nearest doctor lived just across the river, but it was six good miles around by the old bridge at Hadley.

Mother lay gasping for breath, and her dear face was white and wan. 'Vinie, Cecil,' she whispered, 'it is my heart! If relief does not come I may go from you suddenly! My son take Gray Pilgrim and ride as fast as you can for Dr. Sprague!

And Cecil only stopped to kiss her bloodless lips, then he was off to the stable. Something told me to follow, and I crept after him on tiptoe.

Pilgrim was already out of his stall and my brother astride of his back. He just paused for a moment at the gate. 'Vinie,' he cried, 'I can't go by Hadley bridge, I would be precious time wasted! And we have no boat! Pray for me! I am going across the river!

I sprang forward, but Cecil dashed by me down to the Connecticut's edge. He did not even glance backward, but boldly plunged into the water.

I fell on my knees then and prayed as I never had before. 'O my God, spare brother Cecil, that he may safely reach the opposite shore. Spare him. Spare him for his mother's sake and mine. Do not give him death for his bravery. Let him bring Dr. Sprague in time, that he may save our mother's priceless life.'

And I looked out on the river just as the last words left my lips. Cecil was half way over, for Pilgrim was doing nobly. I remember too that it wasn't his first plunge into the water. But would he carry my venturesome brother safely across? Ah, yes, that was the question. Even yet both might be lost in the mad endeavor. I could only wring my hands and pray again and again. Dr. Sprague's tall white house, on the opposite shore, seemed very far distant. But on and on Cecil went, his head and shoulders, and Pilgrim's long neck and mane, outlined against the eastern sky. The sun was just rising, and both horse and rider seemed surrounded by a halo of golden light. At last I saw them struggle up the river bank.

And again I fell on my knees. But this time it was with a prayer of heartfelt thankfulness to the Great Preserver.

When I looked across the river again Cecil and Dr. Sprague himself were dashing down the long road which led to Hadley.

And then I once more breathed freely. Cecil would not return by the river, as I had feared. So still praying in my heart, I returned to poor mother's bedside. Her breath came in quick gasps, and a single glance from her dark eyes asked me where I had been.

'I was seeing Cecil off,' I said simply. And mother sighed. 'He will have a long ride and a hard one, but I fear that Dr. Sprague will come too late. He cannot be here in less than an hour, and by that time—'

Mother fell back among the pillows then, and did not speak again for moments. How I longed to tell her of brother Cecil's brave deed—how that good Dr. Sprague was even then on his way to her relief! But I dared not whisper a syllable. The least excitement might terminate fatally! And so thankful but silent, I waited the coming of hoofs adown the long lane.

They did come at last after another half hour of suspense. I met Dr. Sprague at the outer door, 'You are in time,' I cried, while some hot, pent-up tears fell upon his outstretched hand.

He stooped and kissed me, as my own father had done many a time and oft. 'You must not cry,' he said gravely. 'Save your strength for nursing my patient above stairs. Cecil is a brave lad, and he has given you good cause to be proud of him. But his mother does not know?'

'No,' I answered, 'she shall not know for days yet. And Cecil—how is he?'

'Wet to the skin, of course. Give him some dry clothing and a cup of steaming coffee. I will attend to Mother Hadley.'

And with that he hurried up the stair, while I went in search of brother Cecil.

I found him in the stable rubbing down Gray Pilgrim. And I drew him to my breast, wet as he was, while I spoke his dear name again and again.

'Vinie,' he said, 'you prayed for me all the way over! I felt it! And God took care of Pilgrim and me! I have been thanking Him all the way home. I tell you, Vinie, I had some queer thoughts out there in the middle of the river. But mother's white face spurred me on, and before I knew it I was at the foot of Dr. Sprague's lawn. He will soon have mother up and about, and then we will all be happy again.'

I kissed Cecil's hands and face, and at last drew him into the house. He did not go to mother until after breakfast. Dr. Sprague was still with her. 'I was just in time, my boy,' he said at leaving. 'A few minutes more and it would have been too late. Your brave deed was not done in vain. But you must not repeat it. Should your mother suddenly grow worse we will agree upon a signal. You need only hoist the red flag your grandfather Hadley carried in the war of 1812.'

'Capital!' cried Cecil, 'Vinie and I would never have thought of that. But you will be sure to see it?'

'My office windows face the river, and your mother will constantly be in my thoughts.'

And then he left us with a smiling 'Good-day!'

When Cecil bent over mother she kissed him tenderly. 'You were a speedy messenger,' she whispered.

'We will thank Pilgrim,' my brother answered, a merry twinkle in his hazel eyes.

And then, unknowing the danger he had passed, our mother fell asleep, his hand clasped in hers.

Recovery was slow and tedious, and seven times was grandfather's battle torn flag unfurled there on the river bank. 'It's better than crossing the bend,' Cecil would say with a droll face. And I certainly agreed with him.

Mother did not learn of what he had done that autumn morning for weeks after. She was then visiting in Hadley, and the

subject of brother Cecil's bravery came up in the course of conversation. At first it seemed to her incredible.

'What? My son crossing the Connecticut on horseback? Impossible! And then she hurried home only to have me verify it proudly, as a true sister should.

'Mother' said Cecil, 'it was just nothing at all. Why, I would die for you!

Those were his loving, manly words. God bless the dear lad's memory to-day.—*Church Year.*

“THY WAY, NOT MINE.”

It is human to shrink from pain, but it is divine to suffer the will of God willingly. We eulogize strength of will. An “Iron will,” how envied! Very good is it, if found in the way of righteousness. Then, the stronger the better. Worthy, in that event, of the one who set his face steadfastly to go to Jerusalem. Otherwise, the more resolute, the more devilish. The more imperious, the stronger, more terrible and destructive the recoil. Satan has a mighty will.—Alas, what ruin, what woe! The safest prayer that can arise from our heart of hearts, and the one working for the greatest safety, is that of our Redeemer, ‘Thy will be done;’ and that, too, however rough the path, dark the night or heavy the burden.

‘Thy way, not mine, O Lord!  
However dark it be;  
Lead me by thine own hand;  
Choose out the path for me,  
I dare not choose my lot;  
I would not if I might;  
Choose thou for me, my God!  
So I shall walk aright.’

When perplexed as to duty, bowed down as to any of life's sorrows, rebellious as to disappointed hopes, defeated purposes, irremediable losses or thwarted desires—may the image of the great burden-bearer in Gethsemane rise before the mind, strengthen and quiet the heart. If thorns in the flesh are not extracted, grace sufficient will be granted so to endure as that larger blessing shall accrue to the sufferer and greater glory to him. The formation of the Christ-image, then, demands in us a willing denial of will. By the example and grace of Christ, we will say in the dark and cloudy day or in the clear shining; ‘Not as I will, but as thou wilt.’—*Rev. William M. Campbell.*

GRACE SUFFICIENT.

I told my people the other morning, when preaching from the text, “My grace is sufficient for thee,” that for the first time in my life I experienced what Abraham felt when he fell on his face and laughed. I was riding home very weary with a long week's work, when there came to my mind this text, “My grace is sufficient for thee”; but it came to me with the emphasis laid upon the two words: “My grace is sufficient for thee.” My soul said: “Doubtless it is. Surely the grace of the infinite God is more than sufficient for such a mere insect as I am,” and I laughed

and laughed again to think how far the supply exceeded all my needs. It seemed to me as though I were a little fish in the sea, and in my thirst I said, “Alas, I shall drink up the ocean.” Then the Father of the waters lifted up his head sublime, and smilingly replied, “Little fish, the boundless main is sufficient for thee.” The thought made unbelief appear supremely ridiculous, as indeed it is.—*C. H. Spurgeon.*

THE PULPIT which has heretofore been published monthly will commence Jan. 1st to be issued weekly. It will be, we think, the first venture of the kind in this country, and judging from its past standard and the results of similar publications across the water it cannot fail of success. It will be 16 large pages, giving five or six sermons in full each week and be published at the price of \$2 a year. Address, The Lakeside Publishing Co., 41 Franklin street, Buffalo, N. Y., for a sample copy

GRANTHAM—Entered into Life Eternal, on the 3rd Sunday in Advent, 1890, at Yorkmouth, N. S., Margaret Collins aged 78 years daughter of the late Henry G. Fairish, a devoted wife of Henry A. Grantham. A devoted Christian woman, a loving and humble follower of Christ. Numbered with Thy Saints in Glory everlastingly.

Washday SURPRISE  
EVERY WOMAN  
Can save half the hard wearing-out toil of wash day and be fresh and strong. Can have clothes sweet, snowy-white, never yellow. Flat irons not to shrink, cotton not, nor hands chapped, but soft and white. Use the “Surprise” way. No boiling or scalding. Remarkable! Try it!  
St. Croix Soap Mfg. Co. St. Stephen, N. B. SOAP

SCOTT'S EMULSION  
Of Pure Cod Liver Oil and HYPOPHOSPHITES of Lime and Soda  
Scott's Emulsion is a perfect Emulsion. It is a wonderful Fish Producer. It is the Best Remedy for CONSUMPTION, Scrofula, Bronchitis, Wasting Diseases, Chronic Coughs and Colds.  
PALATABLE AS MILK.  
Scott's Emulsion is only put up in salmon color wrapper. Avoid all imitations or substitutions. Sold by all Druggists at 50c. and \$1.00.  
SCOTT & BOWNE, Belleville.

Most Worthy Books for Purchase OR GIFT.

CHOICE AND POPULAR ALTO SONGS. 33 Songs—each one a Gem. Price, \$1 in heavy paper, \$1.25 in bds., and \$2 in gift binding.

THE SONGS OF IRELAND. A new and carefully revised collection of the best and most celebrated Irish Songs. Some of the best melodies in existence, and bright, spirited words. 66 songs. Price \$1 in heavy paper, \$1.25 in bds., and \$2 in gift binding.

Choice Song Collections.  
SONG CLASSICS, Vol. 1..... 50 songs.  
Song Classics, Vol. 2..... 39 “  
Song Classics, Low Voices..... 47 “  
Choice Sacred Solos..... 84 “  
Choice Sacred Solos, Low Voices 40 “  
Classic, Baritone and Bass..... 33 “  
Classic Tenor Songs..... 64 “  
Good Old Songs We Used to Sing 115 “

Choice Piano Collections.  
PIANO CLASSICS, Vol. 1..... 44 “  
Piano Classics, Vol. 2..... 81 “  
Classical Pianist..... 42 “  
Popular Dance Collection..... 68 “  
Popular Piano Collection..... 68 “  
Operatic Piano Collection..... 19 operas  
Price of Each Book, \$1.00. Cloth Gift, \$2. All are valuable Collections of the Best Music.

Churchill's BIRTHDAY BOOK of Eminent Composers. A handsome and useful book, \$1.00.

Any book Mailed, postpaid, for Retail price  
OLIVER DITSON COMPANY,  
Boston.  
C. H. Ditson & Co., 367 Broadway, N. Y.  
J. E. Ditson & Co., 1228 Chestnut st., Phila.

DONALD KENNEDY Of Roxbury, Mass., says

I have kept a Scrap Book for a good many years of letters received from patients; some are long, too long to publish some are short, short and good. Many days I sit down and read them, and have learned a good deal about the human body from one poor, sickly woman or overstrained man. Here is one of them. I call it a good letter:

TRENTON, Texas, }  
Sept 28th, 1888. }  
To Kennedy of the Medical Discovery, of Roxbury, Mass.:  
I am so proud of my recovery as to express my feelings in thanks to you. The RHEUMATISM has made me for legged to six years. At last I have traded off two of them to Bel-Druggist—for four bottles Kennedy's Discovery. I am yours gratefully and unsolicited.  
J. B. IVY.

DONALD KENNEDY,  
23-0m ROXBURY, MASS  
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.  
THIS INSTITUTION WILL OPEN ON Jan. 8th, 1891.

Applications for terms and form of admission may be addressed to the Secretary Windsor, N.S.  
HENRY YOULE HIND, D.C.L., Secretary.

Edgehill, Windsor, N.S., }  
December 22, 1890 }  
CURATE WANTED,  
Unmarried, Active, Musical, good preacher, sound Churchman. Daily Service Weekly Communion. Surplused Choir. Testimonials required Stipend \$300 a year. Apply to  
REV. CANON DEVEBER, St. Paul's, St. John, N.B.

JUST OUT. Whittaker's SELECT BOOKS, No. 2.

TWENTY VOLUMES IN A BOX, \$3.00 [Retail \$16.30.]

- Annie and Pierre, by K. M.
  - Arohe Grey; or “Do it heartily,” Christmas At Cedar Hill, by L. E. Guernsey.
  - Child's Treasure of Stories, by Lucy Guernsey.
  - Children of Oakford Farm.
  - Cottage on the Shore; or, Little Gwen's Story.
  - Helen May; or, “Unto Her Life's End.”
  - How Charley Helped His Mother.
  - Jessie and Her Friends. The Story of a Lost Purse.
  - Johnny Weston; or, Christmas Eve at the White House.
  - Little May's Legacy, by Emma Marshall.
  - Neighborly Love: Two Tales of Paul's Mountain Home.
  - Rose, The Lavender Girl.
  - Saving and Spending; or, The Use of Money.
  - The School Girl's Treasury. By Lucy E. Guernsey.
  - Stories on the Beatitudes. First Series.
  - Stories on the Beatitudes. Second Series.
  - Theo. Gray's First Year out of School.
  - A Year at Briercliffe, by F. McCready Harris.
- \* Select Set No. 1, has just been reprinted again, third time. Twenty volumes, \$10.00.

Canadian Agents:  
ROWSELL & HUTCHISON, Toronto.  
C. C. MORTON & CO., Halifax, N.S.

BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.  
WEDNESDAY, JAN 14TH, 1890.

MERCHANTS' GARGLING OIL LINIMENT.  
CURES Rheumatism, Burns, Scalds, Chills, Blains, Frost Bites, Sprains and Bruises, Chapped Hands, External Poisons, Flesh Wounds, Toothache, Cramps or Internal Pain, Bites of Animals and Insects, Galls of ALL kinds, Lamé Back, Spasms of the Stomach, Asthma, Ringbone, Stiffest, Colic, Garget in Cows, Spavina, Pail Evil, Internal PAINS Sweeney, Stringhalt, Foundered Feet, Foot Rot in Sheep, Scratches or Grease, Roup in Poultry, Windgalls, Contraction OF THE Muscles, Fistula, Cracked Heels, Mango in Dogs, Epizootic, Chills and Fever, Sand Cracks, Caked Breasts, and many other diseases incident to human, fowl and animal FLESH.  
Large bottles, \$1.00; medium 50c.; small 25c.; small size for family use 25c.. Sold by all druggists and dealers in general merchandise. Manufactured by Merchants' Gargling Oil Co., Lockport, N. Y., U. S. A.  
JOHN HODGE, Sec'y.

ASTHMA—DR. TAYT'S ASTHMA CURE never fails; send your address, we will mail trial FREE THE DR. TAYT BROS. M. CO., ROCHESTER, N. Y.

**MISSION FIELD.**

C. M. S.

PUNJAB AND SINDE.

The Rev. R. Clark has lately visited Peshawar, and he reports that the violent opposition against the work of the C.E.Z.M.S. is already breaking up. A society which was formed, called 'Arjuman-i-himayat-i-Islam,' or 'Society for Promoting Islam,' is now divided against itself, the Mullahs and the people having fallen out. 'The Hindus,' Mr. Clark says, 'are beginning to take a great interest in the Christian preaching, and many are coming to church. All will, I think, turn out for the furtherance of the Gospel.'

**SOUTH INDIA.**

On Thursday, Sept. 4th, the day before the Rev. J. Barton left Palamcottah for Bombay, a meeting for formally taking leave of the Tinnevely Christians was held in the large Mission Church. A handsomely bound English Bible, with a suitable inscription was presented to Mr. Barton; and an address was read, which we hoped to insert, but find we have not space.

In addition to the six native pastors of Tinnevely whose names are given in the annual report (page 158) as having died last year, we now learn from the Rev. E. Seil that three others also were removed by death. They were the Revs. J. Nallathambi, Swamidasen, Nallathambi, and P. Gnanaytham; they died on February 26th, May 14th, and June 21st, 1889, respectively. Yet another native pastor, the Rev. A. A. Carr, was removed from the Society's list, as he is now labouring at Calicut, not in connection with the C. M. S.

**NORTH INDIA.**

The North India localised *Gleaner* says: 'It is often represented that the big towns of India are barren fields as regards converts. We do not think this is the case with regard to Calcutta, at any rate. The work goes on very quietly, but there is a pretty constant stream of converts. Baptisms create so little sensation now that one scarcely hears of those that take place beyond our immediate circle. We may mention some, however, which have taken place recently in connection with the C.M.S. and C.E.Z.M.S.'

The editor proceeds to give a short account of three Kohls who were baptized at Estally Church, Calcutta, in June; of a Nepalese woman, a young Brahmin student, and a Bengali lady (a widow), who were baptized at Trinity Church, Calcutta, in July, August and September respectively; and a young Bengali Babu who received baptism in Barrackpore Church in August. The last named has had much to bear from his former Hindu friends, but 'has borne the persecution very patiently,' Miss Goud, of the C.E.Z.M.S., writes. More recently two women, sisters, from



- A - CHURCH - INTERIOR - SHOULD - HAVE - A - SOFT - SUBDUED - LIGHT - THE - GLASS - OF - SUCH - A - NATURE - THAT - WHILE - EXCLUDING - VIEWS, - ADMITS - OF - A - TONED - LIGHT, - HOWEVER - SIMPLE, - IT - SHOULD - BE - HARMONIOUS - IN - COLOR, - THUS - BEAUTIFYING - THE - INTERIOR, - IF - SCRIPTURAL - INCIDENTS - ARE - ILLUSTRATED - THEY - SHOULD - BE - IN - CONCEPTION - AND - DRAWING - WORTHY - OF - RELIGIOUS - ART -

IN - PRIVATE - RESIDENCES - A - FEW - WINDOWS - COMMAND - AN - UN - PLEASANT - OUTLOOK; - A - PICTURE - IN - STAINED - GLASS - SHOULD - BE - USED, - ALSO - IN - VESTIBULE - DOORS, - TRANSOMS, - &c.

A FEW SAMPLES OF OUR WORK.  
3 MEMORIALS, CHALMER'S CHURCH, KINGSTON, ONT.  
7 MEMORIALS, ST. LUKE'S CHURCH, SAINT JOHN, N.B.  
BELL MEMORIAL, BELLEVILLE, ONT.

**Castle & Son,**

40 Murray Street, Montreal, and New York.

Stained Glass, Decorations, Pulpits, Memorial Brasses,

Also representing in Canada CHARLES EVANS & CO. ENGLISH PAINTED GLASS, MOSAICS, &c. ARCHITECTURAL FAIENCE, &c.

AGENTS FOR HARRINGTON'S (COVENTRY ENG.) PATENT TUBULAR CHIMES.

**LITTELL'S Living Age.**

IN 1891 THE LIVING AGE enters upon its forty-eighth 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, equalizing 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 ablest 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 accessible mass of this literature, the only compilation that, while within the reach of all, is satisfactory in its 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 ever increasing 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.

**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. Patented of the Stem-winder wave wire Mattress. Feather and Down Beds, Bolsters, Pillows, &c. The trade supplied. Bell Telephone 190 Federal Telephone 2224.

**SUBSCRIBE for the CHURCH GUARDIAN.**

Monirampore, have been baptized at Barrackpore.

The Nuddhea district has been visited this year by floods of unusual extent. Probably so large an area has not been inundated during the past fifty years. The rice crops have been largely destroyed, many houses have fallen, and much sickness prevailed after the subsidence of the water, consequent on the discomfort, scarcity of food, and the unwholesome substitutes for their ordinary diet to which the people were reduced. Appeals made in the newspapers by the Revs. A. Clifford and G. H. Parsons were liberally responded to, and it is specially gratifying to notice that the Bengali Christian community exhibited their sympathy by gifts amounting to Rs. 541.

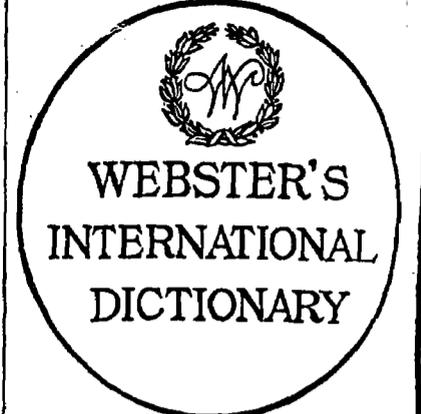
S. P. G.

The Rev. E. O. McMahon intends to go and start the S. P. G. Mission to the Betsiriry himself, leaving his wife at work in Ramainandro, in another part of Madagascar.—*The Family Churchman*

**25 CENTS** **PISSO'S CURE FOR THE BEST COUGH MEDICINE.** **25 CENTS**  
HOLD BY DRUGGISTS EVERYWHERE.  
**CONSUMPTION**

**GEORGE ROBERTSON,** ST. JOHN, N. B.  
**CHOICE TEAS**  
A SPECIALTY.  
**Finest Groceries.**  
JAVA AND MOCHA COFFEES, FRUITS, PRESERVED JELLIES, &c.  
Retail Store,—47 Prince Street,  
Wholesale Warehouse—10 Water St.  
**GEORGE ROBERTSON,** N. B.—Orders from all parts promptly executed.

**THE NEW WEBSTER**  
JUST PUBLISHED—ENTIRELY NEW.



The Authentic "Unabridged," comprising the issues of 1864, '79 and '84, copyrighted property of the undersigned, is now Thoroughly Revised and Enlarged, and bears the name of **Webster's International Dictionary.** Editorial work upon this revision has been in progress for over 10 Years. Not less than One Hundred paid editorial laborers have been engaged upon it. Over \$300,000 expended in its preparation before the first copy was printed. Critical comparison with any other Dictionary is invited. **GET THE BEST.** G. & C. MERRIAM & CO., Publishers, Springfield, Mass., U. S. A. Sold by all Booksellers. Illustrated pamphlet free.

**WHAT IS MODERN ROMANISM**  
BY **THE BISHOP OF SPRINGFIELD**  
(The Right Rev. Geo. F. Seymour, D.D., 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. 135, ..... 75c.  
Mail 80c, exclusive of duty.

**THE YOUNG CHURCHMAN CO**  
Milwaukee.  
Or this office. If ordering direct please mention this paper.

**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.O.L. 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.

**Memorial Tablets.**

These plates can be made in a variety of ways, either of one metal or a combination of metals. The borders can be cast, repoussé or engraved. All information, together with photographs of work already executed, can be supplied by the Ecclesiastical Department of the GORHAM Mfg Co., Silversmiths, Broadway and 19th streets, New York.

**PARAGRAPHIC.**

**FOR THE BABIES**

It is not necessary to buy corn cures. Men and women should remember that Putnam's Painless Cure Extractor is the only safe, sure and painless corn remover extant. It does its work quickly and with certainty. See that the signature N. C. Polson & Co appears on each bottle. Beware of poisonous imitations.

Most men call fretting a minor fault—a foible, not a vice. But there is no vice, except it be drunkenness, which can so utterly destroy the peace and happiness of a home. —Helen F Jackson.

**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, and 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. NORRIS 820 Powers' Block, Rochester, N. Y.

We should be moderate in our censures. He that is now like a bruised reed, may prove like a cedar in Lebanon, and that he is now only as smoking flax may flame for God and kindle many others.

C. C. Richards & Co.,

Gents.—My daughter had a severe cold and injured her spine so she could not walk, and suffered very much. I called in our family physician; he pronounced it inflammation of the spine and recommended Minard's Liniment to be used freely. Three bottles cured her. I have used your Minard's Liniment for a broken breast; it reduced the inflammation and cured me in 10 days. I would recommend it to all ladies who are suffering from the same severe trouble. Mrs. F. SILVER.

Frederick Livingston in his 90th year continues to perform his daily duties as president of the First National Bank in Peterboro', New Haven.

Some people have an idea that about all religion is for, is to help them to have a good time and be respectable.

The daughters of the Princess of Wales are excellent pedestrians. For a number of years they have been put through a vigorous course of physical training, and they think nothing of a ten mile walk.

**EXTENSION OF TIME**

is often asked for by persons becoming unable to pay when the debt is due. The debt of nature has to be paid sooner or later, but we all would prefer an

**EXTENSION OF TIME**

**PUTTNER'S EMULSION OF**

**Cod Liver Oil WITH HYPOPHOSPHITES OF LIME AND SODA.**

may give this to all who are suffering from Coughs, Colds, Consumption, General Debility, and all Wasting Diseases. Delicate Children who otherwise would pay the debt very speedily may have a long

**EXTENSION OF TIME**

**TRY PUTTNER'S EMULSION**

**BROWN BROS., & CO.,**  
Druggists,  
HALIFAX, N.

**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. Curney & Co.**  
**385-387 St. Paul,**  
**MONTREAL.**

**Thos. Whittaker,**  
**2 AND 3 BIBLE HOUSE,**  
**NEW YORK.**

**NEW BOOKS**

**THE WORLD AND THE MAN.**  
By Right Rev. Hugh Miller Thomson  
The Baldwin lectures for 1890; 2 mo. cloth; \$1.25. Just out.

A series of brilliant lectures. The book is unusually vigorous and refreshing.

**HISTORY OF THE AMERICAN EPISCOPAL CHURCH.**—From the planting of the Church to the end of the Civil War.—By Rev. H. D. McConnell, D.D., Rector St. Stephen's Church, Philadelphia. Cloth, \$2.

A book full of interest, and written in a most attractive and readable style.

**ON ROMANISM—THREE ARTICLES.**—By Rev. Jas. Henry Hopkins, S.T.D. With a useful index. 12 mo. cloth, \$1.

Entertaining reading without a dull line. Churchman N.Y. An amazingly brilliant book. *The Independent.*

**GOD INCARNATE—THE BISHOP PADDOCK LECTURES,** by Right Rev. H. T. Kington, D.D., Bishop (and Tutor of Frederickton. Cloth, \$2. A work most highly commended in several reviews, and manifesting deep learning.

**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 answer 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 those times. Published by The Church Critic, New York. Paper.

Intended to show the authoritative teaching of the Church.

**Church of England Distributing Homes,**

Sherbrooke, P.Q., "GIBB'S HOME for Girls, and "BENJON 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. BRADY, Matron, "Benjon Home."  
48-47

**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 up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal snail by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Obvest Services Gazette.*

Made simply with boiling water or milk. Sold only in packets by Grocers, labelled thus: JAMES EPPS & CO., Homoeopathic Chemists, London, England.

WATERBURY FARMS and Mill, 100 St. E. B. SHAFER & CO., Richmond, W.

**THE TEACHERS' ASSISTANT**

To Explain and Illustrate the Canadian Church Sunday School Lessons, adopted by our Provincial Synod of Canada, Oct. 8th, 1890.

Price only 30 cents per annum.

Brimful of interesting matter on every Sunday's Lesson.

No Sunday-school Teacher who tries it will be without it.

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,  
76 King street East, Toronto.

**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-School Conference embracing Delegates from five dioceses.

Now in the Seventh year of publication.

Prepared by the Sunday-School Committee of the Toronto Diocese, and published by Messrs. Rowse & Hutchison, Toronto at the low rate of Six cents per copy, per annum. The CHEAPEST LEAFLET in the world. Moderate in tone, and in Church doctrine, and true to the principles of the Prayer Book New Series on 'The Prayer Book,' and 'The Acts of the Apostles,' begins with Advent next.

Rev. T. W. Paterson, Deer Park, Ont. Send for sample copies and all particulars Address ROWSELL & HUTCHISON, 76 King street East, Toronto.



**Cures** PAINS—External and Internal.

**Relieves** Swellings, Contractions of the Muscles, Stiffness of the Joints, Sprains, Strains.

**Heals** Bruises, Blisters, Burns, Ulcers, Cracks and Scatches.

**BEST STABLE REMEDY IN THE WORLD.**

**Cures** Rheumatism, Neuralgia, Hoarseness, Sore Throat, Croup, Diphtheria and all kindred affections.

Large Bottle! Powerful Remedy! Most Economical!

As it costs but 25 cents,

TEMPERANCE COMLUN.

THE POWER OF HABIT.

A Temperance Discourse. by Rev. W. H. H. Murray.

"Think on these things."—Phil. iv, 8.

The most wonderful thing about man as a creation is his power to think. This capacity characterizes him and makes him the crowning work of God. Of nature he is the masterpiece. Over bird and beast he stands dominant, not by reason of his body but by reason of his mind. Mind makes him man. Now, Christianity is a system of education, and sets a man thinking about himself in a large sort of way; makes him think well of himself in such a style that he apprehends his own nobility and the majestic possibilities of his nature. It makes him see himself as he is, and as he is to be when years and ages have rolled away, and as he has rolled on with them, and grown by the law of growth which prevails in eternity. He sees himself in vista. He is like a present acorn that sees, as it is buried under the sod, not itself mean and contemptible as to size, and unadorned, but as it will be when years have come and gone and the nourishing seasons have fed and made it a great tree, strong, lofty and vigorous in foliage. Christianity causes a man to see himself so; not as he is when, through mortal birth, he is planted here, a moral acorn, but as he is to be when he has grown up through time into eternity, and is clothed with the expression of his immortality.

Now, when man begins to think of himself with this forecast of reflection, he sees at once that what he is to be is a question of influences. You have seen landscapes where the trees all had a slant toward the south east, because the prevalent winds were from the north-west. They were, in every stage of their growth, subject to the pressure of an atmospheric current, and they yielded to, and bowed in testimony of it. This influence was not potential at first. It was sudden in its effect. They did not yield to it at once; but gradually imperceptibly, it prevailed over their resistance and brought them into subjection to its power. Well, so it is with men. They do not grow up in breathless atmospheres. We are surrounded with pressure. Currents of influence blow against us; some are weak and move us little, others are strong and bow us down as a gale does a tree. Moreover, we find that we are so placed that, while pressures come up against us from all sides; while we are affected by this, that, and another influence; still, when we note the matter carefully, we observe that on us all are prevalent influences whose inclination is all one way. As human beings with social instincts pliant and pliable, we are exposed to a certain drift of influence steady, unintermittent, which gives to our growth a certain slant in spite of ourselves. This imperceptible current of influence, in the path of whose drift we stand and which is shaping the direction of our growth, is the power of habit.

Now, habit is a good word and harmless. In itself it only means the way in which a man ordinarily does a thing. It refers to his fixed custom or matter of acting. In itself it is a morally meaningless word. It gets its character from the qualifying adjectives which precede. The real question, therefore, is what sort of habits are these which I cultivate? What is the character of my customary action? Are my habits good habits or are they bad habits? What sort of a current is this in which I have planted myself? As it puts its pressure upon me day by day does it incline me in right or wrong directions? What are my habits, as related to the greatest standard of right or wrong, any way?

This we say is the real question and you see friends that it is a momentous question. Why? Because the issue of your whole life pivots upon it. Now, the bright and cheerful thing in reference to the formation of a habit is the result of continuous action, and all men have government over their actions. The doing of a thing once does not constitute a habit, it must be done repeatedly; it must be done to-day, and to-morrow, and only when the pressure of days is on it—only when the hammer like blows of repetition have been given it—does it stamp itself into the nature as a habit. This gives us all a chance to think, a chance to reconsider, a chance to stop doing what, by doing, brings peril. If we have done a silly act to-day, we need not repeat it to-morrow. If we have started in a course of evil action this week we need not continue in it next. With the helm in our hands, and with the reef revealed, we can change our course, and escape shipwreck. This fact casts a great blaze of sunlight over the otherwise gloomy landscape of our subject. It opens up a way to escape to those who have already formed evil habits, and reveals a sure method of prevention as to our habits in the future. If any of you, in any respects, have been unwise, silly, wicked; if you are being tempted to the formation of habits injurious and dishonorable or even if you have already formed such habits, the path of escape stretches wide and plain before your feet. Nor is there force enough, amid all the powers of evil, to prevent you from taking such action as will secure you your salvation.

[To be continued.]

TEMPERANCE Sunday, as it is now called, and which the Church of Ireland was about the first to observe, has now been taken up very generally, not only by the Church of England, but also by the various Dissenting and Nonconformist bodies.—C. I. Temperance Visitor.

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

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

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 Prayers and Devotions for the Seasons; Litany, and an entirely new selection of Hymns, 318 pages, cloth, red edges 50 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. Prayers for Morning and Evening (three forms). Memorials for the Seasons of the Church. Occasional and intercessory 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.

MOTHER'S HOME TALKS WITH HER LITTLE FOLKS—By the Rev. J. P. T. Ingraham, B.T.D., author of "Why we Believe the Bible." Net 50 cts.

This is a series of simple talks for children, on the Bible interspersed with many full page and other illustrations, and with an attractively engraved cover. It is the prettiest, simplest, most attractive and most Churchly Bible book on the market.

"FAIR COLORS," By Sister Bertha. Paper, 25 cts. net.

This is a delightful series of devotional readings on the significance of colors in the Bible and in the Church. It is so chaste in appearance and so sweetly devotional a expression, that we can but commend it to Churchly readers. 21-4

THE CHURCH GUARDIAN A Weekly Newspaper.

NON-PARTISAN INDEPENDENT

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

Special Correspondents in different Dioceses

OFFICE; 190 St. James Street Montreal.

SUBSCRIPTION

(Postage in Canada and U. S. free.) If Paid (strictly in advance) - \$1.50 per an ONE YEAR TO CLERGY - - - - - 1.00

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

REMITTANCES requested by POST-OFFICE ORDER, payable to L. R. 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 Nonparel Each subsequent insertion - 5c. per line 3 months - - - - - 75c. per line 6 months - - - - - \$1.25 " 12 months - - - - - \$2.00 "

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

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

All Notices must be prepaid.

Address Correspondence and Communications to the Editor

P. O. Box 564.

Exchanges to P. O. Box 1868, Montreal

ADVERTISE

IN

THE CHURCH GUARDIAN

BY FAR THE

Best Medium for advertising

BRING

The most extensively Circulated

Church of England Journal

IN THE DOMINION

IT REACHES EVERY PART OF

THE DOMINION.

RATES MODERATE.

Address

THE "CHURCH GUARDIAN.

190 St. James Street, Montreal

THE

CHURCH GUARDIAN

THE

BEST MEDIUM FOR ADVERTISING

THIS PAPER IS ON FILE AT the offices of the H. P. HUBBARD CO. Indiscreet Advertising Agents and Experts New Haven, Ct., who can quote our very lowest advertising rates.

**NEWS AND NOTES.  
TO THE PACIFIC COAST.**

Go to California via the through lines of the Burlington Route from Chicago or St. Louis to Denver, and thence over the new broad gauge, through car lines of the Denver and Rio Grande or Colorado Midland Railways, via Leadville, Glenwood Springs and Salt Lake through interesting cities and unsurpassed scenery. Dining Cars all the way. 30 3

Mrs. Hollenbeck, widow of the Los Angeles capitalist, has given half a million dollars for a home for poor women and homeless children in that city. Work on the house and grounds is to be begun immediately.

The Spirit of the Times, of New York, says: 'An extraordinary advance in the use of cocoa seems to have taken place of late years in England. In the House of Commons this last session the Right Hon. G. J. Goschen, the Chancellor of the Exchequer, called attention to it as a cause for much of the falling off of the use of coffee. He attributed it in a measure to the preparation of cocoa known as "Grateful and Comforting" had taken. In accord with this suggestion it may be interesting to follow the course cocoa has taken in England since 1832, when the duty which had been standing at 8d per lb., with an importation of over half a million pounds, was reduced to 2d per lb., and not long after we find the homeopathic doctrine of medicine introduced into the kingdom, and that the use of cocoa was especially advocated by physicians adopting the mode of practice. Soon after we find the first homeopathic chemists established in England (the firm of James Epps & Co.) produced a special preparation, which only needed boiling water or milk to be a once ready for the table, and the superior character of this production has, no doubt, done much, as the Chancellor of the Exchequer said, to bring about (backed as it was by a further reduction of the duty to 1d per lb.) the advance made.'

An advertisement appeared a short time ago for a woman to 'wash iron and milk one or two cows.' We can understand the cows want milking, but why on earth they require washing and ironing is beyond our comprehension.

**ADVICE TO MOTHERS.**

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

I am a sexton brave and bold,  
I keep the church—I keep it cold—  
The congregation's health forsakes 'em,  
Then I come in and undertakes 'em.

**THE NEW PAIN KING.**

Polson's Nerviline cures flatulence, chills, spasms and cramps. Nerviline cures promptly the worst cases of neuralgia, toothache, lumbago, and sciatica. Nerviline is death to all pain, whether external, internal, or local. Nerviline may be tested at the small cost of 10 cents. Buy at once a 10 cent bottle of Nerviline, the great pain remedy. Sold by druggists and country dealers.

Although she has turned sixty, Jean Ingelow's cheeks are as round and rosy as a girl's. She writes but little now.

**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.

If a box six feet deep were filled with sea water and allowed to evaporate under the sun, there would be two inches of salt on the bottom. Taking the average depth of the ocean to be three miles, would be a layer of pure salt 230 feet thick on the bed of the Atlantic.

For cramp in the stomach, croup, colic, inflammation of the lungs or bowels, warm Minard's Liniment, rub freely and cover the affected parts with brown paper well saturated with the Liniment, and take it internally according to directions. A cure guaranteed.

**A GREAT CHANGE.**

*A Library for Every Churchman.*

- The Church Identified. By the Rev. W. D. Wilson, D. D., 12mo. cloth, 817 pages.
- Reasons for Being a Churchman. By the Rev. A. W. Little. 8th thousand. 2mo. cloth, 288 pages.
- The Sceptic's Creed. A review of the popular aspects of modern unbelief. By the Rev. Nevison Lorraine. 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. 4mo. cloth, 198 pages.
- The Doctrine of Apostolical Succession. With an Appendix on the English Orders. By the Rev. A. P. Percival. 2mo. cloth, 146 pages.
- The Lives of the Apostles, their Contemporaries and Successors. By S. F. A. Caulfield. With an introduction by the Rev. S. Haring-Gould. 2mo. cloth, 287 pages.
- English Church History. By Charlotte M. Yonge. 2mo. cloth, 217 pages, illustrated.
- The Principles and Methods of Instruction as Applied to Sunday School Work. By William H. Groser, B.S. 6th edition. 2mo. cloth, 282 pages.
- Books which have influenced me. By twelve prominent public men of England. 16th thousand. 2mo. paper-bound paper, 128 pages.
- The Church Cyclopedia. 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

**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, Quebec

Ontario—Rev. W. B. Carey, Kingston.

Niagara—Rev. Canon Sutherland, Hamilton.

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

**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, Rosine, (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.,  
10-11 Cambridge, King Cos,

**GET AND CIRCULATE**

**"The Church and Her Ways."**

REV. A. R. GRAVES,  
Or REV. F. R. MILLSAUGH,  
Minneapolis, Minn.  
Or REV. E. C. BILL,  
Faribault, Minn.

Please mention this paper in ordering.

**POZZONI'S**  
MEDICATED  
**COMPLEXION**  
Powder.  
Imparts a brilliant transparency to the skin. It moves all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 50 cts. In stamps by J. A. POZZONI, St. Louis, Mo.

**A GOOD BOOK.**

**Guide Marks FOR YOUNG CHURCHMEN.**

RIGHT REV. RICH. HOOKER WILMER D.D., LL.D., Bishop of Alabama.

Cloth, pp. 106..... 60c.  
Postage and duty extra.  
May be had through this office.

**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. Address the "CONDUCTOR SHORTHAND INSTITUTE,"

48-1 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 in formation 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.

**SELLS.**



**BUCKEYE BELL FOUNDRY**  
Bells for Churches, Chimes, Schools, Fire Alarms of Pure Copper and Tin. Fully Warranted. Catalogue sent free. VANDUZEN & TIFT, Cincinnati, O.



**MENEELY & COMPANY**  
WEST TROY, N. Y., BELLS  
Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells also Chimes and Peals.



**McShane Bell Foundry.**  
Finest Grade of Bells, Chimes and Peals for Churches, Colleges, Towns, Clocks, etc. Fully warranted, satisfaction guaranteed. Send for price and catalogue. H. Y. MOSEBANE & CO., BALTIMORE, Md., U. S. Mention this paper.



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

No Duty on Church Bells.

**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 bell.

USE  **QUEEN'S LAUNDRY BAR**  
AND SAVE YOUR LINEN.

BUY THE **ALBERT TOILET SOAPS**

IF YOU WANT THE BEST.  
BEWARE OF IMITATIONS

For Piles, Burns, Bruises, Wounds, Chafing, Catarrh, Soreness, Lameness, Sore Eyes, Inflammation, Hemorrhages,



DEMAND POND'S EXTRACT.  
ACCEPT NO SUBSTITUTE.

**RIDGE'S FOOD**

If a child is properly nourished, quiet nights and a joyous, happy childhood are the result. The weak infants are peevish and fretful, because they are being slowly starved, owing to the inability of mothers to supply the proper nourishment. Ridge's Food produces good, healthy flesh, with plenty of bone and muscle, as though in every part of the land can vouch for it. In cans 35c and up. Sold by druggists everywhere. **WOOLRICH & Co., Mrs. Palmer, Mass.**, have prepared a valuable pamphlet, which will be sent to any address.

LOOK HERE.

IF you are sick get GATE'S FAM-ILY MEDICINES, they are the oldest and most reliable preparations before the public. Their LIFE OF MAN BITTERS have made more cures of chronic diseases than all others combined. As a proof of this see certificates under oath from those who have been cured in all parts of the Lower Provinces. They will make a well person feel better. Beware of imitations, get the genuine. Sold everywhere at 50 cts per bottle, \$1.50 per doz. **C. GATES, SON & CO** Middleton, N.S.

**Canada Paper Co.,**  
Paper Makers & Wholesale Stationers

Offices and Warehouses:  
8, 582 and 582 CRAIG ST., MONTREAL  
1 FRONT ST., TORONTO.

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

**Davidson & Ritchie**  
ADVOCATES, BARRISTERS, AND

ATTORNEYS AT LAW,

190 ST. JAMES STREET  
MONTREAL.



**Bishop Stewart School,**  
FRELIGHTSBURG, P. Q.

HOME PRIVILEGES. EXTENSIVE GROUNDS.  
Personal Instruction and Supervision. Situation beautiful and healthy.  
**Re-Opens September 3rd, 1890.**  
Address **CANON DAVIDSON, M. A.**  
Rector, Frelightsburg, P. Q.

(PREFATORY NOTE BY THE  
MOST REVEREND THE METROPOLITAN.)  
**"Manuals of Christian Doctrine"**  
A COMPLETE SCHEME OF GRADED INSTRUCTION FOR  
SUNDAY SCHOOLS.

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

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

LEADING FEATURES.

1. The Church Catechism the basis throughout.
2. Each Season and Sunday of the Christian Year has its appropriate lesson.
3. There are four grades. Primary, Junior, Middle and Senior, each Sunday having the same lesson in all grades, thus making systematic and general catechising practicable.
4. Short Scripture 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. R. W. CHURCH, M.A., D.C.L., Dean of St. Paul's

PREPARATORY NOTE TO CANADIAN EDITION BY THE  
Most Rev. The Metropolitan.

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

**ROWSELL & HUTCHISON,**  
TORONTO, CANADA.

**M. S. BROWN & CO.,**

ESTABLISHED A.D. 1840.

Dealers in Communion Plate, Brass  
Altar Furniture, Jewellery and  
Silver Ware.

128 Granville St., Halifax, N.S.

Our special chalice 7 1/2 inches high, gilt bowl and Paten 6 inches, with gilt surface of Superior quality E. P. on White Metal and Crystal Cruet with Maltese Cross stopper, at \$14 per set. Is admirably adapted for Missions or small Parishes, where appropriate articles at small cost are required.

The same set E.P. on Nickel, per set \$18.00  
Crystal Cruets, singly, each ..... \$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 \$25  
Brass Altar Desks ..... \$8 to \$25  
Brass Altar Candlesticks, per pair \$5 to \$10  
Brass Altar Vases, plain and illum. \$5 to \$12  
Brass Aims Dishes, 12 and 14 inch, partly or wholly decorated, ea. \$8.50 to \$18  
Freight prepaid to Montreal on sales for Manitoba and further West.

**KNABE**

PIANO FORTES  
UNEQUALLED IN  
Tone, Touch, Workmanship & Durability

**WILLIAM KNABE & Co.,**  
BALTIMORE) 22 and 24 East Baltimore street  
NEW YORK, 145 Fifth Ave.  
WASHINGTON, 817 Market Space.

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

**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—ev. 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 BIRNEY Exhibition (\$50); Three STEVENSON Science Scholarships (\$30); One MCCAWLEY Hebrew Prize (\$36); One MCCAWLEY Scholarship (\$120), open for Candidates for Holy Orders; One MCCAWLEY Testimonial Scholarship (\$38); One AKINS Historical Prize (\$30); One ALMON-WELSFORD Testimonial (\$24); One HALBURTON Prize (\$20); One COGSWELL Cricket prize. The necessary expenses of Board, Rooms, &c., average \$158 per annum. Nominated students do not pay tuition fees. These nominations, fifty in number, are open to all Matriculated Students, and are worth about \$30 for the three years course. All Matriculated Students are required to reside in College unless specially exempted. The Professor's reside within the limits of the University grounds.  
THE COLLEGIATE SCHOOL is situated within the limits of the University grounds (40 acres), and is carried on under regulations prescribed by the Board of Governors. For CALENDAR and full information apply to the

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