

## 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

## OF MONTREAL.

"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. XIV. }  
No. 26. }

PUBLISHED AT ST. JOHNS, P. Q., DECEMBER 7. 1892.

PER YEAR }  
\$1.50 }

### ECCLIASTICAL NOTES.

THE Rev. Canon Chalmers has been consecrated as Bishop of Goulburn, Australia.

ST. SIMON ZELOTES', Bethnal Green, has been recently reopened for Divine service, after restoration.

THE Archbishop of York says that the greatest need of The Church in England is a large increase in the number of clergy.

THE number confirmed in the diocese of New Hampshire has been larger this year past than in any previous one.

A GIFT of \$500,000 to Bishop Potter, New York, for the fund of the new Cathedral is announced. The name of the donor is withheld.

THE Rev. W. B. Hornby, Bishop-Designate of Nyassaland, will be consecrated in St. Paul's Cathedral on St. Thomas' Day, December 21st.

THE Bishop of Liverpool still remains the only prelate, so far as the world knows, who is aggrieved by the Lincoln judgment.—*Family Churchman.*

THE corporation of Trinity Church, New York city, have decided to erect a new Church on the site now occupied by St. John's chapel, New York city.

THE Chinese Sunday school of St. Bartholomew's parish has now over 600 pupils and does by far the largest and most successful work of this kind in New York city.

A LARGE statue of St. Chrysostom, the first of eight to be placed in the niches of the dome of St. Paul's, London, has been placed in position. It weighed about four tons.

THE Bishop of Oregon reports great advances in Church work in his diocese. There are now 50 clergy where a few years ago there were only 10, and more are needed.

THE Bishop of St. Asaph has consecrated the parish Church of Hirnant, Montgomeryshire, which has been rebuilt on the site of the old Church, of which the foundations only remain.

THE Dean of Melbourne, Australia, has just celebrated the 70th anniversary of his ordination, having been ordained by the Bishop of Limerick in 1822, or eight years before Bishop Durnford was ordained.

CANON HAYGARTH vicar of Wimbledon, has given £4,000 towards the cost of providing the necessary voluntary school accommodation in Wimbledon, to obviate the necessity of the institution of a school-board.

IN letters dated October 1st, the clergy of the Archbishop's Mission to the Assyrian Christians write that Mar Shimun, the Patriarch, has requested them to give a full contradiction to rumours that he intended to join the Roman Church.

THERE has lately been an eight days' mission at Quarndon, near Derby. The Wesleyans of the place showed their interest in the object by closing their chapel on Sunday, and going in a body to the parish Church.

THE Bishop of Worcester says that in Birmingham, Eng., there is only *one* ordained clergyman to every 4,856 of the population; whilst in West and North London it is estimated there is one for every 3000; in Leeds one for 2,800; in Liverpool one for 2,595.

THE Bishop of Liverpool does not like the Lincoln judgment. He does not, indeed, think that it will make for the peace of the Church. However, he will submit to it loyally, though he can neither admire nor approve it; and he will not hear of secession as a result of it.

THE new Church of All Saints', Richards Castle, Salop, erected at a cost of £7000 by Mrs. Foster and her daughters as a memorial of the late Mayor Foster and his daughter, was consecrated lately by the Bishop of Hereford. This is the *sixth* Church the Foster family have built.

A CORRESPONDENT of the *Living Church* says that several students in the Boston university—a denominational institution—have applied for Orders in the Prot. Episcopal Church. Also that 10 students of Harvards, last year's graduating class have become candidates for Orders in the Church.

THE Association of Lay Helpers for the diocese of London numbers between six and seven thousand men amongst its members, all of whom are doing active work for the Church, under the immediate sanction and encouragement of the Bishop of London, who, of course, is the president of the Association.

THE Northern Methodist Conference has been holding its last meeting in Baltimore. Without a word of dissent, the committee voted that the appropriations for missions for the coming year should be \$1,275,000; of this 55 per cent. or \$701,250 to be applied to foreign work and 45 per cent. or \$573,750 to their domestic work.

A SHORT time ago, one of the Presbyterian Churches in Boston circulated illustrated cards to every family in the vicinity, giving also a personal invitation to the Church services. The result in the Sunday school was, attendance

increased nearly fifty per cent thereby. Possibly this may give a hint to some other pastors and teachers.

THE New York *Churchman* in its *Art* column says that "Church architecture in Canada is not quite so far advanced as on this side of the line. The Cathedral at Fredericton is a gem; but the general run of Churches are meagre in design, if we except the great Church at St. John, N.B., and the Cathedral at Montreal."

THE consecration of the Rev. W. C. Gray, D.D., bishop-elect of the missionary jurisdiction of Southern Florida, is appointed to take place on Thursday, the 29th of December. The bishops who are to be present and assist are those of Kentucky, Alabama, Florida, Georgia and Tennessee. Bishop Quintard will be the consecrator.

TRINITY CHURCH, New York city, will soon be able to celebrate her tercentenary. The first Church building was started in 1696, finished in 1697, enlarged in 1707 and destroyed by fire in 1776. The second was built in 1788, and in 1839, being then in an unsafe condition, was pulled down to make place for the present Church, which was commenced in 1839, completed in 1846 and consecrated on Ascension Day, May 21st, of that year, since which time constant improvements have been made.

THE death of the venerable Metropolitan of the Anglican Church in Canada is speedily followed by that of the Bishop of British Guiana, who was an older man than Dr. Medley, being in his ninety-third year, and who last July celebrated the fiftieth anniversary of his episcopate. An exchange says that he was "the sixth bishop since St. John of Ephesus who had occupied a see for fifty years." The deceased prelate was able up to a very late period of his life to discharge the duties of his office, and he was greatly loved in the diocese whose affairs he had administered for so many years. His death removes the oldest bishop in connection with the Church of England.—*St. John Globe.*

REV. DR. BRADFORD publishes in the same paper a sermon on "Woman's Work in the Church and the World," from which we make this extract: "It is a common saying that there are two women to every man in all the Churches. That is true; but the reason is not what is often imagined—viz., because women do less thinking. That is absurd! Rather it is because men are more like animals. Men will huddle in a room reeking with smoke, talk about prize fights and races, and sneer at the Church as only fit for women. Which requires more intellect to appreciate, the sermons of Liddon and Beecher, or to retail the gossip of the prize-ring?" Some men might take this home and think of it.—*Southern Churchman.*

The Bishop of Chester, (Right Rev. Dr. Jayne) says of the Lincoln judgment, that it had vindicated and established two important principles, namely, the *continuity* of the Church of England and her *liberty*. They must be deeply thankful to the Archbishop and his assessors that they had once for all made it clear that this continuity existed, and that the Reformation was indeed a reformation and a restoration, and that it was not a revulsion and altogether a re-constitution of things. The Archbishop's judgment had also illustrated the liberty of the Church of England, and therefore they must feel from whatever quarter they approached the question, that rational liberty was what they needed, if they were to be a living Church.

### HOME RE-UNION.

The following extracts taken from the address of the Bishop of Tasmania to his Synod, in May last are worthy of wide circulation and careful perusal :

The Bishop said :—" An uneasy feeling can be detected amongst the members of Christian sects in England and in Greater Britain as they note the steady disintegration into smaller bodies of their own people. A leader of the Wesleyans says :—" We are alive to the waste, the scandal, the *positive wickedness* of having two, or even three Methodist churches in localities in which, in the very nature of things, there is room for only one." In England we are told that in 1869 there were 100 different denominations, last year these had broken up into 254. So rapid a down grade was certain to attract attention, and at the present day vigorous attempts are being made to unite, under certain definite heads, Christian bodies who date their existence from some period within the last 300 years. It is natural that they should wish to enlist the Church of England in this cause. They ask whether we will not make common cause with them. Met with a courteous refusal they have asserted that 'the Church of England is the greatest hindrance to the union of Protestant Christianity.' Surely the time has come for a temperate yet firm answer to those who reproach us with fostering dissension. Our position admits of a philosophical explanation based on deep principles which have stood the test for ages. So far from fostering division, we believe there is no cause so holy as that of the

#### CORPORATE UNION

of Christendom. There are no sacrifices we would shrink from to attain that object ; but the way to accomplish it does not lie in the direction some suppose. Let me bespeak your attention then whilst I address myself to the task of stating the position of the Church of England. I am about to enunciate no new or startling views. I can only claim to define for you what has often been said before, and in doing this I trust I shall not misrepresent the views of those who differ from us..... And, first let us acknowledge the pain it gives to every generous mind to be separated from any of his fellow-countrymen in worship and general Church policy. It is one of the trials of my life to be constantly passing from township to township, viewing in nearly every spot the plain evidence of our unhappy divisions, marking the waste of power and of money, the consequent scandal to our holy cause, and all the usual unlovely evidences of the principle of unrestrained private judgment. Going deeper still, it must be a still greater pain to every generous spirit to be divided in any way from men and women of deep spirituality, of fervent devotion and blameless life, who are exhibiting on every side in their characters the fruits of the Holy Spirit. The

history of England and America is full of the achievements of such men and women in every branch of philanthropy, in the struggles for freedom and enlightenment, and in the spread of truth, both scientific and theological. As I glance down my own book shelves and recall the names of some whom I revere as dear friends, I realize the debt I owe to these thinkers upon the ground occupied in common by all students of theology. The records also of missions to non-Christian races are bright with their triumphs in the name of Christ. Yet, granting all this, we cannot unite, as they would at present with us to do, with these post Reformation bodies. The basis they propose is, in our opinion,

#### WHOLLY WRONG.

It will never achieve a stable, corporate, united Christendom. We believe we can hold all that is true which they possess, and yet keep the *more excellent way* which is ours by birth-right which we can never surrender. Christian life has to do with two great questions which are capable of being taken separately. The first refers to the *individual* soul. In what does its salvation consist ? Where does it find its true home ? The answer is plain. Its salvation consists in personal union with the Lord and Master of us all, in union with Christ. This is a sacred and intimate tie bound by no indispensable external rules. The purest system in the world may fail to impart it to any particular individual. The grossest, or narrowest, or most superstitious organization of this or of any age can place no certain barrier between the soul of any one of its members and its God. Divine methods with the spirit of man are so diverse as well as wonderful that not unfitly they can be described in the words of Holy Writ. " There is a path which no fowl knoweth, and which the vulture's eye hath not seen." But there is a further subject which by no possibility can be avoided. What is *to be the form* which the Kingdom of Christ shall take ? The problem must have pressed for solution immediately after Pentecost. And yet there are numbers of people for whom the question possesses little, if any interest. Taken up with the first step, with the bare salvation of souls, the corporate life, the building up of the kingdom, seems of third rate importance. We submit that it ranks *equal* with any other : for the future of a stable and solid Christianity depends upon the answer. Whilst we assert this, however, let us admit that it does not affect, one way or the other, the bare salvation of a soul. We re-echo what Dr. Pusey says :—" The Lover and Father of mankind has not one way only of bringing home His lost sheep. Ask any tolerably instructed Christian person, " Will any soul be lost, if in good faith he was what he was, living up to the light he had and repenting him when he did amiss ?" All Christendom would answer, God forbid !" But whilst we grant this, who can be content with no perfected system, no compacted kingdom ?

We pass on, therefore, to inquire how best we can guard from error, organise most strongly and perfectly, make provision for continuous order, and for the due dispensing of all means of grace, " till we all come in the unity of the Faith unto a perfect man, unto the measure of the stature of the fulness of Christ." Here at once we come to a complete divergence of opinion, a divergence based on *principles* ; and whilst we are ready to respect the honest convictions of others, we shall not ask in vain to be accorded the same respect for our own. The view held by the vast mass of Christians throughout the world at the present day, the view which was almost universal 300 years ago, is *that the true organization of the Church is in its main lines no longer*

#### AN OPEN QUESTION.

That has been settled for us by a continuous development from the earliest days of The Church. It has stood the test of time, and it is standing now. It is *not* a casual development,

but *Divinely* ordained as a safeguard for the Truth in its completeness. We realise on these general lines " the Divine Presence in History." We dare not gainsay it. Our duty is to hand on unimpaired what we have ourselves received of this continuous corporate life.

But there is another view equally based on principle, and though it is diametrically opposed to ours, it is none the less deserving of the respect due to the opinions of honest and honourable men. It is the view held by a few in every age, but which has received its greatest impetus in the last 300 years, owing to the widespread corruptions of the Latin Church ; and it is simply this, that the question of Church organisation, of the precise form of the corporate life, is *always an open one*. The outward form being of little or no importance, there is no reason in the nature of things why any individual may not at any time, if dissatisfied with his neighbours, create a church of his own. This view has even led men to assert (though it may well be, without having duly weighed the full import of it) that God has not been in the past history of the Church, that it was not till the 16th or 17th century of our era that the true idea of the Church was discovered under Divine guidance. The centre of this principle is, of course, the admission of

#### THE RIGHT OF PRIVATE JUDGMENT

to its fullest extent. So long as the soul is in communion with its Saviour naught else is of consequence. The effect of this principle has been startling—so startling that even its supporters are becoming uneasy. Christianity among the English-speaking races, and among those who cling to this central principle, has been split up into numberless republics, and by the very nature of the case cannot be prevented from further cleavage. Nor under this principle, again, can any rite or usage, however holy its sanction, be counted safe for a single hour. Baptism has become an open question—has by one sect been ignored altogether. Confirmation has been absolutely dismissed by all. Holy Communion may suffer, nay has suffered already. The sacred call to the Ministry, to us so solemn, that it becomes a life-long vocation, has been put upon the same footing as any mere worldly profession. When so much that we hold most dear is given up, we are made anxious for the future.

The prominence of this, to us, wrong principle is easily accounted for. It is the excess of a great virtue which has its home among the Teutonic races in especial degree ; it is the unlovely excess of the spirit of liberty. Occasioned by the gross errors of a great Church it has had, nevertheless, to pay the penalty of excess by injuring the solid growth of the Church of Christ, and we ask, " If St. Paul was vexed in his soul at four divisions in the Corinthian Church what would he have said to 254 within the bounds of England ?" With all respect for those who conscientiously differ from us we can only courteously reply that we *cannot accept a wrong principle*. We look, and we shall ever look, for the ultimate re-union of something far higher than Protestant Christianity—nothing less than the re-union of all Christendom. It needs no prophet to discern the fact that the greater unity can only be realized upon the basis of the principle held tenaciously by the Church of England as a branch of the Church which has developed without break, though purified by reformation. It can never be realised, such is the craving for continuity implanted in the human mind, if we surrendered either our organic or our spiritual connection with the Church of the Apostles.

(TO BE CONTINUED.)

A subscriber in Nova Scotia writes us :—" I CONSIDER THE CHURCH GUARDIAN A VERY VALUABLE FAMILY PAPER AND ALWAYS ENJOY MY NUMBER."

## News from the Home-Field.

### Diocese of Nova Scotia.

#### CORNWALLIS.

St. JOHN'S.—Thursday, Nov. 17th, the Bishop of the Diocese visited the above named parish for the purpose of administering the apostolic rite of Confirmation. The candidates numbered thirteen, three of whom were baptized before the Confirmation. Rev. Canon Brock acted as Bishop's Chaplain. The Bishop addressed the candidates in his usual eloquent and earnest manner, on the subject of Confirmation vows and regeneration. The Church was beautifully decorated for the occasion with evergreens, etc.

On the Sunday following the Rev. Mr. Des Brisay, a missionary of the Colonial mission and school society of Montreal, delivered an earnest and touching address on missionary work in the Province of Quebec.

On the afternoon of the same day, the quarterly examination of the Sunday school scholars was held in the Church. The rector catechised them on the catechism and examined them on the Bible lessons of the past year. Our energetic and earnest Superintendent gave a report on the work of the past year, and also read the names of those who were fortunate enough to have received sufficient marks to win prizes. Although a county parish, we are proud to say, despite the winter storms, we held Sunday school on 49 Sundays out of 52. The Rev. Mr. Des Brisay then delivered an amusing and interesting address which was much appreciated. The service closed with singing the Doxology. We have held these services for the past year, on the last Sunday of every quarter, and they are enjoyed by the children who like the idea of having a service all to themselves, and also that their parents and friends may come and see the improvement they have made. We have a staff of 5 teachers with Mr. J. L. Donaldson, superintendent, and about 50 names on the books with an average attendance of 40. Almost all the boys and girls who are old enough have come forward for Confirmation.

S. E. C., Parish Reporter.

#### DIGBY.

The Rev. H. A. Harley of Pictou was elected rector of Trinity Church here on the evening of the 24th November last. He will enter upon his duties, it is supposed at Easter. The parish in the meantime being in the charge of the Rev. W. Bryant.

#### AYLESFORD

Your last issue mentions the fact that the Bishop of the diocese had visited this parish for Confirmation, on the evening of Nov. 15th. In connection with this I would like to mention a few of the happy incidents of the visitation. The weather being agreeable when the hour for service arrived the old Church of St. Mary's was packed to the door. The work of restoring this Church, now 102 years old, has been going on for the past two or three months. The chancel has been enlarged sufficiently to seat the choir and a space prepared to receive the organ, both having hitherto occupied the gallery over the west end. We were very sorry that the work was not quite completed before the Bishop's visit, but it was sufficiently far advanced

to show his Lordship the effect when complete, as well as to permit of the Bishop and clergy using it for this service. The candidates, nine in all, five males and four females, were presented by the Incumbent of the parish, the Rev. J. M. C. Wade. Their devout hearing and close attention to the heart stirring address of the Bishop showed plainly their having come to this holy step prepared to undertake the battle as good soldiers of Jesus Christ.

On the morning of the 16th inst., his Lordship with the curate of the parish drove to Brunswick, where morning prayer was said by Mr. Wade and the Bishop preached an eloquent and far-reaching sermon to a large and attentive congregation.

Mr. Warner, incumbent of Wilmot, was present at the former service and kindly acted as the Bishop's chaplain.

The people seem much encouraged as the result of this the third visit of their Bishop to the parish.

Since the above events the work in connection with St. Mary's Church has been completed and the organ taken from the gallery and placed in its proper position. The choir occupied the new stall last Sunday for the first time, marking a new era in the history and work of this old Church. We were also pleased to notice that a large percentage of those lately confirmed were present at the Lord's table on that day.

The organ was moved, placed in a position and turned, all very satisfactorily by Mr. Margeason, of Kentville whom we heartily recommend for such work.—*Com.*

The Bishop of Nova Scotia has just returned from his long and arduous visitation of his diocese. Since his return to the diocese in the beginning of May, he has been vigorously fulfilling the duties of his office. Besides holding his own Synod in July, attending the Provincial Synod in September, and the St. Andrew's Convention at Boston, he has held 102 Confirmation services at which 1544 have been confirmed; he has also consecrated 14 churches and 11 churchyards. With great joy and thankfulness to Almighty God, his people realise that their Bishop is fully restored to his health and vigour, and they are full of hope that he, whom they have all learned to love and esteem so highly, will long be spared in the Providence of God to bear wise rule over the diocese. There are many who feel however that the formation of the new diocese of Prince Edward's Island and Cape Breton cannot long be delayed, if we desire the continued health and strength of our Bishop.

### Diocese of Fredericton.

#### ENTHRONIZATION OF THE RT. REV. DR. KINGDON.

The Enthronement of Bishop Kingdon, as successor to the late Rt. Rev. Dr. Medley, Bishop of the Diocese, took place at the Cathedral, Fredericton, on the 23rd of November last. The Bishop of Maine, the Rt. Rev. Dr. Neeley, was present and took part in the proceedings as also about 50 clergy of the diocese. The Bishop, accompanied by Bishop Neeley and his Chaplain bearing the Pastoral staff, approached the west door of the Cathedral where they were met by Sub-Dean Alexander and the clergy. Bishop Kingdon delivered to the Sub-Dean the Mandate of the acting Metropolitan for his Enthronement. Clergy and Bishop then proceeded to the Chancel, the choir chanting Psalm cxxii., and the clergy with the Bishop of Maine

having taken their seats, Bishop Kingdon standing at the Chancel steps with his Staff-bearer and Chaplain the appointed Versicles and prayers were said. The Sub-Dean then called for the certificate of election, which was read by the Secretary of the Synod, and the Letters of Consecration by one of the Canons. A. J. Gregory, Esq., Barrister, the legal secretary of the Bishop, then read the 15th section of Act of the Assembly, 48 Vic., Cap. 36, relating to any legal doubts that might arise about irregularity in the election, after which the secretary of the Synod read the Declaration required by Canon 4, Sec. 13 of the diocese; and the Mandate of the acting Metropolitan was read by the Sub-Dean. Bishop Kingdon then made the usual promise as to his administration and preserving the rights, privileges, and liberties of the Church and Diocese; after which Psalm LXXXIX, 20-29 verses inclusive with the Gloria was sung during which the Sub-Dean went to the Altar rail followed by the Bishop preceded by his staff-bearer and accompanied by the Bishop of Maine. The Bishop next was conducted to the throne and being seated, the Sub-Dean formally enthroned him in the customary manner and the Bishop of Maine said the concluding prayer and pronounced the special Benediction. The sermon on the occasion was preached by the Rev. Canon Brigstocke of St. John, after which the Holy Communion was celebrated, the Bishop of Fredericton acting as Celebrant and the Bishop of Maine as Gospeller and Sub-Dean Alexander as Epistler.

In the afternoon from four to six, the Bishop and Mrs. Kingdon held an "at home" at their residence, at which a large number of prominent people of the Diocese were present, including, amongst others, Sir John and Lady Allen, the Honourable A. G. and Mrs. Blair, Judge and Mrs. Fraser, the Mayor and Mrs. Beckwick, the Sheriff and Mrs. Sterling and Judge and Mrs. Straton. In the evening the Bishop entertained the Bishop of Maine and a number of the visiting clergy present at dinner at the Queen's Hotel.

At the conclusion of the official portion of the service at the Enthronement of the Bishop of Fredericton, at the earnest solicitations of all, the Bishop of Maine (Dr. Neeley) made the following short address: "My dear brethren of the clergy and the laity—I trust it may not be regarded as an unseemly interpolation for me as the friend of your Bishop, to say a few words, other than those of the service. I had hoped that I might have deferred what I have to say to some other time; but it has been suggested that now is the time, and this the place for me to speak. It has been a trying day for many of you; both among the clergy and laity, but most of all for him who is now your Bishop. My own heart has been stirred as my thoughts go back to the consecration of your Bishop, at which I was present. They go back even further than that, twenty-five years, when it was my privilege to meet the late Metropolitan, and as my thoughts go back to him, I cannot but think how loving he was to me; and as I stand here in this beautiful Cathedral I cannot but recall that inscription in St. Paul's Cathedral, London, "This is his monument." But he has a far nobler monument than this, the great work of his life. There are not many now who remember when the first Bishop of Fredericton came to that Diocese; but there are some still living who remember some of the trials and difficulties he met with, and which, by God's grace he overcame. The condition of the clergy, the number of Church edifices, and the position of the Church attained under his guidance, are all his monuments. It was a great grief to me not to be able to be present at the obsequies of the dear master. Another now stands in his place. No man fills the place of another. It is a great advantage to occupy the place of a worthy predecessor. It is sometimes said when a new man comes into a parish which has been occupied by a great and good man, "he shines by a reflect-

ed light above." Twenty-five years ago I was called to fill the place of one who was honored and loved, and one of the noblest prelates of the nation. It was a great advantage to me to follow so good and great a predecessor. I was unacquainted with the clergy or the laity. Your Bishop has had the advantage of eleven years acquaintance with the Diocese and has already given evidence of his devotion to his sacred duties and has had proofs of the loving devotion of the clergy. So may it go on. He will have methods of his own in his work. Accept them and believe them to be an advantage, and stand by him as you have stood by your late Bishop. He is your servant in the Lord Jesus Christ. You have heard him make a solemn promise this morning; no man can completely fill such a promise, but stand by him and uphold him. As my blessing has already been given to him, I fervently repeat, May God's blessing rest upon you.—*Evening Gazette, St. John.*

#### CAMPOBELLO.

St. Ann's Church at the Pool here, thanks to the energy of the Rector, the Rev. W. H. Street, is said now to be one of the neatest in the diocese, having been much improved during the Fall owing to the liberality of the summer visitors at the Tyn-Coed.

#### FREDERICTON.

ST. JOHN, TRINITY CHURCH.—On the first Sunday in Advent special services of Intercession for missions were held both morning and evening; the offertory at morning service being devoted to Domestic Missions. In the afternoon at Litany service, the first of a series of addresses on "The Old Testament and Modern Critics," was delivered by the Rector, the Rev. Canon Brigstocke.

### Diocese of Quebec.

#### SHERBROOKE.

On Wednesday evening last in St. Peter's Church here, the first of a series of services of Sacred Song took place when a number of appropriate anthems, solos, and hymns were rendered by the choir under the direction of Mr. Dorey the organist of the Church.

The anniversary of the St. Francis District Association of the Church Society will be held in this city on Tuesday and Wednesday, the 6th and 7th of December. It will be the first since the consecration of the new Bishop of the diocese and will doubtless be one of much interest. On the first day reports of the officers of the Association and of the Clergy will be received and in the evening the special anniversary service held in St. Peter's Church at which the Rt. Rev. Dr. Dunn will be the preacher. On Wednesday the Deanery Board will hold its sessions during the day and in the evening the annual missionary meeting, always an event of much interest in Sherbrooke, will take place under the presidency of the Bishop of Quebec, who will himself deliver an address and also the Rev. Charles Brooks, Incumbent of Barnston; the offerings will be for the missionary diocese of Algoma.

On Monday evening, the 28th November, the Monthly Public Meeting of the Church of England Temperance Society took place in the Church Hall, Montreal Street, at which the Rev. Mr. Wilkinson of Bishops' College delivered an address.

The ladies of St. Peter's Church Guild intend holding their annual Christmas sale on Thursday, December 15th in the Church hall. Tea will be served from 6 to 8 o'clock. The proceeds of the sale will be devoted to defraying the expenses of the repairs to the rectory.

#### COMPTON.

The ladies of St. James' Church here intend holding a sale in Clark's hall, Compton Centre, on Thursday December 8th, commencing at two o'clock.

#### MARBLETON.

Through the efforts of the Rev. R. W. Colston, incumbent, a branch of the Church of England Temperance Society has been started here with every prospect of success.

### Diocese of Montreal.

#### MONTREAL.

ST. THOMAS.—Miss Sugden addressed the Sunday school of this parish on Sunday afternoon, 20th Nov. when there was a large attendance and much interest shown. The various parochial organizations are all hard at work, they include a Girls' Guild; a Ladies' Aid Association; a Chapter of St. Andrew's Brotherhood, and a Young Men's Christian Association.

THE CATHEDRAL.—The Hon. Miss Sugden addressed a general meeting of ladies for the different city parishes on work in the Zenanas of India, in the Synod Hall on Thursday, 24th Nov. The meeting was announced for the Library, but that room was found quite too small to accommodate those present and adjournment was made to the Synod Hall proper. An offertory amounting to \$40.00 was taken up.

COTE ST. PAUL.—Special services are being held in the Church of the Redeemer during Advent. Every Sunday morning the Rev. E. A. W. King will preach, and at the evening services special preachers from town; the Very Revd. the Dean of Montreal being announced for the first Sunday in Advent. Service is also held on Wednesday evening each week.

GRACE CHURCH.—The first meeting for the season of the Young People's Literary Society was held in the lecture hall of the church, Point St. Charles, Wednesday evening, 23rd Nov. the Rev. John Ker, rector, in the chair. The following officers were elected:—Honorary president, the rector, the Rev. John Ker; president, Mr. W. C. Blake; vice-presidents, Mr. C. Crutchelow and Miss O. Wright; secretary, Mr. John Farrar; assistant do., Miss Ethel Wright; treasurer, Miss Netta Collins; committee, Miss Maud McWood, Miss J. J. Macpherson, Miss Brain, Miss Tickle, Mr. Fred Price, Mr. Jos Farrar, Mr. Morgan, Mr. Moore. A proposition to meet once a week for the winter was discussed and referred to the committee. The meeting was a very successful one and involves a determination to make the Society more useful and attractive than ever.

ST. MARY'S.—The lecture hall of St. Mary's Church, Hochelaga, was filled on the occasion of a concert given last week by the Band of Hope in connection with the church. The rector, the Rev. A. Bareham, presided, and expressed his gratification at the life and earnestness displayed in this young folks' temperance society. St. Mary's Band of Hope has only come into existence this fall, and already consists of eighty-one pledged members. The pledge is of total abstinence. The ordinary meetings are held every Friday evening, being open to the public, and always well attended.

DIOCESAN S. S. ASSOCIATION.—The Rev. Mr. Rexford—Principal of the High School—delivered a very instructive address on Model Lesson in Bible teaching at the last monthly meeting on Monday evening, 21st ult. There was a large attendance. The Lord Bishop of the diocese presided.

DIOCESAN COLLEGE.—The semi-annual meeting of the Diocesan College's Theological Missionary Society was held last week, Bishop Bond presiding. The treasurer's statement showed the receipts up to the present time, including a balance of \$175.14 from last year, to have been \$353.41 and the expenditure \$321.86, leaving a balance on hand of \$31.55. Mr. Lackey, one of the students, read a paper on "Home aspect of Missionary effort," in which he clearly showed that it was the duty of professing Christians to support such effort. The Hon. Miss Sugden, who has spent many years in India among the Zenana women, delivered a very interesting address.

ST. STEPHEN'S.—The Young People's Association held their opening entertainment on Wednesday evening, 23rd November, in the beautiful lecture hall of the Church; one most complete in its appointments and of large size. The entertainment proved very successful, the programme being furnished by the Misses Grose Simpkins, V. Brown, and Messrs. Archie Hodgson, W. Rodden, Spencer, Hastie and Devers.

ST. JAMES'.—The long talked of Chapel of Ease in connection with this parish situated at the corner of St. Luke St. and Wood Ave., was formally opened on Sunday, Nov. 27th, ult., when the Rev. Canon Ellegood, Rector of the parish, preached in the morning and the Ven. Archdeacon Evans in the evening. The Church is a neat building, fairly ecclesiastical in appearance and capable of holding 150 to 200 people. There was a large attendance and good singing, the choir being surpliced and under the direction of Mr. William Spence, who for many years has acted as organist of the Church of St. John the Evangelist. In the morning Canon Ellegood gave a short history of the parish of St. James and of the work done in connection therewith since 1848, when he was appointed Incumbent of the then St. Ann's, in Griffintown. It was burnt down in 1857 but in less than two years a new church was erected under the name of St. Stephens, in order to avoid confusion, St. Ann's being the name of a Roman Catholic Church near at hand. The Incumbency of St. Ann's included the district of Point St. Charles and in 1855 Canon Ellegood with the co-operation of the Grand Trunk authorities, undertook the erection of a church there, commencing with a hall wherein service was held every Sunday beside week day services; but the numbers increasing and the hall not being found sufficient the old Grace Church was erected at a cost of \$5,000. Subsequently the congregation of St. Stephen's, having become large and its schools and Mission services being in a flourishing condition, attention was drawn to the neighborhood in which the present Church of St. James the Apostle is erected; and after consultation with the late Mr. and Mrs. Charles Phillips, who were resident in the neighborhood and ever generous friends of the Church, it was decided to erect the present Church of St. James the Apostle and the old St. Ann's or St. Stephens Church passed into the Incumbency of another. After some years of successful work in St. James', an additional field of labour was sought and a Mission was opened in a house on Fulford St., where successful services were carried on by laymen of the parish until the neighbouring parish of St. Jude, desiring to erect a building within the bounds of St. James, it was determined to abandon the Mission work in Fulford St., and accept



from St. Jude's in place thereof a portion of St. Jude's parish in St. Henry, including Cote St. Paul. At the time this appeared to be a most unfavourable Mission field, several other efforts having been made to carry on mission work there, all of which had failed. Speaking of this work the Rector is reported to have said:

"Our efforts were successful beyond our expectations. At length we were able to build a pretty little free-seated church, a gem in its way, without any debt. It is called 'The Church of the Redeemer.' The appointments for this mission church were promptly and generously provided by members of the Church of St. James the Apostle. The church is more immediately under the charge of Dr. Davidson, Q. C. The great success which has attended this missionary effort is largely due to his zealous and untiring labors. This church is now well established, and the continuance of the good work, under God, firmly assured. It is now some time since this mission church was built and the necessary appointments provided. The congregation assembling there have, through their own exertions, under the direction of Dr. Davidson, erected a school and lecture hall, and furnished it suitably."

Canon Ellegood also referred to the successful Mission carried on for some time past in Richmond Square under the direction of the Rev. Samuel Massey; and then, speaking of the present Chapel of Ease, said that some six years ago, anticipating the requirements of to-day, he had bought the land upon which the Church was built intending it to be used for such purpose if so decided upon by the Vestry, otherwise that he would retain it himself. The lot is 108 on St. Luke St., by 127 on Wood Ave., and has been deeded in Trust to the Rector and Church wardens. The building committee were Messrs. Hannaford, Shorey, Marling and Hague and its erection has been largely due to the munificence of Mr. George Hague. The seats are free and the service will be maintained by the Clergy of the Mother Church of St. James assisted by Mr. Hague as Lay Reader. The choir is supplanted and will be under the direction of Mr. McDuff and for the present service will be held at 11 a. m. and 7 p. m. It is intended to form a Sunday-school as quickly as possible under the direction of Mr. O. Rexford.

TRINITY CHURCH.—Sunday, the 27th ult., was Choir Sunday in the parish and accordingly there was a special musical service morning and evening, the offertory at each service being devoted to the Choir Fund. The Rector of the parish, the Rev. Canon Mills, B. D., preached in the morning from Psalms xcvi., 1-2 introducing into his sermon proper references to Advent Sunday and Advent teaching, but making it specially applicable to the anniversary pointing out that praise had from patriarchal time occupied a foremost place in the worship of God and referring to the largely increased use of music in the services of the Christian bodies surrounding the Church. The Rector again preached in the evening from Revelations xix, 12, with special reference to the second Advent and the signs of its appearing. There was a large attendance at both morning and evening services.

PERSONAL.—Rumour has it, (and the rumour would seem to be well authenticated) that the name of the Very Rev. the Dean of Montreal has been prominently mentioned in connection with the Bishopric of Columbia. This will not be welcome news to the people of St. George's and there are many in the diocese who would regret the Dean's withdrawal therefrom even for a position on the Episcopal Bench.

#### BRISTOL MISSION.

A very pleasing event, showing the kindly relationship existing between pastor and people, took place at the parsonage here on Thursday

evening, 18th Nov. when the Incumbent became the happy and surprised recipient of a winter outfit, his wife also receiving a well-filled purse. Over sixty persons were present. Mr. J. E. Morris read the address. Mr. George Morrisson made the presentations. The address was as follows: To the Rev. W. C. Dilworth, Rev. and dear Sir: We, your friends and members of the Church of England, having great reason to be thankful to a bountiful providence for a good and safe harvest, consider it our bounden duty at this time of thanksgiving to "Quit ourselves like men," and so, embrace this opportunity of returning thanks to Almighty God, by presenting to you, this fur coat, sleigh robes, pair of Manitoba snowshoes and driving mitts, and also this purse to Mrs. Dilworth. Please accept these with our prayers and best wishes for the future happiness of yourself and family, and may God in His mercy assist you in your work of faith and labour of love. And while you are enjoying the comfort of these gifts, we trust they may as effectually convey to you our desire for your temporal welfare, as your ministry among us has conveyed to us your desire for our spiritual welfare. The Rev. gentleman replied on behalf of himself and his wife, thanking both friends and members for the generous, timely and appropriate gifts. Refreshments being served by the ladies who came well prepared for the occasion, the rest of the evening was spent in a most enjoyable manner.

### Diocese of Ontario.

#### KINGSTON.

The half annual meetings of the Committees of Synod and Board of Rural Deans took place last week in the Synod Hall. There was a full attendance of Committee men at all the meetings. On Monday evening an important meeting in the interest of Trinity College, Toronto, was held in St. George's Hall, which was numerously attended by Clergy and Laity. Revd. Prof. Worrell was elected Chairman. After considerable discussion it was resolved to form a Diocesan Branch of Convocation, and a strong committee was appointed to devise a constitution. On Tuesday morning the Rural Deans met and re-elected the Revd. Rural Dean Baker, of St. John's Church, Bath, as Chairman for ensuing year. The time of the Board was largely occupied in perfecting the Missionary Deputation list for the coming winter's work. Some other important business was transacted. The Mission Board met on Wednesday forenoon. The Revd. Rural Dean Bogert paid a pleasing tribute to the presence at the Board for the first time of Mr. John A. Loft, an Indian, and welcomed him heartily. Mr. Loft made an appropriate reply. The secretary in reply to a question put by the Bishop said that the Mission Fund was in debt \$8,413, but about the first of May next after the receipt of the winter's collections, it would be less than \$4,000. The following classification committee was appointed for the ensuing year, viz: Rural Deans Nesbitt and Bliss Revd. R. L. M. Houston, Judge Senkler, Dr. Smythe and Judge Wilkinson. On motion of Rural Dean Baker it was resolved that "the Board would express its earnest desire that the deputations about to hold Missionary Meetings throughout the Diocese, would strenuously urge upon those whom they address the great necessity which exists that the amounts asked for by the Mission Board (see page 370, Journal of Synod) from each Parish or Mission this year be raised as far as may be possible." At the See House Committee Meeting there was a full attendance, and much interest was manifested by the members. E. J. B. Pease, Esq., occupied the chair. It was arranged to pay off the first mortgage, and several prominent members volunteered to canvass for the Fund. There is now no danger that the House will be lost to the Diocese.

At the Executive Committee meeting which took place on Thursday morning, the Secretary announced that the collections of the Diocese towards the losses by the great fire at St. John's, Newfoundland, amounted to \$1,619, and the Bishop was requested to forward a draft for the amount to the Lord Bishop of Newfoundland.

### Diocese of Toronto.

#### PETERBOROUGH.

ST. JOHN'S.—A delightful parochial social took place in the school building on Tuesday evening week when there was a good attendance and a most pleasant evening was spent. The Peterborough orchestra was present and rendered an excellent programme of selections, but independent of this there was no formal programme. The Rector, the Rev. J. C. Davidson, gave a short address and made some announcements during the evening.

The Thanksgiving service at St. John's was well attended and the sermon delivered by the Rector. At St. Luke's, Ashburnham, a like service was held at which the Rev. H. Symonds was the preacher.

The Rev. E. J. Fessenton, of Chippawa, paid a visit to this town Friday week and delivered an interesting lecture on the U. E. Loyalists before the Collegiate Institute. He preached on the Sunday morning following in St. Luke's, Ashburnham, and in the evening at St. John's, Peterborough. The Rev. W. M. Loucks preached at St. Luke's Church in the evening, the Rev. Mr. Symonds, the rector, being absent at Dunsford in connection with the opening of the new Church there.

ST. LUKE'S.—A Parochial Guild was formed here during the past week with the view of combining all existing organizations in one compact body. The Guild is divided into three chapters each of which elects its own head who, together with the Guild officers constitute the Guild Council. The constitution is similar to that of Christ Church Cathedral, Hamilton. The following officers were elected:

MASTER.—Rev. H. Symonds (ex-officio.)

WARDEN.—Mr. John Burnham, M. P.

BURSAR.—Miss Tivey.

REGISTRAR.—Mr. E. A. Peck.

The chapters at present provided are:—(1.) The Sunday school chapter. (2.) The Choir chapter. (3.) The Missionary Association chapter. (4.) The Ladies Aid chapter. (5.) The Entertainment chapter. (6.) The Church Decoration chapter. (7.) The Parish Magazine chapter.

#### ORILLIA.

The November meeting of the Church of England Temperance Society was held on Tuesday evening week in the Sunday school room of St. James' Church. The Rev. Canon Green presided. Readings with hymns formed an interesting programme; the chairman spoke encouraging words to the members of the Society present and urged those not already enlisted to join.

A parlour social was held by the St. James' Mission Workers on the evening of November 24th.

The Rev. Canon Green has been delivering several sermons on the Holy Communion.

On the evening of St. Andrew's Day a special service of Intercession for Missions was held in St. James' Church here, in accordance with the

Bishop's Pastoral, and a sermon was preached in behalf of St. Andrew's Brotherhood and an offertory made in aid of the Woman's Auxiliary.

The Woman's Auxiliary of the parish has called attention to the fact that Protestant ministers have discontinued their visitations of the public schools and has requested their own rector to take steps to have the work resumed. They also urge that regular religious services should be held in the asylum.

On the evening of Thursday week the "Mission Workers" of St. James' held a social gathering in the school house which was tastefully decorated for the occasion. A pleasant evening was spent and a collection amounting to over \$15.00 resulted.

#### ROSENEATH.

On the 21st November the Bishop of Toronto visited this place and confirmed 21 persons who had been prepared for Confirmation by Mr. Dreyer, who had charge of the parish during the summer. They were presented by the Rev. C. H. Marsh. After the Confirmation the Holy Communion was administered, all of the newly confirmed partaking.

### Diocese of Huron.

To the Members of the Women's Auxiliary of the Diocese of Huron:

MY DEAR SISTERS,—I have the kind and willing consent of our Bishop, and of Mrs. Baldwin, the President of our Auxiliary, that I should earnestly invite your prayers and your co-operation in a united effort on behalf of the Diocese of Algoma at this crisis of its history—a crisis caused by the severe illness of its Bishop at a moment when, humanly speaking, it needs, perhaps, more than ever before, his guiding hand and able leadership. When the news of his sudden prostration reached you, I feel assured that with the question "What will poor Algoma do without its Bishop?" arose almost simultaneously another and more practical question "What can we do to help in this emergency?"

Well, by each of us doing a very little individually, we can collectively do much. It was by a similar concerted action, when Huron took the initiative some five years ago in the raising of the Jubilee Widows' and Orphan's Fund, that, although our branches did not number 50, as against the 113 of to-day, our Diocese was enabled to contribute towards it no less a sum than \$1,030. If we did well then may we not, urged to still greater effort by the gravity of the present situation, do still better now?

"In the unfinished report of the Missionary Bishop of Algoma—unfinished because the brain refused to perform its functions, and the tired hand was compelled to lay the pen aside"—the melancholy fact is recorded that, even as far back as June last, there was a deficit of nearly \$4,000 in the Mission Fund of the Diocese, which means that many of the scanty stipends of its most deserving and self-denying missionaries cannot be paid, and that other necessary Diocesan expenses cannot be met. "I will not disguise from you," says the Bishop, "that the anxieties arising from my inability to meet these obligations have been one of the primary causes of my collapse..... I am mentally and physically disabled from lifting a finger at present towards their removal..... The only solution I can discern is a special effort on behalf of clergy and laity alike, and to them I now earnestly appeal in my helplessness. Special gifts by individuals; special offertories in congregations; special do-

nations from Branches of the Women's Auxiliary, .....all these, running into one common stream, will soon replenish the Treasury, and set this Missionary Diocese afloat again." The words in italics are those which, my Sisters, more especially appeal to ourselves. Let us take them to heart, and respond to them as far as in us lies.

In a touching letter, written from his sick father's bedside, the Bishop's son says: "Of course my father has not the slightest suspicion that I am writing to you, but do you not think the Women's Auxiliary would do something during his coming absence in the matter of that unfortunate Mission Fund? Should he return to find it in a still more impoverished condition, as without outside aid it certainly must be, serious results must follow, whilst the relief would be immense to find that friends had been raised up to reduce it."

A W. A. sister from another Diocese writes: "How easily we women could do this thing if we would each one of us contribute something. God grant that the heart of each sister in every Diocesan Branch may respond to the suffering Bishop's appeal."

The Census Returns reveal the "remarkable fact (and it speaks volumes for the work of the Bishop, Clergy and Laity of the Diocese), that Algoma is the only Diocese in Ontario where our Church has grown at a greater rate of increase than the Protestant Churches around us," and this progress has been made "in the face of many discouragements and in the midst of many hardships." Should not this most encouraging fact incite us to strain every nerve to help Algoma at this juncture? It not only needs, but it deserves all the aid we can give it.

I would venture to suggest, in view of our approaching Annual Meeting, that every Branch should make it the occasion to send up, by the hands of its Representatives, its offering, large or small, as God enables it, enclosed in an envelope, with the name of the Branch and amount given inscribed thereon, these special envelopes to be placed in a basket prepared for them upon the President's table, to be opened by her, and the amount of their contents announced before we separate and go our several ways homeward. These would be our Thankofferings for the manifold blessings with which our God has blessed us, not only as individuals, but as a Sisterhood of loving service graciously permitted to be co-workers with Him.

Should this message reach your President after your usual meeting, she will, I trust, see that it is brought before every member of your Branch, to whose earnest consideration I would prayerfully submit it.

I remain,

Your affectionate friend and sister worker,  
H. A. BOOMER,  
Cor. Sec. Huron W. A.,  
and Representative of the W. A. of the Diocese of Algoma.  
November, 1892.

[The above appeal from Mrs. Boomer, the never-failing friend of Algoma and lovingly earnest in all mission work, may serve to incite other diocesan branches to immediate action. There is surely enough in possession of Church people not alone to meet this emergency, and carry on the work in Algoma, but every need of The Church if only the heart could be reached and the stream of gratitude and benevolence have free flow. Other diocesans, than the now afflicted one of Algoma, have like needs and perplexities and ever present difficulties through lack of means, as well as men. The result in Algoma should stimulate the members of The Church at large to increased generosity towards all Church work. We are sure the present emergency in Algoma will be met and overcome by the noble band of Christian women who work as the Auxiliary of the Board of Missions.—ED.]

### Diocese of Algoma.

#### BURK'S FALLS MISSION.

The services at All Saints' Church, Burk's Falls, on All Saints' day, were of an unusual character for this mission, partaking, as they did, not only of the nature of the festival, but also marking the dedication of the Church. At 8 a.m. there was a celebration of the Sacrament of Holy Communion, at which there were eleven communicants. As many of the choir as could attend were present, and helped to make hearty a service that all thoroughly enjoyed. The Incumbent was the celebrant. At 8 p.m. a congregation assembled for evening prayer. The hymns were all peculiar to the holy day, and with the psalms and canticles were well sung by a choir of fifteen voices. The local choir was assisted by voices from St. Paul's Church, Sundridge. The sermon was upon the epistle for the day. The service being concluded, the members of the choir and the wardens were entertained at the house of Rev. C. Piercy. It is hoped that these services will be of annual occurrence.

The missionary is sorely in need of winter quarters, and the people are moving in the direction of providing them, but the necessary delays in purchasing property and securing it free from previous claims is making the season so late that he fears cold weather will have set in before the proposed building is erected. It is proposed to build but part of a house, incurring the least possible debt. To this end assistance from friends beyond diocesan bounds is urgently solicited.

THE BISHOP OF ALGOMA.—We are glad to be able to announce that the news of Bishop Sullivan's health is of a favourable character. Dr. Jackson (London) had been consulted, and his opinion agrees with that of Dr. Stewart (Montreal). We hope from time to time to be able to report the gradual return of our Bishop to the robust health which has enabled him, by God's mercy, to do so vast an amount of work for the advancement and maintenance of Christ's Church in the missionary diocese of Algoma. To this end, the prayers of the Church continually ascend from every mission within its bounds.—*Algoma News.*

#### BRACEBRIDGE MISSION.

The women of the congregation of St. Thomas', Bracebridge, have fallen into line with the Church in her working organization by constituting themselves a branch of the Woman's Auxiliary of the Diocese of Algoma. The Church here has quite a large working force, the congregation, as a whole, having responded very heartily to the invitation to become members. Already they are energetically working for the repairing and removing of the Church and Sunday school. Indeed, we are not without hope of building a new Church. The meetings of the Woman's Auxiliary have been very well attended, and great interest and unanimity are manifested in carrying on the work which they have on hand.

#### THE PARSONAGE, Sault Ste. Marie.

DEAR SIR,—Seeing the appeal made in your paper in behalf of the Parsonage Fund at Hilton, St. Joseph's Island, I feel it my duty to say that this is a most urgent case and needs immediate help. Subscriptions may be sent either to me or to D. Kemp, Esq., Toronto.

I am yours, faithfully,  
EUSTACE A. VESEY,  
Rural Dean of Algoma.

## DIOCESE OF CALGARY.

## BOWDEN.

On Sunday, Oct. 30, a harvest thanksgiving service was held in Mr. John Smith's residence, which was prettily decorated for the festival. Mr. Smith, who was formerly engaged in the mission field in England, conducted the service. Preaching from Genesis 8, 22. At the conclusion of the service a collection was taken in aid of the building fund of St. Mark's Church, Innisfail.—*Calgary Herald*.

Bowden, late "Lone Pine," is in the mission of Red Deer, Diocese of Calgary. It is about 63 miles north of Calgary and is the southernmost station in charge of the Missionary in the Red Deer country.

## RED DEER MISSION.

In response to the appeal for funds for the Church of St. Mark the Evangelist, at Innisfail, Diocese of Calgary, Alberta, which you so kindly admitted to you columns in August last, only a small amount has passed through my hands. All that I can say actually came as a result of this appeal was one dollar from E. S. M., two dollars from a Toronto lady, and three dollars collected by a friend at Niagara Falls, south.

Perhaps your readers would like to hear something of the present position of the Church at Innisfail. The Revd. H. B. Brashier, the Deacon in charge, expects the Bishop of the Diocese on 4th Dec. for the purpose of holding Confirmation. It had been hoped that the Church would have been free from debt before his coming that it might have been consecrated, but in this we are disappointed. In a letter received from Mr. Brashier, Nov. 23rd he says, "I am afraid the Church cannot be consecrated. Since our last appeal the Church has had to be painted (to stand the climate), boarded round at sides and banked up, also a large stove and pipes fitted; this has cost us nearly \$200, the vestry decided this was actually necessary. I am afraid there is a deficit of \$250. Although the value of the Church is really \$1,600, not \$1,200 as originally stated, the Church wardens are calling on all the settlers for \$5 per head, and I am writing a letter to them myself. This would clear the debt. The people want concerts, but acting on my advice have abandoned them. I might add the people at Innisfail alone have guaranteed in future \$10 per month towards the stipend of the clergyman, and the envelope system (with loose offertories) has been so far successful, that the Church wardens can pay interest and all expenses and have about \$5 per month to the good. Our choir also has a good bit in hand, about \$93, and we are fully equipped with music, etc."

In a former letter Mr. Brashier told me that one of the settlers, Mr. Ralph Cook, had presented the Church at Innisfail with ten acres of ground for use as a cemetery. Your readers will see that the work is making solid head way at Innisfail, the people are developing an admirable spirit of self help. Such good work deserves most real sympathy and practical help. The deficiency of \$250 may seem a very small matter to many of us who live in the cities and towns of Eastern Canada, but it means a very heavy drag upon the settlers in a new country. St. Mark's Innisfail, is the only Church between Calgary and Edmonton, a distance of 200 miles. Innisfail is just 75 miles north of Calgary in a beautiful district which is fast settling up. I am sure there are many Churchmen who would gladly contribute for so important an object as

the freeing from debt of the one building in so many miles erected by the Church for the worship of Almighty God, that the Bishop may be able to consecrate it to the service for which it is intended.

If it is found convenient to contribute through the writer, he will gladly forward subscriptions, and, with your permission, Mr. Editor, will acknowledge all funds received in your paper.

Thanking those who have contributed and you, Mr. Editor,

I am, yours faithfully,

CHARLES L. INGLES.

187, Cowan Avenue, Toronto,

November 23rd, 1892.

## Diocese of Qu'Appelle.

## INDIAN HEAD,

Lord and Lady Brassey will build a church to seat 100 persons next spring. The congregation has promised a number of gifts for furnishing it.

Bishop Anson left the Diocese finally the week before last. He will go to Texas to visit some nephews, and thence to England in January.

## MOOSOMIN.

The Rev. T. H. Tatham, who arrived from England last week, brought with him from the Rev. W. G. Lyon, formerly rector of St. Alban's, a valuable present to his late parish. The gift took the shape of a paten, chalice and necessary vessels for the Holy Communion. There was an additional present of 100 kneelers for the church. Part of the money expended was given by an English Church Society, the Rev. W. G. Lyon kindly furnishing the balance.

PERSONAL.—The Rev. J. P. Sargent, M. A., of Fort Qu'Appelle has been appointed by the Metropolitan as Commissary in charge of the Diocese during the vacancy in the See.

## DIOCESE OF NEWFOUNDLAND.

TO THE EDITOR OF THE CHURCH GUARDIAN

DEAR SIR,—For the information of those of our fellow-Churchmen in Canada who are kindly sending us help towards the rebuilding of our Cathedral and other Church property destroyed in the recent fire, I shall feel gratified if you will allow me to state in your columns that contributions may be paid to the credit of "the Bishop of Newfoundland's Diocesan Account," in the Bank of Montreal, at Montreal, New York or Chicago.

I remain, dear sir,

Faithfully Yours,

LLEWELLYN NEWFOUNDLAND.

November 23rd, 1892.

## DIOCESE OF NEW WESTMINSTER, B. C.

## NELSON, KOOTENAY LAKE, B. C.

The bazaar and high tea recently held in the Mission Hall for the purpose of diminishing the debt on the building, was a magnificent success, realizing the profit of \$180. The thanks of the Nelson Ladies Guild are most sincerely given to those kind friends in Ontario and New Brunswick, who responded so quickly to the appeal of Rev. A. J. Reid in the columns of the GUARDIAN.

This is the kind of advocacy of Church "consolidation" that speaks volumes.

Another sale will be held in the summer to pay off the balance of the debt.

## SONNETS OF THE SACRED YEAR.

REV. J. S. STONE, M. A.

## SECOND SUNDAY IN ADVENT.

*'Patience and comfort of Scriptures.'*—Rom. xv. 4.

The time draws on: the dread sweet day is near:

So for Thy graces, Paraclete, we plead;

For powers of work and waiting, in our need,

Patience and comfort—grace to persevere,

And grace of sunshine amid doubt and fear.

O that these twain may tend us: this, to speed

On to devoted will and living deed

Our languid pulses; that, to soothe and cheer.

We need to hear Thy twofold music, Lord!

This, stirring nobler life within the breast;

That, softly singing of the final rest:

The clarion and the harp-notes of Thy Word.

For souls that hear the trumpet and the song

Can be in striving still, in stillness strong.

## THIRD SUNDAY IN ADVENT.

*'Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful.'*—1 Cor. iv. 1, 2

Deliver from blood-guiltiness—O Thou

Who for their saving sendest men to men—

Both priests and people, ere Thou com'st again;

Those, for the breach of every awful vow,

For hope once high made lowly memory now;

These, for the careless ear, averted eye,

The tongue fain to disparage or defy,

And wills that, wooed or warned, refuse to bow.

These have forgot that all they are is Thine,

For use until Thine hour of love and wrath;

Those, that albeit frail men prepare Thy path,

Not ceaphs, yet their mission is Divine.

Deliver from blood-guiltiness, O Lord,

These shamers and those scornors of Thy Word.

## Correspondence.

THE EDITOR OF THE CHURCH GUARDIAN.

SIR,—A copy of the "Canadian Church Magazine" for September last has just been sent to us. In it I notice a list of offerings for missions received from the various parishes or missions in the diocese of Algoma from April 1891 to March 1892. The name of Port Arthur, the most important, and the first self-sustaining, parish in the diocese, does not appear in the list. As I am only too painfully aware of the cause of its absence, I should not have drawn your attention to it but for the editorial note which attributes any such omission to one of three causes (1.) Vacancy of the mission; [2.] poverty of the people; [3.] culpable negligence of the clergyman. Now, the mission has never been vacant since its formation. Poverty of the people can scarcely be pleaded. And if there has been "blameworthy neglect" I decline the responsibility. I went to England in the autumn of 1890, and did not return until January last. My last annual report to my Bishop previous to my departure shews all the canonical obligations fulfilled, as usual, and a local branch of S. P. G. sending a contribution of \$253.00 direct to Westminster; an humble effort made towards endowment, etc., etc. This indicates neither parochial poverty nor clerical neglect. Since my return from England the special offertories appointed by the Bishop have been duly taken up, and forwarded to the proper quarters: and I am patiently trying, little by little, to gather up the threads of my work which were snapped asunder during my absence.

Port Arthur will compare favourably [if a just comparison be made] with much older and larger parishes in other parts of Canada. When the Gravenhurst Church required to be rebuilt, our contribution was a creditable one; and upon my appeal for Newfoundland, recently, at one service an offertory of \$65.54 was humbly presented.

To sum up. [1.] The parish of Port Arthur is not vacant. Its incumbent is resident. [2.] We do not plead poverty, although from various causes we are suffering a temporary financial chill; and [3.] the Lord helping us, there shall be in the future no justification for a charge of "blameworthy neglect."

I am, yours respectfully,

C. J. MACHIN.

Port Arthur, Nov. 25th, 1892.



# THE CHURCH GUARDIAN

—: EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

REV. EDWYN S. W. PENTREATH, B.D., WINDIPEG, MAN.

ADDRESS CORRESPONDENCE AND COMMUNICATIONS TO  
THE EDITOR, P. O. BOX 504, MONTREAL. Ex-  
CHANGES TO P. O. BOX 1968. FOR BUSINESS  
ANNOUNCEMENTS SEE PAGE 16.

## DECISIONS REGARDING NEWSPAPERS.

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

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

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

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

## CALENDAR FOR DECEMBER.

DECEMBER	4.—2nd Sunday in Advent.
"	11.—3rd Sunday in Advent. (Notice of Ember Days.)
"	14 } EMBER DAYS.
"	16 }
"	17 }
"	18.—4th Sunday in Advent. (Notice of St. Thomas.)
"	21.—St. Thomas; Ap. and Mar.
"	25.—Christmas, (Notice of St. Stephen, St. John and Inno- cents Days.)
"	26.—St. Stephen; First Martyr.
"	27.—St. John; Ap. and Ev.
"	28.—Innocents Day.

## EDITORIAL NOTES.

The present position of affairs in the political world, both Provincial and Dominion, recalls to our mind the wise words of the Bishop of Tasmania to his Synod in May last. We commend his remarks to the consideration of our readers. There would appear to be much similarity in the condition of affairs in Australia and in Canada. Certainly the words of the Bishop seem to apply directly to the position here. His Lordship said:—

"Our great need is high principled leaders in all departments of Church and State—men who do not merely echo the sentiments of the mass but speak their own convictions, and would at once stand aside rather than move an inch out of the road which to them appears the true one.

Let me impress upon you a truth which none of you will gainsay. We must not look vaguely about for our leaders expecting them to drop from the skies. *We must produce them for ourselves.* Great leaders are not casual excrescences upon a nation's system, governed by no law of life. Were the Hebrew prophets, think you, accidental appearances? No; they were thrown up from the intensely earnest spirit of the Jewish nation, chosen and guided by God, as it was for a special purpose. They were as natural in one sense in their sphere, and under God's guidance as the flower which is developed by the strong growing plant which has been duly nourished, and this lesson I urge on you to take home to yourselves. For this reason no amount of trouble is misspent, which is expended upon the young in teaching lessons of Godliness and Christian principle. Are we bent upon training the next generation as Christians or not? Are we prepared to say that this paramount duty needs no aid from the State, and what is worse, no sympathy? Put thus plainly to ourselves, it makes us realise the gravity of the trend of some of the political forces of the day in Australia generally. At least we can all determine *to act and argue, and vote* as if there were a God above, as those who believe in Jesus Christ as the Light of the world, and in the principles He taught. But this which seems self-evident when we are met in solemn session here is not in conformity with all the actions of our society. Sometimes we are afraid to speak out with indignation, we accept selfish compacts with resignation, we condone crime and live beyond our means without compunction. We may even pass laws for the sake of expediency, though we believe them un-Christian. Doubtless these are all the characteristics of the young nation which has much to learn before it becomes established in principle. But there is another view of youthful temper, in my opinion truer and nobler. What of the ideals born of ardent and spiritual hopes, the hatred of shams, the contempt for weak evasions, the love of straightforward dealing? This is the truer ideal of youth, the heritage of the younger sons of Christian England. It is not too much to say that this assembly, and those it represents, can affect all I have depicted and more in God's Providence. Give us then great leaders, you laity and clergy of the Church. Give them to us by the only natural process, *through godly homes and a Christian society.* Then men and women, full of the Holy Ghost and of power, will be sent us in abundance, because we shall have laid the obvious foundations which God has shown us how to plant."

## THE SECOND COMING OF OUR LORD.

BY IRENE WIDDEMER HARTT.

"And thou shalt see the Son of Man coming in the clouds with great power and might."

For centuries the cry of the saints, not only of those under the altar, but of those toiling upon the earth, has been: "How long, oh Lord, how long?" Now it seems as if it cannot be long before the Lord will come again. The day is very near when every prophecy will be fulfilled. The Gospel has been preached in every land; the Bible has been translated into almost every tongue; "Many run to and fro;" men go around the world, exploring every part of it as easily as they formerly travelled a hundred miles. Steam and electricity are fulfilling prophecy. Knowledge is certainly increased. All things are hurrying to the glorious time when the Son of Man shall appear.

So we may have but a little time now to wait till we shall be "forever with the Lord." Any night we may say, "He may come before morning." In the morning, as we open our window

wide, and look upon the earth, bathed in His own glorious sunshine, we may comfort our hearts with the soft whisper, "Perhaps He will come before this little day is out." We have trimmed and filled our lamps, and are listening always, as we go about our tasks, for the coming of the Bridegroom. We have made ready for our journey home, and are doing our best to hasten the coming of Him who is to take us to the mansion He has prepared for us.

So we watch for Him.

We know so well what it is to watch for some loved one, of the time of whose coming we are not quite certain. "He may be here to-day," we say. "Yes, before the setting of the sun we may be looking into His face again." As we go about, we think of little else. We think how it will be when the first sound of the "music of his step" is heard, the familiar form approaching the rushing to him, the greetings. Yet over all this joy a shadow is thrown; for it means parting again soon. But we are to be "forever with the Lord." Joyful as is the coming of an earthly friend, such joy is as nothing when we compare it with the coming of the Lord.

Sometimes, when we sit alone in the twilight, after a busy, bustling day, stealing a moment of sweet communion with the Master before the evening comes with its duties and pleasures—sometimes, when we sit watching the shadows fall, talking to Him of the shadows that are falling over our path in life, of how we are longing for the clear shining of His eternal day and for the sight of His loved face, we picture to ourselves His coming. We have visions too sacred to be whispered to anyone but to Him as we think how it will all be. We wonder if another twilight will find us waiting still. We wonder if all these shadows will have passed away in another day, and if after to-night we shall never know what darkness is, being then in the city "where they have no need of the sun, neither of the moon to shine in it, and the Lamb is the light thereof; where the gates of it shall not be shut at all by day; for there shall be no night there."

We sit and think of that glorious time till the earth with all its bitterness is very far off. We forget for a while that it is still to-day with the sameness of yesterday about it, that all is vanity and vexation of spirit, except serving the Lord, that the sky has no brightness; for the Lord still tarries. Then as the evening comes with its old duties, we rouse ourselves from our dream, and go back to our life. Yet the recollections of the blessed picture goes with us to strengthen us in our work here, making us realize the little worth of anything, but a life hid with Christ. Dwelling on Him and on His coming makes us lose our hold on this world and its toys, and makes us care less what comes to us, whether it be joy or sorrow. It teaches us, too, that our Master is all in all. So we slip our hand a little more closely into His, and look up into His face with a faith and love we never had before. We have the blessed assurance, too, that we are one day nearer His coming. "Then let us be patient, brethren, until the coming of the Lord." "For yet a little while, He that shall come, will come, and will not tarry." "Stablish your hearts, for the coming of the Lord draweth nigh."

"Even so, come, Lord Jesus.—(Parish Visitor, N. Y.)

## A GLANCE AT THE CHURCH CALENDAR FOR DECEMBER.

The first three Sundays in December of the present year are known as the 2nd, 3rd and 4th Sundays in Advent. Advent Sunday was celebrated by us as the last in November; and therefore we spoke so generally, and yet so especially, upon the history of the whole Advent season in our last number, that we shall have little to say now concerning these Sundays. Only this: we noticed that this sacred season was intended to bring our thoughts, and so to our hearts, both the First and Second Advents of our Lord, and that we must be prepared to receive a Christ who has been, before we can look forward with joy to a Christ that is to be. And this is wonderfully illustrated in the Epistles and Gospels of the three Sundays now before us. In the one we have the picture of the first, and in the other that of the second coming of our Lord, as thus brought before us in the services of these Advent Sundays.

The fourth Sunday in the month brings to us our "Christmas Day," by which our Prayer-book informs us, "The Nativity of our Lord," or "The birthday of Christ," is commonly called. The oldest commemoration of any of the festivals in the group of our present "Christmas Cycle," was undoubtedly the Epiphany, of which we shall especially speak in our next number. Only this, just here: that the most uniform day for the celebration of the Nativity of our Lord through the East was upon that festival which also commemorated His manifestation as the Son of God at His baptism. The Festival of the Nativity would appear to have been celebrated from the earliest times in the Christian Church, though not everywhere upon the same day. Clement, of Alexandria, says that some kept it on May 20th, while others kept it a whole month earlier; but the larger part of the Eastern Church kept it concurrently with "The Epiphany," on January 6th. We must, therefore, look to the Western Church for the origin of our Christmas Day as we now celebrate it, on December 25th. This might be realized by the name itself; for while the Western Church knows the festival of Epiphany, as also Easter and Pentecost by their Greek names, yet Christmas has a Latin name. *Natale Domini* points clearly to its origination in the West. But we have more definite evidence than this. In a sermon of St. Chrysostom, delivered on December 25th, 386, at Antioch, he tells his hearers that it was scarcely ten years since, following the usage of the Western Church, they had begun to observe Christmas as a separate festival, setting apart, as it were, that particular element in the general festival of the Manifestation. He adds, however, that a festival of the Nativity had been kept in the West "from the beginning." Now, the inference from all this is, that an early date, perhaps at the end of the third century, or even earlier, a general festival of the Manifestation was observed, including not only the ideas entering into the present festival of the Epiphany, but that of the Nativity also. At this time, we may suppose the general character of the Western Church still to have been, as in St. Paul's time, more Greek than Latin. At a later time, when this state of things had changed, and yet sufficiently early to allow Chrysostom to speak

as he did, of the Nativity having been kept from the beginning in the Western Church, the Nativity was detached from the main festival and assigned a separate commemoration on December 25th. Towards the end of the fourth century, the Eastern Churches gradually began to follow this plan; at Antioch, as we have seen, shortly before 386, and at Jerusalem and Alexandria, by the time of the Council of Ephesus, in 431. The change at Jerusalem seems to have been due to the action of Juvenal, Bishop of that place. The Armenian Church alone in Christendom has retained the old plan to the present day. The ancient Church of England welcomed Christmas Day with a special service on the Vigil, a celebration of Holy Communion soon after midnight, another at early dawn, and a third at the usual hour of the mid-day mass. The midnight celebration commemorated the actual birth of our Lord; the early morning one its revelation to mankind in the persons of the shepherds; that at midday, the eternal Sonship of the Holy Child Jesus. It is a day always celebrated with special services by all the Sunday schools of our Church, and coming this year on Sunday, many denominations of Christians will join in its observance. They love the great festivals of the Christian year, and will be glad to sing our Christmas carols as they celebrate their Saviour's birth.

In addition to Christmas we celebrate four other holy days this month. That of St. Thomas on the 21st, and others dedicated to St. Stephen, St. John and the Innocents, following in succession after Christmas Day. The festival of St. Thomas is first mentioned in the fifth century. It seems to have been generally observed in the time of Gregory, and in the Eastern Church it is kept on October 6th. We know little of his scriptural history, as only four sayings of his are recorded in the Gospels. Two were uttered just before the death of Christ, and two just after His resurrection. It may be well to recall them here: (1) "Lord, we know not whither Thou goest, and how can we know the way?" (2) "Let us also go that we may die with him." (3) "Except I shall see in His hands the print of the nails, and thrust my hand into His side, I will not believe." (4) "My Lord and my God." We see in them a remarkable combination of an entire want of faith with a warm, zealous and faithful love. He is said to have preached in Parthia, and to have been buried at Edessa. Later traditions ascribe to him the foundation of the Christian Church in Malabar, which goes by the name of "The Christians of St. Thomas." He is also said to have suffered martyrdom by the Brahmans at Taprobane, now Sumatra, being first assailed with stones, and finally killed by the thrust of a spear.

The three Saint's Days, which immediately follow Christmas Day, are mentioned by St. Bernard as forming one connected festival. Various reasons have been assigned for the place they occupy in the ecclesiastical year. L'Estrange supposes that St. Stephen was commemorated first, as being the first Christian martyr; that St. John holds the second place, as being the disciple whom Jesus loved, and that the Innocents are commemorated next, because their massacre followed immediately upon Christ's nativity. The same author remarks, "that martyrdom, love and innocence are first to be mag-

nified, as wherein Christ is most to be honored." Wheatly has observed, "That as there are three kinds of martyrdom—the first both in will and deed, which is the highest—the second in will, but not in deed; the third in deed but not in will—so the Church commemorates these martyrs in the same order: St. Stephen first, who suffered death both in will and deed; St. John next, who suffered martyrdom in will, but not in deed, being miraculously delivered out of the cauldron of boiling oil into which he was thrown; the Holy Innocents last, who suffered martyrdom in deed, but not in will." The explanation, however beautiful, is certainly somewhat fanciful; and may there not have been an intention on the part of the early Church, merely to set forth the trials by which the blessings of the Gospels are accompanied? "Prosperity," says Lord Bacon, "is the blessing of the Old Testament; adversity is the blessing of the New." And in the midst of our Christmas joys we are reminded that the life of suffering into which our Saviour was introduced, must be shared by his people. Our remarks upon them must be brief. Upon St. Stephen and the Innocents, because so little is known; and upon St. John because his life picture is so familiar to us all. Nothing is known of St. Stephen before his martyrdom except that he was one of the seven deacons first ordained by the Apostles, but the picture of his heroic martyrdom would raise him in our imagination to the very highest pinnacle of true human greatness. His dying words also are of a most saint-like character. The last words of his Master's passion, "Father forgive them, for they know not what they do," have a parallel in the servant's, "Lord lay not this sin to their charge," and the commendatory prayer, "Lord Jesus receive my spirit," is the saint's version of the Son's cry, "Father, into thy hands I commend my spirit."

St. John though not mentioned very often in the "Gospels," is still placed before us much more frequently than the rest of the chosen Twelve, and as he is made conspicuous in the early part of "the Acts of the Apostles," we feel that we are pretty well acquainted with the story of his early Apostolic life. Besides this he himself has given us the most precious of the Gospels, which enables us to enter into his life-communion with the Master; he has given to the Church three Epistles which brings him to us as a teacher and a friend; and then by remarkable heavenly vision we have been brought to think of him as the only one who has been allowed to pass within the veil and come forth to describe some of its wonders to those awaiting the glorious coming of the son of Man. He probably tarried in Jerusalem until the siege began, in the year 66, as this was only a year before the martyrdom of St. Peter and Paul, he continued for about a third of a century to be the sole remaining Apostolic centre of Church. Most of this time was spent at Ephesus, the metropolis of Asia. He was summoned to Rome to suffer martyrdom, to be cast into a cauldron of boiling oil. Miraculously delivered from death, he was banished to Patmos where the Apostolic Visions were remarkable to him; and returning to his dear old Ephesus, he continued to speak and write loving words about the love God, and finally departed in the midst of his "little children," at the age of one hundred. Of the Holy Innocents we need say nothing; all that is known of them is set before us in one verse of St. Matthew's Gospel. The black-letter days during this month scarce deserve a mention, and of the purport and significance of the Ember Days, on the 14th, 16th and 17th, we have spoken before.—*American Ch. S. S. Magazine.*

## Family Department.

### ADVENT.

The advent of our Lord is near  
He comes with judgment sure,  
The wilful sinner to condemn  
To claim the good and pure.

While now His grace is freely given  
To all who seek His face  
And daily strive by work and prayer  
His paths of peace to trace.

May every soul with contrite heart  
Fall low before His Throne,  
And ask for strength to trust in Him  
Who saves through faith alone.

Come quickly, Lord, our Saviour dear,  
Extend Thy quickening power,  
From every clime let praise ascend  
To greet that happy hour.

E.

## HOME, SWEET HOME

BY MRS. WALTON.

### CHAPTER X.—"NO PLACE LIKE HOME."

The next morning, some of the lodgers in the great room below remembered having heard sounds in the stillness of the night, which had awakened them from their dreams and disturbed their slumbers. Some maintained it was only the wind howling in the chimney, but others felt sure it was music, and said that the old man in the attic must have been amusing himself with the organ at midnight.

"Not he," said the landlady, when she heard of it; "he'll never play it again, he's a dying man, by what the doctor says."

"Just you go and ask him if he wasn't turning his old organ in the middle of last night," said a man from the far corner of the room. "I'll bet you a shilling he was."

The landlady went upstairs to satisfy his curiosity, and rapped at the attic door. No one answered, so she opened it and went in. Christie was fast asleep, stretched upon the bed where his old master's body lay. The tears had dried on his cheeks, and he was resting his head on one of old Treffy's cold, withered hands. The landlady's face grew grave, and she instinctively shuddered in the presence of death.

Christie woke with a start, and looked up in her face with a bewildered expression. He could not remember at first what had happened. But in a moment it all came back to him, and he turned over and moaned.

The landlady was touched by the boy's sorrow, but she was a rough woman, and knew little of the way of showing sympathy; and Christie was not sorry when she went downstairs and left him to himself. As soon as the house was quiet, he brought a neighbor to attend to old Treffy's body, and then crept out to tell the clergyman.

Mr. Wilton felt very deeply for the desolate child. Once again he committed him to his loving Father, to the friend who would never leave him nor forsake him. And when Christie was gone he again knelt known, and thanked God with a very full heart for having allowed him to be the poor weak instrument in bringing this soul to himself. There would be one at least at the beautiful gates of "Home, sweet Home," watching for his homegoing steps. Old Treffy would be waiting for him there. Oh, how good God had been to him! It was with a thankful heart that he sat down to prepare his sermon for the next day, on the last verse of the hymn. And what he had just heard of old Treffy helped him much in the realization of the bright city of which he was to speak.

Mr. Wilton looked anxious for Christie, when he entered the crowded mission room on Sunday evening. Yes, Christie was there, sitting as usual on the front bench, with a very pale and sorrowful face, and with heavy downcast eyes. And when the hymn was being sung, the clergyman noticed that the tears were running down the boy's cheek, though he rubbed them away with his sleeve as fast as they came. But Christie looked up almost with a smile when the clergyman gave out his text. It was from Revelation vii. 14, 15: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God."

"To-night," said the clergyman, "I am to speak of 'Home, sweet Home,' and of those that dwell there, the great multitude of the redeemed. It is a very holy place, there is no speck on the golden pavement, no evil to be found within the city. The tempter can never enter there, sin is unknown; all is very, very holy. And on the white robes of those who dwell there is no stain; pure and clean and spotless, bright and fair as light, are those robes of theirs. Nothing to soil them, nothing to spoil their beauty, they are made white forever in the blood of the Lamb; therefore are they before the throne of God."

"Oh!" said the clergyman, "never forget that this is the only way to stand before that throne. Being good will never take you there, not being as bad as others will avail you nothing; if you are ever to enter heaven, you must be washed white in the blood of the Lamb."

"St. John was allowed to look into heaven, and he saw a great company of these redeemed ones, and they were singing a new song, to the praise of him who had redeemed them. And since St. John's time," said the clergyman, "oh! how many have joined their number. Every day, every hour, almost every moment some soul stands before the city gates. And to every soul washed in the blood of Jesus those gates of pearl are thrown open; they are all dressed one by one in a robe of white, and as they walk through the golden streets, and stand before the throne of glory, they join in that song which never grows old:—'Amen. Blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever, Amen.'

"And, my friends," said the clergyman, "as the holy God looks on these souls he sees in them no trace of sin, the blood has taken it all away; even in his sight they are all fair, there is no spot in them. They are faultless and stainless, perfectly pure and holy."

"Oh! my friends, will you ever join their number? This is a dark, dismal, dying world; will you be content to have your *all* here? Will you be content never to enter 'Home, sweet Home.' Oh! will you delay coming to the fountain, and then wake up, and find you are shut out of the city bright, and that forever?"

"One old man," said the clergyman, "to whom I was talking last week is now spending his first Sunday in that city bright."

A stillness passed over the room when the clergyman said this, and Christie whispered to himself, "He means Master Treffy. I know he does."

"He was a poor sin-stained old man," the clergyman went on, "but he took Jesus at his word, he came to the blood of Christ to be washed, and even here he was made whiter than snow. And two nights ago the dear Lord sent for the old man, and took him home. There was no sin-mark found on his soul, so the gates were opened to him; and now in the snowy dress of Christ's redeemed he stands, 'faultless and stainless, safe in that happy home.'

"If I were to hear next Sunday," said the clergyman "that any one of you was dead, could I say the same for you? Whilst we

are meeting here, would you be in 'Home, sweet Home?' Are you indeed washed in the precious blood of Christ? Have you indeed come to Jesus?"

Oh! do answer this question in your own heart," said Mr. Wilton, in a very earnest voice. "I do want to meet every one of you in 'Home, sweet Home.' I think that when God takes me there, I shall be looking out for all of you, and oh! how I trust we shall all meet there—all meet at home!"

"I cannot say more to-night" said the minister, "but my heart is very full. God grant that each of you may now be washed in the blood of Jesus, and even in this life be made whiter than snow, and then say with a grateful heart 'Lord, I will work for thee, love thee, serve thee, all I can:—'

'Till in the snowy dress  
Of Thy Redeemed I stand,  
Faultless and stainless,  
Faultless and stainless,  
Safe in that happy land.'

And then the service was over, and the congregation went away. But Christie never moved from the bench on which he was sitting. His face was buried in his hands, and he never looked up, even when the clergyman laid his hand kindly on his shoulder.

"Oh!" he sobbed at last, "I want to go home, my mother's gone, and old Treffy's gone, and I want to go too."

The clergyman took Christie's little brown hand in both of his, and said, "Christie, poor little Christie, the Lord does not like to keep you outside the gate; but he has work for you to do a little longer, and then the gates will be opened, and home will be all the sweeter after the dark time down here." And with other gentle and loving words he comforted the child, and then once more he prayed with him, and Christie went away with a lighter heart. But he could not help thinking of the last Sunday evening, when he had hastened home to tell Treffy about the third verse of the hymn.

There was no one to-night to whom Christie could tell what he had heard. He waited a minute outside the attic door, as if he was almost afraid to go in, but it was only for a minute, and when he walked in all fear passed away.

The sun was setting, and some rays of glory were falling on old Treffy's face as he lay on the bed. They seemed to Christie as if they came straight from the golden city, there was something so bright and so unearthly about them. And Christie fancied that Treffy smiled as he lay on the bed. It might be fancy, but he liked to think it was so.

And then he went to the attic window and looked out. He almost saw the golden city, far away amongst wondrous, bright clouds. It was a strange, glad thought, to think that Treffy was there. What a change for him from the dark attic! Oh, how bright heaven would seem to his old master?

Christie would have given anything just to see for one minute what Treffy was doing. "I wonder if he will tell Jesus about me, and how I want to come home," said Christie to himself.

And as the sunset faded away and the light grew less and less, Christie knelt down in the twilight, and said from the bottom of his heart—

'O Lord, please make me patient, and please some day take me to live with thee and old Treffy, in 'Home, sweet Home,'"

### CHAPTER XI.—ALONE IN THE WORLD.

Little Christie was the only mourner who followed old Treffy to the grave. It was a poor parish funeral. Treffy's body was put into a parish coffin, and carried to the grave in a parish hearse. But, oh! it did not matter, for Treffy was at home in 'Home, sweet Home'; all his sorrows and troubles were over, his poverty at an end, and in "the Father's house" he was being well cared for.

But the man who drove the hearse was not inclined to lose time upon the road, and Christie had to walk very quickly, and sometimes almost to run, to keep up with him; and on their way they passed another and a very different funeral. It was going very slowly indeed. There was a large hearse in front, and six funeral carriages filled with people followed. And as Christie passed close by them in the middle of the road he could see that the mourners within looked very sorrowful, and as if they had been crying very much. But in one carriage he saw something which he never forgot. With her head resting on her papa's shoulder, and her little white sorrowful face pressed close to the window, was his little friend Mabel.

"So her mother is dead!" said Christie to himself, "and this is her funeral! Oh, dear! what a very sad world this is!"

He was not sure whether Mabel had seen him, but the little girl's sorrow had sunk very deep into Christie's soul, and it was with a heavier heart than before that he hastened forward to overtake the hearse which was carrying his old master's body to the grave.

So the two funeral processions—that of the poor old man, and that of the fair young mother—passed on to the cemetery, and over both bodies were pronounced the words, "Earth to earth, ashes to ashes, dust to dust." But all this time their happy souls were in "Home, sweet Home," far, far away from the scene of sorrow. For a few days before, just at the same hour, two souls had left this world of woe, and had met together before the gates of pearl. And as they were both clean and white, both washed in the blood of the Lamb, the gates had been opened wide, and old Treffy and little Mabel's mother had entered the city together. And now they had both seen Jesus, the dear lord, whom they loved so well, and in his presence they were even now enjoying fulness of joy.

Christie was obliged to give up the little attic after Treffy's death, for the landlady wished to let it for a higher rent. However, she gave the boy leave to sleep in the great lodging room below, whilst she took possession of all old Treffy's small stock of furniture, in payment for the rent he owed her.

But the organ was Christie's property; his old master had given it to him most solemnly about a week before he died. He had called Christie to his side, and told him to bring the organ with him. Then he committed it to Christie's care.

"You'll take care of her, Christie," he had said, "and you'll never part with her, for my sake. And when you play 'Home, sweet Home,' Christie, boy, you must think of me and your mother, and how we've both got there."

It was hard work for Christie, the first day that he took out his organ after old Treffy's funeral; he did not so much mind playing "Rule Britannia," or the "Old Hundredth," or "Poor Mary Ann," but when he came for the first time to "Home, sweet Home," such a rush of feeling came over him that he stopped short

in the middle and moved on without finishing it. The passers by were surprised at the sudden pause in the tune, and still more so at the tears which were running down Christie's cheeks. They little thought that the last time he had played that tune had been in the room of death, and that whilst he was playing it his dearest friend on earth had passed away into the true "Home, sweet Home." But Christie knew, and the notes of the tune brought back the recollection of that midnight hour. And he could not make up his mind to go on playing till he had looked up into the blue sky and asked for help to rejoice in old Treffy's joy. And then the chorus came very sweetly to him, "Home, sweet Home; there's no place like home, there's no place like home." "And old Treffy's there at last," said Christie to himself as he finished playing.

One day, about a week after Treffy's funeral, Christie went up the suburban road, in the hopes of seeing poor little Miss Mabel once more. He had never forgotten her sorrowful little face at the window of the funeral coach. And when we are in sorrow ourselves, it does us good to see and sympathize with those who are in sorrow also. Christie felt it would be a great comfort to him to see the little girl. He wanted to hear all about her mother, and when it was that she had gone to "Home, sweet Home."

But when Christie reached the house he stood still in astonishment. The pretty garden was there as usual, a bed of heartseases was blooming in the sunshine, and the stocks and forget-me-nots were in full flower. But the house looked very deserted and strange; the shutters of the lower rooms were up, and the bed-rooms had no blinds in the windows, and looked empty and forlorn. And in the nursery window, instead of little Mabel and Charlie's merry faces, there was a cross looking old woman with her head bent down over her knitting.

TO BE CONTINUED.



**MOTHERS,** and especially nursing mothers, need the strengthening support and help that comes with Dr. Pierce's Favorite Prescription. It lessens the pains and burdens of child-bearing, insures healthy, vigorous offspring, and promotes an abundant secretion of nourishment on the part of the mother. It is an invigorating tonic made especially for women, perfectly harmless in any condition of the female system, as it regulates and promotes all the natural functions and never conflicts with them.

The "Prescription" builds up, strengthens, and cures. In all the chronic weaknesses and disorders that afflict women, it is guaranteed to benefit or cure, or the money is refunded.

For every case of Catarrh which they cannot cure, the proprietors of Dr. Sago's Catarrh Remedy agree to pay \$500 in cash. You're cured by its mild, soothing, cleansing, and healing properties, or you're paid.

**The White-Winged Sisters.**

Cardinal Gibbons has completed for *The Ladies' Home Journal* what he considers one of the most important articles written by him. It will tell the complete story of "The Life of a Sister of Charity."

# SURPRISE SOAP

While the best for all household uses, has peculiar qualities for easy and quick washing of clothes. It does away with that boiling and scalding—the clothes come out sweet, clean and white. Harmless to hands and fabrics—lathers freely—lasts longest.

St. Croix Soap Mfg. Co.,  
St. Stephen, N. B.

## Weak Children

will derive strength and acquire robust health  
by a persevering use of the great

### Food Medicine

# SCOTT'S EMULSION

"CAUTION."—Beware of substitutes. Genuine prepared by Scott & Bowne, Belleville. Sold by all druggists. 50c. and \$1.00.

# BURDOCK

Regulates the Stomach, Liver and Bowels, unlocks the Secretions, Purifies the blood and removes all impurities from a Pimple to the worst Scrofulous Sore.

# BLOOD

→ CURES ←

DYSPEPSIA. BILIOUSNESS. CONSTIPATION. HEADACHE. SALT RHEUM. SCROFULA. HEART BURN. SOUR STOMACH. DIZZINESS. DROPSY. RHEUMATISM. SKIN DISEASES.

# BILTERS

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

## CHOICE TEAS!!

A SPECIALTY.

Finest Groceries

Java and Mocha Coffees.  
Fruits, Preserved Jellies, &c.  
Retail store—37 Prince Street.  
Wholesale Warehouse—10 Water St.  
GEO. ROBERTSON.  
N.B.—Orders from all parts promptly executed.

**WANTED.**  
CLASSICAL MASTER for the DAVENPORT CHURCH School for Boys, Portland Manor, St. John, N.B. For particulars, etc., address at once. Rev. P. OWEN JONES, Head-Master. 264t

**WANTED**  
FOR THE PARISH OF LOWER STEWIAKKE, IN THE DIOCESE OF NOVA SCOTIA, A  
**Clergyman in Priest's Orders**  
Probable salary, \$750.00. Applicants to address THOMAS GIBBIN or JAMES CASEY, of Lower Stewiakke.

**Live Canvassers**  
WANTED for this paper, for the Lower Provinces and the West. Good commission paid to capable canvassers.  
ADDRESS—THE EDITOR, P.O. Box 504, MONTREAL.

**A RECTOR**  
Is wanted for the Parish of Sackville, Halifax County, N.S., [about 1.4 miles from the city.] Apply to R. W. TREMAINE, Parish Clerk.

**AN OPEN LETTER**  
TO THE  
Rt. Rev. WM. C. DOANE,  
Bishop of Albany,  
In reference to the consecration of the Rt. Rev. Dr. BROOKS, Bishop of Massachusetts.  
BY THE  
BISHOP OF SPRINGFIELD,  
(The Rt. Rev. G. F. SEYMOUR, D.D.)  
It contains the letter which passed between Bishop Seymour and Dr. Brooks prior to the consecration of the latter; the letter of the former to the Bishops of the Church in the U.S.; this protest against the consecration; summaries and exposes the alleged false teaching and views of Dr. Brooks, etc., etc.  
Paper, pp. 148. Price 50c.  
THE YOUNG CHURCHMAN CO.,  
MILWAUKEE.

**The Episcopal Church**  
By GEORGE HODGES, D.D.  
(Paper, 98 pp., 25 cts.)  
An excellent summary of the doctrine, ministry, discipline, worship and sacraments of the Church; intended primarily for use in the U.S., and therefore the term "Episcopate." [T. Whitaker, N.Y.]

**Work and Pay.**  
Labor-Day Sermon preached by Rt. Rev. HUGH MILLER THOMPSON, D.D., in Trinity Church, N.Y., September 4, 1892. Paper, 70 pp., 5c.

**Divorce & Re-Marriage**  
Historical evidence upon the subject.  
COMPILED BY  
The Rt. Rev. H. T. KINGDON, D.D.  
(Lord Bishop of Fredericton.)  
Paper, 107 pp., 50c.  
Admirable and conclusive, and of great value to all who wish to understand the question and maintain the sanctity of marriage as a Christian obligation.



**Mission Field**

**Motives for Missionary Effort.**

(Continued.)

2. But there is more. Whence comes this grace? How is it that it is so free? Jesus Christ has purchased it for us.

Think a little of what that means. Christmas-tide tells us of the Incarnation. We see a little Child, the Son of God, before us, but he is suffering. Poor, friendless, homeless, lying in a stable, so He begins His earthly life. And this beginning is only an indication of what the rest will be. He goes into exile, and returns to Nazareth to hard work and poverty. He lives on the common, hard life of a working carpenter for thirty years, oppressed by the sin of all around him, a "Man of sorrows and acquainted with grief." He goes out to his work of preaching the Kingdom of God, and He "is despised and rejected of men." Last of all, in sore agony, He offers Himself to death, first in Gethsemane, and then upon the cross. His life of suffering is consummated in a cruel death.

What means all this suffering, continuous for thirty years? It is the price He pays that He may give to us the "grace of God that bringeth salvation."

And this suffering not in appearance only. The human soul of Jesus Christ left the pains of this world, was humiliated under shame and rejection. We love Him; let us try to enter into His suffering.

And then there is a joy awaiting Him. "He shall see of the travail of his soul and shall be satisfied." What joy, what satisfaction is that? Surely it is, when at the end He shall say of His redeemed, "Behold Me, and the children whom thou hast given Me." Think of the joy of the loving heart of Jesus Christ, when it is seen that all His toil was not in vain, that His sufferings have borne fruit, that the sacrifice of Himself has been accepted for many souls.

What can we do? We look upon His sufferings; shall we not do our part in making them fruitful,—tell others what those sufferings mean, tell them of the price He paid that the grace of God might come to us? We love the Lord Jesus; shall we not try and bring more souls to Him, that he may have joy? Surely, if we love Him and understand the value of His sufferings, and desire to give Him joy, we have a wonderful motive for missionary effort.

3. Look yet a little further. When Jesus Christ suffered, what was the motive that moved Him, the enthusiasm that carried Him on? Zeal for His Father's glory. This brought Him into the world; this filled all His life; this caused His pain when He saw His Father's glory insulted and outraged.

He did not simply pity fallen man and desire to save him. He desired that God might be glorified. This is the highest and only enduring motive for missionary work. This alone will carry us on in spite of discouragement and seeming failure. We cannot always think upon the sufferings

of Christ; the mind and heart might weary under the thought. We cannot always be moved by the sight of human misery, the thought of human loss. We get familiar with the ideas, and they cease to touch us; we have heard it all before; it must be so.

But the thought of the glory of God never passes away. It bears the soul up. It triumphs over all discouragement. It enables us to work where all is distasteful. It enables us to persevere where failure seems certain and success impossible. The glory of God! It is an enthusiasm, a rapture. It has made saints, it has made martyrs.

The day comes when Jesus Christ shall deliver up the Kingdom to the Father, and God shall be all in all. The day comes when the song, "Worthy is the Lamb that was slain," be lost in the higher strain. "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things and for Thy pleasure they are and were created."

For this day we toil, that God may be glorified. This motive will lift up, energize, and sanctify all our missionary effort. The glory of God!

And this is an enduring power, because it sanctifies ourselves. We cannot gaze upon the glory of God without being drawn towards it, and as we gaze we are transformed. The light of God shines into our own souls, and we become like Him. Other things may wear us out; our very efforts in missionary work weaken us, but when we work for the glory of God we have a source of life with which never fails. We grow stronger day by day; the power of God is given to us; His virtue goes forth from us.

Money, work, forbearance, tenderness, all will come, if only the sons and daughters of Church of God understand the value of the grace of God; associate themselves with Jesus Christ in His pain and in His joy, and are filled with loving enthusiasm for the glory of God.—*The Diocese, (Mass.)*

**DR. WOOD'S**



**Norway Pine Syrup.**

Rich in the lung-healing virtues of the Pine combined with the soothing and expectorant properties of other pectoral herbs and barks.

**A PERFECT CURE FOR COUGHS AND COLDS**

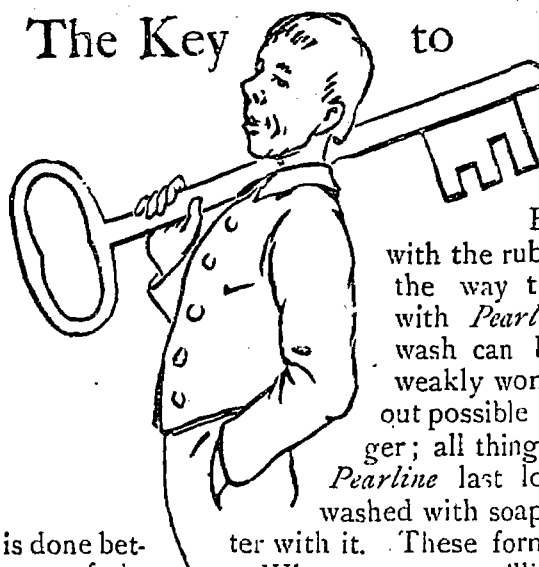
Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obstinate coughs which resist other remedies yield promptly to this pleasant piny syrup.

PRICE 25c. AND 50c. PER BOTTLE.

**PISO'S CURE FOR CONSUMPTION**

CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

**The Key to Success**



in washing and cleaning is *Pearline*.

By doing away with the rubbing, it opens the way to easy work; with *Pearline*, a weekly wash can be done by a weakly woman. It shuts out possible harm and danger; all things washed with *Pearline* last longer than if washed with soap. Everything

is done better with it. These form but a small part of the —Why women use millions upon millions of packages of *Pearline* every year. Let *Pearline* do its best and there is no fear of "dirt doing its worst."

Turn the Key On the peddlers and grocers who tell you "It is as good as." or "the same as" *Pearline*. IT'S FALSE; besides, *Pearline* is never peddled. 276 JAMES PVLE, N. Y.

**S. JACOBS OIL**

THE GREAT REMEDY FOR PAIN

SCIATICA RHEUMATISM LUMBAGO NEURALGIA

**MATERIALS**

Used in the Manufacture of

**WOODILL'S**

**GERMAN BAKING POWDER**

ARE PURE, WHOLESOME, WELL PROPORTIONED.

**M. S. BROWN & CO.,**

ESTABLISHED A.D. 1840.

DEALERS IN COMMUNION PLATE, BRASS ALTAR FURNITURE, JEWELLERY AND SILVER WARE.

138 Granville street, Halifax, N. S.

Our special chalice 7 1/2 inches high, & bowl and Paten 6 inches, with gilt surface of superior quality E. B. on White Metal and Crystal Cruet with Maltese Cross stopper, at \$14 per set. Is admirably adapted for Missions of small Parishes, where appropriate articles at small cost are required.

The same set E. P. on Nickel, per set \$18.00

Crystal Cruets, singly, each..... 15

E. P. Bread Boxes, hinged cover and front, 2 1/2 x 2 1/2 x 1 inch..... 250

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 illum. 5 to 12

Brass Altar Dishes, 12 and 14 inch, partly or wholly decorated, each 850 to 18

Freight prepaid to Montreal on sales for Manitoba and further West.

**HARTSHORN'S SELF-ACTING SEAL ROLLERS**

Beware of imitations.

NOTICE OF THE GENUINE HARTSHORN

Autograph of Stewart Hartshorn

**CASTLE & SON MEMORIALS AND LEADED GLASS**

CHURCH BELLS—TUBULAR CHIMES AND BELLS

**CHURCH FURNITURE MEMORIAL BRASSES FONTS LECTERNS**

20 UNIVERSITY ST. MONTREAL



PARAGRAPHIC COLUMN.

ADVICE TO MOTHERS.

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

The Psalter in its entire compass was the voice of God-taught souls thirsting for a closer communion with Him.—*Canon Kirkpatrick.*

Erysipelas.

Mrs. Jane Smith, of Maitland, was cured of a greivous attack of erysipelas by using Minard's Family Pills 20 days, and applying Minard's Liniment to the parts affected.

Thou shalt always have joy in the evening if thou hast spent the day well.—*Thomas A. Kempis.*

What an admirable thing is this, that God puts his shoulder to our burden, and entertains our care for us, that we may the more quietly intend his service.—*George Herbert.*

A Remarkable Case.

GENTLEMEN,—About five years ago I noticed on my hands a great number of soft, spongy warts, very painful, and which bled when touched. I never witnessed anything like it, and was quite alarmed. We are never without Hazyard's Yellow Oil, and one evening my little girls applied it to each wart. They did this several nights and in the morning the pain and itching were so bad I had to cool my hands with snow, but finally the warts dropped out and I have never been troubled since.

MRS. WM. CRAIG, Brighton, Ont.

Blotches Cured.

DEAR SIRS—In 1890 my body was covered with blotches and I was at last induced to try Burdock Blood Bitters; by the time I had used 24 bottles of it I was completely cured, and I cannot speak too highly of it. MRS. JAMES DESMOND, Halifax, N. S.

BURDOCK PILLS cure Liver Ills. They are small and elegant y coated, sure in effect and pleasant to use.

MILBURN'S COD LIVER OIL EMULSION with Wild Cherry and Hypophosphites builds up and strengthens the entire system.

LITTLE MEN AND LITTLE WOMEN sometimes suffer from worms. Low's Worm Syrup is very highly recommended as a cure.

TESTIMONIES

Of Great Men

—TO THE—

Bible and Christianity.

—BY—

JOHN MURDOCH, LL.D.

No. 67 of "Present Day Tracts." Paper, pp. 32, 10 cts.

**FREE** by return mail, full descriptive circulars of MOODY'S NEW and MOODY'S IMPROVED TAILOR SYSTEMS OF DRESS CUTTING. Revised to date. These, only, are the genuine TAILOR 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.

**FARMS MILLS AND HOMES** In Old Virginia, for sale and exchange. Easy Terms. Free Catalogue. R. B. CHAFFIN & CO., Richmond, Va.

Kennedy's Medical Discovery

Takes hold in this order

- Bowels,
- Liver,
- Kidneys,
- Inside Skin,
- Outside Skin,

Driving everything before it that ought to be

You know whether you need it or not.

Sold by every druggist, and manufactured by

**DONALD KENNEDY,**  
ROXBURY, MASS.

PAROCHIAL.

Missions to the Jews Fund

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

PRESIDENT:—The Dean of Lichfield D.D.

CANADIAN BRANCH.

President.

The Lord Bishop of Niagara.

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

Honorary Secretary: Rev. Canon Cayley, Toronto.

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

Diocesan Treasurers: The Secretary-Treasurers of Diocesan Synods.

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

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

Toronto—Rev. J. D. Cayley, Toronto.

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

Montreal—Rev. A. J. Balfour, Que.

Ontario—Rev. W. B. Carey Kingston.

Niagara—Rev. Canon Sutherland, Hamilton.

Huron—Rev. C. G. Macken e Brantford.

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

PATRON:

THE ARCHBISHOP OF CANTERBURY.

Visitor and President of the Board of Governors:

THE LORD BISHOP OF NOVA SCOTIA.

Governor ex-officio, Representing Synod of New Brunswick:

THE METROPOLITAN.

President of the College:

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

PROFESSIONAL STAFF:

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

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

Economics and History: Professor Roberts, M.A. Modern Languages—Professor Jones, M. A., Ph. D.

Tutor in Science and Mathematics—Mr. W. F. Campbell, B.A.

DIVINITY LECTURES.

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.

Other Professional Chairs and Lectureships are under consideration.

There are eight Divinity Scholarships of the annual value of \$150, tenable for three years. Besides these there are One Binney Exhibition \$50; Three Stevenson Science Scholarships \$50; One McCawley Hebrew prize \$35; One Cogswell Scholarship \$120, open to Candidates for Holy Orders; One McCawley Testimonial Scholarship \$38.00 One Akins Historical prize \$3.00; One Almon-Welaford Testimonial \$4.00; One Hallburton prize \$30.00; One Cogswell Cricket prize. The necessary expenses of Board Rooms, etc., average \$35.00 per annum. Nominated students do not pay tuition fees. These nominations fifty in number, are open to all Matriculated Students, and are worth about \$0.00 for the three years course.

REV. PROF. WILLETS,

President King's College.

Windsor, Nova Scotia.

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 NOURISHMENT and HOME 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., Dean 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.

CHURCH OF ENGLAND TEMPERANCE SOCIETY PUBLICATIONS.

THE TEMPERANCE CHRONICLE WEEKLY: 1d 8 1/2.

THE ILLUSTRATED TEMPERANCE MONTHLY—very suitable for use in Canada: containing Serial Stories by well known Temperance writers. Biographers of "Temperance Heroes, Past, and Present" with portraits; Articles on the Holy Land; Original Music, &c., &c. 1d 8 1/2 monthly, postage extra.

THE YOUNG CRUSADE, a new Juvenile Paper, commenced in November, and judged from specimen copy, excellent for Bands of Hope; S. S. children and others and sure to promote interest of members, 12pp; price 1d, postage extra.

C. E. T. S. PUBLICATION DEPARTMENT 9 Bridge St., Westminster, London, Eng. Mention this paper.

A BOMBARDMENT OF HERESY!

EMERGENCY TRACTS

By the Young Churchman Co.

Milwaukee.

Beginning Nov. 2nd, and to be issued weekly thereafter, a periodical consisting of four pages, under the above title. The numbers so far in preparation are as follows:

- No. 1—THE EMERGENCY.
- No. 2—MOST SURELY BELIEVED AMONGST US.
- No. 3—FOLD OR FLOCK. (8 pp.)
- No. 4—CATHOLIC vs. BROAD CHURCH AND KING. (8 pp.)
- No. 5—AN ANTIDOTE OF BROAD CHURCHISM.
- No. 6—WHY FLEE TO ROME?
- No. 7—OUR SEMINARIES—THE PROPAGATORS OF HERESY. (8 pp.)
- No. 8—HOW TO PROPAGATE HERESY.

(The 8-page Tracts will count as double numbers.)

Terms, 50 cents per year, or with THE CHURCH GUARDIAN \$1.60.

Address,

P. O. BOX 504, Montreal.

THE INSTITUTE LEAFLET

FOR

CHURCH SUNDAY-SCHOOLS.

Senior and Junior Series.

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

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

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

Now in the Eleventh year of publication Prepared by the Sunday-School Committee of the Toronto Diocese, and published by Messrs. Rowwell & Hutchinson, Toronto at the low rate of six cents per copy, per annum. The CHEAPEST LEAFLET in the world. Moderate in tone, sound in Church doctrine, and true to the principles of the Prayer Book, New Series on "The Prayer Book" and "The Acts of the Apostles" begin with Advent next. Send for sample copies and all particulars Address ROWWELL & HUTCHINSON, 78 King Street, East Toronto.

CHURCH SCHOOL.

ST. JOHN THE EVANGELIST'S

1773 ONTARIO ST., MONTREAL WEST.

Masters:

REV. E. WOOD, M.A., Univ. Coll., Durham, Rector;

REV. A. FRENCH, B.A., Keble Coll., Oxford, Head Master.

Assistant Masters:

MR. T. HOLMES-ORR, Marlborough Coll. School (late Asst. Master Winton, England).

MR. E. DOWE, B.A., Christ's Coll., Cambridge (Lauder Student and prizeman).

Mr. H. J. CAMPBELL, M.A., Trinity Coll., Toronto.

Mr. F. H. COOMBS, Magdalen Coll., Oxford.

MIL. W. REED, Organ Scholar Keble Coll., Oxford, Music Master.

The chief features of the School are:—New Buildings, complete in every respect; Playground, situated in the city; Supervision by Masters, in Sports, Study and Class; Military Drill, thoroughness in Work and healthfulness in tone.

Pupils are prepared for the Universities—Kingston and Business. All boys are taught French and the Classics. Drawing, shorthand and Drill are included in the ordinary course. There are 200 resident Masters and a Matron. Twenty-three Boarders and forty day boys are received. Ample for competition, not too many for individual attention.

One vacancy for Boarder next term.

For circulars apply at the School or by letter.

**Temperance Column.**

**THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.**

ARTICLE I.—(Continued.)

The aim, moreover, has been to reproduce, as far as possible, the harmony of local independence with loyalty to a central authority, itself representatively English, both in Church and State. Naturally, as in our English Constitution, the growth has been marked by some irregularities, which it is now, we understand, intended to remove. Naturally, too, the attempt to realise that harmony, while, on the whole, it has been liable to defects and difficulties, from which a narrower system might have been free. But, again, this resolution to be in the strictest sense a Church Society, to cover the whole Church ground, and to subordinate itself to Church organisation and authority, is absolutely essential, if the Society is to rise to the ideal which is expressed in its name.

Lastly, the objects of the Society have been so enlarged as to include in theory the whole of Temperance work. The object most immediate and obvious is still, as at the beginning, its rescue work—"the reformation of the intemperate"—which is, of course, carried out in what experience has proved to be the only practicable way—through the pledge of total abstinence. Here splendid work is being done in every quarter, most notably, however, by the police-court missions in London and the great towns, which are strongly supported by many of our leading magistrates, as not only the salvation of offenders at a most critical time, but as really a help to the right administration of justice in thousands of cases. The work, of course, has its failures as well as its successes, and those failures, involving the breach of a solemn pledge, are positively harmful; but on the whole it has been greatly blessed, and, as the Society obtains larger funds year by year, it will grow continually both in extent and in thoroughness. But behind this the Society has two larger objects—"the promotion of habits of Temperance," and "the removal of the causes leading to intemperance," which are evidently closely connected, almost identical. The former depends almost entirely on the social, moral, and religious influence, which the whole organisation of the Society is designed to foster—by its pledges, first, of sympathy and work from all, and then, from those who choose to take it, of total abstinence—by seizing for good that power of association which, especially for the young and weak, is so fatal a temptation to evil—by bringing up through the "Bands of Hope" our growing boys and girls in that abstinence from strong drink, which is on all hands acknowledged as natural and healthful for them, and so predisposing them to Temperance in later years—perhaps, above all by stirring on this all-important subject the great body of public opinion, especially in the working classes, so as to impress on the public mind and conscience

the extreme gravity of the question, with a view not only to "example," but to "exertion" against a common enemy. But it is the last object—"the removal of the causes of intemperance"—which most of all introduces the Society to a vast and varied field of enterprise. It must always be remembered that at the root of intemperance lies a craving for ready excitement under the monotony of life—perhaps for self-forgetfulness under its hardships—and, as connected with this, for the delight and relaxation of social fellowship. The causes which give to this natural craving a morbid and excessive power are many, and have to be met by many and various influences—some concerned with the material environment of life, some with social laws and conditions, some with individual character. It is clear that the Society ought to concern itself with all these, and to find room within it for all who will take up whatever special form of action for good most approves itself to them, but who are at any rate ready to do something at the cost of real labour and sacrifice. As a Church Society it must, of course, maintain its supreme religious character, relying, therefore, mainly on moral and religious influence. But the mission of the Church herself bears upon all the elements of human nature, and all the forces and conditions of human life. If the Society is to be, as has been said, "the Church in action," in the Temperance cause, it must cultivate a corresponding variety and comprehensiveness of function: and it is certainly right in boldly venturing on this universal crusade against all the causes of evil.

Such is a brief sketch of the growth of the Society in the past. What it is at the present time must be considered hereafter.—From "The Guardian" of August 31, 1892.

**The Bishop of London on Intemperance.**

The Bishop of London, presiding over a meeting of temperance workers, which was held in the Egyptian Hall of the Mansion House, referred to drunkenness among women in the following terms: Of all the evils of the present day I do not know anything that is more terrible than the fact that just now there is—and that for the past few years there has been—a growing increase of intemperance among women. It is an awful thing to think of. I charge you not to forget it. I charge you, in all your relations of life, to make it perceptible that you look upon this thing as a horrible thing. It is a dreadful thing that men should give way to intemperance, but there is something quite revolting to humanity in the thought of a woman doing so—that the natural refinement, that the modesty of constitution which distinguishes a woman, should be degraded by so fearful an evil as this; that a woman, created to be helpmeet for man, and in many ways the very representative of the heavenly life to us—her gentleness, her tenderness, the special and wonderful charm with which God has endowed her—that all these should be degraded by such an animal indul-

gence. What can be more terrible to think of? If it has been permitted of late amongst us, is it not a kind of warning to us that we must be in earnest in this matter? We must be resolute and determined. We must not slacken for a moment in our exertions, for those who have been called to join in this work have God's call sounding in their ears, and woe to them if they do not listen, if they do not recognise what it is, and how assuredly we shall be called to account at the last for having used rightly or neglected that which God has made our conscience and our hearts to feel.

**THE CLERGY AND TEMPERANCE.**

The subject of Temperance is both large and difficult. It is large when you remember to how much it is applicable, and if you do not limit it to the particular detail of the use or abuse of alcohol. It is difficult when you also remember how widely good and earnest men, impressed with the evils which come from the abuse of alcohol, differ one from the other as to what is, and is not, to be understood by temperance. The subject of temperance occupies the minds of philanthropists, moralists, men of science, the medical profession at large, and of all who have at heart the best interests of the nation. It is being forced persistently on the attention of the Legislature. It is one on which judges at our assizes, chaplains of prisons, asylums, and workhouses cannot but have their say. It is one with which every earnest parish priest is being constantly brought into contact. It is one with which everyone who names the name of Christ is more or less concerned. It naturally finds a place amongst those things of which, as "good ministers of Jesus Christ, we have to put the brethren in remembrance." It can do no good, nor is it fair to say, as I notice one correspondent affirms somewhat recklessly, that as a class "the clergy of the Church of England assume an attitude against all great movements aiming at social and political reform; that that attitude is one of such coldness and half-heartedness as to constitute them in reality hinderers and not helpers in any Christian enterprise outside the narrow bounds of the Establishment." I cannot bring myself to believe that this statement is endorsed by the general consensus of Nonconformists. I will even go further and say, as a protest from this cathedral pulpit against such an assertion, that it is disingenuous to prejudice the question by such comparisons, and to import into it the acrimony of sectarianism. There are names, as honoured as they are widely known, of prominent clergy in the Church of England who are in the very forefront of the crusade against intemperance. I am not aware—and I have many Nonconformist ministers as personal friends—that, as a rule, they reckon more total abstainers amongst themselves than are to be found amongst the ranks of the clergy of the Church of England, or that, as a body, they affect to set a higher example of moderation.—Dean Pigeon's Sermon at Bristol.

**Phosphorus**

Brain and nerve food.

**Lime**

The bone-builder.

**Cod liver 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.

**CAUTION!**

THE GREAT

**WORM REMEDY**  
 (Dawson's Chocolate Creams)

**ARE NEVER SOLD**

IN THE FORM OF

Chocolate Tablet or Stick  
 BUT IN THE FORM OF A

**DELICIOUS CHOCOLATE CREAM.**

No After Medicine Required.

**SOLD BY ALL DRUGGISTS.**  
 25 cents a box.

**GRATEFUL-COMFORTING EPPS'S COCOA BREAKFAST.**

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

Made simply with boiling water or milk. Sold only in packets by Grocers, labelled thus: James Epps & Co., Homoeopathic Chemists, London, England.

**AGENTS** who work for us make money fast. Send your address on postal card for particulars. THE ROYAL SILVER-WARE CO., Windsor.

**OPIUM** Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio.

NEWS AND NOTES.

TO THE DEAF.

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

In the Book of Psalms the ripest fruits of Israel's spiritual experience were gathered together and the religious affections found their richest and completest expressions. In the Psalter the religious expressions manifested themselves without restraint. —Prof. Driver—

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousand of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. Noyes, 820 Powers' Block, Rochester, N. Y.

The poorest circumstances in life with a religious spirit of resignation, are far better than the greatest abundance and highest honours without it; for these cannot give that peace of mind which the other can never want. —TOWNSON.

Made With Skill.

Dr. Wood's Norway Pine Syrup, the modern successful cure for coughs, colds, hoarseness, asthma, bronchitis, sore throat and all pulmonary complaints, is made from the best pectoral herbs and barks by the most skillful and scientific methods, and cannot fail to give prompt relief.

"It Cured Mother."

GENTLEMEN—My mother was suffering from dyspepsia and had no appetite. Everything failed to cure her until one day while visiting a friend's house, I saw a bottle of B. B. B. on the table; on inquiring what they used it for, I soon found out what it cured, and when I went home told mother that she should try it; she said she had no faith in anything and objected to try it. Notwithstanding her objection I went in the evening and brought home a bottle but it was in the house for a week before we could induce her to take it. At last as she was getting worse all the time she consented to try it, and on taking half the bottle found it was curing her. Another bottle cured her, and we believe saved her life. We are never without B. B. B. now. It is such a good remedy for headache as well.

E. WESTON,  
15 Dalhousie St., Montreal.

Little Jennie was Cured.

DEAR SIRS.—My little Jennie was very bad with La Grippe which left a bad cough I gave her Hagyard's Pectoral Balsam and it soon cured her.

MRS. MCARTHUR, Coplestan, Ont.

DR. WOOD'S NORWAY PINE SYRUP cures Coughs, Colds, Asthma, Bronchitis, Hoarseness and Consumption if taken in time.

**SUBSCRIBE for the**  
**CHURCH GUARDIAN.**

THE  
**CHURCH GUARDIAN**

A Weekly Newspaper,

NON-PARTISAN -- INDEPENDENT,

IS PUBLISHED EVERY WEDNESDAY IN THE

INTERESTS OF THE CHURCH OF ENGLAND IN CANADA, AND IN RUPERT'S LAND AND THE NORTH-WEST.

Special Correspondents in Different Dioceses

OFFICE:

190 St. James Street, Montreal.

SUBSCRIPTION

(Postage in Canada and U. S. free.)

If paid (strictly in advance) \$1.50 a year

ONE YEAR TO CLERGY . . . . \$1.00

ALL SUBSCRIPTIONS CONTINUED UNLESS ORDERED OTHERWISE BEFORE DATE OF EXPIRATION OF SUBSCRIPTION, AND ARREARS IF ANY PAID.

Remittances requested by Post Office order, payable to L. H. DAVIDSON, otherwise at subscriber's risk. Receipt acknowledged by change of label. If special receipt required, stamp and envelope or post-card necessary.

IN CHANGING AN ADDRESS, SEND THE OLD AS WELL AS THE NEW ADDRESS.

ADVERTISING.

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

RATES.

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

MARRIAGE AND BIRTH NOTICES, 50c. EACH INSERTION. DEATH NOTICES, FREE.  
Obituaries, Complimentary Resolutions, Appeals, Acknowledgments, and other similar matter, 10c. per line.

All notices must be prepaid.

Address Correspondence and Communications to the Editor

P. O. Box 504.

Exchanges & P. O. Box, 1968, Montreal

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 Gwynn,

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 a 1 grade, thus making systematic and general catechising practicable.
4. Short Scripture readings and texts appropriate for each Sunday's lesson.
5. Special teaching upon the Holy Catholic Church, (treated historically in six lessons), Confirmation, Liturgical Worship, and the History of the Prayer Book.
6. A Synopsis of the Old and New Testament, in tabular form, for constant reference
7. List of Books for Further Study.
8. Prayers for Children.
  - Senior Grade for Teachers and Older Scholars . . . . . 25c.
  - Middle Grade . . . . . 15c.
  - Junior Grade . . . . . 10c.
  - Primary Grade . . . . . 6c.

NEW EDITION.

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

INTRODUCTION BY THE

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

PREFATORY NOTE TO CANADIAN EDITION BY THE

Most Rev. The Metropolitan.

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

ROSWELL & HUTCHISON, Toronto, Canada.



**Bishop Stewart School,**  
**FRELIGHSBURG.**

HOME PRIVILEGES. -- EXTENSIVE GROUNDS  
PERSONAL INSTRUCTION AND SUPERVISION.

Situation Beautiful and Healthful.

Address,

CANON DAVIDSON, M. A.

RECTOR, Frelighsburg, P. Q.

A GOOD BOOK  
"GUIDE MARKS  
FOR YOUNG CHURCHMEN."

Right Rev. Rich Hooker Wilmer, D. D.  
L. L. D., Bishop of Alabama.  
Cloth pp. 60c. Postage and duty extra  
May be had through office of THE  
CHURCH GUARDIAN.

Davidson & Ritchie,

Advocates, Barristers, and  
Attorneys at Law.

160 St. James Street,  
MONTREAL.

**CHURCH SCHOOL FOR GIRLS.**

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.

Lady Principal:

**MISS MACHIN.**

The Lent Term of this Institution will commence on

3rd Saturday in January.

Applications for Calendar and form of admission may be addressed to the SECRETARY, WINDSOR, N.S.

HENRY YOULE HIND, D.C.L., Secretary.

Edgemoor, Windsor, N.S. November, 1892.

**COMPTON COLLEGE**

FOR

**YOUNG LADIES.**

LADY PRINCIPAL

MISS A. B. COCHRANE.

In addition to the sound English Education, with Languages, Music, Drawing and other accomplishments, parents may have satisfaction of knowing that their daughters are receiving a careful religious training in accordance with the principles of the Church of England, and under the special direction of the Bishops of the Diocese.

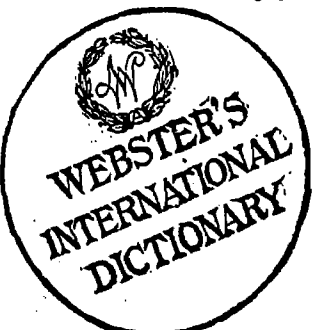
For terms and particulars apply to the

Rev. G. H. PARKER,

Hon., Bursar,

COMPTON, P.Q.

A Choice Gift  
A Grand Family Educator  
A Library in Itself  
The Standard Authority



NEW FROM COVER TO COVER. Fully abreast of the Times.

Successor of the authentic "Unabridged." Ten years spent in revising. 100 editors employed, over \$300,000 expended.

SOLD BY ALL BOOKSELLERS.

GET THE BEST.

Do not buy reprints of obsolete editions. Send for free pamphlet containing specimen pages and FULL PARTICULARS.

G. & C. MERRIAM CO., Publishers, Springfield, Mass., U. S. A.

**BISHOP STRACHAN SCHOOL**

FOR

**YOUNG LADIES.**

School Re-opens on Wednesday, 7th September, 1892.

Full English Course, Languages, Music, Drawing, Painting, &c. For prospectus, &c., apply to

MISS GRIER,

Lady Principal,

Wykeham Hall, Toronto.

School Re-opens on

Wednesday, 7th September, 1892.

The following PUBLICATIONS can be obtained at the CHURCH DEFENCE INSTITUTION, 9 Bridge Street, Westminster, England, price 6d. each post free 4s. 6d. per dozen.

Just out. Fifth Edition. Twenty-Seventh to Fiftieth Thousand.

**POPULAR STORY**

OF THE

**CHURCH OF ENGLAND**

Showing its Birth, its Progress and its Work for the People, with illustrations.

Price Sixpence, or Bound in Cloth, One Shilling.

The large demand for this "Story" has necessitated the issue of a New Edition. The book has been revised, and the statistics made up to the moment of going to press. In order to make its pages yet more attractive, some excellent views of cathedrals and churches have been added, and those who have not yet done so may be glad to distribute it as an antidote to the anti-church literature which is now being so largely circulated in all parts of the Kingdom. In view of the coming attack upon our Church. Nearly all the Bishops have signified their warm approval of the "Story." The late Archbishop Magee commended it in these words:—"It gives in a condensed and popular form one of the best statements of the past history and present work of the Church with which I am acquainted. It seems to me especially suited for distribution amongst our intelligent working classes, who need just such a corrective to the false and misleading statements now so industriously circulated amongst them by the enemies of our Church."

Favorably Reviewed by nearly 100 Newspapers.

Just Ready. Second Edition. On Antique Paper, Uncut Leaves.

**The Right of the Church of England to Her Property.**

Asserted (in 1826) by the

**Roman Catholic Bishops in Great Britain,**

WITH NOTES ON

The Forged Decretals of Isidore, etc.

By G. H. F. NYE,

Financial Secretary to the Church Defence Institution. Author of "A Popular Story of the Church of England," etc.

"Showing how the ancient Church of Rome differed from the Romish Church of to-day."—Sheffield Daily Telegraph.

By the same Writer,

**A Popular Story of the Church in Wales.**

IN THREE CHAPTERS.

I.—Its past History. II.—Its present Work. III.—The Agitation for its Disestablishment.

Price 6d. Post free, eight stamps. Cloth Boards, gold mitre, 1s.

The Guardian says:—"A valuable armoury of defensive weapons, a *catechismus* for speakers on the Church in Wales, a magazine of incidents for all who desire to oppose facts and figures to Liberalist tall tales and fictions. . . . A storehouse of accurate information on one of the most burning questions of the day."

[\* Mention this paper.

**SUBSCRIBE NOW**

—FOR—

**"The Church Guardian,"**

AND IT WILL BE SENT

TILL 1st JANUARY, 1894

FOR \$1.50

(NEW SUBSCRIPTIONS ONLY).

Fill in this blank and forward to P.O. Box 504, Montreal.

Please send, as above offer, THE CHURCH GUARDIAN, to

(Name).....

(P.O. Address).....

for which find herewith \$1.50.

(Signature).....

**RIDGE'S FOOD**

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 WOOLRICH & CO., Palmer, Mass., for valuable pamphlet entitled "Healthful Hints." Sent free to any address. Its perusal will save much anxiety.

**KNABE PIANOS**

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

WILLIS & CO.,

Sole Agents,

1824 Notre Dame Street, - MONTREAL.

**Clinton H. Meneely Bell Co.**

SUCCESSORS TO

MENEELY & KIMBERLY,

**Bell Founders**

TROY, N. Y., U.S.A.

Manufacture a superior quality of Bells. Special attention given to Church Bells. Catalogues free to parties needing bells.



MENEELY & COMPANY

WEST TROY, N. Y., U.S.A.

Favorably known to the public since 1826 Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals



**BUCKEYE BELL FOUNDRY**

Best quality Pure Copper and Tin CHIMES, PEALS AND BELLS. Most favorably known for over 60 yrs. The VANDEUSEN & TIFT CO. Cincinnati, O.

THE LARGEST ESTABLISHMENT MANUFACTURING **CHURCH BELLS & PEALS** in the World. PUREST BELL METAL (COPPER AND TIN). Send for Price and Catalogue. McSHANE BELL FOUNDRY, BALTIMORE, MD.



**MINSHAW & BELL FOUNDRY CO.**

SUCCESSORS IN BUNYER BELLS TO THE BLYMNER MANUFACTURING CO. CATALOGUE WITH 1800 TESTIMONIALS. BELLS, CHURCH, SCHOOL, FIRE ALARM

**I. E. TOWNSHEND,**

LITTLE ST. ANTOINE STREET,

MONTREAL.

**BEDDING**, patented for its purity. Every description of Bedding, Curled Hair, Moss, Alva, Fibre and Cotton Mattresses. Patentes of the Steam-winder wave wire Mattress. Feather and Down Beds, Bolsters, Pillows, etc. The trade supplied. Bell Telephone 190. Federal Telephone 2224.

**Canada Paper Co.**

Paper Makers & Wholesale Stationers.

Offices and Warehouses:

580 and 582 CRAIG ST., MONTREAL.

1 FRONT ST., TORONTO.

Mills:

Springvale Mills } WINDSOR MILLS,  
Windsor Mill. } P. Q.

Published by E. B. SMITH & SONS at THE NEWS Printing-Office, St. John's, P. Q.