

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

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

Subscription \$1 Per Annum.—If Paid Strictly in Advance.

# 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."—2. Cor. vi. 24.  
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

VOL. VIII  
No. 51.

MONTREAL, WEDNESDAY, NOVEMBER 30, 1887.

\$1.50  
PER YEAR

## NOTICE TO SUBSCRIBERS.

The ANNUAL SUBSCRIPTION to this Paper is \$1.50. As an inducement to pay IN ADVANCE we have made it \$1.00. IF SO PAID. But REMITTANCES TO US, AND PAYMENTS TO AGENTS, FOR SUBSCRIPTIONS AFTER DUE DATE, (whether within Thirty days or not), do not come within the Dollar Rate. It applies ONLY to Subscriptions paid STRICTLY IN ADVANCE. All arrears also must be paid up at the rate of \$1.50 per annum.

Agents have no authority to waive or alter these terms.

## ECCLESIASTICAL NOTES.

**TRURO CATHEDRAL.**—Our late English Exchanges devote much space to the opening services of the Cathedral. The services must have been very impressive. Twenty Bishops were present, more than five hundred Clergy, the Prince of Wales, and a very large number of representative Cornish laymen. The occasion was marked by unbounded enthusiasm. It was a day memorable in the annals of the Church of England.

The Sermons of the Archbishop of Canterbury and the Bishop of London, which were given in full in the *Family Churchman*, are great efforts.

The Bishop of London, in his stirring sermon—which bids for equal fame with that of the Archbishop—set himself to answer the question of individualism in religion. "What is the true answer?" he asked, and he answered in a word, "Catholicity." In the New Testament the Church flows out of the Lord, not flows into Him. In the New Testament the life and power which constitutes the Church begin above, and not here on earth. In the New Testament the ministers are sent forth to bring the children of men within the fold, and are not simply selected by the members of the Church to help them in their spiritual life." There is the whole controversy in a nutshell. And what is the lesson which it conveys: "Every variety of impulse towards Him, whatever men have and can use in the service of the Lord, ought to find its place in the Catholic Church of Christ. . . . If there be those who find that one kind of worship suits them best, they shall not be able to say that they cannot find it in the Church of Christ." And the purpose of the *Apostolic succession* is "to link the Church from generation to generation by steps that cannot be mistaken, from the first appointment to the Apostles by our Lord. . . . to make men feel the unity of the body as it comes down the stream of history."

LONDON is to have another Suffragan Bishop. The Drapers' Company have been asked to allow the income of St. Michael's, Cornhill, to be set apart for the maintenance of a Bishop—probably for North-east London—in the same way that St. Andrew's Undershaft supports the Bishop of East London. To this the patrons have acquiesced, and the Crown will appoint

from a list of three names—two supplied by the Company, and one by the Bishop of London.

The consecration of the Cathedral at Truro is the first instance of the kind in England since the Reformation. There have been built in Scotland, Ireland, and the colonies cathedrals of varying size and magnificence during the last quarter of a century; but in recent times no such event as the consecration of a newly founded cathedral has taken place in the Church of England. If we go back beyond the Reformation we find the last instance of a newly built and consecrated cathedral at Salisbury, dedicated in 1258. But here there was but the moving of the cathedral body from the site at Old Sarum to the new spot at Salisbury where they built the cathedral. Indeed, for a similar instance to that of Truro we are carried back to the ninth, eleventh, or twelfth centuries, when new cathedrals like Wells (909) Norwich (1096), and Ely (1109) were founded, in some cases absorbing portions of earlier monastic and parish churches, much in the same way as Truro Cathedral has taken into itself the parish church of St. Mary.

Never weary in well doing, the Bishop of Bedford's last piece of pastoral work was to visit a common lodging-house in Nichol's-row, Shoreditch, where he gave a simple and interesting address to the inmates, who were much impressed and also greatly surprised to think that a real live Bishop should visit them.

GENERAL Sir Richard Wilbraham, K.C.B., and Mr. George Berrington Biker, of Rode Hall, Stoke upon Trent, have been appointed by the Bishop of Chester as licensed lay readers for his Diocese. Sir Richard Wilbraham has long held a similar commission from the Bishop of London.

Bishop Moberly's memory is not likely soon to be forgotten. A small altar-desk has been presented to Salisbury Cathedral by those who during the late Episcopate successively acted as "Bishop's Boy."

At the annual meeting of the Synod of Down and Connor and Dromore, the Lord Bishop of the Diocese stated that in Belfast they had eighteen or twenty churches and about thirty clergymen, and a Church population of about 60,000, showing an average to each church of 3,000 souls. Two handsome churches were built and consecrated in the present year, at a cost of £8,000, and an iron church had been opened the previous Saturday. Eight parishes in the Diocese of Dublin raised during the year in voluntary contributions over £2,000 each, Christ Church (Leeson Park) taking the lead with £2,755; and ten churches or districts over £1,000 each, Bray taking the lead with £7,973. The total sum raised by eighty-six parishes and districts of the diocese in 1886 amounts to £60,126. The subscription to foreign missions amounted to £1,864. On the other hand, at the Diocesan Synod of County Armagh, his Grace the Archbishop said that whereas in 181 there were 73,000 of Church population, there were now only 68,000, but he deemed the decrease wholly accounted for by emigration.

ALTHOUGH the Bishop of Rochester has only just returned from a four months' tour in Canada for the benefit of his health, his condition still gives cause for anxiety. His medical adviser has carefully considered his case, and insists on the following points in regard to future work: It is absolutely necessary to cut down Sunday work to the lowest possible amount; all extraneous work not necessary to Episcopal duty should be carefully avoided, and seclusion from cold or strong winds and fogs. If these instructions are adhered to the doctor hopes that his Lordship may be fit to resume active duty next summer.

"There can be no doubt," writes Mr. Gladstone (October 30, 1887.—dates are important in this connection), "that the Church in Wales is organically united with the Church in England, and herein that it differs from the Church of Ireland, whose union with that in England depended upon and was abolished by the Statute of Disestablishment."

The Diocesan Synod of Sydney has decided to raise next year—the centenary of the colony—a fund to be devoted to the advancement of permanent Church work.

BUFFALO.—S. Paul's Church has taken a long step in the right direction by the establishment of Daily Morning and evening Prayer, and a Sunday Evening Service at 7.30 o'clock in addition to the afternoon service of that day, both of them being choral. The Church with the best position in the city for night services, is well filled, and the result must be for great good.

SARATOGA SPRINGS.—An important memorial reredos and altar have recently been erected in Bethesda Church. The reredos is of antique oak, elaborately carved, with three decorative panels, the central one of which represents the "Good Shepherd," and those at the sides, figures of adoring angels. Below is a long scroll of elaborate design on which is carved appropriate texts. On either side of the altar are intricately carved panels, one bearing a text and the other the memorial inscription as follows: "To the glory of God and in loving memory of Thomas J. Marvin, Harriot Marvin, Grace C. Marvin." The altar has been carried out in Schuylkill marble, with elaborate mosaic treatment, the central symbolism being the *Chi Rho* with a palm branch.

The fourth annual Choir Festival of the Diocese of Milwaukee, was the most satisfactory ever held in Milwaukee. Eleven choirs, representing the Cathedral and the parishes of Beloit, Delavan, Racine, Waukesha, Watertown, Tashotah, Trinity Church, Jamesville, St. Edmund's and Christ Churches, Milwaukee, and St. John's Academy, Deafield, assembled at the Cathedral on Saturday, the 5th inst. Four other surprised choirs in the Diocese were unable to attend.

The processional hymn was Macfarren's "With Gladsome Feet we Press," sung in harmony. The stirring strains arising from the choirs, with the heavy accompaniment, produced a powerful effect, while the unusual spectacle of

218 white-robed choristers, interspersed with processional crosses and banners, combined to make the procession alone memorable. The service was matins, full choral, intoned by Dean Mallory, who acted as precentor.

ARCHDEACON Stevens, of Long Island, has taken steps to establish an Associate Mission for Brooklyn, to carry on Church extension work in the city. Three clergymen, a candidate for Holy Orders, and a lady missionary will form the nucleus of this missionary body, and aid will be given by the Diocesan Association of Lay Helpers.

**THE CHURCH YEAR.**—"The church year designates the Christian consecration of time to the service of God, whereby the cycle of seasons becomes the symbol and type of the evangelical history and of the great facts of Redemption. The Greek and Roman Churches changed the whole secular time into a succession of holidays in the interest of an exclusive hierarchy and an external showy ceremonialism; and thus the holidays of saints gradually obscured and almost annihilated the holy day of the Lord, or the Christian Sabbath. But the ancient Catholic and the evangelical church year represents typically and really the sanctification of the year as a manifestation of, and preparation for eternity. It is a reformation, purification and simplification of the [Roman] Catholic Church year; it omits most holidays of saints, martyrs, angels and of the Virgin Mary, but retains the leading festivals which commemorate what God has done for us in the incarnation, the passion and death, the resurrection and ascension of Christ, and the outpouring of the Holy Ghost; thus making the festivals of Christmas, Easter and Pentecost prominent, and restoring—at least in England and America—the weekly festival of the Christian Sabbath to its proper dignity and significance."—*Lange*.

### ENGLAND AND ROME.

#### A SUMMARY OF THE QUESTION BETWEEN THE CHURCHES.

BY JOHN EDWARD FIELD, M.A.

I. There are three classes of Christians who profess the Catholic Faith in the person of Christ. They agree in the belief that Christ, being God, founded a Church on earth in order to convey the grace of God to the Faithful until His Second Coming. They differ in regard to the means which Christ appointed for the transmission of this grace in the Church. These classes are:

1. *The Apostolic Churches* which have preserved the Tradition of Doctrine and Episcopal Order from the Apostles, as the means of preserving the spiritual privileges bestowed by Christ.

2. *The Church of Rome*, which holds that those privileges are only preserved in subjection to the Bishop of Rome.

3. *The Protestant Sects*, which hold that those privileges are preserved by the transmission of the true Faith in Christ without regard to the external order of the Church.

*Note i.* Of these classes: 1, understands the injunctions and promises of Christ literally; while 2, limits them too narrowly; and 3, extends them beyond their natural meaning.

*Note ii.* Two other classes, denying the Orthodox Creed, are less important. (a) The ancient sects of the East, as the Nestorians and Monophysites, who have preserved Apostolic Order, but destroy the foundation of Christianity by denying the perfect co-existence of the Divine and Human Natures in Christ. (b) Certain modern sects, as the Unitarians, Socinians,

&c., who reverence Christ as a creature, but not as the One True God.

*Note iii.* Of the Protestant sects which profess the Orthodox Faith in Christ, two points are observable: (a) some, as Lutherans, approach closely to the Catholic Church in doctrine and ordinances, but have not preserved the succession of the Episcopate from the Apostles: (b) some, as Quakers, reject almost every ordinance enjoined by Christ, and thus approach to the position of the sects which are only Christian in name.

#### II. THE CONSTITUTION OF THE EARLY CHURCH.

(A.) *Its Ordinary Government* was carried on by means of a four-fold Organization.

1. *The Divisions* were as follows: (a) a *Diocese* was a group of Parishes, governed by the Synod of its Parish Priest in which the Bishop presided: (b) a *Province* was a group of Dioceses, governed by the Synod of its Diocesan Bishops in which the Metropolitan or Archbishop presided: (c) a *Patriarchate* was a group of Provinces, governed by the Synod of its Metropolitan Bishops in which the Patriarch or Pope presided.

*Note i.* The original Patriarchal Sees were Rome, Alexandria and Antioch.

*Note ii.* The British Isles, at the time of the Reformation, were divided into eight provinces, viz, Canterbury, York, Armagh, Dublin, Cashel, Tuam, S. Andrew's, and Glasgow.

2. *The Final Authority* was an Ecumenical Council; and this alone could form a new Patriarchate.

*Note.* Thus Constantinople and Jerusalem were constituted Patriarchal Sees by the Council of Chalcedon, A. D., 451.

(B.) *Exceptions to the regular order* are often found.

1. *Apparent irregularities* are from an exceptional use of titles; as when the title of Archbishop is given to a Bishop without metropolitan jurisdiction, or the title of Patriarch to a Metropolitan without patriarchal jurisdiction.

2. *Actual irregularities* arise from the peculiar circumstance of particular Sees: e. g. (a) Missionary Bishops, as in the early British and Saxon Churches, were necessarily allowed some independence before their Sees were formally incorporated into the existing Provinces: (b) The Metropolitan of an important See was sometimes allowed to exercise a degree of patriarchal authority over neighbouring Metropolitans.

*Note.* It was proved at the Council of Winchester, A. D., 1072, that such an authority had long been conceded by Rome to Canterbury over the whole of the British Isles.

(C.) *These irregularities* were traditional steps by which the organization of the Church was developed.

*Note.* Hence we infer that the See of Canterbury (or, more probably, London in its stead) would have been made a Patriarchal See, if the Church had not disorganized by the disruption of East and West in 1054, leaving all the West subject to Rome.

#### III. THE DIGNITY OF THE SEE OF ROME.

(A.) *A Primacy* among the Patriarchs was always conceded to the Bishop of Rome, as presiding in the chief city of the world.

*Note.* The following apparent exceptions strengthen the proofs of this: (a) The precedence accorded to S. James, Bishop of Jerusalem, at the Council in Acts, xv, in the infancy of the Church, was never claimed for his successor in that See; (b) The unsuccessful attempts of the Patriarchs of Constantinople to assume the Primacy, when their city became the capital of the empire, show that the claims of Rome were fully admitted.

(B.) *A Supremacy* over all other Bishops was claimed by the Bishops of Rome in later times.

1. They claimed a supremacy over their fellow patriarchs.

*Note.* All the controversies which led to the disruption of the Roman Patriarchate from those of the East depended on this.

2. They assumed an autocratic and unconsti-

tutional authority over the Metropolitans of their own Patriarchate.

*Note.* Hence came the separation of the Church of England.

#### IV. THE CHARACTER OF THE ENGLISH REFORMATION, as settled under Queen Elizabeth.

(A.) *Its principles* was an assertion of agreement with the Ancient Church and the Eastern Patriarchates, as against the claim to supremacy advanced by Rome.

1. *Positively*, this principle involved the preservation of (a) the unbroken succession of the Episcopate; (b) the outward ordinances of antiquity; (c) the three Creeds.

2. *Negatively*, it involved the rejection of (a) the Roman Supremacy; [b] Practices imposed only by authority of Rome, as the denial of the Chalice to the laity; [c] the distinctly "Romish doctrine" on certain points, as Purgatory, &c., [Art. XXII]

[B] *Its Policy* was an effort to retain in the Church as many as possible of those who held the Christian Creed.

1. It assumed that all who adhere to the ancient system would continue to be members of the English Church, provided they were willing to reject the usurpations of Rome.

*Note.* Thus care was taken to condemn nothing in the ancient system but the plainest corruptions of doctrine and practice.

2. It made the fullest concession to the ultra-reforming party, as far as was consistent with adherence to principle.

*Note i.* The following facts may be selected as illustrating the Policy. [a] While the Apostolic Succession was retained, no expression of opinion as to its necessity was demanded. [b] While the order for the Holy Communion involved the performance of all that was essential to the Eucharistic Sacrifice, the only prayer in which the word Sacrifice occurs might be omitted at the pleasure of the celebrant. [c] The doctrine of the Holy Communion was expressed in terms which strictly implied the Real Presence of the Body and Blood of Christ, but which were inoffensive to those who denied it. [a] The mention of the Departed in the Order for Burial was made in terms which strictly involved a prayer on their behalf, but which those who disliked such prayer could readily use. [e] The use of private Confession was recommended, but was no longer made compulsory. [f] The use of the Sign of the Cross was enjoined in one place only, as a witness to the Church's adherence to antiquity; but was left optional in other places where it had been commonly used.

Slight modifications of this policy of conciliation were made in 1604 and 1662, when the Book of Common Prayer was brought back into closer agreement with antiquity.

#### V. THE SECTIONS AGAINST THE Catholic Position in the Church of England, with Replies.

1. *A Schism* was alleged to have taken place by the separation of her Provinces from the Church of which they were portions.

*Reply* [a] The Schism was on the part of Rome, which cut herself off from the English Church, as previously from the Eastern Churches, by making her own unlawful claims a condition of union. [b] This Schism was not a part of the Reformation, for supporters of the Roman See were allowed to communicate in the reformed Church till a Bull of Excommunication was issued in 1569. [c] Had the English Church formally separated herself as a distinct Patriarchate, she would only have been claiming a position which was virtually admitted in the 11th century [see above].

2. *The transmission of the Episcopate in 1559 was irregular.*

*Reply.* [a] A majority of the rightful Bishops of the Province of Canterbury either took part or acquiesced, in the consecration of Matthew Parker to that See, and thus canonically conveyed to him the metropolitan jurisdiction. [b] Had these Bishops not possessed the authority

to convey such jurisdiction, the English Church would have been justified in using them, with the general consent of her body, to carry on the succession, in the peculiar circumstances of the case. [c] No rival Episcopate challenged their authority for nearly 300 years.

3. *The State forced the Reformation on the Church.*

Reply, [a] Only in the same manner as the decrees of General Councils were often enforced by the civil power in the Early Church. [b] Its final acceptance by the Church constitutes it an act of the Church.

4. *The Royal Supremacy over-rides Spiritual authority.*

Reply [a] It was expressly limited to matters in which the Law of Christ admits it. [b] If it has been unduly exercised, it has not destroyed the fundamental principles of the Church.

5. *The Formularies have tampered with the doctrines and rites of the Undivided Church.*

Reply, [a] They deny none of the doctrines and abolish none of the rites; though, for reasons already given, some of the doctrines are not explicitly stated, and some of the rites, e.g. the use of incense, are not enjoined. [b] Had the English Church abolished all that was not an essential part of the Christian scheme, her position, though imperilled, would not have been destroyed.

6. *Many leading Reformers were heretical.*

Reply, Their failure to introduce heresy into the formularies proves the more clearly the firmness with which the English Church held to the truth.

VI. CONCLUSION. 1. The separation of the English Church from communion with the principal Church of the West was effected on unlawful principles by the Roman See, some time after the Reformation, and was not an act of schism on the part of the English Church. 2. Her concession to the ultra-reforming party involve no breach of Catholic principle. 3. Hence the Reformation was an assertion of agreement with the principles of the Undivided Church, by which the Church of England assumed a position similar to that of the Eastern Churches, which were the only faithful representatives of Primitive Christianity.

Full accounts of the Council of Winchester in 1072, and of the transmission of the Jurisdiction in the Province of Canterbury to Abp. Parker in 1559 may be seen in the Rev. T. F. Bailey's Jurisdiction and Mission of the Anglican Episcopate, James Parker & Co., 1871.

DIocese OF NOVA SCOTIA.

FALMOUTH.—The incumbent of Falmouth acknowledges with thanks the receipt of two dollars (\$2) from M. C. towards Hantsport Church Building Fund.

The Rev. J. Harrison in behalf of the members of the Church of England in Hantsport, begs respectfully to acknowledge the following contributions to the new Church building fund:

Album collections per Miss Shaw, \$14; Miss Smith, \$6.70; Mrs. Fish, \$6; Miss Salter (Boston), \$11.80.

Donation from Mrs. G. W. Hodgson (Charlottetown), \$5. Other subscriptions to the same object will be gratefully received and acknowledged.

SHELburnE.—The handsome sheaves of grain and floral crosses upon the retable on Thanksgiving Day, which attracted so much attention, were kindly forwarded by Mrs. John Pool's, of Newport, one of the Vicar's former and valued parishioners. The collections (\$6) were for Super. Clergy Fund.

ALBION MINES.—Thanksgiving services were held in the Parish Church, at 11 o'clock; St. George's, New Glasgow, at 3 p.m., and Westville at 7 p.m. on Nov. 17th. The offertories were for W. & O. Fund.

PERSONAL.—Capt. Winfield of the Church Army has been compelled, owing to ill health to relinquish his position here, and return to England.

DIocese OF FREDERICTON

CAMBRIDGE.—Last week the masons finished the stone work on the new Church, Lower Jemseg, and the carpenters are at work with the roof and the inside work. The first service is expected to be held on Xmas Day, where the faithful will worship in a building erected by the personal efforts of their own hands.

All the stone except the quoins and trimmings to the door and windows was piled and handled by the parishioners. The quoins and buttresses are of grey granite. Caen stone surrounds the door, windows and chancel arch.

The Church is 67 feet long in all, nave is 23 feet wide, chancel, 13 feet wide, vestry, 8 x 10, tower 8 x 12 x 20 in stone, and about 25 in wood.

The Church far surpasses our expectations, and the contractors, Messrs. Caduallader and Cummings did not spare themselves to do a good substantial work. They expect to finish pointing in cement in the spring.

As this is one of the few stone Churches in this Diocese, naturally the expenses are somewhat heavy for a small congregation. We therefore appeal to friends to assist us with this work of love.

If all who are interested in Church architecture would send us an offering, either to the Rector or Churchwarden, it would greatly assist us and encourage us to finish the remainder of the building in keeping with the rest. Dear fellow workers will you not assist us in this our hour of need?

To-day the good people of St. John's Church rejoiced in hearing the clear tones of one of Messrs. Shane & Co. bells. Several turned out to help hang it, and when in place the Rector, Rev. C. H. Hathway, took the rope and awoke the neighborhood with its joyous sounds. It is to be dedicated on Sunday to the glory of God and in memory of the "Jubilee."

DIocese OF MONTREAL.

BEDFORD.—A large congregation assembled in St. James' Church on the 16th Nov., to witness the nuptials of the Rector's daughter and Mr. Clark H. Martin, formerly an active member of this parish, and now a successful merchant of Emporia, Kansas. The following address accompanied by a purse containing \$171. in gold was presented to Miss Nye, a few days before her marriage:

BEDFORD, P. Q., Nov. 14th, 1887.

"We, the undersigned, duly recognizing the very valuable services rendered by Miss Nye as Organist of St. James' Church, and being desirous of expressing, in a measure, our appreciation of the same, trust she will accept this small sum of money from her numerous friends and well-wishers.

Signed,

Geo. Claves, M.P. (and fifty others).

The Bedford Times of the 17th inst. said, "Mrs. Martin has been one of the most estimable young ladies of our town, a general favorite, and her departure, last evening, with her husband, for their western home was the cause of general regret among her large circle of friends."

MONTE BELLO.—From the resignation and departure for England, in May last, of the Rev. John Cattermole, the late Incumbent of the Mission of Papineauville, (comprising St. Amadee, Papineauville, Monte Bello and Avoca), remained vacant until September 1st., when the Rev. F. M. Baldwin, of Toronto, and late of Waterloo, arrived and took charge of the parish. Under his able and earnest ministrations, regular services have been resumed throughout the Mis-

sion which is again in working order, and bids fair to inaugurate an era of more prosperous Church life than has been hitherto achieved. The Mission is large and widely scattered, containing three Churches, situated at considerable distances from each other, viz, St. Amadee, Papineauville and Avoca, while services are also regularly held in the English School-house at Monte Bello.

Owing to the distances of the churches from each other, fortnightly services only can be held in each, viz, Morning service at St. Amadee; afternoon at Papineauville; and evening at the Monte Bello School-house, upon one Sunday, and at the Church of Avoca upon the other, with a Bible class at Monte Bello in the evening.

The different congregations are increasing in their numbers, and greater interest in the work of the Church and services is perceptibly manifest.

Thanksgiving services were held on the appointed day at the Churches of St. Amadee and Papineauville, and in the evening a Harvest Home Concert was given at the Monte Bello School-house, in aid of the Mission Fund, which proved to be, in all senses, a successful little affair. The programme was carried and well rendered throughout, and was commenced by an appropriate address by the Rev. Mr. Baldwin. Two chorus songs by the children of the school were very prettily given, and reflected much credit upon Miss Linda Carson—their teacher—for the admirable manner in which they had been trained. This young lady also rendered a couple of solos with charming effect, and proved of great assistance in the musical position of the affair. A very well sung duet was given by Mr. and Mrs. Elliott. Our thanks are also due to Miss E. Major and Mr. J. P. Labelle, the former for her kind assistance at the organ, and the latter for his finely given song (French) "The Brigadier"—and, also, for aid in the choruses. The musical portion of the entertainment was good throughout.

Very good readings were given by Mrs. E. O. Byers and the Rev. Mr. Baldwin and another written for the occasion, by Mr. W. H. Brown. The opening Ode of thanksgiving—also written for the occasion—was recited by Miss Georgie Brown, aged ten. Another recitation "Garden in Gaiety," by Miss May Byers, aged seven; and another, "Our English Tongue," were all well given.

Refreshments were bountifully supplied by Mrs. Byers, Mrs. Brown and Miss Elliott, of Monte Bello.

Despite the bad state of the roads, the building, which seats one hundred only, was filled to its utmost capacity. The entertainment being the first of the kind in the parish, and consequently somewhat of an experiment, the admission fee was placed at fifteen cents only, yet fifteen dollars were realized.

The little concert was both pleasant and successful, and it is to be hoped will not be the last in the Mission, as such are of benefit in awakening the interest of the people—especially of the young.

DIocese OF QUEBEC.

QUEBEC.—The Cathedral—The Joint Thanksgiving Service of the various Anglican congregations in the city was held in the Cathedral on Thursday morning last, and attracted a large congregation.

The sacred edifice was very beautifully decorated by the young ladies of the congregation. Most of the work had been bestowed on the chancel, pulpit, and their surroundings.

The Lord Bishop of the Diocese occupied the episcopal throne, and the stalls were completely filled with various members of the Clergy. Morning Prayer was said by the Rev. M. M. Fothergill, Rector of St. Peter's Church, and the Rev. R. W. Colston of East Angus, read the lessons. The music was exceptionally good,

and the Soprano solo, of Mrs. Dr. Russell, in the anthem deserves special notice.

The ante Communion service was taken by the Lord Bishop, who was assisted by the Rev. H. J. Petry, curate in charge of the Cathedral. The sermon was preached by the Rev. R. H. Cole, curate of St. Matthew's Church, and was a masterly and eloquent discourse, and claimed the very closest attention of the congregation. The preacher took for his text the words, "A sower went forth to sow." The choice language, the earnestness of his manner, and the poetic beauty of his language made a very deep impression on the whole congregation. Mr. Cole is a preacher of rare abilities, and is bound to make his mark in whatever portion of the globe he may labor. A liberal offertory, followed the sermon, which is to be devoted to the Pension Fund of the Church Society. The service closed with an administration of the Holy Eucharist.

**St. Matthew's**—In the evening the United Service was held in this Church, which was crowded to overflowing. This otherwise pretty edifice was still more so on this occasion owing to the very tasteful decorations. The font was ornamented with smilax, &c. In the chancel immediately in front of the altar rail was placed a large sheaf of grain. On every window were placed miniature sheaves of grain alternated with bright colored fruits. The splendid silk banners of St. Matthew's "Band of Hope" and "Band of Mercy" occupied prominent places in the decorations. The surprised choir was very large, and the following clergy also were in attendance: The Lord Bishop Rev. L. W. Williams, Rector. R. H. Cole, Curate, E. Botwood, Episcopal Commissary of Newfoundland and Rector of St. Mary's Church, St. John, Nfld. R. W. Colston, of Angus, H. J. Petry, T. Richardson, A. A. Von Imland, G. H. Parker, of Compton, W. S. Vial, and R. J. Fothergill. The service was full choral Evening Prayer being sung by the Rev. Mr. Cole (who is a splendid musician), the first lesson was read by Rev. E. Botwood, and the second by Rev. R. W. Colston, while the latter portion of the prayers were taken by the Rector. The singing of the choir was remarkably good, particularly the *Te Deum* which was sung as a special act of thankfulness and praise, immediately after the presentation of the Alms.

The sermon which claimed the close attention of the vast congregation, was preached by the Rev. A. A. Von Imland, Rector of St. Michael's Church who took his text from the words, "Giving thanks always for all things unto God, and the Father of our Lord Jesus Christ." The preacher referred to Harvest Thanksgiving as an annual and united grace for our food. He dwelt on the duty of gratitude, and thanking God for our creation, preservation and all the blessings of this life, and concluded by an earnest appeal in behalf of the Pension Fund of the Diocese, to which the collection which was (as is usual in St. Matthew's), large, was devoted.

**WINDSOR MILLS**—The Ladies' Association of St. George's Church, held their Annual meeting on the evening of the 22nd inst. The following were elected as Executive for ensuing year:—President, Mrs. Hardy; Vice-presidents, Mrs. Riff, Mrs. Wm. Robinson, Mrs. Stevens, Mrs. Long; Sec. Treas., Mrs. Ball. Women's Auxiliary Committee; Mrs. McLean, Miss Allan. Work Committee; Mrs. Riff, Mrs. Long, Miss Charlotte Riff. Entertainment Committee, Mrs. Robinson, Miss Allan, Miss McHardy, Miss Victoria Riff, Miss Palson, and Mr. Stevens, Senior Warden.

The following accounts for year closing were submitted. Collected at meetings, \$43 25; Socials and entertainments, 43; Sales of useful and fancy articles, \$26 75; Collected by President for poor fund, \$7 00—total \$120. Expended as follows:—Rent of house for Missionary, \$75; towards horse and shed for Church, \$25; poor fund, \$9.50; Women's Auxiliary, Quebec,

\$6 50; toilet set presented to Mrs. Williams at her visit with Lord Bishop, \$1—total \$120.

The thanks of the Association were tendered to Mrs. Williams for sale of useful articles sent for the sale. The Incumbent called the attention of the Ladies to making their meetings instructive and entertaining by introducing readings and recitations. The suggestion was at once acted upon by appointing a Committee to look after that branch of the work. With thanksgiving to the Almighty for the many blessings vouchsafed during the year, and the singing of the National Anthem in commemoration of the Jubilee of her Gracious Majesty the annual meeting of the Second year came to a close with the kind feelings and good wishes of all.

**NEW CARLISLE**—As I very seldom see this place mentioned in your valuable paper, I thought perhaps you would like the few items of interest I now send you, although New Carlisle is only a small town, still it has lately seen a good deal of stir. The Roman Catholic held a very successful bazaar on the 25th of October and four following days, realizing the handsome amount of over \$960, and as they had all along very kindly helped the Protestants in anything of theirs going on, they in return assisted them, knowing how much better it is to keep up the friendly spirit that has existed between them for so many years. On the Thursday following (3rd of Nov.), the young people of Paspébiac Church (Church of England) had a Concert, realizing about \$116 which was considered very good coming so soon after the bazaar, and what helped to make it more successful was an "Election cake" for which four young ladies were named to collect for it, Misses Clapperton, Le Gallais, Young and Caulfield, and whoever collected the most money received the cake in return. The fortunate one was Miss Clapperton, who although not belonging to the place still received the most. The proceeds realized from the Roman Catholic bazaar, is intended to go towards building their Church in this place, and the \$116 from the concert is, I understand going towards the stipend of the Rector of New Carlisle and Paspébiac, which seems to be a strange way of paying one who should be paid by the willing contributions of the members of his two congregations, especially as they number over 130 families who could pay him well enough if they liked, and keep concert money and pew rents for Church purposes, but I suppose it has to be done to keep a resident minister in this place. The Presbyterians are a very united congregation of about 30 or 40 families who all work together to further the interests of their Church, and are quite an example in that respect. They have a fine Sunday-school presided over by Mrs. George, the minister's wife, who is assisted also by a staff of teachers, and several children belonging to the Church of England have found their way into it, not having a Sunday-school of their own, for, I believe, now over a year, which is much to be regretted as they are not brought up in the doctrines of their own Church; but it is hoped that things will mend in New Carlisle later on, and that they will have soon one of their own. The Presbyterian held their Thanksgiving service on Thursday last the 17th, and the Church of England on Sunday the 20th, when a collection was taken up in the latter for the Pension fund of this Diocese.—M. E. C.

DIOCESE OF ONTARIO.

**KINGSTON**.—Divine service was held in the different Churches on Thanksgiving Day. The congregations were very fair.

The meetings of the Diocesan Committee were held last week. During the past six months \$1700 was collected for foreign and domestic mission purposes. A uniform system of Sunday School lessons was adopted, being the same re-

commended by the general conference at Toronto.

The half yearly report of the Mission board showed a balance on hand of \$4782.95. There was paid to Missions \$4506.25.

A grant of \$500 was made to the Bishop for the purpose of opening new Missions in the Counties of Carleton and Frontenac.

**All Saints'**.—On the 22nd, the Bishop of Ontario conducted confirmation service in All Saints' Church. The building was crowded, several of those present having to stand in the aisles during the evening. The clergymen present were: Ven. Archdeacon Landon, Rural Deans Nashitt and Baker, and Rev. Messrs. Smith, Cooke, McMarine, Burke and Burns. The service was intoned by the Rev. Mr. Prime, and the candidates for confirmation, six males and four females, were presented by the rector to the Bishop who made an interesting address, speaking to both candidates and the congregation. He alluded to the building of the church twenty five years ago, saying that it was erected for the especial benefit of those who came from the country, and were accustomed to the high church service. The first pastor was the Rev. Mr. Windsor, who has since gone to his rest. The singing by the choir was very fine. The service was brought to a close by the Bishop pronouncing the benediction.

Mr. Pashton Dodd has been appointed organist and choir master of St. George's Cathedral.

The St. George's Cathedral Young Men Association has been reorganized and has commenced auspiciously.

Ven. Archdeacon Evans preached in St. Paul's on the 20th, at both services.

DIOCESE OF TORONTO.

**TORONTO**.—*S. S. Conference*—We are favoured with the following additional particulars as to the work of the late Conference. The scheme of S. S. lessons adopted consisted of 52 lessons on the Collects, and 52 selected lessons on the Life of our Lord; the Collect lessons being based upon the work of Rev. John Kyle, and the Scripture lessons on the two volumes of Eugene Stock's well-known lesson notes.

This scheme it was decided, to print and distribute to the Bishops of this Ecclesiastical Province and to the delegates appointed to attend the Conference with the request that they would present the same before their Diocesan Sabbath School Conference for consideration; and that an adjourned meeting of this Conference should be held at the Synod Hall, Montreal, on Tuesday, April 10, 1888, to consider any alterations that may be suggested.

As to Examinations it was recommended that they be held in December on the Sunday School Institute lessons for the previous year. That there be two grades of certificates for the teachers and for the scholars, and, that the subject for examination in December, 1888, be: Teachers Grade I—1st Samuel and the Collects from Advent to Easter. Grade II.—1st Samuel and Collects from Advent to Septuagesima. Scholars—Grade I.—Joshua and the Collects for Advent Sunday, Christmas Day, Epiphany, Ash Wednesday and Easter Sunday. Grade II.—Joshua and the Church Catechism to end of the Creed. A Committee was appointed to report to the next meeting of the Conference at Montreal, on the subject of certificates to successful candidates.

The Annual service of the Toronto (Anglican) Church Sunday-School Association for Sunday-school workers, was held in the evening at St. Philip's Church, the sermon being preached by Rev. W. C. Bradshaw, of St. Luke's Church, Ashburnham, and being a most interesting, eloquent and practical discourse. The text was 1 Timothy ix. 10, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."

Among the clergymen present were:—Rev. John Pearson, Holy Trinity; Rev. J. D. Cayley,

St. George's; Rev. Alex. Williams, St. John's; Rev. C. B. Kenrick, St. Stephen's; Rev. Canon Belt, Burlington; Rev. T. R. O'Meara, St. Philip's; and Rev. J. Scott Howard, St. Matthew's.

DIOCESE OF NIAGARA.

**GUELPH.**—Very considerable feeling has been aroused here by the proposal to take a portion of the Church and Rectory grounds for the purposes of the Guelph Junction Railroad. Every one recognizes the benefits conferred upon the community by increased railroad facilities, and that expropriation of private property for this and other public purposes, however annoying and painful to individuals has to be allowed and endured. But whilst this may be so as regards purely private interests and private properties a difference ought to be made in regard to those which have been set apart for religious purposes; and which are at least quasi public in character. There would appear to be no justification for the expropriation of any part of property appropriated to the service of God except *absolute and irresistible necessity*; and this scarcely ever can exist. It is for the most part mere interest which leads to interference in these cases; as, if there were the will, in most instances, the railway could find other places whereon to place buildings and make shunting grounds.

St. George's Church and property here are said to be one of the finest in Canada and to be worth at least \$75 000. The site was selected largely in order to secure privacy and freedom from secular disturbances, and only nine years ago the Church was dedicated for all time to the glory of God; and the proposal now to invade this privacy seriously impair if not destroy the enjoyment of the Church for religious purposes,—and that when other routes might be taken—is not only annoying but seems to be such a needless desecration of Church property as should be opposed by every legal means, and in which opposition the parishioners ought to have the sympathy of all.

Archdeacon Dixon in his sermon on Nov. 13, strongly opposed the expropriation of any part of the property, and in this connection referred to the desecration of Sunday by the railroad companies as follows:

For the Sundays, peaceful repose in stores, and offices, mills and factories, and foundries, does not extend to railroads. Sunday with them is a day of hurry, and rush, and noise, very like if not worse than any other day, and if the proposed railway company secures the trade they anticipate they will carry it, no matter how offensive it may be to us; and if it suits the convenience of traffic will shunt their cars under our church windows on the Lord's day as much as on any other day of the week. It would evince much credulity in us to imagine that any religious sentiment or reverence for the sanctity of our worship would hinder them a moment. I have read much concerning railroads and their management: but have failed to find the ghost of a shadow of respect for God's Sabbath or ordinances, or reverence for His worship. Many directors are no doubt personally God fearing, Christian men, but to corporations all reverence for God and respect for His Sabbath are unknown and undefined quantities, to be carefully eliminated from our estimates of what they will or will not do; knowing that one of the greatest railroad millionaires in New York, a professed Christian, declared in language too coarse to be used here that their sole rule of existence was to make money for the stock holders. But I have been told that there will be no train running on the Lord's day save what is absolutely necessary. Under this very plea of necessity Sunday on the Grand Trunk Railway is the chief day of the week for rushing freight trains up and down. And with respect to the noises pertaining to such traffic we have two public halls in this city cut off more than we should be, where in one singing and

speaking, and the trial of offenders in the other by the police magistrate have to cease while trains go thundering by. Surely that is bad enough as a nuisance in secular matters; but how infinitely worse, how utterly intolerable would it be to suffer from such interruptions of our services in this temple devoted to the service of Him who ordained that the Sabbath should be kept holy. I have said nothing of the rectory and the sad devaluation in its value as a private residence from the nuisances I have alluded to, and the threatened confiscation of so much of its land. No amount of damages could possibly compensate us for the injuries to this grand Church and property we should sustain as a congregation.

DIOCESE OF HURON.

**SARNIA.**—The Ladies of St. George's Church, held a bazaar in the Town Hall on the 9th and 10th of November. The display of useful and fancy articles was good, and although the weather was unfavourable the tables were well patronized, and willing buyers cleared out the whole stock. The total amount realized was well on to \$600. The ladies of this congregation deserve great praise for their many labours of love.

**GLENCOE.**—The subject of "Socialism" was brought before the congregation of the Church here on a Sunday lately, in a most practical and earnest sermon, by the Rev. W. J. Taylor. The poverty and misery in great cities on both sides of the Atlantic, was shown; the sad misnomer of "child life" dwelt upon, and the greed of capital; as well as the interest of labour, vividly pictured. The failure of "Socialistic" principles was conclusively made manifest, and the dire fruits of Anarchy, as witnessed in Chicago, with its attendant horrors, gave scope for some noteworthy lessons. The true remedy, that of Jesus Christ, for all the ills of Society, of Capital and of Labour, was then emphasized; it was shown that the early disciples were all Socialists; that they had "a 1 things in common." The Christian, the preacher said, had no "cut and dried" plan for re-joining Society; he aimed, through the re-generation of the individual, towards its improvement; all we have is held in trust for a sacred purpose—to alleviate the ills of those around us. The sermon closed with an exhortation to Christian fellowship, and to self-denial for the sake of others. (*Glencoe "Transcript."*)

**LONDON.**—The Canadian Church Union stated to be organized in the City of London in January, 1887, has issued a circular inviting co-operation on the part of Churchmen in other dioceses. The objects of the Union are: To unite the various Dioceses of the Church of England in Canada, so as to form one Canadian branch of the One, Catholic and Apostolic Church. To sustain and strengthen the Church, to aid the Bishops and Clergy in maintaining and enforcing her Doctrine and Discipline. To maintain the Prayer-Book of the Church of England in its integrity. To disseminate information as to the Scriptural origin and general history of the Church. To promote meetings of the members of the Church for the discussion of matters pertaining to her interest and extension. To form a band of union for all lay workers; to aid and foster a desire for Christian Unity. These objects may be fairly commended to all good Churchmen as embracing many questions that are essential to the progress and future welfare of the Church.

There are in the Church many parochial associations which are mainly local in their sphere of usefulness, but for want of a more extended organization such as is contemplated by the Canadian Church Union, the general requirements of the Church are lost sight of in the wants of the parish, thus engendering a spirit of congregationalism instead of a broad and liberal support to the Church at large.

Local organizations are a necessity, but much good might result to the Church if parochial associations, Ruri-Decanal meetings and other meetings of Churchmen, would discuss matters coming before the Diocesan and Provincial Synods, and all other questions affecting the welfare of the Church.

The Church Union now appeals to all fellow-Churchmen to aid in this work by joining the Union, as the usefulness of such an organization must depend upon an extended membership. The Union is based on broad principles, carefully avoiding party lines, believing that the Catholic Church is wide enough to admit all varieties of Church thought within her fold.

In furtherance of the work of the Union, a series of Lectures on Church History and Church work has been provided, and will be delivered in various parts of the country.

To carry on the work of the Union, it is desired to establish an Executive Committee of five members in each Diocese and in certain districts, to solicit subscribers, and for the distribution of circulars and Church literature, and generally to further the objects of the Union in their respective districts.

Clergy willing to aid the Union by counsel and support are invited to join as Honorary Members.

All communicants are eligible for membership.

The annual subscription is \$1; this membership fee may be modified by Branches, by arrangement with the Executive Committees.

Copies of the Constitution and any information regarding the Union may be obtained of the Secretary, W. J. Imlach, London, Ont.

**AILSA CRAIG.**—The Rev. Mr. Thomas, who is about to remove to Blythe, will be succeeded by Rev. M. Shore in this Mission.

**BRANTFORD.**—The Rev. G. C. McKenzio acknowledges the gift of a building lot for the erection of a Mission Chapel in connection with Grace Church in Holmdale, from Messrs. Foster and Buck.

**LONDON SOUTH.**—St. James' Church was opened for Divine service on Nov. 18th, 1877. The anniversary was observed on Sunday, Nov. 20th, Rev. Canon Innes preached a most appropriate sermon for the occasion at the morning service, and the Rector preached in the evening. The congregations were large considering the weather.

His Lordship the Bishop of Huron has issued a pastoral calling upon the Rural Deans to make arrangements for the Annual Missionary meetings, and urging the clergy to co-operate in making these meetings more successful than usual. There is absolute need of an increase in the revenue of the maintenance committee to meet the demands which the late canon passed requires. This is a matter which largely concerns the clergy, and they should see that all the collections be sent in, and also that the Missionary subscriptions be increased.

**SARNIA.**—The ladies of St. George's Church recently held a bazaar, and as is usual, made it most successful; although the weather was most unpleasant. They realized from the sale of work, &c., between \$500 and \$600.

**LONDON.**—Thanksgiving Day was observed by a Union service in St. Paul's at 11 a.m. The city clergy took part in the service, and His Lordship the Bishop preached one of the best and grandest sermons ever delivered in the Cathedral. It was one of those sermons which set everyone thinking and made the blood grow warm, especially when he touched upon the Church, British connection, loyalty, &c., for which things we ought surely give thanks to the God of Mercies. The congregation was much larger than is usual at week day services,

and, it is needless to add, were deeply interested.

BRANTFORD.—*St. Jule's Church*—An eight-days' Mission was held in this Church during the second week of November. The Missioner, the Rev. J. C. Farthing, B. A., of Durham, delivered an address on "the Christian Life," every afternoon, in which he warned his hearers against egotism and frivolity, and called upon them to live up to a higher standard, with more of self-abnegation.

The evening addresses, delivered to ever increasing congregations, dealt with repentance, conversion, Christian assurance, and were followed by after addresses in which the Missioner spoke of, and sought to dispel, some of the questionings and doubt of individual minds on these subjects. Special services for children, and for men, were held. The mission terminated on Wednesday evening, the 16th inst. On Thanksgiving Day (the 17th) there was a celebration of the Holy Communion with a sermon from the Missioner at 11 o'clock, and the presence of 115 communicants bore witness to the success which, by God's blessing, has attended Mr. Farthing's earnest work, and to the feeling of the congregation that among the many blessings of the year, they thankfully counted the special blessing of the Mission.

On the following Sunday, the Rev. J. L. Strong, the rector, spoke to his people of the necessity of carrying out, in every day life, the teaching and spirit of the Mission, and endeavouring to hold fast the blessing of those quiet days.

#### DIOCESE OF ALGOMA.

ROSSEAU.—The following notices have been delayed long past the proper time of publication, owing to many pressing matters on hand. During the autumn the Rev. Alex. W. Macnab and Mrs. Macnab, visited Rosseau, when all were glad to see them. Shortly before leaving they kindly got up a concert, in which Mrs. Macnab took a very active part and recited and played with her usual skill and power. Miss Blackwell, of Toronto, famous as a pianist, contributed her ability, as also Mrs. Oliver. Mr. F. Coate, Mr. Jones and some others. The proceeds amounted to \$26 towards paying the interest on a small mortgage yet remaining on the parsonage, and doing some repairs to the building.

Considering the very late date it was driven to in the season, owing to such causes as the clergy of the Diocese having to attend the Convocation of the Diocese at Parry Sound and other delays, and Mrs. Macnab's visit being very short, and the notice being only about four days, the concert proved quite a success—thanks to Mr. and Mrs. Macnab's energy and the hearty co-operation of all.

The incumbent begs to acknowledge with hearty thanks the gift of books towards the Sunday-school library.

PORT ARTHUR.—The Thanksgiving Day of the Dominion was duly observed in Port Arthur. At St. John's Church, upon the invitation of the incumbent, the service at 11 o'clock, was attended by the whole of the town council; also by the Freemasons and various other societies, without regalia. The service was entirely choral, and reflected much credit upon the choir. It differed in one respect from many attempts at choral service in parish churches, in that the organ was properly restricted to the Psalms, canticles, anthem and hymns; not being heard in the prayers or responses to versicles, &c., in accordance with old cathedral usage. Many townspeople other than church-folk were present, and expressed themselves delighted with the unpretentious yet really effective service. The offertory was devoted to the rebuilding of the Church at Gravenhurst.

#### DIOCESE OF SASKATCHEWAN.

CALGARY.—We are now having good congregations and everything doing nicely. Our new rector, Rev. A. W. F. Cooper, M.A., has won the esteem of the parishioners. The following constitutes our order of services:

Every Sunday at 11 a.m., and 7 p.m. Holy Communion at nine, each first and third Sunday. And after Morning service other Sundays. Weekly service on Wednesday at 7 o'clock, and at 11 on Saint days. Sunday-school at 3 p.m. Children's service first Sunday in each month at 3 o'clock.

Last Sunday was our first Children's service. It consists of short service and address. The attendance was fair, although the weather was disagreeable. We are looking forward to this as becoming a profitable and pleasant feature of the Sunday-school. The address from the Rector was listened to as attentively by the visitors as the children.

The school is now under way for a prosperous time. Our literature for the coming year commencing with Advent, as now ordered and paid for, consists of forty copies of leaflets (Toronto Dio. Com.); 8 copies of Teacher's Assistant, do; 40 copies Schemes of Lessons, do; 25 copies Young Churchman Weekly, Milwaukee; 25 copies Shepherd's Arms, do, do. With Senior Leaflets to be added if published. Previously, except the leaflets, all this came from the S.S. International Union, Philadelphia, and was about as suitable to our children's uses as a lot of last year's almanacs.

Yesterday being Thanksgiving Day services were held morning and evening. The attendance was small on both occasions, probably caused by a great dust storm which was on all day, a not unfrequent occurrence in this country.

#### A SCATHING REBUKE.

The *Church Kalendar* (the organ of the Diocese of Western New York, of which Dr. Coxé is Bishop) thus administers a sharp and needed rebuke to those who play "fast and loose" with the Orders of the Church. It says:

Of another notable meeting of the last month, the "Church Congress" at Louisville, we have only to express our thankfulness that the Church does not find it necessary to open such a safety-valve more than once a year. Whatever good this enormous amount of talk may do—and we will not deny that it has done some in past years—will be overbalanced by the evil of such speeches as those on the Historic Episcopate by Mr. W. R. Mackay, Dr. Harwood and Dr. Brooks. With the decline and fall of the old Evangelical or Low-Church party, who held to the Episcopate against parity, or Presbyterianism, not as against no authorized ministry, there has arisen on its ruins a so-called "Broad Church" clique who practically (and as in the case of some of these speakers, openly and expressly) deny all ministry as a Divine Institution. Their position in regard to the priesthood is pure Congregationalism. They admit that it is, and always has been, a good thing to have so-called Bishops, Priests, and Deacons, but emphatically refuse to acknowledge any essential quality in their office differentiating them from laymen. What other meaning—*except pure nonsense*—can be put on such language as this? "This theory [of Apostolic succession] is happily exploded."

"While government is divine, the form is human, and this is as true of the Church as of the Nation. We have a right to alter existing forms, even to annihilate them. The real question is not what the Apostles did in Judea, but what is best for us to choose [!] in the nineteenth century and in the United States \* \* Let us throw the Apostolic fiction overboard, and let us ask our brethren to accept the Apostolic reality [!] in its plainest form."

But we have no heart to quote more of such stuff. Our only wonder is that men who think they believe it *can dare to come into God's presence* to receive from "hand on head," the "Holy Ghost for the office and work of a Priest in the Church of God, now committed to thee by the imposition of our hands."

Either their *office* or their *theory* is a lie; and the sooner the Bishops of the Church cease ordaining men who do not believe in ordination the better it will be for her and for the men themselves.

#### THE TEACHING DUTIES OF THE PARISH PRIEST.

FROM BISHOP ELLICOTT'S CHARGE.

There are at least four forms of teaching which ought to be kept up in every parish, however small:—

1. Surely if there is any truth brought home to us in these anxious days it is that the *teaching of religion to the young* is becoming, each year as it goes by, more and more the urgent duty of the clergyman; and that to leave this duty unfulfilled is to incur the very gravest responsibility that any one of us can incur to our Church and to our God. It is not merely a matter of leaving that unsupplied which the young soul dimly longs for and requires. It is a matter of being *first* to occupy ground which will not merely be left to the weeds and waste of ignorance, but which will soon have seeds sown in it—the air-borne seeds of a silently increasing secularism—that will bear the bitter growth of utter indifference and irreligion. The child that we may have neglected becomes, only too often, the careless and godless young woman, or the sinful young man. We mourn over them; we try to influence them; we do our best, it may be, to recall them—but for us at least it is too late. The seed time was missed; and after years have passed away we find ourselves confronted, perhaps hopelessly confronted, by the issues of our own neglect. We let these young souls grow wild, and this is the aftergrowth. The general term of catechetical teaching includes the daily visit, if possible to the parish school, the testimony of the personal presence to the blessedness of the religious teaching, and the heart-interest it discloses in the young souls there gathered together. It includes, too, that form of teaching in our larger villages and our towns which I fear is often overlooked—the *giving of religious instruction to pupil teachers*. But besides these forms of teaching I do earnestly press upon all the duty of *catechising* publicly, especially in the fundamental truths of religion. This should be done either at regular intervals, as for example on a fixed Sunday in each month, or at a fixed period of the year, according to the circumstances of the parish. And for this form of teaching there must be careful, and even systematic, preparation. In towns, where the children's service often forms a regular part of the services of the week, the catechising is not uncommonly based upon some portion of Holy Scripture. The Church Catechism and fundamental teaching should, however, always have their regularly recurring days, and, in country parishes, should form, perhaps exclusively, the subjects for the public catechising.

2. The second form of teaching, which may be defined as *Bible class teaching*, is not, probably, in all respects, quite so difficult. The prevailing fault of most of our Sunday-school teachers and even of the conductors of our Bible-classes is that they *do not sufficiently prepare their work*. They trust either to a general knowledge of Holy Scripture, or to one of those many handbooks of Bible teaching which are now current among us. These books, however, do not in my judgment by any means supply what is needed. The questions are often ingenious and suggestive; there is often a

certain amount of textual groupings which is illustrative and helpful; but what always seems lacking is the real mastery over the current of the passage, the grasp, the generalising power which only come and can only come from a close and careful study of the words, the connection, and the sequence of thought of the inspired writer. To sum up all in a single sentence—there must be, in all really effective Bible-class teaching, at least these three elements—*explanation, illustration, and deduction.* We must be able to explain verbal and contextual difficulties; we must have that knowledge of Scripture that enables us to illustrate the sentiment of the passage, or to bring out with clearness the latent force of the allusion; and last of all, and perhaps most of all, we must acquire that most helpful attitude of drawing the suggestive inference, or making the pertinent deduction, that brings, as it were, straight home to the heart the conviction that we are reading God's Word, and that there is a truth revealing and heart-searching power in that Word that differentiates it sharply and palpably from every other book in the world.

3. The teaching of the *pulpit*, though clearly allied to that which has been just described, has patently different characteristics, and must be prepared for in a somewhat different manner. We seem now in a realm where mere rules, however carefully formulated, are but of little avail, and where outward guidance can only convince us of its own insufficiency. I have read numberless books on this subject, and yet I cannot recall one of them that has really aided me, unless it be the plain and unpretending treatise of the eminent American preacher, Dr. Philips Brooks. Most of them are of some use in regard of the literary aspects of the sermon, but in regard of its substance and the animating principle of that substance, they have, so far as memory serves me, conveyed to me—nothing. A principle of great moment is in all cases to consider the sermon as a *message*—as something of which the heart is not only convinced, but which it desires and even longs to communicate. Let any one thoughtfully and impartially test his pulpit teaching by this principle, and he will find that he has within him not only a power rightly to estimate the spiritual value of his teaching, but an ever-helpful monitor, a voice ever pressing upon us reality and responsibility. Another principle which I have ever found to be of the utmost helpfulness is that what is spoken is spoken before an *unseen* audience, as well as before that seen audience to which the words are really addressed. Bishop Bull alludes to this thought in one of his loftiest sermons, and in a manner that must have gone far to commend all he then said to the earthly audience that was hearing his words. Let any one preach, and prepare for preaching, on this principle, and with this thought in his mind, and he will find that a change will have passed over all his pulpit ministrations, for which he will be thankful to God to the last hour of his life.

4. There is yet a fourth form of teaching to which I must be content simply to allude—the *supplemental teaching of the faithful parish priest*. Under this head I include week-day lectures in church, addresses in schoolrooms, the quickening missionary narrative, the true story of the Church of England, and all those profitable answers to current questions which cannot always fitly be given from the pulpit, but which must be answered if we would deal faithfully and truly with our people. Take as a mere example such questions as these—Why should I believe in the Bible? How can water poured on a child's face make him a child of God? How can bread and wine do good to my soul? Am I converted? Am I saved? Why am I what I am? Are we not all going the same way? These and a hundred similar questions float vaguely through the minds of those committed to us, and we never seek to answer them. And yet such questions *must* be answered if our min-

istry is to have any real effect, and the standard really to be raised; and it is only by what I have termed *supplemental teaching* that this can effectually be done.

VISITING AS PART OF A CLERGYMAN'S WORK.

A Paper by the Rev. R. Hewton, of Maple Grove, read before the Ruri-Decanal Chapter of the District of Quebec.

I am not here to utter either encomiums or criticism, or to say what is, or what is not the duty of my Reverend Brethren in regard to the question which forms the subject of this paper.

There is room for diversity of opinion on this point. Every man has a monitor in his own conscience which will be his guide. The lines of demarcation which each clergyman may lay down as to what his duty is concerning this great question lies between himself and his God.

All I will endeavor to do now will be to state what I conceive to be my duty. I could wish, however, that a man of longer experience than I can boast of had been selected to deal with this subject. No one knows better than myself my own deficiencies, and how I fail to satisfy in regard to the very matter I am now endeavoring to deal with.

If my views are erroneous on this question, I crave the benefit of the criticism and advice of those who have had larger experience than has as yet fallen to my lot.

In order to make visiting a success it must be reduced to a system. I will not try to prove the necessity of systematic visiting—that you all agree with me in this particular I take for granted. We must have regular plans on which to work, if we wish to labor with effect in any calling. These plans each one makes to suit his own circumstances. It must be admitted, of course, that we cannot always follow our plan of work, but notwithstanding this, when there is a time and place for everything we do, it is astonishing how much more we can accomplish than when system is lacking.

Parochial visiting may be divided into three heads:

- I. Visiting the sick.
- II. Regular Pastoral Visiting.
- III. Sociable or "neighborly" visiting.

1. Visiting the sick stands first as being the most important and at the same time the part of parochial work which requires the greatest depth of spiritual life. I feel sure there can be but one opinion with regards to visiting the sick, and that is, we cannot very well be too assiduous in our attentions to them. The importance of this work cannot be calculated. It is at the sick bed that golden opportunities arise with ever increasing force and rapidity. At such times the clergyman's visit, as a rule, is welcomed and desired, even by the careless and indifferent. Those who perchance would manifest coldness and hardness at other times are generally open to impressions for good then. It is in the presence of sickness, if the pastor's heart is overflowing with love for the souls of sinners that he may speak from heart to heart, from life to life, in loving kindness till the hard flinty heart has been softened, the sluggish sinner awakened, the indifferent and careless aroused, and the soul led to *know itself*. When it comes to a knowledge of itself it will be waived and grieved with the burden of its sins, it will be alive to the danger in which it has been; it will be awake to the temptation which lie around increasing more and more until it cries out for very disquietness of heart. As the Psalmist says, it will go down into the depths. This is the Pastor's opportunity to encourage it to cry out of the depths to the God of mercy, with whom is plenteous redemp-

tion, to bring it to the *knowledge of God* and His love for sinners, and to lead the poor distressed soul to take fresh courage, and by the help of God's Holy Spirit to open up the heart to repentance and conversion, to faith and love.

A word on preparation for visiting the sick. We have an excellent form in the Prayer Book "The Visitation of the Sick." I don't however always use that, but take it as the best model to guide us in our preparation for this important work. A sick chamber ought not to be entered by a clergyman without careful and prayerful preparation beforehand. Some suitable passages of Scripture may be selected to recite without the book. A prayer may be pre-arranged, adding while in the sick persons presence anything which may arise from the exigencies of the case. Always bring cheerfulness to a sick bed; the cheerfulness befitting a messenger who has joyful tidings to deliver. Do not plunge abruptly into very solemn strains. Break the ice by some general questions. Study the temperament of the invalid: his habits of thought, and the state of his spiritual life. Sound the spiritual disease before you apply the healing balm, just as a competent medical man would study the physical condition of his patient before he administers his medicines. When his moral standing has been ascertained, lead him gradually to dwell on sacred things, and the awful reality of life and death. Short addresses of instruction in the religious life should be given. For the addresses, we have excellent models in Bishop How's "Pastor in Parochia." Long visits should be avoided.

The responsibility of visiting the sick is a terrible one. We cannot but approach a sick bed with fear and trembling. An immortal human soul is there waiting to be fed with food, which our office and ministry supposes us to be able to give. How ill the best of us are fitted for this responsible duty.

(To be continued.)

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.]

CHURCHWOMAN'S JUBILEE OFFERING TO THE W. & O. FUND OF ALGOMA.

To the Editor of the CHURCH GUARDIAN:

SIR,—May I tell your readers that until the end of this month, November, (instead of as prearranged on the 1st), an opportunity will still be afforded them of sending in their gifts to the above fund, and I would plead with every Churchwoman in the Dominion to take some share, however small, in making our joint offerings worthy of Her in whose gracious name they are tendered, and of the large hearted sympathy we must all feel for those who work with so much zeal and at a cost of so much self sacrifice in a Diocese less favored than our own. The Diocese of Ontario has so far contributed no less than \$623 17; that of Quebec, for it is a noble sum, \$462 26; and Huron wants only \$65 more to make its offering the \$1,000, which we hope it will become. That the richer Diocese of Montreal, where the Bishop of Algoma is so well known and so beloved will outstrip us in liberality is what we are prepared to hear, when the President of its W.A.M.A. sends in her report to the Treasurer of Algoma, and that Niagara and Toronto will not be far behind is a foregone conclusion, when the Churchwomen of each can be numbered by thousands with hearts as full of loving sympathy and hearty loyalty as our own.

Thanking you for once more obtaining for our good cause so wide a hearing.

I remain, faithfully yours,

H. A. BOOMER,  
Treasurer C. J. O. for Huron,  
London, Ont.

# The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PFENTREATH, B.D., Winnipeg, Man.

Address Correspondence and Communications to  
the Editor, P.O. Box 504. Exchanges to P.O.  
Box 1008. For Business announcements  
See page 14.

## Special Notice.

**SUBSCRIBERS IN ARREARS** are respectfully requested to remit at their earliest convenience. The LABEL gives the date from which subscription is due.

## CALENDAR FOR NOVEMBER.

- NOV. 1st—ALL SAINTS,  
“ 6th—22nd Sunday after Trinity.  
“ 13th—23rd Sunday after Trinity.  
“ 20th—24th Sunday after Trinity.  
“ 27th—1st Sunday in ADVENT. [Notice of  
St. Andrews.  
“ 30th—St. ANDREWS, A. & M. (Athanasian  
Creed).

## A DEFENCE OF CREEDS.

From a Sermon by the Rt. Rev. W. C. Magee,  
D.D., Lord Bishop of Peterborough.

“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”—Rom. x. 9, 10.

“With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”

It is quite clear from these words that the Church to which they were addressed must have had a creed, must have had a public confession of faith, a form of words in which men with the mouth confess their belief in Jesus-Christ. Even if these words do not tell us this, we know as a matter of historical fact and certainty that this Church and all the early Churches had their creeds, their public confession of faith, had that faith once delivered to the saints, that creed which the Apostle says we are earnestly to contend for, had some form of words such as he speaks of also given to the saints. No doubt beyond any manner of question the only Churches from the very first had each one of them a public confession of faith. But these words of the Apostle are remarkable, not merely for telling us what we might have known from other sources, that all the early Churches had creeds, but for telling us something very remarkable about the importance and the necessity of creeds, for telling us how vital and how essential a thing it is that a Church should have a creed. If you observe, the Apostle says, “For with the heart a man believeth,” but that is not enough for salvation—with the heart he is to believe unto righteousness, and with the mouth confession is made unto salvation. The Apostle here distinctly tells us that salvation is, if not entirely, largely dependent upon the fact of a public creed, for by a public confession of faith man's salvation is helped. That is what the Apostle tells us here.

A Church, then, a society of men who shall believe in Him, the Founder of that Church,

was the way Christ pleased men should be brought to salvation. It might have pleased Him otherwise to make each man believe on Him, but it did not so please Him, and, in order to take men out of the world and save them, He founded a Church.

A Creed, then, is the very idea of Christ's society or Church, for surely a religious society founded on the rock of confession, of Jesus-Christ's divinity, that He is the Son of God, must have that for its very basis of existence. It must be a Church or society that believes in Him. In fact, we cannot conceive to ourselves any society or association that has not some central principle meant to distinguish it from other societies. You could not form a society to-morrow political or social, that would not have its creed. Now the Lord says, My society has its creed, its fixed principle and basis of belief, and that is to be publicly professed by those who join. And our Lord says baptism is to be the entrance to His Church: “Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” Therefore by the law which Christ impressed upon His Church from the very first, it had its creeds, for in this law we read these two things, that man to be saved according to the ordinary rule of God's dealing in the matter must enter the Church of Christ through baptism, and that those baptized into the Church must believe in the name of the Father, Son, and Holy Ghost, and must, therefore, in their baptism make a public profession of their belief. The Apostle, then, is only proclaiming the basis of Christ's Church when he says that the mouth confesses salvation.

Then go further, and see how this profession of belief in the Father, Son, and Holy Ghost, is not only the law of Christ for His Church, but we will see in what way it is helpful to the salvation of men. First, it is helpful to them if it is necessary for them to be saved, that they should think rightly of God and Christ, and it is so necessary. If that be necessary, surely it is no small help for them that they are not left to find out for themselves what they are to believe of God and Christ, but from the very first they are certainly taught in Christ's Church the great facts which they are to believe. Those who disparage creeds are commonly in the habit of saying, “I believe in no creed of man's invention; I believe in the Bible, and nothing else.” My good friend, be very thankful to God that is not your case if you think it is—you are not left to find out for yourself your creed from the Bible. There is not a man in this world who believes in a creed that he or she has learned from the Bible. You learned your creed, I hope, long before you read the Bible, from your parents, from your Sunday-school teachers, learned it by heart, and repeated it in Church; if, instead of that, you had been left to search out for yourselves all these facts and doctrine of the Creed, the probability is that your creed would have been too long and too short, that it would have included many things unnecessary to salvation and left out some that are. Men talk of preaching the Gospel, the pure Gospel, of believing only the Gospel, and not troubling themselves with creeds and formulas, and they are really ignorant that the Gospel taught by the Apostles was little less or little more than what we call the Apostles' Creed. It was a great fact that the Father in heaven, and the Son on earth, and the great Spirit came down from heaven; it was the great facts of the Creed that was the Gospel that the Apostles preached. St. John speaks of his gospel. What was it? “Christ rose on the third day according to my gospel.” The Gospel was the Creed; it was the great truths of fact, of Christianity, and we cannot be too thankful for this, that we have them in the Creed, and are not left to gather them for ourselves. True, and most true it is, that these rest on the authority of the Bible; true, and most true, as our Church tells us,

they are to be received because they can be proved by God's Holy Word. But proving a truth and discovering a truth are not one and the same thing. They are taught us by the Church first; we prove or test them by the Bible afterward, just as in the early days of the Church the Creed preceded the New Testament part of the Bible. Men learned creeds and were baptized, and were admitted to the Holy Communion before a line or a letter of gospel or epistle was ever written; but the gospel and the epistle are the document in which we prove and learn to understand fully all the deep meaning of our Creed; and, I repeat it, it was not the purpose or intent of God that we were to learn our Creed from the Bible, each one of us for ourselves. We are thankful, then, for the help to salvation that our creeds are to us, and that we are not left to find out our faith for ourselves.

Next let us see how this public repetition and profession of the Creed help our salvation. By repeating for years the great truths of the Christian Church, learned not in later years, when the mind is distracted with the cares of life, but in early youth, when the mind is wax to receive and marble to retain impressions; on the sacred knees of a mother the child is taught, and remembers them ever after; deep printed on the child's heart, on the child's memory, are the saving truths of the Creed, and we repeat them again and again in public, and they abide with us. So, for the teaching of our religion, for the very remembering of our religion, the Creed is of priceless value, and helps us to our salvation.

And here we may remark upon the insufficiency of the objections that are so commonly made to creeds. I have dealt with one—that we put the Creed in the place of Scripture. We do not. The Scripture proves the Creed, and the Creed is gathered out of Holy Writ. We are told, “Your creeds are so strongly intolerant; you tell men it is necessary to their salvation to believe them.” We do, undoubtedly. We have not made it so necessary—we believe that God has made it so necessary—that having sent His Son into the world to die for men, and having raised Him up for their salvation, He has not done this for nothing, and left it a matter of indifference whether man should believe in that. For, the life, death, and resurrection of Christ, and the descent of His Holy Spirit, and the great fact of our redemption, are facts which it is as necessary for us to know and believe as it is necessary for us to know other things, and know them for safety's sake for our body and mind. We do not think that a doctor is intolerant because he says this or that mode of life, or this or that remedy, is needful for our health—we think his advice helpful wise, but not intolerant. We do not think it intolerant for an arithmetician to tell us that we must believe that two and two make four, and not two and two make five; we do not think an astronomer intolerant who tells us that we must believe that the earth goes round the sun, and not the sun round the earth; and why should we hold a Christian teacher an intolerant man, who, being firmly convinced of the creeds in his faith as the arithmetician or the astronomer of his science, says, I am intolerant on this point because I hold this principle, that truth is intolerant of error? A man may be tolerant where he doubts, but no man can be intolerant where he distinctly believes. If you say a thing is that or this you must be intolerant of the assertion that the thing is not this or that. You may say, “I don't know it;” you may be tolerant of this or that, but if I am convinced it is true I must say in common charity, “This is true and important, and it is dangerous for you to doubt or deny it.”

There is another objection to our creeds, that they are set and formal; more than that that we should trust to the guidance of God's Holy Spirit, and not to creeds and formularies. Undoubtedly our creeds are formal. But it is not

their defect, but their merit, that they are formal; formal as the bones of your body are that give shape and form to the otherwise shapeless flesh; formal as the veins in your body that in indistinct lines carry forward and carry back the life-blood of the system—they are not the blood, nor the life, but they are necessary, formal channels through which the life and the blood circulate. Yes, our creeds are formal, intolerant, because form is necessary for the preservation of truth, because truth is intolerant of error; and, therefore, we who love and prize these creeds, should hold them to be of priceless value, and proclaim, as did the Apostle of old, "With the mouth confession is made unto salvation." We cannot sacrifice the truths of these creeds, we cannot compliment them away, to gain a false reputation for charity or liberality; we cannot be charitable or liberal with what is not ours; we are stewards entrusted with the mysteries of God, and it is required of stewards that they be found faithful; faithful not only to their Master, whose food they are dispensing, but to those whom He feeds, and to whom we are rightly to dispense the word of truth.

PRACTICAL ADVICE ON PARISH WORK.

BY THE BISHOP OF GLOUCESTER AND BRISTOL

I feel that I may profitably call attention to some departments of the spiritual work in our parishes, where we may all plainly see that improvements may be introduced, especially in the way of system and method.

1. The first subject on which I desire to speak is the vitally important one of *house to house visiting*. It is the surest index of the presence in the heart of that love of souls of which I have spoken in a former address; and yet I am very far from thinking that it is so estimated by the majority of even sober and thoughtful men. By many the visitation, especially of the sick, is regarded as a trying duty, and performed as such, gravely and seriously, but not with that interested manner and outwardly shown sympathy which form the very life and essence of the true pastoral visit. Many regard visiting as so subordinate to their studies, and as consuming so much of the time needed for the *weekly sermons*, that they feel fully justified in limiting their pastoral visits to those *who send for them*. Many again so far keep in the foreground their priestly office as to intimate that while they are themselves willing to go to the sick, it is the duty of the whole, if they want the help and counsel of their priests, to go on their own account to him. The excuses for not faithfully and systematically carrying out house-to-house visiting are numberless. In all this, however, one thing, it is quite clear, is constantly lost sight of—the *real spiritual benefit that flows from the pastoral visit to him who makes it*. Sharp trials patiently borne; hopefulness amid great daily troubles; helpfulness, especially in the case of the poor, to neighbours under the shadows of poverty and suffering—what lessons these things minister to us. How they call us away from that fretful subjectivity which is one of the baneful characteristics of modern life. What suggestive thoughts they awaken for the Sunday sermon. What grave spiritual realities they present to us.

Keep a *written record of the visiting*, and of the details which may be associated with it. The faithful pastor should always have his parish book—his spiritual ledger—in which each householder should be specified, the time when visited set down, and those spiritual circumstances recorded which belong to the cure and government of souls. In the best worked town parishes this is very commonly done, and the benefits of doing is very distinctly recognized. In country parishes it is much less common. It is assumed that every household-

er can be easily carried in memory, and that records of this kind are irksome and unnecessary. But are they so?

2. There is another broad department of parish work in which much remains to be done, and in which system and method are eminently lacking. I allude to all the *relations of the parish to the great spiritual causes and movements of the Church at large*. There is, first, the great missionary cause. For the most part, a collection in the Church, and, under very favourable circumstances, a meeting in the school-room, complete the annual connection of the parish with the great missionary cause. No living power is felt, no enthusiasm. Year follows year, but no greater interest is awakened. The same modest sum, or nearly so, is collected and transmitted to the central society, and the feeble interest that was just awakened falls again into slumber, till another year brings round the same unattractive appeal. But how easily all this might be different. Let any one of us simply resolve that, with God's help, the next missionary meeting shall be more worthy of the cause, and it will become so. All that is needed is a little more life and a little more method. Let the clergyman throw his heart into it, choose some interesting portion of the Mission-field as the leading subject, make his own all the easily accessible information that our great societies (especially the Church Missionary Society) abundantly supply; ask the help of one or two sympathetic neighbours, and then hold his meeting. The result will not only reward, but surprise. Very similar remarks might be made on the warm interest that easily might be called out in Home Missions, in the sad story of spiritual destitution—utter spiritual destitution—in our own Christian land. The story of the struggle to *maintain religious teaching* for our children that has so bravely been carried on, might easily be brought home to our people, and so told as to call out their interest and their help. The efforts now made in the great causes of *Temperance and Purity* might be made the subject of many an interesting address; and all this would widely help the great causes to which I have alluded, though this result is not the object of these present remarks. What I am pleading for now is the quickening of the *spiritual life of our parishes*; and of this I am deeply persuaded, that in no way can it be more effectually done than by well-arranged efforts to interest the better spirits of the place in the great movements of the Lord's kingdom whether at home or abroad.

3. There is one remaining subject—the *raising of the spiritual standard of the younger members of our flocks*—more particularly of the children—and that, not merely in towns, but in country parishes. A very great step in this direction has recently been taken, to which I will very briefly call your attention. Rather less than three years ago, the experienced and benevolent Countess of Meath (known well to many under her former title of Lady Brabazon), founded an association for children called the "Ministering Children's League," which, in these short three years, has deservedly made very remarkable progress. The first report tells me that some forty branches have been started in various parts of these islands, and that the movement has extended to Canada and to the United States. My attention was called to it, because it seemed to me to supply a simple organization that could be started in any parish, and is constructed to include children of all classes. The object of the Society is to promote kindness and unselfishness in children, and to create and foster the desire to help the suffering and the helpless. The simple rule of the organization is this—"Every member must try and do at least one kind deed every day"; and to be helped to do this a simple, but really beautiful prayer, which has been composed for the use of the children, which is to be offered up at least every Sunday.

"BE NOT FORGETFUL TO ENTERTAIN STRANGERS."

There is nothing which makes a pastor more anxious than the difficulty of getting new comers comfortably fitted into the parish, recognized as Christian brethren by the people who are already members of the parish, and settled in the various departments of parish work into which he would draw them. The anxiety and difficulty come from faults on both hands. Without doubt many new comers are unreasonable, impatient of delay in being recognized, foolishly sensitive, quick to think themselves slighted and forgotten, forgetful of their own part in the matter of finding and making their place in the Church, expecting at once to be as well known and as much at home in the new Church home as in the one in which they have grown up, or where their home has long been. Every clergyman is pained and worried by this sort of thing and grieved and disheartened to find so many who are not Church people on principle, but only Church people if they are *sweet* by the cordiality of their reception. All this is as wrong as it can be. We cannot excuse it, but can only be patient with it. But, on the other hand, there is no branch of church work, no Christian duty which is so sinfully shirked by people that are true followers of the Lord in many things, as that duty of hospitality toward strange brethren. It is a duty. Christ's touching and example and the necessities of the case both make it such. The Christian who will not put himself out to give the hand grasp or the kind word, or the friendly call to the new comer is a Christian who needs to learn almost the alphabet of Christian duty, for there is no more needed manifestation that he "loves his neighbor as himself." To let absurd rules of etiquette, artificial distinctions of wealth or social position block the way between you and your brother new comer is a sin. It ought to be called just that. And it is a destructive sin of omission, too. Many a pastor, out of his experience could tell sad stories of people whom he was trying to bring into working connection with the Church; how he has seen them chilled and snubbed, forgotten and wounded, when it was most important that they should be warmly welcomed and treated with patience and tact. It is done, not maliciously often, but simply because two things which Christ came to teach us have not yet been learned from the heart, thoughtfulness and sympathy. We do not think, and we do not put ourselves in our neighbor's place. But we must, if we are to make our churches other than mere cliques and clubs, unless we are willing to stop the work of ingathering altogether. Our church is currently criticised as one in which there is less of welcome to strangers than in the denominations around us. We may fairly doubt if this be true or just. But there is quite enough of neglect of this to make us sorry and ashamed, and there are quite enough opportunities for brotherly kindness and sociability, pleasant words and courteous recognition to make us see our duty and privilege. It may be, it often is, as Christ-like to shake hands, to pay the pleasant call, to make the courteous small talk for a lonely fellow Christian in a new parish, as it would be to feed him if he was hungry, or clothe him if he was naked. For Christ has said so and we may not lose the chance to "receive Him" in the person of the "stranger" whom we "take in," without losing His approval in the Great Day. It is a sad folly to turn one's back on the Father's House and the Lord's Table, because some of the children are churlish and forbidding in their selfishness; both sad and absurd, for in this as in all, "it must needs be that offences come." Let us see to it that in this dear Church of ours we are not the offenders who put this stumbling block in the way of "one of those little ones," even the weakest.—*The Church News*.

## FAMILY DEPARTMENT.

## THE ADVENT CRY.

[For the Church Guardian.]

Year after year,  
The warning cry is heard:  
Year after year  
The Church's heart is stirred—  
Year after year  
The Advent call is given;  
Year after year  
The Messengers of Heaven  
Proclaim their Lord—  
"Behold, He comes," they cry,  
His changeless word  
Declares His coming nigh  
"Behold, He comes,"  
Not poor despised and full of woe,  
A KING He comes  
To judge all here below.  
In power and might,  
And Majesty our Lord will come;  
To judge the right  
And fix the nation's doom,  
The awful doom  
Of souls, love called, who will not hear,  
Condemned to doom  
And outer darkness drear.  
\* \* \* \* \*  
And now, once more,  
Love's heralds stand and cry,  
(The wide earth o'er),  
"His coming draweth nigh."

—E. B. C.

Annapolis, N.S., Advent, 1887.

## WHAT A DEAD SPARROW DID.

BY MABEL H. DESPARD.—Continued.

"Look, Mrs. Duncan," said Pamela, "I've brought a poor little sparrow home to bury him."

"Tut, tut! let me see him, bairnie."

Pamela put her treasure in the old woman's hand; and so, with her finger tips, she saw it, for old Mrs. Duncan was blind; she saw, as she said, by feeling. Gently she stroked the soft little body, while Pamela, sitting on a bench, her head in Mrs. Duncan's lap, shared the petting and told her tale.

"Not one sparrow, dear, not a wee bit birdie, dies alone. Mind what the dear Lord says: 'One of them shall not fall on the ground without your Father.' He feels their troubles and shares their pain, and does not leave them alone."

"Does God care much?" asked Pamela.

"God cares for the very least thing we suffer, my bairn. Do you think your ain heart is more tender than His? You never would feel the least bit of sorrow for the birdie, if the sorrow had not been in God's heart first."

Perhaps Pamela did not quite understand all that Mrs. Duncan meant, but it was a great comfort to think—God was with the little sparrow when he died.

"And has the father brought home any good news the night?" Mrs. Duncan asked, smoothing the little girl's curly hair.

"No, he isn't home yet. But I can't help hoping," said Pamela, "that Mr. Beckwith will take him back. Don't you think he will?"

"I couldn't say, dearie; but that or something better will come. Do you want to read a few verses for me?"

Of course, Pamela did. She brought the big Bible from the table and sat down again.

"Where?" she asked.

"St. Matthew x. I think; see if you can't find the verse there about the sparrow."

Pamela's quick eyes soon found the place.

"That's right. Now read two verses more."

"But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows."

"There, child, take those verses with you, and never fear. I hear your father's step, so run."

Poor John Burns sat with his head bowed in his hands, as Pamela entered the room. She kissed him gently on the forehead. His only answer was a groan.

"Don't fret, papa," she said, trying to speak briskly, though her voice was choked. "Please come and eat some supper and I'll tell you a story."

John raised his eyes and looked lovingly and mournfully at her. How pinched her cheeks were!

"You're starving child," he said, and groaned again.

"O no, I'm not, papa! But I will if you don't eat some supper; for then I won't either. And I want to tell you my story, I think it's good news."

While John slowly forced down a piece of bread, she showed him the sparrow, and told her story.

"And I know Harold won't forget," she said, "he's kind."

"Ah! my poor lamb, I fear Mr. Beckwith won't try me again."

"Yes he will, papa; I feel sure he will," said Pamela, climbing on his knee. "I think God sent me the little sparrow as a kind of messenger. Don't you know what Jesus says, papa?"

She repeated the three verses she had read for Mrs. Duncan.

"There, there! God grant it, child. Go to bed, and I'll be home soon."

A look of fear came into her blue eyes. Surely, he would not go out again to drink.

Her father saw the look. He pressed her to him with so strong a clasp he almost hurt her.

"No, no," he said, "trust me, child. Never again, God helping me."

While Pamela was sleeping that night in her poor little room in Perkin's Alley, and Harold slept in his big comfortable room in Cambridge street, their two fathers were having a long, earnest talk in Mr. Beckwith's library. This was the way it ended.

"Well, John, be there bright and early to-morrow, then, and you shall have your old place, and I hope and believe you'll keep it."

"God bless you, sir." It was all John could say.

"Take good care of your little girl, John. We owe you something for the hurt my boy gave her. Here's a week's pay in advance. Give her a good breakfast to-morrow."

"Sorry to wake you so early, lamb, but can you make a cup of coffee and cook me a bit of steak? I must be off soon."

Pamela stared at her father. Coffee? Steak? Did he forget there was nothing but a stale crust in the house! And he was laughing, even though tears stood in his eyes.

"Dress yourself quick, and you'll believe your eyes when you see the breakfast, I suppose," he said.

While the steak was snapping and frizzling over the fire, John told his story. And then they two knelt at the table while he brokenly thanked the dear Father of love, Who never leaves creature of His alone in life or death.

Every day during that next week saw Harold busily engaged with his carpenter's tools. The first thing he made was a neat little box, which he himself took down to Perkin's Alley.

"It's to bury the sparrow in," he said, "and I want to dig the grave."

So he and Pamela buried the bird together. Harold told her his plan of building a house for the sparrow's friends.

"The poor little chap seems to me like a martyr, or like a soldier dying for his country, you know; he died, and they got the good of it."

"And I got good from it too," said Pamela; "I feel as if he'd died for me too."

When the bird-house was finished, there was

a happier colony of birds in the town. Harold and Pamela used to imagine, as they watched the busy chatterers, that they often talked of the martyred comrade whose death had brought them these good things. Of one thing they were sure, God makes nothing, not even a sparrow, to live in vain. If a dead sparrow can do so much, what may not a boy do who makes up his mind to live for God? That was a question that took root in Harold's mind those days.

## ST. ANDREW'S DAY AND ADVENT SUNDAY.

WHAT has St. Andrew to say to us as we start out on the new Church year which Advent opens to us.

St. Andrew tells all the boys and girls to begin their Christmas work at once. No sooner did he know Jesus himself, than he set out to make Him known to others. His heart was so full of joy and gladness that he lost not a moment in going to find his brother and other members of his family, and telling them what a precious Saviour he had found. And he kept on telling others the good news as long as he lived.

There is not a boy or girl that can read these words, who is not old enough to be a Christian, to love Jesus, and to work for Him. And what workers boys and girls are when their heart is in their work. Now the Church and the world need a great many of just such workers. Who will enlist in this army? Let the example of St. Andrew and the season of Advent bring you to a decision. And may God help and bless you.

## PERSEVERANCE IS BOUND TO SUCCEED.

IN our childhood we were shown a picture illustrating the Fable of the Tortoise and the Hare running a race. The picture was a plain, rough wood-cut, displaying no particular artistic skill, yet it made a deep and lasting impression upon our mind.

The Hare was a pert little fellow with his ears straight up in the air and seemed to be looking with a kind of sidelong contempt upon his quiet and stupid adversary as much as to say, "Humph! little have I to fear from such a lazy old fellow as you are. But never mind. I will have a jolly, good time, and the way I will beat you will be a caution to you and to all like you." The Tortoise said nothing. He didn't mind the silly thoughts of the little upstart.

In due time they started and away went the Hare with a skip and a jump and was soon far ahead, nearly out of sight of his antagonist. The Tortoise was not in the least disturbed, but put himself steadily to work. Every step he took, though a short one, was straight ahead. The Hare frisked and flourished about, stopping to gossip a little with everyone he met, and often turning aside to see some new thing; while the Tortoise turned neither to the right nor the left, but persevered in his course, saying to himself all the time: This one thing I do—and I will do it with all my might. Well, the race came to an end, and the gay, volatile Mr. Hare, found himself thoroughly beaten.

THE following true story will add weight to the foregoing fable.

Years ago a German boy read of the siege of Troy, and made up his mind to find the ruins of that ancient city. Troy had perished three thousand years ago—if, indeed, it ever existed at all. "But," said the little German, "I will find it, though."

Though a poor lad, slaving at work until bedtime, he procured books and taught himself six or seven languages. He pushed on and prospered, until, as an indigo merchant, he had made a fortune. Every step of this study and money-making was taken with the aim of fulfilling the vow of his boyhood. In due time he started eastward with a company of laborers, and for long, long years pursued his search. At last he found Troy. His discovery was a sensation through all Europe. A short time ago the treasures of gold, silver and bronze dug out of the palace of the Trojan king were exhibited at South Kensington. For three thousand years the burnt ruins of that city had lain covered with sand, and by many it was regarded only as the fabled creation of poetry, but Dr. Schlieman, at his own unstinted expense, and by his own amazing enterprise proved its discovery to the world.

Think of it! A poor peasant lad, learning languages, making money, sustained through a lifetime by one resolution! He vowed in boyhood that he would find Troy, and he did find it.

**DIOCESE OF MONTREAL.**

**DIOCESAN THEOLOGICAL COLLEGE.**—The regular meeting of the Board of Governors was held on the 9th ult. The report of the auditors was read. It was highly satisfactory. The Principal's report was read. Twelve new students have been added to the role. Donations of books were received from Miss Moffatt, Montreal, and the societies in England. A small donation was added to the endowment fund. The report of the Provincial Synod committee on the question of degrees on divinity was considered. The consideration was postponed. An adjourned meeting will be held next week.



**ROYAL BAKING POWDER**  
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall st., New York.

**BAPTISMS.**  
In Christ Church, Albion Mines, N.S., on Thanksgiving Day, Nov. 17th, George Elliott, son of Ralph Elliott and Elizabeth Dawson, of Viewfield.

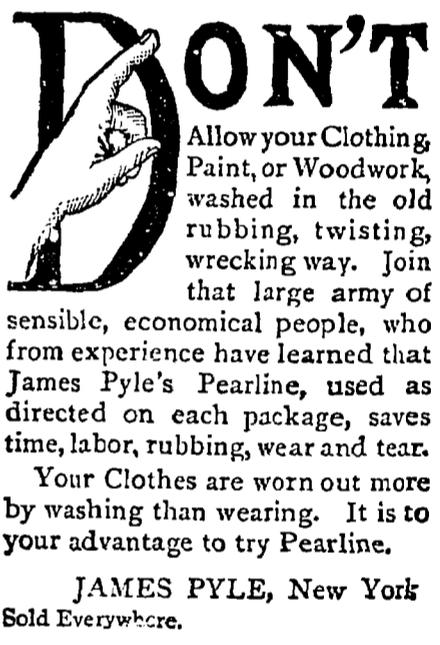
**MARRIED.**  
**MARTIN NYE.**—On the 17th November, at St. James' Church, Bedford, by the father of the bride, Clarke Henry Martin of Emporia Kansas, Mary Eliza, only daughter of the Rev. H. W. Nye M.A., Rector of Bedford and Rural Dean.

**BOURNE-WILLIAMSON.**—On Nov. 9th at St. Paul's Church, Shawville, by the Rev. W. H. Naylor, Rural Dean of Charendon, assisted by the Rev. T. E. Cunningham, M. A., the Rev. N. A. F. Fournie, B. A., Incumbent of Thorne, Diocese of Montreal, to Isabella Campbell Williamson, daughter of A. C. Williamson, Esq., of Shawville.

**HILL-HARIVEL.**—At Albion Mines, N.S., by Rev. D. C. Moore, Mr. Archibald McPhail Hill, of Renfrew Line, Scotland, to Jane Sophia, (born Pognestret), relict of the late Peter Harivel, of St. Helen's Jersey, Channel Islands.

**DIED.**  
**LANDRY.**—At Westville, N.S., Nov. 14th. Oliver James Alex. Landry, aged 10 1/2 years. The only son of his mother and she is a widow.

**WILLIS.**—At Stellarton, on Nov. 14th, Robert, son of James and Janet Willis aged 3 months.



**DON'T**  
Allow your Clothing, Paint, or Woodwork, washed in the old rubbing, twisting, wrecking way. Join that large army of sensible, economical people, who from experience have learned that James Pyle's Pearl Line, used as directed on each package, saves time, labor, rubbing, wear and tear. Your Clothes are worn out more by washing than wearing. It is to your advantage to try Pearl Line.

**JAMES PYLE, New York**  
Sold Everywhere.

**SUNDAY-SCHOOL**  
**Lesson Leaflets**  
In accordance with scheme of Joint Diocesan Committee. Systematic, Simple, Comprehensive and inexpensive. Samples mailed free upon application.

**WM. EGERTON & CO.,**  
Church Publishers.  
21-3m 10 Spruce street, New York.

**Wonderfully Interesting,**  
**A HISTORY OF THE LIFE AND WORK OF**  
**James Hannington,**  
FIRST BISHOP OF EASTERN EQUATORIAL AFRICA.

With Portrait, Illustrations and Map.

One of the most interesting books published in late years; comp. using as it does, travels in a new country, as well as the life of a truly noble man, selling price \$2.50. We will mail it for \$2. Only a few copies left.

**F. E. GRAFTON & SONS,**  
252 St. James street Montreal.

**WANTED**  
After Christmas a gentleman as LAY READER and TEACHER by the Rector of Albion Mines, Nova Scotia. \$50 a year. Nov. 1887. 314

**WANTED**  
An Evangelical Clergyman to take charge of Parish of Gagetown. Married man preferred. Address, JOHN W. DICKIE, Vestry Clerk, Gagetown, N.B. 31-4

**VIRGINIA FARMS**  
For Sale. See our FREE Catalogue. H. B. CHAFFIN & CO., Richmond, Va.



**61st Vol. The Youth's Companion. For 1888.**

**A Remarkable Volume.**  
The volume for 1888 will be, in many respects, superior to any that have preceded it, as will be seen by the following partial Announcements:

**The Right Hon. W. E. Gladstone,** the famous English Statesman, will contribute an article, expressly written for the Companion, on "The Future of the English-Speaking Races."

**Six Serial Stories,** FULLY ILLUSTRATED, WILL BE GIVEN IN 1888, BY J. T. Trowbridge, C. A. Stephens, and others.

**Eminent Contributors.**  
Special Articles of great interest, written for the Companion, will appear from the following Authors:

PROFESSOR TYNDALL, GEN. LORD WOLSELEY, JUSTIN MCCARTHY, M. P., GEN. GEO. CROOK, U. S. A., ARCHDEACON FARRAR, LOUISA M. ALCOTT, CLARA LOUISE KELLOGG, COL. T. W. HIGGINSON, and one hundred other popular writers.

**Increased in Size.**  
Twelve Pages Weekly, instead of eight pages, will be given nearly every week during 1888, increasing the size of the paper almost one-half, and giving an extraordinary amount and variety of choice reading and illustrations, without any advance in the price.

**Great Variety of Reading.**  
200 Short Stories; Tales of Adventure; Articles of Travel; Sketches of Eminent Men; Historical and Scientific Articles; 1000 Short Articles; Bright Sayings; Anecdotes; Sketches of Natural History; Poetry.

**Free to Jan. 1st.**  
NEW SUBSCRIBERS, who send \$1.75 now, will receive the paper free to Jan. 1st, 1888, and for a full year from that date. This offer includes the CHRISTMAS DOUBLE HOLIDAY NUMBER. Sample Copies and Colored Announcement and Calendar Free. Please mention this Paper.

**\$1.75 a Year. PERRY MASON & CO., Boston Mass. \$1.75 a Year.**

**BOOKS.**  
A Study of Origins; or, The Problems of Knowledge of Being and Duty.—By E. Depressense, D.D. \$1.50  
Liturgies, Eastern and Western.—By Hammond. \$3.00  
Introduction to the Study of the New Testament.—By George Salmon, D.D., F.R.S. \$5.00  
The Christian Ministry.—A Manual of Church Doctrine.—By Rev. Thos. Farrar. \$2.00  
The Prayer Book: Its History, Language and Contents.—By Evan Daniel. \$2.00  
Addresses to Candidates for Ordination.—By the late Bishop of Oxford. \$2.00  
Religion, a Revelation and a Rule of Life.—By Rev. Wm. Kinkers, M.A., University of London. \$2.00  
The Gospel of the Age; Sermons on Special Occasions.—By the Bishop of Peterborough. \$2.00  
Published by  
**ROWSELL & HUTCHISON,**  
King Street, East, Toronto.

**WANTED**  
In a CLEGGYMAN'S Family, a lady of experience to teach music, and assist in the household. Salary \$120 a year. Address Box 715, Po 18m uth, N. H.

**WANTED**  
By an experienced Clergyman in full Orders, sole charge or curacy. Address "Alpha," Box 289, Moncton, N.B. 214

**A LICENSED LAY READER**  
Wants employment in Diocese of Ontario. Address, stating terms, Rev. H. POLLARD Ottawa. 2241

**New Books.**

THE TABERNACLE & THE TEMPLE.—Notes on the Tabernacle and the Temple of Solomon, compared with that of Ezekiel, by Thomas Newberry, \$3.50.

ROMANISM AND THE REFORMATION from the Standpoint of Prophecy, by Rev. H. Grattan Guinness, \$1.50.

THE BIBLICAL ILLUSTRATOR.—Anecdotes, Illustrations, &c., Vol. I, St. Matthew, by Rev. J. E. H. M.A., \$2.00.

THE PEOPLE'S COMMENTARY ON MATTHEW.—By Rev. E. Rice, D.D., \$1.25

SUNDAYS AT BALMORAL.—Sermons preached before the Queen. By Rev. J. Tulloch, D.D., \$1.75.

DAYS OF BLESSING IN INLAND CHINA, with Introduction by J. Hudson Lay, &c.

PRAISE MEDICATIONS in the 103rd Psalm. By Rev. Mark Gay Pearce. 90c

ISRAEL: A Prince with God.—By Rev. F. B. Meyer, B.A., \$1.25.

GLEANINGS FROM THE BOOK OF RUTH.—By R. Brown, \$1.50.

MORNINGS AT MIDDWAY.—Notes of Lessons from the Beatitudes. By E. C. 35c

SELF WILL AND GOD'S WILL; or How to discern what is God's Will in the perplexing questions of Life.—By Otto Funke, 75c.

THE AUTHORITATIVE INSPIRATION OF HOLY SCRIPTURE.—By Rev. C. H. Walker, M.A., \$1.50.

THE GROWTH OF CHURCH INSTITUTIONS.—By Rev. E. Hatch, \$1.75.

Toronto Willard Tract Depository.

MISSION FIELD.

THE ARCHBISHOP OF YORK ON MISSIONS.

At a recent missionary conference at York, Archbishop Thomson spoke of the necessity of doing all that could be done to stir up a missionary spirit.

Since 1852, seventy-five Sandwich Islanders have gone out as foreign missionaries.

The operations of the English Church Missionary Society are carried on in about forty different languages.

Since the Act of disestablishment, and up to the end of 1885, the Church of Ireland contributed \$1,022,840 to Foreign Missions.

The Chinese governor of the large Island of Formosa, in starting a college, has chosen a missionary to inaugurate and organize the institution.

The Australian Church, under the direction of the Bishop of Sydney, has resolved upon the establishment of missions in the English portion of New Guinea.

The Southern Churchman says: "We were glad to read in an exchange that the New Testament in Arabic is in demand in the land of Moab."

A few years ago, says the Pall Mall Gazette, it was thought improper for a woman to be a foreign missionary, unless she was a missionary's wife.

Mr. Mackay, who has suffered so

much at the hands of the King of Uganda, and whom the king has permitted to return to the coast, is understood to be in full possession of Emin Pasha's views regarding the ultimate disposition of the equatorial province.

A SEASONABLE AND VALUABLE PAMPHLET.

Communion Wine.

A Critical Examination of Scripture Words and Historic Testimony,

BY THE Rev. Edw. H. Jewett, S.T.D. Published by The Church Review Association, N. Y., Price 25c.

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

Bishop Seymour says: "It is convincing and crushing."

Address orders to the THE CHURCH GUARDIAN, 190 St. James Street, Montreal

Dominion Line.

ROYAL MAIL STEAMSHIPS. LIVERPOOL SERVICE

Table with columns for destination (Vancouver, Sumatra, Oregon), departure dates, and rates of passage from Montreal or Halifax.

W. D. O'BRIEN, 143 St. James street. S. SCHOFIELD, Agent, 100 St. James St. A. G. JONES & CO., 100 St. James St. Or DAVID TORRANCE & CO., General Agents, Montreal



Cures PAINS - External and Internal.

Relieves Swellings, Contractions of the Muscles, Stiffness of the Joints, Sprains, Strains.

Heals Bruises, Scalds, Burns, Cuts, Cracks and Scratches.

BEST STABLE REMEDY IN THE WORLD.

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

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

THE CHURCH GUARDIAN, THE BEST MEDIUM FOR ADVERTISING.

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

THE AMERICAN Church Sunday-School Magazine.

The Schedule Lessons for Advent, 1887, will be "Bible Characters, from Joshua to Malachi, illustrating the Ecclesiastical Year."

Graded Lesson Helps - The aids to the study of the lesson will be written by Bishop Dudley, Archdeacon Kirby and the Editor.

Biographies of Bible Characters will be published from the pens of well-known writers in the English & American Churches.

"Notes on Christian Life and Work" will be written monthly by the Rev. W. Wilbertoro Newton.

Sermons and Addresses to Children will be given in each issue.

Papers on Methods of Work may be expected from Mr. George C. Thomas, Charles Heber Clark, John R. Whitney, Miss E. N. Biddle, Mrs. F. M. Potts, and other experienced workers.

Bible Stories for Infant Classes will be published by the Rev. Geo. Hodges. By Special arrangement.

The aim of this magazine is to teach the Bible through the Prayer Book, and to elevate the standard of education in Sunday-schools. It is the only periodical serving as a medium of communication between the 36,000 teachers of the Protestant Episcopal Church.

Although your School may not use the Lesson Helps - in this Magazine will be found the best papers published in the English Church Sunday-school Magazine, as well as essays from the most experienced Sunday-school writers in our own country.

Subscription, \$1 per an - Cash with order

American Church S.S. Magazine Co., P. O. Box, 1001.

Office; N.E. Cor. 10th and Filbert sts. Philadelphia. [Or through the GUARDIAN office.]

Montreal Stained Glass Works.



CASTLE & SON, Artists in English Conventional and Antique, Lead and Mosaic - Memorial Stained Glass.

40 Bleury Street, Montreal, P.Q. and Fort Covington, New York.

Canada Paper Co., Paper Makers & Wholesale Stationers.

Offices and Warehouses: 578, 580 and 582 CRAIG ST., MONTREAL 1 FRONT ST., TORONTO.

Mills: SPRINGVALE MILL, WINDSOR MILLS

CORPULENCY. Recipe and note how to harmlessly effectually and rapidly cure obesity without semi-starvation, dietary, &c. Eur opean Mail, Oct. 21th, 1884, says: "Its effect is not merely to reduce the amount of fat, but by affecting the source of obesity to induce a radical cure of the disease. Mr. R. makes no charge whatever. Any person, rich or poor, can obtain his work, gratis, by sending six cents to cover postage, to F. C. RUSSELL, Esq., Woburn House, Store Street, Bedford-Sq., London, Eng."

Parochial Missions to the Jews Fund

PATRONS: - Archbishop of Canterbury, Earl Nelson, Bishops of London, Winchester, Durham, Lincoln, Salisbury, Chichester, Oxford, St. Asaph, Lichfield, Newcastle, Truro, Bedford.

PRESIDENT: - The Dean of Lichfield, D D.

COMMITTEE: - Deans of St. Paul's, York, Llandaff, Windsor, Archdeacons of Stafford, Ely, Cirencestor, Canons Bailey, D D. Puckle, Douglas, H. B. W. Churton, A. J. Ingram, Revs A. Ederheim, D. D., J. H. Snowden, J. S. Watson, F. Farrer, R. C. Billing, W. Bailey, R. M. Blakiston, J. W. Hicks, H. A. Redpath, W. Lovell, Esq., T. Copeman, Esq., J. C. Moberly, Esq., and F. Hodgson, Esq.

HON. SECRETARIES: - Rev. Sir Jas E. Phillips, Bart., Vicarage Warminster; Canon Sutton Pevonsey Vicarage, Hastings Rev. J. G. Deed, Arunde House, Thames Embankmen London.

CANADIAN BRANCH.

PRESIDENT - The Lord Bishop of Niagara COMMITTEE - The Archdeacon of Guelph, The Archdeacon of Kingston, The Provost of Trinity College; Rev. J. Langtry; Rev. A. J. Broughall; Rev. Canon Norton; Rev. J. D. Cayley; Rev. E. P. Crawford; Rev. C. H. Mockridge; Rev. G. C. Mackenzie; Rev. F. R. Murray; Rev. M. M. Fothergill; L. H. Davidson, D. D., Q.C.

GENERAL SECRETARY - Rev. J. D. Cayley, Toronto.

GENERAL TREASURER - J. J. Mason, Esquire, Hamilton, Treas. D.&F. Miss Board.

DIOCESAN TREASURERS - The Secretary Treasurers of Diocesan Synods.

DIOCESAN SECRETARIES - Rev. J. D. Cayley, Toronto; L. H. Davidson, D.C.L. Montreal; Rev. M. M. Fothergill, Quebec; Rev. W. B. Carey, Kingston; Rev. R. G. Sutherland, Hamilton; Rev. F. R. Murray, Halifax; Rev. G. C. Mackenzie, Brantford.

Subscriptions and donations for Church Missions to the Jews will be received and acknowledged by Rev. J. D. Cayley, St. George's Rectory, Toronto. 8-1f

Illustrative Sample Free



HEAL THYSELF!

Do not expect hundreds of dollars for advertised patent medicines at a dollar a bottle, and teach your system with nauseous slops that poison the blood, but purchase the Great and Standard Medical Work, entitled

SELF-PRESERVATION.

Three hundred pages, substantial binding. Contains more than one hundred invaluable prescriptions, embracing all the vegetable remedies in the Pharmacopoeia, for all forms of chronic and acute diseases, beside being a Standard Scientific and Popular Medical Treatise, a Household Physician in fact. Price only \$1 by mail, postpaid, sealed in plain wrapper.

ILLUSTRATIVE SAMPLE FREE TO ALL, young and middle aged men, for the next ninety days. Send now or out this out, for you may never see it again. Address Dr. W. H. PARKER, 4 Bulfinch st., Boston, Mass.

G. ARMSTRONG & CO., Funeral Directors, VICTORIA SQ., MONTREAL. Country orders promptly attended to.

**PARAGRAPHIC.**

**A SINGLE TRIAL**

is all that is needed to prove that Polson's Nerviline is the most rapid and certain remedy in the world for pain. It only costs 10 cents for a trial bottle. A single trial bottle will prove Nerviline to be equally efficacious as an external or internal remedy, and for pain of every description it has no equal. Try 10 cent sample bottle. Sold by druggists. Large bottle 25 cents. Avoid substitutes.

"Is this a trunk line?" asked the summer girl at the railway station. "No," replied the ticket agent, "it is a branch." "Oh, I'm so sorry; for I wanted to take four trunks along with me!"

There is no remedy top of the earth that possesses so much real absolute merit as Johnson's Anodyne Liniment. It is both for internal and external use and is worth more in a family than a seventh son.

Why is a man who spoils his children like another who builds castles in the air?—Because he indulges in fancy too much.

**SCOTT'S EMULSION OF PURE COD LIVER OIL WITH HYPOPHOSPHITES.**

*For Children and Pulmonary Troubles.*

Dr. W. S. Hoy, Point Pleasant, W. Virginia, says: I have made a thorough test with Scott's Emulsion in Pulmonary Troubles and General Debility, and have been astonished at the good results; for children with Rickets or Marasmus it is unequalled." Put up in 50c. and \$1 size.

A Bucks County farmer who sent \$10 to a Philadelphia address in answer to an advertisement of the finest feed cutter in America received in return a two-dollar set of false teeth.

It is conceded by three-fourths of our physicians, who are opposed to patent medicines as a rule, that Minard's Liniment is the best allayer of inflammation, and prescribe it daily.

One single box of Parson's Purgative Pills taken one a night will make more new rich blood, and will more effectually purify the blood in the system than \$10 worth of any other remedy known at the present time.

If you do only what your master wants you, you will stand still; if you do less you will go back; if you do more you will get on.

The boys always take the girls out and the girls often take them in. Such is life.

The cheapest thing in life is common-sense, but a few people seem to have a corner in it, and are holding for a rise.

**PUTTNER'S EMULSION**

**Cod Liver Oil**

IS HIGHLY ENDORSED BY THE MEDICAL PROFESSION

For its wonderful curative effects, produced in cases of Pulmonary Consumption, Chronic Cough, Bronchitis and Throat Affections, Asthma, Scrofula, Wasting and Debility of Women and Children. In cases of the Nervous System or Mental Anxiety, General Debility, Loss of Vigor, Want of Energy, Languid Appetite, Paralysis, and the many diseases (due to insufficient supply of nervous force).

*For Weak and Delicate Women and Children*

**Puttner's Emulsion** will prove invaluable.

Sold by all dealers throughout Canada.

**BROWN BROS., & CO.,**

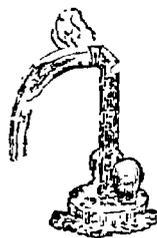
*Druggists,*  
HALIFAX, N.S.

**John McKay, M.D.**  
TRURO, N.S.

Largest Jersey Herd in Colchester inbred St. Lambert. Young stock for sale. All registered in the A. J. C. C. No other kind kept.

**Price - \$50**

And upwards. Write for particulars, or come and see them, and then judge for yourself.  
Truro, June, 1887.



**The Improved Model**

**Washer and Bleacher.**

Only weighs 6 lbs. Can be carried in a small valise.

Satisfaction guaranteed or money refunded.

**\$1,000 REWARD**

FOR ITS SUPERIOR. Washing made high and easy. The clothes have that pure whiteness which no other mode of washing can produce. NO RUBBING required—NO FRICTION to injure the fabric. A ten year old girl can do the washing as well as an older person. To place it in every household, THE PRICE HAS BEEN PLACED AT \$3.00, and if not found satisfactory in one month from date of purchase, money refunded. Delivered at any Express Office in the Provinces of Ontario and Quebec. CHARGES PAID for \$3.50. See what THE CANADA PRESBYTERIAN says about it:—"The Model Washer and Bleacher which Mr. C. W. Dennis offers to the public, has many and valuable advantages. It is a time and labor-saving machine, is substantial and enduring, and cheap. From trial in the household we can testify to its excellence."

**TORONTO BARRAIN HOUSE**

C. W. DENNIS, 213 Yonge St., Toronto. Please mention this paper. Agents wanted. Send for Circular.



**COMMUNION PLATE,**

**FLAGONS,**

**CHALICES, &c., &c.**

Silver Plated Ware of the finest quality. English and American designs.

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

WHOLESALE AND RETAIL.

**WATSON & PELTON,**

53 St. Sulpice, Montreal

**Society for Promoting CHRISTIAN KNOWLEDGE.**

**NEW PUBLICATIONS.**

**A DICTIONARY OF THE CHURCH OF ENGLAND.**—By the Rev. B. L. Cutts, Author of "Turning Points of Church History," &c., with numerous woodcuts. Crown 8vo, cloth boards, 7s. 6d. [A Book of Reference for Clergymen and Students.]

**LIFE OF HER MAJESTY THE QUEEN.**—With Sketches of the Royal Family. A Jubilee Memoir. Copiously Illustrated. Fcap. 4to. 1s. per boards, 1s.; cloth boards, 2s. 6d. [Deals with the Chief Events and the extension of the Empire during Her Majesty's Reign.]

**THE LIFE OF QUEEN VICTORIA.**—Illustrated. Fcap. 4to, paper cover, 1d.

**PORTRAIT OF THE QUEEN.**—Beautifully Printed in Colours, 6d; mounted on millboard, 1s; framed and glazed, 3s.

**PORTRAIT OF THE QUEEN.**—Smaller size, mounted on card, 4d.

**PICTORIAL ARCHITECTURE OF EUROPE; GREECE AND ITALY.** By the Rev. H. H. BISHOP. With numerous Engravings. Oblong 4to, cloth boards, 5s. [Parallel with "Pictorial Architecture of the British Isles."]

**DANDELION CLOCKS, AND OTHER TALES.**—By the late Mrs. Ewing, Author of "Jackanapes," &c. With Illustrations by Gordon Browne and other Artists. 4to, paper boards, 1s.

**THE PEACE EGG, AND A CHRISTMAS MUMMING PLAY.**—By the late Mrs. Ewing, Author of "Jackanapes." Illustrated by Gordon Browne. 4to, paper board, 1s.

**LARGE FRESCO CARTOONS ILLUSTRATING ENGLISH CHURCH HISTORY:—**  
GREGORY AND THE ENGLISH SLAVES, A.D. 589.  
ST. AUGUSTINE BEFORE KING ETHELBERT, A.D. 597.  
—Each 1s 4d; mounted on canvas, each 2s.

**HEROES OF THE MISSION FIELD.**—No. 1. Bishop Gray. Crown 8vo, stitched, 1d.

**SERMONS FOR THE PEOPLE.**—Vol. V. Sermons for Trinity Sunday to Eighth Sunday after Trinity. By Various Authors. Post 8vo, cloth boards, red edges, 1s.

**A POPULAR HISTORY OF THE ANCIENT BRITISH CHURCH.**—With Special Reference to the Church in Wales. By E. J. Newell, M.A. Fcap. 8vo, cloth boards, 2s 6d. [A lucid Book on a Department of History hitherto much neglected.]

**OUR BIRD ALLIES.**—By Theodore Wood, Esq., Author of "Our Insect Allies," &c. Numerous Woodcuts. Fcap. 8vo, cloth boards, 2s 6d

**LECTURES ON BUTLER'S ANALOGY.**—By the Ven. J. P. Norris, E.D., Archdeacon of Bristol. Post 8vo, cloth boards, 2s 6d

**ILLUSTRATED NOTES ON ENGLISH CHURCH HISTORY.**—From the Earliest Times to the Dawn of the Reformation. By the Rev. C. A. Lane, Lecturer of the Church Defence Institution. Crown 8vo, cloth, 1s.

**A BRIEF SKETCH OF THE HISTORY OF THE CHURCH IN ENGLAND** and its Endowments, with a List of the Archbishops tracing their succession from the present time up to the Apostles, and through them to Christ. By Rev. Geo. Miller. Post 8vo, paper, 4d.

**NEW SERIES OF PHOTO-RELIEF MAPS (Patented).**—Presenting each country as it in actual relief, and thus affording an accurate picture of the configuration of the earth's surface. Scotland, 19in x 14in. No. 1. Names of places and rivers left to be filled in by Scholars, 6d. 2. With rivers and names of places, 9d. 3. With names of places and with County Divisions in Colours, 1s. England and Wales, Scotland and Europe, same size and price.

**JUBILEE CARDS.**—Nos. 1 and 2. Each 1d. [For Presen. in S. schools, " Book of Common Prayer. Ruby 32mo. Red Rubrics, calf, 3s 8d. " Atlas. 4to, paper boards, 1s. [Gives the whole British Empire, with the most recent Statistics.]

**NORTHUMBERLAND-AVENUE CHARING CROSS, LONDON, Eng.**  
Orders will be received for any of the above at the Office of this paper.

or at the St. John, New Brunswick, Depository,  
**J. & A. McMillan.**

Temperance Column.

BISHOP OF LONDON'S CHARGE.

Now the Church can never be indifferent to any battle with sin, and the ministers of the Church do not fairly represent the body unless they are perpetually engaging in every such conflict and in the watch for opportunities to make their share in it effective. But there never are opportunities which it is more important to seize and use than those which come from great awakenings of the conscience of the people. The battle with intemperance is partly the fruit and partly the cause of such an awakening. The misery and degradation caused by this sin have always been known and have often been described. The certainty that the drunkard cannot inherit the kingdom of God is no new revelation made to us of late years. It may be perhaps that men did for a time strangely under-rate for the sinfulness of the sin, and intoxication will be often made a matter of jest even by good people. And we have now got beyond that, and have learnt to appreciate better than we did the awful severity of St. Paul's language on the subject. But such fluctuations in the standard of judgment are no new thing in the history of the Church in general or of our own branch of it in particular. And the change in this respect is not what I mean by the awakening of the conscience, to which I desire you to give attention. That to which men are awakened is not the sin of intemperance and the duty to be temperate, but the duty of helping others to be temperate. To this duty the masses of our people are slowly but steadily awaking. They are becoming alive to the fact that though every man must be responsible for his own sin, and though it is still necessary to preach to the drunkard and tell him how he is degrading himself and ruining his family and offending God, yet it is also possible, and if possible assuredly necessary, to help the unhappy man to whom you are preaching, and not leave him to fight the battle alone. This is a sin which the sinner fights with ten thousand times more hope of victory if he has and is conscious of having the help and sympathy of his fellow-Christians and of the whole Church. And our people are becoming more and more conscious of this, and more and more sensible of the duty which is laid upon them. It is the sight of misery and mischief caused by the sin, misery and mischief affecting so many others besides the sinners, which has compelled men to keep their eyes, as it were, fastened on every remedy that has been proposed or tried, and to cling tenaciously to whichever has proved most successful. And the result has been that a very large proportion of the more thoughtful, the more high minded, and self-sacrificing among the masses have come to feel this duty of helping the intemperate man to put away his intemperance as a part of their spiritual life,

without which they cannot pretend to be servants of the Lord. "The reason why the battle with this sin stands in a somewhat different position from the battle with most other sins is partly because of the great number of those who give way to it, and the consequently vast amount of mischief that comes from it, but partly and mainly from the fact that the sin is a sin of the flesh. The number of sinners entangled in the evil creates a sort of public opinion to match. The sinfulness of it is hidden behind the multitude of those who sin. They praise it rather than condemn it. They help the sinner to think lightly of it. And this false public opinion can only be combatted by the creation of a right-minded public opinion, denouncing the sin not in word only, but in deed, making it quite impossible to mistake the judgment pronounced on it. And the creation of such a public opinion is a work which requires many to join in it.

(To be continued.)

ILLUSTRATED MAGAZINES

For Sunday Schools, Charitable Institutions and Homes.

Beautifully Illustrated and very Popular with Children.

25 to 50 cts. per year in small quantities. 15 to 20 cts. per year in large quantities.

WM. EGERTON & CO.,

Church Publishers,

10 Spruce street, New York.

WANTED

AN EXPERIENCED CANVASSER TO TRAVEL THROUGH ONTARIO IN BEHALF OF THIS PAPER.

Apply, Stating Experience and References,

"CANVASSER," THE CHURCH GUARDIAN, P.O. Box, 504, MONTREAL.

GEORGE ROBERTSON, ST. JOHN, N. B.

CHOICE TEAS A SPECIALTY.

Finest Groceries.

Java and Mocha Coffees, Fruits, Preserved Jellies, &c. Retail Store—87 Prince Street, Wholesale Warehouse—10 Water St. GEO. ROBERTSON. N.B.—Orders from all parts promptly executed.

SUBSCRIBE

— TO THE —

CHURCH GUARDIAN

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

Subscription per annum (in advance) \$1.00 Address,

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

EDITOR AND PROPRIETOR,

Montreal.

POZZONI'S MEDICATED COMPLEXION POWDER. Imparts a brilliancy and transparency to the skin. It moves all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 50 cts. In stamps by J. A. POZZONI St. Louis, Mo.

READ THIS.

TO ANY OF THE CLERGY OR LAITY sending \$5, for FIVE new Subscribers to the CHURCH GUARDIAN, we will send a copy of Bishop Spalding's new and admirable work, entitled "THE CHURCH AND ITS APOSTOLIC MINISTRY." Price \$1.

THE CHURCH GUARDIAN, P. O. Box 504, Montreal.

SPECIAL PREMIUM OFFERS:

For THREE new Subscriptions accompanied by remittance of \$3.00: Canon Wilberforce's "Trinity of Evil." Price 50c

For NINE new Subscribers and \$9 Rev. Dr. Dix's Sermons "Christ at the Door of the Heart." Price \$1.75.

For TWELVE new Subscribers and \$12: Bishop Littlejohn's valuable work, "The Christian Ministry at the end of the 19th Century." Price \$2.50.

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND PHOSPHATES OF LIME, SODA, IRON.

Cures coughs, Colds, Asthma, Bronchitis, and all Scrofulous Humors.

To Consumptives.—Wilbor's Cod Liver Oil and Phosphate of Lime has now been before the public forty years, and has steadily grown in favor and appreciation. This could not be the case unless the preparation was of high intrinsic value. The combination of the Phosphate of Lime with pure Cod Liver Oil, as prepared by Dr. Wilbor, has produced a new phase in the treatment of Consumption and all diseases of the Lungs. It can be taken by the most delicate invalid without creating the disgusting nausea which is such an objection to the ordinary Cod Liver Oil when taken without Lime. It is prescribed by the regular faculty. Sold by the proprietor, A. M. WILBOR, Chemist, Boston, and all druggists. \$1-1

STAINED GLASS OF EVERY DESCRIPTION. J. SPENCE & SONS. ECCLESIASTICAL & DOMESTIC GLASS PAINTERS. MURAL DECORATORS. CHURCH FURNISHINGS, CRASSES & CO. CORNBLEURY & JUIROPS STREETS. MONTREAL.

MAGIC LANTERNS

And STEREOPTICONS, all prices. Views illustrating every subject for PUBLIC EXHIBITIONS, etc. A profitable business for a man with small capital. Also lanterns for Home Amusement. 125 page Catalogue free. MOALLISTER, Optician, 49 NASSAU ST., N. Y.

THE CHURCH GUARDIAN A Weekly Newspaper.

NON-PARTISAN! INDEPENDENT

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

Special Correspondents in different Dioceses.

OFFICE; 190 St. James Street Montreal.

SUBSCRIPTION:

(Postage in Canada and U. S. free.) If Paid (strictly in advance) - \$1.00 per an. If not so paid - - - - - 1.50 per an. ONE YEAR TO CLERGY - - - - - 1.00

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

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

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

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

ADVERTISING.

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

RATES.

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

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

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

All Notices must be prepaid.

Address Correspondence and Communications to the Editor

P. O. Box 504, Exchange to P. O. Box 193 Montreal

NEWS AND NOTES.

A UNIVERSAL INTEREST.—Will be felt in the article which Mr. Gladstone has written expressly for the Youth's Companion. The subject of the great statesman is the "Future of the English Speaking Races," and the paper is said to be remarkably lucid and suggestive.

Those who walk most are generally healthiest; the road of perfect health is too narrow for wheels.

ADVICE TO MOTHERS.

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

In reply to an enquiry respecting the character of his potato crop a Highland farmer quaintly said, "It's ferry goot but ferry seldom."

Gluten Flour and Special Diabetic Food are invaluable waste repairing Flours, for Dyspepsia, Diabetes, Debility, and Children's Food. No Bran, mainly free from Starch. Six lbs. free to physicians and clergymen who will pay express charges. For all family uses nothing equals our "Health Flour." Try it. Samples free. Send for circulars to FARWELL & RHINES, Watertown, N. Y.

ADVERTISE

IN

THE CHURCH GUARDIAN

BY FAR THE

Best Medium for advertising

BEING

The most extensively circulated

Church of England Journal

IN THE DOMINION

IT REACHES EVERY PART OF THE DOMINION.

RATES MODERATE.

Address

THE "CHURCH GUARDIAN," 190 St. James Street, Montreal

THE FARMER'S REMEDY

FOR

Rheumatism.

A LINIMENT guaranteed to immediately remove Rheumatic Pain. It has been used for years and has never yet failed.

For Chills it will at once stop the irritation. No house should be without a bottle. Put up in 50c., \$1., and \$2 bottles, and sent on receipt of the price by

THE FARMER'S REMEDY CO and 64 68 Broadway, and 19 New street, New York.

SUBSCRIBE for the CHURCH GUARDIAN.

SPECIAL RATE FOR PAROCHIAL CLUBS.

In order to do our part towards securing the 10,000 subscribers which we desire, we renew our offer of

20 Papers to ONE Address for \$16 Cash with order—or 80 cents per an!

Now is the time to Subscribe The best Church of England paper or about 1 1/2c. per week.

CHURCH MUSIC

ANTHEMS, TE DEUMS, SERVICES, HYMN BOOKS, &c., &c., &c.

All the Music used in the Services of the Church can be had from

J. L. LAMPLUGH,

MUSIC PUBLISHER AND DEALER

63 Beaver Hall, Montreal.

"THE YOUNG CHURCHMAN."

WEEKLY:

Single subscriptions, 80c per year. In packages of 10 or more copies, 54c per copy.

MONTHLY:

Single subscriptions, 25c. In packages of 1 or more copies, 16c per copy. Advance payments.

"THE SHEPHERD'S ARMS."

A Handsomely Illustrated Paper for the Little Ones.

WEEKLY:

In packages of 10 or more copies, 30c per year per copy.

MONTHLY:

In packages 10c per year per copy. Advance payments.

Address orders to The Young Churchman Company, Milwaukee, Wis. (Or through this office.)

THE BENEFICIAL EFFECTS

OF THE

St. Leon Mineral Water

Recognized by a Popular Montreal Druggist.

READ THE FOLLOWING! MONTREAL, Oct. 11th. 1886.

To the Manager ST. LEON WATER CO.:—SIR,—I can testify from personal experience that the St. Leon Mineral Water is highly beneficial for kidney complaints.

JOHN GARDNER, Chemist, Corner McGill and Notre Dame streets. Circulars containing important certificates sent free on application.

This Invaluable Water is for sale by all leading Druggists and Grocers at only 25cets per gallon, and Wholesale and Retail by

ST. LEON WATER COMPANY, No. 4 Victoria Sq., (Herald Bldg'g). Telephone 1482. A. POULIN, Manager.

N.B.—For Dyspepsia or Indigestion drink the Water after each meal, and for Constipation take it before breakfast. 13-3m

I CURE FITS!

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

5,000 COPIES SOLD

"Reasons for Being a Churchman."

By the Rev. Arthur Wilde Little Rector St. Paul's, Portland, Me.

Neatly bound in Cloth, 232 pages, Price \$1.10 by mail.

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

THE PATTERN LIFE.—Lectures

for the Children from the Life of our Lord. By W. Chatterton Dix. Illustrated. Price, \$1.50.

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

SADLER'S COMMENTARY ON

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

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

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

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

BUY YOUR BEDDING AND WOVEN WIRE MATTRESSES FROM

J. E. Townshend,

Manufacturer and Patentee of the Stem Winder Woven Wire Mattresses and Victoria Jubilee Rattan Cane and other Spring Beds, and Purifier and Renovator of Bedding by Patent Process. Wholesale and Retail 834 St. James street, and 724 and 728 Craig street.

Butler & Lighthall,

BARRISTERS, SOLICITORS, &c Commissioners for Ontario and Manitoba. Issuers of Marriage Licenses. 156 St. James Street, Montreal.

Ecclesiastical Embroidery Society.

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

Supplied by the St. Luke's Chapter of the GUILD OF ST. JOHN THE EVANGELIST. Apply to S. J. E. 78 St. Urbain street, Montreal, Que.

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

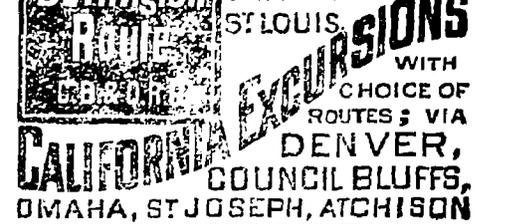
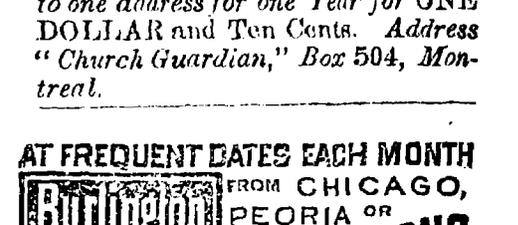
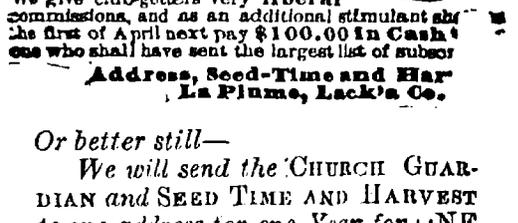
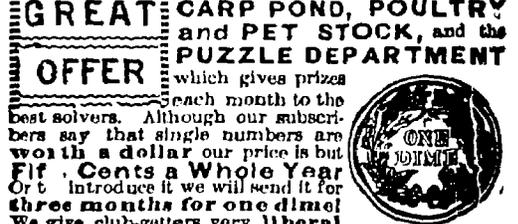
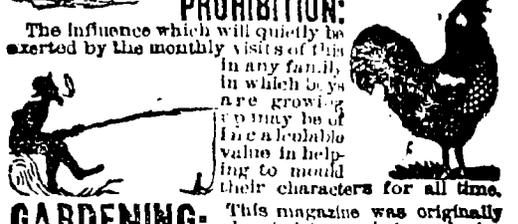
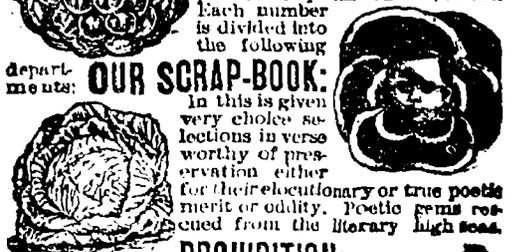
ELIGIBLE FARM FOR SALE.

One Hundred and Twelve Acres—highly productive. Good House and Barn. Near Railroad, Church and schools, and in the most cultivated and beautiful portion of the Eastern Township, Province of Quebec. Will keep 18 cows and team of horses. Price low and terms easy. Address 15-17 "FARM," GUARDIAN OFFICE



Seed-Time and Harvest

Is an Illustrated Monthly Rural Magazine whose mission is to bring PLEASURE and PROFIT to our American Country Homes. So bright and progressive a Magazine ought to have a million readers, and no doubt it would have if they only knew how easily it can be procured. It really gives monthly A GEM A TREAT of the most instructive and interesting matter to be found in any periodical published anywhere. Each number is divided into the following departments: OUR SCRAP-BOOK: In this is given very choice selections in verse worthy of preservation either for their elocutionary or true poetic merit or oddity. Poetic gems rescued from the literary high seas. PROHIBITION: The influence which will quietly be exerted by the monthly visits of this in any family in which boys are growing up may be of incalculable value in helping to mould their characters for all time. GARDENING: This magazine was originally devoted to market gardening and will continue to pay special attention to this great industry, giving notes and illustrations of new vegetables and improved ways of cultivation, crop reports, &c. THE FRUIT GARDEN will be treated in a manner, giving essays written by the eminent Fruit Growers of the day, also notes and illustrations of new Fruits. PLEASURE and Profit. FLORAL Notes will continue to be a strong and pleasing feature. Then there is "Aunt Martha's" HOUSEHOLD, and the GREAT OFFER which gives prizes each month to the best solvers. Although our subscribers say that single numbers are worth a dollar our price is but Five Cents a Whole Year. Or to introduce it we will send it for three months for one dime! We give club-getters very liberal commissions, and as an additional stimulant send the first of April next pay \$100.00 in Cash to one who shall have sent the largest list of subscribers. Address, Seed-Time and Harvest, La Plume, Lack's Co.



AT FREQUENT DATES EACH MONTH FROM CHICAGO, PEORIA OR ST. LOUIS, WITH CHOICE OF ROUTES; VIA DENVER, COUNCIL BLUFFS, OMAHA, ST JOSEPH, ATCHISON OR KANSAS CITY. For dates, rates, tickets or further information apply to Ticket Agents of connecting lines, or address PAUL MORTON, Gen. Pass. & Tkt. Agt., Chicago, Ill. THIS PAPER may be found on file at Geo. F. Rowell & Co's Newspaper Advertising Bureau (10 Spruce St.), where advertising contracts may be made for the NEW YORK.



M. S. BROWN & CO.,

ESTABLISHED A.D. 1840.

JEWELLERS & SILVERSMITHS,

-DEALERS IN-

Arch Plate and Metal Altar Furniture.

128 Granville St., Halifax, N.S.

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

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

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

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

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

CHURCH KALENDAR.

ELEVENTH YEAR OF ISSUE.

Matted for Fifty Cents.

Every Churchman should Possess One

WM. EGERTON & CO.,

Church Publishers,

10 Spruce street, New York.

"OUR FOREST CHILDREN."

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

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

For 2c. we will send you the Christmas number and one copy of "Our Forest Children" for December, 1888.

For one dollar we will send 12 copies each month to one address for one year. Children can easily clear 25 cents by getting us 12 subscribers at 10 cents each, and sending us one dollar. Address

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

THE CHRISTIAN

MARRIAGE LAW DEFENCE ASSOCIATION.

IN CONNECTION WITH THE CHURCH OF ENGLAND IN CANADA.

PATRON:

The Most Rev. the Metropolitan of Canada.

HON. SEC.-TREAS.

L. H. Davidson, Esq., M.A., D.C.L. Montreal.

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

For Sale or To Let,

Those desirable and extensive premises known and used for many years as WILLIAMS' BREWERY, and situated on College street, Montreal.

Though specially adapted for a Brewery, the premises would also be found suitable for storage and manufacturing purposes.

Will be rented for a term of years as a whole, or in sections. Apply to

DAVIDSON & RITCHIE,

Advocates, 190 St. James street, Montreal

OPIUM Morphine Habit Cured in 10 to 20 days. No pay if cured. Dr. J. Stephenson, Lebanon, O.

COMPTON LADIES COLLEGE, COMPTON, P.Q.

The Diocesan College for the higher Education of Young Ladies re-opens on

Sept. 7th, 1887.

This Institution furnishes a Thorough Christian Education at the exceptionally low rate of from \$150 to \$200 (according to extras), per annum. It is under the management of a Corporation appointed by the Synod of the Diocese, the Lord Bishop of Quebec being President. Send for Circular to

REV. G. H. PARKER.

Honorary Bursar, Compton, P.Q.

MRS. MILLAR'S & MISS PITT'S BOARDING & DAY SCHOOL,

FOR YOUNG LADIES AND CHILDREN, No. 4 Prince of Wales Terrace,

893 Sherbrooke Street, Montreal.

Re-opens for the 5th Year Sept. 15th.

Thorough scholarship; History, Literature and the French Language specialties. Careful home training and social culture; best Music and Art advantages. Fees for Boarding Pupils \$250 per annum. A discount will be made to the daughters of Clergymen. Circulars on Application.

37-6m

THE RECTORY SCHOOL, FRELIGHSBURG, P.Q.

CANON DAVIDSON, M.A., Rector.

Situation healthful and attractive. Home Privileges.

Extensive Grounds.

Preparation for College or Business life. Address as above

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

Rev. Canon Brock, M.A., (Oxford), D.D., President and Professor of Divinity.

W. R. Butler, Esq., B.E., Professor of Mathematics and Engineering

G. T. Kennedy, Esq., M.A., B.A., Sc., F.G.S., Prof. of Chemistry, Geology and Mining.

C. G. D. Roberts, Esq., M.A., Prof. of English and French Literature.

W. A. Hammond, Esq., M.A., Lecturer in Classics and German.

MICHAELMAS TERM opens Oct. 1st

1887. Matriculation Examination begins Oct. 4th.

Calendar for 1887-'88 Now Ready.

Apply to the Reverend the President.

Aug. 25th, 1887. 6-19

THE ASSOCIATED ARTISTS School of Art and Design, Rooms M and N, East End Yonge street, Arcade, Toronto.

Awarded the Gold Medal at the late Industrial Exhibition.

Classes will reopen Monday, Oct. 3d

Principal Miss Westmacott. For Prospectus apply to the Secretary. 22 3m

GRATEFUL COMFORTING EPPS'S COCOA. BREAKFAST.

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

Made simply with boiling water or milk. Sold only in packets by Grocers, labelled thus:

JAMES EPPS & CO., HOMOEOPATHIC CHEMISTS, London, England.

HOW TO GET Little's Reason's For Being a Churchman, without Cost.

SEND Seven Dollars, with the Names of Seven New Subscribers to the CHURCH GUARDIAN and the Book will be forwarded.

Address: THE CHURCH GUARDIAN, P. O. Box 514, Montreal.

SEND TO

THE

"CHURCH GUARDIAN" OFFICE,

FOR A COPY OF THE FOLLOWING:

"LITTLE'S REASONS FOR BEING A CHURCHMAN,"—One of the most popular and valuable books published; already in its 3rd Edition. Price \$1; by mail, \$1.10. (See notice on page 12).

ALSO, THE PAMPHLET:

"COMMUNION WINE," by the Rev. Dr. JEWETT. Price 25c.

ALSO,

"METHODISM versus THE CHURCH, or WHY I AM A METHODIST," answered by a Layman. Price 15c.

Every Churchman should have the foregoing.

THE METHODISTS AND THE CHURCH OF ENGLAND,

(Paper, 99 p p.)

A Review of the position of Wesley and of Wesleyanism, (otherwise Methodism, relatively to the Church,) a most useful tract for general circulation.

Single copies 25c. Address F. C. IRELAND, Lachine, P.Q.

Davidson & Ritchie,

ADVOCATES, BARRISTERS, AND ATTORNEYS AT LAW,

190 ST. JAMES STREET,

MONTREAL.

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

Loans negotiated and investments made.

L. H. DAVIDSON, M.A., D.C.L., Q.C. (Admitted to the Bar of Lower Canada, June, 1884).

W. F. RITCHIE, B.A., B.C.L., (Admitted to the Bar, July, 1879).

MUCILAGE AND LIQUID GLUE

Direct from the Manufactory. Cheaper and superior in quality to the best imported. In use throughout the Dominion.

Lithogram Composition in 2-lb. and 3-lb. tins. Orders by mail promptly attended to.

Office and Manufactory 759 Craig street, E. AULD, Proprietor.

KNABE PIANOFORTES.

UNEQUALLED IN

Tone, Touch, Workmanship and Durability. WILLIAM KNABE & CO., Nos. 204 and 206 West Baltimore Street, Baltimore No. 112 Fifth Avenue, N. Y.

HOW PRINTING PAYS

"The Proof of the Pudding," &c. How richly it pays to own a Model Press is shown in a handsome little book, containing several hundred "proofs," from the 15,000 people who have Model Presses. Business men, Clergymen, Teachers, Boys, Girls, persons out of work,—everybody interested. A Press and outfit complete, from \$5.00 to \$10.00 and up. Book mailed free. Address: The Model Press Co., Limited, 613 Arch St., Philadelphia, Pa.

BEFORE PURCHASING

a new Hymnal for your S. S., send for sample copy of Hymns & Tunes for the Children of the Church

MUSIC AND WORDS. Single copy, postpaid, .50 Single copy, postpaid, .25 Per hundred, \$10.00 Per hundred, \$20.00 JOHN R. RUE, Jr., Publisher, 43 S. 4th St., Philadelphia.

FACE, HANDS, FEET, and all their imperfections, including Facial Development, Superfluous Hair, Birth Marks, Moles, Warts, Moth, Freckles, Red Nose, Acne, Itch Heads, Scars, Pitting and their treatment, Dr. John H. Woodbury, 37 E. Pearl St., ALBANY, N.Y. Est'd 1870, send for book

RUPTURE

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

AGENTS

Illustrated circular free of Two New Books, and proof that \$100 a month is made selling our new edition of Mother, Home and Heaven, 180,000 sold. Edited by T. L. Cuyler D.D., \$2.75; also, 30,000 Copies of the Bible, Introduction by J. H. Vincent, D.D., Illustrated, \$2. E. B. TREAT, 771 Broadway, N. Y.

A BIG OFFER. To introduce them, we will give away 1,000 Self-acting Washing Machines. If you want one send your name, P. O. and express office to E. B. TREAT, 771 Broadway, N. Y.

WANTED LADIES AND GENTLEMEN who wish to make \$3 to \$4 a day easily at their own homes. Work sent by mail. No canvassing. Address with stamp Crown Mfg. Co., 204 Vine St., Cin'tl O.

WANTED—LADY Active and intelligent, to represent in her own locality an old firm. References required. Permanent position. Address: C. VAN DYKE, 111 Broadway, N. Y.

BELLS.

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

No Duty on Church Bells

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

MENEELY & COMPANY WEST TROY, N. Y., BELLS Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells made. Catalogue sent free.

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

Clinton H. Meneely Bell Co.

SUCCESSORS TO MENEELY & KIMBERLY, Bell Founders, TROY, N.Y., U.S.A.

Manufacture a superior quality of BELLS Special attention given to CAST IRON BELLS Catalogues sent free to parties needing bell