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# The Church Guardian.

A P Willis  
226 St George  
1 ap 86

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, DECEMBER 23, 1885.

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## ECCLESIASTICAL NOTES.

**PRIMARY CHARGE OF THE BISHOP OF MEATH.**  
—A GRACEFUL TRIBUTE.—The Most Rev. Dr. Reichel, Bishop of Meath, in his Primary Charge to the Synod of his Diocese, recently assembled, paid the following well-merited tribute to the Rev. Dr. Bell, whose name had been submitted, with his own, to the Irish House of Bishops for the appointment to the Episcopate. (Dr. Bell is a near relative of the Ven. Archdeacon Lindsay, of the Diocese of Montreal.)

With regard to the one piece of patronage which the Synod at present could dispose of, the appointment to a canonry in St. Patrick's National Cathedral, which he had just vacated—if he would venture to follow in the steps of his most venerated predecessor, Dr. Butcher—he would at once propose for their adoption one who was known to them all, one who had distinguished himself by universal goodwill, one who was peculiarly fitted to be a preacher for the great minster which was intended to bring together the best preachers in the Church of Ireland, one who was characterized by a graceful and ready eloquence, and one who would impart distinction to the canonry—he felt it was hardly necessary for him to add to that description the name of the Rev. Dr. Bell. (Applause.) He (the Bishop) much regretted that the canonry did not bring with it a somewhat more adequate financial recognition, for £35 a year was a paltry sum to give to a person on his promotion to such a dignity.

We also quote with pleasure the most rev. prelate's remarks on a subject of great and general interest at the present time:—

Reviewing the arguments of the greater purity of the Church before it became connected with States under the auspices of Constantine the Great, he said that those who talked in that way forgot that history was an evolution or development in which retrogression was utterly impossible; and though they might form an idyllic picture of the spiritual purity of the Church before it became defiled by its alliance with the State, to sever that alliance would not restore that purity, even though the picture were true. No section that had striven to reproduce primitive Christianity had succeeded. Such attempts had always ended in failure—sometimes disastrous failure. Nor could the example of America be taken as an illustration, because in America there never was an Established Church. Then, again, the view of so-called Liberationists seemed entirely opposed to the teaching of St. Paul, that there was no earthly power that had not the Divine sanction. But whatever the Church of Christ, in all its branches, had to endure, they might be sure that Church as a whole was imperishable. Individual Churches might go through every stage of growth and decay, and decline in this and in that country, but the Catholic or Universal Church shall never fail—the gates of hell shall not prevail against it.

**THE BISHOP OF ROCHESTER ON "PREACH-**

ING."—The following extract from Bishop Thorold's recent charge is marked by his Lordship's usual common sense and felicity of expression:—

You need a great deal more experience than you can claim now, for making a fifteen minutes' sermon that shall be really useful. Either so much will be compressed into it, that it will become loaded and obscure; or (what is, perhaps, more likely) so little will go into it, that it will be impossible to endure it. You are to be careful, thoughtful, systematic teachers of the people, or you can win no influence, and will reap no reward. Sometimes I fear that incessant extemporaneous preaching must in the end only encourage verbiage, and compel shallowness. A clergyman who before he has been preaching twenty years, magnificently dispenses with his manuscript, will one day wish occasionally to return to it, and will find it impossible. If it is a sort of baseness in a young man of this time never to be able to preach without a manuscript, it may prove a deplorable mistake never to preach with one.

**A POPULAR FALLACY EXPOSED.**—The Rev. T. Teignmouth Shore, in a letter to a London newspaper, exposes a fallacious argument of Dr. Parker that disestablishment will lead to an interchange of pulpits and freer intercourse between the clergy and Dissenting ministers:

"It is not," he says, "in the least because the Church is established, but because it is Episcopal that the clergy cannot interchange the discharge of ecclesiastical functions with the ministers of various sects. Do we find the clergy of the Episcopal Church in Scotland, which is not established, on such terms of intercourse as Dr. Parker suggests with the various Presbyterian bodies in that country? The fact is that so long as Episcopal ordination is considered necessary for admission to the ministry, the clergy cannot regard the ministers of various denominations as being anything but laymen. Does Dr. Parker think that disestablishment will make the Church cease to be Episcopal?"

**THE PERILS OF THE MEDICAL PROFESSION.**—The Bishop of London, in a sermon before the Guild of St. Luke, which is an association of medical men banded together for Christian work, said:—

Life, the special gift to living creatures, that most solemn, most awful, most wonderful of all things, the doctor had to deal with day after day. He had to watch its workings, to see its power over all kinds of material substances, to observe how it is assailed, and to watch the marvellous complications of its growth and its decay, of its health and its disease. How constant, then, must be the temptation to look upon this most sacred thing as something very common, to lower the conception of it, and to forget what was behind it! How frequently must he be inclined to treat it as if it were no more than ordinary matter, enshrining no mystery; and yet he could not fail to see seated in that throne, as it were, the spiritual power, which belongs to God Him-

self. How easy to forget, all that, how easy to vulgarize and degrade his science until he imagined that he was handling nothing more than what belongs to this present world, having nothing in it loftier, nobler, more excellent than what belongs to the metal or the stone. What is it that shall keep a man always full of the sense that there is something Divine perpetually present with it, at every moment that he is dealing with the mysteries of science? What is it but the spiritual life which will never let him pass away from the thought of the presence and power of God, and will ever keep his eye clear to see with simple and unmistakable insight God's own power in His creatures, God's own power over His Creation? How easy for a man who allows his spiritual faculty to sink out of use, to find at last that it has perished altogether—perished, because his eyes have been so perpetually turned to the lower that he has failed to see the higher, and incapable of seeing the true evidence of Truth, because that evidence is spiritual, and he knows not what the spiritual means—perished because, fixing his eyes upon lower and meaner things, he has lost the faculty of observing anything higher, and then perhaps he will say that in all his science he has not found God, or found any indication of His presence. No, because he has lost his eyesight, he has lost altogether the eye which alone can see God's truth. He can complacently declare that there is no evidence of spiritual things because he resolutely fixes his gaze upon one kind of evidence only, and can't see any longer what perhaps he might have seen once in the higher and truer evidence on which men's faith must at last be anchored.

**A CELEBRATION IN HEBREW.**—On a recent Sunday in the church of St. Augustine, Settles street, Commercial Road, East Stepney, London, the Rev. M. Rosenthal celebrated the Holy Eucharist in the Hebrew tongue for the benefit of converts from Judaism who are unable to understand the English language. There were eight communicants and several other converts present. We believe this is the first time for many hundreds of years that the sacred mysteries have been celebrated in the Hebrew tongue. It was exquisitely pathetic, even to English ears, to be present when the ancient words of consecration were pronounced in the ancient language of the Jews, and it was noticed that several of the converts were greatly moved.

**A NEW DEPARTURE.**—After his onthronization, the new Bishop of Salisbury assembled all the members of the Greater Chapter, which has not been summoned (we believe) since the Reformation. The forty prebendaries, or canons, according to ancient constitution, were thus admitted to the full rights of the Chapter equally with residentiaries. This is a step towards making the Cathedral really the mother church of the diocese. But its effects can only be estimated when we know the result of the Bishop's startlingly bold action. It is, however, a reminder to us that the Church is not so oppressively led and bound by the State as Liberationists suppose.

## NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

We would be pleased to receive from as many parishes as possible short pithy accounts of the Christmas sermons. Our space is so limited that we have to insist on condensed reports.

## DIOCESE OF NOVA SCOTIA.

NEWPORT.—Great interest is taken in the special sermons for Advent delivered in St. James Church.

The services at the Temperance Hall are attended by overflowing congregations. Some fifty names are attached to the total abstinence pledge.

Mrs. How's autograph quilt has already collected \$40 towards the much needed Church Hall.

A new organ has just been placed in St. Anne's Church, Woodville.

Several most useful improvements have been made within and around the Rectory, adding greatly to the comfort of its occupants.

Special services are being held for the Board of Home Missions in different parts of this Parish.

MAITLAND.—There are at least three Maitlands in this Diocese—one near Halifax, one in Lunenburg County, and this, which is in Hants.

When we lost our good Rector, Mr. Jamieson, we thought we were bereaved dreadfully, and so we were. When the Hon. A. McNutt Cochran was taken from us we were depressed, some might think unduly even; but he was a great loss. However, God has been good to us, and under our present Rector, though he is but young, we believe the spiritual and temporal condition of the parish is as healthy as ever. The former is evidenced by the addition of new communicants, and both (we may surely say) by the large offerings of the people—large, that is, according to their means.

Since the Rev. G. R. Martell has been Rector the Rectory House has been repaired and painted.

Trinity Church has also been painted and provided with a new stove.

The church at Five Mile River has been cleared of debt.

The Kennetcook Church has now a handsome bell-turret, instead of the old tower to which we will not apply any adjective. The church has been painted, and lighted with a handsome chandelier, while the organ has been quite paid for.

At Northfield, too, the people have done well, seating the place in which they worship and furnishing it with a good stove.

And all we say is, the Lord be praised, and may he continue to bless His work.

CHARLOTTETOWN, P.E.I.—Rev. C. O'Meara, after having during the past three weeks administered to the spiritual wants of the stricken in the Small-pox Hospital with most self-sacrificing zeal, has resumed his accustomed duties as Rector of St. Paul's. The gratitude of the whole community is justly due to the rev. gentleman for the manner in which, at the great risk of his life, he has afforded the consolations of God's truths to the sick and dying, and has performed the solemn duty, frequently at the midnight hour, of consigning to the tomb the victims of the dread disease.

LOCKEPORT, N.S.—The Missionary in charge, Rev. S. Gibbons, has returned from his six weeks' trip to the West Indies, benefited by the rest. He was ordered to have complete rest for his throat, which was giving out. During his enforced absence, services were regularly held by the two Churchwardens—

Messrs. J. E. Richardson and George Redding. The services were well attended and relished by all.

HALIFAX.—Church Women's Missionary Association.—A sale and tea in behalf of the Association was held last week in Pleasant street. There was a lovely display of Christmas goods, and we hope that the receipts were satisfactory to all concerned. The Association is doing a noble work in assisting the poorest Missions in Nova Scotia, and its work ought to commend the Association to the whole Diocese.

St. Luke's.—The younger members of this church distinguished themselves last week by two amateur minstrel performances in the school-room. The proceeds of the entertainment were for charitable purposes.

Trinity Church.—The membership of the church is gradually growing. The well-known words, "For the poor and stranger for ever," which have been engraven on stone for so long over the church doors, were chipped off last week.

St. George's.—Quite a transformation has taken place in the appearance of the interior of the church during the past year. Some months ago the church was beautifully decorated, and the body of the church contrasted strangely with the improvement. There has just been completed the painting of the body of the church, giving quite a warm and inviting appearance to the whole interior. The dome has full-length figures of the four Evangelists painted on it, and the pillars are prettily blended with brown and bronze. The cost of both chancel and body of the church was defrayed by private subscriptions and efforts, and not from the ordinary funds of the church, and is one of the many instances of increased life and activity which have in the past few years come over the congregation.

NEW GLASGOW.—On Sunday, Dec. 13th, we had a visit from Lay Reader Selwyn Shreve, of Halifax, who kindly assisted the Rector by saying the Litany. The number of communicants was somewhat larger than has been common of late. *Laus Deo.*

## DIOCESE OF FREDERICTON.

ST. JOHN.—Rev. G. O. Troop became suddenly ill, at the early service in St. James' Church on Sunday, the 13th instant, and was obliged to go home. His physician advised that he should not take part in any of the other services during the day. In consequence Rev. G. M. Armstrong occupied the pulpit at 11 a.m., and Rev. W. O. Raymond in the evening.

PORTLAND.—The Young Ladies' Association of St. Luke's Church has been organized, with the following ladies as officers:—Mrs. David H. Nase, president; Miss Alice Farmer, vice-president; Miss Marion Holly, secretary; Miss Nellie Tapley, treasurer. The society is formed for the social and intellectual improvement of its members. Meetings will be held monthly (conversations occasionally), at which special programmes will be carried out. The association hopes to do a good work in the way of developing latent talent for vocal and instrumental music, select readings, essays, and systematic reading with various authors.

## DIOCESE OF QUEBEC.

OLD LENNOXVILLE BOYS.—The reunion of old Lennoxville boys, which is to take place at the Windsor, Montreal, on Jan. 7th, promises to be well attended. A list of the "Boys" as complete as possible has been compiled by Mr. A. D. Nicolls. Owing, however, to the destruction by fire of some of the University and School calendars, the list is imperfect. "Boys"

who receive no circulars about the reunion are invited to communicate with Mr. Nicolls. Dr. R. W. Heneker, Chancellor, and Rev. Canon Norman, Vice-Chancellor, will attend the dinner, as also several guests of eminence in science and education.

SHEEBROOKE.—On Christmas Eve a short choral service will be held in St. Peter's Church at 8 p.m., and on Christmas Day there will be a celebration of the Holy Communion at 8:30 a.m., followed by a full choral service at 11, at which the *Te Deum* will be sung to a fine setting by J. R. Thomas, and the "Hallelujah" chorus from the "Messiah" will be rendered, together with an anthem. The musical portion of the service will be repeated in part at the services on the Sunday after Christmas.

Children's Carol Concert.—An entertainment consisting of old Christmas Carols, interspersed with recitations and instrumental music, is to be given in St. Peter's Church hall on Wednesday evening, 23rd instant, at 7:30, by the children of the "Red Riding Hood" troupe, a chorus of fifty in all.

LEARNED PLAIN.—The Rev. A. H. Judge will hold his next service here, in the school-house, on Wednesday, the 23rd, at 7 p.m., instead of the following day.

The ladies of the village have organized a Guild in connection with St. Paul's Church, which promises some very good results in the parish.

## DIOCESE OF MONTREAL.

BISHOP'S COLLEGE MEDICOS.—The Medical Faculty in connection with Bishop's College, Lennoxville, has its own building and rooms in the city of Montreal; the lectures being attended by an ever increasing number of students drawn from all sections of the country. The annual reunion of professors, graduates and undergraduates was held at the Windsor last Wednesday evening. Among those present were Dr. F. W. Campbell (in the chair), Chancellor Heneker, Principal Adams, and Drs. Laphorn Smith, C. A. Wood, J. B. Saunders, F. R. England, J. C. Cameron, D. D. Gaherty, Gravelly, Proudfoot, Reddy, Rowell, Trenholme, G. A. Armstrong, Perrigo, Kennedy, and Wilkins, and Messrs. Shewan, Donald and Nelson. After dinner the following toasts were proposed and fittingly responded to: "The Queen," "Governor-General," "United States," "Our Alma Mater," "Our Dean and Professors," "Sister Faculties," "Sister Universities," "Our Benefactors," "The Western Hospital," "Our Graduates," "Our Freshmen," "The Press."

DUNHAM LADIES' COLLEGE.—An appeal has been taken from the judgment of Mr. Justice Mathieu, holding the Corporation of the College liable for the balance of salary due by Mrs. Holden to Miss Tucker; one of the teachers engaged by her.

MONTREAL.—St. Martin's.—On the 6th inst., Rev. J. S. Stone, B.D., Rector, delivered an eloquent sermon on the "Disestablishment of the Church of England." He took for his text Psalm 122: 6, "Peace be within thy walls and prosperity within thy palaces." He said that nothing we could say or do would affect the Imperial Parliament one way or the other, but it was only right that in a crisis such as the present, the Church in Canada should endeavor to apprehend and sympathize with the condition of the mother church across the sea. The disestablishment of the Church of England would involve the financial ruin of many mission fields and parishes throughout the world. Over a million dollars are annually sent out of England by the great Anglican missionary societies, and Canada has had and is having her share, the Northwest mission being still largely supported by English churchmen. If in Eng-

land the Church be robbed of her revenues and endowments, the money given to these purposes will have to be devoted to her own maintenance, work beyond the seas would have to be given up and missionaries recalled. The crippling of the Church of England is the strengthening of her great opponent, the Church of Rome. He traced back the history of the Church of England to the earliest times, and showed that, instead of being a creation of the State, it was the mother of national unity. He closed as follows:—"Men may prophesy evil, but the Lord shall avert the evil. Men may work against the Church, rob her of her rights, cut off her power, turn her aside from the way that God seems to have ordained for her. I know not what they may do, what shameful deed, but I do know that as long as she is true to herself and God abideth with her, peace shall be within her walls and plenteousness within her palaces. Thus, as a loyal, loving son, I can say, as the Jew of old said of his spiritual mother, 'Her foundations are upon the holy hill; the Lord loveth the gates of Zion more than all the dwellings of Jacob.'"

**SUNDAY-SCHOOL ASSOCIATION.**—The monthly open meeting of the Association was held, pursuant to notice, in the Synod Hall, on the evening of the 14th instant, when a very interesting paper on Bands of Hope in connection with Sunday-school work was read by the Rev. J. S. Newnam, M.A., Assistant at Christ Church Cathedral. A discussion followed, taken part in by Revs. R. Lindsay, J. Norton, J. S. Stone and Messrs. Buchanan and Davidson, and closed by the Lord Bishop (who presided) by reference to his own experience when Rector of St. George's Church, and to the beneficial results which followed the introduction of Temperance and Total Abstinence work into the Sunday-school.

**BAZAARS.**—The week or two preceding Christmas is the favorite time for holding these now apparently accepted institutions in connection with Church work. We notice that Grace Church and Trinity Church have held theirs during the past week, the results being satisfactory.

**TRINITY CHURCH.**—The Rev. Canon Ellegood delivered a most instructive and interesting lecture, in the hall connected with this church, on Monday evening, the 14th instant, his subject being "Incidents of a trip through Spain."

**St. Luke's.**—A successful entertainment was given on Wednesday evening last by the young ladies and gentlemen of St. Luke's Church. Under the faithful and earnest ministrations of the Rev. G. Rogers the parish seems to be making good progress.

**THE CHURCH HOME.**—The concert for the benefit of the Church Home given in the Queen's Hall on Tuesday evening was one of the most successful musical events of the season, both from an artistic and a financial point of view. The opening number of Gounod's *Messe Solennelle* was the beautiful trio "Lord Have Mercy," with its pathetic chorus, the trio parts being taken by Miss MacFarlane and Messrs. Parker and Simon, both trio and choruses being rendered so effectively as to entrance the audience. The Offertory, played on six pianos by fourteen hands, and Mendelssohn's *Cornelius March*, performed by twenty-four hands, were most artistically given. The singing of Gounod's "O Lord Save Our Queen" brought to a conclusion an entertainment characterized throughout by excellent taste and ability. Prof. G. Couture was the conductor.

#### DIOCESE OF ONTARIO.

**OTTAWA.—St. George's.**—Last Wednesday evening the Men's Association held its second public entertainment in the basement of the

church. The entertainment was a still more unqualified success than the preceding one, there being an exceedingly large attendance. In the unavoidable absence of the President, the Hon. Thos. White, Mr. F. W. Avery, the 1st Vice-President, occupied the chair. The programme was a good one, and no fault could be found with anything. It is needless to say that Prof. Bonbright, the elocutionist of the evening, kept his audience spell-bound, while Mr. Burns' reading of "The Children of the City" left nothing to be desired. The next public entertainment, which will be held on the 30th of this month, promises to be one of more than usual excellence.

**CHURCH OF ENGLAND TEMPERANCE SOCIETY.**—This Society entertained its numerous friends at a complimentary social in St. John's school-room on Wednesday evening last, when a most enjoyable evening was spent. A very carefully prepared programme of readings, recitations and vocal and instrumental music was presented and enthusiastically received by the audience. Miss Porter's recitations, "The Princess" and "Cuddle Doon," are especially deserving of praise. Addresses were delivered by Mr. Colin Campbell and the Rev. F. R. Smith, of Hull, Que. During the evening refreshments were served by the ladies.

**KINGSTON.—A Pleasant Incident.**—At the regular weekly meeting of St. George's Cathedral branch of the Girls' Friendly Society, on the evening of the 7th instant, in St. George's Hall, a very happy event took place—the presentation of a very handsome Bible to Miss Eliza Laturney, on the occasion of her marriage to Mr. Frederick Ewart. The presentation was made by the President, Mrs. Col. Villiers, the Rev. Buxton Smith making a few happy remarks of congratulation. Miss Laturney, who has been a member of this branch since its formation, a year ago, has always taken a great interest in it, and was foremost in anything conducive to its welfare. This is the first instance of a marriage in the ranks of this branch of the Society. Mrs. Ewart, who now, according to the rules, must retire from membership, will carry with her through life the kind and affectionate remembrances of those with whom she has been associated. This branch, which is steadily increasing, now numbers over seventy members, and twenty working associates.

The regular meeting of the Young Men's Literary Association of St. George's Cathedral was held on the 12th instant, in the class-room of St. George's Hall. The Rev. B. B. Smith occupied the chair, and after prayer gave a short, interesting address on the journeys of St. Paul. The Rev. H. G. Parker then delivered a graphic and entertaining lecture on the American poets, for which he was tendered a hearty vote of thanks, and Mr. L. W. Shannon varied the proceedings with a song. The next meeting of the society will not be held until the evening of the 8th of January.

**MOHAWK MISSION.**—The Rev. G. A. Anderson, M.A., having made the customary declaration of canonical obedience in presence of the Lord Bishop of Ontario, at Napanee, on the 8th instant, was subsequently licensed to the Mohawk Mission, Tyendinaga Reserve. Mr. Anderson was appointed to this parish in April, 1850, by the first Bishop of Toronto, and retained the incumbency until May, 1870, when he was appointed to St. John's Church, Iroquois, in the Diocese of Ontario. In November, 1873, Mr. Anderson accepted the incumbency of Penetanguishene and parts adjacent in the Diocese of Toronto, and in 1876 was appointed by the Mowat Government Protestant Chaplain to the Ontario Reformatory for boys, which position he held until, at the earnest solicitations of many friends in his old parish, he resigned in May of the present year. The Bishop

of Toronto, in sending Mr. Anderson his *Benedicere*, says:—"I wish to assure you of the sincere regret with which I lose you from the Diocese, especially in the peculiarly responsible and important position which you have filled so worthily and conscientiously in the Boys' Reformatory. But I cannot but think that you are to be congratulated on returning under such pleasant relations to your old parish; and I heartily wish you many years of happy and useful labor in it." Mr. Anderson is now, after an absence of fifteen years, again occupying the Mohawk Parsonage and ministering regularly to large and increasing congregations of loyal Church people, who evince their attachment to their old friend by many generous gifts in kind.

#### DIOCESE OF TORONTO.

**PERSONAL.**—We greatly regret to learn that Canon Morgan, of Barrie, is now past work. He has been an indefatigable worker and is now considerably beyond the allotted span. A few years ago he celebrated his golden wedding, and was made the incipient of several costly and handsome presents from his attached congregation. Rural Dean Forster, of Stayner and Creemore, is likely to go to Barrie as Curate in charge *cum jure successiones*. The Bishop of Algoma addressed the scholars of St. James' Sunday-school, Toronto, on the 15th instant. There was a large attendance of parents and friends.

The Ven. Archdeacon Pinkham, of Winnipeg, has been canvassing Toronto and other places for assistance to the Mission fund of Rupert's Land. He secured \$400 in subscriptions in Toronto, with the promise of additional sums shortly.

**WARSAW.—St. Mark's.**—A concert was held recently under the auspices of the choir at which there was a large attendance. Among those taking part in the programme were Messrs. Thomas Dunn, Joseph Jones, W. E. Lech, and the members of the Glee Club. The proceeds are to be applied to the purchase of an organ for use in the Church. The incumbent, Rev. John Farncomb, contrives to attend and conduct the services very regularly, although he has to drive over twelve miles from his place of residence.

**TORONTO S. S. ASSOCIATION.**—The annual meeting of this useful organization was held on Thursday week in the School-room of St. James' Church. The Rev. Canon Dumoulin occupied the chair. In the absence of the Secretary, Mr. Biggar, the report of the General Committee was read by Mr. Geo. A. Mackenzie. Eight meetings had been held during the year, all of which are well attended. It was suggested that the Sunday-school lesson should be taught for 15 minutes at each meeting in future, and that papers and discussion follow this, the addresses being limited to twenty minutes, and the speakers to five minutes. The following programme of meetings for this winter was adopted:—December 10th, 1885: Annual meeting at St. James' School-house, Rev. Canon Dumoulin, M.A.; election of officers, reports of committees, &c. January 14th, 1886: St. George's School-house: Sunday-school lesson, Rev. J. D. Cayley, M.A.; paper, "Teachers' Meetings," Hon. S. H. Blake, Q.C. February 11th, 1886: Grace Church School-house, Sunday-school lesson, Rev. J. P. Lewis; discussion, "The Superintendent's Work," Mr. W. Grasett. March 11th, 1886: St. Matthias's School-house, Sunday-school lesson, Rev. Richard Harrison, M.A.; discussion, "Uniform Sunday-school Lessons," Mr. George B. Kirkpatrick. April 15th, 1886: St. Luke's School-house, Sunday-school Lesson, Rev. J. Langtry, M.A.; paper, "Mistakes in Sunday-school Teaching," Mr. C. R. W. Biggar, M.A. May 13th: St. Peter's School-house, Sunday-school Lesson, the Ven. the Archdeacon of York; paper, "The Book of

Common Prayer," Rev. C. E. Whitcombe, M.A. The following gentlemen were then elected office bearers: President, The Bishop of Toronto; Vice-Presidents, Rev. Canon Dumoulin, Rev. John Pearson, Messrs. S. G. Wood and G. B. Kirkpatrick; Secretary, Mr. C. R. W. Biggar; Treasurer, Mr. T. G. Collins; Executive Sub-Committee: Rev. J. D. Cayley, Rev. A. Williams, Rev. J. F. Sweeney, Messrs. George Evans and M. Sheppard. The meeting then adjourned.

**MADONTE.**—A new Church is to be erected in this township next summer. It will take the place of the one built by the late Rev. George Hattan, when Missionary at Penetanguishene, about half a century ago. The contributions from persons in the district amount to six hundred dollars.

**TORONTO.**—*St. James.*—The Band of Hope in connection with this Church held a splendid meeting last Friday evening in St. James' School-room. There are now about four hundred members, and of these one hundred belong to the mission station in the northern part of the city known as St. James the Less—an offshoot from the Cathedral. The programme at the meetings consisted of songs, recitations and dialogues, and evinced the careful training the little ones had received. Canon Dumoulin declared the meeting to be the best temperance meeting he had ever attended. Many parents and friends of the children were present.

**TORONTO.**—*Church of the Ascension.*—The anniversary services in connection with this Church were held on Sunday last, the Bishop of Algoma being the preacher at both services. In the evening his Lordship took for his text, St. Luke xvi., 25, from which he showed that memory would be perpetuated in a future state. Without memory it would necessarily follow that we should have no consciousness of personal identity. We had to believe that a future state would be one of retribution, or in other words each soul must receive rewards and punishment for what had been done in the flesh. The judgment pronounced must come home to each soul as being just. It naturally followed that if that judgment was to vindicate itself in the soul's consciousness in connection with the acts done in life that memory must be perpetuated. The fact that we should retain memory was a warning on the one hand and a comfort on the other. None of us cared to dwell on the dark pictures of our past lives, and the punishment of being compelled to remember all the acts of this life would be in itself a dreadful one for the unsaved sinner. The reflection should be a powerful restraint from wrong-doing, even with those who had no belief in a material place of torment. With the true Christian the bitterness of memories of the past would be taken away, just as in the case of the Apostle Paul the remembrance of his persecution of the followers of Jesus was rendered light by the cross.

**RURAL DEANERY OF EAST YORK.**—Plan of Missionary Meetings in this Deanery, as arranged at a meeting of the Ruridocanal Chapter held at Uxbridge, on Wednesday, Oct. 7th, 1885, and approved by the Bishop:—

Eastern Division: Deputation, Rev. W. C. Bradshaw:—

1886.—January 10th, Sunday, St. George's Church, Oshawa, Morning Service; All Saints' Church, Whitby, Evening Service.

11th, Monday, St. George's Church, Pickering, 7:30 p. m.

12th, Tuesday, St. John's Church, Port Whitby, 7:30 p. m.

13th, Wednesday, St. Thomas' Church, Brooklin, 7:30 p. m.

14th, Thursday, St. Paul's Church, Columbus, 7:30 p. m.

15th, Friday, Church of the Ascension, Port Perry, 7:30 p. m.

Western Division: Deputation, Rev. W. F. Swallow:—

Jan. 11th, Monday, Christ Church, Scarboro', 7:30 p. m.

12th, Tuesday, St. Jude's Church, Scarboro', 7:30 p. m.

13th, Wednesday, St. Paul's Church, Scarboro'.

14th, Thursday, St. Philip's Church, Unionville, 7:30 p. m.

15th, Friday, Grace Church, Markham, 7:30 p. m.

17th, Sunday, St. Paul's Church, Uxbridge, Sermon at Missionary Service; St. James' Church, West Brook, Mission Service in the evening.

18th, Monday, St. Paul's Church, Uxbridge, Missionary meeting at 7:30 p. m.

19th, Tuesday, St. Mary's Church, Sanderland, 7:30 p. m.

20th, Wednesday, All Saints' Church, Cannington, 7:30 p. m.

21st, Thursday, St. Paul's Church, Beaverton, 7:30 p. m.

JOHN FLETCHER, Rural Dean.

### DIOCESE OF HURON.

**LONDON.**—The Executive Committee of the Diocese of Huron met at the Chapter House on the 10th. The Bishop presided, and the following gentlemen answered to their names:—Archdeacons Sandys and Marsh, Rural Deans A. S. Falls, G. C. McKenzie, Canon Smith, R. S. Cooper, C. Patterson, J. Downie, Canon Hill, J. Gemley, Revs. W. Davis, F. Harding, D. Deacon, R. Fletcher, Canon Innes, W. Daunt, G. G. Ballard, J. T. Wright, Messrs. W. Grey, Dr. Pousette, R. Moyle, N. Currie, W. H. Bakins, R. Martin, T. Wood, C. Jenkins, A. C. Clark, B. Stanley, V. Cronyn, A. H. Symond, R. Bayly, R. S. Strong, W. J. Imlach, E. O. Ermatinger, E. B. Reed.

The minutes of the previous meeting were confirmed.

The report of the Finance Committee on Synod expenses was read and adopted.

The report of the Committee on Synod Printing, recommending that the tender of the *Advertiser* Printing Company be accepted, was read and adopted.

The report of the Missions Committee was read, recommending the readjustment of several missions and the reassessment of many others. The parish of Delaware becomes self-supporting after this year. The parish of Watford to be rearranged, and to consist of Watford, Brooke and the 4th line churches. Warwick to consist of Wisbeach, Arkona and Warwick. Kerwood to be joined to Adelaide, and Napier to be added to Alvinston and Johnstone's settlement. In the Burford Mission it was recommended that Princeton be added thereto instead of Mount Pleasant.

The Committee on Patronage reported progress.

The Indian Mission Committee report was read and adopted.

The case of the London Rectors' surplus, and the claims of the churches in the townships thereto, was laid before the Committee by the Chancellor, and it was agreed to have it printed and placed in the hands of the Committee at the next meeting.

### EVENING SESSION.

The action of Rev. T. O'Connell against the Bishop of the Diocese was referred to, and the Chancellor instructed to defend the suit.

The case of Rev. E. R. Stinson was brought forward, and evoked a long discussion. The judgment of the Court in favor of the Synod was read, as also a letter written by the late Hon. J. H. Cameron, refuting the statement that the commuted clergy could have appropriated the capital to their own use.

On motion it was resolved that the judgment read be filed as final.

The case of the late Rev. M. Dillon occupied the attention of the Committee up to midnight, when it was resolved that the Committee regrets that it cannot see its way to place the name of Mrs. Dillon on the Widows' and Orphans' Fund.

The Committee adjourned until 10 o'clock on Friday, when the case of Wright vs. Huron was taken up.

The Chancellor reported that the Supreme Court had decided the case in favor of the Synod, and asked for further instructions as to costs.

A long and animated discussion followed, in which the case was reviewed from the beginning, when it was pointed out that the Synod had never as yet been plaintiffs in any law suit, but always as defendants of trusts reposed in them.

A resolution was finally passed that the Committee did not think it necessary to interfere with the duty of the Solicitor in the collection of costs.

*Re Lands.*—The Vestry of Trinity Church, St. Thomas, asked leave to sell a lot in rear of the Parsonage. Referred to the Chancellor to consider and advise.

*Listowell.*—The Vestry asked leave to raise the sum of \$600 upon security of the Church property. Granted, subject to approval of the Solicitor.

*Woodstock.*—An offer for the purchase of a small lot was accepted.

*Dawn.*—An offer to purchase 100 acres of land was referred to a special committee, with power.

*See House.*—The Secretary-Treasurer was directed to issue a circular in reference to the assessments in this behalf.

The Committee adjourned at 1 o'clock, the Bishop giving the Benediction.

**CHRIST CHURCH TEMPERANCE SOCIETY.**—The quarterly meeting of this Society, for the election of officers, was held recently, and resulted as follows:—1st Vice-President, W. B. Minhinnick; Secretary, W. P. Smith; Treasurer, Miss F. Geeson; Executive Committee, Messrs. J. Lynch, W. W. Wright, H. Eggleton, Misses M. Westlake, A. Mason, S. Briggs; Editor, Mr. Wright; Editress, Miss H. Thompson; Librarians, G. Brown and E. Hayden; Auditors, Misses M. Brown and J. Dunne; Organist, Miss L. Goldsmith.

**LONDON.**—Some very pretty and useful articles were on sale at the Bishop Cronyn Hall on Saturday afternoon, the 12th inst. Mesdames Hyman, Parry, Becher and Innes presided at the various tables, and the sale was a fairly successful one. Tea and refreshments were served at one table. The articles offered were mostly gifts from England, and the sale was for the benefit of the Dean Boomer Divinity Scholarship Fund.

**MEMORIAL CHURCH.**—The anniversary services were held in the Memorial Church on Sunday, Dec. 13th. The very Rev. the Dean of Montreal preached both morning and evening. Many of Dean Carmichael's old friends in the city embraced the opportunity of hearing him again, and as a consequence the congregations were large. The sermons were eloquent and earnest, and most interesting expositions of Divine truth. The collections, which were for the improvement fund, were large.

On Monday evening the Dean gave a most interesting lecture on the "Life of St. Augustine," in the Memorial School-house.

The Right Rev. Bishop Baldwin acted as Chairman, and introduced the lecturer in happy terms. He said he was known to the whole Canadian Church, and his name had gone abroad as one of the most eloquent and attractive speakers in the country.

It is to be hoped that Dean Carmichael will soon pay London another visit.

The city churches are being decorated for Christmas, and the choirs are busily engaged preparing special music suitable for the festive season.

HAYSVILLE.—A new furnace has just been put up in the Rectory, and the Rector, Rev. F. Harding, appreciates the kindness and forethought of the congregation.

St. JOHN'S.—The tenth anniversary of the opening of the new church here was held on Sunday, Dec. 13th, when able and eloquent sermons were preached by his Lordship, Bishop Baldwin. The congregations were large, and the services of an interesting character. Special collections were taken up in aid of the school-house. The Rector assisted in the service.

## DIocese OF ALGOMA.

### NOTES FROM NEPIGON.

4th. Growth in our Indian Missions is sometimes hindered by difficulty and opposition from without. But one or two new converts have been added to the settlement at Negwene-nang since its first establishment. This has not been owing to any scantiness of material, still less to any remissness on the Missionary's part. Among all the laborers in the Indian field who are bearing the burden and heat of the day, nowhere can one be found more indefatigable or self-denying in his efforts to bring the blessed light of the Gospel to those who are "sitting in darkness and the shadow of death." But, toil as he may, let the following narrative, taken from his own lips, illustrate one form of difficulty with which he has to contend:—

"Last summer," said Mr. Renison, "a message was brought to me that the pagan Indians at Nepigon Post, about forty miles off, were anxious that I should visit them. Interpreting this message as a call from God, I made my preparations, and started on the 29th of July, accompanied by Michael and his son John. We reached our destination by August 1st. The pagans received me kindly. I spent two days among them; instructed them as fully as was possible, and baptized a number who expressed their desire to become Christians. Among them was one woman of very diminutive stature, hump-backed, and carrying a child in her arms, who, while the instruction was going on, separated herself from the others and went down towards the edge of the lake, evidently anxious to get me to follow her. On doing so, and questioning her, she said she had been a bad woman, and had done many wicked things. Long ago, when she was young, she had a vision, which had troubled her all her life and made her afraid; and unless this fear could be taken away, and her sins forgiven, she did not want to be baptized. I told her the good news of the Gospel of Christ more fully, and afterwards admitted her to His fold. Shortly after I returned to the Mission, accompanied by Medawenene and his two sons, and a son of Penawenene, who were anxious to see for themselves and the rest of the band what the lands and houses at Negwene-nang were like. On my arrival I surveyed three lots for three families. Our visitors, having made their observations, set out on their return, with the intention of coming back and building their houses this fall. Michael and his son went with them, taking with them a canoe large enough for the whole party, and a supply of flour, pork and tea. P. and his family set out in this canoe, but had scarcely covered three miles of the journey when they were overtaken by — and —, who told them that the Missionary only wanted to kidnap their children,

and threatened Michael with bodily violence if he attempted to take them away. This frightened the poor pagans, and they abandoned the idea of joining the Mission. The others were also told that if they joined us they could never again obtain anything from the store. Michael returned in seven days, disappointed in his errand, nothing being left of the supplies, which had cost about \$30."

Such is the plain, unvarnished story of our Nepigon Mission, its present condition, and the difficulties that hinder its progress. But none of these things move us, save to a greater faith and a more unflinching perseverance. With God nothing is impossible. Even in the apparently disappointing results of Mr. Renison's visit to those poor pagans there is this much to encourage us, that the good seed must have found lodgment in some of those who listened to it. It cannot, all of it, have been as water spilled upon the ground. Even in consciences as ignorant and minds as dark and degraded—and, from what we heard of some of their habits, a deeper degradation could hardly be conceived—there must have been something in the Gospel they heard to appeal to any lingering remnant of religious instinct that still remained in them, and if so, a beginning has been made, and that, for the present, suffices. Sooner or later—and if later, still soon enough for God's purpose—the tiny seed will germinate, and we shall see, as a thousand times already elsewhere, first the blade, then the ear, then the full corn in the ear. Meanwhile, our very confidence in the Divine promise forbids any slackening on our part. The words which Eliot, "the Apostle of the Red Indians," inscribed at the end of his own Indian grammar may well furnish our motto:—

"Prayer and pains, through faith in Jesus Christ, will do anything,"

while, as a pledge of success, we need none better or more inspiring than this word, in which we have been made to trust:—

"Ask of Me, and I shall give thee the heathen for thine inheritance."

E. A.

## CONTEMPORARY CHURCH OPINION.

The *Church Times*, in an article on "Socialism," says:—

The weak point of Socialism, in all its forms, is that it supposes the abolition of religion would create an enthusiasm for Humanity, which in point of fact is not natural or possible to mankind, except as the direct result of belief in the Gospel. If a Secularist, or a Comtist, or a Socialist, professes zeal for the public good, or for the good of the human race, one of three things may be taken for granted—he retains Christian ideas, though in his case they have degenerated into a superstition; or he sees that public opinion is still Christian, and he seeks to gain profit or applause by talking as people think; or he is sincere, but an idiot. For while unselfishness is the common-sense of the Christian religion, it is the merest drivell in those who do not believe in a future reward. If our existence is bounded by this life only, it is stark folly to think of anything but how to make our little day yield us the greatest possible pleasure; and after all that is how it strikes, how it always has struck, and how it always will strike, mankind so far as its views are influenced by revealed religion.

The *Family Churchman* says:—

Often and often we are asked to bewail the lamentable ill-success of foreign missions. Sometimes we are even inclined to blasphemously think that the power of the Gospel is waning, or that its "proclamation" is of none effect. This feeling should be dispelled by one very pregnant fact. An Indian missionary recently

called the whole of Hinduism in evidence of the power of the Gospel. We have become so accustomed to hear Hindus, whether conservative idolaters or not, speak of the Supreme Being as the perfection of holiness, justice, goodness, and truth, that we forget that this conception of God has been adopted by them from Christianity. No such god is found in the Hindu pantheon. In point of fact, Hinduism has assimilated the Christian conception of God, and in consequence, a large measure of Christian morality. Thus inscrutable are the works of God! For did our missionary efforts yield direct and immediate fruit, assuredly it would cheapen and imperil our own faith.

The *Standard of the Cross* says:—

Now that the English elections are over, the friends of the established Church will probably find that they were unduly alarmed for her safety. The energy of the clergy indeed is named as one cause of the "Tory reaction." But even if the Liberals had succeeded to the fullest extent anticipated, there could have been no sweeping spoliation of the Church. An age of dishonesty, proclaiming itself by the misappropriation of trusts of every sort, might plunder the Church; but this is not such an age. There would be talk of some leading abuse; some place to begin the disendowment, if there were any present intention or definite tendency in that direction. For the sake of those who looked upon the contest as a struggle between religion and irreligion, however, it is a matter of rejoicing that the friends of the Church proved themselves so strong. If the clergy are credited with an important share of the result, it shows that they have influence with the people; the people would not vote to sustain the prerogatives of an arrogant order in which the laity have no interest.

The *New York Churchman*, in an article on the "Wills of the Living," speaks thus forcibly:—

It is to be admitted that legacies have no insignificant place in the support of religious work. In the Congregationalist American Home Missionary Society, for instance, whose total annual receipts are from \$350,000 to \$400,000, quite one-fifth is derived from legacies. With the Domestic Committee of our own Missionary Society, the legacies were one-sixth of the total receipts in 1880 and in 1881; in 1882 one-third, and in 1884 one-quarter. But large as they are, and great as is the help derived from them, there is a better dependence upon the systematic offerings of the living. *It is the wills of the living, not of the dead, on which the Church must rely. It is the wills of the living, their determinations to subject themselves, body and soul, to the service of Christ, that God expects and demands.*

Indeed, a man's stewardship ceases with his death, and after that others must take up the stewardship which he has exercised over any portion of the world's goods. Every one must labor and must give while he lives. Thus only can he bring himself into subjection to the will of Christ; thus only can he show his love for Christ.

The *Living Church* says:

If only Churchmen could be made to realize that if the Church is not missionary, she is not primitive, for the disciples went everywhere preaching the Word: she is not Apostolic, for the Great Commission given to the Church through them was missionary; she cannot be Catholic, for without missions she can never become universal. Hence, if Churchmen lock themselves up in *parish isolation and selfishness, if they turn coldly away from appeals for aid for mission work, or if they respond with only a fractional currency generosity, they not only retard the progress of the Church, but they also impeach its verity—practically unchurch it.*

## DIOCESE OF NIAGARA.

**MOUNT FOREST.**—Social and presentation was given on Thursday, the 17th, the residences of T. G. Smith, Esq., Postmaster, and Thos. Clark, Esq., were for the evening thrown into one, and a very happy time was spent in mutual intercourse and social enjoyment. After an excellent supper had been partaken of, the company were assembled in the largest room of Mr. Smith's house when the following address was read.

To the Rev. R. S. Radcliffe, Rector of St. Paul's Church, Mount Forest, and the Rev. C. G. Snepp, Curate of St. Paul's Church, Mount Forest.

Reverend and dear Sirs,—On behalf of the members of St. Paul's congregation, we have to thank you for your uniform kindness to every member of your congregation and more especially for your sympathy and labour with the sick and afflicted, and the poor of the Parish.

We also recognize with thankfulness your earnest efforts on behalf of our Sunday-school. In the services of the Church you have been faithful shepherds, even punctual—and in the pulpit always able and instructive, giving counsel to the wayward, and comfort to the dejected and doubtful.

We beg your acceptance of the accompanying Fur Coats as a thank-offering and slight token of the very high esteem in which you are held by your people, trusting their acceptance will afford you as much pleasure as it has given us in presentation and that you may both be long spared to live with us as our spiritual guardians and advisers. Signed on behalf of the congregation, this 17th day of December, 1885.

M. W. PERRY,  
ALPHA SMITH,  
MARGARET SMITH.

The Clergy, who were deeply affected by these most unexpected, useful, and handsome presents, thanked the company present and all those who had contributed for these gifts, assuring those present that whatever had been accomplished was the result of humble, but they trusted faithful efforts, for the real good of Christ and His Church. And that the mode of working both in the Church and parish had been actuated alone from strong conscientious convictions of duty to God and man. Thus ended an evening not soon to be forgotten by pastors and flock.

## BRITISH BUDGET.

The Very Rev. J. S. Howson, D.D., Dean of Chester, is dead.

The Archbishop of Canterbury has consented to be one of the patrons of the Church Army.

We grieve to hear that the Bishop of Winchester has been forbidden by his medical attendants to read or write letters.

We regret to learn that Canon Liddon has been ordered immediately abroad by his physicians for a lengthened period. He is ordered to abstain from preaching and literary work, and to take perfect rest.

At a large and influential gathering at Cambridge to consider the question of a memorial to the late Bishop of Ely, it was resolved that a monumental recumbent figure of the late Bishop be, with the consent of the Dean and Chapter, placed in the Cathedral Church at Ely.

The Archbishop of Dublin has laid the foundation-stone of a hall which is to be erected for the Church of Ireland Young Men's Christian Association. The hall, which is to cost £1,500, is to be called "The Gregg Memorial Hall," in memory of the late Bishop of Cork, who took a deep interest in the work of the Association.

A new Church in the Yorkshire parish of Hudswell has been opened by the Bishop of Ripon. The Church, which stands on an eminence, replaces one of the date of 1100, which had gradually fallen into ruins.

Bishop Fraser's will sets apart £5,000 for the use of the Diocesan Board.

Mr. F. T. Palgrave has been elected to the Professorship of Poetry at Oxford, by 352 to 247 votes given to Mr. Courthope. Canon Dixon had retired.

The Hulsean Lectures at Cambridge, this year, are being delivered by the Rev. W. Cunningham, B.D., of Trinity College. His subject is "St. Austin, and his Place in the History of Christian Thought."

## AMERICAN BUDGET.

The Missions of our Church receive from Mr. Vanderbilt \$100,000 each for Foreign Domestic and New York City missions, and \$50,000 for the Seaman's mission; St. Luke's Hospital, \$100,000; the General Seminary, and the New York Bible and Prayer Book Society, each \$50,000—in all \$450,000 to Church incorporations.

Bishop Perry has received from the Archbishop of Canterbury an autograph acknowledgment of His Grace's acceptance of the copy of the "History of the American Episcopal Church," and the expression of his satisfaction at the dedication of these two volumes of the annals of a daughter Church to himself.

The diocese of New York is in receipt of a benefaction from Miss Catharine Lorillard Wolfe, in the shape of a pledge of \$75,000 when needed to begin the erection of a clergy house, a benefaction which the standing committee of the trustees of the General Theological Seminary followed by a favorable offer of a site within its grounds at Ninth and Tenth avenue, Twentieth and Twenty-first streets. It is proposed that the building shall contain accommodations such as shall make it the working headquarters of the diocese—an office for the Bishop, a hall for business meetings of the clergy, reading, lodging, and other rooms for the deacons in residence and engaged in diocesan missions, and also those who may be *in transitu*. It is also intended to provide for the superintendent, who will have the immediate oversight of the practical training of the deacons, and consequently the general charge of the work of city missions.

The N. Y. *Observer* says of this recent Church Mission in that city: "We have attended many of these services in the Episcopal churches, and bear our testimony to the simplicity and fidelity with which the fundamental truths of the Gospel have been proclaimed and the faithfulness with which those who 'profess and call themselves Christians' have been urged to a consecration of themselves to Christ in holy living and in earnest efforts to bring others to a saving knowledge of Christ as a Saviour. We do not learn that many have come out from the world to enroll themselves among the followers of Christ, but the spirit and perseverance with which the efforts have been made by the Episcopal clergymen of the city generally to elevate the tone of piety in the Church, and to awaken among its members an increased interest in the advancement of the cause of religion and in the salvation of men, cannot be without fruit."

Telephonic conversation has been held between St. Petersburg and Bologna, a distance of 2,475 miles, the Blake transmitting and the Bell receiving instruments being used. The Russian engineers are hopeful of being able to converse at a distance of 4,665 miles.

## BOOK NOTICES, &amp;C.

**SPIRIT OF MISSIONS.**—Edited for the Domestic and Foreign Missionary Society of the P. E. C. in the U. S., by the Secretaries of the Board of Managers; 22 and 23 Bible House, New York.

The double number, November and December, of this always welcome organ of the Mission Board of the Church in the United States is to hand, containing the 50th Annual Report of the Society and of its Committees and detailed accounts from a number of its Mission Fields. Churchmen in Canada, and specially those connected with the Mission work would find this magazine highly interesting and useful.

**THE HOMILETIC REVIEW FOR DECEMBER.**—Published by Funk & Wagnalls, 10 and 12 Dey street, New York; \$3 per year; 30c. per single number.

This number closes a very prosperous year of this progressive magazine. The article by Dr. Herrick Johnson, in reply to Dr. Crosby, on Prohibition, is a masterly paper, a counterblast of tremendous force. Whether the reader accept the conclusions of Dr. Johnson or not, he cannot but admire and feel the force of his clear and logical reasoning. Prof. John De Witt gives the second of his Studies in the Psalms, and Dr. Pentecost closes his rousing articles on the Evangelization of our cities. The sermonic department contains admirable sermons by Drs. R. S. Storrs, Henry J. Van Dyke, and Joseph M. McNulty; also a unique one by Rev. D. W. Bacon, on "The Propagation of the Gospel along the lines of Friendship and Kindred." The Editorial section is, as usual, full of spicy and instructive thoughts on a great variety of topics of current interest. The number closes with a full and carefully prepared index to the Volume (X). The announcements for 1886 are on a scale commensurate with the growth of the *Review*, and promise to make the year an advance on any former one, and place the *Homiletic Review* in the front rank of our periodicals.

**LATINE ET GRÆCE.**—The La-line Press, New Brunswick, New Jersey, U.S.; \$2.50 per annum, in advance.

This journal of classical Philology is edited by Prof. Shumway, of Rutgers' College. With the 4th volume it enlarges its scope to include not only Latin but also Greek. To the teacher and lover of the classics it will be a welcome addition to his table. Among its contents for the coming year will be *Studies in Greek Synonymy*; Modern writers of Latin; Methods of Teaching Grammar, style, &c.; *Studies in Virgil*. There are eight numbers during the academic year.

**NEW YORK FASHION BAZAAR.**—Geo. Munro, publisher, New York; \$2.50 per annum; 25c. each number.

The December number of this attractive ladies magazine is to hand, full of plates and illustrations of the latest styles of dress in all departments and containing a large quantity of light reading matter. The colored picture "A Merry Mischief Maker," supplement to the Christmas number, is in our judgment better and prettier than any other that we have seen, and is well worth mounting.

**THE AMERICAN ANTIQUARIAN and Oriental Journal.**—F. H. Revell, 150 Madison street, Chicago, Ill.; bi-monthly; \$4 per an.

The November number of this magazine contains an opening article on "The Growth of Symbolism," by the editor, the Rev. Stephen D. Peet, which will be found not only instructive, but deeply interesting to even the general reader. The magazine is accepted as an authority on archeology; its object is to collect materials as to the antiquities of this continent.

and it has already done a great work in this direction, and new opportunities eagerly availed of, seem opening before it.

**SERMONS IN SONGS.** By Charles S. Robinson, D.D., Pastor of the Memorial Church, New York. 12mo., cloth, 322 pp. New York: Funk & Wagnalls; \$1.25.

A book of sermons by this well-known and popular New York pastor always attracts a large circle of readers. Dr. Robinson's addresses are characterized by a simplicity in thought and diction, a directness, freshness and pungency in form and quality that are attractive and effective. His sermons are always Scriptural, terse, compact, brief, and full of pertinent illustration. The title of the present volume indicates the nature of the selection the author has made, and the special character of the sermons, "The 'Magnificat' of Mary," "The 'Benedictus' of Zacharias," "The Gloria in Excelsis," "The 'Nunc Dimittis' of Simeon," "The Singers in Prison," and similar subjects, show a unity of purpose and a uniqueness of execution which enhance the interest and value of the sermons as a whole.

"**TRUST IN JESUS.**"—Under this title a series of packets of thirty-two floral tracts each, by Rev. E. P. Hammond, are issued, which will be found very useful for distribution in hospitals, district visiting, &c. They can be had at the Toronto Willard Tract Depository (S. R. Briggs) at 15c. per packet.

**THE OPIUM QUESTION;** or, Is India to be Sacrificed to China? By Robert Needham Cust, late Member of Her Majesty's Indian Civil Service. Trubner & Co. 1885.

In this pamphlet, which is intended as a reply to some of the exaggerations of the Anti-Opium Society, and a plea for the growth of opium as one of the most lucrative of the industries of India, Mr. Cust predicts the gradual decay of the Indian opium trade, without any corresponding check upon the consumption of opium in China. "The march of events seems likely to extinguish the opium trade and the Anti-Opium Society in one common ruin. The foreign drug will be driven steadily by native competition from the China market. British India has made good use of the advantages which fertility of soil, industry and commerce supplied, and when one of these advantages fail, there is nothing to be done but to let the export duty die out, and strive to face the financial difficulty. But this decay of resources will be a work of time, and the opium trade with its shower of silver upon India will, though perceptibly diminishing, scarcely disappear in this generation. But when one of its chief sources of revenue has disappeared, the Government of India will be compelled to restrict its many plans of usefulness." Mr. Cust maintains that the end of the contest with China on the opium traffic will be to injure the people of India by the destruction of a profitable industry, and yet to multiply the vice of opium-smoking in China beyond any previous calculation. This unhappy result he ascribes to the anti-opium agitation of the Missionaries in China and their friends in England. He maintains that their proceedings have had the effect of opening the eyes of the Chinese rulers to the exceeding value of the trade, and to the firmness with which the Indian Government held to it. Opium cultivation was found to be as acceptable to the Chinese landowners and the Chinese Government as it has proved to be in India. Mr. Cust has been in favor of getting rid of the monopoly, even at some sacrifice of revenue; but he now thinks the abolition would be prejudicial to the interests of the people of India. He adds, also, that if he were satisfied that opium was introduced by force into the Provinces of China outside the Treaty ports, he should join the opposite party. He is, however, convinced that the charge is not true. He appeals to the Missionaries, both English and

American, to abandon the agitation, and the use of terms which he regards as a tirade against the Indian Government, and to restrict themselves to "their proper duty of preaching the Gospel." If Mr. Cust thinks that they have been injudicious in some particulars, his sympathy with them in their "proper duty" and work is in no way abated.

**CORRESPONDENCE.**

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

**DOMESTIC AND FOREIGN MISSIONS.**

To the Editor of THE CHURCH GUARDIAN:

SIR,—The whole tone of "Catholic's" letter in your issue of the 25th ult., is utterly devoid of Apostolic charity.

The Ecclesiastical Province of Rupert's Land has put forward no hierarchical pretensions, but has quietly and unassumingly been performing her part in the evangelization of the world. One in faith, one in doctrine, one in Apostolic origin, there is every reason why she should appeal not only to the Ecclesiastical Province of Canada, which has been so apathetic and indifferent in the past, but also to the Catholic and Apostolic Church throughout the world.

Does the Church in Old Canada seek to press a claim for preeminence in the Church Catholic similar to that put forward by Rome? It would seem so from "Catholic's" letter, in which he intimates that there is no desire whatever on the part of her members for intercommunion with any branch of the Catholic Church in general.

It may be said in behalf of the Ecclesiastical Province of Rupert's Land, or at any rate, of the Diocese of Rupert's Land, that the laity are "blessed and guided by one form of sound words"; and the world at large can see, if its eyes are not blinded by prejudice, from the perfect unanimity that prevailed at the recent session of Synod, as well as from the fact that of \$55,000 expended for Church work in this Diocese during the past year, \$45,000 was raised among our own people, that the Church here is ONE IN ACTION.

No one will believe for one moment that because its "jurisdiction" is not "coterminous" with its work, the Board of Domestic and Foreign Missions will refuse aid to Foreign Missions. Will it not gladly and joyfully learn that the Apostolic doctrines are being spread abroad unimpaird in the "Great Lone Land, as well as in the "Dark Continent" or on the Coral Strands of India, by men of the same order and succession as those who compose its members? And will it not willingly respond to the earnest appeal for help now being made on behalf of this Diocese?

The stigma will never be removed from the Church in old Canada until she rises to a sense of her duty to the sons and daughters who have gone forth from her, and are now crying loudly for the means of grace so long withheld. Dare she refuse to obey the behest of our Divine Lord, "Freely ye have received, freely give," by pleading such flimsy excuses as those put forward by "Catholic"?

I am sir, yours truly,  
ALFRED G. PINKHAM.

The Parsonage,  
Norquay, Man., 4th Dec., 1885.

**CHURCH QUESTIONS.**

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—In the Toronto Mail and some other papers a column is devoted to the answering of questions on matters of law, &c., sent by various subscribers—the answers being given by a competent person engaged for the purpose by the editor.

Now, I have long thought that such a column

in our Church papers would be very useful, to be devoted to the solution of various parochial problems. The Parish priest may feel quite undecided as to which of two or three courses is the right one to take in some difficulty that may arise, or some new arrangements of parish work, &c., and it would be of great assistance to him to have the advice of other clergy elsewhere, either to confirm him in the course he considers right, or to cause him to modify or change his views.

At the same time it is not desirable to ventilate such matters in public—the enquirer's own parishioners would probably be among the subscribers to the paper, and would perceive the references, perhaps taking offence at them. Hence it would be well to have not merely a separate column for such questions, but rather a separate supplement 'ad clerum,' which subscribers other than the clergy would not receive. They might thus receive their benefit of the clergy at the editor's hands, instead of by a reduction of their annual subscription. I have been a great many years in the ministry; but yet should much value advice on various matters which arise in parish work demanding attention; I might in like manner be able to help others with advice.

Our chief adviser is presumed to be the Bishop of the Diocese; but then he may have never had any parochial experience, and anyhow it would be only very weighty matters one would like to bring before him, as otherwise he might be overwhelmed with correspondence.

The question might appear in one number, and correspondence from various subscribers in subsequent numbers; the editor finally giving the conclusions he himself arrives at.

Yours truly, A. P. U. C.

**AN APPEAL.**

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—Will you kindly allow me through your columns to appeal to my fellow Churchmen throughout the Dominion with respect to the following:—

I am endeavouring to build a parsonage here. For many years the want of one has been greatly felt, and has, I may say, in a certain sense, retarded the work of the Church in this place. To erect a suitable one it is estimated that the cost will be \$1,500. At present the foundation is built and all the lumber, shingles, rails and everything necessary to finish the outside is on the spot. Nearly all this has been paid for from the subscription of my parishioners, who have done what they could, subscribing \$450; \$1,060 is now wanted to complete the work. Towards this amount kind friends in England have given £100; His Lordship Bishop Binney has promised \$100 on its completion, and I have received besides from H. G. B. \$4.87; H. M. Moyan, \$5; A Friend, \$1; Lily F. Hanson, \$1.

It is well known what a very hard year this has been with the fishermen, and my people in common with others on this coast have suffered to a great extent. It is, therefore, on this account that I appeal to all who read this to lighten the already very heavy burden on the fishermen's shoulders by sending contributions to me towards the building fund. Our Bishop will probably be here next August, and I should very much like to be able to ask him into, what he has so earnestly desired to see, the parsonage. If I had the sum required I could have the house finished internally and externally by that time. Then fellow Churchmen will you not help us in our up-hill struggle by sending contributions towards "St. Bartholomew's Mission House" fund? All subscriptions will be gratefully accepted and acknowledged in the CHURCH GUARDIAN by me.

F. FRASER DRAPER,  
Priest in Charge.

Louisbourg, Cape Breton,  
Dec. 10th, 1885.



# The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITORS: —

REV. H. W. NYE, M.A., Rector, Bedford, P.Q. REV.  
EDWYN S. W. PENTREATH, Winnipeg, Manitoba.

Address Correspondence and Communications to  
the Editor, P.O. Box 564. Exchanges to P.O.  
Box 1956. For Business announcements  
See page 14.

## SPECIAL NOTICE.

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Will subscribers please examine Label, and REMIT PROMPTLY!

## CALENDAR FOR DECEMBER.

- DEC. 6th—Second Sunday in Advent.  
" 13th—Third Sunday in Advent.  
" 16th }  
" 18th } EMBER DAYS.  
" 19th }  
" 20th—Fourth Sunday in Advent.  
" 21st—St. Thomas A. & M.  
" 25th—CHRISTMAS.  
" 26th—St. Stephen's—First M.  
" 27th—St. John—Ap. & E.  
" 27th—First Sunday after Christmas.  
" 28th—The Innocents' Day.

## CHRISTMAS.

"GOOD TIDINGS OF GREAT JOY!" So did the angel messenger describe the wonderful announcement of the first Christmas Eve; and so from age to age have tens of thousands of human hearts felt it to be as each returning Christmas season has brought it vividly to their remembrance. The echoes of that angel's words have lingered on during these eighteen hundred years, and so far from losing any of their power, they seem only to wax louder and louder; for a greater company year by year upon earth have entered into the meaning of these words, and tasted of the gladness and the joy whereof they speak. And well may we join in the mighty chorus which now resounds throughout the length and breadth of Christendom. The day has dawned upon us for which the Patriarchs and Prophets of old gazed through the ages with longing eyes; the day on which the woman's Seed should remove the curse of Adam's fall; the day when the Lord should raise up a mighty salvation for His people in the house of David; the day for which the whole earth was blindly seeking; the day of which poets dreamt and philosophers mused, and for which the hearts of the people were ever longing, when the mystery of our existence should be revealed, and Truth should manifest herself to men, and the Kingdom of Righteousness should be established upon earth. Yes, in the glorious mystery of this blessed Feast all the aspirations and longings of the world find their consummation: earth is regenerated, and man is once more brought near to God.

This is the great, the overwhelming thought of this joyful season. The Word is made

flesh, and dwells among us. God becomes man.

"Wrapp'd in His swaddling bands,  
And in a manger laid,  
The Hope and Glory of all lands  
Is come to the world's aid."

And now, what are one or two of the practical considerations which we may draw from this great fact which we again commemorate? For one thing, we may gather a fresh assurance of the Lord's faithfulness to all His promises. The promise of a Saviour stood for four thousand years, and when the fullness of time was come, lo! it was literally accomplished, and the fulfilment of *that* was the most wonderful event that ever took place on earth. If, then, He has accomplished the greater, how shall He not do the less, especially when in that *one* gift He included all besides?

And a second comforting thought there is in respect of *little children*. Why should Jesus have taken *their* state but for their *benefit*? The Child born speaks a word of rich consolation to fathers and mothers concerning the children whom God has given them; it tells of His love for the little ones, and gives the blessed assurance that if He is pleased to take them away, it is that He may take them to Himself. So there comes a precious message of comfort to *bereaved* parents from the Bethlehem stable;—the first ingathering into the Kingdom of Heaven after the Saviour's birth was that of a great company of little children. And where else is there any true consolation for any of us? The Child born is the great Day-spring from on high which alone can lighten up the heart of darkness and of sadness. He hath sent ME, He said, to bind up the broken-hearted, and to comfort all that mourn—and that mission He is ever fulfilling. Broken hearts and mourning hearts there ever must be in the world. Sin and death will ever be in the world, and anniversaries like those of Christmas bring with them to most of us *some* memories which call up the sigh or the tear. But yet its first and loudest sound is that of gladness. Its tidings help to dry the tear and raise the spirit above its sorrows, for that Child born has abolished death, and destroyed him that had the power of death, and takes away sin, and ever lives to intercede, until the great gathering together is accomplished of all His beloved ones in the Home above. There is a festive season coming when no regretful thought, or mournful memory, or anxious anticipation shall cross the mind or cloud its joy. And it is the prospect of that which the Christian is to bring down into the midst of those family gatherings which happily mark this special season, and that prospect, of course, traces back to that great event which, as at this time, transpired—the coming of Jesus Christ in the flesh. And if there is one lesson more which is sounded forth from that holy birthplace of the Saviour, it is this: "If God so loved us, we ought also to love one another." "Wherefore, putting away all malice, and guile, and hypocrisy, and all evil-speaking, be ye kind one to another, forbearing one another, and forgiving one another, if any have a quarrel against any, even as God for Christ's sake hath forgiven you." Another

year is just past, the time is short, let it not be filled up with what is hurtful, and painful, and profitless; but let those who bear the Christian name strive to show more of the mind that was in Christ Jesus, Who, though He was rich, yet for our sakes became poor, that we through His poverty might be rich. And may it be granted to each and all of us to realize in our hearts those good tidings of great joy folded up in the truth, "UNTO YOU IS BORN A SAVIOUR WHICH IS CHRIST THE LORD."

## CHRISTMAS AT BETHLEHEM.

Bethlehem and Christmas are linked inseparably in nearly every mind, yet there are few to whom Bethlehem is anything more than a vague name of a town in Palestine, supremely interesting, indeed, but only so from its sacred associations. It is, however, a thriving little town at the present day, of some five thousand inhabitants. Its solidly-built stone houses crown the summit of two knolls connected by a lower saddle on a white chalk ridge, with steep declivities to the north and south. At the east end the monastery and basilica, its principal buildings, overlook the northern valley; the Church of the Virgin stands inside the fortress-monastery, in which Latin, Greek and Armenian monks find a common retreat. The basilica was erected by order of Constantine, and this is the oldest church in Palestine, perhaps in the world. It has escaped destruction on every occasion when other churches in Palestine were overthrown, and is thus the only undisputed erection of the time of Constantine in the country. Two feasts are held yearly at Bethlehem on the Greek and Latin Christmas Eve. On these occasions the Church of the Virgin is attended by large numbers of visitors. Below the church is the "sacred grotto," which is supposed to contain the exact place of the Saviour's birth, in a recess beneath the altar. A manger is on the south. Both are cased in marble, but two old columns supporting the roof appear to be of rock. The Latin Chapel is a long vaulted room at the north of the basilica, hung with red silk. On the eve of Christmas Day, mass is performed with much ceremony, after which the service begins. The congregation usually fill the chapel almost to suffocation point. At midnight the long chorales suddenly cease, and in the stillness the clock ticks, candles on the high altar are lit, a curtain is drawn back, and above the altar a little glass-fronted ebony box is seen, from which a small wax image looks down, representing an infant swathed in cloth of gold. The great convent bell swings forth the news of Christmas morn, and the little red-socked choristers burst forth with the "Gloria in excelsis." The tones of the organ are blended with those of a pipe or reed, in memory of the shepherds; and for two more hours a musical service continues without intermission, after which, in long train, the mystic-robed patriarch leading, a procession reaches the grotto, which is soon filled with priests, and blazes with crimson silk, silver and gold, lit up by the rows of silver lamps above. The Gospel of the day is read in Latin, and at the words, "*Et peperit filium suum primogenitum,*" a wax figure of an infant is laid by the patri-

arch on the marble slab supposed to mark the spot of Christ's birth. As the Gospel story is read, its details of swaddling the infant and laying him in a manger are carried out upon the image, which is finally closed, and the procession returns to the Latin Chapel, where mass is resumed. Not till the dawn creeps over the eastern sky does the prolonged services come to an end. And this is how they celebrate their Christmas at Bethlehem.

### CHRISTMAS CAROL.

(For the Church Guardian.)

"Glory in the Highest,  
Peace, good will on earth;"  
Sang the Christmas Angels  
At our Saviour's birth:  
Flooding with strange glory  
Bethlehem's poor town,  
To the wond'ring shepherds,  
Sloping swiftly down.

"Glory in the Highest,  
Peace, good will on earth;"  
Mused the wise men coming,  
Through the desert's dearth;  
Treading from the Eastward,  
Star-lit wanderings,—  
Bring they gold and incense  
To the King of Kings.

"Glory in the Highest,  
Peace, good will on earth;"  
Sighed old Simeon dying,—  
Seer of purest worth;  
God's salvation seeing,  
Ere his fun'ral knell,  
In his old arms holding,  
Christ Emmanuel!

"Glory in the Highest,  
Peace, good will on earth;"  
All along the ages,  
Pealed that holy mirth:  
From each Golden City,  
On each green hill-side,  
Rose that Carol deathless,  
At the Christmas tide.

"Glory in the Highest,  
Peace, good will on earth;"  
Rings where'er creation,  
Groaning, travaileth:  
Hope is shrined in Heaven,  
Man is on God's Throne,  
Jesu, His true people,  
Knoweth, and is known.

"Glory in the Highest,  
Peace, good will on earth;"  
Roll the Anthem forward,  
Round the earth's wide girth!  
Through the lands unhallowed,  
O'er the wild, white waves,  
Till the whole world blesses,  
Him who lives and saves.

"Glory in the Highest,  
Peace, good will on earth;"  
Sang the Christmas Angels  
At our Saviour's birth.  
Lift we up our voices!  
Bend we low the knee!  
Venerating duly  
Christ's Nativity.

—REV. G. T. D. PETERS.

### REVERENCE IN CHURCH.

A lady correspondent asks us to call attention to the importance of reverence in the church. She complains that in the church in which she worships, and she fears in many

other churches in city and country, there is a lack of that devotion which becometh the Lord's House, and which ought always to characterize those who confess themselves to be miserable sinners, and who professedly seek pardon and purity. In two particular ways, our correspondent thinks, this irreverence or want of devotion is shown. The first is in *sitting*, rather than kneeling, during prayer; the second is in the lightness and frivolity with which many of the congregation begin conversation as soon as the benediction is pronounced, and before they have time to leave the church.

The complaint is well founded. We have often been pained at the apparent want of devotion evinced in these ways. The same charge has been alleged by hundreds of the clergy, who have felt powerless to prevent the evil, and not only because our correspondent has brought the matter up, but also because the proprieties of the Church require it, we would plead for increased reverence in the worship of the Church. In this instance we speak only of the duty of *kneeling* down during the prayers; and in doing this we shall avail ourselves of the communication now before us.

The teaching and directions of the Church on this subject are most explicit. No one who will read, much less follow, the rubrics, can have any doubt as to what is their duty in the matter, or any hesitancy in doing it. In opening the Prayer Book we find in the order for Morning Prayer, and again for Evening Prayer, the following direction before the Confession: "A General Confession to be said by the *whole* congregation after the minister, *all kneeling*." The rubric which immediately follows relates to the absolution, and says that "the Absolution, or Remission of Sins, is to be pronounced by the Priest alone, standing; *the people still kneeling*." Then comes the rubric about the Lord's Prayer, which reads: "Then the Minister shall kneel and say the Lord's Prayer with an audible voice, *the people also kneeling* and repeating it with him, both here and wheresoever else it is used in Divine Service." In the Ninety-fifth Psalm, which we immediately recite, we are taught how to kneel when we pray: "O come, let us worship and fall down, and *kneel* before the Lord our Maker."

Now, our posture in worship cannot be a matter of indifference, as some people think. If it were so, would Daniel have knelt at his window, looking toward Jerusalem, when he knew that King Darius had made a decree, or law, that if he were found praying to his God he should be cast into the lion's den? Might he not have prayed standing up or sitting down? Then the servants of Darius would never have found him out. But what do we read was his conduct? "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he *kneeled upon his knees* three times a day, and prayed, and gave thanks before his God, as he did aforetime." (Dan. vi. 10.)

Our posture cannot be a matter of indifference when we remember that our Blessed Lord Himself knelt in the garden of Gethsemane. "And He was withdrawn from them about a stone's cast, and *kneeled down* and prayed. (St. Luke xxii. 41.) Surely if Jesus Christ, our perfect example, knelt down when He prayed, how much more should we

do so? It is well that our bodies should be in a reverent and humble posture when we speak to Almighty God; it helps us to feel our own weakness and misery; it is our outward mark of humility and dependence. If we speak to an earthly king we bow down very low, or uncover our heads, or bend our knees. How much more, then, should we kneel down in speaking to the King of kings, and Lord of lords? It is most irreverent to sit or loll in our seats during prayers; it also sets a very bad example to those around us, and yet how often it is done! In many cases, we are persuaded, it arises from thoughtlessness, and in thus calling attention to the subject we have in part supplied a remedy.

Nothing can be too beautiful for God's temple; nothing too reverent for God's worship.—*Church Press.*

DEAN HOWSON, of Chester, whose death is announced by cable, was one of the best known clergymen of the Church of England. When in conjunction with the late Rev. W. J. Corybeare, he published the *magnum opus* of "The Life and Epistles of St. Paul," he and his coadjutor stepped at once to a very high place in the long roll of Pauline commentators. Possessing all the encyclopædic wealth of learning, and the minute and painstaking scholarship which have won for the German theologians so high a position as interpreters of Biblical thought, the work united a freshness of expression on a well worn theme with a grace of literary diction that charmed and delighted hundreds who had hitherto regarded the theological as a synonym for the dull and dreary. Probably few expository books have been so widely read by general readers. The authors set the example of a mode of presenting theological truth which has had many imitators since, and which may be confidently said to have done very much to relieve religion of a serious stumbling-block in the way of its reception arising from the popular misapprehension as to its inherent interest.

Since his preferment to the Deanery of Chester, Dr. Howson has taken an active part in the debates of the Northern Convocation, and to him more than to any other man, the Church owes the revival of the ancient order of Deaconesses.

The battle between Union and Separation has been nearly fought out in Ireland, and as far as the voting goes, the cause of loyal adherence to the Crown of this great Empire has been well nigh lost. It remains to be seen what the effect will be in England. In Ireland the issue is an unmistakable one. Parliament has granted the Irish people an almost unlimited franchise, and they have selected to make the General Election on their native soil turn on the question, Shall we, or shall we not have a Separation from England? To be logical, Parliament having bestowed such powers on the people, is bound to pay the utmost consideration to this request. It is evident that Great Britain and Ireland are approaching an eventful crisis in their history.

A SUBSCRIBER remitting in advance for coming year writes: "We are much pleased with your paper the CHURCH GUARDIAN. We all eagerly look for it."

No single fact in science has ever discredited a fact in religion.

## FAMILY DEPARTMENT.

## REMEMBER THE WAIFS.

BY MRS. M. A. KIDDEL.

How many children who seldom are glad,  
Or merry, or joyful, but sorry and sad,  
Scarce with the garments of decency clad!

Poor little waifs, with their innocent eyes  
Looking about them as if in surprise,  
Asking mute questions of beings more wise.

Many a wretched and supperless boy  
Wonders why others God's good things enjoy—  
Blessed home comforts, with naught to annoy.

Why he must beg for the food that he eats,  
Sleep in the cellars, live in the streets,  
Byways and alleys, and squalid retreats.

Poor little lads, who will some time be men,  
Hailing from hovel and comfortless den,  
Soon to take part in the world, and—what then?

Dear baby girls, without stockings or shoe,  
Battling with cold, bitter winds, as they do,  
Sufferings many, and blessings so few.

Look to it, children, for now is the time,  
Winter is on us with frost and with rime,  
Scatter your gifts 'gainst the sweet Christmas chime.

You who are children so carefully clad,  
Happy and joyful, not sorry and sad,  
Think of the poor homeless lassie and lad.

## THE WHITE STONE.

## A Christmas Story.

"We can have a happy Christmas, Francie, if we try," said Ruth Foster to her sister. "If we cannot have presents, we can do things to please other people, and be kind to each other. And then, there's the best of Christmas, you know—we can have that, if we are poor."

Poor Ruth looked as if she needed some brightness in her life. She was propped up in bed, with a board and a pillow at her back, and her pale face was drawn and wasted with suffering. There was no one with her but Francie, and the bed as well as the room had a neglected look.

"I think 'the best' is only for rich folks; so I do!" muttered Francie; "and I'm sure we can't do much to please anybody; that's just one of your dreams, Ruth. Mother says you are dreaming half the time."

Ruth tried to smile, but drew up her shoulders with a look of pain which brought Francie to her side instantly.

"Poor Ruthie! where is the pain now? Oh, I wish I could do something for you. If I were only big enough!"

"Never mind, dear," gasped Ruth; "it is going over a little. It doesn't give me much chance to 'dream' to-day, though!"

"I'm so sorry!" and the dark cloud gathered again on Francie's face, as she added:

"It's just mean that mother don't stay and take care of you. It is, Ruth; she might get some sort of work to do at home; the folks all say so!"

"You must not talk so, Francie dear. Mother thinks it is the best way; and she is very kind to us, I am sure."

"Well, I wish—"

"Don't wish, sissy; it will not help us. But if you'll just straighten the bed and tidy up the room a little it would be so nice! You take real good care of me sometimes, Francie."

Francie looked a little ashamed as she jumped up and began to do as Ruth had asked. She shook up the pillow and tried to make the sick girl more comfortable, and then turned her attention to the room, but with less zeal. In fact it was much easier for Francie to find fault with her stepmother than to bestir herself.

Ruth's and Francie's father had died when their little half-brother, Benny, was but two years old. Their mother had chosen to earn a support for herself and the children by taking an agency for several small articles; this kept her out on her rounds most of the time, and left the children very much to themselves.

Mrs. Foster liked going about; it suited her better than any work she could have done at

home; and, to do her justice, she did not realize how much Ruth needed care, nor how much was left on Francie's hands to do.

After picking up a few things, and raising a cloud of dust with her broom, Francie flung herself again into a chair by the bed-side and returned to her grievances.

"It's only a week to Christmas," she said, "and of course there won't be anything on the tree for either of us—except Ben—and I don't believe mother will ever think of it."

Ruth turned her head wearily on the pillow, but her face brightened as the door burst open, and Benny rushed in.

"Oh, you dear Ruth!" he cried, "are you worser to-day?" and he scrambled up to kiss his sister, adding: "Hasn't mother come home? Oh, I do want to tell her something!"

"Of course she hasn't," said Francie; "and don't scream so, Benny Foster; don't you know how Ruth's head aches?"

The little fellow looked troubled, but Ruth threw her arm around him.

"Never mind, Benny boy; it is pleasant noise. And mother'll be back soon I hope; but you can tell sister. What have you been doing to-day?"

"Oh, we had such nice times in school, practising the carols. We've 'most learned the new one—it's for Christmas Eve. And teacher says she is sorry Francie has stayed away so much, and—"

"You might have told her I couldn't help it!" exclaimed Francie, with flashing eyes. "You know I've had to stay with Ruth, for mother—"

"Yes, dear, we know," Ruth said, quietly; "and I'm so sorry to keep you."

Francie looked softened in a moment; but before she could speak a neighbor came hastily into the room.

"You poor children, here you are!" she exclaimed. "Do you know? have you heard?"

Their surprised faces answered the good woman, and she hastened to tell them that their mother had fallen down in crossing a street, and been run over.

"I expect she's hurt pretty bad; they've taken her to the hospital that the Church folks has been a-gettin' up—lucky for her that they'd got it started! But whatever is to become of you, poor dears! There, don't take on; maybe they'll soon have her about again," she added, a little startled by Ruth's pale face, and the frightened look of the other two. "I declare, I wish't I had a chance to do for you a bit; but those young ones of mine, they'll scald themselves to death if I don't run to them. Keep up a good heart now," and away bustled the neighbor, leaving the children alone with their trouble.

Little Benny was sobbing, with his face hidden by the bedclothes. Francie had not said a word, but she looked very much shocked. Ruth, all weak and trembling as she was, had to rouse herself to comfort the rest.

"There, dear Ben, don't cry; we will all pray the Lord to keep poor mother, and make her well very soon. And—why Francie, that must be the house for sick people that the Church ladies have been working for, where they've taken mother. They'll be so good to her, Benny, I know; and Dr. Barlow will be sure to see her himself."

Benny raised his head and nodded. He belonged to the parish school, and was very fond of the good rector whom he saw almost every day.

It comforted them all to think that Dr. Barlow would be sure to look after poor mother.

"Now, Francie—you'll have to be house-keeper you know—is there anything in the pantry for supper?"

"I'll get chips for the fire!" cried Benny; and Francie set to work with a will, and soon had a nice cup of tea and bit of toast ready for Ruth, and her own and Benny's supper on the table.

The next morning who should come in but Dr. Barlow himself. He had seen Mrs. Foster, and did not think she was dangerously injured, though it might be some weeks before she could be around again. As she had seemed very anxious about the children, and wanted to send them a little money which she had with her, the kind pastor had promised to go and see them.

His visit was a great comfort to the children. Ruth felt strengthened by it to bear her weary pain, and Francie was nerved up for any amount of housework and nursing.

The money, too, supplied their immediate wants; so, on the whole, the little household got on better than one might have expected.

"Sing the new carol for us, Benny," said Ruth that evening; and the little boy sang it through in a clear, sweet voice, which surprised his sisters.

"They tried that tune the last day I was at school," said Francie; "please sing it again, Benny, so I can sing with you."

Benny did so, Francie keeping with him very well.

"I wanted to sing it for mother, and s'prise her!" said Ben, sorrowfully.

"Maybe you can," Ruth said, raising herself a little. "I've thought of something. You and Francie learn it together; and then you ask Dr. Barlow if you may not go Christmas Eve, after the service, you know, and sing it under the window for mother."

Benny clapped his hands in delight; but Francie asked, "How could we leave you all alone, Ruth?"

"Oh, I should get on very well for that little time; anyway, you learn the carol."

Poor Francie! She could scarcely keep back her tears when the Christmas Eve service was mentioned. She must not think of leaving Ruth so long; and if she could, she had been absent so much from the Sunday-school as well as the day-school, that she had no hope of being remembered on the tree.

But there were no more fretful complaints, for some words which her pastor had spoken about showing her love to the dear Lord at this Christmas time, by doing her best for Ruth and Benny, had sunk deep into Francie's heart.

And then Ruth. Francie felt ashamed of her own naughtiness whenever she thought how patient Ruth was, with so much more to bear.

She said something like this to Benny. She had talked with Benny a good deal since the accident, and had begun to find out that he was a very sensible, nice little brother.

"I wish we could give Ruth a little bit of Christmas," Francie said; and Benny fell to thinking.

An hour or two after he came to the door and beckoned Francie out.

"See!" he whispered; "I picked up all these pretty greens around the church door. Mrs. Morse said I might have them, and I've found these sticks to make a cross, and if you will tie on the greens, you know, like the ladies do, we'll hang it up by Ruth's bed for Christmas. Shall we? And then we will take some to mother."

Francie was so pleased with this plan that he pulled her by the sleeve and whispered again; this time with a very red face: "And Francie, I want to give her my dear, pretty white stone; wouldn't you?"

"Why yes, if you like," was the doubtful answer; but Francie made haste to add, very heartily: "She'll be sure to like it from you, Benny."

The children soon had the carol quite perfectly, and they sang over a favorite one which they had learned the year before; for Benny said: "Maybe they'll let us sing two!"

Very timidly the little boy sought Dr. Barlow to make known his request, adding: "We want to, if Francie can get some one to look after Ruth, you know, sir."

The clergyman listened, and asked two or

three questions; then he patted Benny's head and replied: "You shall sing the carols for your mother my boy. Run home and tell Francie that I want her to be ready before service time and I shall send some one to stay with Ruth."

Benny did run, and delivered his message all out of breath.

"Before?" repeated Francie; why Benny!—why Ruth!

Dr. Barlow surely meant to let her come to the tree. Francie hardly dared think of such a thing, but Ruth looked greatly pleased. There was a little family council over the getting ready part, for Benny's clothes, especially, needed a mother's hand.

There's that frock, Francie, that Mrs. Brown gave him, of her boy's; it is clean and nice, said Ruth doubtfully. The boys will laugh, began Benny, but never mind, he added; I don't care if they do—not a bit!

So the garment was donned, and Francie had scarcely had time to pin on his collar with great efforts, when in came good motherly Mrs. Barnes to stay with Ruth.

All ready, my dears? Go on then to the church. I was to send you both. And after the service you are to go round to the House for sick folks, and you'd better sing under the back window nearest the high wall. Remember! Now I'll take care of sister, and I hope you'll have a beautiful time!

They had a beautiful time indeed. Francie was so happy to take her old place with her class, and her teacher, who had heard of her troubles, kindly welcomed her with a kiss. When the gifts were taken from the tree Francie's name was called among the rest; and Benny's face fairly beamed with delight as she passed him with both hands filled.

As the children met at the church door Francie whispered, with sparkling eyes:

Oh Ben, haven't I got something for Ruthie now! My cornucopia and this beautiful great orange; and she shall read my book first!

How nice, returned Benny. Then I can give my orange to mother, and you and I will divide my candy, and we can still play this game together.

So planning, the happy pair hurried to the hospital, taking the evergreens which Bennie had hid near the church. As their voices tremblingly began the carol a window was raised just above them.

Now mother can surely hear, they thought, and Benny threw back his head and sang with all his might:

Peace on earth, good will to men.  
Angelic voices ringing.

Christ the Lord to earth has come  
His glorious message bringing.

Ring the bells, the Christmas bells,  
Chime out the wondrous story,  
Glory be to God on high,  
Forever more be glory!

As they finished their second pretty carol, a gentle looking nurse stood beside them.

Your mother sends you her dear love, and says you have done her good, dears. Are these for her? And this nice orange? I will carry

them up, and perhaps if you can come here to-morrow afternoon she will be able to see you. Good night, and a happy Christmas to you!

Hand in hand, their hearts beating with happiness, the children ran home.

How nice and comfortable Ruth looked! But she lay still, as if tired, and Mrs. Barnes said gravely,

Wait until morning to tell sister, my dears; she needs to be quiet now.

Ruth smiled at them, and thanked her kind nurse gratefully as she bade her good-night.

Never mind! whispered Benny, gleefully; we can tell her in the morning, when we give her her presents.

Francie and Benny were awake with the dawn of the Christmas morning; but Ruth slept on until they had had their breakfast and were impatiently waiting for her to open her eyes.

Don't wake her for anything, Benny. I dare say she was awake with pain most of the night, said Francie; but we'll have everything ready.

She spread a white towel over Ruth's little stand, and on it they placed the evergreen cross, which Benny had set upright in a small box; also the orange, cornucopia, and Francie's book, with Benny's white stone on top of it. This was marked:

For dear, sweet Ruth, from her Benny.

Then, as they stood waiting, Ruth awoke, and her look of surprise and pleasure fully repaid them, without her loving words and thanks.

But when Ruth took up the white stone, her eyes filled with tears, and she exclaimed:

Oh, Benny darling, how did you know?

Know what? said Benny, wonderingly, and Francie explained:

He found it once, and he liked it so much; so he wanted to give it to you, Ruthie.

I didn't want to make you cry, though, said Benny.

No, it doesn't make me cry, smiled Ruth. I like it very much. It makes me think of my sweet verse.

What verse, Ruthie? Please tell us.

I don't know it all, and I could not find it; but I heard it once. To him that *overcometh*, it said; and then, I will give him a white stone, and in the stone a new name written.

The children were silent and awed, for Ruth's voice thrilled them as she repeated these words. It struck them both, too, as they had not noticed before, how very thin and wan she was growing.

You must have your breakfast, dear Ruthie, said Francie, turning away.

The little housekeeper's supplies were failing fast; there was not a bit of bread left for Ruth's toast—only some oatmeal.

And there was small prospect for a Christmas dinner; but neither of them thought of this. They had their candy for a feast, and were too young to borrow trouble.

Only Ruth wondered a little how they were to be fed; but Ruth had learned to trust.

Again there was a knock at the door, after morning service was over at the church, and Dr. Barlow entered with Mrs. Barnes.

Ah, it is Happy Christmas here, I see! said the good clergyman, smiling at the little group. God bless you, dear children!

Francie and Benny had been trying their new game, and Ruth lay with her treasures near her, and the white stone clasped in her hand.

What have you there, my dear? asked Dr. Barlow, noticing it.

Ask him where the verse is! whispered Francie. So then, between them, they told their pastor why Ruth liked the stone.

Mrs. Barnes turned away and wiped her eyes as Dr. Barlow took a Testament from his pocket and read Ruth's verse:

To him that *overcometh* will I give to eat of the hidden manna. And I will give him a white stone: and in the stone a new name written, which no man knoweth saving he that receiveth it.

What does it mean, sir, please? Ruth asked, faintly.

Dear child, if we, through God's grace, overcome in all the trials and battles of this life, we shall know at last what the precious meaning is. The hidden manna: they shall hunger no more who eat of it. The white stone—pure, glistening with that precious name written on it which no one knoweth save him that receiveth it: they shall be forever satisfied to whom the Master will give this token of His wonderful love!

And now, Dr. Barlow went on, cheerfully, breaking the stillness in the room, I must do my errand.

Listen, my child; are you willing to let us carry you to our hospital, where you can be nursed and cared for properly?

Ruth looked up in surprise and gratitude, but then her eyes fell upon her brother and sister.

Dr. Barlow hastened to add:

Mrs. Barnes is to keep Francie and Benny until their mother is well again. She will take good care of them, and they can go to school every day after the holidays.

I have planned this with your mother, and I see you have no objection, so now I will leave Mrs. Barnes to help you all get ready, and I will send a carriage for Ruth.

Oh, Ruth, how lovely! whispered Francie, almost crying with joy: You will be nursed so nicely, I do believe you will get well right away! And only think of Benny and me!

The sick girl was moved so tenderly and skillfully that she scarcely felt tired by it. Francie and Benny followed the carriage, and were allowed to go in and see their mother a little while, and then to give Ruth one kiss as she lay restfully in the whitest of beds.

And now, said Mrs. Barnes, our Christmas dinner is waiting, and my Sally is wondering what keeps us, I dare say.

Benny Foster, said Francie, im-

pressively, after they had done justice to the turkey and pudding, I don't believe anybody in the whole world has had a better Christmas than we have!

No! said Benny; and I think we ought to be real good!

Mrs. Barnes said they were the best children she ever had anything to do with.

In about six weeks their mother was able to go back with them to their home, and a much pleasanter home it was from that time, too.

They would have been very happy but for one grief, dear, patient Ruth would never return them; she was fast fading away.

I knew it, the blessed lamb, that first evening that I took care of her! said Mrs. Barnes; but children, you need never grieve for her, she is one of the Lord's own: that she is! I always think of the white stone when I see her.

She has it now; mine, I mean, said Benny, softly.

Aye, your Christmas gift; she'll be sure of the better gifts before another Christmas.

Yes, long before, Ruth had overcome, and was more than conqueror through Him who loved her.

A disinfecting compound used in Berlin, is said to possess extraordinary power to control the odors and effluvia of offensive and infectious disorders. Oils of rosemary, lavender, and thyme, in the proportions respectively of ten, two and a half, and two and a half, are mixed with thirty parts of water and one and a half part of nitric acid. The bottle should be shaken before using and a sponge saturated with the compound is left to evaporate.



Welland Canal Enlargement.

NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western mails on MONDAY, the 25th day of JANUARY next, (1886), for raising the walls of the locks, weirs, &c., and increasing the height of the banks of that part of the Welland Canal between Port Dalhousie and Thorold, and for deepening the Summit Level between Thorold and Ramey's Bend, near Humberston. The works, throughout, will be let in Sections.

Maps of the several localities, together with plans and descriptive specifications, can be seen at this office on and after MONDAY, the 11th day of JANUARY next, (1886), where printed forms of tender can be obtained. A like class of information relative to the works north of Allanburg will be furnished at the Resident Engineer's Office, Thorold; and for works south of Allanburg, plans, specifications, &c., may be seen at the Resident Engineer's Office, Welland.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and, in the case of firms, except there are attached the actual signatures, the nature of the occupation and place of residence of each member of the firm; and further, an accepted bank cheque for the sum of Two Thousand Dollars or more—according to the work on the section—must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates stated in the offer submitted.

The amount required in each case will be stated on the form of tender. The cheque or money thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the best or any tender.

By order,  
A. P. BRADLEY,  
Secretary.  
Department of Railways and Canals,  
Ottawa, 23rd December, 1885. } 34-5

**MISSION FIELD.**

**NATAL.**

GLENDON. — Archdeacon Colley has printed as a pamphlet an address which he has recently given as President of the Church Council in Natal. In the course of it he expresses a desire for peaceable and friendly relations with the clergy and laity of the Church of the Province of South Africa, and argues that in pressing this upon the Council he is following out the views expressed by the late Dr. Colonso. The Council, however, does not show much inclination to be guided by its President, and threatens to renew its efforts to perpetuate the schism. Yet, as was well observed some years ago, the party which claims to be the sole representative of the Church of England in South Africa can hardly be called a religious body, for it has no sort of coherence, and is simply a scene of anarchy. Its adherents are without law, and amenable to no ecclesiastical discipline whatever. It was commonly said in Durban, whilst Dr. Colonso was alive, that if he were to enter his own church there the congregation would in great part leave it. The incumbent of that church had no sympathy with Dr. Colonso's views, and took his stand on the necessity of providing the congregation with the teaching to which, as Low Churchmen, they profess to have been accustomed. The strange inconsistency shown by many who have joined the schism can only be explained by the utter erastianism of the ordinary English mind, and such a state of things (as Father Rivington observes) shows the tremendous necessity of teaching in England that will counteract this tendency. The English clergy would, he thinks, do well to put into the hands of every young man whom they know to be going to South Africa a good statement of the real position of the Church there, as the only true daughter and representative of the Church of England, maintaining her standards of faith and doctrine without alteration or addition, and opposed to Dr. Colonso's party on no other ground but that of loyalty to her Divine Lord.

The Synod of the Diocese of Maritzburg met on June 28th, a Synod of Clergy having been previously held on the 24th. The Bishop in his charge dwelt on the insufficiency of men and means to carry on the work; the difficult position in which young and inexperienced clergy often find themselves; lay help, and the new rules giving the laity a voice in the election of incumbents; and the growth and hopeful condition of the work among the Coolies from India. This work is placed under the direction of a special standing Committee of the Synod.

**SOUTH AFRICA.**

The Bishop of Maritzburg calls attention to the work of Mr. Booth in Natal: 'He was a medical man in a large and lucrative practice,

which he gave up to devote himself to the neglected Indian population in this colony. For two years he has laboured without stipend, establishing twelve schools, and raising our work to the foremost place amongst all Christian bodies here. He is about to build, with aid from the S.P.C.K., a school-chapel at Durban for this Indian population, the Town Council there having recognized the worth of his work by granting him a site.

A Winnipeg Subscriber in renewing his subscription writes: "I am much pleased with the way the paper has been improved, and think all Church people ought to be subscribers." If our present subscribers would pay up and help in securing new ones we would improve the paper still more.

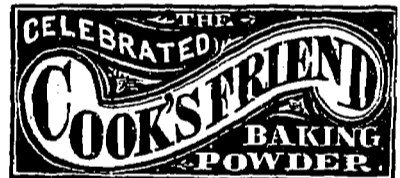
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**SPECIAL OFFER TO PRESENT SUBSCRIBERS.**

RENEWALS of Subscriptions expiring between THIS DATE and the FIRST of JANUARY next will be made for one year from date of expiration of present Subscription at \$1 per annum, provided remittance therefor be made strictly within one month from date hereof and directly to this office without the intervention of canvasser or agent.

Subscribers in arrears will be allowed like privilege, if renewal order at above rate be accompanied by arrears in full.

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**THE CHURCH GUARDIAN, Box 504, Montreal.**

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For further Special Offers See page 11

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**PARAGRAPHIC.**

**DAME EXPERIENCE**

Does not conduct a select school, yet her charges for tuition are seldom small. The training imparted has current value everywhere, and for this reason she can demand arbitrary compliance with her wishes. One of her appreciated maxims is to get the best value for your money you can. Shun the inferior or dangerous, even if cheap. Therefore don't buy substitutes for that invaluable article—Putnam's Painless Corn Extractor, the always sure, safe and painless corn remedy. Putnam's never fails, is painless, prompt and certain. Beware of substitutes. Sold everywhere by druggists and country dealers.

It is said that W. Beach, the present champion sculler, will leave Australia, in February, for England, where he will meet Wallace Ross, J. Teemer, and perhaps Hurlan, on the Thames.

**FARMERS AND MECHANICS.**—Provide yourselves with a bottle of Pain-Killer at this season of the year, when many complaints are so prevalent; it is a prompt, safe, and sure cure. It may save you days of sickness, and you will find it is more valuable than gold. Be sure you buy the genuine Perry Davis' Pain-Killer and take no other mixture.

It is feared that Princess Christian, the most popular of the English Princesses, is in a hopeless decline. The Queen is much worried.

**Horseford's Acid Phosphates.**  
VERY SATISFACTORY IN PROSTRATION.  
Dr. P. P. Gilmartin, of Detroit, Mich., says: "I have found it very satisfactory in its effects, notably in the prostration attendant upon alcoholism."

The census of Berlin, taken December 1st, shows a population of 1,316,382, an increase of 200,000 since 1880.

Valuable information—*Johnson's Anodyne Liniment* will positively prevent diphtheria that most to be dreaded of all dreadful diseases. Don't delay a moment, prevention is better than cure. No family should be without the Anodyne in the house.

It is said that Sir Charles Tupper, High Commissioner for Canada in London, is to return to the Dominion at a very early day and re-enter politics.

**SCOTT'S EMULSION** of Pure Cod Liver Oil, with Hypophosphites.—*For Bronchial Affections and Lung Troubles.*—Dr. A. B. Poore, Cedar Rapids, Mich., says: "I have used your Emulsion for several years in my practice and have always found it thoroughly reliable, pleasant to take and most valuable for throat and lung troubles."

Golden seal is a new brown pronounced vastly becoming to fresh complexions.

**Consumption Cured.**

An old physician having had placed in his hands by a returned Medical Missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Catarrh, Asthma, Bronchitis, etc., after having tested its wonderful curative powers in hundreds of cases, desires to make it known to such as may need it. The Recipe will be sent FREE with full directions for preparing and using. Send 2 cent stamp. Address: Dr. W. H. Armstrong, 44 North 4th st., Philadelphia, Pa. (Name this paper.)

General Sir Frederick Middleton has consented to deliver a lecture before the Retired Officers' Association at Ottawa some time about the New Year. The subject will be a critical review of the late field operations in the Northwest.

To partially atone for our many sins during the year now closing we wish to expose a fraud. We refer to the large packs of horse and cattle powders now sold. Sheridan's are absolutely pure and immensely valuable. This statement is true.

Children's newmarkets are made of astrakhan cloth, fastened with buttons as big as saucers.

The unanimous verdict of the druggists, both wholesale and retail, throughout the Dominion is, that Dr. SMITH'S GERMAN WORM REMEDY, or Wormerine, has the largest sale, and gives the most perfect satisfaction of any worm preparation they have ever handled.

Cloaks of ivory-colored frise velvet are superseding those of embroidered cashmere for opulent infants.

FOR the Laundry, JAMES PYLE'S PEARLINE is invaluable. It cleanses the most delicate fabric without injuring it, and saves a vast amount of wearisome labor. For sale by grocers.

**CROUP.**—This disease is caused by the formation of a false membrane lining the wind-pipe, and obstructing the passage of the air, and is known by the shrill, croup-sounding cough and rattling in the throat. This membrane must be moved by expectoration. Take a double dose of ALLEN'S LUNG BALSAM every ten or fifteen minutes, which will reduce it, after taking a few doses. The Balsam will and has saved the lives of thousand of children attacked with Croup, where it has been taken in season.

**FLORIDA.**

**Holy Trinity Church, Gainesville, Alachua Co., Florida,**  
HAS FOR SALE SEVERAL THOUSAND ACRES OF VALUABLE LANDS IN AID OF ITS BUILDING FUND.

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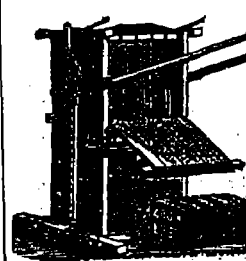
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Temperance Column.

At the annual public meeting of the Church of England Temperance Society of the Diocese of Toronto, held in St. James' school-house, Toronto, Dr. Elliott, of Orillia, had "The Relation of the Medical Profession to Temperance Reform" as his subject. He brought forward the results of experiments made by Dr. Carpenter, Dr. Richardson and other eminent members of the profession, which showed that alcohol was injurious to vegetable and animal life. It injured the blood and the brain, and was capable of being transmitted to offspring. The nervous system was particularly injured by alcohol. Investigation showed that even a small quantity of liquor daily was injurious. Alcohol had in the past been largely used as a medicine. This was based upon the theory that it was a stimulant, but investigation showed that it was not a true stimulant. Three results should be caused by a stimulant—heightened vital action, increased vital energy, and enlarged vital power, but it had been shown that alcohol was in no sense a food; it was rather a narcotic. It merely excited, and the excitement was followed by a corresponding reaction. Oxygen is a good example of a stimulant. It enters into combination with the carbon in the blood, and causes combustion; in the process heat is generated, as well as vital force and vital energy. Something is added to the system. Alcohol interferes with the absorption of oxygen, and so the temperature is lowered, as proved by the experience of Arctic explorers. Sudden mental excitement and strong emotion are examples that a mere excitant is not a stimulant. The forces already existing are rendered more active, but nothing is added; there is no increase of power. The medical profession is rapidly changing its views as to the use and abuse of alcohol. In 1871, a declaration was signed by two hundred and fifty hospital physicians and surgeons in England, protesting against the then existing inconsiderate prescription of large quantities of alcoholic liquids, and since that time its use has been steadily decreasing. A temperance hospital was established in London about twelve years ago, where thousands of cases, medical and surgical, have been successfully treated without the use of alcohol at all. The example thus set has been followed by other institutions, with results that are exerting a considerable influence upon medical opinion throughout the civilized world. A large number of the physicians in Chicago have recently signed a similar declaration, stating that it is the duty of

physicians to prescribe alcohol as they prescribe strychnine, as seldom and as sparingly as possible, at the same time endorsing the teachings of Carpenter and Richardson as to the true nature and physiological action of alcohol. The British Medical Temperance Association was organized about twelve years ago, and now has a membership of upwards of four hundred medical men, all total abstainers, and many of them the very foremost medical men in England, as Sir Henry Thompson, Sir Andrew Clark, Sir William Gull, Dr. Norman Kerr, &c. There are now over two thousand total abstainers among medical men in the United Kingdom. In Ireland alone there are over three hundred. Societies have been formed both in England and the United States for the study and cure of inebriety, which is now generally recognized as a physical rather than a moral disease, and requiring physical treatment, which can only be received in an Inebriate Asylum. There are now upwards of forty inebriate asylums in the United States. The habitual drunkard is there treated like any other lunatic, deprived of his liberty, and placed under medical treatment. When the alcohol has been removed from his brain and nervous system, and he has recovered his will power and natural tone of system, he is placed under moral and religious influences, and so he is sent forth enabled to battle with his foe. The results have been most cheering and encouraging. He was strongly in favor of the establishment of inebriate asylums. He thought they should urge this upon the Government. The speaker thought he might venture to hope that the day was not far distant when the medical men in Canada would take the lead in temperance reform, as they were doing in England and the United States. The Church of England Temperance Society was probably destined to be more successful than any similar society which had preceded it, and that not only because it is formed on so broad a basis, but largely because it encourages and fosters the teachings of the medical profession in regard to intemperance. The addresses of medical temperance reformers is an important feature of its meetings in the Mother Country.—Orillia Packet.

Vanderbilt, the great Railway King, dropped dead in New York, the 8th Dec., whilst in conversation with a friend.

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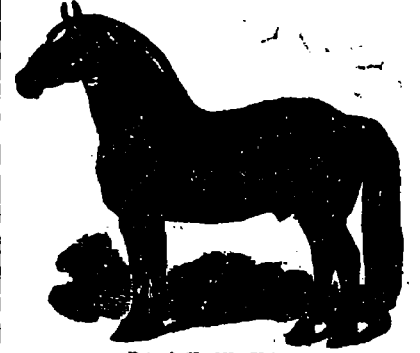
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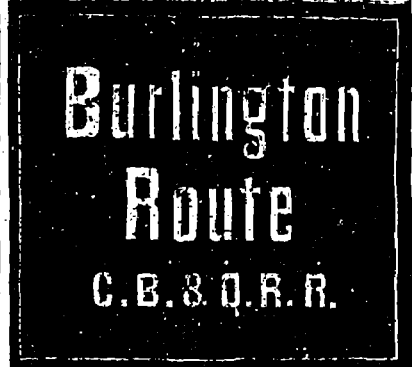
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