

## 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.

Subscription \$1 Per Annum.—If Paid Strictly in Advance.

# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

J. P. Willis  
226 St Geo'

"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. VIII.  
No. 42.

MONTREAL, WEDNESDAY, FEBRUARY 15, 1888.

\$1.50  
PER YEA

## ECCLESIASTICAL NOTES.

**ANOTHER SUFFRAGAN FOR LONDON.**—The *Yorkshire Post* observes that "it is quite on the cards that the Bishop of London will take the first opportunity of securing the services of yet another Suffragan, and that in this case there is every reason to believe that Prebendary Sandford's name will stand first." Prebendary Sandford was at one time Domestic Chaplain to Bishop Temple, when Bishop of Exeter.

**THE BISHOP OF ROCHESTER ON CHURCH DEFENCE.**—The Bishop of Rochester, in his annual letter to the clergy of his diocese, speaking of Church defence, says:—"While I deeply feel that for us clergy to have it constantly on our lips and in our minds is a mistake, and may even be a danger, the laity of the Church, both in Parliament and out of it, should constantly be on their guard. Any moment a chasm may yawn under our feet, should personal ambition or party tactics make the privileges either of the Church of England or the Church of Scotland a good rally cry. If the Church in Wales is thrown to the wolves, we know what will follow. When our neighbour's party-wall is on fire, ours may be the next to burn. It is with the religious opponents of national and established Churches we have most to settle on the spiritual principle which underlies the whole question, and if we can convince the great mass of yet unconvinced religious Non-conformists that the principle of a National Church is reasonable, practical, and Scriptural, we shall have broken up in the best kind of way the only really formidable phalax against us."

**GOOD, IF TRUE.**—The *Month and Tablet*, Roman Catholic organs in England, complain that they are losing more yearly by secessions than they gain from all sources.

**EDINBURGH.—THE CATHEDRAL.**—*Canon Liddon's Gift.*—Most of our readers are probably aware that, when in the summer of A. D. 1886, the clerical and lay electors of this Diocese chose the Rev. Canon Liddon for their Bishop. Dr. Liddon, in declining the appointment, expressed a very deep sense of the honour which had been thereby conferred upon him. He did not, however, think it enough to confine his expression of gratitude to words, but shortly after wrote to the Very Rev. the Dean of Edinburgh, intimating his desire to make a gift of £100, which should be expended in some way that might stand as a record of the event, and of his sentiments concerning it. The manner in which this most liberal and gratifying present should be expended was left to the decision of the Dean and Chapter. A proposal, which found much favour with that body, was to invest the sum, and to bestow the interest annually as an *honorarium* on some select preacher; the discourse thus endowed to be known as "the Liddon Sermon." The celebrity of the Canon, as probably the first preacher of his age, appeared to lend a peculiar fitness to this plan. But the modesty of the donor (which is, in truth, one of the great charms of his character) was evidently distressed at the

idea of a foundation, which seemed to him too personal and too much akin to a feeling of vain glory.

To devote the sum to a purpose repugnant to the wishes of the giver was of course out of the question, and on re-consideration the Cathedral dignitaries decided that a chair within the sanctuary, more befitting the Episcopal dignity than the very plain one actually in use, would be a highly proper expenditure of the money, and one not without a certain special fitness of its own.

With the assistance of Mr. Oldrid Scott, the architect, the matter was entrusted to the skilful hands of Messrs. Brindley & Farmer, of London, and the result is certainly a *Cathedra* of great eloquence and beauty.

The Chair itself is of walnut wood inlaid with ebony, ivory, and mother-of-pearl. The shape is all that could be desired, and at the back a Latin inscription perpetuates the name of the donor, though not the special circumstances which induced him to add this ornament to the Cathedral.

**HAWAII.**—Anglican Churchmen (of Honolulu), have reason to congratulate themselves on the past year, says the *Anglican Church Chronicle*. "There has been no event to disturb the equilibrium of the ecclesiastical atmosphere, and much good work has been done. The new Cathedral has been a source of great comfort and convenience. The building itself has also been a source of pleasure and instruction."

**CHRISTMAS IN HAWAII.**—Christmas Day the feast of the Nativity of our Lord, was observed with great enthusiasm by the worshippers at St. Andrew's Cathedral, Honolulu. There have never been larger numbers present nor a greater number of communicants on that festival than on this occasion. The day began with a celebration of Holy Communion at 6.30 a.m., which was fully choral, the Bishop being the celebrant.

A second celebration of the Holy Communion followed which was also choral, and the Rev. George Wallace was the celebrant. Matins was sung by the Rev. Alex. Mackintosh at 9.30; the Bishop of Honolulu was the preacher. The Rev. H. H. Gowen read the lessons, and the Rev. V. H. Kiteat sang the litany.

The Rev. George Wallace sang matins at 11.15, and preached. The service was well rendered by the choir. The *Te Deum* and Jubilate were Tours in F., and the Anthem, "In the beginning was the Word," by Allen.

A third celebration of Holy Communion followed, at which the Rev. Alex. Mackintosh was the celebrant.

Evensong was sung and a sermon preached in the Hawaiian language by the Rev. Alex. Mackintosh, who also administered the sacrament of Holy Baptism to a number of infants.

Evensong followed in English at 6 o'clock by the Bishop, at which the Rev. H. H. Gowen was the preacher.

A second evensong was sung by the Rev. Alex. Mackintosh at 7.30, and the Rev. George Wallace preached.

The offerings throughout the day were \$132, one hundred of which were devoted to the edu-

cation of two children at Christ Church School, South Kona.

The Holy Days of St. Stephen, St. John, and the Holy Innocents were duly observed in the Cathedral.

On Christmas Eve, the Rev. Alex. Mackintosh received a substantial token of the affection and good-will in which he is held by the members of the Church and others in Honolulu. They presented him with an address beautifully gotten up and recording nearly 140 names, and also a splendid purse ornamented with a golden monogram, and containing \$400 in twenty dollar gold pieces.

Mr. and Mrs. Mackintosh celebrated on St. Stephen's Day their Crystal Wedding, and again they were the recipients of beautiful presents from many of their kind friends.

On Friday, December 29th, the Bishop of Honolulu left Honolulu for South Kona to perform Episcopal functions.

**ACCESSION.**—The *Chester Chronicle* says, "We are informed that the Rev. T. Phillips, late English Congregational Minister at Boughton, Chester (now of Llangatock, Breconshire), has seceded to the Church of England in Wales."

**A THIRD HOUSE FOR YORK.**—It is reported that the Archbishop of York contemplates the organization of a third House, to work in connection with the Upper House of Bishops, and the Lower House of Proctors, &c. This House will be of laymen, but the Archbishop's arrangements are not yet completed.

**THE SUNDAY-SCHOOL IN THE FAMILY.**—The following list was suggested to a Church family in the U.S., which was minded to enter on the work of Sunday-school instruction within their own house:—

Manuals of Christian Doctrine: Doane Series, one copy of the Senior grade, two copies of each of the other grades; Mrs. Sherwood's Stories for Sundays, illustrating the Church Catechism; The Children's Bread. Sermons to Children. (Buxton); Lowrie's English Church History for American Children; Aunt Margaret's Letters to her God-Children on the Church's Seasons and the Christian Life; Church Doctrine, Bible Truth (Sadler); Kip's Double Witness; Ready and Desirous. (Bishop Lay); Blunt's Household Theology, and Blunt's Key to the knowledge and use of the Holy Bible; Geikie's Hours with the Bible.

Let a Church family provide themselves with as many such books as they feel able to buy, and use them faithfully, and the result will be far more satisfactory in every way, than to abandon Church teaching and turn children over to the average denominational teaching.

**WILL SUBSCRIBERS PLEASE NOTE THAT** THE ANNUAL SUBSCRIPTION to this Paper is \$1.50, but IF PAID STRICTLY IN ADVANCE a reduction of FIFTY CENTS is allowed. But to secure this, remittance must be made direct to this office, and FREE OF COLLECTING OR AGENCY CHARGES.

## LENT.

From the February Number of the Teachers' Assistant, Toronto.

A Fast before Easter has been observed from the earliest Christian times. The primary object of its institution was doubtless that of perpetuating in the hearts of every generation of Christians the sorrow and mourning which the Apostles and Disciples felt during the time that "the Bridegroom was taken away from them." No Easter joys could ever erase from the mind of the Church the memory of those awful forty hours of blank and desolation which followed the last sufferings of her Lord; and she lives over, year by year, the time from the morning of Good Friday to that of Easter Day, by a representation of "Christ evidently set forth, crucified among us" (Gal. iii. 1). This was probably the earliest idea of a Fast before Easter. But it almost necessarily followed that sorrow concerning the death of Christ should be accompanied by sorrow concerning the cause of that death. Hence the Lenten Fast became a period of self-discipline, and was so, probably, from its first institution in Apostolic times: and, according to the literal habit which the early Church had of looking up to the pattern of her Divine Master, the forty days of his fasting in the Wilderness became the guage of the servants' Lenten Fast; deriving still more force from the typical prophecy of it which was so evident in the cases of Moses and of Elijah.

As regards the manner in which Lent was anciently kept:—

"It was (1) by fasting, which generally meant abstinence from all food till the evening, when food was taken great moderation was shown, and luxuries were avoided; (2) by cessation of all festal rites and amusements, marriages, birthday festivals, &c., and (3) by the attempt to maintain a higher spirit of devotion": (*S. P. C. K. Commentary*)

Our Church lays down no definite rules on the mode of fasting, but leaves it for each individual to settle with himself.

The objects of fasting are thus stated in the First Homily on Fasting:—

1. "To chastise the flesh, that it be not too wanton, but tamed and brought in subjection of the spirit;
2. "That the spirit may be more fervent and earnest in prayer;
3. "That our fast be a testimony and witness with us before God of our humble submission to His high Majesty."

Comp. the Collect for First Sunday in Lent. The name "Lent" (Old Eng. *Lencten*) means Spring.

The Collects for this season consists for the most part, of confessions of our own weakness and sinfulness, and prayers for Divine grace and pardon.

The Epistles and Gospels set before us the necessity of self-denial and humiliation, and the example furnished for our imitation in the history of our Lord.

## NEWS FROM THE HOME FIELD.

## DIOCESE OF NOVA SCOTIA.

AMHERST.—Rev. V. E. Harris arrived at Halifax on Saturday morning the 4th instant, from England, per S.S. "Vancouver," having had a very quick passage, and reached this parish at noon the same day. A large social gathering of the parishioners was held in Christ Church Schoolroom on the following Monday evening, for the purpose of extending a hearty welcome to their pastor and presenting him with an address and a handsome fur coat, and to Rev. C. le V. Brinc, who has been in charge of the parish for the past four months, a South Sea scallop. J. T. Smith, Esq., read the address and made the presentation on behalf of the donors. Both the reverend gentlemen replied in suitable

terms and were evidently deeply touched by these unexpected gifts of affection and esteem. Music, both vocal and instrumental, together with agreeable conversation filled out the remainder of a very pleasant evening.

A meeting of the Chapter of the Rural Deanery of Amherst was held in Truro on Monday, January 30th ult. There were present, the Rev. Rural Dean Moore, Rev. Dr. Bowman, and the Revs. J. A. Kaulbach, J. R. S. Parkinson, G. R. Martell, W. Charles Wilson, A. Bent, R. Huggell, and Lay Reader Lloyd, of Albion Mines. The services in the Church during the Chapter meeting were particularly hearty and impressive, each one of the clergy officiating in some part of the services. At Evensong on the 30th, the respected Rural Dean preached an earnest and forcible sermon on "True Religion." At Matins and Holy Communion on the 31st, the Rev. W. Charles Wilson preached from the text, "Heaven and Earth shall pass away, but my words shall not pass away." At Evensong the Rev. J. R. S. Parkinson delivered a powerful sermon on "Divine Knowledge," and gave a brilliant address to the clergy present. The business meeting of the Chapter was an unusually long and interesting one, resulting in the accomplishment of a great deal of business and of much edification. The question of the election of a Bishop took up some time, and regret was felt that the worthy Secretary had refused the nomination. His work in Truro, its model stone Church, with its chaste appointments, his self-denying and faithful labors in the diocese from his youth, his unblemished character and unrivalled respect in which he is held by his brother clergy; all these made thoughts turn to the Vicar of Truro as worthy of and fit for the honour. The S. P. C. K. branch depository in Truro was started and the Committee authorized to purchase books from England, for which the members of the Chapter would become security. Books can now be purchased from Fulton's book store at S. P. C. K. catalogue prices. Great regret was felt because no appointment had yet been made to the travelling missionaryship. A man full of zeal and energy for waste places is required. The Chapter discussed the service for adult baptism, which elicited an edifying commentary on the words, "Born of water and the Spirit."

After Evensong a clerical and congregational sociable was held in the crypt of the Church and a generous hospitality was displayed in the rich things provided for all. The members of the Chapter are deeply sensible of the extreme kindness showered upon them by the Truro church people, who certainly are "given to hospitality" in a regal manner, and who did everything possible to make the visit one of great comfort and pleasure to the visiting clergy.

THE BISHOP ELECT.—The Boston *Herald* regrets that Dr. Courtney is to leave Boston, where he has become one of the most highly esteemed of the clergy, says that Dr. Courtney is a native of Plymouth, Eng., and is 50 years old. He was educated in part at Christ's hospital, first at the preparatory school at Hartford, then the Blue Coat school in Newgate st., London. After that he graduated in the first class from King's College, London, in 1863, when Dr. Self, Dr. McCabe, Bishop Ellicott, Dean Plumtree, and Archdeacon Choatham were professors there. The degree of Doctor of Divinity was conferred on him by Racine College." Besides the positions held by the Bishop elect and referred to in our last issue, he was also incumbent of St. Jude's, Glasgow, Scotland, from 1870 to 1876, and assistant minister of St. Thomas Church, New York, of which Dr. Morgan was rector from 1876 to 1880, and rector of St. James' Church, Chicago, from Easter, 1880 until March, 1882, when he accepted the call from St. Paul's Church, Boston. The *Herald* further says: Dr. Courtney is tall, erect and well formed. He has grayish

blue eyes. His cast of mind is not one-sided, and yet is logical analytical and acute, rather than emotional, poetical or imaginative. In theology he describes himself as "high, low and broad." As a preacher, Dr. Courtney, in many respects at least, has very few equals in this country. His sermons are about thirty-five minutes in length, he uses no manuscript or notes, and yet his discourses have a rhetorical finish which is marvellous. In a whole sermon he will not hesitate for a word, nor use one infelicitously. His diction is not floral, but copious and expressive, and includes a fair proportion of metaphor. His illustrations are drawn mostly from Scripture, and he seems to carry the very words of the whole Bible on his tongue's end. His delivery is generally calm and deliberate, but occasionally becomes impassioned. His enunciation is distinct, and his emphasis always correct.

ALBION MINES.—Mr. Thos. Lloyd, of Island Brock, has come to assist the Rector, as master of a small parish school and lay reader. Mr. Lloyd will also take charge of the singing at the parish church. He has made a favorable impression, and will, we doubt not, do good work in the future.

HANTSPOUR.—The Rev. J. Harrison gratefully acknowledges the receipt of five dollars from Mrs. Seymour, sister to Bishop Seymour of Springfield, Ill., U. S., towards the New Church Building Fund.

## PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—Septuagesima was a red letter day for the Missions East of Charlottetown. Of late years a successful attempt has been made to reclaim them from the neglect they had been suffering from Georgetown and Cherry Valley, are now supplied from St. Peter's, Charlottetown. Last Sunday the Rev. C. E. Lowe, of Summerside, took charge of St. Peter's, while the priest incumbent (Rev. James Simpson) devoted the whole day to the Church at Georgetown. The Rev. T. B. Reagh, of New London, went to Cherry Valley in the afternoon, returning after evensong to take the evening service in St. Paul's, Charlottetown, the Rev. Weston Jones being on his way to the Diocesan Synod.

## DIOCESE OF FREDERICTON.

ST. JOHN.—A very interesting lecture was delivered in the Lecture Hall of Trinity Church before a large audience, on the evening of the 7th February, by Mr. J. W. Lawrence, under the auspices of the Church of England Institute upon the history of Old Trinity.

In the absence of the Rev. Canon Brigstocke, Rector and President of the Institute, the chair was occupied by Chas. T. Kinnear, Esq., who introduced the lecturer.

Mr. Lawrence, in his opening remarks, referred to the fact that this was the centennial of the laying of the corner stone of "Old Trinity" Church, and, therefore, a fitting time for examination and enquiry as to who were the Fathers and Founders of Trinity Church, and what manner of men were they. He then referred seriatim to the clergy who had ministered to the congregation and had occupied severally the positions of incumbent or rector, and also to layman, who had at different times taken a prominent part in connection therewith. Amongst the clergy to whom he referred were the Rev. John Beardsley, who had been rector of Poughkeepsie, New York, and who came to minister to the Loyalist Churchmen who had emigrated to the Provinces. After his departure in 1784, for Mangerville, Mr. Jonathan Odell officiated as lay reader, until he was ordained. The old church building stood on a lot in Germain street, on which the house of the late James McMillan, Esq., now stands,

and was bought from the original grantee for the sum of £140. In it was placed the "Royal Arms," so long and so well known as the distinguishing feature of the interior of "Old Trinity," and which, rescued from the great fire in St. John in 1877, now occupied a position over the west door of new Trinity. From letters read by Mr. Lawrence, it would appear that this relic came originally from the Council Chamber at Boston in the then Colony of Massachusetts.

Amongst other clergyman associated with its affairs was the Right Rev. Samuel Seabury, first Bishop of The Church in America. On his way out to his See (Connecticut) after his consecration in Scotland Bishop Seabury visited St. John, where he remained and preached for several weeks to the congregation of Old Trinity, then without an incumbent.

St. John Parish was organized somewhere about 1806, and the Rev. George Bissett became its first Rector. He was an Englishman, but had occupied previously Trinity, Newport, R.I., and came to St. John in 1786, and in the church where he preached in the morning Quakers held their meetings in the evening.

Mr. Bissett died in March, 1788. In the same year the four lots of land on which Old Trinity was erected, and on which the present Trinity Church now occupies were given for the purpose of building a Church by General Coffin, and John Cochrane, and Thos. Whitlock, Esqs., to all of whom Mr. Lawrence referred in his lecture, giving incidents in connection with them.

The lecturer also referred to the fact that the first Bishop of the United States, the Right Rev. Dr. Inglis, had performed Episcopal acts in Old Trinity, and held on the 20th August, 1788, a Confirmation, at which ninety-five candidates were confirmed, and he delivered a charge to the clergy, gathered from different parts of the Province, and then numbering five, and also laid the corner stone of Old Trinity.

• Mr. Lawrence noted the fact that the corner stone of Old Trinity was probably the first ever laid in America by a Bishop of the Church of England, since up to that time there were no prelates in the Colonies, nor in the then new Republic, and it also appeared that Trinity was the first English Church in the Northern part of Canada to possess a chancel.

The lecturer then referred to subsequent occupants of the Rectory, viz.: Rev. Dr. Byles, who died in 1814; Rev. Dr. Willis; Rev. Mr. Pidgeon; Rev. Dr. G. B. Gray; Rev. J. W. D. Gray; Rev. G. M. Armstrong, and Rev. M. Swabey, all of whom had occupied the position prior to the present Rector.

The lecture was highly appreciated by the large audience present, who regretted that, owing to the multitudinous incidents to be referred to, it was impossible to complete the history at this session; and the hope was expressed that Mr. Lawrence on some future occasion would be able to continue his interesting account of Old Trinity.

**CORRECTION.**—In the last paragraph of the article following the letter of H. Montgomery, in the GUARDIAN of the 1st February, instead of "any want of untruthfulness," read "any want of truthfulness." The mistake is ours, not the writers.—ED.

#### DIOCESE OF QUEBEC.

**St. FRANCIS.**—A meeting of the Chapter of this Deanery was held at Bishop's College on the 31st ult. There was Holy Communion in the chapel at 10 a.m., the Rev. Dr. Adams celebrant, assisted by Dr. Roe and Dr. Allnatt. The Rural Dean being unable to attend from illness, the Principal of the College was requested to act as chairman for Chapter meeting. A letter from the Venerable Dr. Reid was read tendering his resignation as Rural Dean. Although all had to acknowledge the advanced

age of the Dean, yet the feeling was general to miss his presence and supervision would be severely felt. The letter was ordered to be entered on the minute book, and the Rev. Dr. Roe asked to prepare a reply setting forth the feeling of regret of all present. As nine only of the twenty-five clergy of the district were present, the election of a Rural Dean was postponed till June next. Four additional members having arrived at a later hour, the Rev. Mr. Eames, incumbent of the new Mission of Barnston gave a short but encouraging report of the progress of the work in that field of labor. The Rev. Dr. Adams brought forward the advisability of having a series of quiet days at the College during the year for the clergy, and a resolution was passed asking the Bishop to organize such a retreat the first week in September. The clergy were very hospitably entertained in the College Hall and at the houses of the Professors, and went away refreshed by social intercourse with the brethren, and highly pleased at the seeming prosperity of both the College and School.

**LOWER IRELAND.**—On Dec. 30th, 1887, the congregation of Christ's Church, Lower Ireland, gave a very successful oyster supper and entertainment in the Church Hall in aid of the organ fund. There was present a large and appreciative audience. A splendid programme of vocal music, readings, and recitations was performed to the evident enjoyment of all present. Particularly to be remarked was the selection of readings and recitations given by the "small boys" of the place. It is not often that a programme is prepared in a country place where such an excellent collection of recitations are so well rendered as that performed by the boys who took part in the entertainment. The receipts for the organ fund were something over \$40.

Before the programme was entered upon Mr. A. S. Johnson, M.P.P., in a complimentary speech, on behalf of the congregation, presented the incumbent, Rev. R. Hewton, with a purse containing \$67. Mr. Hewton was completely taken by surprise, and in response expressed his appreciation of the thoughtfulness and the spirit which prompted the givers to make provision for his worldly wants in such a respectable manner.

#### DIOCESE OF MONTREAL.

**MONTREAL.**—The Women's Auxiliary Mission of the Diocese of Montreal held its second annual meeting on Tuesday the 7th inst., at the Synod Hall, the Bishop presiding.

The report for the year was read by Miss H. E. Houghton, which indicated the total membership of the society to be 357. The parish of Arundel, the mission fund and such special objects as the Bishop might desire were under the members' care, and they were often called on in connection with other church work.

On motion of the Rev. G. O. Troop, seconded by Canon Henderson the report was adopted.

The Treasurer's report was read by the Rev. Rural Dean Lindsey, and showed the revenue for the year to have been \$652 80. The expenditure amounted to \$607.20, leaving a balance of \$45.60.

On motion of Rev. Canon Ellegood, seconded by Canon Mills, both of whom spoke highly of the Society and its work, and eulogized the efforts of the women composing it, the report was adopted.

Madame Schereschewsky then spoke on the subject of missions in Pekin, where she has been laboring. She stated that the Roman missions were established there two hundred years ago, but that their success had been marred by the interference of the Jesuits, whose political interference made the Chinese turn from them; otherwise the Roman Church might have been general in China. Notwithstanding the dislike of Chinese for foreigners,

the women of whom were supposed to have the evil eye, prejudice gradually died away, and her schools gradually became well attended and her pupils docile. They respected education and studied energetically. The translation of the Bible into Chinese had given the Word of God to 400,000 people, and was now being carefully distributed by colporteurs, who were at times well received, at others in danger of their lives. A mission field like China had to be served by trained and consecrated workers, and she hoped that in future women would be trained for the work. The Bishop announced that the Bishop of Algoma would shortly address a meeting in the city on the subject of missions.

**St. James the Apostle.**—On Saturday, the 4th of February, the Sec-Treasurer of the Ladies Aid of the Church of St. James the Apostle, had the pleasure of waiting upon Miss Taylor, the Rector's sister-in-law, and presenting her on behalf of the congregation, the Sunday-school teachers and scholars, with a fur-lined cloak and muff in recognition of her untiring zeal and unselfish work for the Church and the Ladies' Aid.

The above mentioned Society has already sent a valuable box of clothing, &c., in answer to an appeal from the clergyman at Gravenhurst, Diocese of Algoma. The members of the Society are now at work preparing a box to be placed at the disposal of Bishop Bond for distribution in our own mission-field. The Ladies' Aid also presented a handsome chair to the Rector, the Rev. Canon Ellegood.

The concert given last week in the lecture Hall of the Church of St. James the Apostle, was a grand success, and reflects much credit upon the members of the Fife and Drum Band. Misses Scott and Turtou sang a duett which was much appreciated.

**St. Thomas.**—The Annual Festival of the Sunday-school took place in the schoolroom on the evening of the 8th inst. After a capital tea a first-class programme was gone through, the choruses and singing being well rendered by the pupils. The Rev. R. Lindsay, the Rev. S. Massey, and Mr. Armstrong, favoured the meeting with appropriate speeches. Prizes were presented to the children, and before closing all present were entertained in a delightful manner by an amusing and instructive address from Mrs. Shereschewsky, who has laboured in China for over twenty years. The distribution of jubilee mugs and medals, with the usual candy bag to the children, closed a long-to-be-remembered evening. The schoolroom had been handsomely decorated with flags and banners hung round the walls, interspersed with shields, stars, mottoes and jubilee flags, while the ceiling was ablaze with festoons of coloured paper, the whole being much admired.

**COTE St. PAUL.**—Church of the Redeemer.—A pleasant entertainment took place in the Parochial Hall on the evening of the 7th inst. Recitations, part songs, songs, instrumental music, and a tableau, formed the programme. Mrs. Spedding and Miss Higgins presided at the piano—an excellent one from the well-known establishment of the Messrs. Willis, Notre Dame Street, Montreal. Mr. Fraser and Mr. T. J. Bedford delighted the audience with their recitations; Misses Morrison, Miss Susie Gilmore, Messrs. Woodlams, Huby, Parker, Carver, Gilmore, and Clark, also admirably performed their several parts in the programme. The opening recitation by seven little girls of the Sunday-school was well rendered, reflecting credit upon their teacher Miss Gilmore. Thanks are due to Mrs. T. J. Bedford and R. Carver, and others, for trouble taken in preparing for the entertainment.

A Subscriber renewing, writes: "I enjoy its (*The Church Guardian's*) contents with much interest: and it is a welcome visitor in our circle."

## DIOCESE OF ONTARIO.

KINGSTON.—The Quarterly meeting of the Kingston Branch of the Woman's Auxiliary was held in St. Paul's schoolroom on the 7th inst. There was a large attendance of ladies and a very interesting evening was spent. Reports were read by the secretaries of the city Church branches, which showed that the following contributions in money and boxes had been made since the last meeting:—St. George's \$180; St. James', \$37.75; St. Paul's, \$67. Letters of thanks were read from Mr. Wilson, Indian homes, Sault Ste. Marie, Plevna, Oso and Sharbot Lake and Parham. A most interesting letter, giving an account of the work and sufferings of the missionaries, from Mrs. Renison, wife of the missionary at Nepigon, was read by Mrs. Rogers, also a letter from Mrs. Boomer, and another from the Bishop of Algoma were read by Miss Muckleston, giving a statement of the Woman's Jubilee Widow and Orphans' fund for Algoma. The meeting was closed with the benediction.

The 5th was Hospital Sunday, the collection in all the Churches were much larger than last year, St. George's Cathedral heading the list with \$96.48.

## DIOCESE OF HURON.

LONDON.—The Bishop has been away from town much of the past few weeks on a Confirmation tour.

It would appear that many of the clergy of the Diocese are much interested in the "Quiet Day" or "Visitation," to be held March 7th, 1887, by the Bishop, judging from the number who have signified their intention of being present.

His Lordship deals with the several subjects the first day himself. On the second day, which will be devoted to a Conference on Missions, meetings will open at 10 a.m. in Cronyn Hall.

The following are the subjects for consideration:

a. The present moral condition, and future doom of the heathen. b. The responsibility of the Church to follow the indications of God's providence in the matter of Missions. c. The reflex influence of Missions on Home work. d. The duty of the Church with reference to Israel. e. The best methods for advancing the cause of Missions.

It is expected that the several clergymen will come prepared to discuss the subject of Missions, and in order that the time may be more profitable it is hoped that the above headings will draw out more practicable information.

LONDON TOWNSHIP.—The annual Missionary meeting was held in St. John's, on Tuesday, Jan. 31st. The attendance was very good. Archdeacon Marsh opened the meeting with prayer and a few introductory remarks. After which addresses were delivered on the Missionary work of the Church, Home, Domestic and Foreign, by Rev. Evans Davis and his Lordship the Bishop of Huron.

MITCHILL.—The Rev. Mr. Ker has accepted the offer made him by the Stratford congregation, and will become assistant minister of St. James' after Easter; salary \$1,200 per annum. Much regret is expressed at his leaving Trinity congregation here. It is not yet known who may succeed him. Mr. Ker is an excellent preacher and his talents will have a wider scope in Stratford.

On the evening of Feb. 1st a Sunday-school entertainment was held in the Town hall; tables were spread and a good tea served to all. Then a good programme was rendered, consisting of singing, recitations, debate and addresses by Revs. Evans Davis, of London, and J. Taylor, of Wardsville.

The next evening, Feb. 2nd, the annual Missionary meeting was held in Trinity Church. The attendance was very good. Addresses were

delivered by Revs. Taylor, E. Davis and Wade. These addresses were replete with missionary information, and were listened to with deep attention.

THE students of Huron College have organized a Society, mainly with a view to develop the powers of each in extempore speaking. Rev. Principal Fowell, M. A., has been elected Honorary President; Rev. Professor Williams, B. A., Honorary Vice-President; Rev. Wm. Lome, President; Mr. T. E. Higley, Vice-President. Mr. C. A. Kinder, Secretary. The meetings for the present Lent term will be held semi-weekly.

EPISCOPAL APPOINTMENTS.—If the Lord will, the following order will be observed by the Bishop in his visitation of the Diocese for Confirmations for 1888:

Clergymen in each Parish or Mission are requested to have all the candidates from their several stations prepared and ready to be presented at the service, as arranged in the following lists.

It is the Bishop's wish that a list of all the candidates, with christian names in full and plainly written, be handed to him on his arrival, which lists, if necessary, will be subject to correction after the service.

The Bishop places the responsibility of punctual attendance at each service on the clergyman in charge, and particularly requests that nothing be allowed to interfere and prevent the Bishop from being present and ready for service, as named in printed lists. For February the appointments are:

County of Grey.—Tuesday, March 1, St. John's, Dandalk Rev. O. Edgelow; Tuesday, March 1, St. Paul's, Shelburne, and Friday, March 2, Hornings Mills, Rev. H. G. Moore.

Sunday, March 18, Christ Church, Meaford, and St. Thomas', St. Vincent, Rev. A. C. Chaner, M. A.; Monday, March 19, St. Matthew's, Sydenham, St. Philip's, Walters Falls; Tuesday, March 20, St. James', Euphrasia, St. Augustine, Heathcote, Rev. J. A. Ball; Wednesday, March 21, St. George's, Clarksburg, Rev. G. Keys.

Sunday, March 4, Christ Church, Glanworth, Trinity Church, Lambeth; Tuesday, March 13, St. Anne's, Byron, Rev. C. W. Ball; Sunday, February 19, St. John's, Glencoe, Christ Church, Newbury, St. James', Wardsville, Rev. W. J. Taylor; Sunday, March 11, St. Matthew's, London E., Emmanuel, London Tp., Rev. W. M. Seaborn; Sunday, March 25, St. George's, London Tp., Trinity, London Tp., Rev. N. Wilson.

## DIOCESE OF NIAGARA.

LOWVILLE.—St. George's.—In consequence of the removal of Rev. Thos. Motherwell to be assistant priest at Grimsby, we have been without regular services since Easter last. You will appreciate our joy and gratitude, and congratulate us upon their renewal under the incumbency of Rev. Mr. Morton, late of Birtle, Man. He began the year with us, and has already made himself loved by his flock, who are fast taking him to their hearts, and, *pour quoi non*. Calm, earnest, natural, he conducts the services in a manner to strengthen the faith and excite devotion. His sermons are brief but very logical, consecutive and direct. Services ended, he is among his people, and throughout the week like the Master rejoicing with the joyful, weeping with the afflicted. Thus have we been suddenly roused out of our involuntary, painful torpor into full activity, and our spiritual nerves made to act with life and progress. This, however, is a very staunch congregation—want of regular services, that worst of discontents, could not scatter it—more over the Sunday school with its excellent library and efficient staff did much to preserve the *esprit de corps*, and prevent the disintegration of the body itself.

Our annual Missionary meeting in behalf of Algoma was held on the evening of 1st instant; the deputation consisted of Rural Dean Rev. A. Belt, of Harriston, and Rev. G. B. Cook, of Palmerston. There was a full house and more than usual interest elicited. The financial results have not yet been reported. The camera was used to illustrate the Mission work. "Beginning at Jerusalem," we had a vision of Missions there. On the "Dark Continent," Asia, our own Northwest—a panorama of zeal, devotion, self denial, suffering and success; the field, the harvesters and the sheaves. As the illustrations went on my thoughts more than once recurred to the CHURCH GUARDIAN. I have often while reading it felt that it was to me both field glass and observatory—its pages sweeping into view the entire Catholic Domain. This with its choice excerpts illustrating, defending and enforcing its motto, cleaning the rubbish from the "Old Paths," and its defence of the Lord's Day observance, and the divine institution of marriage ought to make it of priceless value to every Churchman.

## DIOCESE OF ALGOMA.

ROSSEAU.—The annual visit of the Bishop of the Diocese, was begun on Jan'y 19, when he was met by the Incumbent at Seguin Falls, whence he proceeded to Rosseau. Jan'y 20th, Vestry, 7.30 p.m. Jan'y 21st, The Churchyard of St. Thomas, Ullswater, was consecrated and a vestry held.

Jan'y 22nd, Ull-water: Matins, Confirmation, Holy Eucharist; here three candidates were presented for the Apostolic rite of Laying on of hands. In the evening the Bishop proceeded to Rosseau where Evensong was said and four candidates were presented for Confirmation. At both Churches the Bishop addressed those about to Ratify and Confirm their Baptismal promises in language which is to be hoped will long be remembered by them and prove hopeful to them in after life; as also it is to be hoped that many who have long been Confirmed were called to remember their own responsibility. At each of these Churches the Bishop preached powerful sermons.

Jan'y 23rd: Service was held in Peter's Lumber Shanty, and a very suitable sermon was preached by the Bishop. Next day the Bishop was taken to Utterson, whence he departed for Burk's Fall Mission. His visit causing in the Rosseau Mission pleasant recollections and producing mutual good.

## DIOCESE OF RUPERT'S LAND.

GRISWOLD.—St. Margaret's.—On Sunday, 29th January, 1888, the Most Rev. the Metropolitan, Bishop Machray; Dean Grisdale, and the Revs. W. A. Burman, C. Quinney, and J. Merrick, officiated at the opening of this Church. The Church a frame building of good capacity and solid materials, was much admired, and well filled by devout and hearty congregations at both services afternoon and evening, the offerings being \$56 and \$13, an amount very creditable and encouraging. The services were happily rendered, that of Praise, an Anthem, and Hymns; and the sermons of the Bishop and Dean, words of encouragement and gospel blessings, addressed to all present. It was a day of much thanksgiving to many, and of prayer and hope for the well-being of the settlers of this beautiful and wheat-growing tract of country.

## CONTEMPORARY CHURCH OPINION.

The Living Church, Chicago, says:—  
There have always existed different types of Churchmen. The conservatism of St. Peter has always been a little anxious about the intellectual boldness of St. Paul. The man, asserting principle as the basis of action, rebukes

the man of cautious expediency. Works are emphasized by one school; their internal vivifying principle by another. Faith, as the action which grasps the rope, is jealously guarded by some; the Word and Sacraments, as instruments of Christ's saving work, by others.

There is no reason why now, as heretofore, all these should not work harmoniously; together. Past controversies have so provided definitions and enforced limitations whereby doctrines are restrained within their legitimate boundaries, that it is easier intellectually to do this than ever before.

All types, however, of Churchmanship are more or less imperfect, and are open to friendly and remedial criticism. What should be held at least worthy of respect is the colorless Churchman, the man who for the sake of personal advancement avoids committing himself. The politic Churchman verily often gains his reward, but it is at the expense of his own manliness. Our Church is not indifferent to the truth. \* \* \* \*

\* She is not a Church of good-natured toleration of everybody's views and everybody's practices. No one within her should have occasion to ask to be tolerated. She is however a comprehensive Church. She holds the whole great circle of the Catholic Faith. She expresses it in her ordinal, sacraments, and liturgy. Each individual doctrine is related in seeming antagonism to some other doctrine. But just in proportion as one is able, intelligently, to hold all the extremes that shine on every point of the great circumference of truth, is he himself not extreme, but comprehensive like his Church; and he best and most faithfully represents her.

The *North Dakota Churchman* says:—

The comfortable season of Lent is near at hand. We like that good old word in its old English sense as applied to the blessed Lententide. It is comfortable, beyond words to express, to him who rightly observes and uses it. Let us make it so in all the churches. To him who would realize his religious position and discover what his faith may mean to him, what it has in store for him, Lent comes as a most gracious opportunity. Make it real to yourself in every way open to you. Observe 't by devout attendance at the quiet week-day services, as well as on the Sundays. Encourage your rector, your neighbors and yourself by your faithful observance in the church and in the world.

The Church expects her children to emphasize it thus. And he who takes advantage of her temperate views of the amusements and relaxations of society at other times, should be the more careful to heed her call to special prayerfulness and watchfulness and meditation in Lent.

Above all see to it that your Lent is not a sham. Let it cost you something. Make it cost you all you can give in time, and service, and money which represent your daily life and work. It is your opportunity to find where you have placed your hope of Eternal Life in your category of things valuable to you. It is your opportunity to find out the truth as to yourself.

If our blessed Lord needed a Lent to prepare Himself for His great work, do not you need it every year to help you to go rightly on your work? Draw near to God, and he will draw near unto you.

The *N. Y. Independent* (Congregational) says:—

We print the following as another straw to show how the current sets in this day of endeavor to find out a way of unity:

"Old denominations come to an end. Two, or three, or four unite to form one. The first grand example was the union of the Old and New School Presbyterians in 1871, and now

we see the Presbyterians North and South anxious for union, and fretting because they cannot achieve it. We see in Canada all the Presbyterian denominations joined in one, and all the Methodists in another. In the Japanese mission field not only have all the Presbyterian and Reformed churches joined in one body, but the Congregationalists, with another polity—most astonishing thing of all—have also joined in the same Church of Japan. Our Evangelical Alliance and our Pal-Presbyterian Council are evidences of the earnest feeling after closer organic unity. They protest that they do not seek organic union, but they are helping it just the same. There is scarce one of our denominational national assemblies, or conventions, or conferences, or councils, but has this subject of consolidation with some other body before it is a chief topic of discussion. Each is planning how it shall join with some other, or, as with the Episcopalians, how it can join with all others. This age the paradise of denominations? It is more likely to be their grave."

The *Church Guardian*, Omaha, Neb., gives the following from the Bishop (Dr. Worthington):—

There is a rubric in the Prayer-Book which requires the clergy to announce to the people, whether they are able to observe the season or not, what Holy Days occur during the week. This rule is neglected by many and in many ways it is a loss. First, it is a loss to the Priest not to obey the Church; she is wiser than an individual. Secondly, it is a loss to the people not to know the sacred seasons and their teachings and requirements, which the loyal, faithful Priest, would be most careful to give when the announcement was made.

Have some well defined plan for Lent and its careful observance, and also some scheme of deeply religious and spiritual instruction for your people before Ash Wednesday.

The *Anglican Church Chronicle*, Honolulu, thus speaks of *Gambling*:—

As usual we in Hawaii have a taste of everything that goes on in the outer world, and now we are afflicted by the evil of gambling. Of course there has always been more or less gambling and betting in these Islands, but we think the evil has not been so pernicious in its extent, or the numbers engaged in it so great as of late. Bishops, clergymen, prison chaplains, and others, are preaching against the evil in England, and we would like our voice of warning to reach every person in these Islands who is addicted to the practice. It is only another indication of the immense activity and excitement of the present age, that even our amusements need an incentive and a filip to make them have their effect.

It is not to be wondered at, that some people have no taste or inclination to public worship when unmixed with noisy demonstration and other sensational inducements to excitement. All these things we put on the same plane with gambling and betting, and affirm that they are detrimental to peace and happiness.

Gambling is breaking the Eighth Commandment, because it takes from one party property without giving an equivalent. That it is done with the consent of that party is no proof to the contrary; as is proved by the many attempts to recover by law the losses. It is demoralizing to the extreme, and brings as much misery to men as drunkenness or any other corroding vice. It leads too often to other crimes. It is harmful to play for small stakes, because it is very difficult to know where to draw the line. A good rule would be for every person to ask himself whether he can afford to lose the wagers he wishes to make, or whether he would be happy in winning what he knows the other cannot afford to lose.

### LENT AT HAND.

Before another issue we shall be more than one week in the Lenten Fast.

Our idea of Lent observance, so far as the duty of the Clergy, is, that services shall be added no further than the strength of the Rector will allow, and his congregation will appreciate the opportunities. We think that Lent should be improved in the use of "private monitions" to the flock, as they may be lukewarm in their Christian profession, or utterly indifferent as to their soul's welfare.

The church services will reach only a part of even the communicants. A number will regularly attend, but when Lent is over, it will be found that many, perhaps the majority even of the communicants, have rarely attended.

The blessing of Lent will come to the people, as *united with earnest church attendance is unusual attention to private means of grace*—the work of each one with his own heart before God. For those who unwillingly relinquish their pleasures, or even relinquish them only so far as a religious decency requires;—as we have heard of one going to her Pastor to ask if the euchre club could not continue to meet in Lent,—there is no blessing. They may as well enjoy the world they love so well, for there is nothing laid up in store for them beyond its scenes.—*Bishop Gilespie in The Church Helper.*

### THE WORLD, THE FLESH, AND THE DEVIL.

WHAT SHALL WE DO ABOUT IT!

The common complaint of earnest Pastors is—"the pleasure seeking; it is in the way of all my work; it renders our week day services dull with the few where there should be the many; it stands in the way of plans and purposes I know would be for the good of my people; it takes away the power of the Church, it just disheartens me."

"Living in pleasure," is a stern reality. And it is just as real in the church as out of it. What are we thinking of? This—the winter has its craze. Last winter it was one form of card playing, this winter it is another. A few years ago it was the skating rink; that wore itself out. But the masquerade came in one place, the hop in another, and something else in another. Moderation in amusement is prohibited by clubs, for the card table, the dance, that must meet. From Sunday to Sunday, every night it is something for a "good time." The home is left, the church bell calls in vain. And who are the votaries of wild pleasure? No more the young than the mature, even the aged. Scarcely more the indifferent, than the men and women who claim the Church's Sacraments a blessing. How vain the Pastor's cautions when preparing his Confirmation class, the Bishop's counsels in the sacred hour; when the young disciples see day in and day out, even the would-be pillars in the church, *mad on their pleasures.*

It is just the world, the flesh and the devil. It is the same spirit that made the blessed Apostle's heart bleed, when, as he passed through the thorough fares of Athens, "he saw the city wholly given to idolatry."

What shall we do about it?

Consent to it, say we cannot prevent it, we must overlook it? Never, if we are Ministers of Him who told of "cutting off the right hand, and plucking out the right eye."

We must be bold, the Elijahs and John the Baptists of our day. We must go to these men and women, and tell them, you are "the enemies of the cross of Christ," you will lose your souls, if you sacrifice your duties to God and man for your pleasures.

We must preach a gospel that while it is full

of the love of God and Christ, pronounces the blessing only on those who the spirit of Christ.

We have dealt entirely too gently with this "living in pleasure on the earth." What would an Apostle say to it? What would we say about it to a dying man or woman, whose awakened conscience begged us to warn its votaries among kindred and acquaintance?

Just as I am closing this, my eye happens to fall on these lines in a secular paper: "As Lent is rapidly approaching, is close at hand, the interests of the social world in its round of pleasures, seems to increase, and the number of events as one might term them increases.

There is in fact a plethora of amusements, and some of them are unable, even by going six nights of the seven to accept all the invitations showered on them: And yet—society is not especially gay."

This reference to Lent tells who are the great patrons of amusements.

G. D. G.

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.]

GRACE BEFORE AND AFTER MEAT.

To the Editor of the CHURCH GUARDIAN:

SIR,—Please explain the reason for using the final clause: Through Jesus Christ our Lord, at the conclusion of the "Grace after Meat." There is no petition asked as in that "Before Meat." "Thanks be to God for these and all His bounties bestowed upon us, Through Jesus Christ our Lord": no better thanksgiving is possible in as few words; but the last clause, without the full stop and capital "T" is a mistake; seems an unmeaning repetition of the end of the "Grace before Meat," where it is most necessary and proper. A simple rendering of thanks to Almighty God does not require the mediation of our Saviour, or the use of his name to make it acceptable. Or, if so, it should be differently worded.

ENQUIRER.

[Our correspondent seems hypercritical, or we do not understand his meaning. We can hardly regard the thanksgiving contained in the words he refers to as confined to temporal mercies,—mere bodily food. "All His bounties" might well cover that which is referred to in the General Thanksgiving, as especially remembered. And more, St. Paul says, (Rom. i, 8), "First, I thank my God through Jesus Christ for you all"; and again in Rom. vii, 25. The use of the period and of the capital "T" can surely in this instance make no material difference in the sense.—Ed.]

QUERIES.

SIR,—Apropos of your remarks concerning the now very marked abstention from the use of the Cathedral Church of the Diocese of Montreal for ordinations, another question is suggested, How is it that in fixing these ordinations the Ember Seasons are so frequently ignored? A striking case in point, one unexplainable by ordinary mortals, is seen in the approaching ordination of Mr. Duttie, on the Sunday after the Ember week, Sunday viz: 2nd, S. in Lent. It seems passing strange that it could not as well, and as more befitting, have been appointed for the 2nd Sunday in Lent. This question may not meet the eye of the Bishop but it possibly may meet that of his examining chaplain, who might bring it before him. But speaking of the chaplain leads me to ask, why is it that such an obsolete book as,

"Potter on Church Government," has been fixed as a Text Book for ordination candidates? It is a book, if not out of print, very little heard of, and quite superseded by abler and better books and of a more modern cast. Why, I have been informed that men going up for orders have not been able to obtain the book and that one copy from the Dean's Library has had to go from hand to hand! But, once more, why are ordination examinations based on certain books, and not on the subjects; so much so, that the Examiner says: "I will examine on the book." In Bishop Fulford's time, the candidate having gone through certain books in his college (no matter where) was supposed to have been grounded in the matter of those books, and so the questions put before him during the Ember week, were concerning certain subjects, and his replies could from any source, so long as they were in accordance and up to the requirements. If such was the way now a man might get up the subject of Church Government from books more easily obtainable than that of Bishop Potter, however good that may have been in its day, and for the purpose the Bishop had in view

ENQUIRER.

[We fancy that the necessity of giving due notice of Mr Duttie's ordination prevented its taking place as our correspondent could wish. We cannot think that without urgent cause the blessings attendant upon the prayers of the whole Church at the Ember Seasons would willingly be lost. Further the 31st of the Canons Ecclesiastical of the Church of England provides "that no deacons or ministers be made and ordained but only upon the Sundays immediately following *Jejunia quatuor temporum* commonly called *Ember Weeks*, appointed in ancient time for prayer and fasting (purposely for this cause at their first institution) and so continued at this day in the Church of England; and that this be done in the Cathedral or Parish Church where the Bishop resideth, and in the time of Divine Service &c."—Ed.]

UPPER OTTAWA AND NIPISSING MISSION.

SIR,—In the interests of the work to which for six years I have striven to devote whatever energy God has given me, I desire to make a plain statement of some very plain facts. Six years ago the Church had no mission here. In 1882, a missionary was appointed to organize the work in a district comprising 14 townships, with settlers so isolated that the labour involved in putting into active operation any effective scheme, was almost incredible. But few were able to render any material pecuniary assistance, and little could be done without it. To all his other work this additional duty was imposed on the missionary, and he had to become general financier; to devise ways and means and receive and expend the trust funds committed to his care, according as in his judgment the best interests of the Church would be served. No scheme of services workable by one individual over so large a field, could reasonably be expected to accomplish any appreciable results. From an economic standpoint it were unwise to tax our revenue with the charge of a curate, so the plan adopted, with the sanction of the Bishop, was to associate young unordained men with the missionary, and thus, at a minimum cost, secure the requisite assistance without which no scheme of services at all adequate to the wants of the mission, could be put in operation. The plan has worked admirably; the numerous services have been regularly maintained, and young men have gone up for ordination from the mission, or entered Trinity College, and others

have taken their place. There was but one missionary here five years ago, the first the Church had been able to send, now there are four; two being in priests orders, and two not in orders, one of the former having charge of a district to the west where a separate mission has been created. The maximum annual cost to the Church under this plan of associated lay help is \$500 (for two men), or a priest and two lay helpers \$1,300, an average cost for three men of \$433 each. The actual cost to us has been less than this, as during portions of the period referred to we have been short of men. I consider this a most practical plan for carrying on the mission work of the Church in large, poor or sparsely settled districts, as from it may be obtained a maximum amount of work at a minimum cost. There were no Churches in the district, none west of Pembroke, 6 years ago, now there are 5, two of which are in the Algoma mission west of us. We retain three Churches and have also a substantial clergy house at Mattawa. The following statistics from our Parish Register will serve to show some visible results of 6 years labour—the other and more lasting results, the invisible, are not to be shown by any table of statistics or figures of earthly arithmetic:—

	NUMBER.	1882.	1887.
Services (exclusive of daily Mat. & L. S.)		108	820
Communion		15	200
Baptisms (yearly average 28)		28	27
Marriages		5	
Burials		3	5
Confirmations	(60)		
Pastoral Visits			950
Families		18	101
Individuals		82	500
Communicants			105
General offertory		\$184	\$334
Mission Fund collection (1882 and 1887)		12	51
Miles travelled on duty in Mission		700	4,691
Stations for Service		2	8

Our average congregations are 10 to 45. For example: On one Sunday each missionary will hold two services, and be distant from one another 22 and 90 miles, the aggregate number of worshippers at the 6 services being 190. The following Sunday the missionary may be just as far apart, though at different stations to former Sunday, hold the same number of services, and the congregations will not aggregate more than 122. The journeys are long, and constantly travelled on foot; much of the land is wild and unsettled, mile after mile may be travelled with only here and there a sign of human habitation. One of our Churches is yet unpaid for, all three are unfinished, and two more are urgently needed. On the property yet involved (brick Church and house) we have expended over two thousand five hundred dollars. A special and generous offer has recently been made towards assisting us in removing the one debt provided the requisite balance is raised within a reasonable period.

Surely, I may claim the attention of Churchmen generally, and plead the cause of the Church in this extensive mission field! I have striven most faithfully to fulfil the arduous duty imposed upon me—to plant the Church and organize her work in this virgin soil. Evidence is not wanting that our poor efforts have been accepted, and that God has blessed them. What He has enabled me to begin, I desire to go on and labour towards developing and completing, so long as health and strength is continued me—but no one outside has even the faintest conception of either the physical labour or mental anxiety of all these years. I care to say nothing of this, indeed, it is as nought if only Christ is preached, and perishing souls brought to find rest and peace. But there is something that I do care for, and there is something I must and do ask. I care for the Church here—for those large number of souls committed to my charge—and conscience compels me, at the risk of being accused of trumpeting successful work, to hold up this sacred trust in the eyes of the Church at large, and to plead for the establishment of what is but begun, on a firm and permanent basis. We must

look to the future and secure for the Church now that which will enable her to maintain her rightful position, and advance with the development of the country. This cannot be done by suffering her to be crippled for want of that help without which progress in a material sense can never be accomplished. There is here a field for missionary work than which there is none other more important in the whole ecclesiastical province. The greater portion of the large district of Nipissing, as so far settled, is at present embraced in this mission, and its importance is such that at the last meeting of our Synod (Ontario) the Bishop gave as a further reason for dividing the diocese, the fact that so large an addition as that of Nipissing district had been made to his existing diocese. For the information of many kind friends who have entrusted me with funds during the past six years, I give the following brief abstract of our receipts and payments, the detailed accounts having been published and circulated from time to time. I must here express my personal gratitude for many favours so cheerfully extended. Our total receipts from all sources, whether from within or from without the mission (not of course our offertories) since its formation 6 years ago, amounts to \$7,577.06. Upwards of \$5,000 of this sum was collected by personal canvass of parishes in and out of the Diocese, and more than one-half was contributed *within* the Diocese. Nine hundred and eighty-seven dollars was contributed *in the mission*. Our expenditure has been \$7,707.36. Of this amount upwards of \$5,000 was expended on actual Church properties, buildings, land, &c., over \$1,000 on the Stipend and maintenance of assistants, and upwards of another \$1,000 for travelling, printing, &c. The cost of collection has been a trifle over ten per cent.; I do not know whether this is much, but I have ever guarded most zealously all expenditure, and striven to do the best with the means at my disposal. The accounts of the mission are very carefully kept, and all receipts and payments regularly entered in detail. This is a heavy responsibility, and with the mass of correspondence a very great labour, which I would cheerfully relinquish, but it appears to be a necessary part of the priests duty in such a work as ours, only to be rid of by relinquishing the work itself. One of the above expenditures might well have been very much reduced, that for travelling on collecting trips, but so long as our present abominable system of giving continues in vogue, just so long must the contributions be mulcted of a certain proportion to cover the expense of going after them. It has been to me no pleasure to go canvassing, it has been the bane of my ministerial life, amounting at times to perfect dread. It is a shame, and disgrace to our Christianity that such a duty is a necessary adjunct to Church extension. Not only is it degrading, but it is a bar to spiritual progress in the parish, clogging the whole machinery of the Church. The clergy, instead of being constantly among their people, discharging their divinely committed trust, feeding and nourishing immortal souls in anticipation of that great day, must perchance hurry off at the call of another duty, to seek means whereby to *house* their *houseless* flocks. Let us again propose an alternative; many friends have become Annual Subscribers to the General Fund of the mission for 3 years. These subscriptions are payable each October, and are *sent* to me, instead of my going for them. What a saving of expense! The amount so promised has now reached \$248 yearly. To be of full benefit to our work it must reach at least three times this sum. Who will now help us to extend this list and thus in the truest sense assist in furthering the work of the Church of God in this large and important mission field? When we look around us and see all that remains to be done we are oppressed with its magnitude, rather than elated by the little we have accom-

plished. Forgive me for occupying so much of your valuable space, for which I heartily thank you.

FORSTER BLISS.

The Mission House }  
Mattawa, Feb. 6, 1888. }

[This interesting account of the work being done in the Upper Ottawa District of the diocese of Ontario (and which is closely followed by like faithful workers in the Gatineau district of the Dioceses of Montreal, and in Algoma), will be read with pleasure by our many readers. Whilst there is much indeed to encourage and for which to render thanks, there is one feature of the work as reported which is not wholly satisfactory, that is that the increase in *local* contributions for the work of the Church is not proportionate to the increase in population. Taking Mr. Bliss' figures the contributions *per family* in 1882 through the *General offertory* was \$10.22; whilst in 1887 it was only \$3.32! The rate *per head* in 1882 was \$2.24; in 1887 it was only 67c. The rate *per head* of contributions to the Mission Fund in 1882 was 15c.; in 1887 it had fallen to 10c. One great hindrance to the advance of the Church in this land in the past has been in our opinion the almost absolute dependence upon outside aid for the carrying on of her work; inducing a want of generosity and of self-denial on the part of the people, and a slavish dependence upon others. It is only of late years that this has been somewhat remedied through the reduction or withdrawal of the grants of that noble Society the S.P.G., and in consequence, one recognized means of testing the progress of any particular mission, has now become its contribution to local and outside objects. We cannot think that in a mission as well-worked as this, the principle of self-support has not been developed, but the figures given do not show this; they rather give warning of the old danger of depending too much on outside assistance.—Ed.]

#### LETTERS FROM CALIFORNIA.

No 4.—Continued.

Coronado began its existence in November, 1886, when it was purchased by the South Pacific R.R. Company, and comprises eleven hundred acres of fertile land upon which the Company claim to have spent and are spending one million dollars. The hotel del Coronado is one of the wonders of this Southern region, covers five acres and is said to be the largest in the world, and combines the Queen Anne and Elizabethan styles of architecture with some modifications to accord with modern ideas; it is built around a grand court 250 x 150 feet which is filled with beds of flowers, statues and fountains. The future town, at present only in an entry state, is well laid out with broad streets and avenues none less than eighty feet in width, the boulevards extending along the ocean front and also fronting the bay, are one hundred and forty feet in width, and afford a splendid promenade and driveway; a beautiful avenue called Orange avenue extends for two miles through the centre of the town site, it is planted the whole length on both sides with orange and palm trees, and between these are bushes of geraniums, almost in constant bloom; about half-way down this splendid street is the Star park from which radiate streets from the different corners planted with pepper lime and olive trees; these avenues although graded and in capital order are as yet very little built upon, all are waiting the opening of the grand

Hotel which is to set the ball rolling, which opening will take place some time in the month of January; in the meantime lots are for sale at prices somewhat astounding to a stranger who sees only the beginning of a settlement for instance prime lots on the boulevard forty feet front, are four thousand dollars; a little farther back twenty-five hundred and two thousand; the lowest priced lot of any to be had was six hundred and fifty; there are however many fine residences already built and in process of erection, and there is no doubt that in a very few years Coronado Beach will become the Newport of the South being the only harbor and beach south of San Francisco that is worthy the name and having a climate as near perfection as it is possible to imagine; the climate in fact is the capital on which the place has been inaugurated; the rarest tropical plants grow out of doors; and stopping in front of one of the beautiful squares, bright with velvet turf and flowers such as we see in our hot-houses at home, also well grown trees, we were informed to our amazement that this square was just four months old; trees can be transplanted any month in the year without injury. Imagine such a scene in the middle of December and wonder not that so many wealthy citizens from the East are investing in property in this Southern land and not only investing but coming here to live; many have bought and built with a view only of escaping the severe winter, but many others are permanent residents. Water is abundant all over the tract being furnished at low rates by the Company; also electric lights and a motor railway connecting with San Diego every twenty minutes. Yours truly,

S—.

#### PRE-LENTEN THOUGHTS.

When *Epiphany* is spent  
Sundays three, like herald sent,  
Cry aloud the Fast of LENT.  
*Septuagesima* first, and second  
*Sexagesima* is reckoned;  
*Quinquagesima*, the last;  
Then comes in the solemn Fast  
With *Ash Wednesday's* litanies,  
That from hearts repontant rise.  
Forty days at Jesus' feet  
Hide we now in blest retreat.  
At their close through *Holy Week*  
We His Way of Sorrow seek,  
Entering first Jerusalem,  
While the throngs His progress hom,  
And with shouts of welcome press  
Zion's lowly King to bless,  
Scattering palms along His way  
On that one triumphant Day.  
Though they shout He weeps aloud  
O'er the self-deceiving crowd.  
Through that week we see Him bear  
Anguish none can know or share;  
On Good Friday follow Him,  
Scourged and bruised in every limb,  
And with thorns in insult crowned;  
While the foes that Him surround  
Jibes and sneers incessant toss.  
On the Altar of the Cross  
We behold Him meekly die  
For the world's iniquity.  
*Every Friday for His sake*  
Let us here our station take,  
At His feet confession making,  
Self and sin abhorred forsaking.

—Harriet McEwen Kimball.

To any one sending us \$1.70, with the name and address of a NEW subscriber, we will send a copy of Little's "Reason's for being a Churchman," the price of which *alone* is \$1.10. (Custom charges not included).



# 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.

## CALENDAR FOR FEBRUARY.

- FEB. 2nd—Purification of Saint Mary the Virgin.—(*Presentation of Christ in the Temple*).
- " 6th—SEXAGESIMA.
- " 12th—Quinquagesima.—(*Notice of Ash Wednesday*).
- " 15th—Ash Wednesday.—Pr. Pss. M. 6, 32, 38., E. 102, 130, 143. Comm. Service).
- " 19th—1st Sunday in Lent.—(*Notice of St. Matthias and Ember Days. Ember Coll. daily*).
- " 22nd—Ember Day.
- " 24th—St. Matthias. A. & M.—*Athanasian Creed.—Ember Day*.
- " 25th—Ember Day.
- " 26th—2nd Sunday in Lent.

## Special Notice.

WE REGRET that we are obliged to remind MANY of our SUBSCRIBERS THAT THEIR SUBSCRIPTIONS HAVE LONG SINCE EXPIRED; and though the amount in each case is trifling, the aggregate is large, and the Non-Payment seriously prejudices our work. Will not each Subscriber examine the Label on the paper; and if IN ARREAR remit at \$1 50 per annum; renew Subscription, in advance, at \$1 00; and forward the name of at least ONE NEW SUBSCRIBER. If the CHURCH GUARDIAN is valued—as we are assured from every quarter of our large constituency it is—we would ask greater interest on the part of Clergy and Laity in extending its Circulation.

## THE RELATION OF EPISCOPAL TO NON-EPISCOPAL MINISTRIES.

To speak the truth in love is the office of the Church of God. All who represent her, whether acting under commission as her accredited ambassadors or moved to speak for her by a constraining sense of duty ought to bear in mind the solemn obligations which this principle imposes upon them to seek to speak the truth, and to speak what they honestly believe to be the truth in love.

As regards the truth, men may not always be sure, since it is human to err, but in reference to the manner in which they make known what they believe to be the truth no one need be in doubt.

With his best exertions to discover the truth and state the truth one may fail, but as regards his manner, the way in which he proclaims and teaches what he honestly holds to be the truth, one need not go wrong. He can easily discern of what spirit he is. He may not be sure of his matter when he is speaking by his own authority, formulating his own opinions and convictions and beliefs, but he can be of his own manner. He has criteria at hand in spoken and written discourse to test him, to

bear witness for or against him whether or not his spirit be love.

The Church in her authoritative teaching illustrates perfectly the fulfilment of this twofold obligation to speak the truth in love. She speaks the truth, and here we are certain of the matter, and she speaks it uniformly in love. Her creeds, her offices, her Catechisms, her ordinal announce what we believe to be God's revealed truth—truth gathered out of His Holy Word and most surely proved thereby, and her manner is to state the truth positively, succinctly clearly, and there she leaves it, as her Lord left the precious seed of his teaching, to fall in whatsoever kind of soil it may.

It is not the habit of the Church to draw negative inferences. She makes her solemn declaration of truth, resting upon God's Word and sustained by the testimony of antiquity, and then she stops. "I believe in God," she says. There is the truth, and it is uttered in the spirit of her Divine Master, who taught after the same method, "I am the way, the truth, and the life."

We are to remember that the sphere of charity is in the manner, not in the matter. One of the essential conditions of truth, whether it be abstract or concrete, is that it is exclusive. It shuts out everything except itself. Let the subject-matter be of what kind soever, the result is inevitable. Two bodies cannot occupy the same space at the same time; two and two make four; there is one God and one Mediator between God and man. Here in the statement of these truths, there is no room for compromise, for giving and taking, for changing and adapting. We may not say, in order to satisfy the demands of a thoughtless, careless world, in order to gain popularity and secure the reputation of being genial and broad and kind, "two and two make three, or five, or four, just as you please, it is of no consequence what a man believes, so long as he does what is right." We may not say this, or compute in this way to accommodate ourselves to the ignorance and prejudice which are prevalent around us. If we do, we sacrifice the truth committed to our hands as a trust, and in so far we are guilty before God of treachery and falsehood. But we must say, if the occasion requires us to speak up on the subject, and it is the only thing which we can say, "two and two make four," and we must continue to say, wherever and whenever it is our duty to speak, calmly and firmly, "two and two make four;" and yet we may not say, whoever refuses this statement of the result of adding two and two is a fool, an ignoramus, and unworthy of recognition as a human being. To do this would be to violate the law of charity, to speak the truth, but not to speak it in love.

It is obvious that the rejection of any truth must entail consequences more or less disastrous in proportion to the importance of the truth so rejected, and the nearness and extent of its relation to ourselves and our affairs, but these consequences need not be stated, and if stated, when necessity so requires, not put in an offensive way, at all events not pressed as a threat, so as to wear the appearance of seeking to drive the objector to accept the truth irrespective of his convictions.

We have been at some pains to make this statement of principles clear in order to prepare the way for a brief application of them to the subject of the Christian ministry, as presented in the ordinal of our Church and guarded by our canons. Here we have what our Church holds, and would have her children accept and hold as the truth touching the ministers of Christ and stewards of the mysteries of God, proclaimed and taught in the spirit of love.

The matter is positive, and is clearly and definitely presented. There can be no reasonable doubt about the leading elements of the teaching: a threefold ministry, a representative ministry, the restriction of the power of ordination to the highest order, and the official charac-

ter of the ministry; these and other elements are distinctly taught, but beyond this the Church does not go; she draws no negative inferences as to those who reject her view of the ministry, either in whole, or in part; she pronounces no judgment upon the value, absolute or relative, of other ministries than those derived from episcopal ordination, nor does she intimate the consequences which will follow the rejection of her own and the acceptance of such ministries.

Here we have one of the best illustrations of speaking the truth in love, or if it be preferred, we will say, what is believed to be the truth in love.

No one will deny that the Church has the right to make known and teach what she believes to be the truth, when she does so in a way which is not offensive.

But the misunderstanding begins when we leave the ordinal and pass to the canons, when we descend from theory to practice, from the act of ordination to the restrictions placed by the law of the Church upon those who have received the imposition of episcopal hands, be they bishops, priests, or deacons. These are not permitted to exchange ministries with those who have not been ordained by bishops; and hence, the position of the Church seems to many exclusive, illiberal and ungenerous.

They would present the case thus: "We," they say, "invite and allow the clergy of the Church to minister to our congregations, but the Church refuses to reciprocate, and invite our ministers to officiate in her churches. Thus she shows her exclusiveness, she refuses to recognize our ministries as valid, and she does not imitate our liberality." Our reply is simple and to the point, and ought, it seems to us, to be perfectly satisfactory. It is this: "You," we answer, addressing our friends, who deny the necessity of episcopal ordination to constitute an official ministry representing Christ, "you," we answer, "in admitting our clergy to officiate in your churches surrender no principle involved in your polity. Your theory of the Christian ministry admits the validity of ours together with your own, and consequently our clergy are as truly in your own eyes, on your own principles, ministers of Christ and stewards of the mysteries of God as your own."

Our theory, on the contrary, of Christian ministry, if it be true, and we, you admit, have the right to believe it to be true, our theory excludes all from the representative official ministry of Christ except those who have been ordained by bishops. Were we, therefore, to allow your ministers to officiate in our churches, we would be surrendering our deposit of truth, as we regard it, in the possession of the episcopate; we would be stultifying ourselves to be worse than fools, dishonest, since we would be practically saying that our ordinal, our rubrics and our canons were meaningless, that they seemed to say what they did not say; we would be affirming by our action that it was a matter perfectly indifferent whether we said two and two make three, or 4, or 5; and while such conduct might win for us the commendation of the ignorant and the thoughtless, it would justly expose us to the condemnation of all sober-minded, sensible people, as well without the Church as within; most of all it would render us liable to the righteous judgment of the God of truth.

We make no reflections upon you if you are satisfied with your ministries and the grounds on which they rest, we pronounce no judgment upon you; we are simply acting for ourselves and leaving you to do the same. We should be very glad if you would allow us to convince you that we are right; but meanwhile we are ready and glad to admit that you are honest and conscientious in your theory and practice, and we are also ready and glad to believe that God blesses you, and that through our adorable Redeemer you will be accepted in the last great

day. We are ready and glad to admit and believe all this, and yet we would fain win you to what we confidently believe to be a more excellent way.

We are satisfied that in the good providence of God we have inherited the historic episcopate and the sacraments and means of grace dependent on this ministry, and that these good things, these blessings of inestimable worth, have been put into our hands not only for ourselves to enjoy, but as a sacred trust to be held by us for the benefit of all mankind, and to be transmitted by us to posterity.

GEORGE F. SEYMOUR.

THE TEACHER'S PURPOSE.

A Paper read at a Sunday-School Teacher's Conference in Trinity Chapel, Pittsburg, Monday Evening, December 12, 1887.

BY BISHOP WHITEHEAD.

This subject is, I presume interrogative. It implies the question, What should the teacher's purpose be? And, as is usually the case with such inquiries, there may be several answers, all perhaps equally true, but to be separated into two classes in accordance with the preponderance in each of sentiment or practicality. If we say that the teacher's purpose should be to do good, to teach the Bible, to bring his pupils to Christ, these answers may be true, but they are indefinite; full of right sentiment, but well nigh useless to any teacher who really longs to be successful. As well exhort the teachers in our public schools to make astronomers, linguists and grammarians of the pupils, and leave them without further assistance to that end. Many sermons indeed go no further, and the frequently lamented weakness of the pulpit is almost entirely due to this very thing—a general indefiniteness of exhortation; an earnest charge to be good, or to do good, with silence profound as to how or what; an eloquent mention which stirs the feelings, but gives no direction to the will, the mental faculties or the physical powers.

I seek for a much more definite, practical and, therefore, helpful answer to our query:—one answer out of many which might be given. And I think we have no right to ignore the assistance which our common-school system affords. Why the secular education of our children should be so carefully fashioned upon principles which in their religious training the vast majority of our Sunday-schools entirely neglect, is one of the problems which awaits solution. The graded school, the strict discipline, the capable teachers, the progressive advance from one class to another, the graduation into higher school and normal school, command our admiration and challenge imitation, which alas! on every hand we fail to find. The purpose of each teacher is not a general one, but specifically to pass on each pupil to the next higher grade—to teach each one thoroughly up to a certain point in certain well-defined studies and text books, and thus by division of labor to effect an exact result—namely, graduation from school into active life. Each teacher labors as a part of a system; there is harmony of effort with every possible diversity of talent both in the teachers and pupils. But the purpose of all is identical, and although that purpose necessarily includes the sentiment that education of any human being means development of character and fitness for the duties of life, nevertheless, in the consciousness that these results must follow if the system be faithfully pursued, attention is given to the system, and the thought and talk and effort are above that, the results being left in great measure to take care of themselves.

Now, the relation of the Sunday-school to the

Church is very different with us from that which it sustains in most of the Protestant bodies of Christians around us. With them the Church is one thing and the Sunday school another. The Church is the high school and normal school for which the Sunday-school prepares the pupils. He only is a disciple who comes of his own accord and assumes that position, having already learned much or little, which qualifies him to come and thus declare himself.

With us the system of Christian living necessitates a different view of the Sunday-school, a view which we avow to be not only more scriptural, but also more reasonable and in accordance with analogy. In our view Sunday-school and Church are not two institutions, but the Sunday-school a section of the Church. It is all church, the Sunday-school being the juvenile department. The whole church is a school, and every member of the school is a disciple; not because he knows anything, but because he is learning something; not because he is in a higher class, but in any class. The infant scholar is as much a disciple as the Bible-class member or the Bishop himself. The entrance to the school is rightly and only Baptism, because that is the only entrance to the church. No rector or superintendent can rest satisfied until every person, adult and child, in the Sunday-school, is properly entered through this holy sacrament. The unbaptized child is out of gear with the whole system. The unbaptized teacher cannot possibly escape unreality if it be not hypocrisy; because the whole fabric rests upon the sacrament of Baptism as a foundation.

Here, then, is our churchly because scriptural portraiture of the position of the Sunday school. It is the nursery of the Church, into which the children are born physically and spiritually by the washing of water and the promised accompaniment of the Holy Ghost. The children are "holy," "called to be saints" from the outset, within the covenant "members of Christ," the "children now of God," the "children of grace," prospective "inheritors of the Kingdom of Heaven."

Baptism does not suddenly transform them into fully developed Christians. Nor does it take the place of faith, repentance, prayer, self-consecration, any more than one of these can be rightly substituted for the others. And yet it is true that by it they join the school, they come to Christ, they crave the benefits of His incarnation. His life, death and exaltation; they are marked as His; they leave the kingdom in which they were by nature; they have been touched by something "from above" and lifted up to the plane of redemption; they become citizens in the Kingdom of Heaven, brought to a "state of salvation." It is their duty, but much more their privilege, henceforth, to "grow up unto Him in all things which is the Head, even Christ." They do not enter the Church when they graduate from the Sunday-school, but when they are baptized; for the school is included in the Church, and is not something apart from it or annexed to it.

Now, let us look at our analogy again. The Church, being a school, has a prescribed course of study. As reading, writing and arithmetic, virtually include all that is to be learned, or, rather, as by them every department of human knowledge may be entered and explored, so the Church has ordered that every "child shall be taught as soon as he shall be able to learn," the Creed, the Lord's Prayer and the Ten Commandments. First, his memory is to be stored with their words, so that he shall say them by rote. Those words are to be seeds from which all the future growth is to proceed. They are to be touchstones by which all the after instruction is to be tested. They are the mother-Church's condensation of Divine truth, fully enough for any disciple to feed upon—susceptible of inexhaustible study, and yet so simple and clear that the youngest may gain appro-

priste instruction from them. So each child is to be drilled in the mere words of them; explanations and illustrations are to be added from time to time, as the child is able to read them; more and more advanced instruction is to be given, but always centering in these chief things, the Creed, the Lord's Prayer, and the Ten Commandments, the rule of faith, the rule of prayer, and the rule of life and duty.

And then comes a time when the child passes on to wider instruction. There ought to be a grade and a class or classes into which he shall graduate, where he shall be instructed by wise and well qualified teachers in those many "other things which a Christian ought to know and believe to his soul's health."

But let us notice that the purpose is still not to give a general education in religious matters, but in those things which conduce to the soul's health—practical, religious truths and duties. My interpretation of this is that the instruction of the more advanced pupils should still centre in the Creed, the Lord's Prayer and the Ten Commandments—the practical every-day truths which bear upon daily duty and the formation of Christian character; for, does not the Church's system lay great stress upon this when the clergyman is taught to say: "Ye are to take care that this child be brought to the Bishop to be confirmed by him so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed in the other part of the Church catechism set forth for that purpose"?

And then comes Confirmation—the graduation of the well-taught pupil in primary and grammar school, into that which should be the High school, the Rector's Bible-class or Communicant-class, too seldom, alas! a feature in our parish work.

This is the Church's system of Christian nurture for the children and youth. How carefully it is provided for, not only those passages already quoted, testify, but also the rubrics which follow the catechism:

"The minister of every parish shall diligently, upon Sunday and holy days, or on some other convenient occasions, openly in the Church, instruct, or examine so many children of his parish, sent unto him, as he shall think convenient, in some part of this Catechism.

"And all fathers, mothers, masters, and mistresses, shall cause their children, servants and apprentices, who have not learned their Catechism, to come to the Church at the time appointed, and obediently to hear and to be ordered by the minister, until such time as they have learned all that is here appointed for them to learn.

"So soon as children have come to a competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments, and can answer to the other questions of this short Catechism, they shall be brought to the Bishop."

We are beholden to this system for more than we can estimate of good. Who were born and brought up in the Church know the preciousness of this quiet, orderly instruction, and our experience bears witness that there could be no better system for impressing truth upon the mind and heart. I do not believe we have any right to neglect, misuse, disuse, or adulterate it. The qualities which commend it are that it is clear, definite, progressive, eminently practical, and, above all, spiritual.

It may not teach the distance between Jericho and Jerusalem, or the value of a drachma, or the many details of Jewish living in the time of Christ. But it does instruct and catechize the children in those things which they ought to know for their soul's health, namely:—the truths concerning the Blessed Trinity; God the Father, who made them; God the Son, who redeemed them; God the Holy Ghost, who sanctifieth them. It does help them to approach their Heavenly Father in prayer. It does teach them what their duty is both to God and

to man, and points them to the sacraments as constant helps and means of grace.

And to these things the Holy Scriptures are to be in due time added, just in the right order, according to their own teaching as, e.g.:

"It seemed good unto me also, \* \* \* \* \*  
\* to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been already catechized. (St. Luke i. 4).

"Every scripture, given by inspiration of God is profitable," etc. \* \* "that the man of God may be perfect—thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.).

(To be continued.)

## FAMILY DEPARTMENT.

### THE LENTEN TIDE.

What have we done that we should seek,  
This Lenten-tide, to be forgiven?

Our lips have never dared to speak  
Reproach or calumny of Heaven!  
Yet to the Lenten-tide belongs  
Repentance from some secret wrongs.

What need have we for deep distress?

Our hands have never robbed the poor,  
We have not spurned in bitterness  
The trembling feet that sought our door;  
And yet the Lenten prayers are meant  
For those whose hearts are penitent.

We beg for "new and contrite hearts,"

Within the sacred walls to-day,  
And some forgotten shadow starts  
From out our sunshine as we pray;  
For Heaven takes our souls aside  
To search them, at the Lenten-tide.

What have we done? Our hearts can tell

Of scorn, impurity and hate,  
Of pride we have not sought to quell,  
Of Duty's promptings, bidden to wait.  
Ah, Heaven bids us view our pride  
With sorrow, at the Lenten-tide.

What have we done? Our narrow thought

Has limited the Love Divine,  
And all the flood of Truth has sought  
In human channels to confine,  
The Truth of God, so free and wide,  
Condemns us at the Lenten tide.

The web of life is spun apace,

And many threads are gay and bright,  
But some to give the pattern grace,  
Must bear the impress of the night.  
No weaver's hand may cast aside  
The dark threads of the Lenten-tide.

—Parish Visitor, N. Y.

### HOW TO MAKE LENT PROFITABLE.

We wish we could present to our young readers the idea of Lent just as it really is. It is regarded by so many as a long, dreary, sad season, with no bright spot in it. They, consequently, dread its coming, and are glad when it is over. Now we think this is a very wrong view to take of this season, and we should be glad to correct it. The very meaning of the word Lent is anything but sad. It is a good old Saxon word, and signifies Spring, and spring, we all know, comes after winter, and is full of brightness and hope. It is the time when the grass begins to spring up, the leaves to put forth, and the flowers to bloom.

There is something very grand and inspiring about this season of Lent, and we want you all to find this out for yourselves. This is what it means to us: A time for a fresh start; a time to be better; a time for new helps heavenward; a time for taking closer hold of what we know is true, and so every day to grow stronger in and for the right. We want Lent to mean all this to our boys and girls, for Lent is a time appointed by our Church for special thought and prayer. We are so apt to grow careless

and to forget our good desires and resolutions, that we all, old and young, need such special times to remind us of what our Heavenly Father wants us to be and to do. Let us all, then, take a fresh start together. If we have been growing careless in our work and unfaithful in our duties, if we have neglected to pray and to read God's Word, let us make up our minds at once to stop all this, to turn right around and begin a better life.

It is a grand thing to grow better. It is the pleasantest feeling in life to know we are making progress, and improving as we go on. Come, then, and let us start together to put down the wrong by doing the right.—Parish Visitor.

### "BECAUSE YOU SAID YOUR PRAYERS."

#### A TRUE STORY.

By Edith M. Daughish.

Mother, mayn't I take Smuttie, and go and sit at the door? He wants some fresh air, and to look at the birds. I shan't get in the way of the whitewashers, mother, dear."

It was a pathetic little voice, telling a tale of patient endurance, and the owner of it, a pale girl of eight or nine years old, looked as if suffering and she were old companions. She sat huddled up on a low seat near a bright fire, her large blue eyes wistful gazing out of the window, whence she could see into the garden, where the February sunshine was resting on the snowdrops. There seemed a touch of spring there, a gleam of hope, after the long cold winter that had kept little Elsie a prisoner. On her lap, encircled by her thin arms, lay a fat puppy, as black as a coal, and evidently the pride of his little mistress's heart. It was for Smut's sake, chiefly, that she wished to go outside; Smut needed both fresh air and some diversion for his puppy mind, so for Smut Elsie Horton preferred her request.

The mother, busy with her "spring cleaning," paused a moment, and looked anxiously at her child, and then out of doors.

"Well," she said, "perhaps a breath of air won't hurt you. I'll wrap you up warm, and you must keep Smut in your lap. He's as warm as a toast. The man is whitewashing the front of the house now, but his ladder won't be in your way."

Joyfully Elsie began to prepare for her outgoing, while Smut danced about, wriggling his ungainly black body and ridiculous tail in much excitement.

Once seated in their little chair in the sun, with the fresh air playing over her pale cheeks, Elsie felt equal to controlling Smut's antics. This was not easy, however, to hold him, as his chief idea of exercising was to rush after the sparrows with infantile barks, and as Elsie insisted on his remaining on her lap, he continually jerked his pointed black muzzle into her face, suddenly applying his warm tongue to her cheek, as if by this means he hoped to get his own way.

The little scene was not unnoticed by the man who was lime-washing the front of the cottage.

He was a young fellow, not above five-and-twenty, broad shouldered and tall, but his face was downcast, while his heavy, inflamed eyes indicated the love of strong drink.

Truth to tell, Sam Jones felt very miserable that bright February morning. Overnight, he had been with a social club, and one of the best of "good company" there. No one sang a more uproarious song or told a doubtful story better than he; strange that by the morning light he should be at the opposite point of the compass! He would tell you a "man must have his ups and downs," but his reasoning did not honestly account to his own heart for the

weight of awful depression that lay on his soul like a black burden.

As he listlessly plied his brush he saw little Elsie come out, tenderly cared for by her mother. He watched her seat herself in her chair, with a red shawl about her, and then Smut came in for a share of notice.

Smut was decidedly restive. Finding the blandishments of his tongue unavailing, he tried fresh tactics, and seizing a corner of his mistress's shawl, he set to work to worry and shake it, trying to believe he had a rat in his jaws.

Elsie now administered a pat, upon which the sly little fellow looked up in her face with an expression of mock sorrow and indignation, so absurd that she broke out into a fit of childish laughter.

It was a pretty sound, and seemed to Sam's heavy heart like a melody "sweetly played in tune." He spoke, "You seem mighty fond o' that there little beast," he said.

Elsie looked up surprised, so did Smut, and he showed himself equal to any emergency by a baby growl. No doubt, he thought this sign of ferocity would at once silence the third party who had broken in on their *tete a tete*.

"Yes, he's my darling dog," replied Elsie "but he's very naughty and disobedient to-day. I shall have to punish him, I'm afraid."

"Where did you get him?"

"Oh, the kind doctor gave him to me, when I was very ill this winter. He's a great comfort to me."

"Are you better now?" asked Sam pityingly, looking at the little face, with its frame of bright hair—such a fragile little face it was, bearing a close resemblance to the snowdrops that bent their heads in the border hard by.

"Oh! I'm much better now," she answered. ("Be quiet, Smut; I shall put you in a dark cupboard if you aren't good!") "Now the spring is coming, I shall be soon well, mother thinks."

Sam had no more to say just then. He went on with his brush work less wearily. Suddenly, by some movement of his, the ladder gave a great lurch, brush and whitewash splashed over to the ground, and Sam only saved himself from a bad fall by clinging to the gutter. In a moment or two things had righted themselves; but, meantime, Smut startled, had leaped from Elsie's arms and rushed forward to seize the fallen brush.

With such a delightful toy, which his puppy imagination converted into some hairy animal, a foe to his race, of course he was deaf to his mistress's entreaties to come back to her. Sam, laughing now, made his way down the ladder to regain his property.

Smut was promptly picked up, protesting with all his might at the indignity, and restored to Elsie, who, flushed and rather alarmed, looked up at Sam with startled eyes.

"Were not you frightened?" she said, rather under her breath, as the bright colour faded away.

"No, I was not frightened," said Sam, still smiling at Smut, "but I am afraid you were!"

"Yes, I was rather, but—why, weren't you frightened? You might have fallen, and been killed?"

"Oh! no fear," said Sam, lightly. "Accidents will happen. I have as many lives as a cat."

Elsie looked at him thoughtfully, stroking Smut's velvet head. She was evidently considering something which perplexed her. Suddenly a light seemed to come into her mind, and shine out over her whole face. Sam was surprised at the radiant expression.

"Oh! I know!" she said, softly. "I know why you weren't frightened." She smiled and the colour came again into her cheeks.

"Do you?" said Sam, curiously. "Tell me why."

Elsie hesitated, then bending down over Smut's head, so that she could hardly be heard,

said, very softly, "Because you said your prayers this morning."

Sam was so startled that, for a moment, he stood stock still, while Elsie, not daring to look up, caressed her dog. Then, so utterly taken aback was he, that he walked away, and, slowly ascending the ladder, recommenced his work without a word. Because he had said his prayers that morning! None knew but Sam how very far this was removed from the fact. Not that morning; no, nor for more mornings than he cared to count had he bent his knees in prayer. Careless, and easily led, he was naturally open to every temptation that assailed him, and by his own folly he was without armour.

Elsie's words had struck home. Her childish faith was so strong that Sam felt ashamed before it. Not a word of reproach had been said, yet how deeply the child's simple sentence had gone into his mind! An arrow shot from God's quiver, had hit the mark, and rankled in Sam's bosom.

\* \* \* \* \*

A week or two passed away, and one evening after work Sam presented himself at Horton's cottage. He had never been near it since that one important day. Ever since he had thought of Elsie and her words, until he resolved to give up his old life and follow the Lord Jesus Christ. Nothing else seemed open to him. He had fallen on his knees before God, and prayed from his heart, "God be merciful to me a sinner!" And God had been merciful. Not at first did the weight of his past sins seem lifted, but though

"Tossed about

With many a conflict, many a doubt, Fighting within, and fears without,"

Sam had gone to the Refuge for the sin-stricken and heavy-laden, and found it open.

Now he felt impelled to go and see once more the little maiden who had sent him there. On knocking at the door, he was confronted by Elsie's father, looking very sad. "Could I see your little girl?" said Sam, rather timidly.

"My little girl?" said the man, hoarsely; "Oh, no, my little girl is very ill, dying, the doctor tells me."

"So bad as that!" exclaimed Sam, with something like a sob "But the Almighty won't take her till I've told her what she's done for me! Surely."

"Come in," said Horton, looking curiously at Sam, through the tears which filled his own eyes. "Tell me what you mean. We're dreadful cast down, for Elsie's our only one."

Sam followed the man into the kitchen, and there told his story. He told it lamely, and not without interruptions, for his heart was full to overflowing. When he had finished, Horton put his hand on his shoulder, and with a trembling voice said, "Thank God, my little one has done her work here, and if we must lose her——" He could say no more, and in response

to a gentle tapping from the room overhead, went upstairs. In a few moments he returned.

"Would you like to come up?" he said in a whisper. "Her mother thinks she's going; she doesn't know anyone."

Sam rose without a word, and was ushered into the sacred chamber, whence the little soul was about to take flight. It was very still, Mrs. Horton calmly sat by the bed holding the waxen hand of the apparently sleeping child. The dog lay curled up on the bed, a faithful companion to the last. The wealth of golden hair lay on the pillow, and surrounded Elsie's ethereal little face like an aureole glory. Her breath was somewhat laboured, but there was no struggle. Suddenly the child opened her eyes. An expression of radiant beauty beamed from them such as Sam had seen there in a slight degree, once before. She slightly raised herself and murmured, "I'm coming!" Then turning towards her mother, she closed her eyes. One gentle sigh, and Elsie was in arms of the Good Shepherd, who, having loved His own which were in the world, loved them "unto the end."

\* \* \* \* \*

The three who watched the departure of the child's soul stood silent, "and there was a great calm." A calm which comes only from the near neighbourhood of the Saviour. One lamb was safe folded; and one wandering sheep had been led to the Shepherd, who has promised that His sheep "shall never perish."

DIED.

WATSON—At Charlottetown, P.E.I., on the morning of the 14th of Jan., Sara A. Crossbill, widow of the late William Russell Watson. Entered into rest at 61 years. Jesu Meroy.

BACKHOUSE—On Thursday, January 26th, Eliza, widow of the late Dr. M. L. Backhouse, in her 80th year.

CLARKE—At Kentville, on Tuesday 25th of Jan., Elizabeth, beloved wife of William Clarke, Esq., aged 66 years.

ROYAL BAKING POWDER Absolutely Pure. FULL WEIGHT ROYAL POWDER ABSOLUTELY PURE. ROYAL BAKING POWDER.

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.

ILLUSTRATED MAGAZINES. For Sunday-Schools, Charitable Institutions and Homes.

Beautifully Illustrated and very Popular with Children. 25 to 50 cts. per year in small quantities. 15 to 30 cts. per year in large quantities. WM. EGERTON & CO., Church Publishers, 10 Spruce street, New York.

Montreal Stained Glass Works.



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

Canada Paper Co., Paper Makers & Wholesale Stationers.

Offices and Warehouses: 578, 580 and 582 CRAIG ST., MONTREAL 1 FRONT ST., TORONTO.

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

THE FARMER'S REMEDY FOR Rheumatism.

A LINIMENT guaranteed to immediately remove Rheumatic Pain. It has been used for years and has never yet failed. For Chillsblains it will at once stop the irritation. No house should be without a bottle. Put up in 50c., \$1, and \$2 bottles, and sent on receipt of the price by THE FARMER'S REMEDY CO and 64 66 Broadway, and 19 New street, New York.

MUCILAGE AND LIQUID GLUE

Direct from the Manufactory. Cheaper and superior in quality to the best imported. In use throughout the Dominion. Lithogram Composition in 2-lb. and 5-lb. tins. Orders by mail promptly attended to. Office and Manufactory 759 Craig street, E. AULD, Proprietor.

THE BOOK OF COMMON PRAYER With Hymns Ancient and Modern.

Bound in Leather, with red or gilt edges, round corners. Price 40 cents. A cheap edition, bound in cloth, 15c. F. E. GRAFTON & SONS, 252 St. James street Montreal

ORGANIST

[English, Married], Good Choir Trainer, at present in the States, desires a position in Canada, where there is a field for teaching. Satisfactory references. Address Organist, care J. L. Lamplough, 63 Beaver Hall, Montreal.

WANTED

By an experienced Clergyman in full Orders, sole charge or curacy. Address "Alba," Box 288, Moncton, N.B. 2-17

WANTED

An earnest man (musical preferred) to assist as Lay Reader in Mission work. Apply at once to REV. R. T. WEBB, Grand Valley, Ont. 35-17

CORPULENCY. Recipe and note how to harmlessly effectually, and rapidly cure obesity without semi-starvation, dietary, &c. European Mail, 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., Webbs House, Store Street, Waterloo, Canada, London, Eng."

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. Dr. J. Stephens, Lebanon, G.

BOOKS.

A Study of Origins; or, The Problems of Knowledge of Being and Duty.—By M. Depressense, D.D. \$1.50. Tales, Eastern and Western.—By Ham-mond \$2.00. Introduction to the Study of the New Testament.—By George Salmon, D.D., F.R.S. \$5.00. The Christian Ministry—A Manual of Church Doctrine.—By Rev. Thos. Farrar \$2.00. The Prayer Book: Its History, Language and Contents.—By Evan Daniel... \$2.00. Addresses to Candidates for Ordination.—By the late Bishop of Oxford... \$2.00. Religion, a Revelation and a Rule of Life.—By Rev. Wm. Kinkers, M.A., University of London... \$2.00. The Gospel of the Age; Sermons on Special Occasions.—By the Bishop of Peterborough... \$2.00. Published by

ROWSELL & HUTCHISON, King Street, East, Toronto.

Dominion Line.

ROYAL MAIL STEAMSHIPS. LIVERPOOL SERVICE. Sailing Dates: From Baltimore. \*Sarnia..... 17th Jan., Tuesday. \*Oregon..... 31st " " \*Vancouver..... 14th Feb., " From Halifax. \*Sarnia..... 21st Jan., Saturday. \*Oregon..... 4th Feb., Saturday. \*Vancouver..... 18th " Saturday. Cabin Rates from Baltimore or Halifax: \$50 \$85 and \$75; according to position of Stateroom, with equal saloon privileges. W. D. O'BRIEN, 143 St. James street. S. SCHOFIELD, Agent, Montreal. A. G. JONES & CO., Halifax. Or DAVID TORRANCE & CO., General Agents, Montreal.

MINARD'S "KING OF PAIN." LINIMENT

Cures PAINS—External and Internal. Relieves Swellings, Contractions of the Muscles, Stiffness of the Joints, Sprains, Strains. Heals Bruises, Scalds, Burns, Cuts, Cracks and Scratches. BEST STABLE REMEDY IN THE WORLD. Cures Rheumatism, Neuralgia, Hoarseness, Sore Throat, Croup, Diphtheria and all kindred affections. Large Bottle! Powerful Remedy! Most Economical! As it costs but 25 cents,

PRICE 50 CENTS. THE CHRISTIAN YEAR'S CALENDAR. 1888.

CHURCH CALENDAR NOW READY. Edward VI. Prayer Book, \$1.00. Mor gilt, \$1.50. Churchman's Private Prayer Book, 50c; gilt, \$1. Triple Certificates for Holy Baptism, Confirmation and First Communion, with Envelopes, \$1.20 per doz. Sunday School Leaflets, 10c. per annum, each copy. Illustrated Magazines for Sunday Schools, Charitable Institutions and Homes, 15 to 60c. per year. Complete Church S. S. Teacher's Register and Class Book, just published, 10c. WM. EGERTON & CO., 10 Spruce street, New York

**MISSION FIELD.**

**MAURITIUS.**

*Annual Report of the Mission by the Rev. R. J. French.—description of the Island and its population. The Indian Coolies. (Continued).*

[From the "Mission Field," S.P.G.]

In connection with St. Mary's, fifteen camps, two hospitals, three schools, and one prison are regularly visited by the catechists, and about half their time is devoted to work among the heathen.

Rev. John Baptiste, at Souillac, has about 130 Christians under his charge. There are twenty-five estates, one prison, and one hospital in his district, and these are regularly visited, with the help of the catechist, David Annamloo.

Rev. M. M. Stephen has lately been moved to Moka, as he seems to show more aptitude for Evangelistic work than Pasteral, and he has a large field before him in the Moka district.

Rev. J. Pickwood is working very well in the Island of Praslin and in the adjacent islands. The Home Committee lately showed their appreciation of his services by providing him with a new boat, for which he has already expressed his grateful thanks. In his church (St. Matthew's) he has an average attendance of 150 every Sunday, and a good proportion of communicants.

The Rev. R. T. de Carteret reports very favourably of the work at the Morne and Petit Cap in his district, both of which places he has lately visited. He had an attendance at church on a week day of 52. Mr. De Carteret visits Bambous twice a month, as no ordained man has yet been found to replace the late Rev. Desveaux. The attendance last time was 56.

Catechists C. Claude (Tamil) and Devusagayam (Telugoo) are itinerant catechists. They have intercourse with a great number of people, and help to spread a general knowledge of Christianity.

Assistant Catechists T. Humphrey and T. Samuel are schoolmasters, who devote all their spare time to the work of the Mission. I find them both helpful.

The Society's special education grant of £300 served for four years, and maintained four schools. The fund was exhausted at the end of 1886, but the schools have been kept up, and are doing work. Arsenal Street School passed a very creditable examination by the Government Inspector the other day.

All the churches regret the continued weakness of the Bishop, and pray for his speedy recovery and return to his Diocese.

**CONCERNING MISSIONS OF THE P. E. CHURCH OF THE U. S.**

First, Domestic missions in our own land. Whole number of workers is 421; missionary bishops, 11; missionaries, 348—39 are engaged in work among colored people of

the South; 1 among Chinese in San Francisco; 2 among deaf mutes; 30 among Indians. They minister at about 1,000 different places.

Eighteen native catechists and 8 men and 9 women helpers, white, are engaged in educational and mission work among the Indians in 4 boarding-schools and 72 stations. Five unordained men and 21 women are employed as teachers in colored schools.

**FOREIGN MISSIONS.**

Stations, 140—in Western Africa, 65; China, 32; Japan, 35; Greece, 1; Hayti, 16. Laborers, 272; missionary bishops, 3; presbyters, and deacons, 59; physicians, 4; foreign lay workers, 27; native catechists, teachers and lay readers, 177. In Athens, Greece, 1 foreign lady with 14 native assistants. In China, a bishop, 23 clergymen, 3 physicians, 83 lay workers and teachers. In Africa, a bishop, 14 clergyman, and 18 other helpers. In Japan, a bishop, 10 clergymen, 1 physician, 53 lay helpers. In Hayti, a bishop, 13 clergymen, 36 lay helpers. There are 16 boarding-schools—7 in Africa, 4 in China, 4 in Japan, 1 in Hayti. A divinity and medical school and college in China and a divinity school in Japan. Pupils in boarding schools, 514; day schools, 61, containing 2,657 pupils; 52 Sunday-schools, with an attendance of 2,283 scholars. Number of communicants in Africa, 1,630; China, 574; Japan, 429; Hayti, 385. This blessed work is sustained by the free-will offerings of the church.—*The Church Year.*

**SUNDAY-SCHOOL**

**Lesson Leaflets**

In accordance with scheme of Joint Diocesan Committee. Systematic, Simple, Comprehensive and inexpensive. Samples mailed free upon application.

**WM. EGERTON & CO.,**  
Church Publishers,  
24-26 16 Spruce street, New York.

**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.  
**L. H. DAVIDSON, M.A., D.C.L., Q.C.**  
(Admitted to the Bar of Lower Canada, June, 1884).  
**W. F. RITCHIE, B.A., B.C.L.,**  
(Admitted to the Bar, July, 1878).

**DEEP** Sea Wonders exist in thousand of forms, but are surpassed by the marvels of invention. Those who are in need of profitable work that can be done while living at home should at once send their address to Hallett & Co., Portland, Maine, and receive free, full information how either sex, of all ages, can earn from \$5 to \$25 per day and upwards wherever they live. You are started free. Capital not required. Some have made over \$50 in a single day at this work. All succeed.  
35-y

**THE CHURCH GUARDIAN**  
THE  
**BEST MEDIUM FOR ADVERTISING**

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

**WANTED**  
**AN EXPERIENCED CANVASSER**  
TO TRAVEL THROUGH ONTARIO IN BEHALF OF THIS PAPER.

Apply, Stating Experience and References,

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

**RICHLY** Rewarded are those who read this and then act; they will find honorable employment that will not take them from their homes and families. The profits are large and sure for every industrious person; many have made and are now making several hundred dollars a month. It is easy for any one to make \$5 and upwards per day, who is willing to work. Either sex, young or old; capital not needed; we start you. Everything new. No special ability required; you reader, can do it as well as any one. Write to us at once for full particulars, which we mail free. Address Stinson & Co., Portland, Maine. 34-1y

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."

Address orders to the  
**THE CHURCH GUARDIAN,**  
190 St. James Street,  
Montreal.

**THE CHRISTIAN**  
**MARRIAGE LAW DEFENCE**  
**ASSOCIATION.**

(IN CONNECTION WITH THE CHURCH OF ENGLAND IN CANADA.)

PATRON:  
*The Most Rev. the Metropolitan of Canada.*

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

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

**G. ARMSTRONG & CO.,**  
**Funeral Directors,**  
VICTORIA SQ., MONTREAL.  
Country orders promptly attended to by

**AT FREQUENT DATES EACH MONTH**

**Burlington**  
**Route**  
C.B. & Q.R.R.  
**EXCURSIONS**  
FROM CHICAGO, PEORIA OR ST. LOUIS, WITH CHOICE OF ROUTES; VIA DENVER, COUNCIL BLUFFS, OMAHA, ST. JOSEPH, ATCHISON OR KANSAS CITY.

For dates, rates, tickets or further information apply to Ticket Agents of connecting lines, or address  
**PAUL MORTON, Gen. Pass. & Tkt. Agt., Chicago, Ill.**

**STAINED GLASS**  
OF EVERY DESCRIPTION  
**J. SPENCE & SONS**  
ECCLESIASTICAL & DOMESTIC  
GLASS PAINTERS  
MURAL DECORATORS  
CRYSTAL CHANDELIERS, BRASSES, &c.  
100 R. BURLINGAME & J. B. STREETS  
MONTREAL.

**HOW PRINTING PAYS**

"The Proof of the Pudding," &c. How richly it pays to own a Model Press is shown in a handsome little book, containing several hundred "proofs," from the 15,000 people who have Model Presses. Business men, Clergymen, Teachers, Boys, Girls, persons out of work,—everybody interested. A Press and outfit complete, from \$5.00 to \$10.00 and up. Book mailed free. Address:  
**The Model Press Co., Limited,**  
515 Arch St., Philadelphia, Pa.

**RUPTURE**

Have you heard of the astounding reduction for DR. J. A. SHEPHERD'S Famous Home Treatment, the only known guarantee comfort and cure without operation or hindrance from labor! No steel or iron bands. Perfect retention night and day, no shading, suited to all ages. Now \$10 only. Send for circular of measurements, instructions and proofs. Get cured at home and be happy. Office 34 Broadway, New York.

**BELLS.**

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

**MENEELY & COMPANY**  
WEST TROY, N. Y., BELLS  
Favorably known to the public since 1836. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals.

**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.

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

**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. Catalogue sent free to parties needing bells.

**THIS PAPER** may be found on file at Geo. F. Powell & Co's Newspaper Advertising Agency, 150 N. W. COR. NEW YORK

**PARAGRAPHIC.**

**WHY?**

Why suffer a single moment, when you can get immediate relief from internal or external pain by the use of Polson's Nerviline, the great pain cure? Nerviline has never been known to fail. Try a 10c. sample bottle. You will find it just as recommended. Neuralgia, toothache, cramps, headache, and all similar complaints disappear as if by magic when Nerviline is used. Large bottles 25 cents. Test bottles 10 cents, at druggists and country dealers.

Boy—'Ain't it time to eat the good things?' Mother—'Certainly not, you must wait until your friends come.' Boy—'I guess they won't come,' cause I didn't invite them. I thought I'd rather have it entirely exclusive.'

'The Old Life Preserver' is what they call *Johnson's Anodyne Liniment* way up in Maine where it is made. This name is well deserved for it is the best liniment in the world. It will certainly prevent diphtheria, and will relieve croup and asthma instantly. — *Western Paper.*

Physician—'Now, my little fellow, you must take this medicine like a man. Your father doesn't grumble, does he, when he has to take medicine?' 'Oh, no,' said the little fellow; 'but then he gets it in hot water and sugar.'

**IF THE SUFFERERS FROM CONSUMPTION,**

Scrofula and General Debility, will try Scott's Emulsion of Cod Liver Oil, with hypophosphites, they will find immediate relief and a permanent benefit. Dr. H. V. Mett, Brentwood, Cal., writes: "I have used Scott's Emulsion with great advantage in cases of Phthisis, Scrofula and Wasting Diseases. It is very palatable. Put up in 50c and \$1 size.

Tom Anjergy has trouble in meeting his bills. To a pressing creditor he said—"I cannot pay you anything this month." 'That's what you told me last month.' 'Well, I kept my word, didn't I?'

**EXPOSE THE FRAUD**—Patent medicine venders are now putting up condition powders in packages as large as a nigger's foot for 25 cents, but they are utterly worthless. One small package of *Sheridan's Condition Powders* is worth a dray load of them.

An Iowa man has run away with his mother-in-law. Some men will resort to any sort of meanness to get the old lady out of the house.

**A CURE FOR DISTEMPER.**

C. C. Richards & Co., *Gents.*—My horse was afflicted with distemper so badly that he could not drink for four days and refused all food. Simply applying Minard's Liniment cured him.

CAPT. HERBERT CANN.  
Feb., 1887.

**Society for Promoting CHRISTIAN KNOWLEDGE.**

:00:

**NEW PUBLICATIONS.**

**A DICTIONARY OF THE CHURCH OF ENGLAND.**—By the Rev. E. L. Cutts, Author of "Turning Points of Church History," &c., with numerous woodcuts. Crown 8vo. cloth boards, 7s. 6d. [A Book of Reference for Clergymen and Students.]

**LIFE OF HER MAJESTY THE QUEEN.**—With Sketches of the Royal Family. A Jubilee Memoir. Copiously Illustrated. Fcap. 4to. paper boards, 1s.; cloth boards, 2s. 6d. [Deals with the Chief Events and the extension of the Empire during Her Majesty's Reign.]

**THE LIFE OF QUEEN VICTORIA.**—Illustrated. Fcap. 4to, paper cover, 1d.

**PORTRAIT OF THE QUEEN.**—Beautifully Printed in Colours, 6d; mounted on millboard, 1s; framed and glazed, 3s.

**PORTRAIT OF THE QUEEN.**—Smaller size, mounted on card, 4d.

**PICTORIAL ARCHITECTURE OF EUROPE; GREECE AND ITALY.** By the Rev. H. H. BISHOP. With numerous Engravings. Oblong 4to, cloth boards, 6s. [Parallel with "Pictorial Architecture of the British Isles."]

**DANDELION CLOCKS, AND OTHER TALES.**—By the late Mrs. Ewing, Author of "Jackanapes," &c. With Illustrations by Gordon Browne and other Artists. 4to, paper boards, 1s.

**THE PEACE EGG, AND A CHRISTMAS MUMMING PLAY.**—By the late Mrs. Ewing, Author of "Jackanapes." Illustrated by Gordon Browne. 4to, paper board, 1s.

**LARGE FRESCO CARTOONS ILLUSTRATING ENGLISH CHURCH HISTORY:—**  
GREGORY AND THE ENGLISH SLAVES, A.D. 589.  
ST. AUGUSTINE BEFORE KING ETHELBERT, A.D. 597,  
—Each 1s 4d; mounted on canvas, each 2s.

**HEROES OF THE MISSION FIELD.**—No. 1. Bishop Gray. Crown 8vo, stitched, 1d.

**SERMONS FOR THE PEOPLE.**—Vol. V. Sermons for Trinity Sunday to Eighth Sunday after Trinity. By Various Authors. Post, 8vo, cloth boards, red edges, 1s.

**A POPULAR HISTORY OF THE ANCIENT BRITISH CHURCH.**—With Special Reference to the Church in Wales. By E. J. Newell, M.A. Fcap. 8vo, cloth boards, 2s 6d. [A lucid Book on a Department of History hitherto much neglected.]

**OUR BIRD ALLIES.**—By Theodore Wood, Esq., Author of "Our Insect Allies," &c. Numerous Woodcuts. Fcap. 8vo, cloth boards, 2s 6d.

**LECTURES ON BUTLER'S ANALOGY.**—By the Ven. J. P. Norris, D Archdeacon of Bristol. Post 8vo, cloth boards, 2s 6d

**ILLUSTRATED NOTES ON ENGLISH CHURCH HISTORY.**—From the Earliest Times to the Dawn of the Reformation. By the Rev. C. A. Lane, Lecturer of the Church Defence Institution. Crown 8vo, cloth, 1s.

**A BRIEF SKETCH OF THE HISTORY OF THE CHURCH IN ENGLAND** and its Endowments, with a List of the Archbishops tracing their succession from the present time up to the Apostles, and through them to Christ. By Rev. Geo. Miller. Post 8vo, paper, 4d.

**NEW SERIES OF PHOTO-RELIEF MAPS (Patented).**—Presenting each country as if in actual relief, and thus affording an accurate picture of the configuration of the earth's surface. Scotland, 19in x 14in. No. 1. Names of places and rivers left to be filled in by Scholars, 6d. 2. With rivers and names of places, 9d. 3. With names of places and with County Divisions in Colours, 1s. England and Wales, Scotland and Europe, same size and price.

**JUBILEE CARDS.**—Nos. 1 and 2. Each 1d. [For Present. in S. schools  
" Book of Common Prayer. Ruby 32mo. Red Rubric, calf, 3s 8d.  
" Atlas. 4to, paper boards, 1s. [Gives the whole British Empire, with the most recent Statistics.]

**NORTHUMBERLAND-AVENUE CHARING CROSS, LONDON, Eng.**

Orders will be received for any of the above at the Office of this paper.

at the St. John, New Brunswick, Depository,  
**J. & A. McMillan.**

**SIMSON'S LINIMENT.**

**A LETTER FROM QUEBEC.**

[Translated from the French.]  
Gentlemen,—I have deferred writing the letter to testify to the benefits derived from the use of your Simson's Liniment. It has done wonders among all the people who have used it about here.

I can testify that in every case where I have used it upon myself, I have been very well satisfied.

Mr. N. Mooney, of St. Sylvester, had a bad leg which was said to be incurable. I told him to use Simson's Liniment, and it has effected a complete cure in a very short time. His neighbor, Mr. John Daylin, having received a serious cut on his leg, Mr. Mooney took him the Liniment, and having used it, found himself perfectly cured.

I have been assured of the cures of these people, and the remedy having become known, it has created quite a demand, people coming as far as 35 miles to procure it for themselves.

Mr. Wm. Bennett, of St. Ferdinand, has had it some time for himself, and he has bought it for his friends, suffering from Rheumatism, and they have all been well satisfied.

I have never known any medicine to have had such good results about here as Simson's Liniment.

Hoping that it will prove as satisfactory elsewhere. I am yours, truly,  
DAMASE PAGENT.

St. Sylvester, P.Q., } Merchant.  
27th Dec., 1888. }

Sold by all dealers throughout Canada.

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



**Washer and Bleacher.**

Only weighs 8 lbs.  
Can be carried in a small valise.

Satisfaction guaranteed or money refunded.

Pat. Aug. 2, 1884  
C. W. Dennis, Toronto  
**\$1,000 REWARD**

FOR ITS SUPERIOR. Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. NO RUBBING required—NO FRICTION to injure the fabric. A ten year old girl can do the washing as well as an older person. To place it in every household. THE PRICE HAS BEEN PLACED AT \$3.00, and if not found satisfactory in one month from date of purchase, money refunded. Delivered at any Express Office in the Provinces of Ontario and Quebec. CHARGES PAID for \$3.50. See what THE CANADA PRESBYTERIAN says about it:—"The Model Washer and Bleacher which Mr. C. W. Dennis offers to the public, has many and valuable advantages. It is a time and labor-saving machine, is substantial and enduring, and cheap. From trial in the household we can testify to its excellence."

**TORONTO BARAIN HOUSE**

C. W. DENNIS, 213 Yonge St., Toronto  
Please mention this paper.  
Agents wanted. Send for Circular



**COMMUNION PLATE.**

FLAGONS,  
CHALICES, &c., &c.

Silver Plated Ware of the finest quality. English and American designs.

Plated Cutlery of every description,  
Marble Clocks, Bronzes, Art Pottery, Articles for Wedding Presents.

WHOLESALE AND RETAIL.  
**WATSON & PELTON,**  
31 St. Sulpice, Montreal

**GEORGE ROBERTSON,**  
ST. JOHN, N. B.

**CHOICE TEAS**  
A SPECIALTY.

**Finest Groceries.**

JAVA AND MOCHA COFFEES,  
FRUITS, PRESERVED JELLIES, &c  
Retail Store,—71 Prince Street,  
Wholesale Warehouse—10 Water St

**GEO. ROBERTSON.**  
N.B.—Orders from all parts promptly executed.

## Temperance Column.

### WHY DO I ADVOCATE TEMPERANCE?

(From The Church of England Temperance Chronicle, London, Eng.)

A short time ago the weekly meetings of one Branch of the C. E. T. S. were aroused to new interest by the president offering a prize for the best speech on temperance. Each speaker was not to exceed five minutes, and the company were to elect four persons from amongst themselves to assist the president and secretary in awarding the prize. Considerable excitement prevailed amongst some of the younger men who had been given to speaking, and who loved to fancy that they, now and then at least, showed some oratorical power. But how to condense the whole of their eloquence into one short five minutes! That was not an easy matter. However, to win the gift of their beloved president they were willing to do much, and as several at once set to work to prepare a speech, which for force, eloquence, wit, and brevity, should stand first, if it were possible by diligent perseverance to achieve it, in the two weeks allowed for preparation. A wish was expressed that ladies would also join in the competition.

A lady at once rose and craved permission to say a few words. "I cannot," she said, "presume to enter your competition list, and to make a speech a fortnight hence, but I should like to say something on the art of condensing now. In speaking in public we too often forget what it is we wish to say, and are anxious by flowery language to make an impression, and by here and there inserting a striking quotation from some learned writer, to show the extent of our acquaintance with literature. Then our very anxiety to make an impression leads us to be nervous, and wonder if we are doing so, and this gives rise to those painful 'hums,' 'ha's,' 'as I was saying,' etc., which is so excruciating to the listener, and it is almost sure to hide the point of the speech out of sight. You see my handkerchief," she said, taking it and spreading it out upon her dress. "I make an impression by extending it thus to its utmost capabilities, and you see a large white surface. I may wish to give it to a friend, but I lift it, it falls down at my feet, and refuses to be sent, but if I condense it thus," rolling the handkerchief up into a small tight ball, "then I can send it direct and with force where I will, and it does not fall meaningless at my own feet. After you have made your speeches, try to roll them up into a condensed ball, that their object and purpose may not fail, when you try to send them direct to the minds of your hearers."

We append one short speech:—  
"You ask me why I advocate temperance? I look around me, and see on almost every side sickness, suffering, and unhappiness. Fair faces lined with care, and

young mothers left struggling widows. Then in the poorer streets I see poverty and dirt, idleness and crime. I see homes that are not homes at all, and I see faces that are marred and spoiled, from which all semblance of beauty, or even of comeliness, has departed. Then I remember those words that are written, 'And God saw everything that He had made, and behold it was very good.' All that He made was beautiful and good. From whence, then, comes all this pain and suffering, these diseased bodies, these crippled forms, these desolate homes, and starving children? All of it, every form of suffering, comes as the sure and inevitable result of wrong doing. Every act of sin brings some evil in its train either upon ourselves or upon others. God intended us to be happy and bright, free from all pain. How, then, is it that there is so much misery? Has it ever struck you that our hospitals, our cripples' homes, or orphanages, of which we are so proud, ought to be considered a disgrace to our country? They ought not to be needed. Allowing that suffering comes from evil doing, yet drink is only one amongst many evils. This is so, but yet what do I find? I go into a hospital with its 300 beds always full, and the doctors tell me nine out of every ten cases are from drink. I go to the chaplain of a prison, and he tells me the same—it is drink that fosters and encourages crime, that destroys the moral sense of right and wrong. I trace the history of this and that poor cripple, and after a long series of questions I find that A.'s mother let her fall as a baby, one night when she had been drinking. B. has a leg all twisted and useless, and the mother says: 'He never seems to have been right since my husband came in one night, just a little muddled (he never drinks, you know), he didn't see him, and sat upon him. I go to an orphanage and find that drink directly or indirectly caused the ruin and early death of the greater number of the parents. Or else I find the parents died of consumption, and that this consumption arose because their parents indulged too freely in intoxicants. This, then, is why I advocate temperance. I feel such sorrow for the poverty around me, such sympathy for all the many who lie suffering such terrible pain in our hospitals and infirmaries, for whom we can do so little, and I know that almost all this pain, comes from drink. Let us try to win everyone wherever we can to temperance, to lead pure and sober lives, and nearly all our hospitals our surgical aid societies, and our homes for incurables, would be unneeded. To fight the battle of temperance is to strike at the root of the evil, is to attack this river of sufferings at its source; and if we go to the battle carrying the Gospel message with us, we hope to win a victory. Why have we not more enthusiastic temperance workers, and more funds to make the work prosper? Is it not a contradiction and a false charity to raise £20,000 for our hospitals, while we can scarcely raise £200

for temperance work, the work that if rightly prosecuted would bring again the joy and the beauty into our lives that God intended us to have? He made all beautiful and good. Let us ever remember that, and try to do something to restore that beauty and goodness and peace amongst us."

Q. Q.

The best thing to give your enemy is forgiveness; to an opponent tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect, to all men, charity.—Miss Balfour.



**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.

### READ THIS.

TO ANY OF THE CLERGY OR LAITY sending \$5, for FIVE new Subscribers to the CHURCH GUARDIAN, we will send a copy of Bishop Spalding's new and admirable work, entitled "THE CHURCH AND ITS APOSTOLIC MINISTRY." Price \$1.

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

### "OUR FOREST CHILDREN."

Published in the interests of Indian education and civilization—Issued monthly—10 cents a year.

The Christmas Number, 16 pages with cover, fully illustrated with original sketches. Price 15c.

For 25c. we will send you the Christmas number and one copy of "Our Forest Children" till December, 1888.

For one dollar we will send 12 copies each month to one address for one year. Children can easily clear 20 cents by getting us 12 subscribers at 16 cents each, and sending us one dollar. Address

REV. E. F. WILSON,  
Shingwauk Home,  
Sault Ste. Marie, Ont.

28-6

**BUY YOUR BEDDING AND WOVEN WIRE MATTRESSES FROM**

**J. E. Townshend,**

Manufacturer and Patentee of the Stem Winder Woven Wire Mattresses and Victoria Jubilee Rattan Cane and other Spring Beds, and Purifier and Renovator of Bedding by Patent Process.

Wholesale and Retail  
834 St. James street, and  
724 and 726 Craig street.

## 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 arc  
Each subsequent insertion - 5c. per line  
8 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,  
Exchanges to P. O. Box 106, Montreal

**NEWS AND NOTES.**

James Pyl's Pearlina is considered the best Washing Compound of the day by all who once give it a trial. It cleanses the most delicate fabric without injuring it. Sold by all grocers.

When two fat people run against each other it can properly be spoken of as a mass meeting.

**ADVICE TO MOTHERS.**

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

There is a man in Cedar Rapids that has such a weak and bony horse that when it lies down he has to give it baking powder in order to have it rise.

We will wager a year's subscription that a 25 cent package of *Sheridan's Condition Powders* contains more pure ingredients and cost more money than a bushel of any kind put up in large packs. *Sheridan's* powders are absolutely pure.

'I shall have to let my account run, said the impecunious customer 'But how is a bill going to run without feet?' suggested the store-keeper. 'Suppose you foot it?'

To do business a man must have dollars and sense. To keep rheumatism and all aches and pains out of the house keep *Minard's Lini-ment* in it.

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. Samples free. Send for circulars to FARWELL & RHINES, Watertown, N. Y.

**ADVERTISE**

IN

**THE CHURCH GUARDIAN**

BY FAR THE

**Best Medium for advertising**

BEING

The most extensively Circulated

**Church of England Journal**

IN THE DOMINION

IT REACHES EVERY PART OF THE DOMINION.

RATES MODERATE.

Address

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

**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.

**SPECIAL RATE FOR PAROCHIAL CLUBS.**

In order to do our part towards securing the 10,000 subscribers which we desire, we renew our offer of

**20 Papers to ONE Address for \$16**  
Cash with order—or 80 cents per an!

Now is the time to Subscribe  
The best Church of England paper  
or about 1 1/2c. per week.

**CHURCH MUSIC**

ANTHEMS,  
TE DEUMS,  
SERVICES,  
HYMN BOOKS,  
&c., &c., &c.

All the Music used in the Services  
of the Church can be had from

**J. L. LAMPLOUGH,**

MUSIC PUBLISHER AND DEALER.

63 Beaver Hall, 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, 18c 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.)

**IGURE 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 in 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 Yonge St., Toronto.

**5,000 COPIES SOLD**

**"Reasons for Being a Churchman."**

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

Neatly bound in Cloth, 282 pages, Price \$1.10 by mail.

"One of the most perfect instruments for sound instruction concerning the Church that has been offered to Churchmen. The whole temper of the book is courteous, kindly and humble. This book ought to be in the hands of every Churchman. Of all books upon this important subject it is the most readable. It is popular and attractive in style, in the best sense. We commend it most heartily to every Clergyman for personal help and parochial use. We would, if we could, place a copy in the hands of every member of the English-speaking race. And we are assured, the 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.

**GRATEFUL-COMFORTING.**

**EPPS'S COCOA.**  
BREAKFAST.

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

Made simply with boiling water or milk. Sold only in packets by Grocers, labelled thus:

**JAMES EPPS & CO., HOMOEOPATHIC CHEMISTS, London, England.**

**Ecclesiastical Embroidery Society.**

Altar Hangings, Banners, Stoles, &c.  
Altar-Linen, Cassocks and Surplices, &c.,

Supplied by the St. Luke's Chapter of the GUILD OF ST. JOHN THE EVANGELIST Apply to S. J. E. 78 St. Urbain street, Montreal, Que.

N.B.—Chalices, Patens, Baptismal Shells &c., of correct design, can be made to order under careful superintendence.

**SUBSCRIBE for the CHURCH GUARDIAN.**



Have you seen it lately?

**Seed-Time and Harvest**

Is an Illustrated Monthly Rural Magazine whose mission is to bring PLEASURE and PROFIT to our American Country Homes. So bright and progressive a Magazine ought to have a million readers, and no doubt it would have if they only knew how easily it can be procured. It really gives monthly

**A GEM ATREAT**

of the most instructive and interesting matter to be found in any periodical published anywhere. Each number is divided into the following

departments: **OUR SCRAP-BOOK.**

In this is given very choice selections in verse worthy of preservation either for their relocation or true poetic merit or oddity. Poetic gems rescued from the literary high seas.

**PROHIBITION:**

The influence which will quietly be exerted by the monthly visits of this in any family in which boys are growing up may be of incalculable value in helping to mould their characters for all time.

**GARDENING:**

This magazine was originally devoted to market gardening and will continue to pay special attention to this great industry, giving notes and illustrations of new vegetables and improved ways of cultivation, crop reports, &c.

**THE FRUIT GARDEN** will be treated in a liberal manner, giving essays written by the eminent

Fruit Growers of the day, also notes and illustrations of new Fruits. *Pleasures and Profits.*

**FLORAL** Notes will continue to be a strong and pleasing feature. Then there is "Aunt Martha's"

**GREAT OFFER** HOUSEHOLD, and the CARP POND, POULTRY and PET STOCK, and the PUZZLE DEPARTMENT

which gives prizes each month to the best solvers. Although our subscribers say that single numbers are worth a dollar our price is but **Fif Cents a Whole Year** Or by introducing it we will send it for three months for one dime! We give club-getters very liberal commissions, and as an additional stimulant the first of April next pay \$100.00 in Cash to one who shall have sent the largest list of subscribers.  
Address, Seed-Time and Harvest, La Plume, Lack's Co.

**Illustrative Sample Free**



**HEAL THYSELF!**

Do not expend hundreds of dollars for advertised patent medicines at a dollar a bottle, and drench your system with nauseous slops that poison the blood, but purchase the Great and Standard Medical Work, entitled

**SELF-PRESERVATION.**

Three hundred pages, substantial binding. Contains more than one hundred invaluable prescriptions, embracing all the vegetable remedies in the Pharmacopoeia, for all forms of chronic and acute diseases, beside being a Standard Scientific and Popular Medical Treatise, a Household Physician in fact. Price only \$1 by mail, postpaid, sealed in plain wrapper.

ILLUSTRATIVE SAMPLE FREE TO ALL, young and middle aged men, for the next ninety days. Send now or out this out, for you may never see it again. Address Dr. W. H. PARKER, 4 Bulfinch st., Boston, Mass.



**CHURCH KALENDAR.**

ELEVENTH YEAR OF ISSUE.

Mailed for Fifty Cents.

Every Churchman should Possess One  
**WM. EGERTON & CO.,**  
 Church Publishers,  
 10 Spruce street, New York.

**COMPTON LADIES COLLEGE,**  
 COMPTON, P.Q.

The Diocesan College for the higher  
 Education of Young Ladies  
 re-opens on  
**Sept. 7th, 1887.**

This Institution furnishes a Thorough  
 Christian Education at the exceptionally  
 low rate of from \$180 to \$200, (according to  
 extras), per annum. It is under the man-  
 agement of a Corporation appointed by the  
 Synod of the Diocese, the Lord Bishop of  
 Quebec being President.

Send for Circular to  
**REV. G. H. PARKER,**  
 Honorary Bursar,  
 Compton, P.Q.

**MRS. MILLAR'S & MISS PITT'S**  
**BOARDING & DAY SCHOOL,**

FOR YOUNG LADIES AND CHILDREN,  
 No. 4 Prince of Wales Terrace,  
 898 Sherbrooke Street, Montreal.  
 Re-opens for the 5th Year Sept. 15th.

Thorough scholarship; History, Litera-  
 ture and the French Language specialties.  
 Careful home training and social culture;  
 best Music and Art advantages.  
 Fees for Boarding Pupils \$250 per annum.  
 A discount will be made to the daughters  
 of Clergymen.  
 Circulars on Application.

**TRINITY COLLEGE SCHOOL,**  
 PORT HOPE, ONT.

HEAD MASTER: The Rev. C. J. S.  
 BETHUNE, M.A., D.C.L., with  
 a Staff of Nine Asst.-Masters.

A Boarding School for Boys on the Eng-  
 lish Public School system. Large and com-  
 fortable buildings, extensive playgrounds,  
 gymnasium, &c. healthy situation, twenty  
 acres of land on high ground, overlooking  
 Lake Ontario.  
 Special attention paid to young and back-  
 ward boys, vocal and instrumental music,  
 and to preparation for commercial pur-  
 suits.

Our next term will begin on  
**WEDNESDAY, JANUARY 11TH.**

Fees \$240 per annum.  
 The School Calendar, containing full par-  
 ticulars, will be sent on application to the  
 Head Master.

**THE RECTORY SCHOOL,**  
 FRELIGHTSBURG, P.Q.

CANON DAVIDSON, M.A., Rector.

Situation healthful and attractive.  
 Home Privileges.  
 Extensive Grounds.  
 Preparation for College or Business Life.  
 Address as above.

**THE ASSOCIATED ARTISTS**  
**School of Art and Design,**

Rooms M and N, East End Yonge street,  
 Arcade, Toronto.

Awarded the Gold Medal at the late Indus-  
 trial Exhibition.

Classes will reopen Monday, Oct. 3d  
 Principal Miss Westmacott. For Pros-  
 pectus apply to the Secretary.

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

**SEND TO**

ME

"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.

**SPECIAL PREMIUM OFFERS:**

For THREE new Subscriptions ac-  
 companied 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 valu-  
 able work, "The Christian  
 Ministry at the end of the 19th  
 Century." Price \$2.50.

**For Sale or To Let,**

Those desirable and extensive pre-  
 mises known and used for many  
 years as WILLIAMS' BREWERY, and  
 situated on College street, Montreal.

Though specially adapted for a Brewery,  
 the premises would also be found suitable  
 for storage and Manufacturing purposes.

Will be rented for a term of years as a  
 whole, or in sections. Apply to

**DAVIDSON & RITCHIE,**

Advocates, 100 St. James street, Montreal

**THE METHODISTS AND THE  
 CHURCH OF ENGLAND.**

(Paper, 20 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,**  
 Leaside, P. Q.

**SUBSCRIBE**

- TO THE -

**CHURCH GUARDIAN**

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

Subscription per annum (in advance,) \$1.00  
 Address,

**L. H. DAVIDSON, D.C.L.,**  
 Editor and Proprietor,  
 Montreal.

**ELIGIBLE FARM FOR SALE.**

One Hundred and Twelve Acres—highly  
 productive. Good House and Barn. Near  
 Railroad, Church and schools, and in the  
 most cultivated and beautiful portion of  
 the Eastern Townships, Province of Que-  
 bec. Will keep 18 cows and team of horses.  
 Price low and terms easy. Address  
 "FARM," GUARDIAN OFFICE

**OUR EVERYTHING GARDEN**  
 MANUAL OF FOR THE



is this season the grandest ever issued,  
 containing three colored plates and  
 superb illustrations of everything that is  
 new, useful and rare in Seeds and  
 Plants, together with plain directions  
 of "How to grow them," by PETER HEN-  
 DERSON. This Manual, which is a book  
 of 140 pages, we mail to any address on  
 receipt of 25 cents (in stamps.) To all so  
 remitting 25 cents for the Manual, we will,  
 at the same time, send free by mail, in  
 addition, their choice of any one of the  
 following novelties, the price of either of  
 which is 25 cents: One packet of the new  
 Green and Gold Watermelon, or one  
 packet of new Seocession Cabbage, or  
 one packet of new Zebra Zinnia, or one  
 packet of Butterfly Pansy (see illustration),  
 or one packet of new Mammoth  
 Verbena, or one plant of the beautiful  
 Moonflower, on the distinct under-  
 standing, however, that those ordering  
 will state in what paper they saw this  
 advertisement.

**PETER HENDERSON & CO.** 35 & 37 Cortlandt St.,  
 NEW YORK.

**HUNDREDS OF PERSONS**

WHO HAVE USED OUR CELEBRATED  
**St. Leon Mineral Water**  
 Will, with pleasure, endorse the fol-  
 lowing Testimony:

Mr. A. POULIN, Manager St. Leon Mineral  
 Water Co.:

SIR.—It is with the greatest pleasure I  
 certify that your St. Leon Mineral Water  
 has completely cured me of rheumatism,  
 headache and indigestion, from which I  
 suffered for many years, a cure which no  
 other medicinal drug could effect. You  
 may publish this certificate if you think  
 proper. Yours truly,

MADAM LEGER,  
 Dorchester Street, Montreal.

N. B.—The Genuine St. Leon Mineral Wa-  
 ter is sold, wholesale and retail, by the  
**St. LEON WATER COMPANY,**

No. 54 Victoria Sq.,

and by authorized agents at 25 cents per  
 gallon.  
 Telephone 1482. A. POULIN,  
 40 y Manager.

**GET AND CIRCULATE**

"The Church and Her Ways."

A Tract for Parochial use; treat-  
 ing 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,  
 Fanbault, Minn.

Please mention this paper in ordering.

**INVENTION** has revolutionized the world  
 during the last half century.

No. least among the won-  
 ders of inventive progress is a method and  
 system of work that can be performed all  
 over the country without separating the  
 workers from their homes. Pay liberal;  
 any one can do the work; either sex, young  
 or old; no special ability required. Capital  
 not needed; you are started free. Cut this  
 out and return to us and we will send you  
 free, something of great value and impor-  
 tance to you, that will start you in busi-  
 ness, which will bring you in more money  
 right away, than anything else in the  
 world. Grand outfit free. Address TRUE  
 & Co., Augusta, Maine. 25-1

**MAGIC LANTERN LECTURES**  
 On English Church History.

For particulars, apply to Capt. Posock,  
 R.N., Toronto. 37-3

**USE** **QUEEN'S**  
**LAUNDRY BAR**  
 AND SAVE YOUR LINEN.

**BUY THE**  
**ALBERT TOILET SOAPS**

IF YOU WANT THE BEST.  
 BEWARE OF IMITATIONS.

**KNABE**  
**PIANOFORTES.**

UNEQUALLED IN  
 Tone, Touch, Workmanship and Durability.  
 WILLIAM KNABE & CO.,  
 Nos. 204 and 206 West Baltimore Street,  
 Baltimore No. 112 Fifth Avenue, N. Y.

**A BIG OFFER.** To introduce them, we  
 will give away 1,000  
 Self-Operating Washing Machines. If you want  
 one send us your name, P. O. and express office  
 at once. The National Co., 25 DeWitt St., N. Y.

**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 to **THE NATIONAL CO., 25 DEWITT ST., N. Y.**

**IF YOU WISH FOR A GOOD**  
 Hymnal for your Sunday-school send for sample copy of  
**Hymns & Tunes for the Children of the Church**

MUSIC AND WORDS. Single copy, postpaid, 50c. Single copy, postpaid, 25c.  
 Per hundred, \$40.00. Per hundred, \$25.00.  
 JOHN R. RUE, Jr., Publisher, 43 S. 4th St., Philadelphia.

**FACE, HANDS, FEET,**  
 and all their imperfections, including Es-  
 tial Development, Superfluous Hair, Bird  
 Marks, Moles, Warts, Moth, Freckles, Be-  
 nose, Acne, Bk' Heads, Scars, Fitting an-  
 their treatment. Dr. John H. Woodbury  
 777 Broadway, ALBANY, N. Y. Est'd 1870, Send 10c. for book

**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., \$2.75; also, 16,000 Curiousities of the  
 Bible. Introduction by J. H. Vincent, D. D. Illus-  
 trated, \$2. E. B. TREAT, 771 Broadway, N. Y.

**WANTED—LADY** Active and intelligent, to re-  
 present in her own locality an  
 old firm. References required. Permanent position  
 and good salary. **GAY & BROS., 14 Barclay St., N. Y.**

**VIRGINIA FARMS and MILLS SOLD**  
 and exchanged. Free Catalogue.  
**E. B. CHAFFIN & CO., Richmond, Va.**

**MAGIC LANTERNS**

and STEREOPTICONS, all prices. Views illustrat-  
 ing every subject for **PUBLIC EXHIBITIONS, etc.**  
 For a profitable business for a man with small capital. Also  
 Lanterns for Home Amusement. 152 page Catalogue free.  
**McALLISTER, Optician, 49 Nassau St., N. Y.**

**OPIMUM** Morphine Habit Cured in 10  
 to 20 Days. No Pay until Cured.  
**J. L. SZYMANSKI, M. D., Lebanon, Ohio.**