

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Additional comments /
Commentaires supplémentaires:

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

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

- Includes supplementary materials /
Comprend du matériel supplémentaire

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

The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. X. }
No. 33. }

MONTREAL, WEDNESDAY, DECEMBER 12, 1888.

\$1.50
PER YEAR

ECCLESIASTICAL NOTES.

ACCORDING to the *Church Times* the S.P.G. reports a considerable falling off in its funds up to the end of September, as compared with the figures of previous years.

CHILDREN IN CHURCH.—Is it not a surprising and sad fact, that children are so generally absent from the services of the Church? This is a matter of great moment, both for the Church and for the young. Parents should bring their children. What more beautiful sight than an entire family in the Lord's house? Yet how few families nowadays are a unit in this regard.

SECTARIAN.—At Janesville, Wis., some Roman Catholic tax payers recently brought suit to prevent the reading of the Bible in the public schools. Decision was rendered that reading King James' version was not sectarian instruction. This occurrence emphasizes the hostility of the Roman Church to the Bible, which it would gladly keep out of the hands of the people if it could. Not even its own versions are encouraged.

CHURCH MISSION.—A general Church Mission was held in Torquay from November 17th to 27th. The missionaries included Canon Body, Canon Darst, Canon (Dean-elect) Pigon, Revs. Mr. Mason, Hay Aitken, Atherton, the diocesan missionary, and others. The Bishop took great interest in the mission, and held "quiet days" in connection with it, and addressed several letters to the people on the subject. He addressed the missionaries on the day before the Mission.

LINCOLN.—The six hundredth anniversary of the consecration of Lighton Buzzard parish Church was celebrated on All Saints' Day, there being sufficient evidence to show that this fine old church, the spire of which is so well known to travellers on the North-Western Railway, was consecrated on All Saints' Day, 1288, by Oliver Sutton, Bishop of Lincoln. About £3,000 has been spent on the restoration of the Church during the last three years.

ORDINATIONS.—At the recent ordinations in England there were 213 candidates in all, of whom 136 were ordained Deacons and 77 Priests. Of these 125, or 58 per cent, were graduates of Oxford or Cambridge. Commenting on these figures the Rev. H. T. Armfield says that "With regard to the total of candidates, it shows a slight decrease when compared with most of the recent years. The totals of the Michaelmas ordinations from 1879 to 1887, have been 231, 243, 222, 259, 263, 264, 236, 181, and 232 respectively.

LAUGHABLE.—Bishop Chase, the first Bishop of Ohio, and founder of Kenyon College, at Gambier, was once unexpectedly detained over Sunday in a small, new village, in which, as yet, there was no church. Anxious to be of use, he proposed to the landlord of the tavern to preach in his dining room, and that he would invite the neighbours. "Well, sir," said the landlord, "to what denomination do you

belong?" The Bishop said, "To the denomination that translated the Bible." So the arrangements were made and the waiter boy of the tavern sallied forth ringing his dinner-bell through the streets and singing out, "There's going to be preaching in the tavern to-day. The man that translated the Bible is going to preach. Come one, come all!"

THE Bishop of Durham can scarcely be looked upon as an extreme ecclesiastic, and he must be regarded by all as an English Churchman who has taken a wide survey of things ecclesiastical, and is one of the foremost theologians in the Anglican Church. Dr. Lightfoot, with all the seriousness of illness upon him, publishes a letter to his diocese in the *Durham Diocesan Gazette*, in which he thus expresses himself in the language of a strong conviction:—"Let us not be deterred by any suicidal or timorous misgivings. Be assured many more people have been driven into Romanizing extremes through our withholding from them what their reason or sense of propriety tells them is a seemly standard in externals than through the opposite. An orderly surpliced choir, solemn services, with good congregational music, painted windows which teach through the eyes the eternal lessons of the Gospel as the preacher does through the ears—surely these are a great aid to our spiritual work, and are felt by thousands to be so. Our Nonconformist friends are in many cases wiser than we are, for they are picking up these lessons far and wide."—*Irish Ecclesiastical Gazette*.

THE Right Rev. the Bishop of Argyll and the Isles received the degree of D.D., "jure dignitatis" at Cambridge, on Thursday, the 8th Nov. The public orator, Dr. Sandys, made the formal presentation (in Latin) of the Bishop to the Vice-Chancellor and to the University, which translated is as follows:

"I present to you a most faithful Bishop, a man unwearied in good works, the liberal giver of many gifts to the Church." The introductory speech by Dr. Sandys will also be read with interest (it too was in Latin and has been translated):

"On a recent occasion in this very same place, in the presence of a great concourse of Bishops, we passed over the merits of Scotland almost without remark though not without regret. For that reason with all the greater joy we to-day welcome in the name of the University the head of a most ancient Scottish See, the representative of the long line of prelates of Lismore. We welcome the Bishop of the Western Isles which not merely environ with a rampart of beetling cliffs the island of Iona—the ancient centre of the Christian faith, the abode of St. Columba set like a nest amid the rugged rocks,—but which also encircle it as it were with an undying crown of pious toils. Under the fostering care of this Bishop—not to speak of other things—those awe-inspiring fastnesses of Caledonia, stained as they once were with cruel slaughter, have seen the Mysteries of the gentlest of Creeds celebrated in presence of a large assemblage of native worshippers, and frequently in the native tongue. From his house too, as you remem-

ber, went forth that English Priest, his guest, who having endured many things in life, at last worn out, in winter found the peace of death amid the silent snows of a far distant forest. On that fatal day, the trusty guardianship of the dogs, faithfully protected the remains of that good man—vainly sought for during the darkness of night by the Bishop loyal to his friend—until sunrise, until the coming of their master. When we call to mind instances of such devotion on earth, and for a while withdraw our thoughts from earth to heaven, we seem to hear from afar the words of God—'These things saith the first and the last, which was dead and is alive; . . . be thou faithful unto death, and I will give thee a Crown of life.'

SALISBURY.—The Diocesan Synod (revived by the late Bishop instead of a Diocesan conference) was held in the Cathedral on All Saints' day, Bishop John Wordsworth opened the Synod with a powerful address. He first referred to the late revival of Synodical action in the Church of England. At the time of the Gorham trouble in 1851, Bishop Philpotts, of Exeter, had led the way with a synod, which, however, was only by representation. Full synods had been held at Lincoln on Sept. 20th, 1871, and at Manchester, Southwell, and Lichfield (three times at the last), during the last ten years. One had also been held by Bishop Moberly on August 9, 1871, at Salisbury, but it was only in order to draw up rules for the mixed representative body which was to follow in the spring, and transacted no other business whatever. He then explained the constitution of the synod, and the reasons for some of the rules; the object being, not so much to promote discussion, the questions having all been considered in the ruri-decanal chapters, but "to receive information of what has been elsewhere decided by proper authority"—to affirm as one body conclusions previously considered by themselves separately, to bind themselves solemnly to their pastoral duties, and to gain strength and courage for fulfilling them from above, and communion with their brethren. The rules were then promulgated without being read, except only the titles. One of them, we observe, claims the power for the Bishop "at his own discretion," to order new forms of service, which may be promulgated by the synod. The first resolution, proposed by the Dean, and seconded by Canon Dayman, thanking God for the work done by the Lambeth Conference, and the Bishops for their labours on it, was carried with a unanimous voice. The second "accepting as the rule of our own Communion the resolution of the Conference," as to "the use of the unfermented juice of the grape in Holy Communion," proposed by Archdeacon Sanctuary, brought out some little opposition on the part of what the Bishop called in his speech "a fraction or faction" of the assembly. Mr. Trotter, of Trowbridge, objected on the ground that the weaker brethren ought to be allowed such an "innocent comfort" as communion in grape-juice instead of wine; but he met with scarcely any support. A question arose as to how far dilution might be carried, and the Bishop suggested that the ground on which the word *diluted* had been carried at

Lambeth was that considerable dilution of the wine, in the case of persons to whom stronger might be morally dangerous.

"TWO AND TWO BEFORE HIS FACE."

"After these things, the Lord appointed other seventy also, and sent them two and two before His face into every city and place whither He Himself would come."

Conscious of it or not, agencies are at work in us to make ready if we only will, for the entrance of the Lord of the heart into His home and dwelling-place there. Having created us for Christian service, as the true end and real glory of our being, our Father takes pains to fit and fashion us for that destiny, with all its honor and all its joy. By secret influences, untraceable as the wind that bloweth where it listeth, silently pressing on the springs of feeling and principle within us; by strange sorrows and misgivings there, by hours of uneasiness not explained; by sharp twinges of conscience; by open providences, prosperous or painful . . . this process of personal preparation is in continual operation. We ourselves are the cities and places whither He would come. He wants us, and He would have us with Him. . . . This is the Divine reality of our human life, and it throws over its common things one of their tenderest and most earnest aspects. Nothing is separate from this blessed plan; and so nothing is insignificant. Even the commonplace, in God's view, however it may be with ours, are parts of the formation of character. They are always teaching what manner of person we ought to be. The voice of the wilderness rings through them,—“Prepare ye the Lord's way.” He knows of each one of us whether the door is open or shut. And by one touch or another He will open it, unless we would rather die than live.

All our approaches to full religious truth, to spiritual power, or holiness, or peace, are gradual. The best are not best at once, any more than the very bad are worst at once. The towns and cottages of Palestine must hear a little about the Messiah before they see Him, and get used to His name “Is not this He that should come?” Not Elias, not one of the old prophets,—but everybody's Friend, the Saviour of publicans and labouring men, of sinning women, and of the little child. Were our ears open, we should hear about Him in other voices than those of sermons. Childish instruction is one of them, including all the little morsels of Christian knowledge that are scattered in the houses of the people. Many of them are but crude and broken bits; the information is scanty and one-sided; it is mixed with false theories and mistaken impressions; but there it is,—some precept about prayer, some fragment of the New Testament narrative, some text committed to memory, some names of saints, some verses of a hymn. Even in households not very religious, or in streets, or in secular schools, these crumbs of the sacred Bread of Life are dropped; and they help to prepare the way. The children cry in the market-place, “Hosanna to the Son of David!” and they may be the more glad to greet Him and sit at His feet afterward.

Sunday-school teaching, imperfect as it is, goes before the face of Christ, and that is a reason why it ought to be more carefully and thoroughly done. If there is too little of Christ Himself there, there are at least His promises, His gifts, His praises from young lips, and knees bent to Him. All habits of daily devotion are a preparation for Christ. He may not be faithfully received, or confessed, or followed; yet the practice of saying something often to God, “through Jesus Christ our Lord,” keeps a private by path where His holy feet may walk at any time, in some season of penit-

ence, or agony, or under the shadow of a cross.—Bishop Huntington.

"EPISCOPACY A DIVINE INSTITUTION."

(Notes of a Lecture by Rev. Wm. Matchette, Kildollagh, Coleraine, on the late Dean Boyd's "Episcopacy.")

REPLIES TO THREE PRESBYTERIAN OBJECTIONS TO "DIVERS ORDERS" IN THE MINISTRY.

1. "Forbidden by our Lord" (St. Matt. xx. 25, and parallel passages in St. Mark and St. Luke) —“The princes of the Gentiles, &c., it shall not be so among you.”

Reply.—This is no argument at all. The design of the passage is to restrain the worldly-mindedness of the disciples. But how this can mean that all the ministers of the Church are to be equal, is beyond comprehension.

2. "The same titles are given in the New Testament to all ministers."

Reply.—Admitted; but yet this is not a proof that the officers and offices were the same. Words change; thus the term "angel," which originally meant a "messenger," was in time restricted to God's peculiar order of spiritual messengers. Also, the term "apostle" originally meant a person sent on any business (Rom. xvi. 7; 2 Cor. viii. 23). Etymology proves nothing in the face of facts. The question is not the shadowy, unsubstantial, and unreal one of words and titles, but of things—offices and duties. St. John calls himself an elder (presbyter). Does this prove that he was not an apostle?

3. "In the New Testament the ministers were equal in rank."

Reply.—No! for the Apostles were the ordainers and rulers; and the fact that St. Paul delegated his ordaining and ruling powers to another—as Timothy and Titus—proves that the office was not peculiar to his apostolic character, but was to be continuative.

(N.B.—Of those three objections, viewed as arguments, the first is unsustainable the second a sophism, the third defective.)

FOUR PROOFS FOR EPISCOPACY.

1. From Reason. The great Head of the Church must not have intended to leave her government to chance or expediency. Such has never been the character of God's proceedings: instance the Jewish Church polity. His ways are not capricious; His plans are not perfection in one age and "monstrous absurdities" in another. Lay side by side the divine government of the Jewish Church and that ordained by our Blessed Lord:—

Old Testament	New Testament (Gospels).
One Lawgiver.	One Lawgiver.
12 Princes (Num. i. 16).	12 Apostles.
70 Elders.	70 Disciples.

Was there not design here? Thus we see—

II. Our Lord ordained imparity of ministers—viz, 12 apostles and 70 elders. Their commission was different: the 12 were sent into all world; the 70 into those places whither our Lord would come. The Apostles were "with Christ," witnessed His ascension, &c.

Eusebius, Jerome, and Epiphanius assert that Matthias was one of the 70.

Conclusion—Presbyterianism then was not the system ordained by the Great Head of the Church.

III. Government in the Apostolic Age (to end of first century):—

APOSTLES—Rulers, Ordainers (Acts xiv. 23; Acts xx. 17—35; 3 St. John 9, 10).

PRESBYTERS—Pastors and Teachers.

DEACONS—Assistants to Presbyters.

Circumstances did not permit of "apostolic episcopacy" being "diocesan"; but whether Episcopacy was general or local does not affect the question. The point that settles it is that

the Apostles ordained and ruled the Presbyters. We have moreover an instance of diocesan Episcopacy in this age—viz, that of St. James in the Church of Jerusalem, and early writers confirm this.

Conclusion:—Presbyterianism was not the system ordained by the Apostles.

Note—The fact of St. Paul's appointing Timothy and Titus to ordain and rule establishes the point that the inspired men of apostolic times intended the institution of Episcopacy to be permanent. The only Presbyterian retreat from this conclusion is the assertion that Timothy and Titus were only evangelists, itinerant missionaries. But where is the proof? None! They exercised the office of Apostle (=our Bishop), enjoyed the authority, and were recognised by antiquity as such.

IV. Early Church writers bear unequivocal testimony to our episcopacy, such as Polycarp Clement, Ignatius. Irenæus says "Polycarp was appointed Bishop by the Apostles." The names and lists of the Bishops of many Churches, especially of Asia Minor, are preserved by Eusebius and other ancient writers.

Conclusion—There is no alternative to an opponent of Episcopacy but either to admit that it was introduced by our Lord and His Apostles, or to deny its existence altogether.

—Irish Ecclesiastical Gazette.

THE SEASON OF ADVENT.

The Advent season falls at a time when the public mind is least prepared to heed its lessons or enter into its spirit. To many it is but the porch where they impatiently wait for the opening of the doors to let out the light, the music and the flower perfumed air of Christmas. It comes when the winter activity of gaiety and business is just swelling to the full tide and before men are sated and jaded as they are when Lent comes with its wholesome and welcome resting spell.

But Advent is a thought which ought to exercise a far more potent influence than it does. It is not a remembrance merely, it is an annual prophecy of what is far too much forgotten or too widely disbelieved. It is the prophecy and the Church's acceptance of the prophecy of the Lord's return in judgment. It is the one thought which it were well for Christians to have even in mind, because far beyond the force of the fear of endless retribution should be the force of the fear of righteous judgment. The mind cannot take in the eternity of loss and woe, but even the humblest mind can take in the idea of judgment, of absolute and instantaneous accountability. To answer for the deeds done in the body is an Advent thought, surely one which might well arrest the course of sin.

Again, we may think of this season as one wherein a man, looking deep into his soul, and realizing that Christ does the same, judges Himself impartially and in all humbleness. The scales fall upon his eyes; the estimate put upon his life and character by lenient or mistaken friends, his self opinion, insidiously tempered by the world's judgment, these are set aside and he confesses his weakness and imperfection because there shines before his eyes the perfect ideal of the coming Lord. Not in fear alone, but with a sad humility that is lit up by a divine hope, he listens for the Coming and resolves that for the future he will remember that there is One who penetrates the innermost secrets of his soul and who while He unerringly discerns what is wrong and unworthy, nevertheless has always on His face the light of an infinite compassion.

The Advent season, then, has in it the stern but salutary lesson of inevitable judgment, and the sweeter suggestion of a Saviour who, while he comes to judge, comes also to comfort, heal and inspire.

The *Church Record* says:—

At this season the thoughts, feelings, resolutions, and duties suggested by Advent ought to be matters of interest to all Christian people, challenging and arresting attention when we go out and when we come in, at home, or at work, or in Church.

"Jesus Christ our Lord was once here in the flesh: He is still here in the spirit: He will come again in glory to judge both the quick and the dead."

This is the striking, arresting voice of the Church at Advent, reiterating old truths, which are ever able to influence you in ever new combinations; truths which must be repeated again and again, until you have taken them home to your heart as the great facts which are to give tone to your life, and to discipline your every thought, word, and action.

It is because there is yet room for these truths to take deeper root in your heart that the Church has her Advent season. "The Kingdom of Heaven is at hand;" "Behold the Bridegroom cometh, go ye out to meet Him."

The Church, the Bride of Christ, is important with this summons, because it is only too evident that many of her children are so wrapt up in the "cares of this world," as to be in danger of forgetting the far more important reality of Christ's presence.

True, the "cares of this world" are very real,—the price of bread, and coal, and shoes, and clothing, the daily work that must be done to win the daily bread, the duties of home, society and business.

But where is your faith? Who taught St. Peter to say, "casting all your care upon Him, for He careth for you?" Who pronounced the law, "Be not anxious for the morrow," a law as binding as "Thou shalt not steal?" Or who said, "Your Heavenly Father knoweth that ye have need of all these things?" On whose word does the promise rest, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you?" Who taught you to pray, "Our Father, give us this day our daily bread?" Take Him at His word; trust Him; claim your rights. When He comes, let Him at least "find faith" among His own.

By all means work, and work hard. God who commanded you to rest and keep holy one day in seven, commanded also, "six days shalt thou labor;" but do your work as a member of Christ, the child of God, and the inheritor of the kingdom of heaven, "as to the Lord and not unto man."

Try to make a new beginning with this new Christian year. Use all the means of grace which your Church provides. Do not dare to pick and choose, and so say, "I will take this one of God's gifts, and not that;" take them all, and wrestle for a blessing therein.

But this is not enough. Seek Jesus also in the world as well as in the Church. Go out day by day clad in the "whole armour of God." Do not think only of so much work to be done, so much money to be made; but also, as you work, remember that you have a soul to save, a work in the kingdom of heaven to do.

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.]

PROVINCIAL SYNOD OF RUPERT'S LAND

To the Editor of the *Church Guardian*:

SIR,—I see in your report of the proceedings at the Provincial Synod of Rupert's Land, published in your last issue, the following statement: "considerable amusement, coupled with a feeling of shame, was evoked when the Treas-

urer stated that only \$11.55 had been received from Eastern Canada for the past 12 months."

By the annual report of the Domestic and Foreign Missionary Society it appears by the Treasurer's statement that the sum of \$15,141.86 had been collected in Eastern Canada from 13th Sept., 1887, to 31st July, 1888, for Domestic Missions, that is Algoma and the Northwest. The report, however, does not specify how the same was appropriated. As a member of the Board of Missions I am certain that a far larger sum than \$11.55 was appropriated to the Northwest. Although I am unable to specify the exact amount, can you explain this discrepancy in the accounts? Yours truly,

E. J. HEMMING.

CONTEMPORARY CHURCH OPINION.

Church Bells, of London, England, says:—

During the approaching Advent season there are advertised to take place at some of our churches special musical services, at which will be performed, more or less elaborately, some well-known works of the great masters. This kind of service, or sacred performance, seems to have become by this time well established amongst us; and there is, as we have before now had occasion to point out, a very great deal to be said for it with complete frankness. Yet, from the Christian point of view at all events, art and religion are not synonymous; the performance of a beautiful piece of music in a Christian church, frankly, in the first instance, for its own sake, may be quite legitimate: yet it is not for such performances that churches exist, and any methods of thought, or teaching, or advertisement, which tend towards confusing the proper relation between art and religion, which tend towards obliterating in men's mind the first and paramount purpose for which a church exists, and human beings are bidden come there, are at any rate non-Christian methods. We were astonished, therefore, to see an advertisement the other day in the paper of the Sunday services at a fashionable West-end Church. There was no mention of morning or evening prayers, or of the Holy Communion. All that was stated was this; that in the morning such and such a famous anthem would be given, and the solo in it sung by a well-known professional artist; in the afternoon that another well-known artist would perform, and in the evening yet another. There was no essential difference, that is to say, between the Sunday advertisement at this Church and the advertisement of the performance at any concert-hall. Now it is one thing to make your religious services beautiful and attractive; it is another to do so by eliminating from them, or appearing to eliminate from them, altogether their essentially religious purpose.

The *Church Review* says:—

"The breaking down of our Bishops one after another is a very serious matter. We have at the present moment, especially among the Bishops appointed during the last ten or twelve years, the cream of the English clergy on the Episcopal bench. But of what avail will that be if we kill them off with hard work? It has been pointed out that the Bishops of Durham, Southwell, Winchester, Truro, Rochester, St. Albans, and St. Asaph are all more or less *hors de combat*, while the Bishop of Oxford has been obliged to resign. The state of the Bishop of Durham—the greatest theological student in England and probably in Europe—is quite serious, and he contemplates the possibility of being unable to continue in harness. Two Bishops in the above list are incapacitated by old age as well as sickness.

The *Irish Ecclesiastical Gazette*, adds:

The present breakdown in health of so many Bishops and clergymen, especially of the

English Church, is something almost phenomenal. We do not remember a time when so many were *hors de combat*, and we cannot but think that the almost universal prevalence of total abstinence from the use of alcohol in some shape or other as a needed stimulant has something to do with it. As far as we can make it out, whether for the sake of example or from personal conviction, a large number of these delicate clergymen have been total abstainers. Their present weakly condition, which renders it necessary for them to retire for a time from active duty, raises the question whether their total abstinence may not have something to say to their sickness? "Use a little wine for thy stomach's sake, and thine often infirmities," is an apostolic precept not lightly to be set aside. It was given not to the old, but to the young. Whatever be the cause, the breakdown in health of so many earnest ecclesiastics at the present time is, as we have said, a phenomenal, as it is likewise a most regrettable, circumstance.

The *Irish Ecclesiastical Gazette* says:—

Rubrics, when faithfully followed by clergy and laity, tend to solemnise Divine Service, which is sometimes described as "partaking of religious exercises." True Churchmen rejoice in having all things connected with God's house of prayer "done with decency and order." And yet, without a direct violation of rubrics, there may be frequently witnessed in church things which offend, to which we should direct our attention. Want of punctuality, clergy rushing from the vestry-room to the reading-desk, books unmarked, thus turning over pages; and perhaps mistakes made in reading wrong psalms and lessons; notices given hurriedly and incorrectly; the solemnity of the offertory omitted by Clergy and churchwardens not "reverently bringing them to the priest, who shall humbly present and place them on the Holy Table. Such defects, to many worshippers, distract their minds." "Our country parson (says G. Herbert) when he is to read divine service, composeth himself to all possible reverence, lifting up his heart and hands and eyes, and using all other gestures which may express a hearty and unfeigned devotion."

The *Southern Churchman*, Richmond V.A., under the title "Incestuous Marriages" says:—

The daily papers of last week tell of the marriage of a man in Delavan, Wis., to his mother-in-law; and instead of utter shame at such abominable incest, they joke about it, and want to know his former and present relationship to the woman.

St. Paul, with wisdom given unto him by the Holy Ghost, has something to say about a similar proceeding in his day at Corinth: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife." Such an abominable crime, not so much as named among heathen, St. Paul says, was in the Christian Church! In intensest indignation he exclaims: Meet together, ye Corinthian Christians to "deliver this man to Satan."

A free country we have; free to do this, free to do that; free to marry uncle or aunt, mother-in-law, son-in-law or daughter-in-law? Free to obey God or free to disobey and despise His laws, whether written in nature or in the Book. But as sure as God lives there will be a terrible reckoning with people of this country for their disregard of marriage and their regard for divorce and incestuous connections.

Divorce may be necessary; but after divorce marriage is not necessary, or so-called marriage. Wisconsin laws or Virginia laws may permit marriages of any kind; but God's law does not, and woe to the man or woman who violates God's laws in this matter.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

Horton.—Special Advent sermons are being delivered on Sunday evenings in St. James' Church, Kentville, on some Words of Jesus Christ in reference to His Second Advent. The first was on: *The Promise*—I will come again; the second: *The Intermediate Work*—Occupy till I come; the third will be: *The Command*—Watch; and the fourth: *The Separation*—One shall be taken, and another left.

The same series will be preached in St. John's Church, Wolfville, on Sunday afternoons in Advent.

On the four Wednesday evenings in December, a series of lectures will be given in St. James' Church, Kentville, on *The History and Sources of the Prayer Book of the Church of England*. The following subjects will be taken in order: [1] *The Liturgies of Apostolic and Post Apostolic time*. [2] *The Sacramentaries of Leo [A.D. 440], Gelasius [A.D. 492], Gregory [A.D. 590], Alcuin [A.D. 800]*. [3] *The Sarum Use [A.D. 1085]*. [4] *Mediæval Service Books*. [5] *The First steps towards the Reformation of the older offices [A.D. 1516-1547]*. [6] *The First reformed Prayer-Book of the Church of England [A.D. 1549, Edward VI]*. [7] *Subsequent revisions of the Prayer-Book [A.D. 1552; a] The second Reformed Prayer-Book [A.D. 1552]; [b] The revision on the accession of Elizabeth [A.D. 1559]; [c] The Hampton Court Conference [A.D. 1604, James I]; [d] The Savoy Conference [A.D. 1661, Charles II]; at which the final revision of the Prayer-Book took place. A Service precedes the lecture commencing at 7.30.*

The same series of Lectures on the Prayer-Book will be given at St. John's Church, Wolfville, on the Thursday afternoons in Decem., at three o'clock.

KINGS' COLLEGE.—The Record (published by the undergraduates of the University and presenting always a very attractive appearance reflecting great credit upon the Editors and Manager) for November, announces that a Guarantee fund is being raised for King's. It is proposed that a sum of \$3,500 annually be guaranteed, of which \$1,000 will go to the new chair of Modern languages. It adds, "It seems a small amount to ask from the Church people of Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland and Bermuda. There are some sons of King's in the far west away in California who have not forgotten their Alma Mater in their prosperity; and some of them have already sent her aid in the most acceptable form, and it is probable that the other sons will stand by her also." We sincerely hope it may be so, and that the very moderate demand made may be quickly and lovingly met. If Church people value their Church and would see her extending her borders, they should carefully and generously sustain her Educational institutions.

AMHERST.—Our beloved Bishop has come, given us his blessing and gone. He has, it might be said, more than fulfilled the very high anticipations of him founded on reports of his eloquence, and graciousness of manner. His Lordship arrived in the parish on Tuesday evening, 4th December, and his first duty was to attend a reception given by the parishioners in the Hall belonging to the Y.M.C.A., which had been secured for that purpose. It was filled to its utmost capacity, not only Church people being present, but all the ministers of the religious denominations around us, and many of their leading members. An address was read by Rev. V. E. Harris, and signed by him and the Wardens on behalf of the parishioners. It tended His Lordship a cordial welcome, expressing thankfulness that the choice had fallen upon him as Diocesan, and conclud-

ed with the hope that he might long be spared to rule over the Church of Christ.

His Lordship replied in pleasing terms and alluded particularly to the word "brother" in the address, which, he said, he had not seen in any former address, and was glad to be called brother and pleased to meet so many "sisters." He also expressed his pleasure in meeting so many belonging to other religious bodies, and thanked them heartily for their kindness for coming to welcome him. A very large number present availed themselves of the pleasure of an introduction to His Lordship who had a pleasant word for everyone.

Several pieces of choice music were rendered and the reception was brought to a close by singing the National Anthem.

The next morning at half-past ten, His Lordship held a Confirmation service in Christ Church, when seven males and eleven females were presented by the Vicar to receive the Apostolic rite. "Come, Holy Ghost, Creator blest," was sung before the laying on of hands, and after the blessing, "O Jesus I have promised." The Bishop's plain and beautiful address teemed with instruction, solemn warning, and sympathy. The clergy present besides His Lordship, were Rev. V. E. Harris, rector of Amherst; Rev. Mr. Wollard, curate of All Saints, Spring Hill, and who acted as Chaplain to the Bishop; Rev. J. R. Campbell, rector of Trinity, Dorchester, N.B.; Rev. C. Wiggins, rector of St. Paul's, Sackville, N.B.; and Rev. S. Gibbons, rector-elect of St. George's, Parrsboro.

The Bishop left on the mid day train for Parrsboro.

ALBION MINES.—Our active Churchwarden, Mr. Hensley, takes a very deep interest in our Sunday-school, and is getting up an entertainment for December 18th, an opera to be sung by a selection of our S. S. children, and followed by an afterpiece by older amateurs. We trust the affair will be a great success not only as regards the pecuniary help of the S. School, but for the sake of Mr. Hensley (who is organist and choir master as well) and of those others who have kindly undertaken to lend their aid.

DIOCESE OF FREDERICTON.

FREDERICTON.—The Rev. Dr. Courtney, Bishop of Nova Scotia, arrived here on Thursday, 27th Nov., the guest of the Bishop Coadjutor, at the Queen's hotel. He preached in the Cathedral on the evening of the 2nd Dec., when the church was crowded. On Monday Bishop Courtney visited the University and addressed the students. His Lordship is a most able and eloquent preacher: and a most attractive 'platform' speaker.

The Bishop Coadjutor held a Confirmation at St. Mary's Church, on the evening of the 3rd, when twelve candidates were presented by the Rev. Mr. Jeffrey for the "laying on of hands."

ST. JOHN.—On the afternoon of Dec. 4th, the St. Paul's Woman's Aid Society held a "sale" at the residence of the President, Mrs. W. H. DeVeber. The amount realized, including subscriptions, amounted to about \$250. The St. Paul's Needlework Society has been in existence for twenty-two years and shows no signs of diminished energy or interest. The annual meeting will take place on Monday, Jan. 7th, 7.30 p.m., at the house of the President, Mrs. W. H. DeVeber.

The Church of England Institute Lecture Course which embraces five lectures was opened by a concert in Trinity Church school-house on the evening of the 6th. Dec. when a fine programme was presented. Among the lecturers in the course will be Bishop Kingdon, Rev. Dr. Partridge, of Halifax, Mr. C. H. Lugrin and Mr. F. H. C. Miles. The first lecture will be delivered by Bishop Kingdon, on Thursday,

Dec. 13th, his subject being: "Anecdotes of the recent Lambeth Conference."

According to the statement furnished to the S.P.G. to 31st Dec., 1887, and appearing in the 53rd Report of the Church Society, just to hand, there were in the Diocese of Fredericton 6065 communicants; 46,768 members of the Church of England; 75 clergy, and 70 parishes or missions. There would appear to have been a decrease of 243 in the number of communicants as compared with the report for 1886. The total offertory collections amounted to \$19,860, and donations for other Church purposes, including assessments for the maintenance of the Church in the several parishes, amounted to \$31,189.

DIOCESE OF QUEBEC.

SHERBROOKE.—The Anniversary of the District Association took place in this city on Tuesday and Wednesday, 4th and 5th December. On Tuesday evening a Missionary service was held in St. Peter's Church, at which twenty-one clergymen were present. A very earnest and practical sermon was preached by the Rev. E. P. Crawford.

The singing was hearty and the congregation fairly large.

On Wednesday evening the annual Missionary meeting took place in the Church hall, Montreal street, when addresses were delivered by the Rev. E. P. Crawford, Rev. W. T. Forsythe, and the Rev. A. H. Robertson. The Rev. E. P. Crawford treated the audience to a vocal solo, which was a very pleasant innovation. The interest of the meeting was sustained throughout. The offerings amounted to about \$60.

The business meetings of the Association and the Deanery Board were held during the day. Reports were received from the various parishes on the work of the Church during the year, an abstract of which will appear. We are glad to be able to say that they show highly satisfactory results.

UNIVERSITY OF BISHOPS COLLEGE, LENNOXVILLE.

On Dec. 2nd, the first Sunday in Advent, a special service of a very interesting and solemnizing character was introduced into Morning Prayer. This was an office for the admission of Lay Readers drawn up under the authority of the Bishop of Quebec. For many years the students of the College have rendered aid to parishes and missions but during the academic session and in vacations. Taking hold of a suggestion made at one of the recent meetings of the College Missionary Union the authorities have with the Bishop's sanction formed a Guild of Lay Readers under the Professor of Pastoral Theology as Warden. Eight of the students were on Dec. 2, solemnly admitted to the order of Lay Reader by the Bishop's Commissary, the Ven. Archdeacon Roe, D.D. As now constituted, membership in the Guild will be attained as a rule after the student has resided two years in College; but the Warden has power to admit men at an earlier period if he thinks them suitable.

After morning prayer had been said as far as the third Collect, the Archdeacon accompanied by the Principal, entered the sanctuary, Prof. Allnatt remaining outside the rails with the eight candidates who were suitably habited. The Litany was then said by the Archdeacon, as special suffrage for the candidates being introduced after the prayer for the Bishop's and Clergy.

The candidates were then presented by the Professor of Pastoral Theology, with these words, "Venerable Sir, I present unto you these members of the University to be admitted to membership in the Brotherhood of Readers of this College."

Archdeacon: The Persons solemnly admitted

to so responsible an office in the exercise of which so much reproach as well as honour may accrue to the Church, ought to be carefully selected after full probation, on account of their gifts and fitness for the same.

Professor: I am satisfied myself by observation and inquiry that they are apt and meet for the office.

After solemnly asking if the congregation knew any just impediment to the setting apart of any of the candidates, the Archdeacon commended them to the silent prayers of the congregation, after which the Litany of the Holy Ghost was sung, all kneeling; some of the lines were especially appropriate to the occasion—

"Teach our faltering tongues to speak,
Come to aid the souls who yearn,
More of truth Divine to learn,
And with deeper love to burn,
Hear us, Holy Spirit."

The special Suffrage for the candidates was as follows:

That it may please Thee to bless these Thy servants now to be admitted to the Holy office of Readers in Thy Church and to bestow upon them such a measure of Thy grace that they may exercise their office to the glory of Thy name and the adornment of Thy Kingdom—
We beseech Thee to hear us, good Lord.

The Archdeacon then asked the candidates certain questions which were answered in due form, as follows:—

Archdeacon: Q. 1.—Do you trust that you are seeking this office of Reader from an earnest desire to serve God in the same for the glory of His name and the edifying of His Church?

Answer. I trust so.

Q. 2. Do you fully and heartily accept the Doctrine and Discipline of the Church of England as set forth in the Book of Common Prayer; and will you make that Book, including the Holy Bible, your guide and rule in the discharge of your office?

A. I do so accept it and will so use it, the Lord being my helper.

Q. 3. Do you promise loyally to observe the rules laid down by the Bishop, and other regulations in the Constitution of the Brotherhood of College Readers, for the guidance of all admitted members of the same?

A. I do so promise.

Q. 4. The Reader's office requires him to be a diligent student of that Holy Word of God, which is to be read to the people, and to labour more and more to understand the full import of what he so reads. What he understands with his mind he must believe in his heart and what he believes in his heart he must carry out in his life; that so his hearers may safely follow both his word and his example. Will you bend all your energies to do so?

A. I will endeavour so to do by the help of God.

The Archdeacon then handed to each candidate a Commission from the Bishop addressing each one in these words: "Receive the Commission of your Bishop to exercise the office of a Reader in such parishes or Missions of this Diocese, to which you may be from time to time specially appointed by your Warden in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

After a special prayer had been offered the blessing was pronounced in this form:

"Now the God of peace who brought again from the dead our Lord Jesus Christ, that great Shepherd of the Sheep through the Blood of the Everlasting Covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight by the power of the Holy Ghost, that your whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ. Amen."

After this office the Holy Communion was

celebrated, the Archdeacon being celebrant; the Principal was Epistoller and Deacon Dr. Allnatt was Gospeller. All the candidates then received the Holy Communion.

On Sunday evening Archdeacon Roe gave an address to the Readers, hymn 356 A. & M. being sung in the service. The services were impressive and it is hoped that the new departure may lead to much benefit both to the diocese and to the students themselves.

On Nov. 30th (St. Andrew's Day) the Missionary Union services were held. The special sermon had been preached on the Sunday before, Nov. 25th, by the Rev. Canon Thornloe, M.A., Rector of Sherbrooke, a graduate of the University. On Friday, the celebration of the Holy Communion took place at 11.15, the Rev. Dr. Allnatt being celebrant. In the evening the usual Missionary service was held at 7.30 p.m., and at 8 a meeting was held in the Hall, at which a large majority of the students attended. A very interesting and impressive address was delivered by the Rev. W. G. Faulconer, of Cookshire, formerly a Missionary on the Coast of British Columbia. His remarks on united prayer for Missions were most valuable and suggestive. Mr. H. E. Wright followed with an interesting paper on the vicissitudes of the Missions to the Kols of Chota Nagpore in India.

DIOCESE OF MONTREAL.

BEDFORD CLERICAL UNION.—The District of Bedford Clerical Union will meet (D.V.) on the 13th December inst at the Rectory, Knowlton. Subject of discussion; The law of the Lithe.

MONTREAL.—St. George's.—A very enjoyable concert was given on the evening, of the 3rd, in St. George's schoolroom, under the auspices of the St. George's Band of Hope. The organ occupied the chair. The programme comprised songs, recitations, flute and violin solos and a piano duet, all of which were so well rendered as to receive an encore. Among those who took part in the programme were Mrs. Cheeseman, Mrs. McIntyre, the Misses Hutchison, Misses Eastman, Yarker, Macpherson and De noon, and Messrs. MacDuff, Routh, Browning and Birks. The hall was crowded.

The regular fortnightly meeting of the St. George's Y.M.C.A. was held last Thursday evening. The meeting was very well attended and interesting papers were read on "The Book of Numbers," by Mr. W. W. J. Chipman, and on "The Spectroscope," by Mr. E. H. Hamilton. A special resolution of thanks to Mr. A. P. Willis was passed for his generous gift of a piano to the Young Men's rooms.

DIOCESE OF ONTARIO.

DESERONTO.—The Rev. Mr. Prime is to give a series of lectures here during the winter, the subject being "Church History." They will be illustrated by some excellent magic lantern slides presented to the Diocese by the S. P. C. K., some time ago.

PAKENHAM.—The children of the Sunday-school in this parish have presented the church with a fine bell from the Cincinnati Bell Foundry, weighing 400 lbs. We are glad to announce the utmost unanimity and satisfaction in Church affairs, and sincerely hope the good work now being done will long continue. The incumbent, Rev. J. Partridge, has lately been the recipient of a valuable cow, and handsome fur coat.

KINGSTON.—St. Paul's Church has met with a severe loss through the death of one of its churchwardens, Mr. E. Greaves, on Sunday morning, Dec. 2nd. Mr. Greaves, has had a long and painful illness, from which at one time it was hoped he would recover, but in his anxiety to resume work he overtaxed himself and suffered a relapse which has now ended fa-

tally. His continued interest in all work for the Church will not soon be forgotten, and it will be hard to find a more earnest or faithful warden. He leaves a widow and two children for whom great sympathy is felt.

The music of St. George's is improving rapidly under the care of Mr. E. E. Gubb, and it is to be hoped that Kingstonians will do their best to keep so excellent a musician, and faithful a Churchman amongst them.

St. Paul's.—Mr. Robert Barker, Post office Inspector, of London, has presented to St. Paul's Church of this city a handsome alms dish of beaten brass, as a thank-offering to God for the saving of his daughter in the Thames disaster, which occurred some five years ago. In the absence of Mr. Barker the presentation was made by the Rev. Mr. Carey at Sunday morning service. He made brief remarks, in which he alluded to Mr. Barker's connection with St. Paul's congregation.

In St. Paul's Church Sunday morning Rev. Mr. Carey alluded to his visit to several churches in London, Eng. He said that a great deal was said in Canada about the High and Low Church. Perhaps the congregation would be surprised to learn that the highest altar in London was that in Newman Hall's Congregational Church.

He also visited the Baptist Church, and found that there, too, the tendency was to make the interior attractive. In the English Churches the services are made as bright as possible, and thus large congregations are secured. Surprised choirs are general, and they add greatly to the interest in the service. He had attended many services while he was in England, but he was compelled to admit that the coldest service he had taken part in for some time was in St. Paul's Cathedral.

FOREIGN MISSIONS.—The Committee on Foreign Missions met Tuesday night, when Archdeacon Jones, Rev. Messrs. Lowin, Pollard, Crawford and Jones, and Messrs. Smythe and Rogers were present. Archdeacon Jones was made chairman.

The Report of the Treasurer from May 1st to November 1st was read, as follows:

Cash on hand.....	\$276 12
Received for:	
Domestic Missions	549 83
Foreign Missions.....	6 80
Peace River	107 19
McKenzie River.....	12 00
Northwest	74 25
Rupert's Land.....	1 60
Qu'Appelle.....	50
Saskatchewan	1 20
Irish Church Missions	5 00
Church Extension Association....	136 08
Algoma	135 82
Zenana Missions.....	31 40
Parochial Mission Jews.....	2 09
London Society Jews.....	11 40
General Missions.....	22 85
Diocesan Missions.....	1 70
Indian Homes	18 75

\$1,391 49

Paid J. J. Mason.....	\$1,222 18
" on checks.....	1 21
" Arch. Bed. Jones ex.	12 00

1,235 39

Balance on hand..... \$169 01

Of this balance, \$100.41 is reserved for Algoma claims; of the receipts, \$1,118.32, the sum of \$291.31 was received from the Women's Auxiliary. Last year the receipts were \$1,388.50; as compared with this year's \$1,118.32, but last year's receipts were greatly increased by the Algoma Jubilee Fund of the Women's Auxiliary. The following are the principal parishes that have not responded to the Ascensiontide appeal: Almonte, Brookville, St. Peter's, Cornwall, Deseronto, Fitzroy Harbor, Gloucester, Hawkesbury, Huntley, Kings-

ton, All Saint's, Leeds Rear, Marmora, Morrisburg, Napanee, Navan, Ottawa, St. John's, Perth, Pittsburgh, Trenton, Tyendinaga, Vank-leek Hill, Wolfe Island.

OTTAWA.—*St. John's*.—The fancy sale in St. John's schoolroom, in aid of the mission, was continued on Saturday afternoon and evening. The attendance throughout was good, and a greater part of the articles were disposed of satisfactorily.

The ladies who assisted in the Japanese drawingroom, dressed in Oriental costume, were Misses Parmelee, Jean Peden and Louisa Code.

At the fancy and refreshment tables were Mrs. Macdonell, Miss Chesley, Miss Playter, Miss Jones, Miss Peden, Miss Slinn, and Miss Stacey.

The result of the sale was very satisfactory, \$200 being realized. It will be appointed towards the "Aglesa" Square mission fund.

Christ Church.—The Lord Bishop of the Diocese intends to hold a general Ordination in this Church on the 3rd Sunday of Advent (16th Dec.). The sermon will be preached by the Rev. B. B. Smith, acting rector of Kingston.

BROOKVILLE.—*St. Peter's Church* has undergone a reformation, but it is the same old Church; just as the Church of England of today is identical with the Church of the same name before the reign of Henry VIII. About \$1,800 has been spent in repairs and alterations and on Sunday, December 2nd, the church was formally re-opened. The old plaster ceiling has been replaced with a wooden one, the walls have been painted and decorated, and five of the most prominent windows have been filled with the best cathedral glass, set in a simple pattern of neat design.

The organ has also been removed from the chamber specially built for it, and has been placed in the north-east corner of the transept where it is freer from damp and looks both sound and improved.

At the re-opening the Bishop of Ontario, who was rector of St. Peter's when he was chosen to be first Bishop of the diocese, held a Confirmation, the confirmands numbering 25. The Rev. G. W. G. Grout acted as Bishop's Chaplain, and the Revs. A. C. Nesbit, and F. L. Stephenson, as Epistoller and Gospeller. At the evensong, which was fully choral, the Rev. E. P. Crawford sung the service, and Mr. Nesbitt read the lessons. The Bishop preached and gave a very interesting account of the history and proceedings of the Lambeth Conference. Amongst other improvements a handsome gilt cross was noticed on the altar, this being the gift of Mrs. S. Keefer, in memory of her mother, Mrs. Pocock.

St. Peter's is the mother Church of the town, and although two other congregations have been formed out of it in the last 13 years, is still prosperous, and under the care of the present Incumbent is likely to become even more so than ever.

SMITH'S FALLS.—A very successful tea and concert were given here on the 6th inst, by the choir of St. John's Church. An excellent tea was provided at 7.30 p.m., the waitresses being dressed in various costumes of a by-gone day. So great was the crowd that fully one-third of those who had bought tickets were unable to obtain admission, and the entire programme had to be repeated on the following night.

At 8 the "old tyme concerts" was began. The singers were all dressed in quaint fashions and made a very pretty sight. Prominent among the men singers was Dominic Sampson in a rich King Hal costume, and another remarkable dress was the Doctors, which looked remarkably like an ordinary page boy's coat, but was certainly true to the period as it had

actually belonged to a Doctor of about 150 years ago. The ladies costumes were all so good that it would be invidious to single out any one for praise. A pleasant two hours entertainment was brought to a close by the singing of the National Anthem.

LYNDHURST.—On Sunday, the 13th ult., Bishop Lewis held a confirmation in this parish, when sixty-nine candidates were presented by the rector. All the newly confirmed remained to receive holy communion. The organ was ably presided over by Miss Minnie Sheffield, who, at the early age of sixteen, has devoted her musical talents to the service of God. We hope that the counsel given by the chief pastor in his excellent addresses will be long remembered, and that the addition of three score and ten to the list of communicants will tell upon the spiritual life and prove a source of strength to the parish.

DIocese OF TORONTO.

BURK'S FALLS.—*All Saint's Church*.—The Rev. E. A. Vesey desires to return thanks to Mrs. O'Reilly and the ladies of the C.W.M.A. for their kindness in sending a box of valuable clothing and Christmas tree presents.

DIocese OF NIAGARA.

No Report.

DIocese OF HURON.

MITCHELL.—It was conceded by those who attended service in Trinity Church on Sunday last that the morning sermon was by far the best ever delivered by the esteemed Rector since his coming to Mitchell. His subject was St. Paul's "Thorn in the Flesh," of which he treated fully, surmising that it was defective sight. He spoke of the many thoras that the human flesh is subject to, and held that they were all for our good, as affliction often trained our thoughts to God. The discourse was attentively listened to by an unusually large congregation, and many were deeply moved. Mr. Taylor is very earnest in his manner, thoughtful and logical, and thoroughly scriptural in his arguments. He and his family take a deep interest in everything that concerns the welfare of the Church, and a good work is being done."—*Mitchell Advocate*.

STRATFORD.—The Day of intercession for Missions was kept in the Memorial Church by a service, at which the Rector, Rev. D. Deacon, gave an address, showing the progress of missionary spirit among his people. The sermon was preached by the Rev. W. J. Taylor, of Mitchell, and was filled with facts and interesting incidents connected with Missionary work throughout the world.

LONDON.—The monthly meeting of the W. A. Mis. Association was held at Bishopstowe, on Monday, Nov. 26th. This is the first meeting which has been held since the Bishop's return, and all the members present were very much pleased at having Mrs. Baldwin and himself in their midst once more.

His Lordship gave a brief but very interesting account of the great Missionary gatherings he had attended in England during the month of June, at which missionaries from all quarters of the globe were present; he said that the news from the vast Mission Field was most cheering, but though much has been accomplished far more remains to be done. In conclusion his Lordship expressed the hope that with God's blessing resting upon them, a year of increased activity and usefulness lies before the Auxiliary in this Diocese.

During the summer and autumn a number of the branches have sent boxes or bales of clothing, &c., to Algoma or the Northwest. Several

new branches have been formed, and also several Mission Bands.

BRANTFORD.—*St. Jude's*.—The Workingmen's Association met on the evening of the 30th ult. There was a very large attendance. The Rev. Mr. Strong occupied the chair, and an interesting discussion took place on "the best means to improve the rendering of the service on Sunday, so as to make it congregational." Sunday afternoon, the 2nd Dec., a special Advent service for children was held.

DIoceseAN SYNOD.—The Synod of the Diocese opened its Session on the 4th inst, at London, with service in St. Paul's Cathedral, at which the Rev. Canon Richardson, M.A., preached, delivering an earnest and pointed address from the words:—"Lo, I am with you always, even unto the end of the world."—Mat. xxviii. 20. The following clergy assisted in the service: Bishop Baldwin, Dean Innes, Archdeacons Sandys, March, Mulholland, Canons Newman, Patterson, Hill, Davis, Falls and Smith.

The Synod met in the Chapter House in the afternoon for the transaction of annual business. There was a good turnout of clerical and lay delegates, and Bishop Baldwin was warmly welcomed after his return from Europe.

After routine, the election of Secretaries was proceeded with.

Rev. Canon Richardson was re-elected Clerical Secretary, and Mr. E. B. Reed, Lay Secretary.

Messrs. James Hamilton and A. G. Smith were proposed for auditors, but as it was understood that Mr. Hamilton did not desire to act longer it was moved that a Committee of two or three be appointed to report names for auditors; the position being an important and responsible one.

The motion was carried and the appointment left over.

The report of the Committee on Certificates and Synod Assessments was received and adopted, with a motion by the Lay Secretary to allow the delegates of congregations in arrears to take their seats on guaranteeing payment of the assessments due.

The Bishop then delivered his CHARGE, commencing by publicly thanking God for His kindness and mercy in bringing him safely through his journey, and by putting on record his appreciation of the work done by his administrator, Very Rev. Dean Innes, in conducting the affairs of the Diocese during his absence. (Applause).

His Lordship then referred to the Lambeth Conference speaking of it as the most important and grave Council ever held by the Anglican communion—a council which though not clothed with judicial powers by which its decisions could be enforced, has yet a peculiar authority of its own, derived from the profound respect with which the conference is regarded by the Church at large. It demonstrates as no meeting of the Anglican communion ever demonstrated before, the essential unity of the English Church. His Lordship continued (according to report in the *Free Press*), by this unity I do not mean to emphasize the fact that the Episcopate of Canada met there the Episcopate of India, Australia, Africa, China, and of other lands more or less remote, but I will emphasize the significant circumstances that the Conference was attended by upwards of 29 Bishops of the Protestant Episcopal Church of the United States. (Applause.) And although England and the United States are separated by the wall, on each side of it grew the vine of the Church, overgrowing the wall and uniting on top. The Church was one on either side of the wall, and the kindness, the open-hearted hospitality and enthusiasm with which the delegates were received in England will help to cement the bonds of peace between the two nations. Secondly—The Lambeth conference has proven the desire of the English Church to promote the union of the various divisions of the Chris-

tian Church. The resolution on that subject was read, and His Lordship said its deep significance was not to be overlooked. These great bodies known as the Non-conformists, in England are the nearest to the English Church in mind and belief, and it is to these that she is desirous of publishing her intention of inviting a brotherly conference and mutual discussion on the subject. Thirdly—The conference showed the desire of the Episcopal Protestant Church to meet in a friendly spirit all who were inclined to meet her. Fourthly—the conference has vindicated the character of the Church as a bulwark of the truth. It has grappled with the question of polygamy in its different mission fields, and has maintained the sanctity of marriage, entering a powerful protest against the facility which the civil law grants divorces on other grounds than those indicated by our blessed Lord. Purity, temperance, and the sacred observance of the Lord's day were all not only advocated but strongly urged as divine principles to be everywhere enforced. Notice is drawn to the Encyclical letter, a careful study of which will reveal the mind of the congress on some of the great questions of the day.

OBITUARY.

Under the obituary heading the Bishop made a touching reference to the late Dean Boomer, who was loved by all who knew him, and as a faithful minister of the Lord Jesus he preached the Gospel. The Rev. Richard Dingwell Freeman, late incumbent of Lambeth, entered the ministry late in life, and was a comparative stranger here, but as one who knew and loved him, his Lordship said he possessed a simple, child-like faith, and he fell asleep in Jesus as a faithful servant whose work being done entered into his rest.

The Mission Fund debt had been reduced to the insignificant sum of \$5,000, and while the receipts were in excess of last year, they would be more still were it not for the wholesale and reprehensible neglect of the offertories appointed by the Synod. (Applause). While some neglected these from the idea of their people being overtaxed, they should remember their loyalty to the Synod and their obligation to obey, and also the other phase of the question that there were some who took a lively pleasure in contributing to such objects. If a preacher announced special collection and there was no response to it, he had done his duty and the people were to blame. He directed their careful attention to the amendments to the Canon on Superannuation. The record of Episcopal acts was given in detail, the Bishop stating that he had (with the exception of less than 100) confirmed personally over 8,000 candidates since his connection with the Diocese.

The following new churches had been erected:

St. Paul's Church, at Southampton.

St. George's, Hamburg.

Christ Church, Glanworth.

The Church of the Ascension, Comber.

The Trivett Memorial Church (to be opened at an early date).

St. John's Church, Desborough.

The Church of St. John the Evangelist, London.

A new church at Terrace Hill, near Brautford, and another at Horndale.

All Saints' Memorial Church, in connection with the Memorial.

Christ Church, Forest, and a new church at Hyde Park, to be opened the first Sunday in January.

ORDINATION.

Two ordination services had been held during the past year, the first at Woodstock when seven deacons and five priests were ordained, and in St. George's, London West, when three deacons were ordained.

ST. PAUL'S CATHEDRAL.

The agreement under which his Lordship authorizes the placing of his chair in St. Paul's Church was read in full.

APPOINTMENTS.

As Rector of the Mother Church of the Diocese and as one entitled by his position, his years and his character to the office, his Lordship announced that he had appointed Rev. George M. Innes, M. A., to the Deanery of Huron, vacant by the death of Very Rev. Dean Boomer, to the Archdeaconry of Grey, the Rev. W. H. R. Malholland, Rector of St. George's Church, Owen Sound. Two positions in the Chapter thus becoming vacant, he collated to these vacancies Rev. A. S. Falls and Rev. Evans Davis. He purposed making a change in the manner of appointing Rural Deans, the plan proposed being to have the Archdeacon of a vacant Rural Deanery to summon a meeting of the clergy and churchwardens and delegates to elect by ballot some duly qualified one of their own number, and after such nomination is made his Lordship will make the appointment therewith.

The Women's Auxilliary of the Diocese was doing a great and noble work, and deserved the hearty support of the clergy. Huron College is worthy of the cordial and hearty support of the ministers and people for the good work it is doing under Rev. Principal Fowell. He asked the clergymen present, in view of the want for ministers, to use their efforts to bring forward the young men who they observe are suited for the work. The question of unity in the Church of Christ was pressed upon the notice of the individual members of the Synod. The benefits of the quickening of grace were pointed out, and in conclusion his Lordship said his efforts so long as he held the position of Bishop would be to promote the spiritual growth and health of the Diocese, believing that where these things were possessed all other things would be added to them. He expressed the hope that this would be one of the shortest and most beneficial meetings of the Synod.

Rev. Dr. Armstrong then proposed the suspension of the rule of order, and a vote of thanks to the late Commissary, Dean Innes, which was unanimously carried, and suitably acknowledged. Several memorials were read and notices of motion given, and the Synod adjourned at 4.45 to meet at 7.30 p. m.

(To be continued.)

DIOCESE OF ALGOMA.

FORT WILLIAM EAST.—The Church in this parish suffered a great loss by the removal of Mr. W. H. Carpenter and family, to Rat Portage, in consequence of Mr. Carpenter's appointment as Sheriff of the sub-district of Rainy River. Much regret is felt at their departure, and the only consolation being the hope that in God's providence, the removal may be for their welfare. The best wishes of all who knew them will certainly accompany them.

The Harvest thanksgiving service was held here on Sunday afternoon, the 11th inst. The room was appropriately decorated, and the attendance (ninety-three persons) the largest yet known to the assistant minister. The offertory, \$5.46, was in behalf of the Diocesan Clergy Widows' and Orphans' fund.

PORT ARTHUR.—The Port Arthur and Thunder Bay Parochial Magazine for December, says: The Bishop has fixed his residence for the winter at Huntsville, in the Deanery of Muskoka. An inspection of the map will shew the sound judgment manifested in the selection. It is central for the eastern and more populous parts of the diocese for the winter's work; convenient for reaching Toronto, Montreal, &c., for those "begging expeditions" which are such a trial to the mind and body of our Bishop, but so necessary for the very existence of the diocese, and yet possesses railway facilities which will enable him to visit the Lake Superior and Thunder Bay regions without any difficulty at any season.

DIOCESE OF WESTMINSTER.

(From the Churchman's Gazette, New Westminster.)

SAPPERTON.—St. Mary's.—The Lord Bishop and Mrs. Sillitoe arrived home on the 15th of November, after six months absence in England, whither the Bishop had gone to attend the Pan Anglican Conference. We are sorry not to be able to state that they arrived home in good health, but we trust the genial climate of B. C. will soon restore them that inestimable blessing. His Lordship preached at Holy Trinity on the morning of the 18th., and at St. Mary's in the afternoon of the same day. We, in the name of their many friends, tender them a hearty welcome.

DONALD.—His lordship and Mrs. Sillitoe arrived here on Sunday morning, Nov. 11th., accompanied by the Bishop of Japan and a number of workers accompanying him from England. While the train waited, the whole party visited St. Peter's Church, where a short office of thanksgiving was said by the Bishop of New Westminster, in acknowledgment of God's providential care of them on their journey. Rev. Mr. Irwin had met the party at Fielding, and after the train had departed said Mattins and the Bishop preached. Evensong was said at 7.30. The services here are very nicely rendered, owing in a great measure to the musical ability of Mr. Evans, the lay reader; and the hymn singing is most hearty. Donald is soon to receive a second Church worker, in the person of Mr. F. E. Wright, who has probably arrived before this report is in print. Mr. Wright has been educated at Litchfield Theological College, is a son of a Clergyman in Litchfield Diocese, and has been engaged in work amongst railway men for many years.

YALE.—The Lord Bishop and Mrs. Sillitoe arrived in this Mission on Thursday morning, Nov. 14th., accompanied by Rev. Mr. Small, and Dr. Pearce, the new Medical Missionary to the Indians, who joined the train at Spuzzum, and were received by the Sisters, at All Hallows School, including Sister Margaret, who had come out with them from England as an addition to the Staff and had come on from Donald the previous Monday. The services of an additional Sister were very much needed in consequence of the progress of the school, and the presence of a competent medical man, in the Indian district will be not only of inestimable benefit to the Indians themselves, but of unspeakable comfort to the sister superior in her responsible charge. Dr. Pearce passed his examination, before the Medical Board, most successfully and is licensed to practice anywhere in the Province. His residence will be at Yale, but he will make frequent visits to North Bend and Lytton and other places within the Indian district.—We learn that the Rev. R. Small will go to England, early in January, on a three month leave of absence.

VANCOUVER.—The Rev. H. P. Hobson, curate of St. James' Cathedral, Toronto, has been selected, by the Bishop, from amongst the clergymen nominated by the committee representing the congregation of the new Church, in Vancouver. Mr. Hobson has accepted the appointment and is expected to arrive early in December.

The Lord Bishop visited Vancouver on Sunday, the 25th., November preaching in the evening in St. James' Church. He stayed, during his visit, at St. Luke's Home. On Monday he consulted with a number of Churchmen relative to the "west end" Church, and called upon a number both of "old timers" and new comers. A sale of fancy work will be held in the Wilson Hall on Tuesday, December 18th., by the ladies of the Guild of St. James' Church and the Mission at Yaletown, for the benefit of the new Mission Church in Yaletown.

The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man.

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

DECISIONS REGARDING NEWSPAPERS.

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

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

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

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

CALENDAR FOR DECEMBER.

- DEC. 2nd—1st Sunday in ADVENT.
 " 9th—2nd Sunday in Advent.
 " 16th—3rd Sunday in Advent. (*Notice of St. Thomas and Ember Days.*)
 " 19th—EMBER DAY.
 " 21st—St. Thomas; Ember Day.
 " 22nd—EMBER DAY.
 " 23rd—4th Sunday in Advent. (*Notice of Christmas; St. Stephen. St. John and Innocent Days,*
 " 25th—CHRISTMAS. (Pr. Pss. M., 19, 40 85. E. 89, 110, 132. Ath. Cr Pr. Pref. in Com. Services till Jan. 1, inclu.
 " 26th—St. Stephen, 1st Martyr.
 " 27th—St John. A. & M.
 " 28th—Innocent's Day.
 " 30th—1st Sunday after Christmas.

DEGRADING METHODS OF RAISING MONEY FOR CHURCH SUPPORT.

BY BISHOP GILLESPIE.

The season has returned when Parishes and Missions are found desiring to raise money for their general support, or for some particular object; by means of some of those expedients which in our day so frequently take the place of the simple Scriptural "giving alms of our goods." The list of these expedients would be a long and curious one, and when associated with the objects, in some cases there would seem a positive profanity.

The writer may claim to have had from his position unusual opportunities of observation. He has endeavoured to judge impartially, and especially in cases where necessary expenditures came upon the few, and the law of pure charity might seem to be relaxed.

He is prepared to take ground against this system, for a system it has become, and he will frankly state his reasons.

The system may be attacked in its strong hold; it does not pay pecuniarily. The frequent jokes on this method of Church finance, are wit and wisdom. The very experts in the business when hardly pressed, will admit that the money put in the shape of material, advertising, hire

of hall, and numerous *et ceteras*, to say nothing of time, only comes out, and not always that. The time is a pretty important factor. How often after a sale, a social, a dinner, we hear one and another of the active workers say: "Well, I would rather pay, inaming a good price for the speaker, than go through this again."

One item is often overlooked. Great stress is laid on the patronage from without; but there is no monopoly of the business, so these outside customers come to have their own affairs of the sort, and it would be very mean not to return their courtesy—in other words, to pay them back their money.

We have spoken of the variety of these devices. In a world that loves pleasure well, "having a good time," will be the ruling idea in device and arrangement. And so the world comes in in some of its most objectionable amusements. Yes, the children who have been baptised into purity; and the maidens whose should be the "bashful blush," dance and perform before whosoever will pay the dime or the quarter, and if they have a conscience in the matter, think that the charity makes it all right. It is pleasure, amusement, that is denying the Lord the travail of His soul; and the Church is helping it by her dances, her masquerades, her theatricals, her lotteries, and many other devices borrowed from the world. When the Church bewails the marked indifference to her God and the Saviour of her sons and daughters, and sadly asks, why it is so, she may recall these things, and return answer unto herself. Of course, if all this is right in the Holy Church, very much more in the same direction is it right where no Church is concerned.

These modes of raising money are often attained with not only the loss of the benefit of the holy seasons of the Church, but with their actual profanation. Easter-tide is a very common time for making money after this manner. And we have known the affair contending with holy duties all through Lent, and even the solemnities of Passion week, mingled with the rehearsal and the details of the coming sale or show.

There is no more fruitful source of parish irritation and contention than this whole business. Who has not heard when it was over, how this one would do nothing, and that one was entirely too officious, and what this one said, and that one did. And more than this; many is the pastor whose life has been embittered, and who has seen his holiest efforts frustrated by this system. In my soul, I honor the minister who will say to his people: "Brethren, I will have nothing to do with any means of raising money that I believe is unfriendly to the spiritualities of the Church."

This working is the degradation of Charity. It is taking away from the individual the blessing of the simple self-denying gift. It is saying to men, come and get gain; come to the Church counter just as you go to any other counter, and you shall have a return; when the blessed Lord has said, "do good and lend, hoping for nothing again." It is treating charity as a pill that must be sugared.

There is nothing worse for the Church treasury, and certainly for the treasury of the Lord, than this system of Church sustentation and benevolence. Sooner or later it comes to this, that there is little or no actual giving. As lately I heard in one of the most disheartening parishes, considering its position, I ever knew: "We have been so in the habit of relying on the ladies, that now we look to them for everything."

I believe that this thing is the demoralization of the Church; that it is a leading cause of the lukewarmness and inconsistency we all mourn over. I think there is a scarcely a pastor who would not rejoice to have it proscribed. As I write, I meet these words in a Parish paper: "In those parishes where" much attention is

given to concerts, entertainments, bazaars, and the like, it is found that the conversation in pastoral calls naturally drifts in the same direction. The clergyman is asked such questions as these: How much did the ladies make last week? Was there a crowd at the bazaar? What are the young people planning for their next entertainment? This result stands as one of the greatest objections to this kind of effort. We may defend them by all the arguments of expediency and necessity, still they stand condemned when they secularize the Christian mind and lead it to think chiefly of these things. No wonder such people come in time to look upon the Church as existing, for this kind of work as well as being supported from such a treasury."

But it is said "you can't get the money in any other way." No doubt when people have been educated in this way, it is very hard to get them out of it—that is one of the evils. But it has been done, and it can be done. Let a minister say to his parish, "we will try simple giving, we will have no more of such modes, we will try and have some gospel and some blessing in giving our money," and many will feel it a great relief. Many a husband will be glad to give his wife a great deal more charity money, rather than have her wearied and annoyed as he has seen her as officer of a society or member of a Committee.

Upon our larger Parishes devolves the responsibility. As long as they uphold the system the weaker Parishes or Missions will plead, and with some force, their example.

Earnest as are our words, and unduly severe as they may seem to some, they are the expression of the best thought and feeling in the Church.

DO AND DON'T.

If you want to be a Christian do whatsoever our blessed Lord directs you to do. Be His disciple, one of His co-workers, His friend. Help Him in all His work of saving mankind. Do not live for yourself, but for others. Use your time, money, influence, in this work. On His day, "the Lord's Day," attend both the morning and evening services of His Church. "Make the outgoings of the morning and the evening to praise Him." Let nothing keep you away from church except before the Lord some *very great* necessity. If the husband cannot go, let the wife go and pray and worship for him. And so the husband for the wife. Let no weather prevent your attending that would not keep you at home during a week day. Do not say that the distance is too great. If you can go the same distance to your business you can go to church. Let no visitor keep you. Bring your visitor to church or let him stay alone, for God in the Fourth Commandment holds you responsible for "the stranger within your gates" on His Holy Day. The Lord's day is set apart, and His Church services established, that mankind may not forget God. Come, then, to church, to keep up His name, His authority, His love, His law.

Come regularly to the Holy Communion. This is to hold up to the world that Christ died for the sin of the world. Through His death only we are each forgiven. By partaking of this remembrance of His death we receive daily spiritual strength. We cannot receive the Lord's Supper too often. Be regular there. Don't let your place be vacant. Be seen there. Let your influence go out from there.

Bring your offerings to God's House. Let us either close God's House or support it. God commands us to support it, its services and ministers. Hear His stern rebuke to those who will not sustain His Church. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed Thee? In tithes

and offerings." Read His punishment upon those who took care of their own and neglected His House. "Consider your ways," He says. "Ye have sown much and bring in little. Ye looked for much and it came to little. And when ye brought it home and I did blow upon it. Why? Because of Mine House that is waste, and ye run every man unto his own house." Haggai, i.

As to offerings, do not be mean with them. Bring as largely as you possibly can each week. Study how much you can give. Do not be afraid of giving too much to the Lord. No one ever loses what he gives to God. Nor think to save money by staying away from church. If you could never go to church at all, you should still send your offerings. Money saved out of God will become cankered in its use and will be a witness against the owner in the last day. Read St. James, chap. 5.

Many good works for Christ would be done in parish life if the people would bring what they justly ought and what they can bring to the Lord. And do not keep a book account with the Almighty as you do with your grocer, asking the Lord to give you credit for each dime or dollar you bring. The Lord will keep such an account, if you desire it, and at the last day. His day of settling accounts with men, He will open His books before angels and men, and show what He has done for you and what you have done for Him. His Holy Spirit, who walks continually by your side, will point out His continual care and watchful providence over you through the whole course of your life.

His provision of health and friends, and food and raiment, and shelter and sleep, and countless other comforts of life. And with all these the redemption of your soul and body to such happiness in the life to come as the human mind on earth has not been able to imagine. He will open to the universe all this and then your credits of a few dimes or dollars begrudgingly given once in a while for Him. No don't keep any debit and credit account with God, and do not tell others what you give. Give secretly, between Himself and you, and He will daily pour gladness into your heart.

Never say that you must first pay your debts before you give to God's Church. Your first debt is to Him who gives you all things. He who pays his dues to God will be enabled to pay his debts to his neighbors.

Above all, stand by your Pastor in his work. Do not forsake him. Be not of those who wound and hurt a Pastor's heart and influence; who withdraw from him and forsake him without a word of explanation or excuse: with no word of thanks for all he has tried to do for them.

He has been appointed over them by the Lord. He has broken to them the Bread of Life. He has done for them and for their family all that He could do, in times of health and sickness, in affliction, sorrow and joy, but they have turned their backs from Him and fled as though He were an enemy. Wherever such persons go, certainly they cannot carry the Lord's blessing with them, for they have made a "schism" in the Body of Christ. They have wounded the blessed Saviour in His minister. "Inasmuch as ye have done unto it unto one of the least of these my brethren, ye have done it unto me." Be afraid, then lest when your name is blotted out of your faithful pastor's parish book it be also blotted out of the Lord's Book of Life. For He said to His ministers, "Whatsoever ye bind or loose on earth shall be bound or loosed in Heaven." If you remove into another parish, obtain a letter of transfer from your pastor. Do not leave him with less decency than you would leave a landlord at whose table you had received your food. If there be something in the services that you do not like do not make a schism, but speak kindly to your pastor of it. Bear patiently. Christ commands peace and forbids division. Do not complain of your pastor because he does not visit you. When he is not visiting you he

is visiting some one that needs him more; or he is at some sick-bed or funeral, or Church service or instruction, or studying and writing for his work. And why should he visit you except in sickness? Why should you not visit him? It is easier for a hundred persons to visit him than for him to visit a hundred. Turn this matter round about and let the parishioners come to him when they desire to see him. As to parish work, don't stand back waiting to be invited, but come and offer your services to Christ through your pastor for the Sunday school, Bible classes, choirs; in organizing and helping parish guilds, especially for the young in visiting the sick, the neglected and strangers; in bringing people to church and there helping them through the service; in lending books and papers of instruction, and in reading and studying yourself to explain to others your pastor in Christ's work greatly needs help of many kinds. Come to him and talk over parish interests, and ask him what you can do. Show your interest in everything that goes on in the parish; and be not one of those who come to the house of God for sociability and who complain. "I might go to that church for years and nobody would notice me." Christ does not send you to work in His vineyard to be "noticed," but to work. He bids you not to be "noticed." He says "he that would be great among you let him be your servant. Even as the Son of Man came not to be ministered unto but to minister unto others, and to give his life a ransom for many." Neither be of them who take offence at their pastors faithful rebuke. He is set over you by Christ, who says to him, "I have set thee a watchman unto the house of Israel. If thou dost not speak to warn the wicked from his way, that wicked one shall die in his iniquity, but his blood will I require at thy hands."—Ezekiel, xxxiii.

If you hear your religion or Church assailed, do not go to strangers for books or information, but come directly to him whom the Lord has set over you; for the Lord says to you, "Obey them that have rule (guide) over you, and submit yourselves, for they watch for your souls as they must give an account." If you feel yourself becoming indifferent and cold in your religious life, come at once to your pastor for such godly counsel and advice as will remove difficulties and awaken you from spiritual sloth.

If you think of marriage, do not enter upon it without your own pastor's blessing. The blessing of pastors and parents upon the marriage of children go down to the third and fourth generation.

In all things, then, as Christ's disciple, work under your pastor for Christ. The time allowed us is very short, and we cannot come back from the grave to finish neglected duties. Let us work, then, while we have to-day. The great Day of Account is rapidly approaching, when we must be judged, not for a death-bed repentance, but for the "works done in the body."

Wherefore be thou faithful unto death, and He who walketh amidst the Golden Candlesticks,—the Churches,—will give thee a Crown of life.—Church News.

TOO TIRED TO GO TO CHURCH.

One of the commonest of reasons given for not attending divine service is this, "I was too tired after my week's work, and wanted simply to rest." It certainly seems a respectable reason as one regards it superficially. Yet after all is said it is good only in rare cases. To regard Sunday as mainly a day of rest from labor is to forget its first reason for being, namely that it is the Lord's Day. And if we are to use it rightfully as a day of rest, we must first use it reverently as a day of worship.

Doubtless there are some who come up to the Lord's day worn out with their toil. But for one man who is thus weary there are many women. The wives and the mothers whose gentle cares and household tasks never end, who never know what it is to have a distinct day of rest from their labors cut out of the week and sharply defined, are of all persons the very ones who can make this excuse justly, if any one can do so. Yet they are the last to make it, and the most faithful in keeping Sunday as a Christian should.

Again the busiest men in the congregation are often the most regular in attendance at Church. There are some people who drive their work, and some whose work drives them. The keenest workers in the parish are generally the hardest workers in their world. The truth is there always remains time and energy for doing any duty we really want to do. And those who accomplish the most are often the richest in time to attend to each duty in its place. We should remember that it is a sign of weakness and insincerity to be ever pleading that poverty-stricken plea, "I have not time," when duty calls.

The Sunday is generally for men a day out out clean from the balance of the week. And after a night's rest a man should be ashamed to excuse himself from a little exertion on the ground of being tired. And even if one is a little worn and fatigued, will a day spent in mere loitering, rest one the best? To spend a day doing nothing and accomplishing nothing, ought to leave behind such a sense of dissatisfaction with self as would spoil one's rest instead of refreshing him. To a man honestly tired, the best of rest is not dalliance but a change of occupation. To refresh the soul is the very best way to revive the body. Sunday is enjoined upon us just for that reason. And he who forgets or refuses to discern that profound truth will find his Sunday stale and unprofitable, if nothing worse. Have we not all discovered we can make it a weary day, yet spend no hours in public worship?

Without urging the authorities for a devout observance, if one really seeks for relief from the cares and toils of time he will find it best, in turning from them to the contemplation of eternity, and in pausing a while from business to think of its solemn responsibilities, and its august concerns. The man who is turning a crank rests his right hand by using his left. We who are turning the cranks in the labors of the world can rest both mind and body best by educating the soul. The main trouble with men's faith and religiousness to-day arises in sheer neglect of that education. The best cure for that neglect stands waiting for them in the Church's means of grace. And the first, because the most open of these means, is in the public services of Sunday.

Bring to the cure of your world weariness the conscientious and regular use of those services, and soon they will grow to be to you your highest privilege. As many another has found, you also may find, in these quiet restful hours in the Church, relief to strained nerves, a better knowledge of Christ's religion, peace of mind, and exaltation of soul.—No. 1, Dakota Churchman.

Another Offer.

"THE ATLANTIC MONTHLY" and the "CHURCH GUARDIAN" for one year for FOUR DOLLARS,—the subscription price of the former alone.

A Rector in the Diocese of Fredericton writes I am very much pleased with the general religious tone of the paper, and with the fair, temperate exposition of Church doctrine.

FAMILY DEPARTMENT.

MINE.

I closely held within my arms
A jewel rare;
Never had one so rich and pure
Engaged my care.
'Twas my own, my precious jewel,
God gave it me.
'Twas mine: who else could care for it,
So tenderly?

But the dear Master came one day
My gem to take.
"I cannot let it go," I cried:
"My heart would break"
Nay, but the Master came for it,
To bear above.
To deck his royal diadem—
He comes in love,
"But, Master, it is *my* treasure,
My jewel rare!
I'll safely guard and keep it pure
And very fair."
"If thou keep'st my gem," he said,
"It may be lost:"
The threshold of My home no thief
Has ever crossed.

"And where the heart's rich treasure is
The heart will be;
Your jewel will be safe above,
Gone before thee."
The Master said these words and gazed
With pitying look,
While in the early hush of morn
My gem he took.

Close to my heart, that morn, I held,
Tears falling fast,
An empty casket; the bright gem
Was safe at last.
Yes, Master, Thou may'st keep my own,
For it is *Thine*;
Safe in the house not made with hands,
'Tis *Thine* and mine.

—The Church Chronicle, Kentucky.

"THAT IMPUDENT RUTH."

A STORY IN ONE CHAPTER.

[Continued]

Then she took up the glass and, turning it upside down, put it on the table. At the same instant she drew out her watch and looked at the time. "I'll fit down here awhile, and see how the glass acts," she thought. So she sat down with the watch and the egg-boiler before her.

Lying open on the table was a Bible. The fly-leaf showed it was Ruth's—a prize awarded her at Sunday school.

"I wonder if she read the fifth chapter of the Acts," thought her mistress, turning the pages over aimlessly. A small Christmas card caused the book to fall open where it was placed as a marker. Miss Golightly saw it was in the Epistle to the Ephesians. At the fifth and sixth verses of the last chapter a thick pencil-mark attracted her attention. She read the words: "Not with eye-service, as men-pleasers, but as servants of Christ, doing the will of God from the heart." Then scrawled on the margin she read: *Lord, help me to be a Christian servant.*

The old lady took off her spectacles and rubbed them—they had become dewy. She had for the moment quite forgotten the egg-boiler. The spectacles were soon on again, and half mechanically she continued reading where she had left off. She read as far as the ninth verse:—"And ye masters do the same thing unto them, forbearing threatening, knowing that your Master also is in heaven; neither is there respect of persons with Him."

Again the spectacles required rubbing. But

suddenly, during the process, Miss Golightly caught sight of the sand-glass. It was still running. She looked at her watch. Surely she must have mistaken the time! It was *five* minutes since she had last looked at it, and still the sand was running! She held the watch near the candle to make sure she had not made a mistake. No; now it was *six* minutes. She took the glass up and shook it. Still it ran on. Dear, dear, how very strange it all was! Now more than *seven* minutes had passed, yet the sand ran on! The old lady sat shaking her head and rubbing her spectacles for nearly six long minutes more, and then at last, in despair, she looked again, and found the top of the glass was empty. Eleven minutes and a half had the sand taken to run through. The young man in Nason and Jebb's had sold them the article under false pretences. That was bad; but worse, far worse, Miss Golightly had judged Ruth without a hearing, and had accused her of falsehood. She rose, replaced the egg-boiler on the dresser, then, candle in hand, she went upstairs to her bed-room.

When Miss Heloise returned from church she found the parlour unoccupied, except by the cat, who was warming her paws on the fender.

According to invariable custom, Miss Golightly read family prayers that evening. Miss Heloise sat on her own chair by the fire; Ruth, very upright, on the edge of another by the door. Miss Golightly always read in clear, decisive tones, as became her character; but, strange to say, there was a slight hesitation in her voice to-night. Her mind appeared pre-occupied.

The Lord's Prayer and the Grace were ended, the last *Amen* said, and Ruth—murmuring, "Will you require any more ma'am?"—was just about to leave the room, when Miss Golightly made a slight gesture with the hand, and stepped towards the door.

"Ruth, I wish to speak to you before you go," she said.

The girl trembled; she felt something awful was about to follow.

"I wish to tell you, Ruth," continued Miss Golightly, "that I am sorry I did not take steps to find out whether the sand-glass acted properly *before* I accused you of falsehood. I am an old woman, and perhaps a proud one, but, by God's grace, I am not too old or too proud to learn a lesson. I trust in future my judgments will be more just."

What a strange girl was Ruth! at this point she stifled a suppressed sob. It was Miss Heloise's spectacles this time which became dewy and required to be immediately rubbed.

"Heloise, my dear," said Miss Golightly, turning towards her sister, "while you were at church I tried the egg-boiler. It took very nearly thirteen minutes for the sand to run through. So, you see, I was wrong to accuse Ruth of untruthfulness so hastily."

Then the old lady turned and held out her hand to the girl. Her demeanour showed a strange mixture of its wonted stateliness, added to which was a touching softness in the expression of her face.

"Ruth," she said, "I trust you will continue to pray *Lord, make me a Christian servant*. I, on my part, shall pray, from this night, *Lord, make me a Christian mistress*."

The old lady had placed her thin wrinkled hand in the girl's stout red one; and Ruth, with a sudden impulse, bent and kissed it. Then she bolted suddenly out of the room; her feelings were beyond restraint, and, once in her own kitchen, she threw herself on to a chair to enjoy a good cry.

A few moments later the two old ladies, each with her silver candlestick, mounted the stairs to their respective bedrooms. On the landing, as was their wont, they bade one another good-night. Miss Heloise, with her hand on her sister's shoulder, pressed her withered cheek against her own, hardly less withered, and kissed her twice. This was an unusual demon-

stration of affection, for as a rule the sisters only interchanged one kiss. Though neither spoke to the other, they understood its meaning. Miss Golightly meant: "I have had a sharp fight, but I gained the victory." And Miss Heloise meant: "Sister, to my love and respect for you has this night been added veneration."

How well the old ladies slept that night, and how peculiarly good the eggs were the next morning!—just cooked to a turn. But directly after breakfast Miss Heloise, whose mission in life seemed to be making excuses for other persons' delinquencies, disappeared into the kitchen. "Ruth," she said, "I'm going to put that egg-boiler down into the fender for a good long while. We must not scold Mason and Jebb till we are sure they deserve it. You see, now watches are so cheap, no doubt this glass has been in their shop a long while, and has got damp—so damp that the sand *sticks*, and doesn't run through evenly."

Miss Heloise's theory was correct, and thus Mason and Jebb were saved a scolding.

Of course Ruth did not leave at the end of the month, in fact, she stayed several years in the service of the Misses Golightly. Then she proved to all the world how well Miss Golightly had judged her—for she did a very flighty thing—*she got married!*

Let us hope her successor boils the dear old ladies' eggs exactly three minutes and a half.

THE BIBLE AND A GUINEA.

Men who have risen in the world are often fond of looking back to see what circumstances gave them their first push up the ladder of life.

A gray haired old admiral used to tell of a piece of very good advice which he received in his youth, and which made such an impression on him, that to it he ascribed his steady advancement in life. As a lad, just before joining his ship, he occupied an humble lodging for a few nights, the landlady, a respectable, motherly woman, at once taking a strong interest in the young fellow.

"When I went to bid her good by," he said, "the kind creature pressed a Bible and a guinea into my hand, saying:

"There, my lad, take those, and God bless and prosper you. As long as you live never suffer yourself to be laughed out of your money or out of your prayers."

It was a word in season; the young midshipman never forgot it. To keep the resolution he made then required no ordinary firmness and courage, for let me tell you that fifty, or seventy years ago, religion on board ship was a thing to suffer for.

But the boy stood firm. Alone amongst a crowd of careless ones, he said his prayers, trying to shut his ears to scorn and mockery, and even disregarding actual personal ill-usage as much as he could.

On shore he did not recklessly fling away the money he had earned, in "treating" and folly, as did most of his shipmates. So, by degrees, becoming known to his superior officers as a steady, well-conducted young fellow he merited the promotion he afterwards obtained.

We need just this sort of bravery nowadays—not the bravery which keeps a man staunch in the face of the enemy's cannon, we have plenty of that in the land, and we are glad of it; but the bravery of the soul that dare keep its place when the devil's ugly weapons are directed towards it—the bullet hail of scorn, laughter and mockery.

Try to lead good lives, lads of to-day! And next, do not be ashamed of being seen to do so. It is as wicked to pretend to be worse than you are as it is to strive to be thought better than you are.

We want 10,000 subscribers; will you help in securing them?

A BRAVE SOLDIER.

There are heroes in high and in humble life whom we never weary of holding up as examples to our children. The following anecdote, told to many a round eyed German boy, preserves the remembrance of one such hero of the battle field:

General Elliott, when Governor of Gibraltar, during the siege of that fortress, was making a tour of inspection to see that all under his control was in order, when he suddenly came upon a German soldier standing at his post, silent and still, but he neither held his musket nor presented arms when the general approached.

Struck with the neglect, and unable to account for it, the General exclaimed;

"Do you not know me, sentinel, or why do you neglect your duty?"

The soldier answered, respectfully, "I know you well, general, and my duty also; but within the last few minutes two of the fingers of my right hand have been shot off, and I am unable to hold my musket."

"Why do you not go and have them bound up, then?" asked the General.

"Because," answered the soldier, "in Germany a man is forbidden to quit his post until he is relieved by another."

The General instantly dismounted from his horse.

"Now, friend," he said, give me your musket, and I will relieve you; go and get your wound attended to."

The soldier obeyed, but went first to the nearest house, where he told how the General stood at his post; and not till then did he go and get his hand dressed.

The injury completely unfitted him for active service; but the news of it having reached England, whither the wounded man had been sent, King George III. expressed a wish to see him, and for his bravery he made him an officer.

ROYAL BAKING POWDER Absolutely Pure.



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

MARRIED.

HUGHES-HAMILTON—At Weldford, on the 24th of October, at St. Paul's Church, by Rev. E. B. Cooper, Abra'm Hughes to Sarah Elizabeth Hamilton, daughter of the late William Hamilton, of Weldford.

MURPHY-PAYNE—At St. George's Church Moncton, N.B., on 18th Nov. 1888, Thos. J. F. Murphy, M.D., Surgeon, Nfld., son of Martin Murphy, C. E., Provincial Engineer of Nova Scotia, to Mary Silver Payne, daughter of Martin Payne, Halifax, N.S.

DIED.

WILLIS—At Stellarton, N.S., on Dec. 8rd. Janet, beloved wife of J. F. Willis, aged 77 years.

THE SINGER'S CHRISTMAS.

It is high time to commence practicing Christmas Music, and to plan festivals. **DITSON & CO.**, publish a large number of Christmas Carols, Anthems, Songs, Quartets, &c. Please send for lists.

Beautiful Cantatas for Girls & Boys

Good Tidings, or Sailor Boy's Christmas. By Rosabel. 25 cts. \$2.40 a doz.

Babe of Bethlehem. Children's Voices and Quartet. Benj. Cutler. 15 cts. \$1.44 per doz.

Jingle Bells. Peculiar and very pretty. Leo. R. Lewis. 30 cts. \$3 per doz.

Christmas Gift. A Santa Claus Story. Rosabel. 25 cts. \$2.46 per doz.

Caught Napping. A nice musical Drama. Leo. R. Lewis. 30 cts. \$3 per doz.

King Winter. A true cold weather Cantata. L. O. Emerson, 30 cts. \$3 per doz.

Messenger of Christmas. T. M. Towne. 30 cts. \$3 per doz.

Christmas Songs and Carols. For Young Children. Kate Douglas Wiggin, 12 cts. \$1.08 per doz.

Bright and Interesting Christmas Services.

Joyful Chimes. 5 cts. \$1 per 100. Rosabel. Birthday of our Lord, 5 cts. \$4 per 100. Rosabel. Song of the Christ. 12 cts. \$1.08 doz. Sawyer.

Cantatas for Choirs, Societies, &c.

Christmas Eve. 35 cts. \$3.12 doz. Gade; Christmas, 30 cts., \$7.20 doz. Guttersen; Christmas, 40 cts., \$3.50 doz. Mendelssohn.

Any book mailed for retail price.

OLIVER DITSON & CO., Boston.

C. H. Ditson & Co., 367 Broadway, N. Y.



CALENDAR FOR 1889 READY IN NOVEMBER

Will contain the English Table of Lessons Edward VI Prayer Book, \$1.00; Mor. gilt \$1.50.

Churchman's Private Prayer Book, 50c. gilt, \$1.00.

Triple Certificates for Holy Baptism, Confirmation and First Communion, with Envelopes, \$1.20 doz.

Sunday-School Leaflets, 10c. per annum each copy.

Illustrated Magazines, for Sunday-Schools Charitable Institutions and Homes, 15c. to 50c. per year.

Complete Church S. S. Teacher's Register and Class Book, just published, 10c.

WM. EGERTON & CO.,

25-3m 10 Spruce street, New York

Notice.

Canon W. H. Cooper, who is detained in Montreal in consequence of his wife's illness, will be glad to take one or more duties for a month from the 18th inst., (four Sundays and Christmas Day. Address 23 Cathcart street, Montreal. 33-13

VIRGINIA FARMS and MILLS SOLD and exchanged. Free Catalogue. R. B. CHAFFIN & Co., Richmond, Virginia. 33-13

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

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

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

LEADING FEATURES.

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

New Edition
THOROUGHLY REVISED, WITH ADDITIONS,
And adapted for use in both the English and American Churches.

INTRODUCTION BY THE
VERY REV. R. W. CHURCH, M.A., D.C.L., Dean of St. Paul'
PREPARATORY NOTE TO CANADIAN EDITION BY THE
Most Rev. The Metropolitan.

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

ROWSELL & HUTCHISON.
TORONTO, CANADA.

Corham M'F'G Co., Silversmiths * *
* * * Broadway and 19th Street, New York,
ECCLESIASTICAL DEPARTMENT.

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

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

HEATON, BUTLER & BAYNE,
LONDON, ENGLAND.

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

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

Episcopal Choirs!

Send Fifty cents for a copy of our
NEW SERVICE

Consisting of Solos, Duets, Quartets, Recitatives and Magnificent Choruses. Just the thing for

CHRISTMAS TIME.

It can not fail to please. **THE ECHO MUSIC COMPANY, LaFayette, Indiana.** 31-4

NEW EDITION—JUST OUT.

THE PRIEST, THE WOMAN, AND THE CONFESSORIAL by Rev. C. CHENIQUE. Paper covers, 40c; or bound in cloth. 75c.

F. E. DRAFTON & SONS,
252 St. James st., Montreal

THE RECTORSHIP

Of the Parish of Christ Church being at present vacant, applications will be received by the Wardens up to Dec. 31st.
GEO. H. WILCOX,
JAS. C. MOODY, M.D.,
Wardens.
Windsor, N.S., Oct. 9th. 1888.

VACANCY IN PARISH OF HAMPTON.

A Clergyman of moderate views wanted for the Parish of Hampton, Diocese of Fredericton. Apply immediately to
27-8 **WM. OTTY.**

THE CHURCH GUARDIAN

BEST MEDIUM FOR ADVERTISING

MISSION FIELD.

(From the American Church S. S. Magazine.)

New obstacles to Missions are presenting themselves in foreign countries. The religions of India are beginning to defend themselves against missionary effort.

Such are the almost daily wailings of the native press. Thus we find ourselves in the midst of what is called, "The revival of Hinduism." Nor is this, by any means, mere fume and fuss.

All this has its effect upon the multitude. Opposition of the masses to Christianity is far more bitter and pronounced than it has ever been before.

THE VEPEY MISSION ASSOCIATION, MADRAS.

BY THE REV. A. WESTCOTT, Principal of the Theological College, Sullivan's Gardens, Madras.

(From the Mission Field, London, England.)

Many of our friends at home who watch with interest the progress of our Christian work in India, may be glad to have some brief account of a Mission Association in Madras which endeavours to plead the cause of Christ before educated Hindoos.

Esq., M. A., the Principal of the S.P.G. College, the association hold their monthly meetings in the lower hall of the college. At each of these a lecture is given or a paper read on some religious subject, which is followed by a discussion in which all persons present, Hindus, Mahomedans, or Christians are cordially invited to join.

(To be continued).

A MAN OF A THOUSAND.

When death was hourly expected, all other remedies having failed, and Dr. H. JAMES was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption.



Is the most reliable substitute known for mother's milk. Its superiority to other preparations rests on the crucial test of 30 years experience throughout Great Britain and the United States.

SALESMEN We wish a few men to sell our goods by sample to the wholesale and retail trade.

The Great Secret of the Canary Breeders of the Hartz. NINA BIRD Manna restores song to cage birds and preserves them in health.

OPIMUM Habit. The Dr. J. L. Stephens Bandy Nerve Pills, and other treatment over cured more than 10,000 cases.



M. S. BROWN & CO.,

ESTABLISHED A.D. 1840.

JEWELLERS & SILVERSMITHS, -DEALERS IN-

Church Plate and Metal Altar Furniture.

128 Granville St., Halifax, N.S.

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

The Ven. Canon Edwin Gilpin, D.D., Archdeacon of Nova Scotia, Halifax.

The Rev. Canon Brock, M.A., President King's College, Windsor, N.S.

The Rev. C. J. S. Bethune, M.A., Head-Master Trinity College School, Port Hope, Ontario.

The Rev. E. S. W. Pentreath, Christ Church, Winnipeg, Man.

Prices can be had on application.

A GREAT CHANCE.

A Library for Every Churchman.

The Church Identified. By the Rev. W. D. Wilson, D. D., 12mo. cloth, 377 pages.

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

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

The Papal Claims, considered in the light of Scripture and History. With an introductory by the Right Rev. G. F. Seymour, S.T.D. 4mo. cloth, 195 pages.

The Doctrine of Apostolical Succession. With an Appendix on the English Orders. By the Rev. A. F. Perival. 2mo. cloth, 146 pages.

The Lives of the Apostles, their Contemporaries and Successors. By E. F. A. Caulfield. With an introduction by the Rev. S. Baring-Gould. 2mo. cloth, 27 pages.

English Church History. By Charlotte M. Yonge. 2mo. cloth, 27 pages, illustrated.

The Principles and Methods of Instruction as Applied to Sunday School Work. By William H. Groser, B.S. 6th edition. 2mo. cloth, 232 pages.

Books which have influenced me. By twelve prominent public men of England. 10th thousand. 2mo. parchment paper, 123 pages.

The Church Cyclopædia. A Dictionary of Church Doctrine, History, Organization and Ritual. By Rev. A. A. Benton. 8vo. cloth, 8.6 pages.

Specially selected to cover all points on which every intelligent Churchman should be informed.

The regular price of these books, all new or new editions, is \$16. They are offered for \$5. Special sale; not supplied at this rate separately. Send orders promptly. Supply limited. 100 sets.

JAMES POTT & CO.,

14 and 16 Astor Place, New York

GEORGE ROBERTSON, ST. JOHN, N. B.

CHOICE TEAS A SPECIALTY.

Finest Groceries.

JAVA AND MOCHA COFFEES, FRUITS, PRESERVED JELLIES, &c Retail Store, -67 Prince Street,

Wholesale Warehouse-19 Water St. GEO. ROBERTSON.

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

TORONTO-HAMILTON.

WE WANT A CANVASSEER OR CANVASSERS (Lady or Gentleman)-for Toronto, Hamilton, and neighborhood. Good Commission to right party. Address this office.

LONDON, ONT.

CANVASSER WANTED FOR LONDON CITY, and adjoining Towns. Address this office.

OTTAWA, ONT.

WE REQUIRE A CHURCHMAN or Churchwoman to solicit Subscriptions to this paper in Ottawa and neighborhood. Good Commission.

Address:

"THE CHURCH GUARDIAN," P.O. Box, 504, MONTREAL.



Cures PAINS - External and Internal.

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

Heals Bruises, Scalds, Burns, Cuts, Cracks and Scatches.

BEST STABLE REMEDY IN THE WORLD.

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

Large Bottle! Powerful Remedy! Most Economical!

As it costs but 25 cents,

A SEASONABLE AND VALUABLE PAMPHLET.

Communion Wine.

A Critical Examination of Scripture Words and Historic Testimony,

BY THE

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

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

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

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

In ordering please mention this advertisement in the

THE CHURCH GUARDIAN,

190 St. James Street,

MONTREAL.

PARAGRAPHIC.

A SINGLE TRIAL

is all that is needed to prove that Polson's Nerviline is the most rapid and certain remedy in the world for pain. It only costs ten cents for a trial bottle. A single trial bottle will prove Nerviline to be equally efficacious as an external or internal remedy, and for pain of every description it has no equal. Try 10 cent sample bottle. Sold by druggists. Large bottles 25 cts. Avoid substitutes.

He who does not engage in the quarrels of others will have few of his own.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows.

As stated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing or using. Sent by mail by addressing with stamp, naming this paper, W. A. NOXES, 149 Power's Block, New York.

Some persons, instead of "putting off the old man," dress him up in a new shape.

THE DIFFICULTY EXPERIENCED

in taking Cod Liver Oil is entirely overcome in Scott's Emulsion of Cod Liver Oil and Hypophosphites. It is as palatable as milk, and the most valuable remedy that has ever been produced for the cure of Consumption, Scrofula and Wasting Diseases. Do not fail to try it Put up in and \$1

The best characters have a mixture of infirmities, and the worst have some redeeming virtues.

CAUTION.—Beware of diphtheria, influenza, bronchitis, congestion of the lungs, coughs and colds at this season of the year. Keep Minard's Liniment in the house ready for immediate use. It may save your life; it has saved thousands.

CORPULENCY. Recipe and note how to harmlessly effectually, and rapidly cure obesity without semi-starvation, dietary, etc. Eur Spear Mast, Oct. 24th, 1884, says: "Its effect is not merely to reduce the amount of fat, but by affecting the source of obesity to induce a radical cure of the disease. Mr. R. makes no charge whatever. Any person, rich or poor, can obtain his work, gratis, by sending six cents to cover postage, to F. C. RUSSELL, Esq., Webburn House, Store Street, Red Cross, London, Eng."

Canada Paper Co., Paper Makers & Wholesale Stationers. Offices and Warehouses: 78, 80 and 82 CRAIG ST., MONTREAL; 1 FRONT ST., TORONTO. Mills: FRINGVALE MILL, WINDSOR MILLS, WINDSOR MILL, P. Q.

GET AND CIRCULATE "The Church and Her Ways."

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

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

Please mention this paper in ordering.

Excelsior Package DYES!

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

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

THE EXCELSIOR DYE CO., C. HARRISON & CO., 10-tr Cambridge, King's Co., N.S.

SEND TO

THE "CHURCH GUARDIAN" OFFICE,

FOR A COPY OF THE FOLLOWING:

ALSO, "METHODISM versus THE CHURCH, or WHY I AM A METHODIST," answered by a Layman. Price 15c.

Every Churchman should have the foregoing.

HOW TO GET

Little's Reason's For Being a Churchman, without Cost.

SEND Seven Dollars, with the Names of Seven New Subscribers to the CHURCH GUARDIAN and the Book will be forwarded.

Address: THE CHURCH GUARDIAN, P. O. Box 504, Montreal.

"THE YOUNG CHURCHMAN."

WEEKLY:

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

MONTHLY:

Single subscriptions, 25c. In packages of 10 or more copies, 16c per copy. Advance payments.

"THE SHEPHERD'S ARMS."

A Handsomely Illustrated Paper for the Little Ones.

WEEKLY:

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

MONTHLY:

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

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

11,000 COPIES ISSUED

"Reasons for Being a Churchman."

By the Rev. Arthur Wilde Little Rector St. Paul's, Portland, Me.

Neatly bound in Cloth, 232 pages, Price \$1.10 by mail.

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

THE PATTERN LIFE.—Lessons for the Children from the Life of our Lord. By W. Chatterton Dix. Illustrated. Price, \$1.50.

At the end of each chapter are questions, and all is written in a simple and interesting style suitable for children, and a most valuable aid to any mother who cares to train her children in religious truth.

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

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

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

The above may be ordered from The Young Churchman Co., Milwaukee, Wis.

Or through the Church Guardian.

SPECIAL PREMIUM OFFERS!

For THREE new Subscriptions accompanied by remittance of \$3.00: Canon Wilberforce's "Trinity of Evil." Price 50c For NINE new Subscribers and \$9 Rev. Dr. Dix's Sermons "Christ at the Door of the Heart." Price \$1.75. For TWELVE new Subscribers and \$12: Bishop Littlejohn's valuable work, "The Christian Ministry at the end of the 19th Century." Price \$2.50.

USE QUEEN'S LAUNDRY BAR AND SAVE YOUR LINEN. Trade Mark.

BUY THE ALBERT TOILET SOAPS IF YOU WANT THE BEST. BEWARE OF IMITATIONS.

THE DUPLEX CORSET. (Double Bones, Steels, and Seams.) These Corsets give grace, ease, and style to the figure. No bones over the hips to break and vex the wearer. Need no breaking in. Adjusts itself to the figure. Is the most durable Corset made. HIGHEST PREMIUM wherever exhibited. Sample Corset, \$1.00 English Satteen, \$1.00. (By Express.) Remit by Postal Note, Money Order, or Registered Letter. Catalogues free. Agents Wanted.—Name this paper. DUPLEX CORSET CO., No. 315 6th Ave., New York.

KNABE PIANOFORTES. UNEQUALLED IN Tone, Touch, Workmanship and Durability.

AGENTS Illustrated circular free of Two New Books, and proof that \$100 a month is made selling our new edition of Mother, Home and Heaven, 180,000 sold. Edited by T. L. Cuyler, D.D., \$3.75; also, 10,000 Curiosities of the Bible, introduction by J. H. Vincent, D.D., illustrated by E. B. Treat. 75 Broadway, N. Y.

MAGIC LANTERNS AND STEREOPTICONS, all prices. Views illustrating every subject for PUBLIC EXHIBITIONS, etc. A profitable business for a man with small capital. Also lanterns for Home Amusement. 153 page Catalogue free. McALLISTER, Optician, 49 Nassau St., N. Y.

YOUR NAME on 50 Fancy & Mild's Name Cards, Outside 100 Pictures, all 10c, Game Authors, 5c, Dominoes, 5c, Box of Palms 5c. The lot, \$90c. Jewel Card Co., Hingham, Mass.

WANTED LADIES and GENTLEMEN who wish to make \$5 to \$4 a day easily at their own homes. Work sent by mail. No canvassing. Address with stamp Crown Mfg. Co., see Visa St. City's O.

CHURCH ORGANISTS, SEE HERE! PALMER'S Book of 516 short and interesting Interludes and Modulations in all keys. Ready March 30. \$1.50 net H. R. PALMER, Lock Box 280, N. Y. City.

BELLS.

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

MENEELY & COMPANY WEST TROY, N. Y., BELLS Favorably known to the public since 1828. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals

McShane Bell Foundry. Finest Grade of Bells, Chimes and Peals for CHURCHES, COLLEGES, TOWER CLOCKS, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. H. Y. McSHANE & CO., BALTIMORE, Md., U. S. Mention this paper.

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

Clinton H. Meneely Bell Co. SUCCESSORS TO MENEELY & KIMBERLY, Bell Founders, TROY, N. Y., U.S.A. Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Catalogues sent free to parties needing bells.

TEMPERANCE COLUMN.

SHREBROOK.—The meeting of the Church of England Temperance Society held in the Church of the Advent on Monday evening, 3rd December, was largely attended, the beautiful little church being crowded. Able and most interesting addresses were given by the Rev. Canon Thornloe, Rev. Albert Stevens, of Hatley, and by the Rev. James Hepburn, of Magog. At the conclusion of the meeting a number of new names were added to the total abstinence pledge book.

The November meeting of the Church of England Temperance Society, Orillia, was presided over by the Rev. R. W. E. Greene, who opened the proceedings with reading of Scripture and prayer. Hymns were sung at intervals, Miss McMullen presiding at the organ. Mr. Greene expressed pleasure at taking part in that portion of Church work; said he had long been engaged in it, and hoped that the Orillia Branch would this year enter upon an era of renewed activity. He described some of the awful effects of drink witnessed during his two years' sojourn in St. Louis, Missouri, and stated that experience proved beer and light wines were not a substitute for strong liquors—they soon failed to satisfy the appetite they created, and led to the use of whiskey, brandy, and other fiery liquors. He urged rescue work—the salvation of a soul was worth any sacrifice. Loving sympathy had been instrumental in the rescue of John B. Gough, and the same influence was as necessary in Orillia as in other places, and would not go unrewarded. Every one—man, woman, and child—had an influence, and he would rejoice to see it exerted in the rescue of the perishing. Tell the fallen of Jesus, the mighty to save. Personally he was a total abstainer, and while casting no reflection upon the red ribbon branch he would rejoice to see all even as he, in wearing the blue badge, because of the increased influence it would give them in temperance work. The Rev. J. Jones moved, "That we heartily thank Almighty God for the measure of success vouchsafed to the work of our Society, and we pledge ourselves to relax no effort in the great work of trying to reclaim the intemperate, and to preserve our young from the snares of drunkenness." He defended the red ribbon branch, to which he belongs, from what he regarded as an unfair preference on the part of the President, but expressed a hearty assent to the plea for rescue work. He pointed out the shortcomings of the Society, individually and collectively, with great faithfulness, but appeared hopeful they might have more to be thankful for—in the way of labour and its fruits—in the future than in the past. C. J. Miller, Esq., J.P., in seconding to the resolution congratulated the Society, of which he was proud to be a member, upon the ring of their President's address. The opening speech and the re-

solution "expressed his sentiment exactly." The true strength of the temperance movement was shown not when crowds were coming forward to support it with their votes, and a wave of enthusiasm was sweeping over the land, but in the hour of seeming weakness, when the enemy came in like a flood and appeared confident of carrying all before him. The voter might assist to carry the law, then join in violating it. He might be one who would use the tavern keeper's house and sheds without paying a fair equivalent for the accommodation—a most contemptible proceeding. These were no real help to the cause. But those who worked and prayed, to stem the evil, and to rescue the victims, to educate the young, and bring about a reformation in the principles and practices of the people—those were the strength of the temperance movement. The people of this country had passed through long agitation, resulting in the adoption and repeal of the Scott Act, and none could successfully deny that under license the drink evil had increased and was increasing. Mr. Greene would find the field in Orillia white unto the harvest, and he earnestly hoped that a blessing might rest upon their efforts for rescuing the perishing, and freeing our land from the curse of drink. Mr. F. Evans moved, that "the Orillia Branch of the Church of England Temperance Society desire to tender to the Rev. Rural Dean Stewart their hearty thanks for the great interest he has always taken in the work and success of the Society, and to express an earnest hope that he will accept the office of Honorary President of the Society, and continue his interest in its success." This was seconded by the Treasurer. Mr. N. Baker moved, seconded by Mr. Bruce Murphy, that the following office-bearers be appointed for the current year:—Honorary President, the Rev. A. Stewart, A.M., Rural Dean; President, the Rev. R. W. E. Greene; Vice-Presidents, the Rev. J. Jones, Messrs. G. J. Booth, F. Evans, and S. S. Robinson; Treasurer and Librarian, G. H. Hale; Secretaries, C. Smithering-gale and H. Greenland; Executive Committee, Messrs. G. McMullen, M. Fraser, M. A. Evans, and A. Stewart; Mesdames T. Goffatt, N. Baker, and Greene; Messrs. N. Baker, R. H. Rowe, T. Price, and Bruce Murphy. God save the Queen was sung with great heartiness, and the meeting closed with the Benediction. The old social feeling is reviving in these meetings, and the audience dispersed slowly, notwithstanding the hour for closing was past.

At the next monthly meeting in December, the Hon. C. Drury, M.P., Minister of Agriculture of Ontario, is to give an address.

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

THIS PAPER may be found on file at Geo. F. Verrill's, Bureau of Savings, 110 Broadway, New York.

Edward's Desiccated Soup

Consists of Extract of BEER and choice VEGETABLES in a dry state; quickly and easily made ready for the table; agreeable to the palate.

NUTRITIOUS, ECONOMICAL.

and is, in its proportions of flesh-formers heat-formers and mineral salts, a most perfect diet!

FOR SALE BY ALL GROCERS.

In tins, 1lb. 40c.; 1/2 lb. 25c.; 1/4 lb. 15c. and 2 oz. packets 5c.

WHOLESALE DEPOT:

30 St. Sacrament Street, Montreal.

EDWARDS' ECONOMIC COOKERY—a valuable book—post free on application. 24-26

THE INSTITUTE LEAFLET

FOR

Church Sunday-Schools.

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

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

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

Now in the Seventh year of publication.

Prepared by the Sunday-School Committee of the Toronto Diocese, and published by Messrs. Rowse & Hutchison, Toronto, at the low rate of Six cents per copy, per annum. The CHEAPEST LEAFLET in the world. Moderate in tone, and in Church doctrine, and true to the principles of the Prayer Book. New Series on the "Life of Our Lord," begins with Advent next. Send for sample copies and all particulars Address ROWSE & HUTCHISON, 76 King street, East, Toronto.

THE TEACHERS ASSISTANT.

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

Price only 30 cents per annum.

Brimful of interesting matter on every Sunday's Lesson.

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

The Bishop of Toronto thus writes respecting the Assistant:

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

The Bishop of Algoma says:

"The 'Assistant' is certain to prove a valuable aid to conscientious Sunday-School Teachers. Not its least recommendation is the fact that side by side with its Scriptural Lessons is carried on a system of distinctively Church Teaching, such as, if found in all our Schools, would make them, what I fear they are not always, but always ought to be, the Church's nurseries."

The Bishop of Niagara commends it in these words:

"A Teacher using faithfully the Bible and the Prayer Book, and your Assistant, can readily prepare himself or herself to make Sunday-school Teaching a delight to the whole class."

Try it for the Year beginning with Advent next.

Address ROWSE & HUTCHISON, 76 King street, East, Toronto.

SUBSCRIBE for the CHURCH GUARDIAN.

THE CHURCH GUARDIAN A Weekly Newspaper.

NON-PARTISAN INDEPENDENT

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

Special Correspondents in different Dioceses

OFFICE;

190 St. James Street Montreal.

SUBSCRIPTION:

(Postage in Canada and U. S. free.) If Paid (strictly in advance) - \$1.00 per an If not so paid - - - - - 1.50 per an ONE YEAR TO CLERGY - - - - - 1.00

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

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

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

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

ADVERTISING.

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

RATES.

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

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

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

All Notices must be prepaid.

Address Correspondence and Communications to the Editor

P. O. Box 504. Montreal, Dec 12, 1888.

NEWS AND NOTES.

BURLINGTON ROUTE.

DAILY EXCURSIONS TO THE PACIFIC COAST, COLORADO, WYOMING AND UTAH.

Railroad ticket agents of the Eastern, Middle and Western States will sell, on any date, via the Burlington Route from Chicago, Peoria or St. Louis, round trip tickets at low rates to San Francisco, Los Angeles, San Diego, Portland, Tacoma, Seattle, Vancouver, or Victoria; also to Denver, Cheyenne, Colorado Springs, or Pueblo. For a special folder giving full particulars of these excursions, call on your local ticket agent, or address P. S. RUSTIS, Gen'l Pass, and Ticket Ag't, C. B. & Q. R. R., Chicago, Ill.

Teacher (rhetoric class)—Miss Purplebloom, you may express the thought, "Necessity is the mother of invention." in different words. Miss Purplebloom—Invention is the daughter of necessity.

DEAFNESS CURED.

A very interesting 132 page Illustrated Book on Deafness. Noises in the head How they may be cured at your home. Post free 3d. Address DR. NICHOLSON, 30 St. John street, Montreal.

Mrs. Moire Antique—"Shall we call on those Cornododger people, Clara?" "Certainly not, ma. They live in a three-story frame in Madison street. We could never hold up our heads in church again."

Gluten Flour and Special Diabetic Food are invaluable waste-repairing Flours, for Dyspepsia, Diabetes, Debility, and Children's Food. No Bran, mainly free from Starch. Six lbs. free to physicians and clergymen who will pay express charges. For all family uses nothing equals our "Health Flour." Try it. Sample free. Send for circulars to FARWELL & RHINES, Watertown, N. Y.

Brickford—They say that Smith is going to try the mind cure. Rogers—He'll have to take the medicine in homeopathic doses.

ADVICE TO MOTHERS.

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

"Mamma, mamma," sobbed a little three-year-old girl, running into the house much offended, "I wish you'd whip the old hen. She won't let me see the chickies. She dnt lifted up her dress, an' they all run right under."

WHAT'S THE MATTER?

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

Fond mother: 'Are you better, my dear?' Little Kiffie: 'I dunno, is the jelly all gone?'

PAROCHIAL

Missions to the Jews Fund.

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

CANADIAN BRANCH.

President:

The Lord Bishop of Niagara.

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

Honorary Secretary: Rev. J. D. Cayley, Toronto.

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

Diocesan Treasurers: The Secretary-Treasurers of Diocesan Synods.

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

Fredericton—Rev. F. W. Vroom, Shediac.

Toronto—Rev. J. D. Cayley, Toronto.

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

Ontario—Rev. W. B. Carey, Kingston.

Niagara—Rev. Canon Sutherland, Hamilton.

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

Special Notice.

WE ARE NOW READY TO SUPPLY

Our New Improved

GURNEY HOT-WATER HEATER!

Guaranteed More Economical in fuel

Quicker in Circulation, and

Larger Heating Surface

Than Any Boiler now Made.

Contains all known Improvements!

Combines strength, Durability, and

is Elegant in Appearance.

EASY TO MANAGE.

E. C. Curney & Co.

385-387 St. Paul,

MONTREAL.

THE METHODISTS AND THE

CHURCH OF ENGLAND.

(Paper, 99 p.p.)

A Review of the position of Wesley and

of Wesleyanism, (otherwise Methodism,

relatively to the Church,) a most useful

Tract for general circulation.

Single copies 25c. Address

F. C. IRELAND,

Lachute, P. Q.

TELEPH NE NO. 1906

FOR

TOWNSHEND'S

Bedding, Curled Hair, Moss, Alva, Fibre

and Cotton Mattresses. The Stem-winder

wave wire Beds in four qualities. Feather

Beds, Bolsters, Pillows, &c., 834 St. James

street, Montreal.

THE GIRLS' KALENDAR

FOR

1889.

Prepared by a Parochial Branch of the "GIRLS' FRIENDLY SOCIETY FOR AMERICA," for the use of Members of the Society and other girls and young women of the Church.

The Kalendar consists of twelve pages 12 by 9 1/2 inches, with beautiful cartoon on each page, with a tasteful cover. A text is given for every day, and on each page are selections, spiritual and practical, bearing on the lives and difficulties of young women.

The Kalendar has now reached its third year and has a circulation of over 6000 copies.

Copies at 15 cents each may be ordered through any bookseller of E. & J. B. Young & Co., New York, Damm & Upham, Boston, or of the undersigned, from whom they may be procured in numbers of not less than 25 at 12 cents each. Postage (at the rate of 2 cents a copy) or express charges extra.

Address

MISS E. M. HOPPIN,

469 Broadway, Cambridge, Mass.

Please mention this paper in ordering.

PUTTNER'S EMULSION

OF

Cod Liver Oil

There are 165 cities in the world that contain over 100,000 inhabitants, and there are a hundred and one little ailments brought on by an over worked constitution, which might be prevented by the timely use of Puttner's Emulsion.

It is in diseases of this origin that it has achieved and is achieving such marvelous results. Rev. R. T. Brine, Pugwash, N.S., says—"Being fully convinced that suffering from exhaustion, brain weakness, and rheumatic attacks, will gain speedy relief from the use of Puttner's Emulsion. I feel it a duty to make known to such its remarkable effects on my system."

Dr. H. J. Fixot, of St. Peter's, C. B., says—"Judging from the results obtained from Puttner's Emulsion in the course of my practice, I cordially recommend it to possess all the virtues ascribed to it as a medicine."

Young and growing children thrive on Puttner's Emulsion.

For sale by all dealers at 50c.

BROWN BROS., & CO.,

Druggists, HALIFAX, N.S.

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

MONTREAL, 8th May, 1888.

A. POULIN, Esq., Manager St. Leon Water Co., Montreal:

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

Yours truly

H. MACDIARMID.

2-v

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you. Address DR. H. G. ROOT,

Branch Office, 37 York St., Toronto.

DOZZONI'S MEDICATED COMPLEXION. For all blemishes, freckles, eruptions, etc. For all blemishes, freckles, eruptions, etc. For all blemishes, freckles, eruptions, etc.

Montreal Stained Glass Works.



CASTLE & CO.

Artists in English Conventional and Antique, Lead and Mosaic—Memorial Stained Glass.

40 Henry Street, Montreal, P.Q. and Fort Covington, New York.

Church of England Distributing Bomes.

Shorbrooke, P.Q., "GIBB'S HOME for Girls, and "BEN'S HOME" for Boys.

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

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

ADVERTISE

THE CHURCH GUARDIAN

Best Medium for Advertising

Church of England Journal

IT REACHES EVERY PART OF THE DOMINION.

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

THE NEW AMERICAN PLAY FREE FOR EXHIBITION. Reliable agents (either ex) to show sample & take orders. One Music Box FREE in every County. American Music Box Co., 7 Murray St., N.Y.

FACE, HANDS, FEET, and all their imperfections, including Pimples, Marks, Moles, Warts, Itch, Freckles, Bores, Acne, Blemishes, Scars, Pitting and other eruptions. Dr. John H. Woodbury.

3 YEARS... CINCINNATI, O.

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

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

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

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

Other Professional Chairs and Lectureships are under consideration.

There are eight Dignity Scholarships of the annual value of \$150, tenable for three years. Besides these there are: One BIRNEY Exhibition (\$50); Three STEVENSON Science Scholarships (\$40); One MCCAWLEY Hebrew Prize (\$30); One COGSWELL Scholarship (\$120), open for Candidates for Holy Orders; One MCCAWLEY Testimonial Scholarship (\$38); One AKINS Historical Prize (\$30); One ALMON WELSH and Testimonial (\$24); One HALIBURTON Prize (\$2); One COGSWELL Cricket prize. The necessary expenses of Board, Rooms, &c., average \$54 per annum. Nominated students do not pay tuition fees. These nominations fifty in number, are open to all Matriculated Students, and are worth about \$90 for the three years course. All Matriculated Students are required to reside in College unless specially exempted. The Professor's residence within the limits of the University grounds.

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

REV. PROF. WILLETS,

Acting-President King's College,
Windsor, Nova Scotia

COMPTON LADIES COLLEGE,
COMPTON, P.Q.

The Diocesan College for the higher Education of Young Ladies re-opens on

Sept. 5th, 1888.

This Institution furnishes a Thorough Christian Education at the exceptionally low rate of from \$150 to \$200, (according to extras), per annum. It is under the management of a Corporation appointed by the Synod of the Diocese, the Lord Bishop of Quebec being President.
Send for Circular to

REV. O. H. PARKER,

Honorary Bursar,
June 19th. 1888. Compton, P. Q.

Davidson & Ritchie

ADVOCATES, BARRISTERS, AND ATTORNEYS AT LAW,

190 ST. JAMES STREET,
MONTREAL.

Business carefully attended to in all the Courts of the Province of Quebec, and in the Supreme Court of Canada, and the Privy Council, England.

Loans negotiated and investments made.

H. DAVIDSON, M.A., D.C.L., Q.C.
(Admitted to the Bar of Lower Canada June 10, 1864).

CHIEF, F.A., B.C.L.

THE YOUTH'S COMPANION.

Features for 1889.

Six Serial Stories—150 Short Stories

Profusely Illustrated by Eminent Artists.

Tales of Adventure; Illustrated Articles of Travel; Sketches of Famous Men; Historical and Scientific Articles; Bright Sayings; 1,000 Short Articles; Anecdotes; Sketches of Natural History; Poetry.

\$5,000 in Prizes for Short Stories.

Three Prizes of \$1,000 each, three of \$750, and three of \$250, are offered by the Publishers of THE COMPANION for the best Short Stories. Send stamp for full particulars.

Four Holiday Numbers

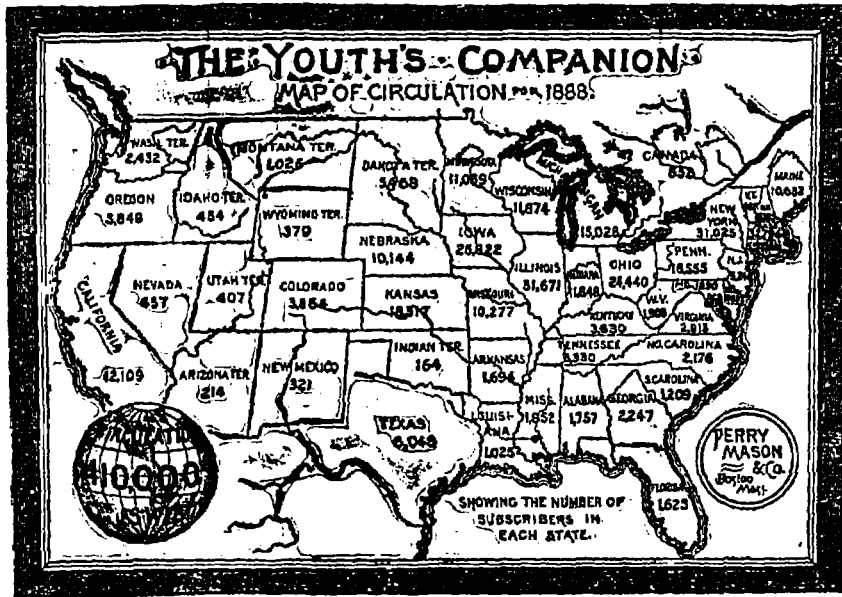
Are in preparation, and will be exceedingly attractive, filled with the special work of our favorite writers, and profusely illustrated.

Thanksgiving—Christmas—New Year's—Easter.

These Souvenir Numbers are sent to Each Subscriber.

The Illustrated Supplements

Were given with nearly every issue last year, and have become an important part of the paper. They will be continued this year. No other paper attempts to give such a large increase of matter and illustrations without increase of price. Really a \$2.50 paper for \$1.75 a year.



Two Millions of Readers Weekly.

Household Articles will be published frequently, giving useful information in various departments of home life—Cooking, Embroidery, and Decoration of the Home, without and within. The Editorial Page gives timely articles about current events at home and abroad. The Children's Page is always crowded with Stories, Anecdotes, Rhymes and Puzzles adapted to the Youngest Readers.

SPECIAL OFFER TO NEW SUBSCRIBERS.

FREE to NEW SUBSCRIBERS who send \$1.75 now will receive the paper FREE from the time the subscription is received to Jan. 1st, 1889, and a full year's subscription from that date. This offer includes the **FOUR HOLIDAY NUMBERS**, the **ILLUSTRATED SUPPLEMENTS**, and the **ANNUAL PREMIUM LIST** with FIVE HUNDRED ILLUSTRATIONS. **Jan. 1.**

Send money by Post-Office Money Order, Express Money Order, Check, or Registered Letter.

Specimen Copies and Colored Announcement free. Please mention this publication. Address

THE YOUTH'S COMPANION, 41 Temple Place, Boston, Mass.