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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 2c.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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ECCLESIASTICAL NOTES.

CHRISTIANITY IN EGYPT.—The Association for the Furtherance of Christianity in Egypt is the outcome of the deliberations of some English Churchmen whose hearts have been deeply stirred by the recent events in Egypt.

England has obtained a footing and influence in Egypt which is unprecedented, and which may never occur again. Surely the time has now arrived for the English Church to speak, and to hold out the hand of sympathy towards a Church, to which, in God's good Providence, it may be able to impart some more accurate knowledge of the truth, and some fresh vigor and spiritual life.

This Coptic Church has existed since the Council of Chalcedon (A.D. 451) as a heretical communion, professedly maintaining the heresy of the Monophysites. At the present time it is decrepit and paralysed, sunk into decadence and decay; and it is believed that the particular heresy for which it is distinguished is not now widely or intelligently held.

But there are glimmerings of spiritual life here and there among the Copts, and unmistakable yearnings for better things. There is a venerable Liturgy in the ancient language of the Pharaohs. There are orders of bishops, priests, and deacons, and an organisation of churches and chapels and monasteries all very interesting archæologically. But over all these is spread the spirit of slumber, and, as in the fable, Christianity in Egypt seems to be waiting for the kiss of the coming prince who is to touch it all into life.

The great body of the Copts are utterly ignorant, but they are amiable and facile, and very easily led. Detached missionary efforts would simply excite antagonism both from Copts and Mussulmans. What is needed for success is action in God's strength, taken with the full force and authority of the English Church, as the English Church.

The candlestick of the English Church holds a candle that is, at least, burning; and if it could in some way set fire to the smouldering wick of the Egyptian Church, it would itself receive double light, and be itself a gainer.

It has been decided that steps shall at once be taken to raise (if possible without public appeal) a sum not exceeding £500, for the purpose of defraying the expenses of two gentlemen, to be selected by the committee with the approbation of the Archbishop of Canterbury, who shall undertake, as soon as possible, a preliminary visit of inquiry to Egypt, in order to open friendly relations with the native Christians, and to ascertain whether the Copts are willing to receive any offer of assistance from the English Church; and, if so, how that assistance may be best rendered. This visit would be made both to the Orthodox Patriarch of Alexandria, and also the Patriarch of the Coptic Church in Cairo.

Distinct missionary work among those who are not even nominally Christians is left for the missionary societies of the Church to undertake; but the committee of this association are fully persuaded that there is a wide field for their friendly labors amongst the native Christian Churches of Egypt.

CHRISTIAN EDUCATION—The following remarks, taken from the Convocation address of the Right Rev. Dr. I. C. Potter, Assistant Bishop of New York, are not inapplicable to the circumstances of education in Canada:—

Of secular education of every kind there is no lack among us, nor is there any need that we should disparage or despise it. But when everything is said in its behalf, it must still be owned that it is secular and that it professes to be no more. And, therefore, we may not forget that when you have taught a boy to write a hand like copper-plate you have simply opened the way for him as a forger and a counterfeiter, and that when you have taught a young girl to read French as fluently as she reads her own tongue, you have opened a door to the polluting of her mind by the most corrupt literature under the sun, unless you have also taught these learners in the great school of life that over all attainments and accomplishments is God, a moral Governor, to whom His children are accountable, and Christ the Saviour and Regenerator of the moral nature, through the renewing and illuminating work of the Holy Spirit? I wonder that to-day in the face of a deluge of fraud and impurity, of dishonesty and unfaithfulness, domestic, social, and political, which makes the daily newspaper a daily horror and infamy, it never occurs to us to ask, how far our systems of education are responsible for what we see and hear? The debilitated condition of the popular conscience which creates an atmosphere invading the Church itself, and sometimes makes, e. g., its charitable enterprises, a shelter for practices not to be defended or excused—this is a condition of things which implies somewhere the most lax teaching as to the principles of common morality or else nothing at all. And so the Church to-day must bear its witness, and nowhere with sterner emphasis than in the school-room, to those underlying principles of righteousness, temperance, and a judgment to come, which are the true power and glory of the Church and the State alike!

LORD NELSON, in *Church Bells*, gives some extracts from the *Free Church Monthly* in regard to a movement which is slowly but surely going forward among the various Protestant bodies on the Continent of Europe towards a union of the various Evangelical Churches and the old Catholics:—

At the General Synod of the "French Reformed Church" the Liturgical question was the subject of a long debate. I quote from Professor Binnie's account of the Synod:—

"The French Church retains the old custom (discarded by the Free Churches) of making large use of liturgical forms, such as the Creed, the Lord's Prayer, the Ten Commandments, and the so-called Confession of Sins. It is acknowledged on all hands that the service thus provided is not so good as it might be made. M. Bersier, of Paris, uses a liturgy drawn up by himself, somewhat on the lines of the English Prayer-book, and he strenuously urged on the Synod changes in the direction of ample liturgical forms."

Again, in a paper by Professor Paolo Geymonat, of Florence, we read:—

"Our readers are doubtless aware that a movement of a spontaneous and interesting kind is progressing in Italy, having for its object the union of

the various Evangelical Churches. These Churches have long felt that their divided condition was great hindrance to the progress of the Gospel. Now, through the blessing of God and the outpouring of the Holy Ghost, as a spirit of unity among the Churches, there is a movement for union of a spontaneous and practical kind."

And then he foreshadows what the Evangelical Church should be:—

"Instead of the miserable miniature likenesses of Protestantism, broken up into different denominations, the Evangelical Church would present a picture of the unification of all the various forms of life, and would reflect in its spirit 'the depth and height, the length and breadth, of the love of God,' in which it declares itself to be rooted and grounded."

On the 24th of September there was a Conference of Protestant ministers at Biel, Switzerland, at which resolutions were passed which were firmly resolving to stand on the ground of the Reformation, and a separation from anti-Protestant tendencies, they held "the open recognition of the Catholic ideal in its necessity even on Protestant grounds;" and this resolution was expanded as follows:—

"This proposition rests on the belief in a universal Christian Church. The Roman Church claims to be the universal Church, but, in reality, is nothing of the kind. *But the Protestant Church too, is not the realisation of the ideal.* Then first, when she finds a higher union (as well between the sundered Churches and denominations belonging to her as with the remaining Christian Churches—the union in the World-Gospel of Jesus Christ), then first does she help to fulfil the ideal of a really Catholic Church."

And these resolutions at Biel end with an expression of sympathy in a Mutual Conference at Frankfurt, at which papers were read by Lutherans and Old Catholics on the movement, and with earnest wishes for the success of the next Old Catholic Conference.

THE MARRIAGE QUESTION IN ENGLAND.—At the Oxford Diocesan Conference, the Bishop of Oxford, speaking to the report of the committee appointed on the question of Marriage with a Deceased Wife's Sister, said he did not shrink from saying that this was the most important question now before the people of England. He agreed with Lord Hatherly in considering that the proposed alteration in the law would be a worse evil than the landing of 300,000 Frenchmen at Dover. The Frenchmen might be got out of the land again, but such a step in legislation could never be retraced. A door would be opened to greater license which it would be impossible to close again; new interests would be created which could not be overcome. It was an attack on family life, which would rend one family in two, and destroy the present relations of husband and wife to each other's families. It was a proposal which in its present form had no exact parallel in any other nation; but where similar enactments existed, facility of divorce and carelessness about the marriage tie had been found to follow in their train. It was only fair that the principle on which marriages in the future were to rest should be known, but he felt that the proposed system was not good for the nation, it was contrary to God's law, and repugnant to the feelings of the English people.

NEWS FROM THE HOME FIELD.

Gathered specially for this paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

PERSONAL.—Rev. W. Hancock, Rector of Rothesay, was in town last week, and preached at St. Paul's on Sunday evening.

Rev. Richmond Shreve, formerly of Yarmouth, has been appointed to the charge of a church at Mount Desert, in the Diocese of Maine. The charge is an important one, and we congratulate the congregation on securing such a man as Mr. Shreve.

GIRTON HOUSE.—The learned Principal of this institution, F. C. Sumichrast, has recently delivered two lectures on "A Study of Literature," and "How Milton Arose." The rooms of Girton House were filled with a learned and attentive assemblage to listen to the lecture. Most of the city clergy were present, and at the close of the second lecture, the Lord Bishop warmly eulogized the lecturer, and said that parents were fortunate in having their children under the charge of such a cultured gentleman. Dr. Burns, the leading Presbyterian minister in town, seconded the Bishop's remarks, saying that aforesaid it was said that when a reading man found a good man "he took him to himself," and this the Doctor threw out as a hint. Mr. Sumichrast has our best wishes in the good work he is carrying on, and we are glad to hear that the Institution over which he presides is steadily gaining in public favor.

CHURCH OF ENGLAND INSTITUTE "AT HOME."—Notwithstanding the disagreeably wet evening, last Monday, the Free Masons' Hall was filled with the guests and members of the Institute. A military band discoursed sweet music, and the ladies dished out tea and coffee and distributed the choicest kinds of cake. Short, animated speeches were delivered during the evening by W. C. Silver, Esq., the Rev. Dr. Partridge, the Rev. F. R. Murray and Mr. Sumichrast, of Girton House. Mr. Silver said that it was by such endeavors that all were brought together, became better acquainted and so by united action helped along the work of the Church. Rev. Dr. Partridge urged upon all parents the necessity of making their homes as bright and pleasant as possible, so that the young people might be induced to stay in their own family circles; but if they must go out, let Churchmen provide a first-rate place of recreation and instruction for them. This was the aim of the Institute. Mr. Sumichrast spoke of the need of elevating and refining literature, and said that the Institute should be a centre for making known the works and thoughts of great minds. The Rev. F. R. Murray said that effective action ought to be taken for the purpose of providing suitable buildings for the work of the Institute. Resolutions were unanimously passed on the subject. The whole affair was one of the most enjoyable and successful ones ever held in Halifax.

GARRISON CHAPEL.—A grand concert was given last Tuesday in Free Masons' Hall, in aid of the Garrison Choir. The concert was eminently successful—the name of the talented Chaplain, Rev. J. A. Townsend on the programme being sufficient to draw a good house. Names of the leading talent in town appeared on the list.

ST. MATTHIAS' MISSION.—The children of the Sunday-School and of the Temperance Guild gave an interesting entertainment last Tuesday. Notice was given that a sale of Christmas articles, refreshments and music would take place, on behalf of the Mission, on Thursday, December 4th. Great preparations are being made to secure its success, and to get the debt cleared off before Christmas.

LECTURE.—The Rev. A. J. Townsend gave a lecture on "My Rambles with the Fishing-rod," in aid of the Boys' Industrial School, last Thursday.

The daily papers pronounce this lecture first-class. Mr. Townsend is in great requisition this winter; he lectures about a half-dozen times in town, and lectures in the course at the Mechanics' Institute in St. John.

KINGS' COLLEGE EMBROGLIO.—In our last we referred to the difficulties at King's College, which have been the subject of much deliberation on the part of the Governors, but they have been hampered by the action of one of the professors, who has published a very unbecoming letter in one of the newspapers, pending the investigation into the charges specified. By their Statutes, nine votes are required for the removal of a professor, and in a meeting of ten only eight voted for his dismissal, and it is an open secret that at least three absent Governors disapproved of his action; so that he remains in office at present, condemned by the Board, but popular with the students, who profess a desire for his retention and the dismissal of the other professors, including the President. It is generally admitted—even by the Governors—that some changes should be made in the staff, and we know that the friends of the College may be satisfied that the Governors appear to be disposed to adopt the measures that may be deemed most likely to contribute to the efficiency of the College, but that they will be justified in not surrendering the control either to professors or students.

It may be noticed as a remarkable coincidence, as though a wave of insubordination had swept over the land, that as in the *Church* University at Windsor, so also in the *secular* University of Fredericton, and in the *Roman Catholic* Laval University at Montreal, there has been insubordination, followed either by an apology or an expulsion of the students. We indulge a good hope that the action of the Governors of Kings' College resident in Nova Scotia and New Brunswick—who are men of high standing, good judgment and ripe experience—will be so judicious and impartial that it will be more than ever worthy of the support of all members of the Church of England, being the Institution on which we must mainly depend for the supply of well-educated clergy.

NEIL'S HARBOR.—*St. Andrew's Church.*—The Sunday-school children of St. Andrew's Church have been looking forward to a treat since Christmas last. A box having arrived from England too late in 1883 to be forwarded to Victoria County. So on the evening of November 3rd., the upper room of a fish store in which the Bishop of Nova Scotia held his first Confirmation in this place, was cleared out and a Tree was laden with good things for the regular attendants at the Sunday-school. The Missionary's wife had been drilling the children for some time previous, and a good programme was produced as follows: Opening chorus: "We are gathered here a happy band." Recitation by Ethel Poole—a little girl of five-years—standing on a chair so as to be seen: "God sees all I do, He hears all I say." Then followed a chorus: "We're a band of children, children of the King," sung most heartily. Then followed a Recitation by Emma Day, a young lady of 6, entitled "Eyes and ears." Next followed a spirited song and chorus entitled "Boys wanted." A Recitation by the Missionary was followed by a song of Thanksgiving, in which over half a hundred children sang with right good will—amongst others—the words: "We thank Him for our pastor dear," each little one seeming to make it a point of honour at this particular part to sing more loudly than his neighbour. Then followed the lighting up and stripping of the Tree; most of the presents on which had been presented by the Honorable Mrs. Foley, of 24 Bolton St., London.

81 children received a present, and great was the joy and pleasure manifested by both parents and children. A Dialogue by the members of the Bible class—an address by the parson, at the end of which a sad note was struck when he announced that this Tree was to be the last he would provide for his children of St. Andrew.

The doxology brought this happy evening to a close and with many expressions of thanks to the

Missionary and his wife, the delighted children retired to their homes.

TANGIER.—The election by the Chapter of the Rural Deanery of Tangier having been ratified by His Lordship the Bishop, Rural Dean Ellis and his brother members held a meeting at Tangier on Wednesday, November 12th. Having arrived on the Tuesday, service was held at 7 o'clock, when the Rural Dean preached a sermon on a portion of St. Jude 3, "The common salvation." The sermon was extempore, plain and earnest, and strongly characterized by its being replete with Scripture quotations. An early start was made next morning, and St. James' Church, Spry Bay—nine miles distant—was reached in time for service at 10 o'clock. Here, also, there was a well filled church. The Rev. W. L. Curry took Matins, Rev. R. Smith the first Lesson, Rev. J. Lowry the ante-Communion service, and the Rural Dean preached and celebrated, being assisted in the administration by Rev. E. H. Ball, Rector of the parish. A touching tribute to the memory of the late Rural Dean—who was also a former pastor of this parish—was paid at the commencement of the sermon. The perseverance which the fisherman has to exercise in his daily life gave some homely illustrations to the preacher for applying the lessons of the text—Gal. iv. 9, not to be weary in well doing, &c. "When you let down your nets, do you *always* have a draught? And then, do you get right at once discouraged? You try again—and if still the failure continue, do you give up? No. You call to mind how often it has been just as bad, or perhaps much worse. And so again you let down. And in due season you reap, if you faint not. (The clergy had in the meantime been reminded that they are fishers of men.) And now, my dear friends, apply this to your endeavors in well doing, against your sins, and for grace, and for heaven," &c. There were 30 communicants, including the five clergy. At the usual afternoon meeting, held at the Tangier Rectory, the Rev. E. H. Ball was appointed Secretary of the Deanery, the Rev. R. J. Uniacke, D.D., was elected an honorary member by a standing vote, a resolution was placed on record expressive of respect and esteem for the memory of the late Rural Dean Jamieson, and after reading the Constitution (made necessary by the fact of the long intermission of eight years since the last meeting, so that each of those present was practically a new member), the subjects to be considered at next meeting were determined on, viz.: amendment and enlargement of the Constitution, arrangement of an order of proceedings, form of devotional service for opening the meetings, and, as suggested by the Rural Dean, "Service and sermon of the Fishing," an ancient custom in the parish church of Great Yarmouth.

Divine worship was again conducted at Tangier at 6.30, when addresses were made to a crowded congregation by the members of the Chapter. In response to an appeal lately received from the Blind Institution of Halifax, two of the offertories—amounting to \$5.58—were given to that cause, and the third to the C. W. and O. Fund, being the second contribution for this year from the Tangier congregation.

The new Rural Dean has, by his naturally paternal manner, won the hearts of the laity in this section of his Deanery, and the members of his Chapter pray for him a long and active term of office, that the "inutual edification" experienced at this meeting may continue to be realized.

The next meeting is to be held at Ship Harbor in February.

BADDECK, C. B.—We are sorry to know that Rev. Simon Gibbons has resigned his post as Travelling Missionary in the County of Victoria. It is not an easy mission, and we trust that a successor will soon be found, equally energetic and "live" to the wants of the Church in Cape Breton.

CHESTER.—The chancel so long in contemplation for our parish church bids fair to be, ere long, an accomplished fact, and will, we think, be quite a handsome one, and a great improvement to the church. The want of it has long been felt, and

the Rev. C. J. Shreve made strong efforts to accomplish it during his time, but failed for want of funds; so the money that he had collected—some \$200—was invested in trust for that purpose, and made a fine "nest-egg" for us to work on now, while the interest accruing kept the amount growing, so that when drawn in September last it amounted to \$296. The whole credit of raising the balance, and so accomplishing the desired object, is due to the ladies of the sewing circle, who, by persevering efforts, have raised over \$400 towards it. This leaves some little margin towards the furnishing, in addition to which we have received some further donations, viz., \$5 from Rev. Dr. Willets, of Windsor; \$4 from Hon. C. E. Church; \$5 from Mrs. Payne, and sundry smaller amounts; while Mrs. Shreve and S. H. Shreve, Esq., have presented us with a handsome altar, built of walnut and ash, of a very beautiful design, in memory of their late husband and father, Rev. C. J. Shreve, who was for 22 years Rector of this parish. We expect to have the building ready for use by the 26th inst., when the first service is to be held in it, in connection with a meeting of the Dean and Chapter of Lunenburg, of which, I hope, an account will be furnished you in due time. Meanwhile, we have not been idle in other parts of the parish, but have raised the sum of \$166 by a tea-meeting and sale, held at Chester Basin on September 17th, for the furnishing and painting of the church opened there this summer; and on Western Shore, the sum of \$147, by another sale held there on October 1st, to pay for an organ for the church there.

NORTH SYDNEY.—On Thursday, November 6th, a Thanksgiving service was held in this parish, at 10 a.m. The Holy Eucharist was celebrated, at which twenty-five communicants were present and partook.—The Sewing Society has resumed its meetings, which were suspended during the summer months. The Rector was the recipient of a handsome present from the Sewing Society, on the occasion of his marriage, recently.

SYDNEY MINES.—The Thanksgiving service in this parish was held at 7.30 p.m., a good congregation being present. Considerable alterations have been made in the church here lately. The position of pulpit and lectern have been changed, so as to make room in the chancel for choir seats. The choir now sit in the chancel, instead of in the nave as formerly. The building erected by the General Mining Association as a residence for the Rector is completed.

PRINCE EDWARD ISLAND.

OBITUARY.—An aged and respected son of the Church has passed away in the ninetieth year of his life. The Rev. Dr. Jenkins, who for the last four years has been confined to his house died last week. He was for sixty-four years a priest of the Church of England, and for twenty-eight years the pastor of St. Paul's Church in Charlottetown.

Dr. Jenkins, D. C. L. was born in England, of Welsh parentage, on the 12th of April, 1797. He was ordained a Deacon of the Church of England in the year 1820. Soon after, he emigrated to this Island, where he married Miss DesBrisay—daughter of the Rev. Theophilus DesBrisay, the first Rector of Charlottetown—a lady still remembered by many for her acts of Christian charity. He was ordained Priest in 1822, and ministered for some years in Quebec. In 1827 he was made Rector of Charlottetown; and he officiated in St. Paul's Church until 1855. Since that time he has not been in the active service of the Church though he has often taken part in public worship. As a preacher he was noted for the purity and elegance of his diction, and the impressiveness of his manner of reading. His literary talents were of a high order. We extend our sympathies to his surviving children.

DIocese OF FREDERICTON.

NORTON.—The church, near Bloomfield, which has been undergoing a thorough repair, is now

nearly completed. The committee although backed by a generous subscription list, found much more to do than they expected. They have put a new self-sustaining roof on it, which is much steeper than the old one. The sides have been newly clapboarded and new windows and frames put in. The foundation has also been thoroughly repaired. Inside, two sets of principle rafters, or arches, show in the centre and two at each end; between these the roof is being finished with narrow spruce, V jointed. The sides are to be finished with black ash. The church now presents a very creditable and much more modern appearance, and the committee have spared no pains to make it comfortable and warm in winter, and airy and cool in summer. The parishioners intend using the old roof boards, etc., to erect a number of stalls for horses. Service has been held in a hall near Bloomfield Corner during the summer.

JOHNSTON.—The Consecration of St. Paul's Church and Burial Ground, at Goshen, marks an era in the history of this parish. On Wednesday, the 29th of October, the Most Reverend the Metropolitan, now nearly 80 years of age, drove from Sussex Vale, a distance of 15 miles, over a rough road, for the purpose of setting apart a resting-place for the bodies of the saints, and of Consecrating for God's Service a building erected by the faithful of Johnston. The day was fine, and the little Church, 40 feet long by 19 feet wide, was crowded. There were present with the Metropolitan, the Revs. C. P. Hanington, Incumbent; J. H. Talbot, of Springfield; O. S. Newnham, of Hampton; and J. R. deW. Cowie, of Waterford, who each took part in the solemn service. One thing noticeable in the service was the heartiness with which the hymns were sung, all the voices, especially the men, singing lustily. The Metropolitan, instead of preaching a sermon, addressed the people from his chair, showing them the meaning of the consecration of our churches, and urging them not to neglect the constant use of Sacraments, and other rites and ceremonies of the Church, henceforth to be within their reach. As a final act of consecration the Holy Eucharist was celebrated, all the people remaining and behaving reverently. There are few communicants in this parish, as there has not been a confirmation for many years. A large number, however, have expressed a desire to be confirmed and a class is about being formed. After service the Metropolitan and clergy, with many of the people, were entertained by Mr. Leonard, who has worked earnestly and steadily for several years for the erection of the church. At three o'clock his Lordship started for Sussex Vale, where he arrived at six, none the worse for his long drive. Some of the clergy stayed for an evening service, when the church was again crowded. Thus, besides the act of consecration, the little building has been made sacred by three great offices of the Church: Matins, Holy Communion, and Evensong. May all the prayers and services offered at this "Gate of Heaven" be accepted in its Highest Courts.

RURAL DEANERY OF FREDERICTON.—The Chapter met on the 5th and 6th at the Rectory, Douglas and Bright. Owing to the absence of the Rural Dean, the Rector, Rev. W. LeB. McKiel acted as Chairman of the meeting. The evening service which was to have been held in the Church at Upper Keswick, nine miles from the Rectory, was dispensed with on account of the very bad state of the roads and the incessant rain fall. On Thursday morning there was an early celebration of the Holy Eucharist, after which the Chapter assembled for business. The usual routine of work was gone through, part of which was the passing of the following important resolution, that—

"Whereas a Rural Deanery is not a self-constituted body, but consists of all the clergy licensed by the Bishop of the Diocese to officiate in parishes or Missions included within certain Ecclesiastical limits fixed by him—and,

"Whereas, no clergyman can by vote of a Deanery be either constituted a member thereof, or excluded

from his membership therein. Therefore resolved—

"That all past action in this Deanery with regard to the election of honorary members be hereby rescinded.

This important resolution was unanimously carried, but in no way hinders the Deanery from inviting any brother clergyman, whether residing in the Diocese or visiting the Deanery to be present at the meetings of the Chapter. It has been quite in the order of the day, throughout the Diocese, for Deaneries to elect honorary members, and some have gone so far as to exclude clergymen who have been licensed by the Bishop of the Diocese, from membership. But in both instances, upon careful examination as to the constitution and nature of a Rural Deanery, it will be found that they have exceeded their powers.

DIocese OF MONTREAL.

MONTREAL.—*St. James' the Apostle.*—The Church Aid Society in connection with this Church have arranged for a course of lectures during the winter months. The Rev. James Barclay will deliver the first lecture on the 4th of next month, and among other gentlemen who will subsequently appear are the Very Rev. Dean Carmichael, Rev. Dr. Stevenson and Rev. Canon Ellegood.

St. George's Church.—St. George's school-room was crowded last Thursday evening on the occasion of an address by Mrs. Pearson, of England, on "The Legislative Aspect of the Temperance Question." His Lordship the Bishop occupied the chair. Mrs. Pearson, in the course of her address, treated upon the present position of the "Temperance Movement" in England, and its relation to the various classes of society, showing the extraordinary progress that has been made during the last few years. Addressing herself to the general question of Prohibition, she took up the objections of its opponents one by one, and answered them in a manner which excited the enthusiastic sympathy of her audience.

PERSONAL.—The Rev. R. L. Macfarlane, B. A., has assumed charge of the parish of Lachine.

DUNHAM.—In All Saints Church, on Sunday morning last, an address, accompanied by a beautiful copy of the Book of Common Prayer was presented to Mrs. Southwell by her fellow workers in the Sunday-school. Her class made an additional presentation on its own account. Mrs. Southwell is removing from Dunham, greatly to the regret of her many friends. In Church circles she will be especially missed; she was Vice-President of the Ladies Work Guild, as well as a teacher in the Sunday-school.

DIocese OF ONTARIO.

The congregation of St. John's Church, Egauville, will hold a social on Monday the 9th December.

It is expected the new church at North Augusta, (St. Peter's) will be ready for opening at Christmas.

The ladies of Christ Church, Belleville, will give a tea meeting in the City Hall, on the evening of Thursday the 4th December.

A dramatic entertainment in aid of the funds of Trinity Church, Archville, Ottawa, will be given on, or about, the 29th instant.

An interesting feature in the services at Christ Church, Desoronto, on Sunday, the 9th instant, was the singing of the hymns in the Mohawk language by the Chief of the reserve.

The Rev. C. Scudamore, incumbent of the Mission of Huntley, is the recipient of a handsome present from the members of the congregation at the village of Carp. The present consists of a set of furs for his cutter, a whip and lamp.

We understand the Rev. C. L. Worrell, B.A., who has conducted the High School of Brockville for the past two years and a half, has tendered his resignation to the Board of Trustees. He has received the appointment to the incumbency of Morrisburg, the duties of which it is expected he will assume at the beginning of the New Year.

Two new furnaces are being placed in St. James' Church, Carleton Place. One was used on Sunday the 16th instant and though but partially equipped with the necessary flues, it was quite sufficient to make the church comfortable throughout. The work when completed will cost \$475.

We have been tardy in mentioning the publication by Dr. Wicksteed, of Ottawa, of short excerpts, from current literature, in the defence of Orthodoxy. Among those circulated are:—"Religious Faith vs. Materialism," and "A Positivist Pigeon," from the *Spectator*, "Atheism," from the *Edinburgh Encyclopaedia*, "Science and Scripture," from the *Church Times*, and "Modern Revolutionists" and "The War of the Philosophers" from the *Week*. The excerpts are scholarly and conclusive and their publication is both timely and valuable.

On Sunday the 16th instant, after Evening Prayer at St. James' Church, Kingston, the Rev. Mr. Dobbs preached an earnest and impressive sermon from St. Matthew xi. 28, "Come unto me all ye that labour and are heavy laden and I will give you rest." A meeting of the members of the congregation was held on Monday for the purpose of arranging for the mission to be held at the church during the approaching season of Advent by the Rev. Mr. Du Vernet.

Mr. J. W. F. Harrison, organist of Christ Church, Ottawa, gave two organ recitals in that church recently which were thoroughly enjoyed. Both performances were well attended by lovers of the music of the King of instruments. The Marchioness of Lansdowne and suite honoured Mr. Harrison with their presence on the second occasion: He is a thorough master of the organ and rendered the different selections—difficult as most of them were—in masterly style. He has great technique, a thorough control of both the manuals and the pedals and a genuine organ touch. An interesting feature of the entertainments was the singing of Mr. Rowan Legge, a valued member of the choir of Christ Church and of Mrs. Harrison, wife of the organist, which added additional charm to the performances. We will be glad to hear of a succession of organ recitals coming off at Christ Church during the winter.

On Sunday the 16th instant, after Evening Prayer at St. Paul's Church, Kingston, the rector, the Rev. W. B. Carey, preached a sermon from the words "We looked for peace but no good came and for a time of health and behold trouble." Jeremiah viii. 15. He alluded to the recent death of the two Miss Appletons, one of whom he said was connected with the Sunday School for three or four years, during which time she was most devoted to her duties as honorary organist, first in the Sunday School and latterly in the church and also as teacher. The Sunday School, in her demise, has sustained a serious loss. Mr. Carey also alluded to the terrible affliction by which Mr. Appleton and his family had been visited and then spoke of sanitary measures from a municipal standpoint. There was a large congregation and the sermon was listened to with great attention. The musical portion of the service, which was of a solemn nature, was under the leadership of Mr. Rawnsley.

The formal opening of Christ Church, Farmersville, took place on Thursday, the 13th instant. The little congregation which used to assemble some four years ago at the Baptist Chapel, has gradually assumed larger proportions until now it numbers over one hundred, with a flourishing Sunday School of thirty scholars. The land upon

which the church stands was generously donated by Mr. S. A. Taplin, a member of another congregation. The building is of brick, 78 feet in length and 46 feet in width. The spire is 114 feet high; slender and graceful, while a startling along the roof will add beauty to the edifice. The stained glass windows are the work of Mr. Horwood of Prescott and are of a rich and handsome design. The seating capacity is three hundred, with the latest improved pews. Mr. A. E. Donovan has presented the congregation with a handsome communion service. Mr. O. E. Liston is the architect and Mr. F. Pierce the contractor. On the occasion of the opening service the church was crowded to overflowing, there being upwards of six hundred in the nave, while quite a large number was unable to gain admittance. The following clergymen were present:—Revs. R. N. Jones, B.A., incumbent; E. P. Crawford, M.A., G. J. Low, J. Osborne, F. Codd, William Wright, A. J. Fidler, B.A., A. Coleman, A. C. Nesbitt, G. W. G. Grout, M.A. and C. E. S. Radcliffe, B.C.L. Miss Moore, organist, presided over the musical portion of the service and the choir was composed of Messrs. Moles and Ross, Mrs. Jones and the Misses Webster, S. Green, Moles and Booth. After Morning Prayer, rural Dean Grout preached the opening sermon. He congratulated the members of the congregation on the successful completion of their labours and also the church people of the diocese on the acquisition of such a pretty edifice. He urged the members to strive to pay off the existing debt as soon as possible. During the collection, Miss Jane Florence Mills, of Iroquois, a distinguished pupil of Dr. Couture of Montreal, sang with great taste and fine voice, Beethoven's "The Heavens declare His Glory." At the close of the service an excellent dinner for which nearly one thousand tickets were sold, was provided in the basement. The Rev. Mr. Lowe delivered a lecture in the afternoon. In the evening the church was again crowded, Mr. Crawford preaching the sermon. During the collection Miss Mills sang Kings' pathetic aria, "Eves Lamentation." The rendering of Miss Mills, the leading soprano of Saint John's Church, Iroquois, was the subject of much favourable comment. A debt of about \$300 remaining due on the church was provided for as follows, before the proceedings of the day were over. Offerings \$46, dinner about \$300, subscriptions \$723. Total \$1,069. The total cost of the church is, we understand, nearly \$5,000.

DIOCESE OF TORONTO.

PERSONAL.—It is with extreme regret we learn that the Rev. John W. McLeary, formerly Missionary at Duntroon and Batteaux, has relinquished his post owing to extreme illness. The reverend gentleman is now at his father's residence at Hastings endeavoring to recuperate his shattered health. We sincerely wish it may soon be established.

Mr. D. Kemp, the newly-appointed Secretary-Treasurer, has entered on his duties. In the last two weeks he has been with Mr. Atkinson, the late Secretary, getting fully posted.

The *Orillia Packet* says that Rural Dean Stewart's health is so far restored that he expects to be able to preach occasionally at the morning service. We extend our congratulations and trust Mr. Stewart may long be spared to work in his Master's service.

The Rev. F. W. Alexander, of the Church Missionary Society, from Madras, Southern India, preached at St. Peter's church, Toronto, on Sunday last.

The Bishop of Algoma has reached Toronto for the winter season. He preached at St. James' Cathedral on Sunday morning.

The Rector of St. Luke's, Ashburnham, is delivering a series of lectures on Sunday evenings on the History of the early British Church. They are much appreciated.

LINDSAY.—*St. Paul's*.—At a vestry meeting, held on Monday last, at which Mr. Hudspeth pre-

sided, the tender of Messrs. Neely & Watkins to build the proposed new Church according to the plans and specifications made by Messrs. Stewart & Demison was accepted. The amount is to be either \$13,850 or \$14,050, according to whether slates or shingles are used on the roof. The former were preferred and their tender so amended was accepted. It was decided to take up a collection monthly in aid of the new church, and the church wardens were instructed to obtain the Bishop's consent to the erection of the new building on the proposed site.

PETERBORO.—*St. John's*.—After being dormant for many months an effort has been made to reconstitute the branch of the C. E. T. S. here. Mr. J. G. French was chosen Secretary at a recent meeting, and a large executive committee of nine members was appointed to arrange for entertainments, etc.

The authorities of St. John's church have placed a Tuerk Motor in the basement to supply motive power for the pumping of the organ. The motor is of one and a half horse power and will be driven by water. It can readily be controlled as desired by the organist.

BUILDING OPERATIONS.—The St. James' Sunday School room, Orillia, is being enlarged. The infant class department has outgrown the present building.

The new brick church at Craighurst was opened for Divine service on Sunday last. There were three full services, and large congregations.

COBourg.—*St. Peter's Church*.—The C. E. T. S. held their first public entertainment this season on the 17th inst. The attendance was large and the programme excellent. The *Sentinel Star* speaking of the Curate, Rev. J. Roy, I.L.D., says he is becoming more popular every day.

COMMITTEES.—The Synod Committees met last week. There was a large attendance. The business was chiefly routine. An attempt was made to oust the Rev. W. F. Campbell, Missionary Agent, but it failed most ignominiously. The Executive Committee took steps to start the much needed Sustentation Fund for the increase of clerical stipends. The Sec House Committee are likely to build in conjunction with the cathedral chapter and on the same site as proposed for the Cathedral of St. Alban's. The Sunday School Committee are agitating for a convention of teachers, delegates and workers for the Diocese. It is proposed to hold it at Toronto sometime in February next.

C. E. T. S. ANNUAL MEETING.—The annual Diocesan meeting took place at the Synod office, on Thursday, the 13th. The attendance of delegates numbered about 40. The report of the Executive Committee showed there were 52 branches in active operation, the membership being 6,000, and of children 4,000. It was decided that in future the blue ribbon badge should be worn by abstainers only, a new badge being recommended for the use of the other section. The old officers were all re-elected. The report showed a deficiency in funds and claimed that temperance men had not yet learned the art of giving. Thanks were tendered to Mr. G. Merser, the indefatigable Secretary-Treasurer, who has laboured so zealously for the good of the Society so long.

ASHBURNHAM.—*St. Luke's*.—In reference to the prosperity and growth of this parish, lately constituted a Rectory, and to the induction thereto of the Rev. W. C. Bradshaw as Rector, the *Peterboro Examiner* says:

This parish has, in both spiritual and material things, shown remarkable advancement. The parish of St. Luke's was constituted in 1876, the first service being held in the school room on the 9th of July in that year.

At Christmas, 1876, the communicants numbered only 42. There are now considerably over 200 on the roll, although there have been marked diminutions by reason of removals and deaths. On Easter day this year 154 received the sacred elements at the Rector's hands.

THE AGENCIES

connected with St. Luke's are a well-conducted and largely attended Sunday School, a weekly Bible Class; Communicants' meetings; a Temperance Guild and Band of Hope, with a membership of nearly 200; a Girl's Friendly Society; a Parochial Association, with Committees on Decoration, District Visiting, Dorcas Work and Entertainment. A parish library, of over 200 volumes furnishes instruction and entertainment. A prominent feature in the work of the parish of St. Luke's is a well-conducted monthly periodical, entitled *Parish Church Work*, with nearly 200 subscribers.

THE BUILDINGS

in use consist of a neat church, capable of seating a congregation of over 375; a commodious school room, a well-built and extensive rectory, with carriage house, stable and cow-house. All these buildings are of white brick, well constructed and in excellent order. In addition to these, large driving sheds have been constructed.

A fine pipe organ, built by Warren & Son, Toronto is placed in the church; and a new piano has just been placed in the school room.

The support of the church and its agencies is liberal. The weekly offertory (by which the church is supported, there being no pew rents,) averages between \$22 and \$23, as compared with an average of less than \$16 in 1878.

There have been held seven confirmations, at which 250 candidates were confirmed. The baptisms have been 318, the marriages 44, and the burials 93.

DIOCESE OF NIAGARA.

HAMILTON.—*St. Thomas' Church*.—On Sunday the 16th inst., the rector, Rev. Canon W. B. Curran, gave a history of the work done in his Church during the past seven years. He referred to the great help he had had all along from the service of his excellent choir. In speaking in the highest terms of the Ladies' Association, he mentioned that they had through their efforts raised over \$2,000 during his incumbency. Next, he referred to the "Literary Society," and affirmed that he knew it had proved of the greatest benefit to young men. No debt had been incurred upon the Church. There remained but a small one known as the building debt. He urged increased liberal offertories on the part of the congregation. During the seven years they had raised for all purposes over \$33,000. The Sunday-school, its scholars, and its efficient band of teachers and officers also came in for much commendation. The staff consists of 18 women and 12 men. The offertories average \$3.50. The rector concluded by saying he had preached over 300 sermons, married 69 couples, baptized 351 children, presented 130 candidates for Confirmation, and read the funeral services over 135. He also said that much of his continued happiness in the parish was due to the faithful and courteous manner in which the people's warden managed the financial affairs.

GEORGETOWN.—The Reverend C. J. Adams recently admitted to Deacon's Orders has been appointed to this parish in the place of the Rev. Canon Caswell, who has left for Nova Scotia. We wish Mr. Adams every success in his new field of labour.

DIOCESE OF HURON.

ST. PAUL'S CHURCH, LONDON, was, on Sunday morning last, the 16th inst., the scene of a very solemn and interesting ceremony, the occasion being the ordaining of Captain Bayly Jones, R.N., to the office of deacon, and of Revs. H. A. Thomas, J. M. Gunne, and Jas. Ashton, to the priesthood. After Morning Prayer had been said by the Rector, the Lessons being read by Rev. S. Weston Jones, of Lindsay, a very appropriate sermon was preached by Rev. Canon Innes, from Ephesians iv. 11, 12, and 13. After ably pointing out the duties,

the responsibilities, and the encouragements of the Christian ministry, the preacher closed with a personal and heart-searching appeal to the candidates for ordination to aim at the *edifying* of the body of Christ. The musical portion of the service was conducted in such a way as to uplift the soul in an ecstasy of holy joy. The candidate for the diaconate was presented by the Rev. Canon Innes, those for the priesthood by the Ven. Archdeacon Marsh. The Ordination Service was conducted by Bishop Baldwin, with all that solemn fervor and heartfelt impressiveness with which he discharges all his duties. The feast of the Holy Eucharist formed a suitable close to a most earnest, devout and impressive service.

In the evening the newly-ordained clergy officiated in the various city churches:—Rev. Bayly Jones preached an excellent sermon in St. Paul's Church, upon "The unsearchable riches of Christ." Rev. J. Ashton read prayers in the Chapter House. Rev. J. M. Gunne preached in St. George's Church, upon Christ's raising to life the son of the widow of Nain, a most eloquent and impressive sermon. In the Cronyn Memorial Church, Rev. H. A. Thomas proved himself an able minister of the New Testament, by preaching a most powerful sermon upon "The Effects of Christianity upon Civilization," closing with an appeal on behalf of the Mission Fund, to which the offertory was to be devoted. A hearty response was made by the very large and attentive congregation.

May the great Head of the Church be graciously pleased to accept and bless the work of these young servants of His, and may they prove themselves worthy assistants of their noble and self-sacrificing Bishop.

CLINTON.—*St. Paul's Church*.—Confirmation service was held in St. Paul's Church, Clinton, as well as at St. Peter's, Summerhill, on Sunday, October 26th. (Rev. W. Craig, B.D., Rector). Fifty-five persons were confirmed at the two churches. The Bishop addressed the candidates briefly on the Christian life—its source, support, and some of its practical duties—dwelling especially on the office and work of the Holy Spirit. In the evening, at St. Paul's Church, which was filled to its utmost capacity, Bishop Baldwin preached one of his characteristic sermons, from Matt. viii, 20, "The Son of Man." The services were most impressive, and it could not fail to be noticed that all that could be done by instruction, earnestness, devotion and reverence, was done. Those who were confirmed, and professed the name of Christ before men, have been under careful and special instruction for more than three months. The Bishop, in his visit, was accompanied by Mrs. Baldwin and Archdeacons Marsh, of London, and Elwood, of Goderich. A number of the congregation called on the Bishop and Mrs. Baldwin at the Rectory on Saturday evening. It is needless to say that the Bishop was warmly welcomed on this his first visit to Clinton, and he has already won to himself much esteem and admiration.

WARDSVILLE.—In this parish there are two flourishing branches of the "C. E. T. S.," with many earnest workers. For the size of the villages, they are very large, and are steadily increasing in membership and interest. In the village of Glencoe—which is the larger and more important place of the two—there was much opposition and prejudice to work against and to dispel; the change, however, that has come over the people is most striking, and simply proves what can be done by perseverance and training. Not only are there adult branches, but also two Bands of Hope, in which great interest is taken by the little people, as well as by those who are grown up. Fortnightly meetings are held in each place, which are calculated to afford both amusement and profit. There are but few who take greater interest in this work than Rev. W. J. Taylor, and he has two enthusiastic Vice-Presidents and supporters in Messrs. Geo. Harrison and Hy. Wilson.

His Lordship Bishop Baldwin has appointed Rev. W. T. Cluff, of Walkerville, to succeed Rev. F. Ryan, at Brussels.

LONDON SOUTH.—*St. James'*.—Between 40 and 50 members of St. James' congregation met on Monday evening for the purpose of forming a literary society in connection with the church. It was decided to form the society under the name of "St. James' Literary Society." Officers were elected and working committees appointed, to arrange for meetings to be held fortnightly, consisting of essays, debates, readings and music. These, no doubt, will prove interesting and beneficial to the young people during the winter evenings.

PARKHILL.—On Friday evening, November 7th, the members of St. James' Church met at the residence of the Rev. J. H. Fairlie, incumbent, to receive him and his bride on their arrival. Many articles of useful household furniture had been provided and suitably arranged in the house, for the newly married couple, which shows, with the following address, how the faithful services of an earnest pastor are appreciated. The following address was presented:—

"To the REV. J. H. FAIRLIE,

"Rev. Sir,—We, the undersigned officials of St. James' Church, on behalf of the congregation, respectfully beg to congratulate you on your marriage, in accordance with St. Paul's injunction, 'Let deacons be husbands of one wife.'

"Accept the little we have done towards furnishing and making your residence comfortable, not for its intrinsic value, but as a token of the love and esteem we entertain for you as our pastor; and we trust that the mutual affection at present existing between us may continue as long as it shall please Providence to permit us to occupy the position of minister and people.

"With an earnest prayer that you and your beloved wife may enjoy all needful temporal and spiritual blessings in this life, and eternal happiness in that which is to come, we are, Rev. Sir, yours, &c.,

"F. L. ROGERS, } Churchwardens.
"E. M. BIGG, }
"A. K. GOODMAN, Vestry Clerk.
"T. ARMSTRONG, Lay Delegate."

The rev. gentleman having feelingly replied, an abundant supply of choice eatables, with the "cup that cheers, but not inebriates," were tabled and partaken of, after which the visitors retired, conscious of having performed a pleasing duty and spent a happy evening.

DIOCESE OF ALGOMA.

"SHEGUIANDAH, MANITOULIN I'D,
"November 12th, 1884.

"BELOVED GREAT BLACK COAT,—
"We, the Indians of Sheguiandah, write to you to tell you that we wish to build a new church, instead of mending the old one, and we wish to ask you to help us in this matter.

"We are willing to do all we can; we will give all the labor, and as much as we can, but we wish you to help us to buy the material.

"Perhaps some kind friends of the Church of England would help us if they knew of our need.

"We subscribe our names.

"CHIEF A. MANITOWASSING.
"JAMES BAHPEWASH.
"JOSEPH SHEBAHGEZHIC.
"WILSON KAGESHEVAGHA.
"ANTHONY KAGESHEVAGHA.
"WILLIAM BAHPEWASH.
"HENRY MUCKADUBIN.
"JOHN GAHURZHOUGA."

And others.

The above appeal explains itself. The new church is sorely needed; \$1,000 will build and furnish it, with the labor of these poor Indians. It should accommodate from 75 to 100. I will gladly receive contributions.

E. ALGOMA.

17 Wilcock St., Toronto.

Quarterly Meeting of Foreign and Domestic Boards.

MISSIONARY MEETING.

The Anglican Mission Board met on the 19th instant, in the Synod office rooms, the Bishop of Toronto in the chair. There were present the Bishops of Niagara, Huron, and Algoma; Ven. Archdeacon Dixon, Guelph; Rev. Canon Dumoulin, Rev. J. D. Cayley, Rev. W. F. Campbell, Hon. G. W. Allan, A. H. Campbell, Toronto; Rev. Canon Norman, Thomas White, M.P., and L. H. Davidson, Montreal; Rev. Dr. Mockridge, H. McLaren, and J. J. Mason, Hamilton; Rev. Canon Jones, E. B. Reed, London, R. T. Walkem, James Reynolds, Kingston.

The business transacted, of which we shall give a full report next week, consisted of the receiving of reports and the distribution of the available funds.

In the evening at eight o'clock a missionary meeting was held in St. James' school-house in connection with the meeting of the board. The attendance was very large, all the seats being occupied. Right Rev. Dr. Sweatman, Bishop of Toronto, presided, and with him on the platform there were seated Right Rev. Dr. Sullivan, Bishop of Algoma; Right Rev. Dr. Baldwin, Bishop of Huron; Thomas White, M.P., Montreal; Ven. Archdeacon Boddy, Rev. W. F. Campbell, General missionary Secretary; Rev. F. N. Alexander, from Madras; Ven. Archdeacon Wilson, Guelph; Rev. Rural Dean Kirkpatrick, Kingston; Mr. Leo. H. Davidson, Montreal; Mr. E. B. Reed, London; Rev. Canon Dumoulin, Rev. Septimus Jones, and Rev. R. W. E. Green.

After the opening devotional service,

The Right Rev. Chairman said he felt thankful for that noble meeting as a token of true vitality. The meeting was not an ordinary meeting. They met to enjoy a missionary meeting in the broadest sense of the term. They were assembled for their first meeting under the charter of their society, which embraced the whole of the Church in the ecclesiastical province. The first name on the programme was the venerable Bishop of Niagara, but from fatigue of the afternoon meeting he was debarred from being present. They had with them a real live missionary—(applause)—who had laboured for twenty-five years in Madras, whom he welcomed. When they welcomed one of their own missionaries, he expected that the school-room would not hold all who would attend.

Rev. F. N. Alexander, Church Missionary Society's missionary from Madras, was first introduced. At the outset he acknowledged the kindness and help given to him by the Missionary Society of St. Peter's church. Although they had not sent out a missionary, they had maintained an evangelist in India. That was a good beginning. A good deal of their work in India was through educational means. Although there were many languages in India, there was one language spoken throughout the country—the English. (Applause.) In the missionary schools 150,000 of the rising generation were found. The greater part of their work was being done in this way, and a flood of light was thus being thrown all over the country. He gave a short sketch, as an instance of the good work which is being done by one native clergyman, and detailed the persecutions that man had to undergo on leaving Brahminism. He was of more value than any European, was highly educated, and had charge of an important district. The speaker gave an instance of the great sacrifices which a native magistrate had made to accept the Christian religion as he gave his testimony on one occasion to an audience of natives. The Church Missionary Society and the Propagation Society went hand and hand in the missionary work. (Applause.) In Tinnevely, 27 years ago, there were 12 missionaries. Now there was not a European except Bishop Sargent. (Applause.) All the ministers, 104 of them, were natives—(applause)—and they had a large army of catechists. The bishops in India would not lower the standard of the attainments of the native clergy, and they had to pass all the books which he himself had to pass

over thirty years ago in England. In the Telugu country the European clergy were being withdrawn, and the native clergy, in charge of the congregations, were taking their places. (Applause.)

Mr. Thomas White, M.P., in a long and eloquent speech, called attention to the objects in view by the Board of the Domestic and Foreign Missionary Society, and the manner in which they proposed to carry out those objects. The formation of the Church of England Missionary Society was, he thought, the result of a conviction on the part of the delegates to the Provincial Synod that something was needed to bind the Church together in the several parts of this ecclesiastical province. He had ventured from that platform, on the occasion of the Church Congress, to express the opinion that one of the difficulties which stood in the way of the progress of the Church of England in Canada was the spirit of diocesan jealousy, and he was almost inclined to think, of congregational jealousy. The Provincial Synod wished to establish some bond of union between the different dioceses, through which the work of the Church, and the wishes of the Church as manifested by their givings, might find a common outlet. All the members of the Church in this ecclesiastical province were made members of the missionary society, and the one fact which he thought they ought to impress upon the Church people of the Dominion was the fact that their membership carried with it serious responsibilities. (Hear, hear.) The governing work of this missionary society was intrusted to a Board of Management composed of delegates from the several dioceses together with the Bishops of all the dioceses, including their own child, the child of the Church of England, the missionary diocese of Algoma. (Applause.) That board endeavoured by appeals issued from time to time, and by other methods, to secure such contributions from the people as would enable them to carry on the work of the Church outside the regular diocesan work. It could do nothing unless it had the hearty sympathy and support of the people of the Church in Canada.

The Bishop of Huron said that the work of missions proceeded upon a belief in the living personal Christ. If He lives the cause must succeed, because His power was not only adequate, but more than was needed for the work. There were three missionary ages of the Church. The first was at the time of the Apostles, the second was the great work of missions that commenced at the Reformation, and the third was the great revival in our own times. At present there was a sign of its being more than human, the power of Christ was stirring up the Churches. His lordship, after clearly presenting the duty of all in this matter, went on to say that there were other gospels spoken of. First, there was the gospel of commercial success; secondly, there was the gospel of despair; and there was the blessed gospel of Jesus Christ. The gospel of commercial success had been found powerless to keep down the angry passions that lie within the human breast. There was another gospel. He called it despair. It was the intellectual gospel which some would have them believe. It taught that men came from a long line of bestial ancestors, and ended in oxygen. It taught man to find his ancestors among the sponges on the shore and his end in the fumes of the laboratory. The gospel of Jesus Christ, he counselled them to remember, was what they had to bring to dying people. It was still efficacious for the work to be done, and would yet triumph. He concluded with an eloquent appeal to the Canadian Church to rise to her duty in the cause of missions, and on sitting down was long and loudly applauded.

The Bishop of Algoma first explained, in reply to an anonymous correspondent, that the reason he lived in Toronto during the winter months was that he could not reach certain sections of his diocese from Sault Ste. Marie during the winter. When the Canadian Pacific railway was completed this would not be necessary. He then directed his attention to the missionary prospects in India, which were bright. The many purely secular educational institutions there were doing a great

work in breaking down the false scientific and philosophic systems, and thus preparing the way for the Gospel. He quoted from the writings of Lord Lawrence, Sir Bartle Frere, a Hindoo gentleman and of Keshub Chunder Sen, all of whom bore testimony to the great influence of Christianity upon Indian life, the last named contending that India had already been won to Christ. In Algoma the work was going on as successfully as could be expected. At present they had twenty missionaries labouring in the diocese. Their stipends ranged from \$500 to \$900 per annum. One of the most important elements of their work was the Shingwauk and Wawanosh home. The Bishop spoke highly of Mr. Wilson's work at these institutions. They, in Algoma, had peculiar difficulties to contend with. They were isolated. They had no opportunities of meeting for social diocesan or religious intercourse, and they had no representation in the Provincial Synod except by the Bishop. The greatest difficulty was the want of a Widows' and Orphans' Fund, which caused clergymen to decline to work there. He hoped, however, to remedy most of the difficulties. His Lordship thought that a good way of aiding the missionary dioceses would be to press the young men graduating from the theological colleges to spend a few years in the missionary dioceses, and then they could return and take their places in the older dioceses and settle down into their comfortable parsonages. The effect would be wonderful upon the whole Church, by creating greater interest in missions, and would do the young men a world of good. He concluded his remarks by earnestly impressing upon the audience the necessity of prayer on behalf of missions.

The Chairman then made a few remarks, and after the singing of the doxology pronounced the benediction, and the proceedings terminated.

Editorial Notes.

The strong wave of public sentiment in favor of a prohibitory liquor law, which is now passing over this country, is a gratifying evidence of the fact that our people are beginning to realize the gigantic evils of intemperance. Nothing but the greatest social necessity could justify the adoption of so drastic a measure as that which is now being put in force in more than forty counties of the Dominion; and the number is constantly increasing. We fear that the necessity exists; and consequently mark with satisfaction the adoption of the Act in the counties referred to. While believing the Scott Act a *lex necessitatis* in the present condition of the country, we are not blind to the dangers to the cause of *Temperance* itself which will follow its general enactment. Chief among these, as Mr. Thomas White has pointed out in a speech at the Church Congress, is the possibility that the friends of temperance will suppose that they have fully done their duty when they have cast their votes in favor of the Act, and that they will settle down into a state of quiet contentment, with a happy assurance that the battle has been fought and won. No idea can be more delusive or more dangerous than this. In dealing with moral disorders of any kind, the utmost that can be expected from legislative treatment is an *alleviation* of the disease, and a *contraction* of the *area* over which it operates. It is in vain to look to any such instrumentality for a *cure*. It would be just as reasonable to expect the law against stealing to make the dishonest man honest, as to suppose that the outlawing of the liquor traffic will at once change the tastes and conduct of one who, from hereditary predisposition or acquired habit is radically intemperate. A higher power must come in to effect a conversion in the one case as in the other. Individual effort, accompanied

and sustained by earnest prayer, will always be essential in every department of the great work of saving the lost, and not least, in the reformation of the drunkard. No one act of the community, however excellent in intention and useful in its way, can make up for the want of this; and, therefore, we desire to impress upon the temperance workers, who are numbered by hundreds and thousands amongst our readers, the necessity of continued and persevering labour in the great work in which they are engaged. And we rejoice to know, that in this work, under the principles of the Church of England Temperance Association, even non-abstainers, who believe the truest *temperance* to be manifested in the use without the abuse, may join heartily.

A recent number of the *Nineteenth Century* contains an article which is very interesting to a student of the various phases of religious life exhibited at the present day. It is entitled "Daily Life in a Modern Monastery," the scene of the narrative being the Anglo-Roman monastery at Fort Augustus, N. B., and the author one of the present Benedictine monks. The picture of a simple, unworldly life of study, devotion and manual toil is drawn in a loving and modest spirit, which compels our admiration for the writer and his brethren as men who have set before themselves a high standard and are manfully striving to realize it. The question, however, forces itself upon us, Is this the type of Christianity that is needed to confront the errors and fight the battles of the nineteenth century? A monastic or conventual life may, and we doubt not often does, develop a very high form of *individual* character; but what effect has it upon the world lying in wickedness outside the walls? The heaven may be ever so pure or wholesome, but unless mixed with the lump, of what use is it? The writer of the article to which we have referred makes an admission which, we submit, condemns the whole system of which he is the apologist: "A monastery," he says, "does not exist for the sake of the 'world outside. It is the home of people whose 'lives are passed in taking care of their own souls, and making themselves fit for a better world here-after.'" This is not the spirit of Him who never thought of Himself, and who "went about doing good," "leaving us an example, that we should follow His steps." The monastic system is in direct opposition to the essence of Christianity, which consists in self-denial; not for our own sakes, but for the sake of others. Wherever it has generally prevailed, so far from helping forward the general progress of the world, it has kept it back by condemning to celibacy and self-immurement the gentler and more thoughtful members of the race. As a writer in the *Pall Mall Gazette* forcibly puts it:—

"The men and women who became friars and 'sisters have been the very ones who ought to 'have become the fathers and mothers of the 'future generations.'" And as John Keble finely wrote, in words familiar to us all,

"We need not bid, for cloister'd cell,
Our neighbor and our work farewell."

The daily round, the common task,
Will furnish all we ought to ask
Room to deny ourselves, a road,
To bring us daily nearer God."

In the paper that was read before the Toronto Church Congress, on the subject of "God and Modern Thought," we find some remarkable, not to say melancholy admissions, e.g., the author, who is a well known and respected clergyman, says, "We are seeing more clearly day by day that every phenomenon is the result of law; and the field of man's belief in the direct agency of the Deity is continually narrowing as every fresh discovery resolves some hitherto unexplained phenomenon." We challenge the correctness of this statement, and assert, on the authority of no less eminent a scientist than Sir. W. Dawson, that the number of scientific men who believe in the

existence of a Power which can overrule all "laws" for its own wise purposes, is daily increasing. Any other theory shuts us up to a conception of the universe as a vast and self-acting machine, uncontrollable by any external power, which eternally pursues its remorseless course, grinding and crushing all that comes in its way. The logical tendency of such a theory is towards atheism, for it is impossible to conceive of an almighty Creator of heaven and earth thus excluded from all active interference in the affairs of the world that He has made.

A few lines further down in the same paper, we light on the following extraordinary statement: "Thirty years ago it was no uncommon thing for a coroner's jury to return a verdict, 'died by the visitation of God.' To-day, methinks, such a finding would scarcely satisfy the public mind." We venture to say that there are multitudes of cases in which the old-fashioned formula is the more truthful, as well as more reverential than the modern 'died from natural causes.' If we believe in a God at all, we must believe in an over-ruling Providence which directs and controls all events. If he permits a thing to happen it is the same as if he did it, and therefore, if an earthquake swallows, or a famine desolates, if a gun goes off untimely, or a fever kills, if a mine explodes or a ship goes down in mid-ocean with its living freight, we do well to see the hand of God in the disaster, and humbly acknowledge it as His "visitation."

A SERMON

PREACHED AT AN ORDINATION SERVICE HELD BY
THE LORD BISHOP OF NIAGARA IN CHRIST'S
CHURCH CATHEDRAL, HAMILTON, ON
28TH OCTOBER, 1884, BY
REV. CANON READ, D.D., RECTOR OF GRIMSBY.

(Published by request.)

(Concluded.)

EPHESIANS iv. 15.—"Speaking the truth in love."

The office of the Christian Ministry is truly a solemn and a weighty charge. It must even be so regarded by such as are at all seriously impressed with its duties and its responsibilities. This feeling will be deeply engraven on the mind of the young laborer when first entering upon it, but it will be even more keenly realised by those who have had many years' experience—humbling experience of the host of perplexities and dangers which surround it, and the still more constant evidence of their own imperfections and short comings, yea, their utter unworthiness for such a Ministry.

Who amongst us brethren in that sacred office, can review the past without mingling feelings of humiliation and praise. The retrospect would be insupportable were it not for the blessed assurance, that the mercies of God, and the love of Christ are not confined to state or condition. The Saviour and Intercessor of the flock, is the Saviour and Intercessor of the Pastor. The same Holy Paraclete the messenger of grace and peace from heaven, the guide and comforter to all. His hope—his faith—his confidence is anchored on the answer given by an inspired Apostle to the question—Who shall separate us from the love of God which is in Christ Jesus?

There is a fountain filled with blood,
Drawn from Emmanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.

Surely brethren in the discharge of this Ministry of love it behoves us all, to use every effort in our power for the promotion of Christian unity. Truth is love and love is unity, and unity is the type of heaven. May we not then in all gentleness and Christian affection ask those who differ from us whether there is no remedy by which our wounds may be healed, and more especially, may we not ask those who would still go out from us seriously to consider whether the peculiarities they cherish are sufficient reason for further disturbing unity.

Our Venerable Bishop, whose failing health we all deplore, suffering from great infirmity of body, yet strong in his love for the Church, and deeply impressed with the responsibility of his sacred office, a few months since carefully prepared and published a series of letters on the unity of Christendom. All who read those letters must have been convinced that our text was His Lordship's motto, "Speaking the truth in love."

The subject was taken up in a similar spirit by others. Letters appeared from the pens of gentlemen of high standing and attainments in various other bodies as well as some in our own, all or nearly all treating the subject in a tone of fairness and consideration, appreciating its vast importance and delicate nature, with a calmness and Christian courtesy which we must admit has sometimes been too little observable. The temper of this correspondence augurs well. It indicates that there is on the Christian mind a deep impression of the grievous injury done to a gospel of love by the unhappy divisions of those who profess to obey it. And further, that there is an earnest enquiry awakened as to, by what means, and to what extent these divisions may be healed. A change so vast and goodly cannot be the work of a day or year: but if the grain of mustard seed be planted, it may take root downward and bear fruit upward, until its healing branches over shadow the whole realm of faith. Speaking the truth in love is the planting of this seed.

A gratifying evidence of the spirit I have just spoken of is found in the fact that the organ of an influential Christian body threw open its columns to whatever the Bishop of Niagara might wish to publish on the subject. Such an awakening of thought, while suggesting a far wider range, would especially force home the question, is there sufficient reason for fresh departures from the Church? The enquiry will, I believe and pray, produce its fruit. A significant answer to the question is found here to-day in the presence of a gentleman seeking the orders of the Church, who sincerely putting it to his own soul and conscience found them distinctly saying, there is no reason to justify such a position. No attention can be more bold or honorable than that of him who retraces a mistaken step. Such was the course taken by this gentleman and other friends who had passed through the ordeal with him. Convinced that the Church is of divine institution, in her government, her Ministry, her sacraments and ordinances, that she draws all her teachings from the oracles of truth, that she is sufficiently comprehensive to retain within her fold those who sincerely hold different views on subjects that are not so essential, and which arise from the great diversity of the human mind, it can never be the duty of any to withdraw from her communion, and so rob themselves of its blessedness and lessen her power for the salvation of souls. Not having opportunity of conversing with this gentleman or those of his late flock who have acted with him, I am still convinced from what His Lordship told me, and from the correspondence which he permitted me to see that such was the conclusion which they arrived at, and on which they have honestly acted. It now remains for us to accord to them a hearty cordial welcome, with the right hand of fellowship and Christian love, and to praise God for this instance of returning unity. In all which I know His Lordship will heartily join, thankful that his efforts have borne such early fruit. In conclusion then, as the Church of God is composed of individual members, it behoves us all, each one on his own behalf to look to our own duty, and that duty is to seek the guidance of the Holy Spirit, that our souls and the souls of all professing Christians may be constrained by the love of Christ and animated to promote His kingdom, keeping the unity of the spirit in the bond of peace, which by the blessing of God will in His good time lead on to closer union and fellowship, and so prepare the Church militant on earth for the glory of the Church triumphant in heaven, where perfect truth shall reign and all shall be lost in love. And the great instrumentality for this work will be found in Speaking the Truth in Love.

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CALENDAR FOR NOVEMBER.

NOVEMBER 1.—ALL SAINTS DAY.

" 2.—Twenty-First Sunday after Trinity.

" 9.—Twenty-Second Sunday after Trinity.

" 16.—Twenty-Third Sunday after Trinity.

" 23.—SUNDAY BEFORE ADVENT.

" 30.—ADVENT SUNDAY.

ST. ANDREWS DAY.

The First Sunday in Advent.

BY THE BISHOP OF ALBANY.

It is a mistaken thought that any single view of the Lord's coming satisfies the teachings of the Church. She points in her great Advent collect to the *past of history* and to the *future of prophecy*. Her historic past, eighteen hundred years old, grew out of a remoter past of prophecy, and faces the future of eternity. What is fulfilled alike verifies the old and assures the new. That Christ has come, as it was foretold He should, proves that He will come, as it is foretold He shall. The legend over all old prophecy, venerable history, present reality, future expectation is, Behold, thy King *cometh*! Whether it be Isaiah or St. Matthew, or this Advent season, It is not, He has come, or He will come; it is, "He cometh," in the perpetual present tense of the "I am." He is come, He is continually coming, He is to come, He cometh. This is the groundswell rolling in from the unfathomable deep of inspired truth that makes floodtide at Advent, and on it floats in the rich freight of three great teachings; Jesus Christ come, coming, and to come, in the Holy Scriptures, in the sacred ministry, in the holy mysteries; visiting us in humility, in humanity, in incarnation; in human words, in men, in means; visiting us in *great* humility. And so Advent is not merely the Annunciation-day or Christmas-day of eighteen hundred years ago; nor only the Christ-feast, the Announcement-day of the second coming; it is these, *and* all that lies between—*our King cometh*.

The tone of the first Sunday is rather to impress this general truth; to set the key of the teaching, to arrange the atmosphere of the thought, and the expectant attitude of the learner. And yet, its specific lessons are very marked; and its *collected* Scriptures, the concentrated essence of their teachings, the resultant force of their meanings, are most important.

The holy gospel is at once history and prophecy. The King, meek and lowly, upon the ass's colt, is God in the flesh; a flesh up to that time, since Adam fell, perverse, obstinate, unbridled, owned

apparently by an earthly master; and *tied*, fastened to something earthly, lust, care, sorrow, sin, self. Since that time this flesh is untied, claimed as owned and needed by the Lord; on which He has set out, bridling and guiding it, along the strange road, strewn with the "cast-off" garments of "works of darkness," of habits of sin; strewn also with the palm branches of victory over sin; won by those who have put on "the armor of light," and then laid as trophies at the feet of the God-man; this meanly mounted King, in whose sole strength, and to whose only glory, the habits are cast off, and the victory won. So he approached in type, so will He enter in reality, Jerusalem; the King coming upon the ass; the crowned head, upon the body made of human members. And as the angels on the Ascension-day, so angels again, upon the final day, shall ask and answer the question, when the whole body has grown up into Him which is the Head—Who is this, this Head and Body? *This is Jesus.*

The epistle suggests the same thought from the other side. In the gospel, "they see Jesus upon the ass's colt." In the epistle, we "put on Jesus Christ." In the epistle, we "cast off works of darkness." In the gospel (as God laid on Him the iniquities of us all), we put on Him our clothes, and we strew on the way for Him to trample over, our garments; these clothes and garments being our *habits* of sin. In the epistles we are debtors bound and held for debt; *tied* in the gospel language, by sleep, by sin, by the flesh. And out of the gospel the Master's voice speaks through priest and preacher, in sacrament and sermon, of those described in the epistle "Loose them"; "the Lord hath need of them" (how gracious the word is, when we have so much sorer need of Him); "loose them and bring them unto Me."

And this thought the collect takes up, and in its double meaning makes it our prayer; for grace to be brought unto the Lord now, in the time of this mortal life, casting off the works of darkness, putting on the Lord Jesus Christ; and for the final gift, as well, that when He comes again, and the great city of the world is "*moved*" not only, but *removed* "at His coming," we may enter Jerusalem with Him, multitudes of angels going before, and the great multitude of the redeemed following, filling the streets of the eternal city with the cry, Hosanna! Blessed is He that cometh in glorious majesty to reign for ever and ever. *Amen.*

St. Andrew.

(NOVEMBER 30.)

It is remarkable that the New Testament history should in some instances give such plain outlines of character while in others it is wholly silent. For example, every one feels that he has a sort of personal acquaintance with St. Peter. Sermons and essays and commentaries treat of his temper and character with the assured familiarity with which one speaks of a well-known personage of history. No one doubts that he was rash, impetuous, ardent, and yet weak with the weakness of such a nature. St. John is known for his lovingness. The ideal picture which art loves to draw is felt to be in harmony with what is told of him, and found in his words. But the brothers of these Apostles are to the reader names, and hardly anything more.

Of St. Andrew there is known mainly the fact

that he was earliest called. But this shows that he possessed fitness for his work. He had already joined himself to St. John the Baptizer, a fact which shows one eager for the solution of those questions which were stirring then the minds of the best in Israel. But what he was, how different from the rest of his brethren, what his special gifts, what his failings, are not told. The clear, limpid stream of Gospel story reflects only the face of Christ, save where, divinely seen through its current, that perfect portraiture requires the momentary presence of a disciple. A word, a question, calling out another deep truth of revelation, and the follower vanishes again from sight.

Is tradition more full than scripture? It has recorded of St. Andrew hardly more than the emblem of martyrdom, the cross of his Master, neither emulated nor disdained. Yet this is enough. He led the way to Jesus. He was faithful to Him even unto death. What more could the fullest history tell? What greater example could it body forth? Perhaps the coupling of St. Andrew's name with that of Philip, the two Hellenized names in the apostolic college thus appearing together, may suggest that he had some Greek associations, that is, that he had been acquainted with the Hellenistic Jews, since it is to him that these apply when they would see Jesus at the temple. Hebrew of course he was, as Simon Peter's brother, but yet with that slight link with the world outside Palestine, which perhaps helped on his Apostleship.

Yet this is but conjecture. So much in their fellowship, so unknown in their individuality, so great as founders of the Church, so little known in their individual lives, the Apostles are revered in their unity. They prove what the true ideal of the Church should be—that they gave a service which melts into the general mass, and that in their spiritual gifts, as in their temporal possessions, none of them counted aught as his own.—*Ext.*

The Scottish Church.

The interest which has been excited throughout the whole Anglo-Catholic communion by the recent Seabury Commemoration renders this a fitting time for the consideration of the actual history and status of the body commonly known as the "Episcopal Church in Scotland." There is an almost incredible ignorance on this subject amongst English Churchmen; and even where there is not this ignorance, religious sentiment and "our unhappy differences" cause many to approach it in a somewhat prejudiced manner. To the question, What is the relation of the Church of England to the Church in Scotland which is in communion with her? some would be ready in an off-hand manner to answer, There is none at all; the two Churches are wholly separate and distinct! There are others who, in an equally off-hand manner, would say, They are absolutely identical; the Episcopal Church in Scotland is merely the Church of England transplanted as an exotic to Scotland. Neither of these statements is correct, although sufficient truth underlies each to account for their gaining acceptance with the unwary or unintelligent. A brief review of historical facts will put our readers in a position to answer this question for themselves. The sturdy independence of the Scottish character is nowhere more clearly exhibited than in Scotland's ecclesiastical history. The early Celtic Church cannot be assimilated

exactly to any other organized system of the Catholic Church of that period. The Mediæval ante-Reformation Church successfully resisted the claims of the Archbishops of York to jurisdiction in Scotland. When the Reformation came, it came as a flood; not as in England, where the Church simply reformed itself, and preserved the absolute continuity of its organization. For the first seventy or eighty years after John Knox's time, it is extremely difficult to say what was the ecclesiastical organization of Scotland. The power and pretensions of Rome had been, indeed, effectually swept away, and the nation's theology was decidedly Protestant, and in a large measure Calvinistic, but the title of Bishop was long retained—partly on account of the absolute necessity for some kind of Church government—still more, it is to be feared, with the object of facilitating the alienation of the ancient Church revenues. On the 24th March, 1566, Master John Casswell was formally presented by Queen Mary to the "Bishopric of the Isles and the Abbey of Iona, in the same manner," so runs the presentation deed, "and as freely in all respects, causes and conditions as if the said Master John had been preferred to the said diocese and abbey in the Roman Court." At the same time, he was Presbyterian minister of the parish Kirk of Kilmartin, where he read Knox's Liturgy, Sunday by Sunday, and translated it into Gaelic. In the title-page of that book he describes himself as "Minister of the Church of God in the bounds of Argyll whose other name is Bishop of the Isles." These facts are sufficient to show that the ecclesiastical organization of Scotland was most anomalous and undefined. Still more unsettled times followed. Through them all, the polity of the present Presbyterian establishment was being built up and consolidated, and when, in 1689, the storm burst in all its fury, and Prelacy in every shape and form was declared to be abolished, it was evident that it was in accordance with the will of, at least, the more turbulent portion of the nation, who knew best how to make their power felt; and those who believed in the Scriptural and Catholic doctrine of the one-episcopate, as being historically the continuation of the Apostles' office, had to bow before the storm, and relinquish revenues, state favor, territorial titles, and much besides which they had formerly enjoyed. The Tulchan bishops, little more than titular, had died out in 1592. In 1610, the Church asked her more powerful sister in England to renew the succession, and three bishops were consecrated in London for Scotland. James VI. of Scotland had just succeeded to the throne of England as James I., and he conceived the design of establishing a uniform system of Church government in both his kingdoms. The relation of the Church of England to the Scottish Church of that period was of the vaguest character. It could have been little more than a sense of gratitude for the restoration of the episcopate, and an Erastian subservience to a common monarch, who was evidently regarded as the temporal head of both Churches. Presbyteries, kirk sessions and assemblies continued as before, together with the Liturgy of John Knox; and, as every one knows, the attempt of Charles I. to introduce the English Liturgy, or rather a Liturgy modeled on that of the English Church, aroused an antagonism which proved fatal, for a time, to the cause of episcopacy in both countries. The Restoration, however, once more changed the aspect of affairs, and once

more the Bishops of England were appealed to, according to the ancient rule, as Bishops of the nearest Church, to renew the succession. It was but repaying an ancient debt. The first Bishop of Lindisfarne in Northumbria had come from Iona, and from thence the *cathedra* of a long line of distinguished prelates was removed to Durham. In 1661, four bishops were consecrated in Westminster Abbey for the Scottish Church, and though, as we have already said, their titles, revenues and territorial influence were all rudely swept away by the Revolution of 1689, yet the succession from that time has never been interrupted; through days of poverty and depression, and now in the day of returning prestige and prosperity, Christ's Word and Sacraments have been duly administered according to the rites and ceremonial of what we now call the Anglican Church, embracing, as it does, a confederation of Churches, united by a common Liturgy, and clinging to the principle of the one episcopate derived from Apostolic times.

The Scottish Church has many claims upon our reverent regard, chief among which is the historic event which was commemorated the other day simultaneously in England, Scotland and America. It was in the season of her deepest depression, one hundred years ago, that she communicated to her Trans-Atlantic fellow-Churchmen the gift of a valid episcopate—which the Church of England, owing to difficulties arising from her connection with the State, was unable to give—and thus added to the Anglican communion one of the most important and vigorous of the independent churches. Again, in much more recent times, she responded to the appeal of the English bishops to consecrate a Bishop for Madagascar. Our columns have borne frequent witness to the growing influence and popularity of the Scottish Church in her own land, and we cannot but believe that the day is not far distant when she will be truthfully designated, not as the "Church *in*," but the "Church *of* Scotland." In the meantime, we pray that the ties of sacred fellowship and mutual help may ever unite her and her more powerful sister, the Church of England, in one holy bond of truth and peace, of faith and charity.

Board of Domestic and Foreign Missions.

The quarterly meeting of the Board of Management of the Domestic and Foreign Missionary Society of the Church of England met in the Synod Hall, Toronto, on the 19th November instant. There was a large attendance from the western section of the Province, but we again note with regret the absence of representatives from any Diocese east of Montreal. The following members were present: The Bishop of Toronto (presiding), the Bishops of Niagara, Huron and Algoma, the Ven. Archdeacon Dixor, Rev. Canons Innes, Norman and Dumoulin, Rev. Messrs. Cayley, Kirkpatrick and Campbell, Hon. Geo. W. Allan, and Messrs. L. H. Davidson, Walkem, Reynolds, McLaren, Reid, J. J. Mason, A. J. Campbell and Thos. White, M.P.

No report was presented by the Secretary, but several letters were read from absent members; and also memorials or letters from the Bishops of Saskatchewan and Moosonee, setting forth the pressing needs of their dioceses, and expressing thankfulness for such aid as had been accorded them.

The Treasurer's report showed that there was a net balance in hand for distribution, on the Domestic Mission account, of \$2,293.77, and for Foreign Missions of \$136.30, these sums representing the net balance of receipts since the 30th of June last.

The main question before the Board related to the principle to be adopted in regard to the division

of the Domestic Mission funds, and the chief part of the afternoon of the first day's session was occupied with the discussion of this matter—in the course of which very conflicting views as to the position and claims of Algoma became manifest; and pretensions were advanced in regard to its support to which we shall have occasion to refer at greater length later, but which, we may now say, seem to us not only wholly untenable, but also if accepted, as rendering the existence of the Board entirely unnecessary.

It appeared from the report of the Treasurer of Algoma that there would be a deficiency in the funds necessary to meet the salaries of the twenty clergy now employed in that Diocese, and upon the claim (strenuously resisted by a large minority) that in the distribution of the funds received during the previous year, Algoma had not obtained her fair share—owing to the rule adopted at the March meeting, that appropriated funds should be taken into account in dividing the total receipts of the Board—the majority decided that two-thirds of the net balance above-named of \$2,293.77 should be paid over to the Treasurer of Algoma. A motion was introduced to the effect that until the appropriations to the Diocese of Algoma reached a sum of \$6,000 per annum, no distribution of unappropriated funds should be made in favor of the work in the North-West—contrary to the principle adopted at the March meeting, that the funds received should be divided *pro rata* on the scale of \$8,600 to Algoma, \$6,000 to Rupert's Land, \$6,000 to Saskatchewan, \$1,600 to Moosonee, \$4,200 to Assiniboia, \$3,200 to Athabasca—but this elicited strong opposition, and finally, we understand, the motion was held over for consideration at the meeting to be held in Ottawa in February next.

The Bishop of Huron submitted a draft of the Epiphany appeal, proposed to be issued by the Board on behalf of Foreign Missions. It is an exceedingly earnest and eloquent appeal, and was adopted, with one or two verbal modifications, it being understood that certain very remarkable figures relating to the Foreign Mission work of the Church of England, which the Bishop had prepared, should be attached to it as an appendix.

We regret that we are not able to enter more fully into this matter this week; it is one than which none can be more important to the well being of the Church at large, and to the effectiveness of her missionary work, and we will endeavor at an early date to put the position fully and fairly before our readers.

CORRESPONDENCE.

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

DEAR SIR,—Having received numerous invitations from clergymen of different Dioceses to conduct "Parochial" Missions for them, and also letters asking for information on the subject, the following suggestions may be found helpful—they are gathered partly from manuals on the subject and partly from an experience gained in evangelistic work, in which I have been more or less engaged since the age of seventeen, and to which I have devoted myself.

1. A Mission is most likely to be useful—when there is much coldness and little spiritual life in the congregation, and when for some unexplained reason, things seem at a standstill, as though the wheel had got fast in a rut, and needed a strong and united pull; when the parish clergyman feels as though he had brought a large number of his people just up to a certain point but could get them to go no further, all his efforts failing to induce full decision for Christ; and, especially, where there are hopeful signs that a day of special visitation is at hand.

2. In choosing a Mission preacher the parish clergyman should select one in whom he has confidence so that he can entrust the entire Mission to him as a captain does his vessel to the pilot; timorous restrictions will greatly hamper the work.

It is also very important that one and the same person should conduct the Mission throughout, otherwise the attention is distracted and it results in Mr. A. being liked better than Mr. B. but neither of them thought equal to Mr. C. the last speaker, whereas when there is but one, curiosity is soon satisfied and the messenger forgotten because of the interest in the message, there being a progressive series of addresses.

3. In regard to preparation—as to its importance I think I can safely say that the amount of *apparent* good done by a Mission is found to vary almost uniformly with the amount of preparation made—as to the details of this work, such is the varied character of our Canadian parishes that few rules are applicable to all. The Mission ought to be so thoroughly advertised that none in the parish can say afterwards, as is often the case, that they did not know about it, or that they thought it was a Missionary meeting. Local papers, posters, hand-bills &c., can all be utilized with good effect. It is a special effort to win souls to the love of Jesus so that not even from some back street or remote corner can come the bitter cry, "No man careth for my soul."

One clergyman writes that he intends, before the Mission, visiting every family in his parish. Another, that he will hold special services in outlying school-houses to prepare the way and awaken an interest. Rural Dean Naylor found this plan to work well in his large parish of Clarendon.

The Bishop's letter giving his sanction should be read in church when the Mission is announced, so that the people from the very first may know that the work is duly authorized.

4. It is well to arrange for a Mission to last at least eleven days, *i. e.* from Sunday to the following Wednesday week. Many have lamented after an eight days' Mission, that it was *too short*, and that the work seemed to be just beginning.

5. Good music is very essential. Along with what is old and well-known there is need for a few new and appropriate hymns, with bright and striking tunes—they will chime long afterwards in the memory of those who have received blessing, recalling the vows then made.

I generally use *Hymns for a Parochial Mission* compiled by Rev. W. H. M. Aitken, M. A., taking with me to country places a sufficient supply.

6. Lastly, and above all, I would mention earnest and continuous waiting upon God in public and private prayer.

Yours faithfully,

Chambly, Canton, P. Q. F. H. DU VERNET.

[For Letter on Temperance Question, see page 14. Ed.]

FAMILY DEPARTMENT.

ADVENT.

BY FRANCES A. M. JOHNSON.

O sleeper, on thy silken cushion lying,
With flickering lamp untrimmed and burning low,
Hearst not the cry along the highway flying,
"Behold the Bridegroom comes—to meet Him, go!"

When yonder sun in crimson pomp declines,
Ye know his tokens; aye, ye can with ease
Discern the morrow's skies. O read the signs
In fire inscribed upon such days as these!

Seest not the towers of prophecy aglow
With beacon lights to warn thee of the time?
Hearst not the watchman's voice proclaiming, "Lo,
The morning breaks; 'tis near the hour of prime?"

How surely with the prophet's minor strain
The passing scenes harmonious echoes wake,—
Faith nearly dead; science pulled up and vain,
And striving hard heaven's citadel to take.

Like shuttles ply the ships from beach to beach,
Weaving the nation's trade and intercourse.
No ports too far for foreigner to reach,
No land but feels from every land a force.

Snake-like, through covert, glen, and o'er the reach
Of prairies vast, the trains of travel creep.
Th' electric current thrills with thought and speech
Along the coral chambers of the deep.

Men lawless grown, authority despise,
And threaten thrones, and those who give them bread;
While justice silent sits with bandaged eyes,
And vultures throng high places to be fed.

These are the shrill cock crowings that proclaim
The morning near. Lift up your heads on high!
Behold He comes with clouds of saints to reign!
Rejoice, for earth's redemption draweth nigh!

MOLLY'S PROMISE, AND HOW SHE KEPT IT.

"Art awake, child?" said a feeble voice.
"Yes, mother, can I do aught for you?"
"Nay, thou canst do nowt; there's but One can
help me now, but I would fain speak with thee,
whiles I have voice and strength left to do it. 'Tis
but short time I shall have either—I feel death
has got a fast grip on me now."

"Oh, mammy! don't say so—I can't bear it!
how should I get on without you—what would
become of father and the baby if you was to go?"

"That's what I must talk about, lass, and now
that feyther's away, I must say my say; I mayn't
have the strength when I get the chance again.
Rake up the fire, Molly, make the kettle boil;
happen if I can have a cup o' tay I shall feel
stronger."

Molly obeyed hastily. Putting on her scanty
clothes, she raked up the embers of the fire, put on
a handful of sticks, and soon brought a cup of tea
to her mother. She was a sturdy girl of about
thirteen, with an open honest countenance, but
with tangled unkempt hair, and generally disorderd
appearance which even her hasty night toilet did
not altogether warrant. Her mother took the tea
and drank it in silence, and then, as she gave back
the cup, said—

"Some folks sets a sight o'vally on a cup o'tay,
but there don't seem much heart in it to me, hap-
pen the water didn't boil."

"I thought it did," said Molly, the tears welling
up to her eyes, "but I'll brew ye another cup and
be sure on't this time."

"Never fret, child, 'tis my own fault, for I never
taught ye anything, but just let ye run wild while I
was able to do for myself, and I can't expect ye to
know now; but come and lie down beside me and
then I'll say what's on my mind."

The girl complied, and the mother went on
faintly:

"My little lass, I can't last many days longer, I
feel it, and when I'm gone there'll be none but
thee to look after yer feyther and the baby, and its
heavy on me that ye should have such a burden to
bear. I've been but a poor weak sinful creature or,
praps, I might have guided yer feyther better; he
ain't bad in the main, but when the drink gets hold
on him he don't know what he's at. I never thought
I was doing wrong to take my glass o'beer or sup
o'gin for I never took too much, but now it seems
to me if I'd kept the drink out of the house, he
mightn't ha' been tempted whiles he saw it about.
and then I got down-hearted at the poverty, and
left off caring about myself or the house, and I
thought I was a wonderful woman 'cos I never said
him a wry word; but happen if I'd always looked
clean and had a bright hearth for him to come to,
he'd sometimes ha' stayed away from the public.
Since I bi'n laid up here, I ha' thought o' these
things, and now I want you to promise me that
you'll do better, that you won't get down like when
feyther don't bring no fish and no money, but just
keep up yer heart and ask the good Lord to help
ye; if it wasn't that I know He will I don't know
I could bear to leave you. But Mr. Graves says
'if we leave all in His hands He will never forsake
us.' So my lass you must just do your best to keep
things straight and teach the poor little lad in his
cradle there to be an honest God-fearing boy.
Mind I trust him to you to keep him from harm
and bad ways; and whatever you do keep yer
feyther from the smuggling. 'Twas little harm I

thought of it once mysel', but I see things different
now, and I knows 'tis a sin against God and man,
and money badly got comes to no good. Now do
you promise me to remember all I've said to ye;
and then as soon as 'tis day, go you up to shop,
and ask Mrs. Brand to come down and spake to
me. I'll just ask her to keep an eye on you and
the child."

"But mammy I thought you didn't like Mrs.
Brand; you allays said she set herself up to be
better than her neighbors."

"Happen I did, but I think different now; she's
a decent body, and she'll look after you better than
the other women folk; they're much the same sort
as myself, idlers and wasters most on 'em. Now
bring the Bible here and lay your hand on it and
promise."

The child obeyed, awed by the unwonted energy
displayed by her mother, and so with her hand on
the Holy Book she gave her solemn promise to
look after her father and the child, and keep them
both from evil. Then when the winter morning
dawned she went into the vill'ge, and told her
mother's errand to Mrs. Brand, and ere long the
latter stood beside the sick bed.

"Eh, neighbor," she said, "you look but poorly,
I expect you'd be the better for a cup of my gruel."

"I want nothing," said the poor woman feebly,
for all the unwonted strength of the past night had
faded and left her prostrate, "I want nothing but
that you'll promise to look after my Molly a bit
when I'm gone. I know you're a good woman,
Margaret Brand, tho' I've thought too little of the
likes of you, and I think you won't mind giving
the girl a good worc and teaching her to do a few
things when I'm gone. God forgive me that I've
left her to her own ways so long, but Mr. Graves
says 'He will look after the fatherless if we only
trust Him.'"

A softened look came over Margaret Brand's
stern face. "Th' glad you've learnt where to look
to for comfort," she said, "but I didn't know that
Mr. Graves had ever been to see you; it's six miles
from Ferry Bridge to your house, and he keeps no
horse. I know he comes to the village at times,
and they do say he is going to rent a room to hold
service in Sunday afternoons, and many's the heart
will bless him for it. It's ill to leave off worshiping
God at all, because we can't do it in the fashion we
like best. But set your mind at rest, neighbor, I'll
look after the little maid and make a tidy woman
of her I promise you; now lie down while I read
a line of comfort to you." And taking the well-
thumbed Bible from her pocket she read the
twenty-third Psalm, stopping every now and then
to comment on the words; then kneeling down
she prayed long and earnestly for the sick woman,
her husband and children, and left her easier in her
mind than she had been for long.

Mrs. Brand proved herself a true neighbour while
Mrs. Rance was living, and when in a few weeks
the end came, her hand straightened the worn
body and arranged the humble funeral; for John
Rance, though sobered towards the last, when
he saw his wife's hopeless condition, seemed too
utterly bewildered to do more than shed a few
weak tears and wander aimlessly about the house.
She followed the body to its last narrow home,
carrying the baby in her arms. Then when the
last clod had been thrown into the grave she
turned, and grasping poor weeping Molly by the
hand said: "John Rance, I'm going home with
you;" and John moved stupidly away in her wake.
"My shop is shut and I can't stay long, for I'm
a woman who has to get her living, but I have a
word to say to you, John Rance, before I go. You
have come from standing beside a grave to-day
that ought to teach you a lesson; I don't want to
be hard on you, but everybody knows you had
something to do with laying that poor soul there.
If you'd given her the money you wasted she might
have been alive now, but she was so weak from lack
of decent food that when the child came, she had
no strength left, and just wasted and faded away."

John, thoroughly subdued, muttered something
about never meaning any harm.

(To be continued.)

Fighting with a Shadow.

By J. G.

"It is much pleasanter to be by oneself, then there is no one to quarrel with," said Pussy.

And she stretched herself out on the soft, mossy turf, and half-closed her eyes, purring gently. She was a young cat, and got into much trouble at home, for she was constantly quarrelling with her brothers and sisters. She said it was their fault, and they said it was hers. And Mrs. Grimalkin, the old cat, said that there were faults on both sides.

"I'm not a bad temper," said Pussy; "and I never quarrel with people unless they quarrel with me."

So saying, she opened her eyes wider, and looked round. She liked the warm sunshine, and the scent of the flowers, and the soft, velvet turf.

How pleasant it was!

"I should like to live here always," she said. "Then Tib, Frisk and Kitty would not be able to tease me as they do. It is very annoying to be tormented all the time, and if one says a word in one's own defence, one gets blamed for being quarrelsome. The idea of my quarrelling with anyone; it is perfectly absurd."

And Pussy purred and looked round complacently.

Presently she crept down to the water's edge, and peeped over into the smooth, glassy stream; and as she did so she saw a cat's face looking up at her. She stretched out her paw to give it a pat, and the other cat did the same. Then she drew away and raised her back as high as she could. So did the other cat, only it seemed to Pussy as if she were upside down.

"So provoking," said Pussy: "just as I fancied I was all alone here, to find that there is a cat under the water coming up to trouble me. Probably she has a large family down there, and they will come swarming up and be as disagreeable as my own sisters and brothers. And how exceedingly mean of her not to give notice that she was coming. I should have heard the faintest mew, for everything is so quiet here. It is evident that her intentions are hostile, or she would not steal up like a thief. But I will certainly not stand such behaviour."

And again she put out her paw. So did the other cat.

"Where do you come from?" asked Pussy.

But she received no answer.

"Speak!" said she, impatiently waving her tail.

The other cat waved in return, but no answer came.

Then Pussy began to get very angry.

So did the other cat,

And they grew fiercer and fiercer, making strange faces at each other, until at length Pussy became so much enraged that she prepared to spring upon her enemy, and would the next moment have plunged into the water, had not some one suddenly seized the tip of her tail.

She turned to avenge herself upon the new offender, when lo! who should it be but her own mother, Mrs. Grimalkin, who happened to be out on a foraging expedition, and chanced to pass that way.

"You foolish young creature," said she; "if I had not been here you would have been drowned. Don't you see that it is but your own image in the water; there isn't another cat there; it is only your own shadow. But cats as quarrelsome as you are, when they can find no one else to fight with will even fight with a shadow."

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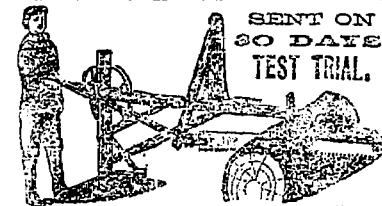
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THE MISSION FIELD.

ISLANDS OF THE PACIFIC.

The report of the Hawaiian Mission for 1883 speaks of the progress made towards the completion of the Cathedral of Honolulu. The island stone being found harder than was anticipated, the builder undertook to furnish from England the stone required, at the same cost. The maintenance of St. Cross School and of the Mission in Wailuku have entailed a heavy burden on the funds of the Mission, owing to the withdrawal of a Government grant and the increased price of provisions. In other parts, as the Island of Kanai, the Church is now self-supporting.

A munificent gift has been offered to the Church in Fiji. The Hon. John Campbell, who gave £10,000 towards the foundation of the new see of Riverina, in Australia, and of whom we spoke last month as so largely contributing to the cost of building the cathedral of Goulburn, has signified to the Archbishop of Canterbury, that he intends to devote £10,000 for the endowment of a Bishopric in Fiji, where he possesses some property.

SPAIN.

The Bishop of Gibraltar, who takes an active personal interest in the spiritual needs of British shipping visiting his vast diocese, has placed 100l. a-year at the disposal of the Missions to Seamen, for the support of a Scripture-reader, for the exclusive service of the 62,000 British seamen who annually visit Bilbao. The chaplain of the Missions to Seamen at that port has long been urgently desirous of additional aid, for which funds were not forthcoming. A reader, who has acquired eighteen months' experience, under the Chaplain of the Missions to Seamen at Cardiff, has been selected for the post. The Bishop has, moreover, consented to become a trustee for the Missions to Seamen Institute, built at Bilbao, at a cost of 1,550l., so as to be able to afford that institution the benefit of his wide experience during his Lordship's periodical visitations of that port.

On a recent Monday a dedication service was held on board the new Mission steamer *Allen Gardiner*, which has been built at Port Glasgow for the South American Missionary Society for service in Terra del Fuego, and which is now lying in London Docks. The vessel which will be commanded by Captain J. C. T. Willis, is a wooden-built auxiliary screw, with engines of 60 horse power, 80 feet long, 16 feet beam, 87 tons measurement, and fore-and-aft schooner-rigged. She will start in about a week to proceed to the neighborhood of Cape Horn, for the purpose of continuing the work of Christian civilization that has been so singularly successful amongst the inhabitants of the Fuegian Archipelago. This is the third vessel bearing the same name and commission in memory of Commander Allen Gardiner, R. N., whose heroic efforts to benefit the Fuegians ended in his death from starvation with six companions in 1851. One lady, Mrs. Langworthy, of Manches-

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ter, contributed £2,000 towards the present steamer. Among those taking part in the dedication service were the Rev. W. Windle, the Rev. C. Stirling, the Rev. R. J. Simpson, the Rev. A. Welby, the Rev. H. S. Ackworth, and the Rev. C. P. Mahony.

INDIA.

The operations of the Church Missionary Society among the Moslems in the Kirshnagar district in Northern India, are quite encouraging. One of the missionaries writes:

"It may be truly said that the Mussulmans here are like sheep without a shepherd. One result of this is the observance of many idolatrous practices. Many of the Mussulmans put the signs of the goddess *Lakhi* on their walls the same way as the Hindus do. In preaching to such men, we can speak strongly on the ground of their own creed. In many villages we have acted as Mussulman reformers in getting the people to erase all the idolatrous signs. We always feel that when we have succeeded with them thus far we have established our characters as religious teachers, and that a good step has been taken to bring them to complete obedience to the faith. But for the chain of caste, which binds the Mussulmans almost as fast as it binds the Hindus, Mohammedanism would fall to pieces. I speak for my own district, but I believe the same holds good in rural Bengal generally. If the Church at home were alive to its duty and opportunity, Bengal would be overrun by itinerating missionaries, giving special attention to the Mussulmans. Schools and colleges hardly touch this vast community."

There is an impression among them that they must ere long become Christians.

JAPAN.

At the last regular monthly missionary meeting of St. Luke's Church, San Francisco, says the *Pacific Churchman*, Miss Hoar, an English missionary in Japan, was present, and gave a very interesting account of her work at Tokio and vicinity, especially a narration of the Christian work done for the inhabitants of a small island in the Japanese group, who are all English or Americans—and yet who till recently have been entirely destitute of religious privileges. Miss Hoar sailed on the City

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of Pekin, October 7th, and carries with her the earnest prayers and good wishes of many friends.

The English Church Missionary Society received not long ago an anonymous donation of \$7,749, or \$38,745. It is entered among the donations, "A Silent Offering, T. Y. J."

THE CHURCH'S MISSION.

The Church aims to offer, what is the great need of our times, a common ground of fellowship to all who "love our LORD JESUS CHRIST in sincerity." She rests her claim to this ministry of reconciliation upon the following possession:

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BISHOP HUNTINGTON.

PARAGRAPHIC.

PARTING WITH FRIENDS

is one of the sad necessities of life, and often mark life's milestones as we travel the path from the beginning to the end. Strange to say, Dr. Scott Putnam has discovered a means by which old time friends are separated and that without a single qualm. Putnam's Painless Corn Extractor promptly, painlessly and with certainty separates the oldest and most strongly cemented corns, that can be found. It cannot fail, for Putnam's is sure, safe and painless. Beware of any article offered "just as good," and take only Putnam's painless Corn Extractor.

Great regret is felt in the counties of Donegal, Down, and Tyrone, Ireland, where Col. Stewart had large estates yielding \$30,000 a year rental, at his tragical death in Egypt. He was lieutenant-colonel in command of the Eleventh Hussars. He was one of the kindest and most generous of men, sharing the greater portion of his fortune among relatives and in acts of charity, and reserving but a small portion for his own use.

If you want knowledge you must toil for it; if you want food you must work for it; if you want pleasure you must earn it,—but if you want nice soft hands you have only to use Estey's Fragrant Philederma.

The Japanese girl, when she goes into company, paints her face white, her lips and the corners of her eyes red, with two slate colored spots on her forehead. She would be thought immodest if she did not do so, as being so conceited as to think her complexion did not need improvement.

If any person would see the difference between real worth and real worthlessness let him buy a small pack of Sheridan's horse and cattle powders and feed it out to his hens. The increase of eggs will surprise you. If your flock is large buy a \$1.00 can.

The Spanish Ministry is so highly incensed at Senor Castelar's provincial campaign in Biscay that it has actually forbidden the police to permit any manifestations or serenades, and people have been arrested for shouting "Long life to Castelar."

Scott's EMULSION OF PURE COD LIVER OIL, WITH HYPOPHOSPHITES, in Tubercular Troubles of the Lungs. Dr. A. F. Jonsson, Cedar Rapids, Iowa, says: "I have used Scott's Emulsion in Tubercular troubles, with satisfaction, both to patients and myself."

The ex-Empress Eugenie now appears through much suffering to have become almost insensible to pain. Her face is pallid, her hair white and the light is gone from her eyes.

Do you feel languid and dull, and have no appetite, then your system is out of order and requires a good bracing medicine. Take a few bottles of Estey's Iron and Quinine Tonic.

In some parts of California quails are so abundant that the roads are thronged with them. In the southern counties farmers are offering rewards for killing the birds, they destroy much grain.

Have you ague in the face and is it badly swollen? Have you severe pains in the chest, back, or side? Have you cramps or pains in the limbs, or rheumatism in

any form? If so get *Johnson's Anodyne Liniment*. It will give instant relief and finally cure you.

WHAT'S THE MATTER?—Used up with asthma. Go to the druggist and get a bottle of *Minn's Honey Balsam*; it is a positive cure for asthma.

The British Medical Journal reports a well-authenticated case of a canary catching the malarial fever and dying.



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The Temperance Cause.

The Editor of THE GUARDIAN.

SIR,—It is just now the fashion to allude to the "Temperance wave," by which I suppose we may understand the fact that people are at last waking up to the terrible magnitude of the drinking which prevails in the country.

Appalled at the spectacle which statistics of jails, prisons and asylums show, they cry out in their terror for legislation—some laws by which it may be made well nigh impossible for poor, weak, wild, ignorant vagabonds to obtain spirits. And no doubt judicious legislation may do much towards repressing the grosser form of the vice in question. But though law has a "strong arm" are there not other influences even stronger than it in determining in a nation the issues of vital questions?

Public opinion, moral tone, fashion, who shall estimate the power of each or all of these!

That the tide of public opinion is slowly setting in the right direction seems to be proved by the present agitation itself, and when we remember the large number of people in every community who "totally abstain" both for their own good and the sake of others, we cannot wholly despair as to the presence of a strong moral force.

"I never drink" is the best possible pass-port for him who would urge sobriety and self denial upon others. To what small purpose seems the rhetoric of Smith as he movingly exhorts Brown and Robinson to give up drinking and save their wages for their families when the culprits slyly winking at each other can whisper (with truth) "Smith himself drinks," what a waste of powder was Smith's preaching!

But what if fashion should feel the "wave" and it should become fashionable not to drink? What if it should be deemed a disgrace for wine and beer waggons to unload in front of residences?

What if "dinners" should be given in the "best society" without "spirits" of any kind?

What if men and women should leave the dinner table together? or if "the gentlemen" must, for half an hour after dinner, discuss questions too profound for female intellects to understand, then (the ladies being politely dismissed) why may not the conversation be carried on over cups of coffee or plates of fruit?

Think you that wit might not be just as brilliant and philosophy just as deep without wine as with it?

Would not all noble qualities shine forth just as plainly on the return to the drawing-room as though, under fear of singularity, or the bondage of fashion or appetite, good resolutions and possibly pledges had been broken during that half hour?

But Mr. Editor I write at too great length, for the theme is endless. Should you think the subjoined lines suitable for the GUARDIAN, may I ask a corner for them either this week or at some future time.—FILIA ECCLESIAE
Kingston, Nov. 17th., 1884.

[We regret that we have not space at present for the Poetry referred to.—ED.]

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Will purify the BLOOD regulate the LIVER and KIDNEYS, and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones muscles and nerves receive new force. Enlivens the mind and supplies Brain Power. Suffering from complaints peculiar to their sex will find in Estey's Iron and Quinine Tonic a safe and speedy cure. Gives a clear, healthy complexion. Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the Original and Best. For Sale by all Druggists, Price 50 Cents.

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What is Catarrh?

(From the Mail, Can., Dec. 16th.)

Catarrh is a mucous-purulent discharge caused by the presence and development of the vegetable parasite coccidia in the internal lining membrane of the nose. This parasite is only developed under favorable circumstances, and these are—Marbled state of the blood, as the blighted, corpulent of ulcer, the germ poison of syphilis, mercury, toxins from the retention of the affected matter of the skin, suppressed perspiration, badly ventilated sleeping apartments, and other poisons that are germinated in the blood. These poisons keep the internal lining membrane of the nose in a constant state of irritation ever ready for the deposit of the seeds—of these germs, which spread up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat, up the eustachian tube, causing deafness; burrowing in the vocal cords, and causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death.

Many attempts have been made to discover a cure for this distressing disease by the use of inhalants and other ingenious devices, but none of these treatments can do a particle of good until the parasites are either destroyed or removed from the mucous tissue.

Some time since a well-known physician of forty years' standing, after much experimenting, succeeded in discovering the necessary combination of ingredients which never fails in absolutely and permanently eradicating this horrible disease; whether standing for one year or forty years. Those who may be suffering from the above disease should, without delay, communicate with the business managers, Messrs. A. H. DIXON & SON, 806 King Street, west, Toronto, and get full particulars and treatise free by enclosing stamp.

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NEWS AND NOTES.

The Earl of Aylesford, who has a ranch at Big Spring, Texas, is thus described by the *El Paso Times*:—"He is a cowboy in appearance, with a riding jacket, pants stuffed into top boots, an ugly revolver on his side and a belt of cartridges round his waist, and crowned with a broad sombrero. Belted and spurred, the English Earl has all the appearance of a bad man, though his tastes incline him rather to social conviviality than to bloodshed."

Estey's Fragrant Philoderma is the only reliable and thoroughly harmless preparation in the market for the skin. For general use it is simply invaluable and far superior to Glycerine or any greasy compound. It is much better than Violet Powder for Chafing in Infants.

One of those persons with an abundance of leisure and a genius for figures, who spend their time in counting the stitches in a shirt and similar calculations, offers this: A horse wearing shoes weighing 16 pounds lifts, in the course of a mile, 24,000 pounds.

Encouraging to Dyspeptics.

Charlottetown, P.E.I. Nov. 11, 1878. Mr. James H. Robinson, St. John, N.B. Dear Sir.—By, I may say, almost an accident, early this spring being confined to my room for nearly three months, and during this time I was under the combined care of three of the most eminent physicians of Charlottetown, and by them and my friends given up as beyond all power to help me. Dr. Baxter, of Moncton, having occasion to call upon me on business, very naturally observed my state of health, and after fully describing my trouble, which by the doctors attending me was pronounced Dyspepsia or Indigestion, in fact I was so bad I could only eat brown bread, and that after being made at least three days, while tea, coffee or milk I dare not touch and a slice of dry toast would invariably give me the utmost distress. Dr. Baxter recommended "Robinson's Phosphorized Emulsion," and I feel that I owe the public a debt which can only be paid by saying to all similarly afflicted, "Go thou and do likewise;" try "Robinson's Phosphorized Emulsion." To-day I am hearty and strong, and can, without fear, indulge in all the luxuries of a first-class hotel.

yourself, etc.,
(Signed) J. McKECHNIE.
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Baron Tennyson alleges as an excuse for the delay in publishing his "Becket" that he has been bored with more than one thousand poems on "Gordon in the Soudan," sent to him by poetlings all over England, with a request that he would read, revise and return the productions.

For Kidney troubles use Minar's Liniment freely internally and externally; it will relieve you in one hour and make a permanent cure.

It is proposed in Italy to throw a bridge over the Straits of Messina that separate Sicily from Italy. Between Cap del Pezzo and Ganzirri, where the channel is two and a half miles in width, and the depth of water is 361 feet, is the place selected. Two great piers will support a viaduct of steel raised to a height of 328 feet above the water.

Beware of Imitations—The original and genuine "Quinine Wine & Iron" was originated and prepared solely by Haning-

ton Brothers, St. John, N.B., under the name of "Hanington's Quinine Wine and Iron," and can be purchased at all druggists and general dealers throughout the Dominion of Canada. To guard against imposition see that Hanington's name is on the outside wrapper, and that the "Hanington Brothers" is blown on each bottle, none other is genuine. For sale by all druggists and general dealers in Canada.

A remarkable example of the facility with which deaf mutes interpret the motions of the lips was given in Boston the other day by a young lady of 17 who is entirely deaf. Her teacher stood between her and the gaslight and the wall, thus outlining his profile distinctly. His pupil stood behind him and read from the shadow on the wall every word that he uttered.

The children cry for it. Nelson's Cherokee Vermifuge is pleasant to take and a positive worm expeller.

Tired.—How often we hear one say, "I feel so tired and languid and yet have done nothing to cause such a feeling." The trouble is that their system is out of order and require a good bracing blood stimulant. To such we would recommend Estey's Iron and Quinine Tonic. All Druggists sell it.

Formerly the square piano was generally used, notwithstanding it was always cumbersome and inconvenient, as compared with the more elegant upright piano. Undoubtedly this was because the former was best as a musical instrument. Improvements in the Upright Piano have latterly given it the preference. One recently made by the Mason & Hamling Company is likely to give the upright still more acceptance. By an ingenious arrangement they fasten the strings of the Piano directly to the iron plate, dispensing with any intervention of wood. The result is more perfect vibration of the strings producing more pure refined musical tones, and much greater durability, including freedom from liability to get so easily out of tune.—*Boston Journal*.

NOTICE.—We beg to notify the Medical Profession and general public that the only Emulsion made by Putner Bros. is the one known as BUDD'S CREAM EMULSION, and is the only one used and prescribed in the Provincial & City Hospital. See House Surgeon's report in another column. Samples sent free, by sending to our laboratory, 125 and 127 Hollis St., Halifax, N.S.



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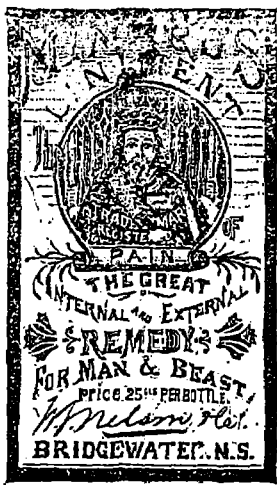
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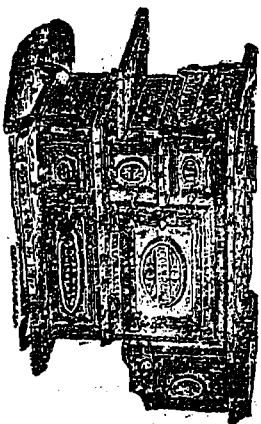
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