

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Additional comments /
Commentaires supplémentaires:

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

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

- Includes supplementary materials /
Comprend du matériel supplémentaire

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

The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 21.
"Earnestly contend for the Faith which was once delivered unto the saints."—Jude 3.

VOL. XV. }
No. 11. }

MONTREAL, WEDNESDAY, NOVEMBER 8, 1893.

In Advance } Per Year
\$1.50.

ECCLESIASTICAL NOTES.

Mr. F. E. WEBSTER, formerly pastor of the Universalist body at Everett, Mass., has come into the Church.

By will of the late J. H. Nash, Kenyon College and St. John's church, Lafayette, will receive each \$10,000.

BISHOP POTTER, of New York, has sailed for Italy, and will spend two months abroad for rest and recreation.

THE Rev. Mr. Urban, who lately came into the Church from the Methodists, has been appointed to Springville, Penn.

THE ancient church at Chart, Eng., has been seriously injured owing to the land in that village having sunk several feet.

Mr. JOHN TUNIS, in charge of the Unitarian body at Washington Village, South Boston, has entered the ministry of the Church.

On the 14th Oct, the one hundred and thirty-second anniversary of the opening of Christ Church, Cambridge, Mass., was celebrated.

THE Duke of Devonshire has given a site valued at £6,000 for a new church at Eastbourne, and has subscribed £5,000 for the building.

Mrs. DAVIDSON, who recently died at Lancaster, Eng., has bequeathed the sum of £4,500 towards liquidating the debt on the churches in her son-in-law's parish, (Rev. D. Jones), Llanelli, Wales.

THE Bristol Bishopric Scheme is rapidly assuming definite shape, and ought to be realized within a few months. Only £146 a year is now needed to reach the minimum endowment permitted by law.

Mr. FRANCIS R. BATEMAN, formerly pastor of Trinity Baptist Church, N.Y., has become a candidate for Orders in the Church. He was educated at Spurgeon's Metropolitan Theological College, London.

THE 93rd anniversary of the consecration of St. Paul's church, Newburyport, Mass., was observed on the 20th Sunday after Trinity. It was built and consecrated by Bishop Bass, the first Bishop of Massachusetts.

THE Bishop of London (Rt. Rev. Dr. Temple) was the "open-air preacher" at St. Botolphs, Abingdale st., on a Friday lately. A large crowd gathered whom the Bishop, bareheaded, addressed on "The Love of God."

THE Duke of Connaught is more ardently disposed towards the Church than any of his

royal relations. In presiding at a luncheon held in connection with the Church of England Soldier's Institute, he avowed himself an attached and keen member of the Church of England.

CANON Alan George Sumner Gibson has been appointed coadjutor to the Bishop of Capetown. The Bishop-designate graduated with distinction from Corpus Christi College, Oxford, and was ordained by Bishop Wordsworth of Lincoln in 1879. He has been engaged in mission work in Kaffraria since 1882.

WE regret to announce the death of Mrs. Carmichael, mother of Canon Carmichael, of Dublin, of the Very Rev. Dr. Carmichael, Dean of Montreal, and of the Rev. Hartley Carmichael, M.A., rector of St. Paul's, Va., U.S. Mrs. Carmichael, who had reached an advanced age, died on Wednesday morning, Oct. 18, at her residence in Upper Leeson street.—*Irish Ecclesiastical Gazette*.

SOME of the advantages of a Liturgy are thus summed up by "a minister's wife," who writes to the *Methodist Recorder*: "In these days of doctrinal and Biblical criticism is there not a danger of some very practical matters connected with the public services in our Church being overlooked? As a Methodist of over fifty years, I may be forgiven if I mention one or two things which have given me some anxiety for the future interest of our Church. After many years' residence in circuits where the liturgical service was used, during the last five years I have unfortunately been connected with two suburban chapels where the Liturgy is not used. Will it be believed that during the whole of that time I do not remember a single occasion when the Commandments have been read in the Church? Surely this ought not to be, especially when we consider that the old-fashioned use of the Catechism has almost ceased in our Sabbath schools. And this is not the only loss we have in our non-liturgical service. Some few of our ministers make it a rule to pray for our Queen and the Royal family, but it is of rare occurrence. Surely, as loyal people, this is important. Could not our Conference ordain that a short form of prayer should be used in all churches when the Liturgy was not used, and also that the Commandments be read once a month—say on the Communion Sunday?"

THE CHURCH CONGRESS.

THE 15th Church Congress in the United States will be held in Chickering Hall, New York, Nov. 14th, 15th, 16th and 17th.

In compliance with the personal request of the Bishop of New York, the Right Rev. Thos. Underwood Dudley, D.D., LL.D., will preside.

The opening service, the administration of the Holy Communion, is appointed for Tuesday, Nov. 14th, 11 a.m., at St. Bartholomew's Church.

The address by the Right Rev. Wm. Lawrence, D.D., the Bishop of Massachusetts.

Regular Sessions and Topics: Tuesday, Nov. 14th, 8 p.m., inaugural address, Bishop Dudley, 'What shall be done with the Saloon'; writers, Rev. W. S. Rainsford, D.D., Rev. R. H. McKim, D.D. Speakers: Rev. Percy S. Grant, Robert Graham, Esq., Rev. Floyd W. Tomkins, D.D.

Wednesday, Nov. 15th, 10.30 a.m.—"Moral and Religious Education in the Public Schools." Writers: Rev. Robert S. Barrett, D.D., Rev. John G. Bacchus, D.D. Speakers: Prof. H. H. Boyesen, Hamilton W. Mabie, Esq., Hon. Otto Kirchner. Eight p.m.—"Use and Abuse of Ritual." Writers: Right Rev. A. M. Randolph, D.D., Rev. C. T. Olmsted; Rev. W. B. Frisby. Speakers: Thos. Nelson Page, Esq., Rev. W. R. Mackay, Joseph Packard, jr., Esq.

Thursday, Nov. 16th, 10.30 a.m.—"The Ethics of Doctrinal Subscription." Writers: Rev. George Hodges, D.D.; Rev. G. B. Johnson. Speakers: Rev. J. S. Shipman, D.D., Rev. F. P. Davenport, D.D., Rev. R. A. Holland, S.T.D., Rev. E. W. Donald, D.D. (probably). Eight o'clock p.m.—"What is Involved in the Doctrine of the Sufficiency of the Bible?" Writers: Rev. J. P. Peters, Ph. D., Rev. G. H. S. Walpole, D.D., Rev. Leighton Parks, D.D. Speakers: Rev. J. H. Elliott, S. T.D., Rev. Albert A. Morrison, D.D., Rev. C. A. I. Richards, D.D.

Friday, Nov. 17th, 10.30 a.m.—"The Duty of Churches of the Anglican Communion towards Roman Catholic Countries." Writers: Rev. Hall Harrison, Rev. Thomas Richey, D.D. Speakers: Rev. Chas. H. Hall, D.D., Rev. A. D. Kinsolving, Right Rev. A. C. Cox, D.D., LL.D., Right Rev. W. C. Doane, D.D., LL.D. 2.30 p.m.—"Family Religion." Writers: Rev. J. H. Johnson, Rev. Hartley Carmichael. Speakers: Rev. Henry Lubbeck, Rev. O. A. Glazebrook, D.D., Everett P. Wheeler, Esq.

JOHN W. KRAMER, Act. Gen. Secretary.

"CHURCH BELLS" ON CONSOLIDATION.

THE news of the consolidation of the Church in Canada, the election of a Primate of All Canada, and the creation of two Canadian Archbishops, which was announced in these columns on the 6th inst., has not yet received a tithe of the attention which its important character warrants. Great as the pressure on our space was during that week of the Congress, we devoted more than a column and a half to explaining what had been done and pointing out its immense importance. At any other time we should have done much more. The *Times*, in two excellent articles, very fully and clearly dealt with the matter; but the other great London morning dailies have not, except a word or two in one or two cases, deigned to refer to it at all. Yet the matter is one of great—nay, of the very highest—importance, and one, moreover, in which millions of Church people are keenly interested. The reason is simply that Church people do not make use of the press as they ought to do. No doubt if the editors of the great daily papers had received a brief ac-

count of what had happened, either by cable or mail, a notable event in the history of the Anglican Communion would not have passed so little chronicled, that even now it is unknown to the great majority of Church people. The Roman Catholics and the Dissenters are wiser in this respect. The former flash the remarks of this Cardinal or that Archbishop on the most trifling affairs all over the world, and the latter also take good care to use the press as a means of keeping themselves before the public. Self-glorification and self-advertising we heartily deprecate; but there is a difference between these and simply making known through the medium of the secular press great events in the Church's history and important crises through which she passes.

How, it has been asked, has the consolidation of the Church in Canada affected its position with regard to the Church at home? The answer to such a question is, only so far as was necessary to secure greater power for the extension of the Church in Canada and to obtain unanimity of action. So far as this, and only so far, has there been any change in its relations to the mother Church. In its solemn declaration the Synod said, "We declare this Church to be, and desire it shall continue, in full communion with the Church of England throughout the world." No principles, no forms, no creeds, no articles of faith have been touched by what has been done.

Our readers who know how long and earnestly we have ever promoted the idea of reunion, will be interested at hearing that the first General Synod of the Canadian Church formally adopted the four Home Reunion Lambeth Conference articles of 1888 as a basis on which approach might be made towards that end. It is peculiarly gratifying to find the Synod among its very earliest actions thus recognising the immense importance of the question of Home Reunion and taking a definite step to advance it.

Some prominent Church people are inquiring whether the Church in other parts abroad is likely to follow the example which has been set by Canada in raising her Metropolitans to the rank of Archbishop. If they were all to do so, we might have, in addition to the two Archbishops in Canada, an Archbishop in the West Indies (Jamaica), Australia (Sydney), South Africa (Capetown), India (Calcutta), and New Zealand (Auckland). If the ancient Archbishopric of St. Andrews were also revived, as some have suggested, the Anglican Communion would then have, with the two English and the two Irish Archbishops, no fewer than twelve Archbishops. This is, however, not at all likely at present. Australia and the West Indies are probably the places which will be the first to follow in the steps of Canada. As for ourselves, we should regard it as a very good thing if the South African and Australian Churches were immediately to take some definite steps in that direction. In Australia the matter has already been discussed, but nothing practical has yet been done. Otherwise, the island continent might have had the honour in this respect also of justifying its title of "Advance, Australia." It may still be second, if it does not delay.

The men of the Brotherhood of St. Andrew are very dear to me. They are a centre of unity, a bond of strength, a source of enthusiasm, a depot of supply for help, a trolley-line of distribution of the supply, a power for awakening good in young men's hearts and a power for conserving it awakened. I love and thank them all.—*Bishop Tuttle, Missouri.*

POLYCHURCHISM.

BY THE REV. JOSEPH HAMMOND.

From the Church Times.

[CONTINUED].

I now come to the last link in the chain, and with it to the end of my seemingly ungracious, but really charitable and necessary task. I affirm in the last place that—

VI. *Holy Scripture teaches us, and in the most emphatic and decisive way, that, whatever may be the corruptions of the Church, we must on no account separate from it.* I submit to you that the Book of God instructs us to put notorious and impenitent sinners out of communion; to teach us to separate from the errors and abuses of the Church (by protesting against them, by resisting them, by striving to reform them), but it nowhere teaches that we ourselves are to leave it; on the contrary, it requires us to remain in it. It does this, first, by the *example* of our sacred Lord who voluntarily—when there was no inherent necessity that He should do so—became a member of the Jewish Church, gangrened as it was with hypocrisy and formalism and greed; Who remained a member—just as the prophets had done before—and a conspicuously conforming member, for He religiously attended both temple and synagogue, and Who lived and died in its communion. Secondly, by the *precepts* of our Lord, Who, among other things, charged His disciples to observe and do "*all things whatsoever*" the Scribes and the Pharisees bade them to do—those same Scribes and Pharisees whose deeds in the next breath, He denounced in such scathing words. Thirdly, by our Lord's language and attitude towards the "seven Churches of Asia," one of which "was dead," and in another of which His servants, the Church members, were taught to commit fornication and to join in idolatries, and yet He addresses these Churches as His, and never says one word about secession. He does threaten to remove the candlestick out of its place (as indeed He has done); He even threatens to "spew them out of His mouth," but He never counsels separation—not even as a last resort, if every other means should fail. It is now allowed by some Dissenters that secession can only become a duty as a last resort—"after all means have been tried and after it is clear that a majority of the Church have ceased to keep Christ's word and have denied his name." But our Lord says nothing about secession "after all means have been tried," as He must have done, if secession is ever a duty or a remedy. Fourthly, by the *attitude of the Apostles*, who, as their Epistles plainly show, had to do with frightfully corrupt Churches, yet never spoke of secession. "Neither St. Paul," says Wesley, "nor any other of the inspired writers ever advised holy men to separate from the Church because the ministers were unholy," nor, we may add, for any other reason whatsoever. And not only so, but they denounce all divisions *within* the Church; how much more, therefore, separation *from* it? For, if factions and strife which do not lead to an open rupture are condemned, how much more would the Apostles have reprobated the open rupture itself, had it occurred to them that men could or would separate from Christ's Church, God's Church? But separation is also condemned, fifthly, by the principles of the Apostles, for St. Paul clearly held the principle of the "one body" to be as fundamental as that of the "one Lord," or "one Spirit," or "one God and Father of all;" he also held this body to be the household or family of God. But if this is so—and it cannot be denied—then it follows that whatever the diseases of the body, men must not leave it so long as the Head remains; but whatever the

errors or misdeeds of some members of God's family, the others must not desert them—their misguided brothers—and set up a new family. "It is only," says Wesley, "when our love grows cold that we can think of separating from our brethren." He might with equal truth have added that it is only when we forget the example of Christ, the teaching of Christ, the prayer of Christ, and at the same time forget the example, the principles, and the precepts of the Apostles that we can think of separation at all, I therefore submit to you that you are not entitled to say that though there was no Dissent in the Apostolic age, and no Church other than the Church of the city or country, yet the creation of separatist "Churches" has been necessitated and is justified by the errors and abuses, which have since arisen in Christendom. I say that you cannot take this ground, because those errors and abuses, in England at least—and it is with England that we are concerned—have not been greater than those of the Jewish Church, which our Saviour nevertheless did not leave; not greater than those of the Church of Sardis, which He neither required nor permitted men to leave: or than those of the Church of Corinth, which the Apostle: neither left nor counselled others to leave.

And there are, of course, arguments which I might use, had I not limited myself in this paper to an appeal to Holy Scripture. I might ask, for example, whether secession can ever be a remedy for the corruptions of the Church? Whether that remedy, as Irenaeus pointed out long ago, is not worse than the disease? I might ask whether "union is strength," or division? I might show that "our unhappy divisions" have silenced the voice of the Church, have weakened her witness, have impaired her force, have exasperated her members, have brought her into profound contempt. But this would be to travel out of my proper province, which is the teaching of *Scripture* on the subject of *polychurchism*. I therefore proceed to sum up my argument, which I shall put before you in the shape of questions, to which I earnestly and respectfully solicit an answer. And I suggest to you that, lying as they do at the very root of the matter, they *should* be answered one way or another *before I am required to deal with objections*. It is in the interests of truth and of reunion that I press for an answer.

1. Is the word "Churches" ever used in Holy Writ as it is used in the Prospectus and proceedings of this Conference, and as it is constantly used in newspapers, in pulpits, and on platforms to designate bodies which have separated from the parent stock? Is it ever given to congregations of Christians other than the congregation of the city or country? If so, Where?

2. Is there any Scripture precedent for calling voluntary associations of Christians professing a particular form of Christianity—such, for example, as Baptist principles, or Wesleyan principles, or teetotal views (as we have had a "teetotal Church")—is there any precedent for calling sectional bodies "Churches?" If so, in what *Epistle* is it found?

3. Is there any mention of any dissenting Church, or indeed of separatists at all, in the pages of the New Testament; or any mention except to condemn them? If there is, where is that *page* to be found?

4. Is it or is it not the fact that the Apostles forbid divisions *within* the Church? And if divisions within are sinful, can divisions which led to separation, to an open rupture, be sinful? If so, on what *grounds*?

5. Is it or is it not the case that the Church is described as "one body?" But if so, how can it be composed of two hundred separate and independent "bodies?"

6. If the name of "Churches" is never given to separatist bodies, and if indeed no such bodies existed—notwithstanding the errors and abuses of the Apostolic age—then on what *grounds* can

it be contended that such Churches can be created or must be maintained now?

7. Is the historic Church of England, from which the denominations have at one time or other separated, worse, either in point of doctrine or of morals, than some of the Churches of which the New Testament tells, or than the Jewish Church? If so, in what particulars?

8. Are its ministers, or have they been within the last 300 years—i. e., since Dissent arose in England—worse than the Scribes and Pharisees whom our Lord charged his disciples to obey? If they are not worse, then why are they, or why were they, to be discarded? Why should office count for nothing, when that of the Scribes counted for so much?

9. Is the Church of England, or is it not, a Church of God? Yes or no? If it is not a Church of God, then on what grounds is a name to be denied to it, which was given to the corrupt congregation at Corinth, and implicitly to the dead congregation at Sardis?

10. If it is a church of God, if, that is to say, God has not left it, then, on what grounds is it contended that men may leave it, or, having left it, are justified in remaining aloof from it.

I submit to you, brethren in Christ, that we shall never touch bottom, in any Conference on Reunion, until these questions are faced. It is useless to assume that there are many Churches without some Scripture proof: as useless as it is to assume that errors and abuses in the Church justify secession without Scripture proof. I commend them to your candid and dispassionate attention. "*Domine, nos dirige.*" I thank you for the patience and courtesy with which you have listened to me, and I pray God, through Him who "loved the Church and gave Himself for it," to guide us to a right conclusion.

News from the Home Field.

Diocese of Nova Scotia.

A Missionary Rally.

GREAT MISSIONARY CONFERENCE AT YARMOUTH, N.S.

IMPRESSIVE SERVICES—ELOQUENT PAPERS AND ADDRESSES—BRILLIANT SUCCESS, ETC.

The first Missionary Conference on a broad, expansive scale, in the Canadian Church, has been held in the Diocese of Nova Scotia. It was suggested by the Rector of Trinity Parish, Yarmouth, the Rev. T. S. Cartwright, LL.D., and was warmly approved by Bishop Courtney and the Mission Board of the diocese. With singular unanimity and enthusiasm, both clergy and laity entered into the arrangement, and with remarkable success the arrangement was carried out. Nothing could have been more auspicious, nothing more successful; and if the practical results realize ardent anticipations, the Conference will prove of wide and lasting benefit to the Church.

The object of the Conference was to revive missionary zeal in the diocese, and to advance the Mission work of the Church in general. All the clergy of the diocese, with lay representatives from their respective parishes, were invited to attend. The members of the Church in Yarmouth hospitably entertained the visitors. A syllabus of subjects and an order of services had been carefully prepared by the Bishop and Rector; and, bold as the experiment was, there was reason to hope for its success.

THE OPENING SERVICE

of the Conference was held in Holy Trinity church on Tuesday evening, Oct. 17th. With his Lordship the Bishop of Nova Scotia, and the Right Rev. Dr. Sullivan, Lord Bishop of Algoma, there were present 35 of the clergy, and a fair number of the laity. The Bishops and clergy robed in the school-house, and marched in procession to the church to the inspiring strains of the well-known hymn, "Onward, Christian Soldiers," presenting a most imposing scene. The church was crowded with an intelligent and earnest congregation. Evening Prayer was said by the Venerable Archdeacon Kaulbach and the Rev. Canon Brock; the Lessons were read by the Rev. T. C. Miller and the Venerable Archdeacon Jones; the Psalter was chanted, and the *Cantate Domino*, the *Deus Misericors*, and the anthem, "What shall I render unto the Lord?" An offertory solo, "Charity," and a number of appropriate hymns were all finely rendered. The Bishop of the diocese preached an eloquent and instructive sermon based on the words of our Lord, "Whosoever shall lose his life for My sake and the Gospel's shall save it;" and after the offertory and benediction the procession of Bishops and clergy returned to the school-house.

A RECEPTION

was tendered by the ladies of the parish to the members of the Conference. The Rector and the Hon. L. E. Baker addressed a few appropriate words of welcome, which were gracefully responded to by the Bishop of Nova Scotia and the Bishop of Algoma. Refreshments were plentifully supplied, and an hour was spent in pleasant social intercourse.

THE HOLY COMMUNION

was celebrated on Wednesday morning, Oct. 18th. There were present 132 communicants. The Bishop of the diocese was the celebrant, assisted by the Archdeacons, Kaulbach and Jones, and the Rev. T. S. Cartwright. It was a semi-choral celebration, and was indeed one of the "times of refreshing coming from the presence of the Lord."

THE CONFERENCE ORGANIZED

for business in the parish school-house. His Lordship Bishop Courtney presided. The Rev. T. S. Cartwright called over the roll of clergy and lay representatives. Upon motion he was unanimously elected secretary; two Conference reporters were appointed; and, at the suggestion of the Bishop, a committee was chosen consisting of three clergymen and two laymen to examine and report upon all papers sent in by absentees, and prepare any special business for the Conference. An Inaugural Address was then delivered by the Bishop, in which he dwelt upon the missionary spirit and duty of the Church.

THE FIRST SUBJECT

for discussion was "The spiritual and financial condition of our Diocesan Missions." In the absence of the Rev. Canon Partridge, who was announced to read the first paper, and which was intended to lay down a basis for the discussion, the Rev. Rural Dean DeBlois read a paper, and the Rev. Rural Dean Gelling delivered an address on the subject with special reference to the Missions in their respective Rural Deaneries. A number of short speeches were also made on the same topic by the Revs. Rural Dean Johnston, H. E. Ball, T. S. Cartwright, E. J. Woollard, and the Bishop. At 12:30 the morning session closed, and the Conference adjourned for luncheon.

THE AFTERNOON SESSION

commenced at two o'clock. After a hymn had been sung and prayer offered up, the Committee on Papers and Business reported that a paper submitted by the Rev. J. Simpson, of

Charlottetown, P.E.I., on the condition of the Church in that Island, had been examined, that a few passages had been eliminated as touching upon subjects which do not properly fall within the province of the Conference, and that, as thus amended, the paper was recommended to be read by the Rev. Canon Brock. The report was approved.

THE SECOND SUBJECT

was "The Missionary needs and opportunities of the Diocese and the Province." This was introduced by the Rev. Rural Dean Johnston, who read an able paper, in which he pointed out the religious necessities of many parts of the Province, particularly in his own Rural Deanery. He was followed by the Rev. Rural Dean Harris, who gave an earnest and instructive address, illustrated by maps, on the needs and work of the Deanery of Amherst. The Rev. Canon Brock read the paper prepared by the Rev. J. Simpson, on "The Church in Prince Edward Island." Short addresses were also made on the subjects introduced by the Venerable Archdeacon Jones, Mr. T. Brown, Rev. T. S. Cartwright, and the Bishop.

THE THIRD SUBJECT

was introduced at 3.30, "How can we extend and strengthen our Mission work?" The Venerable Archdeacon Kaulbach read an excellent paper treating of the Mission work of the diocese, and offering valuable practical suggestions for its extension. The Rev. J. Spencer read a paper on "The need of a Diocesan Missioner in Holy Orders." He was followed by the Rev. H. E. Ball on "The advisability of dividing our larger Missions," and by the Rev. H. A. Harley on "The importance of instructing our young people in Mission work."

All these topics were treated with clearness and force; and in a number of short speeches made by Mr. J. H. Rowley, Rev. G. D. Harris, Rev. Rural Dean Harris, Archdeacon Kaulbach, Rev. T. C. Mellor, Mr. T. Brown, Rev. J. Lockward, Rev. H. How, and the Bishop, the various points were emphasised and enforced. At 5.30 the second session of the day closed.

THE MISSIONARY MEETING

was held in the evening in the Music Hall. There was a very large gathering. The meeting was opened with singing and prayer, and during the evening several other missionary hymns were sung. His Lordship the Bishop of the Diocese presided, and delivered an appropriate address. He was followed by the Rev. S. Gibbons, the Rev. J. Roy Campbell, and the Bishop of Algoma, who pleaded earnestly the needs and claims of his own diocese. A feeling of enthusiasm pervaded the meeting, and an offering amounting to \$65.31 was made in aid of the Algoma Mission. This, the rector afterwards announced, should be increased to \$100.

THE HOLY COMMUNION

fitly opened the second day's proceedings on Thursday morning, Oct. 19th. There were 32 communicants. The Rev. H. E. Ball was celebrant, assisted by the Rev. E. J. Woollard and the Rev. T. S. Cartwright. At 9 o'clock the Conference re-assembled in the school-room. The Bishop offered up prayers.

THE FOURTH SUBJECT

was "The proper support and management of our Mission Funds." This was preceded by the paper of the Rev. Canon Partridge on "The spiritual and financial condition of our Diocesan Missions," omitted on the preceding day. It was a very able paper, and gave much valuable statistical information on the status of the Church in the Province.

The Venerable Archdeacon Jones then read an able paper on "Proportional and systematic giving." This was followed by the Rev. J. Lockward with a learned paper on "The Divine

Plan of Church Finance." Remarks were then made on the subject of tithing and giving, the need, the feasibility, the difficulty, &c., of obtaining enlarged contributions for Church objects, especially from poor fishermen and farmers, &c., by Mr. T. Brown, Rev. J. Spencer, Rev. E. J. Woollard, Rev. Rural Dean De Blois, the Bishop of Algoma, and the Bishop of the Diocese. The great point made was that the offerings of the people should be systematic, and that if these proceeded from love to God, and a sense of obligation to God, the treasury of the Church would be amply supplied.

At this stage the Bishop announced that Mr. Rowley, to whom a paper had been sent by Mr. Cundall, of Charlottetown, P. E. I., on "The management of our Mission Funds," and who had been requested by the Bishop to submit it to the Committee on Papers, had declined to do so, and that, therefore, it was inadmissible at the Conference.

THE FIFTH SUBJECT

was then called for—"The basis, motive, and adjuncts of Missionary work." The Rev. Rural Dean Ambrose was announced to read the first paper on "Missions the result of a right view of the Incarnation." He was not present, nor had he sent his paper. The Rev. Rural Dean Axford, therefore, proceeded with his paper on "Missionary work as a fruit of the Christian Life." This was followed by a paper from the Rev. H. How on "The Holy Ghost as the source and agent of Missionary success." Both papers were eminently practical and useful. The session adjourned at 12.30.

THE AFTERNOON SESSION

opened at 2 o'clock, the Bishop offering up prayer. At the opening the Committee on Papers reported that a paper prepared by the Rev. Dyson Hague on "The duty of the Parish to support Foreign Missions" had been examined, was approved, and was recommended to be read by the Rev. Canon Brock.

In continuing the subject left off at the morning session the Rev. T. S. Cartwright read a paper on

PREPARATION FOR MISSION WORK.

In this he pointed out the need of a learned as well as Godly ministry, and the facilities provided by the Church for a thorough training in secular and religious knowledge. He then enlarged upon the position and claims of King's College, as the Church College of the Maritime Provinces, and one of the oldest colleges in the Dominion. In the words of the charter granted by George III., King's College was designed to advance learning and religion. The curriculum of King's will favorably compare with that of any college in the United States, or in Great Britain itself. Some of the most illustrious men in the Province and in the Dominion can claim it as their *Alma Mater*. If in any part of its history it has failed the failure has been attributable not so much to a want of proper organization and appliances, as to incompetence and mismanagement within, or to prejudice and hostility without. The college is now better equipped than ever for discipline and training, and any man who passes through its classes, undergoes its examinations, and receives its diploma or degree, is entitled to rank among the leading scholars of the day. It should, therefore, receive from every clergyman and every lay-member of the Church a loving sympathy and a generous support. With these assured the college will not lack funds for the efficient performance of its work; and annually there will go forth from its halls a band of men whose hearts the Lord hath touched;—men endowed with the highest gifts, enriched with the purest knowledge, inspired with the Holy Ghost; and who in the service of the Church, and for the glory of their Lord, will not count their lives dear unto them, so that they might

save the souls of some, and fulfil the ministry they have received of the Lord Jesus.

WOMAN'S AUXILIARY.

In the absence of the Rev. E. P. Crawford the Rev. Canon Partridge presented "The need and value of Woman's Auxiliary Missionary Associations." The advisability of establishing a branch of the Auxiliary in every parish was strongly urged; and in the discussion which followed the Rev. Rural Dean de Blois, Rev. J. M. Withycombe, Rev. J. Spencer, Rev. H. How, Rev. Rural Dean Harris, the Venerable Archdeacon Kaulback, and the Bishop, took part. Many valuable remarks were made.

DOMESTIC AND FOREIGN MISSIONS.

The Rev. G. T. Harris then read a paper on "The scope and claims of Domestic Missions." It was lucid and forcible. The Rev. T. R. Gwillim followed with a paper postponed from the preceding day on "The advantage of community life in large, scattered and poor districts." The Rev. E. J. Woollard spoke on the same subject, and the Bishop offered some appropriate words. The paper by Rev. Dyson Hague on Foreign Missions was read by the Rev. Canon Brock; and the Rev. Dr. Filleul, Rev. S. Gibbons, and others spoke on that and other topics.

In reply to a question from Mr. J. H. Rowley the Bishop expressed regret that the paper of Mr. Cundall had been withheld from the Committee and the Conference. He considered it was unfair to Mr. Cundall himself, and unjust to the Conference, and that Mr. Rowley had no right thus to deprive his friend of the opportunity of being heard on the subject assigned him. In this view the whole Conference concurred, and all felt profound regret at the unjustifiable action Mr. Rowley had taken in the matter.

PRACTICAL RESOLUTIONS.

As the hour approached for closing the Conference the Rev. T. S. Cartwright introduced a series of resolutions embodying the sentiments of the Conference, and forming recommendations for the future consideration and action of the Bishop, the Mission Board, and the Synod of the Diocese. In doing this he delivered an animated speech, in which he remarked that it now remained for the clergy and the parishes of the Diocese to give practical effect to the sentiments which had been uttered, to the suggestions which had been made, to the plans which had been proposed. If this were not done the Conference would prove in part inoperative and vain. With this there would dawn upon the Diocese a new era of prosperity and progress. In earnest words he pleaded for such a steady, persistent, unwavering course of toil, and prayer, and faith, and gift, as would preserve our own hearts and lives in unbroken sympathy and fellowship with God, and intensely and extend that divine remedial influence the Church is commissioned to exert upon the world. These sentiments were warmly applauded. The Venerable Archdeacon Kaulback seconded the resolutions in some appropriate words. A few amendments were supported by the Bishop, Mr. T. Brown, and others, and as thus amended the resolutions were unanimously adopted. They are as follows:—"That whereas the subject of our Diocesan Missions has been considered in both its spiritual and financial aspects; and whereas the missionary needs and opportunities of the Diocese and the Province have been pointed out, and suggestions offered for the extension of our Mission work, and the better support of our Mission Fund; and whereas the Conference recognizes the services which have been rendered by the Board of Home Missions in the past, and the duty of the Church to extend its labors and increase its funds;—Be it, therefore, resolved, that it is desirable to augment the Mission fund of the Diocese; to in-

crease the salaries of our missionaries; to divide the larger Missions; to employ a Diocesan Missioner, travelling missionaries in Holy Orders, and Lay-missioners; to hold more frequently missionary meetings and services; to instruct our young people in missionary work; to circulate more generally news from the Mission field, at home and abroad; to form in every parish a branch of the Woman's Auxiliary Missionary Association; and to pray more earnestly for the accompanying gift of God the Holy Ghost. And believing that the adoption of these suggestions will be of advantage to the Diocese and of the whole Church, the Conference recommends them to the Bishop, the Mission Board, and the Synod of the Diocese; and prays that in their deliberations they may be guided and inspired by the Holy Ghost."

VOTES OF THANKS.

The Rev. Canon Brock moved, seconded by Mr. T. Brown, "that the cordial thanks of the clergy and lay delegates now assembled in this the first Missionary Conference of the Diocese, be tendered to the members of Trinity Parish, Yarmouth, for their most generous and gracious hospitality on this occasion." The Conference adopted the resolution with enthusiasm, all the members standing.

The following resolution was then moved by the Venerable Archdeacon Jones, seconded by the Rev. Rural Dean Axford: "That the members of this Conference, appreciating the value directly to themselves, and indirectly to the whole Diocese, of their meeting together in this way to consider the various phases of the missionary work which have been submitted to them, desire to record their obligation and thankfulness to the Rev. Dr. Cartwright for having proposed and arranged for this Conference, and their thorough appreciation of his indefatigable and self-denying labors in carrying out so satisfactorily the arrangements, and in making the Conference so eminent a success." The resolution was unanimously adopted, the Conference standing.

The secretary then read the minutes of the Conference, which upon motion were unanimously approved; after which the Venerable Archdeacon Kaulback took the chair, and the Rev. T. S. Cartwright moved, seconded by the Rev. Canon Brock, "that the heartiest thanks of the Conference be tendered to his Lordship the Bishop for the able, courteous, and impartial manner in which he has presided over the deliberations of the Conference, and that he be congratulated on the harmony which has prevailed, and on the success which has been realised." The motion was adopted by a standing vote, amidst great applause. The Bishop gracefully acknowledged the vote, and then delivered a short address on the work of the Conference and the hope of the Church. His expectations have been more than realized, and with a feeling of strong confidence he looked forward to the future of the Diocese.

The doxology was sung, the benediction was pronounced, and amidst mutual congratulations the business sessions of the first Missionary Conference in the Diocese closed.

THE CONCLUDING SERVICE

of the Conference was held in the Church on Thursday evening, Oct. 19th. The Bishop and clergy robed in the school-house; and marched in procession to the Church. The Church was again crowded; and the service throughout was most heartily and inspiring. The Revds. Rural Dean Axford and Rural Dean Johnston said the prayers, and the Rev. Rural Dean Harris, and the Rev. J. M. Withycombe read the lessons. The Psalter was chanted; the prayers and creed intoned; and the *Magnificat*, the *Nunc Dimittis*; the anthem "I waited for the Lord," an offertory solo, and appropriate missionary hymns were very effectively rendered.

The Right Rev. the Bishop of Algoma preach-

ed the sermon, based upon St. John i. 41. "He first findeth his own brother Simon." The sermon was an earnest and eloquent plea for Missions in both their home and foreign relations. The Bishop of the Diocese pronounced the benediction; and the procession of Bishops and Clergy returned to the school-house, whilst the grand old missionary hymn was being sung. "From Greenland's Icy Mountains." A liberal offertory was made at each service; a divine inspiration moved the people; and from the services there lingers and will long remain a hallowed and blessed influence.

On the following day the members of the Conference left for their respective homes, all delighted with their visit to Yarmouth, and all hoping and believing that this Missionary Conference will inaugurate a new era in the Diocese, in which "showers of blessings" will come down, and our Jerusalem be made a praise on the earth.

Diocese of Fredericton.

ST. JOHN.

The meeting of the parishoners of the parish of St. Paul was called last night for the purpose of electing a successor to Rev. Canon DeVeber, who has resigned in consequence of ill health. By unanimous vote they elected Rev. A. G. Hamilton Dicker, now of Actonvale, London, England. Mr. Dicker visited the parish during last summer, while he was in this country in connection with the inaugural of Bishop Dunn of Quebec. In that he had charge of the musical part of the programme. He is a young and vigorous man and was much liked by those who met him, while he made a good impression on the congregation of the Valley Church. He is a graduate in theology of King's College, London.

Rev. Canon DeVeber sent in his resignation in September. It was accepted with profound regret when it was learned that he was unable for active service. He has been in charge of the parish for upwards of thirty-four years, and is very much beloved by his congregation. The vestry has voted him a comfortable annuity for the rest of his life, and it is hoped that he may be able to retain some connection with the parish and its church work.

LATE METROPOLITAN'S MEMORIAL TOMB.

"The memorial tomb," the affectionate offering of the clergy of the diocese of Fredericton to the memory of the late beloved Metropolitan, was on Saturday last placed in position over the spot where the Bishop's remains are laid, immediately outside the east end of the cathedral.

Constructed of the finest cream colored Portland stone, its character is that technically known as a "cope tomb," the figure being that of the sarcophagus or stone coffin, with low gabled lid and sculptured cross of mediæval times. The cross, very chaste in form and beautifully executed with terminals of fleurs de lis runs lengthwise nearly the whole extent of the apex of the lid, the arms being reflected on the gable sides. Below the cross upon one side appears the pastoral staff. The base of the tomb is formed of a single and very heavy block, weighing over three tons of the freestone of this country, the whole being made to rest upon a firm and strong foundation of broken stone and sand.

The inscription engraved in bold characters on the sides of the sarcophagus, reads as follows: "Here rests the body of the Most Rev. John Medley, D.D., first Bishop of Fredericton, who

departed this life A.D. Sept. 9th, 1892, aged 87 years; in hope of the resurrection to eternal life," while underneath on one side are the words, "Erected by the clergy of his diocese."

The tomb, perfect in its finish and construction, of the finest English workmanship, is from a design by the eminent English architect, Mr. Butterfield. The clergy will be much gratified to know that it has received the unqualified approval as well of Mrs. Medley as of the committee appointed to carry out the work; they will rejoice also, we are sure, on the successful completion of this tribute of their love to the memory of their late deeply revered diocesan and friend.

WOODSTOCK.

Rev. Canon Neales celebrated the 25th anniversary of his wedding on the 27th ult., and was presented by the members of his congregation with a purse of over \$100, together with an address, read by Mr. W. F. Dibblee, one of the oldest and most enthusiastic churchmen in the parish. He also received a number of valuable presents from individual members of his flock. The Sunday scholars also presented him with a silver sugar bowl and cream pitcher.

Canon Neales' long incumbency of this parish, and his sterling good qualities, have endeared him to the members of the Anglican Church here, and, indeed, to the people of all communions.

BATHURST.

His Lordship the Bishop of Fredericton, assisted by the Rev. R. Simonds, held service in St. George's church, Bathurst, on Friday evening, 27th ult., and administered the rite of Confirmation to twenty-one candidates.

Diocese of Montreal.

MONTREAL.

THE BISHOP OF JAPAN, the Right Rev. Dr. Bickersteth, spent a few days in Montreal last week on his way to his distant diocese, and delivered two addresses on "Missionary Work in Japan," one in the Montreal Theological College, on the evening of Monday the 30th Oct., and the other in the Synod Hall on the following evening under the auspices of the Diocesan Branch of the Woman's Auxiliary. There was a large attendance in the Synod Hall, and much interest was manifested in the work.

ST. ANDREW'S BROTHERHOOD held a local assembly meeting in the chapel of St. Stephen's church, on the 30th of October, at which there was a large attendance. The Very Rev. the Dean of Montreal, Archdeacon Evans, Dr. Davidson, and others delivered addresses. It was resolved to hold the corporate service in St. Martin's church on St. Andrew's Day, particulars as to which will be announced later.

The Lord Bishop of Montreal has appointed as Thanksgiving Day for his diocese that which has been fixed by the Governor-General of the Dominion for general observance.

THE LAY HELPER'S ASSOCIATION of the Diocese of Montreal held its corporate Communion, according to the constitution, on "All Saints" morning, in St. George's church, at which there was a good attendance of members, and by invitation of the President, the students of the Theological College were present also. The Very Rev. the Dean of Montreal acted as Celebrant, with the Rev. Canon Norton, D.D., and the Rev. Canon Henderson, D.D., as Gospeller and Epistoler respectively. Several boys of the

choir of St. George's church, in surplices, together with the organist wearing his surplice and hood, were present, and assisted in the responses (which were sung) and in the hymns.

St. George's.—The choir of this church appeared vested in surplices for the first time on Sunday week. The change adds much to the dignity and decorum of the service in this the leading church of the city of Montreal.

COTE ST. ANTOINE.

St. Matthias.—A Harvest Festival was held in this church on Sunday, the 29th of Oct. The occasion also was that of the opening of the new organ, a fine instrument, only too powerful for the building. The congregation will be obliged to consider the erection of a larger church.

COTE ST. PAUL.

At the evening service held in the Mission Church of the Redeemer here on All Saints' day, a large number attended, and a hearty and reverent Choral Evensong was rendered, followed by a reading on the State of the Blessed dead. The altar was vested in white, and on the retable were gifts of cut flowers in memory of loving ones resting in Paradise.

FRELIGHSBURG.

All Saints' Day was duly observed here by morning service with Holy Communion at 10 a.m., at which there was a good attendance, and twenty-five communicants received; a most encouraging number for a country parish and a week-day celebration. In the evening there was a parochial gathering for S. S. children, the League and the parishioners generally, which was also very successful and well attended.

RURAL DEANERY OF CLARENDON.

Our Rural Dean gave me orders to report to you our last meeting. I prefer doing so in personal narrative form, rather than in an official manner.

Monday, Oct. 23rd, leaving Bryson, where I had ended my services of the day before, I drove to Shawville (10 miles), there to meet Rev. W. H. Naylor, our worthy Rural Dean, and putting my one horse with his one horse, made of the two a team, and so started in dignified style to the remote parish appointed for the meeting of our clergy, etc., viz., at Aylwin, on the Gatineau, about fifty miles N.E. of Shawville.

That evening we reached Otter Lake Farm, where we were hospitably entertained at the house of Mr. R. Farrell, whose numerous family formed a congregation in themselves, when we assembled for family worship.

Next day, Tuesday, 24th, to Alleyne, where Rev. J. H. Bell and his new and blushing bride furnished human and equine guests with food and provender; in the afternoon on to our destination, Aylwin, where we were welcomed by Rev. W. E. and Mrs. Kancan, fed, and then assigned to our respective places of lodgment.

Wednesday, Oct. 25, the day appointed for the meeting, was begun with Holy Communion in St. John's church, some two or three miles away from the place where the meeting was to be. The Rural Dean celebrated and Rev. J. H. Bell preached.

Returning to the Town Hall a short morning session was held to make a beginning with the somewhat lengthy programme of subjects needing discussion. There were present 10 of the 13 clergy of the Deanery and several laymen. Time being short, the order of the programme was not strictly followed, but the topics dealt with in accordance with their importance:

1. To meet the need of healthy Church literature it was thought desirable to endeavor to

localise the *Church Monthly* as a Rural Deanery magazine, Revs. W. H. Tyler and J. L. Flanagan being appointed associate editors.

2. Motion was carried to continue the affiliation of the Deanery with the present Society of Church of England Sunday School Institute.

3. It was thought desirable to ventilate the question of Holy Baptism, as owing to the influence of Baptists and others, it has of late been a prominent question. Rev. W. H. Naylor read a very able paper upon the matter, being the substance of what he had preached by request at one of his own parish stations.

4. The Quebec plan was also dealt with, in view of having to vote upon the matter at the ensuing Synod.

5. For the same reason the question of women voting at vestry meetings, etc., was touched upon.

6. W. A. Tyler went somewhat deeply into the question of Representation in Provincial Synods, showing that at present such representation was chiefly confined to the city, and suggesting that the claim of the rural districts for representation should not be overlooked.

7. Re-arrangement of Parishes was also on the programme—the need either of dividing the territory in large fields (such as that of Clarendon) or else giving an additional helper to the clergyman already in charge.

"Church Music," "St. Andrew's Brotherhood," and other points, for want of time had to be passed over.

In the evening, at the Missionary meeting two noble addresses were given by Rev. A. Elliott, of Eardly, and Rev. F. R. Smith, of Hull, whose recent perils on the deep in the "Sarnia" were turned to good account to illustrate the anxious look out of souls for the life-saving Gospel. Thus ended a busy day—spent in earnest. Many thanks are due to the Incumbent of Aylwin (Rev. W. E. Kaneen) and his good wife for their hospitality; nor should those parishioners of his, who aided in the matter, be forgotten.

Next day, Thursday, several of the clergy attended the Harvest Thanksgiving at Holy Trinity, Alleyne, where a very devout service was held. A goodly number communicated, especially of the young persons, and a most impressive sermon was preached by Rev. J. L. Flanagan, of Thorne.

Returning over the rough mountain road that afternoon Mr. Naylor and I again enjoyed the hospitality of Mr. R. Farrell's house at Otter Lake; and next day, Friday, halting at noon in Thorne Centre, we went to see the new stone church being erected in Rev. J. M. Coffin's parish; thence to Shawville, where the double team was again broken up, and I drove back alone to my own Parish in time for Choir Practice; and so ends the account of the journey to the meeting of the Rural Deanery of Clarendon.

H. PLAINSTED, Secretary.

Portage du Fort, Oct. 30, 1893.

Diocese of Ontario.

NAPANEE.

The Chapter of the Brotherhood of St. Andrew, of the parish of St. Mary Magdalene are undertaking the work of issuing the "Order for Evening Prayer" in leaflet form for general circulation. The subscription price will be 25 copies per week, for one year, \$6.25 payable in advance. A copy of "Evensong" for January 7th, has been received by us. It is printed in good style, and on good paper. We understand that unless a circulation of two thousand can be secured, the work cannot be carried on.

GANANOQUE.

Christ Church, Gananoque, is noted for its bright services and hearty singing, the services being splendidly rendered by the Surpliced choir, under the leadership of J. Griffiths. *Kingston News*.

Diocese of Toronto.

PETERBOROUGH.

On Monday evening 30th. Oct. ult., a large gathering of the members of St. John's South Ward Mission took place in the Mission building, when formal leave taking of the Rev. Mr. Loucks was made. Mr. Loucks has been identified closely with the Southward Mission work, and is leaving to labor as curate in Christ Church, Ottawa. The warm place which he has won for himself among the people of the Mission and the members of the parish generally was unmistakably evidenced. He came here a little over three years ago as a student. In June, 1891, he was ordained as a deacon and a year later he was ordained to the priesthood. He has therefore labored here in three capacities, and during that time, besides working in other parts of the parish, has had particular charge of the South Ward Mission under the Rector. His energy and enthusiasm in his calling, his kindly interest and warm sympathy and zeal in ministering to the congregation under his special charge has made him beloved by the congregation of the Mission and esteemed and respected by the members of St. John's, where he often ministered and was known to all the congregation. When he came the South Ward Mission service, were conducted in a small room. Since then the handsome and substantial building where the reception was held last evening has been erected, and the Mission has grown into a large and flourishing congregation.

Among those present at the reception were Rev. H. Symonds, rector, and Rev. W. Healdy, of St. Luke's, and Rev. E. F. Torrance, pastor of St. Paul's, (Presbyterian)

An informal programme of music, chiefly instrumental was rendered, and enjoyed. The Peterborough Harmony Club, under the leadership of Mr. W. S. Corbin, was present and rendered several orchestral selections during the evening in excellent style. A duet was also given by Messrs. Roadhouse and Corbin and pleasing vocal solos rendered by Miss Lillie Jackson, Mrs. Stapleton and Mr. Wm. Taylor. Refreshments were served by the ladies and a most pleasant time enjoyed socially. Addresses were delivered by Rev. H. Symonds, rector of St. Luke's; Rev. E. F. Torrance, of St. Paul's; the Rector of Peterborough, Rev. J. C. Davidson, and the Rev. Mr. Clementi.

A handsome plush study chair was presented by a deputation of the congregation consisting of Messrs. Layfield, Fegg and Good. Mr. J. Fegg read a farewell address expressive of the feelings of love of the congregation towards Rev. Mr. Loucks, and the chair was then duly presented.

Three boys of the Sunday school then came forward with an elegant valise which they presented to the rev. gentleman on behalf of the Sunday-school.

Rev. Mr. Loucks in responding returned warm thanks for the evidences of kindly feeling. He again thanked them for the many assurances of their friendship given to him. The curtain was then drawn aside revealing the chancel of the church, which has been beautified by valuable farewell gifts from the the departing clergyman. The hymn "Sun of my Soul" was then sung by all present and the evening closed with a prayer and benediction by the Rev. Mr. Loucks.

Diocese of Niagara.

GUELPH.

St. Georges.—On Sunday Evening, the 19th after Trinity, there was a Thanksgiving service held in St. George's Church in reference to the satisfactory issue of the proceedings of the general Synod in Toronto, resulting in the Confederation of the Nineteen Diocesse, under one Ecclesiastical Government. The tasteful decorations of the Harvest Festival, with some renewals, gave the Church a festive appearance, while the music, hymns, etc., were appropriate to the important occasion. The sermon by the Archdeacon was on the wonders that were achieved by the resistless forces of Unity and Combination. The text was taken from 1st of Philipians, 27th verse: "Stand fast in one spirit, with one mind striving together for the faith of the Gospel."

On Wednesday, the 25th Oct., the first meeting of the Ladies' Aid was held for the purpose of organizing. Miss Hall was elected to preside over the proceedings.

The Rev. R. W. Stewart, M.A., of Trinity, Dublin, and a successful missionary in China for 17 years, favored us with a visit of two days. On Sunday, the 29th, he preached twice in St. George's church on the subject of missions.

LOUISVILLE AND NASSAGAWEYA.

This Mission was on the 19th Oct., favored with another official visit from the Bishop of the Diocese; seven received the rite of Confirmation. This number may seem small; but it should be remembered that this Lordship's visits are much more frequent than formerly, semiannually, as nearly as practicable; and always note-worthy for their affectionate shepherding.

There has lately been a change of clergymen in the adjoining parish of Milton and Hornby. The scholarly, Rev. J. McKenzie, having labored in it for many years, and up into that period of life when "the grasshopper is a burden," found the toil, travel and exposure too great. He has been kindly transferred to Chippewa. The Rev. Peter Mignot, a young man of energy, zeal and eloquence officiates in the parish of Milton and Hornby at present. Both changes have given satisfaction to clergymen and laity, as your correspondent has learned from the best sources.

Diocese of Huron.

THORNDALE.

On Sunday, Oct. 22nd, the Rev. A. Corbett, late of Paisley, entered upon his pastoral duties in this parish. The Rev. gentleman enters upon a very interesting field of labor, and brings with him a large and varied experience which will, we doubt not, speedily ensure the placing of the parish upon a well organized and solid basis. To facilitate the work of the parish a "Select Vestry" has been formed.

On Wednesday evening, Oct. 25th, a representative gathering of the parishioners, in number about forty, assembled at the Rectory, accompanied with well filled baskets, for the purpose of tendering a reception to their new pastor. Mr. Meade N. Wright was appointed chairman, who after a few preliminary remarks called upon Mr. A. Abbott, people's warden, who read an address to the Incumbent on the part of the congregation, welcoming him to his new appointment and assuring him that they would ever feel it their part and duty to do all

that lay in their power to sustain and strengthen one whom they felt had been sent to guide and direct them in the way that leads to everlasting life. Their earnest desire was that God's richest blessing might rest on his labors, and that his ministry might be the means of winning many precious souls to Christ.

DIOCESE OF ALGOMA.

The Bishop of Algoma having resumed his diocesan duties, requests that all official communications be addressed to him, as usual, at Bishophurst, Sault Ste. Marie, Ont.

Secure next number of THE CHURCH GUARDIAN containing A PROTEST by a member of the Birmingham Church Congress, addressed to the BISHOP OF WORCESTER, its President, as to his extraordinary statements regarding EPISCOPACY. Every Churchman should read it.

Correspondence.

To the Editor of the CHURCH GUARDIAN:

Dear Sir,—I have no doubt your "own correspondent" will furnish THE CHURCH GUARDIAN with a lengthy and happy communication about the Conference recently held at Yarmouth, N.S. It was, under the condition of being a new thing, a most decided success. The energetic and talented Rector of Trinity church, Yarmouth, is entitled to all the praise and all the thanks which are in order.

But I desire to act the character of a "candid friend" who desires to be a friend of Conferences to be born. We hope to have a Missionary Conference again and again in this Diocese, and some things new and strange will, by its recurrence and our familiarity with it, give less occasion to a candid friend to take up his pen and address you.

The first thing I wish to criticise is the sad absence of laymen from the Conference. The Rector of Yarmouth stated that he had sent circulars through the clergy to the church wardens, and had also addressed personal invitations and appeals to many prominent Church laymen in Halifax and other places, and that some of them were not even civil enough to acknowledge his letters. The laity who formed a part of the Conference were perhaps about one-fourth of the whole. Only two laymen were volunteer speakers, while not a paper nor prepared address was given by a layman. Under these circumstances the laity should not reflect upon the interest and energy of the clergy, but when in the mood to repine should take each one his stand before a mirror true and apostrophize the reflection.

Next, we feel constrained to remark that many of the clergy who took part in the proceedings of the Conference did not seem either to know just what they had been asked to do nor the character of the gathering or audience they were invited to address. Thus it happened that when the Right Rev. Chairman, with the printed order of proceedings in his hand, a copy of which had been sent to every member of the Conference, announced that the Rev. so and so would next read a paper, that the clergyman named would give an *extempore* address. There must be a considerable difference between reading a paper and delivering an address. Some of these efforts were certainly not worthy of the speakers, and were accorded either very faint praise or a loud cheer because they had reached their long drawn-out course. Again, two or three of the papers were too much like some old time sermon, and were read much after the manner of delivering a sermon.

Then, too, the matter of some of these addresses showed most plainly that the speakers did not know they were to furnish a feast of reason to the members of the Conference—an audience of Bishops, clergy, and the cream of our laity,—and not such a gathering as might assemble in a way-side or sea-side church, of simple folk and little children. I am sure a little thought given to the matter would have resulted in much more satisfaction to all concerned.

My last criticism will be concerning the unhappy disarranging of the order of the Conference. Much praise was accorded by many speakers to the very happy and closely connected order of the subjects, each distinct class being allowed a certain definite time on a particular day. The first change was that a very valued paper appointed for the first day, and connected with the first subject, had to be deferred to the next day. Then one clergyman who was present asked to be allowed to read his paper next day, *i.e.*, the day after it was appointed to be read. This of course put another subject into confusion. But there is this to be said about such a change, that it takes the time intended to be given to the other subjects, and in this way a paper of less than ordinary power might shut out many effective speeches on the proper subject for that time. No doubt some will learn from these remarks how not to do it.

Yours truly,
CANDID FRIEND.

INTER-DIOCESAN S. S. EXAMINATIONS.

To the Editor of the CHURCH GUARDIAN:

Sir,—Will you please insert the enclosed examination circular in the next issue of your paper and oblige the Committee, by allowing me through your columns to ask those who have had bundles of these circulars sent them, kindly to have them distributed among the teachers in the schools with which they are connected?

CHAS. L. INGLIS,
Secretary of Committee.

69 Melbourne street,
Vigil of St. Simon and St. Jude.
The Annual S. S. Examinations for Teachers and Scholars, 1893.

THE INTER-DIOCESAN SUNDAY SCHOOL COMMITTEE of the Provincial Synod not having as yet arranged for the holding of Inter-Diocesan S. S. Examinations, representatives from the Sunday School Committees of the Dioceses of Toronto, Ontario and Niagara have undertaken to hold the annual examination on the Church Sunday School Lessons of the past year, *viz.*: the Prayer-Book and Lessons on Genesis and Exodus to Chapter XIX.

They invite the co-operation of the Clergy and S. S. Workers in other dioceses in making this examination a success. The papers for scholars will be based upon the "Institute Leaflets" and the "Teachers' Assistant."

The examinations will be held at local centres in this and other dioceses on **Saturday, December 9th, 1893.**

The fee for examination is twenty-five cents for each person; and the minimum fee for every local centre is \$1. On receiving a sufficient number (*i.e.*, not less than four) applications from any local centre arrangements will be made by the committee for the appointment of a local examiner at such centre to whom the printed papers will be forwarded. The local examiner will act as "invigilator" at the examination, and, when the answers of the candidates are written, will seal them up and send them by post to the Secretary of the Sunday School Committee at Toronto, for examination.

The results will be published in the "TEACHER'S ASSISTANT." Diplomas will be presented to the successful candidates among the teachers,

and certificates to those scholars who obtain first or second class honors. To obtain first class honors, a candidate must obtain an aggregate of 75 per cent. on the two papers; for second class honors an aggregate of 50 per cent. on the two papers.

Applications from candidates will be received up to Wednesday, November 29th, 1893. They should be addressed to the Rev. Chas. L. Inglis, M.A., 69 Melbourne avenue, Toronto, and should be in the following form:

"Please enroll my name for the S. S. Examinations for Teachers and Scholars to be held on December 9th, 1893.
Yours,
(Name in full)
(P. O. Address)
Teacher (or scholar) in St. _____ S. S.
Parish or Mission of"

N. B.—No fee is required to be forwarded with the above application.

It is earnestly hoped that the Clergy and Superintendents in whose Schools the "Institute Leaflets" and "Teachers' Assistant" have been in use during the past year will urge their S. S. Teachers and Senior Scholars to avail themselves of this most important aid to thorough and systematic study of the lessons.

To the Editor of the CHURCH GUARDIAN:

Sir,—Would you kindly allow me to make the following appeal for help through the columns of your paper:

We are a community along a line in the Townships of Glamorgan and Monmouth, in the County of Haliburton, with about three miles of continuous settlement, and of course outlying ones on either side. Services have been held for some years in the log school house at each end of this line, but it was considered very desirable that a church should be erected in the centre, and we were encouraged to build one, but with the country only a few years settled, money was not obtainable from the residents, but they thought they could find many of the materials. They managed to get out logs, and these were taken to the mill, six miles distant, and sawed, producing sufficient lumber for the frame, roof, covering, and part of the dressed lumber. Unfortunately the mill was burned, and the rest of the material will have to be purchased and drawn from the next mill, 26 miles off. The church is erected so far as materials permit, and the money subscribed, about \$50, nearly expended. We have only part of the needful windows, and if it was possible to obtain old ones from some church undergoing alterations, or in fact any church furniture, it would be thankfully accepted by communicating with the Rev. H. Bourne, Parsonage, Essonville, Ont.

Yours truly,
S. KETTLE.

To the Editor of the CHURCH GUARDIAN:

Sir,—Will you kindly say in your next number of the CHURCH GUARDIAN if there is a branch of "The Mother's Union" in Canada, and the name of the lady President, for the benefit of a member of "The Mother's Union" in England, now residing in Canada.

[Can any of our readers give this information? We cannot.—Ed.]

[For New Books, see p. 15.]

To Our Subscribers.

Immediate Remittance OF AMOUNT DUE ACCORDING TO LABEL [taking three months credit for interruption in publication where eligible] and accompanied with RENEWAL ORDER, is earnestly requested.

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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

Address Correspondence and Communications to the Editor, P. O. Box 504, Montreal. Exchanges to P. O. Box 1068. For Business Announcements See page 15.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post Office—whether directed to his address or another, or whether he has subscribed or not—is responsible to the publishers for the subscription price thereof.
2. If any person order his paper discontinued he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, whether it is taken from the office or not.
3. The following conditions form part of all Subscriptions to the CHURCH GUARDIAN:—
 - (1) They are continued from year to year, unless notice be given to the contrary before the expiration of the current year and all arrears be paid.
 - (2) Discontinuance cannot be made at any moment—the subscription is annual.

CALENDAR FOR NOVEMBER.

- NOV. 1—ALL SAINTS.
 “ 5—23rd Sunday after Trinity.
 “ 12—24th Sunday after Trinity.
 “ 19—25th Sunday after Trinity.
 “ 26—26th Sunday after Trinity. [Sunday next before ADVENT.] (*Give Notice of St. Andrew's Day.*)
 “ 30—ST. ANDREW'S DAY.

NOTES ON THE EPISTLES.

BY THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

(Author of “Arrows for the King's Archers,” etc.)

TWENTY-FOURTH SUNDAY AFTER TRINITY.

“The Truth of the Gospel.”—Col. 1: 5.

I.—“Once in grace always in grace” is not the teaching of the Catholic Church. The possibility of falling away from the pure standard of Christian life and doctrine is shown by the conduct of the Colossians, who enjoyed the advantages: i. Of the direct teaching of the greatest teacher of doctrine and ethics Christianity has ever known. ii. Personal contact with the Apostles and Evangelists, SS. Mark, Barnabas, Luko—princes of the Church. Privileges cannot save from error of doctrine and practice unless rightly used. The Colossians had become the prey of the Evil One, who presented his temptations in the specious form of good. The Epistle disclosed various forms of religious error which are not displayed in any other Epistle of St. Paul. The Colossians substituted the ministry of angels for the mediation of Christ, whom they treated as inferior to the angels. They professed a superior spirituality and a rigorous rule of self-mortification and neglect of the body, and affected a peculiar reverence for

the ritual and observances of the Levitical Law. The Apostle re-proclaims in clear words the mystery of the Incarnation and the all-sufficiency of the Atonement, as the perfect and only sacrifice for the sins of the whole world.

II. The “Gospel,” i.e., this doctrine of the Incarnation and the Atonement of Christ is spoken of as the “Word of the truth of the Gospel” and “the grace of God in truth.” Christ came “full of grace and truth,” St. John 1: 14; and “the law was given by Moses, but grace and truth came by Jesus Christ,” St. John 1: 17. The “Gospel” is “the grace of God,” because it offers free grace (power) and pardon to all who receive it. It is the “Truth of God” as distinguished from the ceremonial law, which was a system of types and shadows, and without real power to take away guilt or renew in the soul the lost image of the Divine Nature. The Gospel is the true substantial source of grace and peace, of which the Law was only the dim unsubstantial outline. “The Gospel” offers the true propitiation. Its sacraments and ordinances are all substantial and actual channels of grace and power and supernatural energy: so that by their touch that which was lost is restored, that which was dead is raised to life, that which was foul is washed and sanctified, that which was afar off is brought nigh. The reality of the Gospel as compared with the administrations of the Levitical observances is as the living man is to his portrait, the picture to the landscape which it represents.

III.—The effects of this “Gospel.” i. Inward grace, faith, love, hope. “Now abideth these three wherever the Gospel is received in sincerity and truth.” St. Paul had heard of their “faith,” of the love they had for all the saints, of the “hope” which they cherished of the heavenly realities. All these great gifts of the Holy Spirit were in danger of being quenched or lost if error was permitted to develop amongst the members of the Church. Their fault was the greater in that they had been the recipients of Epaphras, a faithful minister of Christ, one true to his mission and true to His master. The Apostle reminds them of this and recalls them to a remembrance of his own labours amongst them. The existence and efforts of a faithful ministry of the “Truth of the Gospel” increases the responsibility of the churches. *The teaching office of the ministry* a distinct feature. The duty of the minister is to teach. Like the Apostle he is a builder and a soldier. The Church must fight as well as build, and build as well as fight. To please or amuse a congregation is not the same as teaching it “the Truth of the Gospel.” “Woe is me if I preach not first and foremost the Gospel” was the heart-ery of the Apostle. The Epistle, Gospel and Collect for the day provided to this end that the people may be taught some definite truths or set of truths on each Sunday in the year.

IV.—The Apostle brings in o play his mightiest weapon, “We do not cease to pray for you.” There is no limit to the capacity for spirituality of a church or congregation or individual soul. But progress must be along the line of Divine Revelation or it is no longer progress. Philosophy, or merely Human Thought, will only prove vain and illusory. So also the traditions of men and the rudiments of the world. (See chap. iii., 8.) The Apostle prays: i. That these people may know God's will and be filled with *spiritual understanding*—supernatural light, not the dry light of mere human speculation. ii. That they might increase in obedience; that they might go on from knowledge to action; that they might “be fruitful in every good work;” that they might be “taught” not of man but of God. “The secret of the Lord is with them that fear him,” Ps. xxv., 14. iii. He desired for them Divine

strength, that they might be strengthened with all might, according to God's glorious power, in order that they might be patient, long-suffering, thankful, joyous,—having in view for their solace and encouragement their inheritance with the saints in light. Error is often the result of impatience, a disinclination to endure, a forgetfulness of our destiny and of the Divine power which is ever at hand if we will only avail ourselves of it. How bright, how noble, how full of courage and consolation are these words of this great leader of men! What a contrast to the feeble, half-hearted pessimism of so much of the false Christianity of our day!

REUNION WITH NONCONFORMISTS.

[From Church Bells.]

This is a question which, while always with us, has been brought into special prominence by the discussion which took place at the recent Church Congress.

The relation of the Church to Nonconformity presents a problem to almost every parish priest throughout the country, and is capable of an almost indefinite number of solutions. In some cases the existence of Dissenters is ignored. In others there is a continual effort on the part of the clergyman to bring ‘himself into line’ with them, by minimising the doctrinal points on which differences are based, and exaggerating those subjects on which agreement is possible.

The majority of the clergy, however, will probably endorse the view that neither of these methods is satisfactory, or likely to tend ultimately towards union. The former of necessity fosters a spirit of irritation and antagonism, which is easily aroused, but is most difficult to allay. The latter widens, instead of narrowing, the intervening space, because it encourages the feeling that if only sufficient is demanded, at least something will be conceded.

The truest method of dealing with Nonconformists in the daily exercise of ministerial duties is ‘to agree to differ.’ The parish priest should endeavour to cultivate a friendly feeling with the leaders of those sects which acknowledge the same Divine Lord, and should avail himself of every possible opportunity for co-operating with them in advancing the many social schemes and efforts in which doctrinal differences do not arise. He should ever be ready to show true Christian courtesy, and should be accessible to all who seek his counsel. At the same time he should let it be clearly understood that he holds strongly the teaching and doctrine as contained in the Book of Common Prayer and in the Articles, and that any discussion or interchange of opinion must proceed from that basis. Experience proves that those clergy who take this line, temperately but firmly, gain a far greater influence over Nonconformists than those who are eager to give up some point of the faith in the hope that the concession thus made will induce a corresponding spirit of compromise in their opponents.

The personal intercourse above referred to has, in many parishes, led to the desirable result of application being made to the Bishop for ordination by Nonconformist ministers. The number of such cases in Wales during the last ten years has been truly remarkable, and every year we hear of similar instances in all parts of England.

So far as one is able to judge, the probable future of reunion lies rather in this process than in any great and sudden incorporation of a sect bodily into the communion of the Church, and there are undoubtedly many advantages in the individual over the corporate reunion. Though slower, it is surer. Each Wesleyan or Baptist who returns to the fold of the Church is impelled to this step by sincere and conscientious

motives. Frequently he loses much, from a pecuniary or worldly point of view, by his action. With the other method there would always be the feeling that imitation, more than conviction was the cause. The real difficulty in the way of reunion consists in the question of 'Orders.' If once the necessity of the Apostolical succession was recognised and acknowledged by Nonconformists, there would be nothing to prevent them from accepting the Church's Sacramental teaching.

It is curious that the question of 'Orders' is also one of the points of separation between the Anglican and the Roman Church. The Roman practice of denying the validity of our orders is based upon the absurd fiction of the 'Nag's Head Fable,' which has been repudiated by the most learned of their own writers. No one who has carefully and impartially studied the *facts* of history can entertain the smallest doubt that the Anglican Church possesses the Apostolical succession. Our 'Orders' come to us in unbroken line from the time of Augustine, when the Roman, British, and Scotch successions were amalgamated, and through those sources can be traced back almost to the time of the Apostles. Although, in view of the history of the Papacy, when rival popes anathematized one another, we have sufficient evidence for looking with some suspicion on the purity of modern Roman 'orders,' the Anglican Church has ever been willing to give them the benefit of the doubt, and not to insist on the reordination of converts from the Latin communion. The want of reciprocity on their side, in spite of the unimpeachable evidence of historical research, is a source of perpetual surprise and wonder.

The difference between Anglicans and Romans on the question of 'Orders' arises from the importance attached by both to the Apostolical succession. The Nonconformist, on the other hand, denies its necessity, or even its importance. He maintains that 'ordination' by one or more ministers who have derived their commission from the founder of their sect is all that is necessary. The following words, reported to have been uttered in a speech at the meeting of the Congregational Union, held lately in London, are significant: 'One of the chief difficulties raised by members of the State Church is that our "orders are invalid." The foolish figment of a Apostolic succession is maintained in all its offensiveness. Inspired Thomas Binney, saintly Samuel Martin, broad-minded Henry Allon, eloquent Charles Haddon Spurgeon, and others like them, cannot be regarded as true ministers of Christ or successors of the Apostles, as can some shaveling (*sic*) curate, or some worldly-minded vicar, because the "orders" of these are valid.' The 'foolish figment of Apostolic succession' is hardly a reverent phrase by which to describe the Commission given by Christ to His Apostles, and acted upon in obedience to the Divine command. The earliest Christian writers insist on the importance of maintaining the true succession by means of Episcopal ordination. Whatever points of doctrine may have divided the various branches of the Catholic Church, they have always been unanimous in insisting on this point. It is laid down in the strongest terms by St. Irenæus, by Tertullian, by St. Cyprian. Archbishop Bramhall speaks of 'apostolical succession as the nerve and sinew of apostolic unity.' Bishop Beveridge calls it 'the root of all Christian communion.' The judgment of the Reformers is stated in distinct terms in the Preface to the Ordinal in the Book of Common Prayer, which runs: 'It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been these three Orders of ministers in Christ's Church, Bishops, Priests, and Deacons. . . . No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the

said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly Episcopal consecration or ordination.' Without entering on a discussion of the appropriateness or otherwise of the epithets applied to the Nonconformist ministers above mentioned, it is sufficient to say that the argument is wholly irrelevant. Granted those men were as great and holy, or far greater and far holier than is implied, their ministry, being that of laymen, was of a lower order than that of ordained priests who personally may be less spiritually-minded or less earnest than they were. Let us take an illustration. The baptism given by Judas was the baptism of Christ not less than that given by St. Peter or St. John, and therefore the primitive Church (see St. Augustine) did not re-baptize those who had been baptized by St. John the Baptist. In so doing, it did not prefer Judas to St. John, but preferred the baptism of Christ, though given by Judas, to the baptism of St. John the Baptist, though given by St. John himself. In the same way, the Church of England prefers the Holy Orders of Christ, by whomsoever they may be given, to a commission from man, whoever he may be.

It was further stated, at the meeting above referred to, that unless the view of the Church on Holy Orders be abandoned, reunion with the Congregationalists is absolutely impossible.

If that is the opinion of the other Nonconformist bodies, then corporate reunion is not likely to take place. The Church will never part with one of her most precious heritages received from her Master. Union is divine; but the divine blessing could never rest on a Church which sacrificed one of the foundations on which she stands in order to secure what, however attractive in theory, would inevitably prove to be chimerical and illusory.

MONTAGU FOWLER.

HOME CULTURE.

It is sometimes pointed out by earnest and thoughtful men that there are signs of decay in the nation which are ominous of moral and physical disaster. If we are to believe statistics, crime is on the increase, and physical and intellectual weakness and unfitness are becoming more and more apparent in large portions of the population. Inherited drunkenness, moral irresponsibility, idiocy and physical malformation are said to be blighting a growing number of American children. These statements are startling in the face of such vast advances as are being made in America in the arts, the sciences, and the material conveniences of life. The world was never better fed, better housed, and better educated than it is now in this *fin de siècle*; and yet good fare, good shelter and good books seem to fail in producing good and happy men and women in a very considerable number of cases. Probably we must allow some exaggeration in the prophecies which interpret the condition of the people, as portending their utter ruin. The American people is a mixed multitude from every land, and in adjusting themselves to new conditions foreign elements must occasion disturbance in the ordinary processes of national development. The result should not be contemplated with pessimistic fear, but with patriotic and religious hopefulness. Doubtless the commonwealth as it grows will purge itself from a good deal of what is morbid and abnormal in its period of transition. Yet every effort should be made to look the situation in the face and to provide measures for national preservation. The home should be a nursery of all that is essential to the health and vitality of the nation. The home is undoubtedly the most important institution in this or any other country. The parent is the first and most responsible

law-giver in the land. A nation of strong, moral and intellectual men and women can only rise from homes where the duties of fatherhood and motherhood are clearly understood and adequately discharged. Home culture as meaning a knowledge of home duties, and their study and earnest performance, is one very important means of making the home what it should be, a temple of religion, a garden of health, a school of knowledge. Of course the first effect of home culture would be to make parents take more seriously the burden of responsibility which their position involves. There are many subjects relating to the sanity and perfection of the race which the pulpit and the preacher have no occasion to discuss. We would like to see some of these topics made subjects of study, of mutual counsel, of discussion by lecture or otherwise among mothers. Formal associations might well be instituted for this purpose. Any measure that would impress upon the people that the home is the fountain of national life, any plans by which parents and guardians, and especially mothers, could be taught to feel that they are the founders of the America of the next generation, would be of wide national benefit. The laws of physical, moral and intellectual perfection, as far as they are known, need much more study than they receive by those to whom is committed the making and moulding of the child character in America. We do not expect the time will ever come when imperfect or distorted human organisms will be entirely things of the past, but we believe the heritage of idiocy, of moral depravity, may be very much lessened from the deep tide with which it now sweeps over our country; and as it springs out of the bosom of the home, so in the home must its waters be purified, diverted, or altogether checked. The means by which this effect is to be produced must constitute the true home culture, a large part of which will consist in Christian training through Christian example. —*The Churchman, N. Y.*

A CHASM.

When we come seriously to think of it, what a wide chasm there is between our belief and our acts; between the faith we claim to have in God and the actual trust we show in Him in our lives. On a broad scale we accept the general truth that God is at the head of His Church; that He is the Ruler of nations. But when there are disturbances in or attacks on the Church we tremble for the Ark of God just as though its protection and preservation depended upon men alone; just as though our Lord had not said, "the gates of hell shall not prevail against it." And when there are social convulsions in the State, or corrupt and ambitious politicians seem to be carrying out their schemes, we are stricken with fear that things are going to chaos, and do not make real to our thinking that this is God's world as well as man's world, and also that "surely the wrath of man shall praise Thee, and the remainder of wrath shalt Thou restrain." In individual experience, too, we are faithless. Especially when the world goes well with us, when everything we touch prospers; when there are health, agreeable employment, a substantial home, wants satisfied, and high regard of our neighbors, then we settle down at our ease with our full barns and complacently say: "My power and the might of mine hand hath gotten me this wealth." Outwardly we acknowledge God with our lips, but with a kind of feeling that we are doing Him a favor, while assuming at heart that everything has been wrought by our own skill and wisdom. On the other hand, when life is weary, when there is no light to take the next step, when the burden seems above our strength, who is there that makes his own

in heart and act the precious words, "Casting all your care upon Him; for He careth for you?" If men ever do come to the point of casting all their care upon God, it is only after some disaster has torn down the building they have constructed, or some bereavement has wrenched away the things in which they have placed their happiness. It takes a strong-willed man of healthy nature to dismiss from his mind the ills that cannot be cured; to drop the burdens that need not be carried, and to leave the worries of life outside of the evening fireside. And even his strength and wisest philosophy often fail him. But the Christian has something better than philosophy, if he will only make use of it. He only has to do the thing he professes to believe, and cast all his care upon God. Then he learns the meaning of submission to the will of Him who careth for us.—*The Church News, Missouri.*

Family Department.

COURAGE, CHRISTIAN SOLDIER.

Think not of rest; though dreams be sweet,
Start up and ply your hoavenward feet.
—KEBLE.

Sometime the fight I fain would yield,
And lay aside the sword and shield,
And turn me from the battlefield,
And put my armor off;

Seek some sequestered, peaceful shade,
Where never can the foe invade,
Nor aught disturb, nor make afraid,
And rest me there a while;

To hear no more the trumpets bray,
The clash of arms in deadly fray,
From morning's dawn till close of day—
Ah, this were sweet indeed!

No more the midnight watch to keep
On some exposed and lonely steep;
But lay me down, in peace and sleep,
Secure from all alarms,

Far, far away from scenes of strife,
The turmoil of a warrior's life,
Where pain and wounds and death are rife,
And victory obscure.

But, hark, a voice is sounding clear,
"What hast thou weary one, to fear
When I, thy chief, am ever near
And hold thee in my sight?"

"Do not thy comrades in the fight?
Give up the battle for the right?
Give up when victory's in sight?
Ah, that were shame indeed."

"O coward heart, to seek for rest
When thy great Captain's hardest pressed;
No laurel for the soldier's crest
Who falls or falters now."

HAMILTON SCHUYLER.

JULIE.

CHAPTER VI.

ELSIE'S STORY—THE OTHER INQUISITIVE.

It was lovely in the garden, after darning stockings in the stuffy dining-room. Lance tied Jowler on his plot of lucerne, and pegged the other end of the string into the ground. How Jowler liked his outing! He sprang about and frisked, and shook his little tail, and then began to eat.

We sat down on the little raised mound under the pear tree, and the boys lay down on their chests, and Chubby and Puff picked up bits of lucerne and got Jowler to eat out of their hands. He was as tame as could be. I dare say he wished we had two holidays instead of one!

It was a scorching hot day, but the pear tree gave a nice shade; and when a little wind came, the scent of mignonette was blowing to us deliciously.

Guy put his face down on his arms, and pre-

sently Jowler frisked up to him and began snuffing about his hair. Chubby and Puff shouted with laughter, and Puff crawled on his hands and knees, and put his head down close by Guy's.

"Shut up! Don't make that row!" cried Lance, in a warning voice. "That Other Inquisitive will come staring out of the window."

But it was too late; the "Other Inquisitive" had heard Puff's loud laugh, and he came up now to the window, with his white face close to the panes, and stared at us under the trees.

Till quite a little while ago no one could overlook our garden. On the right side of the wall there were some poor people's cottages, but they were built low, and the people couldn't look over much, especially as a few large trees in our garden blocked out their view. But lately some new houses had been built right on the main road, and one of them had a back room built over some outhouses of the left side of our garden, and people looking out of that window could look right down at us. Our house was far from the main road on account of the big garden in front, and the high walls all round fenced us in cosily; but now everything was spoiled by that wretched window of the room that had been lately built.

Somebody was always in that room, and always staring out that window. It was the same person always—a man with a pale, flabby sort of face, and little black whiskers on his cheeks, and no moustache or beard. He was always staring at us, and would watch us there for hours.

Of course it was impossible to be private in our garden now! And how we did hate to have him watching all our movements! When that room was built, Stopher had planted some trees near the wall, that would grow up later on and block out the window a little; but what was the use of having to wait some years first? We would be all grown up, and we should not want to play in our garden anymore.

We did not know who the man was. He had been there about a month now, and was so annoying that Guy had nicknamed him the "Other Inquisitive." And dreadfully inquisitive he was. His dark eyes were always following us, and he would even smile at the things we did. It was a nuisance!

That's why Lance said "Shut up!" when Chubby and Puff laughed so loud. We knew they would make him hear, for he was always in that room, and by good luck, when we came out first with Jowler we had missed him, for a wonder.

"Bother!" growled Lance. "Mr. Other Inquisitive. I'd like to catapult your nose!"

"Is he there?" asked Guy, without lifting his head.

"There, as large as life—flabby face, black whiskers, and all."

"And smiling," I added indignantly—"actually smiling at Jowler snuffing at your hair, as coolly as if he belonged to us!"

"Elsie, don't look at him; it's only encouraging him," whispered Rose. Perhaps he'll go away by-and-by."

"Not he, indeed—no such good luck!" said Lance. He'll stop there till we go indoors."

"Puff," said Guy, lifting his head off his arm, "put your thumb on your nose, and wag your little finger at him."

It was a good thing that Puff always had to stare for half a second before he ever took anything in, or he might have done it then and there; but he had to stand up first and say "Vat?" He always said "vat" for "what." And so Rose had time to prevent him.

"No, no, Puff," she said sharply; "that'll be very naughty. Come to me, darling, Guy you oughtn't to try to make him do such things. That man would think we had no manners."

"Bah! What about his manners, I'd like to know. I wish you hadn't put your spoke in, Rose. It would have been just the thing, com-

ing from Puff—a simple way of telling him we objected to his being there. Chubby, put your thumb on your nose, and wag your little finger at him."

Chubby, if you do!" said Rose, in a threatened voice. "Guy, how can you? If he hasn't manners, that's nothing to us. At least let him think that we are—are ladies."

"I ain't a lady," retorted Guy. "No matter how prettily I behave, you may be sure he'll never think me one."

Lance began to giggle. "No more am I. I'll never be a lady, Rose."

"You know very well what I mean," Rose said, flushing up all over. I mean that he should have a good opinion of us."

"Oho!" laughed Guy. "Here's Rose taking the Other Inquisitive's part. I like that, Julie, my dear, kiss your hand to that nice gentleman up there."

"I am not taking his part," retorted Rose, indignantly. "I don't like him to pry down on us any more than you do. Still there's no need for us to make ourselves a—common because he does. Take his part indeed! And what a horrid face he has!" with a hasty glance at the window, where the Other Inquisitive still stood gazing down on us all. He would not have stayed there much longer if he had heard our conversation, I dare say.

"Like a brigand," I said. "Don't you think he's like a brigand, Rose?"

"Oh!" cried Rose, a light flashing into her eyes, "he'd do for the ruffian in the—you know what."

"Oh!" I cried, squeezing my hands together, "the very thing!" And I just gave one look at the window, and there he was, smiling down at us as chummily as if he were a relation.

"I believe," said Julie, solemnly, "he's laughing at Puff's dirty pinnie."

"It is dirty," murmured Rose.

"You young pig!" said Guy, rolling over on his side; "you look as if you had come out of a pig-sty."

"My pinnie's not vewy dirty." Puff said, taking up the ends in his hands and holding it out—"not vewy dirty."

"Oh, good gracious!" Rose cried, "how he is showing it off!" And it was mortifying to see Puff in the middle of the lucerne plot hold-up his dirty pinnie under the Other Inquisitive's very nose.

But fortunately Chubby came to the rescue, and slapped the pinnie out of Puff's hands.

"Don't Puff," she said. "That bad man's looking at you."

Puff was not at all concerned. He gazed up gravely at the window, and then rolled down on the grass and began to play with Jowler.

"Ha ha!" chuckled Guy, "what a nice character you have, old chap! Bad man! Brigand and ruffian! Don't I wish you could hear! Now, then, there's Rose encouraging him—after preaching to Elsie, too. What are you looking up at that window for, miss?"

Rose got a little red, for she had been looking up at the window just then. "I did it for a purpose," she said. "I was thinking about something. Elsie knows."

"Out with it, Elsie," said Guy.

"I can't," I answered; "It's Rose's secret." And Julie's eyes flashed bright; she was listening with all her might.

"Miss Rose! Miss Rose!" screamed Manda from the front door, "your aunt wants you for a minute."

If it had been only for a minute! But auntie kept Rose for five, and in five minutes that dreadful thing was done!

It happened like this. As soon as Rose was gone, Puff said, "Julie, come and play."

"Not now," Julie answered. "That nasty man's looking at us. P'raps he'll go away by-and-by."

"That nasty man's always looking at us," said Chubby, fretfully. "Always and always."

"It's too bad," cried Guy, scowling up at the window. "We're never private in our garden now. But I'm not going to put up with it any longer."

"Guy!" exclaimed Lance, and then he began to giggle, and his eyes danced. "I say, what d'you think of that? What a lark it would be!" He spoke in a whisper, and pointed to a pail of water that Stopher had left in the side path with the syringe in it. "A squirt at the window would be the very thing—just bang in front of his face."

Guy began to laugh, and his eyes danced too. "You wouldn't do it," he said.

"Wouldn't I, though?" cried Lance. "I'd give him such a douche!"

"Hurry up," whispered Guy, excitedly, "before Rose comes back. if you creep along close under the wall he can't see you; and we'll engage his attention here."

"Oh Guy," I said, "Lance isn't going to squirt water out of the syringe at that window, is he?"

"Yes, he is. Hold your tongue, Elsie; don't be a marplot now. Puff, come and feed Jowler; here's a handful of lucerne. Julie, go and dance with Chubbie."

I ought not to have held my tongue, but I did. All the time I kept wishing Rose would come back, yet thinking, too that it would serve him out for being so inquisitive about us. I saw Lance carry the pail close under the wall, and creep along quietly with the syringe full of water. Then I jumped up quite as excited as the boys, and began dancing round Julie and Chubbie.

Without actually looking up, I could see the pale face was smiling at us; and Lance was creeping nearer and nearer, and Guy's eyes were dancing with fun.

"Swish!" went the syringe—such a tremendous swish! The water squirted up all over the window. Right in his face it would have been if the panes of glass hadn't been there.

Guy yelled, really yelled with laughter, and Lance shouted under the wall. I stopped dancing then, and I could not laugh, and I wished it hadn't been done. It was too late now. The water all trickled away from the glass, and when I looked up the face at the window was gone.

What a fright it gave him!" roared Lance. "You should have seen the expression of his face! Yah! half the water's run down my arm, though. Ugh! how uncomfortable it is!" And he came and threw himself down by Jowler and laughed again.

Julie and Chubbie and Puff were all stock-still, gazing at the dripping window with mouths wide open.

"You shouldn't ought to have done it," said Julie, solemnly.

"Speak when you're spoken to, Julie," Guy retorted; "no one asked your opinion about it. And look at Elsie," he went on, pointing a finger at me; "she looks ready to cry. Serve him right inquisitive beggar!" he finished crossly.

I knew in a minute why Guy had turned cross so suddenly; he was

sorry the thing had been done, and was ashamed.

"Quisitive beggar! serve him wight!" echoed Puff.

Lance began to laugh again—not a jolly sort of laugh; a pretending kind of one.

"Oh! shut up, for goodness sake," Guy said. "Don't cackle like an old fowl."

Then Lance looked at him and their eyes met, and Lance looked sheepishly down and grew dreadfully red. "Poor old chap!" he said; "after all, he wasn't doing any harm up there. I expect it amused him to watch us playing."

"Well" said Guy, grimly, "you won't catch him at that window in a hurry again."

(To be continued.)



A "RUN DOWN" and "used-up" feeling is the first warning that your liver isn't doing its work. And, with a torpid liver and the impure blood that follows it, you're an easy prey to all sorts of ailments.

That is the time to take Dr. Pierce's Golden Medical Discovery. As an appetizing, restorative tonic, to repel disease and build up the needed flesh and strength, there's nothing to equal it. It rouses every organ into healthful action, purifies and enriches the blood, braces up the whole system, and restores health and vigor.

For every disease caused by a disordered liver or impure blood, it is the only guaranteed remedy. If it doesn't benefit or cure, in every case, you have your money back.

\$500 is offered, by the proprietors of Dr. Sage's Catarrh Remedy, for an incurable case of Catarrh. Their remedy perfectly and permanently cures the worst cases.



**Cathedral Windows,
Church Windows.**

**HOBBS MANUFACTURING CO.
LONDON, CANADA.**

**BISHOP BETHUNE COLLEGE,
OSHAWA, ONT.**

Under the Charge of The Sisters of
St. John The Divine.

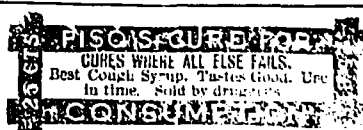
Visitor—The Lord Bishop of Toronto.
For Terms and Particulars, apply to
The Sister in Charge:
Or to The Sisters of St. John The Divine,
Major St., Toronto.

POPULAR READING

**"The Layman"; His Priestly
and Executive Functions.**

An Important tract, pp. 24, by Rev. E. B. Boggs, D.D. Price 10c.

**T. WHITTAKER,
New York.**



**CHURCH OF ENGLAND
S. S. INSTITUTE,
13 Sergeants' Inn, Fleet St.,
LONDON, E. C.**

MAGAZINES for 1894.
A MAGAZINE FOR CLERGY & TEACHERS

**THE
Church S. School Magazine.**
Price Fourpence Monthly.
Post Free 5s. 3d. per annum.

The Thirteenth Volume of the New Series commences with the part for November, 1893, and will contain, amongst other contributions:—The Second of a Five Years' Course of Lessons on Bible and Prayer Book Teaching, including Twenty-eight Lessons on the New Testament, by the Rev. H. D. Sweetapple, Vicar of St. James', Gloucester. Twelve Lessons on the Old Testament, by the Rev. John Wagstaff, Vicar of Christ Church, Macclesfield. Twelve Lessons on the Morning and Evening Prayer, by the Rev. Edwin Hobson, Principal of St. Katharine's Training College, Tottenham. For the rest of the Contents of the Magazine, see detailed Programme.

A Monthly Magazine for Sunday School Teachers and Church-Workers.

THE CHURCH WORKER
Price One Penny Monthly.
Post Free 1s. 6d. per annum.

The Thirteenth Volume commences with the November Number, 1893, and will contain a Course of Forty Lessons on "The Men of the Bible," with Twelve Lessons on the "Church Seasons," by the Rev. Robt. R. Resker, Vicar of Parley, Surrey. The first portion of the Lessons will appear in the Number for November, 1893. For the rest of the Contents of the New Volume, see detailed Programme.

An Illustrated Magazine for Sunday Scholars, the Boys' and Girls' Companion.
Price One Penny Monthly.
Post Free 1s. 6d. per annum.

The New Volume commences January, 1894.

**NEW YEAR'S
Addresses for 1894.**

Neatly printed on Toned Paper, with Enamelled wrapper of new design in colors.
Price One Penny each, or 6s. per 100 to Subscribers; and 8s. per 100 to Non-Subscribers.

TEACHERS.—By the Rev. Canon Jacob, Vicar of Portsea, Hants.
PARENTS.—By Rev. Canon Lloyd, Vicar of St. Nicholas, Newcastle-on-Tyne.
ELDER BOYS.—By the Right Rev. The Bishop of Dover.
ELDER GIRLS.—By Mrs. REANY.
SUNDAY SCHOLARS.—By the Rev. Thomas Turner, Vicar of St. Saviour's Fitzroy Square.

Magazine Volumes.

THE Bound Volume of The Church Sunday School Magazine for 1893 will be ready in October. Price, cloth, bound and gilt 5s.

THE CHURCH WORKER for 1893 will be ready in October. Price, cloth, gilt, 2s. 4d.

THE BOYS' AND GIRLS' COMPANION for 1893 will be ready in November. Cloth gilt, 2s. Paper boards, 1s. 6d.

**The Church Parish Almanack
1894.**

Is Printed on a Large Sheet and contains a Text for every Day in the Year, the Sunday Lessons, and other useful information.

The Almanack also contains Views of Canterbury Cathedral, York Minster, St. Paul's Cathedral and Westminster Abbey.

Two Large Engravings and a Series of Portraits. Price One Penny.

To Subscribers, 6s. per 100.
To Non-Subscribers, 8s. per 100.

THE CHURCH PARISH ALMANACK is specially adapted for LOCALISING.

The Parliament of Religions

AT THE COLUMBIAN EXPOSITION.
Being a Narrative of the Grandest Achievement and the Most Important Event in Modern Religious History.

A Fascinating Story.
A Book of Universal Interest.

Attractive in literary style; popular with the reading public; a companion of the scholar; of the greatest value for reference; unique among all publications.

The book contains origin of the Parliament of Religions; proceedings of every meeting of the Parliament; speeches delivered and papers read at every session of the noted gathering; the beliefs of the various religions denominated; opinions of eminent divines in regard to the Parliament; influence of the Parliament upon the religious thought of the world.
Complete in one large octavo volume.

Price: Fine English Cloth, Gold Side and Back, \$2.50. Full Sheep, Library Style, \$1.

Largest advance orders ever known.

**AGENTS WANTED.
F. T. NEELY, Publisher, Chicago.**

**LANTERN LECTURES
ON THE
HISTORY OF THE CHURCH.**
BY THE
Rev. Henry Mason Baum, D.C.L.

A Course of three lectures, illustrated by 300 views of great artistic beauty, and projected on the screen by the most powerful double lantern made.

These lectures are heartily commended by the clergy of the cities in which they have been given.

The Rev. Dr. Baum gave a series of illustrated lectures on the History of the Church in the chapel of Trinity Church, Buffalo, to the great delight and profit of all who had the privilege of listening to him. The chapel was crowded every evening, and all regretted when the series came to a close. The style of the lecturer, the clear and vivid manner in which his subjects were presented, left an impression which will not be soon effaced.
FRANCIS LONDEL, Rector.

Engagements can now be made for the season of 1893-4. For particulars address,
MANAGER CHURCH HISTORY LECTURES,
P.O. Box 1839, New York City.

The Church Hospital

HALIFAX, N.S.,
Has Superior Accommodation

For paying patients of both sexes,

Is situated in a quiet neighborhood on COLLEGE STREET, and has

Spacious Halls and Airy Wards.

Is in charge of Trained Nursing Sisters from St. Margaret's Home, Boston, Mass., a branch of the well known Sisterhood of East Grinstead, Sussex, England.

Patients are provided with NURSING COMPARTMENTS at

MODERATE CHARGES.

Patients select and pay their own Surgeon or Physician, and have full freedom of choice when requiring religious ministrations.

For further particulars apply to the Sister in charge.

References in Halifax: Very Rev. Edwin Gilpin, D.D., Dean of Nova Scotia; A. J. Gowle, M.D.; W. B. Slayter, M.D.; H. H. Read, M.D.; Hon. J. W. Longley, Attorney General of Nova Scotia.

FARMS, MILLS AND HOMES
in OLD VIRGINIA, for sale and exchange, Easy Terms.
Free Catalogue, E. B. CHAFFIN & CO., Richmond, Va.

Mission Field.

MISSIONS THE ESSENTIAL WORK OF THE CHURCH.

The Church Catholic is presented to our contemplation, in Holy Scripture, as an incorporated society. "We being many are one body in Christ." "We are all baptized into one body." "Now ye are the body of Christ and members in particular." This society is under a Divine Head, "Even Christ"; it is governed by a succession of officers divinely appointed, and its members are admitted by the Sacrament of Holy Baptism. And the Church has been incorporated for a special purpose and for the doing of a definite work. As all corporate bodies are formed for the furtherance of some definite object, which is specified in its charter and considered its primary and essential work, so supremely the Church of Christ. Over and above the duties which devolve upon individual members, there is one common object, to promote which is the sole purpose of its incorporation, and the very reason of its existence as a corporate body. The special duty and peculiar function of this body corporate was declared by its Divine Founder in His last commandment to His disciples: "Go ye and disciple all nations." "Go ye into all the world and preach the Gospel to every creature"; and "Lo, I am with you always, even to the end of the world." This is the last expressed order of Christ, and we should conscientiously regard it, for there is something supremely sacred in the last word and wish that we catch from the lips of the loved Master. This command is the charter of the Church. Here are specified her distinctive work and the purpose of her incorporation.

Missionary work, then, is the primary and essential work of the Church—the very reason of her existence as an incorporated body. Therefore missionary work the primary and essential duty of every member of the Church. In every part of the New Testament, and in every region of early Christian labor, the teaching and the endeavor are ever the same—the establishment of "the kingdom of God." For the object of redemption is not simply the deliverance of individual souls, but the establishment of a divine society that is to save the world and hallow life, civilize the nations and urge them on in the way of a true progress.

It is impossible of course, for the Church to gain the salvation of every man, or even of all its members; but it can make known the glorious privileges of "the kingdom of God" and a Christian civilization and culture to all nations.

A very dangerous tendency of the religious life of to-day is to individualize Christianity and to treat the whole subject of religion as something entirely subjective—all for one's own self and parish. The question of too many of us in our selfishness is: "How does Christian

ity bear upon my own salvation? What can I do to glorify my own parish, or to immortalize my own name in it?" Seldom are the questions: "What is my duty as a sworn soldier and servant of the great Captain? What can I do as a member of the army of the Lord of Hosts to extend His kingdom and set up His ensign for the people, to aid in ushering in the time promised by the Prophet when 'the earth shall be full of the knowledge of the Lord as the waters cover the sea?'" And so it has come to pass that the very object for which the Church was incorporated is forgotten, and work for the extension of the kingdom of God instead of being the very inherent life of our religion is considered as a sort of voluntary labor of supererogation; for so many Christians do not know that missionary work is the primary, chief and essential work of the Church.—J. B. H.

Get rid of your indigestion before the threatened outbreak of cholera, K. D. C. will cure the worst form of indigestion. It will prevent cholera.



"Rather lean on inward worth than outward show." If you trust to *Pearline* you can do both. It will show its worth in washing clothes and cleaning house, with half the labor and none of the usual troubles. You will only be "tried" if you try to do without it. Nothing can suffer if you use it; everything will suffer if you don't.

Beware Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearlina." IT'S FALSE—Pearlina is never peddled, and if your grocer sends you something in place of Pearlina, do the honest thing—send it back. 277 JAMES PYLE, N.Y.

M. S. Brown & Co.,

ESTABLISHED A.D. 1840.
DEALERS IN COMMUNION PLATE BRASS ALTAR FURNITURE, JEWELLERY AND SILVER WARE.
138 Granville St., Halifax, N.S.

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

The same set E. P. on Nickel, per set. \$18.00
Crystal Cruets, singly, each. 35
E. P. Bread Boxes, hinged cover and front, 2 1/2 x 2 1/2 x 1 inch. \$2 50
Brass Altar Crosses, 15 to 24 inch. \$10 to \$15
Brass Altar Desks. 8 to 25
Brass Altar Candelsticks, per pair. 5 to 10
Brass Altar Vases, plain and fluted. 5 to 12
Brass Altar Dishes, 12 and 14 inches, partly or wholly decorated, each 8.50 to 18

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



Completion of Prebendary Sadler's CHURCH COMMENTARY ON THE NEW TESTAMENT.

READY NEXT WEEK. Crown 8vo. 6s.

THE REVELATION OF ST. JOHN THE DIVINE.

With Notes, Critical and Practical.

By the Rev. M. F. SADLER, Rector of Honiton, and Prebendary of Wells.

The Commentary is now complete in 12 Vols., price 4l. 2s. 7d.

- THE GOSPEL OF ST. MATTHEW. 5th Edition, Revised. 7s 6d.
- THE GOSPEL OF ST. MARK. 4th Edition, Revised. 7s 6d.
- THE GOSPEL OF ST. LUKE. 4th Edition, 9s.
- THE GOSPEL OF ST. JOHN. 6th Edition. 7s 6d.
- THE ACTS OF THE HOLY APOSTLES. 3rd Edition. 7s 6d.
- THE EPISTLE OF ST. PAUL TO THE ROMANS. 2nd Edition. 6s.
- THE EPISTLES OF ST. PAUL TO THE CORINTHIANS. 2nd Edition. 7s 6d.
- THE EPISTLES OF ST. PAUL TO THE GALATIANS, EPHESIANS AND PHILIPPIANS. 2nd Edition. 6s.
- THE EPISTLES OF ST. PAUL TO THE COLOSSIANS, THESSALONIANS, AND TIMOTHY. 2nd Edition. 6s.
- THE EPISTLES OF ST. PAUL TO TITUS, PHILEMON, AND THE HEBREWS. 2nd Edition. 6s.
- THE EPISTLES OF SS. JAMES, PETER, JOHN AND JUDE. 6s.
- THE REVELATION OF ST. JOHN THE DIVINE. 6s.

"Mr. Sadler's Commentary is decidedly one of the most unhackneyed and original of any we have. It will be found to give help where others quite fail to do so."—*Guardian*.

"Mr. Sadler's excellent Commentaries."—*Saturday Review*.

"It is far the best practical Commentary that we know, being plain-spoken, fearless, and definite, and containing matter very unlike the milk and water which is often served up in (so-called) practical Commentaries. . . . For solid Church reading it stands unrivalled."—*Church Quarterly*.

"Incomparably the best Commentary on the New Testament extant."

—*Irish Ecclesiastical Gazette*.

UNIFORM WITH THE CHURCH COMMENTARY.

SERMON OUTLINES FOR THE CLERGY AND LAY PREACHERS.

Arranged to accord with the Church's Year. 2nd Edition. Crown 8vo. 5s.

"We meet here all the well-known characteristics of his writings. The style is straightforward and vigorous. There is never any doubt about his meaning. His remarks are always pointed, and the arrangement of his material is excellent."—*Guardian*.

"We should think that it would be difficult to find anywhere such a real help for preacher as these Outlines afford. . . . Such depth of spiritual teaching is seldom to be found."—*Rock*.

LONDON: GEORGE BELL & SONS, York Street, Covent Garden.
Mention this paper.]

SEELEY'S HARD-RUBBER TRUSSES

Will retain the most difficult forms of **HERNIA** or **RUPTURE** with comfort and safety, thereby completing a radical cure of all curable cases. **Impervious to moisture**, may be used in bathing; and **fitting perfectly** to the form of body, are worn without inconvenience by the youngest child, most delicate lady, or the laboring man, avoiding all **sweaty, padded unpleasantness**, being **Light, Cool, Cleanly** and always **reliable**. The correct and skillful mechanical treatment and always **reliable**. The correct and skillful mechanical treatment and always **reliable**. The correct and skillful mechanical treatment and always **reliable**.

HERNIA OR RUPTURE A SPECIALTY. EITHER IN PERSON OR BY MAIL.

3 YEARS REFERENCES:—*Prof. S. D. Gross, D. Hayes Agnew, Willard Parker, W. H. Furness, Dr. Thomas W. Morton, and Surgeon-Generals of the U. S. Army and Navy.* Our "Mechanical Treatment of Hernia or Rupture and Price List," with illustrations and directions for self-measurement, mailed on application. **J. B. SEELEY & CO., 25 South 11th Street, PHILADELPHIA, PA.**

LITERARY.

The Young Churchman Co., announces for early publication two books which may well be considered timely. One is "The Church in the Prayer Book," by Edward Lowe Temple, M.A., with an introduction by the Rev. Samuel Hart, D.D., so favorably known in connection with Prayer Book revision. It will be a book of over 400 pages. Classes might well be organized in every parish for the study of the Prayer Book, using Mr. Temple's work as a text book.

The other is by Miss Sara Morrill, entitled "A Life of Service, or Woman's Work in the Church." The book consists of a series of letters covering all points in the life a devout communicant in her relation to the Church. Both Books will be ready about Nov. 20th.

When indigestion is cured cholera is prevented. K. D. C. the King of Dyspepsia Cure is the greatest cure of the Age. It cures the first and prevents the second.

There are loafers in religion, just as there are loafers in everything else.

Those suffering from indigestion are the first to be attacked by cholera. K. D. C. is the Greatest Cure of the Age for indigestion. It is the best cholera preventive.

AMMONIA.

In the mechanical world AMMONIA is of great use. Its alkaline effects make it very valuable for the coarser sort of scouring and cleansing. Some manufacturers of Baking Powder resort to it the most frequently and recklessly. They by its use make a great saving in Cream of Tartar, and the consumer suffers in its proving highly injurious to the coating of the stomach.

Avoid all Risk by Using WOODILL'S German BAKING POWDER,

CONTAINING NO AMMONIA or ALLUM.

CONFIRMATION.

"IN THE CHURCH AND IN THE BIBLE."

A new and powerful Pamphlet by the Rev. Erastus W. Spalding, D.D., treating of the Authority Office and necessity of Confirmation, and of the reasonableness and binding force of the Church's rule requiring it before admission to Communion. Paper pp. 21, 10c.

Young Churchman Co., Milwaukee.

Kennedy's Medical Discovery

Takes hold in this order

- Bowels, Liver, Kidneys, Inside Skin, Outside Skin,

Driving everything before it that ought not to be.

You know whether you need it or not.

Sold by every druggist, and manufactured by

DONALD KENNEDY, ROXBURY, Mass.

FOREIGN.

Missions to the Jews Fund.

PATRONS:—Archbishop of Canterbury, Archbishop of Ontario, Earl Nelson, Bishops of London, Winchester, Wakefield, Durham, Lincoln, Salisbury, Chichester, Lichfield, Newcastle, Oxford, Truro, Madras, Toronto, Fredericton, Niagara, Columbia, New Westminster, Qu'Appelle, Nova Scotia, Algoma, Quebec, and Bishop Blyth of the Church of England in Jerusalem and the East.

PRESIDENT:—The Dean of Worcester.

CANADIAN BRANCH.

President.

The Lord Bishop of Niagara.

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

Honorary Secretary: Rev. Canon Cayley, Toronto.

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

Diocesan Treasurers: The Secretary-Treasurers of Diocesan Synods. Honorary Diocesan Secretaries.

Nova Scotia—Rev. E. P. Crawford, Halifax.

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

Toronto—Rev. Canon Cayley, Toronto.

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

Montreal—Rev. A. J. Balfour, Quebec

Ontario—Rev. W. B. Carey, Kingston, Ont.

Niagara—Rev. Canon Sutherland, Hamilton, Ont.

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

Advertisement for MOODY'S NEW and MOODY'S IMPROVED TAILOR SYSTEM OF DRESS CUTTING. Includes an illustration of a man in a suit.

BISHOP STEWART SCHOOL

FRELIGHSBURG, P. Q.

HOME PRIVILEGES.

EXTENSIVE GROUNDS.

Personal Instruction and Supervision.

SITUATION BEAUTIFUL AND HEALTHFUL.

Address

CANON DAVIDSON, M.A.,

Rector, Frelighsburg, P.Q.

Prefatory Note by the

MOST REVEREND THE METROPOLITAN.

"Manuals of Christian Doctrine."

A COMPLETE SCHEME OF GRADED INSTRUCTION FOR SUNDAY-SCHOOLS.

BY THE

REV. WALKER GWYNNE,

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

EDITED BY THE

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

Bishop of Albany.

—LEADING FEATURES.—

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

NEW EDITION.

THOROUGHLY REVISED, WITH ADDITIONS,

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

INTRODUCTION BY THE

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

PREPARATORY NOTE TO CANADIAN EDITION BY THE

MOST REV. THE METROPOLITAN.

James Pott & Co.,

CHURCH PUBLISHERS,

14 and 16 Astor Place, New York.

ROWSSELL & HUTCHISON.

TORONTO, CANADA.

SUBSCRIBE TO THE

"CHURCH GUARDIAN"

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

Subscription per annum (in advance) \$1.50.

Address, L. H. DAVIDSON, Editor and Proprietor, Box 504, Montreal.

TEMPERANCE.**THE CURSE OF DRUNKENNESS**

BY

THE VEN. ARCHDEACON FARRAR, D.D.

[CONTINUED.]

The late Mr. Cobden said: "Every day's experience tends more and more to confirm me in the opinion that the temperance cause lies at the foundation of all social and political reform." Lord Cairns said that there was not, in his opinion, any question which so deeply touched the moral, physical and religious welfare of the world. Lord Shaftesbury, the lesson of whose life is embodied in the words upon the pedestal of the statue recently placed in Westminster Abbey, "Love, Serve," used the words, "It is impossible, absolutely impossible to do anything permanently or considerably to relieve poverty until we have got rid of the curse of drink."

I now turn to the remedies. They are of two classes—non-legislative and legislative.

The first of the non-legislative remedies suggested is the spread of education, but especially the warning against the dangers likely to occur through the use of intoxicants. The need for this was made plain by the words of Mr. Mundella, who, when at the head of the Education Department, visited the schools in some of the poorest parts of London. He said the school board officers reported to the inspectors that there were cases of children which they hardly knew how to deal with. The children were so wretched, so ragged, so dirty, and so full of infection and disease, that they scarcely knew whether they could venture to bring them to school. The inspector told him that more than eighty per cent. of the children came from families who had only a single room to live in. In nine cases out of ten the children had been brought to their wretchedness by drink.

The second of the non-legislative remedies is the increase of the bands of hope. Cardinal Wiseman once said, "Give us the children, and in twenty years the nation will be Catholic." The advocates of temperance can equally say, Give us the children, and in twenty years the nation will be, if not temperate altogether, yet far more temperate than it is. Much is being done. At least a million children are being educated in abstinence by the action of the Church and Dissenting bodies. In the French Revolution a band of children marched through the streets of Lyons bearing a banner with the words, "Tremble, tyrants! we shall grow up." Let us educate the children lest they should grow up to be the retributive scourge of the society of which now they are but the helpless victims.

The third of the non-legislative remedies is increased action of temperance societies. As to the use of these societies, I have only to quote the words of that great and good man, Lord Shaftesbury. So far from speaking of them with the contempt

of a fatuous ignorance, he, with his unrivalled power and opportunities of observation, was led to remark:

"As I go up and down through the length and breadth of England, I become more and more convinced of the indispensable necessity for these associations. I am satisfied that unless they existed we should be immersed in such an ocean of immorality, violence and sin as would make this country uninhabitable."

(To be continued.)

A TEACHER'S EXPERIENCE**A SIEGE OF LA GRIPPE AND WHAT FOLLOWED.**

The Principal of the Clementsport N.S. Academy Tells How he Rid Himself of the After Effects of this Insidious Disease—Good Advice to Others.

From the Annapolis, N.S., Spectator.

On a number of occasions the Spectator has heard of remarkable cures being made throughout the County of Annapolis by the use of Dr. Williams' Pink Pills, but for a time paid no attention to the matter, thinking it was a mere whim that such a small thing could work so much good. Case after case was brought to our notice, until at last we felt it necessary to look into the matter and see if there was any truth in the statements made about the Pink Pills. Hearing of a remarkable cure in Clementsport, a reporter of the Spectator drove to that picturesque little village to see the person that spoke so highly of this medicine.

Mr. W. A. Marshall is a young man well known throughout the county. He has taught school in Maitland and Upper Clements, and last August accepted the principalship of the academy at Clementsport. Mr. Marshall is a man of upright character and sterling integrity, and what he has to say on any subject can be believed.

Mr. Marshall was asked by the Spectator man if there was any truth in the current reports that he had proved Dr. Williams' Pink Pills to be a very valuable medicine. "Yes," said Mr. Marshall, "I have a good word to say for anything that has done so much for me as has Pink Pills." "I was troubled," said Mr. Marshall, "ever since I had la grippe a few years ago, with a terrible headache and backache, and at times the pain was so severe I hardly knew what to do. Time did not decrease the pain, although I tried several things that were guaranteed to cure. About nine months ago I resolved to give Dr. Williams' Pink Pills a trial, so I purchased a box from the Annapolis Royal Drug store. At the end of the first box I did not feel much relieved, so I got another one. After I used the second box I felt much better, and concluded to keep on using till I was made a well man. I have now used seven or eight boxes and my cure is complete, and I am as strong as before my sickness, and I strongly recommend Pink Pills for all those so afflicted.

Now, this testimonial of Mr. Marshall's is worth a great deal in the

County of Annapolis. His reputation as a man would be at stake, and all our readers can be assured he would guarantee no such medicine unless he could conscientiously do so. What is Mr. Marshall's case is the case of a great many others. There are scores of people so afflicted, but they know not what to do. If they follow the principal of Clementsport's advice they will give the Pink Pills a trial and there is little doubt of the result.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided.

Dr. Williams' Pink Pills may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Brockville, Ontario, or Schenectady, N.Y., at 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

What and Where is the True Church?

A PLAIN, FORCIBLE AND CONVINCING statement of the characteristics of the True Church and of the position of the sects.

Excellent for General distribution S.P.C.K. No. 295.

DEPOSITORY SYNOD OFFICE,
TORONTO.
OR BOOK & TRACT COMMITTEE,
Care Dr. DAVIDSON, Montreal.

NEW BOOKS.**THE LIFE OF LOVE,**

A Course of Lent Lectures, by

REV. GEORGE BODY, D. D.,

Canon Missioner, Durham.

Longmans, Green & Co.

CASTLE & SON
MEMORIALS AND
LEADED GLASS

CHURCH BELLS, CLERICAL ROBES, CHURCH VESTMENTS

CHURCH FURNITURE
MEMORIAL BRASSES
FONTS LECTERNS

20 University Street.

The Journal of Proceedings

OF THE

PROVINCIAL SYNOD OF "CANADA."**Session 1892.**

Can now be had from the Lay Secretary, Price 25c.

Members of Synod who have not received the copy mailed to them may obtain duplicate from the Secretary. Address

L. H. DAVIDSON, Q.C., D.C.L.,
Hon. Lay-Secretary, Montreal.**University of Kings College,**

WINDSOR, N.S.

PATRON:

THE ARCHBISHOP OF CANTERBURY.

Visitor and President of the Board of Governors:

THE LORD BISHOP OF NOVA SCOTIA.

Governor ex-officio, Representing Synod of New Brunswick:

THE METROPOLITAN.

President of the College:

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

PROFESSIONAL STAFF:

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

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

Economics and History—Professor Roberts, M.A.

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

Tutor in Science and Mathematics—Mr. W. F. Campbell, B.A.

DIVINITY LECTURES.

Canon Law and Eccles. Polity—Rev. Canon Partridge, D.D.

Old Testament Lit. and Exeg.—Ven. Archdeacon Smith, D.D.

Apologetics—Rev. Geo. Haslem, M.A.

Other Professional Chairs and Lectureships are under consideration.

There are eight Divinity Scholarships of the annual value of \$150, tenable for three years. Besides these, there are One Binney Exhibition \$50; Three Stevenson Science Scholarships \$60; One McQuibby Hebrew prize \$25; One Cogswell Scholarship \$120, open to Candidates for Holy Orders; One McCawley Testimonial Scholarship \$38; One Atkins Historical prize \$30; One Almon-Welsford Testimonial \$24; One Hallburton prize \$30; One Cogswell Cricket prize. The necessary expenses of Board Rooms, etc., average \$153.00 per annum. Nominated students do not pay tuition fees. These nominations, fifty in number, are open to all Matriculated Students, and are worth about \$30.00 for the three years' course.

REV. PROF. WILLETS,

President Kings College,

Windsor, Nova Scotia

The Philosophy of the Real Presence,

By Rev. Robert A. Holland, S.T.D.

(2nd Edition.)

"Most ingenious and true."—Late Bishop Brooks.

"For our day and generation the most magnificent treatment of the subject which I have ever read."—Rev. John Henry Hopkins, D.D., pp. 33, 25c.

T. WHITTAKER,

New York

NEW ENGLAND CONSERVATORYFounded by CARL FAELTEN, Director.
Dr. Eben Tourjee, OF MUSIC.

The Leading Conservatory of America.

In addition to its unequalled musical advantages, exceptional opportunities are also provided for the study of Elocution, the Fine Arts, and Modern Languages. The admirably equipped Home affords a safe and inviting residence for lady students. Catalogue Free. FRANK W. HALE, General Manager, Franklin Square, Boston, Mass.

CANCER PERMANENTLY CURED.
No knife. No Poisons. No Plaster. JNO. E. HARRIS, UortPayne, Ala

New BOOKS.

RECEIVED:

From Thos. Whittaker, 25 Bible House, New York—

COALS FROM THE ALTAR, (First series)—Rev. Jos. Cross, D.D., LL.D., being No. 6 of Whittaker's Library of Church Teaching and Defence. An admirable series of sermons for the Sundays of the Christian year, from 1st Sunday in Advent to Ascension Day. Paper, 50c.

THE LORD'S PRAYER—Eighteen sermons preached in Westminster Abbey by the Ven. Archdeacon Farrar, D.D., F.R.S. Cloth, pp, 279; \$1.50. The author's ability as a preacher is too well known to need comment. Though these sermons are described as of the plainest and simplest character, they are couched in beautiful language and the richly flowing periods for which Archdeacon Farrar is famous, and cannot but be read with pleasure. From a Churchly standpoint, however, there is not entire satisfaction.

THE BOOK OF PRAISE for Church, School and Home, compiled by Rev. G. W. Shinn, D.D., and H. B. Day, organist; pp. 272; 35c each; \$30 per 100.

The book contains favorite melodies which have been long associated with familiar hymns and melodies equally good fitted to the best of the new hymns. Besides these there is all the other music needed for the rendering of the ordinary and some of the special services, so that it may take the place of Leaflets, etc. The book contains over 200 well selected hymns; a large number of chants; a Communion service, choral service; Morning and Evening Prayer (American) selections from the Psalter, etc. The binding and get up is good, and the low price 35c brings it within the reach of most parishes and missions.

From **ROBERT CLARK & Co.**, Cincinnati—

PRINCIPLES OF ECONOMICS—The satisfaction of human wants in so far as they can be satisfied by labor and material resources, by Grover Pease Osborne. Crown, 8 vo.; cloth, \$2.

If you are free from indigestion you need not fear cholera. If you are not free, you are in danger. K. D. C. will free you from both indigestion and cholera.

If you will have the gift of sympathy, you must be content to pay the price; like Christ, you must suffer.

FOR OVER FIFTY YEARS.

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Life is fruitful in the ratio in which it is laid out in noble action or patient perseverance.—Liddon.

THE
Church Guardian

A Weekly Newspaper,

NON-PARTISAN AND INDEPENDENT.

Is published every Wednesday in the interests of The Church of England in Canada, and in Rupert's Land and the Northwest.

OFFICE:

190 St. James St., Montreal.

SUBSCRIPTION:

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

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 post card necessary.

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

ADVERTISING.

THE GUARDIAN having a LARGE CIRCULATION throughout the DOMINION, will be found one of the best mediums for advertising.

RATES.

1st insertion..... Nonpareil, 10c. per line.
Each subsequent insertion..... 5c. "
Three months..... 75c. "
Six months..... \$1.25 "
Twelve months..... 2.00 "

MARRIAGE and BIRTH NOTICES, 25c. each insertion. DEATH NOTICES Free.

OBITUARIES, COMPLIMENTARY RESOLUTIONS, ADDRESSES, APPEALS, ACKNOWLEDGMENTS, and other similar matter, 10c. per line.

All Notices must be prepaid.

Address Correspondence and Communications to the Editor

P. O. Box 504,

Exchanges to P. O. Box 1968, Montreal

THE following PUBLICATIONS can be obtained at the CHURCH DEFENCE INSTITUTION, No. 9 Bridge street, Westminster, England, price 6d. each, post free, 4s 6d per dozen.

Just out. Fifth Edition. Twenty-Seventh to Fiftieth Thousand.

Popular Story of The Church of England.

Showing its Birth, its Progress and its Work for the People, with illustrations.

Price Six^pence, or Bound in Cloth, One Shilling.

The large demand for this "Story" has necessitated the issue of a NEW EDITION. The book has been revised, and the statistics made up to the moment of going to press. In order to make its pages yet more attractive, some excellent views of Cathedrals and Churches have been added, and those who have not yet done so may be glad to distribute it as an antidote to the anti-Church literature which is now being so largely circulated in all parts of the Kingdom, in view of the coming attack upon our Church. Nearly all the Bishops have signified their warm approval of the "Story." The late Archbishop Magee commended it in these words: "It gives in a condensed and popular form one of the best statements of the past history and present work of the Church with which I am acquainted. It seems to me especially suited for distribution amongst our intelligent working classes, who need just such a corrective to the false and misleading statements now so industriously circulated amongst them by the enemies of our Church."

Favorably Reviewed by nearly one hundred newspapers.

Just Ready. Second Edition. On Antique Paper, Uncut Leaves.

THE RIGHT OF THE CHURCH OF ENGLAND TO HER PROPERTY.

Asserted (in 1826) by the

Roman Catholic Bishops in Great Britain,

WITH NOTES ON

THE FORGED DECRETALS OF ISIDORE, ETC.

By G. H. F. NYE,

Financial Secretary to the Church Defence Institution. Author of "A Popular Story of the Church of England," etc.

"Showing how the ancient Church of Rome differed from the Romish Church of to-day."—Sheffield Daily Telegraph.

BY THE SAME WRITER,

A Popular Story of the Church in Wales.

IN THREE CHAPTERS.

I.—Its Past History. II.—Its Present Work. III.—The Agitation for its Disestablishment.

Price 6d. Post free, eight stamps. Cloth Boards, gold mitre. Is

The Guardian says: "A valuable armoury of defensive weapons, a *vade mecum* for speakers on the Church in Wales, a magazine of materials for all who desire to oppose facts and figures to Liberalist fallacies and fictions. A storehouse of accurate information on one of the most burning questions of the day."

(Mention this paper).

CHURCH SCHOOL FOR GIRLS,

EDGEHILL,

Windsor, Nova Scotia.

Established by the authority and under the Patronage of the Synod of the Diocese of Nova Scotia, and the Synod of the Diocese of Fredericton.

CHAIRMAN, Board of Trustees.....THE BISHOP OF NOVA SCOTIA.

LADY PRINCIPAL.....MISS MACHIN.

With a Staff of Thirteen Assistants.

THE MICHAELMAS TERM of this Institution begins on the 2nd September, 1893. For Calendar and Forms of application or admission, apply to DR. HIND, Windsor, Nova Scotia.

The Sacramental System.

CONSIDERED AS THE EXTENSION OF THE INCARNATION.

The Bishop Paddock Lectures, 1892, by Rev. Morgan Dix, S. T. D., D. C. L., Rector of Trinity Church, New York.

Longman's, Green & Co.,

New York



Hellmuth College,

LONDON.

Ontario, Canada. For Young Ladies & Girls Beautiful Home, Healthy Climate. Full Academic Course. Music, Art, Education, etc. Passenger Elevator. 16 Acres. Students from 26 Provinces and States. For illus. catalogue, address Rev. E. N. ENGLISH, M. A., Principal

SUBSCRIBE NOW

FOR THE

Church Guardian

and obtain it FREE until 1st January next—that is, all new Subscriptions at \$1.50 per annum, now made, will be DATED 1ST JANUARY, 1895.

Pay arrears now

and obtain discount of 20 PER CENT.

Present Subscribers at \$1.50 (except in Montreal) will be allowed a discount of 20 per cent. upon all payments of subscription now due made direct to this office during November, PROVIDED Renewal Order accompany remittance.

Phosphorus

Brain and nerve food.

Lime

The bone-builder.

Codliver Oil

Fat and flesh former.

Pancreatine

The natural digestive, are combined in

PUTTNER'S

EMULSION,

The grand restorative and nutritive tonic.

Of all Druggists, Brown & Webb, Halifax.



OUR COMMUNION WINE,
"St. Augustine."

REGISTERED.

Chosen by the Synods of Niagara and Ontario for use in both Dioceses.
Cases of 1 dozen bottles \$1.50
Cases of 2 dozen half bottles 5.50
E.O.B. Brantford, Ontario.

J. S. Hamilton & Co.,

BRANTFORD, Ont., Canada.
Sole General and Export Agents.

(Mention this paper when ordering.)

Men's Thoughts For Men.

A selection for every day in the year Chosen and arranged by Rose Porter. White cloth, 50c.

A. D. F. Randolph & Co.,
New York

**GRADUATED LIST OF
NOTES OF LESSONS FOR TEACHERS.**

PUBLISHED BY THE

Church of England Sunday-School Institute.

OLD TESTAMENT.

Infant Class Lessons (Old and New Testament) (G. Warrington). 1s.
First Catechism, Second Series (F. Palmer).
Parts I. and II. Creation to Joseph. 1s 4d per dozen.
Parts III. and IV. Joseph to Moses. 1s 4d per dozen.

MEDIUM CLASSES.

Lessons on the Old Testament (Miss Deedes).
First Series; Genesis to Ruth. 1s 6d.
Second Series: Samuel to Malachi. 1s 6d.
Bible History Lessons (Old and New Testament) (Miss Trotter). 1s 6d.
Joshua to the Captivity (Elementary) (W. Taylor). 1s.

SENIOR AND MEDIUM CLASSES.

Genesis (By the Right Rev. the Bishop of Sydney). 2s.
Pentateuch: Graded for Infant, Medium, and Senior Classes (W. Taylor). 2s 6d-
Joshua to the Captivity: Graded for Infant, Medium, and Senior Classes (W. Taylor). 2s 6d.
Israel in Egypt and the Wilderness (Miss Stock). 2s.
Old Testament History (Rev. F. Watson).
Vol. I. Moses to Saul. 2s.
" II. Saul to Captivity. 2s.
" III. Captivity to Malachi. 2s.
Scripture Biographies (Rev. F. Kyle). 1s 6d.
The Book of Proverbs (14 Lessons) (Rev. C. A. Goodhart). 6d.

The Gospels

INFANT CLASSES.

Infant Class Lessons (Old and New Testament) (G. Warrington) 1s.
First Catechism, Third Series (F. Palmer).
Part I. The Beginning of our Lord's Ministry. 1s 4d per dozen.
Part II. The Miracles of our Lord. 2s per dozen.

MEDIUM CLASSES.

Bethlehem to Olivet; or, Lessons on the Life of Jesus Christ (F. F. Palmer). 4 parts.
6d each, and in one vol. 2s.
Lessons on the Life of Christ (Miss Deedes). 1s 6d.
Bible History Lessons (Old and New Testament) (Miss Trotter). 1s 6d.
The Gospel of St. Matthew (26 Lessons) (G. M. Tait). 1s.

SENIOR AND MEDIUM CLASSES.

Life of our Lord (E. Stock). 2 vols. 2s each, and in one vol. 4s 6d.
The Gospel according to St. Mark (Rev. R. R. Resker). 2s.
The Gospel of St. Luke. Graded for Infant, Medium, and Senior Classes (W. Taylor). 2s 6d.
The Gospel of St. John (40 Lessons) (The Venerable Archdeacon Sinclair). 2s.
The Miracles and Parables (Rev. F. Watson). 2s.
Christ Revealed in Title, Type, and Prophecy (Fifty-two) (Rev. F. Gurney Hoare). 2s.

The Acts and Epistles.

SENIOR AND MEDIUM CLASSES.

The Acts of the Apostles (E. Stock). 2s 6d.
The Life and Epistles of St. Paul (Miss Green). 2s.
The Life of St. Peter (G. Warrington). 1s 6d.
The Epistle of St. James (12 Lessons) (Rev. H. Roe). 6d.

Church Teaching.

INFANT CLASSES.

First Catechism, First Series (F. Palmer).
Parts I. and II. Morning and Evening Prayer. 1s 4d per dozen.
Part III. Church Catechism. 2s per dozen.
Part IV. Church Seasons. 1s 4d per dozen.
Part V. Confirmation and Communion. 1s 4d per dozen.

MEDIUM CLASSES.

First Lessons on Church Catechism (Miss Croome). 1s.
The Church Catechism (12 Lessons) (Thomas Rutt). 6d.
Prayer Book Teachings (Rev. F. L. Farmer). 2s.
Teachings from the Collects (Rev. A. E. Meredith). 2s.

SENIOR AND MEDIUM CLASSES.

The Apostles' Creed (12 Lessons) (The Right Rev. the Bishop of Tasmania). 6d.
The Litany (12 Lessons) (Rev. C. A. Goodhart). 6d.
The Ecclesiastical Year (Rev. F. R. Draper). 1s 4d.
The Prayer Book (Rev. A. C. Macpherson). 2s.
The Catechism (Rev. A. C. Macpherson). 1s 6d.
The Collects (Rev. F. Kyle). 2s.
The Gospels for Sundays and Holy Days (Miss Cawthorn). 2s.
Scripture and Prayer Book Lessons (C. E. Maiden). 1s.
The Church Seasons (12 Lessons) (Rev. T. Turner). 6d.
Early Church History (Miss Alecock). 2s.

Miscellaneous Courses of Lessons.

INFANT CLASSES.

Lessons for the Little Ones (Miss Croome). 1s.
" Alphabet Text " Lessons (26) (Miss Light). 6d.

MEDIUM CLASSES.

Steps to Truth (E. and S. G. Stock). 2s.
Children of the Bible (Rev. F. L. Barnett). 1s.
Object Lessons (Rev. F. L. Farmer). 2s.
Bible Stories from the Old Testament (Sarah G. Stock). Cloth boards, 2s.

SENIOR CLASSES.

Faith and Duty. A Series of Miscellaneous Scripture Lessons (Rev. T. Turner and T. Rutt). 1s 6d.
God in Nature (26 Lessons) (Rev. R. Appleton). 2s 6d.
Lessons on Bible and Prayer Book Teaching. Published in Quarterly Parts, and in three yearly volumes. Price 1s 6d each.

LONDON: CHURCH OF ENGLAND S.-SCHGOL INSTITUTE,
Sergeants' Inn, Fleet Street, E.C.



If your child is lacking the elements of perfect childhood, try Ridge's Food. It is the claim of the manufacturers endorsed by hundreds, that it is the best food for the growing child. We believe more children have been successfully reared upon Ridge's Food than upon all the other foods combined. Try it, mothers, and be convinced of its worth. Send for VOOORICH & CO., Palmer, Mass., for valuable pamphlet, entitled "Healthful Hints." Sent free to any address. Its perusal will save much anxiety.



The Recognized Standard of
Modern Piano Manufacture.

Baltimore. Washington. New York

WILLIS & CO.,

Sole Agents,

1821 Notre Dame Street, - MONTREAL.



CATALOGUE WITH OVER 2500 TESTIMONIALS.
ROBB ENGINEERING COMPANY LTD.
Aberdeen, Nova Scotia
Sole Agents Maritime Provinces and Quebec.

McShane Bell Foundry.

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



SUCCESSORS IN BLYMYER BELLS TO THE
BLYMYER MANUFACTURING CO
CATALOGUE WITH 1800 TESTIMONIALS.
Sells Church School Bells

BUCKEYE BELL FOUNDRY

THE VANDEZEN & TIFT CO., Best Ingot Copper
Cincinnati, Ohio, U. S. A. and E. India Via.
CHURCH BELLS, PEALS AND CHIMES.
Price & Terms Free. Satisfaction Guaranteed.

MENEELY & COMPANY

WEST TROY, N. Y., BELLS
Favorably known to the public since
1826. Church, Chapel, School, Fire Alarms
and other bells; also, Chimes and Peals

BUCKEYE BELL FOUNDRY

Bells for Churches, Chimes, School
Fire Alarms of Pure Copper and Tin.
Fully Warranted. Catalogues sent free.
VANDEZEN & TIFT Cincinnati

BELLS! BELLS!

**PEALS & CHIMES
FOR CHURCHES.**
School Bells.
Clock Tower Bells.
Fire Bells.
House Bells.
Hand Bells.
Catalogues & Estimates Free.

JOHN TAYLOR & Co. are founders of the most
noted Rings of Bells which have been cast, including
those for St. Paul's Cathedral, London,
a Peal of 12 (largest in the world), also the famous
Great Paul weighing 16-tons 14-cwt. 2-qrs. 19-lbs.

JOHN TAYLOR & CO.,
Loughborough, Leicestershire, England.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS & CHIMES
in the World.
PUREST BELL METAL (COPPER AND TIN.)
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.