

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Additional comments /
Commentaires supplémentaires:

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

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

- Includes supplementary materials /
Comprend du matériel supplémentaire

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

The Church Guardian

A. P. Williams
for Surrey and Quebec

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. LXXI.
No. 18.

MONTREAL, WEDNESDAY, OCTOBER 8, 1890.

PER YEAR
\$1.50

ECCLIASTICAL NOTES.

PHILADELPHIA has the largest number of Sunday school attendants of any city in the United States—195,892. New York ranks next 187,000; Brooklyn next, with 107,233.

THE *English Churchman* says that Canon Girdlestone, of St. John's, Downshire-hill, Hampstead, Eng., has given up the black gown in the pulpit, and now preaches in a surplice.

THE Missionary Council of the Church in the U. S. will hold its annual meeting this year at Pittsburg, beginning Tuesday, October 21st. Public meetings are held with addresses to quicken the missionary spirit and sustain the missionary work throughout the land. Among the speaker this year are the following Bishops: Leonard (of Utah), Kendrick, Tuttle Whitaker, Dudley, Potter and Gilbert.

A CAREFUL survey of Westminster Abbey, taken under the direction of a Royal Commission, has made known the fact that there still remain ninety places within the edifice where interments may take place. By those members of the Commission who are opposed to anything in the form of an addition to the Abbey, this fact is used as an argument for letting things alone. It is pointed out that, taking the average of the last century, it will be a long time before these ninety places are filled up.

THE dome of St. Peter's (Rome) has been cracking for a considerable length of time, and the number and extent of the fissures are becoming alarming. About a hundred years ago a similar state of things was remedied by encircling the dome with a strong band of metal. The band was heated, and its contraction on cooling was found to be sufficient to close up the cracks. The suggestion now made is that electric welding has just come in time to make St. Peter's safe for another hundred years.

THE Church is called Catholic, because it is throughout the world, from one end of the earth to the other; and because it teaches universally and completely one and all the doctrines which ought to come to man's knowledge, concerning things both visible and invisible, heavenly and earthly; and because it subjugates in order to godliness every class of men, governors and governed, learned and unlearned; and because it universally treats and heals every sort of sins, which are committed by soul and body, and possesses in itself every form of virtue which is named, both in deeds and words, and in every kind of spiritual gifts.—*S. Cyril, Cat. Lect. xviii. 23.*

THE death of Canon Liddon deprives the Church of England of one of the most characteristic representatives of the later and calmer Oxford movement which followed the controversy roused by the Tractarians. His undergraduate days were passed in the trough of the tide which swelled so high in the later Thirties and Forties. . . . It is certainly not going beyond the mark to affirm that, for sustained

eloquence, for purity and dignity of style, for closeness of reasoning power, and for the combination of lucid expression, mingled with profound and accurate learning, he has left scarcely a rival behind him among English pulpit orators. Canon Liddon was never married. In his personal tastes he was ascetic and retiring; but, in spite of his studious habits, he was fond of society, and few men will be more deeply regretted among a wide circle of close personal friends, which includes both the Prime Minister and the leader of the Opposition." *Standard, London England.*

C. A. I. L.

The Church Association for the Advancement of the Interests of Labor, whose name is more briefly and familiarly expressed in the initials given above, is already well known as an aggressive society in the Church in the U.S. It is under the presidency of the Right Rev. F. D. Huntington, D.D., Bishop of Central New York, and has brought under its standard a number of the clergy and many lay men and women, who are for the most part wage-workers. The principles of the association are these:

1. It is of the essence of the teachings of Jesus Christ, that God is the Father of all men and that all men are brothers:—
2. God is the sole Possessor of the Earth and its fulness; man is but the steward of God's bounties:
3. Labor being the exercise of body, mind and spirit in the broadening and elevating of human life, it is the duty of every man to labor diligently:
4. Labor, as thus defined, should be the standard of social worth:
5. When the divinely intended opportunity to labor is given to all men, one great cause of the present wide spread suffering and destitution will be removed.

The methods of the Association are officially enumerated as follows:

1. Prayer:
2. Sermons, setting forth the teachings of the Gospel as the guide to the solution of every question involved in the interests of labor:
3. The proper use of the press and the circulation of tracts as occasion may require:
4. Lectures and addresses on occasions when the interests of labor may be advanced:
5. The encouragement, by precept and example, of a conscientious use of the ballot.

It would be hard to find a more temperate, reasonable, and yet outspoken statement of the position the Church should assume toward the adherents of organized labor, or a better set of methods by which the work of infusing the Church and labor with a more perfect understanding of each other may be effected.

'Invidia,' jealousy of our neighbor's good, has been, since dust was first made flesh, the curse of man; and 'Charitas,' the desire to do your neighbor grace, the one source of all human glory, power, and material blessing.—*Ruskin.*

CANADIAN BROTHERHOOD OF ST. ANDREW.

For the spread of Christ's Kingdom among young men.

Up to Sept. 27th, the Philadelphia Committee of the St. Andrew's Brotherhood has been notified that one hundred and eighty delegates and alternates will attend the convention, which opens there on the 16th inst.

In Brotherhood work there is the utmost necessity for trustfulness. The rector must trust his Chapter, the members must trust one another, each one must trust himself and God working in him. This confidence, faithfully maintained, will often carry a whole Chapter through great perplexity and serious discouragement.

On Thursday evening, the 2nd Oct. inst., a Chapter of the Dominion Brotherhood was organized in St. Thomas' Church, Montreal, the first in that city. One has existed for some time at Freightsburgh, P. Q.; Canon Davidson's parish. It is expected that one will be formed in St. Martin's parish, Montreal, before the end of the month. Every parish should form a Chapter, and that without delay. There is plenty of work to do.

Each Chapter is in itself a Brotherhood of St. Andrew, and is on a small scale a reproduction of the larger Brotherhood to which it belongs. What it may lack in variety of types among its members is compensated for by the close acquaintance and firm friendship that may be formed between them. Each Chapter should strive in its own way to realize the ideal state of the whole Brotherhood. The Brotherhood does not exist apart from its Chapters and it can only be strengthened by first strengthening them.

Brotherhood men should be chosen with special reference to their capacity for being trusted. One candidate for membership may not be of an enthusiastic temperament; another may be ignorant and even stupid; a third may be entirely devoid of tact; but if they are known to be worthy of confidence, their manifest defects need not bar them out. The prevailing custom of requiring a term of probation is directly in line with all this. During the stage of probationary membership, the effort is made to discover whether the candidate for full brotherhood is, or is not, trustworthy. Both in length and in severity the period of probation should be more than nominal and should involve, in full measure, the real assignment of work. If there is to be any actual test of the qualifications of the candidate on trial, he must be trusted with tasks that require for their fulfillment fidelity and a strong sense of responsibility.

Charles Kingsley once in a time of great disturbance and controversy gave utterance to the following sentiment: 'The Church has three special possessions—the Bible, which proclaims man's freedom; Baptism, his equality; the Lord's Supper, his brotherhood.'

THE CHAIR OF PETER OR THE CHAIR OF CHRIST.—IV.

(Irish Ecclesiastical Gazette.)

One further argument might be adduced, taken from the contradictory opinions of Roman authorities themselves. One would suppose that the language of the Roman Missal, in the Collect for the Vigil of St. Peter and St. Paul, would by itself be sufficient to decide the matter: "Grant, we beseech Thee, Almighty God, that thou wouldest not suffer us, whom thou hast established on the Rock of the Apostolic Confession [and not Peter, be it observed] to be shaken by any disturbances." There are five other great commemorations of Peter in the Roman Missal, but none of the collects refer to him as the Rock.*

Of all the Churches in the first ages of the Christian era the Church of Rome has the least claim to an Apostolic origin. We read of Churches in the Acts of the Apostles founded by apostles in various places, but no apostle had ever visited Rome when Paul wrote his Epistle to the Roman Christians. The Church in the first instance was certainly of Greek rather than of Latin extraction. It appears, so far as we can learn, to have grown up spontaneously under the influence of Greek Christian immigration. "For some considerable part of the first three centuries the Church of Rome, and most, if not all, the Churches of the West, were if we may so speak, Greek religious colonies. Their language was Greek, their organization Greek, their writers Greek, their Scriptures Greek, and many vestiges and traditions show that their ritual and their liturgy was Greek. . . . All the Christian writings which appeared in Rome and in the West are Greek; the Epistles of Clement, the Shepherd of Hermas; the Clementine Recognitions and Homilies; the works of Justin Martyr down to Caius and Hippolytus."—(*Milman's Lat. Christianity*, Vol. I., 32, 33)

But supposing that it was all true and provable with regard to the alleged primacy of Peter, and that our Lord had really constituted him to have supreme jurisdiction over the other apostles and over the entire Church, that would have been after all but a personal right, and not an official one. Not a word is said about the delegation or transmission of such authority to others as his successors. Peter was sole in the matter. To him alone were the words spoken, "Thou art Peter." To the present day the Bishops of Rome do not appoint their successors or delegate any office to them. A personal privilege, according to Roman ecclesiastical law, dies with the decease of the person or persons originally named in the grant. Judged by this principle, therefore, the claim of the Bishop of Rome to universal supremacy must fall to the ground.

And in what a position does this monstrous claim place all the other Churches of Christendom? What of the Greek Church with its millions of people? What of the great Anglican Church, scattered throughout the world? What of the vast bodies of professing Christians known as Nonconformists? Are all to be cut off from the true faith because they find no shelter under the shadowy and apocryphal claims of "the Chair of Peter?"

The Ultramontane theory of to-day is that the Roman Church is the only Church in the world; and that the mere fact of having separated from it has *ipso facto* unchurched all other Christian communions, so that, for example, the Eastern Church is now only the "Photian Schism." But Rome has in former days, as we know from the history of the Council of Flor-

ence, confessed that the Church is divided, and therefore she is not consistent with herself in this matter.

We may here observe that another Council, the General of Chalcedon, declared the Roman Primacy to be merely of ecclesiastical appointment and not of Divine right. While Pope Leo refused to be bound by the canon, it must be remembered that he did so only on the ground that it interfered with the rights secured to the Sees of Antioch and Alexandria by the canons of the Council of Nicaea, and that he did not complain of any injury done to his own claims. Pope Leo strongly maintained the orthodoxy of the Council of Chalcedon.

One would think that a Church that makes so high a claim to universal supremacy as the Church of Rome would be able to vindicate it by her theological learning and guidance, by which the whole Church had benefitted; but what is the fact? The Bishops of Rome as a class, have never been distinguished for their theological learning; no great School of Divinity ever flourished there; and the city long ago earned a name for itself as a centre of demoralization, ignorance, and superstitions. It is only in these latter days, and under civil in place of ecclesiastical jurisdiction, that Rome has improved.

Mr. R. H. Hutton, a liberal Anglican layman, in his Theological Essays, points how for nigh one thousand five hundred years Rome has exhibited a striking example of the permanency of type—of a bad moral type—disregardful of truth and unscrupulous in its efforts after universal supremacy. The following is a striking evidence to the corruption of Roman ecclesiasticism from the writings of another great liberal thinker, the late Dean Stanley:—

"No one would say that the occupants of the Papal Chair have been the chief intellectual or moral oracles of mankind: with the exception of Leo the Great and Gregory the Great in early times, and of Benedict XIV. in later times, there is hardly a single Pontiff who ranks with the luminaries whose writings have enlightened the Church. But it is unnecessary to refute a claim which is not maintained except with so many reservations as to deprive it of any meaning. It is enough to state the well-known fact that whilst some brilliant examples of courage, generosity, and tolerance have been placed before the world on the pontifical throne, these have been counterbalanced by an average of mediocrity, and by excesses of wickedness not surpassed in any European monarchy. It is enough to ask whether, whilst there have been many bulls giving the pontifical sanction to the pernicious doctrine of the unlawfulness of usury, and the belief in witchcraft, there have been any repudiating those doctrines?"—*Essays on Church and State*, p. 384.

Now let us take an Ultramontane authority Cardinal Baronius, in his Annals, writes of the Roman Church in the tenth century:—

"What was then the semblance of the Holy Roman Church? As foul as it could be: when harlots, superior in power as in profligacy, governed at Rome, at whose will sees were transferred, Bishops were appointed, and, what is horrible and awful to say, their paramours were intruded into the See of Peter; false pontiffs who are set down in the catalogue of Roman Pontiffs merely for chronological purposes; for who can say that persons thus basely introduced by such courtizans were legitimate Roman pontiffs? No mention can be found of election or subsequent consent on the part of the clergy; all the Canons were buried in oblivion, the decrees of the Popes stifled, the ancient traditions put under the ban, and the old customs, sacred rites, and former usages in the election of the Chief Pontiff were quite abolished. Mad lust, relying on worldly power, thus claimed all as its own, goaded on by the sting of ambition. Christ was then in a deep sleep in the ship, when this ship itself was covered by the waves and these great tempests

were blowing. . . . And what seemed worse, there were no disciples to wake Him with their cries as He slept, for all were snoring. You can imagine as you please what sort of presbyters and deacons were chosen as cardinals by these monsters."—*Baron, "Ann."* 912, viii.

Finally, here is the testimony of an Irish Roman Catholic as to the moral failure of the Church of Rome in Ireland:—

"The system is one, though multiform in character; and so regarded it is a repudiation of the Decalogue, an outrage on the fundamental principles of morality, and a negation of the dogmas of Christianity. . . . One of the most eminent Catholic divines in Europe, contemplating the spectacle which Ireland presented lately, is reported—and I believe correctly—to have said that the Catholic Church had failed as a moral teacher in Ireland."—*The Priest in Politics*, by the late P. J. Smyth, M.P.

THE CHURCH IN THE U.S.

The history of the Protestant Episcopal Church in the United States may be said to date from the preliminary convention held in New York, October 6th, 1784, consisting of fifteen clergymen and eleven laymen. Previous to that time there was no organization separate from the Church of England. In the limited space we have we can only give a chronological outline of the leading events of the formation and growth of the Church to its present position. The main facts embodied are derived from Bishop Perry's history of the American Episcopal Church. The first service of the English Church in America of which we have any record was held by Master Wolfall, Chaplain of Frohisher's fleet, on the shores of Hudson Bay, in 1578. The next year the adventurous mariner, Francis Drake, sailing up the Pacific coast, landed for repairs, and gathering his crew, in the presence of the assembled natives, held a service of prayer and thanksgiving. This service probably at, or near San Francisco, the first within the territory of the United States, was conducted by Rev. Francis Fletcher, Sunday, June 21st, 1579. Services were also held on the coast of North Carolina as early as 1584 by the expedition under Sir Walter Raleigh. In the year 1607 an attempt was made to establish an English colony at the mouth of the Kennebec. Two ships landed there, under the command of Captain Gilbert and Captain Popham, and as the record says, 'Sunday, the 9th of August, in the morning the most part of our whole company of both our ships landed on this island, the which we call the St. George's Island, where the cross standeth, and there we heard a sermon delivered unto us by our preacher, giving God thanks for our happy meeting and safe arrival into the country, and so returned aboard again.' The officiating minister was the Rev. Richard Seymour, and this was the first service of the Church in New England. While in none of the places mentioned was either the colony or the Church perpetuated. Virginia holds the honor of planting the Church on these shores and making a beginning that has a continuous history. This was the establishment of the colony at Jamestown. The following quaint description by a chronicler of the time gives an interesting picture of the primitive church:— 'When I first went to Virginia, I well remember. We did hang an awning (which is an old sail) to three or four trees to shadow us from the Sunne, our walls were rales of wood, our seats unhewed trees; till we cut planks: our pulpit a bar of wood nailed to two neighboring trees; in foule weather we shifted into an old rotten tent, for wee had few better, and this came by the way of adventure for new. This was our church till we built a homely thing like a barn, set upon cratchets, covered with rafts, sedge and earth; so was also the walls;

*The first Session of the Council of Trent decreed that the symbol of faith of the Holy Roman Church was the firm and only Foundation, against which the gates of hell should not prevail.

the best of our houses of the like curiosity, but the most parte farre much worse workmanship, that could neither well defend wind or raine; yet we had daily Common Prayer morning and evening, every Sunday two Sermons and every three months the Holy Communion, till our Minister died.' It was under this canvass on the third Sunday after Trinity, June 21st, 1607, that the sacrament of the Lord's Supper was administered for the first time in America of which we have any record. The name of Robert Hunt, the clergyman who ministered to these struggling colonists, should have an honorable place in our annals.—*Church News.*

THE ST. ANDREWS BROTHERHOOD AND THE MINISTRY.

The chief pastors of the Church and all who rightly estimate its future work give emphatic expression to the need so sorely felt for an increase in the numbers of the ordained ministry. To this need it would be well for Brotherhood men to give personal attention; for they have it in their power to aid greatly in supplying it. It is most natural that a man interested through his Brotherhood membership in the mission of the Church and trained to the doing of service therein, should be called on to take his place among the officers of the Lord's army. In fact, Chapter work is a good preparation for the ministry, and one who has thus done work as a genuine layman will not be likely to sink his manly character in an obnoxious professionalism. We are right in believing that our prayer for laborers to be sent into the harvest has a direct application to the work of laymen; but, in making this discovery, to many of us quite new, we should not fall into the error of supposing that the petition has pointed application to the need of recruits for the ministry. These are evidently quite as necessary as active laymen; and out of the ranks of such laymen, whether young or old, they will naturally be drawn. As we come to emphasize the active function of the laity in the Church, we must avoid any tendency to overlook the importance of the other order. It is only necessary to consider the place that a rector holds in his parochial Chapter of the Brotherhood and how essential his active interest and oversight are to its success, to realize how completely the usefulness of the laity is dependent upon the character of the clergy

Now, the call to the ministry, which, we take it, the Brotherhood should continually repeat and emphasize, does not come merely to those who are yet at school or just starting in life. Those who were present at the Brotherhood Convention in New York two years ago, will not soon forget Bishop Dudley's strong appeal that men who had already gained the experience that only years of practical business life can give, should come forward with all their trained faculties and devote themselves to the work of the Church. So, too, the Bishop of Maine, in addressing his diocesan convention calls for "young men, or, better still, men who have already had experience in other callings." From the days of the Apostles, indeed, men of such training have been found willing, for the sake of entering upon the work of the ministry, to sacrifice all other opportunities, a sacrifice greater at forty years of age than at twenty. Ambrose, governor of Milan, prevailed upon by the voice of the people to become their Bishop, is a familiar instance. Such a selection of a layman to the episcopate would hardly be in order to day, but very many of our best Bishops and strongest rectors have had years of experience as lawyers, as business men, or, by reason of the late war, as soldiers. Not long ago in Michigan, a State conspicuous for its strong educational system, the principal of the State Normal School, well known as an educator and an active lay worker in his parish and diocese,

applied for and received Deacon's Orders, that he might serve the Church more effectually in preaching and in its other ministrations. This is a recent instance of a not unusual nor unnatural course. It is a precedent that deserves a following.

In connection with all this, attention should be called to another part of Bishop Neely's recent address. In speaking of the trials and discomforts to which the ambassadors of Christ must often submit, he reminds the laymen that these are often due to their indifference or neglect. "The ministers of Christ's word and sacraments are sent forth by Him and they come to you in His name, clothed with His authority. They are your servants, but 'your servants for Jesus' sake,' not to do your will, but His will. There is due to them reverent regard, a generous support, 'a high esteem in love for their works' sake.' Where these are rendered, the most grievous trials in the ordinary lot of the ministry disappear." If for no other reason than is given in this last sentence, the earnest layman will cultivate an affectionate regard and esteem for his pastor; but when he considers that unity of sentiment and a cordial understanding between priests and people are absolutely essential to the well-being of the Church and the evangelization of this country, he will allow nothing to interfere with the maintenance of mutual relations of friendship, respect, and confidence. That this can be done without any loss of his Christian liberty and independent status in the Church we do not hesitate to maintain.

In the ranks of the Brotherhood are found men who have realized their responsibility for the actual performance of the Church's work. The clergy have recognized their zeal and, with but few exceptions, have welcomed their earnest and united action. It is for the members of the Brotherhood to be loyal to their pastors, to cultivate their acquaintance, to claim their confidence by faithful service and to show them "a high esteem in love for their works' sake." And it might be well for many a Brotherhood man to consider whether the field and the need do not constitute a call to him for an unreserved application of his time and faculties to the serving of Christ's people in the ministry of the Church.—*St. Andrew's Cross.*

LIMITS OF TOLERATION.

It is not many years since the appearance of that keen satire upon the Anglican Church, entitled "The Comedy of Convocation." A supposed meeting of the Convocation of Canterbury is described. The assembly of notable dignitaries and divines takes place with all due solemnity. At the proper moment the subject of discussion is proposed in the following terms: "Whether there be a God?" Of course the point of the satire was to indicate that the Church of England was so very broad and liberal that it was quite a matter of course that the Being of God should be an open question. Of course, also, such an imputation was felt to be an unwarrantable and wanton attack upon a branch of the Catholic Church which has preserved in her authoritative formularies the true Faith of Christ in integrity, and has, through her ritual, secured the presentation of that Faith as constantly and fully as any other Church in the world.

Nevertheless, as we read the signs of the times, the question will sometimes occur, whether there is not a somewhat wide prevalence of a kind of liberality which comes dangerously near the position ascribed to the Church in the satire referred to; which, at least, is inclined to tolerate as venial even the explicit denial of articles of the Faith as expressed in the Apostles' and Nicene Creeds, and that by men who have been solemnly set apart by ordination to teach that very Faith.

We fully admit that a somewhat wide latitude may be wisely allowed, that much material heresy may from time to time be heard from the pulpits of the Church; but so long as it is not by way of an intentional and explicit departure from sound doctrine, and is not part of a deliberately formed system subversive of the creeds of the Church, authority may well consider whether other means may not in many cases be more effectual in the long run than a direct attempt at repression. Time and the wonderful power of the services of the Church will in a vast number of cases preserve the body of our people sound in the Faith, notwithstanding the ignorance, the self-conceit, or the eccentric vagaries of individual teachers. And it is no uncommon experience to find that a priest who at one period of his ministry has gone astray through some knowledge or "science falsely so called," at a later time becomes as conservative and orthodox as could be desired. Sometimes his deflection has hardly been a conscious divergence from the truth at any time, and better knowledge insensibly amends his definitions. Sometimes, in the case of a more daring or sensational character, the failure to obtain a following or to induce the Church to put his new wine into her old bottles, has in the end brought him to his senses and taught him the needed lesson of humility. And doubtless cases are not wanting where the dealer in novelties has distinctly perceived the errors of his earlier ways and has returned with comfort and with joy to "stand in the old paths."

But when all due allowance has been made for such cases as these—and even here grave responsibility is involved in too great forbearance—it must still be remembered that both the Bishops and other clergy are under the most solemn vows that can be bound upon men to be "ready with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word." It is evident, therefore, that there must be a limit, somewhere, beyond which toleration is a sin. The Church pledges herself before the world and to her own children to uphold the standard of revealed truth as it has been handed down from the beginning, and as she has received it. This is a sacred trust, to which if she prove faithless, her work in the world is done, and her call upon the allegiance of men becomes an impertinence.

Every one sees at once the enormity of supposing that the existence of a personal God could for a moment be left an open question, or of allowing a man who has taken upon himself the solemn vows of the priesthood, to stand up in his pulpit and suggest doubts upon that fundamental dogma. But is it any more tolerable that an authorized teacher holding the commission of the Church should be allowed to deny any other of the articles of the Creed? Shall such a man after leading his people in the great confession: "I believe in Jesus Christ . . . Who was . . . Born of the Virgin Mary," and "I believe in . . . the Resurrection of the Body," then be allowed to turn around and in his place as teacher declare: "He was not born of a virgin," "there is no resurrection of the body?" This is not simply to subvert the Faith, but to undermine the foundations of morality, to confound truth and falsehood, and ensnare the souls for whom Christ died. If the categorical denial of the articles of the simplest of all the creeds of Christendom is not "erroneous and strange doctrine," if such an exigency does not impose a solemn duty upon those who are sworn "with all faithful diligence to banish and drive away" such things, then we should like to ask what conceivable condition of things would call for such action? What depth of error, what degree of strangeness of doctrine, will demand the interposition as those who are set to feed the flock of Christ and protect it from the ravaging wolf?—*Living Church.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

TIDNISH.—The Rev. C. A. French, of Baie Verte, N.B., begs very gratefully to acknowledge the receipt by him of a cheque for five dollars from the Rev. C. P. Hanington, of Johnstone, N.B., towards the proposed church for Tidnish, as soon as funds allow of it a commencement will be made. Mr. French would like very much to hear from some others before winter comes and goes.

DIOCESE OF QUEBEC.

SHERBROOKE.—The Children's Missionary Guild in connection with St. Peter's Church will hold their annual sale in the Church Hall, Market street, on Saturday, Oct. 11th, at 3 p.m. It is earnestly hoped that the public will encourage the children in their good work on behalf of missions.

LAKE MEGANTIC.—The Bishop of Quebec held a Confirmation here on Sunday, 5th Oct.

COMPTON.—The Compton Ladies' College has reopened, with Miss Prince as Lady Principal, and one addition to the same staff of efficient teachers as last year. The attendance of pupils is in advance of previous years.

BISHOP'S COLLEGE, LENNOXVILLE.

The formal opening of the University of Bishop's College and Bishop's College School for the session of 1890-91, took place on the 30th Sept. The total of students enrolled in the College is 35, and the pupils in the school number 128, making a total in the two institutions of 163. Of these 140 are boarders.

The following amongst others were present, the Chancellor, Mr. R. W. Heneker, D.C.L., Col. Kippen, Professors Allnatt, Soarth and Watkins, Dr. Robertson, Mr. Chicoyne, Mayor of Sherbrooke; Canon Thorneloe, Messrs E. Chapman, R. H. Tylee, A. F. Simpson, H. J. H. Petry, A. Leroy, F. W. Frith, G. P. Woolcombe, T. H. Lloyd, and Revs. J. M. Thompson and V. C. Lacey and the students of the Divinity and Arts Faculties. Letters of regret at being unable to be present were read, amongst others, from J. H. Roy, Superior of the Sherbrooke College; the Rev. Dr. Barnes, of Sherbrooke, and from Principal Hewton, M.A., of the Sherbrooke Boys' Academy.

Principal Adams delivered an able and elaborate address, touching on the points of constancy, thoroughness and corporate life, as connected with the periodicity of College and School life. He referred in hearty terms of commendation to the work of the Medical Faculty of Bishop's College, (which holds its sessions in Montreal), and to the facts of its having opened its doors to women.

The College had opened with thirty-five students in full tuition, the largest number up to the present. The increase of work had necessitated the appointment of an additional lecturer, and the post has been offered to the Rev. N. P. Yates, B.A., an honor graduate in McGill, and late tutor in the Montreal Theological College. The loss of Rev. R. W. Wright, B.A., in the school, and the appointment of M. T. H. Lloyd, B.A., as a master; the addition of a certificated teacher to the staff of the preparatory department in the school in the person of Miss Kirwin of the Normal School; the appointment of Mr. Arthur Darcy as music master; of Miss Baylis as superintendent of the infirmary were also referred to. It was also stated that the infirmary was looked upon as a means of preventing, as well as of curing and nursing, disease. The infirmary cost upwards of \$3,000, and was maintained at an annual cost of nearly \$1,000. The College has been overflowing for two years now. Soon the Divinity house will

be ready for more students. Room will thus be given for more preparatory students, to whom the assistant lecturer will give more detailed attention than has been yet possible. The School rectory has been taken for boarders and is already full, while very little room remains in the ample school building. In the school we have, when three new promised boys come, 128 boys, with 35 in the College. This gives a total of 163 in the institution as against 83 in June, 1885. The numbers in the school in the successive Septembers have been: 1886, 64; 1887, 68; 1888, 88; 1889, 105; 1890, 128. Of these 128 not less 112 are boarders. There is every reason to be confident that increasing efficiency will accompany increasing numbers, and while the modern side will be thoroughly developed, the classical side will be strengthened by the formation of seven grades in Latin and five in Greek. French, German, Science and shorthand will receive increasing attention.

After the address, which was frequently applauded, the Chancellor said a few words of congratulation and the assembly dispersed. Archdeacon Roe was unavoidably prevented from being present by his duty of attending the first meeting of the Joint Board of Divinity Examiners for the Provincial Synod and Church Universities and Colleges in Montreal.

DIOCESE OF MONTREAL.

THE WOMAN'S AUXILIARY.—The Woman's Auxiliary Missionary Society of this Diocese met in the Synod Hall. Mrs. Henderson, in the absence of the President, took the chair. The Treasurer reported that since May \$260 had been received, leaving \$21 above disbursements. Regret was expressed at the unavoidable resignation of the corresponding secretary, Miss N. McLeod, through absence from Montreal.

The subjects to be considered during the season are: Oct., 'Algoma'; Nov., 'Moosonee'; December, 'Dorcas Work of the Women's Auxiliary'; January, 'McKay, the Hero of Mission Work in Uganda'; February, 'Lepers and their sorrows'; March, 'China'; April, 'The Jews'; May, 'The early work of Church of England Societies on this continent.'

MONTREAL.—*St. Thomas.*—The need of a Young Men's Society in the east end has long been felt, and on Thursday evening last a start was made in the schoolroom of St. Thomas Church, by inaugurating a Branch of the Brotherhood of St. Andrew, to be known as the St. Thomas' Chapter. There was an encouraging attendance. Vigorous speeches were delivered by Rev. G. Osborne Troop, Dr. L. H. Davidson, Q.C., Mr. L. O. Armstrong and Mr. Spicer, churchwarden. The choir added to the brightness of the evening by singing. Finally fourteen members were admitted to the Society. The first entertainment in connection with the newly formed Chapter will take place on Thursday next, 9th Oct., when the choir of St. George's Church, assisted by several friends, will give a concert in the St. Thomas' schoolroom.

DIOCESE OF NIAGARA.

GUELPH.—It is the intention of the Bible Association to hold a series of entertainments, similar to the one given on the 18th ult., during the winter months. The choir is also preparing a service of sacred song bearing on the translation of Elijah.

There will be a confirmation held in St. Georges' Church during the Advent season. Candidates who have not yet given in their names to the clergy, are requested to do so as soon as possible, so that the classes for instruction may be formed.

Miss Fannie Dixon, whose marriage is announced in the *Parish Magazine*, has officiated as organist to the Sunday school for several years, as well as teacher. On the eve of her

marriage a pleasing address was presented to her by her fellow-teachers, with a very handsome and useful present. After the ceremony several of the children showed their affection for her by strewing the way from the Church to the Rectory with beautiful flowers.

CHURCH IMPROVEMENTS.—The improvements which have been carried out with such energy by the wardens, supported by the liberal contributions of the congregation, are nearly completed as proposed. Part of the painting has not yet been finished, as it requires time for the coats of priming to be thoroughly dried before the last coat is laid on. The work in every respect has been thoroughly well done, and the pointing of the stone work adds greatly to the beauty of the sacred structure. The colouring of the vestibule lightens it up very much, and the effect is greatly admired. The new carpet for the Chancel is being fitted, and will soon be laid. The windows being repainted and the lights newly fitted in the lead frames, will much facilitate the lighting of the church. It is hoped that next year will see the internal repainting and varnishing completed, when our Church will be second in beauty to none in the Province.

On Sunday, the 12th of October, His Lordship, the Bishop of Niagara, will confirm in St. James' Parish in the forenoon. In the evening he will preach in St. Georges' Church. In the forenoon of the same day, the Rev. Patrick Crawford, of Hamilton, who will be in Guelph with Rev. J. J. Morton, will advocate the cause of missions in St. George's.

SUNDAY SCHOOL EXAMINATIONS.—It is proposed to hold local examinations for Sunday-school teachers and pupils throughout the diocese, at the beginning of Advent in each year. An examination will be held in every parish (hereinafter called Parish Examinations) where two or more persons desire to compete. The examinations for 1890 will take place on Monday, December 1st, 1890. Sunday-schools intending to compete must, before the 10th of November, send notice to the Secretary of the Committee of the place of examination (whether district or parish), the number of candidates in each grade, the subjects selected, the name of the local examiner, and the sum of 25 cents for each candidate. The Secretary will, on request, send the requisite forms to any person desiring them.

Examinations.—Teachers' examinations will consist of two divisions: 1. General; 2. Advanced. Pupils' examinations will consist of one division only. It is hoped that the advanced pupils will take the 'General Teachers' Examination,' with a view of qualifying themselves for teachers. In the teachers' examinations certificates will be given in two grades in each division: Class I, 75 per cent; Class II, 50 per cent. In the pupils' examinations honour cards will be given in three grades: Class I, 75 per cent; Class II, 50 per cent; Class III, 25 per cent. For the year 1890 the subjects will be as follows:

Teachers' Examinations—1. General Division. Holy Scripture—St. Luke xviii. ver. 21 to end of Gospel, and Prayer Book—History of the Prayer Book, the Ten Commandments, and the Lord's Prayer; or, Holy Scriptures as above, and Church History—From the Accession of James II, to the death of William III. 2. Advanced Division. Holy Scripture, as above, and Prayer Book, as above. **Pupils' Examinations.**—Holy Scripture—as above, and Prayer Book—History of the Prayer Book and Ten Commandments; or, Holy Scripture, as above, and Church History—Reign of James II. The following books may be found useful in preparing for the Prayer Book and Church History subjects: The Prayer Book—Bishop Barry's Teachers' Prayer Book; Church History—Lane's Illustrated Notes on English Church History.

Regulations for Examinations.—1. The clergy of pupils or teachers taking part in any parish or district examination shall not preside over such examination, but it shall be the duty of the clergy of the parish or district to procure a disinterested person to preside. 2. In both parish and district examinations, the questions will be sent in sealed envelopes to the local examiner for each parish or district. The envelopes are to be opened only at the time of the examination, and in the presence of the candidate (a sufficient supply of paper will also be forwarded). 3. A list of persons entitled to take part will be sent with the papers, and no one whose name does not appear on the list shall be allowed to take part. 4. One hour will be allowed for each paper, and the local examiner will please distribute and collect the papers punctually at every hour. 5. The local examiner will provide pens and ink, and see that the candidate's name, Sunday school, and examination number (if given) are written on the margin of the first page of the answer to each subject. 6. The local examiner shall not give any explanation of any paper or any information respecting the same to any person competing. 7. Persons competing shall not be allowed to obtain assistance from any source (except Bibles when provided). 8. Except in case of illness no person shall be allowed to leave the place of examination until such person has finished writing on the subject then before him. 9. Any infringement of the three preceding rules will invalidate the examination of the person infringing, and the local examiner is to suspend any person found infringing rule 7. 10. The local examiner is requested to wrap each set of papers by itself, at the end of the time for the paper, in the presence of the candidates. 11. The local examiner is requested to forward to the Examining Committee, at Mr. Mason's office, Hamilton, as soon as the examination is over, the whole of the answers, with the list of the candidates, and to certify the regularity of the proceedings.

N. B.—The local examiner will also report specially anything which he considers it advisable that the Examining Committee should know. 12. In cities or towns where there are more Sunday-schools than one, the examinations must be held from 8 to 10 p.m. 13. In other cases the hours of examination are left to the clergy of the parish or district, but the examination must be concluded at one sitting. It is recommended that the hours be from 3 to 5, or from 8 to 10 p.m. WM. BELL, Secretary S.S. Committee, Burlington, Ont.

DIOCESE OF HURON.

LONDON.—Huron College is now opened for the fall term, with a goodly number of freshmen. The new principal has entered upon his duties and has made a very good impression publicly as well as in the performance of his professional duties. The London *Press* has this to say of him:

At St. Paul's Cathedral on Sunday morning last, the Very Rev. Dean Innes preached for the first time since his return from vacation. At the evening service Rev. Mr. Miller, who lately arrived from England to take the position of Principal of Huron College, read the lessons and preached an able and excellent sermon, taking as his text xii. chap. 1. Corinthians, 3rd v.—“Wherefore I give you to understand that no man speaking by the spirit of God called Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost.” The discourse was listened to with deep attention by a very large congregation, and much admired for its graceful and scholarly English, earnest piety and eloquent delivery. His Lordship the Bishop was present.

Christ's Church.—His Lordship the Bishop preached in Christ's Church on Sunday, Sept. 28th. On Sunday, October 5th, there was a

Harvest Thanksgiving Service; and on Monday evening a musical service with addresses.

St. James'.—The Rev. Canon Hill, of St. Thomas, preached two interesting sermons in St. James' Church on the 28th ult. The congregations were large, and the day so fine as to have a good effect on Church goers generally throughout the city.

At the last Executive Committee meeting the Rev. E. Saffley applied for Superannuation owing to failing health.

Memorial Church.—The Branch W. A. M. A. in response to Mr. Trivett's appeal for help to complete his school ready for Huron's Lady Missionary, this Branch sent him immediately \$30, and are preparing a box to follow early in October. Amongst its contents will be some eighteen Indian dresses, sent to reward those Squaws who will assist the Missionary in his personal labor of furnishing the building.

Mrs. Boomer desires gratefully to acknowledge the following sums for the “J. R.” educational fund:—A member of the U. S. Woman's Auxiliary in token of deep interest \$10; from E. M. H. a tenth of the first dividend from my little legacy \$1; Mrs. T. H. Smallman \$10; Mrs. English, Hellmuth College, \$5; Mrs. John Labatt, \$10.

GALT.—Special services commemorative of the jubilee of Trinity English Church, Galt, were held on Sunday, 28th September, and were most enthusiastic and successful. The Rev. J. Ridley, rector of the parish, asked the congregation for an offering of \$1,200 to wipe off the floating debt. His appeal was more than fully met, the collections amounting to one thousand three hundred and fifty dollars. Two years ago a similar amount was presented in the same way, the rector having long since discarded and discountenanced the raising of money by the indirect methods for church purposes.

Appropriate to the jubilee of the parish, a very handsome brass tablet has just arrived from London, England, and was put in place last week on the chancel wall by the vestry. The tablet bears the following inscription:—

Sacred to the Memory of
THE VERY REVEREND MICHAEL BOOMER,
LL.D., Dean of Huron,
And First Rector of Trinity Church, Galt.
Who died March 4th, 1888.
Aged 78 Years.

Erected by the Vestry of the Parish in which he ministered for 33 Years.

The Rev. Canon Du Moulin, D.C.L., rector of St. James' Cathedral, Toronto, and who many years ago assisted the late Dean in this parish, preached the jubilee sermons on Sunday, and paid an eloquent and fitting tribute to his memory.

A handsomely framed and life-like portrait of the late Dean has been presented to the parish by Mrs. Boomer, which will be kept in the vestry of the church. It is an excellent likeness, admirably executed, and reflects great credit on the artist, Mr. Rolston, of London. On Monday evening a reception was held in the Town Hall, to which the rector invited the ministers of all denominations in the town. On Sunday next the jubilee services will be continued, when His Lordship Bishop Baldwin will officiate.

St. Thomas.—On Sunday, the 25th ult., Special Thanksgiving Services were held in Trinity Church. The building was neatly decorated with grain, fruit and flowers. A very excellent musical service was rendered. The Rev. Canon Davis, of London, preached two most eloquent and practical sermons appropriate to the occasion. A special collection was taken up in aid of the Church improvement fund. The congregations were very large especially in the evening.

KIRKTON.—The Annual Harvest Festival of Thanksgiving was observed by the congregation of St. Paul's Church, Kirkton, on Sunday, Sept. 28th, at 7 p.m., with appropriate services. The Church was tastefully decorated for the occasion under the superintendence of Mrs. Robt. H. Robinson and other ladies of the committee, with a liberal profusion of flowers, fruit, grain, and vegetables. One special feature of the church decoration was an anchor suspended over the chancel, encased in moss and flowers—presenting under the lamplight a very brilliant display. An appropriate sermon was delivered by the Incumbent, Rev. H. D. Steele, from Pa. cxvi. 12 “What shall I render unto the Lord for all his benefits towards me?” The Church was crowded to its utmost capacity, and the offertory presented was liberal.—*Laus Deo.*

DIOCESE OF ALGOMA.

Wanted—a “Live” Missionary Society.—Thoughts often come to one in the night season. And this Sunday night (or rather Monday morning) after lying awake on my bed here at my school at Elkhorn, thinking, thinking for an hour or more, I have lighted my lamp at 3 a.m. and am jotting down a few thoughts as they occur to me, commending them to God and asking Him as He may please, to make use of them.

Perhaps a long talk that I had with the Bishop of Rupert's Land, when services were over last night, has helped, under God, to put these thoughts into the shape they now assume. Perhaps a talk I had last Sunday, a week ago, with the Rev. Dr. Barman, at his Indian School at St. Paul's, has had to do with it. Perhaps recent correspondence with Mr. Tims, Mr. Trivett, and others of our Missionaries in the far west, has had to do with it. At any rate the feeling is coming stronger and more strongly upon me that something must be done to stir up the flickering embers of love and faith in the breasts of our people, our Church of England people, far and wide through the country, to take a greater, warmer and more active interest in the Home and Foreign Missions, which Almighty God has placed at our very doors and which are appealing so strongly, so persistently and yet hitherto so unavailingly for a hearty support. Why is it that our Indian Missions are thus languishing? Why is it that the Standard of the Cross which was planted years ago in the midst of our heathen population by those noble pioneers who have most of them already gone to their rest; planted in Algoma, in Manitoba, on the Hudson's Bay, in the great Northwest, on the shores of the Arctic Ocean and of the Pacific, is now left standing, almost deserted like a flickering beacon on a hill? How is it that in these recent days of our Canadian Church's history we are ceasing to acknowledge our responsibility before God for the conversion and Christian training of our own hundred and twenty thousand Indians?

How is it that Presbyterians and Methodists and Plymouth Brethren are fast occupying the Indian mission fields, and planting their mission stations on ground which by rights had belonged to the Church of England; and that Roman Catholics are getting their thousands from Government towards the support of their Indian Institutions, while the Church of England has to be content with hundreds, and is in danger of losing those hundreds because not sufficiently supplemented out of the Church's funds in order for the work to be carried on? How is it that there is so much complaint in the present day of difficulties and straits and financial embarrassment and such a lack of trust and faith and true earnestness of purpose? How is it that our only great Missionary organization in Canada seems to many of us to be a mere “figuring society,” making its chief aim and object to shew a large amount passing through its hands, while relieving itself of all responsibility as to

results, and making little or no attempt to show how Almighty God's work is progressing and how many of the heathen are being gathered into the fold of the Church as a result of its operations? How is that our Church people, or rather the representatives of our Church people (and those representatives, let us hope, do not always voice the true sentiments of the people), are for the most part so averse to expending money on Indian missions and Indian education; saying "Leave it to the Government. The Indians are the wards of the Nation, and it is the Government's duty and not the Church's duty to care for them, to provide for them, and to educate their children?"

But I must hasten to draw this letter to a close, or there will *no room* for its insertion. I can only pray God that He will in His good Providence open a way for these grievances to be remedied. Almighty God has placed these heathen people at our doors. Let our Church beware that it acts not the part of the Priest and the Levite in regard to them. The great missionary work of the Church of England, which within the last hundred years has spread to the remotest limits of the world, began *just with a few earnest Christian persons* who met together for prayer, and banded together in an earnest determination to send forth the Gospel to the heathen. And this is what I feel we want in Canada: a "live" missionary Society, not a mere figuring institution, but a society with a heart and a soul, that will take up the work with a fearless determination, under God's help and blessing, to carry it through, and that will not cease its labors until these 125,000 Indians, whom God has placed at our doors, are brought to the knowledge of the Saviour, and their children are all of them gathered into Christian Schools; yes, not Government Schools but Christian Schools; schools—aided by Government but belonging to the Church—cared for, sustained, upheld, directed by that Church, whose honor and privilege it was to first plant the Standard of the Cross in the wild regions of our great North and our great West.

EDWARD F. WILSON.

Washakada Home, Elkhorn, Manitoba, September 15th, 1890.

BEAUMARIS.—The Rural Dean of Muskoka begs to acknowledge receipt of \$40 offertories for building fund, St. John's, Beaumaris; and \$50 collected by Bishop of Pittsburgh, U. A., for site of church, per W. Riley, Churchwarden; both sums sent to Treasurer of Algoma.

THE Rev. E. F. Wilson desires to acknowledge with many thanks the following contributions, recently received towards support of his Indian Homes: Trinity S. School, St. John, N. B., for support of boy and girl, \$37.50; from Cathedral S. School, Kingston, for girl, \$25.00; per Miss Johnson, Ottawa, for girl, \$12.75; St. Paul's S. S., Rothsay, \$7.50; Memorial S. School London, \$16.75; per J. J. Mason, Diocese of Quebec, for Wawanosh, \$17.37; for Shingwauk, \$11. Mr. and Miss Wallis, \$10; St. Peter's S. School, Toronto, for boy, \$19; F. M. \$1.

CONTEMPORARY CHURCH OPINION.

Church News:

"When any person is sick, notice shall be given thereof to the Minister of the Parish."—*Rubric.*

There is often a hesitancy on the part of many people to observe this rubric, from a fear of "troubling the minister." Be assured that no clergyman finds it a "trouble" to visit the sick. It is often the greatest help he has in his work. Connected with this mistake is another which is too common, and that is that the office of "the communion of the sick" is only intended for those who are at the point of death. Sick people very often have this feeling but it is not the idea of the Church that this office

should take the place of extreme unction. Yet that is what many of us seem to make it. It is surely often that if communicants in health are in the habit of receiving once a month or once a week, they should not receive any the less frequently because they are sick. If any difference were to be made they should rather receive the oftener. Truly the soul is afflicted as well as the body in times of sickness, and equally as much does it need food and nourishment for its strength and support. Let us not deprive the Church of the privilege of showing a Mother's tender care and love.

THE RISE OF DENOMINATIONALISM AFTER THE REFORMATION.

(By the Rev. J. B. Angell in the American Church S. S. Magazine for May)

That particular branch of the Catholic or Universal Church to which we belong, and which is known to us as the Protestant Episcopal Church in the United States of America, stands to-day, as she has always stood—in a unique position—a position which I think lends no little aid to her assumption and maintenance of the peculiar and commanding attitude she is now taking in the eyes of all thoughtful men. Allied by inheritance as well as by her doctrines and ritual to the Mother Church of England to which she owes her beginning as an organized body, she is yet independent of it. While careful in the preface to her Prayer Book to declare that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship, or further than local circumstances require, she also by that very Prayer Book asserts her independence of that Church to which she acknowledges so heavy a debt. She is no way bound further than she may—acting through her constitutional councils—choose to be; neither when these United States assumed independent sovereignty has she ever been. It will be seen at once from this how peculiarly powerful her position is. She has given up nothing of that which enables her to claim the rightful title of an Apostolic Church; the Episcopal succession has been preserved intact, the sacraments duly administered by lawfully ordained ministers; the incomparable liturgy—the growth of so many ages of spiritual thought and perception and aspiration—rendered always and everywhere in its integrity; and yet, on the other hand, she is entirely free from any suspicion that would justly attach to her were her ties to the Mother Church of such a nature that they included the acceptance of the governing principle of the union of Church and State as an integral part of her Constitution. She has, in short, all the historic prestige of the Church of England without the accompanying weakness of a dependence upon the secular power. It is this vital connection she has with all that is precious in the history of the past as it affects the Church of Christ, while at the same time preserving her freedom from all entangling alliances, that gives her the unique position of which I just now spoke. It is a position that constitutes a proud boast, and yet a mighty responsibility for those of us who are her members to-day. For to-day history is being made in religious matters as it has not been since the day when Luther nailed his theses to the gates of Wittenberg Cathedral and dared to mortal combat the hitherto unconquered power of Rome. The spirit of unrest—the spirit of the age—whichever you may choose to call it—is no spirit of rank infidelity, as some timorous minds are inclined to believe; it is one of unrest because of deepened conviction; it can no longer be soothed with a formula or satisfied by an 'enriched' liturgy; it demands to know the foundations of things; it wants to be certain of the basis of faith, and wants, moreover, to find that organization which embodies those in concrete form with the least admixture of any-

thing that may seem to demand credulity rather than faith, or to bind by a syllogism rather than the instincts of right reason, and, moreover, an organization which has stood the twin tests of time and experience. To achieve this coveted position of being not in name but in reality 'The Church' the various Christian bodies are eagerly striving. It is no use blinking the fact because we think it undignified—there is a strong competition among the various Christian bodies. They say that competition is the life of trade, and in one sense I think it is true of churches, and for this reason, because it makes them look to their principles rather than their accidents—to insist on essentials rather than non-essentials. It is in such a contest as this that all our church people are accustomed to claim a decided superiority—they regard that superiority too often as a matter of course rather than of well-sustained argument; they have heard it stated so constantly that they believe it, though they may not know why they do so except in the vaguest manner. My endeavor will be to show briefly that these claims are real and to be supported by those who claim to be well-instructed members of our communion—not so much by the direct proof of the truth of our own position as by showing that other great religious bodies with which we are daily brought into contact are readily traceable to human sources as the product of human brains; in one word, as machine-made, as opposed to the gradual growth of the Church of which we are members. Now this is not by any means the useless threshing out of old straw which some may think. Bear in mind, the tendency of which I have spoken, to find something stable and sure, and there is no better ground of stability than is to be found in historic proof. It is like searching a title—the error in the original grant vitiates the succeeding deeds, though they may be according to that part correct. A church that had its beginning three hundred years ago, and whose title deeds since that time are, according to the original deed of foundation, correct, is in no better condition if that original deed be based on a cardinal error. It is important to remember that I am not now discussing the *spiritual* side of such a church's work; only its *historic* side. Many Christian bodies have—to our shame be it said—done more for Christ's Kingdom than we, but on a *historic* basis they hold no position beside ourselves. It is, then, for us who have this advantage to know of it, and know all about it. Proof, not assertion, is what we want, and it is no small gain to us if we can show that in all essential particulars this Church of ours is *directly*

DESCENDED FROM APOSTOLIC TIMES.

There is a great deal more in an illustrious line of descent than many people would like to believe. The Master Himself, in one of His wise sayings, declared: "No man having drunk old wine straightway desireth new, for he saith the old is better," and no man having had the advantage of a liturgy that is Apostolic in its chief constituents, and of a ministry whose descent is unbroken, is, I think, going to change them for the newest form of church worship and government, though it be warranted the best fitted for this present year of grace. It is because of the advantages she has that this Church of ours is exercising this attractive force that she is to-day. A century ago, she was not only despised but suspected. Men could not believe that a religious body could hold the same doctrine and discipline as a powerful State Church and not hold her political views as well. But when they gradually discovered that such could be the case—that such a church could be a loyal daughter and yet an independent child—could begin a separate existence without any clash or jar of hostile discussion or doctrinal war—could, in a word, distinguish between the essential and the non-essential, the phenomenon began to attract their attention, and they began

to weigh the claims they had before thought unworthy of consideration. One proof of the effect of such attention is to be seen in the fact that bodies that were wont to denounce us as a half-way house to Rome are assuming those portions of our worship that seem to them most attractive, while in one case instituting in addition a mode of government having the same name as ours, but lacking the vital element of historic truth. These are the points that are going to help us with the thinking men of to-day—the fact of our having always worked under the duly appointed Constitution—how the Constitution of the Church is the New Testament—its best interpreters those who first worked under it. If we can show that our view is the same as theirs, it is a fair ground for assuming that we are right. This is our *defensive* position. But we have an offensive one as well, and that is to show, as I have before indicated, that those bodies which differ from us trace their method of interpretation to what is comparatively a very late date, and what is more, that those methods were more the results of the unavoidable circumstance in which their promulgators were placed than a real conviction of their being right. You will see at once that this narrows the field of our discussion. We deal not with essentials of faith, but with methods of organization, and, broadly speaking, it is in this that the main ground of differences lies, although with the Baptists the cause of division is mainly the interpretation of an article of that creed which they accept as well as ourselves. I say our differences lie not in

THE ESSENTIALS OF THE FAITH,

while Christian bodies use as their symbol the Apostles' Creed, there is, thank God, a ground of union. So far as doctrinal questions go, you can hear Calvinism preached in some of our pulpits, and the broadest theology in the nominally strictest denominations—*e. g.*, the Andover School has sprung from the Congregational body—so when you come down to the real points of variance, you will find them summed up mainly in

METHODS OF GOVERNMENT,

and perhaps the minor point of forms of worship, and for the proof of this it is only necessary to note that of the four points essential for union laid down by the House of Bishops in 1866, the only one that met with dissent was the one proclaiming the *Historic Episcopate* as the essential form of church government. If we so agree on this, all else would follow, for if a man accepts the creeds unhesitatingly, then his opinions about such points as predestination, election, conversion and the like remain merely as his *opinion*; they cannot be made matters of faith, for they are not, neither ever have been, embodied in any universal creed of the Universal Church. But in discussing our differences as to church government, we must be sure of our ground; and by going into the origin of the great Christian bodies that surround us, we can, I think, sustain our contention that their principles are modern in origin and were more often the result of force of circumstances than of innate conviction, and this applies also to the *doctrinal* position of the Baptists. To sustain this contention is to give an adequate reason for our standing aloof from other Christian bodies, and by so doing we shall also help to shoulder a part of that responsibility that is on us to-day—when men's minds are turned towards us—of giving a reason for the hope that is in us, not as Christians, but as Churchmen. We are not asked to defend the creed, but to define and defend our interpretation of

WHAT THE CHURCH IS.

This, I repeat, can be done by contrasting our own historical continuity with the recent rise of the governing principles of the great Christian bodies. Among these, *three* stand out prominently.

[To be continued.]

CORRESPONDENCE.

"SHALL SHINGWAUK BE CLOSED?"

To the Editor of the Church Guardian:

Sir,—With tingling cheeks, with a thrill of surprise and shame, and with a feeling of deep sorrow, I read the Rev. E. F. Wilson's letter anent the impending closing of the Shingwauk Home.

I am sadly afraid that there are many people who look upon this work merely as a "hobby" of Mr. Wilson's; they do not at all realize that such Divine enthusiasm has taken hold upon him as to render him unable to rest until he has done his life work, to which I firmly believe God had called him. Surely it is the Holy Spirit who has borne in upon Mr. Wilson's soul the words, "It is not the will of your Heavenly Father that one of these little ones should perish."

Let us rally around Mr. Wilson, and give him our money, our sympathy and our prayers. Let us thank God when we find in our Apostolic Church, Apostolic Faith and Apostolic work in the person of such a man. I would that such zeal and enthusiasm were contagious, and that thousands at this time—for now is the time—were smitten with this "Indian fever." Let us thank God when we find a man or a woman who, in the spirit of self-abnegation, is praying, working, struggling and suffering, and who, under it all, courageously says: "This one thing I do." Yes, and let us come to Mr. Wilson's help, lest the Master say to us, "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to Me."

Thank God that our Church in Canada is beginning to awake to her privileges and responsibilities. Yet it is sad to look over the Diocesan offertories, and to see how very little is being done for either Home or Foreign Missionary work. Let every congregation and every Sunday school increase its Missionary offerings; let us all make systematic and persistent efforts to swell the treasury of our "Board of Missions," and sweep away the burning shame of the pathetic cry that Mr. Wilson's utters, "The Mission Board will not help me!"

Perhaps if Mr. Wilson's sad letter will not arouse the Church, perhaps if my own poor words are deemed an intrusion, perhaps the following words from an appreciative editorial in *The Mail*, of about three years since, will sting us into action. God grant that they may send us to our knees, to our pockets, to the Harvest Field, in the Name of the Father and of the Son and of the Holy Ghost.

The following is the excerpt:—

"It is very curious that the Church of England, which in England contributes in a princely manner to Missions both at home and abroad, should in this country give much less in proportion to its strength than any other Christian body towards the spread of the Gospel among the heathen of this and other lands. One is at a loss to account for this, unless indeed it be that the Canadian Church has for so long received of the bounty of the Church in England that it has come to regard itself rather as an object of charity than as a source from which liberal gifts should come. The Church of England has among its members some of the wealthiest men in Canada, and it has a tremendous membership of people who may be described as in comfortable circumstances. From such a source it should derive a large revenue for mission purposes. That it requires such a revenue no one can deny."

"An object of charity!" Stinging words. Yet, "faithful are the wounds of a friend." True, the Church is doing more than she did a few years ago. Yet, she is only "playing at Missions" as yet. Oh, let every baptized believer, who should, in some sense, be a missionary, heed the great Shepherd's voice, "Lovest thou Me? Feed my Sheep. Lovest thou Me? Feed my Lambs."

I pray that our dear brother's heart may be cheered in the work for which he has for so long laboured and suffered, by the Church arousing herself and saying, "You shall not close even a part of your Homes; here are the funds." Amen.

"O'er all Earth's broad domain,
On our Canadian shore,
We see Thy finger pointing plain
To each wide open door;
And if we turn our eyes away,
Lord, wilt Thou own us in that day?"

Baptize with holy fire
Each heart before Thee now!
Kindle fresh zeal and new desire;
With life our soul's endow;
Then shall Thy Church arise and shine,
And Earth rejoice in power Divine."

Yours, etc.,

W. J. TAYLOR.

St. James Rectory, St. Mary's, Sept. 26, 1890.

TO OUR SUBSCRIBERS.

We are obliged again to make an urgent appeal to our Subscribers to pay up arrears. Some of them now owe for years: others only for a year or two. The amount, small in each case, reaches a sum sufficient to impede us in our work; and renders the service done to The Church in continuing the publication of the CHURCH GUARDIAN, without remuneration to the Editor, more burdensome than it need be. Some subscribers too, (we regret to say) after receiving the paper for several years, now strive by all manner of excuses to escape payment. But we must and shall insist on payment of arrears before any order for discontinuance will be obeyed.

But more than this, may we not ask that all who really desire that there should be an impartial and sound Church paper maintained, —free from extremes and reflecting we believe the true principles of The Church as we are assured the GUARDIAN has done and does—will take interest enough in it to endeavor to secure new subscribers; and that those who have business announcements to make will favor us with their advertisements? Were the matter merely a *personal* one—that is were the GUARDIAN carried on for mere *personal* benefit—we would make no such appeal as this. Amid a multitude of other engagements—public and private—and whilst engaged in an arduous and exacting profession, the Editor has employed time which should have gone to recreation and rest in carrying on this distinctly *Church* work; and we hope that more than in the past we may have the hearty support and influence of Clergy and Laity.

MANY plausible attacks upon the Christian creed are due to the inadequate methods of its professed interpreters. Fragments of doctrine torn from their context and deprived of their due proportions, are brandished in the eyes of men by well meaning but ignorant apologists as containing the sum total of the Christian faith, with the lamentable consequence that even earnest seekers after truth, and much more its unearnest and merely factious adversaries, mislead themselves and others into thinking Christianity discredited, when in reality they have all along been criticizing its caricature. Such men need reminding that Christianity is greater than its isolated interpreters or misinterpreters in any age; that in the course of its long history it has accumulated answers to many an objection which they in their ignorance think new; and that, in the confidence of its universal mission and the memory of its many victories, it still claims to be sympathetic, adequate, adaptable to the problems and perplexities of each successive age.—*Rev. J. R. Illingsworth.*

The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

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

Address Correspondence and Communications to
the Editor, P.O. Box 504. Exchanges to P.O.
Box 1968. For Business announcements
See page 12.

DECISIONS REGARDING NEWSPAPERS.

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

CALENDAR FOR OCTOBER.

- Oct. 5th—18th Sunday after Trinity.
 " 12th—19th Sunday after Trinity.
 [Notice of St. Luke]
 " 18th—St. Luke, Evangelist.
 " 19th—20th Sunday after Trinity.
 " 26th—21st Sunday after Trinity. Notice
 of St. Simon and St. Jude
 A. & M. Athan. Creed.

THE PULPIT.

To the statement frequently made by the secular press, that the pulpit has lost its power and that, at the present time, there are few great preachers, the answer may emphatically be made that the charge is not true. Great men are few and far between in any age, and in any class. And it can very safely be said, that the great preachers are, surely, as numerous to-day as great lawyers, physicians, surgeons, or statesmen. Perhaps the last named has the minimum of representatives. Yet it is true that the pulpit is not using the fulness of its inherent power in directing and moulding the social and political life of the people. Half a century ago, it was the oracle and exponent of every true element and aspiration in public and private life. In the passage of time some of these elements have been eliminated by the marvellous development of the press. This has flooded, with numerous and cheap publications, every avenue of social, moral and political life. The wide limits of the pulpit's power have thus been circumscribed, and it is thrown back upon what is considered to be its original basis as a purely religious organ, having only the duty reserved of teaching religious doctrine, and duty; and as to the results of these, to be 'hands off' of business principles and political management. These are things separate and apart, in public estimation. If its enunciations strikes rather sharply on some one's peculiar weaknesses, the rebuff is given, with something of heat, that, 'business is business,' or, 'religion has nothing to do with politics.' Hence, the dependence of the 'preacher' on the good-will and support of his 'audience,' tends to 'temper the wind to the shorn lamb,' and results in timidity in the magnifying of his office as one

commissioned to attack and severely deal with violations of moral, social, and religious principles, wherever they are at work. This is one element of weakness, and connected with it, and growing out of the seeming necessity for attracting and pleasing the hearers, is the trend toward religious sensationalism in various forms, which is the last resort for fame or notoriety with weak men, and men who look upon the ministry as simply a 'craft by which they get a living.'

Admit that religion has nothing to do with politics or business principles; there yet remains the indisputable fact, that religion, and its mouthpiece, the pulpit, has a great deal to do with those moral principles, and that social character on which business men and politicians are accustomed to ply their motives and depend for success in their schemes. This is the more necessary because men are apt to educate themselves into a strange duality of character which destroys, utterly, all moral power. The idea that a man's private or religious character is a thing entirely apart from his business or political life, and that the things which would shame and disgrace his private or religious character, are sinless and pure in trade or partnership, is a most horrible and deadly conception. Here is a feature of human life with which the pulpit, if true to itself, must deal squarely and boldly. It must maintain we are not Christians unless the Christian law controls the whole life—not a portion of it only. More than that, it ought to maintain that if the devil gets one part of this dual nature, he will surely have the whole man in his possession. A falsehood by the fireside, and a falsehood in business, a fraud in private life and a fraud in partisanship, are one and the same thing. The tradesman should be taught that 'moral responsibility is not over when goods are passed across the counter, but must extend to the condition on which these goods were made and sold—to inflated price, under pay and over work. And the politician should be taught that fidelity to official position involves honest and intelligent inquiry as to the merits of measures and men, and the most determined hostility to all corruption, no matter on which side it is attempted; and a single hearted, or rather God fearing resolve to support the right, as each may be able to know the right. "Men who are altogether moral and without reproach in business and social life, encourage and participate in political methods whose dishonesty and immorality are open to the world. Partisanship has gone so far that principle has ceased to be the rule of party government, and policy alone is the test of political measures. The false motto, 'all is fair in war,' has by the strikingly correct analogy of war with statecraft, as now practiced, come to be the regulating principle of politics. The old idea that 'righteousness exalteth a people,' has grown obsolete and inapplicable to our sharper practice. Instead, we have tacitly given in to the practical theory that 'chicanery exalteth a party.' We agree with the *New York Churchman*:

'We believe that if the pulpit were bravely to show the present fact of corruption, the inevitable consequences that must follow in its train, and the fact that no gang of political hucksters could corrupt city, state or nation without the passive support of the great body of good citizens, indignant virtue would rise up and put the agents of corruption to speedy flight. It is often said that the press is all-powerful and that the influence of the pulpit has decayed. The press is not omnipotent, for it is divided; part of it is corrupt, and another part pure and meritorious. The pulpit is feeble only because the pulpit does not begin to guess its own power.

'Let the pulpit bravely do its duty, and it will find itself as powerful for good as it ever was. Let this be done all along the line and it will effect a reform which the press, with all its power, cannot compel.'—*Church Year*.

GIVING—WORK.

That beautiful incident of the widow casting in her two mites into the treasury in the temple is a precious legacy to the Christian Church. From the remark of our Lord that she had given more than they all, we are permitted rightly to judge that the rich men who cast in of their superfluity gave without self sacrifice, and with self-consciousness, 'to be seen of men.' Evidently, He who is a searcher and discernor of hearts, weighs the motive with which a man bestows a gift. While there are those who hold that gifts to God without the right motive are of no avail in carrying on His work among men, yet it would be an assumption for the human intellect to decide such a question. But certainly the story of the mites is a very solemn warning to those who have an over abundance of this world's goods both in respect to their motives and responsibility, and shows that the approval of the Lord of all is infinitely better than the tinkling brass of the world's transient adulation. On the other hand, it is full of gracious comfort and encouragement to those who have little to give, and the limitations and obscurity of whose lot furnish few opportunities to do. God's measure differs from man's. It is not the quantity compared with what others give; but the *quantity with respect to ability*. Though the world notices not the kindly act of love and self sacrifice of the lowly and the poor, yet they are very precious in the Saviour's sight, and are laid up among the permanent treasures of the kingdom of God. This blessed truth ought to be a perpetual support and stimulus to the everyday workers in our Lord's vineyard. The least act of service, of self-denial, aflame with the love of Christ, not only receives the commendation of the divine Master, but makes the path of duty the path of glory. Such an one is careless of the world's praise, because he learns the danger that lies in praise, of turning the heart to rest in the outward rather than in the sure things of God.

Another truth suggested by this incident much needed amid the din and bustle of our present high pressure methods of life is the unrecognized fact that real moral progress lies in obscure and insignificant sources, rather than in the blare of trumpets. This simple act of the poor widow would never have been known but for His notice, by which it has become a spiritual force for good, unlocking hearts and purses down through the ages, and to the outer bounds of the Christian world. There have been doubtless innumerable similar instances of quiet devotion without self-consciousness which have not had any perceptible power among men, but we may be sure they do not die without effect. In the spiritual kingdom nothing is ever lost. The Master's eye watches with careful love the heart and deed of every humble, sincere soul, and they are lovingly treasured up, and though the world rushes past, in the aggregate they become the life blood and irresistible spiritual energy of the Christian Faith and the Christian Church. It is not the noise and demonstration of the self-confident and self-seeking, riding on the top waves, cheered by the popular hosannas, who work out permanent results, raise men to higher things, and make life worth more. The real levers that are moving the world are the ideas of thinkers, searchers after truth, absorbed in their work, careless of applause; and the accumulations of the unnoticed and unheralded toilers the world over, who have no reward but the gracious sweetness of work itself. Familiar as is the truth that it is the little things together that make the great things, yet we do not bring it home to the practical life to become a joyful spring of energy in daily drudgery. Much more does it give heart and courage to the workers for

Christ. Drop a pebble on the quiet bosom of the ocean, and the circling wavelets soon die away, leaving the same placid surface, but the pebble has moved every particle of water to the depth and breadth of the ocean. So a kind word, a loving deed, a sincere unspoken prayer, though apparently making no impression, lives evermore, carrying its undying benison to the limits of the spiritual kingdom.—*Church News.*

THE ESSENTIALS OF CHRISTIANITY IN PUBLIC SCHOOLS.

In his address at the Diocesan Convention, the Bishop of Long Island discusses the matter of education in our public schools, with characteristic force and ability. A method of teaching which has no religious and moral basis is so one-sided and defective, and so contrary to the genius of our institutions, that he predicts a reaction against it. The nation was not conceived and born in atheism or paganism, and the Christian intelligence of the nation will not suffer it to assume any such shaping. Such shaping is abnormal and contradictory, and the tendency in that direction is sure to call out an earnest and vigorous protest on the part of Christian people at large.

As preliminary to that turn in the tide, which will set toward religion and not away from it, the Bishop says that public opinion must be taught to discriminate between essential Christianity and denominational Christianity. This is a matter of great consequence. It is out of the question that denominational Christianity of any sort shall be taught in our public schools. Multitudes of Christian people not only take no interest in it, but they will agree with the Bishop that it is the denominational which has so largely sacrificed the essential in connection with the schools. The shadow, so to speak, has expelled the substance, and we are presented with the unique spectacle of a Christian nation which must say nothing about Christianity in the public teaching of its children, because it has been appropriated by so many sects of Christian people. 'That our schools should be threatened with practical paganism because of sect indifference, or sect jealousies, or sect disagreements, is the open scandal of religion in this land.'

But what are the essentials of Christianity which may be taught in our public schools, and which may be agreed upon in common? That is the question to which the Bishop addresses himself, and he calls attention to one answer which has been given by the Presbyterian Synod of the state of New York, while he ventures to suggest another. The Synod would recommend for its scheme of teaching in the public schools: The existence of a personal God; the responsibility of every human soul as made in the image of God, after the power of an endless life; and the reality of a future spiritual state beyond the grave, in which every soul shall give account of itself to God, and shall reap that which he has sown.'

Now it strikes one at a glance that for several reasons here is a way of putting things which the Christian public would never agree upon, as they might be put in a score of ways which it would never agree upon. It is not that anything is untrue in this scheme of teaching, or that it does not have to do with truths of the most serious consequence. But somehow it is not the thing, just as an unfitting garment is not the thing, and as so many garments may so easily fail for one cause or another. The Bishop, for instance, calls attention to the fact that in this scheme there is no allusion to Christianity, nothing which rises above the conception of natural religion, and nothing which may not be included in the limits of deistic worship and deistic morality. The question is about the

Christian religion and about Christian teaching for the young, as it surely ought to be at the hands of a Christian nation. What then, 'with all deference to the wisdom of the very influential synod' spoken of, would the Bishop venture to offer as a substitute? What but the Apostles' Creed, the Lord's Prayer and the Ten Commandments? That seems to hit it exactly. That seems the precise thing, which is neither too full here nor pinched and uncomfortable there. It is not too much or too little, too inclusive or too exclusive, too abstract or too ample, too much above the young nor at all below them or apart from them. It is not probable that if for the next fifty years the wisest heads in any or all denominations should occupy themselves in devising the most suitable scheme of Christian truth to be taught in our public schools they would strike the average unprejudiced mind with anything like the appropriateness of this proposed substitute. One does not have to read laborious treatises and weary his brain with thinking before arriving at a conclusion in the matter. The thing is no sooner mentioned than one cries out instinctively: 'That's it; that's it, exactly!'

The Bishop enumerates the advantages of making the Apostles' Creed, the Lord's Prayer and the Ten Commandments, the scheme of religious instruction in our public schools. They are:

1. It is characteristically Christian.
2. It is absolutely non-sectarian.
3. It has had the undoubted consensus of all Christians from the days of the primitive and undivided Church.
4. It comprehends all the fundamental elements of Christianity that have entered into the formation of modern civilization, and especially of the Christians of this country.

5. It also has the merit of brevity and simplicity, and because of those qualities can be easily learned and easily held in the memory. If a Christian and not merely deistic basis of national morality is to be provided for our schools, nothing less than what it contains can be satisfactory to the great majority of Christian people.

The Bishop acknowledges that this scheme may encounter the grave objection that in the present environment it is not workable, and that many will refuse to take any steps beyond the elementary truths of natural religion. He acknowledges even more than this, but it makes no less certain that no other conceivable scheme would have so many and great advantages, and would be fruitful of such excellent results.—*Living Church.*

READING.

It is a very serious question what our young people are reading. The books a boy or girl is reading have a vast deal to do with his or her future mental and moral character, for good or bad. Unhappily, the outlook is not promising. Never before was reading matter so cheap and universal; and never before were there such floods of utter trash, worse than useless, poured upon a suffering people. It is a question whether for real moral and intellectual stamina the world was not better off a hundred years ago without such oceans of reading matter. Do our young people ever hear of such books as the Vicar of Wakefield, Paul and Virginia, or any of the English classics whose thought and literary character have stood the test of time? Do they ever pick up Addison or any of the standard literature, elevated in tone and strengthening to the mental and moral fibre? Do they read history, biography and travels? As a rule, these are all overslaughed by the mass of intellectual slush streaming from thousands of printing presses. Between the daily papers, the story weeklies, the wishy washy magazines and the shoals of stuff written

by bohemians and sentimental girls, there is no time or place left for reading anything of sterling and permanent value. Only here and there are the elect ones who have the proper guidance or the natural taste to pass them by. The prospects for the coming generation in the way of intellectual vigor are not encouraging. Even not taking into account books of an immoral tendency, the evil of too much of what is called literature is sufficient to cause alarm. The right place to stem the tide is in the home life; but unfortunately there are too many parents whose literary horizon is bounded by the Sunday paper, or bazaar of fashion. The educators in our higher institutions are our chief dependence in keeping alive a sure intellectual taste, but they can reach only a few. Teachers in all grades of schools and the clergy can do much. In a practical way the clergy in their pastoral visiting could do some efficient work in this direction by making it a point to find out what the young people in the families are reading, to show an interest in it that will gain their confidence, and to give them hints and suggestions as to the value of books, and by judicious counsel and direction lead them into the paths of a purer and nobler literature.

The fact is, reading has more to do not only with our happiness, but with the making up of our lives than we usually recognize. Great men almost universally attribute the inspiration of their best work to thought derived from books. Just as it makes all the difference in the world to a young person whether his life associations are with right-minded persons of pure and elevated tone of thought and morals, or with the vicious and depraved, so it is just the same whether the books he reads are right and good and upbuilding, or of the kind that pollute the imagination and enfeeble the intellect. It certainly is a blessing that few people fairly estimate that we can have direct communion with the grandest minds and the greatest men the world has known. It ought to be an inspiration, as it is to some men, that we can converse with, and take into our minds the thoughts of, such men as Plato, St. Augustine and Shakespeare. And since the noblest monuments of literature and the productions of the loftiest minds are so easy of access, it is sad and disheartening to think how many precious hours are wasted, how many lives made empty, or worse yet, dragged down into the filth by vapid and degrading books. This companionship with men of genius and intellectual strength which we may attain through the printed page, suggests a higher thought. If it be a privilege of higher value to listen to Socrates, it is worth a great deal more to listen to St. Paul; and when we remember that while we are reading him we are in contact not merely with the thoughts of St. Paul, but with the thoughts of God, one would think that men would spend their nights and days reading the Bible. Although many persons do not read the Bible, and some that do, fail to get what it really has for them, yet the thoughts of God in his revealed Word are the source and foundation of all that is best in the life of the individual, of society and the nation. And in spite of the higher criticism, the attacks of infidels and the neglect of the thoughtless and indifferent, all the books ever printed could not make up for the Bible in furnishing light in darkness, strength in weakness, comfort in trouble, satisfying rest in the present, secure hope for the future, and in enriching life with its true meaning and destiny.—*Church News.*

NOTICE.

SUBSCRIBERS would very much oblige the Proprietor by PROMPT REMITTANCE of Subscriptions due; accompanied with *Renewal* order

The label on each paper shows the date to which subscription has been paid.

FAMILY DEPARTMENT.

MORNING THOUGHTS.

I know not in my ignorance
 What I should ask, or plead;
 But God looks over all the day,
 And knows what I shall need.

He knows;—and knowing, He provides,
 As does a parent kind,
 For every want, and every state
 Of body, heart, and mind.

There will not be a single task,
 But He will help me do;
 Nor can one sore temptation come,
 But He will bear me through.

The coming, as the present want,
 He will not fail to see;
 Nor can I be in any place
 Where He is not with me.

And so I leave all things to Him,
 Fully assured that He,
 In love and wisdom infinite,
 Will plan and think of me.

He to Himself my heart, my thoughts,
 My smallest task doth raise;
 And sends me cheerful to the work
 Of new and untried days.

—F. H. Marr, in the Parish Visitor.

HYMN FOR TEACHERS.

By the Rev. S. J. Stone, M.A.

Thou who hast charged Thine elder sons,
 In Thy great Church's school,
 To teach and tend Thy little ones,
 And in wise love to rule,
 Here may they loyal witness bear,
 As those whom Thou hast sent,
 By love inspired, kept pure by prayer,
 Made strong by sacrament.

Teacher of teachers, only Guide,
 True learning's only spring,
 O Holy Ghost, with each abide,
 All truth interpreting;
 From light to light of mind and soul,
 And pure devoted will,
 Lead on Thy learners to the goal
 Of wisdom's holy hill.

Lead on, O Lord—Love, Grace and Might—
 Lead on through toil and prayer;
 So worship shall make light,
 And hope ennoble care;
 So they, adoring while they toil,
 Their guerdon may foresee,
 When at Thy feet they lay the spoil
 Of souls they trained for Thee. Amen.

THE BLISS BOYS.

After a long and expensive illness Mr. Bliss died, leaving a widow and five children. It was found after all the bills were paid, that there was no money left, and consequently Mrs. Bliss felt that she had been plunged into the very depths of misery. Her oldest child was a lovely but frail and almost helpless daughter of nineteen years. Her youngest was a daughter too, a beautiful golden-haired child of five. The other three were sons, aged respectively thirteen, fifteen and seventeen.

'What shall I do?' Mrs. Bliss asked herself despairingly, 'what shall I do?'

The prospect was dark indeed. The brooding sorrow of the grave on the hillside, the home gone, the purse empty. Bertha, the invalid must be tenderly cared for as heretofore. Baby Bessie needed constant thought and care. As for the boys, they must go on with their education, at least so their mother thought. Uncle Simon Bliss, a close fist'd bachelor,

called upon the family one evening when they were all at home.

'Hiram has left things in a sad muddle, I heard?' he said, questioningly.

'We have nothing,' the widow replied sadly, 'we will be obliged to give up our home,' and tears rolled down her cheeks.

'You wouldn't want to go to Cape Cod, would you?' Uncle Simon asked.

'To Cape Cod! For what?' Mrs. Bliss spoke in surprise.

'I own a house there, not much of a house, but you're welcome to it if you want it, and there's land, too, nearly three acres, poor stuff, but perhaps the boys could manage to raise something on it.'

'Do you mean that we can have the house and land?' asked Roger, the eldest boy, eagerly.

'Certainly, and 'tisn't much of a gift either,' and he laughed softly, thinking of the old unsightly marsh, which he considered 'not worth shucks.'

Roger clapped his hands.

'We'll take it, won't we, mother?'

'If you think best, my son, but how will we get to Cape Cod? We can't walk there.'

'I'll pay all expenses,' said Uncle Simon, 'and if the boys should get rich they can refund the money.'

He laughed as he said this as if it were a great joke, but Mrs. Bliss sighed, the present poverty was too overwhelming to be hopeful of future wealth. Still she thanked Uncle Simon for his kindness, and two weeks later she and her children were in the little house at Cape Cod. The latter had not been used for some years, so there was plenty to do, and discouraging work it was. But the boys were hopeful, cheering their mother as they worked faithfully. Fires were built to purify the house, and it was thoroughly cleansed from top to bottom. It looked very pleasant and home-like when the carpets were down and the pictures hung and a part of the dear old furniture which they had brought from home arranged. The location was wholesome, too, and the view pleasant. A quarter of a mile from the house was the "land" Uncle Simon had given them. Mrs. Bliss viewed it with tears in her eyes.

'It isn't worth a red cent,' she said. 'O, how could Simon have deceived us so?'

'Cheer up, mother, it is good for something I am sure, we can raise cranberries on it,' said Roger.

'What do you know about raising cranberries?'

'Not much, but I have heard Professor Austin explaining the culture, and I can learn how to raise them,' hopefully.

'And I can help,' said Sidney, the second boy.

'So can I,' said Frank, the youngest.

The boys went to work in earnest. They first had a long talk with a gentleman who owned a large and remunerative cranberry patch about a mile from their "land." Then they began their operations. A trio of weak boys would have been discouraged at the outset—not so the Bliss boys. They thought of their sorrowing, depressed mother, not over strong, their invalid sister, sweet Bertha, and darling Baby Bess, and they felt that all of these were clinging to them, the "men of the house." Their land was an unsightly marsh nearly covered with a tangle of wild bushes. Roger, who had begun studying civil engineering, measured an acre of this land and began work upon it. First there was the burning of bushes. They thought it great fun at first, but the fun departed after a few days, and there was left only duty to spur them on. Three very smutty, tired boys went home every night to supper, but they always met with a warm welcome, for they carried cheer with them. Dinah, the maid-of-all-work, whom they had brought with them from their old home, declared:

"Does one good jess to look at dem boys wid dare shiny faces, bless 'em!"

At last when the bushes had all been burned, the boys began their second task, the removing of stumps and roots. This was harder work than the "burning," but they accomplished it. Next all the sod had to be cut and turned over, a back-breaking labor which they could not accomplish unaided. But where was the money to pay for the hired labor? Their mother had several hundred dollars received from the sale of their best furniture, but they dared not ask her to use any of it on the "bog" it must pay the running expenses of the house. But the boys each had a little money of their own received from the sale of cherished articles, Roger's bicycle, Sidney's encyclopedia, and Frank's dog. This they resolved to use as it was needed. They hired some stout boys and a man to help, and thus strengthened began turning the sod. After this was done they covered the rich loam which they had turned up with sand to the depth of five inches. Long before this was accomplished they had been obliged to rub each other's backs "to keep them from cracking in two," Roger said laughing. Day by day their little hoard melted, but they kept up bravely, believing that for all this labor they would be rewarded. Then there was a dyke to build all around the marsh, and ditches to dig inside of the dyke and across the marsh. When the ground was ready for planting the boys were jubilant. Roger's money was gone; it took Sidney's to pay for the cranberry plants and for some help in sowing and harrowing them. Then there was not much to do except to flood the meadow during the cold weather to keep the plants from freezing. When spring came the boys began preparing the second acre of bog, burning the brush and uprooting the stumps. When this was done they stopped work then, for there was only Frank's money left, and that was too small a sum for big undertakings. By the time the third and last acre was burned and uprooted it was September. As there was nothing more the boys could do to their own land without money, they hired out to pick cranberries for a man a mile away. Cranberry picking is tiresome work, and I must confess that the boys grew so weary at times that they felt tempted to give up trying to earn money in that way, but fortunately they did not yield to the temptation. Roger averaged two hundred quarts a day and Sidney picked about one hundred and fifty, Frank not quite reaching the latter number. Cranberry picking lasts about six weeks, and at the end of that time the boys had quite a nice sum of money. They used this the next summer in hiring help to aid them in preparing the land and planting the cranberries. The months and years flew by, the cranberry marsh was in its third year of growth.

"The money will come now, I know it, I know it," said Roger exultingly, and when Mr. Hawes, the owner of the upper marsh, came down he went with the other boys to see it.

"What is it worth, Mr. Hawes?" Roger asked.

Mr. Hawes looked about him thoughtfully and critically.

"I should say," he said slowly, "that it's worth a thousand dollars an acre."

"A thousand dollars!" exclaimed Roger.

"A thousand dollars!" echoed Sydney.

"A thousand dollars!" said Frank in a sort of dazed surprise.

"A thousand dollars," repeated Mr. Hawes with decision, "and you have three acres, three thousand dollars, my boys, my brave boys. Let me congratulate you," and he grasped three hands warmly while his eyes grew misty.

As for the boys they laughed and cried, and then went home to tell the good news, and the folks at home laughed and cried too, and Dinah said:

'I allus knew dem boys ud do sunipin, I done tole you all so.'

When cranberry picking was over that fall, Uncle Simon received a letter enclosing a check. He read the letter and looked at the check, the latter to pay for the money lent for travelling expenses.

'Well, I do declare, if this don't beat the Jews,' he said, 'the money and the interest, too, and an invitation to visit them. Well, well, they're plucky boys.'

And that very day Uncle Simon made a will but the boys do not know it. Some day they will inherit a good many thousands, meanwhile in cheerful industry they are making themselves worthy of the good things which are in store for them.—*Christian at Work*.

"CAN THE LIKE OF US GET IN."

Coming rather late one stormy afternoon in November, to the place where a children's service was to be held, I was surprised to find a group of little ones standing outside of the door in the heavy rain, apparently waiting for something. They were strangers to me, but, as I came up, three of them ran to me, asking eagerly, "Is there anything to pay to get in?"

"Nothing, dear children," I said; and in the three ran at once.

But two little ragged ones, with bare feet, still lingered outside, till one of them shyly asked me, "Can the like of us get in?"

Glad was I to be able to say, "Oh, yes; all are welcome," and we went in together.

But I had learned a lesson from the children, which I hope I shall never forget. They had all been invited to come. They were cold and weary outside, and wanted to get in. The door was open, and a kind welcome waited them inside. They kept themselves out by thinking the invitation could not be meant for them—that they were not fit to come in. Here, then, is my lesson: God has, in his infinite love, provided a rich feast, to which He freely and fully invites all. Before God could give you and me—guilty sinners—this full and free invitation, His only begotten Son had to suffer and to die in the sinner's stead, in order that He might take away the mighty barrier of guilt that blocked up our way to heaven.

Jesus then wants you to come. The Father is waiting to welcome you. He is not willing that any should perish, but that all should come to him and live. The Holy Ghost saith, 'To day, if we will hear his voice harden not your heart.' And God's messengers are sent out to say, 'Whosoever will, let him come. That means you; you will never get a fuller invitation.'

Don't think the invitation is not for 'the like of you.' The 'like of you' may come in. Jesus came not to call the righteous, but sinners to repentance, Mat. ix, 13; and he has declared, 'Him that cometh to me I will in no wise cast out, John vi 37.—*Churchman*.

The trouble we suspect scarce'y ever comes. How much pain the evils cost us that have never happened.

If thou seek this or that, and would be here or there, the better to enjoy thine own profit and pleasure, thou shall never be at peace, nor free from trouble of mind. For in every case somewhat will be wanting, and in every place there will be some one to cross thee.—*Thomas A. Kempis*.

LIFE'S MISTAKES.

There are often fourteen of them. Most people would say, if they told the truth, that there is no limit to the mistakes of life; that they are like drops in the ocean, or the sands on the shore in number; but it is as well to be accurate. Here, then, are fourteen great mistakes:

It is a great mistake to set up our standard of right and wrong, and judge people accordingly.

To measure the enjoyment of others by our own.

To expect uniformity of opinion in this world.

To look for judgment and experience in youth.

To endeavor to mould all dispositions alike.

Not to yield to immaterial trifles.

Not to look for perfection in our own actions.

To worry ourselves and others with what cannot be remedied.

Not to alleviate all that needs alleviation as far as lies in our power.

Not to make allowance for the infirmities of others.

To consider everything impossible that we cannot perform.

To expect to be able to understand everything.

The greatest of mistakes is to live for time alone, when any moment may launch us into eternity.

SUFFERING—like the rocks that interfere with the roll of the sea, flash out the white that glorifies and intensifies the whole.—*GEORGE McDONALD*



ORGANIST
SEEKS RE-ENGAGEMENT IN
Episcopal Church. Good Choir trainer.
Address
"ORGANIST,"
Box 884, Montreal.

St. Peter's Sewing Society,
SURPLICES,.....from \$3.00 each
SILK STOLES... " \$2.50 each
ALTAR LINENS, " \$3.00 complete set.
FRONTALS, BURSSES, VEILS,
&c., to order.

Address
"SECRETARY,"
Box 227, Charlottetown, P.E.I.
17 3m

THE CONFRATERNITY
OF THE
Blessed Sacrament

THE REV. T. H. HUNT, Provincial Secretary of C. B. S., for Canada, will forward information concerning objects, rules, &c. Address, 17-5 Box 240, Charlottetown, P.E.I.

ROOFING.

GUM-ELASTIC ROOFING FELT costs only \$2.00 per 100 square feet. Makes a good roof for years, and anyone can put it on. Send stamp for sample and full particulars.

GUM ELASTIC ROOFING Co.,
39 & 41 WEST BROADWAY, NEW YORK.
Local Agents Wanted,
13-4

MISS MACHIN'S SCHOOL
For the Board and Education of Young Ladies.
Situation pleasant and healthful. Course of Study liberal and thorough.
No. 8 HEBERT STREET, Quebec.
Prospectus sent on application. 7-5

THE CHRISTIAN
MARRIAGE LAW DEFENCE
ASSOCIATION.

IN CONNECTION WITH THE CHURCH OF ENGLAND IN CANADA.)

PATRON:
The Most Rev. the Metropolitan of Canada.

HON. SEC.-TREAS.
L. H. Davidson, Esq., M.A., D.C.L. Montreal.

This Society was formed at the last Provincial Synod, to uphold the law of the Church and assist in distributing literature explanatory thereof. Membership fee only nominal, viz., 25 cents. Subscriptions from clergy and laity may be sent to the Hon. Secretary-Treasurer.

WHAT IS MODERN ROMANISM
BY
THE BISHOP OF SPRINGFIELD
(The Right Rev. Geo. F. Seymour, D.D., LL.D.)
A Consideration of such portions of Holy Scripture as have alleged bearings on the claims of Modern Rome.

Should be Read by Everyone.
Cloth, pp. 135..... 75c.
Mail 80c, exclusive of duty.
THE YOUNG CHURCHMAN CO
Milwaukee.
Or this office. If ordering direct please mention this paper.

TREASURES FOR TEACHERS.
For School Music Teachers:
SONG MANUAL. Books 1, 30c. \$3 per doz.; 2, 40c. \$4.20 per doz.; 3, 50c. \$5.50 per doz.
Complete Course in Music Reading.

UNITED VOICES. Song collection. 50c., \$4.50 per doz. (all by L. O. Emerson.)

For High Schools:
SONG GREETING. By L. O. Emerson. 60c., \$6 doz. n. A good book with the best of music.

For Piano Teachers and their Pupils:
Young Players' Popular Collection, 51 pieces.
Young People's Classics, 52 pieces.
Popular Dance Collection, 68 pieces.
Easy Music. \$1 each.

Fairy Fingers, 30 pieces.
Classical Pianist, 42 pieces.
Piano Classics. Vol. 1. 41 pieces.
Piano Classics. Vol. 2. 31 pieces.
Sabbath Day Music. 88 pieces.
Classic 4-hand Collection. 19 Duets.
Operatic Piano Collection. 19 Operas.
Medium Difficulty. Each \$1.

CHOIR LEADERS use large quantities of our OCTAVO MUSIC. 700 different Sacred and Secular Selections, Glee, Quartets, Anthems, &c., &c. Price generally not more than 6 to 8 cents per copy, and a few times buy enough for a society or choir. Send for Lists.

Books and Music mailed for Retail Price.
OLIVER DITSON COMPANY,
Boston.
C. H. Ditson & Co., 247 Broadway, N. Y.
J. E. Ditson & Co., 1228 Chestnut st., Phila.

Thos. Whittaker,
2 AND 3 BIBLE HOUSE,
NEW YORK.

NEW BOOKS

THE WORLD AND THE MAN,
By Right Rev. Hugh Miller Thomson. The Baldwin Lectures for 1890; 12 mo. cloth; \$1.25. Just out.
A series of brilliant lectures. The book is unusually vigorous and refreshing.

GOD INCARNATE—THE BISHOP
PADDOCK LECTURES, by Right Rev. H. T. Kingston, D.D., Bishop Coadjutor of Fredericton. Cloth, \$2. A work most highly commended in several reviews, and manifesting deep learning.

HISTORY OF THE AMERICAN
EPISCOPAL CHURCH.—From the planting of the Colonies to the end of the Civil War.—By Rev. S. D. McConnell, D.D., Rector St. Stephen's Church, Philadelphia. Cloth, \$2.
A book full of interest, and written in a most attractive and readable style.

ON ROMANISM—THREE ARTICLES.—By Rev. Jas. Henry Hopkins, S.T.D. With a useful index. 12 mo. cloth, \$1.
Entertaining reading without a dull line. Churchman N.Y. An amazingly brilliant book. *The Independent*.

TRINITY COLLEGE SCHOOL,
PORT HOPE,
WILL REOPEN AFTER THE SUMMER HOLIDAYS, ON
Thursday, Sept. 11th, 1890.

For copies of the Calendar and forms of application for admission, apply to the
REV. C. S. BETHUNE, D.C.L.,
18 2 Head Master.

BISHOP STRACHAN SCHOOL
FOR
YOUNG LADIES. School Re-opens on
WEDNESDAY, SEPT. 3rd, 1890

Piso's Remedy for Catarrh is the Best, Easiest to Use and Cheapest.
CATARRH
Sold by druggists or sent by mail, 50c. E. T. Hazeltine, Warren, Pa., U. S. A.

MISSION FIELD.

[From the Spirit of Missions, N.Y.]

JAPANESE FESTIVAL OF FIRST FRUITS.

Every year, on Oct 17th, occurs in Japan a festival which corresponds a good deal to the old Jewish festival of 'first fruits.' On this day sheaves of the first ripe rice are offered in the oldest and most sacred Shinto temple in Japan, namely at Ise. The way of observing the festival at other places is to set up four bamboo poles and around these to draw a pure white cloth, making a simple square roofless tent, without altar or other furniture. The floor is then covered with straw matting, and from the highest in rank the people in turn enter and for a few moments worship alone. It seems to be an interesting heathen testimony to the omnipresence, spirituality and dignity of the 'Giver of all good.' There is no doubt that originally it was so more than it is now.

—o—
AFRICA.

The Rev. J. G. Mongor writes from Greenville, of the work at Sinoe station, that there were six persons awaiting Confirmation. Two of these were native Africans, taught in the Liberian families in which they were employed. This way of converting natives to Christianity has been frequently adopted, and has been successful. Some fifteen boys of the Sunday school are taught Christian doctrine in this way. The prospects of the work at Sinoe station are good. Bishop Ferguson examined the pupils of the day school and Sunday school at his visitation in February last. At the day school 56 were present, and at the Sunday school there were present 63.

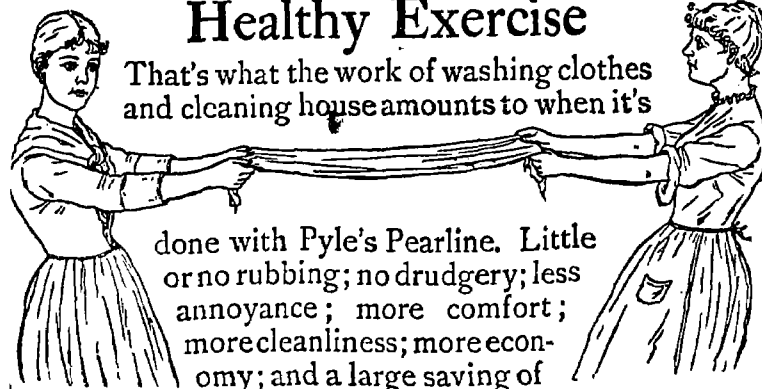
—o—
JAPAN.

The Rev. John McKim, of Osaka, in his report of work since June 1889, says, that he serves a 'circuit' of 21 towns; 'too many,' he says, 'for one man to work properly. The responsibility has troubled me like a nightmare, and I have been quite unhappy under it.' He has now been authorized by the Standing Committee to turn over to Mr. Dooman eleven stations, which lie in the province of Yamato.

Eleven catechists have been working under Mr. McKim, who have proved themselves true yoke-fellows. The crying need, however, is for men in Holy Orders well educated in secular and theological learning, if we expect to keep the converts we already have and to make progress.

Six weeks of Mr. McKim's time last winter were occupied at the Trinity Divinity and Catechetical School at Tokio, where he was appointed lecturer on liturgies. There are more than a score of bright, intelligent young men in preparation for the mission work.

The work of a Japan missionary is very varied. Mr. McKim has published recently a translation of Bing-



Healthy Exercise

That's what the work of washing clothes and cleaning house amounts to when it's

done with Pyle's Pearline. Little or no rubbing; no drudgery; less annoyance; more comfort; more cleanliness; more economy; and a large saving of wear and tear on all sides. You'll find directions on back of package, for easy washing. It will cost you five cents to try it. Every grocer has PEARLINE—nothing else gives satisfaction to the millions of women who use and have been using PEARLINE for years—women who rely on their brains to save their backs.

Beware Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearline, or "the same as Pearline." IT'S FALSE—they are not, and besides are dangerous. 169 Manufactured only by JAMES PYLE, New York.

ham's Antiquities (the first eight books) in which work he acknowledges material assistance from the Rev. Frederick R. Graves' Chinese version.

Eleven stations were opened during the year, but the number of baptisms reported is less than for last year. Mr. McKim remarks:— 'This is due to several causes. The people have been immersed in politics and with their impulsive and impetuous nature have given themselves up to the discussion of political principles to the neglect of business and religion. Again, an anti foreign reaction has taken place, which is largely due to the failure of the Japanese Government to obtain a satisfactory revision of the existing treaties with foreign powers. Another cause is that we have found it necessary to be more strict in the preparation of catechumens for Holy Baptism.'

Mr. McKim reports 78 baptisms, 40 confirmations, and 406 communions.

—o—
CHINA.

The Rev. Arthur H. Locke, recently returned to his station at Hankow, writes under date of June 8th, as follows: 'Yesterday I baptized 24 more candidates, none of whom had been under instruction less than six months. At the service we had benches in the aisles to accommodate the large congregation. We could have filled the church over again. I wish you at home could feel that we have a great opening here, and that it is for the interest of us all to support this work promptly and take the 'tide which leads on to fortune.' I am surprised myself to see on my return how rapidly we can extend our work in a substantial way. The sanction of the railway from Hankow, and the coming of foreign engineers into the yamen are raising our work in the estimation of the public; but above and beyond all this, I know and see that God is with us, and I feel that we can do all things. There are now six evangelists enrolled. These study with me daily, and in six months I shall send them out. There are

many more good and tried men ready to come in, but without the church and mission house I do not know how to provide for the increase we make. I am not waiting, but working; yet we cannot do one half as much work without their help.'

SCOTT'S EMULSION



Of Pure Cod Liver Oil and HYPOPHOSPHITES of Lime and Soda

Scott's Emulsion is a perfect Emulsion. It is a wonderful Flesh Producer. It is the Best Remedy for CONSUMPTION, Scrofula, Bronchitis, Wasting Diseases, Chronic Coughs and Colds. PALATABLE AS MILK. Scott's Emulsion is only put up in salmon color wrapper. Avoid all imitations or substitutions. Sold by all Druggists at 50c. and \$1.00. SCOTT & BOWNE, Belleville.

GET AND CIRCULATE

"The Church and Her Ways."

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

Please mention this paper in ordering.

THE CHURCH GUARDIAN. THE BEST MEDIUM FOR ADVERTISING

THE CHURCH GUARDIAN

A Weekly Newspaper.

NON-PARTISAN INDEPENDENT

Is published every Wednesday in the interests of the Church of England in Canada, and in Rupert's Land and the North-West.

Special Correspondents in different Dioceses

OFFICE;
190 St. James Street Montreal.

SUBSCRIPTION

(Postage in Canada and U. S. free.)
If Paid (strictly in advance) - \$1.50 per an
ONE YEAR TO CLERGY - - - - - 1.00

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

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

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

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

ADVERTISING.

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

RATES.

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

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

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

All Notices must be prepaid.

Address Correspondence and Communications to the Editor

P. O. Box 504,
Exchanges to P.O. Box 1983, Montreal.

PARAGRAPHIC.

WHY?

Why suffer a single moment when you can get immediate relief from internal or external pain by the use of Polson's Nerviline, the great pain cure? Nerviline has never been known to fail. Try a 10 cent sample bottle. You will find it just as recommended. Neuralgia, tooth-ache, cramps, headache, and all similar complaints disappear as if by magic when Nerviline is used. Large bottles 25c. Test bottles 10 cents, at druggists and country dealers.

Patti has just signed a contract for twelve appearances in Russia during the months of January and February next, the singer to receive 1000 guineas, or \$5,250 for each appearance. The Russian railways will furnish a palatial special train.

CONSUMPTION CURED.

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

If a man does not make new friendships as he advances through life, he will soon find himself left alone. A man should keep his friendships in constant repair.

MORE HAIR.

C. C. Richards & Co.,
Gents.—The top of my head was bald for several years. I used Minard's Liniment and now have as good a growth of hair as I ever had. It is a positive hair restorer, makes the hair soft and glossy, and will not stain the finest fabric.
MRS. ALBERT MCKAY,
Wheatley River, P. E. Island.

No one can ask honestly, or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.

A NEW GOLD MINE.

C. C. RICHARDS & Co.,
Gents.—I have seen the time in the past four months that I would gladly have given a guinea for one bottle of that same Minard's Liniment.
T. H. HALM.

Men are content to be laughed at for their wit, but not for their folly.

EXTENSION OF TIME

is often asked for by persons becoming unable to pay when the debt is due. The debt of nature has to be paid sooner or later, but we all would prefer an

EXTENSION OF TIME

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

may give this to all who are suffering from Coughs, Colds, Consumption, General Debility, and all Wasting Diseases. Delicate Children who otherwise would pay the debt very speedily may have a long

EXTENSION OF TIME TRY PUTTNER'S EMULSION

BROWN BROS., & CO.,
Druggists,
HALIFAX, N.

Special Notice

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

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

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

GEORGE ROBERTSON,
ST. JOHN, N. B.

CHOICE TEAS
A SPECIALTY.

Finest Groceries.
JAVA and MOCHA COFFEES,
FRUITS, PRESERVED JELLIES, &c
Retail Store,—67 Prince Street,
Wholesale Warehouse—10 Water St
GEO. ROBERTSON.
N.B.—Orders from all parts promptly executed.

J. E. Townshend,
LITTLE ST. ANTOINE STREET
MONTREAL.

BEDDING, patented for its purity. Every description of Bedding, Curled Hair, Moss, Alva, Fibre and Cotton Mattresses. Patentee of the Stem-winder wove wire Mattress. Feather and Down Beds, Bolsters, Pillows, &c.
The trade supplied. Bell Telephone 196
Federal Telephone 2224.

SUBSCRIBE for the CHURCH GUARDIAN.

THE TEACHEPS' ASSISTANT

To Explain and Illustrate the Canadian Church Sunday School Lessons, adopted by our Provincial Synod of Canada,
Sept. 16th, 1889.

Price only 30 cents per annum.

Brimful of interesting matter on every Sunday's Lesson.

No Sunday-school Teacher who tries it will be without it.

The Bishop of Toronto thus writes respecting the Assistant:

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

The Bishop of Algoma says:

"The Assistant" is certain to prove a valuable aid to conscientious Sunday School Teachers. Designed (as its name implies) to stimulate but not to supersede careful preliminary study of the lesson, it opens up new lines of thought, which cannot fail to give solidity to the instruction conveyed in the Sunday School that use it."

The Bishop of Niagara says:

"The Teachers' Assistant" will be valued by all who feel the need of their own minds being stimulated and informed before going to the class in the Sunday-school.

Try it, Address

D. KEMP, ESQ.,
Toronto Diocesan Synod, 15 Wellington street West, Toronto.

THE INSTITUTE LEAFLET

FOR

Church Sunday-Schools.

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

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

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

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



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

BEST STABLE REMEDY IN THE WORLD.

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

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

USEFUL TRACTS

FOR

Parochial Use.

PATHWAYS TO OUR CHURCH.

By the Rev. George W. Shinn, D.D., 16mo, neat paper cover, 10 cents. T. Whittaker, N.Y.

Contents: The Growing Church; The Decay of Prejudice; The Study of History; The Reception of the Church Ideas; Its simple Beliefs; Its Hallowed Liturgy; Its Wonderful Comprehensiveness.

An attractive little brochure for general circulation. Do not fail to send for a copy for examination. The pamphlet is attractive without as well as within.

THE PRAYER BOOK REASON WHY.

A Text Book of Instructions on the Doctrines, Usages and History of the Church as suggested by the Liturgy. By the Rev. Nelson R. Boss, M. A., 16 mo, stiff paper covers, 20c. net. Same publisher.

The design of the work is threefold: (1) To furnish concise and ready answers to the popular objections so commonly raised against the Church and her services by those not familiar with her ways; (2) To bring out clearly and concisely some of the principles of historic Christianity which distinguish the Episcopal Church from all other religious bodies; and (3) To convey in the briefest space, information on the history, doctrines and usages of the Church which every layman, and especially every teacher ought to have.

CHURCH OF ENGLAND TEACHING.

By the Very Rev. Jas. Carmichael, D.C.L., Dean of Montreal-Paper 10c. Drysdale & Co., Montreal.

The Tract was written to meet the need of the many persons drifting into the Church from other Christian bodies, without a clear realization of the great landmarks of Her distinctive teaching. It condenses into a small and readable space what every one professing to belong to the Church of England should naturally realize and understand.

THE APPOINTED GUIDE.

A necessary Erudition for these times. Published by 'The Church Critic,' New York. Paper.

Intended to show the authoritative teaching of the Church.

Church of England Distributing Homes,

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

Children only allowed to go to Members of the Church. Applicants for children should send or bring reference from their Minister. Information cheerfully given upon application.

Mrs. OSGOOD, Matron, "Gibb's Home."
Mrs. BREADON, Matron, "Benyon Home."

GRATEFUL—COMFORTING.

EPPS'S COCOA. BREAKFAST.

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

Made simply with boiling water or milk. Sold only in packets by Grocers, labelled thus: **JAMES EPPS & CO.,** Homeopathic Chemists, London, England. 26c

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

NURSING IN FEVERS.

BY ANNIE B. RAMSEY.

Any fever which refuses to yield to simple remedies within thirty-six hours, requires the immediate attention of a physician, for it is more than likely that something serious is to ensue—especially if the fever began with a chill or was preceded by days of lassitude and depression. With these symptoms present, a good doctor will have his attention thoroughly aroused and his suspicions on the alert for one of the marked fevers, typhoid, scarlet, pulmonary, or gastric, or whatever the other symptoms may suggest. Should he finally pronounce one of these dread names, O mother, hold a moment's conference with your own soul to learn whether you have strength and devotion enough to carry this heavy burden. You must fully realize that in most fevers more depends upon the nurse than upon the doctor or his drugs. Unless you can be sure that you shall be able to forget yourself, your body, your needs, your wishes, you would do well to leave the case in other hands. Do not feel that you must nurse your child because he is your child, and leave the question of your fitness out of consideration. Love can do much, but it cannot take the place of skill and trained endurance, and when one counts in the strain, which a mother endures, through this very love, it sometimes happens that she, of all the family, is the least fit for the post of fever-nurse.

By the self-forgetfulness of the nurse, I do not mean that you are to neglect anything which is essential to your health. Your duty to your patient requires you to take regular and sufficient sleep and food, to walk in the fresh air each day, and to find time to bathe and change your underclothing frequently, but this is all you can hope for; everything else must go in sublime self-forgetfulness, consecrating every power to the patient's needs, submitting your will and judgment to the physician you have called in. We will suppose that your moment of prayer and self-examination leaves you free to take up your work with outward calm and cheerfulness; the next thing to decide about is the patient's room and bed.

In all infectious fevers, the patient must be isolated, and for typhoid, as well as most other fevers, a quiet room must be selected for fear of serious brain complications. The room should be carefully prepared by divesting it of all drapery and all superfluous furniture, then put a mat over the bare floor, nailing its edges closely down (so that no one can by any chance catch the foot and trip over them; add a cot, if possible, or the narrowest bed you can find, a table, a washstand, some cane seated chairs, and a folding screen or two. The cot or bed should have a hard mattress of hair or some of its cheap substitutes, but never under any circumstance should it be a feather bed. Over the mattress lay

a rubber sheet, you can buy it by the square yard, and it must be big enough to tuck in securely all around; above this lay an old blanket or piece of double-faced cotton flannel or thin quilt, of the same generous dimensions, and then put on the usual sheets and a soft woollen blanket as old as possible, but clean. These are the only preparations necessary for the bed as long as the patient retains consciousness and can make his needs known; later on 'draw sheets' may be necessary, and of these I shall tell you in time.

To take a patient to this room, he should be well protected against cold, put into an arm chair—an old fashioned rocker is the best kind—and he can then be carried by two careful, strong people to his new quarters. This removal should not be attempted after the fifth or sixth day of fever, even for strong patients.

The screen I have advised, is well nigh indispensable in a sick room; it is used to keep light from the patient's eyes, to guard the bed from draughts, to shut out the sight of any corner of the room where work is done, thus hiding even momentary disorder from the sensitive, nervous patient. If no other form of screen is available, you can use an upright clothes horse (on rollers, if possible), throwing a heavy shawl over the top bar, and fastening it firmly with safety pins, or, you may cover it with breadths of dark, thick material. I do not approve of a cotton flannel screen, especially in lung troubles, more of the lint comes off than one would imagine, and floating in the atmosphere may do positive harm; therefore, I advise the screen to be made of woollen material or of breadths of matting securely tacked in place. One caution I must give: never, by any negligence, allow your screen covering to fall, and take great pains never to upset the screen itself, such accidents might frighten the patient to death literally.—*Ladies Home Journal.*

HINTS FOR THE CHILDREN.

- Never be late at meal hours.
- Never interrupt any conversation, but wait patiently your turn to speak.
- Never sit down at the table or in the parlor with dirty hands or tumbled hair.
- Never reserve your good manners for company, but be equally polite at home and abroad.
- Never call to persons upstairs or in the next room; if you wish to speak to them, go quietly where they are.
- When you are told to do or not to do a thing by either parent, never ask why you should or should not do it.

THE
CHURCH GUARDIAN.
THE
BEST MEDIUM FOR ADVERTISING

VIRGINIA FARMS and MILLS SOLD
and exchanged. Free Catalogue
L. B. CHAFFIN & CO., Richmond, Va.



OUR REPUTATION FOR SUCCESSFUL RESULTS IN STAINED GLASS, WHETHER A SIMPLE COLORED WINDOW OR AN ELABORATE SUBJECT MEMORIAL IS SUCH THAT IT AFFORDS A GUARANTEE TO ANY WHO INTEND ERECTING WINDOWS—

A FEW EXAMPLES:

- TILLEY MEMORIAL, . . . SAINT JOHN, N. B.
- BELL MEMORIAL, . . . BELLEVILLE, ONTARIO.
- MURRAY MEMORIAL, . . . WASHINGTON, D. C., U.S.

THE PRACTICE OF BESTOWING COMMISSIONS FOR THE SAKE OF CHEAPNESS, RESULTS IN SLIGHTED WORK. THERE ARE MORE IMPORTANT FACTS TO BE CONSIDERED THAN CHEAPNESS IN GLASS; IT IS INTENDED TO EXIST WITH THE BUILDING AND SHOULD BE "A THING OF BEAUTY AND A JOY FOREVER"

Castle & Son

40 Bloor Street, Montreal,
and New York.

**Stained Glass, Decorations,
Church Furnishings,
Communion Vessels, Memorial
Brasses, Pulpits, &c.**

ALSO REPRESENTING IN CANADA
CHARLES EVANS & CO.

ENGLISH-PAINTED GLASS, MOSAICS, TILES, &c.

AS STAINED GLASS IS TO LAST WITH THE STRUCTURE TWO CONDITIONS SHOULD BE CONSIDERED, VIZ., ARTISTIC IN COLOR AND DESIGN AND THOROUGH IN WORKMANSHIP - INSURE DURABILITY, - IF CHEAPNESS IS INSISTED UPON THIS IS SACRIFICED.

AGENTS FOR HARRINGTON'S (COVENTRY, ENG.) PATENT TUBULAR CHIME BELLS.

MAGIC LANTERNS AND STEREOPTICONS
afford the best and cheapest means of object teaching for Colleges, Schools and Sunday Schools. Our assortment of Views, illustrating art, science, history, religion and travel, is immense. For Home Amusement and Parlor Entertainment, etc., nothing can be found as instructive or amusing, while Church Entertainments, Public Exhibitions and Popular Illustrated Lectures—*did Holiday present.* We are the largest manufacturers and dealers, and ship to all parts of the world. If you wish to know how to order, how to conduct Parlor Entertainments for pleasure, or Public Exhibitions, etc., for **MAKING MONEY**, send us your name and address on a postal card (naming this paper), and we will mail you our **208 PAGE BOOK FREE.**
DICALLISTER, Manufact'g Optician, 49 Nassau St., N. Y. City.

Education Ends only with Life.

This is only one of hundreds of letters that come to the Chautauqua office: "I am deeply grateful for the benefit I have received from the grand idea of Chautauqua work. The study so wisely planned has helped me to bear the burden of great sorrows and many cares, more than anything has ever helped me before." Fathers, mothers, ministers and teachers, can do much through the Chautauqua system for themselves, and even more for others. Solitary readers may have all the benefits of membership. The readings for this English Year are unusually attractive. Write to John H. Vincent, Drawer 191 Buffalo, N. Y., for all information. 21am

Memorial Tablets.

These plates can be made in a variety of ways, either of one metal or a combination of metals. The borders can be cast, repousee or engraved.

All information, together with photographs of work already executed, can be supplied by the Ecclesiastical Department of the **GORHAM M'f'g Co., Silversmiths, Broadway and 19th streets, New York.**

Davidson & Ritchie

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

ADVERTISE

13
THE CHURCH GUARDIAN

BY FAR THE
Best Medium for advertising

BEING
The most extensively Circulated
Church of England Journal

IN THE DOMINION
IT REACHES EVERY PART OF THE DOMINION.

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

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

NEWS AND NOTES.

ADVICE TO MOTHERS.

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

The leaves of the pawpaw trees are employed by the negroes in washing linen, as a substitute for soap. They have also the property of rendering meat wrapped in them tender, owing to the alkaloid papa which they contain, and which acts as a solvent.

TO THE DEAF.

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

The largest apple tree in Ohio is in Washinton country, and was planted in 1791 or 1792. The trunk where it is smallest, girths 12 feet 2 inches, and the largest branch girths 7 feet. It is a seedling, which bears a large yellow apple of excellent quality for cooking.

C. C. Richards & Co.,

Gents.—For several years I was a great sufferer with Neuralgia in my head, so that all my hair came out and left my head entirely bald. I used 'Minard's Liniment' freely on my head, which entirely cured my neuralgia, and after using several bottles to my astonishment I found the hair rapidly growing on my head, and now I have as good a head of hair as I ever had, and would recommend all to use 'Minard's Liniment' who have lost their hair from diseases, as the Liniment will positively give you a good crop again.

WM. DANIELS.

Springhill, Oct 1883.

Our greatest glory is not in never falling, but in rising every time we fall.

C. C. Richards & Co.,

Dear Sir,—I cannot find words to express my thanks to you for your good advice and valuable Liniment that you gave me on board of the S. S. St. Pierre. The foot that you and the other gentleman saw so severely crushed by the falling of such a heavy anchor on it, I am glad to say is now nearly well; yesterday I was able to go out on the street, and after a few days more it will be as well as ever. It was the opinion of some of our skillful doctors here that I would not be able to move it for six weeks, but I am happy to say Minard's Liniment has set them at defiance, and by applying it has restored it back without pain or trouble, only according to the directions on the bottle. For the future I shall not be without it either at sea or on shore. Yours truly, MICH. PHELAN
Halifax, N.S.

A FINE FELLOW

He may be, but if he tells you that any preparation in the world is as good as Putnam's Painless Corn Extractor distrust the advice. Imitations only prove the value of Putnam's Painless Corn Extractor. See signature on each bottle of Polkon & Co. Get 'Putnam's.'

A lady whose leg was bent at the knee and stiff for six years by the use of three dozen bottles of Minard's Liniment can walk as well as ever. In cases of long standing, perseverance and quantity is required. A single bottle will seldom cure in obstinate cases.

Mrs. Uriah Johnstone, of River Herbert, writes: 'Minard's Liniment cured me of a very sore nose, and also inflammation in the eyes. It is the cure all and I believe it is the best inflammation allayer and pain killer in the world. It sells every day.'

In some portions of the world at the time of the full moon there is said to be a tendency toward a diminution of clouds.

A man sixty years old was married recently in a small German town to a woman ten years his senior. The bride insisted upon having a great wedding, with the addition of a 'special' marriage sermon from her pastor. Her feelings can be imagined more easily than described when the pastor began his sermon with the text: "Father, forgive them, for they know not what they do."

A GREAT CHANCE.

A Library for Every Churchman.

The Church Identified. By the Rev. W. D. Wilson, D. D., 12mo. cloth, 817 pages.

Reasons for Being a Churchman. By the Rev. A. W. Little, 8th thousand. 2mo. cloth, 269 pages.

The Sceptic's Creed. A review of the popular aspects of modern unbelief. By the Rev. Neilson Loraine, 24mo. cloth, 170 pages.

The Papal Claims, considered in the light of Scripture and History.—With an introductory by the Right Rev. G. F. Seymour, S.T.D. 14mo. cloth, 185 pages.

The Doctrine of Apostolical Succession. With an Appendix on the English Orders. By the Rev. A. P. Perival. 24mo. cloth, 146 pages.

The Lives of the Apostles, their Contemporaries and Successors. By S. F. A. Canfield. With an introduction by the Rev. S. Baring-Gould, 24mo. cloth, 267 pages.

English Church History. By Charlotte M. Yonge. 24mo. cloth, 217 pages, illustrated.

The Principles and Methods of Instruction as Applied to Sunday School Work. By William H. Groser, B.S. 6th edition. 24mo. cloth, 232 pages.

Books which have influenced me. By twelve prominent public men of England. 10th thousand. 24mo. parchment paper, 122 pages.

The Church Cyclopædia. A Dictionary of Church Doctrine, History, Organization and Ritual. By Rev. A. A. Benton. 8vo. cloth, 810 pages. Specially selected to cover all points on which every intelligent Churchman should be informed.

The regular price of these books, all new or new editions, is \$10. They are offered for \$5. Special sale; not supplied at this rate separately. Send orders promptly. Supply limited. 100 sets.

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

PAROCHIAL

Missions to the Jews Fund.

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

PRESIDENT:—The Dean of Lichfield D.D.

CANADIAN BRANCH.

President:

The Lord Bishop of Niagara.

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

Honorary Secretary: Rev. Canon Cayley, Toronto.

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

Diocesan Treasurers: The Secretary-Treasurers of Diocesan Synods

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

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

Toronto—Rev. J. D. Cayley, Toronto.

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

Montreal—Rev. A. J. Balfour, Quebec
Ontario—Rev. W. B. Carey, Kingston.

Niagara—Rev. Canon Sutherland, Hamilton.

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

Excelsior Package DYES!

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

These colors, are supplied, namely: Yellow, Orange, Eosine, (Pink) Bismarck Scarlet, Green, Dark Green, Light Blue, Navy Blue, Seal Brown, Brown, Black, Garnet, Magenta, Slate, Plum, Drab, Purple, Violet, Maroon, Old Gold, Cardinal, Red, Crimson.
The above Dyes are prepared for Silk, Wool, Cotton, Feathers, Hair, Paper, Basket Wood, Liquids, and all kinds of Fancy Work. Only 5 cents a package.
Sold by all first-class druggists and Grocers and Wholesale by

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

Stained Glass.

Memorials and Church Decorations.
CASTLE & SON,
40 Henry Street, Montreal, P.Q. and New York.
Agents for Charles Evans & Co., London, Eng., Stained Glass, Braes Tablets, Ceramic and Venetian glass Mosaics, Painted Tiles.

BOZZONI'S
MEDICATED
COMPLEXION
Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 25 cts in stamps by J. A. BOZZONI, St. Louis, Mo.
POWDER.

A GOOD BOOK.

Guide Marks FOR YOUNG CHURCHMEN.

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

Cloth, pp. 108. 60c.
Postage and duty extra.
(May be had through this office).

SHORTHAND

May be easily and quickly learned at your own home by our practical course of home instruction.

Send for our terms and commence at once.

Address the
"CONDUCTOR SHORTHAND INSTITUTE,"

42-1 St. John, N.B.

SUBSCRIBE

— TO THE —

CHURCH GUARDIAN

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

Subscription per annum (in advance), \$1.50
Address,

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

BELLS.

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

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

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

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

No Duty on Church Bells.

Clinton H. Meneely Bell Co.
SUCCESSORS TO
MENEELY & KIMBERLY,
Bell Founders,
TROY, N. Y., U.S.A.

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

M. S. BROWN & CO.,

ESTABLISHED A.D. 1840.

Dealers in Communion Plate, Brass Altar Furniture, Jewellery and Silver Ware.

128 Granville St., Halifax, N.S.

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

The same set E.P. on Nickel, per set \$18.00
Crystal Cruets, singly, each \$3.50
E.P. Bread Boxes, hinged cover and front, 2 1/2 x 2 1/2 x 1 inch \$2.50
Brass Altar Crosses, 15 to 24 inch, \$10 to \$25
Brass Altar Desks \$8 to \$25
Brass Altar Candlesticks, per pair. \$5 to \$10
Brass Altar Vases, plain and illum. \$6 to \$12
Brass Alms Dishes, 12 and 14 inch, partly or wholly decorated, ea. \$8.50 to \$18

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

KNABE

PIANO FORTES
UNEQUALLED IN

Tone, Touch, Workmanship & Durability

WILLIAM KNABE & Co.,

BALTIMORE) 23 and 24 East Baltimore street
New York, 145 Fifth Ave.
WASHINGTON, 817 Market Space.

WILLIS & CO., Sole Agents,

1824 Notre Dame Street; Montreal

UNIVERSITY OF KING'S COLLEGE
WINDSOR, N. S.

PATRON:

THE ARCHBISHOP OF CANTERBURY.
Visitor and President of the Board of Governors:

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

THE METROPOLITAN.

Acting President of the College:

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

PROFESSIONAL STAFF:

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

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

Economics and History, Professor Roberts, M.A.

Modern Languages—Professor Jones, M.A., Ph. D.

Lecturer in Apologetics and Canon Law—The Rev. F. Partridge, D.D.

Other Professional Chairs and Lectureships are under consideration.

There are eight Divinity Scholarships of the annual value of \$150, tenable for three years. Besides these there are One BIRNEY Exhibition (\$50); Three STEVENSON Science Scholarships (\$80); One MCCAWLEY Hebrew Prize (\$38); One COGSWELL Scholarship (\$120), open for Candidates for Holy Orders; One MCCAWLEY Testimonial Scholarship (\$38); One AKINS Historical Prize (\$30); One ALMON-WELSHFORD Testimonial (\$24); One HALIBURTON Prize (\$20); One COGSWELL Cricket prize. The necessary expenses of Board, Rooms, &c., average \$163 per annum. Nominating students do not pay tuition fees. These nominations, fifty in number, are open to all Matriculated Students, and are worth about \$90 for the three years course. All Matriculated Students are required to reside in College unless specially exempted. The Professor's reside within the limits of the University grounds.

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

REV. PROF. WILLETS,

President King's College,

Windsor, Nova Scotia

WATCHES FREE. 1000 absolutely free goods. Write and be convinced.
Canadian Watch Co., Toronto, Can



Bishop Stewart School,
FRELIGHSBURG, P.Q.

HOME PRIVILEGES.

EXTENSIVE GROUNDS.

Personal Instruction and Supervision. Situation beautiful and healthful.

Re-Opens September 3rd, 1890.

Address

CANON DAVIDSON, M.A.,

Rector, Frelighsburg, P.Q.

(PREFATORY NOTE BY THE

MOST REVEREND THE METROPOLITAN.)

"Manuals of Christian Doctrine"

A COMPLETE SCHEME OF GRADED INSTRUCTION FOR
SUNDAY SCHOOLS.

BY THE

REV. WALKER GWYNNE,

Rector of St. Mark's Church, Augusta, Maine.

EDITED BY THE

RIGHT REV. W. C. DOANE, S.T.D.,

Bishop of Albany.

LEADING FEATURES.

1. The Church Catechism the basis throughout.
 2. Each Season and Sunday of the Christian Year has its appropriate lesson.
 3. There are four grades. Primary, Junior, Middle and Senior, each Sunday having the same lesson in all grades, thus making systematic and general catechising practicable.
 4. Short Scripture readings and texts appropriate for each Sunday's lesson.
 5. Special teaching upon the Holy Catholic Church, (treated historically in six lessons), Confirmation, Liturgical Worship, and the History of the Prayer Book.
 6. A Synopsis of the Old and New Testament, in tabular form, for constant reference.
 7. List of Books for Further Study.
 8. Prayers for Children.
- | | |
|---|------|
| Senior Grade for Teachers and Older Scholars..... | 25c. |
| Middle Grade..... | 15c. |
| Junior Grade..... | 10c. |
| Primary Grade..... | 6c. |

New Edition

THOROUGHLY REVISED, WITH ADDITIONS,

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

INTRODUCTION BY THE

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

PREPARATORY NOTE TO CANADIAN EDITION BY THE

Most Rev. The Metropolitan.

JAMES POTT & CO., CHURCH PUBLISHERS,

14 and 16 Astor Place, New York.

ROWSSELL & HUTCHISON,

TORONTO, CANADA.

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

BUY THE
ALBERT TOILET SOAPS

IF YOU WANT THE BEST.

BEWARE OF IMITATIONS.

For
Piles,
Burns,
Bruises,
Wounds,
Chafing,
Catarrh,
Soreness,
Lameness,
Sore Eyes,
Inflammation,
Hemorrhages,



DEMAND POND'S EXTRACT.
ACCEPT NO SUBSTITUTE.

RIDGE'S
FOOD

Not only to the sufferer wasted by disease does Ridge's Food supplement proper medicines and bring back strength needed, but the delicate mother will find in its daily use just what is needed to check and supplement the drain made upon a ure's forces. Try it, mothers, and be convinced. Ridge's Food is undoubtedly the most reliable food in the market for the rearing of children. Special directions for the most delicate. Sent to WOODRICH & CO., Palmer, Mass., for pamphlet free

LOOK HERE.

IF you are sick get GATE'S FAMILY MEDICINE. They are the oldest and most reliable preparations before the public. Their LIFE OF MAN BITTERS have made more cures of chronic diseases than all others combined. As a proof of this see certificates under oath from those who have been cured in all parts of the Lower Provinces. They will make a well person feel better. Beware of imitations, get the genuine. Sold everywhere at 50 cts per bottle, \$5.50 per doz. C. GATES, SON & CO. 9-17 Middleton, N.S.

Canada Paper Co.,

Paper Makers & Wholesale Stationers

Offices and Warehouses:

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

Mills:

SPRINGVALE MILLS } WINDSOR MILLS }
WINDSOR MILL. } P.Q.

Davidson & Ritchie

ADVOCATES, BARRISTERS, AND

ATTORNEYS AT LAW.

190 ST. JAMES STREET,
MONTREAL.