

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

W. H. Naylor 1894
SHAWVILLE QUE

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. XV. }
No. 13. }

MONTREAL, WEDNESDAY, NOVEMBER 22, 1893.

In Advance } Per Year
\$1.56.

ECCLESIASTICAL NOTES.

THE Duchess of Teck laid the foundation stone of the Canon Hole Memorial Church at Richmond recently.

THE parish church of Fyfield, Abingdon, dating back to the 13th century, has been destroyed by fire.

THE Bishop of London has contributed a second sum of £200 to the Schools Relief Fund, to which the Dean of St. Paul's also contributes £100.

RESOLUTIONS of thanks to the House of Lords for their rejection of the Home Rule Bill have been passed by the Synods of Cork, Cloyne and Ross, Dublin, and Down, Ireland.

THERE were 193 persons ordained in the September Ordinations in England, 139 deacons and 54 priests. Sixty two per cent. of them were graduates of Oxford or Cambridge.

THE Archbishop of Dublin (Lord Plunket) the Bishop of Derry (Dr. Alexander) and the Bishop of Meath (Dr. Reichel) have been mentioned in reference to the Archbishopric of Armagh.

THE Church women of the Diocese of Georgia have raised not less than \$20,000 for Missions of all sorts. The communicants of the diocese have increased 20 per cent. during the past year and a half.

THE foundation stones of new Church schools have just been laid at Norwich, where the boys' school will cost between £3,000 and £4,000, and at Morecambe. The cost of the latter schools is estimated at £1,600.

ONE of the new Bishoprics to be created in Japan will be filled, it is said, by the Rev. Henry Evington, Examining Chaplain to Bishop Bickersteth, and for 20 years a missionary in that country.

THE Bishop of Derry and Mrs. Alexander have been presented with their life-size portraits by the clergy and laity of the diocese in celebration of the completion of the 25th year of his Lordship's Episcopate.

THE Most Rev. Robert Knox, D.D., Primate of All Ireland, died suddenly and unexpectedly on the 23rd ult., aged 86. His death will be a severe blow to the Church of Ireland. He was an able administrator and universally beloved.

AT the last meeting at the Church House, London, Eng., of the newly-founded Society for the Promotion of Kindness to Animals, Col. Bushe read a short paper on the Church's duty in regard to "Kindness to Animals," and it was

resolved to ask the Education Department to make the treatment of animals part of the curriculum in all State-aided schools. It was also determined to suggest to the Bishops the desirableness of diocesan action, particularly in the direction of special sermons.

By the death of the Primate of Ireland, Bishop Williams, of Connecticut, is the oldest bishop in the Anglican Communion in active service; retired Bishop Southgate is, however, now older than he, having been consecrated Oct. 26, 1844.

CHURCH work prospers in the Diocese of Georgia. There is now no vacant parish, and but one small group of missions which is not regularly supplied with services out of 152 points in the diocese. Fourteen additional clergy have been added during the diocesan year.

Church Bells quotes largely from Bishop Anson's able Protest against the Bishop of Worcester's utterances (reproduced in our last number), and adds: "We are somewhat curious as to the way in which his Lordship will deal with the mass of evidence submitted to him by Bishop Anson in support of his contention."

THE Rev. J. J. Lias thinks that Bishops should be multiplied, but he proposes that "not more than £1,000 a year should be required as the maximum for a new bishopric to start with, and that "a portion of this sum should be guaranteed to arise from annual subscriptions." Both proposals are very good.—*The News, London, Eng.*

It is of interest to record that the first Bishop of Armagh was none other than St. Patrick himself, who is reported to have built a church and fixed a see there in 444, and Dr. Knox was supposed to be the 110th in succession to the patron saint of the Emerald Isle. He was the first Archbishop of Armagh elected after the disestablishment of the Church in Ireland.—*The News.*

THE Bishop of Waiapu, New Zealand, has announced to his Synod his intention shortly to resign his See, to take up missionary work in Persia. He has been in New Zealand 16 years, and was consecrated as the second Bishop of Waiapu in 1877. He has endeared himself to the clergy and laity of his diocese by his wise rule, and his resignation will be keenly felt and deeply regretted.

Church Bells says: "No one but the most prejudiced partisan—some virulent anti-Churchman, or political journalist, or ignorant agitator—can fail to admire the wisdom and statesman-like qualities of the Archbishop of Canterbury. Whenever his Grace speaks or writes it is always worth while to listen and ponder. He is at once representative of some of the best traditions of English Churchmanship, and of some of the most hopeful qualities of the modern spirit; he

is singularly dignified and unsensational, and at the same time he has the keenest and most sympathetic interest in those social questions which are nowadays so insistent with us."

THE will of the late Miss Mary T. Marsh, Poughkeepsie, provides for a bequest of \$10,000 to the Louisa Home, Washington, D.C.; and a like sum for the Porter Academy, of Charlestown, S.C., and Bellevue Hospital, New York. The residue of the estate will go to Grace church, New York, for the purchase of land and the building of a John Pyne March Memorial Hospital for care of the aged poor and sick of that parish.

SAYS *The Lutheran World*: "It may to some appear hard to believe, yet it is nevertheless true, that Roman converts in England come not so much from the ranks of Tractarians as from the 'Low Church people.' And we suspect that statistics in this country will make a similar revelation. The accessions which the Roman Catholic Church has from Protestants come not from Lutherans and strict Episcopals so much as they do from Methodist, Congregational and Unitarian circles."

By the will of the late Judge D. W. Pardee, of Hartford, Trinity College is to receive \$25,000, and is given, besides, certain contingent interests in the rest of his estate. Less than a month ago notice was received that the late Charles Scott, of Washington, D.C., formerly of Waterbury, Conn., had left \$10,000 to the same institution. Within eight months \$10,000 from the estate of the late Henry E. Russell, of New York, formerly of New Britain, Conn., and \$25,000 from the estate of the late Mrs. Mary I. Kenoy, of Hartford, Conn., have been left to the college. The trustees have also received notice that the institution is one of the residuary legatees of the estate of the late George A. Jarvis, of Brooklyn, N.Y., a well-known benefactor of Trinity. The aggregate of these bequests is over \$70,000.

CHURCH OF ENGLAND SANITARY ASSOCIATION.

The large hall of the Church House, London, Eng., well filled at the meeting last month, and the Chief Rabbi being heartily cheered as he finished his paper on "Mosaic Sanitation" before the Church Sanitary Association, was a sight worth seeing. So also was the Oriental Hall at Lord Brassey's house next day, when Bishop Mitchinson, presiding over a gathering of well-known scientists and clergy, gave expression to the opinion that the clergy to the number of 25,000, in their respective parishes, should teach from the pulpit right views on sanitary matters. The Sanitary Association was also doing good work, when it secured from Mr. Fletcher, the distinguished Government Inspector of Factories, the declaration that the smoke fiend with all the terrors of a London fog arose from the wasteful manner in which coal was consumed. Should not this be repeated in every pulpit?

THE CHURCH CATECHISM AS A BASIS
OF DOCTRINAL TEACHING.

(By Rev. Canon O'Meara, of Winnipeg.)

In dealing with the subject as stated above, I wish in the first and chief place, to exhibit the Church Catechism as being a most complete compendium and valuable statement of Christian truth. In the second part of the paper I wish to speak of the duty incumbent upon all who are in any way responsible for the carrying on of Church of England Sunday School work, to assign the Catechism that place of honor in our system of teaching which was evidently the intention of our Church that it should occupy. And first notice how in the first question the child is brought, as it were face to face with its own individuality. *What is your name?* The name is the epitome of the individual character. In their first intention Christian names were meant to compress into one word the very essence of the personality of the one bearing it. We see this often in Scripture, but more especially in the name of our Blessed Lord. "Thou shalt call his name Jesus for He shall save His people from their sins." The nature the character, the office of the Master compressed into the quintessential virtue and force of a single name. What a splendid opportunity is offered by this question of pressing home upon the child Christ's care of individuals, as such. Our good shepherd calleth his sheep (you and his lambs too) by name. What a beautiful thought to suggest to the child that it is by its name given in baptism that Christ knows it, and if it wanders from home searches for it, and sends forth his ministering agents of mercy to find it and bring it home to him. And again, how this question of name can be made to force in on the child's mind its individual responsibility; that, once named, it is marked off as a distinct personality, to whom there is no possibility of getting into God's favor under the shelter of other people's faith, but for whom the only way of salvation lies in an act of personal, individual faith appropriating the mercy of God made over to it by covenant in baptism. And again, how the thought that the Christian name is the one that is always the name it shall bear; that an act of Parliament or act of marriage may change the surname but that it can never change its Christian name; the name associated with God's promises and God's love to it; how this thought can be used, simply but effectively, to press upon the child the tremendously important fact that in the long life before it, it is the unseen things that are abiding, that amid all the changes and chances of life it is the love of God that will always be round it, and the law of God be always upon it, and the spirit of God be always striving with it.

In the second question the child is reminded of the privileges which belong to it as a baptised member of Christ's Church. Whichever of the three distinct but related views held by divines of the Church of England as to the effect of baptism we may take; whether we regard it as the implanting of a seed, or the admittance to a state, or the sealing and making over of covenant mercies; whatever we hold we must regard the state of baptised children as one of very great and superior privilege. What a splendid leverage for the conversion of the young is put in the hands of the Sunday school teacher in the answer to that second question: "A member of Christ, a child of God, an inheritor of the Kingdom of Heaven." "A member of Christ" with all the multiplied activities of Christ's Body, the Church, hedging it round with tender care, and seeking to lead its young footsteps to the Master's feet. "A child of

God" how simple but effective to picture the lost child, wandering far out into the storm but not far enough to get away from the mother's love or the father's anxious care; the weary vigils; the painful search; the happy finding; the glad home-coming; how the child's tenderest and deepest feelings may be touched and drawn on to describe and bring home to God's ceaseless love for each member of his family. "An inheritor of the Kingdom of Heaven" what an opportunity is here presented to put clearly the incalculable blessings of life lived out to its last days in the abiding love of Christ, the favor of God, and the sure hope of an Eternal Home: and, in contrast, to portray the glitter and glamour of a sinful life and its ultimate failure and bitter shame; and to press upon the child an immediate and final choice of Christ and his inheritance of pardon, peace and final joy and glory as its portion for life and for eternity. In the third answer we pass by a natural and necessary sequence from privilege to responsibility. And this very order seems instinct with possibilities of teaching. How easy for the teacher to bring home the lesson that every blessing and privilege in the child's life has its corresponding responsibilities. In the third and fourth answers we front one of the difficulties which has sometimes presented itself in pressing upon young people their responsibilities under the baptismal vow. The thought occurs to the child and is not infrequently expressed "What right have I to be bound by what was not my own act? How can moral obligation be involved without previous consent?" What I have already mentioned as to the relation between responsibility and privilege will suggest at least one answer to this. It can be pointed out to the child that all the influences for good which have been around him from his earliest years, the mother's love, the father's guiding, the lessons of the Sunday School, the repeated and varied messages of Divine Mercy; all those things which raise him so far above the condition of a heathen child, they all constitute so many links of obligation to bind him to the performance of his part in the baptismal covenant. And again do we not find ourselves again and again morally bound by circumstances over which we had no control. How easy to point out to the child that, while it had no personal choice of the family into which it should be born, the fact of its being in that family surrounds it from the outset of life with multiplied and very binding obligations. Or, if a further illustration of this principle be sought, how easy to point to the supreme duty of loyalty and service to the Queen, laid upon it by the mere fact of birth into the British Empire, and how natural and easy the transition to his higher obligation of life-long loyalty and supreme service to the King of Kings.

And in the threefold vow of renunciation, faith, and obedience what an epitome we have of Christian doctrine and life. Faith, the central fact, looking backward to a death unto sin, looking forward to a new life unto righteousness. When we come to speak of the fundamentals of Christian truth, as presented to us in the Creed, the Ten Commandments, and the Lord's Prayer. I wish to note what seems the wealth of teaching involved in the order in which these occur. You will notice that the child is fronted at its very entrance into the Church's exposition of truth with the necessity of Faith and that as, the first word of the Creed implies, a personal individual faith. I believe a faith so intensely personal that from its obligation and necessity to our individual salvation, no position of privilege, no outward environment whatever, can release or relieve us. And then in the sentence of the Creed you have presented to the child that which is the very essence of saving faith, and that is, that it is not assent to a system of truth but a belief in a person; it

is a personal Father who creates us, preserves us, hedges us round with his quenchless care and watches over us with beseeching tenderness, even in the far land of sin, ever yearning to get back his wandering children to the waiting arms of his love: in a personal Saviour who died upon the bitter cross to redeem not only the world at large but me, the child of his love and of his pain: in a personal Holy Ghost who is ever with me to plead with me, to press upon me Christ's message, to warn me of danger, to strengthen me in difficulties, to comfort me in sorrow, to work out in me by his sanctifying grace, the lineaments of the Christ-face which, as his chosen children, it is ours to shew forth in our daily life. And so, right at the threshold, the child may learn that most supremely important distinction, the distinction between intellectual assent to a system, and trust in a Person—the one the act of the intellect alone; the other the supreme act of the whole man. An act in which intellect, feeling and will are all alike engaged—the one *fides*, the other *fiducia*; the one *assent*, the other *trust*. Let me mention an illustration by which we may bring home to the child this distinction between faith in a system and trust in a person: which lies on the very threshold of the Creed. The miner has to go down into the mine—to let himself down by a rope: he look at the rope and says I believe that that rope is strong and sound—that is assent to a truth, but then he fastens the rope to the edge and then leaving all else; leans his weight on the rope, trusts the rope, and trusting it, swings out over the dreadful chasm. Now this is not a question of opinion, it is a supreme and vital act of the whole man: the faith by which God lifts us to Eternal life is a threefold strand: belief in a truth: and trust in a person: and the going out to him of our heart's deepest homage and affection. Christ comes to us and says, "Trust to me and I will save you, I will give you pardon for the past, strength for the present and a blessed hope for all the eternity to come,"—and leaving all else we may before have trusted in, our good or our ceremonial observances, or in any other of the rotten ropes by which men seek to climb to heaven, we lay hold on Jesus Christ as a realized, present, personal Saviour, and leaning our whole weight Him, trusting our whole weight on Him, trusting our whole eternity to Him we swing out over the dark abyss of a guilty past and an unknown future and we know that the strong cord of a Saviour's quenchless love will bring us at last to our Father's home.

(To be continued.)

"MALE AND FEMALE CREATED HE
THEM."

By REV. T. DE WITT TALMAGE, D.D.

(From the Ladies' Home Journal.)

Since my connection with the editorial staff of *The Ladies' Home Journal* many letters have come to me from its readers requesting me to devote an article to the question of "Woman's Rights." I have not responded to this desire because I did not feel the importance of the subject. The pressure, however, has continued, and at the suggestion of the editor of *The Journal*, I heed the wishes of my readers.

THE TWO EMPIRES OF HUMANKIND.—To me all discussions of the subject of "woman's rights" or the "superiority" of man over woman are as tiresome as they are uncalled for. God, who can make no mistake, made man and woman for a specific work, and to move in particular spheres—man to be regnant in his realm, woman to be dominant in hers. The boundary line between Italy and Switzerland, between England

and Scotland, is not more thoroughly marked than this distinction between the empire masculine and the empire feminine, so entirely dissimilar are the fields to which God called them, that you can no more compare them than you can oxygen and hydrogen, water and grass, trees and stars. All this talk about the superiority of one sex to the other sex is an everlasting waste of ink and speech. A jeweler may have a scale so delicate that he can weigh the dust of diamonds, but where are the scales so delicate that you can weigh in them affection against affection, sentiment against sentiment, thought against thought, soul against soul, a man's word against a woman's word? You come out with your stereotyped remark, the man is superior to woman in intellect, and then I open on my desk the swarthy, iron-typed, thunder-bolted writings of Harriet Martineau, and Elizabeth Browning and George Eliot. You come on with your stereotyped remark about woman's superiority to man in the item of affection, but I ask you where was there more capacity to love than in John, the disciple, and Robert MacCheyne, the Scotchman, and John Summerfield, the Methodist, and Henry Martin, the missionary? The heart of those men was so large that after you had rolled it into two hemispheres there was room still left to marshal the hosts of Heaven, and set up the throne of the eternal Jehovah. I deny to man the throne intellectual. I deny to woman the throne affectional. No human phraseology will ever define the spheres while there is an intuition by which we know when a man is in his realm, and when a woman is in her realm, and when either of them is out of it. No bungling legislature ought to attempt to make a definition, or to say, "This is the line, and that is the line." My theory is that if a woman wants to vote she ought to vote, and if a man wants to embroider and keep house he ought to be allowed to embroider and keep house. There are masculine women and there are effeminate men. My theory is that you have no right to interfere with any one's doing anything that is righteous. Albany and Washington might as well decree by legislature how high a brown thrasher should fly, or how deep a trout should plunge, as to try to seek out the height or depth of woman's duty. The question of capacity will finally settle the whole question. When a woman is prepared to preach she will preach, and neither conference nor presbytery can hinder her.

WOMEN WHO INJURE THEIR SEX.—I know there are women of most undesirable nature, who wander up and down the country—having no homes of their own, or forsaking their own homes—talking about their rights, and we know very well that they, themselves, are fit neither to vote nor to keep house. Their mission seems to be to humiliate the two sexes at the thought of what any one of us might become. No one would want to live under the laws that such women would enact, nor to have cast upon society the children that such women would raise. The best rights that woman can own she already has in her possession. Her position in this country at this time is not one of commiseration, but one of congratulation. The grandeur and power of her realm have never yet been appreciated; she sits to-day on a throne so high that all the thrones of earth piled on top of each other would not make for her a footstool. Here is the platform on which she stands. Away down below it are the ballot-box, and the congressional assemblage, and the legislative hall.

THE WOMAN'S BALLOT OF TO-DAY.—Woman always has voted and always will vote. Our great-grandfathers thought they were by their votes putting Washington into the presidential chair. No. His mother, by the principles she

taught him, and by the habits she inculcated, made him president. It was a Christian mother's hand dropping the ballot when Lord Bacon wrote, and Newton philosophized, and Alfred the Great governed, and Jonathan Edwards thundered of judgment to come. How many men there have been in high political station who would have been insufficient to stand the test to which their moral principle was put, had it not been for a wife's voice that encouraged them to do right, and a wife's prayer that sounded louder than the clamor of partisanship. The right of suffrage, as we men exercise it, seems to me to be a feeble thing. Take your husband for example. He is a Christian man, a man of intelligence. He comes up to the ballot-box and drops in his vote. Right after him comes a drunkard, or a man ignorant of not only what his vote means, but lacking in the capacity to even read the ballot in his hand. He drops his vote and it counteracts that of your husband. His vote means just as much as does that of the man of your home. But if in the quiet of home-life a daughter by her Christian demeanor, a wife by her industry, a mother by her faithfulness casts a vote in the right direction, then nothing can resist it, and the influence of that vote will throb through the eternities.

(To be continued.)

ARE YOU SAVED?

As a reminiscence of the visit to this Colony says the *Southern Cross*, South Africa, of one of the greatest preachers in the Anglican Church, we publish the following extract from a sermon preached by the Bishop of Derry in Capetown Cathedral. The sermon was reported in the *Cape Times*:—

My friends, it falls to the lot of those I suppose in my position who travel from place to place to find letters of spiritual advice, anonymous letters, advising the person who receives them, if he be a Bishop, or a priest, as to what he should preach in case he visits particular churches. A few days ago I received a well-intentioned letter of that kind—an anonymous letter. The writer said; "In Cape town, if you preach there in any of the large churches or elsewhere, you are an old man, you have come a long distance, ask the people whether they have found Jesus, ask them whether they are saved." I do not ask you these questions.

I do not ask whether you have found Jesus, and I will tell you why. Because I know perfectly well, I know as surely as I am alive, that Jesus has found you; found you in your Baptism, found you in Confirmation, found you in the offer of the Eucharistic gift, found you in the voices that surround you in a Christian land and a Christian community from day to day. He is the Good Shepherd. No road could be too rough, no mountain too steep, no path too intricate, no night too dark, for that strong, patient, gracious, enduring, divine, majestic, everlasting love of His. The Good Shepherd has found you, and if you will give yourself to Him He will carry you home rejoicing. Much less do I ask you, are saved? The question shows an ignorance of the Gospel.

The right words to use would be these, "Are you being saved?" The Lord adds to the Church daily those who are being saved. Salvation is not a mere outward thing. It is not a mere rescue from the flames of the distant hell. It is a salvation from yourself, a salvation from your sin. The question ought to run in this way, "Are you being saved? Are you being saved from your impurity? Are you being saved from your selfishness? Are you being saved from your spiritual pride? Are you being saved from evil tempers?" If not, you may answer the question, "Are you saved?" exact-

ly as you like, but you have not got the true salvation, and if the true salvation were merely answering yes to that question miserable salvation it would be, and scarcely worth having.

After all I preach to you this morning, and I shall preach to you this night, none other story, no other means of salvation than you have heard of a hundred, a thousand times within these sanctified walls. The doctrines of the Church to which I belong, a Church with 7,000 miles of stormy waters between you and its limits, is in all substantial exactly the same. There is a responsibility, is there not, even in the curiosity that leads us to come and hear a stranger? It is sometimes said that the most solemn thing in all the Gospels is the Gospel for this day's service. In it we hear of Jesus weeping over Jerusalem. Yes, that is a solemn thing indeed, and well may those who hear it, thinking of that city, say, "Save us from those tears." But I believe that there is another thing more solemn still in the Gospels. Do you remember how one came with a vain curiosity to question Jesus. He was glad that He was in his power, and he asked him many questions, and the Evangelist tells us he answered him nothing. And so we go on month after month and year after year, and sometimes a faint and flaccid curiosity stirs within us; we think we will go and read some strange book, or go and listen to some preacher we have never heard before. We do not hear the voice of Jesus in the book or from the preacher's lips, because we go in a spirit of vain curiosity, and if we cry as we hear to-day's Gospel, "Save us from those tears." may we not, as we look upon Herod and Jesus, say "Save us, Oh! save us from that silence."

MOVING.

In our cities especially there is a constant movement going on of families changing from one parish to another. No one knows how many people are lost to the Church by this process. Possibly we gain in a way as many as we lose from the fact that the Church idea is so loosely held by the denominations that we get many of those persons such as they are who hold that "one Church is good as another." Probably the loss on our part is due in a large measure to the want of specific training as to the plain duty of people removing from a parish. If indeed they have a right conception of the Church they will need no special instruction. Among the denominations it is the custom always to give a letter certifying to good and regular standing, but the singular thing is that many do not consider themselves members of the Church until they have presented their letter elsewhere. And unfortunately many of our own people act as if they were no longer members of the Church until they have presented their letter elsewhere. And unfortunately many of our own people act as if they were no longer members of the Church. And it is a shame and an injury to our own Church that the canon in regard to giving commendatory letters is not rigidly enforced. If this were always done a city parish would have some kind of a definite idea of how many communicants it had. The list in the parish register would more nearly correspond with the actual number, and the same person's name would not be counted in three or four parishes. This would help vastly.

The other thing is the duty of communicants and parishioners. When removing into a new location, they should at once make themselves known to the rector. They should attend the services, and take hold of any church work they can find with the feeling that they are members of the Church of Christ, and are as much at home in one church as another. And they should continue their offerings and their contributions toward the support of the parish

just the same in their new home as in the parish from which they came. And to do all this for the substantial reason that they are members of the Body of Christ, and not for the reason that the people are cordial and shake hands with them, and call upon them. How often it happens that strangers go to a church, and because they are not at once embraced by the congregation, go off with that dreadful remark that "they'll never go to that church again," when in fact they have not taken the least trouble to make themselves known either to the rector or any one else. In this whole matter the social question ought not to come in. With a correct idea of the Church what she does for us, and what we are to do for her, with an earnest and steadfast purpose to serve our blessed Master, we will feel ourselves at home in any parish in which our lot is cast.—*The Church News, Missouri.*

News from the Home Field.

Diocese of Nova Scotia.

BEAVER HARBOR.

St. James parish, with a new Rector (Rev. Rushford Aubrey Heath) new parish church, new matting on the aisles, new carpet in the chancel and a united people, is fast becoming one of the most thriving parishes in East Halifax. The rector, though but a year in charge, has by a thorough visitation, become acquainted with all his people and is esteemed by all. He has adopted the envelope system (The "Tungier Scheme" so called which bids fair to be a success each succeeding quarter showing an increase over its predecessor.

The rector holds four services each Sunday, with few exceptions; there being eight preaching places in the parish church every Sunday morning and evening alternating. The parish extends about twenty five miles along the coast. Evening service in the parish church is held at 7.30, and although the population is scattered, some coming a distance of three or four miles, the church is well filled. The services are bright and attractive and above all things reverent.

The church itself is one of the most beautiful to be found in any of our country places and only two or three hundred dollars is required to free it from debt. This amount, it is expected, will be wiped out next summer, after which it will be consecrated. Two churches have been built within the parish during the last five years and the energy displayed, both by priest and people, is worthy of commendation and imitation.

WINDSOR.

KING'S COLLEGE.—Sir, I understand the impression exists that King's College does not contribute towards the Home Mission Fund of this diocese. A friend of mine recently informed me that he had on several occasions been asked how it is that the names of the professors and others connected with the College do not appear in contributions to the fund. I shall be glad if you will allow me to say that this impression is erroneous. We take up an offertory on one Sunday in each year in our College Chapel for the Board of Home Missions, and for the last three years the amount forwarded to the fund has averaged about sixty dollars [\$60] per annum. It would appear that our annual contribution has been accidentally omitted from the published returns. Your obedient servant,

C. E. WILLETS, president.

Nov. 17th, 1893.

Diocese of Fredericton.

GRAND MANAN.

SIR,—I often look over the reports from the Diocese, but seldom see anything from Grand Manan. Being interested both in the parish and clergyman, I now wish to make a few remarks upon the work that has been done during the present Rector's time here. In spite of many difficulties that he has had to contend with he has labored unceasingly. When Mr. Covert came to this island there was but one church—the parish church—at Grand Harbour with very few members. Now it has a fair attendance. At Northern Head a very pretty church has been built, and it now has a large congregation, and a good Sunday-school in connection with it. A very good toned bell has been hung in each church. Mrs. Covert has superintended the Sunday-school of the parish church for the past five years, and also taught the Young Women's Bible Class. The attendance at this school has steadily increased, and more interest is taken in it than formerly. Much praise is due this estimable lady for the good work she has done here. Mr. Covert has taken a great interest in Temperance as well as Church work, and surely it will be said of him, as was spoken in the parable, "Well done thou good and faithful servant."

WATERFORD.

The clergy of the Kingston Deanery met in Chapter in the Parish of Waterford on All Saints' Day, Wednesday, Nov. 1st. Concurrently with this Session was held the quarterly meeting of the "S. S. T. U.," which assembled at 2.30 p. m. in the Church of St. John the Evangelist.

At this meeting the various Sunday-schools in the Mission were represented; and the President of the Union, Rev. S. J. Hanford, and the Rev. W. Burns, catechised, in turn, a class of children who, under the circumstances, acquitted themselves very creditably. Reports were presented by the nine clergymen present on the work and condition of the Sunday-schools in their respective parishes. These reports showed that the Association was making laudable progress in this important branch of Church work. The Rev. Allan W. Smithers was requested to prepare a paper on "The History of the Catechism."

A Missionary meeting was held at 7 p. m. in the Town Hall, under the chairmanship of the Rector, Rev. A. W. Smithers. The hall was filled to its utmost capacity, and was fully representative; no settlement in the Mission being unrepresented, the Rev. N. C. Hansen read the opening prayers, and after the singing of the hymn, "All Hail the Power of Jesus's Name," the chairman briefly explained the objects of the meeting, and introduced the speakers for the evening.

The following addresses on the needs of the Diocese were then delivered in the following order: 1, Rev. N. C. Hansen; The Need of Supporting the D. C. S. 2, Rev. E. P. Hurley; The Need of Parochial Endowments. 3, Rev. C. P. Hanington; The Importance of Sustaining Country Churches. 4, Rev. A. J. Crosswell; The Need of Home-born Men for the Sacred Ministry. 5, Rev. A. H. Week; The Claims of Home Missions. 6, Rev. W. Burns; The Importance of Supporting Missionary Work in the North West. 7, Rev. H. W. Little; Some Aspects of Missionary Work in Madagascar. 8, Rev. S. Jones Hanford; The Need of Redistribution of Parishes. At intervals stirring Missionary hymns were heartily sung by the choir and audience. The absence of Rural Dean Warnford through illness was universally regretted. The Dean was to have spoken upon a subject which is very dear to the heart of every Churchman in New Brunswick—The

Bishop Medley Memorial Fund. Some of our dissenting brethren were present, and evinced a lively interest in the proceedings of the house. The addresses were brief, to the point and eloquent, and were well received by those present. All present appeared to be deeply interested, and at times enthusiastic. The collection in aid of the B.H.M. amounted to \$6. At the close of the meeting "Onward Christian Soldiers" was sung, and the Benediction pronounced by the Rector of Upham.

On Thursday (All Souls' Day) there was a celebration of the Holy Communion at 8 a. m. in the parish church. The Rev. Allan W. Smithers was celebrant, assisted by the Rev. A. Weeks. The 'little brown church on the hill' was most tastefully decorated by the members of the Altar Guild. The altar was beautifully vested, and a floral cross and two brass vases of flowers on the altar were in themselves an object lesson suggestive of worshipping the LORD in the beauty of holiness. The musical part of the services were well rendered, and a goodly number received the Blessed Eucharist.

The question of the rearrangement of parishes was, by Episcopal request, discussed fully by the Deanery in Chapter, and a resolution coping with the difficulty was sent by the Secretary to the Board.

A warmly worded resolution of condolence was passed and forwarded to Dean Warnford. At evensong, the Rev. C. P. Hanington preached "Not Inelegantly" upon James I. 17, to a large and attentive congregation.

At the close of the proceedings informal, but graceful, reference was made by the clergy to the hospitality so generously extended to the Deanery and the members of the S. S. T. U. It is conceded from every point of view that the meetings held under the wing of the Deanery were remarkably successful, and well calculated to deepen the interest and to arouse the enthusiasm of every loyal churchman in the Mission in which the Conference was held.

Diocese of Quebec.

QUEBEC.

The Lord Bishop of the Diocese has issued the following Pastoral Letter to the clergy to be read to their parishioners in the church. It is accompanied with particulars of the totals given, in carefully prepared and business like schedules. The amount of work done is enormous and proves alike the energy zeal, and unwearied devotion of his Lordship to his diocese.

Quebec, November, 1893.

"My dear Friends,—At the close of my first year's work as Bishop in the Diocese of Quebec, I desire to thank God for all His goodness, and to thank you also for all your kindness.

During the year, besides preaching many Sermons and joining in many Services, I have presided over or taken part in innumerable Committees and other Meetings, at all of which I have received the utmost support and consideration from the Clergy and Laymen of the Diocese. For all this and much more I desire now to record my most emphatic and heartfelt thanks, because we have thus been enabled to accomplish together some really good work for the glory and praise of God.

I have also been permitted to consecrate Churches at Quebec [S. Matthew's], Peninsula, Gaspé South [S. James'], Malbaie [S. Peter's], Corner of the Beach, Hope Town and Pointe Bleue, Lake S. John, and Burial Grounds at Cookshire, Corner of the Beach, Hope Town and York, Gaspé Basin. I have dedicated the Chapel of Bishop's College, Lennoxville, and Churches at Black Lake, Thetford Mines and Richmond.

I have ordained the Rev. H. A. Brook and

the Rev. C. H. Brooks to be Deacons, and the Rev. H. A. Dickson, the Rev. H. E. Wright and the Rev. H. A. Brooke to be Priests; and I have confirmed, as the Record sent with this letter shews, 1035 Candidates, *i. e.*, 482 males and 553 female. This is a very great number out of a Church of England population of only 27,000, for it is nearly 4 per cent, and our prospects forward are brighter still. We must take care, of course, not to go merely by numbers; for the wondrous gifts of Confirmation will soon be lost, where there is no attempt to follow up the Sacred Rite by joining regularly in the Holy Communion of Christ's Body and Blood. Unless, therefore, Candidates are ready to be true followers of the Lord Jesus Christ, in His own appointed way, it is better for them to wait; but there ought to be every year at any rate a few in every Congregation ready to go forward and to serve God. Whenever therefore your Clergyman can gather together any Candidates, I shall always be glad to come amongst you, and with God's blessing, to do my part. And I would earnestly beg all who have been confirmed in by-gone years to come to our Confirmations, so that they too may renew their vows, and with a higher faith and deeper repentance, obey their dear Saviour's dying Command.

Wishing you all, my dear friends, every blessing. Believe me,

Yours very sincerely in the Lord,

A. H. QUEBEC."

The period covered by the *Record* annexed to the Pastoral Letter, extended from Sept. 18th, 1892, to Sept. 18th, 1893; and the parish or mission which takes first rank in point of number of persons presented, we find to be that of Rev. W. G. Faulconer, wherein no less than 97 persons received Confirmation. It consists of five stations, *viz.*: Lower Ireland, Upper Ireland, Adderly, Black Lake and Thetford; in all of which, save the latter, confirmees were presented. The second in rank is the Rev. G. S. Nicolls, M.A., (Shigawake, Port Daniel, L'Anse aux Gascons and Newport Point), in which the return shows 91 persons confirmed. In the Mission of Rev. H. A. Brooke, B.A., (Peninsula, Little Gaspé, Ship Head and Fox River), 46 received the rite; and in that of Rev. F. Boyle, M.A., (East Frampton, West Frampton, Standon and Cranbourne), 43. Good work also has been done in Waterville and neighborhood, to which the Rev. E. A. W. King, M.A., was only appointed in January last: yet 37 persons were presented from the three stations of Waterville, North Hatley and Eastis under his charge. The whole return shows cause for true thankfulness, and is strong encouragement for continued aggressive work in every parish and mission. "Forward! be our watchword."

Diocese of Montreal.

MONTREAL.

St. John the Evangelist.—The first of the winter series of parish entertainments in connection with this parish was held last Thursday evening in the parish hall. The room was well filled with ladies and gentlemen, who thoroughly enjoyed the programme, which consisted of the "songs of England." The entertainment was made additionally interesting by the Rev. Edmund Wood, M.A., the rector, who gave brief biographical sketches of the following composers: Shields, Wade, Bishop, Sterndale Bennett, Horne and Beethoven. Those who contributed to the evening's pleasure by singing were Mrs. McDougall, Miss Baker, Messrs. H. Spence, E. Alexander and A. R. G. Heward, whilst Mrs. S. Chadwick ably accompanied at the piano. During the evening Miss A. Howard gave two piano solos, her skill evoking hearty

plaudits. The successful issue of this entertainment augurs well for those yet to come.

St. George's.—On Sunday, 26 inst., St. George's Church will celebrate its golden jubilee of half a century. A sermon by the Bishop of Montreal will be delivered on the occasion. His Lordship has been advised by his physicians to abstain from any public effort for some weeks. The very Rev. Dean Carmichael, will, therefore, preach the sermon prepared by Bishop Bond. In the afternoon a gathering of the Sunday-school children, parents and friends will be addressed by the Bishop of Algoma, and Canon Dumoulin, rector of Toronto. The evening sermon will also be delivered by the bishop of Algoma. On the following Monday evening a continuation of the services will be held, to which all the clergy of the city and suburbs will be invited. This gathering will be addressed by the Rev. Canon Dumoulin. A sermon introductory to the jubilee was preached by Dean Carmichael on Sunday morning last. The offerings of the congregation are to be spent in the erection of a tower to St. George's Church, and the construction of approaches to the church.

REV. L. N. TUCKER M.A.,—The high esteem in which Mr. Tucker is held by the Bishop of the diocese and the clergy of the city was evidenced at the meeting held last week to present him an address and a beautiful silver Communion service [pocket] ere he takes his departure for his new field of labour. The Bishop himself presented, and the following address was read:

Reverend and Dear Sir,—We the undersigned Bishop and clergy of the diocese of Montreal desire to place on record our hearty congratulations and good wishes on the occasion of your appointment to the rectory of Christ Church, Vancouver, B. C., where we feel confident that you will do a great work for the glory of God and the adornment of His Church. At the same time we deeply regret your removal from amongst us. We have been much gratified by the ability with which you have filled the important position of secretary of the Provincial Synod of Canada, clerical vice-president of the Montreal Diocesan Sunday-school Association, secretary of the monthly meetings of the Bishop and city clergy of Montreal, and member of numerous synodical and other committees. Your successful and judicious organizing of useful Church work, your scholarly and instructive sermons and lectures, and your devoted and exemplary life as a minister of Christ, have made you a power for good in our midst; while your always able and ready helpfulness, your brotherliness and loyalty of spirit have endeared you to all who have been associated with you in your many good works.

We must reluctantly bid you farewell, and we pray that the blessing of God may abundantly rest upon you in your new sphere of usefulness.

The address is signed by His Lordship the Bishop; James Carmichael, D. C. L., Dean of Montreal; Lewis Evans, M. A., Archdeacon of Montreal; J. G. Norton, D. D., Canon; W. Anderson, Canon; J. Ellegood, B. A., Canon; William Henderson, D. D., Canon; J. Empson, M. A., Canon; J. Fulton, M. A., Canon; Wm. Lennox Mills, B. D., Canon; Edmund Wood, M. A.; W. J. Dart, M. A.; J. Gilbert Baylis, B. D.; H. J. Evans, M. A.; J. H. Dixon, E. McManus; J. Frederick Renaud, G. Osborne Troop, M. A.; Henry Kittson, M. A.; John Ker, D. D.; W. Sanders, M. A.; G. Abbott Smith, M. A.; Thomas Everett, R. Hewton, M. A.; T. E. Cunningham, M. A.; E. Burchell, M. A.; Elson J. Rexford, M. A.; Henry Gomery, D. Larivière, B. A.; S. Massey, George Johnson, W. H. Garth, B. A.; W. A. Mervyn,

C. Cameron Waller, B. A.; H. Jokill, B. A., and J. A. Elliott, B. A.

His Lordship the Bishop of Montreal, the Very Rev. Dean Carmichael and the Rev. Canon Anderson also addressed Mr. Tucker in feeling terms.

Diocese of Algoma.

INSTRUCTIONS FOR STUDENTS AND CATECHISTS IN THE CONDUCT OF SERVICES.

The following general Regulations are laid down for the guidance of all Students and Catechists working in the Diocese of Algoma:

(1) No Student or Catechist shall read any portion of the Communion Office, or stand at the Holy Table except for the sole purpose of receiving the alms, after which he will return to the desk.

(2) No Student or Catechist shall pronounce any Benediction or Absolution, but will close the service, if Morning and Evening Prayer has been already said, by the following prayer, said kneeling at the desk:

The Lord bless us, and keep us; the Lord lift up the light of His countenance upon us, and give us peace, now and for evermore. Amen.

(3) Students or Catechists shall wear a surplice upon all occasions when conducting divine service.

(4) In all the public offices of the Church Students or Catechists shall confine themselves to the Book of Common Prayer and other Prayers appointed by due authority.

(5) Before taking any service, the Lessons of the day should be carefully read over, to secure their reverent and clear enunciation.

(6) The sermons used must be of a plain, non-controversial character, dealing with the great primary foundations of Christian doctrine and practice. Students or Catechists are not at liberty to teach on controverted matters in the churches to which they are sent.

(7) Students or Catechists shall use sermons authorized or provided by the Bishop or Incumbent in charge. They may, however, use such sermons as the groundwork of their own sermons, clothing with their own words the themes and thoughts suggested by them in simple and devotional language.

The following works are recommended:

Sermons on the Epistles and Gospels (S.P.C.K.).

Sermons for the People (S.P.C.K.)

Sermons for the Christian Year.

Alford's Sermons.

Wilnot Buxton's Sermons.

Haro, Village Sermons.

Benham, Sermons for the Church's Year.

How (Walsham), Plain Words.

Woodford (Bp.), Sermons on the Old Testament.

Woodford (Bp.), Sermons on the New Testament.

(8) Students or Catechists are not permitted to alter the ritual methods usually observed in the congregations to which they are appointed.

(9) Students or Catechists shall in all cases of doubt or difficulty consult and defer to the Incumbent under whose supervision they may be working.

(10) Students or Catechists shall carefully fill up the blank forms of report furnished them, and forward them duly signed to the respective Incumbents on the last day of each month.

(11) Students or Catechists should always bear in mind throughout their ministrations that they are the servants of God and His Church, and should therefore strictly avoid any self-assertion or obtrusiveness in their manner of leading the devotions of the people.

DUTIES OF WARDENS AND SIDESMEN.

[1] The Incumbent and wardens of the Church are a corporation for the administration of the affairs thereof.

[2] The wardens and sidesmen must be members of the Church in good standing and communicants, and they shall, all things being equal, attend every regular service of the Church and maintain order therein.

[3] The wardens, or, in their absence, the sidesmen, shall take up the offertory.

[4] The clergyman's warden shall see that everything in the Church is in order for the due performance of divine service.

[5] He shall also see that the local quota of the Incumbent's stipend is regularly paid at the beginning of each month, taking receipts for the same in a book provided for the purpose.

[6] The people's warden shall have charge of the temporalities of the Church.

[7] He shall also be the treasurer of all local general funds of the Church from whatever source, save and except those of the branches of the W. A., and other special organizations, duly authorized, and shall administer such funds with due regard to economy and the welfare of the church.

[8] Churchwardens and sidesmen shall see that visitors and others attending divine service are provided with seats and books, and inform the incumbent of new adherents, members having fallen sick, etc.

[9] The wardens shall render due account of their management at the Easter vestry following their accession to office, and shall hand over all moneys and books to their successors.

The Bishop of Algoma acknowledges with many thanks the receipt from A. F., New Brunswick, of \$2; also during his absence in England of \$20, under date of July 19th.

Diocese of Rupert's Land.

SOMERSET.

On Sunday, Nov. 5th, the English Church people held their Harvest Services in the afternoon at Swan Lake. The little church was very prettily decorated with grains and fruit, and there was a very good attendance. An appropriate sermon was preached by the Incumbent, the Rev. A. Tansey. After the service there was an administration of the Blessed Sacrament. In the evening the Church people of Somerset held their Harvest Service in the school-house, and a good number turned out to hear the Rev. A. Tansey preach a very good sermon on the blessings of Harvest and our need of thankfulness from Genesis viii., 22.

The offertories at both services were on behalf of the Home Mission Fund of the Diocese of Rupert's Land.

The week before last the Rev. J. H. Sykes of McGregor, was visiting the Rev. A. Tansey, and during his visit the Baptism of the little daughter of the Rev. A. and Mrs. Tansey in St. Stephen's church, Swan Lake, took place.

The English Church Parsonage is expected to be completed in about a month's time, and it will be a good structure and a benefit to the whole Mission, and more so to the clergyman and his family who have been in the district more than a year and have not had a home during this time, and have had to move their things no less than four times; but they still need about \$100 to complete this house for the winter.

On Tuesday evening, October 31st, a very successful entertainment was held in the school-house, Somerset, by the English Church people on behalf of the Parsonage Fund.

Diocese of Columbia.

VICTORIA.

Members of the Anglican Church in this city must regard with satisfaction the signs of progress and increased energy amongst the laity, which were demonstrated last evening in a meeting held at Christ Church Cathedral school for the establishment in Victoria of a branch of the Canadian Church Union, with the primary object: "To unite communicants of the Anglican Church in Canada for the restoration of the full use of the book of Common Prayer." The new branch has started under most favorable circumstances, the following clergy being present: Canon Beanlands, Rev. S. C. Scholefield, Rev. J. B. Hewetson, Rev. W. H. P. Arden and Rev. E. F. Lipscombe, and over thirty-five communicants signing the roll. Hon. Colonel Baker was elected president, and Mr. P. H. Marshall vice-president. Under the guidance of such capable officers there is every reason to believe that the Canadian Church Union will be the means of materially strengthening and upholding the Anglican Church in this diocese. The Secretary, Mr. H. O. Litchfield, will be pleased to give every information to any member of the Church desirous of joining.

Correspondence.

To the Editor of the CHURCH GUARDIAN:

The article on Union with Nonconformists in THE GUARDIAN of the 8th, signed by Montague Fowler, has this sentence:—"The baptism given by Judas was the baptism of Christ, and therefore the Primitive Church did not re-baptize those who had been baptized by St. John the Baptist, &c." It seems almost as if the writer in making this statement was suffering from a lapse of memory. In the 19 of the Acts 2-7 we have a record somewhat different. St. Paul on coming to Ephesus found certain disciples, and asked them "have ye received the Holy Ghost since ye believed?" They answered "we have not so much as heard whether there be any Holy Ghost." He asks again "unto what then were ye baptized?" Answer "unto John's baptism." St. Paul said "John verily baptized, &c., &c.; and when they heard that they were baptized in the name of the Lord Jesus."

This is one case of re-baptizing. The questions of baptism and re-baptism in various forms and under varied circumstances caused, according to Bingham, endless contentions in the Primitive Church, and to this day almost the same contentions exist in the several congregations who profess Christianity, each adopting that form of profession they think proper. We hold to our own as laid down in our prayer book—the Romanists in many points differ from us; and Nonconformists again differ—and we must agree to have it so.

J. W. H. ROWLEY.

Yarmouth, Nov. 13, 1893.

To the Editor of the CHURCH GUARDIAN:

In THE GUARDIAN of the 8th is published the report of the Missionary Conference at Yarmouth. In the paragraph under the heading "District and Foreign Missions," your correspondent refers to my action in withholding a paper intrusted to my care by my friend, Mr. Cundall, of Charlottetown, P. E. I., in not presenting it for inspection before it should be read. Mr. Cundall through illness was unable to be present himself, and I did not think that it would be treating him with that consideration

due to a person who had been asked to prepare a paper on a particular subject assigned to him, and then to submit that paper to examination by a committee with power to mutilate, bowderrize, or altogether reject it. Moreover I had reason to suspect (and my suspicions have been subsequently confirmed) that the appointment of that committee was suggested with special reference to Mr. Cs. paper. A little agitation was felt in consequence of Mr. Cundall's opinions being well-known about the mismanagement of Diocesan finances, and the committee was appointed to examine the papers of *absentee* authors, irrespective of the fact that they might have an agent to represent them and to read their paper.

Your correspondent in the paragraph referred to gave a report of the remarks of the Bishop in the matter; and he added this remark of his own, "in this view the whole Conference concurred, and all felt profound regret at the 'unjustifiable action' Mr. Rowley had taken in the matter." Now he had no means of knowing whether all felt profound regret or not. I think on the contrary some felt relief, not knowing what the paper contained, but fearing there might have been in it something disquieting; at all events there was no *whole concurrence* shown or expressed, either by individual remark or collective vote. By what intuition your correspondent arrived at this conclusion he does not vouchsafe to tell us. His righteous regret charges me with "unjustifiable action;" in that expression launching out a sort of *male dictum* to disparage me in the opinions of those who may read his report. He had no means of knowing whether my action in withholding the paper in my possession was unjustifiable or not; there were motives of delicacy and honor which I felt justified me in what I did, and I have the pleasure of knowing that Mr. Cundall entirely approved of my course, and thanked me for preserving him from the undignified position of having his paper examined and corrected like a school boy's essay.

Mr. Cundall had been asked to prepare a paper on a subject provided for him, which with others on the syllabus "had been carefully prepared by the Bishop and Rector" (of Yarmouth). In this syllabus no mention had been made of reserving to the Conference any right of appointing an Examining Committee, and when the implied conditions of the compact were altered, of course any party thereto had the privilege of withdrawing. Hence my action with the paper in my charge. Again I should like your correspondent to explain why my conduct should be considered "*unjustifiable*," more than that of others who not only never prepared the papers they agreed to, nor condescended to make any explanation of their neglect in not doing so. My contention in speaking on the matter was, that if any papers were to be examined, *all should* be, and not alone those of absentee authors, as there was no natural reason to suppose that the papers of absentees would contain anything more objectionable than the papers of persons present to read them themselves. Mr. Cundall was I believe, the only layman asked to prepare a paper—the subject was given to him by Bishop and Convener of the Conference, and Bishop and Convener took the action which rendered Mr. Cundall's paper of none effect as far as the Conference was concerned. If any more of such Conferences are got up I would advise our clerical brethren not to attempt any similar action, for assuredly I don't think any layman of ordinary intelligence will submit to any previous inquisition of his paper.

J. W. H. ROWLEY.

Yarmouth, Nov. 13, 1893.

BE not faint-hearted in misfortune. When God causes a tree to be hewn down. He takes care that His birds can nestle on another.

"EVENSONG."

NAPANEE, NOV. 16, 1893.

To the Editor of the CHURCH GUARDIAN:

SIR,—Will you kindly allow us the use of your columns to say that, in deference to the wishes of some of our correspondents, it is proposed to print an edition of "Evensong," *omitting the Cross* which appears upon the first page of the sample copy sent to the clergy of the Dominion a short time since. Those who prefer this edition will please write the words "without Cross" upon the face of the order blank.

When possible we will select hymns common, taken from works in general use in this country, giving the proper number for each book. Later on we shall ask for suggestions from our subscribers, to help us make a selection the most satisfactory to the greatest number.

Although December 1st is the date before which all orders should be sent in, we have not received as yet sufficient encouragement to warrant us in undertaking the publication of the leaflet. The warm letters of appreciation, however, that have been sent us by those who have had experience in using this means of popularizing our services, lead us to think that many other congregations, if they would try the experiment, would soon feel the benefit, and find that the leaflets quickly pay for themselves.

We may add that our Chapter derives no pecuniary benefit from the publication of the leaflet. Yours truly,

ARTHUR JARVIS, *Warden*.
G. F. RUTAN, *Director*.

St. Mary Magdalen's Chapter, Brotherhood of St. Andrew.

THE CATHEDRAL PROBLEM.

To the Editor of the CHURCH GUARDIAN:

SIR,—Your correspondent, "A Lay Delegate," need have no apprehension that Christ Church Cathedral will be hastily sold by the congregation. If the congregation ever seriously discuss the matter, it will probably be in the distant future; and no such sale could be effected without the signatures of the Bishop and the Rector for the time being.

Although some have suggested the sale of the site, I believe that none have thought of selling the Church. On the contrary their idea seems to be, that all the carved stones in the Church should be numbered and marked, and the building removed and re-erected on Sherbrooke street, without alteration, excepting that the perishable Caen stone of the exterior should be replaced by Ohio stone (as has already been done to some extent.) It is affirmed by the advocates of this proposal, that the sale of the present site would not only cover all the expenses of the change, but would leave the future Cathedral in perfect condition, and with an invested surplus as an endowment which would bring in from \$5,000 to \$7,000 a year. Were this carried out successfully, it would place the Cathedral for all time in a position of great influence and usefulness. But attractive as this proposal may seem, there are almost insuperable difficulties in the way. The change would deprive the congregation of their Church for probably two years. It would remove the Cathedral from its present site, which, although no longer advantageous for a family Church, is beyond comparison the best site in the city for a Cathedral, being on the main line of the street cars, and central to all the residential parts of the city, east and west and north. Nor would it be easy to find any adjacent site on Sherbrooke street with a foundation capable of bearing the stone spire of the Cathedral.

Your correspondent writes, "It is a fact well-known that the financial condition of the Cathedral has, during the time Canon Norton has been the Rector, been more satisfactory than for many years previously, if indeed ever before." He doubtless refers to the payment of old debts, the carrying out of extensive restoration works, and liberal contributions to Diocesan objects during the past nine years. But the Cathedral authorities make no secret of the fact that these gratifying results have been accomplished by perpetual special appeals of the most pressing character, which have unduly taxed the liberality of the Cathedral congregation, and have deterred many strangers from joining the Church. The Cathedral is in no present difficulty. On the contrary, its position has been steadily improving year by year. But the trouble is as regards the future. The high pressure system which has prevailed for many years cannot longer be maintained without serious detriment to the work of the Church; and it has already in part been discontinued. On the other hand, restoration expenses and greatly augmented city charges must be a heavy annual addition to the running expenses of the Church for an indefinite number of years to come.

By applying to the needs of their own Church, the offerings which they have been in the habit of giving annually to the Diocesan Mission Fund, the City Mission Fund, the Church Home, and other Diocesan objects, the Cathedral congregation could at once meet the difficulty. But the Rector has recently been appealing to the congregation to allow no anxieties as to their own affairs to diminish their offerings to God's work in the Diocese. It is certain that in this matter the congregation will feel with their Rector that however much they may love the Cathedral, they exist as a Church for higher objects than maintaining a building, and paying excessive city charges.

Considering that the difficulty is not any sudden loss or emergency, but an annual charge, it should be met if possible by an annual provision. The most satisfactory way of making the required provision would be by endowments. Let the Cathedral stay where it is: but endow it. No one wants to interfere with it in any way, if this can be done. Surely there are persons of wealth in the Diocese who love the Mother Church, and who will respond to the appeal for endowments. The Cathedral General Vestry passed the following resolution, which was published in the newspapers a few years ago, and which embodies the views of the congregation upon the subject:

"Whereas Cathedrals and other Churches in England have been maintained for centuries in good condition and efficiency by Endowments for the maintenance of the Fabric, Choir, and Clerical staff; and whereas it is expedient to preserve in like manner our own beautiful Cathedral and Parish Church; Resolved, that the Wardens be advised to print, with their Report, Forms of Bequest for this purpose."

Yours truly, X.

The Spokane Churchman says:

During the past four months our Bishop had visited nearly every settlement in this Jurisdiction and has found a great many families, both among the oldest inhabitants and newcomers, who have never had the privilege of Christ's services and Sacraments, and who, if added to the great number already accounted for, would bring the Church growth in our state up to nearly one thousand per cent.

"Anglicanus clerus stupor mundi" such was the praise bestowed upon the English clergy in the time of Charles II. Divines from the continent flocked to England to learn the art of preaching.

THANKSGIVING.

Joy is of many grades. Man is like an orchestra and as the music of each different instrument is distinctive, so is the Joy of each different faculty.

Complete joy is the harmonious joy of all.

Man is an animal. There is a joy of his animal nature. It may be perfectly innocent, harmless and healthful. It is seen in the mere animal spirits of a healthy boy. Blessed is the man who so keeps pure and strong the joys of his childhood.

There is a joy in the social faculties; in the interchange of life with life; in commingling the joy of the animal life with that of others; in certain phases of intellectual activity. This we commonly call pleasure.

There is a joy of the affections: a joy of home; a joy of giving and receiving the tokens of love. This joy we commonly call happiness.

There is joy in the spiritual nature; a joy in conscience satisfied because of burdens bravely borne or duties faithfully performed; a joy in reverent uplooking to one worthy of the love that reveres; a joy in awe, that fears but dreads not, bids the soul draw near; a joy, therefore, in worship. And this joy strikes its highest note when it is conscious of God, has reached him, tabernacles in Him, dwells in the sacred place of the Most High, and abides under the shadow of the Almighty.

This is to rejoice in the Lord, and this is the highest joy of all. We call it bliss or blessedness.

This joy is independent of and superior to all our sorrows. It sings in the heart of the captive, and illumines the face of the sick and dying. It peoples the cell of the solitary, and makes the lonely life rich with a divine companionship. It converts home into a porch of heaven. The lessons of love learned of husband and wife, parent and child, are then seen to be but primary lessons; the immeasurable length and breadth and depth and height of human love carry therewith a prophecy and suggestion of the love of God which passeth knowledge—a love that wipes away tears from the eyes and turns sorrow into a joyful thanksgiving.

He that rejoices in the Lord rejoices at all times. The blessedness of his higher life irradiates all his lower life. It converts the joy of animal spirits, of social pleasure, of domestic happiness, into gratitude. No man knows the deeper, richer, and more enduring joy who does not know the joy of the spiritual nature; he that knows that joy, the joy that is in the Lord, knows the highest joy, and always has a thanksgiving day—and is always ready—in every way and at all times—to give thanks unto the Lord.

"Although the fig-tree shall not blossom, neither shall the fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, will enjoy in the God of my salvation."—*Union*.

The Rev. H.H. Oberly of Christ Church Elizabeth N. J. reports having received forty converts from the Roman Church during the last twenty-five years. During the same time he has lost only one parishioner to the Roman Church and that person was a convert frightened back to the Roman fold.

Our Roman friends blow their trumpets so lustily over an occasional convert [especially if they have wealth and social position] that it is good to hear "the other side of the story once in a while."

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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

Address Correspondence and Communications to the Editor, P. O. Box 504, Montreal. Exchanges to P. O. Box 1968. For Business Announcements See page 15.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post Office—whether directed to his address or another, or whether he has subscribed or not—is responsible to the publishers for the subscription price thereof.
2. If any person order his paper discontinued he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, *whether it is taken from the office or not.*
3. The following conditions form part of all Subscriptions to the CHURCH GUARDIAN:—
 - (1) They are continued from year to year, *unless* notice be given to the contrary *before* the expiration of the current year and all arrears be paid.
 - (2) Discontinuance cannot be made at any moment—the subscription is *annual.*

CALENDAR FOR NOVEMBER.

- NOV. 1—ALL SAINTS.
 “ 5—23rd Sunday after Trinity.
 “ 12—24th Sunday after Trinity.
 “ 19—25th Sunday after Trinity.
 “ 26—26th Sunday after Trinity. [Sunday next before ADVENT.] (*Give Notice of St. Andrew's Day.*)
 “ 30—ST. ANDREW'S DAY.

NOTES ON THE EPISTLES.

BY THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

(Author of "Arrows for the King's Archers," etc.)

TWENTY-SIXTH SUNDAY AFTER TRINITY.

"The Lord our Righteousness"—Jer. xxiii, 6.

1.—The Gospel for this, the last Sunday of the Christian year, records the remarkable testimony of "those men who had witnessed the manifestation of Divine Power, showed by Christ in the miracle of the loaves, that He was of a truth "that Prophet which should come into the world." It is in this connection then that the appointed Epistle is Jeremiah's great declaration of the Messiah's advent. We have thus in one view the source whence the expectation of Messiah was derived, and also the confession of mankind that this expectation had been realized. First the prophecy, then the miracle, then the confession that in the Son of Mary the prediction had been fulfilled. And thus in her wisdom the Church would "stir up" the wills of her faithful ones to meditate upon and strive seriously to prepare for the Second Advent of the Lord, our Righteousness, for which we now wait in patience and hope. This passage was one upon which the hopes of the older Israel

were built up—that a great Prophet should come into the world to confer upon mankind such blessings as they had never before received. "The days come." Thus did the older Israel live as it were in the thought and hope of the future. The "days" were spoken of as near at hand by the Prophet, although yet far away by many hundreds of years. Faith brings that near which by nature is yet distant. And so with the other Advent for which the Church prays and waits. It is to be regarded as "at hand" by the faithful. The "morning cometh." For "one day is with the Lord as a thousand years," II Pet. iii. 3.

II.—The words of this prophecy is full of inspiration and promise. They accurately describe the Messiah's dignity and office. "A Branch"—the well-known emblem of Messiah—a branch of the stem of David. The Messiah to be of a particular family and line of descent. Abraham—David—Mary, The Patriarch—the King—the Virgin. A Jew—a Prince—Immaculate—these were to be characteristics of the Messiah in His earthly descent. A branch grows. Progress to be an essential feature of Messiah's influence and kingdom, as well as of the dignity of His Person. Unmarked at first, a bud, then a branch, then a mighty growth shadowing the nations, St. Mark iv, 32. A *righteous Branch—righteousness* the distinctive feature of the new King and of His government. Not power of arm, or subtle policy, but "Holiness" the irresistible and attractive energy of the Lord. His people to be "trees of righteousness, his own planting, Is. lxi, 3. He is "Jesus Christ the righteous, I St. John ii, 1: 2. Christ is King. His throne is for ever. His rule is based on justice and right and true judgment. The tyranny of evil, of wrong, of oppression, of false judgment, of passion and lust of power receives its check in Christ. Before His approach the dark, foul flood recedes, and light and peace and joy spring up. Wrongs are redressed, the feeble and the poor are protected. Right asserts itself, and even devils acknowledge the authority of the Incarnate Son of Mary. History proves this on every page. Christ reigns to-day the greatest power of the ages, the only throne that survives faction and anarchy, and the despotism of earthly rulers, the changes of time, and the upheavals of evil and anarchy and unrestrained lawlessness. Christ reigns and prospers. The frontiers of His kingdom are ever enlarging themselves. New nations re-born in Baptism press into her fold. The idols fall before the Cross. Slowly but surely India, China, Africa, and the islands of the sea, have found the Messiah. The kingdom of Christ not only lives, but grows—prosperes.

The blessings of Messiah's reign were to be salvation and safety. The confession of man kind is favorable to Christ as *the Benefactor of Humanity*. His touch is upon everything for good—laws, customs, social usages, the intercourse of nations. The world may say with Julian the apostate, "Nazarene thou hast conquered!" To estimate aright the worth and work of Christianity during the past twenty centuries we must try and imagine what would have been the condition of the people to-day if Christ had never become man. To test the real value of even a small light in a dark room the best plan is to remove the candle for a moment. Would life be more tolerable or more possible; home more secure; society more pure; physical life more healthy; men's habits more praiseworthy and conducive to real happiness without the influences—such as they are—even at their feeblest, of the Church of Christ? Christianity is the one force that dares to grapple with the animal in man—to tell man the truth about himself, and open to him a road to perfect righteousness and pure happiness. Christ is the one teacher who has laid his hand upon humanity in its degradation and said, "I will be thou clean."

III.—The most interesting and remarkable part of the prophecy is "The Name, by which He shall be called, The Lord our Righteousness," that is JEHVOAH our Righteousness, Jehovah the great "I am." The essential Godhead of the Messiah is thus declared. The Divinity of Christ is definitely asserted. Christ is Jehovah: Christ is our "righteousness" in that by becoming man. He works out for us a perfect righteousness. "Christ is made unto us Righteousness." I Cor. i 30. He quickens in us a new and holy life. By union with him through the sacramental life of the Church his righteousness, not transferred or imputed, but imparted to us, and righteousness and happiness restored to the soul when the means of regeneration shall have done their perfect work.

The redemption "of Israel out of Egypt," the great event of Jewish history, was to be eclipsed by the greater redemption which God comes to accomplish through the incarnation of His Son.

IV.—Thanks should be given to God for this unspeakable gift. Then we should give a glad welcome to Him who brings to a fallen world grace and peace and joy. His Divine as well as His human character to be recognized, adoration is to be rendered to Him as God—obedience as king—a living expectation of this return is to be cherished. His righteousness is to be wrought in us daily by the operation of the Holy Spirit: So that he may live in us, and we may live by faith of Him, who thus loved us and gave Himself for us!

EDITORIAL NOTES.

MOTHERS UNION.—We are indebted to Mrs. Boomer for her prompt assistance in reply to our enquiry for information as to this organization; and thank her also for further particulars furnished to us. We find that the object of the Association is to awaken "in mothers a sense of their great responsibility as mothers in the training of their boys and girls, . . . and to organize in every place a band of Mothers who will unite in prayer, and seek by their own example to lead their families in purity and holiness of life." It was established first in the Diocese of Winchester with the cordial sanction and approval of the Bishop of the diocese, and has spread with considerable rapidity into other dioceses. Its membership is threefold: (1) Mothers in all ranks of life; (2) Ladies who subscribe a fixed sum (one shilling in England) and are subscribing members, and (3) Associate members, who may be married or unmarried ladies, members of the Church of England, and who (also subscribe 1s., and) apparently form the governing or directing body. Their duties are (1) To assist in Mother's meetings; (2) To explain the object and principles of the Mother's Union; (3) To visit the Mothers in their own homes, and to help them as far as they can to train their children in a Christian manner; (4) To keep a list of the members, with the date of their enrollment, and (5) Through a chosen member called the *Presiding Associate*, to generally superintend the work of the Association. Each member is furnished with a card containing prayers, etc., and the members meet at stated periods for work, prayer and profitable and friendly intercourse.

THE ST. ANDREW'S GUILD is another distinctively Church society which we learn is spreading in the Western Ecclesiastical Prov

ince. It is very similar to the Brotherhood of St. Andrew, having virtually the same rules of prayer and service; but its aim is more general; "the extension of Christ's Kingdom" and it therefore embraces both men and women in its membership, which is divided into three classes: *Ordinary*, who do not pledge themselves to work; *Active*, who take the pledge of the Guild, and *Honorary* members. By making the pledge optional, and by having three classes of members it is hoped to unite all young people of worthy character in one strong society for the spread of Christ's Kingdom. It is a *Church of England* YOUNG PEOPLE'S SOCIETY and ought to receive support in preference to undenominational organizations. Why will clergy and laity alike rob the Church of that energy and life which is her due from her own baptized children by throwing these in favor of what are in reality sectarian or denominational, and antagonistic schemes? We need not name them: they are well known, and as a rule are mere reproductions in whole or in part of some prior existing distinctly *Church* organization, whose principles they coolly filch, and then *pose* as the discoverers and original developers thereof. To those in the Church—who, misled for example by the hallucination that it can be worked in harmony with Church methods and teaching, favor the extension of the Y. P. C. E. S.,—we would recommend the *St. Andrew's Guild*, further particulars as to which may be obtained from the Rev. Geo. Rogers, B.A., Winnipeg; or Mr. O. Cheney, Brandon.

The secular papers announced a few weeks ago that the clergy of the Church of England in Montreal (city) had decided to adopt the International Leaflet adapted, in order, it is said, to obtain the benefit of a Weekly Lesson for teachers from the Rev. Mr. Rexford. Strong opposition was made to this retrograde and inconsistent step by one at least of the clergy present, a leading dignitary of the diocese. Doubtless the usual platitudes as to the International system were advanced and its praises sung in eloquent terms. The admiration, however, felt for it by a certain school of thought on this side of the line is not apparently general in the States. From time to time we have referred to objections taken to the system, especially from a Church standpoint, and these objections appear to have taken form in positive (and as we take it to be *general*) action against the system, described as "the hop-skip-and-jump method of procedure." *The Churchman* of New York of 18th November says:

Dissatisfaction with the International Sunday-school Lessons has been frequently expressed during the last decade. At last it has culminated in a call signed by many prominent men of all denominations, for a meeting to form the Bible Study Union. The meeting is to be held in the Collegiate Dutch church on Fifth avenue and Forty-eighth street in this city, in the afternoon and evening of Thursday, Nov. 23. The meeting at 2 o'clock in the afternoon is for consultation and organization. The one at 8 o'clock in the evening will be a mass-meeting, to be addressed by the Rev. Dr. Greer, of St. Bartholomew's church; the Rev. Dr. Bradford, of Montclair, New Jersey, and others. It seems likely that the Blakeslee Graded Lessons will be adopted by the lesson committee as the official lessons of the Union. This excellent system of

lessons, which has been steadily winning its way without external help, has recently been edited by the Rev. Drs. Greer and McGrew, of this city, for use in the Church, and adapted as far as possible to the Christian Year. A casual examination of this edition shows that it has been wrought out closely on Prayer Book lines and embodies the Collects and the Catechism. At the same time, it has lost none of its clearness and freshness as a presentation of an outline of the Life of our Blessed Lord. The Blakeslee system is so orderly and contracted that one cannot help contrasting it with the hop-skip-and-jump method of procedure which is so marked a blemish upon the International Lessons.

We look upon the formation of the Bible Study Union as marking a new era in Sunday-school instruction in this country.—*The Churchman*, N. Y.

LITURGICAL SERVICES.

Nonconformists at home are many of them shewing an anxious desire for the adoption of liturgical forms of services,—if not for a return to the old forms of worship which once upon a time they despised and rejected. Thus Presbyterians in Scotland are among the foremost in entertaining this laudable desire, and are apparently fast approaching the time when their wishes in this respect will be realised. The discussions on the subject everywhere indicate, of course, the utmost diversity of opinions, some of which are the results of prejudice rather than of reason and of spiritual perception. In every debate is reiterated the necessity for the "worship of the heart," and set forms of prayer are disparaged as being mechanical things, and therefore tending to obscure this necessity on the part of the worshipper. In the next place, it is said that familiarity breeds contempt, and that the objections to all forms is that when you get thoroughly conversant with them you are apt to lose their spirit. These, however, are two assumptions which are by no means well-founded. Set forms need never destroy heart-service. The essential of prayer lies not in the manner of the prayer, but in the desire of the suppliant. It is common enough to hear people speak in admiration of what they call a "beautiful" *extempore* prayer, and of the fervency with which it was uttered. Yet this may be only to suppose that we shall be heard for our "much speaking." The greatest of hypocrites have sometimes been able to pray the most beautiful and fervent of prayers. Among the prayers most acceptable to God have doubtless been some that never found expression in audible words,—prayers that are deep down in the soul, not on the lips. To suppose that the nicely prayed eloquent prayer is the best, is to attach the efficacy of prayer not to God, but to us who pray; and then it follows that the man who can clothe his prayer in the best language, and utter it with the greatest amount of fervent energy, is the most blessed in consequence. But this is a heathen conception, and one that must place the "poor" of Christ's kingdom at a sad disadvantage. The human will and desire are more than all words and agonisings, and the will and desire to pray to the Father in Heaven may be evidenced as surely by the use of a Liturgical form, as by the best attempt at originality in creating for oneself what is after all only a form of words expressive of a faith and trust in One, who knows well all our needs long before we ask Him. This being so it matters not therefore whether prayers be said or "sung." The assertion that the Prayer Book services become monotonous and lose their spiritual meaning for the individual worshipper is not the experience of the earnest Churchman. Rather, the more familiar they become to him,

the more spiritual power and life he perceives in them, and this familiarity enables him to make them more and more his own, as the expression of his inmost self before the Throne of Grace, and the embodiment of all his needs both spiritual and temporal. But to make them all this, a man must first be a Christian and Churchman at heart, whose conception of worship will not be that of "sitting under" Mr. — and criticising his theology Sunday by Sunday. Our own experience of "*extempore*" prayers,—which, if we mistake not, are seldom or never *extempore*, but after the manner of pulpit prayers already printed in certain books and magazines which may be purchased anywhere for money,—is that they are as a rule mere chapters of information addressed to God, and are scarcely ever prayers at all in the true sense. Besides these, the matchless Liturgy of the Prayer Book is a pearl of great price indeed; and it is at least a hopeful sign of better days in store, when certain Nonconformists of the strictest type are eager to abandon some of their once cherished possessions in order to buy it.—*New Zealand Church News*.

ADVENT.

Advent is essentially a time of *preparation*, not preparation for our own death merely, because that event affects us solely as individuals, but preparation for what the Apostle St. Paul constantly urges Christians to look forward to, viz:—"The coming of Lord;" an event of absolute importance to all men and fraught with the most momentous consequences to all.

The best preparation a Christian can make is, of course, a life of constant and devout service, regularly, faithfully and constantly doing ones duty in that state of life into which it shall please God to call us. But there are times and seasons when special efforts are needed to rouse our easy going natures. And Advent is not the least, coming as it does at the opening of the Christian year it is a standing call to us to be ready for our marching orders when they come.—*Parish Magazine*.

THE CHRISTIAN YEAR.

The arrangement of the Christian year is exceedingly suggestive to the disciple of Christ and cannot fail to appeal even to those who, in their religious training, have not been taught to make use of its lessons in their order.

The word "year" is of Anglo-Saxon origin, and means the period taken by the earth to revolve around the sun. The Church reckons her year from the "Sun of Righteousness," as her teachings follow the events of His human life, and thus present in their regular order the great facts of the gospel.—*Selected*.

THE CHRISTIAN NOT A STOIC.—"Now for a season, if need be, ye are in heaviness through manifold temptations." This the Apostle blames not, but aims at the moderating of it. Seek not altogether to dry up this stream, but to bound it and keep it within its banks. Grace doth not destroy the life of nature, but adds to it a life more excellent; yea, grace doth not only permit, but requires some feeling of afflictions. There is an affected pride of spirit in some men; instead of patience, suitable to the doctrine of the stoics (as 'tis usually taken), they strive not to feel at all the afflictions that are on them; but this is to despise the correction of the Lord, which is alike forbidden, as fainting under it (Heb. xii: 5). We should not stop our ears, but, as the prophet speaks, hear the rod and Him that hath appointed it (Micah vi: 9). Where there is no feeling at all there can be no patience.—*Leighton*.

Family Department.

GIVE THANKS.

For all that God in mercy sends,
For health and children, home and friends,
For comfort in the time of need,
For every kindly word and deed,
For happy thoughts and holy talk,
For guidance in our daily walk,
For everything give thanks!

For beauty in this world of ours,
For verdant grass and lovely flowers,
For song of birds, and hum of bees,
For the refreshing summer breeze,
For hill and plain, for stream and wood,
For the great ocean's mighty flood,
For everything give thanks!

For the sweet sleep that comes with night,
For the returning morning's light,
For the bright sun that shines on high,
For the stars glittering in the sky,
For these and everything we see,
O Lord! our hearts we lift to thee,
For everything give thanks!

—Church News.

JULIE.

CHAPTER VII. [CONTINUED.]

"Sidney!" I screamed, "you've picked my sweet little rose."

"Bah!" he retorted, beginning a sniggering little laugh. "It's nothing much to look at; and he squeezed it into his pocket."

"I'll tell your father," I said. "You've no right to pick our flowers without asking first. Oh, I've been watching that dear little rose so long!" And the tears would come into my eyes, and I began to cry.

"Oh, Elsie, shut up!" said Guy; "don't make such a fuss over a flower."

But I wasn't crying only for the flower, though I was sorry enough it had gone; it was partly for the sick gentleman—quite an invalid—whom we had insulted yesterday afternoon.

"What a fuss for a flower!" sniggered Sidney.

"There take your precious rose!" and he tossed it over to me, all crushed from being in his pocket.

"Sidney! Harry!" called Mrs. Morley's silvery tones from the gate. "We're ready to go home."

"Oh, Mrs. Morley!" I cried running to the gate, "Sidney has purposely broken a rose of mine, that I've been watching so long. I wish you would punish him; it's not the first time he's hurt my flowers."

"Elsie, I'm ashamed of you," began auntie, who was shaking hands with her; but Mr. Morley drowned anything more she was going to say, by calling out, "Eh, oh, oh! What's Sid been doing?" and shaking his forefinger at me.

"Picking a rose of mine," I said, not taking any notice of auntie's frowns. "It was the first one on the bush, and I have been watching it so long. He has no right to pick our flowers without our leave."

"Oh, Elsie, never mind," urged Rose, trying to smile, and getting very red.

But Mr. Morley called out, "He has no right at all. What do you mean by this, sir? No pudding for you to-day, sir. Mrs. Morley, do you hear?" Sidney must have no pudding to-day."

"I don't care," drawled Sidney, turning his sneaky blue eyes on me.

"He will care when the time for pudding comes. Hold your tongue, sir!" said Mr. Morley.

I was a little ashamed of myself then, and I ran away into the house. The others came in presently, and the boys came with Rose into our room.

"What a donkey you made of yourself, Elsie!" cried Guy.

"Oh, Rose I said appealingly to her, "it wasn't only for the flower. I was so miserable about the sick gentleman we squirted at yesterday."

The boy's faces fell.

"Don't speak of it," cried Rose. "A sick gentleman—an invalid! I can't bear to think of it. What could have possessed you to do such a dreadful thing? Oh, I would not have had it happen for the world!"

Guy looked up gloomily. "It's too late to creak now; the thing is done."

"And can't be undone!" wailed Rose.

"I say, couldn't I apologize? By George! I'll go and beg his pardon," Lance cried. "I couldn't do fairer than that."

How Rose's face lightened up! And Guy's brightened wonderfully. "Will you?" they both cried in a breath.

"Won't I?" said Lance. "I'll go and apologize to Mr. What's-his-name." ("Atherton," murmured Rose.) "There's my hand on it."

Guy took his hand, and hugged him round the neck.

"Oh, Lance, are you sure you don't mind? He might be a cross old curmudgeon, who will show you the door at once. Wouldn't you like Guy or some one to go with you?" I asked.

"Bosh!" retorted Lance. "He ain't going to eat me up. I'll take care of myself. I'd rather go alone; two would look so foolish. Leave off, Elsie; you throttle a fellow. I thought of playing him that trick, and I was the one to squirt; so I'm the one to apologize."

Auntie came out of her; she had taken off her bonnet and gloves. Her room was on the same landing as Rose's and mine, and when she heard Lance's voice she looked in and said—

"What are you doing there, boys? Go and change your coats. Dinner will be ready in a minute." And she went downstairs.

"You must go after dinner," whispered Rose. "There'd be no time now. Make haste; there's the bell ringing already."

The boys dashed upstairs. Their room was up another flight—such a lovely room!—very big, with eight corners and three funny spread windows. Our room was square, with two large windows; and auntie's, across the landing, was just like it. But there was a dressing-room leading out of hers, where Julie and the little ones slept. It was the prettiest room of all, with a long French window leading out on a balcony. Really, our house was lovely—only Rose said the inside was shabby; but she only thought that after being to Margie Rutherford's.

"Such a weight is lifted off me!" whispered Rose. "How nice of Lance to think of begging pardon! I hope it will all come straight."

"What will auntie say? We'll have to tell her after, won't we, Rose?"

"Yes," said Rose, "we'll have to tell. I dare say she won't mind so much when Lance has apologized."

CHAPTER VIII.

THE LION IN HIS DEN.

The little Bridgeses were not very talkative at dinner, and kept on exchanging glances with each other in an excited way. Auntie was too much taken up with attending to the little ones' wants to notice much; besides, she had been scolding Elsie for telling tales on Sidney Morley, and may have thought their silence had something to do with that. They gathered together in their play-room after dinner as usual, and auntie took a book into the drawing room to read.

"Now for it," said Lance, making a face as if he were going to pay a dentist a visit. "What's the old chap's name?"

"Atherton," said Rose—"Mr. Atherton. You'll not forget? And, Lance, you will put on your other coat and wash your hands?"

Lance was agreeable to changing his coat, but demurred about washing his hands.

"My hands ain't dirty," he said, "and Mr. What's-his-name won't want to look at them."

But Rose was a very dainty, particular little lady, and by dint of many coaxings, and accompanying Lance upstairs, she succeeded in making him perform that operation; for as she said, "Lance's hands were always dirty, except when they'd just be washed."

"Mr. Atherton, remember," were Rose's last words, as the children gathered round him with rather scared faces—Guy offering to go instead, if Lance "funked it."

But Lance was prepared to go through it bravely—he was a manly little fellow at heart—though Elsie's words came back to him unpleasantly as he rang the bell of Mrs. Renshol's house, "He might be a cross old curmudgeon, who will show you the door at once."

He asked to see Mr. Atherton, and the servant looked at him in some surprise, as if the sick gentleman's visitors were not usually of his size; but Lance adding hurriedly that he had to see him particularly, she led the way upstairs.

She asked, "What name?" But Lance said his name didn't matter—Mr. Atherton would know him when he saw him. So she opened the door for him.

The invalid was stretched upon a sofa, lying with his hands under his head, and at one glance Lance recognized his pale face, with short dark whiskers, the clean-shaven lip and chin of the Other Inquisitive. The servant had pulled the door to, and here was Lance shut up with—a curmudgeon, perhaps—the lion in his den.

The sick gentleman turned his head slowly at the shutting of the door, and his eyes lighted on the boy's burning red face. He lifted his head a little and looked again, and then Lance saw recognition in his face.

"I say, sir," he began, advancing towards the couch, "I've come to apologize. It was me that squirted at you at the window yesterday."

"Oh!" said the sick gentleman, looking full at him. "And who sent you here to apologize?"

"I came myself; no one sent me," said Lance. "We all made it up that I should come."

"And who are 'we all'?" asked the invalid, a smile lurking about the corners of his mouth, and in his dark hollow eyes.

"All of us," said Lance; "my sisters and brothers, you know."

"Come and shake hands," said Mr. Atherton, putting out a long thin one; it was a cold chill hand, though it was a hot summer day. "What a nice warm hand you have, boy!" he added, placing the other over it, as if to get some warmth into his own; and holding it so, he looked full into Lance's rosy countenance "And why did you squirt at me?" he asked.

"Because—" Lance looked up at the ceiling; he thought he could talk better if he had his hand in his own possession, tucked away in his trousers pocket.

"You thought I was always prying," finished Mr. Atherton for him.

They were the words that his tongue refused to utter. Lance nodded and grew a trifle rosier.

"Then I have cause to apologize, too, perhaps."

Lance grinned. The thought passed through his mind that the Other Inquisitive was not a bad old chap."

"I seldom get out of this room," said Mr. Atherton; "and that window is a very attractive one. I have watched you playing a hundred times; it has whiled away heavy hours. Whose rabbit is that that is put out to graze like a goat every Saturday afternoon?"

"Mine," laughed Lance, his merry eyes now meeting his questioner's. "I guessed you were his master. Jowler is his name?"

"Can you hear a lot up here?" asked Lance, rather startled.

"Only when you begin to shout. Who is that nice little fair girl that drives a pair of curly-headed ponies down the paths?"

"Julie, I suppose you mean."

"And the ponies?"

"Are Chubbie and Puff?"

"And the pretty girl with long hair?"

"Oh, that's Rose. The next one is Elsie."

"And that fine, handsome fellow—the eldest of you all?"

"That's Guy."

"And you?"

"I'm Lance."

"I like you, Lance; you're a manly fellow. When you sent that shower-bath at the window I was disappointed in you all. I didn't expect it from you. I haven't been to the window since." He let Lance's hand go then. "My boy, I think very well of you for coming to apologize."

"I say, sir, you'll come to the window again; won't you, sir? We shan't mind now."

"Did you mind very much before?"

"Well, you see," said Lance, "before this room was built no one could look into our garden, you know; we were quite private then."

"You shall be private again."

"Oh! I say," cried Lance, "the others would be mad if you never came again; they'd think you were offended still. We won't mind a bit; we know you now."

glance at the host. And his eyes went back admiringly to the shelves.

"On the whole, you're not sorry now you squirted with your syringe at me?"

"Lance grinned and blushed too.

"Whose idea was it to play that trick on me?"

"Mine sir; I started it."

"I guessed so."

"That's why I came to apologize; Guy offered to come if I funk'd it."

"I'm glad you did not funk it. What a life you must all lead your mother!"

"She's our aunt; our mother's dead. Father's in India, sir."

"Oh! indeed. What a handful for your aunt! Would she let you spend an hour with me to-morrow?"

"Me, sir?"

"Your sisters and brothers too."

"Oh! I say; we are seven, sir! You don't mean Julie and the kids?"

"Of course I mean Julie and the kids. I don't want Jowler."

"Ha, ha, ha!" laughed Lance.

"I shall have a tea-party," said Mr. Atherton. "I want to know you all. Come from five to six."

"Thanks, awfully," said Lance, but in a somewhat dubious tone.

"Well boy, where's the hitch?"

"We heard you were an invalid; Sidney Morley told us, sir."

"So I am;" and he heaved a sigh.

"But I can put up with you for an hour if you'll come—seven of you—particularly Julie and the kids. Now, be off with you; the others are in a fever to know what I'm doing with you all this time, and Elsie's in despair. Good-bye Lance. You'll see me at the window again."

[To be continued.]

"The others don't know me," said the invalid, with a smile; it seemed a great pleasure to him to look at the round rosy cheeks, and the boy's bright eyes.

"But I do," said Lance; "I'll tell 'em all about you, sir."

"What will you tell them, boy?"

"That you're not — Ha, ha, ha! Elsie thought you were a curmudgeon,—ha ha!"

"You'll tell them I'm not a curmudgeon, then?"

"Rather not! I say, are those all your books, sir?" Lance's eyes had been roving round the room, and lighted now on some well-filled shelves.

"Most of them are mine; some of them are borrowed. Are you fond of reading, boy?"

"Rather!"

"There are a dozen or so books of adventure there that I used to read when a boy. Go and look at them."

Lance needed not a second bidding. He called out the titles of any that took his fancy, lingering over Mayne Reid's "Bush Boys."

"Have you read that?" asked Mr. Atherton.

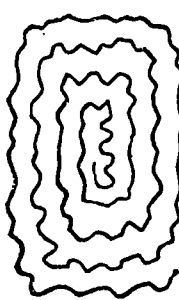
"No sir."

"Would you like to take it home?"

"Rather!"

"Take it, then, and come and pay me a visit when you want to borrow another."

"Thanks, awfully," said Lance, with sparkling eyes and a grateful



IRREGULARITY.
Is that what troubles you? Then it's easily and promptly remedied by Doctor Pierce's Pleasant Pellets. They regulate the system perfectly. Take one for a gentle laxative or corrective; three for a cathartic.

If you suffer from Constipation, Indigestion, Bilious Attacks, Sick or Bilious Headaches, or any derangement of the liver, stomach, or bowels, try these little Pellets. They bring a permanent cure. Instead of shocking and weakening the system with violence, like the ordinary pills, they act in a perfectly easy and natural way. They're the smallest, the easiest to take—and the cheapest, for they're guaranteed to give satisfaction, or your money is returned. You pay only for the good you get.

What and Where is the True Church?

A PLAIN, FORCIBLE AND CONVINCING statement of the characteristics of the True Church and of the position of the sects.

Excellent for General Distribution S.P.C.K. No. 236.

DEPOSITORY SYNOD OFFICE, TORONTO.
Or BOOK & TRACT COMMITTEE, Care Dr. DAVIDSON, Montreal.

CHRISTMAS MUSIC FREE
For Choirs and Sunday-Schools
Address, The Echo Music Co., LaFayette, Ind.

CANCER PERMANENTLY CURED.
No Pills. No Poisons. No Plaster. **JNO. E. HARRIS**, UortPayne, Ala

WISD'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup, Tastes Good. Use in time. Sold by druggists.
CONSUMPTION.

Do You Eat
BISCUITS, CAKE, PASTRY,
if so, it is indispensable that it should be prepared with the Purest Ingredients. You secure them when using
WOODILL'S German BAKING POWDER,
Retail: 2 1/2 oz. 5 oz. 100 oz. 5 cts. 10 cts. 20 cts.
GIVE IT A TRIAL!

LITTELL'S LIVING AGE
which has rounded out its
FIRST HALF CENTURY
1844 1894

still maintains a standard of **Literary Excellence** excelled by no other periodical. A **Weekly Magazine**, it gives more than **THREE AND A QUARTER THOUSAND** double column octavo pages of reading matter yearly, forming **FOUR LARGE VOLUMES**, filled with the ripest thought of **The Ablest Minds of the Age.**

A Glance Into The New Year.
A NEW SERIES. NEW SERIAL STORIES. COPYRIGHTED TRANSLATIONS.
As heretofore, **THE LIVING AGE** will present in convenient form a complete compilation of the world's choicest literature; Encyclopedic in its Scope, Character, Comprehensiveness and Completeness; representing every department of **Knowledge and Progress.**
25-Translations expressly for **THE LIVING AGE** and copyrighted will be a notable feature.
Arrangements have been already made for **Two Serial Stories of exceptional interest.** One, entitled **Manette Andrey—a Picture of Life during the Reign of Terror**, from the French of Paul Perret, will begin with the first issue of the **New Series, January 1st.**

OF SPECIAL INTEREST TO NEW SUBSCRIBERS. A RARE OPPORTUNITY
to obtain either one of three valuable works, each in two large octavo volumes, handsomely bound in cloth or half-seal, with **THE LIVING AGE** for from 50c. to \$1.00 more than the price of the latter alone.
These are no cheap reprints, but books published at from \$5.00 to \$9.00 a set.
No library is complete without them.
Send for descriptive circulars.
To all New Subscribers for the year 1894, remitting before January 1, the weekly numbers of 1893 issued after the receipt of their subscriptions will be sent free.
Published Weekly at \$3.00 per year, free of postage.
Sample copies of **THE LIVING AGE**, 15c. each.
Rates for clubbing **THE LIVING AGE** with other periodicals will be sent on application.
ADDRESS LITTELL & CO., 31 Bedford St., Boston, Mass.

DROPSY
Treats all cases of Dropsy, whether it be of the lungs, liver, or kidneys, or of the heart. It is a simple, safe, and effective remedy, and is sold by all druggists. Price, 25 cents per bottle. **FREE** 15 CENTS TREATISE FREE

The Church Parish Almanack 1894.
Is Printed on a Large Sheet, and contains a Text for every Day in the Year, the Sunday Lessons, and other useful information.
The Almanack also contains Views of **Canterbury Cathedral, York Minster, St. Paul's Cathedral and Westminster Abbey.**
Two Large Engravings and a Series of Portraits. Price One Penny.
To Subscribers, 6s. per 100.
To Non-Subscribers, 8s. per 100
THE CHURCH PARISH ALMANACK is specially adapted for LOCALISING.

University of Kings 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 Fredericton:
THE LORD BISHOP OF FREDERICTON.
President of the College:
THE REV. C. E. WILLETS, M.A., D.C.L.

PROFESSIONAL STAFF:
Classes—Rev. C. E. Willets, M.A., D.C.L. Divinity—Rev. P. W. Vroom, M.A., B.D. Mathematics and Engineering—W. R. Butler, Eng. M. Eng., M.T.C.E. Chemistry, Geology, and Mining—G. T. Kennedy, Eng. M.A., B.A., Sc., F.R.S. English Literature and Economics—C. G. D. Roberts, M.A., F.R.S.C. Modern Languages—Hen. Lothar Boher, Law—Allen O. Earle, Esq., D.C.L. Tutor in Science—H. A. Jones, Eng. B.Sc.

DIVINITY LECTURERS.
Canon Law and Eccles. Polity—Rev. Canon Partridge, D.D. Old Testament Lit. and Exeg.—Ven. Archdeacon Smith, D.D. Apologetics—Rev. Geo. Haslam, M.A. Pastoral Theology—Rev. Dyson Hugue, M.A.
There are eight Divinity Scholarships of the annual value of \$150, tenable for four years, besides many other prizes and scholarships, varying in value from \$20 to \$120 per annum; particulars respecting which will be found in the College Calendar. There are fifty nominations, open to all Matriculated Students. Students holding nominations are exempt from the payment of certain yearly fees, besides the fee for the B. A. degree.

King's College Law School, ST. JOHN, NEW BRUNSWICK.
Dean—Allen O. Earle, Esq., D.C.L., Q.C., Professor of Real and Personal Property. Secretary—J. Roy Campbell, Esq., L.C.B., St. John, N.B.
This newly established Law School is now in full operation. Lectures are delivered by the Judges of the Supreme Court of New Brunswick, and by many of the leading barristers of the Province. Full particulars may be obtained on application to the Secretary. The College Calendar may be obtained from the President, King's College, Windsor, N.S.

M. S. Brown & Co.,
ESTABLISHED A.D. 1840.
DEALERS IN COMMUNION PLATE BRASS ALTAR FURNITURE, JEWELLERY AND SILVER WARE.
138 Granville St., Halifax, N.S.

Our special chalice 7 1/2 inches high, gilt bowl and paten 6 inches, with gilt surface of superior quality, E. B. on White Metal and Crystal Crucet with Maltese Cross stopper, at \$14 per set,—is admirably adapted for Missions or small parishes, where appropriate articles at small cost are required.
The same set E. P. on Nickel, per set. \$18.00
Crystal Crucets, singly, each 35
E. P. Bread Boxes, blinged cover and front, 24 x 24 x 1 inch \$2.50
Brass Altar Crosses, 15 to 24 inch, ... \$10 to \$15
Brass Altar Desks 8 to 25
Brass Altar Candlesticks, per pair. 5 to 10
Brass Altar Vases, plain and fluted. 5 to 12
Brass Altar Dishes, 12 and 14 inches, partly or wholly decorated, each 8.50 to 18
Freight prepaid to Montreal on sales for Manitoba and further West.

Mission Field.

[Notes for October from S. P. G. Mission Field.]

CEYLON.

In Ceylon the native Church is itself actuated by the Missionary spirit. The following instance is especially noticeable for its apparent spontaneity:

"In the large Christian Sinhalese village of Morotuwa there has now for some time been a Mission Society, specially formed for intercession and work for Missions to the heathen. About 1891, the Associates of this Society, considering that they were bound to take some special step towards the Christianising of the heathen in their immediate neighbourhood, sent a messenger to the inhabitants of a small island, called Duwa, in the lake of Panadura, who were still in heathen darkness and ignorance, offering to send them a teacher for themselves and their children. The overture was at first rejected, but the Society continued its intercessory prayer, and in course of time a letter was received by them from Duwa, begging that a teacher might be sent, and offering to provide a school building. In joyful answer to this petition a large company of Morotuwa Christians, with their pastor, the Rev. J. de Silva at their head, went in boats to the island, where they were met by most of the inhabitants. On landing, the Morotuwa people raised the first Christian hymn ever heard on that shore, and all went in procession to the temporary shed provided, where a little service was held. Mr. de Silva then, in the name of his people, promised to send a teacher, who should be the means of bringing light into the darkness around. They then returned to their boats, thankful for the 'open door' which had been shown to them; and a school, with a Christian teacher, was established on the island.

"This year we find, in the *Ceylon Diocesan Gazette*, the following account of the advance of the work:— 'Monday, May 1, will be a memorable day in the history of the Holy Emmanuel Mission Society, as on this day the new schoolroom was solemnly opened in the presence of a large gathering. Some 200 Christians from Morotuwa and Korala-wolla crossed over to Duwa in boats. Among them were two Sisters of St. Margaret's Home, and the Sinhalese choristers of St. Michael's Church, Colombo. Shortly after 2 p.m. a procession, composed of 26 choristers and five priests [four of them Sinhalese], started from the old temporary schoolroom at Duwa, and marched to the new school, singing in Sinhalese the hymn, 'Jesus shall reign where'er the sun.' A short and hearty service of dedication was then

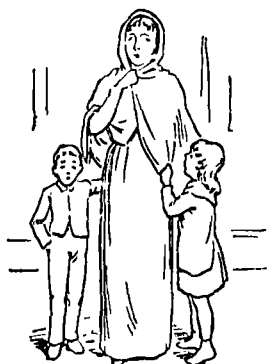
Dyspeptics lack strength. K.D.C. restores the stomach to healthy action, and gives the Dyspeptic strength. K. D. C. Company, Ltd., Now Glasgow, N.S., Canada, or 127 State street, Boston, Mass.

conducted by the incumbent [the Rev. J. de Silva], and a collection made for the building fund. The clergy and choir then left the school-room, singing, "Hail to the Lord's Anointed."

"Immediately after this a public meeting was held in the new school, presided over by the Rev. F. de Winton, an honorary member of the Mission Society, and he spoke of the great interest taken in Mission work in Ceylon by friends in England, and mentioned how pleased they were to hear of the laying the foundation of this school, and of the address then given by a leading inhabitant of Duwa.

"Mr. Jayawardene, of Kandy, then told the people of a similar society started in Kandy, to carry the Gospel to the Kandyan villages, and gave a short account of Mission work carried on in a little Kandyan village called Watapulawa. It was agreed that May 1st should in future be kept as the Duwa Festival Day. As a proof of the revival of Buddhist opposition to all Christian effort, it may be mentioned that 'a few yards from our new schoolroom, the Buddhists were also conducting a ceremony of theirs.'

"The Duwa incident is remarkable as being entirely originated by the Sinhalese Christians of Morotuwa, who having now for many years had the blessings of Christianity and the ministrations of the Church planted among themselves, are impressed by the duty that lies upon them of handing on to others the light which they themselves enjoy."



Driven from home—dirt by *Pearline*. It cleans it away gently but thoroughly, easily but safely. Nothing that needs washing is too good for it; nothing that can be washed can be hurt by it. *Pearline* saves work. Use it once and you will never do without it; you will never do without it, half that you can with it.

Send it Back. Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as" *Pearline*. IT'S FALSE—*Pearline* is never peddled, and if your grocer sends you something in place of *Pearline*, do the honest thing—send it back. 224 JAMES PYLE, New York.

Hellmuth College,
LONDON,
Ontario, Canada.
For Young Ladies & Girls.
Beautiful Home, Healthy Climate, Full Academic Course, Music, Art, Elocution, etc. Passesur Elevator, 150 Acres, Students from 25 Provinces and States. For illns, cat-logues, address Rev. E. N. ENGLISH, M. A., Principal

THE TEACHERS' ASSISTANT.

TO EXPLAIN AND ILLUSTRATE

"The Canadian Church S. S. Lessons."

AUTHORIZED BY THE

Inter - Diocesan Sunday - School Committee

APPOINTED UNDER THE AUTHORITY OF THE

SYNOD OF THE ECCLESIASTICAL PROVINCE OF CANADA.

Published every four weeks by the Sunday-School Committee of the Diocese of Toronto.

THE ADVENT NUMBER, ISSUED 15th NOVEMBER, BEGINS THE EIGHTH VOLUME OF THE TEACHERS' ASSISTANT, a periodical intended to help our Sunday-School Teachers in their work for the Church, and to form a bond of union and a means of communication between those who, though divided by the bounds of parishes, dioceses, and even Ecclesiastical Provinces, are still one, members of the one Holy Catholic Church, and fellow-workers in the one good work of feeding her lambs.

The need for such a Magazine was abundantly demonstrated before its publication was undertaken, and the difficulty of supplying that need was not underestimated. The result, however, has been most satisfactory and encouraging. From every quarter come testimonies to the helpfulness, and indeed to the indispensability of the "TEACHERS' ASSISTANT."

This year it will, we hope, be better than ever.

The Inter-Diocesan Sunday-School Committee (at the suggestion of many Sunday-School workers who feel that the satisfactory teaching of a double lesson within the limits of a Sunday-School Session is a practical impossibility), have this year given us but one set of lessons; and these are a happy combination of Bible and Prayer Book, "The Teachings of the Church's Year."

Already the Church of England Sunday-School Institute, and the Inter-Diocesan Committee of the American Church have found that two sets of lessons cannot well be taught at a single Sunday session, and both have adopted the single lesson plan, now for the first time to be put in operation in Canada.

The "Lesson Sketches" are by the Rev. A. Cluny Macpherson, author of the well-known Manual "Lessons on the Book of Common Prayer."

These are accompanied by a series of "Side-Lights and Illustrations on the Lessons," prepared by the Rev. Robert Resker, Vicar of Purley, in Surrey, a well-known and welcome contributor for several years past to the Church of England Sunday-School Institute Magazine.

It is confidently hoped that the Lesson Sketches for 1893-4, will be found in every respect equal, if not superior to those which during the past seven years, have appeared in the pages of the "TEACHERS' ASSISTANT."

The "Teachers' Assistant" costs 30 cents a year In Advance, or 3 cents a copy.

All contributions and orders may be addressed to

ROUSELL & HUTCHISON, Booksellers,
TORONTO, Ont.

CHURCH SCHOOL FOR GIRLS,
EDGEHILL,
Windsor, Nova Scotia.

Established by the authority and under the Patronage of the Synod of the Diocese of Nova Scotia, and the Synod of the Diocese of Fredericton.

CHAIRMAN, Board of Trustees.....THE BISHOP OF NOVA SCOTIA.

LADY PRINCIPAL.....MISS MACHIN.

With a Staff of Thirteen Assistants.

THE MICHAELMAS TERM of this Institution begins on the **2nd September, 1893.** For Calendar and Forms of application or admission, apply to DR. HIND, Windsor, Nova Scotia.

Kennedy's Medical Discovery

Takes hold in this order

Bowels,

Liver,

Kidneys,

Inside Skin,

Outside Skin,

Driving everything before it that ought not to be.

You know whether you need it or not.

Sold by every druggist, and manufactured by

DONALD KENNEDY,
ROXBURY, Mass.

FOREIGN.

Missions to the Jews Fund.

PATRONS:—Archbishop of Canterbury, Archbishop of Ontario, Earl Nelson, Bishops of London, Winchester, Wakefield, Durham, Lincoln, Salisbury, Chichester, Lichfield, Newcastle, Oxford, Truro, Madras, Toronto, Fredericton, Niagara, Columbia, New Westminster, Qu'Appelle, Nova Scotia, Algoma, Quebec, and Bishop Blyth of the Church of England in Jerusalem and the East.

PRESIDENT:—The Dean of Worcester.

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. Canon Cayley, Rev. E. P. Crawford, Rev. C. H. Mockridge, Rev. G. C. Mackenzie, L. H. Davidson, Q. C., D.C.L.

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. E. P. Crawford, Halifax.

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

Toronto—Rev. Canon Cayley, Toronto.

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

Montreal—Rev. A. J. Balfour, Quebec

Ontario—Rev. W. B. Carey, Kingston, Ont.

Niagara—Rev. Canon Sutherland, Hamilton, Ont.

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



Cathedral Windows,

Church Windows.

HOBBS MANUFACTURING CO.

LONDON, CANADA.

The Church Hospital

HALIFAX, N.S.

Has Superior Accommodation

For paying patients of both sexes,

Is situated in a quiet neighborhood on COLLEGE STREET, and has

Spacious Halls and Airy Wards.

Is in charge of Trained Nursing Sisters from St. Margaret's Home, Boston, Mass., a branch of the well known Sisterhood of East Grinstead, Sussex, England.

Patients are provided with NURSING COMFORTS at

MODERATE CHARGES.

Patients select and pay their own Surgeon or Physician, and have full freedom of choice when requiring religious ministrations.

For further particulars apply to the Sister in charge.

References in Halifax: Very Rev. Edwin Gilpin, D.D., Deacon of Nova Scotia; A. J. Gowie, M.D.; W. B. Slayter, M.D.; H. H. Read, M.D.; Hon. J. W. Longley, Attorney General of Nova Scotia.

LANTERN LECTURES

ON THE

HISTORY OF THE CHURCH

BY THE

Rev. Henry Mason Baum, D.C.L.

A Course of three lectures, illustrated by 300 views of great artistic beauty, and projected on the screen by the most powerful double lantern made.

These lectures are heartily commended by the clergy of the cities in which they have been given.

The Rev. Dr. Baum gave a series of illustrated lectures on the History of the Church in the chapel of Trinity Church, Buffalo, to the great delight and profit of all who had the privilege of listening to him.

Engagements can now be made for the season of 1894. For particulars address, MANAGER CHURCH HISTORY LECTURES, P.O. Box 1830, New York City.

The Living Church Quarterly.

Published on the 1st of December, March, June and September.

Subscribed to all parts of the U. States and Canada, 25 cents.

Subscribe now for 1894.

The Young Churchman Co.,

Milwaukee, Wis.

POPULAR READING

"The Layman"; His Priestly and Executive Functions.

An important tract, pp. 24, by Rev. E. B. Boggs D.D. Price 10c.

T. WHITTAKER

New York.

BISHOP STEWART SCHOOL

FRELIGHSBURG, P. Q.

HOME PRIVILEGES.

EXTENSIVE GROUNDS.

Personal Instruction and Supervision.

SITUATION BEAUTIFUL AND HEALTHFUL.

Address

CANON DAVIDSON, M.A.,

Rector, Frelighsburg, P.Q.

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 reading 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.

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) \$1.50.

Address, **L. H. DAVIDSON,** Editor and Proprietor, Box 504, Montreal.



MOODY'S NEW AND IMPROVED PATENT SYSTEM OF DRESS CUTTING. Revised to date. These, only, are the genuine PATENT SYSTEMS invented and copyrighted by PROF. D. W. MOODY. Beware of imitations. Any lady of ordinary intelligence can easily and quickly learn to cut and make any garment, in any style, to any measure, for ladies, men and children. Garments guaranteed to fit perfectly, without trying on. Address MOODY & CO. CINCINNATI, O.

TEMPERANCE.**THE CURSE OF DRUNKENNESS**

BY

THE VEN. ARCHDEACON FARRAR, D.D.

[CONTINUED.]

In pressing for early closing, we are not only seeking to ameliorate the condition of thousands of barmaids and barmen. All the worst and most deplorable drinking takes place in the latest hours of the evening. Up to ten o'clock it may be argued that there are some needs for food or refreshment, but after ten, and especially after eleven, much of the "forced drinking" and of the most brutal and depraved acts of drunkenness occur—when, as Lord Tennyson has put it,—

The vitriol madness flashes up in the ruffian's brain,
And the filthy by-lane rings with the yell of the trampled wife.

If the Bill of Lord Aberdare had been carried out as it first was introduced, instead of being interfered with by the succeeding Government, the effects would have been not only very large, but very efficacious. Another of the legislative remedies is the enforcement of penalties. The cases in which penalties are enforced are a mere fraction in comparison to the number of apprehensions for drunkenness. In 1874 there were 23,303 police prosecutions for drunkenness, but only three publicans were punished. In 1883, in Birmingham, there were 3,044 prosecutions, and only one publican was even prosecuted. Another remedy is the reduction of the number of public-houses, and I again turn to the testimony of Mr. James, who, in his very remarkable pamphlet, publishes his scheme for the reduction in the number of public-houses by 60,000. The number of drink shops is far too large, and out of all proportion to the needs of the people. In Shore-ditch one can pass two, and even three a minute. One can pass seven within one minute of the Houses of Parliament and under the shadow of Westminster Abbey. Local control is another remedy, and that is a measure of plain, simple, obvious, common justice. It is argued that we are encroaching on the liberties of the working classes. It is a curious fact that every single leader of the working classes is either a total abstainer or a strong advocate of temperance.

I will end with a single question: Is the Church awake? I must, if I will be truthful, and not flattering, give an emphatic answer in the negative. In one sense the Church is awake, but we are now speaking of the united efforts to annul the interminable and intolerable evil which is the root of crime and of the corruption of the soul, and which, as Mr. Gladstone said in 1880, has inflicted

Are you troubled with bad taste, belching, burning in throat? Take K. D. C.—the King of Dyspepsia Cures. All druggists, K. D. C. Company, Ltd., New Glasgow, N.S., Canada, or 127 State street, Boston, Mass.

greater calamities than the three great historical scourges—war, famine, and pestilence—combined. As a corporate body, the Church has never done that which she could have done, and which she ought to have done. I am reminded of a passage in Bunyan's "Pilgrim's Progress":

"Then Christian called to Demas, Is not the place dangerous? hath it, not injured many on their pilgrimage?" "Not very dangerous," said Demas, 'except to those that are careless.' But withal he blushed as he spoke."

A WOMAN'S TRIALS.**A HAPPY RELEASE FROM YEARS OF SUFFERING.**

Mrs. Blondin Relates a Story of Deep Interest to all Women, Thousands of Whom Suffer as she did—Life was Almost Unbearable.

From the Cornwall Freeholder.

Since the publication in these columns some months ago of the particulars of the marvellous cure wrought on Mr. William Moore by the use of Dr. Williams' Pink Pills for Pale People, there has been a largely increased demand in this section for this sovereign remedy for the many ills that weak human flesh is heir to, and the druggists report an immense sale. That Dr. Williams' Pink Pills possess genuine merit does not admit of a shadow of doubt. Not a week passes that cures of long standing illness are not reported through the agency of this marvellous remedy, and columns might be filled with the experiences of persons who have been restored to vigorous health by reason of their life-giving properties. A very noticeable case has been brought to the attention of the *Freeholder*, and that the facts might be given for the benefit of other suffering mortals we have taken the trouble to verify them.

Everybody in Cornwall knows John B. Blondin, who has for several years been employed by Almon B. Warner as an agent for the sale of sewing machines, furniture, etc., especially among the French section of the town, where he is thoroughly acquainted and highly respected. Those who were intimate with Mr. Blondin sympathized deeply with him in the heavy affliction he suffered for many years in the continued illness of his wife, who from a complication of diseases was unable to render any but the slightest assistance in household matters, which were perforce left to himself and his small children. Mr. Blondin at that time lived in the northwest part of the town, which, for lack of drainage, is rather unhealthy, and to the bad sanitary condition of his house, among the other causes, Mr. Blondin attributes his wife's breakdown. Mr. Blondin now resides over the old post office, and when the reporter called there he was introduced to Mrs. Blondin, who appeared well and hearty, and certainly very far removed from the wreck of humanity such as she must have been from all accounts a few months ago.

"I wish you could tell me something about your case, Mrs. Blondin," said the reporter, "though I should hardly think from your looks you had been an invalid."

"Well sir," said Mrs. Blondin, "I was for several years a very sick woman. I had a constant racking headache, no appetite, my skin was dry and peeling off, I had pains in my back, neck and shoulders, and was constantly tired and indeed very miserable."

"Yes," interjected Mr. Blondin, "I began to give up all hope of ever seeing her well again. I had spent a good deal of money in doctoring, and she seemed to be getting worse instead of better; in fact I had made up my mind she was going to die, and most people were of the same opinion."

"What was it that cured her?"

"Well," said Mr. Blondin, "I was talking to a neighbor one day, and he said why don't you try those Pink Pills that are so much talked about? I had not paid much attention to them, but thought they might be worth trying."

"I didn't want to take any more medicine," said Mrs. Blondin, "but after some persuasion I sent for a box of the Pink Pills, and I must say I had not finished the first box before I began to feel better. The first benefit I experienced was that my headaches were not so severe; then they disappeared altogether, and with them the pains I had been complaining of. I began to take more interest in the affairs of the house, and was able to send the children to school again. My neighbors noticed the difference, and by the time I had taken five boxes I was as well as ever in my life. I had been very thin, but gradually regained flesh and strength again, and feel altogether like a new woman. I have recommended Dr. Williams' Pink Pills to many of my friends and neighbors, and know of several cases where they have done much good. There are many women suffering as I did, and I earnestly recommend them to give Dr. Williams' Pink Pills a thorough trial."

Druggists say that Dr. Williams' Pink Pills have an enormous sale, and from all quarters come glowing reports of results following their use. In very many cases the good work has been accomplished after physicians had failed, and pronounced the patient beyond the hope of human aid. An analysis shows that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life to the blood and restore shattered nerves. They are an unfailing specific for all diseases arising from an impoverished condition of the blood, or from an impairment of the nervous system, such as loss of appetite, depression of spirits, anaemia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, locomotor ataxia, paralysis, sciatica, rheumatism, St. Vitus' dance, the after effects of la grippe, all diseases depending upon a vitiated condition of the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for the troubles peculiar to the female system, building anew

the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ontario, and Schenectady, N.Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, from either address. Beware of imitations and substitutes.

'The Dead in Christ,'

OR

BIBLE STUDIES ON THE STATE OF THE FAITHFUL DEAD,

BY THE

Rev. J. C. Bellett, M.A., of Pembroke College, Oxford.

(Author of the English edition of Pelletier's Polity of the Christian Church; Bible Studies on Genesis xlix; Good Friday Meditations, etc.)

A most interesting treatment of an interesting subject, in short chapters suitable for Lay Reading.

S.P.C.K., SYNOD OFFICE, TORONTO, or Montreal.



OUR COMMUNION WINE,

"St. Augustine."

REGISTERED.

Chosen by the Synods of Niagara and Ontario for use in both Dioceses.

Cases of 1 dozen bottles..... \$1.50
Cases of 2 dozen half bottles..... 3.50

F.O.B. Brantford, Ontario.

J. S. Hamilton & Co.,

BRANTFORD, Ont., Canada.

Sole General and Export Agents.

(Mention this paper when ordering.)

The Journal of Proceedings

OF THE

PROVINCIAL SYNOD OF "CANADA."

Session 1892.

Can now be had from the Lay Secretary, Price 25c.

Members of Synod who have not received the copy mailed to them may obtain duplicate from the Secretary. Address

L. H. DAVIDSON, Q.C., D.C.L.,
Hon. Lay-Secretary, Montreal.

The Sacramental System.

CONSIDERED AS THE EXTENSION OF THE INCARNATION.

The Bishop Paddock Lectures, 1892, by Rev. Morgan Dix, S.T.D., D.C.L., Rector of Trinity Church, New York.

Longman's, Green & Co.,
New York

BURDEN BEARERS.

In the gay shifting markets of the East,
Gaunt and grotesque, the patient camels stand,
Calm amid busy tumult, ugly, grand,
With rough-ridged form and meek, uplifted face,
Ready to bear afar, in conscious strength,
That which is laid upon them. Day by day
To fast, and thirst, and labor, till at length,
The desert crossed and won the resting place,
A master's hand shall lift the load away.
Oh, still, strong human nature whom we meet
Day after day, in adverse circumstance
Serene and faithful! Have we learned, perchance,
From these dumb heroes of the Eastern mart
The untold secret, wonderful as sweet,
Of all that grandly simple strength of heart?
In meekness lieth might. Such souls as these
Accept their burden upon bended knees!

FOR OVER FIFTY YEARS.


MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

To wish to shut Him out of any part of our life, or any possession of our heart, or any crisis of our history, or any secret of our experience, is to grieve Him—is yet more to impoverish ourselves.

Are you troubled with gnawing sensation "goneness," load at stomach? Take K. D. C., and be convinced of its great merits.

Let friendship creep gently to a height; if it rush to it, it may soon rush itself out of breath.

A POOR MAN



indeed is he whose blood is poor, who has lost his appetite and his flesh and seems to be in a rapid decline; but

SCOTT'S EMULSION

Of Pure Norwegian Cod Liver Oil and Hypophosphites

can make it rich again by restoring appetite, flesh and rich blood, and so giving him energy and perfect physical life, cures Coughs, Colds, Consumption, Scrofula and Bronchitis. IT IS ALMOST AS PALATABLE AS MILK.

Prepared only by Scott & Bowne, Belleville.



ST. JACOBS OIL
THE GREAT REMEDY FOR PAIN

**Completion of Prebendary Sadler's
CHURCH COMMENTARY ON THE
NEW TESTAMENT.**

READY NEXT WEEK. Crown 8vo. 6s.
THE REVELATION OF ST. JOHN THE DIVINE
With Notes, Critical and Practical.
By the REV. M. F. SADLER, Rector of Honiton, and Prebendary of Wells.

- The Commentary is now complete in 12 Vols., price 4l. 2s. 7d.*
- THE GOSPEL OF ST. MATTHEW. 5th Edition, Revised. 7s 6d.
 - THE GOSPEL OF ST. MARK. 4th Edition, Revised. 7s 6d.
 - THE GOSPEL OF ST. LUKE. 4th Edition, 9s.
 - THE GOSPEL OF ST. JOHN. 6th Edition. 7s 6d.
 - THE ACTS OF THE HOLY APOSTLES. 3rd Edition. 7s 6d.
 - THE EPISTLE OF ST. PAUL TO THE ROMANS. 2nd Edition. 6s.
 - THE EPISTLES OF ST. PAUL TO THE CORINTHIANS. 2nd Edition. 7s 6d.
 - THE EPISTLES OF ST. PAUL TO THE GALATIANS, EPHESIANS AND PHILIPPIANS. 2nd Edition. 6s.
 - THE EPISTLES OF ST. PAUL TO THE COLOSSIANS, THESSALONIANS, AND TIMOTHY. 2nd Edition. 6s.
 - THE EPISTLES OF ST. PAUL TO TITUS, PHILEMON, AND THE HEBREWS. 2nd Edition. 6s.
 - THE EPISTLES OF SS. JAMES, PETER, JOHN AND JUDE. 6s.
 - THE REVELATION OF ST. JOHN THE DIVINE. 6s.

'Mr. Sadler's Commentary is decidedly one of the most unhackneyed and original of any we have. It will be found to give help where others quite fail to do so.'—*Guardian*.
'Mr. Sadler's excellent Commentaries.'—*Saturday Review*.
'It is far the best practical Commentary that we know, being plain-spoken, fearless, and definite, and containing matter very unlike the milk and water which is often served up in (so-called) practical Commentaries . . . For solid Church reading it stands unrivalled.'—*Church Quarterly*.
'Incomparably the best Commentary on the New Testament extant.'—*Irish Ecclesiastical Gazette*.

UNIFORM WITH THE CHURCH COMMENTARY.
SERMON OUTLINES FOR THE CLERGY AND LAY PREACHERS
Arranged to accord with the Church's Year. 2nd Edition. Crown 8vo. 5s.
'We meet here all the well-known characteristics of his writings. The style is straight forward and vigorous. There is never any doubt about his meaning. His remarks are always pointed, and the arrangement of his material is excellent.'—*Guardian*.
'We should think that it would be difficult to find anywhere such a real help for preachers as these Outlines afford. . . . Such depth of spiritual teaching is seldom to be found.'—*Rock*

LONDON: **GEORGE BELL & SONS**, York Street, Covent Garden.
Mention this paper.

Men's Thoughts For Men,
A selection for every day in the year Chosen and arranged by Rose Porter. White cloth, 50c.
A. D. F. Randolph & Co.,
New York

FARMS, MILLS AND HOMES
in OLD VIRGINIA, for sale and exchange. Easy Terms.
Free Catalogue. R. E. CHAFFIN & CO., Richmond, Va.

NEW BOOKS.
THE LIFE OF LOVE,
A Course of Lent Lectures, by
REV. GEORGE BODY, D. D.,
Canon Missioner, Durham.
Longmans, Green & Co.

**CHURCH OF ENGLAND
S. S. INSTITUTE,**
13 Sergeants' Inn, Fleet St.,
LONDON, E. C.

MAGAZINES for 1894.
A MAGAZINE FOR CLERGY & TEACHERS
THE
Church S. School Magazine.
Price Fourpence Monthly.
Post Free 6s. 8d. per annum.

The Thirtieth Volume of the New Series commences with the part for November, 1893, and will contain, amongst other contributions:—The Second of a Five Years' Course of Lessons on Bible and Prayer Book Teaching, including Twenty-eight Lessons on the New Testament, by the Rev. H. D. Sweetapple, Vicar of St. James', Gloucester. Twelve Lessons on the Old Testament, by the Rev. John Waughstaff, Vicar of Christ Church, Macclesfield. Twelve Lessons on the Morning and Evening Prayer, by the Rev. Edwin Hobson, Principal of St. Katharine's Training College, Tottenham. For the rest of the Contents of the Magazine, see detailed Programme.

A Monthly Magazine for Sunday School Teachers and Church Workers.

THE CHURCH WORKER
Price One Penny Monthly.
Post Free 1s 6d per annum.

The Thirteenth Volume commences with the November Number, 1893, and will contain a Course of Forty Lessons on "The Men of the Bible," with Twelve Lessons on the "Church Seasons," by the Rev. Robt. R. Besker, Vicar of Parley, Surrey. The first portion of the Lessons will appear in the Number for November, 1893. For the rest of the Contents of the New Volume, see detailed Programme.

An Illustrated Magazine for Sunday Scholars, the
Boys' and Girls' Companion.
Price One Penny Monthly.
Post Free 1s 6d per annum.

The New Volume commences January, 1894.

**NEW YEAR'S
Addresses for 1894.**

Neatly printed on Toned Paper, with Enamelled wrapper of new design in colors.
Price One Penny each, or 6s. per 100 to Subscribers; and 8s. per 100 to Non-Subscribers.

- TEACHERS.—By the Rev. Canon Jacob, Vicar of Portsea, Hants.
- PARENTS.—By Rev. Canon Lloyd, Vicar of St. Nicholas, Newcastle-on-Tyne.
- ELDER BOYS.—By the Right Rev. The Bishop of Dover.
- ELDER GIRLS.—By Mrs. REANY.
- SUNDAY SCHOLARS.—By the Rev. Thomas Turner, Vicar of St. Saviour's Fitzroy Square.

Magazine Volumes.

THE Bound Volume of The Church Sunday School Magazine for 1893 will be ready in October. Price, cloth, bevelled and gilt, 5s.
THE CHURCH WORKER for 1893 will be ready in October. Price, cloth, gilt, 2s 4d.
THE BOYS' AND GIRLS' COMPANION for 1893 will be ready in November. Cloth gilt, 2s. Paper boards, 1s 6d.

Clergyman
IN PRIEST'S ORDERS, AGED 33, desires work, permanent or temporary. Experienced, strong and active. References and testimonials. Address, "SIGMA," 278 Jervis street, Toronto.

SUBSCRIBE NOW

FOR THE

Church Guardian

and obtain it FREE until 1st January next—that is, all new Subscriptions at \$1.50 per annum, now made, will be DATED 1st JANUARY 1895.

Pay Arrears Now

and obtain discount of 20 PER CENT.

Present Subscribers at \$1.50 (except in Montreal) will be allowed a discount of 20 per cent. upon all payments of subscription now due, made direct to this office during November, PROVIDED Renewal Order accompany remittance.

Phosphorus

Brain and nerve food.

Lime

The bone-builder.

Codliver Oil

Fat and flesh former.

Pancreatine

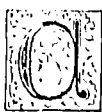
The natural digestive, are combined in

PUTTNER'S

EMULSION,

The grand restorative and nutritive tonic.

Of all Druggists. Brown & Webb, Halifax.



**CASTLE & SON
MEMORIALS AND
LEADED GLASS**

CHURCH BELLS, CLERICAL ROBES, CHURCH VESTMENTS



**CHURCH FURNITURE
MEMORIAL BRASSES
FONTS LECTERNS**

20 University Street.

CONFIRMATION.

"IN THE CHURCH AND IN THE BIBLE."

A new and powerful Pamphlet by the Rev. Ernestus W. Spalding, D.D., treating of the Authority Office and necessity of Confirmation, and of the reasonableness and binding force of the Church's rule requiring it before admission to Communion. Paper pp. 21, 10c.

Young Churchman Co.,
Milwaukee.

**GRADUATED LIST OF
NOTES OF LESSONS FOR TEACHERS.**

PUBLISHED BY THE
Church of England Sunday-School Institute.

OLD TESTAMENT.

Infant Class Lessons (Old and New Testament) (G. Warrington). 1s.
First Catechism, Second Series (F. Palmer).
Parts I. and II. Creation to Joseph. 1s 4d per dozen.
Parts III. and IV. Joseph to Moses. 1s 4d per dozen.

MEDIUM CLASSES.

Lessons on the Old Testament (Miss Deedes).
First Series; Genesis to Ruth. 1s 6d.
Second Series; Samuel to Malachi. 1s 6d.
Bible History Lessons (Old and New Testament) (Miss Trotter). 1s 6d.
Joshua to the Captivity (Elementary) (W. Taylor). 1s.

SENIOR AND MEDIUM CLASSES.

Genesis (By the Right Rev. the Bishop of Sydney). 2s.
Pentateuch: Graded for Infant, Medium, and Senior Classes (W. Taylor). 2s 6d.
Joshua to the Captivity: Graded for Infant, Medium, and Senior Classes (W. Taylor). 2s 6d.
Israel in Egypt and the Wilderness (Miss Stock). 2s.
Old Testament History (Rev. F. Watson).
Vol. I. Moses to Saul. 2s.
" II. Saul to Captivity. 2s.
" III. Captivity to Malachi. 2s.
Scripture Biographies (Rev. F. Kyle). 1s 6d.
The Book of Proverbs (14 Lessons) (Rev. C. A. Goodhart). 6d.

The Gospels

INFANT CLASSES.

Infant Class Lessons (Old and New Testament) (G. Warrington) 1s.
First Catechism, Third Series (F. Palmer)
Part I. The Beginning of our Lord's Ministry. 1s 4d per dozen.
Part II. The Miracles of Our Lord. 2s per dozen.

MEDIUM CLASSES.

Bethlehem to Olivet; or, Lessons on the Life of Jesus Christ (F. F. Palmer). 4 parts
6d each, and in one vol. 2s.
Lessons on the Life of Christ (Miss Deedes). 1s 6d.
Bible History Lessons (Old and New Testament) (Miss Trotter). 1s 6d.
The Gospel of St. Matthew (20 Lessons) (G. M. Tall). 1s.

SENIOR AND MEDIUM CLASSES.

Life of Our Lord (E. Stock). 2 vols. 2s each, and in one vol. 4s 6d.
The Gospel according to St. Mark (Rev. R. R. Rosker). 2s.
The Gospel of St. Luke. Graded for Infant, Medium, and Senior Classes (W. Taylor). 2s 6d.
The Gospel of St. John (40 Lessons) (The Venerable Archdeacon Sinclair). 2s.
The Miracles and Parables (Rev. F. Watson). 2s.
Christ Revealed in Title, Type, and Prophecy (Fifty-two) (Rev. F. Gurney Hoare). 2s.

The Acts and Epistles.

SENIOR AND MEDIUM CLASSES.

The Acts of the Apostles (E. Stock). 2s 6d.
The Life and Epistles of St. Paul (Miss Green). 2s.
The Life of St. Peter (G. Warrington). 1s 6d.
The Epistle of St. James (12 Lessons) (Rev. H. Roe). 6d.

Church Teaching.

INFANT CLASSES.

First Catechism, First Series (F. Palmer).
Parts I. and II. Morning and Evening Prayer. 1s 4d per dozen.
Part III. Church Catechism. 2s per dozen.
Part IV. Church Seasons. 1s 4d per dozen.
Part V. Confirmation and Communion. 1s 4d per dozen.

MEDIUM CLASSES.

First Lessons on Church Catechism (Miss Croome). 1s.
The Church Catechism (12 Lessons) (Thomas Rutt). 6d.
Prayer Book Teachings (Rev. F. L. Farmer). 2s.
Teachings from the Collects (Rev. A. E. Meredith). 2s.

SENIOR AND MEDIUM CLASSES.

The Apostles' Creed (12 Lessons) (The Right Rev. the Bishop of Tasmania). 6d.
The Litany (12 Lessons) (Rev. C. A. Goodhart). 6d.
The Ecclesiastical Year (Rev. F. H. Draper). 1s 4d.
The Prayer Book (Rev. A. C. Macpherson). 2s.
The Catechism (Rev. A. C. Macpherson). 1s 6d.
The Collects (Rev. F. Kyle). 2s.
The Gospels for Sundays and Holy Days (Miss Cawthorn). 2s.
Scripture and Prayer Book Lessons (C. E. Maiden). 1s.
The Church Seasons (12 Lessons) (Rev. T. Turner). 6d.
Early Church History (Miss Alcock). 2s.

Miscellaneous Courses of Lessons.

INFANT CLASSES.

Lessons for the Little Ones (Miss Croome). 1s.
" Alphabet Text " Lessons (20) (Miss Light). 6d.

MEDIUM CLASSES.

Steps to Truth (E. and S. G. Stock). 2s.
Children of the Bible (Rev. T. H. Barnett). 1s.
Object Lessons (Rev. F. L. Farmer). 2s.
Bible Stories from the Old Testament (Sarah G. Stock). Cloth boards, 2s.

SENIOR CLASSES.

Faith and Duty. A Series of Miscellaneous Scripture Lessons (Rev. T. Turner and T. Rutt). 1s 6d.
God in Nature (21 Lessons) (Rev. R. Appleton). 2s 6d.
Lessons on Bible and Prayer Book Teaching. Published in Quarterly Parts, and in three yearly volumes. Price 1s 6d each.

LONDON: CHURCH OF ENGLAND S-SCHOOL INSTITUTE,
Sergeants' Inn, Fleet Street, E.C.



If your child is lacking the elements of perfect childhood, try Ridge's Food. It is the claim of the manufacturers endorsed by hundreds, that it is the best food for the growing child. We believe more children have been successfully reared upon Ridge's Food than upon all the other foods combined. Try it, mothers, and be convinced of its worth. Send to WOORICH & CO., Palmer, Mass., for valuable pamphlet, entitled "Healthful Hints." Sent free to any address. Its perusal will save much anxiety.

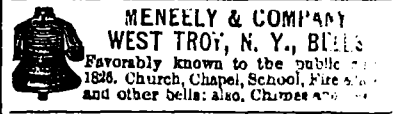
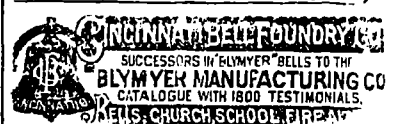


The Recognized Standard of
Modern Piano Manufacture.
Baltimore. Washington. New York

WILLIS & CO.,
Sole Agents,
1824 Notre Dame Street, - MONTREAL.



CATALOGUE WITH OVER 2500 TESTIMONIALS.
ROBB ENGINEERING COMPANY LTD.
Amherst, Nova Scotia.
Sole Agents Maritime Provinces and Quebec.



JOHN TAYLOR & CO.,
Loughborough, Leicestershire, England.

THE LARGEST MANUFACTURING
CHURCH BELLS & PEALS
PUREST BELL METAL (COPPER AND TIN)
Sent for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.