

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
  
- Includes supplementary materials /  
Comprend du matériel supplémentaire
  
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.

# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. X.  
No. 27

MONTREAL, WEDNESDAY, 9 TOBER 31, 1888.

5130  
PER YEAR

## ECCLIASTICAL NOTES.

DEAN GOULBURN'S resignation will not take effect until early next May.

THE Rev. Boyd Vincent, Rector of Calvary Church, Pittsburgh, was elected Assistant Bishop of the Southern Diocese of Ohio, at Cincinnati, on the sixteenth inst.

THE invitation of the Bishop and Dean of Llandaff to the Church Congress, to meet next year at Cardiff, has been accepted, and a preliminary Committee will at once be nominated.

ON Sunday, Oct. 7, the Rev. H. P. Ilston, Vicar of Cholesbury, near Toring, kept the 67th anniversary of his ordination. He is nearly ninety-two years of age, and has been vicar of the parish forty-six years.

The general Seminary at New York opened with an unusually large number of students, thirty-nine new ones have been received. At the Seminary at Alexandria there is a decided increase, the number for this year being between fifty and sixty. And they are said to be young men of great promise. The Divinity School at Philadelphia opened September 20th with a greater number of students than for some years past.

THE liturgical question is being agitated among the French Protestants. Pastor Bersier has published a revised edition of the old reformed liturgies, and Pastor Choisy, of Geneva, has published an essay on liturgical services. The object is to give a larger place in the general Sunday service to the reading of the Scriptures and by so much to diminish the importance of the sermon. Such a change, it is claimed, is much needed in the French Protestant Churches, both at home and abroad.

LEEDS.—The Leeds S.P.G. anniversary was a great success. Twenty-six churches had special services, with sermons and offertories. Many of the Bishops were present at the *conversazione* in the Town Hall, held annually in connection with the Church Institute. The Bishops who took part in this festival were the Bishops of Sydney, Adelaide, Japan, Columbia, Qu'Appelle, Sierra Leone, Dunedin, Maritzburg, Brisbane, Grahamstown, New Westminster, and Bishops Blythe, Wilkinson, Mitchinson, and Penrith.

In his closing words to the Congress—read by Canon Maclure, owing to the Bishop's temporary loss of voice—the President rightly said that the papers had been "marked to an unusual degree by clearness of exposition and earnestness of purpose, and some of them seem to have carried us to the furthest-outlook of thought and hope." Words could not say more, "Nor," he continued, "has the audience been unworthy of the speakers. It has been distinguished for the breadth and quickness of its sympathies, and at the same time for qualities which might seem, but which are not, inconsistent with these; for its strong attachment to the old services and the ancient ways, and, especially in the workmen's meetings,

for its attachment to the distinctive principles of the Church of England." And the Bishop concludes:—

"Dangerous days may be before us, days of difficulty, and it may be of stormy conflict; but dark days they cannot be if only we carry into them the clear vision, the high resolves, and the glowing faith which have so often found expression in this Congress. I should look upon the disendowment of the Church of England as a great national calamity, but I do not fear it. In another land I have seen what the Church of England can do without the support of endowment and privilege, and I say to you now that all is well if Christ be with us, if His life be in our hearts and His Spirit in our ministrations. The Cross is our strength, the Cross is our banner, and to each of you, as pressing his brother's hand in farewell he departs to his labour, my last words shall be those which the first Christian Emperor saw glowing beneath the cross of vision: *In hoc signo vinces.*"

THE Manchester Congress fulfilled all anticipations. It was a busy, profitable week, and nobody was disappointed. Indeed, the surprises tended all the other way. For the most hopeful could not have expected a gathering so large, so mixed, and generally so combative, to meet and deliberate a score of times without manifesting a little discord. Nothing of the kind, however, occurred. From beginning to end the Congress was harmonious to the point of monotony. High, Low, and Broad Churchmen not only appeared to be on the best of terms with each other, but their tolerance even extended to the irreconcilables, whose presence at every succeeding Congress is as regular as the sun.

TAINÉ, speaking of the avidity with which Tyndall's translation of the Bible was received and read by the English people, says that "one hid his book in a hollow tree; another learned by heart an epistle and a gospel; so as to be able to ponder it to himself even in the presence of his accusers." Strype declares that every one who could buy this book either read it assiduously or had it read to him by others, and many well advanced in years learned to read that they might possess themselves of its treasures. To-day it is a neglected book. The busy man does not read it, he is too busy; the idle man does not read it, he is too idle. It has forgotten in some closet, or bound in morocco and clasped with gold, it is hid as a conspicuous ornament on the parlor table; in either case neglected and unread. But some read it; and to them it is a storehouse of comfort, a well of joy, an armory of spiritual weapons, a fountain of life.

THE twelfth Church Congress of the P. E. Church of the U.S., will be held in the city of Buffalo, New York, commencing November 20, and continuing four days. The opening service will take place in Trinity Church on Tuesday morning at 10.30. The formal programme of sessions, topics, writers and speakers, was prepared some months since, but as usual will be published at an early date in Church and other papers. Meanwhile we are able to state that the following topics will be leading ones:

The Present Value of Patriotic Studies; Colleges and Universities in relation to the Church; The Question of Race in this Country; Sunday-Schools; Limits of Discussion in the Church; What Principle should govern Church Extension in our Country in fields already occupied by others?; Devotional Reading.

IN Brooklyn, N.Y., there are forty-seven P. E. Churches, of which 12 have been added within the last six years, besides rebuilding or enlarging in several of the older parishes.

## THE INTER DIOCESAN SUNDAY-SCHOOL EXAMINATION.

The *Teachers' Assistant* (Toronto), of Oct. 17th, calls attention to the arrangements, made at the meeting of the Inter-Diocesan Sunday-School Conference at Montreal last April, for holding some time during the month of December next, at convenient centres in each Diocese, an Examination of Sunday-School Teachers and Scholars upon the "Institute Lessons" for the present year.

Examination papers (each containing 8 questions) will be prepared by the following gentlemen:—

### FOR TEACHERS.

#### Prayer-Book Lessons.

Grade I.—Rev. E. C. Saunders, M.A.  
" II.—Rev. Canon Medley, B.A.

#### Scripture Lessons.

Grade I.—Rev. Canon Balt, M.A.  
" II.—Rev. Canon Davidson, M.A.

#### Sketch of Lesson.

Grade I.—Rev. J. D. Cayley, M.A.  
" II.—Ven. Arch. Bedford-Jones, D.D.

### FOR SCHOLARS.

#### Scripture Lessons.—Life of Joshua.

Grade I.—Rev. H. Pollard, M.A.  
" II.—Rev. Canon Partridge, D.D.

#### Collects.

Grade I.—Rev. M. M. Fothergill, M.A.

#### Catechism.

Grade I.—Rev. W. C. Bradshaw.  
" II.—Rev. Canon Henderson, M.A.

Applications for enrolment should be sent in to the Secretary, C. R. W. Biggar, M.A., City Hall, Toronto, before Advent Sunday. They may be in the following form:

"Please enrol my name as a candidate in Grade.... for [Teacher or Scholar] at the Inter-Diocesan S. S. Examination, to be held in December, 1888.

Yours,

Name in full.....

P. O. Address.....

Teacher (or Scholar) in St.....S.S., Parish of.....

No fee is required with the application.

Candidates will receive full notice of time and places of holding the Examination.

We sincerely hope that very many of our S. S. Teachers may enter for this Examination.

The meeting of the next Missionary Council is to be held in the Church of the Epiphany, Washington, D.C., beginning on Tuesday, Nov. 13. The date is fixed a little later this year to accommodate the residents of that city who are not accustomed to return very early from their summer outing. It will be remembered that the Council is composed of all the Bishops of the Church and an equal number of presbyters and an equal number of laymen. Under the constitution of the Society (contained in Canon 8, Title III. of the Digest), the Council will receive the report of the Board of Managers for the fiscal year, which ends on the 31st of August, and is authorized to take any necessary action in regard to the missionary work of the Church, which shall not conflict with the general policy of the Board of Missions as from time to time determined upon at its triennial sessions.

In Louisville, Kentucky, there are now 12 Church parishes, with white congregations, a larger number than any of the Protestant denominations.

SOME STATISTICS.

(From a Correspondent.)

|                                  |            |
|----------------------------------|------------|
| Population of:                   |            |
| A—England and Wales in 1881..... | 25 958 286 |
| “ Scotland .....                 | 3 731 370  |
| “ Ireland .....                  | 5,159 839  |
| Total .....                      | 34 849 495 |
| B—Romanists in Ireland.....      | 3,951,888  |
|                                  | 30,897,607 |
| In Great Britain and Ireland:    |            |
| C—Anglicans.....                 | 18 800 000 |
| “ Presbyterians .....            | 3 900 000  |
| “ Methodists .....               | 3 500 000  |
| “ Independents .....             | 1 200 000  |
| “ Baptists.....                  | 1,000 000  |
|                                  | 28,400,000 |
|                                  | 2,497 607  |

The Roman Catholics, therefore, in Great Britain and all other religious bodies not mentioned above in Great Britain and Ireland do not number more than 2,500,000, when taken together.

- A—Census returns for 1881,
- B—Encyclopedia Britannica Act Ireland, taken from census returns for 1881.
- C—Ency. Brit. Act “Protestants,” based on details of Church membership in census returns for 1880.

After preparing the above statement I found a paragraph in the *Weekly Empire* of Oct. 18th in striking agreement with it, which states that according to the Roman Catholic returns for 1888, the estimated Roman Catholic population in England and Wales, is 1,354,000; in Scotland, 326,000; in Ireland, 3,961,000; total 5,641,000. Is there anything more needed to show the great strength of the Church and the weakness of Romanism in Great Britain. Yet notwithstanding these facts, and facts like these, we find men deploring the growth of Popery in England—surely these fears are shown to be without foundation. PALERMO.

We would call the attention of our readers to the advertisements of Jas. Pott & Co., New York, of Sunday-school Library and Books for Churchmen. See page 11 and 12.

SPECIAL NOTICE.—Clergy or others desiring SPECIMEN COPIES of the CHURCH GUARDIAN can obtain them by addressing the Editor P. O. Box 504, Montreal.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

KENTVILLE.—Sunday evening, Sept 30th, the services in St. James Church Kentville were of more than usual interest. It being Harvest Sunday the church was beautifully decorated, flowers being tastefully arranged over the altar and festoons of autumn leaves hung in profusion over the chancel while the chancel floor was covered with fine specimen of the fruits of the field and garden.

It being also the occasion of the farewell sermon by Rev. J. O. Ruggles who has severed his connection with the parish, the church was crowded to listen to their beloved pastor in his final address. The reverend gentleman was particularly felicitous in the handling of his subject “Gather up the fragments” and reviewed his connection with the parish dating from 25 years ago. He touched upon the general relations that had always existed between himself and parishioners, and feelingly recalled to recollection the many whom he had baptized, married and buried during his long pastorate. He then leavened his words of affection with those of good advice, pointing out that while much had been done towards promoting the spiritual welfare of the congregation by the combined efforts of Pastor and people, much more might have been done had all done their duty.

The revered gentleman closed with warmest expressions of gratitude to the members of his parish for their kindness to himself and family, and expressed his profound regret that circumstances would not admit of his continuing in a position which had been a source of so much gratification to him.

WINDSOR.—The memorial window in the Hensley Memorial Chapel, King's College has been completed, and is greatly admired, it being of a most beautiful character, exhibiting that rich harmony of color, which has gained for first-class English artists in this department of Church decoration a world-wide renown.

The window consists of three lights. The central light, which contains the figure of Christ as the Good Shephard, is a memorial to the late Lord Bishop of Nova Scotia, and bears the following inscription:—“Sacred to the memory of the Right Rev. Hibbert Binney, D. D., Fourth Bishop of Nova Scotia, who entered into rest April 30th, 1857, in the 68th year of his life, and 37th of his Episcopate.

Over the inscription are the arms of the late Bishop, quartered with the arms of the See, and surmounted by the mitre.

The North window of the triplet has in scroll work the following:—“This do in remembrance of Me.” “If ye love Me keep My commandments,” and bears the following inscription:—

“This Chapel is sacred to the memory of the Rev. J. M. Hensley, D. D., seventeen years Professor of Divinity, in King's College.”

The South window has the following text on two scrolls:—As often as ye eat this Bread and drink this Cup, ye do show the Lord's Death till He come.”

This window bears the following inscription: “This Chapel was built by the munificence of the late Edward Binney, Esq., of Halifax, N. S.”

The central window is the richest of the triplet—the figure, especially, being most gracefully designed—Our Blessed Lord holding in His right hand the Shepherd's crook, and with His left arm tenderly clasping a lamb to His bosom. Flowers (roses principally) are shown at the left side: at the right sheep of the flock are seen—while overhead, and spanned by a beautiful arch, is the blue sky. Underneath the figure is the text—“I am the Good Shepherd.”

The texts are all on golden scrolls, and these resting on a rich groundwork of carmine and

green, are particularly striking and handsome.

The decorations are largely floral, the designs exhibiting a chaste and beautiful blending of colors. This three fold Memorial window is indeed an exquisite production of the decorative art; and speaks well for the skill of the well known designers and makers—Messrs. Cox, Buckley & Co., Strand, London. It adds very considerably to the interior appearance of the edifice.

During Dr. Brock's residence in Windsor, the Hensley Memorial Chapel has been otherwise improved—the walls have been tinted and the Chancel neatly and tastefully finished in maroon and gold. The heating is now done by means of a furnace, the unsightly stove-pipe being dispensed with, which is also a change for the better.

LOCKEPORT.—Upon the evening of his departure from Lockeport, which was Thursday the 11th, inst, Rev. S. Gibbons was presented with an address by his former parishioners expressive of the deep feeling of sorrow they felt at parting with one who had laboured with such zeal for their spiritual and temporal welfare, in all times of sickness and sorrow his administrations were extended to one and all in true charity, and they hope that his kind Christian words and services were highly appreciated by all who were thus benefitted by his sympathy and help. Reference was then made to the great progress of the parish, under his careful management and untiring labour of love for its welfare. The address also conveyed to Mrs. Gibbons the great sorrow felt at parting with one who will ever be remembered for her many acts of kindness and charity; and asked her acceptance of the accompanying small purse, as a token of their best wishes for her future happiness.

The address was signed by Geo. Redding, J. E. Richardson, Church Wardens, on behalf of the congregation.

Mr. Gibbons made a fitting and happy reply and asked for his successor the same loving sympathy and cooperation as had been extended to him. The local papers thus referred to the matter: The parish in being called upon to part with the Rev. S. Gibbons, is losing one of the most able and successful clergymen in the Church of England in the diocese of Nova Scotia. His removal from our midst to the Parish of Parrsboro is a great loss to us—but a gain to them.

As a speaker and Christian gentleman he has but few equals—His great zeal and powerful teachings of the principles of the doctrine of Christ cannot but bring back more fruit than at present apparent, in due season.

As a business man he was most upright and thorough in all details, and some of the results of his labours can be seen in the reduction of the debt upon the Rectory, the beautiful Church at Jordan Falls and the Church Parish Room at West Green Harbor.

Although, kind Providence has in the past blessed us with good Priests, yet we feel the parting of our last Rector the hardest of all to bear.

AMHERST DEANERY.—The Chapter met at Maitland on St. Luke's Day. Maitland is not easy to come at, and the interminable rain, together with a choice of 22 miles from Shubenacadie and 22 back, in an open coach; or 12 each way from and to Truro, with the addition of a risky ferry across the river with “a Bay of Fundy tide,” doubtless had much to do with the small attendance. Early celebration for the Holy Day was taken by Rev. J. R. Parkinson assisted by Rural Dean Moore. The celebrant at 10.30 was the Rural Dean assisted by the Rector, Rev. G. B. Martell, both had a goodly number of recipients. The Deanery sermon was by Mr. Parkinson—an admirable discourse; the *ad clerum* portion being particu-

larly touching. Matins was said by Rev. J. A. Kaulbach, and Evensong by the Rural Dean, after which he spoke on behalf of the Board of Home Missions, stating the dire need there is of enlarging the funds, having just come from the monthly meeting of the Board; he was aware that \$1,100 was the amount of arrears, and urged the parish to become self-supporting as soon as possible; stating his conviction that if the true system of "tithe of income" were adopted by every Christian, begging would be needless, and in this Diocese all would be done that is wanted; yes, even the Cathedral built without outside aid. He asked them to remember God's answer to the question, "Wherein have we robbed Thee," "In tithe and offering."

Rev. J. R. S. Parkinson then went into the history, meaning and uses of the Book of Common Prayer. Reading has made him "a full man," and nature has made him enthusiastic, so that your readers may be sure his address was a treat. It spread from the Liturgy of St. John to the Lambeth Conference of 1888. Rev. J. A. Kaulbach concluded in a winning address, which was complement of the two preceding—one startling assertion of the Rural Dean be supplied—that besides the \$1,100 arrears \$1,000 more is wanted for this three months.

The offertory, as usual, was for Algoma. The Church is in nice order and does credit to all concerned. The responses were grandly given by all, and the singing was excellent, Mr. Brown taking the organ. The business meeting was held in the afternoon at the Rectory.

An address of "Welcome Home from Lambeth" was voted and prepared for presentation to the Bishop the next day; but alas the Bishop came not; his arrangements had to be altered, and so his Confirmations in Maitland parish came off on Sunday; all the better for the Maitland people, but depriving the Chapter of his presence and paternal advice. A good deal of business was done, some with regard to our Deanery Depository at Truro for S.P.C.K.: some with regard to the colors used at different seasons of the Christian year; it being decided to recommend in the Deanery the Sarum use rather than the Western; but the most important was the taking up the report to Diocesan Synod on Sunday-schools, and recommending earnestly for use the Bishop Doane series of four books, graded; together the Broken Catechism of S.P.C.K., and "Church Teaching for Little Ones,"—a small two-cent publication from Milwaukee. It is thought that with careful grading, and a Teacher's class each week—Sunday-schools by means of these publications will become what they ought to be, more useful in training the young for their duties as members of the Body of Christ.

The hospitality of the meeting, Mr. Church warden Murphy, Mrs. Stewart, Mr. Drillis and the family of our lamented friend, Hon. A. M. Cochran, is most gratefully acknowledged by all who enjoyed it, and we regret that the number was not larger. The next meeting, with approval of the Rector, will be at Pictou on January 24th.

**PETITE RIVIERE.**—The annual Harvest Thanksgiving service was held in the parish church, St. Michael's, on St. Luke's Day. In spite of the inclemency of the weather there was a good congregation. The church was neatly decorated with choice flowers, fruits and grain. Across the chancel arch two suitable texts were stretched. The uppermost one bore the words, "He giveth food to all flesh." The lower one bore the words, "Offer unto God Thanksgiving." The singing by the choir was excellent, which consisted of suitable hymns and an anthem, "Fear not O land."

The church is as yet without proper pews; but the first week of the coming year is to be spent in pewing the church, for which provision is already made. A neat new fence is to be put up next week in the front of the sacred building, running from the main road in cres-

cent shape till it meets the church, thus leaving the front and main entrance open to the street. The space in front will be gravelled, and ornamental trees are to be planted there in the spring. This will add much to the appearance of both church and graveyard, both of which are in perfect repair. The Sunday-school, with those in four of the out-stations, have been well attended during the past summer. The little church on LaHave Islands is having a fence erected around it. The new church at New Italy is completed outside, and the church people there are now providing material for the interior. St. Alban's, Volger's Cove is to have a new organ shortly, for which a subscription list is out, doing good work. The work and interest in the Church is going upwards, together we may hope, with the hearts and desires of the church people, who show no backward tendency in those things which tend to their spiritual growth and life.

**PARRSBORO**—Upon the first Sunday of his rectorship, Rev. S. Gibbons, on behalf of a lady who desires to remain unknown, presented upon the altar, with the oblations and other offertory, three beautiful hangings; one for prayer-desk, one for lectern, and one for pulpit.

At a late meeting of the Halifax branch of the Church of England Sunday School Institute, "the president alluded in no measured terms to the system of "bribery and corruption" so prevalent in Sunday schools, whereby by means of offering expensive prizes, etc., some schools tried to draw away scholars from other schools less able financially to compete in this respect, and also of the great annoyance experienced by parents from those who continually and persistently endeavored to draw children away from the Sunday schools of their own Church to attend the schools in connection with other bodies of Christians. This he rightly characterized as "an attempt at open robbery." The officers of this branch of the Institute for the ensuing year are:—President, Canon Partridge; secretary, Rev. C. W. McCully; treasurer, W. H. Wiswell; lay vice-presidents, D. H. Whiston, Thomas Brown.

**YARMOUTH**—On the 17th inst the Rev. H. L. A. Almon, Rector of Trinity Church, was married to Miss Eliza M. Gray. The ceremony was performed by Rev. Foster Almon, of Halifax, father of the groom, assisted by Rev. J. Harrison, of Tusket and Milton. The church was prettily decorated with flowers and plants, an arch of which spanned the entrance to the chancel. The bridesmaids were Miss Mary Gray, sister of the bride; and Miss Florence M. Baker, daughter of Hon. L. E. Baker. The ushers were Messrs Wm. D. Ross and Stephen D. Moses. The bride, was elegantly dressed in white, her assistants also wearing white. The service, which was largely choral, was admirably rendered by the choir of the church, assisted by a number of prominent members of other choirs. The wedding chorus from Gaul's cantata to Ruth was finely executed at the conclusion of the service. R. P. Strand, the accomplished organist, also played several charming selections suitable for such an occasion. The happy couple and guests repaired to the residence of the bride's mother, where they were entertained at breakfast. They were the recipients of many appropriate and valuable gifts, among them a purse of gold from the ladies and gentlemen of Trinity church.

**BISHOP COURTNEY** went down the coal mine at the Reserve and enjoyed the experience of cutting some of the fuel himself. He was presented with a handsome little pick, made by the company's blacksmith at the mines, as a memento of the occasion. It was not stated whether his Lordship's boots were chalked on his subterranean expedition or not—*Sydney Island Reporter*.

**HANTSPOOT**—On Wednesday the 24th inst. the Lord Bishop laid the corner stone of the new church here. A tea meeting and fancy sale was held during the day.

**CAPE BRETON.**

Bishop Courtney's visitation to Cape Breton (continued):—

On Sunday morning Oct. 7th His Lordship held a Confirmation service in St. George's Church when, twenty-one persons were confirmed and afterwards administered the Holy Communion. His address to the candidates for confirmation was a very earnest one and most impressive.

After holding divine service in the afternoon at Coxheath, where he preached to a well filled church, the Bishop preached in the evening at St. George's Church. Never had been the church so filled on such an occasion and seldom, if ever, had a Sydney congregation listened to a more eloquent and powerful sermon. The text taken was from St. Mark iv. v. 26 28. The sermon dealt with the "indifference of God to the Church of God."—an indifference only apparent and not real as was the indifference of a farmer to his field, after he had ploughed, harrowed and sown it and left it to take care of itself until the corn was ripe for the sickle.

On Monday morning, Oct. 8th under very unfavorable auspices as regards weather, his Lordship consecrated that portion of the Hardwood Hill cemetery which had been set apart for a Church of England burying ground. In the afternoon there was confirmation at the North West Arm of candidates from that district and from Coxheath, and in the evening the Rev. D. Smith gave clergymen and others an opportunity of making the Bishop's closer acquaintance by holding a reception at the Rectory.

On Tuesday his Lordship went down to North Sydney where a reception was accorded him in the Mason's Hall, after which he proceeded to Sydney Mines where a confirmation was held the same evening. Yesterday (Wednesday) evening his Lordship held a confirmation service at North Sydney. The "May Queen" made a special trip at 6.30 and a large party from here took advantage of this to go down and again listen to him.

On Thursday his Lordship proceeded to Little Glace Bay visiting the Reserve Mines en route for the purpose of comparing a Cape Breton mine with those he has visited in the old country. Confirmation services will be held at Glace Bay this evening, at South Head Friday morning, and Cow Bay Friday evening. On Sunday his Lordship will be in Louisburg.

The *Advocate* says:—"We sincerely re-echo the wish expressed in the address from the Rural Deanery that nothing will "hinder us from receiving much more frequently than heretofore the pleasure and the profit of an Episcopal visitation," and to this we feel convinced a large majority of the inhabitants of Sydney, with last Sunday's sermon still ringing in their ears will emphatically say "Amen."

**COW BAY—St. Paul's.**—On the evening of 11th inst, the Lord Bishop of the Diocese, accompanied by Rev. Rural Dean Smith and B. D. Bambrick, paid his first visit to this Parish for the purpose of confirmation. At 7.30 shortened evensong was said by the Rector Rev. W. J. Lockyer, at St. Mary's, Little Glace Bay after which eleven candidates, seven males and four females, were presented for the sacrament.

As six of the candidates were men the Bishop in his most impressive manner, spoke to them particularly about the temptations to doubt the person and revelation of God, and pleaded with them to be careful and prayerful Bible readers. Although the addresses in all the churches were specially intended for the new

confirmed, they were of such a nature as to be of the greatest interest to each member of the large and attentive congregations, which completely filled the respective churches.

The Surpliced choir which leads the praises in this little church at every service had spent much time in preparing for this special service, and, led by the organist Mrs. Chas. Rigby, they rendered their part of the service in a most becoming manner, their reverence and devotion being as real as it was obvious.

On the morning of the 12th the Bishop and clergy drove to Christ Church, South Head, where a large and reverent congregation awaited them. At 11 o'clock the Bishop, preceded by the Rural Dean, Rector, and Chaplain, marched in procession to the Chancel, the choir and congregation singing "The Church's one foundation."

The confirmation service only was said, the Rector presenting thirteen candidates, six males and seven females, upon whom the Bishop, after fervent prayer, laid his hand as a sign of God's favour and goodness towards them. In order to warn them against the great and common temptation which was likely to beset them, viz; to imagine that they now know a great deal about God and the things of God, the Bishop remind them of the manifold works of God in nature, which had engaged the attention of thousands of wise men in the past, and which still proved as attractive and inexhaustible as they did in the days of Moses or Solomon. In plain and beautiful language he advised them to be humble and patient learners at the feet of their Rector, and to go on from strength to strength, aided above all other things, by the blessings which ever await the faithful and frequent communicant.

Luncheon at the Rectory was followed by an address of welcome from the parishioners, to which his Lordship replied in a most charming manner. The Bishop and Suite then dined with our very kind parishioner Robert Bellair Esq., and at 7.30 the parish church bell rang out its call to prayer, which was responded to by many more than were able to find room within the church, although every lawfully available space was occupied. Shortened evening song was then said, after which the Bishop came down from his throne in the Sanctuary and began the confirmation service.

Nine candidates, three males and six females, making thirty three in all, were presented for the apostolic rite and partook of its blessings. Here, as at the other services *Veni Creator Spiritus* was sung immediately before "the laying on of hands," and "O Jesus I have promised" after the special benediction. The Bishop's address teemed with instruction, warning, and sympathy of no uncertain ring, and spoke a deep knowledge of the real worth, and the relative value of those ordinances which men have substituted, for the Divinely appointed rite of Confirmation.

The Bishop's marked reverential and dignified manner of rendering the service generally, his particularly appropriate manner of offering the alms to God, and many other little actions of a similar nature, evinced the awful reality of those things to him; taught many a parishioner a life long lesson, and encouraged the Rector in his special efforts to impress upon them the true position of their offering to God, and reverence for the things of God.

His Lordship's visit was fraught with many spiritual blessings to the Parish, and has been a source of strength and encouragement to Priest and people alike.

The Rector and Wardens end their sincere thanks to F. O. Kumber Esq. of St. George's; William Routledge Esq., and lady, Chas. Rigby Esq. and lady; William Routledge Esq. Jr., and Robert Bellair Esq., for their special and respective acts of kindness to the Bishop and visiting clergy.

time St. John's Church, St. Eleanor's had stood sadly in need of repairs. There was no chancel, but only a very small space enclosed at the east end, which formed the Sanctuary. The choir and organ were located in a gallery at the west end; the pews were high straight-backed and very uncomfortable, and all furnished with doors.

The pulpit was out of place; the plaster of the walls tumbling, and, indeed, throughout the whole of this large edifice, restoration was greatly needed.

During the present summer, much enthusiasm was awakened, and improvements long talked over became possibilities. A parish meeting was called, presided over by the Rector, Rev. C. F. Lowe, to devise ways and means, and after some discussion a large majority decided to erect a chancel inside the building. Plans were prepared and tenders called for.

The greatest difficulty, however, seemed to be the vexed "pew question," the pews in this church being owned by different members of the congregation; the right of occupation having come down to them from their forefathers.

By dint of persistent effort, with Divine blessing on the work, the question was amicably settled and the chancel at last begun. The arch is of the style known as 'depressed gothic,' and is very nicely finished. The whole chancel extends about twenty feet from the east end, is proportionably broad, gives ample room for an organ alcove, and room for the Sunday-school library on one side, and on the other there is a neat and commodious vestry with the door opening into the chancel, but also communicating with the outside. The Sunday-school scholars also enter their library from the outside.

There are altogether five steps from the body of the church to the altar, and the choir now numbering 15 occupy their neat and churchly stalls in the chancel. The choir and organ which for a great number of years have occupied the west end gallery now take their proper places in the new chancel.

A tea and bazaar was held this summer on the beautiful rectory grounds, when the sum of \$482 was netted. The weather was delightful, and both old and young did their utmost to make it a success. It is needless to say they succeeded admirably.

A few weeks after the church was closed for thorough restoration, a committee, composed of Messrs. J. W. Riley, Wm. Andrew and James Tanton, was appointed to see the work done (under contract), and so the whole was worthily and admirably executed.

It was a glad day then, when on Sunday, 16th Sept., the re-opening service was held. Prayers were said by the Rector, and a sermon impressively preached by Rev. T. B. Reagh, of New London. Taking as his text the words of Haggai, "In this place will I give peace," and "From this day will I bless you." The preacher ably set forth the lessons taught by the texts and by the service of the day. The church holding about 300 was literally packed, many having to go away unable to find seats. The church now presents a perfectly modern appearance, is neatly carpeted, painted and repaired; the whole looking quite modest and inviting. It is to be heated by base burners during the winter, and also banked on the outside. An excellent Sunday-school library is now in good working order, and good wholesome literature provided for the scholars.

SOMMERSET.—A new organ has been purchased for St. Mary's Church here, and gives satisfaction. We are mainly indebted to the indefatigable ladies of the Mite Society for this. The Society has two branches in this parish; that in St. Eleanor's being the second. They are both working capitally.

One of the ladies of the above Society, Miss Maggie Pope, lately bestowed her hand upon Dr. Bairdo, of Summerside. The happy couple reside here, so that the Church will not lose

any of her members in this place. This is as it should be.

Both churches in this parish are now thoroughly restored, and much interest is manifested in all good works of our Mother Church. Truly we may thank God and take courage.

DIocese OF FREDERICTON.

TESTIMONIAL TO CHIEF JUSTICE ALLEN.—The Bar of St. John presented an address and testimonial to the Hon. John C. Allen, L. L. D., Chief Justice of this Province, on the 13th of Oct. inst, in celebration of the jubilee of the Chief Justice's admission to the Bar which took place on the 13th of Oct. 1838.

"This thoughtful and graceful recognition, by his brethren of the Bar, of the eminent professional, public, and judicial services of the Chief Justice, as well as of the excellence of his character as a man, will meet, (says the *Capital Fredericton*), with the most cheerful approval of the people of the entire Province. In this city, where His Honor has resided during almost his whole lifetime, and where, consequently, he is best known, the action of the Bar of St. John will give universal pleasure.

While practicing his profession, the Chief Justice was known as "Honest John Allen," and we have no hesitation in saying that the same purity of character which won him this title as a lawyer, has been a conspicuous feature of his character as a politician, cabinet minister, church warden, soldier, as well as in his judicial capacity."

The Chief Justice is also known to be a true and loyal Son of the Church of England, and his counsel and assistance has been freely given in her service, not only in his own diocese but as a leading, and most valued member of the Provincial Synod of Canada. His fellow churchmen will rejoice at this evidence of estimation on the part of his brethren of the legal profession; and for ourselves we offer our hearty congratulations as well on the occasion of the Jubilee as on the unmistakably appreciative recognition of it by the Bar; and would hope that many years of usefulness in Church and state, may yet be granted to his Lordship.

The Testimonial, which is valued at \$500, is a very beautiful centre piece for the table, of solid silver, oxidized, gold lined, bowl shaped with a small curved base of the same material. It is about 8 1/2 inches high, and about 8 inches at the bottom, swelling out to 14 inches in diameter at the largest centre curve and then receding to 10 inches at the top. The rim is very prettily fluted. It bears the following inscription in a very pretty script type;

Presented to the Honorable JOHN CAMPBELL ALLEN, Chief Justice of the Supreme Court of New Brunswick, by the Bar of the City and County of St. John, October 13th, 1888.

The bowl is one of the finest pieces of silver work that has been seen in the Province, and in all its lines, curves and ornamentations will please the most fastidious taste.

The address was beautifully engrossed and illuminated on a large sheet of parchment, which was bound into book form between full Turkey Morocco covers with extra gilt finish and white corded silk lining. On the front cover was the following inscription:—

Presented to the Honorable JOHN C. ALLEN, L. L. D., Chief Justice of New Brunswick, by the members of the St. John Bar, 13th, Oct. 1888.

ST. JOHN.—At the last public meeting under the auspices of the Church of England Sunday School Association, held in Trinity Church school room, Rev. Canon Brigstocke presided, who after the opening exercises delivered a short practical address, on Sunday school work; Rev. C. J. Jameson the relation of the parent to the Sunday school. Rev. R. V.

Gwilym, of Richbottle, delivered an eloquent address on the importance of the Sunday school to the Church. A few remarks, showing the advance the Sunday schools in this neighbourhood have made lately, were made by Rev. W. O. Raymond after which a vote of thanks was passed to Rev. Mr. Gwilym and the meeting was closed with the benediction.

**DORCHESTER.**—A very unusual service was held in this parish, on Thursday, Oct. 11th. On that day the oldest inhabitant, Mr. John Palmer, completed one hundred years, having been born on Oct. 11th, 1788. Special services were held in the Parish Church, at which the old gentleman and a large number of his friends and relations were present.

On Sunday, the 14th, being also the day of Thanksgiving appointed by the Synod, the chancel presented a much improved appearance, having been re-seated in black ash, and also re-carpeted. Probably there is no church in British North America, or for that matter, in any part of the world, where the contrast between the chancel and the body of the church is so marked. In June 1885 a meeting of owners of pews unanimously resolved to re-seat the church, and with certain reservations make it free; but subsequent obstruction blocked the resolution, hindered the improvement and hinders it still. It would be impossible to find anywhere a more typical case of the adverse working of the owned pew system, upon the prosperity and well being of a parish, than is afforded by the history of pews in the parish of Dorchester.

**DIOCESE OF QUEBEC.**

**SHERBROOKE.**—The many friends of the Rev. Dr. Reid will learn with regret that he is at present confined to his bed with very serious illness. (Since receiving the foregoing we have learned that Dr. Reid entered into rest on Saturday or Sunday last).

**QUEBEC—St. Matthew's Bells.**—The following is the size and weight of the Ring of eight bells, 41 inch tenor note F, which has lately arrived from London, England, to be fitted up in St. Matthew's Church, St. John street. The Ring includes Warner's improved chiming apparatus, chime hammers and ropes complete:—

|     | inch | note   | weight | qrs. | lbs. |
|-----|------|--------|--------|------|------|
| 41  |      | F..... | 12     | 0    | 5    |
| 37  |      | G..... | 9      | 1    | 10   |
| 34½ |      | A..... | 7      | 0    | 21   |
| 32½ |      | B..... | 6      | 3    | 9    |
| 31  |      | C..... | 5      | 2    | 25   |
| 29  |      | D..... | 4      | 3    | 20   |
| 28  |      | E..... | 4      | 3    | 23   |
| 27  |      | F..... | 4      | 2    | 27   |

**DIOCESE OF MONTREAL.**

**DEANERY OF BROME.**—The annual Missionary meetings for this Deanery are now (Oct. 22nd) in progress. After a good deal of correspondence the Rev. Osborne Troop, of Montreal, was secured to assist the deputation visiting Brome Corner, Iron Hill, West Brome, East Farrham, and Adamsville. Efforts to secure another city clergyman for the more Southern portion of the deanery, failed, saying that Rev. Dr. Norton was secured for one night, and that in Knowlton. Considering the awfully bad state of roads from the almost continuous rain, it was just as well no city man came, although he would have had a good insight and personal experience of the disadvantages both people and priests minister under in attending Church gatherings of any sort; and it was well for another reason, namely, three of the Missions out of the six were not prepared to have meetings, much to the chagrin of those members of the deputation that travelled over the mountains to fulfil their duties. At Sutton, so long now without a rector, there was a bet-

ter turn out than has been for some years. Perhaps, as one of the speakers said, it was because of their Church doors being so long closed. They now know what it is to have to do without a regular pastor, and can therefore experimentally understand and practically sympathize with those of their brethren in the poorer portions of the diocese who look to the Mission Fund for help to have the Church's ministrations, which otherwise they would have to do without. We see by a correspondent in a local paper that the Rev. W. Rose Brown and Rev. Frank Charters made excellent speeches. The Church people at Abercorn not having had notice, of course, did not put in any appearance, and so the deputation passed on to Glen Sattou; here, however, no meeting had been announced, and no hospitality for the deputation arranged; so resting at the hotel (1) of the place they passed on to Mansonville. Here there was a very fair meeting notwithstanding the roads, from there the deputation pushed on to Knowlton, where, as usual, a good house was present to hear the speakers concerning the extension of the Kingdom of God.

**DANFORD LAKE.**—In spite of the fact that the crops around have been a partial failure Wednesday, October 17, saw a goodly congregation gathered in Holy Trinity, Albyn, in order to render thanks to Almighty God for Harvest blessings. The service opened with a processional hymn "Rejoice, ye pure in heart," and was followed by morning prayer with appropriate lessons, Psalms and Collects. The Rev. L. B. Pearse gave an excellent Thanksgiving address, which was followed by an instructive and interesting address by Rural Dean Naylor, M.A., on the manifold work of the Church as a great, living, and active organization, and impressing upon the congregation the duty of taking part in her great work. Then followed the Rev. A. A. Allen, M.A., with an earnest and practical missionary address. Next day there was a similar Thanksgiving service at St. Peter's, Cawood, where was too, a good congregation. The offertories of the two services amounted to \$3 to be appropriated to the Parsonage Building fund.

**FALGHSBURG.**—The Magic-lantern exhibition kindly given by the Rev. W. Percy Chambers, B.A., on Thursday evening last, in the Memorial Hall, was fully appreciated by the audience. By its aid the lecturer gave a graphic portraiture of the Ecclesiastical History of England, presenting in admirably chosen and succinct terms the leading points of Church History from the introduction of the Gospel into Britain until the period of the Reformation. To these were added some illustrations of later incidents or events, closing with the life-like figures of the venerated Falford, the well-remembered Oxenden, the present Diocesan, the present occupant of the ancient Archbishopric of Canterbury (Dr. Benson), and the youthful and august appearance of Her Majesty when taking the solemn oath at the altar of Westminster Abbey. When the hymns "Nearer my God," and "Abide with Me," were thrown in all clearness and perfection on the canvas, the assembly joined heartily in rendering them with the well-known tunes. On the following evening the Rev. Mr. Chambers was the preacher, and eloquently and thoughtfully discoursed on the subject, "Which of two Masters." Mr. Chambers will be remembered for his effective contribution to the pleasure and instruction of all, with a hearty greeting in store at any future visit.

**BEDFORD CLERICAL UNION.**—The next meeting of this body is (D.V.) to be held on the 20th Nov. in the parish of Philipsburgh, Rev. F. A. Allan, B.A., Rector. Subject for discussion: "The Law of the Tithe."

**DIOCESE OF ONTARIO.**

**OTTAWA.**—The Day of Intercession for Sunday-schools was observed in Ottawa by a Devotional meeting of all Church Sunday-school Teachers, in St. John's Church on Friday, Oct. 19th, nearly a hundred teachers were present. The service was conducted by Rev. H. Pollard, Rector of St. John. It consisted of a short service, with Lesson, Creed, &c., and then instruction on the Teacher's responsibilities, privileges, dangers and rewards; between each subject time was given for private prayer; the whole interspersed with hymns, lasting about an hour.

On Sunday there were celebrations of Holy Communion in all the churches of the city; sermons preached on Sunday-schools; special prayer authorized by the Bishop, and in the afternoon the S.S. Scholars assembled in St. John's Church, numbering nearly 1,000, for a united service, when addresses were given by the Lord Bishop of the Diocese, and Rev. A. W. Mackay. The offertory, nearly \$16, was given towards the library of the Mission S. School in Angelsea square.

The new Mission hall in Angelsea square is nearing completion, and will be formally opened in about a month. It is under the charge of the clergy of St. John's.

Rev. J. Taylor, late of British Columbia, has taken charge of Billing's Bridge Mission, near Ottawa.

The Bishop of Ontario will hold a general ordination in Christ Church, Ottawa, on Sunday, Dec. 16th.

**DIOCESE OF TORONTO.**

**TRINITY UNIVERSITY.**—The new Arts College for the Higher education of Women, affiliated with Trinity University, Toronto, was opened on Wednesday, 15th inst, in its temporary location No. 48 Euclid Ave. The College is to bear the name of St. Hilda who was Abbess of Whitby in the 7th century, and took so prominent a part in the intellectual and religious progress of her age. It may be interesting to recall Canon Bright's words in describing the character of St. Hilda. He says: "she was a noble woman strong and wise, true hearted and firm of purpose, with warm affections and clear discernment, using her great capacities for rule and guidance in the true spirit of a 'mother in Israel.'" In calling this new institution after the name of this Northumbrian princess, the Council sufficiently indicate the comprehensive ideal of life and work which they would place before the students, as well as the earnest spirit of Christian faith which they trust will always mark the education there given.

Although in the closest connection with Trinity, the new College is under the control of a separate Governing body or Council, of which the Lord Bishop of Toronto is President, and the Provost and Professors of Trinity are *ex officio* members, as are also the lady Principal of St. Hilda's, and the lady Principal of the Bishop Strachan School. Five other members of the Governing body are nominated by the Council of Trinity and the Council of the Bishop Strachan School. These are at present Rev. Dr. Davies, Messrs. James Henderson, W. M. Ince, J. A. Morrell, and Alex. Marshall. The Council is moreover empowered to add their number to.

The Council of St. Hilda's is to be congratulated on having secured the services of a most competent lady Principal in the person of Miss Patteson who is known to many Toronto students from past educational work in that city, and is a near relation of the late Bishop Melanesia.

All members of the Church who desire to complete the education of their daughters, a University course should avail themselves of the opportunities now placed within their reach at Trinity—the advantages of a common home

er refined and Christian influences, and of manifold associations which go to make the ideal of a college life are now placed in the reach of women, coupled with a university education of the highest order.

Students of St. Hildas College in addition to ordinary lectures for degree of B.A. which given in their own College, will also have privilege of attending the Honour lectures in Trinity College.

The proceedings for the term commenced with a short service conducted by the Provost of Trinity College followed by some opening words of counsel to the students.

The teaching staff of St. Hildas is composed of the most part of the Professors and Lecturers of Trinity together with Mr. E. C. Cay, B.A., and Miss Mellish, Mus. Bac.

We understand that the friends of the new institution have subscribed large amounts and for three years towards its maintenance.

It is hoped that by the end of that time the number of students of the College will be sufficient to make it self-supporting.

Additional subscriptions are still much needed to make the amount required (about \$1,500 annually) and will be gratefully received by Rev. the Provost of Trinity College, or the Professor Roper, Treasurer of St. Hildas.

The foundation of St. Hildas a complete mission is now made for supplying on the part of the Church herself, the educational needs alike of her sons and of her daughters.

St. Hildas and Trinity College as a centre, have in the past been reared large and flourishing Central Schools both for boys and girls, the one at Port Hope, and the other the Bishop Strachan School, Toronto.

Candidates for matriculation at Trinity have been successfully prepared for the past five years by the able services of the Bishop Strachan School and have earned much deserved renown upon that Institution by the position they have taken in the matriculation list.

There has been however, hitherto, no sufficient provision for continuing the instruction of the matriculants throughout the several years of the Arts course.

This lack is now supplied when the large number of Woman undergraduates at the other Universities of Ontario come in mind, members of the Church of England and can hardly fail to see the enormous importance both to their Church and their country, of ensuring the successful completion of this last link in the Church's Educational chain.

It has been however, hitherto, no sufficient provision for continuing the instruction of the matriculants throughout the several years of the Arts course.

This lack is now supplied when the large number of Woman undergraduates at the other Universities of Ontario come in mind, members of the Church of England and can hardly fail to see the enormous importance both to their Church and their country, of ensuring the successful completion of this last link in the Church's Educational chain.

It has been however, hitherto, no sufficient provision for continuing the instruction of the matriculants throughout the several years of the Arts course.

This lack is now supplied when the large number of Woman undergraduates at the other Universities of Ontario come in mind, members of the Church of England and can hardly fail to see the enormous importance both to their Church and their country, of ensuring the successful completion of this last link in the Church's Educational chain.

It has been however, hitherto, no sufficient provision for continuing the instruction of the matriculants throughout the several years of the Arts course.

This lack is now supplied when the large number of Woman undergraduates at the other Universities of Ontario come in mind, members of the Church of England and can hardly fail to see the enormous importance both to their Church and their country, of ensuring the successful completion of this last link in the Church's Educational chain.

It has been however, hitherto, no sufficient provision for continuing the instruction of the matriculants throughout the several years of the Arts course.

This lack is now supplied when the large number of Woman undergraduates at the other Universities of Ontario come in mind, members of the Church of England and can hardly fail to see the enormous importance both to their Church and their country, of ensuring the successful completion of this last link in the Church's Educational chain.

It has been however, hitherto, no sufficient provision for continuing the instruction of the matriculants throughout the several years of the Arts course.

This lack is now supplied when the large number of Woman undergraduates at the other Universities of Ontario come in mind, members of the Church of England and can hardly fail to see the enormous importance both to their Church and their country, of ensuring the successful completion of this last link in the Church's Educational chain.

It has been however, hitherto, no sufficient provision for continuing the instruction of the matriculants throughout the several years of the Arts course.

This lack is now supplied when the large number of Woman undergraduates at the other Universities of Ontario come in mind, members of the Church of England and can hardly fail to see the enormous importance both to their Church and their country, of ensuring the successful completion of this last link in the Church's Educational chain.

It has been however, hitherto, no sufficient provision for continuing the instruction of the matriculants throughout the several years of the Arts course.

This lack is now supplied when the large number of Woman undergraduates at the other Universities of Ontario come in mind, members of the Church of England and can hardly fail to see the enormous importance both to their Church and their country, of ensuring the successful completion of this last link in the Church's Educational chain.

**RETREAT.**—Between 35 and 40 attended the Retreat at Trinity College, conducted by Bishop McLaren of Chicago. The addresses were most able and instructive. The Bishops of Toronto and Niagara were present during the whole of the Retreat.

**ASHBURNHAM.**—The Rev. W. O. Bradshaw, Rector of St. Luke's Church, Ashburnham, having been ordered by his physician to discontinue active duty and spend the winter in a more congenial clime on account of a pulmonary affection, a meeting of the congregation was held on Monday evening, 21st inst, to bid him farewell. Ever since the announcement of their rector's enforced withdrawal, the congregation of St. Luke's Church have experienced general regret that it must be so. During the twelve years of his pastorate, Rev. Mr. Bradshaw has achieved more than a popularity with his flock. By his assiduous attention to his duties, his unremitting attention to the promotion of every Church interest, he has won the unwavering respect of his flock, and has endeared himself to his people in a manner seldom enjoyed by any clergyman. He left for California on Wednesday last, and his parishioners took the opportunity on Monday evening as above stated, to bid him a formal farewell and present him with an address and a cheque for \$200 as a tangible proof of the sincerity of their unanimously expressed feelings of sorrow. The address and reply show the pleasing and affectionate relations existing between the Rector and his flock.

Mr. John Barnham took the chair, and without remark announced the object of the meeting and called upon Mr. H. T. Strickland to read the address which referred most warmly to the faithful and successful twelve years service of Mr. Bradshaw amongst them and expressed deep regret at his withdrawal even though for a short term only and assured him of their sympathy with him and their hope that his sojourn in a warmer climate might completely restore his health.

Mr. Bradshaw most affectionately acknowledged the gift and address; and assured his parishioners that he was coming back, God helping him, to labor amongst them again, and that he wished it to be, to live and die among his own people.

The Rev. Geo. Warren has been chosen by the Rector to act as his *locum tenens* during his absence.

#### DIOCESE OF NIAGARA.

**ST. CATHARINES.**—The Bishop held a conference with the clergy and one lay delegate from each congregation in the Rural Deanery of Lincoln and Welland, on Thursday Oct. 25th in the basement of St. Thomas' Church, nineteen clergy and eighteen laity were present. The morning session from 11:30 to 1:30 was devoted to a consideration of what places in the Deanery may be open for the Church's ministrations, and which are as yet unoccupied. Many suggestions were made by both clergy and laity which will probably bear fruit by and by in the occupation of the waste places, and the making spiritual wildernesses to blossom as the rose. A congratulatory address to the Bishop on account of his having been present at the Lambeth Conference was also presented, all present standing. After the luncheon, which was kindly furnished by the ladies of St. Catharines, the time from 2:30 to 5 was most profitably spent in considering how the various funds of the Diocese might be augmented, and what changes it was desirable should be made in the appointment of the parishes. Much good will probably result from such gatherings as these, which it is hoped will be annual.

**WE WANT** a Correspondent and Agent in every Deanery, and in the large cities. It is suggested to us that the Clergy should choose such an one.

#### DIOCESE OF ALGOMA.

The Bishop and his family arrived at Huntsville, Muskoka, on the 1st.

The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks the continued sending of papers by friends to his Mission, viz:—*The Church Times*, *The Guardian*—by a clergyman, Mr. Wareham; *Our Work*, *B. Faith*, *Dawn of Day*, *Sunday Friend* from Miss Moore; copy of *Banner of Faith* from Mrs. Fareant; *The Dawn of Day* from Mrs. Rowe, Orillia; and the  *Dominion Chuechman* from Miss Clark Brown, Hamilton, Ont.; *The Graphic* from a young lady near Burnmouth; *The Standard* from Miss Abby, Bath.

The incumbent earnestly hopes that some persons will send him some help to finish lining the Church at Callwater before the winter sets in.

The Bishop has appointed the Rev. F. W. Greene, incumbent of St. Luke's, Sault Ste. Marie, to succeed the Rev. H. Beer, recently removed to the Diocese of Minnesota, as Rural Dean of Algoma. This office is an elective one at the Triennial Diocesan Conference, but *ad interim* vacancies are filled by the Bishop.

**GARDEN RIVER.**—The Mission of Garden River was visited by the Bishop on the 21st. Not having any clergyman with him, he read Morning Prayer in the Ojibbawa, and preached through an interpreter, from II Peter, iii, 18. There was a good attendance of Indians, and the responses and singing were very general and hearty. After the service, the Indians took the opportunity of complaining, and most justly, that they were left without a 'black coat' and asked the Bishop to send them an old man who would stay with them, as the young missionaries were sure to marry, and then go away. Two examples of this have already occurred in the history of this mission, so their request could not be wondered at. The main difficulty in the case, is, of course, the language, but can no one be found within the limits of the Church of England in Canada who would come to us, and confront even this, for the sake of these poor red men and their children? Meanwhile, Methodism is coming to the rescue, and by means of fresh paint and lively services, and social 'tea meetings' is doing her best to gather these neglected sheep into her fold.

The Bishop of Algoma begs to acknowledge very gratefully, the receipt of the following: "A. F." New Brunswick, \$20; Rev. A. Osborne, Markham, \$15; Rev. J. E. Waldy, Claverton, England, 172 volumes old Standard writers, historical and theological, towards the formation of a diocesan library—also, for the Bishop's own personal use, a complete copy of the "Speakers Commentary,"—also contributions of clothing, &c., already acknowledged to donors, from Christ Church, Forest; St. Peter's, Sherbrooke; St. Michael's, Quebec; St. James, Kingston; St. James, Orillia; W. Anxy, Ottawa; "20 minutes Society, Ottawa; Niagara Working Party.

#### DIOCESE OF NEWFOUNDLAND.

**ST. JOHN'S.**—The *Evening Telegram* of St. John's, Nfld., on October 17th, in its advertising columns, under the title "Auction Sales," contains notice of the sale of Trinity Church, on the 18th Oct.

This is the Church of the Reformed Episcopalians, and the sale of it probably marks the end of the "Reformed Church of England" movement in St. John's, Newfoundland.

**WE WANT** 10,000 Subscribers; who will help in securing them?

## CONTEMPORARY CHURCH OPINION.

The *New York Churchman* referring to "Misdirected Preaching," says:—

It is daily more and more evident that the duty of public worship is falling out of view. People have come to think that unless they "enjoy" the service of the sanctuary, it is useless to go there; and instead of seeking the cause of their lack of "enjoyment" in their own plentiful lack of a spirit of worship, they are prone to assume that the service or the sermon is at fault. Hence it is that sums of money out of all proportions to the means of a congregation are lavishly spent for music or other ornament, not to please God, but to minister enjoyment to undevout and undutiful people. For a like cause the sermon, whatever else it is, must be "entertaining," because, unless it is so, nobody can be expected to listen to it. It must be confessed that preachers submit to this demand with altogether too much facility; and the consequence is that many sermons, if they are not entertaining, are, at least, not edifying. John Dryden excused the licentiousness of the stage in his day with the famous couplet:

The drama's laws the drama's patron give,  
And they who live to please must please to live.

But what a degradation of the pulpit and of the sacred ministry it is when they are brought down to the level of the drama! A preacher whose epitaph should be "he preached and pleased," would be unpeepably below the poor slave of Antibes, of whom the stone hill bears the simple record in Latin. "He danced and pleased." The poor slave obeyed his master and so pleased him by using his one talent of dancing. The preacher whose first object is to please his Master's servants, disobeys his Master and theirs, and by wasting talents and opportunities, at once disservices and displeases Him.

The *Pacific Churchman* says:—

An Error is growing up with marvelous rapidity against which as yet the Church is not equipped with means and skill for close combat. We refer to the now popular fallacy that all fermented liquors are of the devil, and in themselves essentially evil, which is the stage of development that the "Temperance (?) Movement," as represented by its leaders, has now reached. It is not the abuse of one of God's gifts which constitutes the evil, but the evil is in the essence or substance itself of wine and all liquids containing alcohol; it is not the creature of God, these people say, but the manufacture of men under satanic influence. Therefore, as a logical consequence, they deny that the wine into which our Lord turned the water at the Marriage Feast in Cana, and that with which He instituted the Holy Sacrament of His body and Blood, could possibly be such as is now understood by the term, that is, the fermented juice of the grape. It is a clear case of the wish being father to the thought. Having settled it in their own minds in this Nineteenth Century, that any use, or to even allow the use or manufacture of wine is in itself sinful, these people now set about to make the Bible square with their position; and woe be to the Bible if they cannot do it. All difficulties are swept away with a lofty scorn. Etymology, history and all the ordinary rules of interpretation are declared incompetent witnesses, as having in some way, we suppose, perjured themselves, or been tampered with. They have built up a system of "proofs," and a line of argument in support of their theory, which has been sent broadcast, in popular form, and which is glibly and plausibly used by their disciples to perplex if not unsettle the minds of all who will listen to them. And it is astonishing how widely this fallacy has been

accepted and is being acted upon in this country. As a consequence it has become the rule with some of the great religious bodies, notably the Methodists, to use only the unfermented juice of the grape in their Communion Service. And this not merely as a precaution, but as a matter of principle, and in obedience to the demand of the "Temperance Cause!"

Now the practical point for us is this. It is fast becoming a matter of conscience with multitudes of good people, under the false, fanatical teaching, not on any account to taste or even countenance the existence of wine, even for sacramental purposes. And the error is sure to find its way among Church people, whose consciences will be troubled, under convictions gained from associations and honest sympathy with the Temperance Movement. And what we must have is the means of meeting the difficulty—the false and fanatical part of the notion—in a hand to hand combat. We must have the simple facts and proofs in the case, presented in a popular form, and made familiar to all. Let us have it in a tract. It must be written by one who realizes the extent to which this false teaching has been accepted, and has examined the premises and arguments upon which it is based, and who has the peculiar gift enabling him to answer these people in something of their own popular style. A troublesome practical difficulty is growing up before us, and we must prepare to meet it. Who will provide the special means needed?

## MEMORIALS.

There is one topic that is inexhaustible—the memorials of our loved ones. Deep in the heart are their names and lives and loves treasured. This tender sentiment has been touched and elevated by JESUS CHRIST.

He has made these strong ties draw us all the more closely when we have sheltered ourselves in Him. To the Christian's faith, the departed still live and love us. Hollowed rays lighten up the faces of our little ones, too, and the youngest and most dependent child is consecrated and sanctified by the SAVIOUR'S loving teachings. "Unless ye become as little children, ye cannot enter the Kingdom of Heaven," and therefore we may well trust and know that our little ones have become sharers of that glory and joy, the test of admission to which is their sweet innocence and purity. All of these precious memories should be treasured in every way, but where with such exquisite fitness and meaning as in the Church of CHRIST. The splendid monuments of our cemeteries are our heritage from Roman heathenism. Christian memorials cluster about the Church or are kept alive by charities and good works associated with the departed.—*St. John's Messenger.*

## CORRESPONDENCE.

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

## NOVA SCOTIA B. H. M. REPORT.

To the Editor of the CHURCH GUARDIAN:

SIR,—Comparisons are proverbially odious, and I suppose particularly so in the present instance, but in your last issue there appeared a reference to our B. H. M. Report, which in justice to this portion of the Diocese, calls for some little notice. One would have supposed that in an analysis of the B. H. M. Report, the amounts subscribed towards the fund would have formed the principal ground of comment and comparison. This, however, has not been the case in the article contributed by your correspondent. On the contrary other points have been selected, such as number of celebrations,

and the number of visits paid by the clergyman. In respect to this latter the Deanery of Amherst is singled out for especial praise as presenting a better record than any of the other country parishes. All honour to the diligence of the faithful priests who minister in the four parishes of that Deanery mentioned as supplying the highest figure. But surely not only the number of visits, but the results should count for a great deal—results as showing themselves in liberality; results taking form in the contributions towards the Diocesan funds. The four parishes leading in this regard are: 1. St. Luke's, Halifax, which shows an average contribution of 55 cents for each individual of the whole Church population; 2. North Sydney, C.B., 53; 3. Weymouth, 43; 4. Liverpool, 31.

The Deanery giving the most creditable record is not Amherst, but the Sydney Rural Deanery of Cape Breton; the average contribution in Sydney Deanery is 18, in Amherst 8. The Deanery of Amherst with a population of 5 875, gives a total of \$513, and receives back \$1,027 50; the Deanery of Sydney with 2,578, gives \$472, and gets back \$450, the greater part of which goes to one mission. The number of visits paid, the number of celebrations held, tell what the priest is doing; the amounts of contributions to the B. H. M., and W & O., gives an insight into what the people are doing.

Another good test of the condition of the parishes is the proportion of communicants to the Church population. The Report supplies the following figures: Sydney Rural Deanery, 27 per cent.; Amherst, 23 p.c.; Annapolis, 18; Tangier, 17; Manchester, 8. The percentages of other Deaneries cannot be given, as their returns are incomplete. In Sydney Deanery Louisburg stands first with 44 per cent; North Sydney coming next with 39; and Sydney Mines third with 35 p.c. Louisburg thus leads the best Halifax proportion, that of St. Luke's, which is 41 p.c. At a recent Sunday celebration in Louisburg, out of a Church population of less than 300 men, women and children, one hundred persons received. How many parishes anywhere can equal that?

These statistics are given not out of a desire to make invidious comparisons, but because it is somewhat discouraging to the Church people of Cape Breton to have those items of the Report which disclose what the laity are doing, (and in which they present so excellent a record) quietly ignored; and also in order to direct attention to a portion of our diocese, less praised than others, in which such substantial work is being done. Yours, &c.,

CAPE BRETON.

We have received the following letter from a Toronto Clergyman in the diocese of Toronto:

I beg to enclose my subscription to the "CHURCH GUARDIAN" (\$1.00) and at the same time would say, that although I see regularly no less than six weekly papers published in the interest of the Church not one of them seems so well adapted to do a useful work in our Canadian parishes as the "CHURCH GUARDIAN." Every page is readable, which is more than can be said of some of our papers. It is sound and interesting, and a most important matter in a paper which circulates largely in our Church homes, it speaks the truth in love.

(We heartily thank our subscriber for this unsought and flattering testimony, and hope it may induce others to take greater interest in extending its circulation.—E.D.)

A well known Nova Scotia Rector writes:—  
"I find the CHURCH GUARDIAN a help, comfort, and encouragement—so many valuable articles appear from time to time. I always look forward to its arrival as a friend."



# 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 14.

## DECISIONS REGARDING NEWSPAPERS.

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

2. If a person orders his paper discontinued 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. 7th—19th Sunday after Trinity.

" 14th—20th Sunday after Trinity.

[Notice of St. Luke.]

" 18th—St. Luke. Evangelist.

" 21st—21st Sunday after Trinity.

" 28th—22nd Sunday after Trinity.

St. Simon and St. Jude. A. & M.  
Athanasi: n Creed. (Notice of  
All Saints.

## AGNOSTICISM EXPOSED.

BY THE REV. PRINCIPAL WADE, D.D.

What is Agnosticism?

In the new Oxford Dictionary of the English Language we are told that "an Agnostic is one who holds that the existence of anything beyond and behind natural phenomena is unknown, and, so far as can be judged, unknowable, and especially that a First Cause and an unseen world are subjects of which we know nothing." The same authority quotes a letter from Mr. R. H. Hutton, stating that the word was suggested in his hearing, at a party held in 1869, by Professor Huxley, who adopted it from St. Paul's mention of the altar at Athens to the Unknown God. "Agnostic," it is further said, in a passage quoted from the *Spectator* in 1876, "was the name demanded by Professor Huxley, for those who disdained Atheism, and believed with him in an unknown and unknowable God, or, in other words, that the ultimate origin of all things must be some cause unknown and unknowable." Again, the late honoured Bishop of this diocese, in the *Manchester Guardian* in 1880, is quoted as saying "that the Agnostic neither denied nor affirmed God. He simply put Him on one side." The designation was suggested, therefore, for the purpose of avoiding a direct denial of beliefs respecting God such as are asserted by our Faith. It proceeds, also, from the scientific source, and claims the scientific merit, or habit, of reserving opinion respecting matters not known or proved.

We are not here concerned with this doctrine as a mere question of abstract philosophy res-

pecting the limits of our natural capacities. We have to consider it in relation to the Church and to Christianity; and the main consideration which it is the purpose of this paper to suggest is that, in this relation, the adoption of the term Agnostic is only an attempt to shift the issue, and that it involves a mere evasion.

The Christian Catechism says:—"First, I learn to believe in God the Father, who hath made me and all the world; secondly, in God the Son, who hath redeemed me and all mankind; thirdly, in God the Holy Ghost, who sanctifieth me and all the elect people of God." The Agnostic says, "How do you know all that? I consider I have no means of knowing these things you assert respecting God. I do not know, and cannot know, that God is a Father, that He has a Son; and I do not and cannot know that such a Father made me, or that such a Son redeemed me." But the Christian did not speak of what he *knew*, but of what he *believed*. The first word of a Christian is not "I know," but "I believe." He professes, not a *science*, but a *faith*; and at baptism he accepts, not a *theory*, but a *creed*.

Now, it is true that in one sense the common usage of the word, belief is practically equivalent to opinion. A man may say he believes in a scientific theory, meaning that he is thoroughly of opinion that it is true; or, in still looser language, he may say he believes it is going to be a fine day. I would observe, in passing, that even in this sense of the word, a man who refused to act upon what he could not know would be a very unpractical person. If you are suffering from an obscure disease, you go to a doctor to obtain, not his knowledge of your malady, but his opinion; and upon that opinion, in defiance of other opinions, even an emperor may have to stake his life. Similarly, from what is known of the proceedings in Parliament, respecting the Manchester Ship Canal, it may be presumed that engineers were not unanimous as to the possibilities and advantages of the undertaking; but Manchester men were content to act upon the best opinion, and to stake fortunes on their belief in it. However, it may be sufficient here to just allude to the old and unanswered contention of Bishop Butler, that even if Christian belief and Christian duty were mere matters of probable opinion, a man who said in regard to them, "I do not know, and therefore I will not act," would be abandoning the first principle of human energy. He might be a philosopher; but he would not be a man—not, at least, I fancy, according to the standard of Lancashire. But there is another sense of the word "belief," which is of far more importance for our present subject. There is belief which is founded on the assurances of another person, and upon our trust in him. This sort of belief is not opinion, but faith; and it is this which has been the greatest force in creating religions, and through them in moulding civilizations.

What made the Mohammedan world? Trust and faith in the declarations and assurances of Mohammed. And what made the Christian world? Trust and faith in the declarations and assurances of Jesus Christ and His Apostles. This is not mere believing about things; it is believing a man and believing in a man.

Now, the point of importance for the present argument is that the chief articles of the Christian creed are directly dependent on *personal* assurances and *personal* declarations, and that our acceptance of them depends on *personal* trust. Why do we believe that Jesus Christ redeemed all mankind? Because He said so. There is no other ultimate ground for it. The matter is not one open to the observation of our faculties; and as a matter of science we are not in a position to know it. The case is the same with His Divine Sonship and the office of His Spirit. He reveals Himself by His words and acts; and in revealing Himself He reveals His Father, and the Spirit who proceeds from both. His resurrection and His

miracles afford us, as St. Paul says, assurance of His Divine mission. But for our knowledge of His offices in relation to mankind, and of His nature in relation to God, we rest on His own words, confirmed and explained by those of His Apostles. Who can dream of knowing, as a *matter of science*, that He is the Judge of quick and dead? But He speaks Himself, in the Sermon on the Mount, of that day when men will plead before Him, and when He will decide their fate; and Christians include in their Creed a belief in that statement respecting the unseen and future world. But if this be so, for a man to urge as an escape from this article of belief that he has no means of a scientific knowledge of the unseen world, or of the future, is irrelevant. His difference from Christians lies not in the fact that he has no knowledge of these things; but that he *does not believe the authority* on which they are stated. He may prefer to call himself an Agnostic; but his real name is an older one—he is an *infidel*, that is to say, an unbeliever.

The word infidel, perhaps carries an unpleasant significance. Perhaps it is right that it should. It is, and it ought to be, an unpleasant thing for a man to have to say plainly that he does not believe Jesus Christ. It is, indeed, an awful thing to say. But even men who are not conscious of all it involves shrink from the ungraciousness, if from nothing more, of treating the beliefs inseparably associated with that Sacred Person as an illusion. This, however, is what is really meant by Agnosticism; and the time seems to have come when it is necessary to insist upon the fact.

Of course there may be numberless attempts at respectful excuses or evasions; and there is one in particular which may require notice. It may be asked whether we can rely on the accounts we possess of our Lord's teaching on these subjects. Now, it is unnecessary for the general argument now before us to enter on those questions of the authenticity of the Gospel narratives, which ought now to be regarded as settled by M. Renan's practical surrender of the adverse case.

Apart from all disputed points of criticism, no one practically doubts that our Lord lived, and that He died on the Cross, in the most intense sense of filial relation to His Father in Heaven, and that He bore testimony to that Father's providence, love, and grace towards mankind. The Lord's Prayer affords sufficient evidence upon these points. If the Sermon on the Mount alone be added, the whole unseen world of which the Agnostic refuses to know anything, stands unveiled before us. There you see revealed the Divine Father and Creator of all things, in personal relation to His creatures, hearing their prayers, witnessing their actions, caring for them and rewarding them. There you hear of a future judgment administered by Christ Himself, and of a Heaven to be hereafter revealed, in which those who live as the children of their Father, and who suffer in the cause and for the sake of Christ Himself, will be abundantly rewarded. If Jesus Christ preached that sermon, made those promises, and taught that prayer, then anyone who says that we know nothing of God, or of a future life, or of a unseen world, says that he does not believe Jesus Christ. Since the days when our Lord lived and taught, at all events Agnosticism has been impossible without infidelity. Let it be observed, moreover, that to put the case in this way is not merely to make an appeal to authority. It goes further than that. It is in a vital respect an appeal to experience, and so far to science itself. It is an appeal to what I hope may be taken as, confessedly, the deepest and most sacred moral experience which has ever been known. No criticism worth mentioning doubts the Passion; and that story involves the most solemn attestation, again and again, of truths of which an Agnostic coolly says he knows nothing. An Agnosticism which knows nothing of the rela-

tion of man to God must not only refuse belief to our Lord's most undoubted teaching, but must deny the reality of the spiritual convictions in which He lived and died. It must declare that his most intimate, most intense beliefs and his dying aspirations were an illusion.

Is that supposition tolerable? It is because it is not tolerable that men would fain avoid facing it, and would have themselves called Agnostics rather than Infidels; but I know not whether this cool and supercilious disregard of that solemn teaching, and of that sacred life and death, be not more offensive than the downright denials which look their responsibility boldly in the face, and say, not only that they do not know, but that they do not believe.

This question of *living faith* in a living God and Saviour, with all it involves, is too urgent and momentous a thing to be put aside with a philosophical "I don't know." The best blood of the world has been shed over it, the deepest personal, social, and even political problems are still bound up with it. All the deepest moral struggles of humanity have centred round this question, and it is really intolerable that all this bitter experience of men and women who have trusted and prayed, and suffered and died, in faith, should be set aside as not germane to a philosophical argument. But, to say the least, from a purely scientific point of view, there is a portentous fallacy in the manner in which, in agnostic arguments the testimony, not only of our Lord, but of Psalmists, Prophets, Apostles, and Saints, is disregarded. So far as the Christian faith can be treated as a scientific question, it is a question of *experience*; and what is to be said of a science which leaves out of account the most conspicuous and most influential experience in the matter? One thing may be said with confidence: that it defeats itself, by disregarding the greatest force with which it has to contend. While philosophers are arguing as to the abstract capacities of human thought as though our Lord had never lived and died, He Himself is still speaking. His words, as recorded by His Apostles and Evangelists, are still echoing over human hearts, touching their inmost affections, appealing to their deepest needs, commanding their profoundest trust, and awakening in them an apprehension of that Divine relation and those unseen realities in which their spirits live.

While Agnostics are committing the enormous scientific as well as moral blunder of considering the relations of men to God and to an unseen world without taking His evidence into account, and then presuming to judge the faith He taught by their own partial knowledge, His Word is still heard, in penetrating and comfortable words, bidding men believe in God and believe also in Himself. He, after all, is the one sufficient answer to Agnosticism, and I will take the liberty of adding, to Atheism and to Pessimism also. Not merely His authority, though that would be enough, but His life, His Soul, Himself. Accordingly, as our object here is to consider how to deal with these difficulties and objections, what these considerations would seem to point out is that we should take care to let Christ and Christ's own message be heard, and not to endure that they should be allowed to stand aside while a philosophical debate is proceeding. Philosophers are slow in these matters. They are still disputing, after some 2500 years of discussion, what is the strong principle for determining moral right and wrong. Meanwhile men have been content to live by the Ten Commandments: and the main lines of duty are plain. In the same way, religion has preceded the philosophy of religion, and men can be made sensible of their relation to God whether it can be philosophically explained or not. The Psalms, the Prophets, and above all, the Gospels, are plain evidence, in matter of fact, that men are in relation to God and owe duties to Him. Let men be made to attend to the facts

let them hear those simple, plain, and earnest witnesses; above all, let them hear the voice of Christ, and they will at least believe, whatever may be the possibilities of knowledge. In a word, let us imitate St. Paul when his converts were perplexed by Greek philosophies at Corinth.—"I, brethren, when I came to you, came not with excellency of speech or of wisdom declaring unto you the testimony of God; for I determined not to know anything among you save Jesus Christ and Him crucified."

### THE CHURCH ECONOMY.

BY THE BISHOP OF CENTRAL NEW YORK.

This name, the Church, brings us to our third fore-reaching task. It is impossible for us to use that name without confessing that there is a reality meant by it, immense, characteristic, and of transcendent import. In the discussion of Church unity so widespread since the last General Convention, two mistakes have been made more apparent than before. One is a mistake of a few minds *within* the Church itself, viz: That the oneness sought for can be promoted by a loose hasty breaking away from the law as it is, a disregard of canon and rubric, with no guide but individual self-will. Suppose this could succeed, it would only obtain a miscellaneous sort of alliance, at the expense of order and a final sacrifice of peace. The other mistake is in those *outside*, and is of long standing, viz: That the Church idea, as we hold it, or as it holds us, and the Church system as we insist upon it, are something that may be taken apart from our religion and our morals, to be retained or dropped without seriously affecting them; that we cling to it only from taste or some cause other than radical, irresistible, conviction; that, in short, it is an appendage to our Christianity, not an inherent part of it. In correction of both these errors we put our advocacy of Church-principles along with the two parts of our vocation already named, not as being lower or higher than the other two, and not as being detached from them in our own minds, but only as calling us to a special line of action. We can be at one with our fellow Christians in personal devotion to Christ, and in generous contention with wickedness, while they cannot yet be at one with us in our privileges and beliefs pertaining to the Kingdom of God; and while we are sure that, after all, the true path of all spiritual and moral reform for mankind runs on the highway of the King of this kingdom. Here, in fact, is a large part of the difficulty we have constantly to encounter in getting upon common ground with the Christians about us. They fail to understand the Church because they look at it not from within but from without. They misconceive not so much its arguments as its genius, not so much what it says and does as a certain spirit of life which enters into everything it says and does. This all-penetrating Church-thought, which strikes minds of an alien training and habit as fanciful is what explains the fact that some men are of this Church who are not in it, and some who are in it are not Churchmen after all, but are religious dissenters using the Prayer Book and conforming in some degree to our customs. To a Churchman the central fact, most explicitly declared in the first chapter of St. John and in the Epistle to the Ephesians, touches with light and power every part and point of human life. Taking a metaphor from light, we should call it the color. Taking one from sound, we should call it the tone. It is symbolised in the Church-order providing that each of the great divine-human events, the new Birth, Confirmation, Wedlock, Death, should have its divine service in the Church building;

and hence the solemn duty of the clergymen to lead the people to follow that rule. In the degree that Church life and Church-law enter into the people they will feel dissatisfied if that rule is broken. It is not otherwise than we comprehend such sayings of an Apostle as these: "In Christ all things consist." "He is the Head of the Body, the Church," "In whom ye also are builded together for an habitation of God through the Spirit."

Hence it is that we are to set clearly before ourselves this as the mainspring of our enthusiasm and the motive of our zeal in urging forward what seems to differentiate us from those denominations whose personal faith we cannot question, whose sincerity is beyond a doubt, whose sacrifices we admire, whose devotions we revere. It is because we cannot, by whatever effort, separate our endeavours to rear the noblest and holiest forms of character, or to purify the sources of social manners, from our abiding confidence in the Church of Christ, fashioned in all its original and Apostolic completeness and glory as God's own prepared instrument for accomplishing these very ends. The "Gospel" of which we are set "for the defense and confirmation," wherever our feet can go, is "the Gospel of the Kingdom," and the Kingdom is the Kingdom of Christ. Its spirit "cannot but by annihilation die;" and being immortal and eternal, annihilation and death themselves are swallowed up of its life.

### THE EPISCOPATE AND UNITY.

The revival of the Catholic idea of the Church naturally and necessarily involved a high conception of the nature, necessity and value of the Episcopate, and the immediate result was apparent not only in a vast increase of the number of bishops, but in that deep sense of united responsibility among the bishops themselves which has been typical of their order from the beginning. In the earliest ages of persecution the unity of the Church was maintained only by the constant and voluntary co-operation of bishops with each other in bearing a burden which was common to them all. When the days of persecution had passed, the same unity was instantly made visible in the universal system of episcopal co-operation which had come into existence in spite of all obstacles. St. Cyprian had declared a fact, as well as a principle, when he affirmed that the episcopate of the Church was a unit.

From the beginning until now the visible unity of the Episcopate has been a just measure of the actual unity of the Church, and in provincial and national Churches it may be broadly said that the active conciliar co-operation of bishops has been the measure of spiritual life among their people. Thus, while the Convocations of the Church of England were stilled, the Church seemed to be moribund, and dissent flourished; but conversely, the revival of life in the Church was forthwith followed by a revival of convocation, and the revived Episcopate in communion with Canterbury hastened to take common council in the conferences of Lamoeth.—*The Churchman*.

We have received from the Rev. E. J. Lloyd, of Charlottetown, P. E. I., specimen copy of his "Twelve Tunes for Familiar Hymns," and having tried them can speak most strongly in praise of them. We think every one of them good, and would have difficulty in deciding which of the twelve we prefer. With the exception of the first they are set to Hymns 24, 191, 245, 391, 255, 306, 102, 401, 436, 223, and 332 of Hymns A. & M.; the first is written for "The Litany of the Hours," by E. H. Mitchell. The twelve tunes are issued in pamphlet form by Novello, Ewer & Co., but may be had by addressing the author as above. The price too is reasonable, only 25c post free.

## FAMILY DEPARTMENT

### ECCE HOMO

Your grief is more than ever human soul  
Bore uncomplaining? Pain its seal has set  
On you, and life is sorrow?—Turn your gaze  
On One who felt the chilly night dew's wet;  
Ecce Homo!

Friends have deserted? Those you thought so  
dear

Have left you lonely in your misery?—  
Alone in sadness, pain, and weariness,  
Forsaken, wronged; another went to die,  
Ecce Homo!

See around us man's fell work of wrong,  
The haunts of vice, the evil everywhere,—  
The stainless life shines forth to let us know  
Hearts may be pure, lives innocent and fair,  
Ecce Homo!

Man's scorn of man, his brother,—selfish fear,  
And pitiless wrath at insult, here we know;—  
Once from the parched lips of a victim came  
Heart prayers for those who caused his  
blood to flow,  
Ecce Homo!

This is what stills our doubts and calms our  
fears

O Christ! that Thou, the sinless, lived our  
life,  
Wart man, wert tempted even as now are we,  
We look,—and pride is gone, and fear, and  
strife,  
Ecce Homo!

We look upon Thy life, O man of men,  
And good seems good, and evil but the grim  
insightfully back-ground that shows forth the  
good.

We look, and pain grows light, earth-shadows  
dim,  
Ecce Homo!

Had He not come on earth, and lived and  
loved  
Life had been but a puzzle never solved  
Little task set by stern hands, a stream  
Unbridged,—a war, loss sure and death  
involved,  
Ecce Homo!

Life, now that He has lived it, is sublime,  
Temptation welcome since we conquer all  
Thro' Him, and still his love can make a home  
In faithful hearts, where death-clouds may  
not fall,  
Ecce Homo!

Sophie M. Almon Windsor, N. S.

## HALF A DOZEN HEROINES.

A STORY IN ONE CHAPTER.

By the Hon. Katherine Scott.—(Continued.)

"Then I'll answer it," said mother, smiling;  
Mrs. Black's little maid-of-all-work, con-  
scious of rough hair, and black hands, and not  
a clean apron, nearly sank into the ground  
before the clear, kindly face and fresh attire of  
the lady" who opened the shabby door.

"Missis's compliments, and could she do any-  
thing for the ladies on first arriving?"

"Missis" was on watch behind her blind, and  
the apparition of anyone so perfectly "set-  
tled" looking and so brightly lady-like, pop-  
ped right up and displayed her best afternoon  
cap and her blue shawl, which was a want of  
ventility she had never before been guilty of.

"Mrs. Spencer's thanks, and she is very  
much obliged, but does not require anything."

Mrs. Black had re-seated herself before Nancy  
returned, and was trying to look quite indi-

ferent, and when Nancy had delivered her  
message suffered her to retire, as there was  
nothing to be discovered beyond what she had  
herself seen; and she had at any rate found out  
the new-comer's name; also that she was a  
"Mrs." and not a "Miss"—mother and daugh-  
ter they must evidently be—so if any one called  
she had two pieces of information ready, and  
had the consciousness of having only shown  
neighbourly kindness in obtaining them.

Hornside people were not given to early  
rising; at least, not the inhabitants of the High  
Street, who had scarcely enough to do to make  
it desirable that their days should be unneces-  
sarily lengthened; and next morning Dolly  
had had four good hours' hard work by the  
time the maids-of-all-work were engaged in the  
process of whitening the doorsteps and convers-  
ing with the milkman.

Most marvellous! but the little gate and  
front door had both been painted a dark choco-  
late during the night; the windows were shin-  
ing, the jasmine's wild sprays trained up against  
the house, something red and white appeared  
at one open window, and a creamy cloud at the  
other; and by the time the ten-o'clock 'bus re-  
turned from the station and again stopped at St.  
Hilda's, the house had quiet an inhabited look.  
More boxes, and,—most exciting of all—a  
young man in a sailor-like garb descended from  
the 'bus and vanished into the house. Mrs.  
Black and the Misses Simon, who lived next  
door, were inundated with visitors that after-  
noon, all anxious to have seats near the win-  
dows; and there was quite a buzz of gratified  
feeling when, at about five, the figures of the  
smiling elderly lady and the young man emerg-  
ed from the door and walked off into the town.

In every house in Hornside that evening  
conversation was lively, and Mrs. Spencer,  
Dolly, and the sailor had little idea what a  
boon they were to the flagging minds—a leap  
for the want of new ideas. By the end of the  
week the clergyman had called at St. Hilda's,  
and all the world followed his example,  
and having seen for themselves the internal  
arrangements, and learnt from Mrs. Spencer  
herself who they were and whence they came,  
the flow of conversation rushed in a perfect  
torrent. "Been for years in the Colonies."  
That accounted for eccentricities of all sorts;  
but all the same, some of the mothers in Horn-  
side would have been glad to send their daugh-  
ters to the Colonies if they could have had  
them back again as useful individuals as Dolly.  
Dolly, assisted by Jack, had painted, papered,  
stained floors, hung up pictures and curtains,  
and, what was more wonderful still, considering  
her ladylike appearance, did all the work in  
the house, and produced cakes and fancy breads  
which were the envy of all. As Dolly humbly  
acknowledged, mother's neat fingers pieced the  
carpets, made the curtains, and clothed the  
chairs. There was plenty of hard work; but  
the result was a snug, tasteful little home, with  
odd cupboards, shelves, comfortable window-  
seats, and all so shining and fresh that the  
sleepy, stuffy atmosphere which pervaded  
most of the heavily furnished Hornside houses  
found no existence here.

Besides the comfort of the abode, which the  
old ladies persisted in calling "peculiar," there  
was a comfort in Mrs. Spencer's kindly welcome  
which, by November, had gone far to make all  
the inhabitants agree that she was a very  
pleasant neighbour. Dolly had just drawn the  
curtains and shut out the chill November fog;  
the firelight was playing over the room; mo-  
ther was meditating in her easy-chair; and  
Dolly sank into one opposite, and stared into  
the fire. It was Sunday afternoon, and a good  
time for meditations, but Dolly's were never of  
very long duration.

"Mother! wake up! A penny for your  
thoughts."

"I wasn't asleep, Doll. A penny for yours."

"Mine were stupid mother! I feel myself  
getting rusty and fusty."

"To tell the truth, dearie, that was exactly  
what I was thinking we were both doing. It  
won't do, Doll. This is not a very lively place,  
but as we depend on the lives we live more than  
the place, and we mustn't go to sleep."

"Well, mother, you never go to sleep, and  
you've done a good deal here already, but I  
know I am getting sleepy; and as for the other  
girls here, they are so *dolefully* dull. When  
Jack comes back he won't find one with an  
idea beyond the river on one side and the  
ploughed fields on the other;" and Dolly  
burst into a good laugh.

"Now Doll, I won't have you uncharitable.  
There are advantages in knocking about the  
world, and you've had them, and now we must  
use them."

"Mother, dear, come on! You know you've  
thought of something, and are only paving  
the way to the disclosure of your scheme;"  
and Dolly seated herself at mother's feet and  
waited.

The result of the Sunday evening's cogita-  
tions was that Dolly despatched neat little  
cards, adorned with bees in various positions,  
inviting Miss Agnes Lambert, Miss Forbes,  
Miss Janet Somers, and Miss Penelope Hop-  
wood to a "Council." Then she arranged the  
"sky parlour" as tastefully as possible; and  
drew the table near the sloping windows so  
that they might have the full benefit of the  
winter afternoon sun. Next she put mother's  
"working-chair" at one side and her "h've"  
basket by her. Having no floral decorations,  
she placed green glass goblets in the middle,  
and all the working requisites she could think  
of round.

She proposed to bring down Uncle Simeon's  
sky-high mirror, but, as it had hung there all  
his days, mother would not allow such desecra-  
tion. Moreover, every thing looked crooked  
in it, and, as Dolly observed, it might destroy  
their ideas. Two little books were placed in  
front of mother—"Mother's Extracts" and one  
for the "Minutes of the Proceedings," explain-  
ed Dolly, who, by mother's orders, having  
arranged the party, seated herself and began an  
interesting paper from a magazine, on "Self-  
Culture."

Meantime, as mother deftly cut and shaped,  
she studied the half-dozen heads before her.  
Dolly was always wide-awake, and inspired  
with a love of action of any sort. Penelope  
Hopwood, on her right, and plenty of good  
stuff in her, and talent too, but she looked  
bored. Annie and Rosie's pretty, empty faces  
betrayed that their thoughts were more taken  
up with different modes of doing their hair or  
altering their gowns than anything else.  
Janet Somers, she was shure, had something in  
her if she could get the opportunity of develop-  
ing it; and Agnes Lambert, cutting out in  
the background, had a gentle, good face, but  
was decidedly one of the half-awake.

(To be Continued.)

## TELEPHONE COMMUNICATION.

"Caust thou send forth lightnings, that they  
may go and say unto thee, Here we are."—  
Job xxxviii. 35.

Beneath the seas, o'er hills and dales, the wires  
Of telegraph and telephone convey

From land to land the "burden" of the day,  
Flash'd noiselessly by Nature's mystic fires;  
Moments suffice to bear a friend's desires,

Or foe's defiance, to farthest climes;  
Or thence bring tidings of the moving times,  
The aims and ends to which proud man aspires.

Here let us pause, and solemn thought invite:  
If God to man such marvellous power imparts,  
Are there from earth to Heaven no lines of light

That bear to Him the secrets of all hearts?  
Shall Nature's miracles around us wrought,  
Of God, and His omniscience, bring no serious

thought?

—J. Farmer's Family Churchman.

THE CHILDREN OF LABRADOR

By FRED. E. J. LLOYD, CHARLOTTETOWN, N.E.

It has occurred to me that the numerous family of boys and girls who read, week by week, the Family Department of the CHURCH GUARDIAN, might like to know something about the lives and doings of their fellow boys and girls who live in Labrador a country so bleak and so cold that it almost makes me shiver to think of it or to hear its name.

Boys and girls are by no means scarce commodities in Labrador any more than in other parts of the world, nor do I think that one could find a merrier, fatter, healthier, plumper, rosier set of youngsters the wide world over than they are.

These children of Labrador are, I verily believe, the busiest little bodies in creation—they are never idle. Nor, I think, is there a lazy bone in their bodies.

from the sale of the tongues usually going to the little ones who have taken the pains—and they are great—to extract them.

On Oct. 25th, by Rev. D. C. Moore, R.D., Arthur Rogers, son of Thomas and L. Elizabeth Patton, New Glasgow, N.S.

ROBERTSON-SUTTON.—On St. Luke's Day, Oct. 18th, at St. James' Church, Halifax, by the Rev. Albert Stevens, M. A., assisted by Rev. M. G. Thompson, M. A., the Rev. Alex. Hume Robertson, B. of Durham, to St. Jennie Sutton, only daughter of the late Lucius D. Sutton, of Marston, P.Q.

DECEASED.—At Christ Church, Amherst, N.S., on Oct. 21st, by the Rev. E. Harris, John Henry Decasier, to Missie Julia Rutledge.

CEMESIS.—At Upper LaHave, on Sunday, the 25th Oct. 1898, Freeman Cimesy, in the 26th year of his age.

LONGHURST.—Entered into rest at Granby P.Q., on 18th ult., Morris Hardley, the young son of Rev. Rural Dean Longhurst, aged 18 months.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness.

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.

VACANCY IN PARISH OF HAMPTON. A Clergyman of moderate views wanted for the Parish of Hampton, Diocese of Fredericton. Apply immediately to WM. OTTY.

A LIBRARY OF FIFTY VOLUMES

Selected from a list of books which have been read, approved and recommended by the

RT. REV. W. C. DOANE, & T. D. BISHOP OF ALBANY,

as suitable for Sunday-School Libraries and "Home Reading."

Special Offer \$30 FOR THE SET.

The following is a list of the very popular authors whose valuable writings comprise this Library:

- Geo. McDonald, Sarah Doudney, Hester Stretton, Mrs. Payne, Mrs. Phoebe Preacher, Evelyn R. Garratt, H. C. Garland, Janet Eden, Marie Hall, Geo. Sargent, Mary Denison, Evelyn R. Green, Mrs. O. F. Walton, Helen Pinkerton Redden, Agnes Gibberne, J. E. Ha...

Fifty Volumes, 13,500 pages. Thoroughly Illustrated.

Printed on calendered paper; bound in book-faced cloth in uniform style; finished in cover in new die of gold and ink, and bound extra strong for library purposes.

Titles and usual Prices of Books are as follows—

Table with 2 columns: Title and Price. Includes titles like 'A Peep Behind the Scenes', 'Across the Water', 'A Long Lane with a Turning', etc.

When sent by mail eighty-four cents should be added for postage.

James Pott & Co., 14 and 16 Astor Place, New York.

In ordering please mention this page

CANADA TRUSS FACTORY

ESTABLISHED 1858, F. CROSS, 713 Craig Street, MONTREAL



Before using. Gross' Improved Chest Expanding Steel Shoulder Brace.

Price for Adults \$1.50, \$2, \$2.50, \$3, or best \$1.50. For Children, \$1, \$1.50, \$2, or best \$2.50.

Take circumference round waist, and the length from under the armpit to top of hip bone.

By remitting amount, as also 25% postage stamps, I will forward them by parcel post. Manufacturer of all kinds of Trusses, Instruments for Physical Deformities, &c.

THE DEAF MADE TO HEAR by Artificial Ear Drums, which are not perceptible; Audiphones, Ear Trumpets, and Conversation Tubes, Elastic Stockings, Leggings and Anklets, Electric Machines, B. I. S. Chains and Insoles for Rheumatism, S. I. S. Lumbago, &c.

GROSS Patent Artificial LIMBS. Latest improved, are made light and durable. N.B.—Special room for ladies, with a lady attendant.

Ecclesiastical Embroidery Society.

Altar Hangings, Banners, Stoles, &c. Altar-Linen, Cassettes and Surplices, &c.

Supplied by the St. Luke's Chapter of the GUILD OF ST. JOHN THE EVANGELIST Apply to S. J. E. 278 St. Urbain street, Montreal, Que.

H.B.—Chalice, Patens, Baptismal Shells &c., of correct design, can be made to order under careful superintendence.

WANTED STAMPS. I will pay from 10 to 35 each, for old postage stamps of Canada, all the British Provinces and United States.

THE RECTORSHIP Of the Parish of Christ Church being at present vacant, applications will be received by the Wardens up to Dec 31st.

WANTED A Priest for a promising Mission near Amherst. Apply to REV. V. E. HARRIS, Amherst, Nova Scotia.

BRIDGE'S FOOD. Is the most reliable substitute known for mother's milk. Its superiority to other preparations rests on the crucial test of 30 years' experience throughout Great Britain and the United States.

Send stamp for "Healthful Hints," a valuable pamphlet, to WOOLRICH & CO., Palmer, Mass.

SALARY FOR 3 YEARS. We wish to employ a person in your county. No experience required; permanent position for three years. Salary increased each year. Full-time, general business. Money advanced for salary, advertising, etc. We are the largest manufacturer of our line. Enclose 2-cent stamp. No attention to postage. Address CENTENNIAL MFG CO., CINCINNATI, O.

**MISSION FIELD.**

**CENTRAL AFRICA.**

There are news of fresh troubles and disturbances in Central Africa. The Rev. W. P. Johnson says that it is important to observe that the immediate cause is not from the Arabs themselves, but from the black coastmen who act as their allies and agents. He visited Mr. Moir, of the Scotch African Lakes Company, on board their steamer, the *Itala*, and found him still suffering acutely from the severe wounds which he received in the fray with the Arabs last year. It is now hoped that he may escape without amputation of a limb. Of the black coastmen he says, "Their caravans are everywhere, Arabs only here and there." Archdeacon Hodgson reports threatening movements of the Magwangwara tribe, and the intercepting of some Newala letters in May. In April Mr. Porrer wrote from Newala that Matola and his people were expected to migrate shortly thence to a place of greater security. Mr. Porter reports a visit to the Makonde country, to which he thinks the Mission might be transferred.

**GRAHAMSTOWN.**

The Bishops of Grahamstown in his charge of January, 1888, says in reference to the liquor traffic with the native races: "We must be careful to guard against exaggeration in our righteous indignation against the encroachments of soul destroying influences upon the weaker races. If it were really true, for instance, that any number of our fellow colonists were engaged in a conspiracy for the annihilation of the native races through the sale of liquor with the connivance of the Government and Legislature of the land, no humiliation for our share in such guilt could be too great, and no action too strong. But surely a fair consideration of the actual position, and of the treatment of the native population as it is presented, not in theories of political speeches and writing, but under our personal observation, would lead to the conclusion that any such charge is unjust and untrue. It is certainly passing strange that such a measure as the removal of the Excise Tax should have been enacted, while we have to pay duty on Church furniture and musical instruments. But on the other hand, no sinister design can be fairly deduced from the withdrawal of the restriction imposed upon 'proclaimed areas.' During a recent visitation journey through the Reserves and districts chiefly occupied by natives, I made special enquiries into the social condition of the people. Idleness and sloth; the absence of any real interest or ambition in life; the insecurity of tenure; the jealousies, quarrels; and vicious practices inherently attaching to polygamy; the crowding of families and of both sexes into a few round huts; the other traditions of heathenism and barbarism, without

some balancing and corrective forces such as strict discipline under the chief, and the self-restraint imposed by training for the life of the warrior—these appear to me to be the depressing and degenerating influences at work quite as much as any facility for obtaining liquor. In one district I found a great deal of drinking going on, but the beverage was the beer manufactured by the natives themselves, for which the material was abundant. In the prisons there were 50 convictions for drunkenness in 1887 as compared to 80 in 1884. In the country I met fewer drunken men and woman than I should expect to see among civilised people. A local option should be possible for any district where prohibition is found to be desirable, and there should be the means of guarding against illicit traffic. But facilities for individual tenure of land, the sanctions of Christian marriage, and buildings which may become Christian homes, industrial training and a religious education, are essential conditions for the elevation of the native races.



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

ESTABLISHED A.D. 1840.

**JEWELLERS & SILVERSMITHS,**

—DEALERS IN—

Church Plate and Metal Altar Furniture.

128 Granville St., Halifax, N.S.

The following well known clergymen have kindly permitted their names to be used as references:—

The Ven. Canon Edwin Gilpin, D.D., Archdeacon of Nova Scotia, Halifax.

The Rev. Canon Brook, M.A., President King's College, Windsor, N.S.

The Rev. O. J. S. Bethune, M.A., Head Master Trinity College School, Port Hope, Ontario.

The Rev. E. S. W. Pentreath, Christ Church, Winnipeg, Man.

Prices can be had on application.

**GET AND CIRCULATE**

**"The Church and Her Ways."**

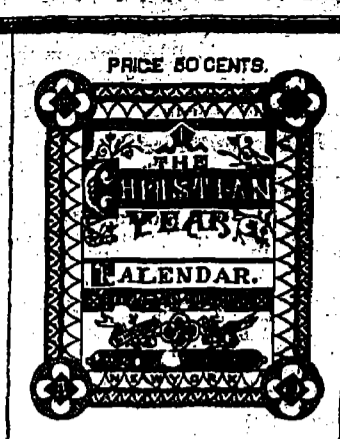
A Tract for Parochial use; treating of the chief points of the Church's System, and admirably adapted to answer the questions of those outside Her fold regarding it. Prepared for the Board of Missions of the Diocese of Minnesota, by ten Bishops. *Temperate, sound and good.* Price 1c. per copy.

Address:

REV. A. R. GRAVES,  
Or REV. F. R. MILLSAUGH,  
Minneapolis, Minn.

Or REV. E. C. BILL,  
Faribault, Minn.

Please mention this paper in ordering.



CALENDAR FOR 1888 READY IN NOVEMBER

Will contain the English Table of Lessons, Edward VI Prayer Book, \$1.00; Mor. gil., \$1.50.

Churchman's Private Prayer Book, 50c.; gilt, \$1.00.

Triplic Certificates for Holy Baptism, Confirmation and First Communion, with Ev-lop-ns. \$1.20 doz.

Sunday School Leaflets, 10c. per annum. each copy.

Illustrated Magazines, for Sunday-Schools, Charitable Institutions and Homes, 15c. to 50c. per year.

Complete Church S. S. Teacher's Register and Class Book, just published, 10c.

**WM. EGERTON & CO.,**

25-3rd 10 Spruce street, New York

**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. 8h thousand. 2mo. cloth, 269 pages.

**The Sceptic's Creed.** A review of the popular aspects of modern unbelief. By the Rev. Nevison 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, 195 pages.

**The Doctrine of Apostolical Succession.** With an Appendix on the English Orders. By the Rev. A. P. Peck. 24mo. cloth, 148 pages.

**The Lives of the Apostles, their Contemporaries and Successors.** By S. F. A. and J. L. With an Introduction by the Rev. S. Baring-Gould, 24mo. cloth, 287 pages.

**English Church History.** By Charlotte M. Yonge. 21mo. cloth, 217 pages, illustrated.

**The Principles and Methods of Instruction as Applied to Sunday School Work.** By William H. Groser, B.S. 6th edition. 2 mo. cloth, 282 pages.

**Books which have influenced me.** By twelve prominent public men of England. 10th thousand. 24mo. parchment paper 128 pages.

**The Church Cyclopedia. A Dictionary of Church Doctrine, History, Organization and Ritual.** By Rev. A. A. Benson. 8vo. cloth, 8.0 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

**"OUR FOREST CHILDREN."**

Published in the interests of Indian education and civilization—issued monthly—10 cents a year.

The Christmas Number, 16 pages with cover, fully illustrated with original sketches. Price 15c.

For 25c. we will send you the Christmas number and one copy of "Our Forest Children" till December, 1888.

For one dollar we will send 12 copies each month to one address for one year. Children can easily clear 20 cents by getting us 12 subscribers at 10 cents each, and sending us one dollar. Address

REV. E. F. WILSON,  
Shingwauk Home,  
Sault Ste. Marie, Ont.



**ST. LAWRENCE CANALS.**  
GALOPS DIVISION.

**NOTICE TO CONTRACTORS.**

**SEALED TENDERS,** addressed to the undersigned and endorsed "Tender for the St. Lawrence Canals," will be received at this office until the arrival of the eastern and western mails on TUESDAY, the 30th day of October instant, for the construction of two locks and the deepening and enlargement of the upper entrance of the Galops Canal.

A map of the locality, together with plans and specifications, will be ready for examination at this office and at the Lock-Keepers House, Galops, on and after Tuesday, the 16th day of October instant, where forms of tender may be obtained by Contractors on personal application.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, a bank deposit receipt for the sum of \$3,000 must accompany the tender for the works.

The respective deposit receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

A. F. BRADLEY,  
Secretary.

Department of Railways and Canals,  
Ottawa, 11th October, 1887. } 23-2

**Sault Ste. Marie Canal.**

**NOTICE TO CONTRACTORS.**

**THE WORKS** for the construction of the Canal, above mentioned, advertised to be let on the 23rd of October next, are unavoidably postponed to the following dates:—

Tenders will be received until

**Wednesday, the 7th day of Nov. next**

Plans and specifications will be ready for examination at this office and at Sault Ste. Marie on and after

**Wednesday the 24th day of Oct. next.**

By order,  
A. F. BRADLEY,  
Secretary,

Department of Railways and Canals,  
Ottawa, 27th Sept. 1888. } 24-4

**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, Rosine, (Pink) Bismarck Scarlet, Green, Dark Green, Light Blue, Navy Blue, Royal 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, Liquors, 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's Co., N.S.

**CHURCH OF ENGLAND WAIFS & STRAYS SOCIETY, LONDON, ENGLAND.**

Gibb's Distributing Home for Girls' Sherbrooke.

**Wanted**

In about six weeks, a home for a child of two years for adoption, or temporary placement. Must be a member of the Church.

Applicants must furnish references, particularly that of their minister. Address "MATSON," Gibb's Home, Sherbrooke. 48-11

THE  
**CHURCH GUARDIAN**  
THE  
**BEST MEDIUM FOR ADVERTISING**

PARAGRAPHIC.

FOR THE BABIES

It is not necessary to buy corn cure. Men and women should remember that Patnam's Painless Corn Extractor is the only safe, sure and painless corn remover extant. It does its work quickly and with certainty. See that the signature N C Polson & Co., appears on each bottle. Beware of poisonous imitations.

Kindnesses are stowed away in the heart like bags of lavender in a drawer, to sweeten every object around them.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous complaints, after having tested its wonderful curative powers in 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 a stamp, naming this paper, W. A. NOYNS, 149 Power's Block, Rochester, N. Y.

We are haunted by an ideal life, and it is because we have within us the beginning and the possibility of it.

A Missionary just returned says he regards Johnson's Anodyne Liniment as beyond all price, and efficacious beyond any other medicine. It is adapted to a great variety of special cases, and is the best pain killer in the world.

When alone guard your thoughts; in the family, guard your temper; in company, guard your words.

FOR RICKETS, MARASMUS, & ALL WASTING DISORDERS OF CHILDREN,

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, is unequalled. The rapidity with which children gain flesh and strength upon it is very wonderful. "I have used Scott's Emulsion in cases of Rickets and Marasmus of long standing. In every case the improvement was marked."—J. M. Main, M D, New York. Put up in 50c and \$1 size.

The happiness of every one depends more on his own mind than upon any or all external circumstances.

The most dangerous fevers are typhoid, bilious, malarious and gastric. These all originate in the stomach, liver or bowels, and may be easily prevented. One of Parson's Purgative Pills each night for a week will drive disease from the system.

Engage in no business inconsistent with the strictest morality.

GREAT DISCOVERY.—The greatest boon to mankind discovered during the present century is Mirard's Liniment, the instant remedy for all cramps, bruises, sprains, coughs, colds, quinsy, croup and diphtheria; it also allays pain in the back and limbs. There is nothing extant so good for the scalp and hair, as it removes dandruff and produces a fine silky growth of hair. C. C. Richards & Co., sole proprietors for the Dominion.

11,000 COPIES ISSUED "Reasons for Being a Churchman." By the Rev. Arthur Wilde Little Rector St. Paul's, Portland, Me.

Neatly bound in Cloth, 282 pages, Price \$1.10 by mail.

"One of the most perfect instruments for sound instruction concerning the Church that has been offered to Churchmen. The whole temper of the book is courteous, kindly and humble. This book ought to be in the hands of every Churchman. Of all books upon this important subject it is the most readable. It is popular and attractive in style, in the best sense. We commend it most heartily to every Clergyman for personal help and parochial use. We would, if we could, place a copy in the hands of every member of the English-speaking race. And we are assured, that once begun, it will be read with interest from preface to conclusion. No better text book could be found for a class of adults, who desire to give a reason for their faith, and be Churchmen in reality.—Church Record.

THE PATTERN LIFE.—Lessons for the Children from the Life of our Lord. By W. Chatter. Dix. Illustrated. Price, \$1.50.

At the end of each chapter are questions, and all is written in a simple and interesting style suitable for children, and a most valuable aid to any mother who cares to train her children in religious truth.

SADLER'S COMMENTARY ON ST. LUKE, which has been so anxiously looked for, has at last been issued, and orders can now be filled promptly. Price \$2.42 including postage. It is larger than the preceding volumes of his Commentary, and is sold fifty cents higher.

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

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

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

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

Business carefully attended to in all the Courts of the Province of Quebec, and in the Supreme Court of Canada, and the Privy Council, England.

Loans negotiated and investments made. L. H. DAVIDSON, M.A., D.C.L., Q.C. (Admitted to the Bar of Lower Canada June, 1864). W. F. RITCHIE, B.A., B.O.L., (Admitted to the Bar, July, 1878).

CORPULENCY. Recipe and note how to harmlessly effectually, and rapidly cure obesity without semi-starvation, dietary, &c. European Med., Oct. 25th, 1884, says: "Its effect is not merely to reduce the amount of fat, but by affecting the source of obesity to induce a radical cure of the disease. Mr. R. makes no charge whatever. Any person, rich or poor, can obtain his work, gratis, by sending six cents to cover postage, to F. C. RUSSELL, Esq., Webburn House, Store Street, Bedford-Square, London, Eng."

"THE YOUNG CHURCHMAN." WEEKLY: Single subscriptions, 80c per year. In packages of 10 or more copies, 54c per copy. MONTHLY: Single subscriptions, 25c. In packages of 10 or more copies, 18c per copy. Advance payments.

"THE SHEPHERD'S ARMS." A Handsomely Illustrated Paper for the Little Ones. WEEKLY: In packages of 10 or more copies, 30c per year per copy. MONTHLY: In packages 10c per year per copy. Advance payments. Address orders to The Young Churchman Company, Milwaukee, Wis. [Or through this office.]

ADVERTISE

THE CHURCH GUARDIAN

BY FAR THE Best Medium for advertising

The most extensively Circulated Church of England Journal

IN THE DOMINION IT REACHES EVERY PART OF THE DOMINION.

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

TELEPHONE NO. 1908 FOR

TOWNSHEND'S Bedding, Curled Hair, Moss, Alva, Fibre and Cotton Mattresses. The Stem-winder wave wire Beds in four qualities. Feather Beds, Bolsters, Pillows, &c., 384 St. James Street, Montreal.

Canada Paper Co., Paper Makers & Wholesale Stationers. Offices and Warehouses: 78, 580 and 582 CRAIG ST., MONTREAL 1 FRONT ST., TORONTO.

Mills: SPRINGVALE MILL, WINDSOR MILL, WINDSOR MILL, P. Q.

Letters from Hell. This remarkable book with a preface by George Macdonald is worth reading. Mailed free for 30 cents by F. E. GRAFTON & SONS, 25 1/2 St. James st., Montreal

AT FREQUENT DATES EACH MONTH FROM CHICAGO, PEORIA OR ST. LOUIS WITH CHOICE OF ROUTES; VIA CALIFORNIA EXCURSIONS DENVER, COUNCIL BLUFFS, OMAHA, ST. JOSEPH, ATCHISON OR KANSAS CITY. For dates, rates, tickets or further information apply to Ticket Agents of connecting lines, or address PAUL MORTON, Gen. Pass. & Tkt. Agt., Chicago, Ill.

RUPTURE Have you heard of the astounding reduction for DR. J. A. SHEPHERD'S Famous Home Treatment, the only known guarantee comfort and cure without operation or hindrance from labor! No steel or iron bands. Perfect retention night and day, no chafing, suited to all ages. Now \$10 only. Send for circular of measurements, instructions and proofs. Get cured at home and be happy, office 291 Broadway, New York.

KNABE PIANOFORTES. UNEQUALLED IN Tone, Touch, Workmanship and Durability. WILLIAM KNABE & CO., Nos. 204 and 206 West Baltimore Street, Baltimore, Md.

I GURE FITS! When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed in no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you. Address DR. H. G. BOON, Branch Office, 37 Yonge St., Toronto.

AGENTS Illustrated circular free of Two New Books, and proof that \$100 a month is made selling our new edition of Mother, Home and Heaven, 180,000 sold. Edited by T. L. Caylor D.D., \$2.75; also, 16,000 Circulation of the Bible. Introduction by J. H. Vincent, D.D., Illustrated. \$2. E. B. TREAT, 771 Broadway, N. Y.

WANTED—LADY Active and capable to represent in her own locality an firm. References furnished. Permanent position.

Morphine Habit Cured in 10 to 20 Days. No Pay until cured. J. L. SZEPHERS, M. D., Lebanon, Ohio. CHURCH ORGANISTS, SEE HERE! PALMER'S Book of 516 short and interesting Interludes and Modulations in all Keys. Ready March 20. \$1.50 net H. R. PALMER, Lock Box 2841, N. Y. City.

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

MENEELY & COMPANY WEST TROY, N. Y., BELLS Favorably known to the public since 1828. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals

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

CINCINNATI BELL FOUNDRY CO SUCCESSORS IN BLYMVER BELLS TO THE BLYMVER MANUFACTURING CO CATALOGUE WITH 1500 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. Manufacture a superior quality of BELLS. Special attention given to CHURCH BELLS. Catalogue sent free to parties desiring it.

TEMPERANCE COLUMN

THE LIQUOR TRAFFIC AMONGST HEATHEN RACES

At the Town-hall, Manchester, on Wednesday, Oct. 3rd, the question of the liquor traffic amongst heathen races was brought before the Church Congress, from half past two to five.

The first paper was by the Rev. J. Grant Mills, M.A., who, as the Hon. Sec. of the United Committee for the Prevention of the Demoralisation of Native Races by the Liquor Traffic, had the onerous task of opening the debate. Plunging into his subject without preface, Mr. Mills gave to the meeting the statistics on the question. Summarising them, he said:—

"From Boston, U.S.A., alone, during the year ended June 30, 1886, 737,650 gallons of rum were sent to Africa. These figures are not exhaustive, but, as far as I have been able to obtain information, find that since 1883 over 29 million gallons of spirits have been poured into Africa, the greater part coming from Hamburg and Bremen. In April of this year the Rev. W. Allan, vicar of St. James's, Bermondsey, returned from a visit which he had paid to the Church Missionary Society's stations at Sierra Leone, Lagos, and other places on the West Coast of Africa. He obtained from the Custom House authorities at Sierra Leone a return of the amount of spirits imported into the settlement. The average for the last three years was as follows:—

|   | Gallons. |
|---|----------|
| Freetown, Sulymah District, and other out-stations... | 138,648  |
| Sherboro' District.....                               | 41,788   |
| Total.....  | 180,436  |

This represents the quantity upon which duty is paid, but there is a further quantity of 80,000 gallons entering the river countries for which no duty is paid in Sierra Leone. Very large quantities also pass through various ports duty free. Mr. Allan said that during his voyage along the coast he saw landed in one place 500 cases of gin and 50 casks of rum (50 gallons each), and an indefinite number of demijohns of rum; in another place 522 gallons of rum; in another 500 cases of gin, which the purser's assistant told him was a mere flea-bite. He was also informed by an agent on the Manah River that he sold 1,000 gallons of spirits to the natives weekly; by another agent at Brass, that 60,000 cases of gin, and half that quantity of rum, pass through Brass continually into the Niger territory, and a still larger quantity through Akassa; by another agent on the Benue, that the various firms on that river sell from 1,500 to 2,000 cases of gin every month, but that rum is chiefly given away; and by Capt. Prater, H.M.S. Rifleman, that one firm, trading in the Niger Delta, recently had 15,000 cases of gin, each containing a dozen bottles, brought out in one steamer. In one place which he visited, Afarjupa, the C.M.S. secretary, on a previous

This, of course, is a very rough estimate, but it is a very large one. The population of Lagos—population 35,000—the whole Colony of Lagos contains 75,000 inhabitants—there were 25 retail and 25 wholesale shops—50 licensed places, where spirits were sold. Speaking at Freetown, Sierra Leone, the Rev. Jas. Johnson said that one-half of the revenue of that colony, which, minus the Imperial grants, may be put down at £54,000, was raised from the Liquor Traffic. In reading over all these figures to a friend, he said, "Well, I am glad to see that England is not the greatest offender. I would answer that so long as England is a consenting party to the traffic as carried on, she is as great an offender as any other nation. And I am informed, by one who has a good opportunity of knowing, that if the ledgers of the Hamburg and Bremen merchants were examined, they would not be found to be innocent of the names of English firms, who are amongst their best customers, and who have the spirits shipped for them direct to Africa from Hamburg and Bremen, so that the proportion of gallons to be credited to England is probably far greater than appears from the figures I have given. It is only fair to say that there are several conscientious merchants in the African trade who will have nothing to do with the liquor traffic in Africa.

"I would now draw your attention for a few minutes to the liquor traffic as carried on in India. The report of the Bengal Excise Commission, the debate on India and the Excise Revenue in the House of Commons on March 13th, 1888, Government official returns, pamphlets by Denshaw Edulji Wacha, the Rev. J. Gelson Gregson, and Surgeon-Major Pringle, M. D., and others, have established it beyond doubt that the consumption of spirituous liquors has greatly increased of late years among the natives of India, and especially among the more educated classes, and among those who, Brahmins and others, had previously generally abstained from drinking spirits. It is also admitted that such excesses may be traced in some instances to the increasing influence of European customs, and among the lower classes to the greater facilities for obtaining liquor which have been afforded in some parts of India since 1876 by the system of out-still; that is, the farming out of the liquor trade over a large district to contractors, with the power virtually of opening as many drinking-shops as they choose in their districts."

Church of England Distributing Homes,

Sherbrooke, P.Q., "GIBB'S HOME" for Girls, and "BENJON 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. LEBADON, Matron, "Benjon Home."

COMMUNION WINE

CHALGONS, Ld., & Co. SILVER PLATED WARE of the finest quality. English and American designs.

Plated Cutlery of every description. Marble Clocks, Bronzes, Art Pottery, Articles for Wedding Presents.

WHOLESALE AND RETAIL. WATSON & PELTON, 65 St. James Street, Montreal.



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, Headaches, Sore Throat, Croup, Diphtheria and all kindred affections.

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

THE CHRISTIAN MARRIAGE LAW DEFENCE ASSOCIATION

IN CONNECTION WITH THE CHURCH OF ENGLAND IN CANADA.

PATRON: The Most Rev. the Metropolitan of Canada.

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

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

A SEASONABLE AND VALUABLE PAMPHLET.

Communion Wine.

A Critical Examination of Scripture Words and Historic Testimony,

BY THE Rev. Edw. H. Jewett, S.T.D.

Published by The Church Review Association, N. Y., Price 25c.

The Bishop of Connecticut says: "I have read your admirable articles on Communion Wine with great pleasure and instruction. You have it seems to me settled the question beyond the possibility of further argument."

Bishop Heymons says: "It is convincing and crushing." Address orders to the THE CHURCH GUARDIAN, 190, St. James Street, Montreal.

THE CHURCH GUARDIAN

A Weekly Newspaper.

NON-PARTISAN INDEPENDENT

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

Special Correspondents in different Dioceses.

OFFICE 190, St. James Street, Montreal.

SUBSCRIPTION: (Postage in Canada and U. S. free.) If Paid (strictly in advance) - \$1.00 per an. If not so paid - - - - - 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 Non arol |
| 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 564, Exchanges to P. O. Box 1905, Montreal.

PAGE

MISSING



PAGE

MISSING