

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Additional comments /
Commentaires supplémentaires:

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

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

- Includes supplementary materials /
Comprend du matériel supplémentaire

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

The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. X.
No. 44.

MONTREAL, WEDNESDAY, FEBRUARY 27, 1889.

\$1.00
PER YEAR

ECCLESIASTICAL NOTES.

HER Majesty the Queen has decided to present a statue of Edward the Confessor to Winchester Cathedral, where it will be placed in the magnificent restored screen.

THE Rev. L. H. Frere, who has had missionary experience at Nyassa, is of opinion that Central Africa will never be evangelized by European teachers alone. There is need of an additional ministry, composed of natives. The climate being so unhealthy is against Europeans.

INCUMBENCIES of over fifty year, it would seem, are not rare, but how seldom do we find one over seventy! Yet on Wednesday last, the 30th, January, the Rev. John Elliott, vicar of Randwick, Gloucestershire, entered upon the seventy-first year of his incumbency of that parish; he having been licensed to it as perpetual curate on the 30th, of January, 1819.

THE Bishop of Wakefield in a primary pastoral to the clergy of his diocese, announces his intention of calling a Synod as well as a diocesan conference, of holding four ordinations in the year, with "a quiet day" for the clergy every Ember week, and of confirming in as many parishes as possible. He desires to visit every parish so far as he can.

A COLLECT.—O Lord God, with whom is the Fountain of Life, and in Whose light we shall see light, increase in us the brightness of Thy knowledge; that when we are thirsty, we may receive from Thee the fountain of living waters; and when we are dark, we may be lightened with the brightness of Thy understanding. Amen.—*Ancient Liturgy.*

THE gallant little Welsh Church is pulling ahead. The number of confirmations last year showed an unprecedented increase. A school board contest has been held at Caermarthen, where no such contest has heretofore been waged, because Nonconformists had everything their own way; now three Churchmen have secured seats on the board. Here again is proof of progress which is gratifying.

CHURCH CHOIRS would do well to curtail the extent of their repertoire and give each piece better finish and expression, thereby adding much to the impressiveness of the musical service of the church. They need rarely fear that judicious repeating will pall on the congregation; on the contrary, any real good and well written anthem will needs be heard a number of times before its repetition is even noticed by the average congregation; in fact, it is in reality enjoyed more and more with each repetition. We know of a case where a short anthem by Barnby was, off and on, six times before the chairman of the music committee (who ought to be a judge) came up to compliment the choir on the "lovely new anthem introduced that day."

If this applies to the anthems sung by the choir only, how much more will it apply to the chants and hymns in which the congregation wish, and ought to join. Let the music of

the House of God be as perfect as possible, and avoid the doubtful glory of presenting as many novelties as possible. Only see that what is chosen is of the highest character of execution. Good music often repeated increases in power, to which the genuine folk song bears evidence.—*Selected.*

Trinity parish, N. Y., has four large chapels under Trinity Church (which are really churches). At these there are eleven clergymen actively engaged in mission work. The chapels minister almost entirely among those who could not support a parish financially. They report 3,103 communicants, 2,945 Sunday school scholars on the rolls, with 219 teachers. If we add in one-half the communicants and Sunday-school scholars of Trinity Church and Trinity Chapel (which I believe to be a low estimate), we have mission statistics for the parish of 4,450 communicants, 3,435 Sunday-school scholars, and 294 teachers. Moreover, in connection with every chapel or church is an industrial school and a daily parish school, as well as innumerable guilds, societies, and associations. There is also a large mission house in Fulton Street, and a hospital; while to aid struggling parishes throughout the city, doing mission work, about \$46,000 per annum is giving.

IN MEMORIAM JOSEPH ALBERT LOBLEY.

A Sermon preached in the Chapel of Bishop's College, Lennoxville at the Service held in loving and grateful memory of the late Principal Lobley, on Monday February 3rd, 1889. By the Venerable Archdeacon Roe, Dean of the Faculty of Divinity Printed by request of the Principal.

"Know ye not that there is a Prince and a great man fallen this day in Israel?"—*2nd Samuel iii, 38.*

The charge which is committed to me to-night, that of addressing you upon the life and work of our late beloved and revered Principal, is no light one. To bring out worthily all the rich and varied qualities of his mind and heart; to set the man before you as he was, in all the breadth of his sympathies, in all the nobleness of his nature, in all the depth of his devotion to his duty and his God, is a task far beyond my powers. To those who did not know him as we knew him here, I shall seem to speak extravagantly; but I shall not say a single word which I do not believe to be within the truth. Indeed I am sure there is no danger of extravagance in speaking of the eminent servant of God we are commemorating, for, so great was his humility, so careful was he to hide from his left hand what his right hand did, so silent was he invariably about his own successes and his own sacrifices, that the danger is of not sufficiently honoring God through underrating the greatness of His Grace bestowed upon His faithful servant.

But first let me briefly sketch his life, and

this will probably help us to estimate his work.

Joseph Albert Lobley was born in the city of Liverpool on the 10th Feb. 1840, and educated in the well known Blue Coat school of that city, under the headmastership of the late eminent Dean Howson. Here his fine abilities, developed by earnest devotion to duty, carried him rapidly on to the head of every grade of the school in succession, and won for him finally the scholarship by which he was enabled to go to the University of Cambridge, entering its greatest College Trinity, with which the Liverpool school is connected. At Cambridge he greatly distinguished himself, gaining high honours both in classics and mathematics, and was finally elected fellow of his College. How much to be a fellow of Trinity College, Cambridge, means, I need not say.

Everything in England was now open to him. But the Grace of our Lord Jesus Christ had long since won his heart. He had heard a voice calling him to something higher than even England has to offer. And immediately on graduating, he took Holy Orders, and at once threw himself into the work of the Church with that deep earnestness and wonderful power of method which characterized his ministry everywhere. He soon made his mark, and three years after his ordination he was made vicar of Hamer, a large manufacturing parish of 4,000 souls in Rochdale, Lancashire. Here he remained for seven years, making full proof of his ministry, and winning, not so much by his brilliant talents, as by the warmth of his love, the genuineness of his sympathy and the entire devotion of his heart to the good of his people, to an unusual degree the love and confidence of those shrewd and hard-hearted Lancashire folk. The *Rochdale Observer* of the 9th January, in a touching notice of his death, says: "Though it is more than fifteen years since Dr. Lobley resigned the vicarage of All Saints', Hamer, the regret we feel will be shared by many others in Rochdale who remember his brilliant abilities, the singular charm of his manner, the high ideal he had of the duties of the priestly office, and the faithfulness with which he lived and laboured up to that ideal. Although he was only amongst us about seven years, he established a record which many ministers by a life work have failed to gain, and left a memory behind which is green in the hearts of his old parishioners."

Hamer was then a new parish, and the whole organization of it was in Mr. Lobley's hands. He finished the Church, began by his predecessor, built the vicarage and schools, and left the parish in that condition of completeness and unity and vigorous life which must have been the result of his labours everywhere.

During those years, Mr. Lobley's labours and sympathies were not confined within the limits of his own parish. He threw himself also heartily into the work of our great Missionary Societies, acting as organizing Secretary to the Society for the Propagation of the Gospel throughout that district, and did much to create and promote there an interest in the Foreign Missions of the Church. His great abilities and high Christian character thus becoming known to the authorities of the Church, who have the direction of her Foreign Missionary work, he was in 1871 designated Bishop of Vic-

toris, Hong Kong, by the Archbishop of Canterbury. This appointment, however, he was under medical advice compelled to decline. Perhaps the disease which finally took him from us, even then discovered itself to the practical eye of medical science. He had now, however, given himself up in heart to Mission work and would not look back. Accordingly on Bishop Oxenden opening in Montreal, in 1873, his Theological School for the training of candidates for Holy Orders, Mr. Lobley was induced to come to Canada as its first principal. This position he held for four and a half years. I pass over this portion of his life with little remark. They were years of great value to the Canadian Church, so far as the training of men for her ministry was in his hands; and those who were so happy as to come under his training, know, and are eager to proclaim, how much they owe to him. In 1877, our dear first Principal, Dr. Nicolle, was taken to his rest; and God in His great and abundant goodness sent us Mr. Lobley as his successor. He stayed with us seven years and a half; and all who knew him during those years, especially those of us who came into daily, hourly contact with him throughout them all, know how great was our privilege in the gift to us of his personal influence, his teaching, his example.

In the midst of those seven years there occurred an event which I will recall here, because it brought out into striking prominence the singularly noble nature of the man. Mr. Lobley came to us in 1877, for three years on a very small salary, (for we were very poor in those days), little more than one half of what he had been receiving in Montreal. Towards the end of the three years, in 1880, Archdeacon Whitaker resigned his office as Provost of Trinity College, Toronto, and the position was offered to Dr. Lobley. It was a most attractive offer in every point of view—in dignity, in emolument, in the very much enlarged circle of cultured society, in other various advantages to his family to which he was bound to give weight. In a higher point of view it was still more attractive, as affording a much enlarged field for the exercise of those powers, of the possession of which he could not help being conscious. Upper Canada is an English Province: ours is, we know, three fourths French. The number of young men able to avail themselves of an English University Education must be always immensely greater in Upper Canada, and the area of all healthful influences over young men to a man of first rate abilities correspondingly larger. The field for his special work of training the Clergy would be greatly increased as it would be the work of providing clergy, not for the few thousand Church people in the French Province of Quebec but for the hundreds of thousands of Church people in the great English Province of Ontario. But there was something more than even this. The Church in the Diocese of Toronto was then torn with religious dissensions; and the consideration which would weigh most with a man like Dr. Lobley, who was essentially a peacemaker, was the great work to be done there in reconciling the conflicting parties and so restoring peace and prosperity to the Church.

These considerations were all pressed upon him with great earnestness from many influential quarters. I myself was seriously warned of the injury I would do the whole Church, if by trying to keep him here, I stood in the way of so great a mission. In short, not one man in ten thousand would have hesitated to accept the splendid position. But Dr. Lobley, after taking a full fortnight to consider it decided to remain in Lennoxville. This was the greatest and noblest act of self sacrifice that I personally ever knew. And now let me show you in his own words how it presented itself to his mind. In answer to one of the addresses of grateful thanks which were then presented to him he said: "Of the occasion which has led you to make this address to me, I can scarcely yet speak

without emotion. It has been to me for nearly a fortnight the cause of much anxious thought and painfully divided feeling. The invitation to succeed such a man as Archdeacon Whitaker in the headship of such a College as Trinity College Toronto, coming to me as it did unsought, could not but be gratifying to my feelings; and there were certain manifest inducements to lead me to think favourably of it. But when it resolved itself into a question of duty I had to decide for myself whether it was right for one whose best services are due to the Church, in whatever place and in whatever office they can best be rendered, to relinquish such a post as I hold in this University in order to undertake the work of the Provost of Trinity. I confess to you I was dismayed by the importance of the question and its exceeding difficulty. The more, however, I thought of the abandonment of my work here, the more did it present itself in the life of an unfaithfulness. Thus at last, I was able to decide that the balance of duty was in favour of my remaining here. There is no very great self-sacrifice involved in this decision. If it is right, as I trust it is, it is simply an act of obedience to the will of God." Here is the man, the pillar of his life was duty, obedience to the will of God.

Of the work done by Dr. Lobley in our College and University, time would fail me to speak with any fulness. For the first four years he carried on the two Professorships of Classics and Mathematics, toiling early and late to overtake the work, and securing the enthusiastic devotion and gratitude of all the students. For the last three years he had charge of both School and College; but the burden, under his view of what that charge implied and required, was too great for him; he broke down under it, and so we lost him.

Let me now try to bring out some of the main features of his work.

First of all was the actual work done as an educationist, the work done in developing and training the mental powers of his pupils, of imparting to them exact knowledge on every subject studied, and above all of developing their own powers of going on to gain ever more and more such knowledge for themselves, and of knowing how to impart it to others. And here his talents were of the highest order. His power of imparting what he knew was as perfect as his knowledge was exact. And when we add to this the remembrance of his conscientiousness and painstaking in everything he undertook, we shall feel how great a work he did for the College and its students simply viewed as a teacher.

2. Then, next, during those years, the entire curriculum of the University studies was remodelled by him, and arranged upon the basis of the latest English University experience. He rewrote and recast also the whole Body of the College Statutes, digesting them into one uniform and consistent system. 3. The College Library had been destroyed by the fire of 1876; and the entire work of laying out the scheme for the new Library, which his extensive knowledge of literature enabled him to do as no one else available could have done, dividing the money in hand for the purpose fairly between all the departments, ascertaining the best existing works in each department, selecting the books—over 7000 vols.—purchasing them—which involved an immense correspondence, and arranging the books in the library in the beautifully simple and methodical way in which he did arrange them, was all done by him in his leisure hours in addition to all his other work. 4. Side by side with this great work, he took in hand and finished the addition to the College Chapel finished as a memorial to his predecessor, the walls only of which were up when he came. The burden of collecting the greater part of the money to pay for it was borne by him. 5. The Chapel being finished, he proceeded to provide the organ which has done so much

for the dignity and attractiveness of the Chapel services; himself collecting the whole of the large sum of money which it cost. All this immense amount of extra work he did so quietly and unobtrusively, that every one took it as a matter of course, no one of us, I fear, busied as we were each with his own task, thought anything of it—thought how our dear Principal was in all that ceaseless toil really *laying down his life* for the College. I believe there never was a man who excelled him in his capacity for doing an enormous amount of work without any outward show of hurry or burden, and this reminds me of what was said of him by Bishop Oxenden to the corporation which elected him:—"Mr. Lobley will do more work in the same time than any man I ever knew, and he is never in a hurry." 6. Next he proceeded to develop the Chapel services, introducing the surpliced choir and the choral services, copying out nearly all the extra music with his own hand and spending so much time and effort upon the perfecting of the singing that his voice, once so powerful and clear, was quite ruined. 7. To him also we owe what is far more important, than all accessories of Divine Worship. I mean the celebration of the Holy Eucharist on every Sunday and other Festival. What pains he took in arranging all the details of those Eucharists so as to make them as reverent and edifying as possible! How instructive, how devotional, how hopeful was the Divine Liturgy of the great Sacrament as conducted by him! Who could help feeling profoundly moved by the cadences of his voice in the prayer of Consecration! Who could fail to feel what a help it was to receive the Sacred Elements from hands so clean, to hear the words of administration from a heart so pure, so honest, so loving, so profoundly devoted to God. 8. And what shall I say of the power and instructiveness of his preaching? How finished was everything that fell from his lips? How immense the variety, nothing ever repeated during those seven years. With what freshness and force were old truths invested. How living did his expositions make the scriptures which he unfolded. How did he win our reason as he distinguished things that differed, separating between the Divine Oracles themselves and human theories about them. With what convincing power did his words come home to the conscience as he reasoned with his hearers of "righteousness, temperance and judgment to come;" how piercing were they as he rebuked sin, how ugly and repulsive he made to look everything that was bad and base, and how wonderfully did he bring before us the beauty of goodness. And how humiliating is it not, Brethren, as we look back over all that great experience in our lives, that we were not all—and if my voice could reach all, now passed out from among us into the great world around, who during those years came under the spell of that wonderful preaching, how eager would everyone of them be to give his sorrowful assent to what I now say—made better men, immensely better than we were, by being brought for so long a period under the power of that wonderful teaching, brought home as it was to our hearts, made luminous, by what was ever before our eyes, the still more wonderful beauty and helpfulness of his daily life. But perhaps that life and teaching, now that his voice is silent in the grave, will help us, by the mercy of God, not only to resolve to be, but really to be, the men which we heard we ought to be in his words and which we saw in his example.

(To be Continued.)

NOTE THIS.—We will send the CHURCH GUARDIAN free for one year to any Clergyman who sends us Three Dollars with the names of three parishioners as new subscribers

NEWS FROM THE HOME FIELD.

DIOCESE OF MONTREAL.

MONTREAL.—The Diocesan Sunday-school Association held its first monthly meeting of the present year on Monday evening, the 18th Feb., in the Synod Hall, when there was a good attendance of teachers and friends. The Lord Bishop presided, and was supported by Dean Carmichael; there were also present of the Clergy Rural Dean Lindsay, and Revs. King, Dixon and Everett, Dr. L. H. Davidson, Mr. R. H. Buchanan, Secretary, and others. A very instructive paper was read by Rev. Principal Henderson, on "How to Study the Bible," founded on the quotation from St. Augustine that the Scriptures were capable of being taken in first draughts, second draughts and third draughts, the meaning of which Dr. Henderson admirably explained; urging in the course of his remarks the study of Holy Writ in the original Greek or Hebrew, illustrating by two or three well chosen passages how much the force, spirit, and intensity of meaning is oftentimes lost by the insufficiency of the English language to express the various meanings of the Greek or Hebrew terms. Ven. Archdeacon Kirkby, for over twenty-five years a Missionary in the Northwest (of Canada), specially in the neighborhood of Hudson's Bay, but now having a cure in the State of New York, followed with a humorous and practical address, in which he especially dwelt upon the necessity of distinct Church teaching in Sunday-schools. He strongly opposed the use of the International Scheme of Lessons in Church Sunday-schools, pointing out its unsuitability and insufficiency, and urged all teachers to be loyal to the Church and use Her own Scheme, Leaflets, &c. He also in passing expressed astonishment at having found in use in the Cathedral Sunday school, a compilation of hymns or songs of the Moody and Sankey type, pointing out how the use of these operated against the Church by familiarizing Her children—not with the hymns and tunes which they would find used and hear in the services of the Church—but with others, which would rather lead them into accord and sympathy with dissent, and make them more at home in a dissenting chapel than in the Church. He also took occasion to expose the fallacy underlying the excuse offered by those who fail to follow the Church's system and teaching, that it mattered not if they only led the children to Christ: which he said was the end of all Church teaching, and more likely to follow upon faithful use of Her plan than in any other way. The address throughout was interspersed with pleasing illustrations and was one of the most admirable that has been given before the Association. In strange contrast, however, with the tone of Archdeacon Kirkby's remarks was the use of these same evangelistic hymns (so called) during the meeting, and this too when the Diocese has its own Diocesan Hymnal Hymns, Ancient and Modern also being extensively used. When will this nuisance cease! Who is responsible?

A very hearty vote of thanks was tendered to Archdeacon Kirkby, and to Principal Henderson, and the Bishop closed the meeting with the Benediction.

ST. LUKE'S.—The annual Sunday-school festival of this Church took place on Friday evening the 15th, inst., and proved a great success. The members of the school were provided with tea, and every child received a box of sweets. The report of the superintendent, Mr. J. G. Snasdell, showed the marked growth of the school in late years. At the present time there are 378 members, 337 of whom were present last Sunday, and the Bible class alone, conducted by Mr. Dart, numbers 120. The school is therefore much larger than it has ever been since the erection of the church thirty-five years ago. The Rev. Mr. Rogers

Rector, warmly thanked the teachers and officers for their faithful work.

Trinity Church.—The "Messiah" was given in this Church on Monday evening, the 22nd inst., by the Philharmonic Society, under the leadership of Mr. Couture, who is also the organist and choirmaster of Trinity Church. Admission was by tickets previously distributed, and the Church was crowded to the doors: every available space—save the chancel proper—being filled with extra seats; even standing room was hardly obtainable. The sacred character of the building did not seem to be fully realized by all, prior to the entry of the clergy. About 8 o'clock the Bishop of the Diocese in full robes, preceded by the Rev. E. A. W. King, M. A., and the Rector, the Rev. Canon Mills, B. D., entered the church; and the latter having taken his place at the Prayer desk, and the Bishop and Mr. King in the chancel, several collects and the Lord's Prayer were said by the Rector, after which he reminded those present that they were in the House of God and that consequently no applause would be allowed. The conduct of those present was, if not as reverent as during the regular services, yet astonishingly good for such a large audience. Mr. Reed, organist of the American Presbyterian Church, acted as organist, and the soloists were: *sopranos*, Misses Agnew, Macfarlane and Macpherson; *altos*, Miss Grier and Mrs. Wallace; *tenor*, Mr. Power; and *bass*, Mr. Fisk. Taken as a whole, Mr. Couture is to be congratulated upon the result of the effort; but we thought there was an absence of spirit and feeling in the rendering of most of the solos, and indeed in many of the choruses, and the soloists, with one or two exceptions, seemingly did not realize the size of the building, and were wanting in force and strength. We were disappointed in the chorus "And the Glory of the Lord," and somewhat also in that, "For unto us,"—but the "Hallelujah" was good, and also the concluding, "Worthy is the Lamb." But the enjoyment of this last was destroyed for those who wished to hear, by the irreverent and hasty departure of a large part of the audience, who apparently forgot the reverence manifested at the "Hallelujah," and as soon as this last chorus began commenced to put on wraps, leave their seats and make for the doors, in utter disregard of the grand ascription of praise and of worship which closes this grand composition. On another occasion it would not be amiss to notify the congregation that the doors would be kept closed till after the Benediction.

W. A. M. S.—The annual meeting of the Diocesan Branch of the Women's Auxiliary Missionary Society was held in this city, on Tuesday, the 19th Feb. Holy Communion intended for the members of the Association was celebrated at 9.30 a.m., the Lord Bishop being celebrant, assisted by the Rector of Montreal, (the Rev. Dr. Norton), and his assistant, Mr. Smith. At half-past 10 the business meeting commenced in the Library of the Synod Hall, at which the Bishop presided. Reports from other branches were read and adopted. Miss Tilton, of Ottawa, and Miss Emery, of New York, a very prominent Mission worker of the Sister Church of the U.S., delivered addresses.

In the afternoon, an "At home," given by the Diocesan Branch, was held in the Theological College, (the residence of Mrs. Henderson), when a large number of friends of the work were present and availed themselves of the opportunity of meeting Miss Emery.

A public meeting was held in the evening in the Synod Hall, the Lord Bishop presiding. Miss Emery gave an interesting address on missions, advocating a steady earnestness of purpose. The Ven. Archdeacon Kirkby followed, and delivered an address which alternated between genial humor and deep earnestness. He gave a review of his missionary work during the 28 years since, he gave his first missionary address in 1852, after which he set out

from England, and after a tedious voyage reached Fort York in Hudson's Bay, whence he journeyed south to Manitoba. He reached Fort Simpson, met a tribe of Indians who had never seen a missionary, acquired their language, and laboured amongst them. It was a proud day in his life when he first crossed the Arctic circle. He felt thankful that he was the first to carry tidings of the light into the land of ice and snow. He also bore testimony to the fidelity, gentleness and upright disposition of the Indians when approached in a fair and honorable spirit. A vote of thanks having been passed, the meeting closed with the benediction.

ABBOTSFORD.—On Friday, 22nd instant, the Rev. W. Percy Chambers was inducted to the cure of this parish, in succession to Rev. Canon Robinson, M. A., resigned. The Ven. Archdeacon Lindsay, M. A., representing the Lord Bishop of the Diocese, began the service of Induction prescribed by the Synod, and read the letter of Canon Robinson resigning the charge he had borne for over forty years, as well as the Bishop's letter accepting the same, and notifying the wardens of the appointment of Mr. Chambers. The wardens handed the keys of the Church and the Service Books to the Rector elect, after which the retiring Rector read Evensong with the specially appointed Psalms and services. The Archdeacon preached a suitable and appropriate sermon from Ephesians vi, 19-20, making touching reference to the long continued and faithful ministrations of Canon Robinson, and giving warm words of counsel to both people and pastor. The parish of Abbotsford, the preacher stated, had now been in existence for sixty years, though now for the first time entering upon self-support.

For Diocese of Nova Scotia see page 6.

DIOCESE OF FREDERICTON.

PORTLAND.—St. Paul's—One of the most attractive and artistic of children's entertainments was given on the 23rd inst. in St. Paul's school-house under the auspices of the young people who compose the committee of management of St. Paul's Band of Mercy, many of whom took a leading part in the performances. The school house was filled by the little people and their older friends. After the anniversary Band of Mercy song the curtain rose on a charming little scene—three mice spinning, an old cat watching from a window, the spinning-wheel turned in time to a bright little tune sung by some of the choir boys. This was followed by two effective tableaux from the Sleeping Beauty. After an interlude of music, several animated scenes from Blue Beard were given. The richness of the Oriental costumes, which were carried out with correctness and taste, made the tableau very effective. The principal performers were: The Misses Rowe, Mr. C. Rowe, the Misses Walker, Miss L. Brock, Miss J. Hazen, Miss M. Crocker, Miss M. Troop, Mr. Harold Wright and Mr. Bowyer Smith, and Masters I. Walker, Philip's Robinson and Charles Shaw. Mr. T. B. Robinson (Pres. of St. Paul's Band) made a good director, and at the close called upon members of bands to join him in reciting the "Pledge of Kindness." Miss Underhill presided at the piano. Mrs. Gandy, Miss M. Shaw, Miss Brock and Miss Sadteir kindly assisted in the music. Miss Coster took all charge behind the scenes. The Wiggins orphan boys sang "Bo-peep," and the tap of their drum was heard in the National Anthem, which closed a very enjoyable evening. It is hoped it may be repeated at some future time, as it gave so much pleasure to all present. The thanks of the Band are particularly due to Miss Coster, to whose ingenuity and artistic taste, even in the smallest details, the success of this entertainment is almost entirely due.

DIOCESE OF QUEBEC.

SUNDAY SCHOOL FESTIVAL.—The annual festival of the children attending Trinity Church Sunday School took place on Friday evening, the 15th inst., in the National School Hall, and was a most decided success. At 5 o'clock the children, to the number of about two hundred, assembled in the above named hall and partook of a bountiful tea, prepared by a number of ladies of the congregation; the little ones, as is always noticable at the reunions of Trinity Church, enjoying themselves immensely. Just at the close of the tea, Mrs. Bareham, the wife of the esteemed Rector, was made the recipient of a well filled purse, as a birthday gift, from the members of the congregation. Tea over, the children indulged in different games and sports until eight o'clock, when all adjourned to the concert hall, now filled to the doors by the parents and friends of the young folk. Here an excellent programme of recitations, and vocal and instrumental music, was carried out, some of the little ones showing remarkable talent as musicians, their efforts to please being ably seconded by some of their seniors and teachers. After a short and practical address by the Rev. A. Bareham, Rector, Mr. Garrett, Secretary-Treasurer of the Sunday School, read the annual report, which stated that the school was in a most flourishing condition and paid a well deserved tribute to the energetic Superintendent, Mr. W. H. Wiggs, for his labours in bringing the school up to its present very creditable standard.

The Rector, Sunday School officers and teachers, as well as the ladies of Trinity Church are to be congratulated on the success of their annual festival.

QUEBEC—The public anniversary meeting of the Church Society of the Diocese of Quebec was held in the Academy of Music. The Venerable Archdeacon Roe occupying the chair in the absence of the Bishop, being supported upon the stage, by all the Anglican clergymen of the district of Quebec.

After the opening hymn and prayer, the report was read by the Secretary of the Society, the Rev. Thos. Richardson.

It showed a steady progress in the work of the diocese during the past year, the total receipts from the different funds under the control of the Church Society exceeding that of the previous year by nearly three thousand dollars, the receipts for 1887 being \$6,113.18, while the receipts for 1888 were \$8,943.76, being a total increase of \$2,830.58, and in addition to this the sum of \$3,104.87 was raised on behalf of domestic and foreign missions. It also noted the changes that had taken place in the clerical staff of the diocese since last annual meeting most of which were noted in our columns only a short time ago in connection with the report of the Deanery of St. Francis. Referring to the work of the Church in the Gaspé district, signs of growth were noted; the report of Rev. R. J. Walters being quite encouraging.

Grants has been made during the past year from the general fund as follows:—\$400 for the cause of education among some twenty schools, \$100 each to new churches at Portneuf, Kingsley Falls and Scotstown, \$150 outfit to three clergymen, \$50 to a new endowment at Louiseville, and \$41.50 for the education of the children of the clergy.

"Thus we see that a good work and noble work has been done with God's help by this Society, and we can confidently commend it to the kind and generous consideration of all churchpeople in the Diocese. Each fund speaks for itself. You have heard what we have been able to do through the General Fund. You have been told also how the work of God's Church has spread in the Eastern Townships, which has in a great measure been the result of the assistance we have been able to give

from the Mission Fund. The Widows and Orphans' Fund speaks for itself, for the fatherless and the widow always claim our sympathy; and the same may be said of the Pension Fund, which especially claims our help at the present moment, for owing to three annuitants being placed upon this fund during the last year, its resources are necessarily very much strained. Therefore we hope that when appeals are made in the different churches for the several funds of the Church Society, or when the subscriptions are solicited at the end of the year, that the response will be liberal and universal, so that the work begun in God's name, and carried on in faith, may go on and prosper in the name of the Lord."

The report continued by expressing the report universally felt at the absence of the Bishop and for the cause of it—the illness of Mrs. Williams, and also made special reference to the decease of the Rev. Dr. Reid, for many years the Rector of Sherbrooke, Rural Dean of St. Francis, and a Vice President of the Church Society. Kindly mention was made of the Rev. Mr. Fothergill, the former Secretary, who, by his bright, active, genial manner, and his ready sympathy and kind word to all, endeared himself to everyone of his many friends, and who, after a long and faithful work in the diocese, had left on account of ill-health, to take charge of a parish in the Diocese of Connecticut in the United States, taking with him we are sure the good wishes of all, for the health and prosperity of himself and family, in the land of his adoption; and to the esteemed Honorary Treasurer, Com. Gen. Irvine, C. B., C. M. G., who had been obliged on account of serious ill health, to resign the post that he had filled for the last four years, at the cost it is to be feared of much trouble and anxiety to himself, but with much benefit to the Society.

Addresses followed by the Rev. Canon Foster and the Bishop of Maine, the Right Rev. Dr. Neeley, the former dealing ably with Missionary work in Japan; and the latter, by request, giving some account of the Church's work and progress in the Diocese of Maine, notwithstanding the many obstacles arising from the character and feelings of the people, and the universalist tendencies of very many. Still the number of his clergy had increased from 12 to 40; an Episcopal Fund of \$40,000, and a Diocesan fund of \$20,000 had been established, though the annual appropriation received by him from the General Mission Fund of the American Church was only \$2,500. He confessed to a somewhat envious feeling on looking over the reports of the Church Society of Quebec, and especially desired to congratulate them upon the fairly ample provision they made for the Superannuation Fund, which was better than that made by any diocese in the United States. He found that they still paid some of their clergymen only \$600 per annum however, and that he would not have the face to offer so small a sum of money to any of his men. The lowest paid in Maine was \$800 and a house. He urged the Churchmen of Quebec not to wait till their clergymen were old and infirm before properly providing for their wants.

DIOCESE OF ONTARIO.

The announcement is made by cable of the Marriage a few days ago at the British Embassy, Paris, of the Lord Bishop of the Diocese, to Miss Leigh, an English lady well known for her large hearted philanthropic efforts. The Lord Bishop of Quebec officiated. We hope to have further particulars for next number.

DIOCESE OF TORONTO.

TORONTO.—The Committee on Church Buildings and Architecture has addressed a circular to *The Clergy and Laity of the Diocese of Toronto* in which they say: The special committee of Synod on Building and Architecture desires to

secure your co-operation in attaining the ends to accomplish which it was appointed. The churches, Sunday-school houses and parsonages of our diocese are of more or less interest to all the members of our congregations. There are many such buildings which are highly creditable to those who erected them; others need alteration or enlargement; while there are congregations yet without necessary accommodation, or where new buildings are required to replace older ones. Through want of special experience in such work, much unnecessary expense is often incurred, through no fault on the part of the officials, building committees, or others concerned; and many advantages and conveniences in the planning and furnishing of parochial buildings are lost, which might be secured by having a central source of information within reach of parochial building committees or other parties. We hope to be permitted to co-operate with those contemplating either building or kindred work, and trust that any help which we can afford will be acceptable. The object of our committee is to secure a high standard in architecture, and to place before those concerned, in as practical a manner as possible, the latest and best features in the art of building, so as to make them available at the least possible cost. As soon as the arrangements of the committee are completed, plans and estimates will be furnished at a small charge (to cover the expense of printing, etc.), and information on church decoration also, if desired. Suggestions or communications referring to the objects or interests which the committee desires to advance will be thankfully received. Parties wishing to avail themselves of the advantages we offer are requested to address their communications to Rev. Jas. H. Harris, Brooklin, Ontario Co., Ontario, and to send therewith the accompanying form, filled in, as soon as possible. **JAS. H. HARRIS**, Chairman. P.S.—The committee consists of the following members: Barlow Cumberland, Alderman Verrall and Grant Helliwell, Esqs., and the Revs. Professor Clark, Rural Dean Swallow, and Jas. H. Harris." *Form to accompany application to the Committee on Building and Architecture:*—1. Name of parish or congregation concerned. 2. What building is required, with number to be accommodated, if a Church or Sunday-school house? If a parsonage, the number of bedrooms required, and whether it fronts on North, East, South or west? Also in city, town or country? 3. What amount is proposed to be expended? 4. What material (frame, brick, stone, or combined)? 5. If for Sunday-school, whether in basement or not? 6. If for church or Sunday-school, whether a bell will be required? 7. Any further information or remarks necessary.

DIOCESE OF NIAGARA.

No Report.

DIOCESE OF HURON.

AMHERSTBURG.—At a meeting of the Vestry of Christ Church congregation, held on the evening of the 7th day of February, A. D. 1889, it was resolved:—

"That, whereas it has pleased Almighty God in His infinite wisdom to remove from our midst our beloved Rector, the Rev. Alexander S. Falls, A. B., Canon of St. Paul's Cathedral, London, and Rector of Christ Church, Amherstburg, after a painful illness, which he bore with meekness, humility and thorough confidence and reliance upon his Saviour, which characterized his walk in life amongst us; and whereby it may be said of him as of a prophet of old, and he was not, for God took him, leaving us and his bereaved family to mourn his loss.

"Now, therefore be it resolved, that we, the members of his congregation and individually, as well as the Church at large, by the removal from our midst our beloved spiritual guide and counsellor, and an ever ready, kind and sympa-

thetic friend in the hour of sickness or other necessity; desire to place upon record some expression of our deep and lasting sorrow for the loss of one who can indeed be ill spared from amongst us; and for those more especially who were related to him by the ties of family love and affection, coupled, however, with the assurance which we feel within us, that for him who lived in Christ to die is gain; and that although his familiar form will be no more seen amongst us in this world, yet we must ever remember that to the Christian he is not dead, but gone before.

"And be it further resolved, that the dear ones whom he left behind, and to whom he was ever a kind, affectionate and indulgent husband and father, have the united and heartfelt sympathy of this congregation in this the darkest hour of their affliction.

"And further, that these resolutions be engrossed and sent to the mourning widow of the deceased.

"(Signed) LOFTUS CUDDY, Chairman."

INGERSOLL.—His Lordship the Bishop of Huron, at the request of the Vestry, appointed the Rev. R. Ker, to be Rector of this parish. Mr. Ker has for some time been assistant to the Rev. Rural Dean Patterson, Stratford.

WOODSTOCK.—The Bishop of Huron held a Confirmation in old St. Paul's on the evening of the 20th, when a large class of about fifty candidates was presented by the Rector, Rev. W. Wade, for the laying on of hands. The Bishop preached and addressed the candidates.

LONDON.—The annual Missionary meetings in the city were commenced in Christ Church on the 18th. The Rector, Rev. Canon Smith, conducted the opening service, and His Lordship the Bishop presided and gave a short address. The meeting was addressed by Rev. R. Hicks, and Canon Davis, and also by Mr. Imlach on the great subject of Missions. The attendance was large, and the collection amounted to about \$17.

On Tuesday evening the meeting was held in the Memorial Church. Rev. Canon Richardson conducted the preliminary services. The Bishop gave a most practical address, which was followed by one from Rev. R. Hicks, and another from Rev. W. Hill. The meeting was good and the interest deep.

DIOCESE OF ALGOMA.

No Report.

DIOCESE OF NEW WESTMINSTER, B.C.

We take from the report in *The Churchman's Gazette*, of Vancouver, of the Bishop's address, the following interesting particulars of Church work in his Diocese. The Bishop speaking of the Diocesan Fund, says:—

Our estimate of the sum required this year in aid of Clergy Stipends (that is, above and beyond what is contributed by the Parishes themselves) is \$600.00 per quarter, or \$2400.00 in all; towards which sum we receive from England \$360.00 per quarter, or \$1440.00 in all, so that the contribution of \$960.00 during the year by the Diocese generally, would suffice for this purpose. And if we add to this another \$1000.00 for running expenses it would make a total contributed by the Diocese generally of \$1960.00 which would enable us to make grants in aid of Church building, Parsonages, &c., besides. Now the total number of Church people reported this year is 3845, and it only requires, therefore, the contribution of *Fifty cents per head* to provide an ample Diocesan Fund for the current year. I am satisfied that there is no difficulty in raising this sum, except that of collecting it. People are busy, and people are forgetful, and so it is not contributed spontaneously, and we have not yet succeeded

in devising a scheme which combines the conditions of being practical, acceptable, and profitable. He then proceeds to speak of the parishes severally as follows:—

NEW WESTMINSTER.—There has been an increase of 38 in the number of Communicants, over last year, and although there is a falling off in the offertories this has been more than covered by an increase under the head of Subscriptions &c, and the whole income of the Parish shows an increase of above \$100.00. I have been sorry that circumstances have rendered necessary the termination of Mr. Scholefield's engagement as curate. The numerous services, especially the daily Celebration, and the ever increasing number of church people constitute a work far heavier than the Rector is able to accomplish alone, and I look forward with some anxiety to some steps being taken to relieve him of the burden. He had laboured long, and laboured conscientiously, and has reached the eventide wherein he may justly hope to find rest and peace.

VANCOUVER.—Here, in our new City we naturally look for progress, and we unquestionably find it. To those of us who remember the old village of Granville, and the days when our services were held in the old Schoolhouse near Hastings Mill there is something magical in the rows of streets, the handsome shops, the huge brick and stone blocks that seem to have risen up in a night and displaced the forest of yesterday. And, happily, in this race of progress the Church has not lagged behind. No man could have been found more fit to cope with the exigencies of a critical period like that which marked the launch of the City of Vancouver than the Rector of St. James', and the thanks of the Church with the affection of his people is only the well-earned reward of his faithful and judicious exercise of his office. He reports an addition of 400 in Church membership, and of 81 in his communicant's roll. The offertories have increased by nearly \$600.00 and the stipend by nearly \$400.00.

The work done in the Parish, however, is by no means to be measured only by the figures in the Return. No mention is to be found of St. Luke's Home where a work has been inaugurated by the liberality and devotion of of Sister Frances which has already proved an inestimable boon to many sick and homeless ones in Vancouver, and I earnestly commend the Home and all the workers therein to the support and sympathy of Churchmen. In connection with St. Luke's Home is the Guild of St. Agatha which is intended to be a centre of Church influence for friendless girls and others employed in various capacities in the City, and which indeed takes the place of a branch of the Girl's Friendly Society in the Church at home. And I must not omit to mention another good work which we owe to the patient and industrious efforts of Mrs. Thain, the "Violet Guild," which covers the ground occupied elsewhere by the Ministering Children's League, and which aims at interesting the little ones of the flock, even from their infancy, in works of self-denying charity for Christ's sake. A Parish where works of this nature are in progress has little cause for anxiety. It has within itself all the elements of growth, and its fruitfulness will increase year by year. Moodyville has generously provided its share of the expenses of the Parish, having contributed nearly \$200.00 to the stipend account. While I was in England I was successful in obtaining a grant of \$240.00 a year from the St. Andrew's Waterside Mission, and my intention is, on Mr. Edward's return, to appoint him Seamen's Chaplain at Burrard Inlet, with the charge of Moodyville.

Although it does not come chronologically into my present report, it is obviously impossible for me to forbear a reference to the important circumstance of the division of St. James' Parish and the constitution of a new parish

under the name of Christ Church, and the appointment of the Rev. H. P. Hobson, late of the Cathedral, Toronto, to the incumbency. From the beginning to the end of the negotiations which have resulted in this action the most cordial unanimity has prevailed, and I hope that the mutual confidence which has been established will be permanently fruitful not only in personal regard but also in spiritual advantage to the Church and to all concerned. The congregation of Christ Church are meeting, for the present, in a hired hall, but a Church is shortly to be commenced to stand at the corner of Georgia and Burrard Streets.

(To be Continued)

CONTEMPORARY CHURCH OPINION.

The Irish Ecclesiastical Gazette says:—

Even in its ardent aspirations after Home Reunion, the Lambeth Conference could not see its way to throwing overboard the historic Episcopate—in other words, the Apostolical succession of the three-fold ministry. It made this an essential element to all reunion. The historic Episcopate offers not only unity but continuity. It is already a most significant fact that the drift of American Christians who are confused and alarmed at the inevitable and logical outcome to the several breaks from the historic continuity in the past, is plainly toward the ecclesiastical body in America whose polity is vitally dependent upon the due authority of the historic Episcopate. The Bishops of the Church of Ireland will yet thank us for taking our stand on this platform. There is one party among ourselves who are going in for watering down the character of the Ordinal and reducing its statements to an ordinary religious service, not differing in character or degree from the so-called ordinations of Presbyterians or Methodists, and as a consequence placing on the same level the ministry of the Church and that of the Nonconformists. If this position should come to be generally accepted in the Church of Ireland, the days of her Episcopate would be numbered. Nor would this be the least evil. In its train would follow most assuredly a laxity of doctrine on all the fundamental truths of the Christian religion.

The Family Churchman London, Eng., (Evangelical) under the title "Voices of Warning," says:

It is no surprise to us that men so eminent in their peculiar spheres as Bishop Maclagan and Archdeacon Farrar should step into the arena of conflict and set their seal upon the protest against ecclesiastical prosecutions of the kind which we are, unhappily, about to witness. Not that the matters are in themselves unimportant: the six, or is it eight, points of ritual for the adoption of which Bishop King is to be tried next week do, by common consent, cover a very grave theological question. But is this the question which will be brought to issue? and is this the tribunal for its solution? The answer to these preliminary queries will depend largely upon the state of mind of individual Churchmen. The fact is, no matter what decision results, it will prove an empty victory for either side. All that we may safely expect—and this is inevitable—is that the happy relations which have existed between the three parties in the Church for several years will be destroyed. The old suspicion, the old bitterness, the old unrest will have once more taken possession of Churchmen. Only the disestablishers will rejoice, for theirs will be the fruits of our dissension. It is well, therefore, that voices of warning should be raised from different and indifferent sections of the Church against the homicidal policy which is being inaugurated at the instance of a moribund Association whose fidelity to the Church of England was always more or less a matter

of question. We hear with great pleasure of an effort to check these proceedings, even at the eleventh hour, on the part of a large number of influential Evangelical clergymen. It may not be possible to avoid the Lambeth trial; but, at any rate, it may be possible to thwart the design of carrying back the Archbishop's decision to the Privy Council, with which the promoters are credited.

DIOCESE OF NOVA SCOTIA.

AMHERST.—The quarterly meeting of the Chapter of the Rural Deanery, of Amherst was called by the Rural Dean, the Rev. D. C. Moore M. A., to assemble at Pictou, N. S., on Jan. 24th. Divine Service was said in the fine Parish Church at 7:30 on Wednesday evening Jan. 23rd when there were present the Rural Dean, the Rev. Messrs. H. Harley, Rector of Pictou, E. A. Kaulback, Rector of Truro, and K. Hind, Rector of Newport. Rev. F. A. Kaulback preached a strong sermon on "the wheat and the tares" this sermon was much admired and produced marked effect.

The Holy Eucharist was celebrated by the Rural Dean on the morning of the 24th, assisted by the Rector, after which the clergy were most hospitably entertained by the Rev. H. and Mrs. Harley, and then the chapter assembled for business; the Rural Dean said the office; those present were the Rectors of Albion Mines, R. D., Pictou, Truro, and Londonderry. The minutes of the last meeting were read and passed. The Rev. K. Hind, Rector of Newport, in Avon Deanery, was invited to the chapter by the Rural Dean. The Provincial union of the Canadian Church was introduced for discussion by the Rural Dean, a plan for bringing about the use throughout the Rural Deanery of Bishop Doanes, St. Paul's series of Catechetical manuals was then brought forward by the Secretary, the work of the S. P. C. K. depository at Truro and the adoption of the Sarum liturgical colors were taken up and debated. The Chapter also decided to take any possible steps to ensure the constant and regular attendance of its members at the chapter meetings. This is but an outline of work, thanks to our excellent Dean, and Secretary, the spiritual good, and strength derived from our meetings is very great, and it is a great loss when any of the clergy are absent.

The last service was at 7:30 on the evening of the 24th, when the Rural Dean addressed wise counsel to his brethren and to the congregation, other addresses were given by clergy present.

Sincere thanks are due to those who so kindly gave hospitality to the clergy present.

The next meeting is to be at PARSBORO, N. S. on May 21st (D. V.) by request of Rev. S. Gibbons.

WESTVILLE.—The attempt to build a small church in this part of Albion Mines Parish, received a goodly help on the evening of February 18th, from the Pictou Amateur Dramatic Club, who came down and gave a performance; the proceeds of which will add considerably to the fund.

We are indebted to Mr. & Mrs. J. S. McKenzie; Mr. C. D. McDonald; Miss L. B. Johnstone, Sydney, C. B.; Mr. H. A. Hensley, Stellarton; Mr. A. D. Munro; Mr. R. V. Dimook; Miss A. M. Barnett; Consul and Mrs. G. C. Tanner; for the excellent rendering of "Esmeralda"; to Miss Hudson and Miss Kitchen for the careful and tasteful way in which they directed the affair and to Miss Maggie Hudson and Mr. Solsan for their beautiful instrumental interludes. The piano was kindly lent by Mr. W. McDonald.

"Esmeralda" having delighted the crowded audience in the handsome Orange hall. "God save the Queen" was sung, and all departed hoping to see something similar here before long.

THE INTER-DIOCESAN SUNDAY-SCHOOL EXAMINATIONS.

In accordance with the resolutions passed at the Inter-Dioecesan Sunday-School Conference held at Montreal last April, the Examinations for Teachers and Scholars were held on Saturday, December 22nd, 1888, at the following local centres, viz.: Toronto, Cobourg, Huntsville and Uxbridge.

The following are the highest number of marks received:

TEACHERS, (GRADE 1.)		SCHOLARS, (GRADE 1.)	
Maximum 100 on each Paper.		Maximum 100 on each Paper.	
NAME.	Reel- dence Paper.	NAME.	Reel- dence Paper.
Miss Reb. cos. M. Church	94	Miss V. A. L. Newton	94
Miss Jeanette O. J. J.	101	Miss May H. H.	93
Miss Florence H. Moore	93	Miss L. M. M.	93
Miss Elizabeth M. W. W.	81	Miss G. G. G.	79
Miss Minnie Toomes	47	Miss R. R. R.	52
		Miss A. A. A.	51
		Miss K. K. K.	51
		Miss L. L. L.	51
		Miss M. M. M.	51
		Miss N. N. N.	51
		Miss O. O. O.	51
		Miss P. P. P.	51
		Miss Q. Q. Q.	51
		Miss R. R. R.	51
		Miss S. S. S.	51
		Miss T. T. T.	51
		Miss U. U. U.	51
		Miss V. V. V.	51
		Miss W. W. W.	51
		Miss X. X. X.	51
		Miss Y. Y. Y.	51
		Miss Z. Z. Z.	51
		Miss A. A. A.	51
		Miss B. B. B.	51
		Miss C. C. C.	51
		Miss D. D. D.	51
		Miss E. E. E.	51
		Miss F. F. F.	51
		Miss G. G. G.	51
		Miss H. H. H.	51
		Miss I. I. I.	51
		Miss J. J. J.	51
		Miss K. K. K.	51
		Miss L. L. L.	51
		Miss M. M. M.	51
		Miss N. N. N.	51
		Miss O. O. O.	51
		Miss P. P. P.	51
		Miss Q. Q. Q.	51
		Miss R. R. R.	51
		Miss S. S. S.	51
		Miss T. T. T.	51
		Miss U. U. U.	51
		Miss V. V. V.	51
		Miss W. W. W.	51
		Miss X. X. X.	51
		Miss Y. Y. Y.	51
		Miss Z. Z. Z.	51
		Miss A. A. A.	51
		Miss B. B. B.	51
		Miss C. C. C.	51
		Miss D. D. D.	51
		Miss E. E. E.	51
		Miss F. F. F.	51
		Miss G. G. G.	51
		Miss H. H. H.	51
		Miss I. I. I.	51
		Miss J. J. J.	51
		Miss K. K. K.	51
		Miss L. L. L.	51
		Miss M. M. M.	51
		Miss N. N. N.	51
		Miss O. O. O.	51
		Miss P. P. P.	51
		Miss Q. Q. Q.	51
		Miss R. R. R.	51
		Miss S. S. S.	51
		Miss T. T. T.	51
		Miss U. U. U.	51
		Miss V. V. V.	51
		Miss W. W. W.	51
		Miss X. X. X.	51
		Miss Y. Y. Y.	51
		Miss Z. Z. Z.	51
		Miss A. A. A.	51
		Miss B. B. B.	51
		Miss C. C. C.	51
		Miss D. D. D.	51
		Miss E. E. E.	51
		Miss F. F. F.	51
		Miss G. G. G.	51
		Miss H. H. H.	51
		Miss I. I. I.	51
		Miss J. J. J.	51
		Miss K. K. K.	51
		Miss L. L. L.	51
		Miss M. M. M.	51
		Miss N. N. N.	51
		Miss O. O. O.	51
		Miss P. P. P.	51
		Miss Q. Q. Q.	51
		Miss R. R. R.	51
		Miss S. S. S.	51
		Miss T. T. T.	51
		Miss U. U. U.	51
		Miss V. V. V.	51
		Miss W. W. W.	51
		Miss X. X. X.	51
		Miss Y. Y. Y.	51
		Miss Z. Z. Z.	51
		Miss A. A. A.	51
		Miss B. B. B.	51
		Miss C. C. C.	51
		Miss D. D. D.	51
		Miss E. E. E.	51
		Miss F. F. F.	51
		Miss G. G. G.	51
		Miss H. H. H.	51
		Miss I. I. I.	51
		Miss J. J. J.	51
		Miss K. K. K.	51
		Miss L. L. L.	51
		Miss M. M. M.	51
		Miss N. N. N.	51
		Miss O. O. O.	51
		Miss P. P. P.	51
		Miss Q. Q. Q.	51
		Miss R. R. R.	51
		Miss S. S. S.	51
		Miss T. T. T.	51
		Miss U. U. U.	51
		Miss V. V. V.	51
		Miss W. W. W.	51
		Miss X. X. X.	51
		Miss Y. Y. Y.	51
		Miss Z. Z. Z.	51
		Miss A. A. A.	51
		Miss B. B. B.	51
		Miss C. C. C.	51
		Miss D. D. D.	51
		Miss E. E. E.	51
		Miss F. F. F.	51
		Miss G. G. G.	51
		Miss H. H. H.	51
		Miss I. I. I.	51
		Miss J. J. J.	51
		Miss K. K. K.	51
		Miss L. L. L.	51
		Miss M. M. M.	51
		Miss N. N. N.	51
		Miss O. O. O.	51
		Miss P. P. P.	51
		Miss Q. Q. Q.	51
		Miss R. R. R.	51
		Miss S. S. S.	51
		Miss T. T. T.	51
		Miss U. U. U.	51
		Miss V. V. V.	51
		Miss W. W. W.	51
		Miss X. X. X.	51
		Miss Y. Y. Y.	51
		Miss Z. Z. Z.	51
		Miss A. A. A.	51
		Miss B. B. B.	51
		Miss C. C. C.	51
		Miss D. D. D.	51
		Miss E. E. E.	51
		Miss F. F. F.	51
		Miss G. G. G.	51
		Miss H. H. H.	51
		Miss I. I. I.	51
		Miss J. J. J.	51
		Miss K. K. K.	51
		Miss L. L. L.	51
		Miss M. M. M.	51
		Miss N. N. N.	51
		Miss O. O. O.	51
		Miss P. P. P.	51
		Miss Q. Q. Q.	51
		Miss R. R. R.	51
		Miss S. S. S.	51
		Miss T. T. T.	51
		Miss U. U. U.	51
		Miss V. V. V.	51
		Miss W. W. W.	51
		Miss X. X. X.	51
		Miss Y. Y. Y.	51
		Miss Z. Z. Z.	51
		Miss A. A. A.	51
		Miss B. B. B.	51
		Miss C. C. C.	51
		Miss D. D. D.	51
		Miss E. E. E.	51
		Miss F. F. F.	51
		Miss G. G. G.	51
		Miss H. H. H.	51
		Miss I. I. I.	51
		Miss J. J. J.	51
		Miss K. K. K.	51
		Miss L. L. L.	51
		Miss M. M. M.	51
		Miss N. N. N.	51
		Miss O. O. O.	51
		Miss P. P. P.	51
		Miss Q. Q. Q.	51
		Miss R. R. R.	51
		Miss S. S. S.	51
		Miss T. T. T.	51
		Miss U. U. U.	51
		Miss V. V. V.	51
		Miss W. W. W.	51
		Miss X. X. X.	51
		Miss Y. Y. Y.	51
		Miss Z. Z. Z.	51
		Miss A. A. A.	51
		Miss B. B. B.	51
		Miss C. C. C.	51
		Miss D. D. D.	51
		Miss E. E. E.	51
		Miss F. F. F.	51
		Miss G. G. G.	51
		Miss H. H. H.	51
		Miss I. I. I.	51
		Miss J. J. J.	51
		Miss K. K. K.	51
		Miss L. L. L.	51
		Miss M. M. M.	51
		Miss N. N. N.	51
		Miss O. O. O.	51
		Miss P. P. P.	51
		Miss Q. Q. Q.	51
		Miss R. R. R.	51
		Miss S. S. S.	51
		Miss T. T. T.	51
		Miss U. U. U.	51
		Miss V. V. V.	51
		Miss W. W. W.	51
		Miss X. X. X.	51
		Miss Y. Y. Y.	51
		Miss Z. Z. Z.	51
		Miss A. A. A.	51
		Miss B. B. B.	51
		Miss C. C. C.	51
		Miss D. D. D.	51
		Miss E. E. E.	51
		Miss F. F. F.	51
		Miss G. G. G.	51
		Miss H. H. H.	51
		Miss I. I. I.	51
		Miss J. J. J.	51
		Miss K. K. K.	51
		Miss L. L. L.	51
		Miss M. M. M.	51
		Miss N. N. N.	51
		Miss O. O. O.	51
		Miss P. P. P.	51
		Miss Q. Q. Q.	51
		Miss R. R. R.	51
		Miss S. S. S.	51
		Miss T. T. T.	51
		Miss U. U. U.	51
		Miss V. V. V.	51
		Miss W. W. W.	51
		Miss X. X. X.	51
		Miss Y. Y. Y.	51
		Miss Z. Z. Z.	51
		Miss A. A. A.	51
		Miss B. B. B.	51
		Miss C. C. C.	51
		Miss D. D. D.	51
		Miss E. E. E.	51
		Miss F. F. F.	51
		Miss G. G. G.	51
		Miss H. H. H.	51
		Miss I. I. I.	51
		Miss J. J. J.	51
		Miss K. K. K.	51
		Miss L. L. L.	51
		Miss M. M. M.	51
		Miss N. N. N.	51
		Miss O. O. O.	51
		Miss P. P. P.	51
		Miss Q. Q. Q.	51
		Miss R. R. R.	51
		Miss S. S. S.	51
		Miss T. T. T.	51
		Miss U. U. U.	51
		Miss V. V. V.	51
		Miss W. W. W.	51
		Miss X. X. X.	51
		Miss Y. Y. Y.	51
		Miss Z. Z. Z.	51
		Miss A. A. A.	51
		Miss B. B. B.	51
		Miss C. C. C.	51
		Miss D. D. D.	51
		Miss E. E. E.	51

Christian hymn. Part of it was sung by Polycarp, when he was being martyred (A. D. 170). The Prayer of St. John Chrysostom, the martyred Bishop of Constantinople, was written by him about A. D. 390. The first two Collects after the Creed, in the Morning Prayer, are in the collection of Gregory the Great, A. D. 590, and have been in use, in the Church of England, for nearly thirteen hundred years. The Prayer for the President is from the private devotional book of Katharine of Arragon (1545). The first two prayers after the Creed, in the Evening Service, date back to A. D. 494. So also with the Prayer for Clergy and People. The General Thanksgiving was composed by Bishop Reynolds (1661). The Prayer for Congress, by Archbishop Laud. The Collects before the Epistles and Gospels are mostly very ancient, though some of them are of the time of the Reformation and are very beautiful. Many parts of the Prayer Book are so very ancient that there is no history of them at all, and they undoubtedly belong to the ancient Anglo Saxon or British Church.—North East.

EDITORIAL NOTES.

The position of the English speaking minority in the Province of Quebec appears to be becoming daily more and more intolerable; and in many minds the question arises, whether it is not time that a stop should be put to the aggressive insolence of those who not only on every available opportunity interfere with and deprive the Protestant community of their rights, but also do this in a manner grossly insulting. It is indeed a strange spectacle to witness, in a Legislature which enacts laws in the name of the Sovereign of the British Empire, and of which She through Her representative forms a part, an attack made by one who poses as a Minister of the Crown too, upon a former member of the Government—one of high standing and unimpeachable character—on the ground in part that he is an Englishman; and to hear the English (Protestant) section characterized as *les etrangeres*—foreigners! And this in relation to the descendants of those who by force of arms brought the country under the British Crown! and in regard to those who, of grace and favour, preserved to the conquered the free exercise of their religion, though opposed to that of the Crown and country!

But not alone is it by reason of insulting words and conduct that the position of the Protestant (we use the word as opposed to Roman) element of the province is being rendered intolerable, but also by the character of the legislation practiced and by the direct attacks upon the privileges and rights of the minority. Witness the Act in relation to the so called Jesuit Estates; the Act passed in the name of the Bar of the Province, directly interfering with the internal affairs of McGill College, and assuming to fix the standard and number of lectures to be delivered in its Law Faculty, in open violation of its secured rights as one of the Educational Institutions of the minority under the British North America Act, and of its charter of Incorporation. Witness the latest of all, the discourteous, if not absolutely insulting conduct, of the Premier of the Province towards the Protestant Committee of the Council of Public Instruction, composed of such men as Sir William Dawson, Venerable Archdeacon Lindsay, Hon. Justice Church (one of the Judges of Her Majesty's Queen's Bench), R. W. Heneker, Esq., Chancellor of Bishop's Col-

lege, and others. Witness again, the introduction of a motion into the Legislative Assembly of the Province, in which it was coolly proposed to pass a resolution in the name of the whole people of this Province, in which the Bishop of Rome is spoken of as "Our Sovereign Pontiff," and the equally cool appropriation by the "Holy Roman Church" (which we believe is its title) of the term "Catholic." "Our Sovereign Pontiff"—"Her Majesty the Queen," and that in a dependency of the Crown of Great Britain! Surely, peace loving though we be, it is time that English speaking people—Protestants—stand to their rights and claim their blood bought heritage, and resist the aggression which is constantly being made upon their religion, their language, and their laws. It is beyond possibility of dispute that in every department of life, public and private, aye, even in the Courts of law, in the Province of Quebec, an Englishman is at a disadvantage and is made to feel it; it is indisputable that openings in the civil service and offices are being continually filled by *les enfants du sol*, as they are pleased to call themselves; and that as fast as an office occupied by an Englishman becomes vacant it is filled by a French Canadian. In school matters, in municipal matters, in religious matters, in the Legislatures, and in the Courts, the thralldom is becoming absolutely unbearable.

COLLEGE FEDERATION.—This question is engaging much attention in the Church in the United States, and the formation of one central degree conferring Body or Power is being urged in many quarters, in order to give greater value to these titles. *The Churchman* of New York has had several articles upon this subject which seem to have attracted notice in Canada as well as in the States. We notice in a late number of *The Churchman* the following letter from Dr. Henderson, of the Montreal Theological College, which we reproduce as of general interest. Our readers will note the position of the Montreal College as independent of Synod, "entirely free from all such restraints": a contention which was advanced as one reason why the degree conferring power sought by it a few years ago should not be granted to it:—

To the Editor of the *Churchman*:

As the principal of the below-named college I am naturally interested in the articles which have lately appeared in *The Churchman* upon Church colleges, and I take it for granted that you will also be interested in hearing of the progress made in this part of Canada toward the confederation of existing Church universities and theological colleges under a "University sole," for the purpose of conferring degrees in divinity.

The Provincial Synod of Canada at its last session in 1886 appointed a large and influential committee to consider the whole question of divinity degrees. This committee has held several meetings in the city of Montreal and arrived at some important conclusions. A draft was presented to the committee as containing regulations which would be satisfactory to the Montreal Theological College, and those regulations were substantially adopted by the committee, although the draft of the Canon actually adopted by the committee and to be recommended to the Provincial Synod at its next session, in September, is somewhat different in form. It is not yet printed, and therefore I am unable to send you a copy. At the last meeting of the committee, a few days since, all the members present agreed unanimously to the creation of a "University Sole," as suggested; to the formation of a joint board of examiners; and to the B. A. qualification as a condition necessary for obtaining divinity degrees, etc.

Unfortunately, two of the institutions interested sent no representatives; but it is to be hoped by means of correspondence the objection urged by one of them to the action of the committee may be finally overcome, and that thus the committee may be enabled to present a unanimous report to the next Provincial Synod.

If the report should be adopted and the canon come into force, it will be a great advance, in my judgment, upon existing arrangements. It will effect a uniformity of standard for degrees in the Ecclesiastical Province, and will bring about the desired result, viz., that such degrees shall be conferred upon none but those who shall have passed this board.

I may add that although the Montreal Theological College is called "Diocesan," it is not in any way connected with the synod of the diocese, but is entirely free from all such local restraints. It is called diocesan as being in the diocese, by way of distinction from another which is not in the diocese, but which, nevertheless, has a formal connection with it.

WILLIAM HENDERSON.

Principal of Montreal Theological College, Montreal.

NEW BOOKS.—Thomas Whittaker, N. Y., has just published an excellent new manual by Lucy Ellen Guernsey entitled "A Lent in Earnest." It will be a daily help of the best kind for the penitential season just about to commence. Cloth \$1.

LITERARY NOTE.—"Canon Holland's new book, will be published at once by Thomas Whittaker, N. Y. Its title to be "On Behalf of Belief."

The same publisher will also issue "Chief Things, or Church Doctrine for the People" by the Rev. A. W. Snyder, Ph. D. of Lehigh University.

Warning.

SUBSCRIBERS in Ontario and elsewhere are warned **AGAINST PAYING SUBSCRIPTIONS TO ANY ONE**—other than the Rector or Incumbent of the *Parish*—who does not hold written authorization from the Editor and Proprietor of the CHURCH GUARDIAN.

A subscriber in New Brunswick, renewing writes us as follows:—

Enclosed you will please find one dollar for subscription of CHURCH GUARDIAN which I wish to have continued.

I truly enjoy very much the reading of the CHURCH GUARDIAN; it keeps one posted in matters connected with our own Church of which every churchman should be cognizant. Further for amount of church news and general information, I may add, I consider it a very cheap paper, and wish you every success, with increase of subscribers.

A lady in Ontario writes, renewing subscription, "We are very much pleased with the CHURCH GUARDIAN, and hope it may continue in the good work it is now doing."

A correspondent writes, remitting subscriptions, and the names of two new subscribers: "It is my intention to advise all my friends to become subscribers, for their own benefit, to a publication which will be an advantage to them."

ONE of the leading Rectors of the Diocese of Fredericton writes: "I take more Church papers than I can find time to read, English, American and local, but I would rather be without any one of them than the CHURCH GUARDIAN, which I always read with thorough satisfaction."

The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PENTREATH, ED., Winnipeg, Man.

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

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR FEBRUARY.

- FEB. 2.—Purification of St. Mary the Virgin, (otherwise The Presentation of Christ in the Temple).
- " 3rd—4th Sunday after Epiphany.
- " 10th—5th Sunday after Epiphany.
- " 17th—Septuagesima.
- " 24th—Sexagesima. St. Matthias. A. & M. (Athanasian Creed).

THE BISHOP OF LICHFIELD ON ECCLESIASTICAL PROSECUTIONS.

A PASTORAL TO THE CLERGY.

I am well aware of the anxious interest which many of you feel in the approaching legal inquiry respecting the charges brought against one of my Episcopal brethren. It is a matter demanding our earnest prayer, for the issues may be momentous, and they are necessarily uncertain. It is difficult to see what can be gained should the law-suit be successful; it is impossible to say what may be lost whether it succeed or fail. So far as we can foresee, the result in either case will be fraught with peril to the position which God has assigned to The Church in this country. Those who have entered upon this course of proceedings can little know where it will land them. "The beginning of strife is as when one letteth out water," and the flood may take an unexpected turn. It is in vain, however, to forecast the future, but it may be well for us at such a time as this to consider some of the causes which have brought about the difficulties and uncertainties of our present position as regards the questions at issue.

At the root of the evil lies the idea that the rubrics of the Book of Common Prayer were intended to have the exhaustive completeness of legal documents, or to be interpreted like clauses in an Act of Parliament after being submitted to the microscopic scrutiny of persons learned in the law. They are general directions for the performance of Divine service, where such direction is required; and wherever they are obscure, they can best be understood by persons who are familiar, not only

with ecclesiastical or theological terms, but with the history of Christian worship, and with the spirit and idea of the Church ritual. When, however, through the unhappy prosecutions of recent times, questions as to rubrical observance were brought before secular judges, it was perhaps inevitable that they should be guided by strictly legal methods of interpretation and should lay down as their leading principle that the rubrical directions must be strictly observed, and that no omission and no addition can be permitted.

In my primary charge, nine years ago, I pointed out to you that the rigorous application of this principle to the Prayer-book would render Divine service almost impossible. It would be very easy to defend this statement by a process of *reductio ad absurdum* applied to the Judge's rule were not the matter too serious to be treated in this way. It may also be added that under the strict application of this rule there is scarcely a clergyman or a Bishop in the Church of England who would not be found guilty.

Every clergyman who introduces the customary hymn at the end of the Nicene Creed or at the end of the Prayers, or of the Litany, or after the morning sermon, or, indeed, at any place expecting after the Third Collect, is as certainly guilty of making an unauthorized addition as those who do the same after the consecration of the sacramental elements; each is an interpolation in the service, and it might even be contended that the singing of "Agnus Dei" is the lesser offence, as the words (in English) actually form part of the Communion office itself.

Or again, any clergyman who, after the morning sermon, fails to return to the Lord's table and to begin the offertory, or who, "when giving warning for the celebration of the Holy Communion," fails to read one of the two exhortations provided for that purpose, is guilty of an "omission" which would render him liable to prosecution.

Similarly, every Bishop who interpolates an address in "the order of Confirmation"—a custom almost if not quite universal—or who fails to wear a cope (an omission of which I must confess myself guilty) "in ministering the Holy Communion on high feast days" in his cathedral, is an offender against Privy Council rule, and may be prosecuted accordingly.

The force of these suggestions will be better estimated if we could imagine as possible (which God forbid!) a war of reprisals, and a number of law-suits begun to punish such offenders as these I have just mentioned. If, however, it should be asserted that the charges in the pending suits are of a more serious kind than those to which I have referred, it is evident that this can only be regarded as a matter of opinion, and could not prevent the operation of the law. But are these alleged offences in reality of such a serious character? Let any man sit down with his Bible in his hand, and ask himself, taking the charges one by one, whether he can find in the Word of God—that ultimate court of appeal—any condemnation, either explicit or implied, of the practices which have given occasion for the present legal proceedings.

In view of the awful responsibilities which rest upon us in our sacred ministry; in the face of vice and ignorance and unbelief, against which we have to wage our warfare; in prospect of that other world, so near to us, where we trust to be united with all those who love our Lord Jesus Christ in sincerity and truth, can it really be a matter of such importance and urgency as to justify a legal prosecution that a clergyman, whether a Priest or Bishop, should stand at the centre of the Holy Table instead of the north corner or the north end; on that he should mix a little water with the wine in the holy chalice—a practice which whether retained or abandoned by the Church of England, was in use almost uninterruptedly for

1500 years in the Church of Christ; or should use the sign of the cross in blessing a congregation, every one of whom had been signed with that sign in their baptism; or should light two candles on the Holy Table, according to a very ancient usage, to signify the two-fold nature of our Lord and Master the Light of the World—perfect man and perfect God—when we do this in remembrance of Him. These things may be wise or unwise; they may or may not be expedient in this particular country, or in this age of the Church. They have never been my own custom, either as priest or bishop; but can they for a moment be regarded by wise men as sinful or so perilous as to justify the prosecution and imprisonment of ministers of Christ, not criminal, or careless, or ignorant, or indolent, but men whose holiness of life and devotion to their Lord and Master might put many of us to shame?

In the wise and charitable preface to the Book of Common Prayer—which few of us study as we ought—there are words spoken of the earlier Prayer Book which deserves our careful consideration: "We are fully persuaded in our judgments (and we hear profess it to the world) that the book as it stood before established by law does not contain in it anything contrary to the Word of God or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same, if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human writings." And if to human writings, surely to human actions also. If only there were more of that "just and favourable construction," how patiently might we await the time of a more perfect agreement.

Let us look at the matter in the light of St. Paul's words: "If in anything ye be differently-minded God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." Is there not a higher rule by which we are all endeavouring to walk, in the work of our ministry; a higher thing which we have all at heart, the glory of God and the good of his people? In comparison of this, how utterly small are the things which divide us, for which Christian men are going to law one with another, brother with brother, imperiling the peace of the Church and hindering the salvation of souls!

On how many similar questions in Church matters have men drawn nearer to each other within the last twenty years. How many things, once fiercely opposed, have now been gradually and quietly adopted by those who formerly regarded them with horror or with fear. And all the while, what marvellous progress has the Church been making in her great work of winning souls for Christ, and perfecting the saints for the coming of His kingdom; not by one method only, but by *divers* methods, according to diversities of thought and diversities of gifts. It is when speaking of this very diversity that St. Paul exhorts us to be "kindly affectioned one to another, with brotherly love," as if foreseeing the tendency of human thought to pervert these diversities into divisions.

It is difficult to see what can be the ultimate object in view when such a prosecution as the present is undertaken. Is it really desired to lower the character of religious worship in the Church of England to what some of us can remember it to have been fifty years ago? Can anyone who is not blinded by party spirit fail to acknowledge the *general increase of reverence* in the services of the Church within that period and of seemliness in our houses of prayer? And if in connection with this blessed improvement there have been some few extravagances of ritual, are they not of comparatively small moment so long as they are not directly contrary to the Word of God and to the doctrines of the Church? Or, on the other hand, is it desired to drive out of the

National Church, all those who are in sympathy with this higher ritual, and has it been seriously considered what would be the result if such a process could be accomplished? These are very weighty questions, but they are manifestly involved in the approaching trial, they may well be the occasion of anxious thought to all whose endeavor is to keep the unity of the spirit in the bond of peace.—*Family Churchman.*

DR. FARRAR ON THE LINCOLN CASE.

On Sunday afternoon Feb. 3rd., preaching his final sermon at Westminster Abbey—the January course having been interrupted by a command to preach at Sandringham—the Ven. Archdeacon Farrar referred to the prosecution of the Bishop of Lincoln. Speaking of the painful spectacle presented in London alone of a Christendom split up into 27 rival sects, many deeply antagonistic to each other, he said: We turn to our beloved Church of England, saying, "Here, at least, we will find majestic unity, a splendid evidence of charity that will forgive a difference of opinion; a magnificent determination to sink all petty squabbles and to join in a self-sacrificing effort to carry the banner of God into the kingdom of darkness." But what do we find? We see at this moment the Church papers and all their correspondence quite full of—and even the secular papers largely occupied with—a particular prosecution. He would not presume to criticise either party, but would simply state the facts of the case colourlessly. A Bishop, though he admitted it to be against the law as declared by the State and recognized by a large mass of the laity, thought it right, no doubt with perfect conscientiousness, to adopt two or three small points of ritual, and he was prosecuted for this. He (Archdeacon Farrar) would not attempt to enter into the merits of the matter or to apportion the blame to one side or the other, but he asked, was this the outcome of nineteen centuries of Christianity and so many centuries of the English Church? He believed that if St. Paul and St. John could have been told that such would have been the subject predominantly occupying the thoughts of a great historic Church, they would have wrung their hands and wept. Was Nero fiddling during the burning of Rome a sadder spectacle than the Church of England plunging into such questions, without enough sense or charity to put an end to them, while scepticism and immorality were rank, and while a statesman could say in Parliament that it seemed to him as if many of the working-classes of England were as indifferent to the doctrines of Christianity as the upper classes were in their practice? Was there no voice to say, "Ye are brethren, why do ye these things?" Was there not enough of the Divine and elementary grace of Christian charity on the one side to extinguish a candle, and on the other to ignore the idiosyncrasy; on the one side to modify a posture, and on the other to pardon an innovation? If Christianity was to be the one thing it was meant to be, which was a new life and a new message to mankind, then it must inspire one's thoughts with a sense of eternity and the near immediate presence of God within the human soul, and a belief in the infinite love of Christ.—*The Family Churchman.*

Another Offer.

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

A COMMENTARY ON THE TE DEUM.

BISHOP FORBES.

We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious blood.

From the thought of the awful judgment one only consequence can come—a cry for mercy. With such a day hanging over us, what other voice can we raise, save a prayer for "help" here and deliverance at the dreadful hour. For our safety then will depend upon the grace we have received here, and the way we have profited by it. Woe be to those in that hour who have received grace and misused it; woe to those who have received lights and quenched them; woe to those in whose ears the blessed Spirit has whispered, and they have turned away; woe to those who have not received because they asked not. We shall be judged not only by the thoughts, words and deeds we have committed, but by the motives and the secret springs, and the efforts to withhold us, that attended each of these; under what circumstances of temptation, against what knowledge, in spite of what checks of conscience, in defiance of how many warnings. These and many other things will come into the consideration of every act, and settle its value. And will not this confound the judgments of man? Shall not many, harshly condemned by a censorious world, receive the few stripes from Him Who knew the force of the temptation, and estimated the measure of grace sinned against? And shall not more, on whom the world has passed a verdict of approval, have the mask torn from their faces, and be exposed to the scorn of a universe?

To God then, for help and grace, in consideration of the awful day, let us without ceasing pray, earnestly entreating Him for grace, that we may so pass through things temporal, that finally we lose not the things eternal; for the one depends upon the other; and in praying let us do so in confidence and in full trust, knowing that He Who shall judge us, has already redeemed us by His blood.

*Jesu, labantes respice,
Et nos videndo corrige;
Si respicis labe cadunt,
Fletuque culpa solvitur.*

For indeed the thought that our Lord has redeemed us may give us full assurance that he will not abandon us, unless we forget ourselves. No one who in the spirit of grateful recollection dwells upon all the acts of our Lord's life, from the first moment of His conception, down through His hidden life and public life, to the hour of His mortal agony, and sees how during all that time He bore His Father's terrors and the contradiction of sinners, in order that by the sanctification of His human nature, and by the propitiation of His sufferings, He might restore the race of mankind to that condition from whence it by transgression fell can fail to feel an unspeakable source of hope rising up within his soul, that he is very dear to his God, and that all that Omnipotence may justly do, will be done to defend him in the hour of peril. The boundless charity of the heart of Jesus still yearns over His fallen creature, and He doth not withhold His compassions, nor keep back His loving kindness in displeasure. Are we not too forgetful of the daily work of Christ now? Founded on our redemption eighteen hundred years ago, is there not an hourly work now going on, first in the heaven of heavens, and then in the Church on earth, and in humble, contrite souls from hour to hour? It is the attribute of our Lord that He is changeless, and therefore let us never forget that every effort that in the days of His flesh He made for erring sinners, He now makes for us; and that the fruit will be plenteous, and the harvest a ripe one, we know from the voice

of prophecy: "He shall see of the travail of his soul, and shall be satisfied.—*The American Church Times.*

HOW BEST TO TEACH BOYS OF THE SUNDAY-SCHOOL.

From the American S. S. Magazine.

No rigid rules can be laid down for Sunday-school teaching. The method must be made attractive and interesting to the dispositions and temperaments of the boys forming the class, yet always with a fixedness of purpose, returning to the polar star of the moral universe, the Incarnate Son of God.

There are three factors which must invariably enter into the work, without which no teacher can hope for success, or should even dare to enter upon its labors.

1st. A hearty realization that the object to be obtained is to win each boy for Christ.

2nd. A conscious burden from the responsibilities involved and the account to be rendered. This alone can bring the teacher to a sense of personal need and importunate prayer for guidance as well as loving petition for each scholar, if need be, presenting them by name to the Throne of God.

3rd. Real loving personal interest in the individual boy, which will rarely fail to be met more than half way, if sincere. This of course involves an acquaintance with the home life, surroundings and influences, and is often a one to other associations. The teacher is thus imperceptibly to the scholar, made acquainted with his joys and sorrows, and in a word with his inner life.

These factors given, the lessons must be carefully prepared, to form a defined plan of presenting the truth of God's words as it applies to individual every-day life. To simply require answers to the questions prepared will not always meet the necessities of the case. The Sunday-school boy is familiar in some manner with Bible truth, and while he may answer readily the question, he often has ideas of the spirit of the words which is erroneous. This the teacher can then correct if erroneous and confirm it true, therefore it is best to prepare the plan of presentation so that the teacher may draw out the real thoughts of the boy. Don't preach to the boy, it is not the duty of the teacher and boys don't care for it and are not interested, because they have nothing to do but listen.

Finally, there must be no sham either in the factors named or in the preparations of the lesson. Utter failure will follow if such be the case. Going from generals to particulars, I would say that with boys the great point is to gain their confidence, not merely that they may listen respectfully but may also feel at home with their teacher. This confidence goes out more naturally from a boy to a woman, and therefore I think that at least up to the time when the "shades of the prison house" have so closed in "upon the growing boy" that his first boyishness has gone, a woman who is naturally fond of boys makes the best teacher. But it is impossible to have any iron-clad system of instruction. They should be permitted to question the teacher "ad libitum" so long as these questions are serious and for seeking information, and thus each question may of itself often open up a line of thought which suggests that day's lesson.

Text-books are good, as are also leaflets, to suggest a general subject of teaching, but more can be taught a boy in a few moment's conversation than by an hour's strict adherence to printed questions and answers.

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

FAMILY DEPARTMENT.

THE SAND MAN.

Nodding heads and sleepy voices,
Tell the sand man's here;
Coming to the little children,
For their bed-time's near.
None can see him, none can hear him,
Yet he comes to all;
Sprinkling sand upon their eyelids,
When the night shades fall.

Naught cares he for protestation,
Struggles are in vain;
If repulsed he is not angry,
Only comes again.
Creeping softly to the hearth side,
Where the children play,
Soon their eyelids lower, lower,
Then he goes away.

Soon to bed with ling'ring footsteps,
Slowly mount the stairs;
Don your little snowy nightgowns,
Say your little prayers.
And down each glittering starbeam
Will come a dreamland sprite,
To bring each child a pleasant dream.
Little ones, good night!

—FANNY C. SHOLE.

THE FISHERMAN'S CHARGE.

By F. BAYFORD HARRISON.

Those who work among the poor of the great city of Manchester are aware that its courts and alleys are no less squalid and no less unhealthy than similar courts and alleys in London. Indeed, the atmosphere of Manchester is far less pure than that of the metropolis, while there is less of beauty and grandeur in its buildings. The parks and squares and palaces of London, and the shipping on its mighty river, are noble sights, which are not equalled by anything in the great manufacturing town. One wonders how flowers and children can grow up in this "Cotton Capital," and, so wondering, we who dwell among them try hard to transplant the human blossoms, now and then, into fresh air and lovely scenery. We send our children to the country, kind persons paying for them on the boarding-out system.

Several children from my parish had been to the Welsh village of Llangwen; and when, last summer, I found I could take a short holiday, nothing seemed to me better than to go where the little ones had gone, and look after their welfare at the same time with my own. The railway took me within a couple of miles of Llangwen, and, with my bag in my hand, I walked on, and soon found a clean, quiet lodging in which to locate myself for the inside of a fortnight. That evening I spent lounging beside the moonlit-sea, drinking in refreshment and strength from the mountain air and the sea-breeze which met in friendly rivalry on the coast of North Wales. Next morning I went to visit the little members of my flock who were gambolling in these fresh pastures.

I had seen them all except one, and found them all well. Then I asked for the house of Mr. and Mrs. Richard Thomas, and was directed to a whitewashed cottage on the hill-side above the village.

At the cottage I found an elderly woman—Rachel Thomas, as her neighbors called her—a clean, tidy, but rather sad-looking person. I told her who I was, and said that I wished to see Rose Anstead.

Mrs. Thomas's face brightened at the child's name: "Rosie is gone with my husband a little way higher up the hill. He thought maybe they might find some mushrooms to sell to the gentry visitors who come to our village."

"Up there?" I said, pointing with my stick to a faint line which meant a footpath, or perhaps only a sheep track.

"Yes, sir, up there. You will find Rosie so fat and hearty—more like her name than when she came to us. Oh, it is a blessed deed of you clergymen and ladies to send the white-faced mites down to our fresh air!"

"Rosie has been with you a long time," I remarked: "nearly three months. We must soon think of getting her home."

"Not yet, sir—not yet," and Mrs. Thomas's eyes filled with tears; "we have got to love her so, and I do believe she loves us." With those words the good woman turned away, and I suspected that some sorrow in her heart, as well as the pleasure of a strange child's company, underlay her emotion.

"Well, I must talk to the ladies at Manchester, and see what we can afford for Rose Anstead. You know, she is not the only one; there are hundreds wanting the chance as much as Rose, or more."

"Yes, very likely," said Mrs. Thomas, relapsing into her dreary manner.

I then said "Good morning," and went up the footpath, which led out on the open hill-side. Here and there were low walls of stones loosely laid together to form enclosures for the sheep at night. Presently I saw those whom I sought—an elderly man in the garb of a fisherman, and a young child, were slowly walking about the grass with their eyes bent on the ground. As I watched them from a distance, I saw the child put her hand into the man's hand, and in response he took her up in his arms and carried her towards one of the stone walls. When I came within speaking distance, I saw that he had placed her on some pieces of rock piled at the end of a rather neatly built wall, and then she was leaning against him with loving trust.

"Why, Rosie," I called out, "have you forgotten me!"

She turned her head. "Is it the minister from Manchester?" she said, in a shrill yet refined voice.

"Yes, Rosie; I have come from Manchester to see you and all the other little children who are staying in this beautiful seaside place. I suppose this is Mr. Richard Thomas. How do you do? I hope you find Rosie a good girl."

"She is good," said Richard Thomas; "good enough to make up for the bad ones. Do you think her looking well, sir?"

The scene was a pretty one. The weather-beaten man in his picturesque garb, with a stern, serious face, only softening when he looked at the child, she a daintily dressed creature, whose delicate complexion had hardly yet been browned by the sun or reddened by the wind; the dull grey stones contrasting with the vivid grasses and wild flowers all around; on my right the fields toning brown and grey until they were merged in the blue of the mountains; on my left the wide sea, soft and shiny in the summer calm, with a line of yellow light on the horizon. We townsfolk thank God most heartily for natural beauty.

"Yes," I said, "she is looking well. I wish her mother could see her."

"She is a little tired now," said Thomas, "so we will go home.—Rosie, will you pick up the basket of mushrooms?—there are not many, the weather is too dry for them—and then run down the path."

Rosie did as she was told, and led the way back to the cottage.

"I am afraid she must soon go home," said I, as we walked; "there are other children wanting change, and funds are none too abundant."

"She ought to stay a while longer," said Thomas, whose Welsh expressions I shall not attempt to reproduce; "she was very white and sickly when she came here."

"You would not wonder at that if you saw the place she came from. Her mother is a

young widow with three children, Rosie the eldest. They can only afford a little back-room in a dark lane, stifling with heat in summer and with fog in winter; damp, smoky, everything that is horrible. And often, as I know, the children have not half enough to eat, and the mother even less than they."

"All the more reason," said Richard Thomas, "that Rosie should stay with us."

"It might be well," I said "that one of the others should have a turn. It is chiefly a question of cost."

"Mrs. Anstead must have got some relations," said Thomas gruffly; "let them pay for Rosie." I shook my head. "They will not do that, I am afraid."

He had now nearly reached the end of the footpath where it came out near the cottage.

"Look here, sir," cried the fisherman suddenly, "we'll take Rosie for less money, if you will let her stay with us."

I paused and looked full at him. His stern features were lighted up with eagerness, and his eyes grew soft as they followed Rosie, who ran on and disappeared into the cottage.

"Are you going down to the village, sir? because I'd like to walk with you. I want to speak to my mates about going out this evening, so your way is my way."

I enquired of him as to the fishing, and arranged to go with him that evening and see what sea fishing, was like. My fly-rod was little use to me while the streams were so low and the water so clear. But Thomas soon left the subject of his boat and came back to the child.

"You see, sir, my wife has grown so fond of Rosie that I am sure it would break her heart again to part with the child. She has had her heart broken once already, has my wife."

It was a curious expression. I asked, "How was that? Perhaps you will not mind telling me, as it is my business in life to comfort the sorrowful and help those in any need."

"Why—it was Martha—" There he stopped, grew very red, and dashed on again: "My wife has got a hole—an empty place in her heart, the place that Martha went out of. Maybe you have got a grown-up daughter, sir?"

I nodded.

"Think of her wanting to leave her home just that she might see the world! Such a world as it is to see, some of it! And to say she would go off with strangers before she had even asked leave of her father and mother! Not but what they were nice people; I say naught against them. But in my young days boys and girls did not step outside the door without saying 'May I?'"

Richard Thomas was reviving his old anger. "In these days," said I, "young people have more liberty than they used to have in our days; and I agree with you that they often take more than is good for them. But why did your daughter wish to leave home?"

"She said," answered Thomas, with a sneer, "that she wished to be off our hands, and to earn her own bread!"

"Surely that was a right feeling."

"We did not want her to go. She should have asked leave. She engaged herself as housemaid to the lady, who was a visitor, like as you may be, and then she came home and said to her mother, 'I've got a place, and I'm going to the other side of Chester, and I shall cost you no more money.' It near broke her mother's heart."

"But—but, Mr. Thomas," I put in, "why do you object to her going to a good situation?"

"I did not object to her going, but I object to the way of her going. I know I'm determined in my will, and Martha took after me and was headstrong too. I got angry, and my wife got angry, and Martha was most angry of all. She said she would go, and I said she might go provided she would promise not to come back again; and so she did go, and that broke her mother down."

MISSION FIELD.

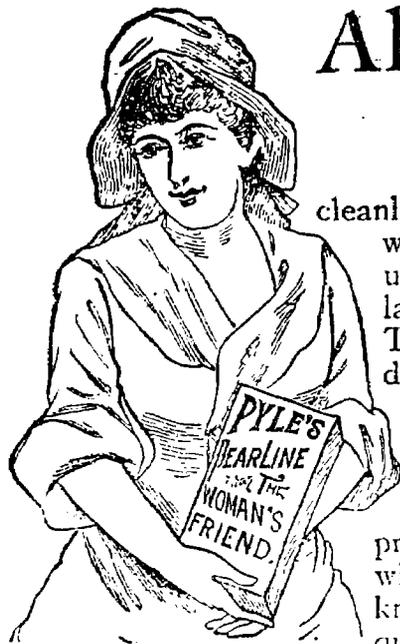
An article in the *Bombay Cathedral Magazine* contains the following succinct account of the Society's work in that Diocese:

"In this Presidency the Mission at Ahmednagar is the centre of interest in the Society's work, and the progress made there in the past few years, though necessarily slow, is such as there is every cause to be thankful for. The Missionaries have not only their work in Nagarpur itself, but also in the large districts that lie between it and the Godavary River. The Christians are so scattered that it is not possible for even the four Missionaries of the Society that are stationed there to do full justice to the weather, and in the rains. In the past few years two village churches have been built in the districts, and several schools opened in different parts, and those in some places are also used as prayer-houses. The districts are being covered with a network of organization which gives a promise for the future which is most encouraging. Year by year the growth is steady in spite of drawbacks, and the general standard among native Christians advancing. In Kolhapur, where two Missionaries of the Society are working, there is much going on in the districts as well as in Kolhapur itself. The Douglas Memorial Church, which was completed three years ago, was consecrated just before Easter. The ground on which the church stand was given by the Kolhapur State. There being no Government Chaplain at the station, the Missionaries of the Society have to undertake the English as well as the Marathi services. These, with the care of the Catechists and Schools, and visiting and preaching in the districts, give more than ample occupation, whilst the printing press carried on by the Mission constantly requires supervision. It was started a few years back with the object of supplying work for native Christians, and at times it has done this to a considerable extent. The advantage of having industrial occupation to give to converts is very great indeed, as it helps to teach them independence and self-respect.

"In Dapoli the Missionary in charge has, on the Mission farm which he has established, found employment for native Christians, many of them boys who have been brought up in the excellent orphanage of the Mission.

"In our own Presidency town the Society's Mission in connection with the Indo-British Institution is too well known to need to be described. It is hoped that the building of the church will soon be commenced and quickly completed. This, with a parsonage which is to be built, will enable the work to be concentrated and pushed on with renewed vigour.

"The Hindustani, Marathi, and Tamil Missions around St. Paul's Church at Kamatipura are carried on by three Missionaries of the Society. English services in the church, in addition to the regular native services, the care of the na-

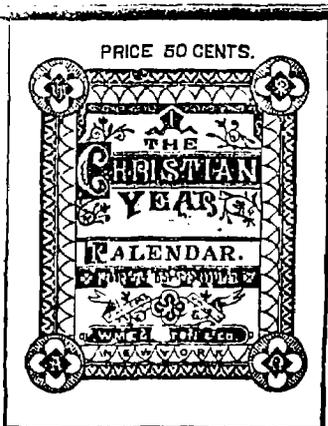


All over the House

cleanliness and satisfaction reign where James Pyle's Pearline is used. House cleaning and laundry work is not dreaded. The china, glassware and windows are bright and not clouded—servant, mistress and the woman who does her own work—all are better satisfied, and this is why—PEARLINE produces perfect cleanliness—with less labor than anything known—it has all the good qualities of pure soap—more besides—has no bad qualities—is Harmless and Economical. Try this great labor-saver. Beware of imitations, prize schemes and peddlers. PEARLINE is never peddled, but sells on its merits by all grocers.

Manufactured only by JAMES PYLE, New York.

tive Christians, the looking after schools, receiving inquiries and preaching in the streets, give a regular round of work the results of which are not always apparent, but, like all seed sown in faith, will in God's time bear some fruit."



CALENDAR FOR 1889.
 Contains the English Table of Lessons Edward VI Prayer Book, \$1.00; Mor. gilt \$1.50.
 Churchman's Private Prayer Book, 50c. gilt, \$1.00.
 Triple Certificates for Holy Baptism, Confirmation and First Communion, with Envelopes, \$1.20 doz.
 Sunday-School Leaflets, 10c. per annum, each copy.
 Illustrated Magazines, for Sunday-Schools Charitable Institutions and Homes, 15c. to 50c. per year.
 Complete Church S. S. Teacher's Register and Class Book, just published, 10c.
WM. EGERTON & CO.,
 25-32a 10 Spruce street, New York

TELEPHONE NO. 1906
 FOR
TOWNSHEND'S
 Bedding, Curled Hair, Moss, Alva, Fibre and Cotton Mattresses. The Stem-winder wove wire Beds in four qualities. Feather Beds, Bolsters, Pillows, &c., 324 St. James street, Montreal.

Davidson & Ritchie
 ADVOCATES, BARRISTERS, AND ATTORNEYS AT LAW,
190 ST. JAMES STREET, MONTREAL.

A SEASONABLE AND VALUABLE PAMPHLET.

Communion Wine.

A Critical Examination of Scripture Words and Historic Testimony,
 BY THE
Rev. Edw. H. Jewett, S.T.D.
 Published by The Church Review Association, N. Y., Price 25c.

The Bishop of Connecticut says: "I have read your admirable articles on Communion Wine with great pleasure and instruction. You have it seems to me settled the question beyond the possibility of further argument."
 Bishop Seymour says: "It is convincing and crushing."
 In ordering please mention this advertisement in the
THE CHURCH GUARDIAN,
 190 St. James Street,
 Montreal.

THE METHODISTS AND THE CHURCH OF ENGLAND.

(Paper, 99 p.p.)
 A Review of the position of Wesley and of Wesleyanism, (otherwise Methodism, relatively to the Church,) a most useful tract for general circulation.
 Single copies 25c. Address
F. C. IRELAND,
 Leabute, P. Q.

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.

SUBSCRIBE for the CHURCH GUARDIAN.

THE GIRLS' KALENDAR FOR 1889.

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

The Kalendar consists of twelve pages 12 by 9 1/2 inches, with beautiful cartoon on each page, with a tasteful cover. A text is given for every day, and on each page are selections, spiritual and practical, bearing on the lives and difficulties of young women.
 The Kalendar has now reached its third year and has a circulation of over 5000 copies.
 Copies at 15 cents each may be ordered through any bookseller of E. & J. B. Young & Co., New York, Darnell & Upham Boston, or of the undersigned, from whom they may be procured in numbers of not less than 25 at 12 cents each. Postage (at the rate of 2 cents a copy) or express charges extra.
 Address
MISS E. M. HOPPIN,
 469 Broadway, Cambridge, Mass.
 Please mention this paper in ordering.
 81-4

A GREAT CHANCE.

A Library for Every Churchman.

- The Church Identified. By the Rev. W. D. Willson, D. D., 12mo. cloth, 317 pages.
- Reasons for Being a Churchman. By the Rev. A. W. Little, 8 1/2 inch thousand. 2mo. cloth, 269 pages.
- The Sceptic's Creed. A review of the popular aspects of modern unbelief. By the Rev. Nevison Loraine. 24mo. cloth, 170 pages.
- The Papal Claims, considered in the light of Scripture and History.—With an introductory by the Right Rev. G. F. Seymour, S.T.D. 14mo. cloth, 186 pages.
- The Doctrine of Apostolical Succession. With an Appendix on the English Orders. By the Rev. A. P. Perival. 24mo. cloth, 146 pages.
- The Lives of the Apostles, their Contemporaries and Successors. By S. F. A. Caulfield. With an introduction by the Rev. S. Baring-Gould, 24mo. cloth, 287 pages.
- English Church History. By Charlotte M. Yonge. 24mo. cloth, 217 pages, illustrated.
- The Principles and Methods of Instruction as Applied to Sunday School Work. By William H. Grosser, B.S. 6th edition. 24mo. cloth, 222 pages.

Books which have influenced me. By twelve prominent public men of England. 10th thousand. 24mo. preparation paper 128 pages.

The Church Cyclopedia. A Dictionary of Church Doctrine, History, Organization and Ritual. By Rev. A. A. Benton. 8vo. cloth, 8.0 pages.
 Specially selected to cover all points on which every intelligent Churchman should be informed.
 The regular price of these books, all new or new editions, is \$10. They are offered for \$5. Special sale; not supplied at this rate separately. Send orders promptly. Supply limited. 100 sets.

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

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

MONTREAL, 8th May, 1889.
A. POULIN, Esq., Manager St. Leon Water Co., Montreal:
 DEAR SIR,—It affords me great pleasure to state that recently I have used St. Leon Water (as per four printed directions), with the most gratifying results.
 From my experience I can conscientiously recommend the Water as invaluable.
 Yours truly,
H. MACLAREN.

PARAGRAPHIC.

PUTNAM'S CORN EXTRACTOR is the best remedy for corns extant. It acts quickly, makes no sore spots and effects a radical cure.

It can have been for nothing that God was pleased to disclose his counsels, fragment by fragment, through long intervals of silence and disappointment and disaster.

CONSUMPTION CURED.

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

Toil, feel, think, hope. A man is sure to dream enough before he dies without making arrangements for the purpose.—Sterling.

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

The harder our work, the more we need solitude and prayer, without which work becomes mechanical and insincere.

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.

How many labor for God without God; not without his permission, nor without his support, but without his inspiration.—Dr. Joseph Parker.

'There is one thing which tends to make the cyclone a successful affair,' remarked the Snake editor. 'What is that?' asked the Horse editor.

'It takes things by storm.' Haunted ho uses—Gin palaces.

GET AND CIRCULATE

"The Church and Her Ways."

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

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

Please mention this paper in ordering.

Excelsior Package DYES!

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

These colors, are supplied, namely: Yellow, Orange, Rosine, (Pink) Bismarck Scarlet, Green, Dark Green, Light Blue, Navy Blue, Seal Brown, Brown, Black, Garnet, Magenta, Slate, Plum, Drab, Purple, Violet, Maroon, Old Gold, Cardinal, Red, Crimson.

THE EXCELSIOR DYE CO, C. HARRISON & CO., 10-11 Cambridge, King's Co

SEND TO

"CHURCH GUARDIAN" OFFICE,

FOR A COPY OF THE FOLLOWING:

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

Every Churchman should have the foregoing.

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

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

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

"THE YOUNG CHURCHMAN."

WEEKLY: Single subscriptions, 8c per year. In packages of 10 or more copies, 5c per copy. MONTHLY: Single subscriptions, 25c. In packages of 10 or more copies, 10c per copy. Advance payments.

"THE SHEPHERD'S ARMS."

A Handsomely Illustrated Paper for the Little Ones. WEEKLY: In packages of 10 or more copies, 8c per year per copy. MONTHLY: In packages 10c per year per copy. Advance payments. Address orders to The Young Churchman Company, Milwaukee, Wis. [Or through this office.]

11,000 COPIES ISSUED

"Reasons for Being a Churchman." By the Rev. Arthur Wilde Little Rector St. Paul's, Portland, Me,

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

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

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

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

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

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

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

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

SPECIAL PREMIUM OFFERS:

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



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! At it costs but 25 cents.

GEORGE ROBERTSON, ST. JOHN, N. B.

CHOICE TEAS A SPECIALTY.

Finest Groceries.

JAVA AND MOCHA COFFEES, FRUITS, PRESERVED JELLIES, &c Retail Store,—47 Prince Street, Wholesale Warehouse—10 Water at GEO. ROBERTSON. N.B.—Orders from all parts promptly executed.

SUBSCRIBE

TO THE CHURCH GUARDIAN

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

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

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

BELLS.

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

MENEELY & COMPANY WEST TROY, N. Y., BELLS Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals

McShane Bell Foundry.

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

CINCINNATI BELL FOUNDRY CO

SUCCESSORS OF GILMER BELLS TO THE BLYMYER MANUFACTURING CO. CATALOGUE WITH 1800 TESTIMONIALS. BELL FOUNDRIES, SCHOOLS, FIRE ALARMS

No Duty on Church Bells

Clinton H. Meneely Bell Co.

SUCCESSORS TO MENEELY & KIMBERLY, Bell Founders, TROY, N.Y., U.S.A.

Manufacture a superior quality of BELL. Special attention given to CHURCH BELLS. Catalogues sent free to parties desiring the same.

TEMPERANCE COLUMN.

ORILLIA.

The Church of England Temperance Society here, is sharing in the revival of life and vigor resulting from a settled pastor, in St. James' parish. The meeting on Tuesday evening, Feb. 19th, was presided over by the Rev. R. W. E. Greene, who opened the proceedings with reading of scripture and prayer. A strong choir led the singing of hymns at intervals and during pledge-taking. Miss Stewart presided at the organ. Mr. Smitheringale sang "Ashamed of Jesus," and Miss Winters recited "Papa's Letter," both exceedingly well. The Rev. R. N. Grant, pastor of the Presbyterian congregation, said that as there was great breadth in the Church of England, so her Temperance Society was broad enough for all who, desiring to oppose the drink evil, were willing to agree to differ regarding the best means for accomplishing that object. He was not restricted in addressing them, but felt free to express his own personal views on the subject, and those who did not agree with his opinions were equally at liberty to judge for themselves.

The Rev. Thomas Williams Methodist minister, gave some very interesting reminiscences of his own experiences surveying, guiding the pioneers of this district to their homes in the wilderness, and as an itinerant minister of the Methodist Body—known in these early days as "saddlebags." He showed the value of Temperance teaching, especially among the young; of total abstinence, and the terrible strength and insidious nature of the drink habit. Truly those who for fifty years had seen and taken part in the warfare against the drinking usages saw no reason for discouragement. He too spoke words of encouragement to the Society. Though individually the Church of England people were probably not in advance of Christians known by other names, in temperance opinions or practice, yet being organized for aggressive work was no small advantage. Twenty-five pledges were taken, and the collection was \$5.

FANTASTIC TRICKS OF ALCOHOL.

In the Poultry Science Monthly for the current month, Dr. T. D. Crothers gives a sad but deeply interesting account of observations he has personally made of the effects of hereditary alcoholism. In a private school for feeble minded children of the wealthier classes he found three out of fourteen children who had "all the suspicious hesitancy of manner and also the walk of a drunkard." In other words, these poor children were born drunk! In other feeble-minded persons he has seen at times of excitement distinct signs of intoxication with all its delusions and deliriums, and also its semi-paralysis and stupor. In persons of sound mind, but in-

fectured with an alcoholic taint, Dr. Crothers has observed some singular instances in which, at times of excitement, and without any use of intoxicants, every symptom of intoxication is exhibited. An unfortunate treasurer of a large manufactory upon being accused of falsifying his books suddenly appeared to be intoxicated, both looking and walking like one who had drunk large quantities of spirits. The next day he recovered, and then made a full and satisfactory explanation. His father had been a sailor and a freedrinker. This is a fair sample of these cases.

Hardly less astonishing is the sudden, sympathetic drunkenness of persons who have formerly been addicted to excessive use of intoxicants. A prominent military man dining with some old comrades who became intoxicated, suddenly, though he had drunk nothing but coffee, became as hilarious as the rest, made a foolish speech, and, at length, had to be taken home in a state of stupidity. Of temperance lecturers who become intoxicated while engaged in describing the effects of alcohol, Dr. Crothers gives some curious instances. The whole paper is intensely interesting. As a sermon on the text, "Wine is a mocker," it is most impressive. It would seem that the tricks of alcohol are passed following or finding out.—*The Churchman, N. Y.*

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



CAPE BRETON RAILWAY.

TENDERS FOR A BRIDGE AT THE GRAND NARROWS, C.B.

SEALED TENDERS, addressed to the undersigned and marked on the outside "Tender for Bridge," will be received until noon on Wednesday, the 6th March, 1889.

Plans and specifications can be seen at the office of the Chief Engineer of Government Railways, Ottawa, where forms of tender may be obtained on and after Wednesday, 24th February instant.

Each tender must be accompanied by a deposit equal to 5 per cent. of the amount of the tender. This deposit may consist of cash or of an accepted bank cheque made payable to the Minister of Railways and Canals, and it will be forfeited if the person tendering neglects or refuses to enter into a contract when called upon to do so, or if after entering into a contract he fails to complete the work satisfactorily according to the plan, specification and contract. If the tender is not accepted the deposit will be returned.

Tenders must be made on the printed forms supplied. The Department will not be bound to accept the lowest or any tender.

A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 7th February, 1889.

Canada Paper Co.,
Paper Makers & Wholesale Stationers

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

Mills:

SPRINGVALE MILLS { WINDSOR MILLS
WINDSOR MILL. { P. Q.

THE CHURCH GUARDIAN
THE
BEST MEDIUM FOR ADVERTISING

THE INSTITUTE LEAFLET

FOR

Church Sunday-Schools.

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

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

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

Now in the Seventh year of publication.

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

THE TEACHERS ASSISTANT.

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

Price only 30 cents per annum.

Brimful of interesting matter on every Sunday's Lesson. No Sunday-school Teacher who tries it will care to be without it.

The Bishop of Toronto thus writes respecting the Assistant:

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

The Bishop of Algoma says:

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

The Bishop of Niagara commends it in these words:

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

Try it for the Year beginning with Advent next.

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

Special Notice.

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

Contains all known Improvements!

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

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

THE 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 - - - - - 1.80

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 read
Each subsequent insertion - 5c. per line
3 months - - - - - 75c. per line
6 months - - - - - \$1.25 "
12 months - - - - - \$2.00 "

MARRIAGE and BIRTH NOTICES, 50c. each insertion. DEATH NOTICES /res.

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 564,
Exchanges to P. O. Box 1983, Montreal.

NEWS AND NOTES

CHARIOT RACE FROM BEN-HUR.

A realistic representation beautifully engraved upon a handsome 18:9 Calendar, by John A. Lowell & Co., Boston, can be procured by sending six cents in stamps to P. S. Eustis, General Passenger and Ticket Agent, C., B. & Q. R. R., Chicago, Ill.

It is always good to know, if only in passing, a charming human being; it refreshes one like flowers and woods and clear brooks.

DON'T BE FOOLED.—When you require a worm expeller ask for Nelson's Cherokee Vermifuge and take no other. Always reliable and pleasurable to take.

Be pleasant and kind to those around you. The man who stirs his cup with an icicle spoils the tea and chills his own fingers.

TO THE DEAF.

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

Fine manners are like personal beauty—a letter of credit anywhere.

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

Sin may open bright as the morning, but it will end dark as night.

ADVICE TO MOTHERS.

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

The only jewel which you can carry beyond the grave is wisdom.

DIPHTHERIA CURED.

C. C. Richards & Co., Gents.—I hereby certify that Minard's Liniment cured my daughter of a severe and what appeared to be a fatal attack of Diphtheria, after all other remedies failed, and recommended it to all who may be afflicted with that dreadful disease.

J. D. BOUILLIER, French Village, Half. Co., Jan. '83.

Attention is a tacit and continual compliment.

A man advertises for a competent person to undertake the sale of a new medicine, and adds that it will prove highly lucrative to the undertaker.

ALDEN & FAXON, Newspaper Advertising agents, Nos. 66 and 68 West Third Street, Cincinnati, Ohio, have just issued a very neat Catalogue of the leading American and Canadian newspapers. It is very attractively gotten up, the typographical work being above reproach. A very interesting feature of this catalogue is the publication of sample advertisements, and instructions to new advertisers as to the best method of making money out of newspaper advertising. This firm are especially good counsel in the direction of newspaper advertising, from the fact they have written the advertisements and made successful some of the most prominent firms in the United States. This list will be sent free on application.

PAROCHIAL

Missions to the Jews Fund.

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

CANADIAN BRANCH.

President: The Lord Bishop of Niagara.

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

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

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

Diocesan Treasurers: The Secretary-Treasurers of Diocesan Synods

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

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

Toronto—Rev. J. D. Cayley, Toronto.

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

Ontario—Rev. W. B. Carey, Kingston.

Niagara—Rev. Canon Sutherland, Hamilton.

Huron—Rev. C. G. Mackenzie Brantford.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you. Address DR. E. G. BOWY, Branch Office, 37 Yonge St., Toronto.

VIRGINIA FARMS and MILLS SOLD and exchanged. Free Catalogue. R. B. CHAMBERLAIN & Co., 144 Broadway, Virginia.

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.

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

Church of England Distributing Homes, Sherbrooke, P.Q., "GIBB'S HOME for Girls, and "BENKON HOME" for Boys. Children only allowed to go to Members of the Church. Applicants for children should send or bring reference from their Minister. Information cheerfully given upon application. Mrs. OSGOOD, Matron, "Gibb's Home." Mrs. BREADON, Matron, "Benyon Home."

ADVERTISE THE CHURCH GUARDIAN BY FAR THE Best Medium for advertising BEING The most extensively Circulated Church of England Journal IN THE DOMINION IT REACHES EVERY PART OF THE DOMINION. RATES MADE ATE. Address THE "CHURCH GUARDIAN," 190 St. James Street, Montreal.

THE CHRISTIAN MARRIAGE LAW DEFENCE ASSOCIATION. IN CONNECTION WITH THE CHURCH OF ENGLAND IN CANADA. PATRON: The Most Rev. the Metropolitan of Canada. Hon. Sec.-Treas. L. H. Davidson, Esq., M.A., D.O.L. Montreal. This Society was formed at the last Provincial Synod, to uphold the law of the Church and assist in distributing literatures explanatory thereof. Membership fee only nominal, viz., 25 cents. Subscriptions from clergy and laity may be sent to the Hon. Secretary-Treasurer.

REMEMBER THAT Simson's Liniment Has taken the lead, and is the best preparation ever offered to the people of Canada, for the Relief and Cure of Rheumatism, Sciatica, Neuralgia, Catarrh, Cuts, Bruises, Swellings, Scald Head, Colic, Dyspepsia, Contraction of the Muscles, Lame Back, Diphtheria, Sore Throat, Tender Feet, Corns, Stiff Joints, &c., &c., &c. FOR DISTEMPER IN HORSES, ENLARGED JOINTS, and other Diseases incidental to these useful animals, it is unrivalled. Certificates are constantly being received telling of the good work performed by SIMSON'S LINIMENT. Manufactured by BROWN BROS. & CO., Druggists, HALIFAX, N.S.

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

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

OTTAWA ONT. WE REQUIRE A CHURCHMAN or Churchwoman to solicit Subscriptions to this paper in Ottawa and neighborhood. Good Commission. Address: THE CHURCH GUARDIAN, P.O. Box, 504, MONTREAL.

Over 8,000,000 people believe that it pays best to buy seeds of the largest and most reliable house, and they use FERRY'S SEEDS. D. M. FERRY & CO. are acknowledged to be the Largest Seedsmen in the world. D. M. FERRY & CO.'s Illustrated Descriptive SEED ANNUAL For 1889 will be mailed FREE to all applicants, and to last year's customers without ordering it. Send for it. Address: D. M. FERRY & CO., Windsor, Ont.

ROYAL BAKING POWDER

Absolutely Pure.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 108 Wall St., New York.

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

PATRON:
THE ARCHBISHOP OF CANTERBURY, Visitor and President of the Board of Governors;

THE LORD BISHOP OF NOVA SCOTIA, Governor ex-officio. Representing Synod of New Brunswick;

THE METROPOLITAN, Acting President of the College;

THE REV. PROF. WILLETS, M.A., D.C.L.

PROFESSIONAL STAFF:
Classics—Rev. Prof. C. Willets, M.A., D.C.L.
Divinity, including Pastoral Theology—The Rev. Professor Vroom, M.A.

Mathematics, including Engineering and Natural Phil.—Professor Butler, B.E.
Chemistry, Geology, and Mining—Professor Kennedy, M.A., B.A.Sc., F.G.S.

English Literature, Political Economy with Logic—Professor Roberts, M.A.
Modern Languages—Professor Jones, M.A., Ph.D.

LECTURERS:
Lecturer in Apologetics—The Rev. F. Partridge, D.D.

Lecturer in Ecclesiastical Polity and Law.
Lecturer in Biblical Exegesis.

Other Professional Chairs and Lectureships are under consideration.

There are eight Divinity Scholarships of the annual value of \$150, tenable for three years. Besides these, here are: One Bixby Exhibition (\$50); Three STEVENSON Science Scholarships (\$50); One McCawley Hebrew Prize (\$36); One COGSWELL Scholarship (\$120), open for Candidates for Holy Orders; One McCawley Testimonial Scholarship (\$38); One AKINS Historical Prize (\$80); One ALMON-WEISFORD Testimonial (\$24); One HALIBURTON Prize (\$2); One COGSWELL Cricket prize. The necessary expenses of Board, Rooms, &c., average \$150 per annum. Nominated students do not pay tuition fees. These non-nominated students, and are worth about \$90 for the three years course. All Matriculated Students are required to reside in College unless specially exempted. The Professor's reside within the limits of the University grounds.

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

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

THIS PAPER may be found on file at Geo. F. Howell & Co's Newspaper Advertising Bureau (10 Spruce St.), where advertisements may be made for NEW YORK.

BRYAN MAURICE' SHOULD BE READ AS AN ANTIDOTE TO 'Robert Elsemere.'

It delineates the progress of a mind from the vague and indefinite negation of a merely humanist theology, through various phases of doubt and mental anguish, to the sure confidence of a peaceful faith in the verities of the Christian religion—Mail and Express.

The third chapter is a piece of writing one does not encounter often in a lifetime.—Boston Herald.

The logic of Mr. Mitchell is much better than the logic of Mrs. Ward—The Churchman.

BRYAN MAURICE; OR, THE SEEKER.
BY

WALTER MITCHELL.

12mo, paper cover, 50 cents; cloth, \$1.00.

THOMAS WHITTAKER, 2 and 3 Bible House, New York.

(PREFATORY NOTE BY THE MOST REVEREND THE METROPOLITAN.)

"Manuals of Christian Doctrine"

A COMPLETE SCHEME OF GRADED INSTRUCTION FOR SUNDAY-SCHOOLS

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

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

LEADING FEATURES.

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

Senior Grade for Teachers and Older Scholars.....	25c.
Middle Grade.....	15c.
Junior Grade.....	10c.
Primary Grade.....	5c.

New Edition

THOROUGHLY REVISED, WITH ADDITIONS,

And adapted for use in both the English and American Churches.

INTRODUCTION BY THE VERY REV. R. W. CHURCH, M.A., D.C.L., Dean of St. Paul's

PREPARATORY NOTE TO CANADIAN EDITION BY THE Most Rev. The Metropolitan.

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

ROWSELL & HUTCHISON,
TORONTO, CANADA.

Corham M'F'G Co., Silversmiths

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

ECCLESIASTICAL DEPARTMENT.

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

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

HEATON, BUTLER & BAYNE,
LONDON, ENGLAND.

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

GORHAM M'F'G CO SOLE AGENTS.



is the most reliable substitute known for mother's milk. Its superiority to other preparations rests on the crucial test of 20 years experience throughout Great Britain and the United States. It is also a sustaining, strengthening diet for Invalids. Nutritious, easily digested, and acceptable to the most irritable or delicate stomach. Our sizes, 35¢, up. Send stamp for "Healthful Hints," a valuable pamphlet, to WOOLRICH & CO., Palmer Mass.

KNABE PIANOFORTES.

UNEQUALLED IN Tone, Touch, Workmanship and Durability. WILLIAM KNABE & CO., Nos. 204 and 205 West Baltimore Street, Baltimore No. 112 Fifth Avenue N. Y.

WEDGWOOD WANTED Every where, at 10¢ per dozen. A remount per dozen. The Wedgwood Co. of America, 100 Broadway, New York.

SEEDS GIVEN AWAY—Free Mixed Flower Seeds 500 kinds, GARDEN, and 10c. Certificate for seeds, your choice, all for 2 stamps. (A C) Every flower lover delighted. Tell all your friends. G. W. PARK, FARGESBURG, PA. Send at once. This notice may not appear again.

SALESWOMEN... The Dr. J. J. Stephens... OPIUM... Agents for the sale of... The Dr. J. J. Stephens... OPIUM... Agents for the sale of...

AGENTS... The Dr. J. J. Stephens... OPIUM... Agents for the sale of... The Dr. J. J. Stephens... OPIUM... Agents for the sale of...

AGENTS... The Dr. J. J. Stephens... OPIUM... Agents for the sale of... The Dr. J. J. Stephens... OPIUM... Agents for the sale of...

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

FACE, HANDS, FEET. and all their imperfections, including... 75, Parlane, ALBANY, N.Y. Est'd 1850. Send 10c for book.

THE DUPLEX CORSET. (Double Bones, Steels, and Seams.) These Corsets give grace, ease, and style to the figure. No bands over the hips break and vex the wearer. Need no breaking in. Adjusts itself to the figure, is the most durable Corset made. RIGGERS' DUPLEX of whatever exhibited. Sample Corset, from English pattern, 50c. (By Express) Remit by Postal Note, Money Order, or Registered Letter. Catalogues free. Agents Wanted in every County. DUPLEX CORSET CO. No. 211 8th Ave., New York.

THE GREAT SECRET of the... MANNA restores... 100 Pictures, all 10c. Jane A. Smith, Esq., Dominion, Co. Box of 21st St. The lot, 20c. Jewish Card Co., Higganum, Conn.

WANTED LADIES AND GENTLEMEN... CHURCH ORGANISTS... ALBANY'S Book of... H. B. PALMER, Lock Box 281, N. Y. City.