

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Additional comments /
Commentaires supplémentaires:

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

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

VOL. XVI. }
No. 30. }

MONTREAL, WEDNESDAY, JANUARY 23, 1895.

In Advance } Per Year
\$1 50.

ECCLESIASTICAL NOTES.

IN Trinity Church, Keith, Scotland, on last Christmas Day a surpliced choir was introduced for the first time.

THE will of the late F. W. Armstrong, Philadelphia, makes bequests for Church purposes to an amount of \$13,000 for work in Ohio.

THE Rev. Dr. Greer, of St. Bartholomew's Church, New York, emphasizes the success of the Loan Bureau established as an experiment in his parish.

THE Rev. H. W. Barbour, for nineteen years Rector of Trinity Church, Trenton, N.J., has been elected to the Rectorship of the Church of the Beloved Disciple, New York, and will enter on his duties February 3rd.

THE Earl of Dudley has given a field comprising four acres for a new church, school, and a village recreation ground for the parish of Witney, Worcestershire, and will defray the entire cost of the erection of the schools.

THE fourteenth season of the Theatre services in Philadelphia for non-church goers was begun at the Park Theatre on Sunday evening, 6th January. It seats 2 700 people, and yet hundreds were turned away unable to gain admission.

BISHOP COLEMAN, in an address on January 6th last, said the first church built in the country was in 1695 at Philadelphia. He also called attention to the fact that in 1816 a parishioner left a fund in trust to teach six boys to sing in what was called the Orchestra.

THE Rev. E. A. Anderson, vicar of St. Paul's, West Maitland, New South Wales, has accepted the bishopric of Riverina, vacant by the death of Dr. Linton. Mr. Anderson took his degrees at Queen's Cambridge, in 1882, and he was ordained in the same year by the Bishop of Queensland.

THE Bishop of New York, in a Pastoral just issued to the Diocese as to his visitations, intimates that candidates for Confirmation may not in any case be presented to him if under the age of 12 years, and that he would prefer to see Bishop Lightfoot's rule accepted in his own Diocese that candidates should not be under the age of 15.

AT St. George's Church, New York, Dr. Rainsford, rector, on the eve of the Circumcision (New Year's) a special service was held just before midnight consisting of prayers, meditation, hymns and short address. As the New Year began Dr. Rainsford, assisted by the four Curates of the parish, administered Holy Communion. There were about 1,000 people present, several hundred receiving Communion.

A PRIVATE letter from Calcutta states that Dr. Johnson, the Bishop of Calcutta and Metropolitan of India, is reported to be about to retire. Ill-health is alleged as the ground of the intention, which, if carried into effect, will be regretted by Englishmen of all denominations. Dr. Johnson has held his present appointment since 1876.—*Manchester Courier*.

THE Quiet Hours for Clergy commencing on Dec. 3rd, in New York, made by Bishop Potter under the auspices of the Parochial Missions Society, will be continued from Advent to Whitsuntide on the first Monday of each month from 10.15 to 11.45 a.m. The Bishop urges the clergy who may not be able to attend to observe the occasion at home, using the Collects of the previous Sunday.

AT the meeting of Columbia College, New York, the committee on buildings and grounds announced that \$500,000 had been given for the erection of two new buildings on the new site at Bloomingdale. The names of the donors will not be published at present. Another gift of \$350,000 was announced for the building of an addition to the Vanderbilt Clinic. This large sum comes from Messrs. Cornelius, W., K., and Frederick Vanderbilt. The Medical School of the College also receives an additional gift from Mr. and Mrs. W. T. Sloane of \$200,000.

THE Master of Trinity Cambridge, has written the following inscription for the memorial of the late Bishop of Carlisle which, it is expected, will be erected in Carlisle Cathedral in February next:—"In memory of Harvey Godwin, 58th Bishop of Carlisle; at Cambridge, at Ely, and in this diocese a proved leader of men. Learned, eloquent, wise, untiring, he used his rare gifts of mind and heart in the service of his Master, for the good of the English people, and of the Church of Christ at home and abroad. Born Oct 8th, 1813; consecrated Nov. 30th, 1869; died Nov. 25th, 1891."

IT is officially announced that the new organ for Worcester Cathedral will occupy very little space, but will be by many degrees the finest and most powerful cathedral organ in the country. Hitherto organ-tone has been produced entirely by what are known as "flue pipes" and "reed pipes," but in the Worcester Cathedral organ Mr. Hope Jones is to introduce for the first time an entirely new method of tone-production by electricity. A sample of his apparatus was placed in the Cathedral, and the Dean and Chapter were highly gratified with the effect produced. The new organ, which is to cost £3000 is to be finished next year.

THE *Western Mail*, England, denotes a leading article to what has been accomplished in the last quarter of a century in the parish of Yostredyfodgw in the Rhondda Valley, during which time the population has increased from

3,857 to 69,654. Ten towns, creations of King Coal, have sprung up. In 1870 a church was built at Tonypany, in 1872 a school church at Treorky, in 1874 an iron church at Ferendal, in 1876 an iron church at Ystrad Rhondda, and a schoolroom at Pentre, in 1878 a church at Tylorstown, in 1880 a church at Ferendal and another at Murdy, and in 1890 a practical cathedral at Pentre dedicated to St. Peter, at a cost of £26 000. Since then the parish church has been enlarged and two mission rooms erected. In the face of such facts, says the *Western Mail*, to talk of disestablishment "is nothing short of madness."

THE BROTHERHOOD OF ST. ANDREW IN CANADA.

FIFTH ANNUAL CONVENTION.

(Official.)

THE Fifth Annual Convention will be held on Thursday, Friday, Saturday and Sunday, February 7th, 8th, 9th and 10th, 1895. The programme, a draft of which we send herewith, promises to be of more than usual interest. Among chief features of the programme are the Quiet Day on Thursday, the public Meeting on Friday, the various Services and the Mass Meeting for men on Sunday Afternoon. All are cordially invited to attend these meetings and to bring their friends.

THE Council and Committee have spared no pains to provide a good programme, and feel confident that this Convention will even surpass the former ones in interest and profit. But no matter how suitable the subjects or eloquent and gifted the various speakers may be, the helpfulness of a Convention depends upon all those who attend it. Nothing will lend enthusiasm to the Convention more than large numbers of earnest men whose spirits are filled with the and desire of spreading Christ's Kingdom amongst men. Whether the Convention will inspire the Brotherhood to do its work for Christ more efficiently in the future or not must depend upon the men themselves. We would urge every man to come, the benefit will more than repay the expense. Come prepared to be helped and to help your brothers; study the programme carefully; think over the subjects, and be ready to express your thoughts in few words; above all pray daily that God the Holy Spirit may "in all things direct and rule" the hearts of every one attending the Convention.

HOSPITALITY will be afforded to all members of the Brotherhood, the clergy and accredited visitors. Write at once to W. P. Robinson, Box 703 Woodstock, advising him of the names of your delegates and visitors and the time they will arrive. If your Chapter is not to be represented at all kindly let him know that fact. Your failure to comply with either of these requests will seriously hamper the Hospitality Committee. Local Brotherhood men will meet all trains on Thursday and Friday. All delegates, clergymen and visitors will please register

as soon as possible after arriving at St. Paul's School room, corner Dundas and Wellington streets. Railway certificates will be signed by the Secretary on Friday or Saturday. Do not neglect this—Read the note on the back as to obtaining reduced rates.

Through the kindness of the Ladies of Woodstock, tea on the Quiet Day and Luncheon on Friday and Saturday will be provided in St. Paul's School room.

NOTE.—The necessarily heavy expenses of the Convention will be defrayed by collections.

PROGRAMME OF WOODSTOCK CONVENTION.

THURSDAY, February 7th, 1895.—Quiet Day, 4.30 to 6.30 and 7.30 to 8.45. Rev. G. Osborne Troop, of St. Martin's church, Montreal; Subject, 'Strength out of Weakness.' Tea will be provided.

FRIDAY, Feb. 8th.—10 a.m., Opening address, Canon DuMoulin. 11 a.m., Organization; addresses of welcome by Lord Bishop of Huron, Rev. J. C. Farthing, and others. President's address. Words of greeting from: *a* New Brunswick; *b* Nova Scotia; *c* Manitoba; *d* Quebec; *e* The United States of America.

Afternoon.—2.30 Council report and general business; 3.20 p.m., 'What is a Conference,' address by N. F. Davidson; 3.30 p.m., Conference No. 1, subject 'Our Work'; chairman Rev. F. DuMoulin; *a* Its motive, A. B. Wiswell; *b* Its cost, Spenser Waugh; *c* Its power.

Evening; 8 p.m.—Open meeting, subject 'The Brotherhood Idea'; chairman, Judge Senkler, of Perth. Speakers: The Lord Bishop of Niagara; Wm. Aikman, jr., of Detroit; Rev. Arthur S. Lloyd, of Norfolk, Va.

SATURDAY, Feb. 9th, 7.30 a.m.—Corporate Communion; celebrant, Rev. Canon DuMoulin. 10 a.m., business; 10.30 a.m., Conference No. 2, subject 'The Boys' Department of the Brotherhood'; chairman, Rev. C. L. Ingles. 1. The need of such an Organization, Rev. W. F. Quartermaine; 2 How the Boys' Department fills such need, Rev. C. B. Kenrick; 3. Its relationship to the Brotherhood, W. C. Sturgis. 11.45 to 1 p.m., Brotherhood Bible Classes; addresses by Rev. R. J. Moore, Rev. H. C. Dixon and others. General discussion.

2.30 p.m., Conference No. 3, subject 'Enthusiasm in the Work'; chairman, Rev. J. C. Davidson; *a* Whence it comes, W. C. Sturgis; *b* What it can accomplish, H. C. Tilley; *c* How it can be retained, Rev. T. C. S. Mucklelem. General discussion. 4.30 p.m., final business.

8 p.m., Meeting of Chapter No. 18, followed by general discussion on Chapter Work and methods.

SUNDAY, Feb. 10th.—8 a.m., Holy Communion. 11 a.m., Morning Prayer with anniversary sermon by the Lord Bishop of Huron. 4 p.m., Mass meeting in Opera House; chairman, the Lord Bishop of Toronto; addresses by Rev. John Ker, D.D., of Grace church, Montreal; John W. Wood and Rev. W. J. Muckleston. 7 p.m., Final service with sermon by Rev. A. S. Lloyd, followed by Farewell meeting, to be conducted by Rev. J. C. Roper.

THE CRY, "ROMANISM."

The cry 'Romanish' 'Romanism,' is the ordinary assailant of the Church what the stones were to the ignorant, prejudiced Jews who attacked and abused our Lord. When she announces her divine claims, her holy mission, her identification with her exalted Head, as the continuation of the Incarnation through the ages, and the bringing His offices of Prophet, Priest and King practically within the reach of all generations, then they give over arguing, and have recourse to

persecution; they raise a mad cry, which will excite prejudice and hate; just as the Jews, when Jesus proclaimed His absolute eternity and God-head in the words, "Before Abraham was I AM," took up stones to cast at Him. Romanism, as a usurpation and a system of error, has only a single invincible foe in the world, and that is no one of the religious bodies around us, who identify us with it, and abuse us accordingly; but it is the One, Holy, Catholic and Apostolic Church on earth, of which we are the true representative, and branch in this land.—*Bishop Seymour.*

WORK AMONG WOMEN.

Mrs. Creighton, wife of the Bishop of Peterborough, at the Exeter Church Congress, addressed herself to the subject "What women can do to raise the standard of social life." She said: Sex is a fact. We cannot destroy it, and the influence of one sex upon another will ever remain as one of the strongest factors in the formation of character. It is hardly an exaggeration to say that man is what woman wishes him to be. And so the question what sort of man a woman admires and from what sort of man she desires admiration is always of importance. We are often told that many of the best amongst the young women of the present day do not marry and do not wish to marry, and it would be a disaster to society if the marriage profession were left only to those who could succeed in no other. The attitude which women take towards marriage and towards men, viewed as possible husbands, most powerfully affect social morals. Hideous results follow the pursuit of men by women merely in order to gain a husband. But are we in consequence to rush to the other extreme—never speak of marriage, to young people and do nothing to give them opportunities for marriage? Surely what we want is that young people of both sexes should be able freely and innocently to mix together, to be companions for a space so that they may be able to judge whether they are suited to be companions for life. With this view we ought to welcome increasing freedom for our girls, freedom to choose their own occupations, their own pleasures, to make their own friends. The question therefore for young women is, How are they going to use their liberty? Let us take the working class girl first—prominently the factory girl who wins her liberty by hard work. The great danger of her life is that it unfits her to be a good wife and mother in the future. She learns nothing of the simplest domestic arts. She gains a love of stir and variety which makes her hate the quiet life of home after marriage and return when it is quite unnecessary to the bustle of the factory. What those girls need is a worthier ideal of life, opportunities for wholesome recreation as well as for learning such things as will fit them in the future to be useful wives. Most men have a low opinion of women, and this low opinion is as harmful to men, or even more so, as it is to women. It is in the power of each individual woman to help men to change it. We need not fear that her independence will make her adverse to marriage. People forget how difficult it is to change human nature. The desire to love, the strong maternal instinct, can never be destroyed. But we need a worthier ideal of marriage and of home life, and this cannot be realised so long as people drift into marriage simply because there is nothing else to be done. Are mothers preparing their children for liberty? Are girls fit to bear the burden of liberty—to learn the dignity of work? It is not even necessary that women should do paid work if only into their unpaid work for others they will carry the same sense of obligation that paid work demands. Professor Drum-

mond, in his work on "The Ascent of Man," speaks of a lengthened courtship as one of the factors in the evolution of society. He says America has shown that in the unconstrained and artless relations of youth lie higher safeguards than the polite conventions of society can afford. For myself, I believe that they will be so in so far as the women have a serious object in life. Any work that they may do, any training, they may undergo, will be, moreover, a preparation for the greatest and most useful profession they can adopt—that of wives and mothers. The woman who has had an opportunity for free development, for living her own life, will be on that account all the better fitted to be a true wife—that is to say, a companion and not only a housekeeper. Moreover, she will be in a position to make a wise choice, which the ignorant girl, whose life is dull and uninteresting, is not. A girl should know something of life before she marries. This brings me to a difficult and much disputed question. If young women have liberty they will also desire knowledge. A mother is the right person to satisfy her daughter's desire for knowledge about the facts of life. If she checks her questions, treats them as things that should not have been asked, she only drives her elsewhere. Formerly women were ignorant of much of the lives of men. The veil at present has been, in one way and another, rather ruthlessly drawn aside. But if women are to know the facts about men's lives, it is of the utmost importance that they should know them truly, and not take them from fiction and magazine articles. There they will find it asserted either that all men are vicious and must therefore be avoided, or that all men must be vicious, and so it does not matter if only good women do not know about it. Both points of view, of course, are equally false. If society is to progress, women must believe in the goodness of men just as men must believe in the goodness of women. It is only ignorance that can disbelieve in the possibility of purity in men. We must never accept evil as a necessity. It seems to be true that the tone of society is given by women. If so, the question what they expect from men is of vital importance. Will they be content with conduct which in their presence alone leaves nothing to be desired? Let them speak out clearly on this point. To the truly repentant sinner we shall never shut our doors though we have a right to demand that the repentance be true and lasting. But the man who does not honour all women is not fit to be a companion for our daughters, nor for our sons either. It is not necessary that all young men sow their wild oats and do things which they would be ashamed for their mothers and sisters to hear of. But just because their temptations are sharp they need every help that women can give, and the first and best help is belief in them—not ignorant belief, because we do not know their difficulties, but belief in their power and will to conquer them. And, in the second place, we must be very careful that we do not add to their temptations. The flirting ways, the indelicate dress of many girls at balls, what are they but appeals to the lowest part of man's nature? The free and easy conduct, the jokes of a slightly questionable kind, the laughing assumption that a man must do many naughty things—these are only attempts to gain attention by descending to his supposed lower level. We talk as if the vulgar hunt for husbands were a thing of the past, but a very little observation will convince us that it is not so. There are still girls who will do anything to attract men, mothers who are willing to ignore an unsatisfactory past in order to secure husbands for their daughters. We shall not be right on these points unless girls are allowed to have a sphere of their own, some other object in their life than doing the flowers and writing notes for their mother until they can find a husband. Marriage is a sphere, not an occupa-

tion. Our daughters must enter upon married life not because there is nothing else for them to do, but because they feel that the life offers to them the fullest opportunities for usefulness as well as for happiness. The attitude of society toward marriage, toward all questions of the relations of the sexes, is mainly determined by women. Women have won for themselves liberty to be educated for work. Those who fought that battle, through difficulties of which the rising generation have no idea, did not fight it that liberty should be turned into license. What women may legitimately demand is only "freedom to choose that bond which shall make their actions coherent." Believe me, we women—young middle-aged, and old alike—need a stronger conviction of the seriousness of our own individual lives. The influence which our sex gives us is already great, the influence, which women have had in the past through their purity, their innocence, their refinement, was no doubt great. But the influence which we may have if we will add to these the consciousness of a serious purpose in our lives will be far greater. We do not wish to be soft cushions or even props to men; but we wish to work by their side, bringing each our own particular gifts to aid in that great work of the redemption of the world in which our Master suffers us to be His fellow laborers. (Applause.)

THE TENACITY OF CHILDISH ERRORS.

It must be within the experience of almost all men to look back in utter astonishment at the quaint, not to say idiotic, mistakes they made as children in misunderstanding words and phrases that they heard in their earliest lessons. It is astonishing, moreover, how long these mistakes of intelligence hold their own, and refuse, so to say, to be reconsidered. The best illustration of this is the frequently false interpretations attached by children to the liturgies and the Scriptures from which they have received their most lasting and most useful impressions. To our childish mind the words seemed to mean something or other which no sane man would even have taken them to mean, and when once the false idea had firmly taken root it never occurred to us to question our childish interpretation until many years later, when all of a sudden, perhaps, it dawns upon us that the compilers of our liturgy did not write pure nonsense, or with a secret blush or an open smile we put away the childish thing for good and all. For years a certain boy in the West of England used to repeat the Lord's Prayer thus: 'Our Father we chart in heaven.' He had learnt to read, but having learnt the prayer by heart before learning to read, he did not happen to study the Lord's Prayer in print until one day he perceived the words 'which art,' in place of the accustomed 'we chart,' which no doubt he imagined he had seen a hundred times. He gravely came home and informed his sister that her book, which he had been using, had a curious misprint in every case where the Lord's Prayer occurred.

Many children, we fancy, are puzzled by 'the Scripture moveth us in sundry places.' The word 'Sunday' for 'sundry' is an easy substitution, and even if the meaning of 'sundry' be known, the interpretation is not always clear. We know of a gentleman, now in the yellow leaf of life, who declares that he has always understood the words to mean 'the Scripture moveth us wherever we may be, whether in London or in the country, or at sea, in sundry places, in short, to acknowledge and confess, &c. More amusing than this is the misapprehension which a little girl once fell into of the words 'A General Confession,' the rubrical direction immediately following the Exhorta-

tion. She read it 'A General Confusion;' and as everybody knelt down, and there was a considerable rustling of dresses and shuffling of feet at this time, she supposed it was done in the desire to obey orders. We are not sure that she did not do her best to add unnecessary noise and stir in kneeling down in order to make up for those who were indifferent and careless about their duty. A more profound mistake may be extracted from the words of the morning Collect for peace: 'In knowledge of whom standeth our eternal life.' In every considerable handful of churchgoers, we will venture to say there is one at least who has always taken these words to mean that 'our eternal life, or our life in the future world as distinct from our life here, stands revealed before God in his omniscience,' 'In whose knowledge—i.e., in God's knowledge—standeth our future life.' Of course this implies an unscriptural view of what eternal life is; but it is not given to every one to connect the Collect directly with St. John's Gospel (xvii. 3.) There are probably few, if any, Englishmen who can support a friend of the writer's in his misrepresentation of the simple response in the Litany—'We beseech Thee to hear us, good Lord.' As a little boy he regularly understood the choir and congregation to say—'We beseech Thee to hear our school law;' and it was a matter of some concern to him that only for their own school-rules was supplication made, and not for the rules of any other parish school. It did not seem quite fair.

The Psalms afford countless opportunities for blunders of interpretation; but at present we can but recall the case of one who was declaiming against the unintelligibility of them as a whole, and cited as an instance verse fourteen of Psalm lxviii: 'When the Almighty scattered kings for their sake; then were they as white as snow in Salmon.' 'Who ever heard of snow in salmon?' he asked, indignantly; 'salmon in snow one could understand, but snow inside a fish is perfectly ridiculous.'

(To be Continued.)

News from the Home Field.

Diocese of Nova Scotia.

ANTIGONISH.—Numerous additions and improvements have been made during the past year in the churches in this parish. At St. Paul's, Antigonish, the building and completing of the winter Rectory has been carried out, and a Brass Eagle Lectern, Free stone font, Prayer desk, Oak Alm's basin and Eastern window added.

At Christ Church, Linwood, a new altar and altar cloth, pulpit, Eastern window, new organ and improved position of choir and other internal improvements have been carried out. At Bayfield the interior of the church has also been improved and made more comfortable. A system of Bell and Brick Cards were used in the early part of the year which were very successful in each part of the parish, especially in Antigonish, where a large sum was collected and so obtained the Lectern. Funds were materially helped by a Social in the curling rink, and in Linwood by a large picnic. In Bayfield by a concert, and later by a pic social.

Special offertories have been frequent in Antigonish, the amounts having invariably been large. A great revival of Church life is evident in Linwood—one of the largest sections of the parish.—but which in the past seems to have been much neglected. Well may the good people of Linwood be proud of their church; it is a beautiful little shrine and a lasting and lovely monument of what can be accomplished by a band of capable and zealous workers.

Like an incense cloud, their good deeds and alms rise acceptably to the throne of the King of Kings.

Diocese of Fredericton.

ST. JOHN.—The usual monthly service for men under the auspices of the Brotherhood of St. Andrew was held on Tuesday, 15th inst., in St. Jude's church, Carleton. The church was filled with a reverent congregation of men, a large proportion of whom were members of the various Chapters of the Brotherhood in the city. Nine of the clergy were present. The choir was made up of boys from St. Paul's church, brought over by Rev. A. C. Hamilton Dicker, and a number men from the choirs of the different churches. The singing was most hearty, and the way in which the large body of men's voices rendered the canticles or hymns was very inspiring. The address on 'Work,' was given by the Rector, Rev. W. H. Barnes. The Brotherhood of St. Andrew in this city is becoming recognised as an important factor in Church life, and the hearty co-operation of chapters, representing various types of churchmanship, in useful church work is a good sign, one of the most hopeful upon our not unclouded horizon.

Diocese of Quebec.

STANSTEAD.—BEEBE PLAIN.—The Bishop of Quebec paid a visit to this parish on the 9th and 10th of December, confirming nine persons at Christ Church, Stanstead, and seven persons at all Saints Church, Beebe Plain.

The Christmas services at the two Churches were the same as last year. At Christ Church there was shortened Evensong and full choral celebration of the Holy Communion at midnight of the eve, and Mattins and a second celebration of the Holy Communion on the morning of the festival. At all Saints Church there was an early celebration of Holy Communion; and Mattins and an address by Mr. Harte, the resident Lay Reader. Both churches were suitably decorated. On New Year's day there was an early celebration of Holy Communion at Christ Church.

Both churches had Christmas treats for their Sunday School children; that for All Saints Church being held on Innocents' Day; and that for Christ Church on New Year's evening. Both were conducted on the same plan, including short service and address in church, followed by a tea, entertainment of magic lantern views and distribution of prizes etc., from a Christmas tree in the school room.

We regret to record the removal by death of one of our most active church workers, Miss Bessie Meigs, who passed to the rest of Paradise on Thursday morning, Jan. 10th. Baptized into the church in infancy, a few years before the erection of Christ Church, and confirmed by Bishop Williams, her whole spiritual life was connected with it. Ever a devout and regular worshipper and communicant she took a warm interest and part in all branches of church work until the last year, when months of weariness and suffering were the forerunners of the last change. Devoted to the care of the other members of her family circle her genial bright, disposition and thoughtfulness of the wants of her many friends will ever be a precious memory to those left behind.

The funeral service was held on Saturday afternoon, Jan. 12th, at the family residence, conducted by the rector, assisted by Revs. Canon Thorneley, R. C. Tumples, two former pastors of this parish, after which the mortal remains were laid to await the Resurrection call in Crystal Lake Cemetery, beside the body of a dearly loved father.

Diocese of Montreal.

LACHUTE.—On the 4th December the ladies aid of St. Simon's Church held a bazaar and realized from the sale of plain and fancy articles the sum of \$55. Aprons for young and old were the staple goods, but pincushions, picture frames, etc., found a ready sale.

On Christmas Day the usual service was held, and the congregation presented the Incumbent, Rev. A. B. Given, with \$35, as a mark of their appreciation of the services he renders both spiritually and socially to the members.

On New Year's Day the congregation of St. Aidan's Church, Wentworth, had a very nice Christmas tree, with a supper in the Orange Hall. There was a large attendance of the members, and many visitors from the adjoining parishes. Rev. Mr. Hutchings, of Arundel, was present and helped very much to make the proceedings lively. He rigged up a telephone and held a conversation with Santa Claus' secretary, previous to the entry of his welcome saintship, who distributed the presents very nicely. The children of the Sunday school, under the management of Miss Morrison, the day school teacher, rendered a very nice programme of music and recitations exceedingly well. There was also a spelling bee in which the girls took part. Miss Boyd receiving the prize. The members of the Church presented Rev. Mr. Given with \$14.75, as a small token of their esteem.

It is gratifying to note that the church that was only a thought three years ago is now a reality that is paid for. The congregation have done well, and now what is needed for completion is that the church be painted inside and out, and a surplice provided.

SYNOD MEETING.

The thirty-sixth annual session of the Synod of the Diocese of Montreal was opened Tuesday a.m., 15th January, with service in Christ Church cathedral, at which the Lord Bishop delivered the following charge:

'A sower went forth to sow his seed, and when he sowed, some fell by the wayside: some fell upon stony places: some fell among thorns: and other fell into good ground. In the exposition of the parable we are told that the seed is the 'Word of the Kingdom.' In another place it is called 'the Word,' and in yet another 'the Word of God.' There is no fault to be found with the seed. The seed in each case is to be considered vital and sound. It is able to spring up (with due opportunity) and bring forth abundantly the good fruit which nourishes to eternal life.

'We (who are met here together to-day, avowedly to promote the work of the church) are the sowers of the Word of God. The perfect and living seed, beloved, is entrusted to our weak human hands. We are required to sow broadcast, as did the sower of the seed in our Lord's parable. Our office is ancient, dignified and responsible, and our duty simple and clear. We are to preach the Word, in season and out of season, by which, I understand, without cessation, no rest allowed in this honorable labor. In our lives, as well as by our words, we are to be continually mindful of our high and holy calling, not only in the public services of the church, but in private visits, and in the home life, we are to be at all times ready to make known the mysteries of the Kingdom of God. I have spoken of our duty as sowers of the Word of God as simple and clear, but I must qualify those words. I speak to men who know that human infirmity often renders that difficult which in itself is simple and perfect.

The ministry of the Word is not accomplished without effort; it supposes knowledge; it supposes experience; it supposes personal devotion, self-sacrifice, and above all faith in God and in the power of the Word. Broadcast sowers as we are, we are not invited to cast the seed to the birds of the air: on the contrary, it is right to use judgment in the selection of the ground. In the nature of things some seed must, in our eyes, be lost, but the good ground is what is to be desired, and when found is to be appreciated and worked. In this duty of sowing I wish to be understood as including all the active duties of the ministry, preaching, teaching, public services and private ministrations, and it is to this last I now call your attention and shall detain you for a short time. There are few duties of the pastorate more difficult to perform satisfactorily than house to house ministrations, especially in this age of what is called advanced thought. A clergyman wishes to be true to himself and true to his sacred calling, but does not desire to intrude uninvited into the personal peculiarities of thought and opinion of his parishioners. It often happens that where he is supposed to be the teacher, he finds it necessary to accept the attitude of the learner, and he does learn patience, if nothing more. On his part (whatever the diversity of religious habit and taste between him and his people) he must be ready at all times to sympathize with their joys and sorrows. He must strive to overcome his own prejudices and ignorances, as well as theirs, in order that he may be to them in all humility and in all exigencies, the minister of Christ. Now (not for a moment forgetting the presence and teaching and power of the Spirit of God) so hard is it to bring oneself into due subordination of mind and spirit, that the best and strongest of us cannot but break from time to time into that human cry, 'Who is sufficient for these things?' The difficulties, indeed, are so many and so varied, that often he finds it hard, for example to lead or join in prayer as he would wish, when engaged in the duty of family visitations. Many a young clergyman (and some old ones also), are greatly perplexed how to act for the best, accustomed, perhaps, himself to go to God in private prayer, as a child to a father, with a few spontaneous, simple, words of prayer and petition—a clergyman in such circumstances dares not trust himself to extemporize. He knows he is before an audience and will be criticised, and, whether that criticism be friendly or unfriendly, he is conscious that his mental frame will not be that of devotion. He becomes afraid of himself, lest he should unconsciously sow broadcast some of his own immature aspirations, and substitute his own weak imaginings for the strong vitality of the Word of God.

'Doubtful of their own sufficiency, some men solve the difficulty (or think they solve it) by having recourse to manuals of devotion, prepared expressly for the pastoral use of priests and deacons, but in most cases these forms are found to be meagre and artificial, and (after trial) are abandoned as unsatisfactory and unprofitable. But the Church of England minister has not to look abroad for the formal help he so often needs. He has under his hand a manual of devotion, which cannot fail him, because it embodies the pure Word of God. Whenever he uses it in prayer, he sows the good seed. In the Church of England Prayer Book he will find suitable forms for all general occasions; and a study of the actual words used will prove the truth of my assertion, that the language has been chosen in strict accordance with that used in the Bible itself, and therefore words most suitable to be addressed to the Most High by His humble and dependent creatures. I can but permit myself one or two illustrations to point these remarks. The office of 'Holy Communion' with its collects and exhortations is a

mine of religious wealth, containing such variety of subjects as to enrich the pastor's thoughts and fill his mouth with words sure to establish most profitable relations between the visitor and the visited. It is, of course, quite necessary that the minister should be entirely familiar with the subjects of his office, that his memory should be well stored with the intention and words of the office, so that the words may come at once to his memory in case of need, and be rightly and intelligently applied. I will only add that used as a mere formality, unassimilated and half understood, these prayers and exhortations, notwithstanding their beauty and spirituality and living power, would be brought into a contempt which I will not contemplate. The special services have special value; each special service fills its place in the education of the soul. And, again, I say, make yourselves closely familiar with them in all their parts and you will never lack words wherewith to teach the young, to greet the happy, encourage the sick, strengthen the dying, or console the mourner. And then you have the psalms in full and selected portions of scripture, and (whilst I would carefully guard myself against the thought in any mind that I would set aside the Bible) I suggest that these may be used to assist you in family visiting. As a rule these selected scriptures are of about the right length, and will afford you the most desirable opportunity for exposition and exhortation. The fact that these scriptures recur in the public services secures that your readings and your remarks will come back to the memory of your people; will be a holy bond of union between you and them, and stir up an affectionate and fresh interest in the public services.

"I now proceed to notice the business of the Synod. The report of the committee appointed to consider the mutual rights and duties of Bishop and rectors in this diocese, which is printed in the last report of the Synod, though full and instructive, cannot be received as conclusive. I thought it necessary, therefore, to confer privately with the rectors of the city churches, that we might arrive at something practical. I pointed out that for want of mutual understanding opportunities were lost, which would, if the occasion were improved, lead to the extension and increased usefulness of the Church. The result of our conference is embodied in a resolution which will be submitted to this Synod, as a basis for full discussion, and I trust that both clergy and laity will give the subject their earnest and deliberate consideration, so that (whether modified or not) the present obstructive circumstances may be removed, and the welfare and religious influences of the Church be confirmed and expanded. The executors of the late Mr. E. E. Shelton have notified the Executive committee that they are prepared to pay over a certain portion of the property appertaining to this estate to the Synod for the use of the Mission fund. At the same time informing them that the said property requires immediate outlay before it can be in a condition to bear revenue. Whatever income may be derived from rents or other sources will be quite exhausted on the property itself, or even may possibly be, for a time, an actual charge on the Executive committee. Unhappily the Mission fund itself has no surplus, on the contrary is largely overdrawn; and your judgment and energy will be required to advise concerning this property, which, if it receive wise treatment, will doubtless be ultimately a very valuable possession, though in the immediate present it may cause some pin-taking and anxiety. The Executive committee have expended much time and careful thought in the endeavor to bring the stipends of the missionary clergy up to the requirement of the canon. They have been in a degree frustrated in their laudable effort, chiefly (I might say entirely) by the lack of honest meeting of their

responsibilities by some of the people of the parishes thus failing in their duty. I hope the Synod will see its way to taking action for the remedy of this wrong, seeing that in several instances the neglect (not to use a stronger word) is very marked.

"In the course of the year the Bishop has received a bequest from the late Mr. Henry Ogden Andrews for charitable uses in the diocese, the determination of these uses being left (the trustees consenting) solely to the Bishop. I have thought it right, first, partially to endow the only charitable institution which by its constitution can be considered diocesan, putting the Church Home on a safer footing for the future, and securing for it, by a promise of permanence) the assurance and dignity, which its object requires, and which the patience and zeal of two generations of loyal church workers amply deserve. This endowment, when the property of the Church Home is free from debt and in good working order, will give an income of not more than \$1,400, leaving abundant room for the exercise of benevolence on the part of members of the corporation of the Church Home and members of the Church generally. The residue of the Andrews' estate has been devoted to the formation of a new institution for the benefit chiefly of immigrants and strangers, an institute which it is proposed shall bear the name of the 'Andrews Home' in memory of the benefactor. The corporation of the Andrews Home, consisting primarily of the Bishop and Trustees, has its work as yet more or less undefined, but a most suitable property has been secured, and I confidently expect to have it in working order by the opening of the navigation next May.

"This institution is by the words of its charter expressly appropriated, amongst other things, to the charitable work of the Synod. I therefore ask for it a favorable reception amongst our works of mercy, and a personal interest on the part of all members of the Diocesan Synod:

[To be continued.]

Diocese of Qu'Appelle.

(By Miss Edith A. Smythe, Kingston.)

The Diocese of Qu'Appelle was founded ten years ago, in the year 1884. It was formed out of the dioceses of Rupert's Land and Saskatchewan, and is about five times as large as our own diocese, Ontario.

The Qu'Appelle district is said to be very pretty; in travelling through the vast rolling prairies high bluffs of willow and poplar are often seen, which add much to the scenery of this wild country.

Two of the principal towns of the diocese are Fort Qu'Appelle and Qu'Appelle Station, or Troy, as it was formerly called. Qu'Appelle Station is the centre of a very good farming district; like other towns of the Northwest it grew very rapidly after the building of the railway, and then came to a standstill; however it still does a fair business. It has communication with Fort Qu'Appelle by a daily stage; and a stage with mail and passengers goes to Fort Albert once a week. Qu'Appelle Station is also the seat of the diocese, St. Peter's church being the pro-cathedral. It is a pretty little white brick building, with a large chancel for diocesan functions. The interior is well arranged with raised altar and fitting appointments; there is also a surpliced choir.

Besides St. Peter's Qu'Appelle has a Church college, called St. John's College. The college buildings consist of the Theological College, Boys' School, and the See House, where the Bishop and clergy live. These buildings have a beautiful site on rising ground, about two miles to the northwest of the town and command a fine view of the country around. The

college property consists of a whole section of land, 640 acres, and is worked by the Brotherhood of labor—a band of young laymen who live in the college and give their work for the benefit of the Church. Fort Qu'Appelle, which is eighteen miles from Qu'Appelle Station and 323 miles from Winnipeg, is beautifully situated in the valley of the Qu'Appelle, on the Touchwood Trail. A chain of small lakes, varying from four to seven miles long, and about one mile wide, run through the valley here, one on either side of the village, and are joined together by the Qu'Appelle river. This is, indeed, one of the most charming spots in the Northwest, and should have been chosen for the capital had not the influence of speculators turned the line of the railroad further to the south. Fort Qu'Appelle boasts of the only solid stone church in the diocese; it will seat about one hundred and fifty people. A comfortable frame parsonage stands beside the church. The Mission of Fort Qu'Appelle comprises four stations in all, viz.: the Fort itself, Hayward twelve miles to the north, File Hills fifteen miles to the northeast, and Indian Head on the line of the railway, about twenty miles to the southeast. One service a Sunday—morning and evening alternately—is given to the Fort, while the outstations are served about once a month. The distances to these outstations are considerable and during the severe winters of the Northwest is this especially felt. Many and unknown are the hardships which the brave, self-sacrificing missionary endures in his intrepid efforts to reach his flock, to administer the rites of the Church and to preach the Gospel to the Indian. There are several Indian Reserves near Fort Qu'Appelle, and various specimens of the noble red man are to be seen every day in the town, often in good numbers. The Indians will not speak English, even though they understand it, considering that it is *infra dig* to do so. It is, therefore, very hard to talk with them. Indeed talking can only be done by one who understands their language, or through an interpreter. The nearest Reserves are those occupied by the Sioux and the Crees between the two upper lakes. The Sioux are not native Indians, but settled in the Northwest after the Minnesota Massacre. They are said to be more thrifty than the Cree or Assiniboia. Whether this is due to the fact that they do not receive treaty money, or to their greater intelligence, it is difficult to say. The Church Mission to the Indians is at Touchwood, about 30 miles to the north. It was here that the first mission in the Diocese of Qu'Appelle was opened in 1857. In those days the Indians did not camp long at one place, particularly in the summer they went on extensive hunting expeditions or on plundering raids into the land of their enemies. This state of affairs made it very hard for the missionary to reach the Indians. However, when civilization spread to these far lands the Indians gave up their summer wanderings, and are now fast settling down to agriculture; and in this way become more amenable to the influence of the missionary. The Mission at Touchwood was for many years the centre of the missionary work in the district, and many places as far apart as Fort Qu'Appelle, Fort Pelly and Long Lake were visited at intervals by the missionaries and catechists of the Church Missionary Society of England; many of their converts or children of their converts are to be found to-day in the Reserves of Assiniboine. The work was chiefly directed by the late Ven. Archdeacon Cowley. There were no other missionaries in the field in those days. The Church was supreme and held undisputed sway. But the scene has changed: to-day the two most prominent bands at Fort Pelly are occupied by Roman Catholics and Presbyterian missionaries. One out of the four Reserves at Touchwood Hills is not Roman Catholic. All the Reserves on the Qu'Appelle river and lakes are either Presbyterian or

Roman Catholic. The Moose Mountain Reserves are left to themselves, as are also the Nut Lake Reserves. Out of the whole territory there are only four now actively occupied by us. When Bishop Anson took charge of the diocese there was but one missionary to the natives in this vast diocese. To-day there are three priests and two laymen at work. But this number is still inadequate to cope with the work. Funds are badly needed. Two of the clergy have schools under their care as well as religious work, they, therefore, find their hands more than full. At Gordon Reserve there is a regular congregation of Christians from sixty to seventy, but they have not yet a church, there is one in course of erection, but they need \$300 to finish it. At Fort Pelly there is a church recently built, thanks to the energy of the missionary and to his friends. The congregation there, too, has amongst its numbers some recent converts. We feel sure that were it possible to pay better attention to the work, converts would not be fewer in these days than they were in the past. We regret to say that there is only one missionary of the Church Missionary Society in the diocese at present, the Society having withdrawn their support from this their former field. Why so promising a field should have been left at such a critical time is more than we can understand. As it is, much that has been done in the past needs to be done over again; whereas if the work had been continuous their former years of toil would by this time be bearing fruit. The sons and daughters of the Canadian Church, in great numbers, have become owners and occupiers of the land of the Indians. With this acquisition the Canadian Church has had an obligation laid upon it to see that the Indian has every fair and available chance of becoming Christian. That is the especial work of the Church of Christ. There are men and women in the Church who discharge their obligations well and do much work of love besides. Much of the success of the diocese is owing to the noble work and the indefatigable labor of the former Bishop, the Rt. Rev. Dr. Anson. It will be remembered what regret was felt by all, when two years ago, he announced his intention of resigning, after working in this far away land for eight years. Bishop Anson, as the third son of the Earl of Lichfield, commanded much influence in England, and this, together with much of his own private means he used for the benefit of the diocese.

The Right Rev. Wm. John Burn succeeded Bishop Anson. His staff consists of 16 priests, two deacons and eleven lay readers; but this field like others is sadly undermanned. The number of baptisms, confirmations, S. S. children and communicants steadily increases, but a still larger harvest could be gathered were the ground adequately tilled. Funds are administered with great economy, the clergy exhibiting a most praiseworthy spirit of self-sacrifice. The Woman's Auxiliaries of Canada have been of great aid in the past, and have made themselves so valuable that they could not be dispensed with.

Diocese of Newfoundland.

A SUMMER'S WORK IN THE STRAITS OF BELLE ISLE.

BY THE REV. ARTHUR C. WACHORNE.

(From the Diocesan Magazine.)

Doubtless some report of what has been done for and by our brethren on the Labrador side of the mission of the Straits of Belle Isle and of their condition, will be of interest to readers of our *Diocesan Magazine*.

Since the spring of 1891 our fellow-Churchfolk

of that neighbourhood have been without the blessing of a resident clergyman in the mission. Since that time they have had only the very occasional services of the chaplain of the man-of-war, and during last winter of the young deacon stationed on the Quebec portion of the Labrador, and my own few services of the summer of 1893, when I went through the mission.

I was so touched by the condition of our people thus so scantily supplied with the means of grace, that on then leaving the Labrador in October of last year I offered my services to the Bishop for the year 1894-5 (summer and winter) for this portion of the Labrador; and as I had been told in the spring that no funds were available for the Labrador, I offered my services with or without a stipend. My offer was accepted as far as the summer was concerned, but not for the winter.

For this period, then, I was on the Labrador, and my work extended over the forty or fifty miles which covers the distance between Blanc Sablon to the west and Red Bay to the east; in twelve or thirteen places of this district, according to the last census, there live about 300 Church people; the Romaniots and Methodists reaching each a somewhat lower figure. With them I spent about ninety days; days very happily, and I hope usefully spent in teaching, comforting and helping, to the best of my power; our dear brothers and sisters of that portion of the diocese.

And, first of the distinctly ministerial part of my work. I was able to visit every place in the mission (on Labrador) twice, excepting Carroll's Cove, which I only reached once; Forteau, the central settlement, was naturally my headquarters, and there I paid three visits, each of a week's duration. I had three services each Sunday; and each day, as far as possible, evensong and sermon. On about seven days, owing to travelling difficulties, press of work on the part of the people and such like, I was not able to hold any service. I give a summary statement of facts on this portion of my work: Places visited, 12; services held, 96 (Sunday, 33; week 63); celebrations of Holy Communion, 7 (far too few to be satisfactory in any way); communicant's classes, 6; new communicants, 9; pastoral visits, 131; weddings, 1; baptisms, 4; sermons, 91. People's offerings: Church dues, \$29.13; Sunday collections, \$29.80.

Then as to school work: I am much interested in the problem—too sadly familiar to us in many parts of Newfoundland too—how we can supply the needs of our scattered and sparse populations out of the scanty means at our disposal, or likely to be. Here, for this part of the cost, is the sum of \$139.36 available, being the Government grant, for this purpose; and our (about) 300 Church people are scattered about in 12 settlements! The funds scarcely sufficient to provide one teacher! Practically nothing has been done by the Church for any other place except Forteau, as regards education. I suppose it was partly on account of the difficulty of the problem that even the above Government grant was not expended this summer. I had hoped to be able to take with me two female teachers for the summer, by means supplied outside of the Government grant; but owing to want of funds chiefly, I could only venture to take one with me—a young woman from Exploits. She had charge of the school at Lanse-au Clair, and did very well there—had a capital attendance (about 22 daily), and proved in spite of her inexperience and the unsatisfactory conditions (want of proper accommodation) under which she worked a successful and popular teacher. Here at Lanse-au Clair—a place which has great interest for me—the people are practically all Church people, and work well together—old and young are very eager about education: with extremely scanty help they can mostly read; the Church services are of a remarkably hearty nature; the popula-

tion is about eighty. Evidently this is the place, at least at present, for our chief school for this part of the coast. At present the only Church buildings—a church and school—in the Labrador part of the mission are at Forteau. Next year we hope to have a school built, and then I trust funds will be forthcoming to maintain a teacher. I have virtually \$82.25 in hand for this purpose. Of this £10 sterling was sent by a kind English lady, \$10 was the result of our three Sunday collections at this place in aid of my Labrador Church work fund, \$3 2½ comes from the school fees (fifty cents from each child) paid this summer, and \$3.40 the proceeds of school books sold in the place; my arrangement being that funds from both of these sources should go towards their school; \$12 worth of clothing was sold for the same object, and \$5 60 were received in donations from the people. Some other moneys received for the same purpose after I left the place, remain in the hands of Mr. Peter Letto, the worthy patriarch and efficient lay-reader of the place. The cost of the summer teacher, met by my Labrador fund, was \$38: more than a third of this was incurred by the voyage—the distinctly weak part of the arrangement.

In Forteau Bay—about two miles from Forteau proper—in English Point, formerly the chief settlement in the bay; there the church stands, though most of the people now live across the bay. There reside four families, the descendants of an old Englishman, Mr. Bell. He taught his children the elements of education, and they in their turn have taught theirs. They have never been able to avail themselves of the school at Forteau. I was so pleased with the manifest evidence of self-help, in the matter of education, shown by these people, that I employed a young girl of about 14 years old of one of the families, who had never herself been to any school, to keep for the summer months a little school for her cousins, etc. The \$8 I paid her for her three months' work were evidently received with gratification and pride. About seven children attended her lessons. This is a fair example of the way in which so many of the Labrador folk have attained the very satisfactory results they exhibit as to elementary education with no outside aid.

Contemporary Church Opinion.

From North East, Portland, Maine:

Among "the signs of the times" none is more significant as regards the future of the Church, than the growing observance of the Church's festivals among all classes and denominations of Christians. The whole religious world now keeps Easter on Easter day, doubtless because that day is always Sunday. The actual day of the Feast of the Nativity coming so often during the week is not so generally observed with special services, but the previous Sunday is devoted to Christmas music and sermons. Though the setting apart of the fourth Sunday in Advent for Christmas is opposed to the solemnity of the Advent season, still Churchmen can well look forward with hope to the time when this inconsistency will be removed, and the blessed day itself be observed with a fuller recognition of its glorious meaning for the whole world.

We read of a Methodist Church in Omaha where on Sunday before Christmas Stainer's Communion Office, composed for English cathedrals, was sung in a programme of music which would have satisfied the most ritualistic of our own churches. "Benedictus" "Agnus Dei," "Gloria in Excelsis," etc. were sung as parts of a full choral celebration of the Holy Communion. Perhaps it is not as surprising as it

at first seems that some of the parts of these grand musical services, at which Church people sometimes take offence, are eminently satisfactory and delightful and devotionally helpful to those who, though a few years ago prejudiced against every Catholic, are now unable to enter into the less significant prejudices of Churchmen themselves.

One of the prominent Congregational churches of Portland has taken a step in advance of the other denominations in the city by celebrating the actual festival of Christmas Day with a special service, including the General Confession, responsive reading of the Psalter, the Te Deum and special sermon.

From the *Church Helper*, Western Michigan:

Putting First Things First.—There's a right way, a natural order, in all things. It makes a difference how you begin your breakfast. You must begin with the right loop, would you easily unsnarl the tangle. Failures are such from the outset, by the omission of something. You will evolve only that which has been all along involved.

When Church enterprises miscarry, it will always be found that some element of success was left out on the start. People sometimes lend their names to a Church effort, their influence (more or less), their money (as little as possible), their advice and critical judgment (chiefly regarding what others should do), and at the same time withhold the one indispensable condition of success in the undertaking, *them-selves*.

The heart, the *whole heart*, should be the first contribution.

St. Paul speaks in high terms of certain churches of Macedonia, "how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." And the secret of their giving, not simply "according to their power" but "beyond their power," was that they "first gave their *own selves* to the Lord, and unto us by will of God." The greater includes the less. The real giving self implies keeping nothing back.

"Seek ye *first* the Kingdom of God," remains the Law of discipleship. "Seek" where? "Within" of course, for "the Kingdom," though visible, "cometh not with observation." Origins of the visible are ever *out of the unseen*, "What is seen hath not been made out of things which do appear."

The outward tokens of success—numbers, popular sympathy, effective organization, assured sufficient income, and the like, do not produce spiritual character, but may be evidence of such a character, itself the *product* of Sacramental Grace, sought and profited by, according to "the law of the Spirit of life in Christ Jesus."

If one who is unbaptized or unconfirmed, yet really wishes to do the most one can toward the building up of the Church in any community, let him or her know that no amount of time, labor, means, thought, or sacrifice, can possibly be as effective to that end as the putting on of the Lord Jesus Christ in Holy Baptism, and the renewing of the Holy Ghost in the Apostles' rite of the Laying on of Hands.

It is a token of cheer, a promise of final complete success, when the enlarging and up-building of the Spiritual House precedes the acquisition of property, the erection of the House of Worship, or even before parochial organization and the establishing of regular services. This is indeed beginning at the beginning; locating "the Treasure," and then bringing into line with "the Heart" every other possession and faculty in its order the purse along with the conscience, the intelligence and the will.

To Most men we think, who note the signs of the times, it will seem necessary, while not departing one iota from the constant reiteration of the faith once delivered, to adapt the prescribed services more generally to the somewhat altered conditions of religious thought and feeling. Religious men and women are not now so disposed to criticise changes in the ritual and order of the Church's services as they were a few years ago, and there is a general demand that in non-essentials some effort should be made to keep the Church abreast of the times. She cannot do so by the style of service which satisfied fifty years ago, nor are the people willing to listen patiently to the elaborate discourses from the pulpit which satisfied their forefathers. Growth is permissible in the Church as elsewhere, and we have to deal now with a generation imbued neither with the same religious spirit nor the same intolerance as those which have passed away. A wise adaptation of the Church's methods of work to the present religious need will bring for the new year an accession to the Church's strength which will enable Her to go on more vigorously to the achievement of Her final triumph.

OUR BIBLE READING.

Confusion has followed well-meaning but unwarranted attempts to make the Bible an *oracle* in itself instead of a *witness* to Christianity. The Bible is not a treatise of systematic divinity, but an historical monument attesting the claims of God upon man and the duty of man unto God. The Gospel reveals the mystery of the Incarnation as the ground work of all our hopes, and the Apostolical Letters pleadingly urge on those Baptismally united to their Incarnated Head the importance of conforming their souls and bodies to the lines of those imperishable truths, in which they have been already instructed, and as members of a Divine Kingdom into which they have been already admitted. The Testament (or New Covenant) was written for and to—not a *sinful heathen* world, but—those at the time in the fold of the Holy Catholic Church, whose doctrines were settled and whose principles were catechetically taught before a single line of the second book of the Holy Writings was committed to paper. And was it not ages afterwards before those writings were collected and put forth as canonical? They are, indeed, to be revered, *not* merely as God's word, but as faithfully instructing as about the Word of God, who existed before the world was made. Their language is entirely human; the principles enforced in them are Divine and eternal. But this New Bible does not assume to take the place of Him of whom it speaks; nor does it put itself instead of those heavenly channels of grace divinely ordained; nor, again, is there one word in it indicating that its penman wished it to be substituted for the extension of the Incarnation, namely, the Holy Church, the Body of Jesus, the Fold containing good and bad until the end. So far is the Treatment from doing so that its correct interpretation, by any system of explanation that will stand the test, not only of human experience, but of patristic and modern learning, is found in what best recognizes the paramount claims of Christ the incarnate, the Sacraments, the Church, the Ministry, and the reality of the Kingdom of Heaven among men. In short, the Inspired Books speak concerning Christ, and His Church. The Church, if the Holy Writings be reliable, has the assurance of the Divine presence and keeping until the second Advent. To this great living, teaching body, the pillar and ground of truth, have the Sacred Books witnessed. To the Church is entrusted the Saviour's Mission: to the Scriptures is given the witness of

simple facts of incidental allusions and of direct admissions.

If the Testament, as an early collection of inspired documents, be thus an auxiliary in the proper sense to the living Church, and not an *oracle* unconnected with it, it would follow, whatever be expected of theological experts, that the mass of instructed and therefore enlightened Christians can most satisfactorily read those sacred writings when their relation to the Church is clearly understood,—when they feel that the sacred penman inked warnings and teachings applicable to readers in our age, as members, of the same visible Church that the Apostles themselves, and the persons they wrote for, belonged to. He who studies the Sacred Writing with this key to their meaning will not read them to find out "the truth" or a new religion for himself; will not worry over difficulties as if God asked him to explain them, but will read those precious old Memoirs and Letters in the spirit of Devotion that his faith and love as a churchman in the doctrines of the Apostles may be deepened and enriched. That he may be wiser unto salvation in the ancient folds of his pious forefathers; that the Christian life may have practical force on his conduct, and religion may thus be indeed a reality. This, we submit, is the true antidote for neglect of Bible reading. It is simply to adopt the devotional reading of Scripture instead of its Protestant abuse as an *oracle* or Roman conception of it as a book of *occult* or hidden meaning. To thus read the Testament, for the purpose for which it was *originally intended* is to make it indeed as of old "a lamp for our feet and a guide for our path."—*Prof Kirkpatrick in West Indian Guardian.*

Correspondence.

THE CONSOLIDATION OF THE CHURCH.

To the Editor of the CHURCH GUARDIAN:

SIR,—I have read with much satisfaction Rev. Canon O'Meara's able and valuable article on "The Practical effects which may be expected to arise from the Consolidation of the Church in Canada" in your issues of Dec. 26th and Jan. 2nd. All the subjects he propounds as to the position the Church must take as a consolidated church are worthy of consideration, they are well and forcibly put, for if the Anglican Church is to hold the position she is entitled to in the Dominion of Canada, she must henceforth be a living united active organization, if her power is to be felt, and consolidation must not be allowed to dwindle down to only a sentimental Union.

I fully endorse all the Canon has said as to what the united voice of the church may now do, in furtherance of religious education and the many other great moral questions affecting the future destiny of our country. Education is now with us in Canada the master of religion, and not its handmaiden as it should be; apart from these most important questions, so ably treated in this article, there are also the many subjects he names for the consideration of the next General Synod in 1896. First in importance is the formation of a Dominion Board of Missions instead of as at present for separate Provincial divisions, such a movement would most assuredly give an impetus to mission work; as is most fully and clearly demonstrated by Canon O'Meara in his arguments in favor of this movement, it foreshadows a oneness of progressive action by a united Church that would be most beneficial in this essential part of the church work in the vast Dominion of Canada. A general Widow's and Orphans fund and Superannuation fund for our clergy, are also among the advantages that should arise

out of consolidation, and to quote the words of the rev. gentlemen, "There seems to be something distinctly hard in the fact that after a Minister has been paying regularly to a W. and O. fund, or has been contributing through himself or his congregation to a superannuation fund for years, just because he moves to another Diocese, he should lose the advantage of long service or long support of the W. and O. fund."

I fully agree with him as to the hardships that in the past our clergy have suffered for want of this Consolidation, now so happily consummated,—which must result, if properly taken up by the General Synod, in giving our Clergy their fair status in whatever part of the Dominion their lot may be cast, with an equal interest in these funds. At least such is now, I believe, the condition of the ministers of the Methodist and Presbyterian bodies since their Consolidations. Nor is there anything visionary in supposing that, with now a united Church, we cannot shortly bring about the same beneficent results. There are, of course, difficulties to be overcome in the amalgamation of the respective diocesan funds, but let the consideration of these subjects be fully brought forward at the next General Synod; as if not then introduced, three years must elapse before any action could be taken; there should, therefore, be no time lost in commencing this important work; it will require time to bring such changes about. It required seven years of the continued work of the promoters of Consolidation before it was brought about, so well put by Canon O'Meara in his opening up of his subject. With him, let us now look for some of the practical results he has so ably advocated, and which may be looked for from the unanimity and earnestness which characterized the proceedings of our first General Synod.

In conclusion, I would respectfully suggest that Canon O'Meara continue the good work he has commenced, in bringing these important questions before the members of the Church, by giving timely notice before the next General Synod; by a notice of motion that he will then introduce these subjects for consideration,—this would insure their being taken up at an earlier date in the session than if left to be introduced at the time, besides giving the benefit of the questions having been thought over by Delegates prior to the meeting of Synod, and thus greatly facilitate the work by a certain amount of preparation for the necessary legislation to carry them out. It may perhaps be looking for too much to have all of these great questions settled at the next Synod, but at any rate they can be advanced one stage forward, and then referred to Committees to consider the most practicable method of carrying them out.

I trust I have not made my communication too long, but the importance of these questions is my excuse.

Yours truly,
W. J. IMBACH.

Every true Christian is given the ability and power to do all that he ought to do, even though he may imagine that he is not performing as much as he would like to do. The past has much to do with the present. Wasted hours, slighted duties, and listless work are seeds that will bear the fruit of inaction, and cause the sower to mourn for the harvest he has to reap in later days. But trust and hope, prayer and confidence, are agents which never fail to assist the willing labourer. If duty demands a service, cheerful acceptance brings with it the power of accomplishment. No man was ever given a responsibility without being provided with the strength to meet and discharge it. Success or failure lies not so much in the task itself as in the spirit with which it is executed.

He who seeks laxity and ease, shall ever live in trouble, for one thing or another will always be displeasing him.

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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

Address Correspondence and Communications to the
Editor, P. O. Box 504, Montreal. Exchanges to
P. O. Box 2196. For Business Announcements See page 15.

CALENDAR FOR JANUARY.

- JAN'Y 1—Circumcision of Our Lord.
“ 6—Epiphany of Our Lord. Athan. Cr.
2nd Sunday after Christmas.
“ 13—1st Sunday after the Epiphany.
“ 20—2nd Sunday after The Epiphany.
“ 25—Conversion of St. Paul.
“ 27—3rd Sunday after the Epiphany.

THE CHURCH TO-DAY.

(By May Cochrane, in Dawn of Day.)

We have now traced in broad outline the history of our Church through eighteen centuries. Her history has been checkered with light and shadow; she has had times of great prosperity, and seasons of sore oppression. We have seen her the educator and physician of the nation; the source of art, literature, and music; the chief instrument in the material prosperity of the country; the originator (through her great monasteries,) of English agriculture and trade; above all, the liberator of the people; the winner of Magna Charta in the twelfth century, the defender of popular rights in the seventeenth, and in this, the advocate of the freedom of the black slaves in the West Indies, and of the white ones at home. It was Wilberforce, an ardent Churchman, who struck off the chains of the negro, and Lord Shaftesbury tells us in his diary that it was to the Bishops in the House of Lords that the passage of the Ten Hours Factory Act was due, in spite of the opposition of the popular leaders, Mr. Bright, Mr. Gladstone, Lord Brougham, and Sir Robert Peel.

During those eighteen centuries we have seen the Church sometimes falling into error, but always retrieving her fault; sometimes sleeping, but always awaking to new life, and in her arousal stirring up the slumbering sects around. We have seen her sometimes oppressed by the State and rival religious factions, trammelled by foes without, hampered by failings within, yet “she alone has survived the fall of dynasties and rise of constitutions, unchanged and unchangeable amid the vicissitudes of centuries—the grand central fact around which English history has revolved;” for, as Mr. Gladstone said, “take the Church of England out of the history of England, and the history of England becomes a chaos without order, without life, and without meaning.” The stream of the Church's life has watered England, as the poet Wordsworth beautifully said, “like a Holy River, on whose banks are found sweet pastoral flowers and laurels, immortal amaranth, and palms,” and whose “living waters, less and less by guilt stained and polluted, brighten as they roll.”

What is this glorious Church doing now, this Church of saint and martyr of old, of all the English people, princes and peasants, for the first fifteen centuries of English history, and which, amid the schisms of the last three hundred years has vindicated more and more her God-given right to be the one Church for all English-speaking people? Are her waters

“brightening as they roll?” Yes, we can thankfully reply, every year her standard is being lifted higher, new zeal, new love, new faith are filling her members, greater reverence marks her worship; no land or sea sets the boundary of her work, far and wide throughout the world her Liturgy is sung, her sons and daughters carry to all nations the Gospel entrusted to her care. At home she has covered the land with a golden network of loving sympathy; her agencies, religious and benevolent, are numberless as the ever-arising needs of the people. There is not a class in life that can truly say, “the Church does nothing for us.” From childhood to old age she bears her people on her heart. Every Churchman who wants to know what the Church is doing to-day should study the *Official Year Book of the Church of England* (S. P. C. K.), and there see how all sorts and conditions of people find in her their most wise and generous helper.

The Church schools, supported by the free will offerings of Churchmen, educate half a million more children than do the Government schools. When in 1870 the State, stirred up, as Mr. Foster acknowledged in Parliament, by the splendid example of the Church, began to perform its educational duty towards the nation, the Church was providing accommodation for almost as many children as are now in average attendance in the Board schools. On the building and maintenance of her schools and training colleges, the Church has spent, since 1811, the enormous sum of over £36,000,000, and every year sees her making fresh efforts in the cause of education.

In the present century she has built and restored nine thousand churches and cathedrals. The expenditure on these Houses of God between the year 1840 and 1874 amounted to £34,000,000. Since 1874 the offerings of Churchmen for Church building have averaged a million pounds a year. In the last fifty years in London alone, 480 new permanent churches and many temporary ones have been erected. Five thousand parsonage-houses have been built in places that before had no resident clergyman. Over four millions and a half pounds were subscribed between 1837 and 1885 as endowment for new parishes, and Churchmen are giving now at the rate of £151,000 a year for the endowment of benefices. During the same period the number of Clergy has enormously increased, all of whom are maintained by the offerings of Church-people. We had 5,776 beneficed clergy in 1841, now we have 14,000, beside the still greater number of curates. All this shows how the Church is striving to bring the means of grace, the Holy Sacraments, within reach of every soul in this densely populated land of ours. But besides this ministrations to those who have settled homes, she sends her shepherds after the sheep that wander hither and thither. In hop garden and fruit farm, at racecourse and fair, in canal boat and gypsy tent, in casual ward and tramp's lodging-house, the Clergy and agents of the Church are seeking the lost and straying, pointing the sinner and the dying to the cross, rescuing the perishing, teaching the children. The Clergy board the outgoing and incoming vessels on our coasts, speaking words in season to sailor, emigrant and stranger; they follow in the Church's ships and fishing boats tossing on the stormy north seas, helping soul and body; they journey from east to end of the world in emigrant vessels, using every effort to strengthen the weak, confirm the faithful, warn the sinner, comfort the saint. On distant shores the Church has built homes where the emigrant may rest and be advised; from priest to priest she commends her wandering children in Canadian Northwest, and Australian Bush. Fifty years ago there were only seven Bishops and 172 Clergy out of England, now there are 147 Bishops, 7,000 Clergy, and three millions of lay agents, labouring among our colonists and the heathen.

For the 25 years between 1868 and 1893, the free-will offerings of Churchmen for Church building, education, hospitals, missions, temperance work, were £81,573,237.

In 1884 Church-people contributed £3,863,499 to the same objects, and that is now about the yearly average.

These are only a few items gathered from the Church's account book, but far beyond what statistics can show is the great unseen work, the spiritual influence of the Church on the nation. Let us strive to be worthy of our inestimable privilege as English Church-people, and live up to the high standard of Christian life which she sets before us, telling us in our baptism that “our profession is to follow Christ and be made like unto Him,” teaching us in our Catechism, rich and poor—for the Church knows no difference between her people, and will have no drones in her hive—to learn and labour truly to get mine own living, and do my duty in that state of life unto which it shall please God to call me.”

The destinies of this glorious Church, the Church of Alban, Augustine, Aidan, Cuthbert, Alphege, Langton, Grossetete, Laud, Herbert, Wesley, are in our hands, humanly speaking. To us is entrusted the duty of handing on to future generations unharmed, this great inheritance. It is our duty to cling to her, work for her, defend her; and, if need be, die for her. To strengthen the Church's work, to advance her cause, which is the cause of Christianity in England, is the duty of every man, woman, and child baptised in her holy faith, and not of the Bishops and Clergy only. “Up then, and be doing; do not wait to see what others are doing, do something yourself” Let each one strive:—

(1) In the power of the Holy Ghost to sanctify their own body, soul, and spirit.

(2) In the name of Christ and Holy Church to stretch out hands of help and sympathy to all around.

(3) To pray daily that God will evermore cleanse and defend His Church (Coll. xvi. Trinity).

So living, working, praying, shall we be helping on the day when the Church Militant shall become the Church Triumphant, and our ancient and loved Church of England, her warfare accomplished, her victory won, shall with the whole Catholic Church exchange the spotted robes of her pilgrimage for the Bride's glorious raiment, and be claimed for His own in the sight of men and angels by the Heavenly Bridegroom.

WHY DO WE BELONG TO THE CHURCH OF ENGLAND?

THE Annual Church Congress, held at Exeter on October last, in no way fell short of the interest shown in former years. The range of subjects considered were exceedingly wide and varied. Questions on matters of interest to the Church were dealt with by experts, and fully discussed. The widening of view which must result from these meetings is calculated to be of inestimable service to the Church.

At the working men's meeting Mr. Alderman Phillips gave an address in reply to the question, “Why do we belong to the Church of England,” which we think well worth reading.

He said he was “a Churchman from principle.” “You know that if you are merely a Churchmen from preference you may become something else from preference next week or the week after. We ought to have an anchor away deep down beneath the water, an anchor that holds us.” First of all he was a Churchman because he believed that the Church of England was God's true Church as founded by Christ and his Apostles. “I remember that down at the Town-hall at West Ham, where I live, I was

turning over the plans of some houses in our borough, and I came upon the plan of a house that I happened to live in. The plan was a bit old and worn, but I was extremely interested. I had lived in the house for some years, but I had never seen a plan. But there it was. It showed such and such an air space, windows in such a position, and so on. I thought a good deal more of the house afterwards because I had seen the plan, you know. I am in the Church of England, and I turn over the New Testament and the pages of early history, and I find the plan of the very building that I live in. I was in the building before I had seen the plan, but I was very much interested when I found the plan with Bishops, priests, and deacons, and the other features of the building drawn out by hands that were Divine. I believe in the building because it fits the plan and because the plan fits the building.

Another point. I am a Churchman because I believe in unity, and I find at bottom a greater amount of unity in the Church of England than in any other religious organization in England. Why? You say, 'You differ pretty freely, you chap.' Very likely, but at bottom, on the fundamentals, we are at one. I had the honour and pleasure of dining with your Bishop to-day. I do not know which I enjoyed most, the dinner or the lovely way in which it was laid. The flowers were so beautiful and the soft light upon the table and the fruit and that—it was very lovely. But I do not get the strength which enables me to speak to you from the beauty of the table. I get it from the food that I ate. If I had gone to the home of one of your workmen and you had invited me to dinner, and we had gone and sat down in the back kitchen together, and your wife had spread a clean tablecloth over the deal table and put down some bread and Devonshire butter and a cup of tea and a rasher of bacon, I should have enjoyed the dinner perhaps as much and got as much nutriment from it though it was simpler in the surroundings and the appointments. Of course I am only just a simple layman, but I may prefer a certain amount of surroundings and appointments in connection with a service. This is a matter of preference; the fundamental food is the prayer, the creed, the faith. I get that in the Church of England, and you cannot touch it. We depend upon the food, the prayers, the creeds, the sacraments. All those things about which we differ are simply the laying of the table, the non-essentials. The big part, the food that helps me to live a true, a pure life, are in the Church independently of the other things.

I am a Churchman because to me the Church is a unity. Remember that soon after the Dockers' Union was formed I had the honour of being President of a large branch of over three thousand men down by the Victoria Docks, and the question was raised that the dockers should have one executive and one simple fund. I opposed it and the men down our district opposed it. They thought it better to keep their own funds and just be a branch. One of the men, Tom, came down to see me in my dining-room. Tom held up to me an ideal of unity and showed what a real trade union might be where the strong could not trample down the weak. Because he was a brother member of his union he would stand by him, and he said that there would not be struggling and pushing and driving. It was a beautiful ideal of unity, and as Tom held up to me that ideal, I said, 'Tom, take your fund. Strike out my name from this branch. There must be unity if there is to be power.' As Tom's voice dies away I pause. I want to take you to another scene. I want to take you down the years that are gone. There in an upper room in Jerusalem are gathered a handful of men, men whose brows are knit, whose hearts are beating for fear, but they cannot tell why, and there is One kneeling in their midst. Listen to Him. It is

the Christ of God. Hear His prayer. 'Neither pray for these alone, but for those also which shall believe on Me through their word, that they all may be one; as Thou, Father, art in Me and I in Thee, that they may also be one in Us, that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them that they may be one, even as We are One.' Oh, the oneness of the oneness of Christ and God. It is indissoluble. And Christ wants me to be as near to Christ as He is. Turn from the upper chamber in Jerusalem and look out, and what do you see to-day? Christendom in fragments. I ask you, is that the ideal that Christ prayed for and yearned for? Too often there is competition. And do you not think that very often competition means adulteration? I mean this. I have noticed in some of the smaller chapels that the men whom they have to be satisfied with as their leaders, though they are good, earnest men, are essentially intellectually weak men. They are not the men who can give the biggest and the best thoughts to the poor man. I do not want to boast about the Church, but I do suggest that we put in the slum and the village men of high education and of high culture and of standing. We want to give the best to the poorest as well as the best to the richest. Then again, I belong to the Church because of its sufficiency to produce the highest form of spiritual life. Some of you men who have not looked at your Prayer books for a good long while, would you mind taking them down when you go home to-night? and if any of you have not got one ask the nearest Churchman to lend you his. He will be very glad to do so. I was talking to a man who had left the Church and joined the Salvation Army because, as he said, 'I can get an inspiration for a higher life.' I opened my Prayer-book and tied him down to the baptismal vow. 'There,' I said, you swear unto life's end you will fight the world, the flesh, and the devil, and be Christ's soldier.' Where can you get a higher consecration than that? And then your confirmation ratified what had been said. And there is your Holy Communion resolution. What are you saying every Sunday morning? How it inspires us. Now, you dear men who want to get to a higher spiritual life, listen to me. Do you know anything capable of producing a higher life than this—We here present unto Thee, O Lord, ourselves, our souls, and bodies to be a reasonable, holy and lively sacrifice?' Did you ever stand before Dore's picture of 'The Martyr?' That was swift martyrdom. He is hurled into the arena. There is one weak cry of agony, and the martyr is dead. Ours is a living sacrifice, day in, day out; week in, week out; year in, year out; and we do not meet it with a pale and quivering and shrinking face, but we meet it with a smile for the glory that is set before us, the glory of sacrificing yourself for somebody else. Have you not caught that glory? Have not you done something for some poor shivering child, and the little one has gone away too quickly to thank you, to spend the money? You have talked to the drunkard and got him to be a sober man, and you have seen him going on day after day and month after month climbing back to the pedestal of dignity he stood upon before, and his wife has taken you by the hand, and said, 'Thank God for what you have done. You could not have given me money, but you have given me back the man I love.' Is not that one of the joys of self-sacrifice? I find all the inspiration for such deeds as those in my Church and my Church service.

Then I am a Churchman because I find that the liturgical form of service of the Church is free of the moods of the minister. Yes, there is a great deal in that. I remember going once with my father, who is a dissenter, to a chapel to hear a celebrated preacher whom my father very much wanted me to hear. It was about a

month after I had come home with my wife from my honeymoon. All life was bright and beautiful to me. I had just married the woman whom I had chosen out of all the realm of womanhood to be my wife. I had started in business, and life was stretching out before me very beautifully. I had lived on the mountain top for the last few weeks, and I went up to that chapel with my heart full of joy. I wanted to thank God. I wanted to sing. I wanted to rush to Him like a little child would go to his father, who had given him some present, and say, 'Thank you, father; I am so happy.' I went with my father to the chapel, and the minister came into the pulpit, poor man—straight from a bedroom where he had left his darling child dying—straight from the chamber of sickness and death. It was his only child. The music of his life seemed to be going out, and the whole service was sadness and gloom. The first opening prayer led us to Gethsemane, and all the while through the prayer, the hymn, the sermon, it was one deep wrestling to say 'Thy will be done.'

We were all dominated by the mood of the man, and I went back again and thought 'That is bad.' Here are men, busy all the week through, with little time to spare for quiet communion with God. The only quiet hour they get in the seven days is the one they get on the Sunday morning. It is an all-precious time. Soon they will be back again in the strife and storm of temptation, facing the sorrows and disappointments of life, and that is the one time they get for inspiration and hope, and it is an awful thing if the man up there is to dominate them by the mood that he happens to be in. So I say we are independent of the mood of the minister. I happened to go to church the Sunday morning after Kir Harhe was returned for our constituency in West Ham. The clergyman was in an awful temper. I would not have faced him for anything in the vestry alone that day. He began the service, and it went on. He could only pelt at us from the pulpit. That was all. We were independent of his anger. He could not touch the prayers—he could not touch the Psalms. He could not if he wanted to. He could not touch the Communion Service, with all its help and all its beauty, because with a liturgical service and the way in which our Church service is arranged we are independent of the mood of the man who has to minister to us.

Then I am a member of the Church of England because of its position. I believe it to be the greatest power—or rather, it has the capability of becoming the greatest power—for producing religious force in our land to-day. I feel that very strongly. I say that the Church has the power and capacity of becoming the productive and driving force of the religious life of to-day in a way that no other organization can be. All these social movements are going to be no good at all unless you can put them upon a real religious basis. We have our faults, very likely. A man came to my house to tune my piano the other day. It was awfully out of tune. The notes had run down all through, but when he came and tried the piano he did not say to it, 'You have a lot of faults, and I shall have nothing to do with you.' He tuned it up until it rang out beautiful music, and when I saw him at work I thought, 'That is what I have got to do. Here is a clergyman who is not doing his duty. Here is a layman not quite up to the mark. I want to try to tune them up so that they may bring out beautiful music.' You are frittering your time away when you might be doing better. This is the work that lies before us. Let us set to work and tune one another up until our lives ring out one great big peal of music, inspiring and ennobling lives with whom we come into contact so that their lives may be better because we live.'

Family Department.

WE SHALL NOT PASS THIS WAY AGAIN.

Along the busy path of life,
We pass perhaps unheeding,
The sorrows and the bitter tears
That comes from adverse fortune.
We shall not pass this way again,
The path lies on before us;
Oh, let us do some generous act,
To mark the way we travel.

We shall not pass this way again,—
Oh, heed the passing hours,
And let each day a record make
Of something pure and noble.
A smiling face, a cheering word,
Makes others round us happy,
And lightens up the rugged way
That leads us on to glory.

We shall not pass this way again,—
Let duty be a pleasure;
Nor think it hard to bear the cross
For Him who bore it for us.
Each duty done, each victory won,
The crown will be the brighter,
For soon we'll enter into rest
Within the Heavenly City.

E. G. JONES.

—The Parish Record.

The Story of a Short Life.

BY JULIANA HORATIO EWING.

CHAPTER II. (Continued.)

They said that if the Camp were windy the breezes were exquisitely bracing, and the climate of that particular part of England such as would qualify it for a health-resort for invalids, were in only situated in a comparatively inaccessible part of the Pyrenees instead of being within an hour or two of London.

That this fact of being within easy reach of town made the Camp practically at the head-quarter of civilization and refinement, whilst the simple and sociable ways of living, necessitated by hut-life in common, emancipated in select society from rival extravagance and cumbersome formalities.

That the Camp stood on the borders of the two countries of England which rank highest on the books of estate and house-agents, and that if you did not think the country lovely and the neighborhood agreeable you must be hard to please.

That, as regards the Royal Engineers, it was one of your privileges to be hard to please, since you were entitled to their good offices; and if, after all, they sometimes failed to cure your disordered drains and smoky chimney, you, at any rate, did not pay as well as suffer which is the case in civil life.

That low doors to military quarters might be regarded as a practical joke on the part of authorities, who demand that soldiers shall be both tall and upright, but that man, whether military or not, is an adaptable animal and can get used to anything; and indeed it was only those officers whose thoughts were more active than their instincts who invariably crushed their best hats before starting for town.

That huts (if only they were a little higher!) had a great many advantages over small houses, which were best appreciated by those who had tried drawing lodging allowance and living in villas, and which would be fully known if ever the Lines were rebuilt in brick.

That on moonlit nights the airs that fanned

the silent Camp were as dry and wholesome as by day; that the song of the distant nightingale could be heard there; and finally, that from end to end of this dwelling place of ten thousand to (on occasion) twenty thousand men, at woman might pass at midnight with greater safety than in the country lanes of a rural village or a police protected thoroughfare of the metropolis.

But, in truth, the Camp's best defence in the hearts of its defenders was that it was a camp,—military life in epitome, with all its defects and all its charm; not the least of which, to some whimsical minds, is, that it represents, the human pilgrimage in brief.

Here be sudden partings, but frequent reunions; the charities and courtesies of an uncertain life lived largely in common; the hospitality of passing hosts to guests who tarry but a day.

Here, surely should be the home of the sage as well as the soldier, where every hut might fitly carry the ancient motto, 'Dwell as if about to depart,' where work bears the noble name of duty, and where the living, hastening on his business amid 'the hurryings of this life,' must pause and stand to salute the dead as he is carried by.

Bare and dusty are the Parade Grounds, but they are thick with memories. Here were blessed the colors that became a young man's shroud that they might not be a nation's shame. Here march and music welcome the coming and speed the parting regiments. On this parade the rising sun is greeted with gun-fire and trumpet clarions shriller than the cock, and there he sets to a like salute with tuck of drum. Here the young recruit drills, the warrior puts on his medal, the old pensioner steals back to watch them, and the soldiers' children play—sometimes at fighting or flag-waving, but oftener at funerals!

CHAPTER III.

The Barrack Master's wife was standing in the porch of her hut, the sides of which were of the simplest trellis-work of crossed fir-poles, through which she could watch the proceedings of the gardener without baking herself in the sun. Suddenly she snatched up a green-lined white umbrella, that had seen service in India, and, ran out.

'O'Reilly! what is that baby doing? There! that white-headed child crossing the parade with a basket in its little arms! It's got nothing on its head. Please go and take it to its mother before it gets sunstroke.'

The gardener was an Irish soldier—an old soldier, as the handkerchief depending from his cap, to protect the nape on his neck from the sun, bore witness. He was a tall man, and stepped without ceremony over the garden paling to get a nearer view of the parade. But he stepped back again at once, and resumed his place in the garden.

'He's Corporal Macdonald's child, madam, The Blind Baby, they call him. Not a bit of harm will he get. They're as hard as nails the whole lot of them. If I was to take him now, he'd be out before my back was turned. His brothers and sisters are at the school, and Blind Baby's just as happy as the day is long, playing at funerals all the time.'

'Blind! Is he blind? Poor little soul! But he's got a great round potato-basket in his arms. Surely they don't make that afflicted infant fetch and carry?'

O'Reilly laughed so heartily that he scandalized his own sense of propriety.

'I ask your pardon, madam. But there's no fear that Blind Baby'll fetch and carry. Every man in the Mines is his nurse.'

'But what's he doing with that round hamper as big as himself?'

'It's just a make-believe for the Big Drum, madam. The 'Dead March' is his whole delight. 'Twas only yesterday I said to his father, 'Corporal,' I says, 'we'll live to see Blind Baby a band-master yet,' I says; it's a pure pleasure to see him beat out a tune with his closed fist.'

'Will I go and borrow a barrow now, madam?' added O'Reilly, returning to his duties. He was always willing and never idle, but he liked change of occupation.

'No, no, don't go away. We shan't want a wheelbarrow till we've finished trenching this border and picking out the stones. Then you can 'take them away and fetch the new soil.'

'You're at deal of pain's madam, and it's a poor patch when all's done to it.'

'I can't live without flowers, O'Reilly, and the Colonel says I may do what I like with this barestrip.'

'Ah! Don't touch the dirty stones with your fingers, ma'am. I'll have the lot picked in no time at all.'

'You see, O'Reilly, you can't grow flowers in sand unless you can command water, and the Colonel tells me that when it's hot here the water supply runs short, and we mayn't water the garden from the pumps.'

O'Reilly smiled superior.

'The Colonel will get what water he wants, ma'am. Never fear him! There's ways and means. Look at the gardens of the Royal Engineer's Lines. In the hottest of summer weather they're as green as Old Ireland; and it's not to be supposed that the Royal Engineers can requisition showers from the skies when they need them more than the rest of Her Majesty's forces.'

'Perhaps the Royal Engineers do what I mean to do—take more pains than usual; and put in soil that will retain some moisture. One can't make poor land yield anything without pains, O'Reilly, and this is like the dry bed of a stream—all sand and pebbles.'

'That's as true a word as ever ye spoke, madam, and if it were not that 'twould be taking a liberty, I'd give ye some advice about gardening in Camp. It's not the first time I'm quartered in Asholt, and I know the ways of it.'

'I shall be very glad of advice. You know I have never been stationed here before.'

''Tis an old soldier's advice, madam.'

'So much the better,' said the lady warmly.

O'Reilly was kneeling to his work. He now sat back on his heels, and not without a certain dignity that bade defiance to his surroundings he commenced his oration.

'Please God to spare you and the Colonel, madam, to put in his time as Barrack Master at this station, ye'll see many a regiment come and go, and be making themselves at home all along. And any one that knows this place, and the nature of soil, tears would overflow his eyes to see the regiments come for drill, and be take themselves to gardening. Maybe the boys have marched in footsore and fasting, in the hottest of weather, to cold comfort in empty quarters, and they'll not let many hours flit over their heads before some of 'em 'll get possession of a load of green turf, and be laying it down for borders around their huts. It's the young ones I'm speaking of; and there ye'll see them, in the blazing sun, with their shirts open, and not a thing on their heads, squaring and fitting the turfs for bare life, watering them out of old pie-dishes and stable-buckets and whatnot, singing and whistling, and fetching and carrying between the pump and their quarters, just as cheerful as so many birds building their nests in the spring.'

'A very pretty picture, O'Reilly. Why should it bring tears to your eyes? An old soldier like you must know that one would never have a home in quarters at all if one did not begin to make it at once.'

'True for you, madam. Not a doubt of it. But it goes to your heart to see labor thrown

away; and it's not once in a hundred times that grass planted like that will get hold of a soil like this, and the boys themselves at drill all along, or gone out under canvas in Bottomless Bog before the week's over, as likely as not."

"That's would be unlucky. But one must take one's luck as it comes. And you've not told me, now, what you do advise for Camp Gardens."

"That just what I'm coming to, ma'am. See the old soldier! What does he do? Turns the bucket up side down outside his hut, and sits on it, with a cap on his head, and a handkerchief down his back, and some tin tacks, and a ball of string—trust a soldier's eye to get the lines straight—every one of them beginning on the ground and going nearly up to the roof."

"For creepers, I suppose? What does the old soldier plant?"

"Beans, madam—scarlet runners. These are the things for Asholt. A few beans are nothing in your bag gage. They like a warm place, and when they're on the sunny side of a hut they've got it, and no mistake. They're growing while you're on duty. The flowers are the right soldiers' color; and when it comes to the beans, ye may put your hand out of the window and gather them, and no trouble at all."

"The old soldier is very wise; but I think I must have more flowers than that. So I plant, and if they die I am very sorry; and if they live the other people have them, I try to be glad. One ought to learn to be unselfish, O'Reilly, and think of one's successor."

"And that's true, madam; barring that I never knew any one's successor to have the same fancies as himself: one plants trees to give shelter, and the next cuts them down to let in the air."

"Well, I suppose the only way is to be prepared for the worst. The rose we planted yesterday by the porch is a great favorite of mine; but the Colonel calls it 'Marching Orders.' It used to grow over my window in my old home, and I have planted it by every home I have had since; but the Colonel says whenever it settled and began to flower the regiment got the route."

"The Colonel must name it again, madam," said O'Reilly, gallantly, as he hitched up the knees of his trousers, and returned to the border. "It shall be 'Standing Orders' now, if soap and water can make it blossom, and I'm spared to attend to it all the time. Many a hundred roses may you and the Colonel pluck from it, and never one with a thorn!"

"Thank you, O'Reilly; thank you very much. Soapy water is very good for roses, I believe?"

"It is so, madam. I put in a good deal of my time as officer's servant after I was in the Connaught Rangers, and the Captain I was with one time was as fond of flowers as yourself. There was a mighty fine rose bush by his quarters, and every morning I had to carry out his bath gentlemen, and when he sent me to the town for it—"It's not for myself, O'Reilly," he'd say, "so much as for the Rose. Bring large tablets," he'd

say, "and the best scented ye can get. The roses 'll be the sweeter for it." That was his way of joking, and never a smile on his face. He was odd in many of his ways, was the Captain, but he was a grand soldier entirely; a good officer, and a good friend to his men, and to the wives and children no less. The regiment was in India when he died of cholera, in twenty-four hours, do what I would. "Oh, the cramp in my legs, O'Reilly!" he says. God bless ye, Captain," says I, "never mind your legs; I'd manage the cramp, sir," I says, "if I could but keep up your heart." "Ye'll not do that O'Reilly," he says, "for all your goodness; I lost it too long ago." That was his way of joking, and never a smile on his face. 'Twas a pestilential hole we were in, and that's the truth, and cost Her Majesty more in lives that would have built healthy quarters, and given us every comfort; but the flowers throve there if we didn't, and the Captain's grave was filled till ye couldn't get the sight of him for roses. He was a good officer, and beloved of his men; and better master never a man had!"

As he ceased speaking, O'Reilly drew his sleeve sharply across his eyes, and then bent again to his work, which was why he failed to see what the Barrack Master's wife saw, and did not for some moments discover that she was no longer in the garden. The matter was this:

The Barrack Master's quarters were close to the Iron Church and the straight road that ran past both was crossed, just beyond the church, by another straight road, which finally led out to and joined a country highway. From this highway an open carriage and pair were being driven into the Camp as a soldier's funeral was marching to church. The band frightened the horses, who were got past with some difficulty, and having turned the sharp corner, were coming rapidly towards the Barrack Master's hut, when Blind Baby, excited by the the band, strayed from his parade ground, tumbled, basket and all, into the ditch that divided it from the road, picked up himself and his basket, and was sturdily setting forth across the road just as the frightened horses came plunging to the spot.

[To be continued.]

The most pernicious winds are the samiels or hot winds of Egypt. They come from the deserts to the southwest, and bring with them infinite quantities of fine dust, which penetrates even the most minute crevices. The thermometer often rises to 125 deg. during their continuance, and thousands of human beings have known to perish from suffocation in the fiery blast. It was probably by one of these samiels that the Angel of the Lord destroyed the army of Sennacherib. Alexander the Great nearly lost his whole force in another, and the army of Cambyses was utterly annihilated.

The Island of St. Helena, once a prosperous British possession, is now reduced to penury. The opening of

the Suez canal deprived it of its business as a port of call for ships in the East India trade.

THROW IT AWAY.



There's no longer any need of wearing clumsy, chafing Trusses, which give only partial relief at best, never cure, but often inflict great injury, inducing inflammation, strangulation and death.

HERNIA (Breach), or

Rupture, no matter of how long standing, or of what size, is promptly and permanently cured without the knife and without pain. Another

Triumph in Conservative Surgery

is the cure of TUMORS, Ovarian, Fibroid and other varieties, without the perils of cutting operations.

PILE TUMORS, however large, diseases of the lower bowel, promptly cured without pain or resort to the knife.

STONE in the bladder, no matter how large, is crushed, pulverized, and washed out, thus avoiding cutting.

STRICTURE also removed without cutting. Abundant References, and Pamphlets, on above diseases, sent sealed, in plain envelope, 10 cts. (stamps). WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.



"St. Augustine."

REGISTERED.

Can be obtained from FRASER, VIGER & CO., N. CALLIN & CO

E. G. SCOVIL, St. JOHN, N.B., Agent for Maritime Provinces.

J. S. Hamilton & Co., BRANTFORD, Ont., Canada.

Sole Agent for Canada.

Consolidated Plate Glass Co.



LONDON, Ont.

PLATE GLASS,

STORE FRONTS,

LEADED WORK.

Largest Stock in Canada

Ask for Prices.

Hobbs Mfg Co., LONDON, Ont.

The Girls' Kalendar, 1895.

Prepared by a Parochial Branch of the "Girls' Friendly Society in America," for the use of members of the Society and other girls and young women of the Church.

Now Ready, Price 15 cents.

Or not less than 25-12c. each; postage 2c. a copy extra. Address

MISS E. M. HOPPIN, 469 Broadway, Cambridge, Mas

M. S. Brown & Co.,

ESTABLISHED A.D. 1840.

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

138 Granville St., Halifax, N.S.

Our special chalice 7 1/2 inches high, gilt bowl and paten 6 inches, with gilt surface of superior quality, E. B. on White Metal and Crysta Cruet with Maltess Cross stopper, at \$14 per set,—is admirably adapted for Missions or small parishes, where appropriate articles at small cost are required.

The same set E. P. on Nickel, per set. \$18.00
Crystal Cruets, singly, each. 35
E. P. Bread Boxes, hinged cover and front, 24 x 24 x 1 inch. \$2.50
Brass Altar Crosses, 16 to 24 inch. 8 to 25
Brass Altar Desks. 5 to 10
Brass Altar Candlesticks, per pair. 5 to 10
Brass Altar Vases, plain and illum. 5 to 12
Brass Alms Dishes, 12 and 14 inches, partly or wholly decorated, each 8.50 to 18
Freight prepaid to Montreal on sales for Manitoba and further West.

Kennedy's Medical Discovery

Takes hold in this order

Bowels, Liver, Kidneys, Inside Skin, Outside Skin,

Driving everything before it that ought not to be.

You know whether you need it or not. Sold by every druggist, and manufactured by

DONALD KENNEDY, ROXBURY, Mass.

Methodist Orders Examined.

NEW PAMPHLET BY REV. A. GRAY, D.D., BOSTON.

Modern Methodism compared with the writings of John Wesley.

A plain and forcible arraignment and refutation of Methodist claims. Single copies, 15c; or \$10 per hundred.

Phosphorus

Brain and nerve food.

Lime

The bone-builder.

Codliver Oil

Fat and flesh former.

Pancreatine

The natural digestive, are combined in

PUTTNER'S

EMULSION,

The grand restorative and nutritive tonic.

Of all Druggists, Brown & Webb, Halifax.

Mission Field.

NATAL.

The financial difficulties in Natal are not yet surmounted. The original 'Church of England' properties are still in the hands of the Supreme Court of the Colony, and are withheld from the control of the Bishop, although the claims of the so-called Church council can no longer be established, nor that the congregations have ceased to regard it as representative. The Bishop is consequently much straightened for funds. The clergy are working at great disadvantage. Mission buildings are meagre and often in bad repair. More native teachers are required, and even the work among the settlers languishes for lack of support. The Bishop was itinerating in July, and for the first time preached an open air sermon to a heathen chief and his tribe in the neighborhood of Harding, on the Umziokulwara.

A grant has recently been obtained from the Christian Knowledge Society for lantern slides, illustrating Scripture and Church History, for use with natives and Indian immigrants.

DIOCESE OF GRAHAMSTOWN.

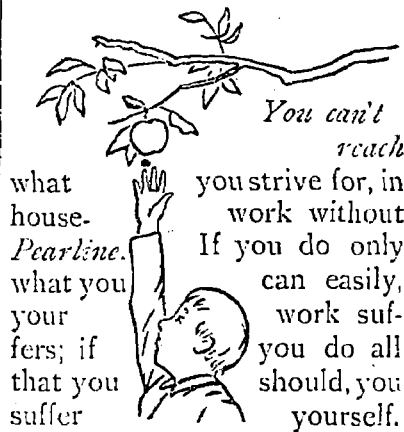
The Railway Mission is an important branch of work in the Diocese of Grahamstown. The Rev. Douglas Eliott in a paper contributed to the *Grahamstown Quarterly* states that the field includes some 1,200 miles of railway extending over the Eastern Province of Cape Colony, with a large population both black and white, living partly in camps some sixty miles apart, and partly in Plate-layers' cottages, dotted along the track at regular intervals. There may be about 2,000 white men, English and Dutch, and a great mass of natives. For all this there is but one man for the practical work of the Mission. It was begun six years ago by Father Simeon. A choir of centres is in process of formation round the whole district, where services and celebrations can be held at regular intervals, sometimes in cottages, hotel parlors, or goods-shed. Lonely cottages are also visited, and the children are catechised. The Sisters at St. Peter's Home, Grahamstown, have commenced a Boarding school for railway girls. A small quarterly paper, *Light for the Wise*, has been started, with a circulation of 2,000 copies, edited for the Mission by a priest in Grahamstown. An additional priest for the work is urgently needed. The Church struggles on with insufficient support, whilst the Railway Mission supported by Dissenters obtains a liberal subsidy, and has a well equipped coach on the line.

MISSIONARIES IN THE WORLD

According to the Danish statistician, Vahl, there are altogether 304 missionary societies for the conversion of the heathen to Christianity.

Seventy-six of these have their headquarters in England. These organizations employed, in 1892, 5,520 male missionaries, 2,771 unmarried females, 4,285 native preachers, and 45,683 native assistants. The greatest number of missionaries were in the employ of the English organization, namely 1,810. The American societies come next with 1,619 men. The Germans have only 525 missionaries abroad. The income of all the missions of the world was 54,981,835 marks (\$13,724,959) in 1892. This is an increase of nearly \$500,000 over the preceding year. England alone furnished over \$8,000,000 for missionary purposes. Germany contributed only \$750,000. The number of communicants under the care of these 58,241 missionaries and their helpers was, in 1892, 1,073,398.

THERE is only one great character in the world that can really draw out what is best in man. He is so far above all others in influencing men for good that He stands alone. That man was the founder of Christianity. To be a Christian man is to have that Character for our ideal in life, to live under its influence, to do what He would wish us to do, to live the kind of life He would have lived in our house, and had He our day's routine to go through. It would not, perhaps, alter the forms of our life, but it would alter the spirit, aims and motives of our life, and the Christian man is he who in that sense lives under the influence of Jesus Christ. —Drummond.



You can't reach what you strive for, in house-work without *Pearline*. If you do only what you can easily, your work suffers; if you do all that you should, you suffer yourself. *Pearline* takes your washing and cleaning on its own shoulders. It does it thoroughly, cheaply, quickly and safely. If you want easy housework, you will want *Pearline* everywhere in the house.

Beware of imitations. 257 JAMES PYLE N.Y.

Just Published, price Threepence.

EVENING COMMUNIONS.

AN ESSAY

Republished with additions from the "Irish Ecclesiastical Gazette."

BY REV. JAMES A. CARR, M.A., LL.D.,
Vicar of Whitechurch.

"Dr. Carr has done well to reprint these essays from the *Irish Ecclesiastical Gazette*. They state the case against Evening Communion for simply and clearly."—*Illustrated Church News*.

The Bishop of Derry writes: "I never read sixteen more pregnant and comprehensive pages. Your learning and industry have put together all that really bears upon the subject. And your logic drives home the weapon which your erudition has formed."

J. CHARLES & SON,



IF YOU BUY THE

QUEEN'S LAUNDRY BAR

YOU HAVE THE BEST VALUE!

IF you SAVE THE WRAPPERS and return 60 of them to THE ALBERT TOILET SOAP CO., 168 McCord Street, they will send you a handsome **MACASSAR**, size 17 x 22 inches, imported direct by them from France, which will ornament your drawing-room.

Soc'y for Promoting Christian Knowledge

[Ready on November 15.]

THE DAWN OF CIVILIZATION.

[EGYPT AND CHALDÆA.]

By Professor Maspero.

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

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

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

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

NEWS AND NOTES.

C. O. Foss, Esq., C. E., Supt. S Central Railway, N. S., writes: I keep K. D. C. constantly on hand. I should not know how to get on without it. For many years I have suffered with indigestion and acidity of the stomach. I tried a great many remedies but found no thorough relief till I tried K. D. C. I have recommended it to many others, and in every case with beneficial results. I have also found it an excellent corrective in cases of summer complaint.

"No man liveth to himself." Few in this day dare dispute the truth of the axiom. The old selfish maxim, 'Take care of Number One,' has fallen out of fashion. Even the saying that 'Charity begins at home,' when quoted, has instantly to be qualified by the addition, 'but does not end there.' The most ignorant among us ask no more, "Who is my neighbour?" The truth is borne in on one and all alike that, whether we will it or no, we live for others as well as ourselves. Whether for blessing or cursing, our lives must exercise an influence on those around us; we cannot help their doing so, choose how we will to narrow them.

DEAFNESS.

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

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

A fisherman fishes every day—not when he feels like it. And he does not always fish in the same way. There are seasons of big hauls, and there are days of patience waiting on a baited hook. But there is never a time when the sea is empty of fish. Even so in winning souls. If it is a successful business it must be an every day business, and not "according to feelings." But there are all sorts of men and all sorts of ways to get at them, and there are times of great gatherings, and times when we must patiently wait for them, drawing them in one by one. But there is never a time when there are no souls within reach. To catch men he must know them, as fishermen know fish.

K. D. C. Pills act in conjunction with K. D. C.

LIFE IN ALGOMA,

BY H. N. B.

The story of three years of a Clergyman's Life and Work in the Diocese of Algoma, being very entertaining and instructive. Cloth pp. 128.

S. P. C. K.

The Woman Suffrage Question

BY

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

A forcible argument against extending the right of Suffrage to all women. Paper pp. 40. 22 T. WHITTAKER, New York.

The Magazine for Clergy and Teachers

THE NEW VOLUME OF THE CHURCH Sunday School Magazine

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

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

NOTES OF LESSONS.

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

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

The Lessons (beginning Advent, 1894) will contain—

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

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

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

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

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

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

E. & J. B. YOUNG & Co., COOPER UNION, 4TH AVE., N.Y.

"The Six Ecumenical Councils of the Undivided Catholic Church."

Six Lectures delivered in 1893, under the auspices of the Church Club of New York, by Rev. E. M. Benson, M.A.; Rev. W. McGarvey, B.D.; Right Rev. W. A. Leonard, D.D. Rev. Morgan Dix, S.T.D., D.C.L.; Rev. J. J. Elmendorf, S.T.D., and Rev. T. M. Riley, S.T.D. 2ed cloth pp. 318

The Prayer Book Catechism.

Being the Church Catechism, together with Other Things which a Christian ought to know and believe to his soul's health,

Explained and attested by the Holy Scriptures, the Book of Common Prayer and the Articles of Religion of the Protestant Episcopal Church, by Rev. SAMUEL URJOHN, D.D. Paper, pp. 100, 10c.

G. W. W. JACOBS & Co., 103 Smith St., Philadelphia,

Prefatory Note by the

MOST REVEREND THE METROPOLITAN.

"Manuals of Christian Doctrine."

A COMPLETE SCHEME OF GRADED INSTRUCTION FOR SUNDAY-SCHOOLS.

BY THE

REV. WALKER GWYNNE,

Rector of St. Mark's Church, Augusta Maine.

EDITED BY THE

RIGHT REV. W. C. DOANE, S. T. D.,

Bishop of Albany.

—LEADING FEATURES.—

- 1. The Church Catechism the basis throughout.
2. Each Season and Sunday of the Christian Year has its appropriate lessons.
3. There are four grades, Primary Junior, Middle and Senior, each the same lesson in all grades, thus making systematic and general practice.
4. Short Scripture reading and texts appropriate for each Sunday's lesson.
5. Special teaching upon the Holy Catholic Church, (treated historically in 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.

CHURCH OF ENGLAND

Temperance Society

PUBLICATIONS.

THE TEMPERANCE CHRONICLE WEEKLY: 1d. 8 1/2g.

THE ILLUSTRATED TEMPERANCE MONTHLY—very suitable for use in Canada: containing Serial Stories by well known Temperance writers. Biographers of "Temperance Heroes, Past and Present," with portraits; Articles on the Holy Land; Original Music, &c. &c. 1d. 8 1/2g. monthly, postage free.

THE YOUNG CRUSADER, a new Juvenile paper, commenced in November, and (judged from specimen copy), excellent for Bands of Hope, S. S. children and others and sure to promote interest of members; 12pp; price 1d, postage extra.

C. E. T. S. PUBLICATION DEPARTMENT, No. 9 Bridge street, Westminster, London, Eng. Mention this paper.

CHRISTIAN UNITY

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

BY

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

An excellent treatise, showing the continuity of The Church of England, (and through it of the Church in North America), from the earliest down to the present time, and proving the law of Organic Christian Unity from the Old and New Testaments. Boards pp. 515 50c T. WHITTAKER, N.Y.

Why We are Churchmen

SEVEN PLAIN REASONS.

By A. L. OLDHAM, M.A., Prebendary of Hereford, Rector of St. Leonard's, Bridgenorth, and Rural Dean.

We know of seven plain reasons calculated to strengthen men in their Christian faith and induce Dissenters, who are not too narrow or prejudiced, to be open to their help. Amongst these might be mentioned at least two such works published in America, which we fancy must be having great influence for good in a land so many to the Church of America, and that even a Sunday-school teaching cannot fail to do great things for becoming converts. We must, however, place the work by Mr. Oldham amongst the very best of the many we know of subject that have been published. It is a convincing, clear, and done in a straightforward, manly, Christian spirit. We greatly desire that thoughtful religious Dissenters would read it, and would try, as they read it, to answer it. We wish that the truth only may prevail, and secure us the best of all things, though the Church being other than Christ intended it to be, and heart and soul exhibited before the world. The few quotations contained in it are of a plain character, and are themselves deserving of much thought. We can hardly imagine a conscientious man for a man would be so easily convinced as who will honestly could read it, and would not seek after prayer and thought, to deny the Anglican communion. As a price of 6d. we suggest that it might be given as a prize in many of our schools. In our opinion, it is very strongly advised thoughtful men and women amongst Dissenters to study it. London, KENNINGTON & Co., 1894. Price 2s 6d.

TEMPERANCE.

The liquor question is the subject which a committee of fifty men, representing different communities and occupations, under the presidency of President Seth Low, of Columbia College, has decided to take up and study in the hope of securing a body of facts relating to the medical, legislative, ethical, and economic aspects of the question, which will serve as a basis for intelligent public and private action. It is the purpose of this committee to discuss with absolute impartiality all the facts which it is able to collect, and thus to secure for the evidence which it shall present, a measure of confidence on the part of the public which is not accorded to partisan statements. The officers of the committee, besides President Low, are Mr. Chas. Dudley Warner, vice president; Prop. Francis G. Peabody, secretary; Mr. W. E. Dodge, treasurer. The executive board includes, also, Dr. J. S. Billings, of Washington; President C. W. Eliot of Harvard; Mr. Jacob L. Greene, and Gen. Francis A. Walker. The membership of the committee includes Bishop Gailor, of Tennessee; Bishop Potter, of New York; the Rev. Drs. Wm. R. Huntington, Wm. S. Rainsford, Alexander McKay-Smith; Mr. Wm. Bayard Cutting, Prof. Richard T. Ely, LL.D., the Rev. Dr. Wm. Channock Langdon; Messrs. David A. Wells, Carroll D. Wright, Jas. C. Carter, Henry Hitchcock; President Daniel C. Gilman, of Johns Hopkins University, Prof. H. P. Bowditch, Prof. R. H. Chittenden, and other persons of prominence in different parts of the country. The committee has sent out a letter, from which the following are extracts.

1. Is the regular consumption of a moderate quantity of whiskey, wine, or beer conducive to the maintenance of health and working power in any class of men? If so, in what class, and what is the average quantity thus useful?

2. What is the quantity of whiskey, wine, or beer which the average man in good health may consume daily without special risk of injuring his health? Does this vary in connection with variations of age, of climate, or of occupation, and what are those variations.

The committee is fully aware of the difficulty of securing trustworthy evidence with regard to these questions, but still ventures to hope that, if the objects and methods commend themselves to the intelligence of the community, an attempt to collect statistical information will not be wholly fruitless. With this object in view, the questions are addressed to a large number of men in various parts of the country who are above forty years of age, and are engaged in mental work of a high class. The list includes the names of judges, lawyers, scientific and medical men, bankers, financiers, managers of corporations, etc.—*The Living Church*

PREACHING in Westminster Abbey, recently, Dr. Farrar addressed the boys of Westminster school, exhorting them to strive after true manli-

ness, which means self-respect, resistance and self mastery. Shall I tell you, he asked, what two Eton boys did? One, present at the annual supper at the Christopher, at Eton, when, as was the evil custom at that time, a coarse toast was proposed, remained seated and turned his glass upside down. That boy was William Ewart Gladstone. The other, captain of the boats, refused to row if the others swore or used vicious language. That boy was Bishop Coleridge Paterson.

A WISE WOMAN.

She Was Weak, Nervous and Dispirited, and Found no Benefit From Doctor's Treatment—She Was Induced to Give Pink Pills a Trial, and is Again Enjoying Health.

From Canadian Evangelist, Hamilton.

We are often asked: "Do you think Dr. William's Pink Pills are any good? Do you think it is right to publish those glowing accounts of cures said to be effected by the Pink Pills?" Of course, we think the Pink Pills are good, and if we did not think it right to publish the testimonials we would not do it. Perhaps it is not to be wondered at that people ask such questions, when they hear stories of clerks being employed to write up fictitious testimonials to the efficacy of some cheap and nasty patent medicines. The Dr. Williams' Medicine Company do not follow that dishonest practice, as there are few places in the Dominion where the marvellous efficacy of Pink Pills has not been proved. Their method, as our readers may have observed, is to publish interviews which representatives of reputable and well-known journals have had with persons who have been benefitted by a course of Pink Pills, thus giving absolute assurance that every case published is genuine. Several such cases have come under the notice of the *Canadian Evangelist*, the latest being that of Mrs. T. Stephens, of 215 Hunter street west, Hamilton. Mrs. Stephens is quite enthusiastic in her praise of Dr. William's Pink Pills, and is very positive that they have done her a great amount of good. Her trouble was indigestion and general debility. For about a year she was under a physician's care, without deriving any benefit therefrom. About three years ago she was induced by a friend to give Pink Pills a trial. When she began their use, she says, she felt dreadfully tired all the time, was weak and nervous, had a pain in her chest, and was very downhearted. Her father told her she looked as though she was going in "a decline." She replied that she felt that way, whether she looked it or not. It was not long after she began to take the Pink Pills before she experienced an improvement in her health and spirits. The tired feeling wore away and her strength returned, the extreme nervousness vanished and her spirits revived. It is now about two years since Mrs. Stephens ceased taking the Pills. She has had no return of her former troubles during all that time. She is now strong, healthy and cheerful,

and is very emphatic in declaring that she owes to the Pink Pills her present satisfactory state of health, and has, therefore, no hesitation in recommending them to those afflicted as she was.

COLD IN THE HEAD AND HOW TO CURE IT.

One of the most unpleasant and dangerous maladies that afflicts Canadians at this season is cold in the head. Unpleasant, because of the dull, heavy headache, inflamed nostrils, and other disagreeable symptoms accompanying it; and dangerous because, if neglected, it develops into catarrh, with its disagreeable hawking and spitting, foul breath, frequent loss of taste and smell, and in many cases ultimately developing into consumption. Nasal Balm is the only remedy yet discovered that will instantly relieve cold in the head and cure in a few applications, while its faithful use will effectually eradicate the worse case of catarrh. Capt. D. H. Lyon, president of the C.P.R. Car Ferry, Prescott, Ont., says: "I used Nasal Balm for a prolonged case of cold in the head. Two applications effected a cure in less than 24 hours. I would not take \$100 for my bottle of Nasal Balm if I could not replace it." Sold by all dealers or sent by mail post-paid at 50c per bottle, by addressing G. T. Fulford & Co., Brockville, Ont.

A Monthly Magazine for Sunday School Teachers and Church Workers.

The New Volume of the THE CHURCH WORKER

COMMENCING WITH November NUMBER will contain several NEW FEATURES, including a new Frontispiece. The Volume will contain the following:

1. NOTES OF LESSONS. A Course of 52 OUTLINE LESSONS ON THE ACTS OF THE APOSTLES. By John Palmer, author of "Bethlehem to Olivet."
 2. NOTES AND COMMENTS OF CURRENT EVENTS. By the Editor.
 3. SHORT STORIES AND SKETCHES. By various Writers, including the Rev. E. N. Hoare, Emily Dibdin, Allen Midwinter, Crown Temple, and Mrs. Charles Malden.
 4. NOTES OF PREPARATION ON CONFIRMATION. By the Rev. H. S. GEDGE, Rector of Ayleston, Leicester.
 5. BRIEF NOTES ON CHURCH HISTORY. By Miss Trotter.
 6. THE OUTLOOK. Under this heading will be furnished a Monthly Record of Progress in Church Work.
 7. SHORT PRACTICAL PAPERS on the following Subjects will appear. HINTS ON CHURCH WORK. HOW TO EXTEND AND IMPROVE LAY-WORK in the Church of England. METHODS OF WORK. Under this heading will be described the various branches of Church-Work, and the Methods employed.
- HALF HOURS WITH THE CHILDREN. CHURCH-WORKERS IN COUNCIL. Published Monthly, 1d. Yearly Subscription, post free, 1s 6d.

Church of England Sunday School Institute, 13 Sergeants' Inn, Fleet Street, London

THE Church Guardian

A Weekly Newspaper,

NON-PARTISAN & UNBIASED

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

OFFICE:

190 St. James St., Montreal.

SUBSCRIPTION:

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

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

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

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

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

ADVERTISING.

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

RATES.

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

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

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

All Notices must be prepaid.

Address Correspondence, Subscriptions and Communications to the Editor

P. O. Box 504,

Exchanges to P.O. Box 2186 Montreal.

PARAGRAPHIC.

The windows of a Church or dwelling, whether plain or ornate, should certainly be in harmony with their surroundings. McCausland & Son, 68 King St. W., Toronto, whose specialty is designing for and executing leaded windows, and ornamental glass of all kinds for Churches and dwellings, are in the very best position to supply whatever is wanted in the above lines. It will repay you to send them particulars of what you may require.

According to careful estimates, three hours of close study wear out the body more than a whole day of hard physical exertion.

K. D. C. the quick reliever of Indigestion.

True friends visit us in prosperity only when invited, but in adversity they come without invitation.

FOR OVER FIFTY YEARS.

Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

It is the great mistake of the present day to confine, as is so commonly done, the term workman to those only who live by manual labour. There is no true Christian trying to live for God who is not in the best sense of the word, a working man—and 'worker with God.'

Check your Indigestion with the King of Cures—K. D. C.

Watch your Weight

If you are losing flesh your system is drawing on your latent strength. Something is wrong. Take

Scott's Emulsion

the Cream of Cod-liver Oil, to give your system its needed strength and restore your healthy weight. Physicians, the world over, endorse it.

Don't be deceived by Substitutes!

Scott & Bowne, Balloville, All Druggists, 60c. & \$1.

What and Where is the True Church?

A PLAIN, FORCIBLE AND CONVINCING statement of the characteristics of the True Church and of the position of the Acts.

Excellent for General distribution, S.P.C.K. No. 2085.

DEPOSITORY SYNOD OFFICE

TORONTO

Or BOOK & TRACT COMMITTEE, Care DR. DAVIDSON, Montreal.



CHURCH PUBLICATIONS

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

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

COMMUNICANTS' UNION CARD. 1s per doz.

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

These Tracts (some extending to 13 pp.) are published at 2d. each, or 1s 8d per dozen. 50 assorted d) will be sent post free on the receipt of P. O. order for 5s 6d. Send for list.

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

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

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

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

THE SIN OF MUTILATING THE GOSPEL MESSAGE. A Sermon by the Rev. George Salmon, D.D., Regius Professor of Divinity, T.C.D. Price 4d; by post, 4 1/2d.

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

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

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

J. CHARLES & SON, Printers and Publishers, 61 Middle Abbey street, Dublin.

My Parish Note Book.

A SELECTION OF EXCERPTS from many sources as to The Church the Sacraments, The Prayer Book, The Christmas Year, The Parish and Christian Giving by Rev. W. Jas. Miller, M.A. Paper, pp., 76. T. WHITTAKER, New York

AN ANSWER TO THE QUESTION "What do you Church People mean by the Intermediate State?" By Rev. S. D. McConnell, D.D. Paper, pp. 15, 10c. T. WHITTAKER, New York. Middle Abbey st. Dublin, Ireland

GRADUATED LIST OF NOTES OF LESSONS FOR TEACHERS.

PUBLISHED BY THE Church of England Sunday-School Institute.

OLD TESTAMENT.

Infant Class Lessons (Old and New Testament) (G. Warrington). 1s. First Catechism, Second Series (F. Palmer). Parts I. and II. Creation to Joseph. 1s 4d per dozen. Parts III. and IV. Joseph to Moses. 1s 4d per dozen.

MEDIUM CLASSES. Lessons on the Old Testament (Miss Deedes). First Series; Genesis to Ruth. 1s 6d. Second Series: Samuel to Malachi. 1s 6d. Bible History Lessons (Old and New Testament) (Miss Trotter). 1s 6d. Joshua to the Captivity (Elementary) (W. Taylor). 1s.

SENIOR AND MEDIUM CLASSES. Genesis (By the Right Rev. the Bishop of Sydney). 2s. Pentateuch: Graded for Infant, Medium, and Senior Classes (W. Taylor). 2s 4d. Joshua to the Captivity: Graded for Infant, Medium, and Senior Classes (W. Taylor). 2s 6d. Israel in Egypt and the Wilderness (Miss Stock). 2s. Old Testament History (Rev. F. Watson). Vol. I. Moses to Saul. 2s. " II. Saul to Captivity. 2s. " III. Captivity to Malachi. 2s. Scripture Biographies (Rev. F. Kyle). 1s 6d. The Book of Proverbs (14 Lessons) (Rev. C. A. Goodhart). 6d.

The Gospels

INFANT CLASSES. Infant Class Lessons (Old and New Testament) (G. Warrington). 1s. First Catechism, Third Series (F. Palmer). Part I. The Beginning of our Lord's Ministry. 1s 4d per doz. Part II. The Miracles of Our Lord. 2s per dozen.

MEDIUM CLASSES. Bethlehem to Olivet; or, Lessons on the Life of Jesus Christ (F. F. Palmer). (part). 6d each, and in one vol. 2s. Lessons on the Life of Christ (Miss Deedes). 1s 6d. Bible History Lessons (Old and New Testament) (Miss Trotter). 1s 6d. The Gospel of St. Matthew (26 Lessons) (G. M. Tait). 1s.

SENIOR AND MEDIUM CLASSES. Life of Our Lord (E. Stock). 2 vols. 2s each, and in one vol. 4s 6d. The Gospel according to St. Mark (Rev. R. K. Rosker). 2s. The Gospel of St. Luke. Graded for Infant, Medium, and Senior Classes (W. Taylor). 2s 6d. The Gospel of St. John (40 Lessons) (The Venerable Archdeacon Sinclair). 2s. The Miracles and Parables (Rev. F. Watson). 2s. Christ Revealed in Title, Type, and Prophecy (Fifty-two) (Rev. F. Gurney Hoare).

The Acts and Epistles.

SENIOR AND MEDIUM CLASSES. The Acts of the Apostles (E. Stock). 2s 6d. The Life and Epistles of St. Paul (Miss Green). 2s. The Life of St. Peter (G. Warrington). 1s 6d. The Epistle of St. James (12 Lessons) (Rev. H. Roe). 6d.

Church Teaching.

INFANT CLASSES. First Catechism, First Series (F. Palmer). Parts I. and II. Morning and Evening Prayer. 1s 4d per dozen. Part III. Church Catechism. 2s per dozen. Part IV. Church Seasons. 1s 4d per dozen. Part V. Confirmation and Communion. 1s 4d per dozen.

MEDIUM CLASSES. First Lessons on Church Catechism (Miss Croome). 1s. The Church Catechism (12 Lessons) (Thomas Rutb). 6d. Prayer Book Teachings (Rev. F. L. Farmer). 2s. Teachings from the Collects (Rev. A. E. Meredith). 2s.

SENIOR AND MEDIUM CLASSES. The Apostles' Creed (12 Lessons) (The Right Rev. the Bishop of Tasmania). 9d. The Litany (12 Lessons) (Rev. C. A. Goodhart). 6d. The Ecclesiastical Year (Rev. F. B. Draper). 1s 4d. The Prayer Book (Rev. A. C. Macpherson). 2s. The Catechism (Rev. A. C. Macpherson). 1s 6d. The Collects (Rev. F. Kyle). 2s. The Gospels for Sundays and Holy Days (Miss Cawthorn). 2s. Scripture and Prayer Book Lessons (C. E. Malden). 1s. The Church Seasons (12 Lessons) (Rev. T. Turner). 6d. Early Church History (Miss Alcock). 2s.

Miscellaneous Courses or Lessons.

INFANT CLASSES. Lessons for the Little Ones (Miss Croome). 1s. "Alphabet Text" Lessons (28) (Miss Light). 6d.

MEDIUM CLASSES. Steps to Truth (E. and S. G. Stock). 2s. Children of the Bible (Rev. T. H. Barnett). 1s. Object Lessons (Rev. F. L. Farmer). 2s. Bible Stories from the Old Testament (Sarah G. Stock). Clothboards, 2s.

SENIOR CLASSES. Faith and Duty. A Series of Miscellaneous Scripture Lessons (Rev. T. Turner and T. Rutb). 1s 6d. God in Nature (26 Lessons) (Rev. R. Appleton). 2s 6d. Lessons on Bible and Prayer Book Teaching. Published in Quarterly Parts, and in three yearly volumes. Price 1s 6d each.

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

