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The Church Guardian

OF MONTREAL.

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

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ECCLIASTICAL NOTES.

On the evening of the 22nd Jan., Bishop Brooks confirmed a number of deaf mutes at the Church of the Good Shepherd, Boston.

DR. Heykamp, the Old Catholic Archbishop of Utrecht, died last month from the effects of an attack of influenza in his sixty-eighth year.

ST. ANN'S, Brooklyn, Long Island, is one of the largest free parishes in the American Church. Yet its finances are in a very satisfactory condition.

Miss Talbot, of Margam Abbey, has given £550 and a handsome communion-table to the parish church of Rhossili, West Gower, Swansea, which has recently been restored.

THE Manchester Diocesan Directory for 1892 gives the total number of clergy in the diocese as 910; lay readers, 73; confirmees, 16,117, an increase of 2553 over those of the previous year.

THE Church Students' Missionary Association held its 5th annual convention in Middletown, Conn., Jan. 7th and 8th. Sixteen different Church institutions for the United States and Canada were there represented.

On Sunday the 17th Jan. ult., in Trinity Church, Boston, Bishop Brooks deposed from the ministry James Field Spalding, D.D., late rector of Christ Church, Cambridge. This was done at Dr. Spalding's own request and for reasons not affecting moral character.

"A CHURCHMAN," noticing that General Booth would cross from Cherbourg in a special steamer, and be met by nine other steamers, asks—"Does this idiotic waste of money come out of the hundred thousand pounds collected for 'Darkest England,' or out of the private incomes of Mr. Booth and of those who are so eager to meet him at sea?"

A few days ago a gentleman stepped into the office of the general building fund Commission of the Church, (Bible House, New York,) and after a short conversation regarding the methods and success of the work of the Commission, he laid down as a donation thereto United States four per cent bonds to the amount of \$5,000. Some years ago he gave \$150 and further investigation caused this generous gift. He declined to have his name mentioned and refused to have it even entered as one of the named funds which have been established as members, simply desiring it credited to "H."

THE Episcopal Church of Scotland has published its first year book from which it appears that the Church has seven bishops, 280 working clergy, 305 churches and mission rooms, 123 parsonages, and 35,684 communicants. There are seventy-seven day schools, 13,575 day scholars and 15,123 Sunday scholars. Last year there were baptized 7,130, and confirmed 4,237.

SIR R. Webster, attorney general of England, in a speech at West Cowes last month referring to the disestablishment of the Welsh Church, remarked that every body who knew anything upon the subject, knew that it was only an attack upon the English Church under disguise, for the one could not be disestablished without affecting the other. The disestablishment of the English Church meant spoliation, and the diversion to secular uses of millions of property, which pious people had given to the service of God in past centuries.

"CATHOLIC."—The *Church Times*, England, says: "It is known that if any English testators were to bequeath land or money to the *Catholic Church*, the English law, as it now stands, would not give it to the Pope and his missionaries. Here, as in Switzerland, they could only secure it by qualifying themselves as 'Roman.' Yet good Church of England's people in Canada and elsewhere voluntarily or thoughtlessly apply the term to the Church of Rome and allow it to monopolize the word *Catholic*!"

ESTELLE Pageot Mierchenn, of Philadelphia, bequeathed \$5,000 each to the Endowment Fund of St. Peter's Church, the Episcopal Hospital, Christ Church Hospital and Church Home for children, \$4,000 to the Board of Domestic and Foreign Missions of the P. E. Church, and \$1,000, to Bishop Davies, and after other special legacies the remainder of her estate, valued at \$42,000, was devised to the rector, church wardens and vestry of St. Peter's Church to be equally divided amongst the institutions connected with and under the care of the said Church "to which I am very much attached."

THE choir of St. George's, New York, (Rev. Dr. Rainsford) numbers 60 men and 24 women. Dr. Rainsford is endeavoring to raise an endowment of \$400,000 for his parish and one of the members of the vestry has generously agreed to give a sum equal to that contributed by the rest of the parish within the next five years towards this amount. A detail of the work carried on in the parish is given in the *New York Churchman* of 30th Jan., filling two columns. All sorts of societies and means are used.

Two ex-ministers of the Calvinistic Methodist Connexion have just been ordained. The Rev. J. Thomas has been ordained by the Bishop of Mandaff and appointed curate of Bettws, Bridgend; and the Rev. John H. Parry (son of Dr. G. Parry) has been ordained priest by the Bishop of St. Asaph.

UNDER 120 of the wills reported in England during 1891, the bequests for religious, educational, and charitable purposes have amounted to about £1,200,000. In each of the three preceding years the amount thus bequeathed was about £1,000,000. A sum of more than £300,000 has been left for charitable purposes this year under the wills of twenty ladies, the aggregate amount of whose personal estate was £992,357. In the wills of twenty other testators there were charitable bequests for more than £780,000, the total amount of personalty disposed of under these twenty wills being £4,651,225. Forty estates thus contributed over £1,100,000 towards the total of £1,200,000 bequeathed for charitable purposes. The balance was made up of bequests of eighty other testators, each of whom left on an average about £1,375 to charities.

AMONGST the errors and superstitions of the Church of Rome it is very cheering to find from time to time gleams of purer light. Such is the "Ligue de l'Évangile," lately announced in the French Roman Catholic journal, *La Croix*. It has probably been originated by the enlightened and zealous Abbe Garnier. The design is to associate together Roman Catholics who aspire to a higher and more spiritual life. The appeal on the subject points out that a number of external observances, such as rosaries, chaplets, the month of Mary, processions, indulgences, etc., have come to be substituted for real inward piety, and that in the Gospel there is no mention of them, and many of them are forbidden. Those, therefore, who desire to regulate their lives according to the Gospel are invited to pledge themselves in writing to adopt a purer and more self-denying life, to abstain from theatres, dancing, novel-reading, to secure a Christian education for their children, to observe the Lord's Day, to read the Gospel daily in their families, to cultivate real communion with God in prayer; and to devote to the advancement of Christ's kingdom whatever proportion of their means is not necessary for the support of themselves and their families. What will the Vatican and the Pope say to his movement?—*The News, England*.

BISHOP Barlow, of North Queensland, Australia, in preaching on a Sunday, in January last at Westminster Abbey, referred to the loyalty of

the Australians in the following terms:—"I repeat the word "loyalty," because Australia has recently suffered somewhat from over-hasty critics, who have suggested otherwise. May I be allowed, after some ten years' experience and intercourse with all classes and conditions of Colonial life, to say that the Australians are really and intensely loyal—loyal to England's Queen, loyal to England's laws, loyal, lovingly loyal, to the dear mother land from which they have come. No greater evidence of this need be quoted than the fact that a few years ago, when England was troubled with the disturbances in the Soudan, the young soldiers of New South Wales rose to their feet as one man, proud to offer their lives in defence of England when she seemed to be in difficulty. And let me further say, that of all the Australian Colonies none exceed in loyalty that one to which I belong, which proudly bears the name of that Right Royal Lady, the Head of our Empire—the Colony of Queensland."

WHY AM I A CHURCHMAN ?

CHAPTER II.—CONTINUED.

2. Again, the Church may be regarded as the "Home of God's chosen people." It is spoken of as a Family, of which God is the Father, Christ the Elder Brother, "the firstborn among many brethren," and all the baptised "brethren" [Eph. ii. 19; Rom. viii. 15, 16, 29; Acts ii. 47; Heb. ii. 13, iii. 1; Eph. i. 5].

Into this "Family" we are born anew by water and the Holy Ghost [S. John iii. 5; 1 Cor. xii. 13], in the "washing," or bath, "of regeneration" [Titus iii. 5]. It is evident that a Family must be ONE, and that men cannot form such a family for themselves, God alone can form it—God alone can add by adoption new members to it [Acts ii. 47; Eph. i. 5].

"And just as in any well-ordered family all is done that the children may grow up to a healthy manhood and delight their parents, so it is with the family of God."

In the Church is provided abundantly all that children need:

- (a) Sustenance for the life.
- (b) Teaching for the mind.
- (c) Discipline for the character.—Canon Ashwell, "Lectures on the Church."

3. The Church is also, "the Guardian of God's Truth and Word."

This is a most important aspect of the Church, but it is a large subject, and we must deal with it as concisely as possible.

Many people seem to think that the Bible alone is all-sufficient for instruction, and that the interpretation of its words can be left, and ought to be left, to each man's private judgment.

But two things concerning the Bible are evident:

- (1) That *historically* the Church was in existence, and possessed, and propagated very widely the Faith before there was any book called the "New Testament."

The first of the Books now contained in the New Testament—the Gospel according to S. Matthew—was written not less than fifteen years after Christ's Ascension, while the last, and that one of the most important—S. John's Gospel—was not written till nearly seventy years after that event. For a long time some places had only some books, other places had other books. They were not gathered together till A.D. 170, and the Canon as we now have it was not settled till about the fourth century. Even the Council of Laodicea, in 364, omits the Apocalypse of S. John the Divine.

"Slowly, and with an ever-deepening conviction, the Churches received, after trial, and in some cases after doubt and contradiction, the

books which we now receive."—Dr Westcott, "Bible in the Church."

- (2) That the Scriptures are not, and do not profess to be, a systematic treatise on Christian Doctrine and practice for the teaching of unbelievers or the unlearned.

The books contained in the New Testament "were written for those who were already members of the Church and had received her primary instruction," and knew about Christian customs. [S. Lue i. 4; 1 Cor. i. 4-7, vi. 2; Heb. v. 12.]

Hence—
(1) There are several things, concerning which the Apostles and Evangelists not having had occasion to write definitely, that we receive rather from tradition, confirmed, perhaps, by inference of what we find there written, than from any actual command or distinct statement contained in Scripture. *E.g.*,

- (a) The observance of Sunday as the Lord's Day;
- (b) The baptism of infants;
- (c) The admission of women to the full rites of the Church, contrary to Jewish and Eastern custom.

(2) Some doctrines, even of the most fundamental character, have to be gathered from a number of converging statements, and are nowhere enunciated formally as doctrines, *e.g.*, even the doctrine of the "Trinity in Unity."

(3) Scripture itself tells us that there are passages in it which the "unlearned and unstable wrest to their own destruction" [2 Pet. iii. 16].

As a matter of fact, the promulgators of every heresy that has ever arisen in the Church have appealed to passages of Scripture for a confirmation of their own peculiar views. Those who deny the divinity of our Lord do so as much as others.

Hence it is evident (1) that there was a Teacher before Scripture; and (2) that Scripture even now needs an "Interpreter." The answer of the Ethiopian, when asked by Philip, as he was reading the Scriptures, "Understandest thou what thou readest?" "How can I, except some one should guide me," is applicable to all men at all times. [Acts viii. 30.]

And thus we find that Christ gave to the world living teachers. To His Apostles He said, "Teach all nations," and He gave them the promise that the Holy Spirit would lead them unto the end of the world [S. Mark xxviii. 20], i.e., not only during their natural lives, but with the body of which they were then the representatives—His Church.

The Faith was "delivered" by Christ, and the Holy Spirit, to the "saints," i.e., the Church [Jude 3], and they who were inspired to be the "divinely authorized tongues of the universal body" taught that Faith by word of mouth and by letters written to the Churches that they founded.

That Faith was distinct and definite:

- (1) It was ONE. Eph. iv. 5, 13.
- (2) Men were to use the utmost care to continue in it. 1 Cor. xvi. 13; 2 Cor. xiii. 5; Col. i. 23, ii. 7.
- (3) They were to contend earnestly for it. Jude 3; Phil. i. 7.
- (4) Those who tried to oppose or subvert it were to be expelled from the Church. Gal. i. 9; 1 Tim. i. 20.
- (5) The essential articles of this Faith were already consolidated into some "Form," or creed. 2 Tim. i. 13; Rom. vi. 17.
- (6) Those who were commissioned to be teachers [as Timothy and Titus] were to be careful to conform their teaching to these "standards" (Rom. xii. 6). ("Proportion of faith," should be "of the faith.") 1 Tim. i. 3, vi. 13, 20; 2 Tim. ii. 2, iv. 3; Titus i. 9, iii. 10.

But if there was thus "One Faith" which it was so important to keep "pure and undefiled," it is evident that there must be *One Body* to determine what that Faith is. S. Paul saw the danger to "the Faith" in divisions when he said, "Every one of you hath a doctrine,..... hath a revelation, hath an interpretation" [1

Cor. xiv. 26]; and, again, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap up to themselves teachers, having itching ears, and they shall turn away their ears from the truth." 2 Tim. iv. 3

And so he affirms that—
"THE CHURCH" IS "THE PILLAR AND GROUND [OR BASIS] OF THE TRUTH." 1 Tim. iii. 15.

It is so in declaring, maintaining, guarding, and promulgating the "faith once delivered to the saints" and the *True Canon and True Exposition* of Holy Scripture, as the *record in which that Faith was in all its fulness and sufficiency enshrined by inspired men.* [See Bishop Wordsworth's Com. on 1 Tim. iii. 15.]

The Church has always believed that "the Faith" was in all its fulness "delivered" to the Apostles, and they were "inspired" to commit to writing a sufficient record of all that they were commissioned to teach, so that as our Article [vi.] says, "Holy Scripture containeth all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

Thus, as it has been often said,
THE CHURCH TEACHES; SCRIPTURE PROVES.
And what the Church teaches as Articles of the Faith requisite to salvation, is embodied in

THE CREEDS,

which "may be proved by most certain warrants of Holy Scripture." In other points of doctrine the humble and teachable Christian will gladly be guided by what that branch of the Church to which he belongs teaches through her formularies and by her chief theologians, esteeming it most reasonable to yield "the individual judgment to that of the whole body, and to those who, inside the Church, are her authorized teachers."

We need not dwell at any length on the other aspects of the Church to which we have alluded above. It will be sufficient if we refer to a few passages of Scripture.

4. The Church is "the Dispenser of the Means of Grace." 2 Cor. v. 19. The ministry of reconciliation comprises—

- [1] The Preaching of the Word, which requires duly commissioned teachers. Rom. x. 15.
- [2] The Administration of the Sacraments. Saint Paul claims that the Ministers of Christ are also "Stewards of the mysteries of God." 1 Cor. iv. 1.
- [4] The Absolution of penitent sinners. S. John xx. 23, cf. S. Matt. xviii. 17, 18.

5. "The Educator of elect souls for the Beatific Vision of God in heaven." Ephesians ii. 19-22, iii. 10-19, iv. 1-13; Col. i. 27; Rom. vii. 28-30. [The "called" are those who are admitted into Christ's kingdom. 2 Thess. ii. 12; Rom. ix. 24.] So the Catechism teaches all baptized children to say of God the Holy Ghost, "Who sanctifieth me and all the elect people of God."

"The Church is a school for instruction in righteousness, as well as in doctrine." "The only great school of virtue existing." The very purpose of the Church is to make men perfect.

6. The Church is to be hereafter: Christ's all-glorious Bride. Rev. xix. 7-9, xxi. 2, 9, cf. Eph. v. 23-32 and Heb. xii. 22.

And in this "great mystery" we return once more to the first thought of the *perfect unity*, or, rather, oneness betwixt Christ and His Church, and of the necessity of there being but One Body, for it is only because according to God's law and the mystery of our being, a man and woman when joined together in the holy estate of matrimony were no more two but "one flesh," that this union is a type of the mystical union between Christ and His Church. "The Church is in Christ, as Eve was in Adam." And her children "are members of His body, of His flesh, and of His bones." Eph. v. 30.—*Qu'Appelle Church Messenger.*

The Early British Church—Her Status on the Coming of Augustine to England.

AN ESSAY READ BEFORE THE DETROIT CLERICUS BY REV. G. FORSEY.

(Continued.)

From all these facts, the candid mind can come to but one conclusion, that the British Church existed previous to the third century. In the fourth she appears, not as some neglected branch, but as a living part of the Church universal, taking her place in the discussion of the great questions of the day. Recognized by the emperor, and by the great Churchmen of the period, she is one of the fairest jewels in the crown of her Lord. Not content with her work among her own people she gives evidence of that true sign of a living Church—a missionary spirit. She sends Ninian, a native of North Wales, on a mission to the heathen Picts, in the south of Scotland. She sends Patrick, a native of Britain, forth as the Apostle of Ireland. Both of those missions were eminently successful, reflected great honor upon the Mother Church, and upon Christianity generally.

A. D., 450, is the year given by Bede and others, as the period of the Anglo-Saxon invasion. Says Freeman, in his *History of England*, "The Jutes, in all likelihood, formed the first permanent Teutonic settlement. The Saxons and Angles settled later; but each of them occupied a far larger part of the island than the Jutes. And each of these last gave a name to the Teutonic settlement as a whole. So far as we can see, it would seem that, at least, within the former Roman province, the profession of Christianity was universal; there is no sign that ought of old British or Roman idolatry still lived. On this Christian land, and this Christian people, came the destroying scourge of a Heathen conquest; the Churches and clergy were the foremost objects of the destroying fury of the invaders." Says Southey, "This new Heathenism bore little affinity to that of either the Britons or the Romans. The Saxons, Angles and Jutes had idols wrought in wood, stone and metals of different kinds, even of gold. They had temples, a virtual worship, and a regular priesthood. Their rites were bloody. The Saxons on the continent were known to have decimated their prisoners by sacrificing them. When the image of their goddess, Hertha, was borne abroad, all hostilities were suspended, and nothing was thought of but festivity and joy. At the expiration of the festival, the garments which covered it, and the idol itself, were washed by slaves in a lake, after which ceremony, the slaves were sacrificed by drowning. They worshiped the sun, moon, the Thunderer, and Odin, the favorite god of those who settled on the island." *Book of the Church*.

It has been, and is, asserted by sectarians, anxious to show that the Anglican branch of the Church Catholic is a comparatively modern creation, that the Anglo-Saxon conquest utterly destroyed the British Church, if it ever existed; that Britain was without Christianity on the arrival of Augustine and his associates. I have shown by unquestionable authorities the baseness of the first contention, that there never was an early British Church; the second supposed sectarian strong-hold offers but a poor defence to the approach of truth. Says Southey, "The Britons, too high-minded to brook that forced and ignominious incorporation to which Gauls, Spaniards and Italians had submitted on the breaking up of the Western Empire, gradually retired to the Western Peninsula, to the Land of Lakes, and to the High Lands of Scotland; the priests and monks of the Bri-

tish Church withdrew with them, their language ceased to be spoken in the part of England, so named from its Anglian conquerors, and Christianity disappeared as a public establishment from the kingdoms of the Heptarchy." *Book of the Church*.

The kingdoms of the Heptarchy were not the whole of Britain; they comprised Kent, Sussex, Wessex, Essex, Northumberland, East Anglia, and Mercia. The statement of Southey is quite consistent with the existence of the British Church in those parts of the land not conquered by the Angles and Saxons. Says Freeman, "The Anglo-Saxon conquest was never completed; there were large parts of Britain which remained untouched by the English occupation, and where the ancient inhabitants, their language laws and manners still lived on." (*History*, page 267.) In those "large parts of Britain" was the living British Church.

During the troublous times of the Anglo-Saxon conquest, two names stand out prominently in British history, viz: King Arthur, and St. David a Bishop of the British Church and patron saint of Wales. Passing by much that is legendary, it is evident they were British Christians, and of great influence in their day. Hole directs attention to four centres of Christian light amid the prevailing darkness, viz: Glastonbury, in England, Bangor in Wales, Bangor in Ireland, and Iona, off the coast of Scotland. In Haddan and Stubbs's *Councils and Ecclesiastical Documents*, vol. 1., it is stated that Theon, Bishop of London, and Thadloc, Archbishop of York, only left their dioceses and fled to Wales in A. D., 587, ten years before the coming of Augustine.

It was in A. D., 597 that Augustine and forty other monks, composing the Italian mission, landed in England. They were favorably received by Ethelbert, King of Kent. Says Canon Perry, "Bertha, the French-born Queen of Kent, and a Christian, was the great support of the monks, but the relics of the old Christianity of the land were also an important help to them. Two Christian Churches, at least, were in existence close to the walls of Canterbury. A large number of Christianized Roman Britons existed as a subject population. The traditions of Christianity survived." The mission party were admitted into Canterbury, the Kentish capital, celebrated worship in St. Martin's, the queen's church, and thus was laid the foundation of the See of Canterbury.

Augustine's meeting with seven Bishops of the British Church is thus described by Bede: "In the meantime Augustine, with the assistance of King Ethelbert, drew together to a conference the Bishops, or doctors, of the next province of the Britons, at a place which is to this day called Augustine's oak; and began by brotherly admonitions to persuade them, that preserving Catholic unity with him, they should undertake the common labor of preaching the gospel to the Gentiles. After a long disputation, they did not comply with the entreaties, exhortations, or rebukes of Augustine and his companions. At a second meeting there came seven Bishops of the Britons, and many most learned men. When they came Augustine was sitting on a chair, which they observing, were in a passion, charging him with pride, and contradicting all he said. He said to them, You act in many particulars contrary to our custom, or rather the custom of the universal Church; and yet, if you will comply with me in these three points, viz: to keep Easter at the due time, to administer baptism, by which we are born to God, according to the custom of the Holy Roman Apostolic Church; and jointly with us to preach the word of God to the English nation, we will readily tolerate all the other things you do. They answered they would do none of those things, nor receive him as their archbishop." *Book II., chap. 2.*

Those seven British Bishops represented so many British Sees, and though not probably a fair showing of the Episcopal strength of the

Church, yet gave evidence of vigorous life amid unexampled persecutions.

Bede gives a series of questions submitted by Augustine to Gregory. One of these was, "How are we to deal with the Bishops of France and Britain?" After disposing of the case of the French Bishops, Gregory says in his reply, "But as for all the Bishops of Britain, we commit them to your care." The point of this quotation for our purpose is that both Augustine and Gregory recognize the standing of the British Bishops as such. Neither in Augustine's interview with them, nor at any other time, is the question of the validity of their orders raised, they are regarded from all quarters as rightful Bishops of the Church of God, and if rightful Bishops, the Church over which they presided was an integral branch of the Church universal.

From all that has been advanced, we learn:

1. That on the coming of Augustine to Britain in the sixth century, he found the British Church in active operation, and exercising, in the face of Anglo-Saxon opposition, a gracious influence over the British people.
2. That this Church, so found, was identical with, and the legitimate successor of, the Early British Church, planted in Britain, probably, by Christians from the Church of the Rhone cities in the latter part of the second century.
3. That this Church had, and was admitted to have had, the historic and divine order of a three fold ministry—Bishops, Priests and Deacons.
4. That this Church was living and aggressive, as shown by her missions to the Celts of Ireland and Scotland, and, as in the case of Columbanus, to the barbarians of Gaul and Germany.
5. That this Church was independent of Rome. Her Bishops admitted the equality of Augustine, when consecrated Bishop, and of Gregory, Bishop of Rome, but acknowledged no superiority; hence their indignation when Augustine received them *sitting* while they *stood*, as if they were inferior in his view.
6. That this Early British Church, in her unbroken continuity, was the mother of the Church of England, and of the Protestant Episcopal Church of America.

From her antiquity, her historic ministry, her catholic doctrines and usages, her apostolic and Scriptural liturgy, her stately and reverent worship, her missionary triumphs in all parts of the world—from her rapid progress in this intellectual and highly critical age, growing most where civilization has won her greatest successes, from the high honor placed upon her by her Great Head—we conclude the Anglican to be a true branch of the one Catholic and Apostolic Church.

The Rev. F. Burnside, rector of Hertingsfordbury, and the well-known honorary editor of the *Official Year-book of the Church of England*, has compiled an interesting statement of the contributions to the Hospital Sunday Fund for the past twenty years, which shows the number of collections, and the total amount raised, as well as by whom it was contributed. It is a peculiarly forcible way of exhibiting the proportion in which members of the Church contribute to charities and philanthropic movements as compared with Nonconformist bodies. For instance, the total number of collections was 27,272, of which the Church has to be credited with 15,946, the remainder being divisible among twenty Dissenting bodies, whose names are given, and some eighty-seven others who are lumped as "various." When we come to look at the amount raised, the disproportion is still more striking. In round figures, a total sum of 624,000/ has been raised, and of this sum the members of the Church have given 478,500/, and the twenty denominations and eighty-seven "various" the remaining 145,500/, i.e., the subscriptions of Churchmen are more than three and a quarter times as much as the contributions of all the other bodies combined!

BROTHERHOODS OF CLERGY.

By the Rev. Canon P. G. Madd, Rector of North Cerney.

It is now universally acknowledged that the ordinary parochial system, valuable and precious as it is for the regular pastoral care of average parishes and settled congregations, is even at its best weak on its missionary side. In the rapidly growing populations, of which we have now anxious and painful experience, it is confessed to be inadequate, at least as administered on the old familiar lines. I need only refer, if authority beyond the personal knowledge and observation of any one of us be needed, to the report of the select committee of the House of Lords of 1858, on the deficiency of the means of Divine worship in populous districts, the report of the joint committee of the Convocation of Canterbury of 1885, on the spiritual needs of the masses of the people, and to the report of a similar committee of the present year.

The parochial system needs, on the missionary side, supplementing. Observe, I say, not supplanting, but supplementing. The responsibility for this work is by no means limited, in its tremendous urgency, to the local ecclesiastical authorities, parochial or diocesan, but really touches the conscience of the whole Church and nation. And to meet it our parochial system must, by some general concerted action, be greatly reinforced and expanded.

But it must be reinforced by something thoroughly consistent and harmonious with itself; loyal, I would even say *subordinate*, to it; something which shall strengthen, not weaken, nor supersede it; which shall regard the parish church as its mother, its centre, and its goal. Any fresh departure must simply aim at lifting up the souls it may gather in from the hitherto unreached masses out of the condition in which they are the subjects of elementary evangelistic labour, to the higher condition of folded sheep under the regular pastoral ministrations of the Church; and, further, of being themselves in manifold ways the happy and much needed ministrants of blessing to those who may still be in the unreached condition in which themselves once were. In any new agencies or methods which the Church and her rulers may, under a very pressing sense of solemn responsibility, brooking no more delay, be guided to adopt, there must be—we are quite sure there will be—no antagonism, no rivalry with long-tried methods, nor even any very sharply marked distinctions; but rather a perfectly harmonious and continuous, though a very considerable extension and development, and that both of agencies and methods.

As for the subdivisions of parishes, that has gone far enough, perhaps too far. Rather we have come to feel we want stronger centres and stronger staffs, and greater unity of aim and of co-operation. Mission rooms we want in plenty, with suitable services, simple and elastic. Lay co-operation, in any amount that is to hand, provided only the laymen be of the right sort, actuated by the right motives, lovers, before all things, of Christ, His people, and His Church. All this really goes without saying. We have been saying now already a great deal too long. The time has come for really extensive and energetic, yes—don't let us be afraid—enthusiastic action.

Most of all we want more clergy. The Church is undermanned. How strange that once, in

1537 our English Litany contained the needful prayer, "That Thou vouchsafe to send us plenty of faithful workmen into Thy harvest;" and so provision was made for the Church's fulfilment of our Lord's express command; "Pray ye, therefore, the Lord of the harvest that He will send forth labourers into His harvest." How or why that petition dropped out we cannot now say. We need it sadly now. It is useless to talk of multiplied and extended agencies if the right men are not forthcoming, whether for lay or clerical work. They are our first need. We must make it our business, as a Church, constantly, earnestly, urgently, to ask God for them. We want no mediæval revivalists, no mere imitators of the outward features of the systems of bygone ages, whatever good such systems may have done in their day, in times and under conditions which they suited, being their natural growth. We must do, not what the best men, the most devoted saints, the wisest and most far-seeing originators did, in their day, but rather what they, with their faith, their zeal, their self-sacrifice, their love of God and man, would do were they living now, in our time, facing our problems. Their faith, their zeal, their love, their patient wisdom, we need it all. St. Benedict, St. Columba, St. Aidan, St. Bernard, St. Francis, St. Philip Neri, St. Vincent de Paul, Bernard Gilpin, Whitfield, John Wesley, Charles Lowder, we need them all; and all the gifts of a l. May God in His mercy grant them to our prayers, for His glory's sake, for His Church's sake, for our nation, for our empire. Never was a call so loud, never a door of so glorious opportunities so open. God grant it be not said of us of this age that we knew not the time of our visitation.

But, suppose we find the men, among those whom God calls to Holy Orders, how shall we best use them? Given men ready, for the love of Jesus and of souls, to offer ten, fifteen, twenty years of their youngster, strongest life to missionary work among our "rapidly growing populations" here in England, men who, putting off, I do not say necessarily abandoning, the prospect of marriage and a settled home, are ready to "endure hardness, as good soldiers of Jesus Christ," and to wait, as many an officer in army and navy, many a college fellow, many in our over-crowded professions, actually have waited and wait, for those special blessings, until middle life, or past it, what shall we do with them? How shall we organise them and their work, so that it may be both happy, blessed, and fruitful?

First, ask them distinctly to undertake for the missionary and evangelistic side of Church work, realising distinctly what they are doing in such undertaking, counting the cost. That they may the better realise this, take them two years on trial. That would sufficiently test their fitness for work in this special sphere. Then, and not till then—say at five and twenty at the soonest—let them offer themselves to the continuance of such work for, say, five, ten, or fifteen years more—i.e., to about forty years of age. On the expiry of each five years' period let them distinctly, as before God, and with the advice of their superiors, both immediate and diocesan, face the question of their safe and useful continuance in such special work, and then renew it or not as should seem conscientiously right. The third five years' period past there should be a very special reconsideration, both on their own part and that of their superiors. It might be the experience gained had both increased their fitness and success, and confirmed their vocation. They might be supremely happy in their blessed work. God's inward drawing might point to its continuance. We may hope it would often be so. The ripe wisdom—the steady devotion of the practised "fisher of men," is as precious and as needful (to say the least) as the zeal and enthusiasm of the younger; and would be always specially valuable, in its example and guidance, to them, as well as in its effect and influence on those upon whom the missionary energy is directed. But it might be otherwise. God's

Hand might point the conscience to a settled pastoral charge as now more suitable. Health, strength, spirits, all sorts of considerations may come in. Let them change. If need be, let them marry. Our English society, even outside our "rapidly growing populations," has not yet outgrown the need, far from it, of the example and influence in its midst of holy Christian homes and high-toned family life. Our parishioners, town and country, would rise *en masse* against the idea of an exclusively or predominantly celibate clergy. They know what the rector's or vicar's wife—we may say children too, daughters especially—can be to them, when they are what they ought to be, and may be, and often are. And they know what they would miss if they lost them. But how would our average clerical life be enriched by the distribution amongst us of men who, up to forty or more, had borne the burden and heat of the day among our masses! How should we love and honour them! How would our tone be enriched by them to the great benefit of the whole Church!

We need, then, no lifelong vows, whether of single life or of exclusive missionary work. My own deliberate and long-standing conviction is that such vows are either needless or dangerous—needless so long as the conscience and will, humbly watching God's leading for the time being, are content and happy, and the life useful, in the special work to which, under His leading, it was given; dangerous when, from whatever causes, the will becomes averted from such special life, or the conscience comes to feel, rightly or wrongly, after sufficient trial, that a mistake has been made, or that altered circumstances, inward or outward, have made such special life and work no longer possible. Work done under such changed conditions, and merely under the compulsion of a vow, must soon become entirely mechanical, and so not only useless, but mischievous. Therefore no lifelong vows—only such reasonable engagement as should ensure sufficient continuity and permanence, and guard any from lightly giving up while health remains. Perhaps the requirement of six months' notice, and the consent of the Bishop, before withdrawal, might sufficiently secure continuity, and prevent retirement from causes which might be only temporary. These points settled, a well-ordered community life, in convenient buildings in the very midst of the population they had to evangelise, would be a great security for both the happiness and the usefulness—two requisites which can never really be separated—of the missionary clergy. They should hold curates' licences under the parish priest, who, if himself unmarried, would be their resident head, but who should be the immediate director, in any case, of all who are working in his parish, subject only to the Bishop. But within the walls of the Mission-house the life should be that of a religious community, simple, frugal, self-denying, without discomfort or artificial austerity, not without grace and refinement, and much social happiness; entirely without care and anxiety, everything found for them, except their own personal books and clothing—all financial matters managed by a lay committee with the parish priest as chairman. Stipends would be needless, as in the Universities' African Mission, except £10 a quarter to each for pocket-money. Are there no wealthy laymen who, for the love of God, will found and maintain such collegiate Mission-houses in our over-crowded parishes? If the institution grew—and our wisdom would be to nurse it from small beginnings under a growing experience, and not to start with any ambitious, full-grown, and highly elaborated scheme—then it should have some one country home and centre—or more than one, one in each diocese, if necessary, in which each missionary priest should have two months, either continuous or at separate periods, of rest and retirement in each year, and which should be the final refuge of those who, having served the grandest of causes while health and strength lasted, were at length compelled finally to retire, and were not otherwise provided for.

CHILDREN'S PRAYERS.

There can be nothing more important in the training of children than to teach them the habit of prayer. But before they can learn the habit they must understand the meaning of prayer. I suppose most children, who have had any teaching at all in religious matters, would tell you that praying is *speaking to God*, but I think a very large proportion of such children probably have a very imperfect conception of what this really means. They no doubt "say their prayers," but that is not necessarily praying. The very first thing they must have most clearly and definitely pressed upon them and fixed in their minds, is the truth that they are not really praying unless they feel that they are speaking to God, and that God is listening to them. It is a vast gain, a long step in the religious life, when they have once realized this; when, in other words, prayer has become a real thing to them, and not a mere empty form. I am speaking now of quite little children, and I am sure this lesson can be taught very early. One has constant evidence of the way in which quite little children do realize what prayer is in the petitions, often raising an inward smile, no doubt, which many a mother hears her little one utter as it says its baby prayers at her knee. Perhaps I ought to have gone even further back, and to have urged the necessity of creating in the opening mind of the little child a sense of the existence, and of the omnipresence of God, as well as of His love and of His wisdom. But I suppose any mother who cared at all for her child's true interests would begin with this. The child's prayers, I need hardly say, should be very simple, quite short, and such as the child would naturally wish to pray. And the parent should make sure that every word is thoroughly understood, for it is strange what curious mistakes little children will often make in the meaning of the simplest word. Very simple children's hymns are very valuable additions to prayer, but here even more care is needed to guard against mistakes in the meaning. I once knew a little girl who interpreted the line, "All that stained my soul this day" of "blackberries and bilberries," and I have known several who understood "The grave as little as my bed" as equivalent to "The grave no bigger than my bed;" and I could easily multiply examples of similar childish mistakes. But I will tell one much prettier story to illustrate the truth that a very little child can enter into the sense and meaning of prayer. Such a little child was once taken up to the top of the Malvern Hills, and was so lost in wonder at the beauty of the scene, that, after standing quite silent a little while, she whispered, "Mother, may I say my prayers?"

But now we must remember that children *will* grow bigger, and, as they do so the parents' task becomes more difficult. I am afraid a very large number of parents never make any real effort to teach their children to advance in prayer as they advance in years. We find a large proportion of confirmation candidates with strangely elementary habits or practices of prayer. And not infrequently grown-up people, if they pray at all, go on with their child's prayers, as if a child's prayer would fit a grown-up person any better than a child's clothes. Do let parents overcome that strange shyness and reserve which seems to beset them as regards the inner life and devotional habits of their boys and girls, and do let them speak plainly and lovingly to them, and show them how much more they have to pray about as years go on, what new temptations begin to assail them, what new duties unfold themselves, what new graces and blessings they need to ask for, how many more they would wish to pray for. And then I am sure it is of great

moment to teach them something of the practice of self-examination. Even a very young child can understand this in its simplest form, and I know well how a mother's gentle loving question at night as to anything wrong done through the day, with the confession to God of the wrong recalled, may be the beginning of a habit of self-examination which will prove a life-long blessing. I am always afraid of long lists of questions. First of all, they are seldom used with any great care, and generally they are apt to minister to some little self-satisfaction, since many of the questions will not touch any individual case. It is much better to let the child select (or to select for it) two or three of the faults it is most liable to, and to train it to question itself as to these particular faults before making its nightly confession to God.

Perhaps it may be useful to point out that the child's morning prayer should consist of praise and thanksgiving, prayer for safety from sin and danger, intercession, and the Lord's prayer; while the evening prayer should consist of self-examination and confession, prayer for protection through the night, intercession, and the Lord's Prayer. To these I would add a very simple morning and evening hymn, of which a good choice will be found in Mrs. Carey Brock's Children's Hymnbook [S.P.C.K.].

Let me only once more press upon parents the enormous importance of this subject. I cannot exaggerate that importance. Until there is real prayer there is not the first foundation of the Christian life. As Charles Montgomery says, "Prayer is the Christian's vital breath"—that is, the soul can no more live without prayer than the body without breathing. Oh, parents, do teach your little ones to be real with God. He does not ask them to be long on their knees, but He does ask for real prayer, and not sham prayer. It is a terrible thing to offer shams to the God of truth; and the prayer uttered by the lip but not spoken by the heart is a sham prayer. God help us all to be more real in prayer ourselves, and then we shall know better how to teach our children to pray.—BISHOP OF WAKEFIELD in *The Parents' Review*.

DEATH OF THE BISHOP OF NIGER TERRITORY.

The Right Rev. Samuel Adjai Crowther, D.D., bishop of Niger Territory, died Dec. 31st. He was a native African and his history, extending over seventy years or more from a state of abject servitude to the episcopate, it is a very romantic one. His original name was Adjai, and his family lived at Ochugu, in the Korubu country, 100 miles inland from the coast of Benin. He was carried off in 1821 by the Eyo Mahometans, was exchanged for a horse, was again exchanged at Dahdah, where he was treated with great cruelty, was again sold as a slave for some tobacco, was captured by an English man-of-war, and landed at Sierra Leone in 1822. He was baptized in 1825, taking the names of the evangelical vicar of Christ Church, Newgate st., London, Samuel Crowther. In 1829 he married a native girl who had been taken to the same school with him. Then for several years he served as schoolmaster of Regent's Town, and subsequently accompanied the first Niger expedition. After arriving in England and studying at the Church missionary college at Islington, he was ordained by the Bishop of London. In 1854 he accompanied the second Niger expedition and wrote a very able account of it. He was afterwards an active clergyman at Akessa, translated the Bible into Korulu, and undertook several other literary works of a religious character for the benefit of his African brethren. He was consecrated first bishop of Niger Territory, West Africa, June 29th, 1864. In May, 1880, the council of the Royal Geographical Society awarded a gold watch to Bishop Crowther "in recognition of the services he had rendered to geography."

News from the Home-Field.

Diocese of Fredericton.

DALHOUSIE.—In conjunction with the neighboring parish of Addington, St. Mary's Parish has localized the *Church Monthly*, the most widely circulated of any Church of England magazine. There is a weekly Eucharist in both Parishes.

PERSONAL.—Rev. Wm. Baylee has been appointed to the Mission of Derby and Blackville.

Diocese of Quebec.

MAGOG.

Nine members of the St. Luke's choir took part in the choir festival, at St. Peter's, Sherbrooke, last week. They report having had a most happy time. Though, as in the case of Magog, the choirs of the surrounding parishes were only partially represented on account of the prevailing sickness, there assembled for the service about 70 singers. A large congregation filled the body and galleries of the church. The clergy accompanying the various choir detachments occupied the chancel in their vestments. The Rev. Canon Thornloe and the Rev. Dr. Allnott intoned the prayers, and the Rev. Dr. Adams preached the sermon. The whole service was spirited and well rendered. The united choirs, considering that they had each practiced independently, sang together with remarkable smoothness and precision. After the service a very enjoyable social gathering was held in the church hall, at which a permanent choir association for the Deanery was organized, with the Bishop and Rural Dean as Patron and Vice-Patron respectively, the Rev. Canon Thornloe as President, Mr. Arthur Dorey as Musical Director, and Mr. H. R. Fraser as Secretary Treasurer. Mr. Dorey received congratulations on all sides on the success of his efforts as promoter of the festival and of the association. *St. John's News*.

Diocese of Montreal.

MONTREAL.

St. JAMES.—It is announced that the Rector elect, Rev. W. Windsor will not be able to enter upon his duties here until next month, owing to the objections of his present parishioners to his leaving them sooner.

St. GEORGE'S.—The annual meeting of the Sunday-school teachers of St. George's Church was held on Friday evening, Jan. 29. The Rev. L. N. Tucker occupied the chair in the absence of the Dean. The superintendent gave a very exhaustive report of the work done during the past year. The treasurer and librarian also read their reports which were very satisfactory. The number attending the school is considerably over 600; largest number on any one Sunday, 580; number of books in library about 1,820. The following contributions were made during the year:—To the General Hospital, \$50; to the Shingwauk Home at Sault Ste. Marie, \$75; to the Rev. Mr. Barman for Indian school in Manitoba, \$50; and to Bishop Reeve for his work in the Diocese of Mackenzie River,

\$50. The following officers were elected for the current year:—Superintendent of Boys' School, Mr. N. R. Mudge; superintendent of Girls' School, Mrs. Carmichael; superintendents of Infants' School, Miss Evans and Miss Mudge; treasurer, Dr. Lovejoy; secretary, Mr. A. N. Webster; librarian, Mr. D. Browne; auditors, Messrs. Mudge and Henderson; delegates to Diocesan Sunday School Association, Mrs. Carmichael, Miss Laura Mudge, Messrs. Mudge and Webster; Library Committee, Mrs. Carmichael, Miss Laura Mudge, and Miss Bickley, Messrs. Henderson and Browne. It was decided to have the annual festival on Friday evening, Feb. 26.

WATERLOO.

The Sunday School Institute of the Archdeaconry of Bedford held its annual convention in this village on the 14th of January 1892, under the presidency of the 1st Vice-President, the Ven. Archdeacon Lindsay.

The morning was very unpropitious, but yet a considerable number gathered in St. Luke's Church and joined in the Holy Eucharist, in preparation for the day's undertakings. The Archdeacon was himself celebrant with the Rector of Knowlton as deacon. Service concluded, all repaired to the school room where quite a number of others joined them.

The first business engaged in was a paper read by Rev. W. C. Bernard, M. A., on "Catechizing" in which was traced the Authority, History and Utility of this mode of instructing both in Sunday School, and as auxiliary to them.

Considerable important discussion followed joined in by clergy and lay workers present. All acknowledging the high value of the paper read.

Dinner was now the order of the day and all found themselves comfortably provided for by the kindness of the church people of the town.

The afternoon session began by election of officers and selection of place of next meeting. The officers of last year were re-elected, the committee alone being changed owing to contiguity to next place of meeting being necessary.

The list of officers for the ensuing year is the following:—

The Bishop, President, (ex-officio.)

1st Vice-President, Ven. Archdeacon of Bedford, (ex-officio.)

2nd Vice-President, Rev. Canon Davidson, M. A.

3rd Vice-President, Jas. Mackinnon, Esq.

Secretary, Rev. R. D. Mills, M. A.

Treasurer, Jas. MacKinnon, Esq.

COMMITTEE OF ARRANGEMENTS.—Revs. Chas. Bancroft, M. A., Jas. Carmichael, F. Chartier, G. W. Garland and Messrs. Belknap, M. Lane, Albert E. Dyer and Wm. K. Knowlton.

Granby and Knowlton both cordially invited the Institute to hold its next annual convention in them, but the latter was selected as in the county which the Institute has not yet visited.

The first paper of the afternoon was that by Rev. Rural Dean Longhurst on Bible Teaching in the Sunday School. The Rev. gentleman had bestowed much pains on his thesis, and a vast amount of useful knowledge and hints was crowded into his 20 minutes paper. A very earnest expression of views and exchange of opinions followed, shared in by the large number present—(the afternoon found 15 clergy in the schoolroom with the laity much increased beyond the morning contingent.)

The third paper was one prepared by Rev. E. Bushell, M. A., and was well worthy of the good

companionship in which it found itself. His subject was "How to keep order in Sunday Schools." His opinion clearly expressed that certain qualifications in the teacher and certain methods in the school are most likely to secure that great desideratum. Of course discussion followed and the deep interest of the members was quite apparent from the warmth with which views were expressed.

The evening meeting was held in the Town Hall and was well attended considering the prevalence of La Grippe, etc. Here again the Archdeacon presided, having on the platform with him the other clerical Vice-President, Canon Davidson, M. A., the speaker of the evening and the Secretary. The speakers—the Chairman, Rev. Canon Mills, B. D., Rev. E. Bushell, M. A., Ven. Archdeacon Plant—were well and warmly received and imparted much useful information to these auditors and the "little archdeacon" quite carried the meeting with him in his vivid descriptions of the heroic, manly efforts of missionaries in the far West.

Votes of thanks were warmly accorded "the speakers," "the writers," "the chairman," and the good people of Waterloo for their generous hospitality.

Diocese of Ontario.

L'ORIGINAL.

The Festival of the Epiphany was a red letter day for the village-like county town of Prescott. For nearly forty years services had been held at the court house there with little prospect of a more suitable building ever being found. Educational controversies and other untoward circumstances having abruptly terminated this arrangement, it became necessary to build a church or discontinue the services. But, with very few Church people and in the face of other difficulties, the erection of a Holy Fane seemed a hopeless task. The Rector of Hawkesbury, however, determined to make an earnest endeavour, believing that failure after hard struggle is better than succumbing without an effort; and, by the blessing of God, hindrances which seemed insuperable, melted away and opposition gave place to hearty co-operation with the result that a few communicants assembled in what the *L'Original Advertiser* well called "a beautiful little church," for early celebration on Christmas morning. From the fact of its having been thus used on Christmas Day, it was appropriately named the "Church of the Nativity," and it was a subject of the greatest rejoicing that the whole cost of the erection had been defrayed by Christmas Eve. A formal opening of the little edifice took place on the Festival of the Epiphany. Holy Communion was celebrated by the Venerable archdeacon Lauder, Bishop's Commissary, who also preached an excellent sermon, and, in the evening, stirring addresses were delivered by himself, the Rev. C. O. Carson, and the Rector, the Rev. A. Phillips. There was a large congregation at the morning service, and, notwithstanding the most unfavourable weather, at Evensong the new building was filled to overflowing. At both services the offertory, in aid of the furnishing, was unexpectedly large. The structure is lined and finished throughout with ash, the effect being very striking and beautiful; and it has a seating capacity of about one hundred. So far, where all seemed hopeless, nearly \$1300 has been contributed in materials and money, and, should this meet the eye of any kind and gentle reader disposed to aid in the furnishing, either articles or pecuniary help will be most gratefully received and acknowledged. It should be mentioned that the choir under the leadership of Mrs. E. A. John-

son, added greatly to the heartiness and success of the opening services; and the deep impression which has undoubtedly been made in the neighbourhood by our beautiful liturgic worship.

On Sunday last, the first Missionary Meeting was held in the Church of the Nativity by the Rev. W. Read, Rector of Pembroke; it was most enthusiastic and both Deputation and people went away well pleased with the results. "Laus Deo!"

Diocese of Toronto.

ORILLIA.

The Rev. G. Osborne Troop, M. A., Rector of St. Martin's Church, Montreal, has been holding a Mission in St. James' Church, here, on invitation of the Rector. Mr. Troop is well known as an able, earnest and truly devotional speaker.

BROTHERHOOD OF ST. ANDREW CONVENTION.

The Council have issued the final programme in very neat form. It is substantially as printed in our last issue, and promises several magnificent public services and meetings.

The Hospitality Committee report that the success of the Convention as regards delegates from outside of Toronto is assured. They had reports of over one hundred up to Friday last, and this number will probably be increased to one hundred and fifty before the Convention opens, whilst the Toronto clergy and Chapters will add at least as many more, ensuring Church meetings of no ordinary character.

New badges have been procured for both the visiting and the city delegates, and luncheon will be provided through the kindness of the Woman's Auxiliary of Toronto in St. James' School-house on both the Friday and Saturday of the Convention, thus saving the delegates no little expense and giving the best possible opportunity for further fraternal intercourse.

BOWMANVILLE.

ST. JOHN.—Rev. R. A. Bilker, late of the Church of the Ascension, Toronto, has accepted the rectorship of Bowmanville at a stipend of \$1,400 a year.

Diocese of Algoma.

The Bishop held an Ordination last month in St. Peter's, Toronto, by permission of the Bishop of Toronto, at which Mr. A. J. Cobb was ordained Deacon. He had been employed as a catechist for two years in the District of Broad Bent, which covers some 300 square miles.

The Bishop is again on his tour through Muskoka and Parry Sound Districts, settling in order the things pertaining to the Church.

It appears from the report of the Domestic and Foreign Mission Board that Algoma received from it last year, grants amounting in all to \$13,723.33.

The Rev. W. H. French, Rector of Emily and Omeme in the Diocese of Toronto, has been appointed to and has accepted the Incumbency of Cravenhurst, and has entered upon his work.

ASPDIN.

The annual visitation of the Lord Bishop of the Diocese took place on Sunday and Monday, Jan. 17th and 18th. The incumbent, the Rev.

H. P. Lowe, drove to Huntsville on Saturday to meet the Bishop, and took him to Allansville on Sunday morning (following the usual routine of services for the day.) The service consisted of Mattins (shortened), Confirmation service, and Holy Communion. The Bishop's address was upon the subject of Foreign Missions, to which object the collection was devoted. 50 people were present and there were 19 communicants, 1 candidate was confirmed.

After dinner the Bishop was taken to Lancelot, where evensong was held, followed by the Confirmation service and sermon. The Bishop preached an interesting sermon on the "leaven hid in three measures of meal." 1 person was confirmed, and 47 peoples were present.

The service at Aspdin completed the day's work and was exceedingly well attended and hearty, 62 people being present, in spite of the heavy roads and dark night. Here 6 candidates were confirmed. The Bishop addressed the candidates and also preached from St. John 2, 11, being part of the Gospel for the day. On Monday, after the discussion of some business in the morning, the Bishop went on to Stanleydale, where service was held at half-past two. Here 4 candidates were confirmed, but owing to illness and accident no less than 3 others were kept from attending, thus seriously discounting the number of confirmations this year. The influenza was also responsible for a large number of people being absent from the service. The Bishop gave an address on the Church and Her Sacraments.

In the evening the Bishop returned to Huntsville on his way to fulfil other engagements. The names of the candidates presented were:—

At Allansville, Louisa Gall; at Lancelot, John Nelson; at Aspdin, Grace Read, William James Lalor, Arthur Dixon, George Alex. Flemming, Thomas Wm. Flemming, Chas. Ernest Flemming; at Stanleydale, Alfred Hodge, Louis Schneider, William Henderson, Janet Smith; 12 altogether.

We have also learned that a candidate prepared here for last year's confirmation, was confirmed in England some time ago.

This, together with a candidate to be presented at All Saint's Church, Huntsville, on January 31st, makes a total of 30 candidates for this mission in 2 years, besides the three who were unfortunately unable to get to church through illness.

LANCELOT.

We regret to say that there has been a great deal of sickness here lately, which has affected both Church and Sunday School to some extent. Several children were obliged to remain at home on the occasion of the Christmas treat for Sunday school, which took place on the evening of Jan. 5th. Their gifts were sent to them of course and a very pleasant evening was spent by those present, including a goodly number of adults.

STANLEYDALE.

The Sunday school here, owing to the energy of the superintendent, is maintaining an exceedingly good average attendance, in spite of the cold.

PERSONAL.—The address of Rev. H. N. Bar den, formerly Incumbent of Allington, is now Holy Trinity V. carage, Shoreditch, London E., England.

DIocese OF COLUMBIA, (B.C.)

The annual meeting of the Cathedral Association for the Advancement of the Diocesan Missions was held on Wednesday evening, 27th January in the school room, the Lord Bishop in the chair. Among those present were Ven. Archdeacon Scriven, Revs. T. E. Lipscombe and J. B. Hewetson, Sir Joseph Trutch, Mr. Justice Crease, Hon. P. O'Reilly, Messrs. John Trutch, Vowell, Galletly, and Baynes Reed (lay secretary of the Synod).

The Lord Bishop said they met in obedience to the command of the Lord who had ordered them to preach the Gospel to every soul. Endeavoring to place the means of grace within the reach of all in this diocese was a solemn duty which should never be overlooked. The length of this diocese of Columbia was 350 miles, the width 120 miles, and it included, with Vancouver Island, the many islands between here and the mainland: as for instance, Salt Spring, Gabriola, Valdez, Texada, some of which were over twenty miles long. As ordinary trade and business increased, so with the Church of Christ. We must look forward to the work increasing. In 1879 the dioceses of Caledonia and Westminster were formed, the episcopal income of the latter of which now amounts to nearly \$4,000. In that year (1879) there were only fifteen clergy in the then undivided province; now, in this single diocese, there were twenty-four clergy laboring for Christ, and in the three dioceses over fifty. During the last year they had prospered greatly under God's blessing. Eight new missions had been opened and nine new churches. In addition to this two Indian schools were brought into operation and a Chinese Mission opened. Six thousand dollars had been added to the Clergy Endowment Fund during the same year, for which they had to thank many kind friends, who had come forward so liberally with their donations. Regular services had also been established at the jail and the hospital. The difficulties they had had to encounter on the coal fields were great, but they were being overcome by loyal and determined men and they had now over 160 children attending their Sunday schools there. Alberni, Union Mines and Englishman's River still required clergy, and ten parsonages were greatly wanted. The \$5000 given from the Mission Fund was met by \$6000 subscribed by the people themselves. This work must be blessed of God in the future as in the past. We need not be too anxious. He will provide. But every one must strive his utmost to help on the work. Young and old—all can assist in giving to others what they already possess. Nothing can weaken the promise of Christ, made to those who preach His word and administer His holy sacraments.

Sir Joseph Trutch said he wished to pass at once to the business view of the matter which was not inconsistent with his position as treasurer of the Synod. It was only by the adoption of business processes that the work could be carried on. The term "Mission," he thought, was a misnomer, and it misled people. They thought it meant work only amongst savage races. Here, at least, this misapprehension seriously affected the contributions. It could not be too clearly explained that the help rendered was only to those districts unable entirely to supply themselves with the ministration of the gospel. This association had an opportunity of assisting the

Church as a whole. It was the only opportunity they had in joining in this general and larger work. The mission fund supplied others, and it was a first principle in their religion to do to others as we would they should do unto us. We had this duty separate and distinct, and beyond the simple one of supporting our own clergyman, the endowment fund—called the Bishop Hills endowment fund, as a slight testimony of their love and veneration for His Lordship in his upwards of 30 years work among them—was started only four years ago, and by contributions here and in England, and, with those voted by the S.P.C.K., now amounted to upwards of \$30,000, yielding an annual income of about \$2,500. This was regularly paid into the mission fund, which was assisted also by the Ladies' Auxiliary; \$5,000 is looked for annually from these general sources; \$1,000 less than this sum has been received during the past year, which ends, however, not till the 31st March next. This is attributed solely to the want of information among churchmen generally, who, if they derive a benefit should assist others to share the same. Regular annual subscriptions are wanted, and the outlying districts must cooperate more heartily with those who are anxious to render them all assistance. We must communicate freely information on these matters and awaken a lively interest in one and all in this fund—the only source by which we can contribute to the advancement of the Church as a whole.

Mr. Baynes Reed gave an interesting account of the envelope system (as adopted so successfully in the east), which it is proposed to introduce in connection with the offertories for this fund, the object being to awaken an interest in the breast of every man, woman and child who attends and loves our services.

Rev. T. E. Lipscombe gave an account of the work recently begun among the Chinese in the city, and Ven. Archdeacon Scriven said, in taking courage from the past, that he had hope for the future, and the work of the past should be maintained and extended.

Experience by visiting these outlying places would change the tone and feeling of those who sometimes ask, "Is it wise to attempt so much?" The collection at the meeting amounted to \$102.32.

The Thought of Immortality.

If we must wholly perish, then is obedience to the laws but an insensate servitude; rulers and magistrates are but the phantoms which popular imbecility has raised up; justice is an unwarrantable infringement upon the liberty of men—an imposition, a usurpation; the law of marriage is a vain scruple; modesty, a prejudice; honour and probity, such stuff as dreams are made of; and incests, murders, parricides, are but the legitimate sports of man's irresponsible nature. Here is the issue to which the vanities of philosophy of unbelievers must inevitably lead. Here is that social felicity, that sway of reason, that emancipation from error, of which they eternally prate, as the fruit of their doctrines. Accept their maxims, and the whole world falls back into a frightful chaos; and all the relations of life are confounded; and all ideas of vice and virtue are reversed; and the most inviolable laws of society vanish; and all moral discipline perishes; and the government of states and nations has no longer any cement to uphold it; and the human race is no more than an assemblage of reckless barbarians, shameless, remorseless, brutal, denaturalised, with no other law than force, no other check than passion, no other bond than irreligion, no other God than self! Such a world impiety would make. Such would be *this* world, were a belief in God and immortality to die out of the human heart.—*Massillon in the "Family Churchman."*

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, MONTREAL. EX-
CHANGES TO P. O. BOX 1968. FOR BUSINESS
ANNOUNCEMENTS SEE PAGE 13.

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.

SEPTUAGESIMA SUNDAY.

God shall wipe away tears from their eyes, and there shall be no more death, nor crying, neither shall there be any more pain, for the former things are passed away.—Rev. XXI-4.

There shall be no more death,
In that bright world of day
Driven by the spirit's mighty breath,
Eternally away;
Within those city walls
The ransom'd walk in white,
And death's cold shadow never falls
On their glad home of light.

There shall be no more grief,
Nor cry of sore distress;
The last sad fading of the leaf
Was in the wilderness;
The springs of grief are dried,
All fountains run with joy,—
And swell the calm transparent tide,
Of heaven's serene employ.

There shall be no more pain,
No weary feet or hands,
No care-worn brow, no wilder'd brain,
No counting the last sands,
A body like the Lords,
A crystal mind like His,
A spirit tuned to sweep the chords
Of undecaying bliss.

O blessed home of love,
Secure from storm and strife;
The haunt of the eternal dove
The father-land of life!
My spirit thither flies,
And surely it is well,
With Jesus thus in Paradise
A little while to dwell.

BICKERSLETH.

EDITORIAL NOTES.

Distinctive Church of England teaching in Sunday-Schools,—Reference was made in Montreal Diocesan *News* last week to a paper read by the Rev. L. N. Tucker, M. A., assistant minister of St. George's Church, Montreal, before a meeting of the Montreal Diocesan Sunday-School Association on the above subject. We had the good fortune to be present and heard the paper for ourselves, and are able to speak of it in high terms of praise and to heartily commend it to the Clergy and to Sunday-School Superintendents for general circulation. We considered it both timely and valuable, and are glad to know that the Rev. E. MacMannus, City Missionary, Montreal, has made arrangements for issuing the paper in pamphlet form with a view of supplying it to the Clergy and Sunday-School teachers in the Dominion at a low rate. We conceive it to be in the interests of the Church that this paper should have the widest circulation possible.

The Rev. Malcolm Forbes, formerly of St. Hyacinthe in the Diocese of Montreal, has been making himself somewhat notorious in England, (as would appear from our exchanges,) and has been posing as a very good Evangelical in the Diocese of Chester. The gentleman in question came, we believe, from England to Canada with favorable recommendations, upon the strength of which he was received by the Bishop of Montreal and ultimately ordained Deacon; and was assigned to St. Hyacinthe, where he filled the position of incumbent for a short time. Owing, however, to causes which need not be referred to here, we understand the Bishop of Montreal declined to advance him to the Priesthood. Ultimately Mr. Forbes left the Diocese without receiving the usual Letters Dimissory, and we believe is next heard of in the Diocese of Chester. It might be as well for those who have been furthering him in his so-called evangelical work, to make some further inquiries in regard to him.

The following letter was addressed to Mr. Forbes by the Bishop of Chester:—

CHESTER, December 31st.

SIR,—Upon your correspondence with my secretary, it is my duty to write and inform you, as a clergyman of a church in communion with the Church of England, that your continuing to officiate at the Victoria Hall at New Brighton is contrary to my express wish and request, and therefore with regard to my position as Bishop of the Diocese of Chester schismatical. It will, accordingly, be necessary for me to report to the Bishop of Montreal, and all others whom it may concern, the position you have assumed with regard to episcopal authority in this Diocese.

I am, sir, your obedient servant,

F. J. CESTR."

There is a true ring in the following extract from the address of the Bishop of West Missouri: and had the wise counsel therein contained been always acted upon the Church would have retained many who have wandered from the fold. With the glorious heritage of the

Book of Common Prayer in possession of her children, there is indeed little reason why even in the most isolated places, two or three meet together might not have a better service than could be obtained elsewhere. There is perhaps too much leaning upon the clergy, too much readiness to make the want of the regularly ordained minister an excuse for the non-exercise of the 'priesthood of the laity,' in the direction indicated by the Bishop. Dr. Ateril says:

"Here let me say a word concerning the responsibility of those who are the little flocks, without shepherds in our rural town.

If there is any gradation in the responsibility of Church people for allegiance and devotion to The Church, that responsibility increases in the same ratio as the number of Church people diminishes. If there are only two or three Church people in the village, they should meet on the Lord's day to read the service and to claim the blessing of Him who promises to be where two or three are gathered together. If there is only one child, he should be taught the use of the Prayer Book, the Catechism and be prepared for Confirmation. The little band should keep in touch with the great Church of our fathers, beautiful in her songs of praise, holy in her rule of life, reverent in her worship, scriptural in her teachings, blessed in the gifts she has transmitted from the Master himself through the ages all along, leading around and around the Master, but never far from Him in the circle of her Christian year, solemnizing each great event of life, from infancy to the tomb, in services whose beauty charms, and whose teachings bless all who hear them. Yes, be true, dear brethren, to the Church: be more faithful to her when she is desolate and has few to comfort her; be most true to her principles when you alone represent them."

Complaints are not unfrequently made by parishioners of a lack of visitation on the part of the Rector or parish Priest; and it may be that in some instances, the complaints are well founded. But do the Laity fulfil their part of the obligation? Are they particular to keep the pastor informed as to these requiring visitation. Take for instance, the case of the sick: the rubric requires that "*when any person is sick notice shall be given thereof to the minister of the Parish.*" How often is this done? Is not the rule as actually practised something of this kind: when any person is sick the minister shall be presumed to know it, and search out and find such persons! Surely this is requiring too much of the Clergy. Let the Laity—who are, we fear, too ready to fault those set over them in the Lord—fulfil the obligations incumbent upon them, and aid in the work of the parish. And specially is this admonition applicable to the men, who in these days are too much inclined to throw all church work possible upon the women; aye, even to the extent of making the latter their substitutes or representatives in the services themselves. The Church sadly needs *manly men*? men who are ashamed to be found wanting in that duty and loyalty to the Church which their position as baptized, confirmed and communicant members demand, and who are ashamed to hide their defaults under the cover of the faithfulness of the weaker sex.

SPECIAL DAYS: FEBRUARY.

The notable days in the calendar for this month are the Presentation of Christ in the Temple, often called Candlemas Day, from the Roman Catholic custom of blessing candles at this time, and the three Sundays before Lent. In the lessons for these days we seem to see the approaching fast casting its shadow before—or they may be considered as three separate calls, summoning us to prepare to make the best of the solemn season. Let us who call ourselves or are called by His Church Christ's faithful soldiers and servants take this summons to heart and consider what we can do to make this coming Lent profitable to ourselves and to others. Every Lenten season should be a mission season. Let us do what is in our power to make it so. Let these weeks be seasons of earnest prayer for our clergymen, for the parish, for the whole Church. Let us plead earnestly for the outpouring of the Spirit of grace upon God's own people who are called by His name. If we are to have what all true Christians long for, a revival of spiritual religion, it must begin at the House of God. "Ye that make mention of the Lord keep not silence, and give Him no rest till He establish and till He make Jerusalem a praise upon the earth." (Is. lxii., 6).—*Parish Visitor, N.Y.*

THE CHURCH OF ENGLAND.

In the course of the sermon delivered by the Bishop of Algoma at the united thanksgiving service held in St. James' Church, Toronto, on the evening of Thanksgiving Day, at which many of the city clergymen were present, with the Bishop of the diocese, allusion was made to the privilege enjoyed by members of the Church of England in being under her protecting wing: "Would that," said the Bishop, "the treasure were more adequately prized by her children! The Church of England occupies a position altogether unique and peculiar, which finds no parallel on either the right hand or the left. In the one direction stands the vast, imposing, venerable structure of the Papacy, a solid, compact unity, organized with a skill all but supernatural, and consecrated in the affections of millions of devoted adherents by the traditions of well-nigh a dozen centuries. On the other, scattered thickly over the entire field of view, are pitched the tents of a host of religious dominations, each surmounted by its own peculiar standard, erected, some within the memory of living men, the oldest of them dating only to the era of the Reformation. Yet on neither hand, right or left, can we discover a Christianity which fairly or fully reproduces the Divine original. Learning, genius, eloquence, heroic self-sacrifice, deep, undying devotion to duty, unswerving loyalty to inherited traditions, stainless integrity of conduct and character—all these, in instances for number numberless, challenge and receive the tribute of our respect and admiration: but when we seek in any one of them the Christian scheme of the New Testament in its rounded, full-orbed completeness, we seek, alas! in vain. As Christ, its founder, instituted it, and His apostles maintained it, Christianity, embodied within itself two elements, evangelic truth and apostolic order: *the faith* that was once delivered to the saints having for its centre the personal Christ, and for its circumference the vast circle of living verities which Christ brought with Him as a revelation from his Father; and, secondly, the *visible organized Church, with its divinely-*

appointed threefold ministry, constituted in various Orders, as the angels are, and constructed, like heaven's hierarchy, on principles of subordination and authority. In the union, I repeat, of these two fundamental elements, each maintained in its primitive purity, consists a true scriptural Christianity. Now this union exists no longer in either of the opposite directions I have indicated. Rome, and our separated Protestant brethren, agree in putting asunder what God has joined together. One retains, indeed, the apostolic ideal of the ministry, but has long since lost all claim to the possession of unadulterated evangelic truth; the others hold fast, each by their distinctive aspects of evangelic truth, but reject the form of Ministry by which the unbroken testimony of fifteen centuries proves this truth to have been promulgated, and to which, therefore, they to-day stand indebted for their possession of it. What now of our Communion? That she maintains in its integrity the threefold Order of the ministry, you know—maintains it so conscientiously that its retention in some form is a *sine qua non* in any proposed scheme for a restored visible Church unity. But is she equally inflexible in maintaining and preaching a pure Gospel? For answer I refer you, not to the utterances of her individual representatives, but, better standard still, to her Book of Common Prayer. It is not certainly perfect; naught short of a special supernatural inspiration resting on the heads and guiding the pens of its compilers could have made it so, and this none of her champions, even the most ardent, have ever claimed. There are defects here, let it be freely admitted; defects of arrangement, for example, rendering it largely a sealed book to the unfamiliar eye; defects, again, of phraseology, traceable mainly to the changes which have passed over the English language since the era of the Reformation; possibilities, too, of misinterpretation, which, however, it shares only in common with the Word of God; but errors of doctrine, dilutions or perversions of simple Gospel teaching.—of these it is as innocent as the Scriptures from which it is so largely drawn. Ingenious misinterpreters, determined at all costs to slander the spiritual mother that bore them, and the book from which their earliest devotions, offered by their mother's knee, drew all their nourishment, may indeed fling their aspersions broadcast; but we challenge them to show where, in a solitary instance, the Book of Common Prayer, like the Roman Missal, leads men away from Christ to other and human mediators, or obscures the doctrine of His sufficiency, or encourages the sinner to add aught of his own imagined merits to the efficacy of the Saviour's finished and perfected atonement. Where, for example, does it exalt or exaggerate the value of the Sacraments into agencies worthy to be substitutes for Him whom they symbolize, making that to be the end which the Church's founder designed only to be the means, and then causing as fatal a hurt to men's souls as he would to their bodies who would offer for the satisfying of their thirst, not water, but only the empty gilded cup? It counts for something surely, brethren, something to thank God devoutly for, to be members of a Church whose authorized formularies have so vigilantly guarded the simplicity of 'the faith once delivered to the saints' through the ceaseless mutations of the passing centuries, and in whose hands the water of life, lifted to the thirsty lips of the sinning and suffering, the sick and the dying, is as pure to-day as when first issued, fresh and clear, from its sacred fountain-head."—*Algoma Missionary News.*

BIBLE STUDY.

The Bishop of London, recently addressing the clergy of his diocese, reminded them of the importance of Bible knowledge in dealing with the sick, the dying the ignorant, the erring, and the doubter. He begged them to lay it to heart that it was the imperative duty of every man of God to be constantly studying the Bible with all

the aids which he could obtain for that study, that the Bible should be for him the book from which illustrations, examples, precepts, warnings, and, above all, messages of love, might be readily gathered for use in the ministry. He entreated them to consider how impossible it was to depend upon old memories that were fading out of the mind, and how impossible it was to use with effect the repetition of passages that had become stale to them, simply by their constant reference to them, and to them alone. If they were to use the Bible rightly in their ministry, it was absolutely necessary that their knowledge of it should be always fresh. Whatever else might be said of the Bible, this, at any rate, marked it from any other book ever written—that it was perpetually speaking with authority from God, and that that authority, the more they studied it, was the more assured to them by the voice of their own consciences when they read it. Why was it that the Bible was like nothing else ever written had been, what, possibly, nothing else could ever be? Because He who had given it to them intended that it should be the very instrument they were to use to make known His wonderful message. This study, therefore, was so absolutely necessary for the performance of all other duties, be they what they might, that nothing else could put it aside or make it unnecessary, and amid all the labours they were called upon to perform this must find a place—a regularly appointed, sure place—and it must dislodge anything which would prevent them from giving it the necessary time.—*Word and Work.*

LOOKING FOR A RECTOR.

As several of our parishes are now engaged in this important business, a few hints will not be inopportune.

First, we say to the Vestry, do realize that this is a religious matter, a solemn matter. It is distressing often to meet with a Vestry, and confer with them on a new Rector—all the thought and speech is so far away from the ambassadorship for Christ, the Steward of the mysteries of God. The inquiries, the criticisms, could not be more secular were a church architect or a collector to be chosen. How it grates on the ear, the qualifications named.

2. Don't wait in order to get names till you are bewildered in the clamor, "you must hear my man." When you get a name, follow it up till you know whether you want, or don't want him who bears it.

3. Don't be carried away with the idea of having a clergyman you never heard of. If a minister in your diocese has proved himself an able, faithful and godly man; don't turn away from him when his name is mentioned, on the ground "Oh we know him, the people have seen him." There seems to be a great charm to a Vestry in getting some one they never heard of before. In business circles a known man is considered the best man.

4. Don't ask a minister to come and spend a Sunday, with the intention if he does not please to hand him his fee, and say, good bye. When you think you have the right name, make all the inquiry you will, visit quietly the parish, look into the Sunday school, read the parochial report, see the Bishop, or some leading clergymen of the diocese, then if you are satisfied make the call, and open the way for a visit.

5. Read carefully the Canon "of vacant Churches and Clerical settlement and removal," and see exactly what is the Bishop's province in the matter.

6. Make your call very explicit in the salary pledged, the manner of payment, the use of the rectory. Don't lead a minister to think that his salary will be increased unless you see that this is entirely practicable.—*The Church Helper, Mich.*

Family Department.

THE PRESENTATION OF CHRIST IN THE TEMPLE.

BY M. A. THOMSON.

Hail! Thou Messenger Divine
Of the covenant of grace:
Light, o'er Gentile lands to shine,
Glory of the chosen race.

Suddenly, in days of old,
By the faithful gathered round,
As by Malachi foretold,
Thou wert in Thy Temple found.

Mildly there Thy glory beamed,
Few the promised Shiloh knew.
As a Babe to be redeemed
Thou didst meet Thy people's view.

In Thy courts we find Thee now,
Bringing blessings from above:
Priest and Pure Oblation, Thou,
In Thy sacrament of love.

Faith prevails where sight hath failed,
And, beneath the outward sign,
Sees and hails Thy Presence veiled,
Child of Mary, King Divine!

Blessed was the Mother Maid!
Blessed all the pure in heart!
Thou wert on her bosom laid,
They with her shall have their part.

Son of Mary, make us pure
Like to her who gave Thee birth:
Like to Thee, who's promise sure
Is to all the pure on earth.

Philadelphia, 1892. (Living Church.)

Little Trouble-the-House.

BY L. T. MEADE.

CHAPTER VII.—WHAT A GOOSE SHE IS NOT TO KEEP A PET FOR TWO.

(Continued.)

"I declare there's nothing here, after all," said Miles, "what a goose she is not to keep a pet or two; why she might have a rabbit hutch here in this corner, and cages full of birds hanging in the windows; wouldn't it be fun for her? But I say, Polly, look at that chair with little wheels to the legs—just the thing for a ride, isn't it? Jump in, and I'll race you up and down the room."

This proved excellent sport, and with loud laughter they dragged the large chair about, Miles in it one moment, Polly the next.

In their journeying they pulled the hearth-rug crooked, and threw down a small writing-table; and what with the open drawers, the linen tossed on the floor, and the ink from the upturned inkstand staining the carpet, the neat room was being reduced to a state of hopeless chaos. But further and worse mischief was to follow.

Miles, whose restless eyes were moving everywhere, stopped short.

"What's that?" he said.

In a sheltered corner, close to Miss Cecil's bed, hung a roughly executed pen-and-ink sketch—a sketch of a boy's head, a boy of about Miles' age.

The sketch was framed in a very poor wooden frame, and covered with glass with a flaw in it.

What with the badly executed drawing, the ugly frame, and wretched glass, the picture was anything but a pretty one, but not all the artist's want of skill could prevent the brave, sweet mouth from smiling at you, or take away from the dark eyes their fearless glance.

Round the picture, encasing it as in an outer frame, was hung up an old-fashioned and much discolored hoop.

It was on this hoop now that Miles fixed his wondering gaze.

"I say, Polly," he exclaimed, "I've found out now what it is—she plays hoop here. What a rum old hoop! See! Polly, fetch me a chair, and I'll get it down."

Polly did so, and after considerable difficulty, for the hoop was very firmly fastened to the wall, Miles got it into his hands.

Yes, it was a very old hoop indeed, a hoop made after an uncouth and unwieldy fashion. On one side of it, carved out in rough boyish characters, were five letters—the letters in large capitals were put one under the other so—

F
R
A
N
K.

Together they spelt "Frank."

"Well!" said Miles, "this is the rummest lark, fancy her bowling this old thing! I say Polly, she's sure to be as mad as possible when she sees that ink on the floor, so as we're in for it, we may as well have a bit of fun. I'll tell you what we'll do, we'll take the old hoop and howl it down the avenue to meet her. Won't she be in a way to find we have got hold of her plaything? Why, she is a baby!"

Without pausing to consider (indeed they were past that) the children set out. For a time they played quietly, and the poor old hoop did its work as well as so ungainly an article could be expected to; but it was very old, very dry, and very brittle, and after a time they began to quarrel over it. Both wished to have it, and neither would yield to the other's claim. In their angry disputes, the hoop being violently held and knocked about, came in two in their hands.

It was just then Miss Cecil came up.

"You naughty children!" she began, and then stopped short.

She was a slow person by nature, a person by no means quick to take in her surroundings, but this scene touched some part of her not often moved. She suddenly became so still that the children expecting a torrent of angry words, looked up in alarm. She neither returned their gaze, nor did she at once speak. Two tears gathered heavily in her dim, blue eyes, but they did not fall. She took the broken piece from Miles, and the broken piece from Polly, and tried to join them together with her trembling hands. Then, before she walked away to the house, she said,

"You don't quite know what you have done to me."

CHAPTER VIII.—I'M SO GLAD 'TIS A LEAKY BOAT.

"I am sorry," said Polly, when the governess was quite out of sight.

Miles did not speak. With all the strength of his nature he was wishing he had left that old hoop alone. Why had Miss Cecil's eyes filled with tears? and most of all, why had she not scolded him?

If she had scolded him he would have resented it, and felt quite comfortable, but she only said, "You don't quite know what you have done to me."

What had he and Polly done?

They had disobeyed her, of course, but that was nothing; they always disobeyed her now.

What else had they done? Not much surely—only untidied her room, spilt a little ink on the floor, and broken the very clumsiest old hoop they had ever seen.

She must be a cross old thing to mind that much.

And yet Miles had enough of justice in his nature to acquit Miss Cecil of this latter charge.

Whatever she looked she did not look cross; she took away the broken pieces of the old hoop so quietly, and spoke in such a gentle tone; she certainly was not cross then.

Miles gave a great sigh, the miserable under-current was coming to the surface and choking him.

He hated himself for his conduct of the last three weeks; he hated himself for bringing the look he had just seen into anybody's face.

And yet he had no idea of confessing himself beaten, or of turning back now—perhaps he did not know how to turn back.

"Well! we had not much of a lark," he said turning to Polly, "the old thing was put out about the hoop. But if she is found of bowling, she may have my new hoop, she will like to spin that along."

"Shall I run and speak to her about it?" asked Polly.

"No, no; don't let us bother her now. She did not tell us to come in, so we won't come—you and me, we'll stay out for a good hour or two—and, Polly, I know what we'll do—we'll go down to the lake and unfasten the old boat, and get into her, and float about a bit. Oh! hurrah!" and at the thought this fresh fun Miles forgot the broken hoop: Miss Cecil's face.

"But, Miles," said Polly, who could never have even dreamed or so daring a scheme, "ain't you 'fraid?"

"Not I," said Miles; "what is there to fear? I tell you, Polly, this will be sport, and what's more there's no harm in it, for I was never forbid to get into the boat."

Where was Miles' conscience—that voice within his breast which told him plainly what was right and what was wrong?

He knew very well that he would not have dared to confide to his father, his governess, or his nurse, his present scheme. He had never been forbidden to get into the old boat, for the simple reason that no one had supposed him capable of performing such an exploit.

When he said these words to Polly, his conscience for a moment spoke out loud and clear; but it said such unpleasant things, that Miles would not listen to it, and forced it to be silent.

Soon he and his easily influenced little sister were hurrying with all speed to the lake.

"Yes, there she is!" said Miles, apostrophising the boat. "I was 'fraid she might be hauled up. There she is floating as neat and trim as possible. Ain't she pretty? Polly, when I'm a man I mean to be a sailor."

"Oh! I wish I was to grow up a man, or that there were girl sailors," said Polly.

"Never you mind that; I'll have a big ship all to myself, and I'll take you aboard. Now, let's see; how will we manage? We'll get into the boat first, and then I'll cut away the rope with my pocket knife. No, there are no oars. Well, never mind, we'll float; there's a nice little bit of a breeze."

The old boat a very crazy affair indeed, was fastened by a rope to a large stone, and Miles, catching hold of the rope, managed to pull the boat to the water's edge, then jumping in himself, he contrived, with a good deal of screaming on her part, to get Polly in after him.

Their first discovery was not a pleasing one. The bottom of the boat was full of water; there were also no seats whatever for them to sit on; they must either stand or lie, in the bottom of the boat.

"I'll get out," said Polly, who did not like her position at all; but this Miles would not hear of. No, they would float across to the island in the middle of the lake, and land there, and play as Robinson Crusoe.

As to the boat having water in it, all boats had; and it was quite the proper thing for people about to be cast away on a desert island to have not seats to sit on; finally, to cut matters

short, he took out his pocket knife and severed the rope which kept them anchored to the shore.

"Now, Polly, you take off your hat and I'll take off mine, and we'll begin to bail out; that's the proper thing to do always in a leaky boat."

"They set to work with their fur caps, kneeling opposite each other, the better to effect their purpose."

"I'm so glad 'tis a leaky boat," said Miles; "'tis just the thing to be cast away in. I shouldn't wonder a bit, Polly, if there was a hole, and 'twould fill up altogether."

"Oh! I don't like it," said Polly, who looked very much frightened and very uncomfortable. "I know there's a hole, for though we are throwing out lots of water, 'tisn't going down a bit. See 'tis up to my knees, and I'm ever so cold. I think we'll turn back, Milsey."

"Oh, nonsense," said Miles. "I dare say the boat will fill up, but we'll have lots of time to get to the island first; and see! what a jolly breeze!"

The breeze was carrying them out fast, alas! in the opposite direction from the island; the worthless old boat was also filling fast.

But the children were neither of them alive to their danger, but quite imagined they could land whenever they pleased.

"See," said Miles, "we must bale a bit faster, the water is coming in. O Polly! suppose the boat fills right up."

"And we is drowned," said little Polly, now considerably alarmed, and beginning to cry?

TO BE CONTINUED.
LITERARY NOTE.

"In the Time of Sickness" is a stimulating and suggestive little booklet just issued by Thomas Whitaker (2 Bible House, New York). The author is the Rev. George Hodges, a well known minister of Pittsburgh. His message to those in sickness and distress is uplifting and comforting indeed. Send ten cents in stamps for a copy.


DEATH.

GAETZ—Entered into rest at Boston Mass., on 21st January last, aged 59 years, Arnold L., second and beloved son of Lucy and of the late Adolphus Gaetz Esq., of Lunenburg, N. S.

WILKINS—At Strong, Me., on 15th Jan., of typhoid pneumonia, in his 25th year, Jas. S. Wilkins, oldest and beloved son of Rev. L. M. Wilkins, of Fort Fairfield, Me., and grandson of late Hon. M. I. Wilkins, of Halifax, N. S.

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Mission Field.

[Notes from the Year Book of the Church England for 1891 as to Foreign Mission work.

THE S. P. G.

Number of ordained missionaries, including 10 Bishops, 646: as follows:—

Asia, 205; Africa, 147; Australia, 14; North America, 210; West Indies, 35; Europe, 35.

Of these 121 are natives in Australia and 26 in Africa.

In the various missions there are 2300 Lay teachers: 2650 students in the Societies parishes and 38000 children in mission schools in Asia and Africa.

In Asia there are 17 Dioceses, 11 of which received grants from the S.P.G. in 1890, amounting to 47,174 pounds. In Rangoon there were in 1889 750 pupils of 15 races in St. John's parish.

In the missions of Karans (Rangoon Diocese) with its headquarters at Youngoo, there were 4000 baptised, converts of 55 villages.

In Madras in the Nazareth mission there are 6 priests and 77 Lay assistants working, 44 congregations divided into 4 pastorates, each in charge of clergy.

Total of baptised people in this mission, 5914, of which 1698 are communicants. Nearly 500 people living in 4 additional hamlets joined the mission 2 years ago, and after proving them for 2 years and teaching them 401 persons were baptised *en masse* on 2 different occasions, and the Sacrament was administered at the very same spot where the people formerly worshiped demons and where bloody sacrifices were offered. The people "Went down into the water" and were baptised in the brook that runs near the temporary shed which serves for a prayer house, and where formerly stood the Demon Temple containing 5 idols, all of which were destroyed as soon as the people put themselves under Christian instruction. There were at the time of the report still some 60 of these people to be baptised and two substantial churches were required. In this Nazareth Mission district there are 42 schools with 1484 children, an Industrial school with 137 students, a dispensary and a hospital. The people themselves contributed 500 reals.

TRICHINOPOLY.

There are 47072 baptised Christians in the S. P. G. Missions in this diocese besides 11997 Catechumen.

AFRICA.

The Bishop of Capetown in South Africa wrote the S. P. G. in 1889 that the colored people are crowding into the Church by hundreds. In 6 parishes of the confirmation tour he confirmed 600 of them.

PRETORIA.

The Bishop writes "One man is this year providing £850 for three clergymen's stipends among mining districts, besides £100 towards my increasing diocesan expenses for travelling. Another has promised to build a church."

WOMAN'S WORK IN ENGLAND

In connection with the S. P. G. there is a Ladies' Association for the promotion of female education in India and other heathen countries. The objects of the association are to provide female teachers for the instruction of needful women and children in the missions of the Society. (2) To assist female mission schools by providing suitable clothing and a maintenance of the boarders. For these purposes funds are raised in England through branch associations throughout the country, which funds are administered by a committee of ladies aided by two members of the Standing Committee of the S. P. G. and the Secretary.

In 1867 the first teacher was sent out to Madagascar. In the following year two went to the Delhi mission and one to Burmah. In 1869 the work of the Association was extended to South Africa, and now missions exist in Calcutta, Bombay, Cadupore, Madras, Ahmednagar, Roorke, Kalapore, Lanjore, and Trichinopoly. Grants have also been made to schools in South Africa, Magascar, and Japan. In the various schools of the missions 3000 pupils are under instruction, and exclusive of the missions, in which 1250 girls are being taught, 180 are maintained and educated at the cost of the Association. 165 teachers are now on the list of the Association. Subscriptions and donations of the year are £5948 whilst the expenditure was £7024.

It Bengal the congregations have increased, the schools are filled, Mehommedans being largely represented. In one school there being 98 out of a total of 103 scholars.

CHINA.

13 additional labourers entered the field in 1889; 9 in South China; and 4 in Mid-China. In one of the Fuhkein the converts have built themselves a Church, capable of holding 100. 70 persons joined the congregation during the year.

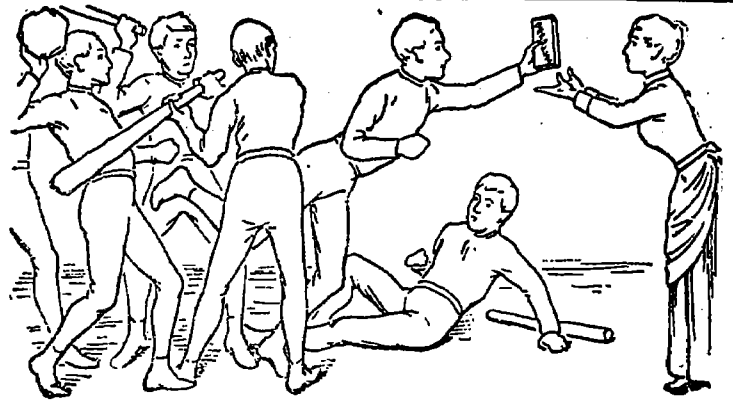
JAPAN.

In 1889 there were 341 baptisms in connection with the C.M.S., the total number being baptised being 354.

Church Missionary Society Statistics to June 1890.	
Stations.....	315
Missionaries in Holy Orders: European.....	286
Eurasian.....	14
Native.....	272
European Lay Missionaries.....	52
Lady Missionaries.....	59
Native Christian Lay teachers.....	3835
Native Christian Adherents.....	193,793
Native Communicants.....	49,106
Schools.....	1,796
Scholars.....	75,581

INDIA.

The C. M. S. work in India is on a scale of ever increasing magnitude, involving problems of ever-increasing complexity. On March 31st, 1890 there were 163 C.M.S. Missions in India, compared with 122 in 1885, an increase of 33 per cent in 5 years, and between April and Nov. 1890, 18 new Missions were sent to India, raising the total to 182.



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Temperance Column.

TEMPERANCE TOPICS.

Professor Demme recently studied ten families of drinkers and ten families of temperate persons. The direct posterity of the ten families of drinkers included fifty-seven children. Of these twenty-five died in the first weeks and months of their life, six were idiots, in five children a striking backwardness of their longitudinal growth was observed, five were affected with epilepsy, five with inborn diseases. One boy was taken with chorea and became idiotic. Thus of the fifty-seven children of drinkers only ten, or 17.5 per cent. showed a normal constitution and development. The ten sober families had sixty-one children, five only dying in the first weeks, four were affected with curable disease of the nervous system, two only presented inborn defects. The remaining fifty—81.9 per cent.—were normal in their constitution and development. From this series of investigations we derive "the sad truth that among the children of drinkers the prevailing mortality is fearful, that the surviving portion represents a pitiful crowd afflicted with unsoundness of mind, idiocy, epilepsy, and other disturbances of their nervous system, and that only a very small proportion of the descendants grow up as useful members of society."—*Family Doctor.*

Dr. Richardson regards "every abstainer who mingles with the world at large, and makes himself happy and useful, as a teacher of total abstinence of the first quality."

The Emperor of Germany has initiated a Bill for the repression of drunkennes. Should it be carried through the Reichstag it will have the force of law all over Germany. The provisions of the Bill are, in sum, these:—(1) No spiritous liquors may be sold to any lad under the age of sixteen unaccompanied by one of his parents or guardians; (2) no drink may be sold to any intoxicated person or to any person classified as an habitual drunkard; (3) publicans must sell food as well as drink; (4) all persons denounced as habitual drunkards are to be prosecuted by official curators of minors and lunatics, and are to be shut up until they are certified fit to be at large, their property being meanwhile sequestered.

TALKS ABOUT TEMPERANCE.

The author says:—"These *Temperance Talks* on a recent Sunday in three Bath Churches—the Abbey, St. Paul's, and St. James's—may perhaps form a companion volume to the *Temperance Witness Box*, which has been so widely circulated."

The "Talks" are dedicated to "one whose name is honoured everywhere—the Rev. Canon Ellison—to whose wise judgment and earnest zeal and uniring energy the temperance movement within the Church of England, humanly speaking, owes everything."

The main strength of the plea

urged is the influence of example and sympathy with the weak.* The author says:—"I hold it to be the true spirit of Christian 'consideration' which asks, 'Can all who follow our example follow it safely, and without danger of falling?' There are ever those behind us crying: 'Mind you cut an easy path, for we are following you.' Or, as the same thought is expressed on another page, the basis of the temperance movement rests on the conviction that the invitation, 'Come this way with me,' is more persuasive and winning than the counsel, 'Go that way by yourself.'"

The titles of the "Talks" are: I. The Home at Nazareth; II. The Right Hand; III. A Noble Epitaph on a Nameless Life. We see the *Temperance Witness Box* has reached a circulation of more than forty thousand. We hope these "Talks" will do the same. The price is only threepence.

A DETROIT MIRACLE.

A Great Triumph For Canadian Medical Science

Particulars of One of the Most Remarkable Cures on Record Described by the Detroit News—A Story Worth a Careful Perusal.

DETROIT, Mich., Jan. 29th, 1892.—A case has just come to light here, the particulars of which are published in the Evening News, which will be read with considerable interest by all Canadians, as it a Canadian medical discovery, which has already, in its own country, won great and enduring fame. At this added triumph there is no doubt the fellow countrymen of the proprietors will rejoice, as it sheds lustre on Canadian science. The story is told by the News as follows:—

The following paragraph, which appeared in the News a short time ago, furnished the basis of this information—a case that was so wonderfully remarkable that it demanded further explanation. It is of sufficient importance to the News' readers to report it to them fully. It was so important then that it attracted considerable attention at the time. The following is the paragraph in question:—

"C. B. Northrop, for 28 years one of the best known merchants on Woodward avenue, who was supposed to be dying last spring of locomotor ataxia, or creeping paralysis, has secured a new lease of life and returned to work at his store. The disease has always been supposed to be incurable, but Mr. Northrop's condition is greatly improved, and it looks now as if the grave would be cheated of its prey."

Since that time Mr. Northrop has steadily improved, not only in looks, but in condition, till he has regained his old-time strength.

It had been hinted to the writer of this article, who was acquainted with Mr. Northrop, that this miraculous change had been wrought by a very simple remedy called Dr. Williams' Pink Pills for Pale People. When asked about it Mr. Northrop fully verified the statement, and not only so, but he had taken pains to inform any one who was suffering in a similar manner when he heard of any such case. Mr. Northrop was enthusiastic at the result in his own case of Dr. Williams' Pink Pills. It was a remedy that he had

heard of after he had tried everything he could hope to give him relief. He had been in the care of the best physicians who did all they could to alleviate this terrible malady, but without any avail. He had given up hope, when a friend in Lockport, N. Y., wrote him of the case of a person there who had been cured in similar circumstances by Dr. Williams' Pink Pills for Pale People. The person cured at Lockport had obtained his information respecting Dr. Williams' Pink Pills from an article published in the Hamilton, Ont., Times. The case was called "The Hamilton Miracle" and told the story of a man in that city who, after almost incredible suffering, was pronounced by the most eminent physicians to be incurable and permanently disabled. He had spent hundreds of dollars in all sorts of treatment and appliances only to be told in the end that there was no hope for him, and that cure was impossible. The person alluded to (Mr. John Marshall, of 25 Little William St., Hamilton, Ont.) was a member of the Royal Templars of Temperance, and after having been pronounced permanently disabled and incurable by the physicians, was paid the \$1,000 disability insurance provided by the order for its members in such cases, for years Mr. Marshall had been utterly helpless, and was barely able to drag himself around his house with the aid of crutches. His agonies were almost unbearable and life was a burden to him, when at last relief came. Some months after he had been paid the disability claim he heard of Dr. Williams' Pink Pills and was induced to try them. The result was miraculous; almost from the outset an improvement was noticed, and in a few months the man whom medical experts had said was incurable, was going about the city healthier and stronger than before. Mr. Marshall was so well known in Hamilton that all the city newspapers wrote up his wonderful recovery in detail, and it was thus as before stated, that Mr. Northrop came into possession of information that led to his equally marvelous recovery. (One could scarcely conceive a case more hopeless than that of Mr. Northrop. His injury came about in this way. One day nearly four years ago he stumbled and fell the complete length of a steep flight of stairs which were at the rear of his store. His head and spine were severely injured. He was picked up and taken to his home. Creeping paralysis very soon developed itself, and in spite of the most strenuous efforts of friends and physicians the terrible affliction fastened itself upon him. For nearly two years he was perfectly helpless. He could do nothing to support his strength in the least effort. He had to be wheeled about in an invalid's chair. He was weak, pale and fast sinking when his timely information came that veritably snatched his life from the jaws of death. Those who at that time saw a feeble old man wheeled into his store in an invalid's chair, would not recognize the man now, so great is the change that Dr. Williams' Pink Pills have wrought. When Mr. Northrop learned of the remedy that had cured Mr. Marshall in Hamilton, and the person in Lockport, he procured a supply of Dr. Williams' Pink Pills through Messrs. Bassett & L'Hommedieu, 95 Woodward Avenue, and from the outset found an improvement. He

faithfully adhered to the use of the remedy until now he is completely restored. Mr. Northrop declares that there can be no doubt as to Pink Pills being the cause of his restoration to health, as all other remedies and medical treatment left him in a condition rapidly going from bad to worse, until at last it was declared there was no hope for him and he was pronounced incurable. He was in this terrible condition when he began to use Dr. Williams' Pink Pills, and they have restored him to health.

Mr. Northrop was asked what was claimed for this wonderful remedy, and replied that he understood the proprietors claim it to be a blood builder and nerve restorer; supplying in a condensed form all the elements necessary to enrich the blood, restore shattered nerves and drive out disease. It is claimed by the proprietors that Pink Pills will cure paralysis, rheumatism, sciatica, palpitation of the heart, headache, and all diseases peculiar to females, loss of appetite, dizziness, sleeplessness, loss of memory, and all diseases arising from overwork, mental worry, loss of vital force, etc.

"I want to say," said Mr. Northrop, "that I don't have much faith in patent medicines, but I cannot say too much in praise of Dr. Williams' Pink Pills."

The proprietors, however, claim that they are not a patent medicine in the sense in which that term is used, but a highly scientific preparation, the result of years of careful study and experiment on the part of the proprietors, and the pills were successfully used in private practice for years before being placed for general sale. Mr. Northrop declares that he is a living example that there is nothing to equal these pills as a cure for nerve diseases. On inquiry the writer found that these pills were manufactured by Dr. Williams' Medicine Co., Brockville, Ont., and Morrisstown, N. Y., and the pills are sold in boxes, (never in bulk by the hundred) at 50 cents a box, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Co., from either above addresses. The price at which these pills are sold makes a course of treatment with them comparatively inexpensive as compared with other remedies, or medical treatment. This case is one of the most remarkable on record and as it is one right here in Detroit and not a thousand miles away, it can be easily verified. Mr. Northrop is very well known to the people of Detroit and he says he is only too glad to testify of the marvelous good wrought in his case. He says he considers it his duty to help all who are similarly afflicted by any word he can say in behalf of the wonderful efficacy of Dr. Williams' Pink Pills. If any of the News readers want any further information, we feel sure Mr. Northrop would willingly oblige them as he has the writer in relating these facts to him.

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Men's years and their faults are always more than they are willing to own.—Rochefoucauld.

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Search out the wisdom of nature, her rules are the maxims of frugality.—Martin F. Tupper.

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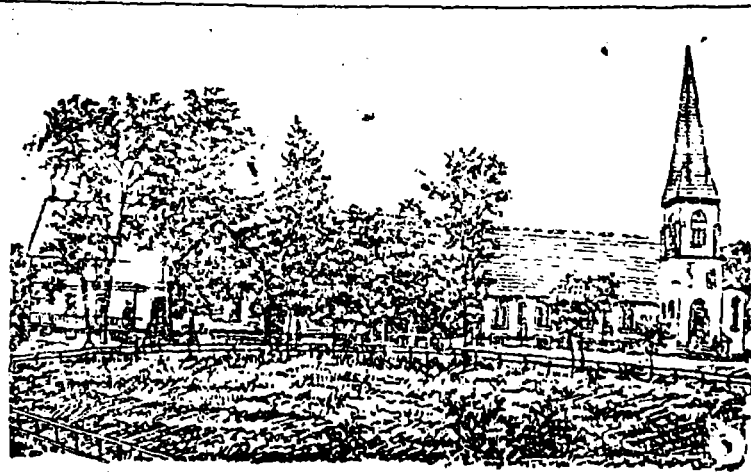
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