

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

OF MONTREAL.

A. P. WILSON, Prop.
CUTLER & CO., Printers.

"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. XIII }
No. 40. }

PUBLISHED AT ST. JOHNS, P. Q., MARCH 16. 1892.

PER YEAR
\$1.50

LENT FOR YOUNG MEN.

BY THE RIGHT REVEREND DANIEL S. TUTTLE, D.D.,
BISHOP OF MISSOURI.

William Pitt was Prime Minister of England in his twenties. The "atrocious crime" of being a young man, charged against him, he flung back in splendid disdain. In England of the eighteenth century there was some ground for the charge. For youth to rule, save in the blood royal, was indecorous, to say the least. With us now, however, youth leads and rules, admittedly, to no inconsiderable degree.

Influence entails responsibility. Let not our young men harbor in their hearts pride at being influential, and let slip out of their hearts the sobering sense of the accountability that they must be held to.

Over one class their influence, naturally, is immense. I mean over younger boys. The "kids," as they are called, with an eager readiness follow and imitate those a little older than themselves. Anybody has been much with boys of different ages knows with what almost worshipful regard the lads look up to the young men. So, alas, when young men turn their backs on church-going, and slink away from Sunday-school work and parish work, they cast off one of the most powerful of natural forces provided for the salvation of boys. And the evil gets perpetuated and sadly increased. Those boys grow to be young men. Having been deprived themselves of the influence to the right that their natural leaders should have furnished them, they are even in a worse degree fitted for their own responsible leadership. And so there ensues a deplorable starting aside as a broken bow on the part of hosts of our young. Oh, for young men to stand at their posts of leadership and to realize their responsibility! In its massed working, theirs may be esteemed the most powerful influence of earth over boys. I have always deprecated the putting of good women on vestries and in rulerships in our parishes. To me the strong argument against this practice is the fact that the natural worshipful regard of boys is for young men, and that, if leaderships be filled by women, boys will not be ready to rally around the cause.

Young men bethink you of your accountability. It is no time for reckless disregard. The immediate future is yours to make. Your soon-coming middle life shall give it sustained vigor and practical shape. The later future the boys of the now will make. And you are moulding the boys of the now. Feel you not the home-thrust of the truth—influence entails responsibility?

Indeed there is a reverence due to the boys. "Reverentia debetur pueris." And there is a reverence due from old men to young men, considering the potencies enwrapped in the latter. And, young men, members of a race whose

changing, vanishing individual forms come and go in such quick ways as to startle, if not to sadden, you, I beg you, do not hug the delusion that you can do what you like and leave undone what you like, and that it won't much matter; that you can live unto yourselves and die unto yourselves, independent of others, and unlinked to others, and that be the end of it. I am quite sure, if I can get you to think, that you will perceive that how you carry yourselves, and what you do and what you fail to do, are followed by far-reaching consequences, to others as well as to yourselves, of most tremendous importance.

Now, let me assume that, in face of this mighty influence resting on you, you desire to do what is right, and are seeking out the best ways for doing what you desire. Among the many and other ways of doing right, will you suffer me to point out this one to you—KEEP LENT.

1. Because keeping it will send mind and thought specially towards the blessed Lord and Saviour, Jesus Christ. It may be said we should be always thinking of Him. Granted. That is true. But, will setting special times to think of Him hinder this always thinking of Him? Do the fixed, special three meals of the day hinder the constant nourishing that we seek to provide for our bodies? Does the special setting apart of one day in seven by divine law for holy worship hinder for the other six days thoughts of God and prayer to God? Nay, rather, may not the special times be food and spur and guide and impulse to the general duty? "What is everybody's business is nobody's business." Human nature voices that maxim; human experience finds it true. Along the line of the same maxim truths and duties that have no special times given to them may quite likely find that no time is given to them.

Instinctively from the first the Church set special times for thinking of Him—Christmas, Good Friday, Easter. At the first also forty hours before Easter seem to have been set apart, compassing the time from the Crucifixion on Friday afternoon to the Resurrection on Sunday morning; and soon after the forty hours of special observance became forty days. The thought of Lent is fixed on the Lord Jesus; earnestly on His Cross and the weight of love it bore; gratefully on His tomb, opened, empty, sun-lighted; trustfully on His session at God's right hand, the pleading intercessor to our great need. In love of Him, and thought of Him and out-reaching toward him, keep Lent, therefore.

2. Because earnest meditation upon the Lord Jesus will lead you to think of God the Holy Ghost. The "Plan of Redemption" is too often erroneously regarded as consummated in the Atonement. The blessed Redeemer is thought

to have finished His work then. But He Himself said, I will send "another Comforter." "He shall receive of mine and shall show it unto you." "I will not leave you comfortless; I [through Him] will come to you." "Lo, I [through Him] am with you always, even unto the end of the world." A vicar of Christ is on earth, and it is He the Holy Spirit, who came down on the day of Pentecost and has not gone back again. He, for Christ, so to speak, now actively carries forward on earth the redemptive work, enlightening reason, rectifying conscience, sanctifying souls, vitalizing sacraments, energizing the Church. Keep Lent, then, in fixing and fastening earnest thought upon the Lord Jesus. But stop not with His Ascension. Consider that His vicar, the Holy Spirit, afterward descended and is personally, actively carrying forward on earth the redeeming work. Then you will always name Him "He" and never "It." Then you may draw strength and courage from the fact that He, if you do not repel Him, is near you and within you to give help, in the great need you sadly know of, against the bad and for the good.

3. Because *unworldliness* is a want of to-day. Not unworldliness that is laziness. We have quite a store of *that*. Not unworldliness that is lack of common sense. We can furnish supplies of *that*. Not unworldliness that fastens look on the joys of the future and stumbles in negligence or irritation over the duties of the present. The less of it we have the better off we are. But the unworldliness that will hold up Christ as the Master, and keep down the world as the servant. The unworldliness that will heed the Holy Spirit whispering within, as well as business and society vociferating without. The unworldliness that shrinks from sin that God sees, as well as from crime that law seizes. Unworldliness that will not put material gain ahead of spiritual growth.

Young men; business and society, with their rightful duties and demands, press you hard. The pressure may mean the choking out of thoughts and things spiritual and eternal. Welcome, then, with all your hearts a set season wherein to waive back society and to cut off some of the tyrannies of business. By keeping Lent, through such retirement and excision, you may do your own higher selves great good and you will extend a benefit to the boys who look up to you, and to business and to society who look at you more keenly than you think.

4. Because *self-denial* is a Christian virtue well worth the while of young men to learn to practice. "If any man will come after me," saith the Master, "let him deny himself and take up his cross daily and follow me." It is not alone that self-denial is the acknowledged line of preparation for future triumphs. Spartan boys,

Indian braves, West Point Cadets can tell us that. But it is that Christian self-denial marches right along and after the footsteps of the Master. This is the denial which the higher spiritual self makes to the imperious demands of the lower sensual self. And the denial that generous helpfulness to others makes to sordid selfishness. It does not disdain to practice itself in little things, and out of the way things, that it may be vigorous of muscle and have its restraining powers well in hand. Forty days of self-denial, even though practised in little things may furnish wholesome exercise of self-restraint, and splendid vigor of self-control. So you may the better grasp and and the stronger hold the real good in "the things which are seen which are temporal," while witnessing your faith and deepening that faith in "the things which are not seen which are eternal."

Young men, dear friends to me, all, rejoice in your youth. That is natural and right. No harm there. But count and ponder, I pray you, your responsibility. Hail Lent heartily as a time for honest thought upon the realities of substance lying under and in front of the flitting shadows of daily existence. Welcome the Church's set season for getting more of grace from prayer and sacrament, for nourishing the spiritual life. Fast some way. Some lovers of butter may go without that. Some, fond of desert, may omit that. Some smokers may give up their cigars. Some novel readers may give their favorites the go-by for six weeks. Go to church as often as you can. Attend the downtown business men's Lenten services. Go to the Holy Communion, if it is offered, every Sunday in Lent. Think of some one person, sick or poor, or both, and visit him. Save up from your self-denials, pennies and dimes and dollars, and give them in a free and faithful gladness on Easter for missions. Discourage, and by your example rather than you talk, mark to your elders the heinousness of, the dreadful habit of saving up money by self-denial in Lent and then selfishly appropriating it in Easter offerings to meet parochial deficiencies. Your little things habitually heeded for forty days may be spiritual things well gained. "And I, if I be lifted up from the earth, will draw all men unto me." Our grateful hearts respond,—even so, Lord Jesus, draw us also. Nay, we feel Thee drawing; and, blessed be Thy Holy Name for ever, it is with the mighty cords of LOVE.

THE CHURCH OF THE FUTURE.—From the *Living Church Quarterly* the following statistics in regard to the Church in the United States are obtained: Clergy, 4,203; Candidates for Holy Orders, 375; Postulants, 202; Lay Readers, 1,228; parishes and missions, 5,605; baptisms during past year, 60,821; communicants, 535,573; Sunday School leaders, 41,418; scholars, 388,060; contributions, \$13,129,928.85. "*Public Opinion*," in commenting on this, says: "The general growth of the Church far exceeds proportionately that of the population at large, or any other religious section of it in particular. It looks like the Church of the future."

It most certainly does look that way. The Anglican Church is the Catholic Church for English speaking people. And moreover she is showing her adaptability to persons of all nationalities. Her Prayer Book is translated into almost every known modern language. Her historic character, her freedom from modern novelties, her tenacious hold of the ancient and Catholic faith, her unmutated Sacraments, her open Bible, her unbroken traditions, her dignified and holy ways—these are a few of the things which are drawing individuals and nations unto her.

We earnestly desire and ask the co-operation of the Clergy and Laity of the Church of England in Canada in increasing the circulation of the "Church Guardian." We will send sample copies to the address of any possible subscriber furnished us. Address Editor, P.O. box 504, Montreal.

ECOLESIASTICAL NOTES.

THE Rev. E. A. Knox's parish—Aston-by-Birmingham, Eng.—has a population of 40,000.

IT is said that the Bishop of Liverpool will not consent to the further prosecution of Rev. J. Bell-Cox.

THE Communicants in the diocese of Western Michigan increased from 2970 in 1881 to 4232 in '91—and 1091 of these were in the last 5 years.

THE Ember Day Collect is a witness before God and man of the interest which the whole body of the Church has in the ordination of the Clergy.

THE Board of Missions of the P. E. Church of the United States expects \$50,000 for Domestic and Foreign Missions for the children's offerings during Lent.

FIFTY-FOUR graduates and undergraduates of Cambridge have sent in their names to the Church Missionary Society, signifying their intention to offer themselves for work in the mission field.

NO FEWER than 80 special preachers took part in the daily services in 45 churches at Leeds, Eng., during the general mission held there in February. Canons Scott, Holland and Mason were the principal missionaries.

THE *English Churchman* says, that it is rumoured that the Bishop of Liverpool, (Dr. Ryle) is to be asked to accept the gift of a pastoral staff, at which the *Churchman* waxes very wrathful.

THE Diocese is the unit, and the Bishop the expression and center of unity. We value the Episcopate not because of the individual occupant of the office, but because of the office itself.—*Bishop Whitehead*.

THE CHURCH OF ENGLISH-SPEAKING PEOPLE.—The following figures were given two years ago, and they express the relative size of the various bodies of English-speaking Christians: Catholics or Anglicans, 21,450,000; Methodists, all kinds, 16,100,000; Roman Catholics, 14,750,000; Presbyterians, all kinds, 10,700,000; Baptists, all kinds, 8,210,000; Congregationalists, 5,650,000. We would not be understood to argue that numbers decide anything whatever. But these figures may serve to open the eyes of some within as well as without the communion of our part of the Catholic Church, to the fact that her 225 Bishops, 30,000 other Clergy and 21,450,000 laity gives her by far the best title, so far as numbers go, to be called *the Church of all who use the English language*. But she has better claims to our allegiance than that.—*Selected*.

"ALL EQUAL ARE WITHIN THE CHURCH'S GATE."—The highest and the lowest in earthly state have alike their sins to confess, their petitions to prefer, their praises to present to Almighty God. The same Father over all is worshipped; the merits of the same Saviour are pleaded; the help of the same Sanctifier is sought, before the one altar, by low and high, rich and poor together.—*Sermon by the Rev. W. Allan Whitworth, Vicar of All Saints', Margaret St., London.*

DISESTABLISHMENT NOT YET.—Mr. Samuel Smith's motion in the British House of Commons in favour of the disestablishment of the Church in Wales was rejected after an animated debate by a majority considerably larger than that of last year. The numbers were 267 for and 220 against the resolution, 32 votes being recorded against and 17 for the motion more than those given in 1891. The majority consisted of 245 Conservatives and 22 Liberal Unionists. The minority was composed of about 154 Gladstonians, 60 Irish members of both sections, and 6 Liberal Unionists.

AS TO the Clergy, Heygate, in that most excellent book, "Ember Hours," gives this advice:

"None of these seasons should pass without our reading through the Ordination Service in solemn examination of self. It were best to do this on our knees, and as though arraigned before the Seat of the Judge, confessing and bewailing our sins as we see them, and though it be grievous to see our sins and our failures, yet happy are we in comparison with those who shall perceive their neglects for the first time by the consuming brightness of Christ's coming, when tears cannot quench the thirst, nor cool the flames of the lost."

The following is from a recent pastoral of Bishop Cox:

A neglect of family prayers is the underlying source of innumerable evils in many households. Where a blessing is never invoked upon a family by all its members kneeling before God, what wonder if blessings are withheld? When we reflect that a reverent use even of the Lord's Prayer only would preserve a family from the curse which rests on a prayerless household, surely there can be no excuse for neglecting because of the proverbial pressure and hurry of the world's affairs.

The neglect of private reading of the Scriptures is rather to be censured because the Prayer Book divides a daily portion for every Christian, out of which something should be selected in the busiest life for the daily food of the immortal spirit.

THE KEEPING CHURCHES OPEN ALL DAY, and permitting those who are disposed to enter is, I think, a very salutary measure; for it maintains the habit of prayer, and the reverence for religion, which must surely act as a check, if not a preventative to the indulgence of evil passions. I have seldom entered a church in France or Belgium without having observed a number of persons passing and repassing, all of whom devoted at least some minutes to prayer. The "modeste" with her "carton" or the "cuisinière" returning with her basket of provisions from the market, would esteem it sinful to pass the ever open doors of the church without entering to beg a pardon or a blessing; nay, the "marmiton," with her apron on, and the artisan, who is taking to his employer the produce of his labours, will step in, and lowly bending, utter a few short but fervent prayers.—*Lady Blessington's Italy, 1822.*

WHY AM I A CHURCHMAN?

I am a Churchman —

III. Because SEPARATION FROM THE VISIBLE COMMUNION OF THE ONE BODY HAS ALMOST INVARIABLY LED, IN COURSE OF YEARS TO DEPARTURE FROM THE FULNESS OF THE FAITH OF THE GOSPEL CONCERNING THE DIVINITY OF OUR LORD.

It is only with very deep pain and sorrow that we make this assertion, for as long as the Truth concerning the Deity of our Lord is held, even though it be in separation from the One Body founded by Him, that Truth must draw souls to the Light. But, nevertheless, if it is true that *schism*, almost inevitably, leads to *heresy* on this fundamental article of the Christian faith, we must boldly proclaim it as a warning to those who know not whither their steps are leading. That it is only too sadly true, history plainly testifies.

On this subject we cannot do better than let a late Presbyterian minister speak. In a remarkable book, "A Presbyterian in Search of the True Church," Mr. Mines says:

"That which, more than all considerations, loosened the hold of my former creed upon my confidence, was the historical fact, that it had been found, after long and fair experiment, in every possible variety of circumstances, *insufficient in any one instance to protect and preserve inviolate the faith.* And if the things I am about to allege be true, I do solemnly appeal to my former brethren to weigh well the matter, and abjure a system which all his history has shown to lack that vital force with which every seed in nature has been endowed by its Creator; to propagate its like, and to perpetuate itself."

"How fares it with the Presbyterian Church in Scotland? Her disruption into eight or ten communions, all strictly Presbyterian, and all owing their origin to alleged unsoundness in each other's discipline or faith, shall be considered when we come to speak of schism: and we allude to it here, only as indicating a general restlessness under the *Westminster Confession*, and a constant tendency to remodel its provisions. And what was the condition of the Kirk itself at the beginning of this century? Who will deny that under the workings of an Arian, Arminian, and Pelagian leaven in different proportions, what is now regarded as distinctly the Evangelical doctrine, was almost universally lost?"

"And what has been the fate of Presbyterian churches in England, where they have been sufficiently detached from the Scottish Kirk, to evade the legislation of an Episcopal Parliament? *Of 260 parishes established in their glory in the days of Cromwell, 240 are now Unitarian!* I was personally informed a few years since in London, by men who bewailed the fact, that up to a recent date, every Presbyterian church and chapel in the Metropolis had lapsed into Socinianism. . . . On this account I found myself advised and obliged, everywhere in England, to drop the name of Presbyterian, or if I still bore it, uniformly to explain it.

"And what, at the time we speak of, was the state of the denomination in Ireland? Where it was not Unitarian, it was Arian, from centre to circumference, and that within 100 years of the most wonderful awakening, and 'revival,' that history has recorded. . . .

"Not long after this, as has been commonly the case under the operation of like causes, opposition to Creeds began to be made, and Pelagianism, Arianism and Socinianism, and especially the views of Dr. Priestly, prevailed, and were current at the beginning of this century. . . .

"Let us cross the channel that divides England from the Continent. The glorious Church of the Huguenots and the Vaudois. . . . Where is this Church at which, for its virtues and its prowess, the whole world wondered? It is fallen! It is fallen! It is a cage of unclean birds; it is the hold of every foul spirit; it is the worst of anti-Christians; it denieth the Father and the Son. . . . Of her 600 Presbyterian clergy, I

was informed a few years since, upon the spot, 'that there were not found ten' who dared to affirm that Jesus Christ was 'God manifested in the flesh.' Who can wonder that infidelity has 'hastened to the prey,' and that Property has divided the spoil?"

"Passing over to Switzerland, let us go through her 22 Republics, beginning at the home, the Church, the pulpit, the grave of Calvin. I saw in the heart of Geneva a proud sepulchral monument to Rousseau, but, to forgotten Calvin, 'they raised not a stone they carved not a line.' The Confession of Faith continues, as it does in France, to be subscribed; but it is no longer believed. The ashes of Servetus, to whose fiery death Calvin gave his voice, have been scattered over lake and hill, and have broken forth in blains and boils upon the whole Presbyterian body; while the opinions for which Servetus perished are preached with trumpet tongue in the very Cathedral from which Calvin hurled his anathemas against him. Of the whole venerable Synod of Geneva, but one solitary pastor, as I was informed when on the ground, was even *suspected* of believing in the Divinity of Jesus. They began by denouncing it a superstition to bow at His name; they have ended by declaring it idolatry to bow to Him at all. When a few years ago, the venerable Malan dared to say in a discourse, that Jesus 'is the true God and eternal life' he was driven from the pulpit and hooted on the streets as profanely as if he had cast his pearls before a Musselman mob in Mecca, or Beyrout. The same was the state in the other republics. In short, the old Church of Switzerland, the Church of Zuinglius and Bucer, and of Calvin has become openly Socinian and infidel. . . . And what has been the fate of the faith in Germany, the land of Luther? . . . It is taught by some of her pastors, that there is no other God than in the things we see, and that man himself is the highest impersonation of Divinity, and in such a one as Christ Man may therefore be lawfully adored. As to the Bible, it has been justly said, that if Luther could return from the dead, he would find the Bible as much banished from the communities professing his doctrine, as it was in the worst times of the Papal Policy. And if the Bible has begun to reappear in those lands at all, it has been in many an instance, if not in absolutely all, by the direct or indirect agency of British residents, or of a British and Foreign Society" (p. 155).

Some three or four years ago, Mr. Spurgeon, the eminent Baptist Preacher, brought a terrible indictment against his brother Dissenting Ministers in England. He said that for a long time there had been manifest a very rapid Down Grade tendency in matters of faith, and that now it was very uncertain, indeed, in what chapel you would hear the full faith preached. Though certainly no friend of the Church of England, he, at the same time, acknowledged that in its churches alone one could be almost *certain* of hearing the truth in its fulness.

The late Dr. T. C. Ewer, Rector of Christ Church, New York, in a remarkable series of Sermons called the *Failure of Protestantism*, preached in New York, in 1868, quotes a Protestant Minister, with regard to the present state of religion in Geneva (p. 78).

"The statements made by Mr. J. Wright, a Unitarian, are, alas, too true! viz.: that the successors of the very magistrates who condemned Servetus, of the pastors who excommunicated him as the denier of the Trinity, now themselves unite in *rejecting* that doctrine! The faith of the great Churches of Geneva is Unitarianism. The number of inhabitants in Geneva amounts to about 61,000; among them are about 40,000 Unitarians, 18,000 Roman Catholics, and the *miserable balance only are left to Protestant Trinitarianism.*"

Concerning New England, Massachusetts, and Connecticut, the most Protestant part of the States, the original home of the Pilgrim Fathers (1620), he gives the following from the *Hartford*

Courant: "The Congregational Ministers of Connecticut have thoroughly canvassed their parishes to ascertain the actual religious condition of the State. The result was unexpected." The Committee on Home Evangelization say, in their published report: "The returns give the impression that the Roman Catholic population do not often sink to so low a grade of heathenism as the irreligious native-born population. They do not entirely abandon some thought of God, and some respect for their own religious observances. *Uniformly the districts most utterly given over to desolation* are districts occupied by a population purely native American. A similar state of things is reported to exist in some parts of Massachusetts" (p. 80).

The same writer says (p. 81): "Look at Harvard University, once Trinitarian, but descending, after a while, into Unitarianism. Yale College was established, if I mistake not, owing to the Unitarianism of Harvard. At any rate, President Clap, on entering on his duties there, publicly acknowledged not only the *Westminster Catechism* and *Confession* and *Saybrook Platform*, but also the Apostles', Nicene, and Athanasian Creeds as agreeing with the Word of God." In 1822 all tests were abolished. "Thus in regard to the formal teaching of theology in the 'Church of Christ, in Yale College,' as required by statute, it began with full, definite, established formulas of Faith, and ended in nothing." With regard to Germany, he quotes a letter by Rev. Abel Stevens, a leading scholar among the Methodists, that appeared in the *Methodist*, who says: "Indifference to all vital religion seems to be a characteristic of the mass of the Germanic race. . . . Religious indifference is the leading characteristic of the masses, as free-thinking and materialism are of the cultivated classes, and between them religious life has mostly died out."

It is a most significant fact that there have been over three hundred "sects" that, at different times, separated themselves from the One Catholic Church. Of over two hundred whose names have come down to us from the period before the Reformation ("some of which grew to enormous size in their day, and lasted for centuries"), the *only one* that is now in existence and that can, therefore, with any reason, claim parentage previous to that, is the one whose members deny our Lord's Divinity—the Unitarians.

May we not well say, "I am a Churchman because it is not safe to leave that Holy Church which is the 'Pillar and ground of the Truth.' My love for the Lord, and my zeal for His honor compels me to abide with Her who, even though some of Her Ministers should be faithless, by Her Creeds and Sacraments *must* ever witness that He, Her Beloved, is truly 'Very God of Very God.'—*Qui Appelle Messenger.*"

BISHOP NEELY'S LENTEN PASTORAL.

According to the custom of former years we again address to you a word of exhortation at the approach of this holy season of Lent asking you prayerfully to consider it. Before looking forward and making plans and resolutions for self-denial, look *back* and look *within*. *Scrutinize* your life as in the sight of Him who knows the secrets of your hearts. Try, at least, to correct what you know to be wrong about it, and do not rest satisfied with self-examination which is merely superficial. If you have neglected your duty to God, acknowledge your neglect, instead of excusing it. The spiritual influence of Lent will enable you to make *real* confession of sins and to keep any resolves you make to amend.

The Grace and help of God are pledged to those who humbly seek His aid in the distances of His Church, and He who on the days of His earthly life refused not to listen to the appeal of the sinner and the needy, is as ready now to utter the word of

to the penitent soul. Let not this divine grace be offered you in vain. Be in earnest. Persevere in your struggle to overcome evil. Be resolute. When allured by temptation say *no* and *mean* it. Knowing how great is the force of example, give up for others' sake what may be made a cause of detriment to the Church and to the individual soul. Lent is a fitting time to curtail amusements which are lawful and innocent in themselves. Discipline becomes valuable according as it is directed against those worldly things which are engrossing the thoughts and affections of the heart.

Whatever holds back the soul from God is sinful. You cannot serve God and Mammon. If you are Christ's you must crucify the flesh. If you are not Christ's you can have no hope of salvation. To all, the Church offers her help now in prayers and sacraments and instruction. Sanctify the fast. Come as penitent children of the Lord seeking the strengthening grace promised to those who ask for it. Work out your own salvation. Extend the Kingdom of God amongst your friends and neighbors. Be true to your Lord and Master—and may the blessing of God rest upon you always.

Bishop Grafton's Lenten Pastoral.

TO THE CLERGY AND MY DEAR LAITY OF THE DIOCESE:

The Church, the living organ of the Holy Ghost, having brought before us the fact that Almighty God became incarnate, now in Lent tells us how we treated him. We responded to His goodness by crucifying him. It is something dreadful to think of. It becomes more solemn when we remind ourselves that it was not by the Jews and Gentiles of Pilate's day, He was nailed to the cross, but also that it was our own sins that did it. And our guilt is a great deal worse than theirs, for we know who He is and have been sinning against a great deal more light and grace than they. Moreover, we Christians, by our own ingratitude, our worldliness, evil tempers, dissensions, half-heartedness, indifference, backslidings, slackened zeal, half-repentances, as well as by our positive transgressions, have been crucifying the Lord afresh, and in the face of His enemies putting Him to an open shame. For it is especially the sins of the professed followers of Christ that hinder the extension of Christ's Kingdom, and so are keeping back the reappearance of our Lord, when the new spiritual creation of righteousness and blessedness and life in God shall be ushered in. Till that day comes, our Lord hangs, as it were, on a cross. He is being kept there by us. His blessed body, indeed, no longer suffers, but His sacred heart does. It suffers in consequence of the coldness and apathy and unbelief and wrong and insult, and want of zeal that hinder the consummation of His kingdom, and so delays His coming and the reunion of all the blessed, in Him. Every sin of body or soul, of unbelief or disobedience, of neglect of grace and grieving of the Spirit, hinders it. Every division between Christians, or in parishes, or in family life, or between neighbors, keeps open the wound in Christ's heart. What the true penitent longs to do, as it stands near His Cross, is to make some loving reparation to Him—to mitigate in some way His grief—to hold up something to assuage His thirst—to win, like the forgiving penitent, some other soul to Christ.

Lent affords us a gracious opportunity to forward Christ's purposes. The man truly con-

verted to Jesus will not be selfishly seeking his own salvation alone, but will have all the interests of Jesus nearest his heart. To work for the lasting, joyous consummation of our final union in God, is of greater concern than to labor, as most men do anxiously, for a needless accumulation of the wealth that perisheth. To be zealous for the establishment of the enduring kingdom of Christ, from whence all poverty and sickness and every ill shall be forever banished, is wiser than to be absorbed in futile attempts to reform the decaying and perishing kingdoms of earth. Let us give ourselves wholly to Christ, and let Christ wholly take possession of us. A diocese really kindled aglow with the fire of divine love, and in earnest out and out, might move the world.

The best discipline of Lent is that of the soul, seeking to deepen its own penitence, to live nearer to Christ, to grow in union with Him. That we may do this the better, in common with the whole of Christendom, as it gathers in united efforts round Calvary, let it be a time of self-denial, of separation from the world; of special communion with God in prayer, of attendance on the Holy Sacrifice. It will aid you to do this, if you of the laity, take some rule of life under the wise guidance of your own pastors. The ancient custom which required abstinence from flesh meat during Lent, I would dispense to all infirm and sick persons, to those of growing years, or to those engaged in hard labor; and recommend it to be observed by others on Wednesdays and Fridays. Let your self-denials of whatever kind, come from a penitential love, which craves conformity to your Saviour, and would watch with Him and work for Him who died for you.

Ever asking, dear clergy and people, your prayers for my own guidance and sanctification, and praying that the Holy Spirit would so work with you and you with Him, that by His convicting and converting grace your souls may be more wholly knit in union with His own, I am yours affectionately in Christ, and with all Blessing.

CHARLES C. GRAFTON,
Bishop of Fond du Lac.

News from the Home-Field.

Diocese of Nova Scotia.

CHURCH SCHOOL FOR GIRLS.—At the last meeting of the Directors of this institution, William Dimock, Esq., was unanimously elected member of the Board in place of his late lamented brother, Edward W. Dimock, Esq.

WINDSOR.

The members of Christ Church congregation spent the evening of Shrove Tuesday, in the Sunday school room, in a very pleasant and social way. At eight o'clock the rector, Ven. Archdeacon Weston-Jones, delivered a lecture, which was highly appreciated, being a very enterprising account of his travels in England, where he visited districts not usually touched on by tourists from this part of the world. The lecture was interesting, instructive and amusing, a number of laughable anecdotes being given in the Archdeacon's own genial way, and although it lasted till nearly nine o'clock, no one was tired of listening. At the close of the lecture the ladies of the Churchwomen's Working Association served a bountiful repast. The remainder of the evening was pleasantly passed in social intercourse and till about 10.30, when the gathering dispersed after a delightful evening.

Diocese of Fredericton.

DEANERY OF ST. JOHN.—The regular quarterly meeting of the Deanery of St. John was held on the 8 March inst, in St. Luke's church, The following was the programme:

3 p. m.—Meeting of clergy for Scripture reading and discussion.

6 p. m.—Tea served in school room, to which wardens and vestry of the church were invited.

7.30 p. m.—Evening service in church. In stead of the usual sermon short addresses were announced by Rev. Canon Brigstocke, and Rev. Messrs. Hudgell, Little and Greare.

The venerable Metropolitan of the Province of Canada has, as Bishop of Fredericton, sent the touching pastoral letter which follows to his clergy. While all must regret to know that His Lordship's physical strength is failing him, it is a great pleasure to think that his mental faculties are still clear and vigorous and that he enjoys good health; and all will desire and pray that he may yet be spared to witness the "blessing on what has been done and what remains to be done" for which he prays:

BISHOPSCOTE, Feb. 23rd, 1892.

MY DEAR BRETHERN—You are aware that some years since I thought it prudent, in view of a possible failure of health and strength on my part, to obtain the assistance of a Coadjutor, in order that the work of the Diocese might not be impeded. It has pleased God to take from me some portion of the strength that then remained, and I feel no longer able to undertake the laborious journeys which, up to a later period, God gave me strength to perform. Painful as it is to me to abridge any part of my former duty, I am obliged, at the age of eighty-seven, to ask you to consult with the Coadjutor as to any Confirmations for the coming year, and as to the administrative work of the Diocese in general, reserving to myself such work as it is practicable for a man in my present condition. You will, I feel assured, not set this down to any want of affection or earnestness on my part, and will help me with your kind words and earnest prayers, that what remains of my life may be spent to the glory of God, and to the good of the Church, over which the Lord hath made me an overseer.

Praying for a blessing on what has been done, and what remains to be done, I remain,

Your faithful and affectionate friend,

JOHN FREDERICTON.

The Clergy of the Diocese of Fredericton.—*The St. John Globe.*

THE LATE JUDGE WETMORE.—The funeral of the late Judge Wetmore took place in the afternoon of March 9th, and was attended by an immense concourse of people representing all classes of citizens, an evidence of the respect with which he was held by the community. Nearly all the members of the Legislature were present. There was a large number of floral offerings sent in by friends, and which covered the coffin. The funeral took place to the Cathedral where the service was conducted by the Metropolitan, assisted by the Rev. Mr. Alexander. At the grave in Forrest Hill Cemetery the service was read by the Rev. Canon Roberts. During the service in the Church the hymn "The Saints of God" was sung, and was most impressive. The Barrister's Society attended in force, preceding the hearse in its course to the Cemetery. All the local papers speak highly of the character of the deceased Judge and of his abilities and impartiality in the administration of his duties.

Diocese of Quebec.

Bishop's College, Lennoxville.

The Missionary Union Day for the Lent term was held on Wednesday in Ember week, March 9th, and passed off very satisfactorily. A special celebration was held at St. George's Church at 7.15 a.m. The special missionary collect, epistle and gospel authorized by the Bishop were used.

There was a very satisfactory attendance of students. The other special service of the day was the evensong at 5 o'clock, when a sermon was preached by the Rev. Alfred Wheeler, a graduate of the New York General Seminary, and at present a missionary at Island Pond, in the Diocese of Vermont.

It is interesting to recall the fact that the mission and church of Island Pond sprang out of the missionary efforts of Lennoxville students, of whom the Rev. T. Blaylock, now of Danville, P.Q., was the chief. Mr. Wheeler's text was "Silver and gold have I none, but such as I have give I thee"; Acts 11. 6. He contrasted the lower wealth with the higher wealth and set forth the high ideal of unselfish life, illustrated in mission work, and in fact, in all work for Christ. He showed how some of the best work, not only in the spiritual sphere but also in the highest literature and art had been alike neglected and unpaid for, instancing the career of the musician Mozart, and the reception awarded to Milton's Paradise Lost. He exhorted all to follow the higher ideal, regardless of present reward, and illustrated the subject by a beautiful extract from the poems of Isaac Williams, one of the sweet singers of the Oxford movement. Hymn 220 (Jesus shall Reign) was sung.

At the evening meeting, hymn 361 (Through Midnight Gloom from Macedon) was sung. The short office was read and routine business was completed. The Principal read a paper on Madagascar, dealing first with the general features of the Island and its population, and the work done by the Church up to 1874; second a summary of the history of the Mission derived from the S. P. G. account "Fifteen years work in Madagascar," showing the solid work of Bishop Keshell-Cornish in raising a Cathedral, a High-School, school for girls and infants and St. Paul's College, for training native teachers and clergy, some of whom have been already ordained.

The different centres of work in the Island were mentioned and an extract read from the annual report of the S. P. G. for last year, giving almost the latest news from the Island. As the Missionary Union have contributed regularly to Madagascar the information was received with much interest, and an idea was thrown out by Dr. Allnatt and favorably received, that it would be well in future to let our offerings be specially for St. Paul's College, a kindred institution to our own.

Mr. I. N. Kerr, B. A., read a very interesting and enthusiastic account of the career of the late Bishop Steere, and graphically described the progress of the mission in Eastern Africa, especially the progress manifested in the great centre of Zanzibar. In the conversation that took place after the reading of the papers, the Rev. A. Wheeler joined, and introduced some very interesting matter relative to the career of several Assyrian Christians, two of whom started out with the impulse of preaching in Japan. Reaching New York, after considerable training under the American Church, one of them has become one of the main-stays of the Japanese mission, especially from placing his linguistic talents at the service of the Church there. The second has gone back to try and revive the purer form of faith amongst his Nestorian brethren. A third is working in New York amongst the scattered Assyrians there. The conversation was also joined in by the Rev. N. P. Yates, and Messrs. Avery and Bishop. All felt that the day had been very enjoyable and suggestive.

Diocese of Montreal.

MONTREAL.

TRINITY.—On Thursday evening last, the Trinity Church Band of Hope repeated the enjoyable entertainment that proved so successful at its first presentation a couple of weeks ago. The "Kingdom of Mother Goose" made an excellent first part, while the second, consisted of recitations and a charming little comedietta, "Mistress Mary."

ST. JUDES.—A very pleasant and successful "At home" was held in the School Room of St. Jude's church last Thursday evening by the rector, Rev. J. H. Dixon, and the churchwardens. The attendance was very large. A very entertaining programme of musical and social selections and recitations was given by Mrs. Parratt, Miss Kirkman, Miss Aiken, Messrs. J. H. Redfern, John Parratt and H. Dyson, after which refreshments were served.

ST. JOHNS.—The new Rector the Rev. W. Windsor has entered into occupation of the Rectory and the charge of the Parish; and has created a very favorable impression by his first Sunday services. He is also holding a Wednesday evening service, and has revived the Band of Hope which will meet regularly hereafter on Friday evening.

CLARENCEVILLE.—The Rev. W. Robinson, the newly elected Rector of this parish, entered upon his duties as such on Friday, 13th inst. Much regret is expressed at his removal from Shefford.

FREIGHTSBURG.—The Rev. P. L. Spencer of Therold, Ont., delivered his admirable lecture illustrative of the Church's Missionary Work throughout the world, on Monday evening, the 14th inst.

Diocese of Ontario.

MISSION OF ODESSA.—Rev. R. B. Waterman has been spending a few days with his college friend, Rev. F. T. Dibb, and preached at St. Albans church at Matins and Evensong last Sunday to good congregations.

In the morning the baptism of a child afforded a good subject for a sermon (by the way, we still have to use a wash-basin). In the evening he took up "The Communion of Saints." The subjects were treated first doctrinally, wherein evidence was given of a well stored mind and a thorough theological training. He then proceeded with great power and eloquence to bring home the practical bearing of these doctrines on the daily life. Mr. Waterman is from Bishops College, Lennoxville, and has lately been stationed at Wellington in this Diocese. He is now on his way to his new parish of Franktown. The Church people there are to be congratulated on their new clergyman.

Diocese of Toronto.

TORONTO.

TORONTO.—Notice is given, that a public meeting of the Trinity College Missionary and Theological Society will be held in Convocation Hall on Wednesday, 23rd. March, at 4 p. m. Missionary addresses will be given by Rev. Canon Dumoulin and Rev. C. H. Ingles, M. A.

PETERBORO.

ST. JOHNS.—The Rector of St. John's Church, Rev. J. C. Davidson, has again arranged to make the Lenten Season as serviceable and instructive as possible for his people. A series of lectures, as in past years, will be delivered every Wednesday evening, in the church by clergy and laity, upon special features of church work. The first of these was delivered on Ash Wednesday evening by Mr. Davidson himself, his subject being "Glimpses of the Church in England." He is specially qualified to speak thereon, having gone to England and spent three years there, one as a layman and two engaged in clerical duties. He referred to the different features of Church work there, and noted that though from the newspaper despatches it might appear that the only striking characteristic of the Church of England was, ornate ritual and a multiplication of forms, such an idea was an entire mistake as the amount of earnest, good, self-denying and devoted work being done was simply inestimable.

On Wednesday evening, the 9th inst., an address was delivered by Major Mayne, of the Royal Military College, Kingston, on "Our cause and its champions."

ORILLIA.

The first Sunday in Lent, March 6th, was the day set apart by the Synod of the Church of England as Temperance Sunday, and very appropriately, as the Bishop pointed out in his pastoral, as it was, a time when the Church calls upon all her children to use such abstinence as shall be the means of subduing the flesh to the spirit. In St. James' Church here the Rev. Canon Greene preached two special sermons. The text in the evening was taken from Revelation, xvi., 20, "an amethyst." The literal meaning of the Greek word which is translated "amethyst," is "without drunkenness," and the preacher pointed out from the fact of this stone being one of the foundations of the heavenly Jerusalem, and also from other portions of Scripture bearing on this sin of drunkenness, how impossible it was for those who do such things to enter the kingdom of Heaven. He stated that three hundred thousand drunkards die every year, and dwell on the awful responsibility that rests on the shoulders of those who are doing nothing to check this evil. He made a very strong appeal from the standpoint of brotherly love and urged his hearers to make practical use of the precepts laid down in Romans xiv., 13, and 1. Corin. thians viii., 13. The collection was in aid of the Church of England Temperance Society of the Diocese.

Diocese of Niagara.

ST. CATHARINES.

MISSION AT ST. BARNABAS CHURCH.—A most successful ten days mission was held in this parish just before Lent.

It was conducted by the Rev. H. P. Lowe, M.A., of Aspdin, Muskoka, who came at the invitation of the Rev. C. H. Shutt, Rector of St. Barnabas.

Each day commenced with Holy Communion at 7 a.m., Matins at 10 a.m., followed by instruction on the Bible. Evensong at 4 p.m., with instruction on the Church. At 7 p.m. a Mission service was held with sermon on the different phases of the Christian life, and followed by instruction on some subject connected with the sermon.

Mr. Lowe, though a young man, proved himself eminently fitted for Mission work. The clo-

quence, force and deep spirituality of his sermons place him at once in the front rank among preachers and teachers.

The services were attended by deeply interested and reverent congregations, and we feel sure that all who had the privilege of hearing him will return a grateful sense of his efforts on their behalf.

Diocese of Huron.

The Committee on Standing Orders of the Ontario Legislature held a very brief session on Tuesday morning and passed on the petition of the Western University and College of London, praying that an Act may pass authorizing the change of name to that of the Western University and London University College.

The annual missionary meeting of Christ Church, London, was held last evening, with a good attendance. Addresses were delivered by the Bishop of Huron and Mesrob Baghdasarian, the Turkish missionary. A fair collection was taken up.

The Bishop of Huron has sent a favorable reply to the request of Christ Church congregation for the appointment of Rev. Robert McCosh, of Petrolea, as successor to the Rev. N. H. Martin. The *Planet* heartily congratulates the church and the town of Chatham on securing Mr. McCosh, who is well-known as one of the most godly men and powerful preachers in Ontario.

ILDERTON.

This new congregation is shewing both life and energy. They have let the contract for building a new brick church. The material is on the ground, and the work will be commenced immediately. The church is securing a good strong foot hold in this village.

GLENCOE.

The congregation in this town has decided to build a new church and an architect in London is preparing plans. It is proposed to commence work as soon as the spring opens. When the new church is completed it is earnestly hoped that some arrangements may be made so as to give two Sunday services to this congregation. Rev. W. Lowe has done a good work since he entered this parish and is beloved by all who know him.

Diocese of Algoma.

The Bishop of Algoma begs to thank "A. F." of New Brunswick very gratefully for the sum of \$40 received by letter dated March 4th. The donation will be applied towards the erection of a parsonage which is very urgently needed at Rosseau.

ASPDIN.

In St. Mary's and St. George's Churches, instructions are being given during Lent upon the Sacramental life of the Church. The Incumbent earnestly presses upon all communicants, at least, the duty of attending as many of these services as possible. The self-denial shown thus will bring its reward in a more joyful Easter, and what is of far more importance, an increase of spiritual power in our midst and a corresponding advance in holiness. A devout appreciation and use of the sacraments of the Church is essential

to any real growth in grace, hence the necessity for plain and unmistakable teaching on this subject.

An agreement has been entered into with Mr. A. Leefe, churchwarden of St. Mary's, Aspden, and his father, Octavius Leefe, Esq., of London, England, for the purchase of the house which has been occupied by the incumbent somewhat more than a year.

The whole purchase money is \$850, (cost price,) of which \$500 is to be paid down, \$400 being now in hand and the other \$100 to be paid by the Bishop from the diocesan resources. The remaining \$350 is to be paid within two years, with interest at 6 per cent. Towards this some \$75 is already promised, leaving a final balance of about \$275 and the interest to be found.

Subscriptions to help pay off the balance are earnestly asked for and may be made payable to the Rev. H. P. Lowe, Priest-in-charge.

DIOCESE OF ATHABASKA.

BISHOP'S ANNUAL LETTER, 1892.

(Continued.)

Every year is serving to bring this Great North West into closer union with the rest of Canada, and, while other interests are actually at work to bring this about, it is hardly a time for the friends of Missionary work to hang back and turn a deaf ear to our appeals, and show themselves indifferent to the exigencies of our work.

The Dominion Government placed \$2000 at Mr. Brick's disposal for furnishing and commencing a Mission farm. Mr. Brick has been faithful to the trust reposed in him, and has fenced in about half a mile square, with a frontage on the Peace River. Though short of labour and therefore necessarily with a great expenditure of time and personal work, he has a considerable portion under cultivation. When we arrived, Sept. 9th, he was busy gathering and threshing the grain. On my return from Dunvegan, he had it stored in large bins in a new store not yet roofed. I think I can say in all fairness and without partiality that I never saw a finer average bulk of wheat, barley and oats anywhere. I feel sure the samples sent outside this fall will serve to remove any lingering doubt as to the fact that the great grain area of Canada reaches far beyond the Saskatchewan and includes the Peace River country as well. This abundant harvest is likely to give a great impetus to farming among the Indians. While there, six Indians, heads of families came to have a talk about the Mission, its objects, the benefits they might hope to derive from it, and the assistance that would be rendered them in farming themselves. While careful to remove all undue expectations—an Indian is always very sanguine as to the personal benefit he ought to derive from Protestant Missionary effort—they were assured that help would be given them in ploughing, in supplying them with seed, in threshing and grinding. Four also gave promise that their children should attend school.

Mr. Brick undertakes to give every Indian child attending school a dinner every day, and Mrs. Brick's dinners are always well worth eating. This they did last winter during a time of want and scarcity, the unusual dry season of that summer having thinned the crops.

From here I proceeded, accompanied by Mr. Brick, to St. Peter's Mission, Lesser Slave Lake.

You would have been amused could you have witnessed our crossing of the Peace River. An ex. H. B. Company officer, a member of our Church accompanied us. We had two horses and two mules and a buckboard. Sitting in the middle of the dug-out I held the lines, the animals were driven after us into the water and all went well for a few yards. Suddenly mules and horses stampeded for the shore. I held on to the lines, as had they got away we might have lost a day hunting them. Our heavy dug-out literally boiled through the water in its rapid retrogression. A second attempt was more successful and with heads and nostrils just above water, our puffing, snorting train patiently swam the broad stream. Early next morning we crossed the buck-board athwart two canoes and started for our ninety miles. I do not think many Bishops travel to attend their Synod in quite the style of this occasion. Our saddle horse was a wretched stumbler and I discovered that one of my friend's mules was a very easy pacer so perched aloft on its tall gaunt back, I headed the procession. Our Synod was held in the new church just completed at St. Peter's. The last time we had met, was at Vermilion in 1888. Few in numbers, isolated from one another by long distances, these gatherings are to us of great interest and are mutually beneficial. They are occasions for taking counsel together and encouraging one another among the trials and discouragements of the work.

The first service on Sunday morning is in Cree. During it I admitted Mr. Henry Robinson to Deacon's Orders. He has now been in the country three years. He has acquired a very fair knowledge of Cree and has for the past year laboured with much acceptance among the Indians of White Fish Lake. This together with his Christian character and steadfastness of purpose, gives promise of a useful Missionary career. After the ordination we gathered around the Lord's Table, the converts mingling with us in the blessed ordinance.

Tuesday and Wednesday were taken up with the proceedings of Synod and work arising out of it. Our last act together was a meeting for prayer at which several of our Indians and others were present. We laid the needs of our work, its difficulties and perplexities before the Throne of Grace and at the same time joined in praise and thanksgiving for all God's undeserved mercies and blessings.

Before closing this letter I must refer to an opening which calls for immediate occupation. During last winter our Missionary at Lesser Slave Lake, Rev. G. Holmes went out to visit a band of heathen Indians hunting and fishing in the Wabiskaw country. Wabiskaw lake abounds in white fish. The Indians, about fifty families have built themselves small log houses near the Lake.

Mr. Holmes writes "I never received kinder treatment from any people, White or Indian." He speaks of them as a superior class of Indians. He adds "I never saw among Indians a more general and apparently genuine conviction and confession of sin. Eighteen children were brought for baptism and many of the adults were wishful, but I thought it wiser to leave them for further instruction." They wanted specially to know whether they would have a resident teacher or whether we intended to pay them occasional visits "like the birds flying over their heads."

To this cry from 'Macedonia' "Come over and help us" there is only one reply "We will come." But we have no grant for this mission, from the C.M.S. We have undertaken it in faith believing that our "friends and fellow workers" will gladly co-operate and supply us with the means to carry forward what I trust will prove an open-door. I commend this new opening to your interest and your prayers. Will you

ask that the right man may be found and then that the means for his support and that of his mission may be forthcoming.

Contributions for this and any other part of our work in Athabaska will be gladly received and acknowledged by Mr. H. G. Malaher, of the Missionary Leaves Association 20 Compton Terrace, Upper Street, Islington, London in England, or by Rev. W. A. Burman, my commissary, Middle Church, Man., in Canada.

I remain,
Ever yours most sincerely,
RICH'D. ATHABASCA.

Questions for Self-Examinations.

These Questions may be used by confining the Self-Scrutiny to two or three a day.

1. Have I reason to believe that I am "daily increasing in God's Holy Spirit more and more?"
2. How do I fulfil the law of Christ, "If any man will come after me, let him deny himself, and take up his cross daily and follow me?"
3. Is my walk and conversation such as to strengthen my fellow-Christians, and to warn those who are neglecting the great salvation?
4. What are the sins to which, from my disposition and circumstances, I am most liable, and do I strive against them?
5. How frequent and how fervent am I in prayer?
6. Do I endeavor to be "rightly instructed in God's Holy Word," and how often and in what manner do I "search the Scriptures?"
7. How do I prepare myself to come to the Holy Communion?
8. Do I attend the Lord's Day and Week Day Services of the Church, only actual necessity hindering me?
9. Do I pray for him who is over us in the Lord, and seek by my example and my exertions to promote the blessing of his ministry?
10. Am I constantly engaged in doing good to the bodies and souls of men?
11. Do I seek by my gifts, my prayers, my labors, to advance Christ's kingdom on earth?
12. Do I uniformly and cheerfully set aside amusements when in conflict with Church attendance and other duties?
13. As one "not conformed to this world," what amusements do I reject, and what law do I impose upon myself as to amusements in general?
14. Am I chiefly, "a lover of pleasure," or, a lover of God?
15. Am I living in charity with all men?
16. What portion of my real income do I devote to charity, and do I ever deny myself to give away?

IF A PARENT.

1. Do I observe family prayer?
2. Am I anxious for the spiritual welfare of my children?
3. Am I by precept and example training up them as "Members of Christ, Children of God, and inheritors of the kingdom of Heaven?"
4. Do I bring them up in habits of prayer, Scripture reading and church attendance?—*Selected.*

COURTESY TO STRANGERS IN CHURCH.—A young man enters a church with a timid and hesitating step, and a blush on his countenance. There is plenty of room in the pews, but somehow every pew with a vacant sitting in it has a person planted at the entrance as a notice against trespassers. No one is rude to the stranger, they simply let him alone, and pay no more attention to him than they do to the nearest pillar. If he does not steal quietly out, he feels that he is in no wise wanted there, and he takes care not to trespass into that fold again.—*St. George's Parish Magazine.*

CONTEMPORARY CHURCH OPINION.

THE NORTH EAST.

There is no season in the Church more precious to the believer than Lent. Its coming should be looked forward to with interest, its departure should be accompanied with a feeling of sadness as at the parting with great opportunities for spiritual growth and development. The voice of the Church from the beginning has declared its work. She calls upon her children by frequent services and solemn teachings to draw nearer to their God. And when the season has passed the Christian who has availed himself of its advantages feels that he has been "strengthened with might" by the power of the Holy Ghost for his future conflicts against "sin, the world and the devil."—*The Churchman, N. Y.*

A FEARFUL GROWTH OF CRIME.

Mr. Henri Joly has recently published an analysis of crime in France for fifty years. He gives an appalling statement but it comes, it must be remembered, from one who has a right to speak with authority on the subject.

It is not merely that crime has increased not absolutely alone but relatively also. In 1838 there were 237 crimes and misdemeanors to every 100,000 inhabitants, as against 552 in 1888. Such a showing is bad enough. But there is something worse. The increase of crime in the period considered has been 133 per cent., but the increase of offenders under 16 years of age has been 140 per cent., and of offenders between 16 and 20, 247 per cent. What a fearful prospect for the future does this present.

Then, again, Mr. Joly classifies crimes and the results reached are striking. For the first 40 years of the present century crimes were mainly those against persons. From 1840 to 1854 they were chiefly against property. In the subsequent period the crimes are against the family, that is, crimes in the line of licentiousness. During the last half century crimes against persons have increased 51 per cent., crimes against property 62 per cent., crimes of licentiousness 240 per cent. and in the case of the lowest classes 430 per cent.

And what lies at the root of this awful evil is the utter break-up of the family, following on easy divorce and the abandonment of all idea of the sanctity of the marriage relation. Unions libres are poor substitutes for marriages. In the case of what may be rightly termed "abandoned children," out of 819 in Paris in 1889, 568 were brought to the authorities by the fathers themselves.

Is there no lesson in all this for us in the United States? What would such an analysis as that of M. Joly reveal in our own land? Yet if any one should make it and argue from it he would be sure in some quarters to be called a pessimist.

MARCH MAGAZINES.

THE HOMILETIC REVIEW contains as its leading paper Bishop Cox's Article entitled "The Healing of Divisions," being the first of a series of papers on the general subject of Church Union. The Rev. Canon O'Meara, of Winnipeg, represents the Church pulpit in the Sermonic Section, Suggestions for Easter are given in this number—being selections from the German by Prof. Schodde of Columbus, O. (Funk & Wagnalls Co., N.Y.)

THE TREASURY for Pastor and People although chiefly representative of the denominational pulpits contains each month much that will be found of service to the Clergy of the Church. In this number there is a short article on

"Christian training in childhood," by Rev. E. A. Bradley, D. D. Episcopalian, Brooklyn, N.Y. (E. B. Treat, N. Y.)

THE ATLANTIC MONTHLY has amongst other contents, *Harvest tide on the Volga*, by Isabel I. Hopgood; *The Childrens Poets*, by Agnes Repplier; *Thos. Chandler Haliburton*, by F. Blake Crofton; *Doubts about University Extension*, by Geo. Herbert Palmer; *Why the Men of Connecticut fought for the Union*, by J. D. Cox, &c. (Houghton Mifflin & Co., Boston.)

THE QUARTERLY REGISTER OF CURRENT HISTORY—4th Quarter 1891—notes amongst other International affairs, *The Behring Sea Dispute*; *New Reciprocity Treaties*; *General European Politics*, &c. It also makes notes of current affairs in Asia, Africa, Europe and America. CURRENT HISTORY is truly doing a unique work in the field of journalism and is in reality a condensed encyclopaedia of current affairs. It will be found very valuable to all and specially to the busy and overworked business and professional man. (The Evening News Association, Detroit, Mich. 1.00 per an.)

THE SPIRIT OF MISSIONS gives in full the admirable address of the Rev. Dr. Langford to the Clerical Brotherhood of Philadelphia on "Christian Beneficence; Its Motive Measure, and Method." Its Domestic Missions Department is occupied chiefly with an interesting account of Dr. Briggs' work at Point Hope, Alaska. (203 Bible House, N.Y.)

THE CHURCH ECLECTIC completes its 19th volume with this number: an exceedingly good one. Its leading article is from the pen of the Editor (Dr. Gibson, of Utica, N.Y.) on "Moral Insanity." This Monthly, well merits the high encomiums received from the press generally.

LITTLE'S LIVING AGE. The number of *The Living Age* for March 12th contains Jane Austen, *London Quarterly*; Men Servants in India, and The Mystery of Gravitation, *National*; Pleasure, and Lord Rosebury's "Pitt," *Blackwood*; a Skating Trip in Holland, *Leisure Hour*.

OUR LITTLE MEN AND WOMEN for this month is very prettily illustrated and contains several pleasing stories for the little ones. (D. Lothrop Co., Boston.)

Received OUR LITTLE ONES AND THE NEWS-REV. (Russell Publishing Co's, Boston. 81.50 per an.)

THE PANSY. (D. Lothrop Co., Boston. \$1.00 per an.)

BABY-LAND. (D. Lothrop Co., Boston. 50cts per an.)

Correspondence.

To the Editor of THE CHURCH GUARDIAN,

In your issue of March 2nd there is a mistake in the figures representing the number of Communicants in Nova Scotia. According to the Year Book of the Church of England for 1891 the number of Church people is 63,000 of whom about 10,000 (not 1,000) are Communicants.

You have also omitted Prince Edward Island which is represented in the Year Book as having 7,192 Church people of whom 1,030 are Communicants.

Surely there is also some mistake with reference to the number of Communicants in the Diocese of Huron.

V. E. HARRIS.

Amherst, March 7th.

[The figures furnished by us were for N.S. 10,000 Communicants. The 1,000 was on typographical blunder.—Ed.]

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, MONTREAL. EX-
CHANGES TO P. O. BOX 1968. FOR BUSINESS
ANNOUNCEMENTS SEE PAGE 13.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, *whether the paper is taken from the office or not.*
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published 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 MARCH.

- March 2nd.—ASH WEDNESDAY.
(The forty days in Lent are to be observed as Days of Fasting or abstinence.—Ash Wednesday, collect to be used daily.)
- " 6th.—1st SUNDAY IN LENT. (Notice of Ember Days: Ember Coll. daily.)
- " 9th }
" 11th } EMBER DAYS
" 12th }
- " 13th.—2nd SUNDAY IN LENT.
- " 20th.—3rd SUNDAY IN LENT. (Notice of The Annunciation.)
- " 25th.—THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.
- " 27th.—4th SUNDAY IN LENT.

OBSERVANCE OF LENT.

The Lenten season rightly observed purifies the heart from greed and lust, it breaks the force of evil habit, it brings us nearer Christ, and causes a firmer tie union between our soul and Heaven.

Those who brand the keeping of Lent a superstitious and useless custom have—rarely without exception—never paid attention to its observance, and therefore do not know the blessings which come to those who keep it rightly.

Lent is observed by employing such means as will cause self-denial and self-sacrifice, either as God's word as prescribed, or our own reason and experience recommends. Some may find rules to be useful or necessary which to others would be neither. Care should be taken not to censure that which it would be well to imitate. All Christians—especially those who live in ease and luxury—should be attentive to "keep their

bodies in subjection;" not harassing them as enemies, but ruling and providing for them as servants; in such manner as to make them both willing to obey and able to perform their work.

Fondness for pleasure and tendency to follow the customs of the world should be watched, not with unreasonable scrupulousness, but with religious prudence. Favorite inclinations should be suspected and the opinions that countenance them will check themselves as they grow eager.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

We are willing to keep at ever so great a distance from the faults to which we have little or no inclinations, but more favorite vices have easy entrance into our hearts and take firm possession of them. We are shocked at the monstrous and ruinous eagerness for pleasure, the profligate and unprecedented contempt of religion that prevails in the world; our behavior on these heads is unblameable, exemplary, and we value ourselves upon it beyond bounds. Yet all the while we indulge ourselves to the full another way; are unjust, selfish and unreasonable, penurious and hard-hearted, censorious or unforgiving, peevish and ill-tempered, and make those about us uneasy, and chiefly those whose happiness ought to be our first care. This is applauding ourselves for being fortified, where the enemy is not likely to make an attack, and leaving the places that are most exposed quite undefended.

Every Christian should study the weak parts of his or her heart and custom. Lent is the time to do it properly. By a truly and religiously kept Lenten season, not only one wrong inclination may be rooted out, but the whole "body of sins" may be destroyed, and with all "its affection and lusts" nailed to the cross of Christ.—*Parish Guide.*

SELF-DENIAL.

The Christian world is not too wise or too good to be made yet wiser and better. Lent opens up a way—brightened by that life crucified on the cross of Calvary—that the goal of wisdom and goodness may be reached through the avenue of self-denial. If we turn ourselves from worldly pleasures and allow our minds to read and hear the word of God for a period of forty days, we cannot but deeply realize that our blessed Lord "gave himself for us, that he might sanctify and cleanse us and present us to Himself holy and without blemish." If we do not labor to become thus, we frustrate in a measure His gracious intentions, and make his sufferings vain. If we crucify not our affections and lusts we "crucify him afresh, and put him to open shame;" pour contempt on his glorious undertaking and expose it to the scorn of others; the consequences of which will be, that as "while we profess to know Him, in works we deny Him," so will he in the day of judgment "profess to us, I never knew you; depart from me, ye that work iniquity."

We desire to be glorified with Christ, but often fail to remember that true glory can only be attained in earth or in Heaven through self-denial. "Whosoever will save his life shall lose it: whosoever will lose his life shall save it." If that law held good for the sinless Christ, how much more must it hold good for us.

Without self-denial there can be no blessedness. "He that loveth his life shall lose it." "He that hateth his life in this paltry, selfish, luxurious, hypocritical world, shall keep it to life eternal."

Self-denial has not its value with God, as some think, from the measure of pain it causes. This pain is often caused by the remaining reluctance to practice it. It has its highest worth in that meek and even joyful acquiescence which counts nothing a sacrifice for Jesus' sake, and feels surprised when others speak of self-denial.

"We ought not to please ourselves, for even Christ pleased not Himself." What He was, we must be. What He did, we must do. Self-denial is the law of the Christian life. What a glorious life will it be in the Church of Christ when that law prevails—every one considering it the object of existence to make others happy, every one denying himself or herself, seeking not their own self, but esteeming others better. All thought of taking offence, of wounded pride, of being slighted or passed by, would pass away. As followers of Christ every one would seek to bear the weak and to please their neighbor. True self-denial would be seen in this, no one would think of self, but live in and for others. Christ's spirit of self-denying love would be poured upon us and to deny self would be the greatest joy and the means of deepest communion with God. When we part with self, Christ takes the place, and His love and gentleness and kindness flow out to others. To true Christians no command is more blessed or more natural than "we ought not to please ourselves, for even Christ pleased not himself." "If any man come after me, let him deny himself and follow me.—*Selected.*

SELF-SACRIFICE.

The connection between self-sacrifice and self-denial is that the former is the root from which the latter springs. In self-denial, self-sacrifice is tested and thus strengthened and prepared each time again to renew its entire surrender. Christ's incarnation was a self-sacrifice; His life of self-denial was proof of it; though again, He was prepared for the great act of self-sacrifice in His death on the cross. The Christian conversion is a sacrifice of self, though but a very partial one, owing to ignorance and weakness. From that first act of self-surrender arises the obligation to the exercise of daily self-denial. The Christian's efforts to do so, show him his weakness and prepare him for that new and more entire self-surrender in which he first finds strength for more continuous self-denial.

Self-sacrifice is the very essence of true love. The very nature and blessedness of love consists in forgetting self, and seeking its happiness in the loved one. What better time is there to cast aside self, and draw near to God, than during Lent? Is it not a special season to practice the surrender of self, by extraordinary acts of penitence, charity, and religious devotion; by fasting, and abstinence from amusement, and all things that tend to draw away the heart from God?

Without entire self-sacrifice we cannot love as Jesus loved. "Even as I have loved you, love ye also." It is in every word, thought and deed our calling to become exactly like Jesus in His love and self-sacrifice. "Walk in love, even as Christ loved." To hunger and thirst after righteousness, to be good and to do good, is the best and highest sacrifice which any Christian can offer to Heaven. By so doing they honor their Father most truly, for they long and strive to be like Christ. To be good as Christ was good, holy as He was holy, beneficent and useful; being in one word, perfect, is the best and highest act of worship, the truest devotion.—*Selected.*

THE CHURCH OF ENGLAND IN CANADA

In the GUARDIAN of March 2nd, we gave some figures as to the membership and number of communicants in the Church of England in the Ecclesiastical Province of Canada, compiled from the Year Book of the Church of England. Since preparing the same we have received with much pleasure a copy of "the Year Book and Clergy list of the Church of England in the Dominion of Canada" for 1892, issued by Joseph P. Clougher, publisher, of Toronto, which marks a new departure. The book is got up in a style somewhat similar to the Living Church Quarterly, and contains a considerable amount of information. It is embellished with a portrait of The Most Rev. The Metropolitan of Canada, and cuts of Christ Church Cathedral, Fredericton, Christ Church Cathedral Montreal, and St. George's and Trinity Churches in the same city. It also purports to give a complete list of the Canadian Clergy, and an epitome of the history of the various Dioceses, for which, however, too much reliance would seem to have been placed upon the Year book of the S. P. C. K.

Comparing the figures as given by us, and above referred to, with those in this Year Book, just to hand, we find that the result is as follows:—

	Members	Communicants
Nova Scotia, including P.E.I.	70,192	11,630
Fredericton	66,768	6,790
Quebec	As given	
Montreal	As given	
Ontario	Not given	
Toronto	Not given	
Niagara	29,517	7,100
Huron	59,414	13,605

There is a striking difference in the figures as to this latter diocese, in regard to which explanation might be given.

In the Province of Rupert's Land the Statistics of the actual number, or estimated number, are wanting, except in the dioceses of Moosonee and Qu'Appelle, in the former of which 4,000 Church members are reported, with a Communicant list of 700; and in the latter 5,732, with a Communicant list of 1,174. The statistics from the dioceses on the Pacific Coast are also lamentably insufficient: only in that of Columbia is the number of Communicants given, namely 996.

REVERENCE.

There are certain good Christian dispositions which some people seem to look upon as dispensable virtues—very good things to have, but not absolutely necessary to the Christian character. In the estimation of many people reverence is one of those virtues which can be dispensed with. When we are told of some very irreverent language used by one who should know better, people are apt to excuse him by saying that he is a very good man, but he has no reverence. We do not wish to draw the line too sharply, but feel inclined to ask, Can there be a good man, in the higher Christian sense, who has no reverence? It seems to us that it is very questionable. How can a man apprehend the character of God—how can he know Him and Jesus Christ whom He has sent—without reverence? He may be betrayed into irreverence by forgetfulness, but not realizing what he is saying; but surely if he knows God there must

be times in his life when he is filled with awe and reverence. It is human nature to be reverent towards what we respect. Earthly grandeur and dignity inspire respect, so must, of necessity, the knowledge of God; and this feeling must be deepened by the consciousness of our own sin, and the distance it places between us and Him. We cannot, therefore, believe in the excusableness of irreverence, or treat reverence as a dispensable virtue.

We have met very few people who had not reverence for something. Great physical prowess inspires the admiration and reverence of some men who would be incapable of respecting intellectual strength; while with others talent covers a multitude of sins, so that what in their eyes would be a crime in an ordinary human being is a trifling fault in a genius. Authors, painters, musicians of genius are revered often with a reverence not extended to sacred things, and this in spite of traits of character calculated to inspire contempt. But does not this want of reverence of which we complain arise from ignorance? If they knew the character of God and His glorious attributes would they not reverence Him and everything connected with Him too?

True reverence must be spontaneous and not artificial. The reverence that is merely artificial does not deserve that name. To bow the head when the heart does not bow, is no more reverence than a lifeless form of prayer is devotion; but to the true reverence of the heart the bowing of the head and the attitude of devotion are often the natural expression of the inward emotion, and are the fruit of holy joy that words fail to express. This indeed is true worship.

Need we say that reverence is peculiarly appropriate, is indeed indispensable, to the worship of God in the sanctuary. If it is missed anywhere it is here. We admit that there is a great change in this matter within the last forty years, but there is still room for improvement. Who that has reverence in his heart can help being pained at the absence of reverence to be found in some of our congregations—the lolling attitude, the gaping indifference, and the unbended knee, too often offend those who come to church to worship God. There may be an artificial reverence, which is like the whitened sepulchre, a mere matter of form and church propriety, and which covers a formal godless spirit, but you certainly cannot have true worship and devotion associated with irreverence of behavior and carelessness of manner.

But is the irreverence in the House of God confined to the congregation? Is it never found in the prayer-desk? We wish we could say so. Alas! there is sometimes an irreverence in the hasty and careless performance of divine service by the clergy both in England and Ireland, which, from their exemplary position, becomes all the more injurious and more reprehensible. We do not plead for long drawn out services, but we must in the interest of the reverent worship of God deprecate the appearance of haste in the performance of acts of public worship. This haste is sometimes observable in the reading of the Psalms, where they are read and not sung, by the clergyman beginning his verses before the congregation have finished theirs, obviously for the purpose of getting through them as quickly as possible. If the service is too

long, by all means curtail it, by leaving out a portion, but let what is retained be performed with reverence, and not with such indecent haste.

Another occasion in which we have often been hurt by irreverence is in the ascription of praise at the conclusion of the sermon. We have known in the old time clergymen make a practice of selecting this moment for the use of their pocket-handkerchief, and even if that practice does not now obtain, there is often still quite too much of a perfunctory character in the way the words are given out, which the change of position or attitude is sufficient to correct. The ascription of praise to God should at all times be offered with deliberation and solemnity, and if not so done it had better not be done at all.

Irreverence is sometimes most offensively apparent in the treatment of Scripture. How often do we find people indulging in jokes about Scripture that have but little humor, and whose sole merit consists in their profanity. To some people this is quite a sufficient substitute for wit, and will in itself be provocative of laughter.

Apropos of this subject, a most objectionable practice has sprung up of late in literature, particularly in magazine articles and leaders in newspapers, of using the language of Scripture as a convenient form to express ideas on the most common subjects. It does not seem to matter to these writers that the Scripture so abused may be expressive of the holiest verities of the Christian faith if it serves their purpose. We are inclined to attribute a good deal of this irreverence to the prevalence of American literature, Yankee wit being often largely composed of profanity.

One of the great evils of joking on Scripture subjects is that whenever the text which suggested them is met, the joke inevitably starts to the memory, perhaps to shatter some holy thought or divine lesson. The remembrance of this result should make us all careful not to repeat jokes of this description, and if we have the misfortune to hear them, not to extend to others the injury which we have received ourselves, by putting them into circulation. There are various passages of Scripture which to this moment the writer never hears without jokes starting up, which he heartily wishes he had never heard.

We admit it requires self-denial to resist the opportunity of retailing irreverent jokes, which are sure to create a laugh, but it is a self-denial which we should endeavour to practise, remembering the evil consequences which may follow the indulgence. Every such joke is a seed of irreverence, the fruit of which may be open profanity, and ultimately moral degradation, and we believe it to be the duty of every Christian man and woman to discountenance irreverence as a poisonous influence in the Church. We may all have transgressed in the matter, but let us be ready to acknowledge it before our brethren and before God. Let us never look upon it as a trivial offence, or suppose that irreverence can be innocent, but rather treat it as a sin which, like all sin, needs confession and pardon.—*Irish Eccl. Gazette.*

Epitaph in Naddeston Church.

Here lies I at the Chancel door,
Here lies I becau-e I'm poor,
The further in the more to pay,
Yet here lies I as warm as they.
From Henry's Drive through England.

Family Department.

TEACH ME TO LIVE.

Teach me, O Lord, the way of Thy statutes, and I shall keep it unto the end.—Psalm cxix. 33.

Teach me to live! 'Tis easier far to die!

Gently and silently to glide away.

On earth's long night to close the heavy eye,
And waken in the realms of glorious day.

Teach me that hard lesson—*how to live,*

To serve Thee in the darkest paths of life;

Arm me for conflict now—*fresh vigour give,*

And make me more than conqueror in the strife,

Teach me to live!—Thy purpose to fulfil:

Bright for Thy glory let my taper shine!

Each day renew, re-mould this stubborn will:

Closer round Thee my heart's affections twine.

Teach me to live for self and sin no more;

But use the time remaining to me yet,

Not mine own pleasure seeking, as before—

Wasting no precious hours in vain regret.

Teach me to live! No idler let me be,

But in Thy service hand and heart employ;

Prepared to do Thy bidding cheerfully.

Be this my highest and my holiest joy.

Teach me to live!—my daily cross to bear;

Nor murmur though I bend beneath its load.

Only be with me! Let me feel Thee near:

Thy smile sheds gladness on the darkest road.

Teach me to live!—and find my life in Thee—

Looking from earth and earthly things away;

Let me not falter, but untiringly

Press on; and gain new strength and power
each day.

Teach me to live!—with kindly words for all—

Wearing no cold, repulsive brow of gloom;

Waiting, with cheerful patience, till Thy call

Summons my spirit to her heavenly home. Amen.

Irish Ecclesiastical Gazette.

“ ESPECIALLY THOSE. ”

CHAPTER II.—ON SICK LEAVE.

Flo is no longer a little girl; she is a grown up woman. Years have passed away, and many of the old faces are gone, and voices silent, that she knew and loved when she was young. Nurse Kettleby is dead, and the pleasant old nursery at the top of the large London house, in which she used to reign supreme, and sit reading her Bible so peacefully on Sunday afternoons, has passed into other hands, and is looked back to by Flo with that feeling of tender regret with which we are so apt to look back to certain places and scenes of our childhood. It may be a nursery or a garden, a riverside or a church, a particular window, or a nook in a shady dell, but I suppose in everybody's heart, the most unromantic of all, there is at least one spot in the world, associated with their childhood, round which the memorial ivy clings more regretfully and tenderly than all the rest! Flo's little brother, Plucky, who used to laugh, and crow, and play in the sunshine of that dear old nursery, is now a grown man, a soldier in India; and though he is so far away, and can only talk to her in letters, he is still to Flo the dearest brother in all the world. Flo's father and mother are both dead. Flo lives in a quiet house in the country, with an aunt and two cousins, who are not always very kind to her. Nobody calls her Flo now; the pet name has been dropped, and the full name of Florence substituted. In the same way no one calls her brother Plucky any more; he is Robert to every one except herself. Ah, how the old things, that were so lightly

prized and little thought of in earlier days, are sometimes remembered by us in later ones, when they have all drifted away into the past, as being so sweet, we can scarcely believe that they can ever have been ours!

“ Strange we never prize the music
Till the sweet-voiced bird has flown!
Strange that we should slight the violets
Till the lovely flowers are gone!
Strange that summer skies and sunshine
Never seem one half so fair.
As when winter's snowy pinions
Shake the white down in the air!”

Flo often longs that some one would call her by the old pet name again, and tearfully she thinks of those happy old days in the big London house, when the world seemed such a much brighter, kinder place than it does now. It seems somehow since then to have grown into a rather cold, unsympathetic world; hearts do not seem so true or so warm as they used to be; people not to be so kind or thoughtful as they were when her mother and Nurse Kettleby were alive. Aunt Lucretia is a very different woman to her own dear mother. Cold and uncertain in temper, she is not a person to be depended upon at all reasons. Sometimes she is kind and indulgent, but at others she is much the contrary, and Flo has to look out very sharply for the signal which, luckily for the household, appears on her forehead at times, announcing, “Weather stormy; beware!” The two cousins Priscilla and Di are not much better with regard to temper. They do not altogether love Flo, for the reason that she is so much more popular and clever than themselves. They feel that somehow or other she is a superior being. Nature has cut her out on a better pattern than themselves; and without exactly acknowledging it, they dislike her for it very cordially. This crops up at every turn, and embitters Flo's life in a way that only noble natures, subject to the petty jealousies of inferior ones, can possibly understand. Flo returns good for evil in an exemplary way. She tries to disregard her cousins' unpleasant little actions and speeches, knowing well from whence they come; but occasionally they are too much for her. Then she retires to her room, and is to be seen pacing up and down there for some minutes, like a tragedy queen, exclaiming at intervals, with emphasis, “Horrid! puny! miserable! dreadful! despicable little creatures, why do I care what you say—why, why, why? Am I getting miserable and puny, and wretched too, like you, I wonder, that I care so much and put myself in this rage? Wouldn't the grandest war-horse go mad, though, after a time, if only a sufficient number of gnats came and bit at him at once? Priscilla, you are really horrid; Di, you are not a bit better. I despise you both, utterly!” And having let off her wrath in a measure, she would grow calm again, and go down stairs and be ready to do anything with a kind grace that her cousins chose to ask her.

How true it is that “little foxes spoil the vines!” How many lives we see spoiled by the little foxes which creep in, and which are yet so small, they seem scarcely worthy of being taken notice of at all! Do you know, children, what are meant by “the little foxes?” They are unkind actions, and the little neglects, the cold looks, and the hasty words which have power to wound and grieve in the same measure as kind actions, graceful little attentions, and loving words heal and delight. We have much to do with our neighbor's happiness; God holds us greatly responsible for it. By infinitesimal things, God knows that we can either add to it much or take away from it much. We can either send in little foxes to spoil our brother's vineyard, or we can help to keep them out.

Remember this the next time when you are going to speak an unkind word, or give an angry look; remember that “little foxes spoil the vines,” and carefully refrain. If only Priscilla and Di had taken to heart this truth and acted upon it, poor Flo would have had a far happier and easier time of it.

“ Let us gather up the sunbeams
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff;
Let us find our sweetest comfort
In the blessings of to-day,
With a patient hand removing
All the briars from the way.”

One morning in summer time, they were all seated at breakfast; Aunt Lucretia at the top of the table facing Priscilla; Di and Flo at the side. Flo was a great contrast to her cousins in appearance, as well as in character. They were both very tall, and rather raw boned, with pale faces and black hair. Flo was of middle height, with a beautiful figure and fair hair, and small, pretty features, that looked quite baby like by the side of her cousins' large noses and determined chins. The signal was out very plainly on Aunt Lucretia's forehead—“Weather stormy; beware!” To the bright “Good morning” with which Flo had greeted her on first coming down, she had replied with a positive growl, “Morning,” and had not said a word since. Everybody felt it best to confine themselves to general topics, and to start no subject of conversation which could possibly admit of argument; it was so clear that the mistress of the house would not argue and dispute facts this morning if she could.

“Mother will you take some more tea?” asked Priscilla at the end of the meal, thinking this would surely be a safe question.

“No. Don't you know, Priscilla, I never take more than one cup,” answered her mother, in an injured tone, bristling up. “Not since we were at Hastings, three years ago, have I taken two cups at breakfast.”

“Oh, I forgot,” answered Priscilla. “To be sure it was Doctor Todd that said we ought never to take more than one cup. What a nice, clever little man he was!”

“Has,” repeated her mother fractiously.

“Why don't you say he is? He isn't dead.”

“Oh, well he is,” said Priscilla, with an impatient movement, rising from the table and beginning to fold up her table napkin with an air of saying, “I can't stand this any longer. I'm off. And off she went, out at the open window into the sunny garden, to meet the postman, who was coming up the path.

Di quickly followed her, and then Aunt Lucretia and Flo were left alone. Aunt Lucretia immediately put up her glass, and began staring at her niece very pointedly through it. She fixed her eyes on the top of Flo's head, as though greatly struck by something she saw. At last Flo put her hand up to feel if the cat or the parrot had perched there by mistake; but feeling nothing more than the usual coil of plaits, she said, “Aunt Lucretia, what are you looking at? is there anything queer or peculiar about me this morning?”

Aunt Lucretia dropped her glass, and then said deliberately, “Yes, Florence, I'm looking at your head. Of all the grotesque objects I ever saw!”

Aunt Lucretia here became speechless for a moment, but she presently went on:

“As I sit here, you look exactly like a Parsee with his cap on. I can compare you to nothing else.”

“But it's the way I always do it,” said Flo, laughing good humoredly at the comparison. “I may have done it, though, a trifle higher than usual,” giving her hair a pat with her hand to suppress it. “Is that better, Aunt?”

“No, not a bit, rather worse,” answered the aunt shortly. “Here, pray let me do it.”

“Do what?” asked Flo, looking horrified.

“Why, put it as it should be,” said her aunt.

“Oh, I couldn't!” exclaimed Flo, with an irresistible twinkle, knowing well how her aunt would come down upon her with her hand in her present mood. “I'll try to do it lower to-morrow, and I'll think of the Parsee. Hair is such a bother! you don't know how difficult it is to do, Aunt.”

“Haven't I hair of my own?” snapped her

aunt. "Of course I know what it is to do; but defend me from ever trying to mount such an edifice as that on the top of my head. I never saw anything so frightful, so grotesque, so hideous in my life!"

At this juncture Pris and Di ran in with letters; they threw one to Flo, who caught it eagerly, for it was from her brother in India; and one they give to their mother, who put up her glass and scanned the writing closely before opening it. "I can't imagine who is writing to me from India," she said at last, in a tone which plainly implied she thought it was a great liberty on the part of whoever was addressing her.

"Perhaps it is from Cousin Hugh," suggested Di.

"Well, if he wants more money he won't get it," said her mother, with a snap, intending this time to snub Di, who was suspected of cherishing a secret liking for her tall, yellow-haired cousin Hugh, who was rather given to writing over to his relations for money.

"Oh! it isn't Hugh," said Pris "It's not his writing."

"It isn't from anybody you know," said the mother, glancing at the signature, but she did not enlighten them farther, and the two girls seeing their curiosity was not to be satisfied, went out into the garden to bask in the sunshine again.

"We shall know by and by," said Di to Pris, "if we only bide a wee."

When they were gone, Flo looked up from her letter with an extremely troubled face, and said, "Aunt Loretta, Robert is very ill. He is coming home." She gazed at her aunt for a moment to see how she would take the news; the tears welling up into her eyes as she did so, and the color mounting to her cheeks.

"Yes; I've had a letter from the colonel, a long jigamarole," said her aunt coldly; after a moment or two, "Robert's evidently been very imprudent, going out into the hot sun, and doing everything that he should not in such a climate; well, he must take the consequences. I'm sure he was cautioned enough before he went."

"May I see the letter?" asked Flo anxiously.

"No," said her aunt. "The colonel has written to me privately. He evidently thinks I am to be at the trouble and expense of everything; but I tell you this, Florence, I cannot possibly receive Robert here. He will arrive in England a complete invalid, I can see that, and want every kind of attention. With the summer gaieties coming on, it would not be fair to Pris and Di to turn the house into an hospital. Moreover, I don't feel up to it myself."

Flo had turned away from her aunt. She saw how much kindness and sympathy was to be expected from that quarter; literally none, and she was now busily at work in her own mind determining what was best to do. Of course, she must find some place in which to receive her brother, and she must be with him to nurse him wherever it was. She had money at her command, so that there would be no difficulty in getting a lodging somewhere, and paying all necessary expenses. But this would not be like receiving him home. He

must be very ill, she was sure, to be leaving India; and the colonel of the regiment; who was a distant cousin's of her aunt's having written privately about him, filled her heart with the gravest apprehension.

TO BE CONTINUED.

LITERARY NOTE.

Mr. Whittaker has in preparation for Easter a collection of "Stories for Easter-tide" by E.A.B.S. author of "Cecil's Story of the Dove." The stories will appear separately in attractive covers and collectively in cloth binding. He also announces Mrs. Elizabeth C. Vincent's "Bible Story of Mary the Mother of Jesus" a booklet similar to "Behold the Man" which is a translation by the same author.

WANTED

By an elderly Lady, a situation as housekeeper or companion to a Lady.

Address HOUSEKEEPER, 217 Peel street, Montreal.

A RECTOR is wanted for the parish of BRIDGETOWN AND BELLE ISLE, N.S. Applications may be addressed to

JOHN LOCKETT, GEORGE V. KNIGHT, Churchwardens, Bridgetown, N.S.

24th February 1892.

WANTED Position as Lay Reader by Candidate for Orders. Six years experience. Musical. ALPHA, P. O. Box 504, Montreal.

WANTED, for the Diocese of Algoma, three or four A-TIVE, EARNEST, ENERGETIC MISSIONARIES, in full order, as possible. Full information may be had by correspondence with the Bishop, addressed to The Arlington, Toronto.

IF SO, TRY A BOTTLE OF DEOS WHAT YOU EAT HURT YOU? Dr. Noswod's SPECIFIC - FOR - DYSPEPSIA, HEARTBURN, HEADACHE, Kidney and Liver Complaints. It has stood the test of the noble for over a quarter of a century. Ask your druggist for it. 50 cents per bottle. Sole Proprietor WALLACE DAWSON, Pharmaceutical Chemist, MONTREAL.

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

NOTICE OF AUTOGRAF OF THE GENUINE HARTSHORN

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

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

138 Granville street, Halifax, N. S.

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

The same set E. P. on Nickel, per set \$18.00 Crystal Cruet, singly, each 3.50 E. P. Bread Boxes, hinged cover and front, 2 1/2 x 2 1/2 x 1 inch 2.50 Brass Altar Crosses, 15 to 24 inch, \$10 to \$15 Brass Altar Desks, 8 to 25 Brass Altar Candlesticks, per pair, 5 to 10 Brass Altar Vases, plain and fluted, 5 to 12 Brass Altar Dishes, 12 and 14 inch, partly or wholly decorated, each 8.50 to 18 Freight prepaid to Montreal on sales for Manitoba and further West.

DAVENPORT SCHOOL FOR BOYS

PORTLAND MANOR, ST. JOHN N.B.

A Church Boarding and Day School

Patron—The Most Reverend the Metropolitan of Canada. Visitor—The Right Rev. Bishop, Conductor—Head Master—Rev. F. F. Sherman assisted by Resident Masters from England.

LENT TERM OPENS

ON Saturday, January 2nd, 1892.

NEW PUBLICATIONS

THE YOUNG CHURCHMAN CO.,

412 Milwaukee Street. MILWAUKEE, WISCONSIN.

THE CHURCHMAN'S MANUAL of Private and Family Devotion, Compiled from the Writings of English Divines, with Prayers and Devotions for the Seasons; Litanies, and an entirely new selection of Hymns, 318 pages, cloth, red edges, 51 cts. net.

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

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

D. LOW'S WORM SYRUP DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OR ADULTS SWEET AS SYRUP AND CANNOT HARM THE MOST DELICATE CHILD

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

Wesley Centenary TRACTS.

No. 1—WELLEYAN METHODISM—A Schism.

No. 2—WESLEY'S ATTITUDE towards the Church.

No. 3—PLAIN STATEMENTS from John Wesley's Works.

No. 4—JOHN WESLEY, Priest of the Church of England.

Per Dozen, 6d; per post, 7d; 100, 2s 6d.

SERMONS BY JOHN WESLEY. The Duty of Constant Communion.

A Treatise on Baptism. The Means of Grace: their necessity and Scriptural Authority.

The Ministry (known as the Korah Sermon) Also, John Wesley's Relation to the Church.

Price 2d each; 1s 8d per dozen; 5d post free 5s 6d.

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

THE INSTITUTE LEAFLET

FOR CHURCH SUNDAY SCHOOLS.

Senior and Junior Series.

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

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

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

Now in the Eleventh year of publication. Prepared by the Sunday-School Committee of the Toronto Diocese, and published by Messrs. Rowse & Hutchinson, Toronto at the low rate of Six cents per copy, per annum. THE CHEAPEST LEAFLET in the world. Moderate in tone, sound in Church doctrine, and true to the principles of the Prayer Book, New Series on "The Prayer Book," and "The Acts of the Apostles," begins with Advent next. Send for sample copies and all particulars Address ROWSE & HUTCHINSON, 75 King Street, East Toronto.

THE CHRISTIAN MARRIAGE LAW DEFENCE ASSOCIATION.

IN CONNECTION WITH THE CHURCH OF ENGLAND IN CANADA.

PATRON:

The Most Rev. the Metropolitan of Canada.

HON. SEC-TREAS.

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

AGENTS who work for us make money fast. Send your address on postal card for particulars. THE ROYAL SILVER-WARE CO., Windsor.

AGENT made \$200 in four days selling Dr. Bragg's Kidney Pills. Thousands & thousands 100 PER CENT PROFIT. Sole Agent, Toronto, Ont. See ad. in this issue.

Mission Field.

MASHONALAND.

There or four years ago, who had heard of Mashonaland? It was no disgrace to any educated man to confess that it was to him entirely unknown. About that time Dr. Knight-Bruce, the Bishop of Bloemfontein, looking beyond the limits of his own diocese, which was in good working order, saw these regions lying untilled, uncared for, unknown. With the cordial assistance of the Society, in 1888 he made a journey of exploration, after the fashion of Livingstone, into this country. A full account—indeed, his complete journal—was given in successive numbers of *Mission Field* for 1889, and in the Annual Report for that year will be found a map in which his Lordship's journey to Zumbo, on the Zambesi, and back is traced. The Bishop was allowed by the Matabele chief to enter his country. He was the first missionary, and in some places the first white man, the inhabitants had ever seen. Five months he gave to this work of exploration, in which he obtained promises from the chiefs to receive teachers when he could send them.

Subsequently, from political events all was changed. The British South African Company was formed, and this introduced at once a number of white settlers, who will rapidly increase, and thus the task of the Church was not limited to the evangelisation of the natives, but embraced also the care of the Europeans. In 1890 the pioneer force went into the country, and our friend, Canon Balfour, whose interesting report appeared in our last number (page 5), accompanied them as chaplain. At the South African Provincial Synod, held in January and February, 1891, Mashonaland was formed into a diocese, and Bishop Knight-Bruce was asked to take charge of it. Accepting the responsibility, the Bishop started with seven Mission agents, of whom three were Mozambique Christians. A clergyman joined him from the Cape; three trained nurses from Kimberley followed him. The Bishop walked about 1,300 miles, visiting forty five towns or villages. Few chiefs have refused to accept the Church as their teacher in spiritual things, huts are built for the catechists wherever they are placed, and the greater part of this hitherto unknown region, stretching up to the Zambesi, is open, and more than open, to the Church of England.

The Society, foreseeing the importance of this opening, made in 1890 a grant of £1,000 a year, for seven years, for Mission work in these regions. Who would be the agent chosen for the evangelisation of this country was then quite unthought of. The Society was allowed to perceive the promise and the opening way and to make some provision for the work. It is now more than a Mission field. It is akin to a British colony, and for the twofold work that must be carried on among several races more provision must be made.

Turning aside for a moment from its spiritual future to its mysterious

past, it is clear that this strange country cannot always have been isolated and separate. There are signs and tokens of a period when it had vigorous social life and means of traffic, noise, and work: ruins of old buildings, shafts into old mines still remain, witnesses of a past with which only conjecture can deal. Why did all this work and traffic cease? and when? The Portuguese seem to have skirted round the borders of this country, where the several tribes, all grouped under the common name of Mashonas, grew and prospered, planting their fields and digging, not for gold, but for the more precious iron, and smelting and fashioning it. Then there arose the great fighting tribe of the Matabele, who devastated the more industrious Mashonas, who were driven further and further eastward, until a strip of barren country separated the two nations. It was the chief of these Matabele who in 1888 gave to Bishop Knight-Bruce the necessary permission to visit the land.

The Bishop is now in England for a few months, and it will be the pleasure as well as the duty of all the Society's friends to strengthen his hands so that he may return to his wilderness-diocese prepared to carry on the crusade.—S. P. G. *Mission Field*.

ADDRESS OF A BENGALI CLERGYMAN.

The Rev. Roger Dutt, a Bengali Clergyman from Cawnpore, recently addressed the members of the committee of the Society for the Propagation of the Gospel, being about to sail the next day for India, after his first visit to England. Mr. Dutt spoke of his having been glad of the opportunity of seeing England, and observing the effects of centuries of Christianity. He said that he had been asked whether the missions in India were failures, and that he answered that they were certainly not. There is an impatience about missions. People appear to think that the Gospel has only to be preached, and that then the place where it is preached will straightway be won: but when Christian people are themselves so long in their contest with their besetting sins, Mr. Dutt urged that it should not be expected that those sunk in sin in India should immediately arise. The conversion of England occupied centuries. India is twenty-seven times as large as England, and contains 280,000,000 as against perhaps 28,000,000 in England in the days of St. Augustine. Even now only a few towns and a few chief centres in India are occupied by missions. Mr. Dutt reminded the meeting of Bishop Lightfoot's observation that the rate of progress in missions varies. When Christianity is confronted with a higher civilization its progress is necessarily slower though not less sure. He quoted some very striking figures from the census returns, showing how rapid the growth of Christianity had been in recent years. In 1851 there were 91,000 Christians in India: in 1861 there were 138,000: an increase of fifty-three per-cent. In 1871 there were 224,000 an increase of sixty-one per-cent: in 1881 there were 417,000 an increase of eighty-

six per-cent. This year the Christians are reckoned to be 2,000,000 in number.

Under the title of "Church work in North China" Bishop Scott has published through the Society for Promoting Christian Knowledge, an account of his diocese, and of the work of the Church within his jurisdiction.

"How are you?"
"Nicely, Thank You."
"Thank Who?"
"Why the inventor of
**SCOTT'S
EMULSION**
Which cured me of CONSUMPTION."
Give thanks for its discovery. That it does not make you sick when you take it.
Give thanks. That it is three times as efficacious as the old-fashioned cod liver oil.
Give thanks. That it is such a wonderful flesh producer.
Give thanks. That it is the best remedy for Consumption, Scrofula, Bronchitis, Wasting Diseases, Coughs and Colds.
Be sure you get the genuine in Salmon color wrapper; sold by all Druggists, at 50c. and \$1.00.
SCOTT & BOWNE, Philadelphia.

New work by the Author of "How We Got Our Bible."

THE OLD DOCUMENTS AND THE NEW BIBLE.

A History of the Old Testament for the People. By J. P. SMYTH, A. B., LL. B., etc.
THE OLD TESTAMENT. Old Hebrew Documents. Other Old Documents and their use in Biblical Criticism. The New Bible. A Specimen of Biblical Criticism. Ten Illustrations, showing original manuscripts, Moabite Stone, etc., etc. 214 pages, with Index, 12mo, cloth, \$1.00. Seventh thousand.
"A work of sound scholarship and useful criticism."—*Professor Church History, University of Glasgow*.

By the Same Author.

HOW WE GOT OUR BIBLE.

An Answer to Questions Suggested by the New Revision. 4th edition. *Fortieth thousand*. 12mo, cloth, with six illustrations, 125 pages. Price, 50 cents.
"It has the glow of a story.... My interest never flagged from first page to the last."—BISHOP OF DERRY.

RECORDS OF THE PAST.

Being English translations of the Assyrian and Egyptian monuments. New Series. Under the Editorship of Prof. SAYCE, assisted by M. LE PAGE RENOUF, Prof. MASPERO, MR. BUDGE, MR. PINCHES, Prof. OPPERT and other distinguished Egyptian and Assyrian scholars.
"Having examined these books we can heartily commend them. The two firstly mentioned are especially clear and interesting, and contain a quantity of information popularly put."—*Church Guardian*.

JAS. POTT & CO., Publishers,
14 & 16 Astor Place
New York.

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

PREFATORY NOTE BY THE

Most Reverend the Metropolitan.

"MANUALS OF CHRISTIAN DOCTRINE."

A Complete Scheme of Graded Instruction for Sunday Schools.

—BY THE—

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

—EDITED BY THE—

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

* LEADING FEATURES *

1. The Church Catechism the basis throughout.
2. Each Season and Sunday of the Christian Year has its appropriate lesson.
3. There are four grades, Primary, Junior, Middle and Senior, each Sunday having the same lesson in 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, Hurgic 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 - choirs.....25c.
Middle Grade.....15c.
Junior Grade.....10c.
Primary Grade.....5c.

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.

PREFATORY NOTE TO CANADIAN EDITION BY THE

Most Rev. The Metropolitan.

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

ROSWELL & HUTCHISON, Toronto, Canada.

PARAGRAPHIC COLUMN.

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.

If you are a good man, what are you good for?—*Ran's Horn.*

Erysipelas.

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

To know one's self is an advantage, to correct one's self, a virtue, and to give thanks to God, the means to obtain success and perseverance.—*Bossuet.*

IT LEADS THE LEADERS.

The foremost medicine of the day, Burdock Blood Bitters, is a purely vegetable compound possessing perfect regulating powers over all the organs of the system and controlling their secretions. It so purifies the blood that it cures all blood humors and diseases from a common pimple to the worst scrofulous sore, and this combined with its unrivalled regulating, cleansing and purifying influence on the secretions of the liver, kidneys, bowels and skin, render it unequalled as a cure for all diseases of the skin. From one to two bottles will cure boils, pimples, blotches, nettle rash, scurl, tetter, and all the simple forms of skin disease. From two to four bottles will cure salt rheum or eczema, shingles, erysipelas, ulcers, abscesses, running sores and all skin eruptions. It is noticeable that sufferers from skin diseases are nearly always aggravated by intolerable itching, but this quickly subsides on the removal of the disease by B. B. B. Passing on to graver yet prevalent diseases such as scrofulous swellings, humors and scrofula, we have undoubted proof that from three to six bottles used internally and by outward application (diluted if the skin is broken) to the affected parts, will effect a cure. The great mission of B. B. B. is to regulate the liver, kidneys, bowels and blood, to correct acidity and wrong action of the stomach and to open the sluiceways of the system to carry off all clogged and impure secretions, allowing nature thus to aid recovery and remove without fail bad blood, liver complaint, biliousness, dyspepsia, sick headache, dropsy, rheumatism, and every species of disease arising from disorder of the liver, kidneys, bowels, stomach and blood.

We guarantee every bottle of B. B. B. Should any person be dissatisfied after using the first bottle we will refund the money on application, personally or by letter. We will also be glad to send testimonials and information proving the effects of B. B. B. to the above named diseases on application to T. MILBURN & Co. Toronto, Ont.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J STEPHENS, Lebanon, Ohio

THE KEY TO HEALTH.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

For Sale by all Dealers. T. MILBURN & CO., Proprietors, Toronto.

Kennedy's Medical Discovery

Takes hold in this order;

- Bowels, Liver, Kidneys, Inside Skin, Outside Skin.

Driving everything before it that ought to be out.

You know whether you need it or not.

Sold by every druggist, and manufactured by

DONALD KENNEDY, ROXBURY, MASS.

A BOMBARDMENT OF HERESY!

EMERGENCY TRACTS

By the Young Churchman Co. Milwaukee.

Beginning Nov. 2nd, and to be issued weekly thereafter, a periodical consisting of four pages, under the above title. The numbers so far in preparation are as follows:

- No. 1—THE EMERGENCY. No. 2—MOST SURELY BELIEVED AMONGST US. No. 3—FOLD OR FLOCK. (8 pp.) No. 4—CATHOLIC vs. BROAD CHURCH THINKING. (8 pp.) No. 5—AN ANTIDOTE OF BROAD CHURCHISM. No. 6—WHY FLEE TO ROME? No. 7—OUR SEMINARIES—THE PROPAGATORS OF HERESY. (8 pp.) No. 8—HOW TO PROPAGATE HERESY. (The 8-page Tracts will count as double numbers.)

Terms, 50 cents per year, or with THE CHURCH GUARDIAN \$1.60.

Address, P. O. BOX 504, Montreal.

CHURCH SCHOOL

FOR GIRLS,

WINDSOR, Nova Scotia.

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

Lady Principal,

MISS MACHIN.

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

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

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

Advertisement for 'THE DEAF HEAR' featuring a circular logo and text about a sound disc for the deaf.

University of King's College WINDSOR, N. S.

PATRON:

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

PROFESSIONAL STAFF:

- Classics—Rev. Prof. Willets, M.A., D.C.L. Divinity, including Pastoral Theology—The Rev. Professor Vroom, M.A. Mathematics, including Engineering and Natural Phil.—Professor Butler, B.E. Chemistry, Geology, and Mining—Professor Kennedy, M.A., B.A. Sc., F.G.S. Economics and History, Professor Roberts, M.A. Modern Languages—Professor Jones, M.A., Ph. D. Tutor in Science and Mathematics—Mr. W. F. Campbell, B.A.

DIVINITY LECTURES.

- Canon Law and Eccles. Polity—Rev. Canon Partridge, D. D. Old Testament Lit. and Exeg.—Ven. Archdeacon Smith, D. D. Apologetics—Rev. Geo. Haslam, M.A. Other Professional Chairs and Lectureships are under consideration.

There are eight Divinity Scholarships of the annual value of \$150, tenable for three years. Besides these there are One Binney Exhibition \$50; Three Stevenson Science Scholarships \$80; One McCawley Hebrew prize \$38; One Cogswell Scholarship \$120, open to Candidates for Holy Orders; One McCawley Testimonial Scholarship \$38.00 One Akles Historical prize \$30.00; One Almon-Welsford Testimonial \$24.00; One Haliburton prize \$30.00; One Cogswell Cricket prize. The necessary expenses of Board Rooms, etc., average \$33.00 per annum. Nominated students do not pay tuition fees. These nominations fifty in number, are open to all Matriculated Students, and are worth about 90.00 for the three years course.

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

THE CHURCH HOSPITAL, HALIFAX, N. S.

-HAS-

Superior Accommodation

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

Spacious Halls and Airy Wards.

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

Patients are provided with NURSING NOURISHMENT and HOME COMFORTS at

MODERATE CHARGES.

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

For further particulars apply to the Sister in charge.

References in Halifax: Very Rev. Edwin Gilpin, D. D., Dean of Nova Scotia; A. J. Gowie, M. D.; W. B. Slayter, M.D.; H. H. Read, M. D.; Hon. J. W. Longley, Attorney General of Nova Scotia.

CHURCH OF ENGLAND TEMPERANCE SOCIETY PUBLICATIONS.

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

THE ILLUSTRATED TEMPERANCE MONTHLY—very suitable for use in Canada: containing Serial Stories by well known Temperance writers. Biographers of "Temperance Heroes, Past, and Present" with portraits; Articles on the Holy Land; Original Music, &c., &c. 1d 5 1/2 monthly, postage extra.

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

C. E. T. S. PUBLICATION DEPARTMENT 9 Bridge St., Westminster, London, Eng. Mention this paper.

THE CHURCH GUARDIAN

A Weekly Newspaper,

NON-PARTISAN & INDEPENDENT.

IS PUBLISHED EVERY WEDNESDAY IN THE INTERESTS OF THE CHURCH OF ENGLAND IN CANADA, AND IN RUPERT'S LAND AND THE NORTH-WEST.

Special Correspondents in Different Dioceses

OFFICE:

190 St. James Street, Montreal.

SUBSCRIPTION

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

ALL SUBSCRIPTIONS CONTINUED UNLESS ORDERED OTHERWISE BEFORE DATE OF EXPIRATION OF SUBSCRIPTION, AND ARREARS IF ANY PAID.

Remittances requested by Post Office order, payable to L. H. DAVIDSON, otherwise at subscriber's risk.

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

IN CHANGING AN ADDRESS, SEND THE OLD AS WELL AS THE NEW ADDRESS.

ADVERTISING.

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

RATES.

1st insertion, 10c. per line Nonpareil Each subsequent insertion, 5c. per line. 3 months 75c. " 6 months \$1.25 " 12 months \$2.00 "

MARRIAGE AND BIRTH NOTICES, 50c. EACH INSERTION. DEATH NOTICES, FREE.

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

All notices must be prepaid.

Address Correspondence and Communications to the Editor

P. O. Box 504.

Exchange to P. O. Box, 1968, Montreal

Temperance Column.

THE LIQUOR PROBLEM IN AMERICAN CITIES.

By Robert Graham.

THE world over, there is no problem which more strongly engages the attention of thoughtful men than the condition of life in large cities. One of the most potent factors in the question is the all-pervading bar-room; and of all the cities on the American continent, there is none where its ramifications are so great as in New York, with the exception, perhaps, of San Francisco.

The thirteen isolated colonies of pre-revolutionary days have, in the space of a century, developed into fifty States and Territories; wealth has accumulated in equal or greater proportion, and the population has increased from four and a half to sixty-three millions.

This has not sprung from a natural increase, but from a vast wave of widespread and practically unrestricted immigration greater than the world has ever before known.

The process of absorption has been rapid; the process of assimilation slow. Irish, German, Italian, Polish, Hungarian, Bohemian, and Jew yet retain, in all their original sharpness, their national characteristics. The national life, as developed in the great port of entry—New York—is a huge crucible into which have been dumped, in overwhelming masses, the sweepings of European cities. The scum at the top, the dregs at the bottom, we wait with anxiety the slow process of national assimilation which shall fuse with the old Dutch and Anglo-Saxon stock, the stolid German, the mercenary Frenchman, and the fiery Celt, and, out of the compound, present the American nation of the future.

GROWTH OF OUR CITIES.

The trend of population has been and is steadily from the country to the city. In 1850, the percentage of city to country population was 12.5; in 1860, 16.1; in 1870, 20.9; in 1880, 22.05; and in 1890, 29.12. The State of New York contains twelve cities of more than 20,000 inhabitants, and it, therefore, becomes a matter of deep and pressing moment, how the great problem of the century in the United States, viz., the honest, cheap and effective administration of the affairs of large cities, is to be accomplished.

The large city presents, in sharp contrast, colossal wealth and grinding poverty; palatial homes and squalid tenements which, whether in New York or San Francisco, Chicago or New Orleans, Boston or Cincinnati, present the same features. The question for the statesman, the philanthropist and the political economist to solve is, how to bring Dives and Lazarus together to their mutual advantage, and how, without pauperizing influences, the human cab-horse may be set on his feet, and enabled to draw his load without being unnecessarily galled by his collar.

THE AMERICAN BAR-ROOM.

The Hoffman House and Shang Draper's saloon are the antipodes of

each other. They represent swiftness and gutterdom respectively. The one vends Champagne wine, the other Jersey lightning. The function of each is to sell liquor at a profit. Political economists say that the demand creates the supply; but, in this case, the laws of legitimate trade are reversed, and the supply creates the demand.

It has grown like a fungus from a poisonous tap-root. Wherever poverty is deepest, the bar-room, alike its cause and its effect, assumes the largest numerical proportions. In "Liquorism," in 1883, I presented a chart in which, on one block in Cherry Street containing ten houses, nine were licensed for the sale of liquor. The narrow quarters, the stifling rooms, and the desire for companionship are the germs from which spring the bar-room.

In 1886, I gave chapter and verse showing that in that year, in the city of New York, 4,710 chattel mortgages on saloon fixtures, aggregating close on five millions of dollars, were given, and that the great bulk of these were in the hands of twenty firms. The retail dealers are, therefore, puppets in the hands of their masters; and, as concentrated, can be used in any necessary direction.

THE LIQUOR POWER IN POLITICS.

In large cities the cradle of the primary is the liquor saloon. In New York City, in 1884, out of 1,002 general and district political meetings held, 633 were held in saloons, 86 in rooms adjoining or inter-communicating with saloons, and 283 in independent places. The liquor saloon-keeper is the boss of the primary, and directly controls 40,000 votes. The trade is perfectly and completely organized, and, for political purposes, levies an assessment on each brewer and manufacturer *pro rata* with the amount of his business. Of the 4,000 members of the Tammany Hall, 694 are liquor dealers; and Tammany Hall apportions the municipal offices among its partisans. Whiskey, therefore, rules New York; sweeps its streets, builds its sewers, and absorbs its taxes. It is a rich pasture for the professional politician. The whiskey-dealer is Irish, the beer-seller German. Americans are not in the business. The Board of Aldermen of 1883, who controlled the Excise Commissioners, consisted of ten active and two ex-liquor dealers, four professional politicians and eight following other occupations. It needless to say he is not a type to make municipal government honest, cheap or effective.

THE REMEDIES OF PUBLIC OPINION AND LAW.

When it is definitely grasped and understood that this is a dangerous trade, and doubly dangerous because it is political, and that it is, therefore, to be restricted and controlled just as the sale of dynamite and opium is, and that supervision's firm hand is never to be relaxed, the citizens of New York will have mastered the first step in remedial agencies.

A part from the doctrinaires who will listen to only one remedy—prohibition (and which is ineffective where it is most needed, viz., in large cities)—the following may be laid down as the salient points in the remedy by law:



- (1) Prohibition of sale on Sunday.
- (2) Prohibition of sale to minors.
- (3) Prohibition of sale to drunkards.
- (4) Restriction of licenses to one in 500 of population.
- (5) High license of tax of one thousand dollars on each license.
- (6) Local option for counties.

USEFUL TRACTS

— FOR —
Parochial Use.

PATHWAYS TO OUR CHURCH

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

Contents: The Growing Church, The Decay of Prejudice, The Study of History, The Reception of the Church Idea, Its Simple Beliefs, Its Hallowed Liturgy, Its Wonderful Comprehensiveness.

An attractive little brochure for general circulation. Do not fail to send for a copy for examination. The pamphlet is attractive without as well as within.

THE PRAYER BOOK REASON

WHY.

A Text Book of Instructions on the Doctrines, Usages and History of the Church as suggested by the liturgy.

By the Rev. Nelson R. Boss, M.A., 16 mo., stiff paper covers, 20c. net. Same publisher.

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

CHURCH OF ENGLAND TEACHING.

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

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

THE APPOINTED GUIDE.

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

Intended to show the authoritative teaching of the Church.

PAROCHIAL.

Missions to the Jews Fund.

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

CANADIAN BRANCH.

President.

The Lord Bishop of Niagara.

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

Honorary Secretary: Rev. Canon Cayley, Toronto.

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

Diocesan Treasurers: The Secretary-Treasurers of Diocesan Synods.

Honorary Diocesan Secretaries:

Nova Scotia—Rev. W. B. King, Halifax.

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

Toronto—Rev. J. D. Cayley, Toronto.

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

Montreal—Rev. A. J. Balfour, Que.

Ontario—Rev. W. B. Carey Kingston.

Niagara—Rev. Canon Sutherland, Hamilton.

Huron—Rev. C. G. Mackenzie Brantford.

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

NEWS AND NOTES.

Christianity means taking a Saul and making a St. Paul out of him. It means taking the present mass of humanity and lifting it into those regions of peace and joy where Jesus dwells. This is what true preaching recognizes. If Christianity is misrepresented that is the fault of those who do not understand it or only half understand it.—*Reformed Church Messenger.*

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 McDougall street, New York.

We want to know the truth; we will find it in the Bible. We want to be saturated with the truth so as not to be moved therefrom by Rom-anizing or Rationalistic teaching? We must read the Bible and study the Bible and pray over the Bible, and make it the man of our counsel; it must be to us as to the Psalmist: "sweeter than honey;" we must be able to say what he said, "O, how I love thy law."

PLEASANT AS SYRUP.

Mr. Douglas Ford, Toronto, Ont., states that Millburn's Cod Liver Oil Emulsion with Wild Cherry Bark is free from objectionable taste, being almost as pleasant as syrup, while for coughs and colds it gives complete satisfaction, acting promptly even in obstinate cases.

The GREAT Dawson's Chocolate Creams

WORM REMEDY

Canada Paper Co.
Paper Makers & Wholesale Stationers.
Offices and Warehouses:
580 and 582 CRAIG ST., MONTREAL.
1 FRONT ST., TORONTO.

Mills:
Springdale Mills } WINDSOR MILLS, P. Q.
Windsor Mill }

Davidson & Ritchie,
Advocates, Barristers, and Attorneys at Law.
160 St. James Street,
MONTREAL.

Nothing so equal
STOP IT
DAWSON'S
FOR TOOTHACHE. Price 15c. a bottle.

SUBSCRIBE for the CHURCH GUARDIAN.

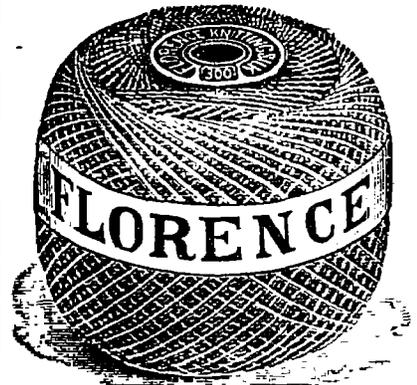
AMMONIA
IN BAKING POWDER

Is a Disease-Producing Agent

ITS volatility is bridged by reaction with the gluten in the Flour. The preparation of an UNOBJECTION-ABLE Baking Powder containing AMMONIA is impracticable. Avoid all risk and use

WOODILL'S
German Baking Powder,

GUARANTEED TO CONTAIN:
NO AMMONIA.



KNITTING SILK.

The Only Silk Suit-able for Knitting.

Which will bear Washing without injury to Color or Texture.

FLORENCE HOME NEEDLEWORK, latest issue sent postpaid on receipt of six cents.

CORTICELLI SILK CO.,

Ritchell Street, ST. JOHNS, P. Q.

BISHOP'S COLLEGE SCHOOL
LENNOXVILLE, P. Q.

The work of Lent term will begin on SATURDAY, January 24th, 1892, in the new building. Special preparation for the Royal Military College and the Universities.

RESIDENT SHORTHAND MASTER.

Candidates for entrance must be under fifteen years of age, and must pass entrance examination.

SPECIAL PREPARATORY DEPARTMENT.

Special rates for sons of the clergy of Dioceses of Quebec and Montreal.

Infirmary under charge of female nurse.

H. J. HAMILTON PETRY, M. A., Headmaster.

ARMINE D. NICOLLS, M. A., Secretary.

For terms, &c., address R. H. ARCHER, Acting-Sec'y.

BURDOCK'S PILLS
SUGAR COATED

A SURE CURE
FOR BILIOUSNESS, CONSTIPATION, INDIGESTION, DIZZINESS, SICK HEADACHE, AND DISEASES OF THE STOMACH, LIVER AND BOWELS. THEY ARE MILD, THOROUGH AND PROMPT IN ACTION, AND FORM A VALUABLE AID TO BURDOCK BLOOD PURIFIERS IN THE TREATMENT AND CURE OF CHRONIC AND OBSTINATE DISEASES.



Bishop Stewart School,
FRELIGHSBURG.

HOME PRIVILEGES. -- EXTENSIVE GROUNDS
PERSONAL INSTRUCTION AND SUPERVISION.

Situation Beautiful and Healthful.

Address,

CANON DAVIDSON, M. A.
Rector, Frelighsburg, P. Q.

An Elegant Copy of that Wonderful Book,

The Pilgrim's Progress,

FREE to every one accepting our
Grand Combination Offer.

The book contains 296 Pages, with handsome illustrations.



JOHN BUNYAN.

This new and large edition of this popular book, written by John Bunyan, contains both parts of the allegory, complete and unabridged, printed with large, new type. It is in colored enamel paper cover, with lettering in gold, giving a rich and elegant appearance.

Bunyan is acknowledged as the most popular religious writer in the English language. It is said that more copies of "Pilgrim's Progress" have been sold than any other book except the Bible.

of Bunyan, Lord Macaulay has written: "This is the highest miracle of genius, that the imaginations of one mind should become the personal recollections of another; and this miracle the writer has wrought. There is no ascent, no declivity, no resting place, no turn-sible, with which we are not perfectly acquainted." This is well said; and it is true. The "Pilgrim's Progress" is one of the best known books of human origin. It is a household book. Men love to retrace the steps of this journey, to revisit the familiar scenes of the wondrous pilgrimage and to live over again the experiences of the pilgrim. The dreamer rests himself in his dreary prison-house, and as he sleeps, he sees the outline of a Vision. And whether it be in his sleeping or his waking moments, 'tis true that Heaven hath somehow drawn aside the veil and revealed these grand and glorious sights which reach so near to the things that "eye hath not seen," permitting this far-sighted man to look "through golden vistas into Heaven." The opening of the Vision presents in bold relief the future hero of the allegory—a burdened man, clothed with rags, weeping because of threatened woes pronounced by the Book that is in his hand. He dwells in the City of Destruction. He reveals his sorrows and anxieties to his wife and family, but finds no sympathy there; and, failing to obtain companionship on the heavenward road, he starts alone upon this spiritual journey. This new edition is now offered for the first time and is sure to please.

Any person accepting our offer will receive this paper one year, and also that popular farm and family journal, the Farm and Fireside, together with a copy of The Pilgrim's Progress, all mailed, postpaid, for less than the regular price of the two papers alone.

This noted book is offered absolutely free to induce thousands of our readers to become acquainted with the Farm and Fireside, the publishers looking to the future for their profit, as they believe you will always want the Farm and Fireside if you try it one year. Do not lose this opportunity to get a copy of The Pilgrim's Progress free.

THE FARM AND FIRESIDE is a large, 16-page, 64-column journal, issued twice a month, at the handsomest, best and cheapest agricultural and home journal in the United States, leading all others in circulation and influence, printing a quarter million copies every issue, and is recognized by leading agriculturists as an authority on all that pertains to the farm. Farm and Fireside should be on every farm and at every fireside. It will amuse, interest, entertain and instruct every member of the household; it is a welcome visitor in every family, gives a greater amount of reading matter, and is worth more than most journals costing several times as much. Thousands of ladies are regular subscribers because of its interesting and valuable Household department. It is handsomely illustrated.

OUR OFFER Send us \$1.75 and you will receive **THE CHURCH GUARDIAN** one year, and also the **FARM AND FIRESIDE** one year (24 numbers) and every one accepting this offer will also receive a copy of **The Pilgrim's Progress**, postpaid. This offer is extended to all our subscribers, **RENEWALS** as well as new names.

2nd OFFER To every old subscriber renewing and to every new subscriber not desiring **FARM AND FIRESIDE** and remitting \$1.50 will be sent from the Publishers, a copy of **PILGRIM'S PROGRESS** as above.

These Offers are Good Until 15th February, 1892.

Address,

EDITOR CHURCH GUARDIAN
P. O. Box 304, Montreal.

35 **CENTS**
A **BOTTLE**

DR. T. A.

SLOCUM'S

Oxygenized Emulsion of Pure

COD LIVER OIL

TASTELESS.

FOR SALE BY ALL DRUGGISTS.

LABORATORY: TORONTO, ONT.

GRATEFUL-COMFORTING
EPPS'S COCOA.

BREAKFAST.

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

Made simply with boiling water or milk. Sold only in packets by Grocers, labelled thus: James Epps & Co., Homoeopathic Chemists, London, England.

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

WELL SUITED.

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

Woodill's German Baking Powder

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

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

Regularly used by the ARCHBISHOP OF CANTERBURY at Lambeth Palace; also at Westminster Abbey, in more than 200 London Churches, and in over 5000 Cathedrals and Churches all over the globe.

"VINO SACRO"

REGISTERED

The Unique Altar Wine.

Opinion of the Bishop of London (Dr. Temple.)

"I have tasted the *Vino Sacro*, and I think it very suitable for use at the Holy Communion. It seems very pure, free from acid, and of no more than natural strength."

Sold in Cases of 1 dozen Quart Bottles or 2 doz. Pint Bottles.

WALTER H. WONHAM & SONS

MONTREAL.

(Successors to Henry Chapman & Co.)

Sole Agents in Canada.

J. E. TOWNSHEND,

LITTLE ST. ANTOINE STREET,
MONTREAL.

BEDDING, patented for its purity. Every description of Bedding. Curled Hair, Moss, Alva, Fibre and Cotton Mattresses. Patentee of the Steam-winder wave wire Mattress. Feather and Down Beds, Bolsters, Pillows, etc. The trade supplied. Bell Telephone 190. Federal Telephone 224.

CASTLE & SON
MEMORIALS AND
LEADED GLASS

CHURCH BELLS—TUBULAR CHIMES AND BELLS

CHURCH FURNITURE
MEMORIAL BRASSES
FONTS LECTERNS

MONTREAL, MONTREAL.

USE IT FOR

Difficulty of Breathing
Tightness of the Chest
Wasting Away of Flesh
Throat Troubles
Consumption
Bronchitis, Weak Lungs
Asthma, Coughs
Catarrh, Colds



RIDGE'S FOOD

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

KNABE

PIANO FORTES

UNEQUALLED IN

Tone, Touch, Workmanship and Durability.

WILLIAM KNABE & CO.,

Baltimore) 22 and 24 East Baltimore street
New York, 145 Fifth Avenue.
Washington, 817 Market Space.

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

Clinton H. Meneely Bell Co'

SUCCESSORS TO

MENEELY & KIMBERLY,

Bell Founders

TROY, N. Y., U.S.A.

Manufacture a superior quality of Bells. Special attention given to Church Bells. Catalogues free to parties needing bells.



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



BUCKEYE BELL FOUNDRY

Best quality Pure Copper and Tin

CHIMES, PEALS AND BELLS.

Most favorably known for over 50 yrs.

The VANDUZEN & TIFT CO Cincinnati, O.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS & CHIMES
PUREST BELL METAL (COPPER AND TIN).
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.



CINCINNATI BELL FOUNDRY CO

SUCCESSORS IN BLYMYER BELLS TO THE

BLYMYER MANUFACTURING CO

CATALOGUE WITH 1800 TESTIMONIALS.

CHURCH SCHOOL FIRE AL

GEORGE ROBERTSON,
ST. JOHN, N.B.

CHOICE TEAS??

A SPECIALTY.

Finest Groceries.

Java and Mocha Coffees.
Fruits, Preserved Jellies, &c.
Retail Store—37 Prince Street.
Wholesale Warehouse—10 Water St.
GEO. ROBERTSON.

N.B.—Orders from all parts promptly executed.

A GOOD BOOK
GUIDE MARKS.

FOR YOUNG CHURCHMEN.

Right Rev. Rich Hooker Wilmer, D. D.,
J. L. D., Bishop of Ashama.
Cloth pp 8c. Postage and duty extra
(may be had through this official.)

Published by E. R. SMITH & SON at THE NEWS Printing House, St. Johns, P. Q