

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. XI.
No 27.

MONTREAL, WEDNESDAY, NOVEMBER 27, 1889.

\$1.50
PER YEAR

ECCLIASTICAL NOTES.

DIOCESE OF DERRY.—According to recent returns the leading figures are as follows:—Members of the Church, 50,039; families, 10,461; Sunday-schools, 115; teachers, 737; scholars, 8,057.

THE Very Rev. John Walseley, D.D., Portarlington, Dean of Kildare, has succeeded to the Walseley baronetcy, as next of kin to Sir Clement Walseley.

As might have been expected, the Rev. Percy Benson, vicar of Hoo, now under suspension by Lord Penzance, has declared his intention to ignore the judgment.

THE Primate will attend a town's meeting at Birmingham, on behalf of the new Bishopric, in January next. He has also promised a liberal contribution towards the scheme.

A TEN days' Church mission has lately been concluded in Carlisle, the work being carried on in the different parishes simultaneously. Canon Temple, Canon Bullock, the Rev. H. M. Hay Aitken, and other eminent missionaries were engaged in the work. The mission was inaugurated by a sermon from the Bishop, in the Cathedral.

DURHAM.—On Tuesday, October 29th, the Bishop was presented with a pastoral staff and portrait by Lord Durham, Lord Lieutenant of the county, on behalf of the clergy and laity of the diocese.

"THE St. Paul's reredos case was mentioned in the Court of Appeal last week," says the *Church in the West*, "and was ordered to stand over until mentioned again. It would be a good thing if it were never mentioned again, but that, we fear, is not the intention."

THE Rev. A. C. Thistleton, for the last five years chaplain of Berwick, near Shrewsbury, has been nominated to the chaplaincy of the Church of the Holy Trinity, Rome. The rev. gentleman, who is the author of several theological works, has accepted the nomination.

THE trustees of Leeds Parish Church have subscribed among themselves a sufficient sum of money to purchase a residence, which they intend presenting to Dr. Talbot as the future vicarage of Leeds. There are twenty-five trustees and many of them have subscribed £200 each.

SIX Bishops assisted the Primate on All Saints' Day at the consecration of three new recruits to the Episcopal bench. The Bishop of Carlisle represented the Northern Province, and the Bishops of London, Oxford, Southwell, Lincoln, and Dr. Mitchinson the Southern Province.

Mrs. MOORHOUSE (wife of the Bishop of Manchester) gave utterance to a courageous defence of bazaars at Rochdale on Friday. "Although," she said, "it might seem to some people easier to collect subscriptions instead of resorting to

bazaars, yet surely so long as there were people who possessed time and skill to devote to the service of the Church, but not money, it was right they should have an opportunity of contributing when a sale of work took place."

The Church, replying to a correspondent, says:—"It is quite true that at one time the recruits of the Roman Church were mainly drawn from the High Church party, but that holds good of a time now long past. The matter now stands thus, that the Roman Catholics have practically ceased to make any way at all, and are actually receding in proportion to the whole nation, whereas they are gaining in Presbyterian Scotland, where they are twice as many in proportion to the population as in England; and also in Ireland where, as Dr. Sadler has lately shown, not only does the Protestantized Church entirely fail to win converts from, but loses large numbers to them.

VILLAGE missions are beginning at last to be regarded as a necessary diocesan work. Several allusions were made to Mr. Wakeford's success at the recent Chichester Diocesan Conference. The Bishop, in his address, said: "These village pastors know—none indeed can know so well—that in their several cures there is indifference to be aroused, ignorance to be enlightened, dulness to be quickened, vice to be rebuked; that the old true message so often heard, so strangely neglected, "Repent ye, and believe the Gospel," must be enforced by a new and strange voice. Nor have they been disappointed. Mr. Wakeford has already held missions in twenty-one parishes. Fifteen of these he has re-visited, and everywhere there is the same report that the work, by God's grace, has been largely blessed, and everywhere the hope has been expressed that they might see his face and hear his voice again."

AN Indian missionary has taken the public into his confidence and tells how he sought an interview with "General" Booth of the Salvation Army. That important personage refused to grant it, so the missionary had to be content with the "Foreign Secretary," who was full of self-importance. The missionary desired to learn why the Army ignored the Scriptural Sacraments, and was told that the greatness of the work prevented the administration of the Lord's Supper. The employment of women, too, as captains and drum-majors is a slight impediment. The "Foreign Secretary" was then asked if he thought it right that expediency should override Christ's commands? who replied that Christ "speaks now as authoritatively by His living agents (drum-majors included) as by His written Word." This was rather much for the missionary, who said he supposed that they looked to the "General" much as Romanists do to the Pope; and he was told that such was the case.

THE Bishop of Exeter praises highly the Church Reading Society, which is awakening a healthy appetite, and than which nothing, he believes, is more calculated to meet the floating scepticism of modern days, to unmask the effeminate superstitions to which some would fain lead us back, and to overcome the craving

for that sickly, sentimental literature which suggests evil it dares not express. He further desires to see the knowledge of Church history, which is the Church's best defence, extended. The Church of England is not afraid of honest research into her history. She has from the beginning, from Apostolic times, been a true branch of the Catholic Church. As to Sunday-school teachers, his lordship desires to see improvement. The volunteer forces by patient drill and steady work have placed themselves in the proud position of being indispensable auxiliaries to the regular army. The Sunday-school teachers need and claim the same free discipline. It stands to reason that he who would awaken others must himself awake ere he can obtain the longed for response, the response of heart to heart.

THE Archbishop of Canterbury, assisted by several prelates, in Westminster Abbey, on All Saints' Day, consecrated the Ven. James Leslie Randall, D.D., Archdeacon of Buckingham, Bishop-Suffragan of Reading; the Rev. Edward Ash Were, D.D., prebendary of Southwell, as Bishop-Suffragan of Derby; and the Rev. Chas. John Corfe, D.D., as Bishop of Corsica. The Dean and Cathedral clergy met the Archbishop of Canterbury and the assistant Bishops—the Bishops of London, Oxford, Southwell, Lincoln, Carlisle, and Bishop Mitchinson—at the Jerusalem Chamber shortly after ten o'clock, and a procession was formed. The Archbishop was preceded by one of his chaplains, bearing aloft the jewelled crozier. The procession passed slowly up the nave, under the organ gallery into the choir, and so to the sacarium, the Archbishop going to the north side of the Holy Table, the assistant Bishops to the south side, the Bishops-Designate and the preacher to seats in the sacarium on the south, and the Dean and the Canons to their places within the rails. The Archbishop at once commenced the consecration service (morning prayer having been said at eight o'clock). The Bishop of Carlisle read the Epistle, and the Bishop of London, the Gospel, the Responses and Nicene Creed being sung to Thorne's music in E. The sermon was preached by the Ven. E. H. Gifford, D.D., formerly Archdeacon of London.

"As a paying speculation," writes Dr. R. F. Littledale to the *Manchester Courier*, in reply to a critic of the name of Slater, "there can be no worse policy than for a clergyman to be known as a Ritualist; it is the one form of opinion which has proved a bar to all high or rich preferment. And though I am not careful to vindicate myself, yet I may state that I have been thirty-three years in the ministry of the English Church, and that in the course of that time my total receipts from the funds of the Church in the form of stipend, fees, and the like, have been something under £300, say £9 10s. per annum and that the last money of the kind I have received was in the year 1861. I happened to mention Mr. Slater's letter this morning to a very old and intimate friend, a clergyman of the same school with myself, who has refused two bishoprics and several benefices, and is now unbeneficed, and he told me that, save for a few marriage fees, amounting perhaps to half-a-dozen guineas, he had

pocketed no Church moneys during a ministry of thirty-five years. I may add that we are neither of us wealthy men."

THE Bishop of Derry, in his recent charge to his clergy, said:—This charge, which may be my latest, and which must be amongst my last, must now draw to a close. The sky is dark over us in this land. It is impossible for any one to pass to the South of Ireland without feeling what it is to belong to an unpopular minority in a distracted country. The signs of evil are thickening around our Church. What is promised as some compensation to the defeated landlords is a bribe to induce them to go away from our shores, and with their too probable departure must come straightened Church finances and lessened numbers. The abandoned church will too often stand beside the abandoned hall—another flag of the Reformation lowered. Now, this being so, as in the presence of God, I appeal to each man amongst you, I appeal to all whom my voice can reach, is this the time to sow the sparks of the hell-fire of suspicion amongst brethren? Ill for us would it be if our twenty years of independence have taught us no lessons of manly self-restraint and mutual respect; nothing but a narrow sectarianism, nothing but an enlarging of the phylactery, nothing but an accentuation of the Shibboleth. Are their brethren alienated; are their workers full of the Holy Ghost, constrained to labour elsewhere, not for a higher wage, not for a fairer ritual, but for a broader toleration, for a sweeter atmosphere where they can worship God in peace.

THE Very Rev. R. Payne Smith, Dean of Canterbury, an Evangelical of Evangelicals, has addressed a letter to Mr. Miller, the Secretary of the Church Association, and published in the *Record* of the 1st inst., in which he says: "We thought that we had made you thoroughly understand that your prosecutions were disapproved of by a large number of Evangelical men, as being unspiritual weapons, without warrant in Holy Scripture, and for which you have no commission, being a private Society, in no way appointed or authorized to take upon you the maintenance of discipline in our Church. I feel bound now to say publicly what I then said privately. And I add that in my humble opinion the prosecutions on which you so rashly enter, are detrimental to the best interests of us Evangelicals; that you have failed in abating any one ritual excess; and that by the reaction from your proceedings you have given vitality and strength to many extreme doctrines. Among such I reckon the view that the clergy are to be tried only by spiritual courts. You deny that you are answerable for this because you say that it is to be found in the works of Mr. Keble. It is older by many centuries, but what you have done is to make it a doctrine so generally held, that, given a few more ritual prosecutions, it will become the law of the land. . . . Never was there a time when there was so much work to be done for Christ, and if we would earnestly set about it, 'brother would not go to law with brother,' and the appeal would lie, not to a legal tribunal, but to the conscientious conviction of the religious people of the country. And we Evangelicals, who insist upon the duty of private judgment, can ask for no higher tribunal; and to obtain a decision in our favor the sole weapons that we can legitimately use are preaching, teaching, and prayer."

WHAT IS THE END OF CREATION?

We answer the honor and glory of the Creator. But the Creator cannot be glorified by the mere belief that it was for His glory "we are and were created" because the conviction of the word that "in Him we live and move and have our being" cannot be con-

veyed in any experimental way to the Creator, and without this all creation fails of its intention. We are born unto the world and progress to manhood and fill some avocation which chance may have placed in our way, it may be as a ruler of nations or as a supplicating mendicant; but the object in the fulfilment of the duty attached to existence, in either case, is the prolongation of life by means of food, sleep and clothing; the procurement of these is the main end of all exertion. It is true life is surrounded by many pleasures and luxuries, but these are only the outcome of exertion, and whether they take form of sensual gratification or of intelligent pursuits they are all merely adjuncts of our being. We recognize the inventions of the age, and the world's advancement from primitive simplicity to cultivated greatness. We trace in the revolution of things a manifest progress in arts, science and literature; we are charmed in the contemplation of the wonderful productions of man's skill, the stupendous accomplishment of man's master mind; in our wonder and astonishment we worship the power and intelligence of the mind which conceived and brought to consummation its conception, and, if we are not skeptical, we ascribe all the power of the producing mind to the giver of all Good, but we do not see how that recognition of Divine Providence can result in any gratification to the Deity. Steam and electricity have revolutionized the world, and although men are born with the same instincts as were our fathers, the surroundings of youth and manhood have so fructified the brain that we see the marvellous results which the onward march of civilization accomplishes and we wonder, in admiration one to another, what shape the next startling event will take; we cannot help realizing that everything is tending to the highest point of perfection, but then the thinking mind will ask, what is all this for? The actors die and their active work lives; lives for the use and admiration of their successors who die in like manner, generation after generation. The actors have had their reward, their food, sleep and clothing, perhaps more, they have had the adulation of their fellow beings, but if this be all life gives the end of creation is unworthy of itself. It is true St. John tells us that God created all things, and for his own pleasure, but our finite needs cannot realize what that Divine pleasure is like, or why an omnipotent Being should experience any pleasure in the contemplation of his own works. In process of time we reach our three score years, which have all been passed in the sensual enjoyment of man's work, and have never failed to render tribute to their merits and excellence, but when our years draw near to a close we are obliged to confess that our life has consisted in provision for what we should eat, what we should drink and wherewithal we should be clothed &c., our food sleep and clothing and here life ends with its object. But we have been occupying our allotted place with a hope of reaching the fulfilment of higher aims. We have had a picture before before us of an unseen world, a world where "we shall see even as we are seen," and "know even as we are known," and that picture throws a bright light on all our earthly being. It takes us out of the emptiness of earth and places us in the fulness of eternity. On earth we have give expression to the mind's belief in those sublime words "Heaven and Earth are full of the Majesty of Thy Glory," and the poetic words in reference to the complex and incomprehensible works of creation, "These are Thy works Parent of Good" but still we should ask without any satisfactory answer, what is life, were it not that we can also say "I believe in the forgiveness of sins, the resurrection of the body and the life everlasting." That changes the whole aspect of things, that gives sweetness to every benevolent act, invigorates the soul for duty and duly perfected and life laid down

the friction of God's promises will be manifested in another state of being, and there we shall understand how it is that "angels and archangels and all the company of Heaven laud and magnify God's glorious name evermore, praising Him and saying Holy, Holy, Holy Lord God of Hosts, Heaven and Earth are full of Thy glory." A future life, and a future life only, can enable us to comprehend why our Heavenly Father created this world of ours, and why He has endowed man with those vast capacities which have beautified and adorned it. Benevolence is rewarded in this world by the gratitude of the benefited, and so our beneficent Father's fulness of glory will be in the recognition of that boundless ascription of all nations and kindreds and people and tongues "Blessing and glory and honor and power and might be unto our God for ever and ever, Amen. E. C. P.

Three Rivers, Oct. 89.

WHY THE INTERNATIONAL LESSONS CANNOT BE USED IN CHURCH SUNDAY SCHOOLS.

From the *American Church Sunday-School Magazine* for December.

The question of using the international lessons in our schools ought not to be treated with narrow exclusiveness, but with candid and reasonable consideration. Recent efforts to conform to the needs of Church teachers by providing special lessons for the high festivals of Christmas, Easter and Whitsunday, cover only *three days in the year*. That our fellow Christians should be won over to recognize the respective days of Christmas and Easter is a testimony to the importance of conforming to the Christian year, but it is only a primary step compared with the fully rounded use of the Christian seasons. It is therefore the duty of those who are within the Church to consider this advanced step as a token for Churchmen to bear more constant and wider testimony to the perfection of the Church year and its seasons as a perpetual review of the life of Christ, and its rich spirituality in touching the successive stages of development in Christian experience. Many who have so far only regarded the Church system as a yoke to be rebelled against will find that when it is freely and lovingly followed it wakens the conscience to exercises essential to the development of a well-rounded and thoroughly disciplined character. One may celebrate the special days of Christmas and Easter without appreciating the sterling preparation in the seasons of Advent and Lent. To celebrate the festivals without their preparatory disciplines of watchfulness is to snatch the crown without being willing to bear the cross. A child of the Church is expected to know the seasons of Advent, Epiphany, Lent, Whitsuntide and Trinity as well as it knows the natural year seasons of spring, summer, autumn and winter. The phases of the life of Christ and the experiences of the devout heart are connected by a bond of union which leads to a growth in grace not only rich in emotions but fruitful in self-discipline, and this is a normal training which with all humility we believe not to be equaled by any other system of lessons.

Again the international system has limitations of silence on certain topics which the child of the Church must be taught.

For example, we teach the duty of Infant Baptism. An international lesson writer with a Baptist section among his readers must be silent on Infant Baptism.

We also have a definite witness to the three-fold ministry as a primitive fact, but the writer for an international audience cannot teach a definite lesson on the Christian ministry because his audience is divided on this question

of orders. In sacramental teaching again the lesson writer for the international system becomes silent as he recalls the divided views of his varied constituency, containing those who reject the duty of using outward ordinances. The child of the Church must be taught the use of the sacraments as indispensable means of grace where they can be had.

In the matter of worship there is another most serious lack in the international system. However great may be the advantages of free extemporaneous prayer and however warm the praises of a congregation without a liturgy, there is not and cannot be the rationale of worship which pervades the ripe and ardent ritual of the Church. There are principles underlying our services which belong to a cultus of worship perfected through centuries of revision, and the finished ritual of our Book of Common Prayer is a model of devotion which all educated Christians appreciate and follow in reconstructing their own informal devotions. Whatever modesty is due to Christian feeling, we cannot with any candor go to school to undenominational teachers. It would be mock modesty for the Church to put her children to school to others while her own services set the model for the English speaking race.

An objector may say, "The Church year is incompatible with thorough and systematic study of the Bible." One plain answer to this is that it is the *assertion of inexperience* never made by one who has loyally used the system of the Church in her lectionaries. Another reply is that the adaptation of Scripture to perpetual reviews of the life of Christ is only another way of recognizing the *structure of the Bible in relation to Christ*. And yet another reply to any possible objection is that the Church seasons which require close adaptation only cover six months of the year from Advent to Trinity, leaving twenty-five Sundays in the Trinity season in which the close adaptation is suspended and in which Bible studies in any desirable sequence can be used.

In conclusion, we may call attention to the evils of any system too rigidly enforced. Such system too rigidly enforced. Such systems may lack elasticity and produce a mechanical routine with no allowance for individual development. Our colleges meet this danger by providing elective studies. At the last meeting of the Joint Committees this was suggested and referred to the sub-committee. This movement for elective studies is a decided advance upon the cast iron policy of existing methods.

This choice of a system involves the question of our Church children being put under other teachers than her own clergy. If you wish your boys and girls to learn French you would choose a native of France to instruct them, and not a foreigner. So if our children are to learn the lessons of religion as held in our Church we surely cannot allow clergymen and laymen of some outside denomination to train them.

REQUESTS.

Subscribers, in arrear, would very much oblige us, and materially assist our work by remitting WITHOUT DELAY, the amount due us together with renewal subscription. The amount so due is in the aggregate very considerable; and its non-payment seriously affects us. Will not subscribers EXAMINE THE LABEL on their papers, ascertain the date and remit amount due by first mail; registered letter or P.O. Order?

We would also ask each subscriber to assist our work for The Church by sending in the name of at least ONE NEW SUBSCRIBER. We cannot believe that this would be a very heavy task in any case; and it would quickly increase

our circulation, and if we are to believe the many flattering—though wholly *unsolicited*—assurances of the benefit accruing to The Church through the publication of the GUARDIAN, each subscriber would thus become a co-worker with us in extending its beneficial influence.

We would also ask subscribers, Clerical and Lay, (but specially the former) to furnish to us the names and addresses of parishioners to whom specimen copies of the GUARDIAN might be sent, with a view of increasing our subscription list, and thus enabling us ultimately to reduce the subscription price. Some of our Subscribers complain of the return to the former rate of \$1.50 per annum; but we were compelled to take this step through the failure of Churchmen to respond to our effort to furnish them with a sound weekly paper at one dollar. Even at \$1.50 the GUARDIAN is lower in price—we hope not in tone—than either of the other weekly Church papers.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

LUNENBURG.—The 52nd Meeting of the Lunenburg Ruri-Decanal Chapter, met at Lunenburg, on Wednesday and Thursday, Nov. 13th and 14th, 9 of the 13 clergy of the Deanery being present, viz Rev. Messrs. W. E. Gelling, Secretary; P. H. Brown, Geo. H. Butler, Jas. Spencer, E. A. Harris, E. Roy, E. D. Parry, George D. Harris, and George Haslam, Rector of the Parish. Evenson was said at the Parish Church, when Rev. Messrs. Gelling, Roy and Parry, conducted the services, and addresses were delivered by Rev. Mr. Spencer, on "The Church"; by Rev. Mr. Butler, on "How to reach the Masses"; and by Rev. Mr. Brown on "The duty of the Laity"; all practical and earnest addresses which we hope may have the desired effect.

Revs. E. A. and Geo. D. Harris drove to St. Barnabas' Church, at the Blue Rocks, for service at the same hour, Mr. E. A. Harris preaching a practical sermon from the text Gen. xxviii. v. 16 17.

Rev. Mr. Gwillim, Missionary at New Germany, arrived on Thursday morning. Service consisting of Matins and celebration of the Holy Communion was held at 9 30, in pursuance of an arrangement made at the last Chapter Meeting, held at Mahone Bay, on Aug. 15th. There was no sermon, as had been the custom, which in some respect has been deprecated. Mr. Harris, of Mahone Bay, took Matins. Mr. Gelling, the senior priest present was celebrant, and was assisted by Rev. Geo. D. Harris. Owing to the change in the regular Morning service there was an exceedingly small congregation present, the clergy being quite in the majority.

According to resolution, also adopted at the last meeting, the Chapter met for business at the Rectory at 11 o'clock a.m. After the opening devotions the special work of the meeting was entered into, viz, the election of a Dean to fill the vacancy caused by the death of our late brother, the Rev. W. H. Snyder, Rector of Mahone Bay, who filled the office of Dean since July, 1884, at which time he succeeded the late Rev. H. L. Owen, D.D., then Rector of Lunenburg, deceased. The Rev. W. E. Gelling, was unanimously elected to the vacancy. Mr. Gelling in a few well chosen words thanked the brethren for this expression of their confidence in him, and took his seat as chairman of the meeting amidst the applause of the clergy. The Rev. E. A. Harris was unanimously elected Secretary to the Chapter.

A letter of condolence was ordered to be sent to Mrs. Snyder.

When all the regular and special work had been transacted the meeting adjourned to the well laden table in the dining room, and although no hostess was to be seen, a most enjoyable dinner, well served and abundant, was partaken of.

At 2 p.m. Chapter resumed labor when Rev. Mr. Haslam gave verbally a most interesting and instructive disquisition on the subject of "Evolution," a paper on which subject he had been invited to prepare, and read to this meeting. Not having time to finish his paper he gave a synopsis of it, promising to finish it for the next meeting, to be held in the parish of New Dublin, in February, 1890.

In the evening services were again held in both the churches as on the preceding evening. The Rector drove Mr. Spencer to the Blue Rocks, the latter preaching to a most attentive and appreciative congregation from the text Rom. v. 8.

Addresses were delivered at the Parish Church by Rev. Mr. Harris of Lahave, on "Worship," and by the newly elected Dean, Rev. Mr. Gelling, on "Foreign Missions."

The Church fabric in Lunenburg is undergoing extensive alterations being considerably enlarged by the addition of wings the whole length of the nave, 10 feet wide, and by widening the chancel to the extreme outside points of the wings, making it about 60 feet wide. As the work is not nearly finished we will defer to a later season a full account of it.

A most beautiful and costly brass eagle lectern, imported from England, was used for the first time at the Wednesday evening service. It is the gift of Mrs. Kaulback, relict of the late Sheriff Kaulback, weighs 300 pounds and cost \$430. It is very handsome; massive and yet delicate in finish, a worthy present from a worthy lady.

The Deanery services are well worthy of being considered "fraternal," and the Chapter so decided them to be, the clergy all agreeing to wear white stoles for the sake of uniformity.

The Parish of Mahone Bay is vacant. A meeting has been called for the 25th inst., for the election of a Rector.

Much good, active work is being done in various parts of the Deanery, in the different parts of the work of a successful parish.

HERRING COVE.—A meeting of the Tangier Rural Deanery was held on Wednesday, Nov. 13th, at Herring Cove, in the Parish of Falkland, of which the Rev. Dr. Bowman is rector. At half past ten o'clock the Rural Dean, clergy, and choir robed in the porch, and service commenced with a processional hymn. Rev. E. H. Ball took Matins, the lessons being read by Rev. A. A. Slipper. The *ad Clerum* sermon was preached by Rev. R. A. Heath from Agrippa's words "Almost thou persuadest me to be a Christian." Rural Dean Ellis celebrated assisted by the Rector.

The good Church people of Herring Cove evidently love the House of God, and the altar was abundantly and tastefully decorated with flowers, to do which we are told the congregation do not wait for any suggestion from the Rector.

At Capitular meeting the chief object of Rural Deaneries was felt to have been well realized, viz, the mutual edification of the clergy; and a special vote of thanks was tendered to Mr. Heath for his morning's sermon and his afternoon paper on Ancient Liturgies. All the clergy took part in the evening service and the sermon was preached by the Rev. E. H. Ball from Ezek. xxxvii. 12. The hearty hospitality of Dr. and Mrs. Bowman was well supplemented by that of three families of the congregation; and no small interest was added to this visit by the clergy being shewn the prizes won by the late champion oarsman, George Brown, who for five consecutive years kept the world's belt, and who was a good Churchman of Herring Cove.

WINDSOR.—King's College.—The Governors of King's college met last week in the diocesan rooms, the Bishop of Nova Scotia presiding. In addition to the Nova Scotia members of the board, Rev. J. R. Campbell, of Dorchester, was present, representing the diocese of Fredericton. A good deal of routine business was transacted. A very encouraging report was received from Rev. Henry How, now engaged in canvassing New Brunswick in the interests of the college, who stated that he had called on the Venerable Metropolitan, Bishop Medley. His Lordship received him very kindly, and gave him a letter to be used by him in his progress through the parishes. He also had an interview with Bishop Kingdon, who gave him a handsome subscription. Mr. How described his meeting with a veteran of the 104th regiment, who is 102 years old, and who also gave his mite.

A committee of governors met the executive committee of the alumni association, of which Dr. Trenaman is president and Judge Shannon treasurer. At this meeting the celebration of the hundredth anniversary of the college, occurring in June next was discussed. The various committees were appointed, the form of invitation settled and the list of distinguished educationalists to be invited was drawn up. It is hoped to make this celebration a great assistance to the college, from every point of view. In addition to the ecumenical exercises at Windsor, it is hoped to have a public meeting at the Academy of Music at Halifax, at which eminent strangers will be invited to speak.

WEYMOUTH.—Deanery Meeting.—At the meeting of the Deanery one of the speakers (Rev. H. D. de Blois) having feelingly alluded to a case of self-sacrifice towards the Board of "Home Missions," by a poor widow who had cheerfully given her all, viz., sixty-seven cents, saved little by little and set apart for the cause of God. The day after he (the Rev. H. D. de Blois) received a cheque for \$67.25 from that ever generous Churchman, G. D. Campbell, Esq., of Weymouth, accompanied by the following note, "I send you the enclosed to add to the old woman's 67 cents." Trust the cause of the "Home Mission Board" may prosper. Thus were cents made dollars, and truly her sacrifice was repaid "one hundred fold."

DIocese OF FREDERICTON.

St. JOHN.—Trinity.—The Missionary Working Party of Trinity Church held their eighth annual sale in the school-house on the afternoon and evening of the 14th November. This has become one of the notable events of the year in Church of England circles. The general order of arrangements of former years was adhered to, and which, we presume, could not now be much improved upon. The high tea was laid out on five tables in the large room on the first floor, and was a very *recherche* repast. The tables were not only laden with a large bill of fare, but very tastefully and richly decorated with silver candelabra, etc., and flowers. They were under the charge of Mrs. W. F. Harrison, Mrs. Chas. Holden, Mrs. L. R. Harrison, Mrs. M. Robinson and Mrs. Thos. McAvity, who were very efficiently assisted in waiting on their guests by a host of young ladies.

The tea and coffee tables were presided over by Mrs. A. H. Hanington, Mrs. C. P. Clarke and Mrs. R. A. Payne. For two hours there was a large attendance of guests, who seemed to thoroughly enjoy themselves. The sale of fancy and other articles was held in the larger room on the upper floor. This room, though not much decorated, looked remarkably well through the tasteful arrangements of the different departments. The fancy work table was presided over by Mrs. Chas. Weldon, Mrs. S.T. King, Mrs. Straton and Miss K. Bayard; the apron table by Mrs. J. R. Smith and Mrs. J. M. Taylor; the dolls Mrs. Chas. Scammell and Miss L. Hazen; the provision table by Miss Stephen-

son and Mrs. Bell; the flower table by Miss Warner and Miss McMillen. The "Five o'clock Tea" and refreshments, which were laid out on the platform at the upper end of the room, which was most tastefully fitted up as a luxurious sitting room, were under the charge of Mrs. George McAvity. The lower portion was divided off by ornamental screen work, and set apart for ices, which were under the charge of Mrs. T. Patton and Miss M. Smith. Miss Whitney acted as cashier, and M. Leonard looked after the entrance money upstairs, and Mr. A. Smith the tickets downstairs. Throughout the afternoon and evening the sale was largely patronized, and well-deserved success crowned much earnest and harmonious work.

DEBRY.—The Right Rev. Bishop Kingdon, D.D., administered the Holy rite of Confirmation in Holy Trinity Church, Blackville, recently. His Lordship was greeted by overflowing congregations, who listened with rapt attention to very scholarly and convincing addresses. There was general awakening of the Church's life and work here. We are now blessed with a weekly Eucharist, and the number of regular communicants has increased from twenty to forty since last Easter.

DIocese OF QUEBEC.

SHERBROOKE.—The Ladies' Guild of St. Peter's Church will hold their Christmas sale in the Church Hall, Market street, on Thursday, the 5th of December. An entertainment will be given in the evening for which an attractive programme is promised.

DIocese OF ONTARIO.

ORDINATION.—Notice of a General Ordination to be held in St. George's Cathedral on December 21st has been given.

CONFIRMATIONS.—The Bishop has been of late actively engaged in Confirmation services in the eastern part of his Diocese. At Easton's Corners he confirmed fifty persons; at Smith's Falls, 49; at Port Emsley, 75; and at Balderston, 41.

At Prescott, on the 19th inst., his Lordship confirmed in St. John's Church, 129 persons, 64 males, and 63 females; of whom seventy were adults. Thirty were received into the Church during the previous week from the different denominations.

DIocese OF TORONTO.

THE JUBILEE celebration, marking the fifty years existence of the Diocese, commenced on Thursday, Nov. 21st, by early celebrations in the churches of most of the parishes into which the city is now divided; at which, notwithstanding the rain many were present. At 11 a.m., a special service of Thanksgiving was held in St. James' Cathedral, which was well filled. The Bishops of Ontario, Huron, Niagara, Nova Scotia, and Toronto were present, and entered the church in procession, preceded by the surpliced choir of the church and a large number of clergy from the several dioceses which were originally included in one, under the title of Toronto. Amongst these were Very Rev. Dean Innes, of the Diocese of Huron; Ven. J. Boddy, Archdeacon of York; Rev. Dr. Scadding and A. J. Broughall, M.A., *Bishop's Chaplains*. Rev. J. Langtry, D.C.L., Rural Dean (Prolocutor of Lower House of Provincial Synod). Canons Cayley, Scadding, D.D., Dumoulin, D.C.L., Macnab, D.D., (Bowmanville), Sweeney, D.D., and Johnson (Brampton). *Rural Deans* Allen and Ball; Revs. Professor Clark, Pearson, Baldwin, Paterson, Jones, Godden, Prof. Roper Bart, Inglis, Creighton, Clark, and Moore.

The service was intoned by Canon Cayley and Professor Clark; the lessons read by Rev.

Canon Johnson (Brampton), and Rev. J. Allen (Cavan). and the sermon, an able and eloquent one, was preached by the Lord Bishop of Huron from the text; "I will sing unto the Lord because He hath dealt bountifully with me."

The Jubilee Luncheon followed at 1:30 p.m., at which besides the Bishops and clergy above named, there were present Bishop Coxe, of Western, N. Y., Prof. Goldwin Smith, Dr. Hodgins, Senator Allan, and a large number of other prominent laymen of Toronto. After the usual toasts of "The Queen and The Governor General," the Chairman, the Lord Bishop of Toronto, gave "The Jubilee of the Diocese," and in proposing this said: This is a proud and happy day for the Church of England, and especially for myself, occupying the position which I do. (Applause), I feel proud this afternoon to be surrounded by so many distinguished guests, and particularly by four of my brother Bishops, including the distinguished Bishop from the sister Church of America. (Applause). I am proud to see here at table such a large and thoroughly representative gathering of the members of the Church of England. One source of gratification which I have to-day is that the Church of England in Ontario, and the districts within its communion, form a large portion of the real working talent and substance of this country. [Applause]. We have to-day to compare

TWO DATES, 1839 AND 1889.

In the month of November, fifty years ago, the first Bishop of Toronto returned to take charge of the diocese after having been ordained in Lambeth chapel, on St. Bartholomew's day in the same year. It was a day for the Church of England and for this province of profound thanks. The Diocese of Toronto at that time embraced all of Upper Canada, and the number of clergy in the entire diocese was between seventy and eighty. We have here this afternoon two or three of the four clergymen still living who were in the diocese at the time that Bishop Strachan was consecrated. I must leave to these gentlemen the opportunity of giving some reminiscences of that time. The interval of fifty years, of course, is not a large one in the history of the church, but it is necessarily a large one in the history of a new colonial diocese. It is well to remember that the first Colonial Bishop of the English Church was for Canada—the Bishop of Nova Scotia. On the 24th of August, 1839 the bishops of Toronto and Newfoundland were consecrated, and they were the ninth and tenth bishops of the Colonial Church. There are now *seventy five bishops of the Colonial* and missionary church. (Applause. You are aware that this original diocese consisted in and was coterminous with Upper Canada, which has since been dismembered and made into five dioceses, another sign of the great growth of our church in this province. (Applause.) There were but seventy-five clergy or so administering in the original diocese; there are now *over five hundred*. (Applause.) The portion of the diocese retained in the original name of the diocese of Toronto has 160 clergy, which is the *third largest* number in any diocese in the Colonial Church, the others exceeding being Calcutta and Madras. There are only one or two more obvious facts in reference to the Episcopate of the first bishop which I would refer to. One subject which occupied so much of his active attention was the fight on the Clergy reserves. We must all acknowledge with what pluck, indomitable energy, untiring devotion and skill he conducted as champion of the Church of England that terrible struggle. (Applause.) The next most prominent feature in his Episcopal life was his educational work. Owing to his exertions King's College was originally founded as a Church of England University, and you are all aware how when seventy years of age he had to begin his work in this direction over again, and with indomitable pluck he set himself to that labor. (Applause.) There

is no better way to view the diocese in this year of 1889 than to look around upon the educational institutions of The Church in this province of Ontario. In the first place there is Trinity College—(applause)—and there is an additional theological college to that here in the City of Toronto; Wycliffe College. (applause.) Then there is the Church school for boys in connection with Trinity College, which is acknowledged not only throughout Canada, but largely in the United States to be the *very best school of its kind* that can be found. (Applause.) Then there is the Bishop Bethune College at Oshawa, the youngest of our educational children. I am sure that any one who was present in St. James' Cathedral this morning or at this luncheon must have very little feeling indeed if he did not feel his heart touched with pride and gratitude for the prospects which are now before The Church in this province and in this diocese. (Applause.) Speaking of the present condition of the diocese and of the prospects of the future, the Bishop said: We have set out now upon the commencement of another half century. We have set out with the very best hopes, and there is ground for hope that

THE COMING FIFTY YEARS

will not be less prosperous and fruitful than the period I have been speaking of. [Applause] You are aware that I have started in connection with this semi centennial celebration another great work for the further advancement of the interests of the Church. I mean the setting on foot of a real Cathedral establishment fully organized in its work. [Loud applause]. I have undertaken this work believing it will be a very great work of faith in years to come. I believe that on two grounds: [1] I believe in The Church of England, and [2] I believe in the future of the city of Toronto. [Applause.] It is in that faith I have undertaken this great work, believing that the great Church in this Diocese will rally round it in this city of Toronto with increasing prosperity. I believe that The Church in this city, and in this Diocese, will not think its work completely organized until, like the churches in the Dioceses of England, it will have thoroughly organized this work and have a Cathedral that it may be proud of. [Applause].

The Ven. Archdeacon McMurray, of the Diocese of Niagara, responded to the toast in a speech full of historical incident and of great interest; and was followed by the Hon. John Beverley Robinson, who also related his reminiscences, and recounted incidents in Bishop Strachan's life and struggles. We much regret that we have not room to give these addresses in full. Bishop Coxe proposed "The Church of England in Canada," which was responded to by the Bishop of Ontario. Prof. Goldwin Smith proposed "The Educational Institutions in connection with the Church of England," to which the Hon. G. A. Allan, Chancellor of Trinity College, responded in a lengthy speech having special reference to the founding and history of the College, and to the care of the Church for the education of her sons and daughters. Dr. Snelling proposed the "Corporation of the City of Toronto," responded to by Mayor Clarke; and Prof. Clark honoured "Our Guests," coupling therewith the names of the Bishops of Nova Scotia and New York, both of whom made happy replies.

THE EVENING SERVICE.

An immense congregation was attracted to Holy Trinity Church in the evening, where it was announced that Bishop Coxe would preach. Rev. John Pearson, Rector of Holy Trinity; Rev. Arthur Baldwin, and Rev. J. D. Cayley took part in the service, and the Bishop preached from Psalm xlv. 17.

The Jubilee proceedings were to continue for a week, each day having some special event to mark it. Amongst these was the laying of the foundation stone of the new Western wing of Trinity College now in course of erection, on

the 24th Nov., and the conferring at a special Convocation of the degree of D. C. L., on Bishop Courtney of Nova Scotia; Rev. E. N. Potter, President of Hobart College, Geneva, N.Y.; Canon Dumoulin, of Toronto, and Dr. Geikie, Dean of Trinity Medical College. In the evening of that day a special service was held at St. James', at which the Rev. A. Spencer, Clerical Secretary of the Diocese of Ontario, was the preacher.

The Gananoque Journal says of the Jubilee:

This week the semi-centennial jubilee of the Anglican Church in this province is being held in Toronto. In connection therewith the following facts concerning the Anglican diocese will be of interest to many of our readers: In 1787 the first Colonial bishop was appointed in England to Nova Scotia. This was Dr. Chas. Inglis. Readers of Canadian history will remember that before anything was thought of this part of the country and when Canada was not Canada, but New France, Nova Scotia was from 1713 a part of the British Empire. The next bishop was appointed in 1793. This was Dr. Jacob Mountain, Bishop of Quebec. His jurisdiction extended over Upper and Lower Canada, and his co-adjutor was appointed in 1836. In 1790 Governor Simcoe, when he came to Upper Canada, wrote to the Archbishop of Canterbury, urging the necessity of having a bishop appointed here to gather together the scattered members of the Church. Governor Simcoe in his letter urged the appointment "as a necessity of preventing enthusiastic and fanatic preachers from acquiring a superstitious hold on the minds of the multitude." The general tone of this letter would seem to show that the appointment was resigned as a safeguard against the influence of disloyalty and democracy. In 1839 Upper Canada was constituted a separate diocese, and Dr. Strachan was appointed to the Toronto See, being the first bishop in this part of the country. In 1845 New Brunswick was separated, and Dr. Medley, the present bishop, was appointed there. It is necessary to go back to 1786 to find when the first Anglican clergyman came out to Upper Canada. This gentleman was Dr. John Stuart, who was a missionary between Niagara and Kingston. His son, George O'Kill Stuart became the first rector of Toronto and Archdeacon of Kingston.

DIVISION OF THE OLD DIOCESE.

The diocese of Upper Canada was divided in the following manner and at the following times by the creation of separate dioceses:

- Huron, separated in 1857—Bishop Cronyn.
- Ontario, separated in 1861—Bishop John Travers Lewis.
- Niagara, separated in 1873—Bishop Brook Fuller.
- Algoma, separated in 1875—Bishop Fauquier.

Only a few figures are necessary to trace the growth of the Church of England in Upper Canada. In 1838 the Bishop of Quebec estimated the strength of the denomination in Upper Canada at 150,000 and in 1847 Bishop Strachan estimated the number at 200,000. According to the census in 1871 the church had increased to 431,000, and of 1881 to 367,000, and according to the present estimate of Dr. Hodgins, in accordance with the natural increase, the church would now number 450,000 members.

THE CLERGY OF THE DIOCESE.

Only a few statistics are also necessary to trace the increase of the clergy. In 1813, when Dr. Strachan became rector of York, the number of clergy in Upper Canada was only five. Dr. Strachan, it will be remembered, was the second rector of York. In 1818 the number of clergy was ten, and in 1825 22, in 1827 30, in 1833 46, in 1837 75, in 1841 90, and in 1844 103.

The following are the present number of

clergy in the five dioceses (originally composed in Toronto Diocese).

Toronto.....	156
Huron.....	132
Ontario.....	125
Niagara.....	67
Algoma.....	26

Total..... 506

DIOCESE OF HURON.

LONDON.—A Union Thanksgiving service was held in St. Paul's on Thanksgiving day. All the city clergy were present and took part in the service. His Lordship the Bishop preached a most able and practical sermon suitable for the occasion to a very large congregation.

Services were also held in the evening in the other churches.

The Rev. W. J. Taylor, of Mitchell, lectured to a good audience in Christ Church schoolroom, at the opening meeting of the winter series of the C. E. T. S. gathering. The Rev. Canon Smith presided, and gave a brief sketch of the Band of Hope. A short programme of music followed. The Rev. Mr. Taylor then gave his lecture, which was replete with useful advice, especially to the young, and in a calm and temperate way pointed out the uses and abuses of wine spoken of in the Bible, showing in a graphic way the evils of intemperance. The lecture was interspersed with numerous anecdotes illustrative of the subject, and was received with every sign of approbation. A cordial vote of thanks was moved by Rev. G. B. Sage in a neat speech, and carried unanimously. The meeting was closed with the Doxology and Benediction.

Mrs. Smith, of Alma street, gave an "At Home" at her residence "Missisquoi" lately in aid of the Sunday School fund of the Church of St. John the Evangelist. The drawing-room, parlor, &c., were thrown open, and a little after 8 o'clock the friends of the church had taken entire possession and were proceeding to enjoy themselves, which they did in the heartiest manner. During the evening an impromptu programme was carried out, which included a violin, cello and piano trio by Misses Burnett [2] and Orrell; reading, Mr. Cox; song, "A Bird sat on an Alder Bough," with violin obligato, Miss Orrell; duet, 'Spanish dances,' Miss Orrall and Mr. Puddicombe; violin, cello and piano trio, Misses Burnett and Orrell; vocal duet, Mrs. Jones and Mr. Charlie Jones. The refreshment and fancy tables were well patronized, and quite a snug little sum was realized from them. The whole entertainment was given at the expense of Mrs. Smith, and the Rector and members of the congregation are deeply grateful to her, more especially as she is not a member of the parish.

Memorial Church.—Mr. S. Woods, Principal of the Collegiate Institute, delivered a lecture, in the Memorial Church schoolroom, in which he dealt with the question "Will it pay to send our children to the Sunday-school?" He showed that it would pay, not in the usual currency of dollars and cents, but in the more precious remuneration of souls saved and a wider spread Gospel. Rev. Canon Richardson presided. At the close a vote of thanks was passed to the lecturer, and a collection taken up in aid of the funds for the new organ.

St. MARY'S.—The Rev. C. O'Meara has left this parish and gone to Columbus, Ohio, where he has been appointed assistant minister in a large church.

LONDON SOUTH.—The W. A. M. A. in connection with St. James' Church, sent three bales of clothing and groceries to a Mission in the Diocese of Algoma.

Every man's life lies within the present; the past is spent, and the future is uncertain.

DIOCESE OF NOVA SCOTIA.

CORNWALLIS.—*Church Bells* of October 25th gives a portrait and sketch of the career of Rev. John Storrs, M.A., Vicar of St. Peter's, Eaton Square, London.

Mr. Storrs is the eldest son of the late rector of this parish. He took a good degree at Cambridge, in 1869, and has succeeded admirably as curate and then vicar in Bury St. Edmunds, and also as curate and vicar in his London parish. 'His parish is now,' as in the days when the Bishop of Truro was vicar 'one of the best organized and worked in London.' Mr. Storrs is a hard worker and an able preacher. He is a Nova Scotian to be proud of.

DIOCESE OF MONTREAL.

MONTREAL.—*St. George's.*—The St. George's Church Temperance Society held its first social last Monday evening, the Very Rev. Dean Carmichael presiding. Addresses were delivered by Ven. Archdeacon Evans, the Rev. Mr. Newham and the Chairman. The latter urging united and vigorous action against the Provincial Government, which was in bondage to the drink traffic, after which the Bishop closed the meeting with the Benediction.

On Tuesday evening, the 26th, the Young Men's Christian Association held its twenty-fifth annual meeting in the Parochial Hall. There was a large attendance of members of the congregation, and on the platform there were the Lord Bishop of the Diocese, Chairman, the Very Rev. The Dean, Revs. Canon Mulock, Ker, Tucker, Charters, and the Secretary and Treasurer of the Association. Mr. Fairclough, organist of St. George's, was present with a number of his choir boys. The meeting having been opened with the hymn, "Onward Christian Soldiers," and prayer by Canon Mulock, the President of the Association, the Rev. L. N. Tucker, M.A., delivered an address referring to the work done by the young men during the past year, and acknowledging the financial assistance received from the congregation, one member of which, Mr. Reford, had in answer to a special appeal sent in a cheque for \$100. Addresses were also made by the Rev. J. Ker, B.D., Rector of Grace Church, the Dean, Mr. Parnell (the Treasurer), and the Bishop in closing. Several songs were given during the evening, as also a *quartet* by members of the choir. The Association is doing good work, and well deserves the earnest support of the congregation—always willingly given—as doing, in the Dean's words—the missionary work of the parish. The Bishop, Dean and Mr. Parnell spoke in terms of high praise of the able fulfilment by Mr. Tucker of his duties as President of the Association.

Some improvements are being made around the parochial building. The schoolroom is being connected with the vestry of the Church by a covered passage, and alterations are being made in the choir. When is the tower of the church to be completed?

Grace Church.—A Young Men's Christian Association has been formed in the parish of which the Rector is President; Wm. McWood, 1st Vice President; C. Manning, 2nd Vice-President; E. T. Cooker, Treasurer; F. E. Starke, Secretary and G. Tutill, Assistant Secretary; the Committee being Messrs. Powles, Ward, Collins, Vanx and Bishop.

Active work has been undertaken; the Mission in Rushbrook street, [formerly carried on by St. George's young men], being now worked by the Parochial Association. Fortnightly meetings are held, at which papers or essays are read and addresses given by members of the Association and others. At the meeting on the evening of Dec. 2nd, Mr. Fred Morris will read a paper on "The uses of Biography." On Dec. 16th, a Scripture essay by Mr. F. Price, "Destruction of Sodom," and a paper "Why I am a Churchman," by Mr. T. Norwood are an-

nounced. All success to the Rector and young men in the new departure.

Trinity Church.—The Rev. E. A. W. King, M.A., has entered upon his duties as assistant priest in this Parish. It is said that the musical service inaugurated under Mr. Couture is continued, and are highly appreciated by the congregation.

St. James the Apostle.—A new Mission Church in the western part of the parish is talked of. We understand that through the foresight of the Rector a very desirable corner lot has been secured; and that the erection of a suitable building will probably be commenced at an early day.

LAY PREACHERS.—Has there been an order of LAY PREACHERS, created in this Diocese? or can it be that the members of the Lay Helpers Association who act as Lay Readers are assuming powers that do not belong to them? In the announcements made from time to time of the services on Sunday at different points we sometimes find the statement "service 7 p.m., Preacher from the Lay Helpers' Association." It is sincerely to be hoped that the Lay Helpers' will, for the credit of the Church, be content to READ some of the many admirable sermons now published in book form after having had them approved by the Rector of the Parish, rather than attempt to "expound," in their own individual fashion; and that we believe, contrary to the practice of the Church. When our Lay Readers undergo rigid examination, after a due course of study, and are certified, qualified, it will be time enough for them to "preach," and expound.

CORN ST. PAUL.—The Rev. T. Everett attended at the Church of the Redeemer here on Sunday the 24th November, and administered the Sacrament of Baptism to six children.

DIOCESE OF ALGOMA.

BUCK'S FALLS.—All Saints' Day was observed in the Church of All Saints by a celebration of the Holy Communion, and a special address to the Ladies' Guild in the morning, and at 7:30 Evensong and sermon. Thanksgiving Day—Evensong at 7:30 p.m. the service was semi-choral; the Rev. L. Sinclair, of Ilfracombe, preached.

There were large congregations at the above services.

The Rev. E. A. Vesey begs to thank Mrs. Ellis, Toronto, for three very beautiful frontals, and also Rev. Rural Dean Lloyd, Huntsville, for a beautiful chalice.

DIOCESE OF BRITISH HONDURAS

BELIZE.—ST. MARY'S.

The Quarterly Missionary meeting in connection with the Sunday School and young people of the parish was held on Sunday afternoon Nov. 3rd, when, notwithstanding the inclemency of the weather, there was a good congregation. The usual Missionary service was said after which the Rector spoke on Missions in general, and of the need of men and money in all parts of the world to help on the cause, and especially was there need of fervent prayer; for the promise of increase of laborers is to the prayer of the faithful. Pray ye therefore the Lord of the harvest and he will send forth the labourers into His harvest. The difficulties of the many languages and the many religions amongst the heathen were then dwelt upon. After the singing of "From Greenland's icy mountains," the Rector then delivered his special address for the quarter, which is always based upon some one Missionary's labors. This time it was the late Bishop Patterson, of Melanesia, whose most interesting life was very vividly portrayed. Beginning with his boyhood days, when he longed to be able to say

the absolution, because it would make people happy, on through his school and college days, until the period of his ordination. His time as a curate amongst his own people in Devonshire was then alluded to, until the arrival of the good Bishop of New Zealand, Augustus Selwyn, whose fiery zeal, thorough belief in his mission, and earnest language influenced young Patterson to give himself up. "Here am I send me." The voyage and its work showing that the right man has been selected for the work amongst the many Islands of the Pacific, and his wonderful faculty for the acquirement of different languages were brought forth. His 10 years of labors at the feet of the saintly Selwyn, then his consecration as Bishop of the scene of his former labours, were one by one brought forward, culminating in the sad account of his death at the end of an Episcopate of ten years, through the treacherous dealings of the slave traders at Santa Cruz. He and his companions sufferings, in the lonely boat, with the Bishop's body still in death, wrapped in sleep, with the five arrow wounds in his body, and the lingering deaths of the Priest Atkins and the Deacon George Saravia were vividly brought forward to the attentive listeners.

The offertory was devoted to the Shingwauk Home, an institution conducted much on the same principle as that which both Bishop Selwyn and Bishop Patterson followed in their work. The amount was \$6.78, our currency,—not much it is true, but every little helps and it is gladly offered—for we have gladly received and we gladly give.

ST. JOHN'S.—The Rector left for his holiday on Wednesday, together with His Excellency the Governor, in the S. S. Godwin, bound for England. The Rector of St. Mary's entered upon the duties of the incumbency during his absence at the Evensong of the same day, who also as Junior Commissary will administer the affairs of the Diocese.

Parish Meeting.—A meeting of the parishioners of St. John Parish was held in the lower schoolroom on Monday evening at 7:30 p.m. for the election of two lay representatives of the Synod. Four candidates were proposed; the ballot deciding the election of Mr. Farrell, and Mr. A. Carter.

FOR GIRLS.

TALITHA CUMI.

"My Little Pet Lamb, Awake."

There are many beautiful stories in the Bible, but none more so than that which records our Saviour's kindness to a little girl. There lived at Capernaum, or some other town on the western shore of the sea of Galilee, a man called Jairus, one of the chief officers of the synagogue. He had an only daughter of twelve years old—just at the age when a girl has had time to endear herself to her parents. She became very ill, and was thought to be dying. Her father hastened to One whom he had heard of as being able to effect great cures, falls at His feet, and prays Him to come and save his daughter.

There is no delay on the part of the Gracious Teacher. He goes with the father, followed by a great crowd. The life of that little Galilean maiden was as precious in His sight as the souls of those whom He was convincing by His Divine wisdom. Amidst the surging of the crowd, and above the hum of many voices, the Master's wakeful ear heard the whisper of a messenger, who had just come to say that it was too late—"Thy daughter is dead."

He bade the father still keep up his heart—"Fear not, only believe." They arrived at the house. The hired mourners of eastern countries are already there wailing and playing mournful tunes. Jesus touched the hand of the child, and addressed her in words that have been handed down without change—"Talitha Cumi;" "Damsel, arise."

CORRESPONDENCE.

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

To the Editor of the Church Guardian:

SIR.—The article upon "The Making of the New Testament" in your issue of the 30th of October, extracted from an American Sunday School Magazine, contains so much that is injuriously overstated, so much that is at variance with facts, and so much that is unsound in principle, that I must ask your permission to say a few words upon it.

The object of the article is stated to be, "to remove the Bible from the place popularly assigned it in Protestant Christendom without its taking hurt (in the process) or superstructure, built upon it trembling" (Query? "Tumbling"?)

The writer does not explain what the false position is in which the Bible is placed, and what the true position to which it ought to be removed. He professes, however, to state certain facts about the Bible which will prove that its present position is false. Let us examine these alleged facts.

1. The Church was established, its organization complete and the best part of its missionary work done "before it had any Bible at all." (The italics in quotations are those of the article.)

These vague statements convey no definite idea of time, though the impression they give is of a long period. To say that "the best part of the Church's Missionary work was done before she had any Bible at all" betrays a very strange conception of the Church's Missionary work. A little lower down the writer adds, "The whole of the New Testament came into existence after the Church had been planted." Let us follow this clue. "The first of the New Testament Books written (he says) was St. Mark," "then St. Matthew, then St. Luke." "Next in order of time," he proceeds, "came the fourteen letters of St. Paul," the one first written being First Thessalonians. So, St. Mark, he tells us, was written "after St. Peter's death." Now what follows from this? St. Peter and St. Paul were put to death on the same day; so all St. Paul's letters were written after his own death! What can you make of such slipshod work as this? And yet it is only a fair specimen, as we shall see, of the entire article.

However, as "the whole of the N.T. came into existence after the Church had been planted," it is clear that the planting of the Church was complete before First Thessalonians saw the light. Now all agree that this was in the year A.D. 52, twenty-two years after the Lord's Ascension. This vast period, then, dwindles down to something less than 22 years. By the planting of the Church this writer understands 22 years' work in Jerusalem, and one short missionary tour of St. Paul, that is, the work among the Gentiles barely begun, or not begun at all, if St. Mark was written two years earlier.

But long or short, all this time "the Church had no Bible at all." What then, had become of the Old Testament? Did the Church cast it aside? The writer tells us that "the Church is builded, not upon a book; but upon a person," as if the two were inconsistent. And yet that Divine Person does not hesitate to build His own claims upon a book. "The Scriptures testify of Me." "Had ye believed Moses ye would have believed Me, for he wrote of Me; but if ye believe not his writings how shall ye believe My words?" "All things must be accomplished which are written in the law of Moses, and in the Prophets, and in the Psalms concerning Me." When, then, the writer says, "the Church was established, its organization complete, and the best part of its missionary work done before it had any Bible at all," does he not strangely forget that it had a Bible, the

Bible to which our Saviour appealed, the Bible of which St. Paul says, that it is "able to make men wise unto salvation through faith in Christ Jesus," and that by it "the man of God may be perfect, thoroughly furnished unto all good works."

In his second paragraph, the writer says that "the modern notion of a missionary, as a man who goes to the heathen with a Bible in his hand from which to enlighten the Pagans, was inconceivable to the early Christians." On the contrary, this was exactly what every early missionary did,—he went with the Bible, the Old Testament, in his hand as the instrument of their instruction. Is it possible that this fact can escape any thoughtful readers of the New Testament,—that the Apostles claimed, in all their preaching, the obedience of their hearers to their Lord not only on the ground of the facts of His life to which they bore personal witness, but also on the ground that "to Him gave all the Prophets witness"? To forget the part which the Old Testament played in the planting of Christianity is in every way hurtful. It is not too much to say, that the appeal of the Apostles in addressing non-believers was quite as much to the Scriptures as to their own personal witness. Let any thoughtful person read through the specimens given us of the first sermons of the Apostles in Acts ii, iii, iv, x, xiii, and judge whether it was not so. These sermons were addressed indeed in the first instance to Jews, but those addressed to Gentiles were not very different. Indeed it may be doubted whether, so far as the New Testament records extend, there was practically any pure preaching to Gentiles, to Gentiles I mean unmixed with Jews. The sermon on Mars Hill was evidently quite unique. "Moses in every city had them that preached him to the Synagogue every Sabbath day"; and in the Synagogue Christian missionary work began. The preacher to the Gentiles was St. Paul, and from his letters addressed to Churches composed most purely of Gentile converts,—letters saturated with references to the Old Testament, into the meaning and force of which it is evident his readers were expected to enter,—it is clear that his teaching to Gentile as well as Jew was based upon those Scriptures which he declares able to make all men wise unto salvation. Canon Westcott well says, and well may say, that to the first Christians, "the Old Testament, interpreted as it was to them in the light of the Gospel, was both doctrinally and historically a complete Bible."

It is a curious commentary upon the astounding assertion of the article I am criticising that "in the work of propagandism (of the gospel in the early Church) the Bible was no part of the machinery," that since writing the above, while looking into Archdeacon Norris's delightful little *Key to the Acts of the Apostles* for a date, I should have chanced upon an essay in the Appendix, elaborately proving this very point, that "the only way to account for the marvellous success of the Apostles in winning the Gentiles to Christ is the appeal that they were able everywhere to make to the fulfilment of O.T. prophecy." And it is a still more curious commentary on the rash assertion that "the notion of a missionary with a Bible in his hand for the instruction of the Pagans was inconceivable to an early Christian," that the very earliest glimpse we get in post-apostolic writings of Christian missionaries in immediate succession to the Apostles (in the reign of Trajan, A.D. 98-117) sets them before us as doing this very thing with the *New Testament*,—"Zealously striving to preach Christ to those who were still ignorant of Christianity, and to deliver to them the Scripture of the Divine Gospels."

With your permission I will continue my review of the article in your next issue.

HENRY ROE.

Bishop's College, 5th Nov. 1889.

Our English translation of the Aramaic phrase conveys but little of the depth of tenderness of the original. If it were rendered "My little pet lamb, awake," it would come much nearer the meaning of the original.

And its beauty is greatly enhanced when we know that it was the common term of endearment with which loving Syrian mothers awoke their children from an unusually prolonged sleep. It was therefore a household word—a term belonging to the nursery—to the innermost circle of home. By this endearing appellation the Good Shepherd aroused the sleeping soul.

Nineteen centuries have passed since the Saviour spoke these words, but they are as full of meaning now as they were then, to every girl who has ears to hear. "Talitha Cumi"—My child, arise, get up from any slothful habit, from any frivolous, idle, selfish habit you have formed. My little lamb, mount up, be better this year than you were last year. Let His voice reach your innermost heart and awake you from the sleep of indifference.

People are often puzzled about religion, and mystify themselves with problems which their fancy must be solved before they can become religious. There can, however, be little difficulty in understanding the only religion that a girl need much care to have. That is a very simple thing, for it begins and ends with a serious attempt to obey the Good Shepherd's words. "My little lamb, I say unto thee, arise." If a girl loves and tries to follow the Lord Jesus Christ, let her do so in a girl's way, and in a girl's place, and her face, instead of becoming long and sad, will reflect the bright happiness of her heart. Girls will be, and ought to be, girls; and a girl need not cease to be a girl because she is a Christian. She ought to play games, and amuse herself like a real girl. But in all, she ought to show the spirit of Christ. She ought to be cheerful, good-tempered, and industrious. She ought to be free from frivolity and selfishness. She ought to have a horror of everything spoken or written that is in the smallest degree impure. She ought to be gentle, kind and generous. She ought not to be ashamed to say that she refuses to do something, because it is wicked and she fears God. She ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God she feels the deepest reverence.—*St. Stephen's Chronicle.*

CONTEMPORARY CHURCH OPINION.

The Irish Ecclesiastical says:—

We venture to ask our fellow churchmen whether it be wise, dignified, and charitable, to be always shrieking on the subject of approximating to Rome. It does not argue any great confidence in us to allow ourselves to be put in a panic by a stray perversion. There will always be exchanges. Chillingworth 'verted. Why should we get into an ecstasy of delight over Father Connellan, or into despondency over one departed? We ought to have more quietness and confidence. Are we not aware that, while it may not be in our minds to do so, we are really paying a compliment to Rome by these constant expressions of fear and aversion towards her. They really have a very bad effect: they make us more or less ridiculous; they are a confession of weakness; we ought to have more manliness and charity than to make them. Rome is not always shrieking against us on religious grounds. We are tolerably familiar with her principles and practice. When Father Connellan went over, she wisely made no row or uproar, passed no synodical resolution, made no reference to the matter in any Episcopal utterance. Some of us can never rest, a Bishop must be drawn, a synod convulsed, the secular press appealed to, and all this, perhaps, about something that would die a natural death if only wisely left alone.

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 1988. 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 NOVEMBER.

- Nov. 1st—All Saints' Day.
 " 3rd—20th Sunday after Trinity.
 " 10th—21st Sunday after Trinity.
 " 17th—22nd Sunday after Trinity.
 " 24th—Sunday next before Advent.
 23rd Sunday after Trinity. (Notice of St Andrew, Coll. Ep. & Gosp. for 25th Sunday after Trinity.)
 " 30th—St. ANDREW. A. & M. (Athanasian Creed).

A MODERN BABEL.

BY R. V. W. IN "THE CHURCH CRITIC."

In our last article we saw that the Protestant sects obtained the Holy Scriptures from the very Church they were protesting against, and that the canonicity of the books in our Bible really rested on the authority of that same Church. We are inclined to think that it is rather ungrateful to accept a present, as valuable as God's Word is, from the Church and then reject the Church. Possibly our dissenting friends will say that they do not mean to reject the Church, but only the errors of the Church. Admitting that the Church is and has been corrupt, this does not warrant *separation* from it. When a man renovates his house he does not tear it down or abandon it and go to another house. He cleanses it from within, keeping intact all that is essential. Errors in the Church should be got rid of in the same way—by abiding in the Church, not by deserting it and forming many sects. When the Church of England reformed herself, she did it from within. She did not start a new church or a new religion. She merely retained the old Catholic religion purified. The Protestants, on the other hand, not merely protested against the Church of Rome, but also against the reformed Church of England. Rejecting Apostolic Succession and Episcopal government, they severed all connection with the past. They took the Bible from the Church, interpreted it to suit their own idiosyncrasies, and started a number of religious communities, which have since split up among themselves. If this is the correct and

Scriptural presentment of Christianity, we ought to find in the Bible some warrant for the divisions in Christendom and the setting up of rival religious organizations. "To the law and to the testimony" let us go; "if they speak not according to this word, it is because there is no light in them."

In this article we propose to consider the subject of *schism*. The word *schism* comes from the Greek word *schisma*, meaning a division, a cutting off; hence our English word *scissors*.

At the present time, owing to the divisions in Christendom, to the tolerant spirit of the age, and to a great indifference to religion, *schism* is not regarded as a *sin*. The prevalent idea seems to be that every one is to judge for himself in matters of faith. If his connections lead him to be a Methodist, he is to be a Methodist; if to be a Baptist, he is to be a Baptist; and so on. Christian people seem to have forgotten that *schism* is a sin and is contrary to God's Word. When once we realize that Christ instituted a visible Church on earth, which was to be the human agent for carrying out His plans for the regeneration of mankind, and that He did not found a dozen or fifty antagonistic sects, but one Church, we can then obtain some clear idea of the nature of *schism*.

The history of *schism* is co-existent with the history of the Jewish and Christian Churches. In the history of the kingdom of Israel, the sin of rebellion, or the sin of worshipping false gods, are not the ones most strongly denounced by the Holy Spirit. Rather it is a sin peculiar to the kingdom of Israel, and is invariably specified as the sin of Jeroboam. If we consult the Old Testament account, we will see that the sin was that of idolatrous *schism*. "Jeroboam said in his heart, Now shall the kingdom return to the house of David: if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam, king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set up the one in Bethel, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi" (1 Kings 12: 26-31). The object of Jeroboam was not to cast off the worship of Jehovah, for he offered to the Israelites at Bethel and Dan all that they enjoyed at the Temple at Jerusalem.

There are those who think the sin of Jeroboam was the breaking of the Second Commandment. Even if we take this view of it, there remains this one fact: God had appointed Jerusalem as the city where He was to place His name (1 Kings 11: 36). There the Israelites were to go to offer sacrifice in the Temple. Now, this was the very thing Jeroboam endeavored to prevent by setting up the calves at Bethel and Dan. And he not only thus set up a schismatical worship, but he started a priesthood of his own, made "of the lowest of the people, which were not of the sons of Levi." He adhered as closely as he could to the old religion, even observing the very feast that was observed in Judah. "And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar." He did not wish to introduce a false worship,—but a *separate* worship. His sin was the worship of God in an unauthorized way, in unauthorized places, and with unauthorized ministers. The principles of modern Dissent are closely analogous to those of Jeroboam.

We come now to this important inquiry; How did God regard the worship Jeroboam "devised of his own heart"? Did He approve or disapprove of it? "Behold, there came a

man of God out of Judah by the word of the Lord unto Bethel; and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord. * * * And it came to pass, when King Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar." Are we wrong in inferring that "the good and acceptable and perfect will of God" was that His chosen people were to worship Him at Jerusalem in the way that He had appointed, and that to worship Him otherwise, in a way of man's devising, was a sin?

As it is not right to "so expound one place of Scripture, that it be repugnant to another," we will cite other instances from the Bible of unauthorized worship and how God regarded such worship. The first example will be that of Korah, Dathan and Abiram. These three, together with two hundred and fifty men of Israel, came to Moses and Aaron and said: "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" (Num. 16: 3). Korah was one of the Levites who waited on the priests at the tabernacle, and he was desirous of being a priest and endeavored to usurp that office. Moses put the matter to the test, and Korah, Dathan and Abiram, together with the two hundred and fifty men, took censers and put fire and incense in them, and did as the priests did in the tabernacles. "And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them; and the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah and all their goods." Thus did God punish Korah for taking upon himself the office of priest.

We will now cite an instance of *schism* or schismatical worship from the New Testament. It can safely be maintained that the Divine Master was no dissenter from the Jewish Church or worship. We read that He "entered into the synagogue on the Sabbath day as was His custom"; that He "taught daily in the temple"; that He told the lepers to go and show themselves "unto the priests"; that He said unto His own disciples, "The Scribes and Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say and do not"; and that He said that He had come not "to destroy the law, or the prophets," but to fulfil them. We can find no instance in our Lord's life where He gave, by precept or example, any reason for withdrawing from the Jewish Church, because it was corrupt, and setting up a separate communion.

The Samaritans, in our Lord's time, occupied a place in the centre of the Holy Land. They were a mixed population, composed of Jews, Israelites and Gentiles. They worshipped the true God; they looked for the Messiah; they read the Scriptures, and observed the law of Moses. When the temple at Jerusalem was to be rebuilt, they offered to assist, but their offer was rejected by the Jews. They then did all in their power to hinder the work of rebuilding, and finally built a temple of their own: on

Mount Gerizim. They thus became schismatics. Now, how did our Lord regard them? As a *religious body* we find He kept away from them; but as individuals He looked kindly upon them. The New Testament tells us that our Lord attended Jewish places of worship, but said nothing of His attending places of worship belonging to the Samaritans. When He sent forth the twelve He "commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel" (Matt. 10: 5, 6). A number of different explanations have been given to this text. We will not press ours, yet we will say this much. The verses contain definite instruction. There is a marked difference between Jew and Gentile noticeable in them. Whatever reason may be assigned for our Lord's instruction to the twelve, as recorded in the above verses, this much can be safely maintained; He did not speak favorably of the Samaritans and their worship. We think that there is but little doubt that He regarded their worship as schismatical, for after His Resurrection, when the Catholic Church was being planted, after the veil of the Temple had been rent in twain, and the Old Covenant had given place to the New, He then said that His disciples were to be "witnesses unto" Him "both in Jerusalem, and in Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts 1: 8). So long as the Old Covenant lasted the Samaritans were schismatics. But under the New Covenant they were not dissenters, for "Samaria received the Word of God" and "the laying on of hands," and became lively members of Christ's Church.

The next instance of schism mentioned in the New Testament that we shall cite, is that in the Corinthian Church. St. Paul says: "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul, and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?" (1 Cor. 1: 11-13). "For first of all, when ye come together in the Church, I hear that there be divisions [*schismata*, schisms] among you; and I partly believe it" (1 Cor. 11: 18). St. Paul's words are a direct warning against bringing the name of any human teacher, be it Peter, or Luther, or Calvin, or Wesley, into prominence. "As the body is one, and hath many members, and all the members of that body, being many, are one body; so also is Christ" (1 Cor. 12: 12). "There should be no schism in the body" (1 Cor. 12: 25). St. Paul here identifies our Lord with His Church, under the figure of the body. If there was to be "no schism in the body," much less should there be a schism from the Church. Again, St. Paul regarded schism as dangerous to all separatists. "Ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith I am of Paul; and another, I am of Apollos; are ye not carnal?" (1 Cor. 3: 3, 4). "To be carnally minded is death" (Rom. 8: 6). "Now the works of the flesh are manifest, which are these; * * * variance, emulations, wrath, strife, seditions, heresies, * * * they which do such things shall not inherit the kingdom of God" (Gal. 5: 19-21). And St. Jude says: "These be they who separate themselves, sensual, having not the Spirit" (Jude 19).

We have said enough now, it is thought, to prove that disunion or schism is contrary to God's Word. We therefore ask our Nonconformist brethren how they expect that the world will ever believe that God has sent His only Son to save it, when there is prevalent such a visible and avowed disunion in Christendom? Is it any wonder that sceptics sneeringly remark: "When Christians can agree amongst themselves, then come and talk to us"?

ADVENT CONTRASTS.

A STUDY OF THE COLLECTS FOR ADVENT.

By the Editor of the American Church Sunday School Magazine.

The Advent Collect presents a contrast between the first and second coming of Christ. His first coming was in great humility; His second coming will be "in His glorious majesty." In the prophecies of the Old Testament these two sides of the Advent are blended with differing emphasis, sometimes as a retributive agent and at other times as an agent of sympathy and help. On one page the Coming flashes a sword and on another flows like oil into the wounds the sword has made. At one point the Advent is the Sun of righteousness with healing in his beams, and at another point a furnace flame consuming dross. In the hymns for Advent this contrast is heard in every verse, now in the dirge-like notes of a *Dies Iræ* and again in the victorious comfort of the *Magnificat*. There is a like variation in the collects for the Sundays in Advent. On the second Sunday by the "patience and comfort of Holy Scripture" faith "embraces and ever holds fast the blessed hope of everlasting life," while on the third Sunday faith trembles in its stewardship and pleads to be found "acceptable" at the "second coming to judge the world." In actual life while Herod was troubled at the birth of a rival to his claims, the shepherds were thrilled by the *Gloria in Excelsis* and went with joy to welcome the birth of the Good Shepherd. The mind familiar with Hebrew prophecy must have looked on the Advent with mingled feelings of awe and gladness. Picture to yourself one who felt humbled by the sense of his own shortcomings and almost desponding of acceptance with the Holy One of Israel, face to face with the thought of immediate accountability in meeting with God; picture such an one coming from the fields where God's angels had announced the fact of the Advent. Even with the angelic assurance of glad tidings ringing in his ears, the most faithful servant would pause with a timid sense of unworthiness on the threshold of that interview which ushered into the presence of Emmanuel "God with us." But another step and lo! not the judge's face but the tender hope cradled in a mother's arms. In place of a strict account here was the coming in of a new possibility, a way of entering into the kingdom of God as a little child, a fresh start for weary feet. The contrast must have been a surprise of glad encouragement replacing sad apprehension.

Something like this contrast comes to us all in the outlook toward winter. The stormy winds blow into our faces, the blight of frost marks the fields where the harvest stood not long ago, the very footstep of the passer-by is muffled by the fallen leaves out of respect to the death which winter brings, and we shiver out of doors as we think of the snows and ice which any morning may wait our awakening. Yet within doors we shall find the kindling fires and comfort of the hearthstone and home circles, drawing closer together to share the genial warmth and light.

And so we trust at last that as the winter of old age makes Advent a dreary thought, as anticipations of rendering an account throw the shadows of fear over our feeble attempts at service, as our weary feet flag in the race, we shall come to the goal sooner than we think and find the door not shut to bar us out but opening into the wedding feast, and instead of sad partings the reunion of the heavenly home, the wanderer no more worthy to be called a son taken in and clothed and feasted, and the hired servants promoted to be friends of the Lord whom they have served. All this

will not be more strangely sweet than when the wise men found the coming One not some new tyrant conqueror, but the child whose hands were unstained by covetousness, and into whose sinless eyes they could look without fear or restraint. At the Advent faithful teachers in the midst of judgment will meet Christ not as judge but as the elder brother of the little ones they have served.

A GOOD CHURCHMAN—WHAT?

In the *Standard of the Cross and Church*, of March 23rd, appeared a communication from one signing himself "A good Churchman." He said some one had asked him why he was a Churchman, and he "did not know what to say to it." He knew that books had been written on the subject, but he would "as soon think of writing a book on Why I love my wife." He finally concluded that he was a Churchman for "no better reason than 'Because.'" It is fortunate for the Church that the majority of "good" Churchmen are not so ignorant of her principles.

Another conundrum that bothered "A good Churchman" was to know "what kind of a Churchman" he was. We are inclined to think that he is not much of any. In our estimation, "a good Churchman" ought to be one that knew why he was a Churchman. We will enumerate a few "good" reasons for being a Churchman: (1) *Because* the Church is of Divine origin, being founded by our Lord, who promised "to be with the ministers of Apostolic Succession to the end of the world"; (2) *Because* through this very Church we receive the Word of God, and the canonicity of the Books of the Bible rests on the authority of that same Church; (3) *Because* schism is contrary to the teaching of God's Word; (4) *Because* the Bible teaches obedience to spiritual as well as civil governors; (5) *Because* the Bible says that the Church is the "pillar and ground of the truth," and that we ought to "hear the Church"; (6) *Because* the Prayer Book teaches us to believe in the "Holy Catholic Church," and says nothing about "one Church as good as another," or "it matters not to what religious denomination you belong." The phrase, "a good Churchman," is often used in the same sense as "a good doctor," by which we mean that such and such a physician is well posted in the knowledge of medicine and capable of treating scientifically all diseases. "A good Churchman" is, therefore, one who not only knows why he is a Churchman, the reasons for which he can clearly state at any time, but is ever ready to do all in his power to promote the welfare of the Church in his section of the country. He is one that makes a right use of the Church's "means of grace," and he is ever loyal to the Church.

We are well aware that there are many Churchmen who have vague and indistinct notions of Church principles and their own privileges, and that they, together with hundreds of other good Protestants, think that it is of no consequence to what "sect" one belongs. But this is no reason why "A good Churchman" should not try to find out what our Church principles are, and then live up to them. His ideas of these principles should be clear and definite. Hazy generalities should be abolished. Church teaching should be grasped with the spirit and with the understanding. The holy doctrines of the Catholic religion should cease to be watered down by those who are only Churchmen in name for it is only to our Lord that all Church principles point, and it is for His glory that they are to be preached and contended for. As to what kind of a Churchman one ought to be, is enough to say that one ought to be a *thorough* Churchman. This im-

plies a certain amount of familiarity with Church history and doctrine; a general knowledge of the Bible; a desire to lead a holy life, and as a means thereto a willingness to live up to the Prayer Book standard and make use of certain pious customs; regularity at the services; frequent reception of the Blessed Sacrament; regularity in one's private devotions; and last, but not least, a good amount of charity toward those in the Church who may differ from "A good Churchman" in certain matters of ritual.

To sum up, we would say that the most important reason for being a Churchman is because Christ founded only one Church, to which it is our duty to belong, and that to have a divided Christendom, a multiplicity of sects, is contrary to God's Word. As for the kind of a Churchman one ought to be, let the doubter study the Prayer Book and find out what that book teaches and then live up to it, which good Churchmen find no difficulty in doing. *Verbum sat sapienti.*—*Church Critic.*

FAMILY DEPARTMENT.

HIS REST.

There can be no sorrowing hearts but heaven enfolds them,

And Christ can give them rest;
He takes our souls, all torn with grief, and holds them

Close to His loving breast.

O weary heart, press on! there yet remaineth
This rest for thee;

O weary soul, toil on! his love restraineth
And blesseth me.

He blessed all things, wandering and erring,
And far astray;

A voice still comes, life's darkened pathway cheering,
"I am the Way."

"I am the Truth, the Life, the Resurrection;"
Though dead in sin,

Flee but to me, thy one sure protection,
And enter in.

In, past the gates which guard the land immortal,
The rest above.

No stern-browed warder keeps the golden portal,
God is love.

Earth's vessels, may be shattered, broken, riven,
And life a loss;

There yet remains this rest, the rest of heaven;
Lay down thy cross.

—Selected.

Little Good-for-Nothing.

CHAPTER II. [Continued]

The nurse passed on from bed to bed; until she came to the little crib in the corner. "Now, then, which will you have? Take your pick, little one—red, white or yellow," she said, merrily, as "Little Good-for-nothing," all trembling with eagerness and delight, stretched out her hands toward the fragrant blooms. Prompted by some innate love of the refined and pure, or shall we not rather say, led to it in answer to little Amy's prayer?—she turned from the gaudy crimson and yellow blooms, and drew lovingly towards her a cluster of pure white roses.

How she rejoiced over those roses, the first she had ever possessed! how she pressed them to her lips, and revelled in their sweetness!

But there is a flutter of paper in the room, for the children are opening and reading their texts, and there is a murmur of children's voices as they commit to memory some of God's

precious words. Who knows how many hearts received them that afternoon to lose them nevermore? Prompted by the others, "Little Good-for-nothing" found her text, and she found besides what the others did not—a letter all for herself. She opened it, and read these words—for she could read:

"Dear Little Girl: I am writing this to you to tell you that I am so sorry you are ill and suffering, and to tell you that I love you. I am only a little girl like you, but I love Jesus, and I want to tell you that He loves you—Oh, so much!—and that you need not be sad and lonely any more, for He loves you far more than mother, or father, or friends; for He died for you, poor little girl, that He might wash your sins away, and take you to live with Him in His beautiful heaven. He only asks you to love Him. Some day I may see you up in heaven, and then you will know the little girl who loves you, and has sent you the flowers, called—AMY."

"P. S.—I asked Jesus to let you get my letter."

Tears were coursing down the child's cheeks, but they were tears of joy now. She was not alone and desolate any more, there was some one in the world who loved her. And she was filled with a strange mysterious awe, as she thought that there was one in heaven who loved her too, for she never doubted it for a moment; had he not sent the letter straight to her? And, as the first tender green shoots of the tiny seedlings turned instinctively towards the sun, as yet, knew not.

Again and again "Little Good-for-nothing" read and re-read her letter, and then she turned to the text. It was his: "And He took them up in His arms, put His hands upon them and blessed them."

"Who does it mean?" she said wonderingly to the nurse who was near her.

"It means Jesus," said the nurse, reverently. "Jesus up in heaven! Why, that was the one who loved her," she mused.

"Who did He take in His arms?" again she asked, abruptly.

"Why, little children," answered the nurse. "Would you like me to read to you all about it?"

"Oh, yes!" said the child eagerly.

And then the nurse took a Bible, and read to her the "sweet story of old."

CHAPTER III.

"Little Good-for-nothing" listened eagerly as the kind nurse read in gentle tones the sweet story of a Saviour's love for little children; and, like the child in the little hymn, longingly she "wished she had been with Him then." Perhaps he might have placed His hand on her head, she thought, and blessed her, and perhaps He might have clasped her in his arms, as she saw that mother, the other day, o'asp'd her child.

"Thank you," she said, as the nurse closed the book, and was raising to go; and then, very timidly, "Would you mind leaving that beautiful book for me to read? I want to read more about the One who loves little children."

"You shall have it all for your own," said the nurse, placing it in her hand, and, with a happy smile, the child received it.

Often now was she seen bending over her book, for she seemed never weary of reading of the gentle, loving, holy Saviour. How different he was from any she had ever known before! how good and tender, how patient and unselfish! And then His cruel death! Oh, the bitter tears that fell from the child's eyes as she traced His wonderful history to its thrilling close.

"Oh, how could these cruel men pierce His hands and nail Him to a cross! how could they mock and scorn Him? And He never grew angry with them," she marvelled, "as she would have done, even if she had been ill-treated a little; but no, He only said, 'Father, for-

give them, for they know not what they do.'—Oh, what graces and love."

But, while musing and wondering at His great goodness, and while her own heart was being drawn out in love for Him, doubts and fears, and at times even anguish, began to fill the soul of poor "Little Good-for-nothing." In the light of His holy presence she said:

"Oh, how bad I am! how wicked! I have such a sinful heart; I have told lies; once, even, when I was very hungry, I stole a pie from the poor old blind woman who keeps the stall near the alley. And Jesus saw me do it, and He knows how bad I am; He couldn't love me; He would turn from me. Those must have been good little girls and boys that He took in His arms and blessed. Oh, what must I do to become good, so that Jesus will love me?" And in her grief of heart she spoke to the nurse.

Now the nurse was a kind conscientious woman—maybe a Christian—but she knew not how to point an anxious, seeking soul to its Saviour. "You must say your prayers," she said, "and try to be a good girl, and Jesus will help you."

But "Little Good-for-nothing" had never had a gentle mother to fold her tiny hands together and lovingly teach her lisping tongue to tell its wants to Jesus. So she said piteously, "I don't know how to pray."

Then the nurse took pains to teach her the Lord's Prayer and "Gentle Jesus," and night and morning very religiously the child repeated them over; but, to her grief, the old violent temper burst out again; she seemed to get no better—rather worse, she thought. And often at night, when the fires and lights burnt low, and when the other children slept, the nurse, passing around with noiseless step, would see the child lying with open eyes brimming over with tears.

"Why do you not sleep, little one?" she would say. "You will never get better if you fret so."

And "Little Good-for-nothing" would answer, "I want to be good for Jesus to love me; but, oh, I'm so bad that I am afraid I shan't never get good any more." And the nurse would sigh, but she knew not how to comfort the child.

It was just at this time that some wonderful news began to be circulated amongst the children—news so strangely pleasant, so fraught with hitherto unthought of joys, that many young hearts were beating high with anticipation.

It was whispered about that a kind and rich gentleman, who lived away in the country, was fitting up some of his cottages to receive a number of the little children, who were not doing well in that great hot city.—"We will soon be ready," he had written to the governor, "to receive the little languishing sufferers. My little Amy, at whose earnest entreaties I have acted, flits about in a state of the wildest excitement from morning to night, watching the arrangements being carried out to her complete satisfaction. She hopes to be able to receive 'her little girls,' as she call them, next week; and if rich new milk, fresh air, and wandering among the buttercups will do good, I think we shall soon have the pleasure of bringing the glow of health to many a faded young cheek."

And now the children's sleep was filled with visions of delight, and their days with talks of the pleasures to come, and those who knew anything of the country tried to make those who did not, understand the beauties of trees and flowers, and fields of waving grass.

To "Little Good-for-nothing" it was the language of unknown tongue; she could form no conception of what they were now speaking. Her little life had been spent amidst dirt and squalor and wretchedness, and the only beautiful thing she had ever possessed was her lovely white rose, which, though dead, was lying fragrant between the leaves of her Bible. It was

very dear to her, that rose, for it always seemed to whisper to her of the little girl, somewhere—she knew not where—who loved her and was sorry for her. She used to wonder often if she ever would see her, and whether, if she knew what a naughty little girl she had been, she would love her still. "She is happy and good," she used to sigh, "and Jesus loves her, and she could never know how hard it is for a 'Little Good-for-nothing' like me to do right. She said perhaps some day in heaven I should meet her, but she does not know how bad I am. Jesus would not let me in there among the beautiful white angels, where all are pure and good."

Taken up as she was with her own thoughts and cares, "Little Good-for-nothing" took less heed than the others of the talk of the beautiful country to which some of them were going. However, when the doctor came his rounds and saw the little pale anxious face, he determined that she should be one of them.

CHAPTER IV.

"Why, where am I?" said "Little Good-for-nothing," sitting up in bed one fair, bright morning, and gazing around in wonder. The long room with its row of beds that her eyes had grown so accustomed to, had disappeared, and in its place she found a pretty bedroom with three tiny beds in it hung with white, simple pictures such as children love were against the blue walls, and sweet gospel texts placed where they could catch the eye. Soft muslin curtains draped the windows, but did not shut out the sunlight that was flooding the room with golden beams.—Books and toys, and flowers too, were there placed by the careful, loving hands of one who had evidently studied to make the children's room as fresh and cheerful as possible.

But, much quicker than it has taken to tell this, "Little Good-for-nothing" had remembered where she was; she remembered the removal the day before from the hospital; the long, long ride, at first so strangely pleasant, and at last so very, very wearisome; the arrival in the evening, when she was so sleepy, and—everything else was lost, for the little weary one had been put to bed, and consciousness was drowned in sleep.

"So I am really in the beautiful country at last," she murmured, as she gazed with pleased surprise at the pretty room; and then with a sudden impulse she leaned forward and drew back the curtain from the open window. Never, even in her dreams, had the little city waif pictured anything half so fair, and she drew in her breath, and gave a low cry of delight as she drank in the lovely scene.

Green fields and winding lanes, and meadows golden with buttercups lay before her, fresh and sparkling with the early morning dew; cows knee deep in clover were evidently enjoying themselves greatly, while overhead the larks were quite beside themselves with

joy, if we may judge by the way in which they were singing.

"How beautiful! how beautiful it is," she said. "But, oh, if this world is so fair, what is heaven!"

But her reveries were interrupted by the cries of wonder and delight from the occupants of the other beds, who were now awake, and like herself were filled with joy at finding themselves in the country. And soon the kind, cheery nurse entered and breakfast was brought in and taken with a keener relish than they had known for many a day.

"Why, you will soon get better if you go on like this," the nurse said, laughing, as she watched the basins of delicious milk and homemade bread disappear. "And now I must make you look as nice and tidy as possible for Miss Amy will be coming soon to see you; she is the dear kind young lady who has been the means of giving you this pretty house to live in, and all the pleasant things about you, so I hope you will behave very nicely before her."

You may be sure that the children waited with great eagerness to see the kind young lady, and they chattered and talked about her, wondering what she was like and what she would say.

But soon "Little Good-for-nothing's" eyes wandered away to the lovely view outside, and her thoughts travelled to a fairer country, that this fair scene suggested, and while a great longing took possession of her soul to know that one day she might enter that land where care and sin, and sorrow were unknown, bitter tears of despair filled her eyes and coursed down her cheeks as she thought of her own great unworthiness and unfitness to enter.

[To be continued]

LADIES, MAKE THE EXPERIMENT.

Men and women who refuse to try new ideas or new articles, virtually combine to make the world stand still, and check the advancement of those things which conduce to happiness, comfort, and the getting of more into an ordinary life. Sweeping improvements—such as telegraph, steam, electricity—push themselves in at all odds; and, although it may not be suspected, a household article is doing the very same, by its judicious, convincing, argumentative advertising. We refer to Pearlina—the very name is becoming a household word, means cleanliness with ease and comfort. We would suggest to those of our readers who do not use Pearlina to make an experiment with it. Surely such rapid growth as it is enjoying must be due to merit, and yet it is old enough to have been buried out of sight long since did it not continue to please and satisfy those who use it. It claims much by way of reducing drudgery and saving of wear and tear, and if it fulfils its promises, the more it claims the better; and the sooner you know all about it, the sooner you will share in the benefits afforded by a purely scientific household article.

BIRTH.

At Charlottetown, on the 21st instant, the wife of Lawrence W. Watson, of a son.

BAPTISED.

In the Parish of St. John, Cornwallis, N. S., privately, by the Rector, Isaac White adult.

DIED.

RIOKEY.—At the Rectory, Porter's Lake, on the 19th Nov., Mary Isabel, daughter of the Rector, Rev. James A., and of Emma Louisa Riley, aged 1 year and 5 months and 5 days.

"Lost awhile our treasured love,
"Gained forever, safe above. Amen."

GRATEFUL—COMFORTING.

EPP'S COCCA. BREAKFAST.

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

Made simply with boiling water or milk. Sold only in packets by Grocers, labelled thus: JAMES EPPS & CO., Homoeopathic Chemists, London, England. 260w

CONFERENCE The Christian Herald for October 30th gives an excellent picture of St. George's Church New York, with an account of the Conference just closed there, also portraits of Dr. Rainsford, the Rector of the Church, and of Dr. Dix, Chairman of the Conference, with sketches of their lives. For sale at all news-stands, or sent by mail from the office, 71 and 73 Bible House, New York. Price 4 cents, (postage stamps received.) \$1.50 yearly subscription. Portraits with sketches of the lives of some of the visiting Bishops will be ILLUSTRATIONS. published shortly.

[ESTABLISHED 1842]

Geo. HARCOURT & SON, MERCHANT TAILORS AND ROBE MAKERS.

SURPLICES, STOLES, &c., CLERICAL COLLARS, ACADEMIC HOODS, GOWNS, &c., &c. 43 KING STREET EAST, TORONTO.

A GOOD BOOK.

Guide Marks FOR YOUNG CHURCHMEN.

RIGHT REV. RICH. HOOKER WILMER D.D., LL.D., Bishop of Alabama.

Cloth, pp. 106. 60c. Postage and duty extra. (May be had through this office). 14-

COX SONS, BUCKLEY & CO.,

London Southampton Street, Strand, and New York, 343 Fifth Avenue

Stained Glass, Metal Work, Embroideries, Stone Work, &c. CHURCH FURNISHERS. Church Carpets, Memorial Tablets, Wood Work, Marble Work, &c.

CLERICAL CLOTHING, ROBES, VESTMENTS, &c.

Price List on application to New York.

Samples of our Metal Work, Fabrics, Vestments, &c., can be seen, or information given by REV. F. PRIME, Ontario Book Depository, St. George's Hall, Kingston, Ontario. 14-

RICHARDSON'S NEW METHOD FOR THE PIANOFORTE.

From the very first day of its publication, it has been a decided success, selling steadily from year to year, and giving the printer no rest with its frequent editions, its total sales to the present time aggregate nearly 450,000 Copies!

Recreation and Study are in it admirably combined. The book has been many times revised, and is the most perfect of instruction books. It has also had additions. Price, with American fingering, \$3; with foreign fingering, \$3.

New England Conservatory Method for the Pianoforte

In Three Parts, with American and foreign fingering, each \$1.50, complete, \$3.

This fine book secured at once the powerful aid and approval of the professors and pupils of the great Conservatory for which it was compiled, and in which it has always been used. Very widely known and used.

The best Companion for an Instruction Book is MASON'S PIANOFORTE TECHNIQUES, containing every exercise needed for the full development of technical ability on the pianoforte. By Lr. Wm. Mason, with explanation by W. E. B. Mathews. Price \$2.50.

ANY BOOK MAILED FOR RETAIL PRICE.

OLIVER DITSON COMPANY, Boston.

O. H. Ditson & Co., 287 Broadway, N. Y. J. E. Ditson & Co., 1222 Chestnut st., Phila.

THE

Catholic Faith.

BY

JOHN HARVEY TREAT, ESQ.,

A new and important work on the Romish controversy. It should be in the hands of every Bishop, Priest, and Deacon in the Church. Has already the hearty approval of several Bishops and Priests of the Church in the United States.

"The best contribution that the American Church could possibly lay upon the altar of religion and learning."—The late & honored Dana.

PRICE.....\$2.50

Sold only by Subscription.

Subscribers at once, as no plates have been made and edition is limited.

Subscriptions received by E. & J. B. YOUNG & CO., New York.

Or THOS. WHITTAKER, New York

Or by REV. G. H. BUTLER, 126 East 29th street, New York.

(Mention this paper.)

WANTED

An Assistant Priest or Deacon unmarried, A sound Churchman; willing and able to do rough, hard Missionary work.

Correspond with the REV. LEO. A. HOYT, Rector, Andover, N. B. 49-11

WANTED

A CURATE, YOUNG, SINGLE, Musical, for the Parish of Weymouth, N.S. Apply, with references, to the Rector, 5-11 REV. P. J. FILLEUL.

WANTED

A LOCUM TENENS FOR THE Parish of Lachine. Address "CHURCH WARDEN," Guardian office. 25 3

COX SONS, BUCKLEY & CO.,

London Southampton Street, Strand, and New York, 343 Fifth Avenue

Stained Glass, Metal Work, Embroideries, Stone Work, &c. CHURCH FURNISHERS. Church Carpets, Memorial Tablets, Wood Work, Marble Work, &c.

CLERICAL CLOTHING, ROBES, VESTMENTS, &c.

Price List on application to New York.

Samples of our Metal Work, Fabrics, Vestments, &c., can be seen, or information given by REV. F. PRIME, Ontario Book Depository, St. George's Hall, Kingston, Ontario. 14-

MISSION FIELD.

THE BIBLE IN SOUTH INDIA.

(Continued from last number.)

In time Rhenius undertook the work of re-translation, and executed what may be called our third version. He was a good Tamil scholar, inferior to his predecessors in knowledge of the originals, but of a singularly clear and practical mind, though unfortunately given to paraphrase where dilution of the text is inadmissible. His version was idiomatic, easy, and clear, but often unfaithful, nerveless and loose—as unlike its predecessors as it well could be.

The fourth version came from Ceylon, and now, for the first time. English men, with Americans, touched the work of Tamil Biblical translation. Mr. Knight [of the C. M. S.], Messrs. Spalding and Poor [of the American Board of Missions], and Mr. Percival [at first a Wesleyan, and afterwards of the S. P. G.] were engaged for some years in the work of revision. Their work fell at last absolutely into the hands of Mr. Percival, and was beautifully printed as a tentative version by the Bible Society in 1852;—a work of undoubted erudition, it is the antithesis of that of Ziegenbalg and Schultze. Abounding in Sanskrit and High Tamil words, pedantic and polished, it is in Tamil much what Dr. Johnson's "Rambler" is in English; and is curiously ill-adapted to its purpose.

And now comes the fifth chapter of our history. Almost every Tamil Missionary, certainly every group of Missions, had worked at revision. Almost every point had been discussed, and the proposition was at length made by the Madras Auxiliary of the Bible Society to the S. P. G. that the Rev. Henry Bower, one of its Anglo-Indian Missionaries, a man of pre-eminent Tamil scholarship, and of great attainments in other ways, should be appointed permanent and sole revisor, submitting his work to certain others for advice, with a view to the issue of an authoritative and [as far as this is possible] final version, acceptable to all. This has been, after about four years' toil, accomplished.*

The Bible Society bore all the expenses of this undertaking, published the edition in all forms and sizes, with headings, parallel references, &c., and without them, and liberally supplies copies to all who need them.

This version has met with almost unanimous approval, and certainly seems to me equal to any version in any language that I know of.

It is, apart from its sacred character, the longest prose work in

*Mr. Bower, who received from the Archbishop of Canterbury the degree of D. D., as some acknowledgment of his labors, and was also created a Fellow of the Madras University, is gone to his rest. A long list of useful Tamil works attests his diligence and ability. He was a devout humble-minded, loving-hearted man.

the language, and will be a chief standard of orthography and of prose idiom in Tamil. Indeed, Tamil prose, Tamil typography, and the literature generally, owe almost everything to Missionaries [from Besahi to the present] and to Mission presses. I am only stating what belongs to my own sphere, but others can say much the same in regard to the Telugu, Kanarese, Malayalam, and Tuluga languages.

If we left India now, these imperishable monuments of Missionary zeal, industry, and erudition would remain.

This very brief sketch of the history of one of the many versions of the "sacred Books of the West," showing how a long and very varied succession of men of many nationalities have carried on this work with unwearied patience, enthusiastic zeal, and with no small amount of genius and learning, from A. D. 1650 to 1880, illustrates the spirit of modern Missions.

In such a work how good and pleasant a thing it is for brethren to dwell and work in unity together. May it not tend to gain for us that grace which shall draw us nearer and nearer, till a United Christendom shall advance to the work—only thus to be completely successful—of bringing the world to accept the Revelation so presented to them.

And now I would add a few considerations affecting the use to be made of our versions, in South India especially.

1. When I look at the Tamil literature I seem to discern great encouragement to believe that we shall succeed in making the Bible dear to the hearts of that people; for it has the best literature, and is in many respects the ablest, the most progressive, and the most thorough of India peoples. This literature is much concerned with heroes and saints. The legends of old Sanskrit literature have been translated into excellent verse by poets not inferior to *Valmiki* and *Kalidasa*, and also into prose Tamil, while they have been worked into dramas, romantic poems, lyrics, and hymns. Besides which, the histories of the sixty-three *Caiva* saints and of the *Vaishnava* apostles are circulated in every form, and are full of earnestness and of genuine pathos. Epics and shorter poems of Jain origin exist, and would do honor to any literature.

What I wish to emphasize is the fact that the Tamil people are quite capable of receiving and appreciating the Bible, which gives them histories incomparably more interesting and affecting than those of their own books.

The great work of the Christian Missionary is to hold up to the love, admiration, worship, trust, and imitation of men, the Christ of the Gospels. I find vast multitudes of men to whom the name of Rama and of Krishna, supposed incarnations of Vishnu, are inexpressibly dear. I examine these histories, and find much that is interesting, affecting, and noble, mingled inextricably with much that is puerile, revolting, and degrading. If, then, in churches, in schools, in bazaars,

by word of mouth, and by our publications, the Saviour of the world is perseveringly and piously made known, who can doubt as to the result?

When men write about the success or otherwise of our work in India, I feel inclined to urge this consideration. It cannot be denied that as the result of Missionary work the idea of the great Master in the holiness of His character, in the majesty of His works, and in the ineffable excellence of His teaching, is becoming, and must ever more and more become, familiar to the minds of all classes and all ages of men in India. This will work its way, will win affection, respect, and reverence. I look for the regeneration of India from this exhibition of Christ, who will thus draw all men unto Himself. The main question is not how many have openly renounced heathenism, but to what extent is the great body of Christian labourers able thus to introduce the idea of the great Master into the minds of men. If from every Christian institution the savour of His saving name is being spread by zealous, loving Christians, no one who has faith in Him will discourage their labours, or be doubtful about the result. Organizations, just at the present may or may not flourish, but an influence is being extended which sooner or later must surely bring all India to the Saviour's feet. There is a work over and beyond that of gathering together bodies of converts; and it is that of creating a Christian atmosphere in which no non-Christian system can live and move and have its being. Viewed in this light the whole aggregate of Mission work in India, and especially that of Bible translation, is helpful, hopeful, and mighty. Perhaps Christian Missionaries themselves require to be reminded of this. Christians at home must resolutely turn their minds away from statistics, and simply take heed that the men they send forth are men whose whole mind is set on bringing the personal Saviour before the minds of those for whom He died, and whom He has graciously promised to draw unto Himself when He is thus lifted up.

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

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 literature explanatory thereof. Membership fee only nominal, viz., 25 cents. Subscriptions from clergy and laity may be sent to the Hon. Secretary-Treasurer.

POZZONI'S
MEDICATED
COMPLEXION
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.

SHORTHAND
May be easily and quickly learned at your own home by our practical course of home instruction. Send for our terms and commence at once. Address the
"CONDUCTOR SHORTHAND INSTITUTE,"
48-1 St. John, N.B.



M. S. BROWN & CO.,
ESTABLISHED A.D. 1840.
JEWELLERS & SILVERSMITHS,
—DEALERS IN—
Gold Plate and Metal Altar Furniture.

125 Granville St., Halifax, N.S.
The following well known clergymen have kindly permitted their names to be used as references:—
The Ven. Canon Edwin Gilpin, D.D., Archdeacon of Nova Scotia, Halifax.
The Rev. Canon Brock, M.A., President King's College, Windsor, N.S.
The Rev. C. J. S. Bethune, M.A., Head Master Trinity College School, Port Hope, Ontario.
The Rev. E. S. W. Pentreath, Christ Church, Winnipeg, Man.
Prices can be had on application.

ADVERTISE

IN
THE CHURCH GUARDIAN

BY FAR THE
Best Medium for advertising

BEING
The most extensively Circulated
Church of England Journal

IN THE DOMINION
IT REACHES EVERY PART OF
THE DOMINION.

RATES MADE ATE.
Address
THE "CHURCH GUARDIAN"
190 St. James Street, Montreal

THIS PAPER may be found on file at Geo. F. Powell & Co's Newspaper Advertising Bureau (20 Spruce St.) where advertising contracts may be made for in N.Y. NEW YORK

PARAGRAPHS.

THE NEW PAIN KING.

Polson's Nerviline cures flatulence, chills, spasms and cramps. Nerviline cures promptly the worst cases of neuralgia, toothache, lambago and sciatica. Nerviline is death to all pain, whether external, internal, or local. Nerviline may be tested at the small cost of 10 cents. Buy at once a 10 cent bottle of Nerviline, the great pain remedy. Sold by druggists and country dealers.

Cashier—I wish to marry your daughter, sir. May I have her? Proprietor (who has just been examining the books)—Well, I suppose I'd better give my consent. I want to keep the money in the family.

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." Sold by all Druggists, 50c. and \$1.00.

It is difficult for a lady to enter or leave a carriage properly. It requires practice and a carriage. The carriage is the hardest part to acquire.

WHAT'S THE MATTER?

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

An Illinois Citizen became enthusiastic upon first seeing the Atlantic ocean. "Why," he said, "it is immense, grand. What a prairie it would make if it would only keep still."

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.

If a man wants to drown sorrow in the bowl, let him try a bowl of water. Bowls of liquor are already too full of sorrow.

REWARD offered to any person shewing a case of headache, toothache, cramp, bruise, sprain, cough, cold, croup, quinsy, hoarseness, burns, or numbness of the limbs that can not be cured by Minard's Liniment. It is good as a gargle in diphtheria and ulcerated throat, and is perfectly harmless when given according to directions.

'There was a regular cyclone up at our house this morning. Pop was mad as a hatter.' 'Well,' said Johnny, ruefully, 'we had a disturbance at our house too. It wasn't a cyclone, though—sort of spanking breeze.'

**GEORGE ROBERTSON,
ST. JOHN, N. B.
CHOICE TEAS
A SPECIALTY.**

Finest Groceries.
JAVA AND MOCHA COFFEES,
FRUITS, PRESERVED JELLIES, &c
Retail Store,—87 Prince Street,
Wholesale Warehouse—10 Water at
GEO. ROBERTSON.
N.B.—Orders from all parts promptly executed.

"THE YOUNG CHURCHMAN."

WEEKLY:
Single subscriptions, 50c per year. In packages of 10 or more copies, 54c per copy.

MONTHLY:
Single subscriptions, 25c. In packages of 10 or more copies, 18c per copy. Advance payments.

"THE SHEPHERD'S ARMS."

A Handsomely Illustrated Paper for the Little Ones.

WEEKLY:
In packages of 10 or more copies, 30c 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, 282 pages, Price \$1.10 by mail.

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

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

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

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

**GET AND CIRCULATE
"The Church and Her Ways."**

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

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

Please mention this paper in ordering.

**Excelsior Package
DYES!**

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

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

**THE EXCELSIOR DYE CO.,
C. HARRISON & CO.,
10-11
Cambridge, King Cos.**

A GREAT CHANCE.

A Library for Every Churchman.

The Church Identified. By the Rev. W. D. Wilson, D. D., 12mo. cloth, 317 pages.

Reasons for Being a Churchman. By the Rev. A. W. Little, 8th thousand. 2mo. cloth, 282 pages.

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

The Papal Claims, considered in the light of Scripture and History.—With an introductory by the Right Rev. G. F. Seymour. S.T.D. 12mo. cloth, 186 pages.

The Doctrine of Apostolical Succession. With an Appendix on the English Orders. By the Rev. A. P. Perovval. 2mo. cloth, 143 pages.

The Lives of the Apostles, their Contemporaries and Successors. By S. P. A. Caulfield. With an introduction by the Rev. S. Baring-Gould. 2mo. cloth, 277 pages.

English Church History. By Charlotte M. Yonge. 2mo. cloth, 217 pages, illustrated.

The Principles and Methods of Instruction as Applied to Sunday School Work. By William H. Groser, B.S. 8th edition. 2mo. cloth, 282 pages.

Books which have influenced me. By twelve prominent public men of England. 16th thousand. 2mo. parchment paper 122 pages.

The Church Cyclopaedia. A Dictionary of Church Doctrine, History, Organization and Ritual. By Rev. A. A. Benton. 8vo. cloth, 810 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.,
14 and 16 Astor Place, New York**

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

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

 **SOLID GOLD PLATED.**
To introduce our Watches, Jewelry, &c., &c., for 60 days we will send this fine, heavy gold-plated Ring to any address on receipt of 25 cents in postage stamps; and will also send free one magnificent Catalogue of Watches, Jewelry, &c., with special terms and inducements to agents. This Ring is a very fine quality, warranted to wear for years, and to stand self test, and is only offered at 25 cents for 60 days to introduce our goods. Order immediately, and get a \$2.00 Ring for 25 cents. **CANADIAN WATCH AND JEWELRY CO., 87 & 89 Adelaide St. East, Toronto, Ont.**

SALESMEN WANTED AT ONCE.—A few good men to sell our goods by sample to the wholesale and retail trade. We are the largest manufacturers in our line in the world. Liberal salary paid, permanent position. Money advanced for wages, advertising, etc. For full terms address, **Continental Mfg. Co., Chicago, Ill.**—*W. C. Woodland, C.*

Canada Paper Co.,
Paper Makers & Wholesale Stationers
Offices and Warehouses:
78, 580 and 582 ORAIG ST., MONTREAL
1 FRONT ST., TORONTO.
Mills:
SPRINGVALE MILLS | WINDSOR MILLS
WINDSOR MILL. P.Q.

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

THE
CHURCH GUARDIAN.
THE
BEST MEDIUM FOR ADVERTISING

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 1828. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals

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

CINCINNATI BELL FOUNDRY CO.
SUCCESSORS IN BUYER BELLS TO THE BLYMYER MANUFACTURING CO. CATALOGUE WITH 1800 TESTIMONIALS.
BELLS, CHURCH, SCHOOL, FIRE ALARM

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 needing bell

TEMPERANCE COLUMN.

ORILLIA—C. E. T. S.

The Church of England Temperance Society made a new departure in temperance work lately. They invited the public and High School Trustees and teachers to partake of oysters and talk over the question of temperance teaching in schools. The Hon. Charles Drury and several others sent letters of apology because of prior engagements or illness, but those who did attend enjoyed a pleasant and profitable evening. The unanimity which subsists on the subject among those who have given it thought appeared as remarkable as it was gratifying.

GRAVENHURST.

On Monday evening, Nov. 11th, a Temperance meeting was held in St. James' Church, for the purpose of organizing a branch of the Church of England Temperance Society. There was a fair attendance. The Incumbent president, and explained the nature and object of the Society, adding a few words of earnest warning and admonition to those present. At the close of the meeting 28 signed the pledge, which may be regarded as fair start. The next meeting will be held on the second Monday in December. The following are the officers for the ensuing year: The Rev. W. T. Noble, B.A., President; Mr. W. H. Swan and Miss Dickinson, Vice-Presidents; Mr. W. Leigh, Secretary; the Misses Johns and Allen, organists, and the Sunday School teachers from the Committee of Management.

PETERBORO.

The third of the entertainments of the St. Luke's Temperance Society was held Monday night, 18th Nov., and was attended with same success and enjoyment which has characterized the two previous gatherings. The programme was a lengthy one, but every number was pleasingly rendered. The dialogue which closed the evening's entertainment was exceptionally well presented and delighted the audience.

HAND THE WRITING ON THE WALL.

Bonfort's Wine and Spirit Circular is the leading organ of the liquor trade in America and a paper conducted with recognized ability. It is always disposed to take a cool and dispassionate view of the growing opposition to the liquor traffic, admitting the facts, and to regret the loss of the element of respectability which has resulted from changed public sentiment. But the following exposes the apprehensions of this intelligent publication more clearly than they have ever been allowed to show themselves on that side of the question before. The Circular says:

It is all very well for the wine and spirit trade to quiet its apprehensions by reverting to the major-

ities against Prohibition into the Michigan, Texas, Tennessee, Oregon and West Virginia elections, but the fact is still apparent that the sentiment against our business is constantly growing in this country and gaining friends among the most substantial element of our population. The question is a grave one and the sooner we appreciate fully the hold it is securing on the public mind and conscience the better. It is to most of its followers what slavery is to its adherents—a great moral question. The good that alcohol does is little referred to; the harmful effects following its abuse are seen by all the world. To check this abuse is the aim of the conservative classes, and, hoping to find a remedy in its prohibition, they are rapidly falling into ranks.

We are all familiar with society's complaints against the liquor traffic. We realize that there is good ground for many of these complaints. We deplore the facts, but stand helpless and without a word of advice to those who would correct them.

Herein lies our weakness. We are without a policy. We see young men becoming drunkards but we offer no remedy. We see the scum of society all flocking into the retail liquor business, but we offer no remedy. We see these men gain control of city governments, but we offer no remedy. We see the retail liquor business dragged down to the level of the bawdy house, and little hells are operated in public places under liquor licenses, but we offer no remedy.

"We offer no remedy." Of course not. There is no remedy except the abolition of the saloon. There was no remedy for the degradation of slavery but the abolition of slavery. The liquor traffic could not be expected to propose the remedy, but it is worthy to be noted that it should have a public representative that is able to see and frank enough to declare the need of some remedy, and some means of escaping the rising tide of public sentiment that promises, in a few years, to sweep away the public saloon at least, whatever may be the fate of the balance of the business.—*North Dak. Churchman.*

WHAT SHALL REPLACE THE SALOON.

In the rage for abolishing it does seem as if one demand of the reformer was simply right and reasonable—that "the drinking saloon must go"—a thing which is nothing but evil and mischief. But even here we are compelled to face the question, What do you propose instead? Have you even allowed yourself time to think that something of the nature of a saloon (I do not say a drinking saloon) is a necessity of modern city life?

Samoa, which is attracting so much attention now, is generally regarded as a savage island, but a large proportion of the people are Christians. A missionary says: 'I

would guarantee to take the first twenty men, women and children that I should meet with in Samoa, and I would back them in Bible knowledge with any twenty I could meet in this country.'

A man that gets tight is apt to make very many loose remarks.

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 & Hutchinson, Toronto, at the low rate of Six cents per copy, per annum. The CHEAPEST LEAFLET in the world. Moderate in tone, sound in Church doctrine, and true to the principles of the Prayer Book. New Series on the "Life of Our Lord," begins with Advent next. Send for sample copies and all particulars Address ROWSELL & HUTCHINSON, 78 King street, East, Toronto.

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.

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.

TELEPHONE NO. 1906

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., 834 St. James street, 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) - \$1.50 per an ONE YEAR TO CLERGY - - - - - 1.00

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

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

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

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

ADVERTISING.

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

RATES.

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

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

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

All Notices must be prepaid.

Address Correspondence and Communications to the Editor

P. O. Box 504, Exchanges to P.O. Box 1908, Montreal.

NEWS AND NOTES.

BURLINGTON ROUTE.

Through Sleeper Daily to Texas Points.

The C., B. & Q. R. R. is now running in connection with the Missouri, Kansas & Ry. from Hannibal, a sleeping car from Chicago to Sedalia, Fort Scott, Parsons, Denison, Fort Worth, Waco, Austin, Houston, Galveston and other points in Missouri, Kansas, Indian Territory and Texas. Train leaves Chicago at 5:45 p.m. daily, Peoria at 8:20 p.m. daily except Sunday, and reaches Texas points many hours quicker than any other route. Through tickets and further information can be obtained of Ticket Agents and P. S. Eustis, General Pass. and Tkt. Agent, Chicago, Ill.

"The car is full of alumni," whispered Miss Beaconsreot to her friend from the West, as they both journeyed Cambridgeward in the horse-car. "Yes," said the Chicago girl, "and how it chokes one up, don't it? I wonder they do not open the ventilators."

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.

A certain Elginita was asked by a preacher why he didn't come to church oftener and bring his children. He replied that the little folks would make too much noise. "They can't make any more than I can," answered the preacher, and thus encouraged the fond father has ventured out.'

Gluten Flour and Special Diabetic Food, are invaluable waste-repairing Flours, for Dyspepsia, Diabetes, Debility, and Children's Food. It is mainly free from Starch. Six lbs. sent to physicians and clergymen who will pay express charges. For all families who do nothing equals our "Health Flour." Try it. Sample free. Send for circulars to FARWELL & RHINEZ, Watertown, N. Y.

Go up Top!—"Give an example of an immovable object," said the teacher. And the smart bad boy at the foot of class suggested three girls on the sidewalk. The teacher, who usually had to walk in the middle of the street herself, sent him right up to the head of the class and told him to stay there for a week.—Burdette.

HEMORRHOIDS.

A gentleman writes: "I desire to place on record the cure of the piles by using Minard's Family Pills and applying Minard's Liniment externally." Use equal parts of Liniment and sweet oil for applying; it reduces inflammation and gives comfort at once.

'I beg the congregation to forego the usual donation party this year,' announced the minister. 'I have nothing to give. The last crowd cleaned me out of eatables for six months.'

HAVE YOU NEURALGIA!

If you are suffering the agonies of neuralgia, and have failed to get a remedy that will afford relief, we want you to try Polson's Nerviline. No remedy in the market has given anything like the same degree of satisfaction. Its action on nerve pain is simply marvellous, and as it is put up in 10 cent sample bottles no great expense is involved in giving it a trial. Polson's Nerviline is the most pleasant, powerful, and certain pain remedy in the world. Sold by all dealers in medicine, 10 and 25 cents a bottle.

'Work like a man; but don't be worked to death.'

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

Spend less nervous energy each day than you make.

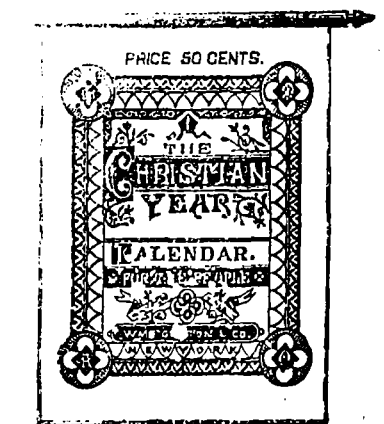


Cures PAINS—External and Internal. Swellings, Contractions of the Muscles, Stiffness of the Joints, Sprains, Strains. Heals Bruises, Scalds, Burns, Cuts, Cracks and Scratches.

BEST STABLE REMEDY IN THE WORLD.

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

Large Bottle! Powerful Remedy! Most Economical! As it costs but 25 cents.



CALENDAR FOR 1890. 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., 35-3m 10 Spruce street, New York

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

For Coughs and Colds, Catarrh, Influenza, Bronchitis, Asthma, Consumption, Scrofulous and all Wasting Diseases, use

PUTTNER'S EMULSION OF Cod Liver Oil WITH HYPOPHOSPHITES OF LIME AND SODA.

For all diseases of the Nervous system, as Mental Anxiety, General Debility, Impoverished Blood, &c., it is highly recommended by the medical profession.

ST. ANDREW'S, N.B., 4th Oct. 1880. Messrs. Brown Bros. & Co., Being very much reduced by sickness and almost given up for a dead man, I commenced taking your Puttner's Emulsion. After taking it a very short time my health began to improve and the longer I used it the better my health became. After being laid aside for nearly a year, I last summer performed the hardest summer's work I ever did, having often to go with one meal a day, I attribute the saving of my life to PUTTNER'S EMULSION.

EMERY E. MURPHY, Livery Stable Keeper. BROWN BROS., & CO., Druggists, HALIFAX, N.S.

PAROCHIAL

Missions to the Jews Fund.

PATRONS.—Archbishop of Canterbury, Earl Nelson, Bishops of London, Winchester, Durham, Lincoln, Salisbury, Chichester, 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. Canon Cayley, Toronto.

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

Diocesan Treasurers: The Secretary-Treasurers of Diocesan Synods

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

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

Toronto—Rev. J. D. Cayley, Toronto.

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

Ontario—Rev. W. B. Carey, Kingston.

Niagara—Rev. Canon Sutherland, Hamilton.

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

SUBSCRIBE for the CHURCH GUARDIAN

NOTICE—SPECIAL.

We have no General Travelling Agent in Ontario, and have had none for months past. If any application for new, or for payment of old subscriptions has been made by any one under pretence of being such agent, the parties to whom such application was made will confer a favor by immediately communicating with

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

WHAT IS MODERN ROMANISM

BY THE BISHOP OF SPRINGFIELD (The Right Rev. Geo. F. Seymour, D.D., LL.D.)

A Consideration of such portions of Holy Scripture as have alleged bearings on the claims of Modern Rome.

Should be Read by Everyone. Cloth, pp. 187, 75c. Mail 80c, exclusive of duty.

THE YOUNG CHURCHMAN CO Milwaukee. Or this office, if ordering direct please mention this paper.

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 the Clergy of the Diocese, hoping that they will promote its circulation among their Teachers."

Try it for the Year beginning with Advent next.

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

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,

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

Davidson & Ritchie

ADVOCATES, BARRISTERS, AND

ATTORNEYS AT LAW,

190 ST. JAMES STREET, MONTREAL.



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

KNABE

PIANO FORTES
UNEQUALLED IN

Tone, Touch, Workmanship & Durability
WILLIAM KNABE & Co.,
BALTIMORE 22 and 24 East Baltimore street
NEW YORK, 145 Fifth Ave.
WASHINGTON, 817 Market Space.
WILLIS & CO., Sole Agents,
1824 Notre Dame Street, Montreal.

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.O.L.
PROFESSIONAL STAFF:
Classics—Rev. Prof. Willets, M.A., D.O.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 there are: One BIRNEY Exhibition (\$50); Three STEVENSON Science Scholarships (\$40); One MCCAWLEY Hebrew Prize (\$38); One COGSWELL Scholarship (\$120), open for Candidates for Holy Orders; One MCCAWLEY Testimonial Scholarship (\$38); One AKINS' Historical Prize (\$30); One ALMON-WELSFORD Testimonial (\$24); One HALIBURTON Prize (\$30); One COGSWELL Cricket prize. The necessary expenses of Board, Rooms, &c., average \$25 per annum. Nominated students do not pay tuition fees. These nominations fifty in number, are open to all Matriculated Students, and are worth about \$90 for the three years course. All Matriculated Students are required to reside in College unless specially exempted. The Professor's reside within the limits of the University grounds.
THE COLLEGIATE SCHOOL is situated within the limits of the University grounds (40 acres), and is carried on under regulations prescribed by the Board of Governors.
For CALENDAR and full information apply to the

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

BISHOP RIDLEY COLLEGE, ST. CATHERINES.

A CANADIAN CHURCH SCHOOL FOR BOYS.

WILL OPEN SEPT. 17TH, 1889.

Board of Visitors: All the Bishops of the Province.

STAFF:—Principal, The Rev. J. O. Miller, B.A., University Toronto; Classical Master, H. J. Cody, Esq., B.A., University Toronto; Modern Languages, F. J. Steen, Esq., B.A., University of Toronto; Mathematics, W. H. R. Spotton, Esq., B.A., University Toronto; Religious Instruction, The Rev. W. J. Armitage; Music, Angelo M. Reid, Esq., Leipzig; Drill Instructor, Capt. Geo. Thair; Matron, Miss Olegorn; Steward, Capt. George Thair; Medical Inspectors, Dr. Goodman and Dr. Merritt.

Information may be obtained from the
REV. J. O. MILLER,
26 King st. E., Toronto, or Ridley College, St. Catharines.

4-4ms

The Rectory School,
FRELIGHSBURG, P. Q.,
RESUMES SEPT 5TH, 1889.

HOME SCHOOL FOR BOYS.

Careful Mental, Moral and Religious culture, amid healthful and attractive surroundings.

CANON DAVIDSON, M.A.,
16-17 Frelighsburg, Q.

Special Notice

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

Contains all known Improvements!
Combines strength, Durability, and
is Elegant in Appearance.
EASY TO MANAGE.

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

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

MONTREAL, 8th May, 1888.

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

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

Yours truly
H. MACDIARMID.

Church of England Distributing Homes,

Sherbrooke, P.Q., "GIBB'S HOME" for Girls, and "BENYON 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."

Gorham 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 CANDLESUCKERS,
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.

(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 catechising practicable.
 4. Short Scripture readings and texts appropriate for each Sunday's lesson.
 5. Special teaching upon the Holy Catholic Church, (treated historically in six lessons), Confirmation, Liturgical Worship, and the History of the Prayer Book.
 6. A Synopsis of the Old and New Testament, in tabular form, for constant reference.
 7. List of books for further Study.
 8. Prayers for Children.
- Senior Grade for Teachers and Older Scholars..... 25c.
Middle Grade..... 15c.
Junior Grade..... 10c.
Primary Grade..... 6c.

New Edition

THOROUGHLY REVISED, WITH ADDITIONS,

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

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

Wanted

St. John The Evangelist's School,
MONTREAL,
WILL RE OPEN ON
WEDNESDAY, SEPT 11TH, 1889.

The Pupils are thoroughly prepared for all Entrance Examinations or for business. Twenty-five boarders and fifty day scholars are received. Commodious buildings have been erected during the year at a cost of \$30,000 containing all modern improvements. Perfect sanitation. For prospectus and all information, apply to
REV. ARTHUR FRENCH, B.A., Oxford,
16-17 1773 Ontario street West.

A THOROUGHLY COMPETENT
MAN TO TAKE ENTIRE
CHARGE OF THE
Business Department of this
Paper.
Partnership or Salary. Young man and a Churchman preferred.
Address:
L. H. DAVIDSON,
P.O. Box 504,
Montreal.