

## 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. XI.  
No 28.

MONTREAL, WEDNESDAY, DECEMBER 4, 1889.

\$1.50  
PER YEAR

## ECCLESIASTICAL NOTES.

BISHOP LIGHTFOOT'S total contributions to church building since he came to the diocese amount, says the *Durham County Advertiser*, to £12,030.

PRELIMINARY steps are being taken to create a new Welsh diocese of Brecon and Swansea to be carved out of that of St. David's, with a minimum income of £2,000 a year.

THE Bishop of Bedford is vigorously at work among the million and a half of people, mostly very poor, who are now comprised within the ecclesiastical district of East London.

THE Bishop of Durham was received with singular honor on the recent occasion of his being presented with a silver crozier, the whole company rising as one man to greet his lordship when he stood up to speak.

THE Guild of St. Luke, a guild composed of medical men, founded for evangelistic work among their patients, lately held its annual festival at St. Paul's Cathedral. The seats beneath the dome were occupied by a crowd of some 3 000 persons interested in the work of the guild. A choir of some 400 men and boys contributed by the Gregorian Association sang a choral service of the plain-song type.

OWING to his advanced age, the Right Rev. C. J. Abraham has intimated to the Bishop of Lichfield that at Lady Day next he will resign the office of canon residentiary and precentor at Lichfield Cathedral, which he has held since 1876. Bishop Abraham was Bishop of Wellington, N. Z., from 1858 to 1870, when he resigned, and was subsequently appointed Canon of Lichfield, by Bishop Selwyn, with whom he has worked in the Australian colonies.

THE Presbyterians are becoming somewhat dissatisfied with their Confession of Faith. At least so it would seem from the recent action of the New York Presbytery, which decided by a vote of 67 to 15 in favor of its revision. Drs. Crosby, Alexander, Parkhurst and Field were amongst those who voted in the affirmative. This probably means a modification of the extreme Calvinistic doctrine of that church.

A SCHEME for promoting higher education in religious knowledge in the Diocese of Rochester has been just launched. It is a society whose object is to promote definite and systematic study of the Old and New Testaments, the Book of Common Prayer, the History of the Christian Church, and Christian Evidences. This will be done prescribing a course of study, by arranging lectures and classes, and by holding examinations.

LADY PLUNKETT, the wife of his Grace, the Archbishop of Dublin, died last month. She was the only daughter of the late well-known and respected Sir Benjamin Guinness, and sister, therefore, to Lord Ardilaun and to Sir Edward Guinness, and we learn from the Peerage that she had barely completed the fiftieth year of her age. Lady Plunkett was well-known

and highly esteemed for her kindness, pleasing and lively manners, and the truthfulness of her friendship.

THE opening sentences in the Order for Daily Morning Prayer in the American Prayer Book has been changed, appropriate sentences being given for Advent, Christmas, Epiphany, Good Friday, Easter, Ascension, Whitsunday and Trinity Sunday.

THE table of "Proper Psalms for certain days" has been enlarged in the P.E. Church of the U.S. so as to include, First Sunday in Advent, Christmas Day, Circumcision, Epiphany, Purification, Ash Wednesday, Annunciation, Good Friday, Easter Even, Easter Day, Ascension Day, Whitsunday, Trinity Sunday, Transfiguration, St. Michael's, and All Saints' Day.

THE *Pacific Churchman* says:—The Rev. A. G. L. Trew, Dean of the Southern Convocation, has returned as a Doctor of Divinity. The degree was conferred upon him by his Alma Mater, the University of Trinity College, Toronto—a university founded by royal charter, and which is very sparing and discriminating in conferring such honors. Dr. Trew has our hearty congratulations.

WE have before us, in a Baptist parish paper, a "Catechism on Baptism," in which the child is asked, 'What does the word baptism mean?' *Answer.* It means dipping, plunging, overwhelming immersion in any substance." But when we read of the people of Israel being baptized in the Red Sea, they were neither dipped, nor plunged, nor overwhelmed or immersed in any substance. The little child, therefore, gets bad information.—*Exchange.*

THE Governor of Florida is a Churchman, and this is what the *Church Year* says of him:—It is pleasant to note the active personal interest which Governor Fleming takes in the work of this parish, (St. John's, Tallahassee,) regularly attending his class in the Sunday school, and opening and closing its services, and in the absence of a clergyman reading the Sunday services, morning and evening, at St. John's, and in the afternoon at the Chapel, for colored people.

OF the action of the late General Convention in the U.S. in regard to the liturgical report, a careful analysis shows that out of sixty-five propositions the Deputies non-concurred with the Bishops in regard to twenty-one. It illustrates the entire independence of the two houses: they do not sit simply to execute each others decrees or to fill each others wishes, but upon their responsibility to do what each shall think best and wisest for the Church. In some instances a conference could not effect an agreement, and each house remained firm in its own action.

SOME rather startling statistics have been just brought forward by Mr. T. G. Shearman in an article in the *Forum*, entitled, 'Who owns the United States?' It appears that a small body of seventy men represent an aggregate

wealth of £540,000 000. Of these J. J. Astor owns over thirty millions, each of the Vanderbilts twenty millions, and so do Senator Stanford and Mr. Rockefeller of the Standard Oil Company. Jay Gould is said by some to own fifty million pounds sterling. 'The richest dukes of England,' says Mr. Shearman, "fall below the average wealth of a dozen American citizens.' One half the wealth of America is owned by 25,000 persons, and the whole wealth is practically owned by 250,000 people, a very small fraction indeed of that immense population.

SOME of the most effective work done by the St. Andrew's Brotherhood in the U.S. has been at the hotels. Travellers are peculiarly liable to become careless in their religious observances, and anything which may help to keep them in mind of them, and facilitate their attendance upon them, will be good work in their behalf. Stopping over Sunday at a hotel, in a strange place, unless they are plainly directed, or invited to the church, they are all too likely to yield to a disinclination to make an effort to find it. Some chapters of the Brotherhood have a committee which personally visits the hotels, seeking strangers and inviting them to attend service on Sundays. Others have provided neatly framed directions, to be hung in plain sight in hotel sitting-rooms, at the depots and other places, giving information as to the location of the church, hours of service, etc.

SECESSIONS FROM NONCONFORMITY.—The Rev. W. Vale, vicar of Halesby, writing with regard to the statement recently made by the Bishop of Llandaff as to the "bees returning to the old hive," says—"It may interest your readers to know that at a church which I built in a populous Lancashire town some years ago, and of which I was the first vicar, my curate was an ex-Congregationalist minister, the Scripture-reader had been a Primitive Methodist local-preacher and the sexton and organist had both been Congregationalists. Moreover, my next curate had been a Wesleyan minister, and he is now, I am glad to say, occupying an influential position in the dear old Church." The *Western Morning News* says that the Rev. J. H. Jones, of St. John's College, Cambridge, who is awaiting ordination, after being educated at the Baptist College, Bristol, accepted the pastorate of the Baptist Chapel, Appledore, in 1887, but resigned within twelve months, in order to enter the Established Church. His father was, at his death last year, the president-elect of the Welsh Baptist Union, and the South Wales agent of the Liberation Society.

IN the last General Convention there was one gentleman who was facetiously called "the delegate from Europe and continents adjacent." This gentleman represented the foreign churches and faithfully endeavored to secure some amendments to the rather cumbersome canon which regulates those churches. Perhaps he received scant courtesy. At least the General Convention refused to adopt his proposed canon and refused to refer the matter to a committee to the next Convention. But the *Churchman* is in error when it attributes this

action to an unwillingness to intrude on "papal rights" There was, however, a feeling that the Episcopal Churches in Europe ought all to be under the control of the English Church, which has its chapels in many cities, perhaps in every city where American chapels have been established. Some are clearly of opinion that it is bad in theory and in practice to have two separate, distinct Episcopal Churches on the Continent, which two are in reality one. Undoubtedly this feeling had far more to do with the action of the Convention than "superstition" as to "papal rights."—*Southern Churchman.*

The Committee of the General Convention on the State of the P. E. Church in the U. S. reported the following statistics:—

Number of dioceses.....	51
Missionary Jurisdictions.....	14
Bishops and Asst. Bishops.....	69
Priests.....	3,632
Deacons.....	320
Total clergy.....	4,021
Candidates for Holy Orders.....	431
Lay Readers.....	1,396
Communicants.....	488,167
Increase.....	63,743
Church Buildings.....	3,794
Chapels and Missions.....	1,983
Academies.....	149
Colleges.....	15
Theological Schools.....	19
Orphanages.....	49
Homes.....	60
Hospitals.....	57
Total Offerings.....	\$33,316,544
Increase of Offerings over 86....	\$2,533,462.16
Baptisms.....	171,700
Increase.....	16,275
Confirmations.....	112,783
Increase.....	19,784
Marriages.....	46,668
Burials.....	91,114
Sunday School Teachers.....	40,120
Sunday School Scholars.....	383,428
Parish Schools.....	134
Teachers.....	586
Papils.....	10,389

THE APOSTOLIC SUCCESSION.

BY REV. J. B. WEST, M. A.,  
VICAR OF WEAUWBY.

The doctrine of the Apostolic Succession is one of the most fundamental of all Church principles.

For if it be acknowledged that the Christian ministry is a Divine institution, and that it forms an essential part of the constitution of the Church, then it is plain to see that a question which touches the very existence of that ministry amongst us cannot be a question of light importance.

Now that the Christian ministry is a Divine institution, appointed by the Head of the Church Himself for the most essential purposes, one or more passages of Holy Scripture may be sufficient to show.

It is written in Ephes. iv. 8-15, that when our Lord Jesus Christ ascended up on high, and received all power in heaven and earth, to be the Head of the Church, "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

The gift of the Christian ministry upon earth is thus closely connected with the power that our Saviour received in His Ascension, being in fact the first exercise of that power.

The same truth we also learn from St. Matt.

xxviii. 18, "All power is given unto Me in heaven and earth"; "Go ye, therefore, and teach all nations." Here our Saviour makes this original commission, which was given to the eleven, to depend on the power that was then given to Himself to be Head over all things to the Church. (Compare also Eph. i. 20 to end.)

The Christian ministry is therefore as much a Divine gift as the Bible, or the Sacraments, or the Church. It forms an essential part of the constitution of the Church, as indeed the purposes for which it is instituted are alike necessary in all generations.

A society in which there is no such ministry cannot be a properly constituted branch of the Church at all.

Now, all this being generally granted and acted upon by all who call themselves Christians, it next becomes a question, How is the Christian ministry to be handed down from one generation to another? By what method may a person obtain the sacred office of a minister in the Church of Christ? Who has proper power to ordain persons to the Christian ministry? Did the holy Apostles take any measures to secure a continual succession of ministers in the Church?

I. To answer these questions, let us first of all consider this point, "May any one at his own pleasure take upon himself the sacred office?"

To this all will probably answer No.

Few will be found so ill-informed as to venture to say that any one who pleases may take upon himself the spiritual office of a minister of Christ. For then even that elementary precept of Scripture could not be fulfilled—"Let all things be done decently and in order." There would be nothing but confusion and disorder in the Church. Then every parent might baptize his own children, and every one might give the other Sacrament to himself or his neighbor. Then, too, how could we "obey those that are set over us in the Lord"? (Heb. xiii. 17) There would be as much disorder and confusion in the Church as there would be in the State if every one were to take upon himself, at his own pleasure, the office of a magistrate or of a judge.

Besides, Holy Scripture is very express on this point. How many examples are there in the Old Testament in which God visited with signal punishment those who presumed to take upon themselves sacred offices? Such as Korah and his company, Uzzah, Uziah, and Jeroboam.

And in the New Testament we observe the same principle maintained in various ways. "Even Christ Himself glorified not Himself to be made a high priest" (Heb. v. 5). And St. Paul adds: "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Aaron received a call from God at the hands of Moses when he consecrated him to the Jewish priesthood. And the ministry of the Gospel is of far higher power and glory than that of the law (2 Cor. iii. 9) So that if the less glorious office might not be taken upon himself by any one at his own will, much more unlawful is it to take upon oneself the greater office.

However well qualified, then, an individual may be to discharge the sacred duties of the ministry, yet this gives him no authority to act as a minister of Christ.

If a man is well qualified for the office of a magistrate or of a judge, yet he has no power to do the acts of those offices until he has received a commission from the sovereign. If of his own accord he undertook those offices, his acts would be entirely without power or authority; people might obey him or not, just as they pleased. In like manner, that a person may become a true and lawful minister of the Church of Christ, he must not take the office upon himself, however great his own personal qualifications for it may be, but he must re-

ceive a commission, in some way or other, from the Divine Head of the Church; he must be publicly called of God, he must receive the sacred office from such as have power to give it.

In short, no person who seriously consults either his own common sense or the Holy Scriptures, can ever doubt for a moment that it is wrong for people to take upon themselves, any one at his own pleasure, the honor of ministering in sacred offices in the Church of Christ. The office must be conferred upon them by such persons as have the proper power to do so. All who call themselves Christians will probably agree to this.

II. We come now, therefore, to the principal doctrine of this tract.

Since it is not lawful for every one to assume to himself the office of a minister for Christ, the question now is, Who has power to confer that office?

Can any one at his pleasure give the sacred office to another? Can the eight principal tradesmen of this parish lay their hands on you and ordain you to the ministry of Christ? Can a man, or any company of men, give that which they have not received?

If a congregation of Dissenters should wish to have a person ordained, do they ask three or four of the members of the congregation to ordain him? Do they not send for two or three pastors who have been already ordained in their way, to do what they want?

Surely all must acknowledge this, that the farmer, the bricklayer and the shoemaker, cannot lay their hands on their neighbor, the miller, and make him a true and lawful minister of the Church of Christ. They might with just as much propriety pretend to confer upon him the office of a judge or king. For the honor and the power of a minister of Christ is greater than all the honors and powers of the offices of the kingdoms of this world.

Neither can the supreme temporal ruler confer the sacred office of the Christian ministry on whomsoever he pleases. For to have power in the kingdom of this world gives a man no spiritual authority in the kingdom of Christ.

But let this point also be decided by an appeal to the Holy Scripture.

Is there any one single example in which the sacred office of the Christian ministry was conferred on others by persons who had not themselves been before ordained to that office, and specially gifted with the spiritual power of ordaining others?

Can you produce one single case in the New Testament in which the people have made their own ministers?

This method of conferring Holy Orders namely by such as have not received Holy Orders themselves, cannot be defended for one moment, at least by those who would be guided by what they find in the Holy Scriptures.

Against what, if not against this practice, does St. Paul so strongly speak when he writes: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears" (2 Tim. iv. 3).

We may well then conclude both that a man cannot take unto himself at his own will the office of a minister for Christ; and also that the office cannot be conferred by any man, or company of men, at their pleasure, but only by such as have themselves been ordained and empowered to ordain others. Or to speak in other words, there must be a regular succession of some kind. This conclusion cannot be avoided by any one who examines the subject seriously.

From the simplest considerations of common sense, or from an appeal to the New Testament, it equally follows that in the Christian ministry there must be a regular succession.

For to sum up all that has been said, if either any individual who pleases may assume unto himself the sacred office; or, if any person or

persons who please may confer the sacred office, then is the door opened to all disorder and confusion and division; then things cannot be done decently and in order in that very society when order and unity ought to be perfectly displayed; and then the precept of Heb. xiii. 17 is given to us in vain. Moreover, not one trace of such a system is to be found in the New Testament; it is entirely without the sanction of the Apostles of Christ or of the Word of God, and as we shall soon see, it is quite opposed to that method which was established by the Apostles, and which has continued in the Church ever since.

III. Since, then, there must be a succession of some kind in the office of the Christian ministry, let us consider what necessarily follows from this conclusion.

Mr. Y. cannot ordain Mr. Z. unless he is himself ordained and has received the power of ordaining others.

The same may be said of the person who ordained Mr. Y.

And so on backward, at every ordination. Now, when are we to stop in this series of ordinations? If the series begins with Mr. X., who either took upon himself the sacred office or was ordained by a person who had not been ordained himself, what has the series to hang on? It all falls to the ground together. For if Mr. X. was ordained by Mr. W., what was his ordination with, if Mr. W., what was his ordination with, if Mr. W. had no spiritual authority to confer the sacred office? It was only a mock ceremony. It had no reality, no validity in it.

And so when Mr. X. undertook to ordain the next in the succession, what was the worth of the pretended ordination? It was nothing at all. So that on this supposition the whole line or series of ordinations was of no validity at all. The persons so ordained were really none of them ordained. None of them had any true or lawful call to the ministry in the Church of Christ.

How far back, then, must we go? Surely to the Apostles themselves, who had been divinely commissioned by the Head of the Church Himself.

Unless the series of ordinations proceeds from the Apostles, it has no lawful beginning. But if it begins from them, then it hangs on a most firm and strong support; then through them it begins from the Divine Head of the Church Himself, from whom alone spiritual authority in the Church must be derived. Thus we are lead naturally and necessarily to the fundamental doctrine of the Apostolic Succession.

Without the succession from the Apostles of Christ, there is no lawful or regular ministry, and without a ministry there is no properly constituted Church.

But now for the more confirmation of this truth, let us reverse the order of the proof and beat the other end. For after all that has been said, the strongest argument remains to be explained. If we begin from our own time, we cannot avoid arriving at the doctrine of the Apostolic Succession of Holy Orders.

Let us now begin from the Apostles, and we shall find a still stronger proof of the same doctrine.

In the first place, then, we read that even our Saviour Christ did not glorify Himself to be made the great High Priest or the Head of the Church. But God the Father sent the Son to be the Saviour of the world; and upon His Ascension gave Him power, in His glorified humanity, to be the Head over all things to the Church.

Our Saviour exercised this power in sending forth the Apostles to build His Church throughout the world. Just as He was ascending He said: "All power is given unto Me in heaven and earth; go ye, therefore," etc. This sacred commission, given to the eleven by the Head

of the Church, is the spiritual authority on which they acted.

And what we have now specially to observe is the method which the Apostles took to hand on this commission before they left the world. Our Lord had distinctly promised them, as He was ascending, "Lo! I am with you always, even unto the end of the world." This could only mean that our Lord would be with those who should succeed the Apostles in the ministry of the Church, even to the end of the world; for the Apostles themselves were soon to leave the world. Hence it was necessary that the Apostles should make some provision for the continuance of the ministry in the Church after their departure.

When our Saviour said to His Apostles, "As My Father hath sent Me, even so send I you" (St. John xx. 21), He distinctly gave them such a Divine commission as included in it a power of sending others to succeed them in the ministry of the Church. The Father sent the Son, and by virtue of that mission the Son sent the Apostles; they in like manner, by virtue of that mission, sent others, who had also power of sending others with a similar commission.

Thus, accordingly, we read in the Acts of the Apostles that they ordained elders and deacons in every branch of the Church that they planted, reserving for a time the highest order of the ministry in their own hands. But before they died they gave the first Order to others, with the express power of ordaining. This we see recorded in the Epistles to Timothy and Titus. St. Paul ordained Timothy by the imposition of hands, and afterward commanded him to "lay hands suddenly on no man" (1 Tim. v. 22).

All the directions to be used in the choice of fit persons to serve in the sacred offices of the Christian ministry are exclusively given in Holy Scripture to individuals, namely, Timothy and to Titus, the first Bishop of Ephesus and Crete, not ordinary members of the Church nor to congregations. And thus Titus was bid to ordain elders in every city of Crete (Titus i. 5).

Now suppose for a moment that you had been living in one of those cities of Crete. In it there was an elder (or as we say, a priest) who had been ordained by Titus. Titus himself had been ordained by the Apostle. The Apostle had received the Divine commission to act as a minister in the Church from the Head of the Church Himself. Here, then, is the Apostolic Succession most distinctly established by the Apostles, and recorded in the Word of God.

The Christians living in the city of Crete were evidently bound by the most sacred obligations to be in communion with the Elder, who had been ordained and set over them in the Lord by Titus, Bishop of Crete, who had been left in Crete for the very purpose among others of ordaining Elders in the Church. If you withdraw yourself from communion with that Elder, how could you be in communion with the Church? If you separate yourself from him, how would you not be breaking that precept which is written in Heb. xiii. 17? How would you not be breaking the order and unity of the Church, and become guilty of the sin of schism?

Now, it is contended that this was the method established by the Apostles, and this alone, for the continuance of the Christian ministry upon earth throughout all generations. There is no trace of any other method in the New Testament. And what adds certainty to our conclusion, is the fact that the whole universal Church throughout the world constantly practiced this method, and this alone, from the times of the Apostles, as all the history of the Church abundantly testifies.

The principle of the Apostolic Succession was just as well known and acted upon as any other principle of the Christian religion. When false teachers arose, or some new sect was

formed, claiming to be a branch of the Church, the members of the Church were taught to apply the test of this fundamental principle.

Thus about the end of the second century after Christ, Irenæus writes: "We can enumerate those who were by the Apostles instituted Bishops in the Churches, and their successors, even to our time." "Wherefore it is necessary to obey those presbyters (i. e., elders) who are in the Church, those who have succession from the Apostles." At the end of the second century Tertullian writes: "If any heresies dare to connect themselves with the Apostolic age, we may say, Let them declare the origin of their churches, let them unfold the catalogue of their Bishops"; so descending by succession from the beginning that the first Bishop had as his ordainer some one of the Apostles or of the Apostolic men remained united to the Apostles.

About the middle of the third century Cyprian writes: "Novatian is not in the Church; nor can he be reckoned a Bishop, who, despising the evangelic and Apostolic tradition and succeeding to no one, is sprung from himself. These are they who of their own accord, without the Divine will, appoint themselves to preside over some random conventicle; who, without any lawful ordination, constitute themselves pastors."

No principle, then, of the Christian religion admits of a clearer or more certain proof than this of Apostolic Succession in the ministry of the Church. And it has been acted on, most carefully and most distinctly, throughout the whole Church from the times of the Apostles, as the history of the Church abundantly declares.

This method, therefore, of handing on the original Divine commission in the Christian ministry, is the only one established by the Apostles and recorded in Holy Scripture. Now, the Apostles were directly commissioned by the Head of the Church, and were under the immediate guidance of the Holy Ghost; so that what they established carries with it the Divine sanction as plainly as any institution can do.

Since, therefore our Lord has appointed by His Apostles this one particular method of continuing the ministry in His Church from generation to generation, who that professes to regard His will will ever think lightly of this Succession, much less neglect or reject it? It is plain that any community which is without this Succession is not a rightly constituted branch of the Church of Christ. If it is governed and taught by self appointed ministers, it has no sanction whatever from the Word of God. To speak in the mildest terms possible, it is entirely doubtful whether any acts of those self appointed ministers are acceptable to God; and it is entirely doubtful whether the ministry of that community ever can receive the Sacraments of Christ.

In a word, since there is nothing at all to choose between this doctrine of the Apostolic Succession and the principle that every man that please may lay on hands upon his own head and make himself a minister for Christ, it is plainly a doctrine of the very highest importance, and one that concerns very nearly the salvation of each soul. No one can be a consistent member of the Church who does not understand and hold this doctrine.—*From Tracts on Church Principles.*

I cannot believe and cannot be brought to believe, that the purpose of our creation is fulfilled by our short existence here. To me the existence of another world is a necessary supplement of this, to adjust its inequalities, and imbue it with a moral insignification.—*Thur-low Weed.*

It may be a clear eye that sees difficulties, but it is a clearer one that sees through them.—*Dr. R. A. Holland.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

RIVER JOHN.—Since the visit of our good Bishop in April last the affairs of the Church in this parish have prospered to a larger extent than for some years past.

During the summer the ladies of the parish got up a tea party and bazaar, which was a great success, and reflected the greatest credit upon those who took such deep interest in it.

The Church has been painted outside, as one result of this Bazaar, and another and much more satisfactory result is, that the debt of the parish has been entirely wiped out. The painting is the work of Mr. Edward Perrin, and shows him to be an excellent tradesman; the effect of the two shades of color is most pleasing, and shows off the church to great advantage.

We must not forget to name, though not in the exact order of things, that in the Barrasor's part of the parish \$60 was collected for parish purposes by the energy and good will of one lady, Mrs. James N. Langville, and this amount was not wholly contributed by members of the Church of England, but those belonging to other congregations also generously contributed. We have lately had a most profitable visit from our beloved Archdeacon (himself the first resident minister of this parish and the builder of the Rectory). His kindly, earnest and touching appeals in the Parish Church produced most satisfactory pecuniary results—the people responding most freely, and his old flock were cheered by his genial presence, and looked lovingly back to the days when he was their pastor. Not only were the offertories for the B.H.M. good, but the annual subscriptions were numerous. Our notice would not be complete did we not say that the singing in church is better than ever it was, and that the choir have earned the best opinion of those who are the best judges and far better qualified to pronounce on the subject than the casual worshipper, who pens these words.

LAHAVÉ.—A new font has just been purchased and placed in St. Matthew's Parish church; the kindly gift of Mr. Freeman Clevesey, a young communicant of this church, who was called to the rest of Paradise on 23rd October, 1888.

On Sunday, 24th November, after the usual evening service was ended, the Rector gave an address relative to the gift, advising that such an excellent example should always be followed by those to whom God had given a fair share of this world's goods—to the use of the font, its sacredness, and the manner in which the congregation should take their part in the Baptismal office; after which he solemnly dedicated the font, by special prayers, to the holy use for which it was given. This special service was followed by a sermon on the "Nature and benefit of Holy Baptism," based on St. John iii. v. 5.

The reverent and devout demeanor of this congregation is apparent to all visitors; a large proportion kneeling at all the prayers—a feature so little observed by men—at least in many of our congregations.

A good healthy Church hue is being given to the services which are usually bright, hearty and devout.

Several marriages have taken place publicly in the church of late, a protest, so to speak, to the secret, unchaste marriages which was the custom up to within a year or two ago. This protest is owing largely to the public stand the Rector took against these secret marriages, the forced outcome of unchastity before marriage.

Active work in the way of providing funds for building purposes is still going on, \$650 having been raised for these objects since Jan. last.

The Rector has just received a very kind donation from the Hon. Judge Des Brisay,

of Bridgewater, in the shape of a gold watch to be sold for the benefit of the building funds of the church, to be built at the Nynacht Settlement.

We hear, to-day, with great pleasure of the unanimous election of the Rev. E. A. Harris, B.A., late curate of this Parish, to the Rectorship of Mahone Bay Parish, in this Rural Deanery, a position which he richly deserves for his energetic, faithful and successful work, while laboring there as curate.

DIOCESE OF FREDERICTON.

CARLETON.—On Advent Sunday, St. Jude's Church, Carleton, which has been closed during the past three months, undergoing extensive interior alterations and improvements, was reopened with appropriate services. Rev. J. O. Crisp, Rector of the Church, preached in the morning, and Rev. L. G. Stevens, of St. Luke's Church in the evening. The alterations in the church have been of a most thorough nature and the interior now presents a very handsome appearance.

DIOCESE OF QUEBEC.

WINDSOR MILLS.—The annual meeting of the Ladies' Association of St. George's Church was held at the residence of Mrs. Long on the evening of 26th of Nov., Tuesday before Advent.

The executive were reappointed for ensuing year; Mrs. Briggs taking the office of Secretary-Treasurer: the former Secretary, expecting to be away from the Mission during the winter. The cash account showed \$82.15 collected during the year; expended: Sunday School Library \$17; organ fund \$17.50; grant to the wardens, \$16; Women's Auxiliary, \$3 50; Missionary box and freight to Nepigon, Algoma, \$21.25; articles for distribution in parish, \$6. Balance on hand \$90.

SHEBBROOKE.—The anniversary of the Church Society of the Diocese of Quebec will be held at St. Peter's Church in this city on the 10th and 11th December. The Rev. Dr. Parker Morgan, Rector of the Church of the Heavenly Rest, New York City, will be present to preach and to address the Missionary meeting.

The entertainment of Ben Hur at the Church Hall, Montreal street, on Monday evening, 25th Nov., was well attended, and is highly spoken of by those who were there.

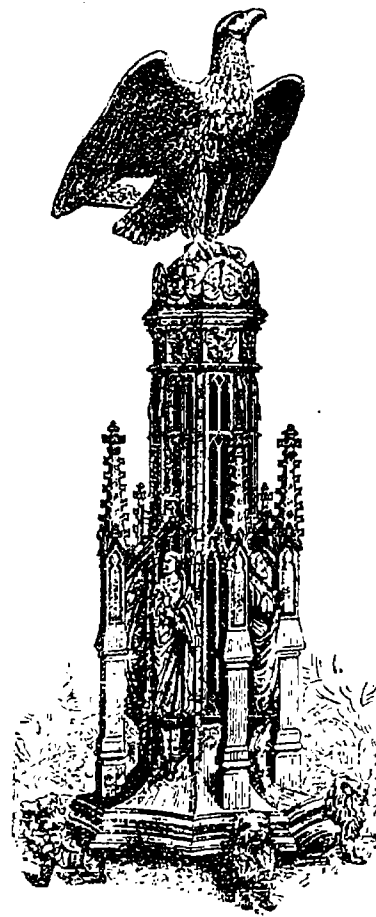
DIOCESE OF TORONTO.

TORONTO.—On the first Sunday in Advent the lectern here described was given to St. James Cathedral, Toronto, by Catherine Lyon Cameron. The design was executed by the Gorham Mfg. Company, under the superintendence of Messrs. John and Buck, one of the successful architects in the first competition for the New York Cathedral. It is claimed to be the handsomest and largest lectern in Canada. It is six feet eight inches in height. The base is an octagon with concave sides, resting on four lions couchant, above which rise four pinnacles connected with the shaft by flying buttresses. Statuettes representing the four Evangelists occupy niches between the pinnacles. The shaft is of pierced tracery, and with its cap is also octagonal. The eagle is exceedingly handsome, and the feathers are nicely chased. The pose of the bird, and the utterly unconventional treatment of the head and wings are wonderfully done: likewise the different finishes, which show of what brass is susceptible. The execution and design show an originality of conception and fidelity of execution of detail, as well as beauty of finish, which compares most favorably with the work of European workers in metal, indeed if it does not in many points excel, and this argues well for the growing attention paid to the higher arts by our American people.

The inscription, which is on the orb directly

the below claws of the eagle, reads as follows: "Presented by Catherine Lyon Cameron 1889." It is expected that an altar rail and an altar cross, among other things, will be presented to the Cathedral shortly. Of course these will be made to match the lectern; thus securing unity of design.

It may be added that this lectern is a duplicate of the one recently made for St. John's Church, Savannah, Ga., U.S.



LECTERN—ST. JAMES CATHEDRAL, TORONTO.

DIOCESE OF HURON.

SIR.—I cannot help thinking that this record of what one woman alone and unaided can accomplish in her backwood's home in Muskoka is worthy a nook in your columns.

The plea for brightening the lives of these little scholars, who only get crumbs where our children get a full meal, has appealed to the sympathies of the members of our Ministering Children's League, who are planning a little gift parcel for Christmas. They propose also inviting these little ones to become, like themselves, "Ministering children."

AN M.C.L. ASSOCIATE,  
Memorial Church Branch, London.

In response to an appeal made by Mrs. Boomer, as representing the W.A.M.A. of the Diocese of Algoma, in the London, Ont., Free Press, on behalf of the fund being raised to rebuild the burnt mission buildings of Negweneang, friends have subscribed over \$50, besides contributing to fill a large case of clothing and other useful articles. In reference to this step, which Mrs. Boomer says, she has ventured to take upon her own responsibility, she remarks, "that doubtless many outside the ranks of the Woman's Auxiliary might be induced to assist in such exceptional circumstances as this, if they were made known to them in the columns of their daily local papers; for all unfortunately are not sufficiently kind to themselves as to subscribe to a Church paper. Hearts and hands are ever ready to give, but it is for some member of the Auxiliary to arrange for a receiving centre, and to become a medium of communication between those who desire to help but may not be acquainted with the methods of the W.A.M.A., or the name of the Treasurer

through whom all gifts will be eventually forwarded according to the wishes of the donors.

The following letter is one of many which mark the interest in those two admirable organizations for developing spiritual life within the hearts of the children and younger Christian women of our generation, the Ministering Children's League and the King's Daughters. These seeds of unselfishness, and points of motive and aim, must grow into a fruit bearing worthy of the Master's vineyard. The name of the writer is that of one well known in the Diocese of Huron as a parochial worker, but it is withheld, as his permission to use it has not been requested:

Dear Mrs. ———, —I thank you very much for the interest you have taken in my enquiry. What led me to ask was a wish expressed on the part of my daughter to form her own S.S. class into a band on the lines of the C.M.S. It is only a little acorn, let us hope it may be the seed of a great oak. I am sure it will be taken up parochially, and I am always inclined to favor work which is the outcome of all inward desire; as, however, small may be the beginning it will grow if it be of God. I have just received some of the papers relative to The King's Daughters, and like the principle very much; not only that all is done "In His name," but the absence of directions and rules which often absorb the force that should go into the work, into the vigorous, healthy living out in our daily life, the Life of our risen Lord; showing His praise not only with our lips but in our lives, and I feel that such associations as these are just the instruments needed to give wise direction to the energies of the King's children.

I remain yours, faithfully,

FRYBROOKE, Seguin Falls, Ont., }  
November 11th, 1889. }

Dear Madam, —A kind gentleman sends me his Church paper after he has read it, and I read in it a great deal about the work for Missions everywhere. I commenced in 1880 to teach a Sunday School belonging to the Diocese of Algoma. The school was commenced at the earnest desire of dear Bishop Fauquier. I carried on my work among many difficulties for six years or over, in my own house. I cannot explain in one letter why I gave it up. The least reason for doing so was my own bad health. For nearly two years the children have had no scriptural teaching. Last May I commenced to teach again, and hope to do so while I live. I have a large family of boys and girls. In former years I had forty-two children on my list. Now I have only seventeen. Every one who could do so has left our neighborhood. Ours is a poor part of the backwoods. The district school is closed six months of the year. The children have not the least brightness in themselves. Now it is hard to have children grow up to be dull and uninteresting. Dear Madam, I said that I would never teach Sunday School again, but this summer I have taken the interests of the children very much to heart, and I feel it a duty to try and teach them at least their catechism and Bible. It is very little I can do without help. I have read of the Ministering Children's League, and other good works, and I feel indeed lonely and disheartened, alone in the backwoods without society or a kindred spirit. I have thought lately that if I asked you, you might help me. I am very anxious to give my Sunday scholars some pleasure at Christmas, if I can get some kind lady to help me. There is no lady that I know, living in Muskoka, and at present we have no clergyman. I think if it were known I might get some help for my little school. I have eight girls and nine boys from 16 to five years old. Besides these there are two very poor families of Church children living eight or nine miles north of me. These children have no teacher, and are quite neglected, so I would wish to include them in any things I might have to distribute. If Mrs. ——— is not sufficient refer-

ence I can give you Rev. H. Gaviller, Rector of Parry Sound. He visited our family and stayed with us one day and night in September. Mrs. Gaviller and children were with him. He is acquainted with my wants, but living thirty-three miles from us, he cannot come to us.

Hoping you will kindly help us, I remain, yours sincerely and humbly, A. J. Fax.

#### DIOCESE OF ONTARIO.

PERSONAL.—Rev. J. Partridge, of Pakenham, has taken charge of St. John's Church, Petaluma, Cal., where friends will please address him.

#### DIOCESE OF ALGOMA.

HUNTSVILLE.—Mr. G. S. Wilgress, Secretary Building Fund Committee, acknowledges in its behalf the following contributions to All Saints' Church building fund, up to 27th Nov. 1889:

Miss Dorien £15; Miss Tucker £14 6s; Miss Kinder £5; Mrs. Thompson £1 1s.—£35 7s.

Friends per Mrs. Eccleston \$7; G. Wilgress \$20; E. F. Watson per R. Carsley \$5; A. Trevor \$5; Mrs. C. H. Marsh \$1; G. White \$1.—\$39.

#### DIOCESE OF BRITISH HONDURAS.

BELIZE.—ST. MARY'S.

Diocesan.—Until further notice, all communications, on ordinary business must be addressed to the Right Rev. C. F. Douet, D.D., Assistant Bishop of Jamaica, Spanish Town, Jamaica.

FRED R. MURRAY,  
Bishop's Commissary.

Nov. 18th, 1889. The assistant Bishop of Jamaica expects to pay an official visit to this Diocese shortly after Christmas.

COROZAL.—The Rev. F. R. Murray paid an official visit to this parish as Commissary on Nov. 12th.

He visited most of the Church people in the district, and on Tuesday met the Rector and Church Committee, when the subjects of finance, clerical supervision, and the erection of a new Mission church were duly considered.

On Wednesday a visit was paid to several Ranches in the district. At 7 o'clock p.m., Evensong was said, when the present Church was almost filled. The Rector said prayers, and the Rev. F. R. Murray read the lessons and preached on the state of the Church, and the duty of her children to stand close together in all that concerned her good, and to show the benefit of her ministrations and the means of grace by exemplary lives of love, forbearance and active energy.

An after meeting of the congregation was held when a plain statement as to the duty of members of the Church, rich and poor, was given showing that it is the bounden duty of every member of the Church to give back unto God at least one-tenth of his income with which God has blest him, irrespective of individual feelings or private opinions and that until this be done God is defrauded, for He is robbed of tithes, and offerings—the work of the Church is crippled, and the individual spiritual life is stifled.

Church and Rectory Fund.—Per Mrs. Dewgard, \$4; sale of books, \$5; per Dean of Nova Scotia \$49.

#### CONTEMPORARY CHURCH OPINION.

The Living Church, referring to the proposed new Canons on Ordination in the P.E. Church of the U.S. says:—

However absolute the requirements are, the actual examinations will continue to be of various grades and the whole system depends after all upon the good judgment, the learning,

and the faithfulness, of the Bishop and the examining chaplains in any case. The character, the general fitness, and the circumstances of the candidate will continue to influence the examination to which he is subjected, and on the other hand the partiality or leniency of those through whose hands he must pass, and the pressing call for men, in some localities, are too likely to play a large part in the matter. In short the general canons can do little more than set forth a standard which ought to be realized. The degree in which this standard is actually attained must be still left to the diocesan authorities. It seems to us that our present canons are sufficient for any practical purpose. Where a bishop and his examiners have a sufficient sense of the solemn responsibility laid upon them in admitting men to Holy Orders, the conditions now required are abundantly adequate. Where that sense of responsibility is lacking, no amount of new regulations, no possible system of checks and balances, will mend the matter.

The Young Churchman says:—

We have heretofore called attention to the unauthorized practice of repeating the General Thanksgiving by both minister and people. The unlawful practice had spread to many parishes, till finally the Bishop of Long Island made it a subject in his address, pointing out that such a repetition by the people was against the rule of the Church. This resulted in bringing before the late General Convention a resolution to change the rubric, so that such a practice would be permissible. By a decided vote in the negative, the request was not granted, and the rubric remains unchanged. It is therefore conclusively settled that the practice is uncanonical: and it is to be hoped that all parishes wherein the habit has taken root, will, in a spirit of loyalty to the Prayer Book, give up a practice which is unlawful, as well as unliturgical.

Church Life Ohio says:—

Considerable has been said of the departure, to the "reform" schism, of the Rev. John M. Leavitt, D.D., and he has sought all the notoriety that could be gotten from it. Dr. Leavitt came to us from the Methodists, was a protegee of Bishop McIlvaine; he had several prominent positions given him, but was unable to hold them any length of time. The "reformers" having offered him a professorship, he has hastened to accept it.

The late Bishop of Argyll, Dr. Ewing, used to tell the following story: He was walking on the pier of Aberdeen when he observed a boy holding a couple of grayhounds lashed together. The boy was howling lustily. The Bishop asked him what he was crying for. "Boo-hoo," cried the boy, "the dogs have eaten up the directions that was tied to the string, and so now we none of us know where we are going to." So it is with these restless spirits who, coming to us from without, tarry awhile and then go out again; ignoring the teaching of the Bible and Church history, and casting away the Prayer Book, they might say, as did the boy with the dogs, "We none of us know where we are going to."

#### THE CHURCH YEAR.

Monotony takes the spring out of life and breaks down energy. This is true of occupation and of social life in a narrow environment. Our religious nature likewise demands change, epoch, transition. The Christian year of the Church seems divinely adapted to this craving for an outlet of the spiritual affections, and the desire for a step forward and upward into a different and clearer air. Take a man of vigorous activities and keen intellectual power, and he breaks away the conventions of society into

the new and unaccustomed in the eager search for place and room to test his untried strength. The earnest, glowing Christian finds full space for his outworking energy in the change and variety of the Church year; each season having a tone and color of its own, just harmonizing with the varying needs of spiritual life and activity. And the striking beauty of it all is that the change is not manufactured or mechanical, spasmodic and meaningless, just for the love of novelty, but rises out of an orderly system, like the movement of the stars, with an intelligent impulse behind it, and wise, thoughtful ends before it, to draw us on. The long, quiet summer of Trinity has prepared us well to leap at once into the glorious Advent.

Loving thoughts, upbuilding thoughts, solemn thoughts touch the heart and quicken life to its depths at the Advent call. To the Christian the Advent Sunday is a sweeter New Year's Day, with far more meaning, than the day fixed by civil authority. In the life of the soul with God another year is dead, another year is begun; and one counts it not with depression of spirit as furrowing the brow and silvering the hair, but with joyful, buoyant gratitude that it is another step that makes our pathway home. Happy are we, if Advent brings to us all the meaning of the Coming and Incarnation of the Son of Man, the blessed humiliation of the lovely manger, the solemn reality and certainty of the Second Advent, when heart, motive, purpose and action of the entire life will be open to the Judge of all; and stirs us through and through with the quickened pulse of a new life and vigor, to work for Christ with a stronger faith and fresher energy.—*The Church News, St. Louis.*

#### THE BISHOP OF DERRY ON CHRISTIAN CHARITY AND TOLERANCE.

Concluding the able charge delivered in the Cathedral of St. Columb, Derry, Bishop Alexander said:—I am told—I do not know it myself—I am told we have been freely favoured lately with criticism upon our domestic affairs, our services, and the like, by persons who are not members of our Communion. Now, of course these persons have a perfect right to criticise, but when criticism passes into dictation; and we are told that we must do so and so, or must not do so and so, we draw the line. We, for instance, in our city may be glad, or may be sorry, according to our views of the matter, that our separated brethren should have music or should have no music in their churches, but we respect them, and we respect ourselves too much to attempt to interfere with their concerns. They may make their services as plain, they make their preaching as Presbyterian as they please, or as their conscience tells them; but we have not so learned the doctrine of toleration as to look upon it as being a one-sided toleration. The very complaint raised against the prelate statesmen of the Church in old days was the taking, as they did, a false and wrong view, as we now think, of the mode of securing the unity of Protestantism in Ireland; they forced those who differed from them, or tried to force them, to adopt their form. Now, I say we have learned a different lesson. Toleration and religious equality for the Presbyterian, for the Methodist, for the Baptist, for the Congregationalist, means toleration and religious equality for the Church after all, I suppose. If our service in any case proves attractive to many of their members, if many of their young people are inclined to our worship, it is not unnatural that they should dislike that part of our system which exercises that attracting influence, and that they should make some

of our people suspicious of the broader creed and more striking beauty and sweetness of our Church service. This is not strange, but it is passing strange that some of our friends should encourage them in such an enterprise. If a Chalmers, a M'Cheyne, or a Guthrie, the glory of our common Christianity, should occupy pulpits in this city or elsewhere many of our people would go to hear, and would be proud to hear such noble voices. We might or might not much like that. But those who know human nature know that genius is an inevitable magnet. It draws hearts and intellects towards itself. But note this also. Genius and sanctity are, so to speak, sporadic gifts in our liturgical service. Lovingly rendered without extravagance and without irreverence, we have in them the charm of perpetual genius and perpetual sanctity permanently enshrined amongst us, and exercising the influence of these rare and glorious gifts. For this permanent attraction of the genius and sanctity of the Church we for our own part are not going at any over dictation to substitute complete dependence upon our own very ordinary eloquence. We should do ill to calumniate or try to hound down a new Chalmers, or a new Guthrie, nominally because they wore gowns of a cut we dislike, really because they drew away our members. Now, these outside objectors practically say this: There is a service strictly within the lines of the communion to which these men belong, deeply loved by hundreds upon hundreds of them. It is fast getting popular beyond their own borders. Let us raise a regiment of muscular theologians and put down all this. We shall then secure two desirable things. We shall certainly empty their churches, and we will probably fill our own. That argument seems to be natural enough, if not very noble, from their point of view. But that any Church man who can be led by it is, to me, quite unaccountable. It is the logic of ecclesiastical suicide. My brethren, shoulder to shoulder, heart to heart, with due consideration for differences in things of less moment, let us stand in this stormy hour, when we almost seem to hear the retiring steps and the mournful voice, "Let us go hence." My life and Episcopate draw to their close. The staff is ready to fall from my hands. I bow down my tired knees, and all my heart goes with this prayer for my clergy and people, "O Lord, send Thy Holy Ghost, and pour into our hearts that most excellent gift, charity."—*Irish Ecclesiastical Gazette.*

#### ADVENT.

The season of Advent has two aspects. With one it looks backward to our Lord's first coming as the Son of Mary, the Babe of Bethlehem; with the other it looks forward to His second coming as the judge of quick and dead. Let us consider a little the contrast between these two aspects.

When Jesus came to earth it was in great humility. Born in a stable, because after His mother's weary and painful journey, there was no room for her in the inn, He was cradled in a manger. When He was presented in the temple it was with the poor man's offering, "a pair of turtle doves, or two young pigeons." While yet an infant, He was forced to flee from the frantic fury of Herod; and even after Herod's death His parents dared not take the direct homeward road. They "turned aside into the parts of Galilee, and came and dwelt in a city called Nazareth" (St. Matt. xi, 22, 23). In this secluded place, which to judge from Nathaniel's question to Phillip (St. John i, 46,) was of no very good account, Jesus grew up, going, no doubt, to the village school with other boys, joining in their games and labors, learning His father's trade and making such plain implements and furniture as were

required by the neighbor's about Him. Such was His life for thirty years. Surely never before in the world's history did a prince so come to His own.

But "He came to His own and His own received Him not." Nor were they content with a mere passive neglect of His claims. They not only would not have this man to rule over them, but they insulted and murdered Him. The exclusive and sanctimonious Pharisees, the light-minded contemptuous Sadducees condescended to conspire with the despised mob of the common rabble, with the hated Roman oppressor to put Him to a shameful death. He was crucified between two thieves, while Pilate vented his weak spite on those who had driven him to act against his conscience, by the insulting inscription on the cross of the innocent Sufferer, "Jesus of Nazareth, the King of the Jews."

Even then, in the midst of their triumph, His enemies had a warning of what was to come. To the high priest who had adjured him against all law and decency to criminate Himself, the Lord said, "Hereafter shall ye see the Son of Man sitting in the right hand of Power, and coming in the clouds of Heaven." They treated His words as unmeaning blasphemy: yet they will surely be fulfilled in their season.

The Son of Man will come again with clouds, even as a cloud received Him out of the sight of the gazing Apostles on the Mount of Olives. Then every eye will see Him. Then He will appear, not in humility, but in glory, attended by all the holy angels and sitting on the throne of His glory. Then shall all nations be gathered before Him. Then every eye shall see Him, and every tongue confess Him whether its owner will or no. There will be no denying Him in that day.

In the joys of Christmas all now take part. Even to the worldly and unbelieving it is a time of festivity. They rejoice, they hardly know why. It is a time for open-hearted hospitality, for exchanges of kind tokens between friends, of liberality to the poor. He is indeed a hard master who does not give his drudges a breathing time on Christmas Day.

But who are they who look forward to the Lord's second coming with joy? Not the worldly man who would like to forget it, not the wicked man who goeth on still in his wickedness and would like to disbelieve it if he could. The man who looks forward with joyful anticipation to the second Advent is he who has owned his Lord in the days of His apparent absence from the earth, who has washed his robes and made them white in the blood of the Lamb.

To such a man the judgment has no terror, for his sins have been blotted out, and there stands nothing against him, while his name is written in the Book of Life. His anticipations reach far beyond that dread season. He beholds the new Heaven and the new earth wherein dwell righteousness. He sees by faith the new Jerusalem coming down from God out of Heaven, prepared as a bride adorned for her husband, wherein God shall dwell with His people and be their God. He bears the cross patiently and cheerfully here because there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. Though he weeps, his tears are without bitterness because he knows that there and then God shall wipe away all tears from his eyes.

Reader, to which are you looking forward—of Judgment or to Glory?—*Parish Visitor, N.Y.*

A tender conscience is like the apple of a man's eye—the least dust that gets into it afflicts it. There is no surer and better way to know whether our consciences begin to grow dead and stupid than to observe what impressions small sins make upon them.—*Bishop Hopkins.*

## CORRESPONDENCE.

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

## THE MAKING OF THE NEW TESTAMENT.

No. 2.

To the Editor of the Church Guardian:

SIR,—The account given in the article on the "Making of the New Testament," of the composition and order of publication of the Gospels is certainly not the story of Papias, nor is it borne out by modern criticism. The best authorities agree that not St. Mark, but St. Matthew and St. Luke were written first, about A. D. 63. St. Mark was written later after the martyrdom of St. Peter and St. Paul which took place in A. D. 63. All were written independently of one another, and all before the Fall of Jerusalem in A. D. 70. This is the conclusion of Professor Salmon in his brilliant and invaluable *Introduction to the New Testament*. The story given in the article, of the Three Gospels being written in Latin, Hebrew and Greek, like the inscription on the cross, is a mere myth. There is not a particle of evidence of any value for St. Mark having been written in Latin. The sense given in the article to the word *interpreter*, when Papias speaks of St. Mark as the *interpreter* of Peter, is certainly wrong. The context shows that he meant that St. Mark by embodying Peter's teaching in his Gospel *interpreted* it to, that is, brought it within the reach of the world at large. "The passage in Papias," says Alf. Thompson's "describes a disciple writing down what his Master preached, and not an interpreter orally translating his words."

There is considerable evidence that St. Matthew wrote his Gospel in Hebrew, but it is not decisive. Dean Alford having at first adopted that view afterwards abandoned it. Professor Salmon, one of the greatest living authorities, writes: "When we examine more closely the evidence for a Hebrew original, we find that it melts away in a wonderful manner." And after sifting it carefully, he pronounces against the Hebrew and in favour of the Greek original. In any case it is certain that whether there was a Hebrew original or not our Greek St. Matthew is not a translation as the article says but an original composition of the Apostle. Our Sunday School children may still be taught with safety that the original texts of the Three Gospels are in our possession.

The main point however is, early circulation. It may be laid down as accepted by all conservative critics that our New Testament, including the Apocalypse but excepting the rest of St. John's writings, was completed and published within forty years of our Lord's Ascension; St. John's more mystical books, before the close of the century taking the place of his own personal authority and teaching, when he was about to depart. The article would have us believe that the Church was for a long period practically without any New Testament. The simple fact is, that while the Church possessed the personal guidance and teaching of the Apostles, to whom our Lord promised the Holy Spirit as their infallible Teacher, she did not need their writings; but that before the Apostles passed away she was put in possession of them.

But the article says "it was generations before the written gospels superseded the old methods of promulgation." Surely there is some confusion of thought here. The written Gospels never superseded the original methods of promulgation. The Church still delivers her message orally, appealing for its confirmation to the Book. The Church, the living living society of living men to which our Lord entrusted His Gospel, never dies, is living still; and, as that ever-living corporation, delivers

orally her testimony to "the faith once for all delivered." But that faith is also enshrined in an inspired Book, of which she is the witness and keeper, and to which the living society ever makes its appeal.

This, however, is not what the article means. It wants to prove that for a long time the Church had oral teaching alone and no book. It says that the N. T. Books "did not come into circulation for more than a hundred years after they were written." And yet Eusebius relates that Christian Missionaries in the reign of Trajan, (A. D. 98 to 117) carried with them and delivered to their converts "the Scripture of the Divine Gospels." This was barely thirty years from the publication of the Three Gospels, and probably within the lifetime of St. John. But we have even earlier evidence than this of their circulation. St. Peter in his Second Epistle refers to St. Paul's writings in a way that proves them to have been in general use even then, that is immediately upon their publication. Indeed St. Paul himself ensured this by requiring his letters to be read publicly, and at least in one case to be sent round from Church to Church. From Clement of Rome's Epistle, which Professor Salmon dates A. D. 96, it is evident that St. Paul's letters were then known and authoritative everywhere.

But there is a more decisive testimony still to the rapid circulation throughout the Church of the N. T. writings immediately upon their publication,—I mean, the early versions. Take first the Syrian Version. Of it Canon Westcott says, "The Peshito Syrian version of the separate books of the New Testament Canon was made in Palestine within the Apostolic age; and shortly after these were collected, revised and completed at Edessa."

This version, which remains the N. T. of the Syrian Churches to this day, contained all the Books of our N. T., except 2 and 3 John, 2 Peter, Jude and Apocalypse. Thus, the Syrian Church provided for herself an authorized translation of the New Testament (in use in her religious services within one generation of the writing of the earlier books and within the lifetime of St. John or immediately after his death. How does this agree with the assertion of the article that the N. T. Books "did not come into circulation for more than a hundred years after they were written," and how with the further assertion that "the idea of gathering them into a book did not for a long time occur to any one"?

An argument against early circulation is drawn from the natural impediment then in way. These, however, are much exaggerated. One is the bulk of the books. The writer tells us that so bulky was a New Testament in those days that "when fifty copies of it were made to the imperial order, it required two government wagons with six yoke of oxen each to transport them from Cæsarea to Constantinople." This statement carries absurdity on its very face. The incident referred to is found in Eusebius, and what he does tell us is as follows, which I take from Canon Westcott. One of Constantine's first cares after the foundation of Constantinople was to charge Eusebius with "preparing fifty copies of the Divine Scriptures (the whole Bible, not as the article says the New Testament) written on prepared skins, by the help of skilful artists accurately acquainted with their craft, and magnificently embellished." Orders had been issued to the Governour of the Province to furnish everything required for the work. And authority was given to Eusebius to employ two public carriages for the speedy conveyal of the Books when finished to the Emperor." Eusebius relates how he at once caused the Books to be written, and "deposited in magnificent caskets" prepared for the safety and honor of the Divine Oracles during their journey, which was made as much as possible a triumphal procession.

How can any conjecture be hazarded respecting the bulk of cheap copies of the New Testa-

ment for ordinary Christians from the story of this princely gift? Mention indeed is made of two public carriages in the Emperor's letter (the "six yoke of oxen" is a purely modern embellishment); and though these were chiefly for display, the magnificent baskets might very well fill them up.

We have, however, the means within easy reach of satisfying ourselves as to the bulk of even these celebrated fifty copies. There is a very high probability that the famous *Codex sinaiticus* was one of those very fifty copies. We have a *fac simile* edition of it in our College Library; the Presbyterian College, Montreal, has also one. Let any person examine one of these copies, and he will easily satisfy himself that not twelve yoke of oxen, but a very light pony carriage could have carried them all.

But "Books then were rare and costly." Well, Canon Westcott in the first edition of his book on the Canon, says something that sounds like this. He says that "the means of intercourse then, compared with to day, were slow and precarious, and the multiplication of manuscripts in remote provinces tedious and costly." But in a later edition, he modifies this view, and adds, "This fact, however, has been frequently exaggerated. The circulation of the N. T. Scriptures was probably far greater than is commonly supposed." For proof he refers to Norton's *Genuineness of the Gospels*, turning to Norton, we find an extremely interesting discussion of the question. "A common copy of the Gospels," Norton says, "was not a book of any great bulk or expense." As to cost, he quotes Martial as stating the selling price of the First Book of his Epigrams, but a costly edition, at about 72 cents of our money; and of his Thirteenth Book an ordinary edition, containing about as much matter as our Gospel of St. Matthew, at about seven cents. At that rate, our Four Gospels would have cost in those days about 25 cents, and our whole New Testament about 50 cents. So much for the argument against circulation from bulk and cost.

HENRY ROM.

Bishop's College, 14th Nov. 1. 89.

SIR,—I beg to suggest to the clergy that they take advantage of the present jubilee season and revival in Church matters to lead their flocks to subscribe for good Church papers, so that each family may be supplied with choice religious reading and well informed as to the great progress of the Church. The following plan was adopted by your correspondent. He preached a sermon to his people urging upon them the duty of taking the *Canadian Church Magazine and Mission News* and at least one sound Church paper. About the same time he sent the names of the heads of families in his parish to the Editors of the C. C. M. and M. N., the *Church Guardian*, the *Dominion Churchman*, and the *Living Church*, with the request that specimen copies of each should be sent to each of the addresses furnished by him. There is scarcely a Methodist family which is not supplied with the *Christian Guardian*.

Our Church papers are second to none, and yet comparatively few Churchmen appreciate as they should the privilege of having good religious literature in their homes. Let the clergy do what they can to bring their people to a better mind. The present season of interest and excitement in Church circles is our golden opportunity. Do not let us miss it.

Yours sincerely,

(Toronto Diocese).

PANORMUS.

It has often been said that the chief characteristic of the epitaph is its lack of veracity, but it is perhaps better that it should err on the side of kindness rather than wound the living by a bitter truthfulness, as in the case of an inscription written for the tombstone of a lazy man by one who knew him well, "Asleep (as usual).—*Harper's Magazine*.



# The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PENTREATH, B.D., WINNIPEG, MAN.

Address Correspondence and Communications to  
the Editor, P.O. Box 504. Exchanges to P.O.  
Box 1968. For Business announcements  
See page 14.

## DECISIONS REGARDING NEWSPAPERS.

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

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

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

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

## CALENDAR FOR DECEMBER.

- Dec. 1st—1st Sunday in Advent  
 " 8th—2nd Sunday in Advent.  
 " 15th—3rd Sunday in Advent. (*Notice of St. Thomas and Ember Days. Ember Coll. daily.*)  
 " 18th—  
 " 19th— } **EMBER DAYS.**  
 " 20th— }  
 " 20th—St. Thomas. A. & M.  
 " 22nd—4th Sunday in Advent. (*Notice of Christmas, St. Stephen, St. John, and Holy Innocent Days.*)  
 " 25th—CHRISTMAS, Pr. Pss. M. 19, 45, 85. E. 89, 110, 132. *Athan. Creed.* Prop. Preface till Jan. 1st.  
 " 26th—St. Stephen. First Martyr.  
 " 27th—St. John. Ap. and Ev.  
 " 28th—Innocents' Day.

## REGENERATION—BAPTISM.

(Rev. J. A. Bolles in Church Life)

Over and above all other considerations, the having of a standard edition of the Bible is an immense blessing for this reason alone, that the same words are retained with the same meaning from age to age; and thus the very forms and figures of truth are stamped with an indelible and unchangeable character. Indeed, so variable and changeable is human language, by the coining of new words and the perversion of old ones, that without some such fixed and permanent standards all the landmarks of truth would be obliterated, men could scarcely be made to understand each other, and we should be involved in an endless war of words. Indeed, such has been the character of many a polemical battle—a mere war of words—manifesting all the bitterness of the "odium theologium," destroying the peace of the Church, and yet both parties contending for the same thing, and only fighting because they had no common understanding of the language of the proposition in dispute. Of this fact we have a very remarkable illustration in what is called the doctrine of "Baptismal Regeneration." In course of time the meaning of that word "Regeneration" has entirely changed. Popularly

it is one thing; scripturally and theologically it is another; one thing in the language of the Bible, and quite another thing in our dictionaries and in our minds; one thing in the language of the Church, and quite another thing in the language of the world. Some identify it with repentance; some with faith; some with conversion; some with an inward change of the mind and affections known only to themselves; and when, therefore, we consider that there is such a vast disagreement at the very starting point, can we wonder that there should be debate, strife, contention, controversy? God forbid that I should fan the flame by anything I may say. Rather would I quench its raging fires. Hence the object of my first article, to explain, not what is the blessing of Regeneration, nor wherein it consists, but simply when it does and must take place; and we have established the fact by the express words of our Saviour to Nicodemus; by the general language of Holy Scripture; by the positive teaching of the Universal Church of God in all the ages; and by all the Reformers either of our own Church or upon the Continent, that the Sacrament of Holy Baptism is the divinely constituted means of its conveyance to the soul and, therefore, that is *then* and *then only* that we are or can be "born again of water and of the Spirit!" In all this I have maintained nothing more and nothing less than what is stated in the twenty-seventh Article of our Religion—that "Baptism is not only a sign of profession and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church, the promises of the forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost are visibly signed and sealed."

### THE BLESSING OF REGENERATION.

Now, as briefly and plainly as possible, I will endeavor to explain what is really and truly the blessing of Regeneration. Possibly some light may be thrown upon the *new birth* by considering the old one. An infant child is born. No human tongue can adequately unfold the importance and the consequences of this event; and yet it is an event—to the infant child an unconscious event. By that event, life has been imparted, and the germ of all its unfathomable mysteries. Nay, more than life, for it has given birth to mind—an immortal mind—a mind which may be unfolded and expanded to weigh and measure the stars and to grasp the mysteries of the universe; or which, if neglected and uncultivated and perverted, may be recognized only in the stare of the idiot or in the raging of the maniac. Now, if such be generation, then we have reason to believe that Regeneration must be something like it—an event in God's mercy, not an exertion of our conscious powers of thought and action, and that it is an event in which and by which the essential germ of spiritual life is imparted to the soul, and not the production, all at once, of a full-grown Christian man; that the recipient of this germ of spiritual life is and must be as unconscious of it as the newborn babe; that this gift and the whole process by which it is imparted, are as invisible and viewless as the winds—as they are in the manner in which God imparts the common life of man; and that nothing is visible but that outward Rite and Sacrament which God, in infinite mercy, has established as "*the means by which we receive the same and a pledge to assure us thereof.*" But, nevertheless, this germ of spiritual life is absolutely essential to graft us into Christ the Second Adam and to make us His spiritual children, as now by our first birth we are the children of the First Adam; and hence, therefore, that without this Regeneration we can have no part in the glorious Kingdom of our risen and ascended Lord, just as if we had never been born into the world, we

could have no part in the duties and enjoyments of this present life.

Here, then, is unfolded the meaning of that strange word Regeneration. The common stream of humanity had been corrupted at the fountain, and no unaided efforts of man could sanctify and cleanse it; and hence the mighty mystery of *God Incarnate*, that taking our nature into union with Himself, He might sanctify and cleanse it, and make it altogether new in Christ Jesus. But how shall each individual man become a partaker of this new nature of Christ—this restored and repaired humanity, lost in Adam and regained in Christ? Manifestly, this must be the gift of God; and therefore Almighty God, in infinite mercy, has condescended to bestow it as a gift free and unmerited, and that each individual may know that he has it, not by any fancies of the mind or impulses of feeling, but by an outward and visible token and pledge, as immutable as truth, God has ordained the Sacrament of Holy Baptism as the means of its conveyance. And this is called Regeneration, because it restores us to the possession of blessings which by generation had been lost; and because it makes us what we were not before—"the members of Christ," of His Incarnation, "of His flesh and of His bones," as the Apostle says: "*We are members of His body, of His flesh, and of His bones,*" as before by our first birth into the world we were members and only members of fallen Adam.

Such, then, is Regeneration; not as changed and perverted from its original meaning and generally employed to express almost any truth which any individual may consider of vital importance, but in its scriptural and theological sense, as implied by our Blessed Saviour, and applied to Holy Baptism, and as denoting that change which then takes place, so that instead of being out of Christ and having no covenant relation with Him he is now in *Him*, incorporated as a member of His family, His Church, His body; and by which the baptized person may go on *if he will*, cultivating more and more the virtues and the graces of the Christian life, abolishing the whole body of sin, and finally attaining to "the measure of the stature of a perfect man in Christ Jesus." You observe I say *if he will*; but the *will* may be wanting, and then all the blessings of the new birth may be lost. Just here it is that most persons make the mistake in relation to Baptismal Regeneration, especially those who are possessed with the Calvinistic idea of final perseverance. They imagine that a regenerate person must not only be "born again," but must be an everliving, an evergrowing and finally triumphant Christian, whether *he will or no!* A fatal mistake! For man's will is something peculiar—not those powers and properties which are the common portion of the race, but the principle of *individuality* itself—not strictly speaking, his nature, but his *personality*, surviving every change, and always in him *the awful power of choice*, and in that respect always free to act. And, therefore, the man, though actually grafted into Christ, may not abide in Him, nor grow up in Him, nor cherish His life, nor finally receive that Crown of life, which can only be bestowed upon those who continue His faithful soldiers and servants unto life's end.

### EPISCOPACY.

It is indeed true that the New Testament nowhere prescribes that the Church's form of government shall be Episcopal. This, however, does not, as some think, necessarily reduce to indifference the question, "what form of government shall a church have?"

Let us briefly consider the matter. The New Testament unquestionably shows a ministry of three orders: 1. Apostles; 2. Presbyters; 3. Deacons. Is there evidence that this arrange-

ment was intended to be permanent? The whole question turns on whether the first order, originally represented by the Apostles, was designed to be perpetuated.

We learn from Paul's Epistles to Timothy and Titus that these persons did exercise at Ephesus and in Crete respectively, certain functions, as ordination and the regulation of the clergy, which originally were reserved to the Apostles exclusively. As some object that these were not cases of Episcopacy, we will not pause to press them; since giving them up weakens only the argument from Scripture, and leaves still a solid historic basis for the belief that during the lifetime of the Apostles there grew up an order of Chief Shepherds, or Bishops, as we now call them, who, each in his own jurisdiction, exercised powers not intrusted to the clergy at large, and which, originally, the Apostles had reserved exclusively to themselves.

Space does not allow our giving detailed proofs of this; but a few cases may be cited to show that the assertion is not groundless. The testimony of the Fathers is harmonious that the Apostles appointed St. James Bishop of Jerusalem, and that after his martyrdom the surviving Apostles appointed Simon, another kinsman of our Lord, in his room.

Polycarp, disciple of St. John, we certainly know to have been Bishop of Smyrna. Irenæus, who was a pupil of Polycarp's, and therefore ought to know, tells us he was appointed to that Bishopric by the Apostle himself.

Ignatius, of Antioch, suffered martyrdom in the tenth year of the Emperor Trajan, or only four years after St. John's death. But Ignatius was Bishop for forty years, so that thirty six years of his episcopate fell within St. John's life. Now this Ignatius wrote epistles to numerous churches, and in many of the letters occurs, among other exhortations, this: That the clergy shall be submissive to their Bishops. It is not probable that all, or even most, of these epistles were written in the last four years of his life, and so they bear witness to the existence of other Bishops while St. John yet lived. Irenæus, mentioned above, says, "we can reckon up those whom the Apostles ordained to be Bishops in the several churches."

Did space allow we might make our statement much fuller and stronger, especially by the adduction of circumstantial evidence, but enough has been said to show that the Episcopal form of government had Apostolic sanction at least. And even this cannot be said of any other form, for no other can be shown to have existed in their day. Hooker's challenge, "show me but one church that had not Episcopal regimen from the Apostles' day," has never been answered. Indeed in their day any other form could not have existed, seeing that they, if no others, constituted the ruling or first order of the ministry.

But more than mere sanction is probably to be claimed. The fact that the Apostles not only tolerated but made Bishops *prima facie* indicates that Episcopacy was their choice for the Church's form of government; and very strongly, if not conclusively, confirmatory of this interpretation of the fact are these other facts; (a) that so soon the Church everywhere had Bishops; (b) that as she spread, Episcopacy spread *pari passu* with her; (c) that the office was held in due reverence; (d) that the succession was appealed to for the identification of the Church against heretics; (e) that even heretics laid great stress on possessing the office: For all this implies that the Church clearly and unquestionably believed that Episcopacy was the will of the Apostles.

Now the Apostles were commissioned not only to preach the Gospel, but, undoubtedly, also to organize and consolidate (with a uniformity that would make for unity) Christ's Church; so that their institution of Episcopacy was next thing to, if not virtually the same as,

Christ's having done so; and the institution ought to be accepted as much too probably the will of the Master for men lightly to tamper with it, or reject it—as so probably the Master's will that it should be regarded as of obligation. To have it is certainly legitimate; the legitimacy of not having it is, at all events, doubtful; and St. Paul is our authority for saying that in a case of that kind we are strictly to adhere to the safe and eschew the doubtful course. Hence our Church, while restraining from judging others, feels that, as for herself, she must insist on the Episcopal form of government.—As a historic fact she finds Episcopacy at and from the beginning proved. That it is a Divine institution, so strong does the argument appear, that she does not feel authorized to take any liberties with it, or to acquiesce in any departure from it.

I think you will all agree that you have no cause to call us "hide bound," "bigoted," etc., but that we have enough to justify the position we take. That position you find set forth in the preface to the Ordinal, which is the Church's only word on the subject. Individuals may say more, but the church is responsible for her own corporate utterances only.—*The Home Visitor of St. Bartholomew's Parish, Montgomery county, Md.*

#### THE HIGHER EDUCATION OF THE LAITY.

It makes a great difference in a parish whether the Rector has an advanced guard of men and women who are familiar with the position and teachings of the Church, or the body of the congregation is composed of excellent people who have never gone into the reasons of things and have little acquaintance with the higher Christian thought of our own time. The Rector ought not to be the only person who is familiar with the Scriptures critically, or the good and right points in Church music, or the needs of the missionary field, or the history of the Prayer Book, or the history of the Christian Church during successive ages. It is of the greatest help to him when he can count upon a score of persons to whom he can address a discourse that has compelled him to keep his scholarship fresh, and it is of great service to parishioners when the parish clergyman steps occasionally out of the beaten track and expresses his thoughts with directness and freedom on the moral and social questions of the day. If the clergy are to lead their people, this leadership must discuss the matters which bright people in the congregation are thinking about. The pulpit is not always the best place for this, though it is the place if no more convenient opportunity can be had. It is a difficulty very seriously felt, and felt more and more as time goes on, that no special provision is made among us for the higher education of our lay people in a great many matters about which they ought to be better informed. Perhaps our laity are better educated in many religious matters than the people of other religious bodies, but too little attention has been given in the parish to the instruction of people in Church matters, who, if they understood better the spirit and movement of the Church and the work that we have to do in this country, would be far more efficient in their co-operation than they are to-day. We have had so much to do in all our parishes, and the duties of life crowd so much upon capable people, that it is not easy to find thoroughly trained Churchmen even in leading parishes. It was said of the late John Caswell, who was for many years one of the vestrymen of Trinity Church, New York, that when he was confirmed he made a thorough study of the history and principles of the Church, and prepared himself for all the duties which a

Christian layman might be called upon to discharge. It was characteristic of the laity of Connecticut two and three generations ago, in the sharp disputes between Congregationalists and Churchmen in those days, that they were the best educated laity in our communion in this country. You could not corner one of these Connecticut farmers on any point that was within his reach and the vitality and strength of conviction which these men had is felt far and wide in the Churchmanship of the west as well as in steady old Connecticut.

These instances are sufficient to show that where the laity are properly trained in Church teaching and in the related topics which connect the Church with Society, they exert an influence in the parish and in the community which is of the first importance. The question is how this special training may be undertaken and carried on. The rector is already overworked in the larger parishes, but it is believed that the instruction of bright and influential persons in the things that an influential Christian layman ought to know and believe would be time well spent even by the busiest clergyman, if he has due regard to the work which the Church has to do in the care of souls and in giving direction to public institutions and social life. There seems to be no way for giving this training except through the individual clergyman who is persuaded that it is one of the most effectual means of using the strength of individuals for securing large results. It was said of one of the most successful rectors in Massachusetts that he educated his laity and then found out what each man and woman could do best. In this way he increased his own strength many fold, and he left a parish which had in it the permanent principles of growth. He counted no effort too great if he could only bring men and women to see what they could do for Christ and His Church, and to open their minds and hearts to all that the Church had to say to them. Some of the best work in our parishes to-day is done in the rural districts, where the clergy faithfully and thoroughly instruct the young men and women in the spirit and method of the Church, and prepare them so that when they go into larger fields they are able to use their gifts in a large way to promote Christian ends. A good Church newspaper, where the rector is beyond reach, is the best companion which a Churchman can have after his Bible and Prayer Book.

In the larger parishes something is necessary also to save our educated men from the deadening effect of agnosticism. The new criticism of the Bible has in many cases blunted the edge of their religious life; they know just enough about it to create uncertainty, and this doubt is not to be removed until they know more.

This matter is of interest also from another point of view. The Church specially needs the help of these educated laymen in order to multiply the agencies for the thorough instruction of the young, and the laity who are carefully taught by the rector or others in classes or as individuals are almost sure to be his influential assistants in teaching and in the development of the parish life. We have not begun to cultivate the field which is here opened; we have hardly touched its borders, but it is believed that here is one of the agencies for Church work and growth which will be more fruitful in results than any one can estimate when it is properly developed.—*The Churchman, N.Y.*

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.—*Charles Kingsley.*

If you cannot be great, be willing to serve God in his things that are small.—*Smith.*

## FAMILY DEPARTMENT.

(For the Little Ones).  
THE SANDMAN.

BY NELLIE K. KELLOGG.

O hark! the sandman's coming!  
Do you not hear his tread?  
He's coming up the stairway;  
It's time you were a-bed.  
You say you are not sleepy?  
Look! there the sandman stands,  
And laughs at all such speeches.  
He shakes from out his hands  
The grains of sand so precious  
Right into Willie's eyes.  
And sets the boy a-nodding.  
Then suddenly he spies  
Tom's look of bold defiance;  
He gives a hearty throw;  
The sand falls fast and heavy,  
And down his lashes go.  
He drops the sand-grains lightly  
On little Amy's head,  
Until she sighs "I'm sleepy;  
I guess—I'll go—to bed."  
They say good night demurely;  
The sandman, wild with glee,  
Leads off as willing captives  
The merry children three,  
And sees them safe in Dreamland;  
Then soft away does creep  
To conquer other children—  
The sandman we call Sleep.

## Little Good-for-Nothing.

## CHAPTER IV. [Continued]

"Will you have some flowers?" said a sweet voice beside her, and "Little Good-for-nothing" hastily brushed away her tears as she withdrew her eyes from the open window and turned to meet the gaze of a fair young face that was looking at her with eyes of gentle, tender pity.

"Thank you," said "Little Good-for-nothing," taking the flowers, but scarce withdrawing her eyes from the face of the lovely child beside her, lovely with more than mere beauty of feature, for there was about it that nameless charm and grace that can be derived only from spiritual loveliness within.

"Why do you cry?" said the fair child, dropping her voice with instinctive delicacy, lest the others should hear. "Have you had to leave your mother, poor little girl?"

"I have no mother," said "Little Good-for-nothing," sadly.

"Perhaps you want your father, then?"

"I have no father."

"No father, no mother!" said the child slowly, as though trying to comprehend the depth of such a bereavement, while her eyes filled with tears of pity. "Poor little girl; have you no one to love you?"

"No," said "Little Good-for-nothing" sorrowfully. "Why, yes, I have," she said, with a sudden recollection that brightened her face; and, putting her hand under her pillow, she drew out her Testament and took therefrom her little letter, in which was pressed her white rose. "Yes, somebody loves me, the little girl who sent me this, but I don't know where she is, and perhaps," her bright look fading away, "perhaps she would not love me if she knew me."

"Why should she not love you, poor little girl?" said the little visitor, laying her hand softly on the child's.

"Because I am bad," said "Little Good-for-nothing," turning away and hiding her face in

her hands, "so bad. I used to say wicked things, and tell lies, and once I stole a pie when I was very hungry; so the little girl couldn't love me, and Jesus won't love, and nobody won't love, for I'm just good for nothing," and the overcharged heart of the poor little child sought relief in a bitter burst of tears.

"Oh, yes, Jesus does love you, however bad you've been, and I love you too; for, oh, you are my little girl!" said little Amy, whose eyes had been fixed on the letter; and she clasped her hands with delight. "I wrote the letter and asked Jesus to let you get it, and I've prayed for you so often since."

"And are you really Amy, and do you love me now? Oh, how glad I am! I never, never thought I should ever see you;" and in a moment the children's lips had met in a loving kiss.

## CHAPTER V.

"Oh, mamma," said Amy, rushing into her mamma's room, later on in the morning, "what do you think? Something has happened so lovely! I have found my little girl!"

"Your little girl?" said her mamma, laughing. "Since when did you possess a little girl of your own?"

"Oh, mamma, you know what I mean—the little girl that I wrote to at the hospital; she got my letter and the roses; and oh, mamma, it was so good of Jesus letting her get my letter, for she has no one to love her in the world, the was grieving so about it, and it did comfort her so to get my letter, and, mamma, just think, she'd never heard about the Lord Jesus!"

"Poor little child! I am afraid there are many more in the great city in the same condition."

"But, mamma, isn't it nice that she should be one to come to the cottage?"

"Yes, dear; doubtless the Lord has sent this little waif to us that we may care for her and instruct her as to Himself."

"Yes, mamma, that is just what I was thinking; and, oh! I do wish you would go and see her, and make her understand that Jesus loves her, although she is naughty. She cried so bitterly this morning, because she said she was afraid she never could get good enough for Jesus to love her, and you know, mamma," said little Amy, earnestly, "she never can get good in her own strength, can she?"

And so it came about that Mrs. Arundale went that evening to see "Little Good-for-nothing" herself.

It had been a burning day, but the evening was pleasant and cool, and Mrs. Arundale found "Little Good-for-nothing" propped up by the open window, with her Bible on her knee. It was quite a delight to the little invalid to feel the soft air, all laden with sweet country scents, fanning her cheeks and brow, and she watched with a dreamy pleasure the day die away out of the violet sky, and the yellow stars peep out one by one.

How strangely different was this fair scene from the crowded, heated dirty court, where her young days had been spent! It was like another world, she thought. And how strange it was to think that there was another world far up there, past the stars, which was fairer and more beautiful even than this—a world that is all fair, where there were no dark places hidden away from the sight as there were here, where filth and wretchedness, vice and misery abounded, and from whence the sounds of strife and cursing were ever ascending, mingled with the cries and sighs from breaking hearts. Such thoughts as these were filling the head of "Little Good-for-nothing," although doubtless so vague were they that she could not have put them in words if she had tried. Mrs. Arundale had been watching for a little while, unknown to her, the child face, and had divined somewhat her thoughts, and, as in answer to them, she said softly, as she seated herself beside her, "And I saw a new heaven and a new earth for

the first heaven and the first earth were passing away. . . . And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with him, and they shall be His people and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

"Oh, ma'am," said "Little Good-for-nothing," turning with a pleased smile to the gentle face that was looking so kindly at her, "I was just thinking about that beautiful heaven."

"But all those beautiful things are said about this earth my child—this earth that you see around you."

"Little Good-for-nothing" was still for a moment with surprise. Her thoughts went back again to the scenes of her childhood. The dirt, the equalor, the cruelty, the oppression, the misery and ignorance, the cries, the tears, the breaking hearts—it was all going to be put right some day. God had not forgotten, as she sometimes thought He must have done. Oh, what a delightful thought that was!

Again Mrs. Arundale's voice broke in upon her musings.

"I will give unto him that is athirst of the water of life freely. But the fearful, and unbelieving, and the abominable, and all liars, shall have their part in the lake that burneth with fire and brimstone, which is the second death."

With a cry of fear, "Little Good-for-nothing" hid her face in her hands and agonizing sobs shook her frame. "Oh, ma'am," she said, "that's where I shall have to go when God makes his beautiful new earth, for, oh! I'm so bad, and I've told lies, and stole, and everything, and praying don't make me any better, for it don't do naughty things, I think them, and that's just as bad, isn't it?"

"Do you know, dear child, that God has said, 'The blood of Jesus Christ His Son cleanseth us from all sin?' When you were lying all bruised and unconscious, as the nurse has been telling me you were, under the horse's feet, could you do anything to save yourself?"

"Oh, no, ma'am! I didn't know nothing till I found myself in my nice white bed in the hospital."

"Did the doctor ask you to try and help him to set the bone in your broken leg, and to try and think what medicine you'd better try to make you well?"

"Little Good-for-nothing" could hardly help smiling through her tears at this, it seemed so funny.

"Oh, no, ma'am! the doctor would not ask such a little ignorant thing as me anything. I had to just lie still and let him make me better in his own way."

"Ah, little one, that is just what God wants us to do with our poor sin-sick soul—just lie still and let Him save them in His own way. Listen to God's own words, 'For when we were yet without strength, in due time Christ died for the ungodly.'—'God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. For if, when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life.'"

A gleam of light seemed to be breaking through the mists of doubt that were hanging over the child's soul as she listened.

Then Mrs. Arundale took the Bible and read the sweet story of the Good Samaritan, and his great love to the poor, helpless stranger who was lying wounded and dying by the wayside; and then she explained that it was a picture of the Saviour's love to the poor helpless sinners. Then she read of the poor silly shee that had wandered far away over the dark mountains, and how the tender shepherd went

out and sought and sought till she found it, and then brought it home on his shoulders rejoicing.

As Mrs. Arundale read doubts and fears of the child rolled away, and when she raised her head from the book, she was almost startled at the look of serene happiness that was on the child's face.

"I see it all now," murmured she, "Jesus did it all. Oh, how He must have loved me!"

CHAPTER VI.

Deep, calm joy took possession of "Little Good-for-nothing." Her doubts and fears were all gone, for she was resting peacefully on the finished work of her living Saviour.

Many happy hours did she and her loving little friend Amy spend together; sometimes playing, sometimes talking, but oftener bending together over their little Bibles, drinking in sweet draughts from the Word of Life.

The only shade of sorrow that ever crossed "Little Good-for-nothing's" mind was when she thought of the time when she must leave her present happy home. She shrank with a dread that few had any idea of from returning to her old mode of life.

One day the kind old doctor came and sat down beside her. "Little one," he said gently, "why do you not get strong like the rest of my little patients? See," pointing out of the window, "how they are romping out there among the grass and flowers, while you are here. Do you not want to get well and return home with rosy cheeks like your little companions?"

"Little Good-for-nothing" gazed for a time at the merry group outside and then, looking very wistfully into the doctor's face, and said:

"You see, they've all got homes to go to and mothers and fathers waiting for them, but I've no one and no home, only up in heaven with Jesus. If I go away from here I shall perhaps grow bad again, and grieve the Lord who died for me. So please, doctor, if it isn't naughty, I do not want to get well; I'd rather die, and have the beautiful angels come and carry me home to my Jesus." And a look so yearning and beseeching came into the child's eyes that the doctor turned away to hide the tears in his own.

He sought an early opportunity of speaking to Mrs. Arundale about the child.

"I cannot understand that child," he said; "there is nothing positively the matter with her, yet she does not recover. There is not that natural springing back to life and health in her that there usually is in children. If there is not some motive, she will slip away from us. Can nothing be done, madam? I confess I feel a great interest in the child."

"I will have a talk with her, doctor," said Mrs. Arundale; "it would be a great grief to us all to lose the dear child; she has become so sweet and patient."

"She has indeed," answered the doctor; "how changed from what she was!"

Mrs. Arundale went that evening to see the child, and found her lying in her favorite place by the open window. She was watching the sun set beneath a pile of golden clouds.

"Isn't it beautiful," she whispered softly—"just like the golden city where I am going soon."

"Are you so very anxious to leave us, little one?" said Mrs. Arundale, kissing gently the pale brow.

Great tears began to fall slowly down the child's cheeks.

"Oh, ma'am," she cried, almost in agony, "I don't want to go back from where I came. Nobody knows my Jesus there, for no one ever goes there to tell them. You can't think how dreadful it would be to me to hear them curse and swear and, oh, it is so hard to be good there. But, oh! my heart aches so when I think of the poor little children; for there's no one to tell them—no one to tell them how Jesus loves them."

"Listen, my poor little one," said Mrs. Arundale, taking the sobbing, trembling child into her arms, and soothing her in her motherly way. "The One who saved you is able to keep you to the end. And would you not like to stay here, and do something for Jesus to show Him how you love Him? You can never do that in heaven. It is only down here that in this way you can be true and faithful to Him."

"Oh, ma'am, what can I do? I'm only a poor 'Little Good-for-nothing.'"

"Would you not like to go and tell some of these poor little children about your Saviour? And would you not like to bring some poor, ignorant little children to know your Jesus?"

A flash of joy crossed the child's face.

"Oh, ma'am, how could I do that?"

"Yes, little one, through God's grace you can. I believe the Lord sent you here, and gave you to me that I might take care of you for Him. You will, I hope, with God's blessing, soon grow strong and well, and learn to be a brave, true woman; and some day you shall go back and gather around you these poor, ignorant castaway little ones, that your heart grieves over, and tell them of the One who died to save; and who knows how many bright stars will some day shine in the crown the Lord will give his good and faithful servant—bright stars given for the souls she has led to Him?"

A soft, bright light of awakened hope and joy shone in the child's eyes as, clasping her hands together, she whispered, "Dear Lord Jesus let me get strong and well, that I may do this for thee."

The child's prayer was answered. From that day a change took place in her, and she bounded back to health with a rapidity that astonished the good doctor.

"So you are not going to slip away and leave us after all?" he said to her laughingly one day.

"Oh, no," she said earnestly; "I want to grow big and strong, and

learn lessons, so that some day I shall be able to work for Jesus and then by his help I won't be 'Little Good-for-nothing' any more."

And now we must take our leave of Little 'Goodie,' for so quick-witted little Any renamed her, and so she was called by all. We leave her happy and joyous in her pleasant country home, surrounded by kind friends who love and care for her. She never forgets what she has been, and longs for the time when she will be able to gather other little waifs and strays, and tell them of the One who died to save them—One whom in her heart she loves so well.

"Jesus bids us shine,  
With a pure, clear light  
Like a little candle,  
Burning in the night.  
In the world is darkness,  
So we must shine—  
You in your small corner,  
And I in mine."  
[The end.]

BIRTH.

At Charlottetown, on the 21st instant, the wife of Lawrence W. Watson, of a son.

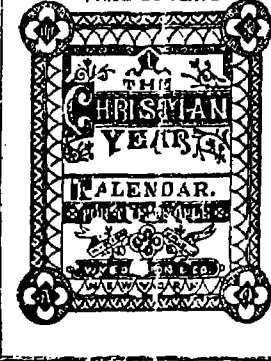
BAPTISED.

In the Parish of St. John, Cornwallis, N. S., privately, by the Rector, Isaac White adult.

DIEN.

ROSEY.—At the Rectory, Porter's Lake, on the 19th Nov., Mrs. Isabel, daughter of the Rector, Rev. James A., and of Emma Louisa Rosey, aged 1 year and 5 months and 5 days.  
"Lest awhile our treasured love,  
"Gained forever, safe above. Amen."

PRICE 50 CENTS.



KALENDAR FOR 1896 TO ADVENT 1896.

Contains the English Lectionary

PRICE ..... 75 CENTS

Every Churchman should possess one.

For sale at all bookstores.

WM. EGERTON & CO.,

85 1 Cooper's Union, New York.

CONFERENCE The Christian Herald for October 30th gives an excellent picture of St. George's Church New York, with an account of the Conference just closed there, also portraits of Dr. Rainford, the Rector of the Church, and of Dr. Dix Chairman of the Conference, with sketches of their lives. For sale at all news-stands, or sent by mail from the office, 71 and 73 Bible House, New York. Price 4 cents, (postage stamps received.) \$1.50 yearly subscription. Portraits with sketches of the lives of some of the visiting bishops will be published shortly

COX SONS, BUCKLEY & CO.,

London Southampton Street, Strand, and New York, 343 Fifth Avenue

Stained Glass, Metal Work, Embroideries, Stone Work, &c. CHURCH FURNISHERS. Church Carpets, Memorial Tablets, Wood Work, Marble Work, &c.

CLERICAL CLOTHING, ROBES, VESTMENTS, &c.

Price List on application to New York.

Samples of our Metal Work, Fabrics, Vestments, &c., can be seen, or information given by REV. F. PRIME, Ontario book Depository, St. George's Hall, Kingston, Ontario.

O don't you remember, 'tis almost December,  
And soon will the Holidays come!

CANTATAS FOR CHILDREN.

Christmas at the Kerechiefs. (200; \$1.50 doz.) Lewis, Caught Napping. (300; \$2 doz.) Lewis, Jungles. (300; \$1 doz.) Lewis, Christmas Gift. (150; \$1.40 doz.) Rosabel, Good Tidings. (200; \$1.40 doz.) Rosabel, King Winter. (100; \$1 doz.) Emerson, Message of Christmas. (500; \$2 doz.) Towse.

FOUR CHRISTMAS SERVICES

By Rosabel. Each 50; \$4 per hundred. Birthday of our Lord. Holy Christ Child. Old, Sweet Story. Joyful Chimes.

CAROLS AND SONGS.

3 Collections by Howard, 11 Carols, 10 Carols; 7 Carols; (each 100). Holly Boughs, 150; \$1.40 doz. 10 New Pieces for Xmas, 10 etc.

We Publish, in Sheet Music Form, very many superior pieces, that, for quality, might well be termed Prize Songs. Six good specimens are: Signal Bell at Sea, 40c. Hays. Visas of Old Folks at Home. (4 c.) Stultz. Mamma's Lil' Boy. (40c) Edwards. Cotton Field Dance. For Piano. (40 cts.) Glad-r Paris Exposition Grand March. (50 cts.) Knight. Military Schottisch. (30 cts.) Rollinson. ANY BOOK OR PIECE MAILED FOR RETAIL PRICE.

OLIVER DITSON COMPANY,

Boston.

C. H. Ditson & Co., 367 Broadway, N. Y. J. E. Ditson & Co., 1223 Chestnut st., Phila.

TRINITY COLLEGE SCHOOL.

PORT HOPE, ONT.

Lent Term

WILL BEGIN ON

THURSDAY, JANUARY 9TH.

Forms of Application for admission and copies of the Calendar may be obtained from the

REV. C. J. S. BETHUNE, M.A., D.C.L., HEAD MASTER.

25-6

WANTED

A LOCUM TENENS FOR THE

Parish of Lachine. Address

"CHURCH WARDEN,"

25 3 Guardian office.

WEBSTER



BEST HOLIDAY GIFT

For Pastor, Parent, Teacher, Child, or Friend. 3000 more Words and nearly 2000 more Illustrations than any other American Dictionary.

STANDARD AUTHORITY

In the Government Printing Office, and with the U. S. Supreme Court. Recommended by the State Superintendents of Schools in 28 States, and by leading College Pres'ts of the U. S. and Canada.

An invaluable companion in every School and at every Fireside. Sold by all Booksellers. Pamphlet with Specimen Pages, etc., sent free. G. & C. MERRIAM & CO., Pub'rs, Springfield, Mass.

A CHRISTMAS GIFT



A WHOLE PRINTING OUTFIT, Complete and Practical, 250 Just as shown in cut. 3 Alphabets of new Type, Bottle of Linotype Ink, Pad, Press, 25 cent case with cutlery and directions—NOW 25 CENTS. Sent by any name, price paid, paper, envelopes, etc., sent free. Worth 50c. The best gift for young people. Postpaid only 25c. 10c for 5 for \$1. 4c for wanted. INGERSOLL & BRO. 45 Fulton St., N.Y. C.

COX SONS, BUCKLEY & CO.,

London Southampton Street, Strand, and New York, 343 Fifth Avenue

Stained Glass, Metal Work, Embroideries, Stone Work, &c. CHURCH FURNISHERS. Church Carpets, Memorial Tablets, Wood Work, Marble Work, &c.

CLERICAL CLOTHING, ROBES, VESTMENTS, &c.

Price List on application to New York.

Samples of our Metal Work, Fabrics, Vestments, &c., can be seen, or information given by REV. F. PRIME, Ontario book Depository, St. George's Hall, Kingston, Ontario.

MISSION FIELD.

There is a fine field for Mission work in Thibet. The country is tributary to China, and is practically the only country in the world not yet open to Missions. It is of vast area, about 750,000 sq. miles, and has a population of about 8,000,000. Lhasa, the capital— which, it is said, has not been entered by any European now living—is the 'Rome' of the Buddhists, and the Buddhist Pope is the Dalai Lama. A well informed writer in the October Nineteenth Century gives some curious particulars concerning the country. One which refers to the Grand Lama is almost past belief. It is thought that he incarnates the blessed eleven-faced Chenraisi. When a Grand Lama, or Dalai Lama, dies, the essence of the blessed Chenraisi reappears within a year in some unknown infant, whose identity is discovered by certain magical method. Until he is eighteen, a Regent governs. During the past sixty years not one Dalai Lama has attained his eighteenth year; he has been always poisoned by the Regent, at it is supposed, the instigation of China. The present Grand Lama is a boy of fifteen. He is, in theory at all events, supreme in both temporal and spiritual things. Some of the Buddhist monasteries are of an enormous size. One, for instance, has about 5,000 priests, and there are 60,000 priests in the country! Truly, the harvest is great and the labourers—where are they?

CHILDREN'S OFFERINGS.

The correspondent of the Church Year writes as follows:

We spoke of the children's Lenten offerings for missions recently, and of the presentation of their names at the Academy of Music. There were 190,500 of them, an immense army, and when Dr. Langford, the General Secretary, with quiet humor, offered to read them, there was a plain show of consternation among the Bishops and the audience. The Spirit of Missions this month gives some idea of what that number means, when it tells us that if the children were formed in line, in single file, the line would reach from New York to Philadelphia, and if the names were written continuously in a line, the line would be ten miles long. Now, these children were interested in the missions of the Church, and the result was that they contributed to support them no less than \$46,705. Bishops and ministers addressed them, they told them facts in regard to the work among the Indians and colored people, in the great West and among the heathen: they illustrated these facts by pictures and maps; the children's papers were full of the subject; it was talked about in Sunday school. There was line upon line, and the children came to feel that it was something personal to them, that the missions were theirs, that they were educating the little Japanese or African children, and they willingly contributed their pennies.

They saw it was a duty, and they felt it was a pleasure. The missions belonged to them, they knew all about them, and they must take care of them. They would be worse than infidels if they provided not for their own. It was true they were working for God and the Church, but, He had so ordered it, that they could work for themselves at the same time. Then, too, there was something like system about it, there were set times to gather and to bring in their offerings; Lent was the seed time, and with Easter came the harvest, and a glorious harvest it was. What could the Church and her missions have done without it? How could she have made up a deficit of nearly \$50,000? With what hope could she have appealed to the parishes? We believe men are but children of larger growth, and if they are to be interested in missions and made to realize their responsibility and their duty to them, it must be brought about much in the same way that the children were interested, by the spread of knowledge and by a better system. In many, not to say most of the parishes, the ignorance upon the subject of the work of the Church is dense, and the interest seldom rises as high as zero. They never read, they never hear, about missions, and all the life and energy they have are spent upon their own little parish and upon themselves. Only a minority take the Church papers, and only a still smaller minority reads them.

What is needed, then, is to dispel ignorance, to give facts, and so arouse interest. Nothing would serve the purpose so well as the Spirit of Missions. That is its sole object and aim. We should be glad to know that one in fifty of the communicants of the Church were subscribers and readers of it; our missionary contributions would this coming year make a better showing than ever before. Then, too, we want system in our giving, the adoption of the apostolic rule to lay by in store at set times, and the apostolic measure, according as God has blessed us. We make no provision for it, the appeal comes at an inconvenient time; we put something in the box or plate, a button or a penny, just enough to keep us from being shunned among our fellows, and so God and the Church are robbed. Had we, week by week, set apart for charitable and religious uses such sums as we ought, there would be always something in our treasury, or if not we might with good conscience say no to all appeals until the treasury was replenished. God only asks us for his own, and it goes for our own use. With system, a set time to give, with honest dealing with our tithe or tenth, the Church would know what to expect; she could better plan her work and carry it on with greater economy and efficiency. Every clergyman, every Christian, is a missionary. It is a high privilege, it carries a great responsibility.

The Rev. W. H. Barnes, Honorary, says that there are 20,000 Chinese in the Sandwich Islands;

that two congregations of them are connected with the English Church mission, and that they make good Christians.

Last year the Missionary Societies of the Church of England expended \$2,300,000 in pagan and foreign lands.

The Church Missionary Society has decided that hereafter missionaries, as a rule, will be expected to go to their fields unmarried, and serve a term of three years, before undertaking the responsibilities of family life.

Best cure for colds, cough, consumption, is the old Vegetable Pulmonary Balsam. Cutler Bros. & Co. Boston. For \$1 a large bottle sent prepaid.

THE Catholic Faith. BY JOHN HARVEY TREAT, ESQ.,

A new and important work on the Romish controversy. It should be in the hands of every Bishop, Priest, and Deacon in the Church. Has already the hearty approval of several Bishops and Priests of the Church in the United States.

"The best contribution that the American Church could possibly lay upon the altar of religion and learning."—The late Archbishop Dana.

PRICE.....\$2.50 = Sold only by Subscription. Subscribe at once, as no plates have been made and edition is limited. Subscriptions received by E. & J. B. YOUNG & CO., New York. Or THOS. WHITTAKER, New York. Or by REV. G. H. BUTLER, 128 East 29th street, New York. (Mention this paper.)

A GOOD BOOK. Guide Marks FOR YOUNG CHURCHMEN.

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

Cloth, pp. 108..... 60c. Postage and duty extra. [May be had through this office]. 14-

THE CHRISTIAN MARRIAGE LAW DEFENCE ASSOCIATION.

IN CONNECTION WITH THE CHURCH OF ENGLAND IN CANADA.)

PATRON: The Most Rev. the Metropolitan of Canada.

HON. SEC.-TREAS. L. H. Davidson, Esq., M.A., D.O.L. Montreal.

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

VIRGINIA FARMS and MILLS SOLD and exchanged. Free Catalogue. B. CHAPPEL & CO., Richmond, Va.

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

SHORTHAND May be easily and quickly learned at your own home by our practical course of home instruction. Send for our terms and commence at once. Address the "CONDUCTOR SHORTHAND INSTITUTE," 48-1 St. John, N.B.



M. S. BROWN & CO., ESTABLISHED A.D. 1840.

JEWELLERS & SILVERSMITHS, DEALERS IN Church Plate and Metal Altar Furniture.

128 Granville St., Halifax, N.S.

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

- The Ven. Canon Edwin Gilpin, D.D., Archdeacon of Nova Scotia, Halifax. The Rev. Canon Brock, M.A., President King's College, Windsor, N.S. The Rev. C. J. S. Bethune, M.A., Head Master Trinity College School, Port Hope, Ontario. The Rev. E. S. W. Pentreath, Christ Church, Winnipeg, Man. Prices can be had on application.

ADVERTISE

IN THE CHURCH GUARDIAN

BY FAR THE

Best Medium for advertising

BEING

The most extensively Circulated Church of England Journal

IN THE DOMINION

IT REACHES EVERY PART OF THE DOMINION.

RATES MADE ATE.

Address THE "CHURCH GUARDIAN" 190 St. James Street, Montreal

THIS PAPER may be found on file at Sec. 2, Bowler & Co's Newspaper Advertising Bureau (20 Spruce St.), where advertising contracts may be made for N.Y. NEW YORK

PARAGRAPHS.

FOR THE BABIES

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

Old gentleman (to messenger boy, who is running at the top of his speed)—"Why, lad, what is the trouble?" Messenger boy (breathlessly)—"Don't stop me, don't stop me, sir, I am going to my dinner."

One of the reasons why Scott's Emulsion has such a large sale is, because it is the best. Dr. W. H. Cameron, Halifax, N.S., says: "I have prescribed Scott's Emulsion of Cod Liver Oil, with Hypophosphites, for the past two years, and found it more agreeable to the stomach and have better results from its use than any other preparation of the kind I have ever used." Sold by all Druggists, 50c. and \$1.00.

Lady, in shoe store: "I would like to look at some slippers for myself." Clerk, until recently in the dry goods line: "Yes, madam, something all wool and a yard wide?"

"Did you ever go to sea?" asked Mr. Brown of Jones, as he walked into his office the other afternoon. "No, I am no sailor," replied Jones. "I was going to advise you," said Brown, "if you ever did, to be sure and carry Minard's Liniment with you, for it is a whole medicine chest in itself."

The superiority of man to nature is continually illustrated. Nature needs an immense quantity of quills to make a goose with, but a man can make a goose of himself with one.—Reporter.

TO THE DEAF.

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

Let every man be occupied, and occupied in the highest employment of which his nature is capable and die with the consciousness that he has done his best.

REWARD offered to any person shewing a case of headache, toothache, cramp, bruise, sprain, cough, cold, croup, quinsy, hoarseness, burns, or numbness of the limbs that can not be cured by Minard's Liniment. It is good as a gargle in diphtheria and ulcerated throat, and is perfectly harmless when given according to directions.

It is difficult for a lady to enter or leave a carriage properly. It requires practice and a carriage. The carriage is the hardest part to acquire.

GEORGE ROBERTSON, ST. JOHN, N. B. CHOICE TEAS

A SPECIALTY. Finest Groceries. JAVA AND MOCHA COFFEES, FRUITS, PRESERVED JELLIES, &c. Retail Store,—87 Prince Street, Wholesale Warehouse—10 Water St. GEO. ROBERTSON. N.B.—Orders from all parts promptly executed.

"THE YOUNG CHURCHMAN."

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

MONTHLY: Single subscriptions, 25c. In packages of 10 or more copies, 15c per copy. Advance payments.

"THE SHEPHERD'S ARMS."

A Handsomely Illustrated Paper for the Little Ones.

WEEKLY: In packages of 10 or more copies, 80c per year per copy.

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

Address orders to The Young Churchman Company, Milwaukee, Wis. [Or through this office.]

11,000 COPIES ISSUED "Reasons for Being a Churchman."

By the Rev. Arthur Wilde Little Rector St. Paul's, Portland, Me. Neatly bound in cloth, 282 pages, Price \$1.10 by mail.

"One of the most perfect instruments for sound instruction concerning the Church that has been offered to Churchmen. The whole temper of the book is courteous, kindly and humble. This book ought to be in the hands of every Churchman. Of all books upon this important subject it is the most readable. It is popular and attractive in style, in the best sense. We commend it most heartily to every Clergyman for personal help and parochial use. We would, if we could, place a copy in the hands of every member of the English-speaking race. And we are assured, that once begun, it will be read with interest from preface to conclusion. No better text book could be found for a class of adults, who desire to give a reason for their faith, and be Churchmen in reality.—Church Record.

THE PATTERN LIFE.—Lessons for the Children from the Life of our Lord. By W. Chatterton Dix. Illustrated. Price, \$1.50. At the end of each chapter are questions, and all is written in a simple and interesting style suitable for children, and a most valuable aid to any mother who cares to train her children in religious truth.

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

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

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

The above may be ordered from The Young Churchman Co., Milwaukee, Wis. Or through the Church Guardian.

GET AND CIRCULATE "The Church and Her Ways."

A Tract for Parochial use; treatise of the chief points of the Church's System, and admirably adapted to answer the questions of those outside Her fold regarding it. Prepared for the Board of Missions of the Diocese of Minnesota, by ten Clergy—three of whom are now Bishops. Temperate, sound and good. Price 1c. per copy.

Address: REV. A. R. GRAVES, Or REV. F. R. MILLSPAUGH, Minneapolis, Minn. Or REV. E. C. BILL, Faribault, Minn.

Please mention this paper in ordering.

Excelsior Package DYES!

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

These colors, are supplied, namely: Yellow, Orange, Eosine, (Pink) Bismarck, Carrot, Green, Dark Green, Light Blue, Navy Blue, Seal Brown, Brown, Black, Garnet, Magenta, Slate, Plum, Drab, Purple, Violet, Maroon, Old Gold, Cardinal, Red, Crimson. The above Dyes are prepared for Silk, Wool, Cotton, Feathers, Hair, Paper, Basket Wood, Liquids, and all kinds of Fancy Work. Only 8 cents a package. Sold by all first-class druggists and Grocers and Wholesale by

THE EXCELSIOR DYE CO., C. HARRISON & CO., 10-M Cambridge, King Cos.

A GREAT CHANCE.

A Library for Every Churchman.

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

Reasons for Being a Churchman. By the Rev. A. W. Little. 8th thousand. 2mo. cloth, 289 pages.

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

The Papal Claims, considered in the light of Scripture and History.—With an introductory by the Right Rev. G. F. Seymour. B.T.D. 14mo. cloth, 185 pages.

The Doctrine of Apostolical Succession. With an Appendix on the English Orders. By the Rev. A. P. Percival. 24mo. cloth, 148 pages.

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

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

The Principles and Methods of Instruction as Applied to Sunday School Work. By William H. Groser, B.S. 8th edition. 24mo. cloth, 222 pages.

Books which have influenced me. By twelve prominent public men of England. 16th thousand. 24mo. parchment paper 123 pages.

The Church Cyclopedia. A Dictionary of Church Doctrine, History, Organization and Ritual. By Rev. A. A. Benton. 8vo. cloth, 2.0 pages. Specially selected to cover all points on which every intelligent Churchman should be informed.

The regular price of these books, all new or new editions, is \$10. They are offered for \$5. Special sale; not supplied at this rate separately. Send orders promptly. Supply limited. 100 sets.

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

USE QUEEN'S LAUNDRY BAR AND SAVE YOUR LINEN. Trade Mark. Image of a queen's head.

BUY THE ALBERT TOILET SOAPS

IF YOU WANT THE BEST. BEWARE OF IMITATIONS.

SOLID GOLD PLATED. Image of a watch. To introduce our Watches, Jewelry, etc., for 90 days we will send this fine, heavy gold-plated ring to any address on receipt of 82 cents in postage stamps; and will also send free one magnificent Catalogue of Watches, Jewellery, etc., with special terms and induce wear for 90 days to introduce our goods. Order immediately, and get a \$2.00 ring for 82 cents. CANADIAN WATCH AND JEWELRY CO., 87 & 89 Adelaide St. East, Toronto, Ont.

SALESMEN WANTED AT ONCE.—A few good men to sell our goods by sample to the wholesale and retail trade. We are the largest manufacturers in our line in the world. Liberal salary paid. Permanent position. Money advanced for wages, advertising, etc. For full terms address, Continental Bldg., Chicago, Ill.—Wolcott, O.

Canada Paper Co., Paper Makers & Wholesale Stationers

Offices and Warehouse: 78, 580 and 582 CRAIG ST., MONTREAL 1 FRONT ST., TORONTO.

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

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

THE CHURCH GUARDIAN THE BEST MEDIUM FOR ADVERTISING

BELLS. BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free. VANDUZEN & TIFT, Cincinnati, O.

MENEELY & COMPANY WEST TROY, N. Y., BELLS Favorably known to the public since 1824. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals

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

CINCINNATI BELL FOUNDRY CO SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO. CATALOGUE WITH 1800 TESTIMONIALS. BELLS, CHURCH, SCHOOL, FIRE ALARM. No Duty on Church Bells

Clinton H. Meneely Bell Co. SUCCESSORS TO MENEELY & KIMBERLY, Bell Founders, TROY, N. Y., U.S.A.

Manufacture a superior quality of BELL. Special attention given to Church Bells; Catalogues sent free to parties needing bell

TEMPERANCE COLUMN.

If there can be some suitable deliverance from drink, then all sorts of charities and philanthropies and economic changes can work in the line of such deliverance and make it more real. Then a world of temptations will be removed which center in the dram shop and the saloon. Depravity, if total, will not be so beastly and devilish as when liquor somehow puts additional, unmixed sin into it. In the household there will be some place for the charities and amenities of life, even in uncultivated, rough, boorish natures. Decency will be demanded in the dwelling and not dirt; stuffiness and exposure. Tenements can be improved with likelihood that the improvements will be appreciated, while better conditioned, self-respecting people will refuse to live in filthy, disease breeding, vile surroundings. Children will inherit more of health and not drink-craving, vitiated blood. Above all, the Gospel will have more consciousness, more moral substance to work on so as to be effective and bring about a true reformation. Thus, with the old man of the sea, the drink incubus, decently lifted off and manifold methods combining to bring about further deliverance, the "Nether World" may be lifted up, not rapidly and never probably to any very sublime heights of virtue, but perceptibly and measurably to a much higher level and at least out of densely populated conditions and degraded depths, sooner than live in which Mr. Huxley declared he would live among any set of savages or heathen he had ever found in travelling the world over.—Temperance.

SOLDIERS ON DRINK.

General Lord Wolseley: "I can state generally that my experience has proved to me that the less liquor that is consumed in an army, the more efficient is its condition. I have never seen men do harder work than that done by the three battalions I took with me on the Red River expedition in 1870, and I never saw men making lighter of hardships, more cheerful, more healthy, or better behaved than they were. With the troops under my command in the Zulu war, we had very little spirits. I find that if you give men plenty of tea and sugar, they don't miss their grog after a time. Having no grog with you in a campaign, cases your transports very considerably, and removes a temptation to steal, which its presence with an army always creates." "Stonewall" Jackson: On one occasion, when very much exhausted, "Stonewall" Jackson was asked to take a glass of brandy and water. "No," said he; "I never use it; I am more afraid of it than Yankee bullets." General Sir Richard Dares: "Since I have been a teetotaler, I have gone through great fatigue in hot climates. I have crossed the Atlantic, come here to the Crimea, been exposed to disease and some

discomfort, and I have never been sick, or had even a short attack of diarrhoea. I ascribe this to water. What I began with as an example I now continue, as I consider I am much better without wine, beer, etc., both in a religious and worldly point of view, and I shall continue as I am, please God, to my life's end."

Colonel Coran, of the Bengal Artillery:

"Abstinence agrees with Europeans in India. At one station, when drink was sold, I lost my men in scores. When drink was stopped, I didn't within the same time lose a single man."

A PARABLE.

I held in my hand a little dry tree, an infant hemlock. Had it lived a century it might have towered up above all the forest, and held up its head in majesty. But it grew on a sort of bog, and a muskrat, digging its hole under it, bit off its roots and it was dead. It was full of limbs and knots and gnarls, and I felt curious to know how it happened that it was so.

"Poor fellow, if you had all those limbs and knots to support, I don't wonder you died."

"And my roots, which were my months with which to feed, all cut off too."

"But where do all these ugly limbs come from?" said I.

"Just where all ugly things come from," said he. "I am pretty much like you men. Find out where my limbs come from, and you will find out where all human sins come from."

"I'll take you at your word, sir."

So I took out my knife and peeled off all the bark. But the limbs and knots were left.

"You must go deeper than that, sir."

So I began to split and take off, layer of wood after layer. But all the knots were there.

"Deeper still," said the dry stick.

Then I split it all off, and separating it the heart was laid bare; it looked like a little rod, about 6 feet long, and perhaps an inch through at the large end. Ah! and I was now surprised to see that every limb and knot and gnarl started in the heart. Every one was there, and every one grew out of the heart. The germ or the starting point of each one, was the centre of the heart.

THE BIBLE.

I have been blamed for the familiar application of its sacred words. I am grieved to have given pain by so doing; but my excuse must be my wish that those words were made the ground of every argument and the test of every action. We have them not often enough upon our lips, nor deeply enough in our memories, nor loyally enough in our lives. The snow, the vapor, and the stormy wind fulfil His word. Are our acts and thoughts lighter and wilder than these, that we should forget it?—John Ruskin.

Be but faithful, that is all.—Clough

(ESTABLISHED 1842)

Geo. HARCOURT & SON, MERCHANT TAILORS AND ROBE MAKERS.

SURPLICES, STOLES, &c., CLERICAL COLLARS, ACADEMIC HOODS, GOWNS, &c., &c. 43 KING STREET EAST, TORONTO.

GRATEFUL—COMFORTING.

EPP'S COCCA. BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.

Made simply with boiling water or milk. Sold only in packets by Grocers, labeled thus: JAMES EPPS & CO., Homeopathic Chemists, London, England. 28007

A SEASONABLE AND VALUABLE PAMPHLET.

Communion Wine.

A Critical Examination of Scripture Words and Historic Testimony, BY THE

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

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

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

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

In ordering please mention this advertisement in the

THE CHURCH GUARDIAN, 100 St. James Street, Montreal.

Montreal Stained Glass Works.



CASTLE & SON, Artists in English Conventional and Antique, Lead and Mosaic—Memorial Stained Glass. 40 Bleury Street, Montreal, P.Q. and Fort Covington, New York

TELEPHONE NO. 1906

FOR

TOWNSHEND'S

Bedding, Curled Hair, Moss, Alva, Fibre and Oolton Mattresses. The Stem-winder wove wire Beds in four qualities. Feather Beds, Bolsters, Pillows, &c., 384 St. James street, Montreal.

THE CHURCH GUARDIAN A Weekly Newspaper.

NON-PARTISAN INDEPENDENT

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

Special Correspondents in different Dioceses.

OFFICE; 100 St. James Street Montreal.

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

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

REMITTANCES requested by POST-OFFICE ORDER, payable to L. H. DAVIDSON, otherwise at subscriber's risk

Receipt acknowledged by change of address. If special receipt required, stamped envelope or post-card necessary.

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

ADVERTISING.

THE GUARDIAN having a CIRCULATION LARGELY IN EXCESS OF ANY OTHER CHURCH PAPER, and extending throughout the Dominion, the North-West and Newfoundland, will be found one of the best mediums for advertising.

RATES.

1st insertion - - 19c. per line Nonpareil Each subsequent insertion - 5c. per line 3 months - - - - - 75c. per line 6 months - - - - - \$1.25 " 12 months - - - - - \$2.00 "

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

Obituaries, Complimentary Resolutions, Appeals, Acknowledgments, and other similar matter, 12c. per line

All Notices must be prepaid.

Address Correspondence and Communications to the Editor

P. O. Box 506, Exchanges to P. O. Fox 1888, Montreal.

NEWS AND NOTES.

BURLINGTON ROUTE.

Through Sleeper Daily to Texas Points.

The C., B. & Q. R. Co. is now running in connection with the Missouri, Kansas & Ry. from Hannibal, a sleeping car from Chicago to Sedalia, Fort Scott, Parsons, Denison, Fort Worth, Waco, Austin, Houston, Galveston and other points in Missouri, Kansas, Indian Territory and Texas.

An Illinois Citizen became enthusiastic upon first seeing the Atlantic ocean. "Why," he said, "it is immense, grand. What a prairie it would make if it would only keep still."

ADVICE TO MOTHERS.

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

'There was a regular cyclone up at our house this morning. Pop was mad as a hatter.' 'Well,' said Johnny, ruefully, 'we had a disturbance at our house too. It wasn't a cyclone, though—sort of spanking breeze.'

Gluten Flour and Special Malted Food are the most valuable and healthful for Dyspepsia, Debility, and Children's Food. It is mainly free from Starch. Six lbs. sent to physicians and clergymen who will pay special charges. For all family uses nothing equals our "Health Flour." Try it. Sample free. Send for circulars to FARWELL & RITCHIE, Watertown, N. Y.

Cashier—I wish to marry your daughter, sir. May I have her? Proprietor (who has just been examining the books)—Well, I suppose I'd better give my consent. I want to keep the money in the family.

WHAT'S THE MATTER?

Used up with asthma. Go to the druggist and get a bottle of Minard's Honey Balsam; it is a positive cure for asthma

If a man wants to drown sorrow in the bowl, let him try a bowl of water. Bowls of liquor are already too full of sorrow.

A certain Elginité was asked by a preacher why he didn't come to church oftener and bring his children. He replied that the little folks would make too much noise. "They can't make any more than I can," answered the preacher, and thus encouraged the fond father has ventured out.'

—O.O.—

A man that gets tight is apt to make very many loose remarks.

THE NEW PAIN KING.

Polson's Nerviline cures flatulence, chills, spasms and cramps. Nerviline cures promptly the worst cases of neuralgia, toothache, lumbago and sciatica

Nerviline is death to all pain, whether external, internal, or local. Nerviline may be tested at the small cost of 10 cents. Buy at once a 10 cent bottle of Nerviline, the great pain remedy. Sold by druggists and country dealers.

'I beg the congregation to forego the usual donation party this year,' announced the minister. 'I have nothing to give. The last crowd cleaned me out of eatables for six months!'

HEMORRHOIDS.

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



Cures PAINS—External and Internal. Swellings, Contractions of the Muscles, Stiffness of the Joints, Sprains, Strains. Heals Bruises, Scalds, Burns, Cuts, Cracks and Scratches.

BEST STABLE REMEDY IN THE WORLD.

Cures Rheumatism, Neuralgia, Headaches, Sore Throat, Group, Diphtheria and all kindred affections. Large Bottle! Powerful Remedy! Most Economical! As it costs but 25 cents.

THE INSTITUTE LEAFLET

FOR Church Sunday-Schools.

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

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

Recommended by the Synods of Montreal, Ontario and Toronto, and by the Inter-Diocesan Sunday-School Conference embracing Delegates from five dioceses. Now in the Seventh year of publication.

Prepared by the Sunday-School Committee of the Toronto Diocese, and published by Messrs. Rowse & Hutchison, Toronto, at the low rate of Six cents per copy, per annum. THE CHEAPEST LEAFLET in the world. Moderate in tone, sound in Church doctrine, and true to the principles of the Prayer Book. New Series on the "Life of Our Lord," begins with Advent next. Send for sample copies and all particulars Address ROWSE & HUTCHISON, 78 King Street, East, Toronto.

or Coughs and Colds, Catarrh, Influenza, Bronchitis, Asthma, Consumption, Scrofulous and all Wasting Diseases, use

PUTTNER'S EMULSION OF Cod Liver Oil WITH HYPOPHOSPHITES OF LIME AND SODA.

For all diseases of the Nervous system, as Mental Anxiety, General Debility, Impoverished Blood, &c., it is highly recommended by the medical profession.

ST. ANDREW'S, N.B., 4th Oct. 1889.

Messrs. Brown Bros. & Co. Being very much reduced by sickness and almost given up for a dead man, I commenced taking your Puttner's Emulsion. After taking it a very short time my health began to improve and the longer I used it the better my health became. After being laid aside for nearly a year, I last summer performed the hardest summer's work I ever did, having often to go with one meal a day, I attribute the saving of my life to PUTTNER'S EMULSION.

EMERY E. MURPHY, Livery Stable Keeper.

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

PAROCHIAL

Missions to the Jews Fund.

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

CANADIAN BRANCH.

President:

The Lord Bishop of Niagara.

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

Honorary Secretary: Rev. Canon Cayley, Toronto.

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

Diocesan Treasurers: The Secretary-Treasurers of Diocesan Synods

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

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

Toronto—Rev. J. D. Cayley, Toronto.

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

Ontario—Rev. W. B. Carey, Kingston.

Niagara—Rev. Canon Sutherland, Hamilton.

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

SUBSCRIBE for the CHURCH GUARDIAN

NOTICE—SPECIAL.

We have no General Travelling Agent in Ontario, and have had none for months past. If any application for new, or for payment of old subscriptions has been made by any one under pretence of being such agent, the parties to whom such application was made will confer a favor by immediately communicating with

THE CHURCH GUARDIAN.

P.O. Box 504,

Montreal

WHAT IS MODERN ROMANISM

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

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

Should be Read by Everyone.

Cloth, pp. 181, ..... 75c. Mail 80c, exclusive of duty.

THE YOUNG CHURCHMAN CO

Milwaukee.

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

THE TEACHERS ASSISTANT.

A Monthly journal designed to explain and illustrate the Institute Leaflets for Church Sunday-Schools.

Price only 30 cents per annum.

Brimful of interesting matter on every Sunday's Lesson.

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

The Bishop of Toronto thus writes respecting the Assistant:

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

Try it for the Year beginning with Advent next.

Address ROWSE & HUTCHISON, 78 King Street, East, Toronto.

SUBSCRIBE

— TO THE —

CHURCH GUARDIAN

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

Subscription per annum (in advance) \$1.50

Address, L. H. DAVIDSON, D.C.L., EDITOR AND PROPRIETOR, Montreal.

Davidson & Ritchie

ADVOCATES, BARRISTERS, AND

ATTORNEYS AT LAW,

190 ST. JAMES STREET, MONTREAL.





**ROYAL BAKING POWDER**  
Absolutely Pure.  
This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER Co., 106 Wall St. New York.

**KNABE**  
PIANO FORTES  
UNEQUALLED IN  
Tone, Touch, Workmanship & Durability

WILLIAM KNABE & Co.,  
BALTIMORE 72 and 24 East Baltimore street  
NEW YORK, 145 Fifth Ave.  
WASHINGTON, 817 Market Space.  
WILLIS & CO., Sole Agents,  
1824 Notre Dame Street, Montreal.

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

**PATRON:**  
THE ARCHBISHOP OF CANTERBURY.  
Visitor and President of the Board of Governors:  
THE LORD BISHOP OF NOVA SCOTIA.  
Governor ex-officio. Representing Synod of New Brunswick:  
THE METROPOLITAN.  
Acting President of the College:  
THE REV. PROF. WILLETS, M.A., D.C.L.

**PROFESSIONAL STAFF:**  
Classics—Rev. Prof. Willets, M.A., D.C.L.  
Divinity, including Pastoral Theology—The Rev. Prof. Vroom, M.A.  
Mathematics, including Engineering and Natural Phil.—Professor Butler, B.E.  
Chemistry, Geology, and Mining—Professor Kennedy, M.A., B.A.Sc., F.G.S.  
English Literature, Political Economy with Logic—Professor Roberts, M.A.  
Modern Languages—Professor Jones, M.A., Ph.D.

**LECTURERS:**  
Lecturer in Apologetics—The Rev. F. Partridge, D.D.  
Lecturer in Ecclesiastical Polity and Law.  
Lecturer in Biblical Exegesis.

Other Professional Chairs and Lectureships are under consideration.

There are eight Divinity Scholarships of the annual value of \$150, tenable for three years. Besides these there are: One BINNEY Exhibition (\$50); Three STEVENSON Science Scholarships (\$50); One MCCAWLEY Hebrew Prize (\$38); One COGSWELL Scholarship (\$120), open for Candidates for Holy Orders; One MCCAWLEY Testimonial Scholarship (\$38); One AKINS' Historical Prize (\$30); One ALMON-WELSFORD Testimonial (\$24); One HALIBURTON Prize (\$30); One COGSWELL Cricket prize. The necessary expenses of Board, Rooms, &c., average \$15 per annum. Nominated students do not pay tuition fees. These nominations fifty in number, are open to all Matriculated Students, and are worth about \$90 for the three years course. All Matriculated Students are required to reside in College unless specially exempted. The Professor's reside within the limits of the University grounds.

THE COLLEGIATE SCHOOL is situated within the limits of the University grounds (40 acres), and is carried on under regulations prescribed by the Board of Governors. For CATALOGUE and full information apply to the

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

**BISHOP RIDLEY COLLEGE,**  
ST. CATHERINES.

A CANADIAN CHURCH SCHOOL FOR BOYS.

WILL OPEN SEPT. 17TH, 1889.

Board of Visitors: All the Bishops of the Province.

STAFF:—Principal, The Rev. J. O. Miller, B.A., University Toronto; Classical Master, H. J. Cody, Esq., B.A., University Toronto; Modern Languages, F. J. Steen, Esq., B.A., University of Toronto; Mathematics, W. H. R. Spotton, Esq., B.A., University Toronto; Religious Instruction, The Rev. W. J. Armitage; Music, Angelo M. Reid, Esq., Leipzig; Drill Instructor, Capt. Geo. Thairs; Matron, Miss Cleghorn; Steward, Capt. George Thairs; Medical Inspectors, Dr. Goodman and Dr. Merritt.

Information may be obtained from the  
**REV. J. O. MILLER,**  
26 King st. E., Toronto, or Ridley College, St. Catharines.

4-4ms

The Rectory School,  
FRELIGHTSBURG, P. Q.,  
RESUMES SEPT 5TH, 1889.

HOME SCHOOL FOR BOYS.

Careful Mental, Moral and Religious culture, amid healthful and attractive surroundings.

**CANON DAVIDSON, M.A.,**  
18-11 Frelightsburg, Q.

**Special Notice**

WE ARE NOW READY TO SUPPLY  
**Our New Improved**  
**GURNEY HOT-WATER HEATER!**  
Guaranteed More Economical in fuel  
Quicker in Circulation, and  
Larger Heating Surface  
Than Any Boiler now Made.

Contains all known Improvements!

Combines strength, Durability, and is Elegant in Appearance.  
EASY TO MANAGE.

**E. C. Curnev & Co.**  
385-387 St. Paul,  
MONTREAL.

Drink, weary Pilgrim, drink, I say  
St. Leon drives all ills away.

MONTREAL, 8th May, 1888.

**A. POULIN, Esq.,** Manager St. Leon Water Co., Montreal;

DEAR SIR,—It affords me great pleasure to state that recently I have used St. Leon Water (as per four printed directions), with the most gratifying results. From my experience I can conscientiously recommend the Water as invaluable.

Yours truly  
**H. MACDIARMID.**

**Church of England Distributing Homes,**  
Sherbrooke, P.Q., "GIBB'S HOME" for Girls, and "BENYON HOME" for Boys.

Children only allowed to go to Members of the Church. Applicants for children should send or bring reference from their Minister. Information cheerfully given upon application.

MRS. OSGOOD, Matron, "Gibb's Home."  
MRS. BREADON, Matron, "Benyon Home."

**Corham M'F'G Co., Silversmiths \***

\* \* \* Broadway and 19th Street, New York,

ECOLESTIASTICAL DEPARTMENT.

EAGLE LECTERNS, BRASS PULPITS, COMMUNION PLATE,  
FONT COVERS, ALTAR CROSSES, VASES and CANDLESSTICKS.  
MEMORIAL TABLETS IN BRASS AND BRONZE.

By Appointment to H. R. H. Prince of Wales.

**HEATON, BUTLER & BAYNE,**  
LONDON, ENGLAND.

MEMORIAL WINDOWS. MOSAICS AND DECORATIONS,  
PAINTED PANELS FOR THE ALTAR, REREDOS, AND PULPIT.

**GORHAM M'F'G CO., SOLE AGENTS.**

(PREFATORY NOTE BY THE

**MOST REVEREND THE METROPOLITAN.)**

**"Manuals of Christian Doctrine"**

A COMPLETE SCHEME OF GRADED INSTRUCTION FOR SUNDAY-SCHOOLS

BY THE

**REV. WALKER GWYNNE,**

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

EDITED BY THE

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

Bishop of Albany.

LEADING FEATURES.

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

**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.

**ROWSSELL & HUTCHISON,**  
TORONTO, CANADA.

**Wanted**

A THOROUGHLY COMPETENT  
MAN TO TAKE ENTIRE  
CHARGE OF THE  
**Business Department of this  
Paper.**

Partnership or Salary. Young man and a Churchman preferred.

Address:  
**L. H. DAVIDSON,**  
P.O. Box 504,  
Montreal.

**St. John The Evangelist's School,**  
MONTREAL,  
WILL RE OPEN ON  
**WEDNESDAY, SEPT 11TH, 1889**

The Pupils are thoroughly prepared for all Entrance Examinations or for business. Twenty-five boarders and fifty day scholars are received. Commodious buildings have been erected during the year at a cost of \$30,000 containing all modern improvements. Perfect sanitation. For prospectus and all information, apply to  
**REV. ARTHUR FRENCH, B.A., Oxford,**  
16-11 1773 Ontario street West.