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# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. XII. }  
No 26. }

MONTREAL, WEDNESDAY, DECEMBER 3, 1890.

SEVEN YEARS  
EST. 1850

We want 1,000 new Subscribers before New Year's day, 1891. There are nine Dioceses in this Ecclesiastical Province. Cannot our friends in each of these dioceses secure 112 subscribers for the CHURCH GUARDIAN? One or two parishes in each diocese should give us this number.

## ECCLIASTICAL NOTES.

THE Bishop of Chichester, Eng., the oldest prelate of the Church of England, was eighty-eight on Monday, November 3rd.

BISHOP DEDLEY has been addressing the young men in Christ Church, South Brooklyn, in connection with a newly started Chapter of the Brotherhood of St. Andrew.

CANON CURTIS, of Lichfield, Eng., is to be the successor of the late Rev. Henry White at the Savoy Chapel. He is best known for his masterly Bampton Lectures of 1871, dealing with the question of Church and Dissent. He is a solid rather than an attractive preacher.

THE death is announced, in his eighty-fourth year, of the Rev. E. A. Dayman, rector of Shillington, Blandford, Eng., Honorary Canon of Salisbury and Proctor in Convocation. Canon Dayman, who was a graduate and, in succession, Fellow, Tutor, Dean, Sub Rector, Bursar, and Divinity Reader of Exeter College, Oxford, was ordained in 1835, and nearly half a century ago he was presented to the rectory of Skillington.

THE fine old priory church at Christoburch, Hants, Eng., supposed to have been founded early in the Saxon era by King Ina or St. Cuthbert, has just received a handsome addition to its interior decoration by the erection, in the south aisle, of a beautiful stained glass window. The window is the gift of Mrs. Bush, the wife of the present Vicar, and is placed in memory of her father, mother, and uncle. It consists of three lights with tracery above, and represents 'St. John and the Blessed Virgin,' 'Mary at the feet of Jesus,' and 'The Calling of St. James and St. John.'

SPEAKING at Wakefield, Eng., lately, the Bishop of Lincoln said that a good deal was heard nowadays about the Eight Hours Bill. There was one argument for shortening the working man's hour of work. That was that whether sixteen hours a day were or were not too much for his bodily strength they were too much for his heart, and if he was to be toiling so that he never saw his children except when they were asleep he lost one of the greatest helps a man could have—namely, help of home and the pure love which was to be had there.

It is reported that a singular experiment was recently made, with the view of ascertaining whether the Israelites in the valley between Mount Gerizim and Mount Ebal, could hear the blessing from the former and the curse from the latter. It is said that a party was travelling near to these mountains, and

that two of its members were sent up Mount Ebal and two up Mount Gerizim, one party to read the curses, and the other to read the blessings. They stood upon natural platforms near the summits, read, and were easily heard by the remainder of the party below, who gave the responsive 'amens.'

We have noticed a statement in a South Wales Liberal newspaper which is noteworthy. It is to the effect that a Nonconformist minister in Swansea, whose name is given, has sent in his resignation of the pastorate of the chapel of which he is in charge, his reasons for this step being that he has come to the conclusion, as the result of an historical investigation of the question of the Sacraments, that as a general rule Nonconformists pay less attention to, and exhibit less reverence for, the rites of religion than they ought. The gentleman to whom we are referring is young, but he has nevertheless gained a reputation for the quality of his addresses, and is esteemed a well read and cultured man. By itself the incident would not, perhaps, count for much—it is too purely personal, and might be regarded as an idiosyncrasy—but, in conjunction with other things, it, at least, indicates a tendency of the thoughtful and well-read men among the Nonconformists.—*Church Bells.*

A LARGE and influential meeting was held in the library of Lambeth Palace on behalf of the Church Missions in Japan, under Bishop Edward Bickersteth; the Right Rev. Bishop Barry being in the chair. The chairman in opening the meeting, said that of the three special spheres of missionary work at the present day—viz., (1) in the 'New England' of the future; (2) in heathen uncivilized lands; and (3) among old civilizations—the missions in Japan were the most important example of the third class. There were few lands where the work yielded at once such solid results and so many features of interest. Among the latter might be mentioned the position of the English mission as a kind of *via media* between the Roman missions and those of the Protestant bodies, with the influence we might hope to have on the one and the other; the power of assimilation and adaptation displayed by the Japanese; and the lessons which the English Church might learn from the newly-formed native Church.

THE Rector of Grace church, N. Y., is doing all that is possible to make his Deaconess scheme a success, and possibly the greatest objection to it is in the name. Over in Brooklyn the Church Charity Foundation had connected with it some years an order of Deaconesses, but the name was exchanged for that of sisters. So far as appears, it was simply a change of name and not of association or of their relations to one another. However, whether the name be this or the other thing, Dr. Huntington is sparing no pains to make it go, and who can doubt his success? The latest thing is a course of lectures by Archdeacon Kirby, rector of Christ Church, Rye, not far above the city. Dr. Kirby was arranged with to deliver ten lectures, his subjects not going beyond the first century, and chosen by him-

self. Accordingly his first subject was, 'From Darkness to Dawn,' while the second was, 'The King and the Kingdom,' and the third, 'The Apostles and their Commission,' etc. They are being delivered in Grace Church chantry at 9:30 on successive Saturday mornings, and cannot fail to be interesting.

The N. Y. correspondent of *Church Year* says that under the direction of the Women's Auxiliary to the Missionary Board, Bishop Coxe has been telling the ladies, more especially up at St. Bartholomew's, but not confined to that church, what in 400 years the Romish Church has failed to do in Hayti; how two-thirds of the men who packed the cathedrals were heather, devil worshippers, etc.; how they believe in a black and white devil, baptizing a child so as to make it proof against the wiles of the one, and sacrificing and eating of a fattened child each New Year to appease Voodoo; and how it made his soul burn that last winter the United States Senate should have appropriated \$400,000 for Romish missions among the Indians because they were the best, while the appropriation among all other denominations was only \$150,000. It is safe to say that the appropriation had something to do with votes, and that plenty of Senators care as little about one church as another, and would just as lief appropriate \$400,000 the other way if they could get any party advantage by it.

## TWO CATHOLICISMS.

The catholicism of Rome consists in separating itself from all other Churches and in appealing not to their union, but to their submission. Our catholicism—that of the Old Catholics—consists in approaching all other Churches truly Christian, and seeking unity with them on the broad and solid basis indicated by the fathers. "*In necessariis unitas, in dubiis libertas, in omnibus caritas*"—"In things necessary, unity; in doubtful or secondary things, liberty; always and everywhere, charity."

The catholicism of Rome is the most absolute centralization under the most personal government. Our catholicism—and that which will become the catholicism of the future, as it was the catholicism of the past—is the federation of national and autonomous Churches in a common faith and a mutual love. And the Pope will find a place there when he renounces his spiritual and temporal domination as well as his personal infallibility, and becomes as Rome or at Jerusalem that which was the first successor of St. Peter, that which was St. Peter himself—*primus inter pares*, the first among his equals.

"Unity and multitude (*duo et tres in unum*)," as Pascal says: "It is an error to exclude either of the two, as the Papists, who exclude the multitude, or as do the Calvinists, who exclude unity. Multitude which does not reduce itself to unity is confusion, and unity which does not depend upon multitude is tyranny.—*Pere Hyacinthe in Church Year.*"

THE ADVENT CALL—Repent ye! for the Kingdom of Heaven is at hand.

## ADVENT.

Since the First Coming of the Son of Man in great humility, there have been many Advents, many times when He has come in great power and glory to do judgment in His kingdom of this world. The generation which rejected and crucified Him did not pass away before He came again in the clouds of heaven. The sun above was darkened; the moon withheld her light; the angels of God went forth with a great sound of a trumpet, gathering together the elect from the four winds and from one end of heaven to the other; but they who had not known the Son of Man in His humiliation did not recognize Him in the glory of His power. So it has always been. Again and again have human sin and folly rolled together a mass an intolerable evil. Slowly for a time, but always suddenly at last, has come the day of judgment (*crisis*) and the world has never known that the *crisis* in which it reeled was indeed the *judgment* of its Lord. Such a judgment crisis was the downfall of the Roman Empire, and such were the fall of Constantinople, the tremendous tragedy we call the Reformation and the revolutionary epoch of last century. We have no mind to trespass upon the province of the pulpit by expounding here the doctrine of that final coming of Christ to judgment, which is called His second advent. Christ's office as judge is not held in abeyance till the last crisis. He sits in judgment now; and His righteous sentence stands so firm and sure that, though He Himself is never known in it, the men who know Him not proclaim His glory by confessing that "nothing is ever settled till it is settled right." In the course of this world there is something more than what Matthew Arnold called a "stream of tendency, making for righteousness." "Verily He is a God that judgeth in the earth."

Some coming of the Son of Man in great power and glory seems to be imminent in these times; but now, as always, "behold He cometh in the clouds!" There is a sound as of a trumpet calling men to new judgments of old things, and proclaiming that Christ's counsels shall henceforth be commandments and conditions of life. What shall this coming of Christ be? A judgment with swift destruction following? We trust not. Let us hope that it shall be (what men can make it, if they will) a new and glorious reign of the King's Son over human society.—*The Churchman*, N. Y.

With last Sunday the Church begins the Christian year, and with it the annual call to all her children to awake, be up and doing, for the Master comes to reckon with them. The origin of the Advent season, according to Wheatley, dates back with certainty to the year 450, though there are evidences of its use still earlier. Its appointment was a part of that regular order in which each festival of a great event in our Lord's life is preceded by a season of due preparation. So Lent coming before Easter, and Advent before Christmas, have the same meaning. They call for due preparation of heart and hand and life for receiving and realizing the surpassing benefits of our Lord's birth, life and death. The key-note of both purpose and duty is given in the collect for the first Sunday: "Give us grace that we may cast away the works of darkness, and put upon us the armor of light, now, in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in His glorious majesty to judge both the quick and dead, we may rise to the life immortal." And this, preceded by the last collect of the Trinity season, expresses the duty and the impetus of the Christian life,

"Stir up, we beseech Thee, the wills of Thy faithful people, that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded." It is the *will* that we need; everything else is provided. If we find the *will*, God will provide the *way*. But the *will* means a great deal more than many Christian people attach to it. It means purpose, readiness and determination. For want of these many a life fails, many a good cause is lost. Our country has just passed through a general election. The voters of both parties were mostly professed Christian men. The intense interest manifested, the unwearied labor and the ready, free and generous flow of funds into the common treasury, showed that these men, devoted to a purpose dear to them, and whose value they realized, were ready and determined to accomplish that purpose at every hazard and every cost. There was a reality and an enthusiasm in it. What a grand thing for each and all of these, and for the world at large, if these Christian men could, with but half the enthusiasm and labor, throw themselves, as they are pledged to do, into the work of God, for driving out the devil and his legion from the mastership of the people and the enterprises of the country. It is the duty of doing this to which the Advent season calls, and it is a duty which each Christian man and woman is responsible for to God. "The Master is come, and called for thee."—*The Church Year*.

## THE ECCLESIASTICAL COURT OF CANTERBURY.

The Archbishop's final judgment in the *cause celebre* of the Church Association vs. Dr. King, Lord Bishop of Lincoln, has been looked for with some impatience. Months since the final pleadings were heard and the case taken *en deliberare*. The deliverance has however been made, and will exact attention and submission. The Church Association in its unscrupulous zeal has evoked an autocratic Court, deriving its jurisdiction from Papal precedents, and to some minds suggesting objections more serious than any arising out of the much discussed 'Ornaments' Rubric preceding 'Morning Prayer.' The Church Association and its sympathisers cannot reasonably take exception to its self-chosen arbiter. On the other hand unflinching resistance has been offered to the decisions of purely secular judges in spiritual matters, voiced by such a powerful advocate as the late Dr. Liddon; and illustrated by the patient and unflinching endurance of the some time imprisoned priests Tooth, Dale and Enraght. The Archbishop's Tribunal may be ecclesiastical, but it is autocratic and might be despotic. Notwithstanding, loyal Churchmen will welcome the semblance of the restored voice of the Episcopate and grant respectful allegiance, while striving for a remedy in the remodelling of the Court after the pattern of the College of the Apostles and not after the assumed supremacy of St. Peter. The selection of the latter by the ultra-Protestant Association has exerted wide world criticism not unmingled with ridicule. For good or for evil an obsolete Court has been revived and with eager expectancy, the full text of the judgment is awaited. The cable synopsis is inconclusive; it would be gathered from the cable that the mingling of water with the wine is illegal but optional in prior preparation; that the Eastward position is illegal if hiding the manual acts from the congregation; but this happens when the Priest faces the middle of the Altar instead of the prescribed north part of the side. Ablutions of the sacred vessels after Holy Communion is not dealt with, but the lights upon the altar are fully sanctioned which we would expect as inevitable from the consensus of positive enactment in the 2nd year of King Edward VI.

Thus we find when Archbishop Cranmer holds his visitations 'within the Diocese of Canterbury in the second year of our dread sovereign Lord Edward VI., one of the inquiries in his Visitation Articles is—"Item whether they suffer any torches, candles, tapers, or any other lights to be in your Churches, but only two light upon the high altar." Bishop Cosin in the reign of Charles I. instances the custom then of 'two lights upon the Communion Table or Altar, as ordered by Royal authority and ratified by Parliament, to signify the joy and splendour we receive from the light of Christ's Blessed Gospel.' Bishop Cosin also fortifies his statement by words of Luther to the effect, we do not prohibit candles but we do not require them. Let this be free." Possessing positive enactment and ancient usage, and being as harmless as the utterance of the prescribed words: "Let your light so shine before men" &c., it affords astonishment that Christians and brethren should marshal forces to restrict the birthright of their fellows in matters suggestive to some, and harmful to none. We think we read a deeper judgment under the formal questions and adjudications by the Primate of the Church of England, which to all parties concerned and the Church in general reads "In essentials unity, in non-essentials liberty, in all charity." May this be the last modern exhibition of Ephraim vexing Judah and Judah vexing Ephraim. We await, however, with much interest the full text of judgment, which we suppose we will find in our English exchanges of this week. We shall hope then to refer to the matter at further length.

## ST. ANDREW'S BROTHERHOOD.

A very bright number of the *St. Andrew's Cross*, comes to us full of the excellent work in the late Convention at Philadelphia, and enthusiastic over its results, and its pledges for future successful enterprise. It says:

'The Council came before the Convention in Philadelphia with a direct question: 'The Brotherhood has now come to man's estate, and the full responsibilities of size and character and influence are laid upon it. The momentous question confronts it: Will it fulfil the promise of its youth, and stand strongly and fearlessly for God and fellow-man, or will its vigor be tainted by the malaria of Conventional Christianity, its strength be fettered by the entanglements of society and self, and its weapons dulled or captured by the enemies of the faith?'

'The Convention made answer with no uncertain sound. Not by declaration or proclamation, but yet unmistakably it showed forth, in things great and small, an abiding loyalty to Christ. The Convention began at the point at which the last one left off. The Brotherhood represented by its delegates at Cleveland, began by deploring its entangling alliances with worldly and unworthy things, and ended with the call to enlistment in 'the body-guard of Christ.' At Philadelphia it set up the Cross of Christ as its standard at the very start, and judged all things brought before it by that standard. It busied itself with reconnoitering the field of battle, and in laying plans for aggressive warfare. It came to full recognition that it was enlisted for a holy cause which must be fought for. The Convention was free from glorification. Its acclamations were given to fearless criticisms upon the shortcomings of the Brotherhood, and to expressions of high resolve unto better things.

'The Convention was moved by a spirit of charity and Catholicity. It did not trouble itself with petty differences of opinion as to detail, but retraced, with ever-increasing earnestness and unanimity, the fundamental principles of Christ's Kingdom, and their application

to the solution of the problems of Christian life to day.

'The five hundred men have gone back to their homes with a fire of loyalty kindled in their hearts which should burn out the dross and make them worthy of their warfare. This fire will please God, enkindle loyalty in the hearts of their fellow members, and the whole Brotherhood will take on new life and warmth and courage.

'The prayers of the brethren that the Holy Spirit might prevent and follow us in all our doings at the Convention were manifestly answered. Peace, love, and wisdom, came by His gracious presence.

'Looking back on this glorious gathering of the workers, and looking out upon a mighty work yet to be done, we bid the Brotherhood to instant and constant prayer that we may all be endued, more and more, with power from on high to meet our opportunities to fulfil our responsibilities, and to carry out our high resolves. We bid the Brotherhood to be of good cheer. For God has not given us the spirit of fear; but of power, and of love, and of a sound mind. We bid the Brotherhood watch, and grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.'

'The annual report of the Council for the year 1889-90 reported that the

GROWTH OF THE BROTHERHOOD

had been *threefold* in size, in quality, and in influence in the Church. The Chapters numbered 433, and they had an enrollment of 6 500 members. The Brotherhood had advanced steadily toward the realization of its own standard, and it had impressed its ideal of life and service on the hearts of men throughout the Church. But elements of weakness are found in the failures of Chapters here and there, and in the unconscious hypocrisy to which there is constant temptation. Strength will be gained by putting loyalty to our King and His Kingdom absolutely first in our hearts. This enlistment without reserve will give us what we lack unto true and perfect success.

'The Council recommended care in the choice of members, business methods in the management of Chapters and continual resort to prayer, the Holy Sacrament, and God's Word.—*Church Year.*

SERMON

Preached by the Rev. Dr. Filleul, Rural Dean, at the meeting of the Chapter of the Annapolis Deanery, held in Grenville, N.S., on the 26th and 27th August, 1890.

*"To do good and to communicate forget not, for with such sacrifices God is well pleased."*—Heb. xiii., 15.

We know that our Blessed Lord, before He returned to His glory, left His Infant Church to the care and administration of 'the Apostles whom He had chosen.' And that during the forty days which intervened between His Resurrection and His Ascension, St. Luke tells us, that 'He spake of the things pertaining to the kingdom of God.' His final injunction had been that they should 'go into all the world, and preach the Gospel to every creature,' and He cheered them with the soul sustaining promise that He should be 'with them even unto the end of the world.'

Now it is plain that since the Apostles have left the earth this duty has devolved on those who succeed them in every age. The duty is also incumbent upon every individual Christian for what is the duty of the one, is equally, though subordinately, incumbent on the other. The Church cannot then, with fidelity to Her Great Head, neglect Her sacred trust, neither can the members, without shameful indifference to 'Him who taught them,' put away from them the solemn obligations under which they

also lie. All right minded Christians will recognise that it is their bounden duty cheerfully to contribute of their substance in order to impart light and knowledge to their less favored brethren; and thus will each and all aid The Church in prosecuting her missionary work, which ought never to intermit and should never cease until 'the kingdoms of the earth have become the kingdoms of our Lord and of His Christ.'

Now all, who have been brought under the benign influence of the Gospel, are convinced that the command, 'Thou shalt love thy neighbour as thyself,' extends to the *soul* as well as to the body. To feel interest in the spiritual condition of others is not among the least evidences that *we are ourselves* in a state of acceptance with God: the language of St. John is here emphatic, 'We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death.' Again, 'Beloved, let us love one another, for love is of God, and everyone that loveth is born of God, and knoweth God, for God is Love.' The love of Christ, then, will constrain Christians to love the precious souls for which He died. The selfish propensities of our nature have been blighted under the influence of this holy principle. Our thoughts, instead of being concentrated on ourselves have been turned to others; and they have been solicitous to know in which way they can best promote their spiritual happiness. But they know, what experience reveals, that there is loss of time and waste of energy, from disjointed and desultory efforts, for no more in religious matters than in secular concerns can such satisfactory results be attained as when exertions are systematic and combined. Religious organisations, therefore, so constituted as to command respect and enlist co-operation, will suggest themselves to the mind as the most effective and practical methods for relieving the spiritual wants of our fellow-men. Of such a character is 'the Board of Home Missions,' which we would commend to your hearty and liberal support. This Society has from its commencement endeavored to act in the spirit of my text: 'to do good' to the souls of men, and by bringing the blessings of the Gospel within the reach of multitudes, who might, were it otherwise, have but a slender and imperfect knowledge of the God who made them.

The various objects which the B. H. Missions endeavours to promote, so far as the funds at its disposal will permit it, are detailed in the annual reports, which are freely circulated in all our Missions; there will, therefore, be no necessity of naming them here.

The period, long foreseen, has now come upon us, the discontinuance of aid (except in a few of the older missions) from the Society for the Propagation of the Gospel to this Diocese. That noble institution, after having bestowed help in this and other North American Colonies, reasonably asks that we should now be in a position to relieve them of the burden which they have so long and so cheerfully borne. And it must be conceded that the claims of the churches in the Northwest, to which emigrants for the most part poor, are removing in large numbers, are most urgent. Having been placed in the Providence of God, under British Rule they have special claims on Britain's Church. These are to be aided (as we have been) for a season, and then help will be withdrawn and allocated to more necessitous fields of labour. But, what shall we say of the urgent and distressing appeals for men and means from portions of that dense mass of heathendom, which comprises two-thirds of the population of our globe!

I beg to state that the financial condition of the B.H.M., has, for several years, been a source of much anxiety to many of its members. In the autumn of last year, the Rev. Dr. Partridge, the Secretary of the Board, visited some of these Western Missions; and some present may have

listened to the stirring address, in which he gave touching incidents in the homes of some of our Missionaries, men of holy lives and scholarly attainment, who were labouring most diligently among a people who could afford them only a scanty and insufficient maintenance. Owing, however, to the depressed state of the funds of the Board, a portion of the allowance which these good men were wont to receive from it would have to be withdrawn! I am sure that parts of Dr. Partridge's address must have gone to the hearts of many who heard him. About this time the Bishop of the Diocese put forth a strong and earnest appeal to our people, asking for an increase of aid to enable the Board to tide over her financial trouble. And although his Lordship's appeal did not realise all that could have been wished, yet the aggregate amount which it yielded was matter for thankfulness. But notwithstanding this timely help the resources of the Board are utterly insufficient to enable the Committee to extend aid to the many cases which are constantly coming before them, and urgent, therefore, is the want of more funds. We should, however, prove ourselves unworthy of the blessings which we inherit as members of an Apostolic Church, if we failed, in the spirit of Faith and Prayer, to put forth vigorous efforts largely to increase the resources of the Board of Home Missions, and it will, doubtless, be a strong encouragement to give increased support to this Society to know that a large proportion of the clergy in the Diocese are receiving a portion of their support from its funds.

Now there can be no doubt, that if we were to adopt the principle laid down in Holy Scripture, for the support of the Church and "the offices thereof" her resources would be largely increased. From the beginning the proportion of substance, which the Lord required of everyone for the maintenance of religion, was clearly defined.

And, in order to ascertain what has been said in the Old Testament on this matter, by turning to Leviticus xxvii: 30, we shall read, "All the tithe of the land, or of the fruit of the trees is the Lord's; it is holy unto the Lord." And in Numbers xviii: 21, "And Behold I have given the children of Levi all the tenth in Israel for an inheritance for their service, which they serve, and the service of the tabernacle of the congregation." And St. Paul, when writing to the Corinthians, claims for the ministers under the Christian Dispensation, the right of support; from whence does the Apostle draw and enforce his proof? Even from the case of the Jewish Priest—"Do ye not know that they which minister about holy things live of the things of the Temple, and they which wait at the altar are partakers with the altar? Even so has the Lord ordained that they which preach the Gospel should live of the Gospel" (1 Cor. ix: 13, 14). And then to refer to the 8th v.—the Apostle says: "Say I these things as a man," (i.e., merely according to human judgment), or saith not the Law the same also; viz., that the minister under the Christian Dispensation has as divine a right to the same proportion of support as those under the former Dispensation had. Surely there could be no retrograde movement here. Christ had, indeed, given a new commandment, new in one sense but not in another. The love wherewith Christ had loved believers would henceforth constrain them to love their brethren as he had loved them. And, what do we find in the opening scene, soon after the day of Pentecost? And "they that believed were together, and had all things common and continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers?" In their newborn zeal, with affections enlarged, they met the emergency of their position. And the devotedness of these early disciples should not be lost upon us,

[Continued on page 7.]



## NEWS FROM THE HOME FIELD.

## DIOCESE OF NOVA SCOTIA.

**MAITLAND.**—On Sunday, Nov. 23rd, we opened our beautiful new church at North field. We began collecting money for this church last fall. The corner stone was laid in June, and now it is finished and painted inside and outside.

The building is of Gothic design, the nave 24x48 and chancel 18x24, giving seating capacity for nearly 250. The windows, from Messrs. Spence & Sons, Montreal, are of stained glass, the east window being very beautiful—a dove with wings outspread hovering above the altar, in the background of the window, with a shadow of white through the blue representing a clear summer sky, through which the dove seems to be falling. The interior of the building is finished with oak, maple and spruce. The beams are stained a maroon color. The oak has been left in its natural state, with a hard oil finish given to it, the general effect being exceedingly good. The building is seated with chairs and heated with one very large stove. Mr. Thomas Higgs, of Oxford, did the work, which certainly reflects great credit on him.

The best of all is, this church is free of debt. The people, some 23 families, have worked nobly, denying themselves many comforts to have to give to God. They are not by any means well off; some of them have good farms, others have not. We did not go beyond our own parish to ask for anything; we did not draw any grant from any society. We raised the money by subscriptions and tea meetings. We have not been a year collecting funds, and yet we were able to pay all our bills and offer our work to God with no encumbrance of any kind upon it. We have paid in all about \$1,600. The people deserve the greatest praise for their noble, self-denying work.

At the opening service the offertory, amounting to \$14, was given to the B. H. M. A lovely frontal, the gift of a dear friend, Mrs. Kaulbach, of Truro, made beautiful the altar. We have now in the parish four excellent churches, without a cent of debt on any one of them.

The beautiful church of St. John Baptist was newly painted this summer, some outbuildings erected, and money enough on hand to put a seemly pulpit in the place of the present desk. All the work has been done in a quiet way. We thank God for the zeal and the devotion and the love shown by so many in this parish for Him and His Holy Church.

A second man is badly needed here. The work is so pressing, the calls are so many, that it is beyond the power of one man to attend to all.

Within this one parish there are three Presbyterian ministers, a Methodist, a Congregationalist and a Baptist, all working hard. With all this power against her, the Church is slowly but surely gaining ground.

## DIOCESE OF FREDERICTON.

**SHEBIAO.**—On All Hallows' evening a veritable surprise party took possession of the Rectory and filled the rooms. After a right merry time they departed leaving the larder and cellar of the Rectory full of acceptable mementos of the good will of the parishioners.

There was a very satisfactory number of communicants at the celebration on All Saints and Thanksgiving, November 6th. A group of willing workers had trimmed the building most tastefully, surpassing even former efforts.

At St. Andrew's evening service was held. Here also the Church was neatly decorated, and the congregation good.

## DIOCESE OF ONTARIO.

**PEMBROKE.**—The Rev. E. P. Crawford, Rector of the Church of the Ascension, Hamilton, has just conducted a most interesting and successful ten days Mission in this parish. Previous to his arrival diligent preparation had been made, and the minds of the people fitted as far as possible for the solemn appeal about to be made to them. Very generally has that call been responded to, the four daily services being well attended. The Mission began on Thursday evening, Nov. 13th, when the Missioner was authorized to preach and celebrate for the following ten days and ended on Sunday evening, Nov. 23rd. There is but one feeling prevalent, that of thankfulness for having Mr. Crawford, and the privilege of hearing his plain instructions on faith, repentance and the love of God. While the whole Mission was gratifying there were several features particularly noticeable, such as the comparatively large attendance at the daily early celebrations; the meetings for 'men only' held by the kind permission of the Mayor in the town hall; the children's services, and the large number of requests for intercessory prayer. The prospects of the parish of Pembroke, at present, are bright, and the parishioners are to be congratulated on their improved church property, the acquisition of a new church site; the increasing offertories, and the growing number of willing workers.

**CODDEN.**—The Rev. J. M. V. King has resigned this arduous Mission, and has been appointed to Billings Bridge, Ottawa.

## DIOCESE OF NIAGARA.

**MOUNT FOREST.**—The Girl's Friendly, under the Presidency of Mrs. Albert Welton, has been doing excellent work lately; the result of their open meetings has been to replenish the Treasury to the amount of \$53. They hope to have \$100 to present at the great Easter Festival. *Laus Deo.*

The Bishop of Niagara in his address at the opening of the Sunday School Convention lately held in Hamilton, said:

One of the most serious and far-reaching evils entailed upon us by the religious divisions which prevail in Canada, is the exclusion from our common schools of all direct religious instruction. All are agreed that man is a moral being, and that morals must rest upon and spring out of religion—deriving from religion the imperative claim which can alone enforce them under all circumstances, and the power to meet that claim which religion alone can supply. But the State, as it must exist in a community which is divided in its profession of religion—can know no religion. If it undertakes the vital work of education it must place all religions on an equal footing by excluding all, by endeavoring to put asunder and keep apart three things which are, in the estimation of all, inseparable:—religion, education, and morality. The only morality which our common schools can teach is that which has to do with success in life, the avoidance of all such offences as will be detected and punished by the law of the land, or by the withdrawal of confidence and credit, and the pursuit of such virtues as will ensure a good name and reputation. The morality to which our common schools must confine themselves cannot reach the heart and conscience, or develop faith, hope and charity. It cannot enable young men and women to control and rule their whole being. They will recognise no valid reason for self-denial and self-control except in such cases as bring with them serious social consequences and public disgrace. Now, this standard of morality will not always satisfy the community, because they know better. The

teaching they receive, even in the narrowest and smallest sects among us, is essentially deeper and truer. All are aware that a morality which rests on social sanctions and social approvals is wholly insufficient for the battle of life, that it can afford no sufficient force against the wily passions that are within us, no real protection against the tempting opportunities for wrong-doing all around us. Now, one or other of two results will, in my estimation, be reached sooner or later. Either the imperfect, insufficient moral training of our common schools will prevail over and extinguish the truer instincts, the better influences which are kept alive by the teaching of all religious bodies in their sermons and Sunday-schools; or the community will become utterly dissatisfied with the exclusion of religion from our common schools.

The strength, and earnestness, and intelligence which are to be seen in all Christian bodies in our day forbid us to believe that indifference to religion, and a feeble, inadequate morality can spread from our schools over the community.

Do we not, moreover, recognize in a good many quarters a growing disposition to secure some measure of Christian instruction for the week day life of every child? Every attempt, however carefully considered with the view of offending no religious sect, and of engaging the hearty interest of all, is found to be not merely hindered but destroyed by the divisions which prevail everywhere. The healing and removal of these divisions is clearly a condition without which religion cannot be introduced and assigned its proper place in schools maintained and carried on by the Government for the whole community. Happily a disposition to trace back our divisions to their origin with the view of banishing them, and a desire for the discovery and restoration of unity are spreading far and wide.

There is, accordingly, good ground for encouragement and hopefulness. We must, however, remember that all movements which affect deeply the habits and associations of a life time, from childhood on to old age, are necessarily very slow in their progress.

We may not, therefore, look for the healing of our divisions and the restoration of unity such as will admit of Christianity having its true and legitimate place in our common schools, within any definite period. In the meantime, our duty is to be patient and hopeful, and to neglect no effort which will make up for the exclusion of direct religious instruction from the daily lessons of our children. And this, I take it, is the very purpose for which our Sunday school Association exists in this diocese—it is the end for which we are met on this occasion. We wish to help each other to be patient and hopeful. We desire to study together the best means and methods which may be open to us of imparting to the children of the Church of England as much religious instruction as we can, of training them in the faith and fear of God, of teaching them the sure foundations on which Christ has Himself placed all the relative duties of life and our ability to discharge them. There is pressing need that the clergy and all faithful laymen who are ready to co-operate with them, should draw very close to each other in frequent gathering—such as this. Only thus can we help each other to see how the best use can be made of our scanty opportunities. Only thus can parents and Sunday school teachers be aided to see how much they do to help each other—the best means and methods they can use for the purpose of instilling into the minds of the young, in no shadowy, uncertain way, but definitely, and distinctly, and exactly, what the faith and practice of a Christian person is, and what the Church is in which Christ has placed us—His own mystical Body—the instrument of the Holy Spirit for accomplishing His blessed purposes in us. The papers and addresses with which we are to be favored

will place before us many excellent aspects of Sunday school work.

I would use the opportunity afforded to me of asking your attention to some points which are, in my estimation, very important. I will seek to state them very briefly. First of all: The Bishops of the Anglican Church, assembled from all parts of the world in Conference at Lambeth, declared that, in their judgment, the religious teaching of the young is sadly deficient in depth and reality, especially in the matter of doctrine. This deficiency is not confined to any class of society, and the task of remedying the default is one which the laity must be prepared to share with the clergy. On parents it lies as a divine charge. God-fathers and god mothers should be urged to fulfil the duty which they have undertaken for the children whose sponsors they have been, and to see that they are not left uninstructed or inadequately prepared for Confirmation. The use of public catechizing and regular preparation of candidates for Confirmation is capable of much development. The work done in Sunday schools requires, as the Bishops add, more constant supervision, more sustained interest. The instruction of Sunday school teachers ought to be regarded as an indispensable part of the pastoral work of a parish priest. Every clergyman in our day needs to set himself to lead his congregation to recognize the definite relations between worship, faith, and work. The first step in this is to secure definiteness in our Sunday schools—definiteness in presenting and impressing the lessons of the Prayer Book, the Catechism and the Creeds.

No progress in this direction is possible without good text-books and carefully instructed teachers. The books are provided for us already in the publications of the English Sunday-school Institute and other associations. It remains that the teachers be directed and aided in preparing themselves to use the text-books intelligently and efficiently so as to throw life and interest into each Sunday's portion.

The experience to the only clergyman in this diocese who, so far as I am informed, has aided the teachers in his Sunday-school in preparing for the examinations of the Sunday-school Institute, is very encouraging. The pleasure which both the Archdeacon of Guelph and his teachers have found in preparing for these examinations has rendered them insensible of any irksomeness or weariness. Honorable positions in the examinations have been attained in every case, and I have had the joy of receiving and handing to them their certificates of merit. The subjects for examination are announced in good time, and the examination is held simultaneously in every diocese of the Anglican communion where there are candidates. Our Diocesan Sunday-school Association have adopted a system of examinations founded on the experience gained by the Sunday-school Institute of England. I hope that all our clergy will invite and induce their teachers and senior scholars to offer themselves for examinations by forming classes even of two or three at a time, for preparation.

Once fairly started, the work will prove to be full of interest and attraction to all, and the result will be an improvement in our Sunday-schools and congregations such as we can hardly exaggerate. But let me hasten to a third point. In proportion as our teachers and our Sunday-schools become more effective, and, therefore, more interesting for all, so will the disposition show itself to substitute attendance at the Sunday-school for attendance at the Church's services. This fatal blunder has been actually committed in some quarters. It may have been promoted by the plan which has been adopted in some parishes, of having a service of prayer and praise for the opening and closing of the Sunday-school, founded upon the model of our Prayer Book. The aim of the Sunday-school from first to last should be to prepare the children to join intelligently, de-

voutly, and with large faith, in the Church's worship. As they learn the meaning of worship they will recognize the impossibility of foregoing it for the sake of the Sunday-school, or of confusing the lessons which the one teaches with the lowly homage and devotion which the other offers unto the Most High God.

At the recent meeting, at Kingston, of the Board which manages the affairs of our Domestic and Foreign Missionary Society, it was decided to enlist, as far as possible, all the children of the Church in a simultaneous effort during the season of Lent on behalf of missions to the heathen within our own dioceses in the great North-West. With this view a pastoral letter will be sent to all the clergy in our nine dioceses, with the directions of the bishops that it shall be read in all our Sunday-schools on the Sunday before Ash Wednesday.

The letter will represent, in simple language, the duty which belongs to all who love our Lord Jesus Christ in sincerity, of sending on the good news and the precious privileges entrusted to the Church for the benefit of all mankind. It will also urge that the little savings which may, with the approval of their parents, be effected by their acts of self-denial during Lent, may be stored up until Easter and then solemnly offered unto God for His Church's work in some part of the mission field. At other seasons children may be formed into Bands of Mercy for the purpose of spending an hour on Saturday afternoon in studying and hearing of the ways and habits of God's dumb creatures around us, and cultivating habits of attention and kindness to them.

The Children's Ministering League also may be utilized at other seasons in order to establish and bring out in all children that thoughtfulness for all around them which will leave no day without its deed to crown it.

I must not detain you longer now than to express the encouragement and joy which this and every effort to render the Church's work amongst us more effective must afford to all. Our hopes may well be strong and high for the Church in this diocese so long as she has amongst her clergy men who lead laborious lives, and are unsparing of themselves in the work of their ministry, and so long, too, as she has among her faithful laity so many Sunday-school teachers and lay officials in each congregation who are seeking to learn and use the best means, the most approved methods of discharging, in the most effective way, the duties which belong to them in their several positions.

There may be differences of taste and opinion amongst us, but so long as self-sacrificing devotion and burning zeal and inspiring enthusiasm are spreading through our ranks, we may well be hopeful and courageous.—*Canadian Churchman*.

#### DIOCESE OF HURON.

ST. MARY'S.—'Thou shalt not kill,' was the text of the Rev. W. J. Taylor in St. James Church on Sunday morning last. After referring to the majesty of God's law and the awful way in which it was given amid the thunders and lightnings of Sinai, the preacher said that he doubted whether a true conception of God's authority had a real hold on the intellect and heart, even of Christian people. So we think of God rather as our servant than as our governor. It belongs to God to assert and vindicate the universal authority of the eternal law of Righteousness. He has, therefore, given laws which are never arbitrary, but are always absolute. Of old, there were cities of refuge for cases of justifiable or accidental homicide; these were never for murderers. Even the sacred altar of God was to be no shelter for the man who was an actual murderer. Here is God's distinct command, 'Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made He man.' This

is why human life is sacred and the reason why it should be revered, because of the regal dignity which belongs to man. It is because man is so great that he must not be killed. Yet there are things even greater than life; such as patriotism, our honor, our faith. Our life is not as sacred as ourselves; so that we would die rather than sacrifice these things. Thus, said the preacher, this principle, which requires me to sacrifice my own life when it cannot be retained without the loss of all that constitutes the honor and greatness of human nature impels us to see the justice of society claiming for its protection the lives of other men when the same alternative is presented. If it is ever necessary to destroy a hostile army to save the life of a nation, to shoot down a tiger to save the life of a man, it may be just as necessary for the majesty of the law to take the life of an individual for the safety of society. Some practical lessons were drawn from the recent execution, the speaker fully agreeing with the Hon. O. Mowat, 'that far too much had been made of this gentleman murderer.' Some most solemn thoughts were pressed home, so that all might escape, in spirit, the charge of 'murder.'

The Sunday-school is growing in numbers and in interest every week, and never in its history was as large as at present. The Rector's Bible Class is also large, and the week-day services are excellently attended.—*Journal*.

HAYSVILLE.—The new church in Haysville, Courty of Waterloo, was opened for divine worship on Sunday, Nov. 9, by the Lord Bishop of Huron. Despite the unfavorable weather, large congregations attended the services, and the offertories were liberal, \$128 33 being the amount contributed during the day. The rector of the parish, the Rev. Mr. Edmonds, read the prayers; Mr. Chas. D. Brown, lay reader, the lesson, and the Bishop the Ante Communion service. He preached both morning and evening, and also gave an address on "Naaman" to Sunday school children in the afternoon. The texts were St. John xi., 18 to 21, and St. Matthew xiii. (the whole chapter.) There was a wealth and amplitude in the teaching of the discourses; and as expositions of divine truth they were searching and powerful.

HURON COLLEGE.—Annual Missionary Meeting.—The second annual meeting of Huron College Missionary Association was held in the Convocation Hall on Thursday afternoon, the Bishop of Huron presiding, and a number of clergymen, including Dean Innes, Principal Miller, Professor Williams, W. T. Hill, Canon Smith, J. Ridley, R. Hicks and E. N. English, being seated near the Bishop. The large hall of the College was filled to the doors by an attentive audience, including His Worship the Mayor and other leading citizens, who listened with deep interest to the proceedings. Master Milling sang a solo, "Jesus, Lover of my Soul," with excellent effect.

The Bishop then gave in his own happy way a history of the Uganda Mission in Africa. His Lordship pointed to the fulfilment of prophecy respecting the three sons of Noah, Shem, Ham and Japheth, and then dwelt especially upon the descendants of Ham, who dwelt principally in Africa, which land the descendants of Japheth were endeavoring to divide among themselves. Africa is called the dark continent on account of the moral darkness in which the people lie, as well as on account of the color of their body. The Bishop then alluded to the work of Christian missions on the East Coast, and spoke of the three ruling forces of that country, all of whom were followers of Mahomet. His Lordship referred to the slave traffic, and of the 20,000 slaves annually exported, but of whom the great majority died before reaching their destination on account of the brutal treatment of the dealers. The first missionary was sent

there by the Church Missionary Society in the latter part of 1843. and commenced work in the little island of Mombassa in the beginning of 1844. The right reverend preacher drew a picture of the hardships endured by the first missionaries and the difficulties they had to contend with on account of the fierce nature of the natives, and the difficulty in mastering their language. He then gave a brief sketch of the discovery of the sources of the Nile by Speke and Grant, and subsequently by Stanley, and of the introduction of Christianity in the kingdom of M'osa, and of his son M'whanga. Of the eight men who formed the first missionary expedition, only two or three lived to reach the spot, but it was a commencement, and now a flourishing mission is being carried on in the very heart of Africa. The Bishop concluded an intensely interesting address by urging upon the young men to give themselves to the work in foreign fields.

After another hymn, the Rev. J. Ridley, of Galt, was introduced, and made a telling speech, in graphic language referring to the high privilege of Christians and their many incentives to work for the spread of the Master's Gospel, pointing to the fact that Christianity is the only missionary system in the world. He referred in glowing terms to the triumphs of Gospel power in Madagascar, Fiji and Africa, and spoke of having heard from Bishop Crowther, the black bishop of Africa, an account of the work being carried on in his country. Other evidence was adduced to show the rapid spread of Christianity, notwithstanding the prophecy of infidels that it would soon die out. The reverend gentleman gave a number of statistics showing the growth of Sunday schools, with 16,000,000 scholars, and the 35,000 missionaries now engaged in the work of making Christ known, and also of the large sums of money, amounting to £27,000,000 annually, spent for carrying on the work.

A solo was then rendered by Miss Baxter with much sweetness and power, after which Principal Miller made a short, but very happy speech, which was well received and heartily applauded.

Mr. Tancock then gave a solo, in which his rich bass voice was heard to good effect.

Mr. W. F. Brownlee, senior student of the college, then moved the thanks of the students and those present to those who had taken part in the evening's proceedings, and in so doing alluded to the good work which had been wrought among them by the formation of the society, and concluded by asking the prayers of the audience in behalf of their work. Mr. R. W. Howard seconded the resolution in a neat speech, and the proceedings were brought to a close by the singing of a hymn and the benediction by the Bishop.

W. A. M. A.—A Drawing room meeting was held at Bishopstowe on the 26th Nov., the Bishop in the chair. His Lordship gave a valedictory address on the departure of Miss Busby, the first lady missionary sent out by the Women's Auxiliary of Huron Diocese. After expressing his thankfulness for the great progress of the W. A. M. A. since its formation, the Bishop addressed Miss Busby in words of sympathy and encouragement. The field of labor which Miss Busby has undertaken is the Blood Reserve, Fort Macleod, 180 miles south of Calgary, where she is to help Rev. Mr. Trivett, with his Indian School.

LONDON WEST.—*St. George's*.—The opening of the handsome new church in the parish of St. George's, London West, was held Sunday, Nov. 23rd, with appropriate services. In the morning the church was crowded to the doors, when the Right Rev. Bishop of Huron preached the sermon, Revs. Principal Miller, Canon Newman, J. T. Wright and the Rector, Mr. Sage, assisted in the services. His Lordship preached from St. John ii, v. 13. He spoke of

the awful reverence which the Jews had for the temple, in defence of which they were willing to shed rivers of human blood, and directed his hearers' attention to the answer our Lord gave to the question: 'Destroy this temple, and in three days I will raise it up.' The Jews believed that the promised Messiah should come to the temple, and the prophecy was literally fulfilled when the virgin mother brought the Holy Child to it. The connection between the body of Jesus and the temple was a remarkable and undivided one. The temple of His body was destroyed on Calvary; the Jews determined it should be, when they said, 'His blood be on us and on our children,' and when, after the agony of the Crucifixion, he cried, 'It is finished,' that destruction was completed. The high priests were aware that He had foretold His resurrection, and when they told the rulers to set a watch on the grave, they showed how they feared the Resurrection. The site of the old temple was now occupied by the mosque of Omar, above which floated the crescent symbol of Mohammed's religion, but the fourth Temple was raised by Christ Himself, eternal and unchanging. He was the corner stone, and the Temple was built of living stones, men and women, redeemed by His blood and sanctified by God for the builder's use. Let them ask themselves if they were a part of the holy structure; unless they were sanctified and consecrated by the power of God's Spirit they had neither part nor lot in it. The way to it was by blood as in the temple of old, not the blood of bulls and goats, but the blessed blood of the Saviour, which cleanseth from all sin. In the old temple was the consecration table with the shew bread on it. So must the men and women who would be built into this temple of our Lord and Saviour, be consecrated to His service, holding everything, even life itself, as at His service. He asked them to examine their lives and see if they were His in all things. At the end the high priest pushed aside the veil and stood in the holy of holies, so our High Priest has pushed the veil aside and we can kneel down in God's Temple in the very presence of the loving God. The former temples were all destroyed, but the Church built on Christ shall endure and the gates of hell shall never prevail against it, and at the last its members shall be caught up into the air to dwell forever in the presence of God, where are pleasures for evermore. His Lordship said the Resurrection of Christ was the one tremendous fact on which all our faith rested, and if St. Paul were here to-day he would quote that against all that infidelity could urge. In concluding, he congratulated the minister, wardens and people on the beautiful building they had raised, and urged them to keep it pure and ready for the work which God required of it.

In the afternoon another large congregation from the neighboring parishes in the Diocese, the city, Hyde Park, Byron, Arva, and other places, were in attendance. The Revs. Dean Innes and Canon Davis, and the Revs. Messrs. Miller, Sage, Wright and Hicks were present and took part in the exercises.

The Rev. Prof. Miller, of Huron College, preached a sermon of great merit from Jer. xxiii, 7-9.

#### DIocese OF ALGOMA.

SAULT STE. MARIE.—A Committee meeting of the Shingwauk and Wawanosh Home was held at Bishophurst on Tuesday, Nov. 18th ult. The committee, which has only lately been formed, consists of the Right Rev. E. Sullivan, D.D. Bishop of Algoma, Rev. E. F. Wilson, Rev. E. A. Vesey, Judge Johnson, and Mr. McNeil Thompson. Of this number there were present: The Bishop of Algoma in the chair; Rev. E. F. Wilson and Rev. E. A. Vesey. The meeting opened with prayer. The Rev. E. F. Wilson then read the accounts, which shewed rather more satisfactory results.

The question of moving the Wawanosh Home for the purposes of economy and better superintendence was discussed.

It was resolved to hold a monthly meeting of the committee; the second Tuesday in each month being appointed. The meeting closed with the benediction.

#### DIocese OF MONTREAL.

MONTREAL.—*St. Martin's*.—Sunday last was a red letter day in the annals of this parish. At morning service the choir of men and boys appeared for the first time in surplices, an event in itself sufficient to make the day memorable. Besides this, the Rector announced an unusually large contribution during the six months past towards the fund for liquidating the debt upon the church. A third event of much interest and we trust great benefit was the special service for men only, under the auspices of the St. Andrew's Brotherhood and the Lay Helpers' Association. There was a large attendance. A most earnest and impressive sermon was delivered by the Rector, the Rev. G. Osborne Troop, M.A., the Rev. Canon Mills reading the service. In the evening the Rev. Canon Ellegood, M.A., Rector of St. James, was the preacher. Mr. Troop's earnest and faithful labors in this parish seem to be bearing good fruit, though he would be the last one to take credit therefor.

*St. James the Apostle*.—The Ministering Children's League in connection with the church of this parish had a sale of useful and fancy articles on Thursday, Nov. 6th, from 3 to 9 p.m., in the schoolroom. Their efforts met with great success. Although this association has been in existence but eleven months, there are already 136 members, exclusive of associate members, and the work that is being done might well do credit to an older organization. The above mentioned sale is the second that the M. C. L. has held, and the handsome sum of \$153 has been handed to the Rev. Canon Ellegood towards the "Chapel of Ease" about to be built in the eastern part of the parish. To the untiring efforts of Miss Wray, the president, and Miss L. W. Smith, the secretary, the success of the Society is due. Anyone interested in good works need only go any Saturday afternoon, between 3 and 5 o'clock, to the schoolroom of the church, where they will see what little children can do for the benefit of the Church.

COTE ST. PAUL.—The Adult Branch of the Diocesan C. E. T. S. gave its first entertainment in the Parochial Hall on the evening of Wednesday, 26th Nov., consisting of music, vocal and instrumental, recitations, tableaux and drill by the Scots' Cadets, under the direction of Mr. Singleton Drabble. Mr. Parker, the secretary, presided. Dr. Davidson gave a short address explanatory of the dual basis of the C. E. T. S. There was a very good attendance of friends. After the conclusion of the programme, those who had taken part in it remained, and were treated to coffee and cakes supplied by the young ladies of the branch. The Juvenile Branch is also progressing under the supervision of Miss S. Gilmore and Miss Drabble.

COTE ST. ANTOINE.—*St. Matthias*.—On Sunday morning last the Lord Bishop of the diocese inducted the Rev. Edward Bushell as Rector of the parish, vice Rev. J. J. Newnham, resigned. The former Rector was also present, and with the Rev. T. Everett assisted in the service. The Bishop preached, referring to the mutual relations of Pastor and people, and the duty each owed to the other. He also spoke in affectionate terms of the Rev. Mr. Newnham.

Two questions for the Clergy of the Diocese of Montreal:—(1) Have you a branch of the



Church of England Temperance Society in your parish? (2) Have you a branch of the St. Andrew's Brotherhood? The GUARDIAN will be glad to publish the replies.

### ADVENT.

ADVENT ranks as one of the *penitential* seasons of The Church: and that rightly from one aspect. The remembrance that "He cometh to judge," would necessarily, it would seem, inspire thoughts of sorrow, and awaken repentance, for the errors and sins of the past. And the call of The Church on the first Sunday of the Christian Year, to "cast away the works of darkness and put on the armour of light," in anticipation of His second coming to judge the quick and the dead, is expressive of this characteristic. But there is another side, that which is referred to in "the GLORIOUS MAJESTY of His Second Coming, who is not alone Judge but King; and who is too the Saviour of those who, clothed in His righteousness and relying upon His love, look forward to His coming with joyful anticipation. "Behold thy King cometh unto thee" is the gladsome cry of the prophet. Well has Miss Havergal caught the inspiration and voiced this thought in that beautiful hymn,

"Thou art coming," O my Saviour,  
Thou art coming, O my King.  
In Thy beauty all resplendent,  
In Thy Glory all transcendent:  
Well may we rejoice and sing.

Thou art coming, Thou art coming;  
We shall meet Thee in Thy way,  
We shall see Thee, we shall know Thee,  
We shall bless Thee, we shall show Thee  
All our heart could never say.

Oh! the joy to see Thee reigning,  
Thee, my own beloved Lord!  
Every tongue Thy name confessing,  
Worship, honour, glory, blessing,  
Brought to Thee with one accord.  
Thee, my Master, and my Friend,  
Vindicated and enthroned,  
Unto earth's remotest end,  
Glorified, adored, and owned."

This characteristic of the Season is one not to be overlooked.

THE *Church Kalendar*, of New York, referring to the First Sunday in Advent, voices the same thought. It says:—

"Holy Church begins the year with calling upon her children to remember, in lowly penitence but in exceeding joy of heart, the time when the Lord and King came in the humility of His Incarnation. The Collect, Epistle and Gospel for the day are chosen with singular appropriateness; looking backward to the time when the Holy Child came in great lowliness, or forward to the awful day when He shall come again to judge both the quick and the dead. She reminds all that it is high time to awake out of sleep, in order to cast away the works of darkness, that in His second coming they, clad in armor of light, may be ready to join in the glad song of welcome: Hosannah, Blessed is He that cometh in the name of the Lord; Hosannah in the Highest. Our faithful mother, while setting before us, for our adoration, the humility of the Son of Man, reminds us we must never forget that He, His Glorious Majesty, is also the Eternal in God."

We want additional subscribers in Halifax, St. John, Quebec, Toronto, Ottawa, London Hamilton. Liberal commission will be allowed to qualified Canvasser—lady or gentleman—in every one or more of these cities.

### (Continuation of Sermon)

and when the necessities of the Divine Master's cause are urged, we should consider that all we have, in reality, belongs to Him, and then we shall be constrained to give heartily, liberally in order to relieve the spiritual necessities of our fellow men. And it would give practical efficacy to our contributions, if we were to adopt the system recommended by St. Paul, when he requested the Churches of Corinth and Galatia to send relief unto the needy Christians at Jerusalem: "Upon the first day of the week, let every one of you lay by him in store as God has prospered him."

Now, what are the relative claims of the Law and the Gospel? Should not Christians realize that they have far more light, and many more privileges than the Jews had? In a word, can we suppose that the Gospel has lowered its claims? In the passage just cited, the words are, "let everyone of you." The direction therefore embraces all, even the poorest members of the Church, for there will ever be those among us, who constitute, as some of the Corinthians did, "out of their deep poverty." The pence of the pious poor are dear to Christ; and the act of the poor widow, who cast all she had into the treasury of the Temple, drew forth from the Divine Master such eulogy as will go down to the remotest time, teaching the world, that even the slenderest offering prompted by Love, will ever be gratefully accepted by Him. And the memory of Mary's box of ointment will ever be fragrant in the records of the Church, for Christ deems no offering too sumptuous, when singleness of heart prompts its bestowal upon Himself and His cause. Assuredly, dear friends, these and other instances rebuke the narrow and selfish policy which would entrench itself, under the shallow plea, that "charity begins at home." It is imperative, then, that the pulpit should give no uncertain sound in this, as well as in other matters. The giving "according to their ability" should be strongly urged upon our people. It is part of "the whole counsel of God," which we, the ministers of the Sanctuary, "hold without," and which neither fear nor favor should ever tempt us to surrender. If we are faithful here those committed to our care will be convinced of the sin of withholding from God any portion of the support which belongs to Him. And of this we may be certain, that these will ever be some true hearted ones, who, devoted as they are, to *Christ and His Church*, will deem no sacrifice too great in order to conform themselves to His Word; and may we not hope that Faith, Patience, and Prayer, will gradually induce others to adopt this "more excellent way." Nor should the clergy overlook the *young*: just views of regularly contributing of their little funds should be early instilled into their minds; and, unmistakably, in many an instance, the habit of giving will grow with their growth and strengthen with their strength.

And now, if what has been suggested be faithfully carried out, can we doubt what the result will be? Why, many of our clergy will be placed in a condition of comparative comfort, and be saved from those depressing fears and distracting anxieties which an insufficient maintenance can scarcely fail to create in the holiest and best, for we should remember the words of St. Paul:—"We have this treasure (the ministry) in earthen vessels,"—viz, that the clergy are subject to the same infirmities as their people, being like them weak and fallible men. Hence, we deeply wrong not themselves only, but ourselves also, if there is added needless anxieties about temporal support to the men who "show men the way of salvation." If our clergy received a due maintenance, several of our missions would not be left derelict, their incumbents being compelled by dire necessity to seek more remunerative

and congenial fields of labor, and their flocks, estranged from the Church of their affection, will be in danger of consorting with the unsound systems which everywhere abound. Once more, do not the sacred oracles enjoin us thus, "Honor the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine."—Prov. iii. 9 10 And can anyone be so doubtful as to suppose that he will eventually be a loser if he faithfully complies with the Lord's command? For by obeying it have we not the promise of His blessing and the certainty of ample provision? And does not the cause of the Master in this diocese loudly call for self-denial and liberality at the hands of all who desire the welfare and prosperity of our Zion? Will not the setting apart a specific sum weekly tend to more frugality of living, and operate as a check on that thoughtless expenditure so inconsistent with the Lord's professed followers, and which not seldom proves hereafter sources of self-reproach and sorrow? But let us confess our short-comings, for without humiliation there can be no real amendment. Then, looking at the Cross in the hour of Christ's redeeming agony, we shall feel that all we have of property, talents, of influence, belongs to Him. And so ours will not be an abstract liberality. We shall not give apart from the love of Christ. The love of Christ! Oh! how it will ennoble and exalt our hearts to be actuated by this soul-subduing principle. For when the love of Christ is in the heart it will be the constraining motive of all obedience. Will not love prompt the enquiry:—"And how much owest thou unto my Lord?" "What reward shall I give unto the Lord for all the benefits that He hath done unto me?" Will not the grateful response of love to the importunate appeals of God's Church to enable Her to prosecute Her Lord's last command be:—"My goods are nothing unto me. The silver and the gold are Taine; of Taine owe I give we Thee, O Lord!"

### CORRESPONDENCE.

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

To the Editor of the *Church Guardian*:

SIR,—In reply to "J.A.S." Mission House, Cape Breton, who asks for good Church tracts, I may mention the following:—"Why do you want me to come to Church?" and "Reasons for being a Churchman." Price 1s. per 100; cost of postage to be added. Some 50,000 of each of these have been asked for during the last three months, and applications are coming in daily. They are excellent in quality, useful for parish distribution, and very cheap.

HENRY CLARK,

C. T. Exchange Buildings, Liverpool.  
Nov. 20th, 1890.

It is only the good in a good man that is good as an example. Yet how often do we take the whole man as our working example simply because he is, in current phrase, "a good man!" Somehow, the good in him seems to atone for or to justify the bad in him, especially if his wrong or doubtful doing is in the line of the doubtful doing that we should like to justify for our own indulgence. But the moment laxity or defection enters consciously into our standard, that moment does our ideal fall from duty to indulgence.

### NOTICE.

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# The Church Guardian

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## DECISIONS REGARDING NEWSPAPERS.

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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.

- Dec. 7th—2nd Sunday in Advent.  
 14th—3rd Sunday in Advent. [Notice of Ember Days. Ember Coll. daily]  
 17th—  
 19th— } EMBER DAYS.  
 20th— }  
 21st—4th Sunday in Advent. St. Thomas, A. & M. [Notice of Christmas, St. Stephen and St. John]  
 25th—CHRISTMAS DAY. Athan. Creed.  
 26th—St. Stephen, First Martyr.  
 27th—St. John, Ap. & Evangelist.  
 28th—1st Sunday after Christmas. [Notice of Circumcision.]

## THE BISHOP OF LICHFIELD ON HOME REUNION.

Dr. MacLagan in a Pastoral Address to his clergy on this important subject, says: The recent gathering of Nonconformist Ministers at Bishopstowe may perhaps call for some further notice beyond the announcement made in the *Magazine* of last month. It is now two years ago since, in my address to the Diocesan Synod, I thus spoke on the question of Home Reunion:—

'I pass to another subject which has always seemed to me to be of very urgent importance, the question of Home Reunion; that is to say, in what way and on what conditions the various religious communities in this country might be brought into co-operation or formal union with the National Church. Here again I would refer you to the resolution of the Lambeth Conference, based upon the report of the Committee. When we think of the vast mass of ignorance and vice against which we have to contend, and the millions of souls still untouched by the power of the Gospel, which remain to be won for Christ, it cannot but seem to every thoughtful Christian a matter for the deepest sorrow, that the ever-increasing number of separate bodies of professing Christians should not only be standing apart from the ancient Church of this country, but should in many cases be working in active opposition to it. What might we not do for the evangelization of the godless and careless multitudes, if only with one heart and with one mind we

were striving together in the faith of the Gospel!

'To accomplish this end is an object worthy of our earnest effort and our continual prayers. The difficulties in the way are almost overwhelming, but they cannot be insuperable in the strength of Him Who prayed that we all might be one. It may be that His time is not yet come, that we are not ready for it, nor those who are separated from us. But I ask you to-day to give me your counsel as to what may be attempted in this direction. I hope to communicate to you in the course of our discussion what has been passing through my own mind.'

The discussion which followed was not of a very hopeful character, and I thought it better to let the matter rest for a time. It remained, however, continually present to my mind, and seemed to be ever acquiring greater importance. During my absence from the diocese this summer, in taking a general view of our work, as it is often better estimated from a distance, this matter of the relation of the Church to the Nonconformist bodies pressed itself very forcibly upon my attention, and I gave to it much serious thought and prayer. It seemed to me that for a long time we had been discussing our differences in a more or less friendly spirit, but with very little advantage. The steps taken by the Lambeth Conference in the direction of conciliation had been courteously acknowledged by the various religious communities to which the Archbishop's letter had been addressed; but, as regards the crucial question, no real progress had been made. Under these circumstances, it appeared to me that it would be well to turn from what had been unprofitable arguments and overtures, and to betake ourselves definitely to prayer. No doubt there are many on both sides who have from time to time made this a subject of earnest intercession; and at the devotional meeting on Michaelmas Day, I reminded those who were present, that our Church in her daily prayer made her continual supplication throughout the whole world, 'that all who profess and call themselves Christians might be led into the way of truth and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.' I further pointed out to them the fervent intercession in the Office for the Holy Communion—the highest and holiest of all Divine Services—in which we beseech Almighty God 'to inspire continually the universal church with the spirit of truth, unity, and concord, and to grant that all they that do confess His Holy Name may agree in the truth of His Holy Word, and live in unity and Godly love. It is certainly a most encouraging and consolatory fact that throughout the world, and almost continuously as the revolving earth brings round the morning and evening hours successively to each region of the globe, this acceptable incense of intercessory prayer is forever being offered before the Throne of Grace. But it appeared to me that if we could more definitely associate the Nonconformist Christians with us in our prayers, we might confidently anticipate an added blessing, according to our Lord's promise that if 'two of you shall agree, as touching anything they shall ask, it shall be done for them of my Father which is in Heaven.' The promise may well be claimed for communities as well as individuals; and I ventured to hope that if the great body of English Nonconformists should agree with the Anglican Church to make this matter the subject of stated prayer, it might be that what we had failed to attain by argument or conciliation, and what we dared not seek by compromise, would be brought to pass by the infinite love and wisdom of our Father in Heaven. It was with a view to this that I proposed a devotional meeting to be followed by a friendly entertainment in recognition of both Christian and social brotherhood. I have known few happier days in my life than that

which we spent together. I cannot doubt that the Spirit of God was among us—'the spirit of power, and of love, and of sound mind;' the spirit of brotherly kindness and charity. There was no attempt to conceal our differences and divisions, nor to gloss them over insincerely as matters of little importance. We had them full in view; but only as a cause of sorrow to our hearts and of self-reproach for 'the sins and negligences and ignorances' through which they had arisen. We prayed—both they and we—that we might all be one. It is possible that we may have looked in different directions for the answer, but our end was the same, and we were content to leave to God both the time and the way. I suggested to them that we should give the matter a stated place in our private prayers, on one day at least in each week, when we could feel that we were of one heart and one mind, in our desire for the accomplishment of our Lord's prayer for the unity of His people, and I proposed that the day should be Thursday, the day when that prayer was offered. I heartily invite the clergy of the diocese to join in this united intercession.

I need scarcely say that I have no expectation of any immediate result from the humble effort which I have made to draw more closely to our side the irregular forces, as we must regard them, which are at work within the diocese, endeavoring in various way to promote, in their measure the cause of Christ, as against the godlessness and vice of the world which lieth in wickedness. The issues of all such efforts are in the hand of God, and we must be content, with faith and patience, but not in apathy, to await His time. So far as we can see, the hope of anything like Home Reunion is as yet far distant, and could only be obtained at the impossible sacrifice, in some degree, alike of our Evangelical truth and our Apostolical Order. 'But 'that which is impossible with men is possible with God,' and it may be that He is waiting for our united supplications, that He may hasten His work for the fulfilment of our Saviour's prayer.

In preparing for the step which I have taken, I was naturally reminded that of those whom I invited to my house and with whom I united my prayers, there were not a few who would ere long be found upon political platforms clamouring for the spoliation of the National Church. I could not doubt the possibility of such an occurrence, but saw no reason why it should hinder the effort which I desired to make. The responsibility would be theirs, not mine; and certainly nothing that I have done could be construed either as encouraging or condoning such a course of action, if while I labored for peace they made them ready for battle. But I am inclined to believe that among a considerable number of Nonconformists who are not mere political dissenters, there is evidence of some little change of feeling towards the Church, and that there is less of animosity and bitterness than has found expression in past years. This more hopeful impression has certainly been strengthened in my mind by the inquiries which I have made during my recent tour of visitation; and I earnestly trust that nothing may be wanting on our part for the maintenance, wherever it is possible, of friendly social relations with those that are unhappily separated from us. For the present nothing more can be attempted. 'To take part in their services, or to promote their work, would be unfaithful to our Church and misleading to our people; nor do I believe that the best of the Nonconformists would hold us in higher esteem for thus playing fast and loose with the principles we possess, and by which we are morally bound.

It is impossible to pass from this subject without remembering the exhortation of the Apostle, 'Follow peace with all men, and holiness without which no man shall see the Lord.' It is not enough to seek for peace; it is in the

growing holiness of the Church, its deepening spiritual life, that we shall find the mightiest weapon of our Christian warfare, the most persuasive power to draw those back to us who are separated from us. If these things be in us and abound, God will do for us above all that we can ask.—*Church Bells*

LANGUISHING PARISHES.

If the people in our several parishes and dioceses could only fairly appreciate the possibilities and power which lie within their reach for promoting the welfare and progress of the Church, we would hear less and less every year of languishing, or feeble parishes and missions, and of clerical changes. The work seldom languishes at any parish from lack of ability so much as for want of united action, and failure to use conscientiously the ability which they possess. It is far too generally true, that everywhere the unquestionable religious duty which lies upon the conscience of every member of the Church, to give a loving and generous aid to the institutions of religion, both by personal labor and free giving, is neither realized nor practiced. The weight falls upon the willing few, the many are neither workers nor free givers. In this fact lies the main element of weakness, and it applies to all parishes and missions, large or small. Whenever an exception occurs it becomes a matter of general notice and wonderment. Willing workers and united action will bring success anywhere and everywhere. Life, whether physical or spiritual, is not spasmodic, but continuous. Love prompts to labor. Interest throws its spirit and weight into action. Religion is not a profession, but a habit. Our weakness, at every point, exists because our people do not realize this. The work flags because the majority in a congregation give time, labor and money occasionally, impulsively, scantily, not habitually, and according as the Lord hath prospered them. Their religion is defective and spasmodic, neither founded on principle, nor vitalized in character. It is not a life. We have read with pleasure the following on this subject, in *St. Luke's Parish Messenger*, of Kalamazoo, Michigan, and give our readers the benefit of its good counsel:

'A parish must be united in order to be strong and useful. And being united is not merely being free from discord, without quarrels or divisions. It must be free from these evils if it is to have any life at all, to say nothing of being strong. A parish in order to be united must be active, it must do the things for which it exists, and the doing must be shared, entered into by everybody.

Are we united? There are four reasons, at least, for saying that St. Luke's parish is not alive to its work, and so not united in the best sense.

'First. The Church services are not so well attended as they should be. Our congregations are small in proportion to the size of the parish. There are enough people in the parish to completely fill the church morning and evening with a different congregation. We are not united in church going.

'Second. The church is not supported as it should be; our work is greatly hampered by lack of money. We are kept at a stand-still. This is not because the parish is poor, but because, as a whole, it does not apply the 'ability system,' and each gives according to his means, because it is not united in giving.

'Third. The parish is but little interested in anything outside of itself. Individuals are, but not the parish as a whole. We take up a few missionary offerings, at stated times, in a perfunctory way, and there our interest in other stops. These offerings are small and come from comparatively few. A club is not called upon to think of outsiders, but a church has got to, or else it is no church at all.

'Fourth. There is but little done by the parish within itself. Not that we need elaborate and numerous organizations. But is there for example a disposition shown by the men to make their combined manly strength of some avail for the welfare of the parish. There are two societies among the women that do good work, so far as it goes. But even these do not gather together in earnest work the larger number of women in the parish. The great majority are doing nothing. What is being done among the young men, what among the girls between the ages of 14 and 20 to make them feel that they are a part of a living Church, and that they are doing something in it?

'This is not fault finding, which is always a waste of time and temper, but an attempt to state soberly what nearly a year's life in the parish shows me to be true. If these are over-statements I would like to know it. If they are true we must rouse ourselves to more earnest and united work, or else be assured beforehand that St. Luke's Church will make progress backward from year to year to year.

'A rector can advise, plan, direct, but he cannot provide a disposition in others to work, and he cannot do the people's work for them. He cannot do the church going, he cannot furnish the money either for parish or missionary uses, he cannot do the parish work. He always stands ready to try to point out the way when the people come to him with the will.—*Church Year.*

GAMBLING.

'Friends, gambling encourages nothing but selfishness, and therefore gambling is evil in its very essence and principle. If so, then it is evil in every one of its manifestations, whether the gambling be for a large or a small amount, for what a man can afford or for what is beyond his means. Selfishness is always wrong, in small things as well as in great, and no man can gamble even in the lowest degree without setting the selfish impulses in motion. Nothing has astonished me more of late than to hear from moralists and clergymen the statements that if clergymen condemn betting in small amounts, and whist-playing for 6d. points, they will make themselves ridiculous. No man is really ridiculous for condemning what is wrong, though the whole world practise it. And I say fearlessly that it is wrong to bet or play for the smallest sum. It is always possible to try to break down principle by haggling about a doubtful one. It has been the devil's method from the beginning. What harm is there in eating pleasant fruit? What harm is there in having one's eyes opened? What harm is there in turning stones into bread to appease one's hunger? All the harm in the world, if one purchases such advantages by breaking God's eternal law of love. If a dishonest man wishes to excuse his dishonesty, what course does he take? Does he attempt to justify some flagrant breach of the Eighth Commandment, which every healthy conscience would condemn? No; he tries to puzzle the judgment by asking whether it is not right for a starving man to steal food; whether it may not be excusable for a merchant trembling on the brink of ruin to resort to a little diplomatic deception. No doubt such circumstances may indefinitely diminish guilt, but they can never wholly remove it. No, I say; better starve than steal, better be ruined than lie, however small the deception or the dishonesty. Man's moral life is more to him than his physical life, and it is bad barter—yes, it is worse, it is moral suicide—to save the less by ruining the greater. "Swear not at all," said our Lord, because what goes beyond the simple affirmation is of the evil one. Indulge in no anger, because anger is incipient murder. Lust not at all, because

lust is incipient adultery; and so I say gamble not at all, because gambling is incipient egoism, that selfishness which as distinguished from lawful self regard has been shown by Julius Muller in his *Christian Doctrine of Sin* to be the source of all moral evil. No doubt it is well to protect people from the worst evils of gambling by legislation, by the provision of wholesome amusements, or by entreating the editors of newspapers to suppress sporting articles, and long lists of odds offered on races. But you will never in that way suppress gambling. You must first convince people that gambling is wrong—wrong for the noble as well as the mechanic; wrong in its least as well as its greatest, in its most harmless as well as in its most pernicious developments. Then at length public opinion will pronounce against it, and gambling, like drunkenness, will become ashamed of itself, and sneak into corners to hide its disgraceful practices.—*Bishop of Manchester in Church Bells.*

SPIRITUAL LIFE IN THE CHURCH.

Considering the fact that it is acknowledged on all hands that the spiritual life in the Church is the chief and primary object of Christian work, it is worth serious and constant thought to discover and put into active use the best methods of securing this. In truth, every pastor and every Christian worker should take regular inventories of stock to find out whether the books balance rightly in the sight of heaven, whether the means used are the best possible, and used most effectively for keeping the fire of spiritual energy burning steadily. There is such a thing as a church very prosperous as the world looks at things, a large income from pew rents, a full congregation, many wealthy adherents, everything in "good form," no end of guilds, and ever so many machines for keeping things running, and yet with scarcely even embers of spirituality enough visible to kindle a fire. It is becoming seriously questioned in some quarters whether the numerous organizations within the churches, the wheels within wheels, are, not substituting the husk for the kernel, blinding the over zealous to imagine the guild is of more importance than the Church, smothering the sense of personal responsibility, and benumbing the spiritual forces which are the real and vital elements of growth and power. Even granting that this modern phase of organized effort is a right normal out-growth, it is certain it must be kept well in hand to be a true upbuilder of the Church and a loving minister to human souls, and not allowed to overleap its boundaries, nor to become useless dead wood.—*Church News.*

METHODS OF THE DENOMINATIONS.

It might be of use to us to notice some of the methods employed by our denominational brethren. It used to be considered by them, and may be now, that the sources of spiritual life lie in the prayer meeting where extemporaneous prayer and the telling of "experience" are open to all. The spirit and methods of the Church have always been more or less foreign to this kind of social meeting. Of course we think we are the gainers in having responsive services on all occasions, but whether we do not lose something for want of a social religious meeting is worth serious consideration. At all events, even among rigid Calvinistic Presbyterians there has been developed a type of personal piety, sweet, tender, attractive and wholesome in strength, that is nourished and invigorated in the prayer-meeting. Probably when a young man tries to utter a prayer and relate his experience in public it has a tendency to deepen his sense of responsibility which will be a safeguard against temptation and lead him to try to bring his life

into correspondence with his words. Church people, however, are more inclined to look upon the objectionable features of the system than to recognize its better fruits, and what it has of value. That it fosters self-conceit and spiritual pride in young people, there is no manner of doubt; and also a tendency to make talk answer for work. And the sometimes crude extravagance of the talk, and vapid emptiness of the prayers, they offend taste and hurt the sense of propriety; at the same time, no one can know how much benefit and blessing a timid struggling soul may obtain by showing open loyalty to the Saviour, and trying to honor Him before the world.—*Church News.*

### FAMILY DEPARTMENT.

#### "I AM THE FIRST AND THE LAST."

"The First and Last"—Oh, may this be  
The Name that paints my Lord to me—  
The rising and the setting ray,  
Which rounds with beauty every day,  
And makes its hours run lightsomely.

My morning prayer shall climb to Thee;  
My midnight vigil Thou shall see;  
Matins to Evensong shall say—  
"The First and Last."

Grateful I muse on the Tree  
Which bore such Fruit to make me free;  
Then go rejoicing on my way,  
And catch an echo of the lay  
Which crowns to all eternity,  
"The First and Last."

—Rev. Richard Wilton, in "Benedicite."

(For the Church Guardian.)

#### HYMN FOR W. A. MEETINGS.

Lord, we Thy servants true  
Assembled here to-day,  
For guidance from Thy Spirit blest;  
In hope, believing, pray.  
On us Thy Grace bestow,  
Direct us by Thy will,  
That we may others' burdens bear,  
And, so Thy law fulfil.  
To us Thy wisdom give,  
With love expand each heart;  
That each may gladly bear her cross,  
And humbly do her part.  
And grant to us success  
In all we do for Thee,  
That we, with joy may hear Thee say,  
"Ye did it unto Me."

#### MISSIONARY CHILDREN.

With a rainy day it all began. It was bad enough to have a rainy day at home, when the children had to stay in the house and could not trundle their hoops on the sidewalk or in the park, but to have a rainy day in the country seemed a great deal harder to bear.

Before the children came, grandma thought that she had planned plenty of rainy day amusements, but there had been so many days when they could not go out and play in the fields, that indoor sport had become quite exhausted, and when they awoke this particular morning to find it raining, after they had planned a picnic under the elm, they were wofully disappointed.

'If you can't do the best, you had better make up your minds to do the next best thing,' said grandma as she looked at the three sober little faces that gathered about the breakfast table. 'How would you like to have your lunch packed up just as if you were really going picnicking, and take your dolls and books and spend the day in the wash house?'

A little smile glimmered through the cloud on Mamie's face.

'A picnic in a wash house would be funny,' she said presently, not quite sure whether she liked the idea or not, but Deb, grandma's namesake and pet, burst into a merry little laugh.

'Why, that will be lots of fun, grandma. Of course it will, Mamie,' she exclaimed. 'We can pretend we are keeping house, too, and Tina shall be our child.'

Deb seemed so sure that it would be a pleasant plan, that both Mamie and Tina caught the contagion of her bright face, and the three faces no longer looked as if the northeast storm was raging indoors as well as in the outside world.

After breakfast they stood beside the table and helped grandma pack up just as nice a lunch as if they were going to eat it beneath the trees in the sunshine, and then with their story books and dolls they started off to the wash house, determined to have as nice a time as they could, despite the rain which pattered drearily down.

After a while Deborah settled herself with her needle and thimble, saying:

'I can't help it if it is a picnic. I really must finish this dress for my poor Arabella. She hasn't a decent thing to wear, and just see how forlorn she looks. Come, my child, sit up here in the chair while I sew for you. Read us a story, Mamie, while I am sewing, and then we will all play something.'

Mamie opened her book, while Tina nestled down beside her sisters with her doll in her arms and listened to the story which Mamie read.

It was about a little girl named Bernie, who had a white hen that helped her earn her missionary money, and the children became very much interested in the story.

'I wish we had a hen and could earn money that way for our missionary society,' said Mamie.

'Eggs are so 'sensive in the city that I know we'd make just lots of money,' said Deb.

'Oh, listen, I hear a noise!' cried Tina, and the children stopped talking and listened.

'It sounds like chickens, like little new chickens. I wonder where they are.'

'The sound comes from that corner. I believe there are chickens under that old chair,' exclaimed Deb, eagerly.

An old rocking chair stood in the corner, with a founce of calico hanging from the seat to the floor, and as the children tiptoed across the room they heard the chirping more clearly.

Mamie stooped down and cautiously lifted one corner of the founce, and there sat the old grey hen who had been mourned as eaten by a fox, with three little downy yellow bits of chicks peeping from under her wings.

'Oh, oh!' was the delighted chorus, but Madam Biddy ruffled her feathers and looked so angrily at the intruders that the children beat a hasty retreat, and forgetting all about their lunch, rushed back to the house to tell grandma of their discovery.

'So Biddie stole a nest, after all!' said grandma. 'Poor little chickens! Here it is the last of August, and it will be cold weather before they have enough feathers to keep them warm. I am sure I don't know what I will do with them!'

'Oh, grandma!' began Mamie eagerly, and then stopped.

'Well, dear?' asked grandma, kindly.

'If you wouldn't think I was greedy, I would like to ask you something so much.'

'I will promise not to think you are greedy,' grandma answered with a smile.

'If you really and truly don't want to bother with the chickens because they are late, would you give them to us for missionary chickens?' entreated Mamie.

'Missionary chickens?' queried grandma, in

surprise, but Deb explained what they meant. 'Oh, I didn't know but you meant to put them in the missionary boxes,' said grandma in relieved tones. 'Why, of course you may have them, children. They will be big enough to leave their mother by the time you go home, and you can take them with you.'

So it happened that when the children went back to their city home they took the three little chickens with them, and they were duly instructed that they were to be little missionary workers, and must grow as fast as possible and begin to lay the eggs which should be converted into pennies for the brethren.

You would not have recognized the little chickens the next summer, when three maternally speckled Biddies cackled gleefully over the large white eggs which they laid each day; nor was that all that happened. Some of the other little girls in the country began to keep missionary hens, too, and they formed a little society of their own, which educated a little Chinese girl that she might learn to be a useful Christian woman, with the pennies they earned with the assistance of their feathered friends.—*Minnie E. Kenney, in the Young Churchman.*

### OLD PAPERS.

Along with last year's bird's nest do men rate a back number newspaper, yet civilization finds more (and more reputable) uses for the latter than a Chinese cook for the former. Almost every one has heard that a newspaper spread between the bed blankets affords more protection from cold than an additional blanket, and without adding the uncomfortable weight of the latter. But I have seen a bit of domestic economy practised by a tramp so cleverly as to make this one pale. He wrapped his feet in newspapers, of which he had plenty, in lieu of stockings, of which he had none. "Will that keep your feet warm?" I asked. "Better than all-wool hose," he answered—and truthfully. As a chest protector, a folded paper under the vest will ward off pneumonia.

But the old newspaper is just as good a protection against heat. Set an ice pitcher on one and draw up and tie securely over the top. In the morning one will find the ice unmelted. A piscatorial friend always brings his trout home wrapped in plenty of paper, and they look fresher than cold storage can keep them.

Many a housewife knows how to make comfortable couch pillows and porch cushions by cutting papers in long, narrow strips and rolling them, the fashion of making lamp-lighters. Trimmings from a bookbindery are easier to use.

When celery is large enough to bleach, instead of banking it up with earth, wrap each bunch in half a dozen thicknesses of old paper, well tied on, from root to crown. It is equally good, a gardener tells me, for mulching strawberries, spread between the rows and weighted with stones.

A few cents' worth of back numbers from a newspaper office are equal to dollars' worth of the best moth-proof (?) ever sold, though a little more troublesome to lay smoothly. As a lamp-lighter it saves matches, and for wadding iron-holders is a better non-conductor than cotton. It makes the shelves in the cellar and wash house look neat, and wrapped around the glass fruit jars excludes the light, which is as hurtful as the air to some fruits. Patterns cut in newspaper are no new thing, but it may not be generally known that a cheap and durable door mat, equal to cocoa, can be made by having files of old papers cut lengthwise into sections three inches wide, and packing these together on edge in a frame of wood. Where soft or hard coal is burned in an open grate, a dampened newspaper pinned



over the front makes a serviceable blower; but never use a dry paper.

We have said nothing about the time honored scrapbook; but for amusement for the children on a rainy afternoon, nothing costs less or is more relished than cutting the advertising cuts and display letters from old newspapers. Then such geometrical and other figures as are out in the kindergartens may be made from them.

For cleaning lamp chimneys there is nothing half so good, or for packing dishes or glassware. The mice know the value of finely cut paper so well for bedding that it would be strange if some clever Yankee had not invented a machine for shredding it for use in stables, as is done in some cities.

The hospitals and prisons are always glad to get uncut second-hand papers, especially religious and story papers. Such papers as have to be cut or torn are worth half a cent a pound for waste paper, and if there are any so soiled or unfit to keep that they must be burned, pack them into a paper tube, with turpentine and resin, and saw in sections for kindling.—*Good Housekeeping.*

AN INCIDENT IN COLORADO.

A Missionary and his wife who were stationed in Southern Colorado, had been visiting different points of interest in their own conveyance, the missionary choosing thus to spend his vacation. About the middle of the afternoon they reached a little hut on the plains; here lived a degraded Mexican woman of whom they had heard, and in whose eldest daughter they had already become interested, having put her under Christian influences after gaining the mother's consent to her leaving home. Their purpose this afternoon was to rescue, if possible, the younger daughter, a little girl of ten. The mother finally gave her consent that they should take the child to the mission school in Santa Fe. But the girl had but one dress, a thin cotton gown, and the mother had just washed it. It was getting late in the afternoon, there was no place to stop for the night, the missionary and his wife were obliged to go, and so the half-dried garment was put on the child. The wife of the missionary wrapped her in shawls and she arrived at the mission without harm. She soon developed into a bright, earnest, sweet little girl.

With her sister she went home to spend her vacation, and, finding the house filled with abandoned people who were drinking and gambling, the two girls refused to stay with such companions and taking their brother, went into the cornfield, making a little tent out of sheets and shawls, preferring to stay there.

The mother (for she still had some remnants of a mother's love left in her heart) was touched by this, and said if her house was not a fit place for her children to stay in she must make it so. She told the disreputable people, whom she had gathered about her, to leave. Having thus cleared her home, she went out to the field and called in her children. At once they set about cleaning the

house, making the poor little hut more comfortable. With the mother's consent word was sent to the native evangelist that they would like him to hold religious services there; the next Sunday he came and a little Sunday school was held during the vacation.—*Home Mission Fund.*

THE ARENA FOR DECEMBER.

The December *Arena* celebrates the opening of its third volume by appearing in a handsome new cover of pearl gray back ground, printed in deep blue and silver. The effect, while rich and striking, is in good taste and highly artistic.

The frontispiece is a remarkably fine portrait of Count Tolstoi made from a photograph taken from a life size painting of the Count. It is a striking picture, and will be greatly prized by admirers of the great Russian author. The opening paper is on 'The Christian Doctrine of Non-resistance,' and embodies the views of Count Tolstoi and Rev. Adin Ballou as set forth in an extensive correspondence carried on during this year by these two great modern apostles of the doctrine of non-resistance. It is a paper of great interest, and probably shows the real attitude of Count Tolstoi on this question more clearly and forcibly than anything else he has written.

The publishers announce that the first edition of the December *Arena* is 30,000 copies, which indicates how strongly this review has taken hold of public favor, in the brief space of one year.

The Christmas number of the *The Illustrated London News*, is exceedingly beautiful and handsomely got up. Two large colored plates accompanying it. The Children's issue of the same paper under the title 'FATHER CHRISTMAS' is exquisite. Our readers should secure a copy early, and they will not be disappointed; 50 cents each. Ingram Bros., Publishers American Edition, World Building, City Hall Park, New York.

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HACKENLEY—At the Rectory, By-huoto, Kent, Co., N.B., on the 14th Nov., 1890, the beloved wife of the Rev. H. Hackenley, formerly of Buckingham, P.Q.  
NICOLS—At the Rectory, Lewis, P.Q., on the 17th of Nov., Julia Louise Adery Carter, the dear wife of the Rev. Gustavus G. Nicols.

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I have kept a Scrap Book for a good many years of letters received from patients; some are long, to long to publish, some are short, short and good. Rainy days I sit down and read them, and have learned a good deal about the human body from some poor, sickly woman or over-strained man. Here is one of them. I call it a good letter:

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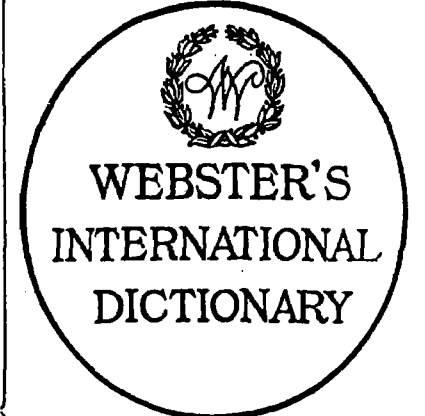
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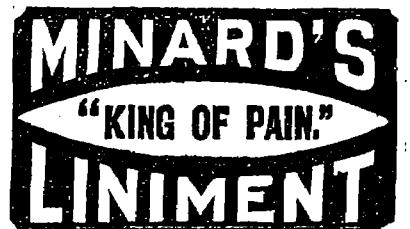
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## DIOCESE OF RUPERT'S LAND.

The Bishop of Rupert's Land in his address to his Synod at last meeting gave some interesting particulars, which we reproduce. He said:

[We reprint the first part of address, owing to mishap in arranging matter in last issue.]

I am happy to be able to congratulate you to day on a greatly improved condition of the country. Though the harvest will not from various causes by any means give all the result, of which there was at one time such a splendid promise, yet there will be a large return over a great part of the province. The most serious loss is from hail in Southern Manitoba. Our missions at Melisa, Delorsaine, Killarney, Bois sevain, Clearwater, Manitou and Swan Lake all suffered severely. A recognition of the bright prospects before industrious settlers in this land has given again a confidence to the possessors of capital. Land, which for years has been more or less unsaleable from the want of purchasers, has once more recovered an appreciable value. Not only as citizens, but as Churchmen we cannot be too grateful for this change, for the dispersion of the immigrants coming to the country still continues. The area of settlement is ever widening, while in most districts the population remains very sparse. There is from this a constant demand for the opening of new Missions. Yet the older Missions are not sufficiently strengthened to do with much less help. Few of our Missions have in any one district more than a comparatively small number of families and adherents. Even in the little towns there is frequently only a discouraging number of at least active and contributing members, yet all these Missions involve an enormous amount of trouble, both in taking services and visiting. They are properly measured, not by acres, but by square miles. They consist not of farms, but of townships, each containing over 20,000 acres. To minister at all adequately to our scattered people we require a force of Missionaries altogether out of proportion to our numbers. What are we to do? Must we leave our scattered families, because few, to the ministrations of other bodies of Christians, whose numbers are often not greater than our own? Or are we to exert ourselves that our Church may do its part worthily in this country, and our people may have, as far as possible, the services they prefer and enjoy? The answer to this must be largely with our people themselves. To what degree of self-sacrifice do they prefer and enjoy the services of the Church? Neither the Bishop nor the Church can furnish money on demand. We are under the deepest obligation to English Societies. But looking at the wide field of their operations we cannot depend on larger help from them. Experience tells us that we can look for little from Eastern Canada, unless we are able and have leave from the Bishop to send a sufficiently qualified and energetic representative to plead for us. Canon O'Meara kindly went last year and was eminently successful in the few weeks at his command. We feel very grateful to those who responded so kindly to his appeal. It is clear that there are many willing hearts in Canada, if we could but reach them with our story. But straitened as we are for men and over burdened with work, the sending of such a representative is not an easy condition, and I am not sure whether we shall be allowed to continue and complete Canon O'Meara's effort. The Canadian Board of Missions is, indeed, this year inviting the Bishop's of our provinces or their representatives, but not to solicit funds for their own diocese, but to awaken a wider missionary spirit so as to increase the general funds of the Board. But, brethren, whatever we may receive from outside, the time has come when we must look more resolutely at what we can do for ourselves. It must be the concern of each of us to make

our mission funds go as far as possible. A mission must never regard a grant from those funds as a means of saving itself. Such a grant simply supplies what the Church considers beyond the means of the mission. The travelling expenses incurred in supplying vacancies are a very heavy charge on our funds. In most cases they should be entirely met by the missions supplied, and there must be an honest and honorable endeavor to do with as small a grant as possible—not to look on the grant as a perquisite—a payment to be selfishly claimed as a right, but as a benefaction to be thankfully received, while really needed; but to be more thankfully done without as soon as possible. It is written, 'It is more blessed to give than to receive.' The experience of all the Churches testifies most eloquently to the truth of this. There is usually far more unselfishness—far more spiritual love—far more united effort—far more loyalty to the Church in a giving than a receiving parish. The contributions to the home mission fund, instead of increasing, have rather fallen off in the past year, and this is not surprising. The organization recommended by the Synod is not introduced into our missions. Associations in aid of the home mission fund are not formed. Subscriptions to it are not asked. We have gone through a period of trial in the country when perhaps it was well not to push organization, but things have now settled down. It should be our aim and ambition that every member of the Church should be a contributor to the mission fund. Let us not think little of small contributions. It is through such that a great deal of the Lord's work is done. I hope there will be an earnest effort to begin our new Church year well with liberal offerings to the mission fund on the day of Thanksgiving. But at this moment our pressing difficulty is

## WANT OF MEN.

We have to deplore the resignation of several of our clergy from loss of health, and of several others from other causes. As they get older they find the heavy travelling on our missions very wearing. We have also had to regret the absence of our senior Archdeacon Fortin. We miss him in many ways. I rejoice to say his letters are encouraging. We trust he will return in restored health and vigor. When a number of vacancies come together on us the isolation of our position causes great difficulty and must do so till we have more clergymen in several of our parishes than the incumbent. As it is, the supplying of all vacancies is thrown on the College and Cathedral staff. And with the heavy work all the week, both in theology and arts, there is at times, as at present, almost an unbearable burden thrown upon the clergy and students on that staff. The Cathedral clergy are thus unable to do that helpful work in the diocese in visiting and encouraging their brethren and their parishes that I hope for from them, and that the diocese would gladly welcome. Instead of that they have the drudgery of filling up every gap, that bursts out in our work. Last summer our missions were well supplied with clergymen or students, and I trusted that the time had come for utilizing the Cathedral clergy in a more satisfactory way. A deacon in charge of a mission placed under a neighboring priest can hardly at present ever receive the Holy Communion with his people or in fact at all. An arrangement was, therefore, suggested that would put one of the Canons in touch with a section of the country in which he would take charge of any mission under a deacon, and from time to time give the Holy Communion. Canon O'Meara was thought of for Southern Manitoba, Canon Matheson for Northwest Manitoba, and Canon Coombes for Central Manitoba. But the vacancies that have occurred have, for the present, to a great degree, prevented the carrying out of the plan. We are in great need of six or seven clergymen. How heartily we would welcome earnest, faithful and sensible

men, acceptable to our people, especially if coming for the work's sake! Our missions

## ARE INDEED A.D.U.O.U.S.

and their circumstances at present are often the reverse of comfortable, but a few years will change much of this. The difficulty of filling Missions with effective men should make our parishes and missions very considerate in their treatment of their clergy and anxious to make their position more assured and comfortable. Some missions have declined to enter into any engagements or to give a guarantee. If the guarantee were for life, there might be some scruple about it; but, as it is only for a year, it seems hardly honorable or fair to the clergyman to decline this security. But the crying want in so many missions is the want of a fitting residence. The majority of the clergy of our Church are married men and we believe that this is well. But in not a few of our missions it is very hard for even an unmarried man to get lodgings, where he can have any privacy for seeing his people and any quiet after his laborious work and travel, for rest or for opportunity for study. It is a great pleasure to see so

## MANY CHURCHES RISING UP

to the glory of God over the country. Since our last Synod churches have been opened for Divine service at Clearwater, Neepawa, Russell, Boissevain, Oak Lake, and Maringhurst, and chancels have been added to the churches at Rat Portage and Birtle. But I am anxious to see more parsonages rising up. I often see the Presbyterian manse or the Methodist minister's house near their churches, but too seldom the church parsonage. I desire to impress on those parishes and missions that have no parsonage, the necessity of taking steps without delay to provide one. Last year we opened the missions of Mefta and Miami and Carman, and supplied several other new missions temporarily. As soon as we can find the clergymen, we must divide the missions of Clearwater and Rounthwaite and to establish missions at Swan Lake, McGregor, and between Bradwardine and Birtle. I desire to express our deep gratitude to Wycliffe College, and our appreciation of the mission spirit that animates its members. They supply the grant for the new mission, Miami. They also sent us the missionary. The College will be glad to hear that the mission is promising well. St. George's Church, Ottawa, has continued its kind part to the Rounthwaite mission; but the future is uncertain by probable congregational expenses. There has been little change in

## OUR INDIAN MISSIONS.

I paid a most delightful visit last January to the mission of Fort Alexander, holding Confirmations at Fort Alexander and Black River. Everything was most satisfactory. Between Easter, 1889, and Easter, 1890, I confirmed in the various Indian missions 300 Indians—being about as many as in all my numerous Confirmations through the towns and settlements of the province. This shows the importance of our Indian work. The Rainy River mission is the only one in an unsatisfactory condition. For years we have been prevented from erecting permanent central buildings and placing the mission on a proper footing by our being unable to secure a legal title to the land we occupy.

We began the Mission before the reserves were selected. But the Government agents, contrary to all precedent and usage, ignored our presence and by bringing two large reserves up to our buildings, one on each side, crowded it out. We have, however, held our position with temporary buildings. Until lately the settlement of the question was put off by the contention between the Dominion and Ontario Governments. And up to the present we have not received from the Dominion Government to whom these things are assigned the help which we think we are entitled to for the removal of the difficulty in which we have been placed.



We claim for Mission purposes a lot with a frontage of ten chains. That site is so very much the best we could have for our work that its abandonment would be quite a blow to our Mission. The opening of the Indian

**INDUSTRIAL SCHOOL AT ST. PAUL'S**

is a great gain to our Indian work. Under the admirable management of Mr. Barman there is the greatest promise. We have, indeed, reason to be proud of it. It would be well if members of the Synod could find time to pay the School a visit. What they would see would do more than anything to strengthen their interest. Such a school in view of the dependent position to which most of our Indians are now reduced, is invaluable. But an industrial school is costly. Our Church will have to exert itself to raise the necessary means for its support. There are now about sixty children in it. We hope there may soon be at least 70. Nearly \$50 per child will be required above the Government grant. Contributions from individuals in Sunday schools are earnestly asked. But the time draws near when the Church Missionary Society will withdraw from its work in this Diocese. My judgment has not gone with this action. I have thought it premature. But I do not wish to discuss this question further at present. By earnest appeals to Eastern Canada we may get considerable aid for our Indian work. There is certainly an awakening there to Missionary duty, and it will be a blessing to our own home work in our parishes if our clergy and people will take an interest in the effort for our Indian races and endeavor to give a hearty support to them. Nothing has so effectually aroused the Church of England to its duty for its own people at home as the drawing out of interest in the heathen nations of the world. A great enthusiasm has lately shown itself for this Evangelistic work, especially among friends of the C.M.S. There need be no fear that it will merely spend itself on such efforts. We shall find it will intensify all work at home. So my dear brethren of the clergy, I hope you will not grudge what goes out of your parish for Indian or other diocesan works. The heartier and more disinterestedly you take up such work, the more spirit you will find evoked from your people for self-sacrifice for your own parish work. Archdeacon Phair will devote himself to the promotion of an interest in Indian Missions in this diocese and in Eastern Canada, when he is not visiting the various missions. I trust the clergy will kindly communicate with him on the subject and encourage him. The Finance committee of the C.M.S. here felt that the growing responsibilities of the Indian work made it necessary to issue a paper, that would give general missionary information of an interesting kind and also from time to time special information respecting our own Missions and our Industrial School. It is hoped that the paper would at the same time supply a want in the Diocese by furnishing general information about the Diocese and bringing before our people subjects of importance for the Church. Up to the present there has been a want of local items of interest. It is sufficient to say that they have not come. Anything of interest to the Church in any parish or Mission would be very welcome. Generally what interests a parish will interest the diocese. The paper, I may add, is simply for the purpose of giving interesting information, not for discussing matters of internal controversy, or for airing grievances.

**THE COLLEGE.**

Nothing after all was done in the past year to strengthen and improve the position of the College. With the present burden of debt it just holds its ground and that is all. This gives too great uncertainty to its position. It is never safe in this world to look for anything happening favorably. I am afraid the diocese scarcely realizes of what vital importance the College is for the Church, not merely for the education of its youth, but for the supply of the

ministry. As it is, we are from our isolation frequently in difficulty in securing efficient men for our Missions, but what a hopeless position we would be in but for the students we are sending yearly from the College. And I have no doubt that, if the diocese were in a worthy way to set about lessening the debt of the College and completing its general endowment fund the immediate result would be the encouragement of a larger number of theological students. The College should not be dependent, as it really is, on the health and life of individuals. The diocese has had much done for it. It is in its power, and should be its ambition, to put a crown on the edifice and make the College secure for all time, as far as things here can be made so. We have been obliged this summer to incur considerable expense and to add to the debt. The old College building used as the College School has become very unpopular with many parents. We came to the conclusion that the College would suffer unless the boys were moved to the new College. I assented very unwillingly to this measure. By careful management many of the difficulties we apprehended have been overcome, and everything is working very satisfactorily. We expect that the saving in expense will soon meet the additional debt, but again this is supposing that everything proceeds favorably.

**PUBLIC SCHOOL LEGISLATION.**

At the last session of our provincial legislature various important measures were passed affecting our convictions and interests as Churchmen. One of these measures greatly changed the position of our public schools. The separate Protestant and Roman Catholic sections have disappeared. Now, there was no doubt much in the arrangement for the separate Roman Catholic section that invited criticism. The State had not the necessary securities for the secular education it might think necessary. An unfair advantage was given to the Roman Catholic church. But the new arrangement will be a constant source of agitation and political disturbance. And if it is maintained, it must lead to a condition of things full of danger to what we hold dear. The most of our people—indeed, the most of our fellow Protestants are anxious for satisfactory religious instruction in our schools. We fully recognize the danger of an education divorced from religion. Now, though the Roman Catholic church will be satisfied with no schools in which religious instruction according to its mind is not given by members of its church, yet it will intensify its grievance that the public schools should give unsectarian religious instruction sufficiently satisfactory to Protestants, and those who are opposed to any religious instruction in the schools will dwell on this Roman Catholic grievance, so that there will be a constant tendency to minimize the religious instruction or to get out of it altogether. And what will be the result? Simply that the public schools will become unsatisfactory to the majority of our own people and to many members of the other Protestant bodies, and that we and they will have to follow the example of the Roman Catholic church and establish our own parish schools as fast as our parishes will be able. This is surely and rapidly taking place in the United States. I read lately in the *Church Sunday School Magazine* for October some interesting and significant statistics. There is a growing dissatisfaction on the part of the churches with the public schools in the United States, from the absence or unsatisfactory amount of religious instruction. "In Philadelphia the private school attendance is 30,000 against 110,000 in the public schools. In New York there are 142,000 enrolled in private schools. There are over 100 cities in which the attendance of private schools exceeds 25 per cent. of all, and in seven of these the ratio exceeds 50 per cent., and in one instance is close on 65 per cent. This is the case while the public schools are

free and supported by taxes on the whole community. The private schools charge fees and are supported by the religious bodies to which they belong. When it is borne in mind how large a proportion of the population of the United States is outside of religious influences, the above statistics are most suggestive of the growing attitude to these secular schools by the members of churches. The most satisfactory solution of the difficulty seems to me to be the course followed in England. Every denominational school has a right to a share of the Government grant, if, in the first place, it satisfies all the Government conditions of public state schools as regards buildings, equipment, qualifications of masters, course of study and inspection of schools and results, and if, in the second place, it restricts religious instruction to the opening or close of school work, and has a conscience clause freeing at the wish of parents their children from attending the religious instruction. This arrangement would enable the Roman Catholic schools to have their share of the Government grant, and would make it possible to have in the public schools a scheme of religious instruction so satisfactory on the whole to the Protestant bodies that it would seldom be thought necessary for them to have a denominational school.

**THE LAWS RESPECTING MARRIAGE.**

A third act was passed consolidating the laws respecting marriage. Under this act any dispensation I may give, from banns, in the exercise of the ancient rights of the Episcopate, will carry with it the civil requirements for the validity of marriage in the eye of the civil law of this province. If the canons of the Church of England were still in force with us, as at the time of my appointment, any clergyman who married without banns or the Episcopal dispensation would commit a canonical offence. Throughout the colonies of the British Empire until there is a marriage act passed by a duly constituted Legislature, the validity of marriage in the eye of English law depends on the person celebrating the marriage being in Holy Orders. The Bishops of India required of their clergy submission to the canon law of the English Church. Every clergyman in India had, therefore, before celebrating a marriage to see that the parties to the marriage had obtained their banns or the Episcopal license. My predecessor, Bishop Anderson, enforced the same rule in this diocese, and I followed his example until a marriage law was passed for the province. That law, as originally passed, was supposed to allow the Episcopal license to have the same legal effect as the license of the Lieutenant Governor, but in my opinion the wording of the clause did not secure this. At the same time, as we had become an independent ecclesiastical province, and while recognizing certain canons, had not adopted the English canons nor placed our clergy under them, I felt that it was at least very doubtful how far they were binding on our clergy. I therefore desisted from issuing dispensations. After some years the Marriage Act was changed so as to give the Episcopal dispensation a validity in the civil law, but I was not satisfied that the provisions for this in the Act allowed the power to be satisfactorily exercised. However, the new Act continues the privilege, and as it may be valued by some members of the Church who wish to have the sanction of the Church to their marriage rather than the permission of the civil power, and who may not wish to have banns, I intend to resume the issue of dispensations, when I have had time to consider with my legal adviser the conditions and safeguards under which I can do so satisfactorily. The Legislature has in this case considerably granted a right which meets the views of our Church, as expressed in the ancient canons of the Church of England. It was surely eminently proper to so as long as the State had an equally satisfactory guarantee against improper marriages.



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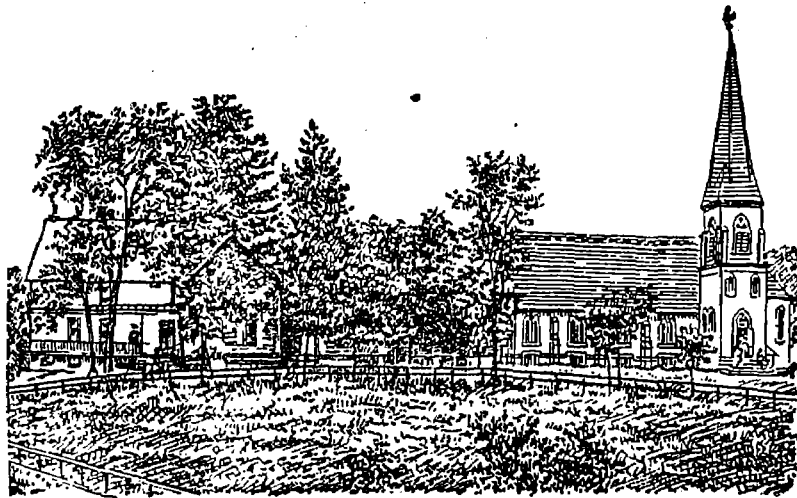
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There are eight Divinity Scholarships of the annual value of \$150, tenable for three years. Besides these there are: One BINNEY Exhibition (\$50); Three STEVENSON Science Scholarships (\$80); One MCCAWLEY Hebrew Prize (\$35); One COGSWELL Scholarship (\$120), open for Candidates for Holy Orders; One MCCAWLEY Testimonial Scholarship (\$88); One AKINS Historical Prize (\$30); One ALMON-WELSFORD Testimonial (\$24); One HALIBURTON Prize (\$20); One COGSWELL Cricket prize. The necessary expenses of Board, Rooms, &c., average \$168 per annum. Nominated students do not pay tuition fees. These nominations, fifty in number, are open to all Matriculated Students, and are worth about \$90 for the three years course. All Matriculated Students are required to reside in College unless specially exempted. The Professor's reside within the limits of the University grounds.

THE COLLEGIATE SCHOOL is situated within the limits of the University grounds (40 acres), and is carried on under regulations prescribed by the Board of Governors.

For CALENDAR and full information apply to the

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