

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., 24.
 "Earnestly contend for the Faith which was once delivered unto the saints."—Jude 3.

VOL. XV. }
 No. 33. }

MONTREAL, WEDNESDAY, APRIL 11, 1894.

In Advance } Per Year
 \$1.50.

ECCLESIASTICAL NOTES.

THE Rev. Chas. Gore has received a unanimous invitation from the Church Congress to visit Australia.

THE Very Rev. and Hon. Geo. Herbert, who had been Dean of Hereford for the last 27 years, died last month in England.

THE Rev. E. H. Winnington Ingram, the new rector of Ross, Herefordshire, has decided to discontinue Evening Communion in his parish.

THE Rev. R. Brown Borthwick, who had made a name for himself as a writer of sacred music and as the musical editor of the S.P.C.K. Hymnal, died last month.

THE Rev. J. Stephens Barrass, rector of St. Michael, Bassishaw, Basing Hall street, London, has consented to act as Secretary of the Brotherhood of St. Andrew in England.

AT St. Paul's Cathedral, London, Eng., six palm branches, specially sent over from Palestine every year for this occasion, are carried in procession from the vestry to the altar on Palm Sunday, where they are deposited for the day.

AT last the teachers employed by the London (Eng.) School Board are compelled to teach either Christianity or give no religious instructions at all. The schools had been used for the dissemination of socialism under the guise of Christian teaching.

IT is stated that the number of teachers engaged in Sunday school work throughout the world in 1893 was 2,239,738, and the total number of scholars 20,268,953. The latest figures for the United States are as follows: Total number of schools, 123,173; officers and teachers, 1,305,949; scholars, 9,718,422.

THE Bishop of Peterborough, speaking lately on the subject of *Undenominationalism*, said that undenominational teaching had turned out to be that of a new sect. When it was first talked about it was supposed there would be a simple sort of religion which could be understood by every one. Far from that being the case, it had become exceedingly complicated.

UNDENOMINATIONAL religion could not give that which was necessary for a child. He maintained that a child was just the creature to be taught the most dogmatic religion possible. * * * Speaking from an educational point of view, it was impossible to teach religion in the abstract. That had been proved by actual practice.—*Bishop of Peterborough.*

THE S.P.G. reports that its revenues for the year 1893 fell short of those for the previous

year by £14,070. Twenty-six of the thirty-three Dioceses of England and Wales sent up diminished amounts, though the collections and subscriptions for the general fund were larger by £1,119 than in 1892. The falling off in returns appears under the head of special funds, legacies and dividends.

PEOPLE comfortably off in this world's goods, who contribute next to nothing toward the work of the Lord, must feel sometimes very small and mean when they allow others to bear their burdens for them, and then grumble if the clergyman is not quite to their fancy, or if a special seat is not reserved for them, or if the church is not properly warmed and lighted, and everything about it just as they would like,

THE Bishop of Melbourne, speaking on the Church and Education in regard to Victoria, N.S.W., says: "He had proved how low the morality of Victorians in particular had sunk under the ungodly system of education. To try to teach children to become honest men and women without the help of the Gospel is impossible. The system has been tried in Victoria for 20 years, and to-day it has proved an utter failure."

THE Rev. George Thomas Dowling, D.D., has recently been confirmed by the Bishop of Massachusetts, and within a year expects to enter the ministry of the Episcopal Church. Dr. Dowling was formerly for twelve years pastor of the Euclid Avenue Baptist Church, in Cleveland, Ohio. Coming to feel, however, that he was no longer in accord with certain dogmas which seemed fundamental to the Baptist faith, he quietly resigned his charge and withdrew from the denomination.

THAT THREEPENNY BIT.—"My dear fellow, you cannot get a decent cigar under sixpence (I never give less than that.) If a fellow offered me one costing less than that I should think either that he wished to insult me, or that he was grossly ignorant."

The same gentleman said to his wife next day in church: "My dear, I have nothing smaller than sixpence. Just see if you have a three-penny bit you can let me have."—*The Illustrated Church News.*

AT the Hobart Church Congress, N.S.W., the Dean of Adelaide advised the Bishop to exercise more care as to whom they ordained, and insisted on the necessity of all clergy being men of education. He rather caustically remarked, "It is well known for many years past that it has not been very difficult for a man to obtain Orders in Australia. If a man not too old is a failure in business he seeks ordination by commencing as a catechist, and soon after he is a priest." We fear that this is not altogether untrue of Canadian Orders to some extent.

IT appears from the Official Year Book of the Church of England for 1894, that there were in

the years '92-'93 in the Church Sunday schools of England 2,205,549 pupils, infants, boys and girls, being an increase over the previous year of 144,055. The attendance on Bible classes numbered 410,291, being an increase of 44,597 over the previous year. The total number of teachers for the past year was 188,011, being an increase of 16,326 over the previous year. Of the teachers, 55,467 were males and 132,544 females, each class showing a large increase in numbers over the previous year.

THE *Church Review*, London, referring to the divisions of Protestantism, says: "When the right of private judgment assumes the shape of 143 separate and independent congregations, and, in addition, 150 separate and independent congregations which have no denomination, creed or connection—Protestant Ishmaels as it were—shrewd people will begin to ask what good it is as a factor in religion. It must be admitted that all these varieties prove that it might with greater truth be called the Protestant right of *mis*-judgment. The downgrade is the latest result here. How much deeper it can sink it is impossible to say, although *Undenominationalism* opens up immense possibilities in the direction of atheism."

A clergyman in the Truro diocese lately called attention in his parish magazine to the fact that there are numbers of children who have been baptized in the Church, but who do not go to a Church Sunday school. He reminds his parishioners that the plain intention of the Baptismal Service is that all who have been baptized should afterwards be brought to Confirmation. But if the children of *Church* people are not sent to a Church Sunday school and trained in *Church* principles, it seems a mockery for the clergyman to say to the Godparents at Baptism that they are to see that the child is brought to the Bishop for Confirmation. It is only right and consistent that parents who bring their children to the Church for Baptism should afterwards send them to the Church Sunday-school, so that they may be kept under good influences and gradually led on to Confirmation.

TEACH ABOUT THE CHURCH.

The *Church Sunday School Magazine* (C.E.S. S.I.) for March, says:

A Sunday school teacher describes, in the following extract from a letter, a state of things which we fondly hoped could no longer exist amongst our Church Sunday schools:

"On the strength of having been a subscriber to the Sunday School Institute for many years, though now unfortunately no longer so, I write to ask if the Institute can recommend me a good sensible work on the real tenets of the Church of England—explained, and reasons for belonging to the Church, etc. It is for a young man in this parish, where our worthy Vicar has for many years preached against the errors of

Ritualism, without ever giving his people a single good word for The Church itself. Hence the young people on leaving this parish go over wholesale to Dissent, mostly to the Plymouth Brethren, and I find that hardly any of the choir boys have been baptized, though attending the Church Sunday school from infancy. The Church Catechism is not allowed to be taught, and most of the teachers are Baptists.

"I find these boys intelligent lads, very ready to learn, and several of them have asked me to commence an evening class for them. This is an appeal I cannot resist, and I should like a book to LEND, if possible, to one of these lads, who, I fear, will leave the Church definitely very soon if I cannot find something suitable to induce him at least to wait."

Our correspondent here directs attention to a matter which Churchmen of all shades of opinion must consider most unsatisfactory. We believe that it will be found that the mere denunciation of error is not conducive either to individual advancement in spiritual life or to the progress of The Church. Certainly, in dealing with the young, the most effective method is to touch positively what the Christian faith is, and leave to a large extent the negative side to take care of itself. Our experience is, that when *The Church's doctrines and practices are taught fully, clearly, and discreetly, many even of those outside the pale of The Church are not slow to perceive their agreement with Holy Scripture*; but if room is left for doubt or uncertainty regarding Her teaching, important differences will arise, and in the end many of the most sincere and spiritually-minded will stray from Her Communion.

ON VISITING IN A PARISH.

There are many theories in regard to the above, and a clergyman will scarcely thank anyone for forcing upon his notice any new theory. Every clergyman has a constitution of his own, and his mode of visiting should be in accordance with his constitutional ability. But it should be borne in upon the minds of the clergy that though in practice most of this clerical work seems to have no line of cleavage or any fixity to divide it from ordinary social calls, (for perhaps their own conscience will tell them that unless they are so constituted as to be of an eminently social nature, they do make a difference in the manner of their call with this and that parishioner. This is essentially wrong, and it will bring about in its own time its own evil consequences), yet there is a distinction, and a very marked one indeed, between the two.

Apart from the religious aspect of the question—if we can call it a question at all—look at it from its resultant effect, and any one with ordinary discretion will say that if it is impossible for a clergyman not to merge his parochial calls into social calls, he had better not visit at all until he learns to be able to do so.

The writer of this has had experience both in city and country visiting, and he is able to say that this state of affairs finds no greater frequency than amongst Church of England country clergy, particularly in Canada. I should try to make my meaning clear, however, before making the construction I wish to make on the foregoing. A clergyman is now, for instance, visiting one of his humbler people who perhaps give little, if anything, for his support. He stays a short time, and as is the country custom, his visit as a parochial call is lost sight of, and it takes on a sociable phase. (Well every country clergyman knows what I mean.) In short he is asked to stay and take a meal which is in the course of being got ready. The "ominently" sociable parson will stay, but the dainty or fastidious one will plead an excuse, and eventually it happens that a good supporter

of the Church will have him for tea or whatever meal it is. Here too he finds his more intelligent society generally, and these learn by successive experiences of this kind to be the social as well as ecclesiastical tyrants of his little parish, and woe betide the "independent" ecclesiastic who dares take charge of that sphere if he does not recognize to the fullest extent the dignity of this oligarchy.

We can quite understand the sufficiently lonely life of a country clergyman leading him to seek some society, at any rate the best he can find in his parish; but that is not the purpose for which he was appointed, or at least he should not for any selfish comfort jeopardize the standing of his noble Church, and make the succession of incumbents dependent, as it so often happens, for their comfort upon the liking of the few who had been always accustomed to be looked up to by their predecessors. Were those poor and humble parishioners given the attention the others obtained, by force as it were or mere chance, they would do as much, God knows, perhaps more, and with the greater blessing following their work.

We hear of the decadence of the Church of England in the country districts, though she grows in the city; the Mission Fund growing less instead of more. Young men newly ordained are sent into the country districts, and there they serve, one might say, their apprenticeship. It is a common thing for an apprentice to spoil much of his Master's work, and no doubt in Canada it takes some time to distinguish practically between social and parochial calls; and even before he is sometimes so fortunate as to find it out, he is heels over head in love with one of his parishioner's fair daughters. One humble country mission—eleven years founded—is in the writers mind now, where two of the missionaries fell victims, another brought a newly married wife, and one lost his wife by death, and the latter was "extruded" because he was not liked, so that the tradition of the place is that no single clergyman is allowed to leave it without taking one of his fair parishioners with him.

As I said before, the rule a new clergyman should adopt is not to visit at all unless he can do so and at the same time elevate the standard. It is absurd to say that one's congregation will be depleted if a visit is made at stated intervals, say of four months. The writer finds that his congregation are not depleted, though there have been murmurings in regard to his not doing what his predecessor did, and he has had a year of trouble.

BIBLE STUDY.

While it is true that in recent years there has been a marked increase of the study and investigation of God's Word among scholars and theologians, at the same time, on the other hand, there has been less attention given to it by people in general. The rush and hurry of life, the insatiable demands of society, and especially the flood of current superficial literature, have allowed the dust to settle on many a Bible in many a home. It may be said that a person who claims to be an intelligent member of society cannot afford for his own reputation to be wholly ignorant of the Bible, and also that the Bible furnishes information concerning the history of the human race and a knowledge of human nature not elsewhere to be found, yet these are not the grounds upon which the Book of books claims our attention. It is the revelation of God's will and ways to men, and, therefore, is the first, the chief and the highest study that can engage both the mind and the heart. There is a fact of almost universal experience that the more one reads and studies the Bible it steadily gains in profound interest, and be-

comes more and more aflame with a divine light that lightens that which is best and highest in us.—*The Church News*.

RUBRICAL NON-CONFORMITY.

To the Editor of THE CHURCH GUARDIAN:

SIR,—Your issue of 7th March contains an extract from the charge of the Bishop of Antigua on Rubrical Conformity, in which the Bishop refers to a practice which has crept into his diocese, by which some clergymen at the administration of the Holy Communion withhold the Cup from the hands of the laity, and take it upon themselves to guide the Cup to the lips of each communicant; and your own comment on this violation of a plain order is that the custom is prevalent also in Canada. The writer was surprised to learn that such a custom could be said to be prevalent anywhere, but is forced now to conclude that the violation of the rubric is more common than he had dreamed of, though his own mind had previously been unsettled by a similar disregard of the rubric regulating the ordinance. The writer, in the course of a long life, had dimly heard now and again of this modern fad of sham reverence, which occasionally some dreamy, pretentious cleric was said to practice, but he had never met with an instance of that irregularity until last autumn, when it happened to himself. He determined to call attention to the matter, and wrote the subjoined communication in February last, but refrained from sending it forward for publication for reasons of a temporary nature; but now that you have shown us that the violation of order is thought to prevail in Canada, the writer thinks that the sooner the laymen of the Church are notified of such an insidious violation of order, a violation which must have a vicious meaning, or it would not be attempted, the better chance it would have of being corrected. At the meeting of the Synod at Halifax, next summer, I think some layman should bring this and other clerical irregularities before the Synod.

The Missionary Conference at Yarmouth last autumn afforded several subjects for discussion. One incident in the personal experience of the writer of this communication was at the time, and has remained since, a source of disquietness and misgiving, a searching of heart as to the meaning of the strange proceeding which was then forced upon his notice. And this it was. On the first morning for the assembling of the Conference the service for the administration of the Holy Communion was held in the parish church. Two archdeacons served the elements. He who served the Cup, on approaching the writer, mumbled something in so low a tone as to be indistinguishable, but which the writer supposed were the usual words of administration, and accordingly reached his hand and took hold of the Cup, but felt it pulled away from him by the celebrant, whose hands grasped the Cup around the bowl, and at its foot, and putting it to the lips of the writer, tipped a few drops over them. It was a most slovenly performance, not a true reception, but an involuntary libation. The character of the rite was changed from being a voluntary and active participation to a passive endurance of a particular treatment. It was a proceeding on the part of the officiating minister which the writer feels he cannot designate by any gentler expression than that of scandalous presumption.

Scandalous presumption on the part of any individual clergyman of the Church to take upon himself willfully to set aside the appointed order of the Church in one of her most solemn services, and substitute instead his own cranky opinions and practices.

If one turns to the rubric one reads that the officiating minister, after communicating himself, is directed "to deliver in like manner . . . to

the people, in order, into their hands, etc., and when he delivereth the Cup he shall say . . . etc." This direction to any one who understands the usual meaning attached to the above common English words would seem plain enough—the Cup is to be delivered into the hands of the communicant; while plainly enough also the marginal note to the prayer of Consecration directs that the celebrant shall only use one hand in taking the Cup. The distinction between singular and plural, *hand* and *hands*, is readily understood by those who are acquainted with the original compilation of the Prayer Book. The rubric is so declaratory that the Cup is to be delivered into the hands of the communicant that it is beyond excuse for any minister of the Church, who is desirous of exercising his office with a conscience void of offence, to so wilfully intrude his own presumptuous acts contrary to the order expressly laid down for his governance.

J. W. H. ROWLEY.

Yarmouth, 19th March, 1894.

News from the Home Field.

Newfoundland.

The Bishop of the Diocese is to visit England in May, in order to select a rector for the Cathedral parish, which office he himself held, but lately resigned.

Those who are supposed to know, say that it will be an easy matter to put a permanent roof on the nave of the Cathedral on temporary pillars. This is necessary to be done in order to protect the valuable walls still standing.

At St. Thomas Church on Easter day, there were three celebrations, at 7.30, 8.30 and 11 a.m., and a special choral Evensong.

Diocese of Fredericton.

NEWCASTLE AND NELSON.

The Easter services in this Mission partook of that joyous and hearty character which befits the Queen of Festivals, and were in every respect a suitable sequence to the Lenten services which precede it. During the season of penitence abundant opportunity was afforded the faithful for attendance at the House of God, and in many cases these opportunities were gladly made use of. In St. Andrew's, Newcastle, services were held every Wednesday and Friday at 10 a.m., and 7.30 p.m. A short lecture was read on the Wednesday evenings by the Rector, Rev. J. H. S. Sweet. A special form of Lenten service authorized by the Bishop of the diocese was read on the Friday evenings, when a course of sermons on the Beatitudes was preached by the Rector. On the Thursday evenings during Lent the Rector held service in St. Mark's, Nelson, when the pretty little church was often crowded to the doors. On the Sunday evenings in Lent the Rector preached a special course of Mission sermons in St. Andrew's, making direct appeals to the consciences of his people to forsake sin, and to live nearer to their God and Saviour. On Good Friday three services were held in this church: full service with sermon at 10 a.m., when a large congregation was present; a short service at 2.30 p.m., consisting of the Litany; the Litany of the Passion sung kneeling, and meditations on the Saviour's Passion; and the third service at 7.30 p.m. A special collection was taken up in behalf of Bishop Blyth's work in the Holy Land.

Easter day was not very bright as far as the weather went, but everything was bright and

happy in the house of prayer. St. Andrew's looked very well in her festival colors, and in the special decorations for the day. Two large vases of Calla lillies adorned the altar. The handsome rood screen was beautifully decorated, a text ran along the top, "Alleluia, Christ is risen, Alleluia," and over all were plants in their pots, in the middle being a handsome floral cross composed of beautiful hot-house flowers, given for the occasion by a lady of the congregation as a "In Memoriam." The Lectern had an I. H. S. in green placed upon a white foundation and brightened up by flowers. The joint service was naturally the Lord's own service, which commenced at 8.50 a.m., when the larger number of the day's communicants came to meet their risen Lord. The second service was at 11 o'clock, consisting of matins and a short sermon, and the usual joyous Easter hymns. The third service commenced at 12 o'clock, being a second and choral celebration of the Blessed Eucharist. The service used was Woodward's in D. The fourth service in this church commenced at 6.30 p.m., when the church was again filled by a large congregation. In addition to the customary hymns, a special Magnificat and Nunc Dimittis, by E. A. Clare in D. was sung in excellent time and spirit; the solo in the latter being taken by Miss Bessie Miller. The special anthem "He is risen," was sung very heartily and correctly; the solo being sung by Miss L. Harley. Great credit is due to Mr. Geo. Burchill, jr., who presided at the organ, for the trouble and pains he took in training the choir for the occasion, and he certainly must have felt satisfied at the way the choir acquitted themselves on Easter Day. During the afternoon the Rector held a 3.50 p.m. service in St. Mark's, which was largely attended. The Rector was the preacher at all the services.

On the Monday the usual Easter meetings were held, when Messrs. E. Lee Street and J. W. Davidson were elected wardens, and Messrs. E. Lee Street and J. Linden, Lay representatives to the Synod, and Mr. E. Lee Street and the Hon. Allan Ritchie, delegates to the Diocesan Church Society.

Diocese of Quebec.

QUEBEC.

A grand festival service was held in the English Cathedral on the evening of the 5th April, in connection with the meeting of The Church Society of the Diocese. The congregation was a very large one and the musical portion of the service exceedingly grand. The Lord Bishop of the Diocese and Bishop Hall, of Vermont, were present, and the clergy occupying places in the stalls were the Very Rev. the Dean of Quebec, the Venerable Archdeacon Roe, Revs. Canon Richardson, Canon Von Illand, Canon Foster, Lennox Williams, A. J. Balfour, H. G. Petry, Norrie, Brooke, and Parroch. The Cathedral choir occupied the new choir stall in the chancel of the church, and in their singing acquitted themselves most creditably. The first portion of evening prayer was sung by the Dean, while Canon Foster read the first lesson and Archdeacon Roe the second. After the third collect, evening prayer was sung by Rev. Mr. Norrie.

The chanting of the special psalms was very good and even, and Parry's *Magnificat* and *Nunc Dimittis* were given. The anthem after the third collect was Sullivan's "Sing, O Heavens." It was exceedingly effective, both in the passages for soprano voices only and also in the chorus parts. A tenor solo was admirably taken by Dr. Hewitt, and the hymns were very hearty and afforded an opportunity for good congregational singing. Mr. E. A. Bishop, organist, and the members of the choir are to

be congratulated upon the successful issue of their labors. The sermon was preached by the newly consecrated Bishop of Vermont, Rt. Rev. Dr. Hall, and was from the text Matthew xxviii, 10: Jesus said, "Go tell my brethren that they go into Galilee; and there shall they see me." His Lordship commenced his sermon with a reference to the events of the forty days that elapsed between the resurrection and ascension of the Lord, which were briefly summed up by St. Luke in the opening verses of the Acts of the Apostles, where he states that Christ showed himself to the Apostles by many infallible proofs, and also instructed them in the things pertaining to the Kingdom of God. When, said the speaker, you read in the last chapter of St. Matthew, St. Mark and St. Luke, and in the last two of St. John the account of our Lord's appearances after His resurrection, it will be found that some ten or eleven of them have been recorded. Five or six occurred on Easter Sunday. In these appearances to His Apostles and friends, Christ was weaning them from His visible presence, and using them to His actual though unseen presence. His appearances between His Resurrection and Ascension could be divided into two groups: those in which He appeared to individuals, and those others when the appearance was to the Apostles assembled together. Thus He appeared to Mary Magdalen to comfort her, to St. Peter to strengthen him, to St. Thomas to remove his doubts, to the two disciples on the way to Emmaus to explain away their perplexities. When the Saviour appeared to the Apostles collected together, it was to the Church by representation.

Each of the appearances seemed to have a different application. Mary Magdalen stands for all to whom Christ speaks peace, lifting the cloud which for some days had settled upon her as she thought of her prop gone, her protector vanished, her warder off of danger disappeared. He comes to reveal Himself in bringing peace to the torn heart, and just as He showed Mary Magdalen that He would still be with her after He had ascended. And then Peter stands for the wounded conscience, stricken with grief. The Lord said: "Tell my Brethren and Peter. Don't forget him. He denied me but I remember the circumstances, as I do those of every sin. I know his sorrow and will bring him relief." Thomas thought the story of the Resurrection too good to be true. He stands for those whose moral sense is true but whose intellect fails to comprehend or stands in the way of understanding. The two disciples on the way to Emmaus are full of disappointed hopes and stand for others similarly circumstanced. With what quiet and overwhelming reasoning did Christ persuade them that the very things that troubled them must have happened that He might enter into glory and fulfil Moses and the prophets. Are they not all representative cases? Then His appearances to groups of His brethren—to the Church by representation—were to assure to the Church as a whole, as to each individual member thereof, the continuance of His presence. The preacher dwelt upon Christ's mission to His Apostles, upon the righteousness which He imputes to His people in delivering them from the power of sin, and upon the Church, which is His body. The mission given to His Church is not merely ministerial—simply to baptize and remit sins, and so on, but to carry out the will, the designs of its Head. The body is the appointed instrument for so doing. And its different members are dependent one upon another. The eye sees, that the feet may walk and the hand may grasp. All members of Christ's body may do their part, either in giving aid, in sympathy, in prayer or in influence. The body sees through the eye. All that is done by any member of the body is on behalf of the whole. Christ said: "Go and sell *my* Brethren—Don't keep your joy to yourselves." Just so with us. Our model prayer is

not a matter of *meum* and *tuum*. It is *pater noster*. We do not say, "My Father," but "Our Father." Not "Give me this day my daily bread," but "Give us this day our daily bread," and "Lead us not into temptation." Christ did not appear first to His dear mother—she did not require it; but to the Magdalen;—not to John the beloved disciple amongst His Apostles, but to Peter who denied him. "They that are whole need not a physician, but they who are sick." The Right Rev. gentleman said that they were assembled to-night to consider the claims of the Diocesan Church Society, and that it became each individual churchman to consider the claims of the Church as a whole and not those merely of a congregation or a church near and dear to him, or from whom he received something. The work of the clergy and the offerings of their people were by no means always most required where they were most agreeable.

The Bishop certainly preached one of the most eloquent sermons ever heard in Quebec, and was listened to with the most earnest attention throughout.—*Chronicle*.

The public meeting of the Church Society took place on the evening of the 6th April, and was addressed by Bishop Hall, Rev. Canon Thornloe, and Robt. Hamilton, Esq. We are obliged to hold over an excellent report which we have received from a correspondent until next week.

Diocese of Montreal.

MONTREAL.

St. Thomas.—The Lord Bishop of the Diocese visited the parish on the first Sunday after Easter, and administered Confirmation to nineteen persons, presented by the Rector, the Rev. F. Renaud. One of the last places which the Bishop visited before his illness, was this same parish; and one of the earliest visitations made after his recovery being this, he received a special welcome from the Rector and congregation, which he acknowledged, and commended the parishioners for their efforts in behalf of the Mission fund, over \$200 having been contributed in this parish; a very large sum considering its capabilities. His Lordship delivered an earnest and spiritual address to the candidates, and also presented each one with a Bible, or a Prayer-book, supplied by the generosity of Mr. A. F. Gault. The church was filled, even the galleries being occupied, an exceptional thing since the military were withdrawn; this having been one of the military chapels.

CHAMBLY.

A special Vestry meeting was held in the church here on Monday evening, for the purpose of choosing names to be submitted to the Lord Bishop for appointment as Rector to succeed Mr. Butler, whose resignation comes into effect in May, but as there was only one applicant for the position, and none of those present know of any one else who would be likely to come while the law requires at least two names to be submitted, the meeting was adjourned without any action being taken till Monday, 10th inst., in hope that some others willing to have their names submitted to the vestry might be heard from by that time.

LACHUTE.

The annual Easter vestry meeting of St. Simeon's church was held on Easter Monday. The attendance was small, but live interest was shown in the welfare of the church. The outgoing people's warden, Mr. James Fish, rendered the accounts for the past year, and finances were found to be in a satisfactory condition.

Mr. Hancock, of the Bell Telephone Co., was elected people's warden, and Mr. S. E. Smith rector's warden, for the present year. The new churchwardens were deputed to call on the members with the stipend subscription list and also to thoroughly examine the church property and ascertain what repairs were necessary and report at a meeting to be called later on. The church was not decorated this year, but the Easter service was very hearty and enjoyable. The music was led by a choir of boys who had been carefully drilled by the organist, Miss E. McLeod.

Notwithstanding the bad state of the roads, Rev. A. B. Givon made his usual Sunday visit to Wentworth, where he had a small congregation. The church in Wentworth is to be consecrated at the Bishop's next visit. There has been received for it a very nice Communion set of plate from Montreal, and what is now needed is fair linen for the Lord's table, and a surplice. At present it has been found impossible to put even one coat of paint either inside or outside. The latter is a necessity, as weather so soon spoils woodwork. Wentworth is most beautifully situated in the Argenteuil hills, and the lovely Lake Louise in the immediate neighborhood of the church would be a surprise to Montrealers who have got into the fashion of going far away for air and scenery that can be got so much better nearer home. If we were truly patriotic we should look out these beautiful spots and cheer the hearts of the missionaries by our attendance during the summer months at the services so unremittingly carried on in God's cause.

Diocese of Ontario.

CAMDEN.

The incumbent of this parish, the Rev. F. A. Woodcock, must have been a busy man on Easter Day and the first Sunday after it, since no less than four services were announced in different parts of his parish on those days. At the services on Easter Day there were over 350 persons in attendance, and over 100 made their Easter Communion. The churches were beautiful in their floral decorations, and the services were hearty and the singing good. At the annual vestry meeting on Easter Monday a most satisfactory financial statement was submitted by the church wardens of St. Luke's, Messrs. Riley and Quinn. Messrs. Quinn and James Robinson were chosen as wardens for the present year, Mr. Riley being appointed treasurer, and so remaining an official of the parish. From the incumbent's report it appeared that, with the assistance of the Lay reader, there had been held during the year 248 Sunday services with an attendance thereof of 9,715; fifty-nine celebrations of Holy Communion, with 1,229 communions made. A great many week day services also were held, there being ninety in Lent alone, of which the incumbent took eighty-five; making eighty-three addresses and sermons, including a short missionary tour. He was assisted by Messrs. James Shorey and N. A. Hinch. The attendance at the Lenten services was much beyond what was expected, and extraordinarily good. The offerings during the year for objects outside parochial work amounted to \$175.

YARKER.

The church warden's report of Holy Trinity church showed the finances in a good position, debts being paid and a small balance on hand. The retiring wardens, Messrs. J. C. Connolly and Arthur Baxter, were re-elected.

SANDHURST.

At St. Paul's Easter vestry meeting, Messrs.

Edward Phippe and Allan Neilson were re-elected church wardens, and the former delegate to Synod.

ERNESTTOWN MISSION.

This includes Odessa and Thorpe. The services on Easter Sunday were very bright, and a large congregation attended at St. Alban's in the morning, and a larger number of communicants than on former occasions. One adult and three children were baptized at this service.

ADOLPHUSTOWN.

At the vestry meeting on Easter Monday Capt. Chalmers and S. M. Outwater were re-elected wardens of St. Alban's church, and the latter Lay delegate to Synod.

NAPANEE.

The Easter music was repeated at the church of St. Mary Magdalene on Low Sunday. At the vestry meeting Mr. Pollard was unanimously elected people's church warden, but Mr. Ruttan, declining his appointment as Rector's warden, the Rev. Mr. Jarvis held over the nomination until a later day as allowed by Canon. Judge Wilkison was unanimously re-appointed delegate to Synod. He has ably served the parish for many years in this capacity.

KINGSTON.

St. George's Cathedral.—The usual Easter services in the Cathedral were conducted this year with more than the usual heartiness. Those of both morning and evening were choral and well supported by the full strength of the choir, 20 boys and 10 adult voices blending in harmony. Considering that a vested choir was only commenced two years ago, and had to be built up from its very foundation of such crude materials as were at hand, and frequently weeded and reweeded, the efficiency which it has attained already is surprising, and has been commented on by visitors from the larger cities both in Canada and the U. S. The services of the day commenced with early Communion, unchoral, at 7 and 8 a.m., which were largely attended. The usual hour for mid day service ushered in the choral part of the Easter celebrations. The altar, reredos, and steps leading up to the holy table were beautifully decorated with vases and stands of flowers, crosses of unusual beauty and size, and Bermuda lilies in profusion, with roses of all tints, mignonette, white stocks and ferns, and other products of the Kingston nurseries too numerous to recapitulate, contributed by the kindness of Kingston ladies and tastefully arranged by some of them. The steps leading to the chancel and the lectern and font were also bountifully adorned. The entire service and Communion were choral, opening by a Processional from Hymns A. and M., from which all the Hymns of the day were taken, including the old favorite, "Christ the Lord is risen to-day," with its appropriate tune. Canticles and Psalms, Athanasian Creed and Benedicite were chanted by full choir, as well as the rather difficult *Te Deum* by Henry Smart in F.; the responses of the prayers were from Tallis' selection, those of the Holy Communion Marbeck's, except the *Pater Noster*, which was by Hoyte. Notwithstanding the two early celebrations, considerably over 200 communicated at the mid-day service. His Grace Archbishop Lewis preached an eloquent sermon from Rev. I, 18. Service opened in the evening by the same processional as in the morning, with responses by Tallis as usual, Magnificat and Nunc Dimittis by S. S. Wesley. The beautiful solos from the Messiah, "I know that my Redeemer liveth" and

"Christ being risen," were given as an Anthem by one of the choir boys, whose voice, soft and mellow as a flute, was yet powerful enough to fill the cathedral. The Anthem wound up by two Recitations and Choruses from the same Oratorio by the full choir:

Rn. "Since by man came death."

Cho. "By man came also the Resurrection of the dead."

Rn. "For since in Adam all die."

Cho. "Even so in Christ shall all be made alive."

Rev. Mr. Lowe gave the evening address, and the services were terminated by the Processional Hymn commencing "Alleluia, Alleluia, Alleluia," and the congregation separated to the magnificent strains of Handel's Hallelujah Chorus.

Diocese of Toronto.

TORONTO.

St. Stephen's.—There were four celebrations on Easter Day in this church, (the first being at 6 a.m.), and at these 571 communicants in all were present. It is interesting to notice the growth of the communicant list since Easter, 1885; in that year the total number amounted to 204; '86, 216; '87, 281; '88, 354; '89, 381; '90 (being the first Easter after the enlargement of the church), 425; '91, 476; '92, 500; '93, 532; and '94, 571. This shows hard and successful work on the part of the Rector, the Rev. A. J. Broughall.

Diocese of Niagara.

GUELPH.

St. George's.—At the Easter celebrations here there were 120 recipients at early Communion; 172 at mid-day, and large congregations at the general services. The floral decorations were very beautiful, consisting of lillies, palms, and cut flowers, all arranged under the supervision of Mrs. Dr. Lett. There was also a special Sunday-school service in the afternoon at 3 p.m., at which the children, about 300 in number, were present, besides many of the parents.

The Ven. Archdeacon Dixon, rector, preached at the morning service, and addressed the children in the afternoon, and the Rev. J. H. Ross at evening prayer. At the Easter vestry meeting Dr. Lett and Mr. J. M. Bond were appointed churchwardens. The finances were shown to be in a good condition, there being a balance in hand after payment of all liabilities. The churchwardens acknowledged gifts, received from the St. George's Bible Association \$25 in cash, and the renovation of the offertory plates, also beautiful worked mats for the plates from Miss Keating and Miss Fay Chisholm, and a handsomely worked white Communion cloth for covering the consecrated elements, also presented by Miss Fay Chisholm. On the evening of the 3rd of March, the beautiful Oratorio composed by John Farmer, the renowned music master of Harrow school, entitled "Christ and His Soldiers," was admirably rendered. There were about 100 vocalists, besides a choir of instrumental pieces. It was estimated that an audience from 1,200 to 1,300 were present.

THE CANADIAN CHURCH UNION held its first annual meeting on Tuesday, April 3rd, in the crypt room of the Church of St. Matthew, Hamilton. The annual report of the Secretary showed the following: about 1,000 tracts have been distributed (all tracts being free to members) during the past year. There are about 120 communicants in the Society, of these 91 are full members, 6 are associate members, and 29 are enrolled associates, 26 being priests.

The membership extends over the whole Dominion, and there are besides the Central Society two branches. Among the points in the report of the Secretary specially emphasized were the following: 1. That the moral object of the society was to unite in bonds of mutual love and inter-communication communicants of the Anglican Church widely sundered by geographical distance. 2. That the definite object of the society is to promote the full use of the Book of Common Prayer. Considerable amusement was caused by the report of a member that someone had thought that by the "full use" was meant the now happily obsolete custom of making a three hour's service every Lord's day by joining together the separate services of Holy Communion, Mattins and Litany. The clause in the constitution which forbids the formation of any branch without the full consent of the parish priest, in writing, was emphatically endorsed and approved.

On the important subject of religious education it was resolved, "That in the opinion of this meeting the continued stability of the Church will largely, under God, depend upon securing for the children of the Church definite religious instruction."

Full information and blank forms for application for membership can be obtained from the Sec.-Treasurer, Rev. C. E. Whitcombe, Hamilton.

Diocese of Huron.

PETROLIA.

Christ Church.—Daily evening prayer was said during Lent with appropriate readings. In Holy Week there were services both morning and evening, with special sermons at the evening service.

On Easter Day there were two celebrations of the Holy Communion. The services were distinguished this year by choral evensong, which was well rendered and was most acceptable to the large congregation present. The annual meeting of the Vestry was held on Easter Monday, when the church wardens presented their report, showing receipts from all sources of about \$2,900. Nearly \$600 had been spent in improvements, such as chancel furniture, furnace, remodelling the Church Hall, and fitting up a room to serve as a chapel. The Rector reported that the parochial societies were doing a good work, and that the communicants, notwithstanding removals, had increased by one-third. Mr. W. F. Cooper was appointed by the Rector, and Mr. R. Borland was elected by the Vestry to be church wardens. Messrs. Charles Jenkins and J. D. Noble were re-elected delegates to Synod.

Quiet and steady work is being carried on in this parish, and we begin again with courage and hope.

BIDDULPH.

St. Patrick's Church.—The annual vestry meeting was held in this church on April 4th, when the following office-bearers were duly elected: Clergyman's warden, Francis Davis, senior; People's warden, Richard Hodgins. Delegate to Synod, Francis Davis, senior. The meeting was harmonious and the financial affairs satisfactory.

KIRKTON.

The Easter services in this parish were well observed in both churches. In St. Paul's church, Kirkton, where the evening service was held, one of the largest congregations assembled, and was composed of many from other denominations. The chancel and Communion Table were tastefully decorated with Easter lilies and other potted plants. We have also to

report that the sum of \$49.50 was sent to the Synod office as our contribution from this parish towards the Diocesan Mission Fund. This is the largest amount raised for many years, towards which the Sunday school children, by their Lenten offerings, handed in from their mission boxes \$21.25. *Laus Deo!*

On Easter Monday, in St. Paul's church, the following office-bearers were duly elected: Clergyman's warden, Mr. James Alien; People's warden, Mr. Josias E. Creery, Sidemon, Messrs. McCausland, Irvine and John Robinson junior. Delegate to Synod, Mr. Wm. Robinson.

ST. MARY'S.

On Monday evening last the annual vestry meeting of St. James' church was held. The attendance was the largest that has been seen for years. Not only was there a good attendance of men, but also of ladies. The financial statement for the year was read by Mr. T. D. Stanley, and showed the total receipts from all sources to be \$2,485.73 (including a legacy of \$500 from the late Mrs. F. S. Hill.) After the payment of every indebtedness there was a balance on hand of over \$100, and the debt was decreased by \$500. The election of officers was then proceeded with as follows: Wardens, F. Wilson, W. C. Montzambert; delegates to Synod, F. Wilson and Major White. After a short discussion and a few words from Rev. Mr. Taylor, the meeting, which was most harmonious, was brought to a close by prayer and the benediction. This church enters upon another year with the brightest prospects of success.

LONDON.

St. John the Evangelist.—The Lenten services this year have been marked by large congregations on Wednesday and Friday evenings, with the same at morning and evening each day during Passion Week. So profitable a Lent was never before spent in this parish. The Easter Day services commenced with Holy Communion at eight o'clock in the morning, and again at mid-day, the numbers receiving larger than ever before, with very large congregations. In the afternoon a Sunday school service was held, when the Bishop addressed the children. The church was filled with the parents and children. The Lenten offerings of the children at these services amounted to \$45, which will be applied to the extension of the school-house, which has become a necessity owing to the large increase of children attending. Two rooms have been rented to accommodate our two Bible classes, who number some fifty young men and women. The prospects of this parish, under our indefatigable Rector, the Rev. W. T. Hill, never were brighter. "A live parson truly makes a live parish."

The chancel decorations, thanks to the chancel chapter and the liberality of members of the congregation in contributing flowers cut and in pot, was never before so beautiful and tastefully arranged; the large number of Easter and other astral lilies made it very attractive. The pulpit was wreathed with the cut flowers of various hues, making the effect very pleasing. In the centre panel was a cross composed of lilies of the valley.

DIocese of Calgary.

OLDS.

The Right Rev. Bishop Pinkham conducted the services, assisted by the Rev. H. B. Brashear, here on Monday evening, 19th March, when the hall was well filled, many belonging to the denominations being present, and joining heartily in the beautiful service of the church.

High appreciation is entertained of Mr. Brashier's work, and it is expected that ere long a church will be erected here, a fund for which has already been commenced, and subscriptions towards which may be sent to the Rev. H. Brashier, Innisfail, or to the Churchwardens, Olds.

INNISFAIL.

His Lordship the Bishop of the Diocese visited this place, the third week of March, and amongst other duties conducted the burial service of Mrs. A. P. Wells, late organist of St. Mark's Church here. He also visited Lindastoll, the Icelandic settlement, where Mr. Brashier has been holding services. Here, a baptismal and Confirmation service was held, and an acre of land consecrated for a cemetery. On Saturday, his Lordship also administered Confirmation near Bowden, and on Sunday morning held a service in Mr. Graham's house, on the banks of the little Red River. In the afternoon at Innisfail, the church was crowded to excess, and a Confirmation was held; several fine fellows coming up from Olds to be confirmed. The service was splendidly conducted, the singing good and hearty. The Bishop expressed himself much pleased with the Mission, and with Mr. Brashier's work.

CALGARY.

Church goers were numerous in Calgary on Easter day, and the special services were carefully prepared and well rendered. The Church of the Redeemer was adorned with flowers, white lilies and hyacinths, relieved by the green leaves of geraniums and smilax, and presented an appearance worthy of the festival. The services were numerous throughout the day. At 8 and 9.30 a.m. there were celebrations of the Holy Eucharist, at which 72 members of the parish communicated. At 11 a.m. matins were sung, followed by choral celebration, at which the Bishop, the Right Rev. Dr. Pinkham, was Celebrant and preacher and 51 persons communicated. The communion service rendered by the choir was composed by the Rev. F. G. Plummer, formerly organist of Holy Trinity Toronto, except the Kyrie, which was Novello in E. At 3 p.m., the Rev. F. W. Goodman took a children's service, which was well attended by the children of the Sunday-school. At 7 p.m., Evensong was sung, the church being crowded to its utmost capacity. The preacher was the Rev. F. W. Goodman. At the close of the service an Easter carol "Let the Merry Church Bells Ring," was sung by the choir, which was followed by the Episcopal benediction. Those in charge of the choir may be congratulated on the decided progress made lately, particularly among the boys, as evidenced by the way in which the services of Sunday were rendered.

The Rev. F. W. Goodman has been appointed to the Red Deer and Lacombe missions.—*Calgary Herald.*

Diocese of Columbia.

NANAIMO.

The Rev. G. H. Tovey, of St. Albans, announced his resignation in his Easter address to the congregation. This is the third year of the existence of St. Alban's parish, and the contributions have increased from \$1,565 in the first year to \$2,250 in the past year, and this in face of the fact that entertainments as a source of revenue have been entirely abandoned. Of the above amount \$1,568 was presented through the offertory. The Easter offerings this year were larger than ever before, amounting to \$170.80.

Mr. Tovey's work in the parish has been most successful, and notwithstanding considerable

opposition in quarters where it might not have been expected, he has succeeded in building up a strong congregation. He now resigns his work only from a desire of finding a wider sphere of labor, and he is prepared during June and July to conduct parochial missions or retreats anywhere in Canada or the States.

THE STORY OF THOMAS.

(From the University sermon of the Rev. Dr. Butler, Vice-Chancellor of Cambridge University):

"Jesus said unto him, Behold thou hast seen Me, thou hast believed: blessed are they that have not seen, yet have believed," St. John xx, 20.

This passage, said Dr. Butler, is no part of an argument for the resurrection; it is a portion of the records of the risen Lord, of the historical evidence of that 'which is the greatest event of all time,' an event for which the Gospels in no way prepare us, and on which they scarcely comment. This story of Thomas is the story of a faithful human heart, tried by no common trial, and of the natural, and, if we may so say, characteristic action of a heavenly Friend. Of Thomas we indeed know little, but that little is indicative of much. He was present when Jesus first heard of the death of Lazarus, when the disciples learnt that He would return to Judea, where the people had so lately sought to slay Him; and when they would have dissuaded Him, it was Thomas who said, 'Let us also go, that we may die with Him.' Those surely were not the words of a doubter, but of the 'chivalrous soldier of a beloved Master.'

Again, Thomas was at the Last Supper, when Jesus was in the closest communion with His disciples, but when He uttered also some of His hardest sayings. He told them that He must leave them, and He assumed that they would understand His purpose. But they did not, and Thomas was bold enough to say so. 'We know not whither Thou goest; how then can we know the way?' He could bear neither that Christ should go he knew not whither, nor that himself should be credited with a knowledge that was not his. Thus Thomas stands before us as a living man, when we may notice his absence at Christ's first appearance to the disciples. They told him of it, but he could not yet believe. The truth so passionately yearned for was too good to be. He felt, indeed, that his Master and Friend must one day come again, but he could not believe that it had yet happened. He required the proof which had been granted to his fellows. Then followed a week of prayer and anxiety, of which we might have been thankful for a picture from the same reverent hand which has written for us *A Death in the Desert*. But his brother John would have sympathised with him.

And at last the fast-day returns, and the disciples, with Thomas, are in the upper room. Again Jesus comes to them, and after the gentle 'Peace be unto you,' turns to Thomas, and with the words, 'Reach hither thy finger and see My hands; and reach hither thy hand and put it into My side; and be not faithless, but believing,' Thomas, too, gets the evidence for which he had been waiting, and 'in the full tide of satisfied and overflowing faith, he sees perchance more even than they all.'

From the story we may learn much.

1. It is the historic evidence of an historic fact—'Whoso reads and almost hears the beating of that noble, anxious heart, feels surely that he is breathing the very atmosphere of truth; a truth not only dramatic but literal.

2. But this is not all. By the suspense of Thomas we may measure our need of a risen Lord, on the belief in Whom depends not only the happiness, but the whole energy of our life here, and the hope of work or rest hereafter.

We may think with a dread thankfulness of that vision of the poet Clough:

"Eat, drink, and die, for we are souls bereaved:
Of all the creatures under heaven's wide cope
We are most hopeless, who had once most hope,
And most beliefless, that had most believed."

Ashes to ashes, dust to dust;
As of the unjust, also of the just.
Yea, of that Just One too!
This in the one said Gospel that is true—
Christ is not risen.

Words those that may set us wondering
'whether the words, "It is finished," were the last, as they were certainly the dying words of Christ; whether He speaks as others, or as a living king to the world, to the Churches, and to every faithful soul.'

3. We may observe, too, how Christ deals with the doubt of Thomas, the doubt of 'deep earnestness and jealous affection, of intense and agonising love of truth'. For Thomas was surely one of those who doubt but to believe, 'to whom doubt is terrible, but less terrible only than any tampering with truth.' 'Christ did not in a moment brush the doubt away.' He gave Thomas no individual manifestation, but left him to the pain that might discipline and brace his soul; and then finally He granted to him all that he asked for. To Thomas, too, also was entrusted a message to the faithful spirits of the future, to those 'that have not seen and yet have believed.'

THE HIGHER CRITICISM AND THE MONUMENTS.

We wish in this article to present as concisely and clearly as we can Professor Sayce's estimate of the results of the Higher Criticism with respect to the Pentateuch. The position of the Higher Critics appears to be this:—Not only was the form of the Pentateuch much later than the time of Moses, but even the material of the books was not contemporaneous with the events recorded in them. This latter half of their position Professor Sayce has most completely and thoroughly overthrown, because recent Oriental research has proved the antiquity of the material of the Books of Moses to be a fact. His third chapter, "The Babylonian Element in Genesis," is extremely interesting and effective; the basis of his position is this: Why go to the time of the Babylonian Exile for material, which Archaeology now abundantly proves to have been contemporaneous with the events described in Genesis? For example, Cuneiform inscriptions have been discovered describing the Creation and the Flood. The late Mr. George Smith brought to light an Assyrian Epic of the creation, and pointed out the remarkable correspondence which existed between the order of the days in Genesis and the order of the tablets in this poem. "Notwithstanding," says Professor Sayce, "the contrast between the mythology, polytheism, and materialism of the Assyrian account and the monotheism of the Biblical one, there are resemblances between the two which are too great to be purely accidental. Instances of this are given, but we have not space for details. One of his general inferences, indeed the chief one, is, "There is no longer therefore any need of looking to the Babylonian exile for an explanation of the Babylonian ideas which underlie the account of the creation in the first chapter of Genesis. On the contrary, these ideas will have been already prevalent in Canaan before the Israelites entered the Promised Land. The doctrine of Babylonian Cosmology must have been already well known in Palestine in the age of Moses, and if the critic can discover no allusion to them in the writings of the Pre-Exilic prophets, neither can he do so in the

writings of the prophets after the Exile. The prophets had no occasion to describe how the world had come into existence; and their silence is as compatible with an early date for the first chapter Genesis as it is with a late one." Professor Sayce goes on to trace out parallels not only for the Creation and the Flood in these ancient inscribed Assyrian tablets, but also for the observance of the Sabbath, and for the Fall. With reference to the Fall he says:—"The very words that are used in the Biblical account of it betray their Babylonian origin. Thus, Adam itself is the common Babylonian word for man, and I have shown elsewhere that the name Eve finds its counterpart in the Babylonian *ivat* or *breath*. When we read that man was formed out of the dust [*aphar*] of the ground, we are reminded of the letters of *Telel-Amarna* in which the writers describe themselves as the dust [*Epiri*] beneath the feet of the King. And the living soul or *nephesh* of Genesis is the Babylonian *napsat* life which was bestowed upon many by the gods."

The following summary here arrived at by Professor Sayce is very important, and should be carefully noted. We ourselves take the liberty of inserting the numerals:—[1] "We now know that not only Babylonian beliefs but the literature itself in which these beliefs were enshrined had been brought to Palestine before the age of Moses. (2) We also know that the beliefs which have left their traces on the Biblical history of the fall of man had been recorded in writing at a very early period. [3] And furthermore there are passages in this history like the statement that Eden was eastward or that Adam and Eve clothed themselves with the leaves of the fig-tree, which tend to show that the writer of it was a native of a more westerly country than Babylonia. In this case he could hardly have been a contemporary of the Babylonian Exile, much less one of the Exiles themselves."

Towards the very end of this chapter on "The Babylonian Elements in Genesis," the learned author says:—"The literary analysis which has given us a Jehovist and an Elohist and a Priestly code must be supplemented or replaced by an analysis of the Book of Genesis into Babylonian, Canaanite, and other similar elements. To the historian the precise date of the narratives of Genesis in their present form matters but little. So long as he is assured that they are derived from ancient documents contemporaneous with the events they record he is fully satisfied. What he wants to know is whether he can deal with a professedly historical statement in the Book of Genesis as he would deal with a statement in Gibbon or Macaulay? Let him be satisfied on this point, and he asks no more. The critic had resolved the narratives of Genesis into a series of myths of idealistic fictions; the Assyriologist has rescued some at least of them for the historian of the past. With this result let us be content."

We may observe here that Chapter iv., which deals with "the Canaanitish and Egyptian elements in the Book of Genesis," is no less interesting and important than the one we have noticed, especially for the proof which it contains, gathered from inscriptions discovered at Tel El-Amarna, of the historical reality of Melchizedek. But we must conclude. Imperfect as we feel our notice of this important work of Professor Sayce may be, we hope it will suffice to induce many of our readers to procure it and study it for themselves. We promise them they will not regret such an investment of time and money. We await with interest the reception which the Higher Critics will give it; and, although we may feel disappointed to some extent that it has not answered all our expectations in full; yet we must thankfully recognise that to a large extent it has utterly exploded the theory of the period of the Exile in Babylon as necessarily the assignable date for the com-

position of many of the books of the Old Testament; and for the discovery of the materials of which they were formed.

NEW BOOKS.

We have received numbers 10 and 11 of "Whittaker's Library of Church Teaching and Defence." This enterprising publisher is issuing monthly for a subscription of \$3 per an., a series of works, nearly all of which would cost 50 cents each. Number 10 is "The Chief Things, or Church Doctrine for the People," by the Rev. A. W. Snyder, now in the third edition and already well known, and requiring no recommendation. No. 11, of the series is Dr. Snively's "Parish Lectures on the Prayer Book," which has also reached its third edition, and which from having used it we can confidently recommend. Both of these works will be found most useful by every churchman, and the latter could be used for Lay reading.

"THE CATHOLIC RELIGION."—A Manual of instruction for members of the English Church, by the Rev. Vernon Staley, chaplain priest of the House of Mercy, Clower, with a preface by the Rev. T. T. Carter.

This little volume has aroused to the utmost the opposition, the anger it may be said, of our extreme Evangelical friends, and it has led to the publication over the signature of the President of the Protestant Association in Ontario, of a special circular which has been widely distributed, objecting to the placing of this book in the Depository of Quebec. Whilst there are in different portions of the work, statements which it is difficult to accept under the Reformation settlement as being in accordance with the teaching of the Church of England, yet there is so much that is admirable and well stated that we have preferred to regard the book from that standpoint rather than the other. It contains a vast amount of information and instruction, succinctly and clearly put, and we cannot but regret that there should be anything to mar the full benefit which would otherwise follow from the publication and dissemination of the work. We are not able to agree with many of the statements contained in it, especially those in regard to the Sacraments, but in this respect we fancy that the public mind has been pretty well instructed already, and that the effort which is now made to expand, if one may so speak, the teaching of the Church of England, and to bring it as is supposed into closer accord with true Catholic doctrine, will do little harm. Our people are pretty well settled in their opposition to anything like Romish doctrine or teaching; but do need instruction in the true Catholic character of the Anglican branch of the Church Catholic.

"LIVING THOUGH ONCE DEAD," is the title of an admirable little tract issued by Thomas Whittaker, of New York, from the pen of the Rev. Edward Gilman, D.D., author of "Before Easter" and "From Easter to Ascension Tide." It is a simple but forcible statement of the doctrine of the Resurrection as the dominant fact of Apostolic teaching, and inseparably connected with Christian life and hope.

THE REV. ANDREW GRAY, M.A., of Boston, has done a service to the Church by his pamphlet, entitled "The Church of England and Henry VIII." in which he ably once again refutes the oft repeated and equally oft refuted false assertion of Romanists and Sectarials that the Church of England was founded by Henry VIII. He clearly shows that it existed long prior to Henry ascending the throne, and that

his peculiar marital difficulties were by no means the cause or origin of the Reformation movement. The statement has been acknowledged false by Romanists and leading divines of other religious bodies as the author of this booklet proves; but it serves a purpose to renew it from time to time, and in consequence it is not without effect to formally gather together the evidence of its falsity and republish it as has been most admirably done in this pamphlet. The booklet bears the imprimatur of Bishop Seymour, of Springfield, Ill., and we heartily commend it to our readers.

We have received a copy of the Proceedings connected with the 25th Anniversary of the Consecration of the first Bishop of Albany, which has been issued in pamphlet form, containing a short account of the services, the anniversary sermon preached by the Bishop of Connecticut; copies of the congratulatory addresses, twelve in number, presented to Bishop Doane, and his replies thereto, and that portion of the Bishop's annual Convention address giving part of the recollections of his twenty-five years Episcopate. The anniversary services must have been deeply impressive and magnificent. The addresses are full of affection, reverence and esteem, and the Bishop's reply most touchingly humble and thankful.

HOW TO FIND A SAFE BELIEF.

There is no doubt that among the denominations there is more unsettledness of mind in regard to truths necessary to be believed than in the Church. Speculative and metaphysical preaching, the failure in emphasizing the existence of the visible kingdom of Christ on earth, and the insistence of each sect upon its peculiar doctrine or theory out of proportion to the body of truth, have left vague and indefinite impressions in the minds of many, and therefore questionings, doubts and searchings in all directions for a secure basis of faith. Against this unsettled condition and one-sided teaching the Christian Year of the Church is a powerful and effective safeguard. The truths that a man needs for the nourishment of his soul, and for his practical daily walk are taught "according to the proportion of faith," and wrought into his life by systematic and regular repetition. Take, for instance, the doctrine of the Atonement. Volumes have been written upon it. Controversies have raged about it. Various attempts have been made to put it into a formula to be assented to by those making a profession of religion. Yet to many it is as vague and cloudy as a mystical doctrine of Buddha, and there are few who grasp even its practical meaning with sufficient clearness to make it a vital part of the religious life. But to the child of the Church the days of Holy Week give all the knowledge of the Atonement he needs. The services in beautiful order, with pathos, sweet simplicity, with tender solemnity, unfold the story of the Cross, and make plain to the mind such knowledge of the crucified One as enables us to trust in Him as our Saviour, and to find in Him all needed light and guidance for a right and satisfactory life. What more does a man want? Speculations about mysteries do not help him. Good Friday is a sure and safe basis of faith when all human theories have vanished into the limbo of illusions.—*The Church News.*

We ask the Assistance of the **CLERGY** in extending the Circulation of the **Church Guardian**. Specimen copies sent to any address. Special rates for six or more New Subscribers.

The Church Guardian

—: EDITOR AND PROPRIETOR:—

L. 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 1968. For Business Announcements See page 16.

CALENDAR FOR APRIL.

- APRIL 1—1st Sunday after Easter.
 “ 8—2nd Sunday after Easter.
 “ 15—3rd Sunday after Easter.
 “ 22—4th Sunday after Easter. [Notice of St. Mark.]
 “ 25—St. MARK. Ev. and Martyr.
 “ 29—5th Sunday after Easter. [Notice of St. Philip and St. James; Rogation Days, and Ascension Day.]
 “ 30—Rogation 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,”

THIRD SUNDAY AFTER EASTER.

“For the Lord's sake.”—1 Pet. 11, 13.

I.—The Christian in his risen life is no longer a citizen of this world. His “citizenship is in heaven.” In Baptism he became a member of a new commonwealth, and vowed allegiance to a new sovereign—the Lord Jesus Christ. (“Ye are come,” etc., Heb. xii, 22.) Strangers—tarrying only for a night; pilgrims—ever moving onward and homeward. Wariness, moderation, abstinence from excesses are wise rules of conduct for persons in such circumstances. The slanders of the enemies of Christianity in the first ages of the Church were based upon a misunderstanding of the doctrine of Christian “liberty.” The malicious used this word “liberty” as a cloak or pretence to cover the real motive of their attacks upon the purity of the Gospel and the doctrine of “free grace” in Jesus Christ. Some heretics taught even within the Church that it was not unlawful for Christians to yield to sin, since the atonement of Calvary sufficed without the personal consecration of the individual, to remove all guilt and to secure the full favour of God. But the Apostle teaches quite otherwise in this passage, and bases his appeal for godliness of life in all upon the thought of the great love of Christ, which constrains all who are right-minded—“For the Lord's sake.” The world has no claim upon the Christian, since he is “in it” but not “of” it. Its maxims, precepts, customs, methods, are not to be in any sense taken as the standard of life for those who have become citizens of the heavenly country, of the city which hath foundations, solid, lasting, permanent, whose “builder and maker is God.” The great Christian counsel of *detachment* is here pressed upon all. “Come out from the midst of them”—“touch not, taste not, handle not” the things of this world, except to use them in the service of God and to help forward the work of building up the Church, converting souls, and for individual consecration. Let not the world use us as its instrument, but rather let us use it as an instrument to glorify God and to manifest the truth of His Word and the supremacy of His Will.

II.—The conduct of individual Christians a matter of deep concern inasmuch as it affects the advance or otherwise of the cause of righteousness in the world. A solemn responsibility laid upon us so to live in the midst of the worldly-minded and sinful as to “glorify God.” By the vicious or unruly lives of professed disciples of Christ the progress of Divine Truth may be, and alas! often is, greatly checked. The enemy is ever ready to take advantage of even the lesser inconsistencies of earnest Christians, and thus discredit is brought upon even the best lives and efforts by so-called small failures. Nothing short of “perfection,” as God is perfect, should satisfy the soul therefore. No tolerance within ourselves of anything that is contrary to the “mind of Christ.” Here comes in the exceeding blessedness and power of the Eucharist as the strength and stay of the soul. A careful preparation, and a steady use of this sovereign means of grace, is the remedy for the weaknesses of those who are striving for the mastery in spiritual things. A greater “Faith” in coming to the Lord's Table as to the special efficacy of the Blessed Sacrament in dealing with defects of character, as well as bodily temptations, is what is needed in our own day.

III.—The “mind” of the Christian accepts the order of things here below as of Divine authority. Hence loyalty to Governments, even when heathen, has ever been a distinctive mark of true Churchmanship. All “power” is of God. Christ paid tribute to “Cæsar,” St. Matt. xxii, 17. An unruly and insubordinate temper is altogether inconsistent with the principles of our holy faith, and any symptoms of this temper in persons who profess more than ordinary earnestness in their religious duties, are sure to prove a stumbling block in the way of others, and give “great occasion to the enemies of the Lord to blaspheme,” II Sam. xii, 14. How excellent a summary of our duties is contained in those short Apostolic maxims, “Honour all men. Love the Brotherhood. Fear God. Honour the king.” Humanity is to be honoured—all men, races, tongues, people. The Church is to be bound together in charity. Love the Brotherhood. But an enthusiasm for humanity is not enough. God must be acknowledged, feared, adored. Authority is to be obeyed for the general well-being of the race. “Honour the king!” We see here set out the breadth of the creed of Christendom, and how favourably it contrasts with the narrowness of the platforms of the Socialist, the Anarchist, the Humanitarian, and other schools of modern social reformers. “The old is better” in this as in other things.

IV.—Generally the Epistle teaches: i. That the Christian obligation involves the practice of *detachment* from material things. ii. Every soul is precious in God's sight; every fellow creature has a claim for respectful and considerate treatment. iii. The badge of Church Life is “Love.” “By this shall all men know that ye are my disciples, if ye love one another,” St. John xiii, 35. Tenderness, respect, mutual forbearance should be shown by all who are incorporated in the most sacred of fellowships, who are fed by the same spiritual food, and are heirs of the same hope. iv. The fear of God is the source of all real morality and virtue. v. Heart burnings, jealousies, strife, arise from human selfishness, and are the chief sources of human unhappiness and wrong. The remedy is obedience to authority—a recognition of the rights and interests of others, a ready submission to all lawful commands and obligations. “For the Lord's sake.” See the remarkable testimony of M. Zola lately delivered that the only remedy for the social and moral ills of the present day is a republication of the Gospel of Jesus Christ.

LIBERALITY VERSUS CHARITY.

(From Rev. Dr. Spalding's Confirmation in The Church and in the Bible.)

Now we hear a good deal said in these days about *liberality* in religious matters, and it is brought to bear heavily upon this question—Those who object to all this looseness in administering the things of God are called illiberal, bigoted and hide-bound. We do not see just what liberality has to do with a matter like this.

It is true, or it is not true, that Christ made a Revelation from Heaven, in its entirety, of what is necessary for man to know, and made provision for applying His Redemption to fallen man; that He said He would build a Church, which was a necessary act on His part if He intended to preserve the Revelation for, and apply the Redemption to, all people; for individuals soon die, but an organization may live from age to age; that Christ said His organization should survive; “I will build My Church and the gates of hell [oblivion] shall not prevail against it” [St. Matt. xvi, 18], and that He would be with its officers to the end of the world (St. Matt. xxviii, 20). It is true, or it is not true, that He did build His Church, as He said He would, and build it upon the foundation of the Apostles and prophets (Eph. ii, 20), and that the Holy Ghost descended upon it on the Day of Pentecost to abide in it and direct it. It is true, or it is not true, that this Church, His Kingdom as he calls it, went into all lands; that St. Paul describes it while established in different countries, “There is One Body” [see Eph. i, 22, 23], and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all,” and tells how God, Himself, officered it, and purposed that His children should keep to it and be edified in it, [Eph. iv, 4, 16]. That this Church met, in Apostolic times [Acts xv], and constantly afterwards, as One Body in Council, and early framed Catholic or universal creeds, declaring belief in “The Holy Catholic [universal] Church,” and “One Holy Catholic, and Apostolic Church.” It is true, or it is not true, that a Branch of this One Church was planted in Britain and is there yet, and has divided up the country *geographically*, just as the whole Church had done the world, just as every secular government divided its territory politically; just as this country is divided into states and countries, and towns and cities and villages. It is true, or it is not true, that a Branch of the old British Church was established in this Country [this Country being a colony of Great Britain]; the “Church in America” being at first under the care of the Bishop of London; and the Church in America, the daughter of the Mother Church of Great Britain and in communion with her, has its own local Constitution, laws and officers. It is true or it is not true, that it is her office and duty to preach the one Faith, and extend the one Redemption, as given by the one Christ, and “brought to remembrance” by the Spirit [St. John xiv, 26], and maintained and witnessed to by Catholic consent through the ages until now to the people of this land, according to Apostolic injunction, “As ye have heard from the beginning, ye should walk in it” [2 John vi]; Earnestly contend for the faith once [for all] delivered to the saints” [Jude 3]. That like any other Principality under the General Government of the Catholic Body, and in harmony with its usages and legislation, she orders her services, and sacraments and exercises her discipline. That in appointing her Priests she most solemnly pledges her Priests, practically under oath, to “administer the Doctrine and Sacraments and the Discipline of Christ, as the Lord hath Com-

manded and as *this Church hath received the same*, she intends and expects to direct and control their official acts. And finally, that it is as absurd to suppose that she can recognize, or permit her officers at their individual whim to recognize, a number of religious organizations exercising jurisdiction promiscuously over the same territory, as that the legitimate State Government should recognize and enter into relations with the same number of professed State Governments, organized from time to time within her limits, having governors, legislators and other officers, and making and executing laws and laying taxes on the people. "Then was there war in the gate."

Now all this is true of the Church or it is not true. If it is not true, this Church has no right to exist, and her members should get into the Catholic and legitimate portion of the one Body as soon as possible.

If it is true [and it is: This is the formal and logical position and claim of the Church to-day, as shown by her history, her constitution, her laws and her Liturgy], then she must keep to the old ways and act in harmony with the Body Catholic, and exercise a little discipline, and see to it that her officers *do as they agree* in this matter of the Confirmation Rubric as in all other ecclesiastical requirements.

The Kingdom of God is no Republic, the fruit of modern wisdom, which had dethroned the reigning family, and rebelled against the Catholic Church of the Creeds, thinking to "change times and laws." She cannot abrogate first principles and foundation doctrines, and establish communion with those who do. If she does, she does it at her peril. Modern voluntary associations, with eclectic creeds and self-appointed officers, may make such terms with each other as they please, but she must keep to the traditional authority and traditional ways or disinherit herself.

We say we do not see what part *Liberality* has to play in this matter. We can readily see what *Charity* has to do with it. We mean *Charity* as the Apostle defines it. In facing the opposition and misapprehension of a blind and self-sufficient world, there is ample room for its exercise, for "Charity suffereth long and is kind; Charity envieth not; Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not *her own*, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but *rejoiceth in the truth*; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth" [1 Cor. xiii, 4-8]. There is no greater Charity than to keep the old faith and old way, and "teach men so," to consider what will please God, and not what will please man.

But we do not see where *Liberality* comes in in a case like this. The *Liberality* which uses other people's property, property which has been received in trust contrary to the instructions and purposes of the owner, in worldly matters is called "malfeasance in office," "breach of trust," "embezzlement," and other undesirable names; and there is a place where such unfaithful stewards are apt to be confined; and we do not see that such liberality in the use of the things of God is any more commendable, or has the promise of faring any better in the end. For "It is required in stewards that a man be found faithful" [1 Cor. iv, 2]. Even in a human matter it should be an instinct of honor to keep one's engagements; much more anxiously in the things of God, when one cannot know what harm he may occasion by departing from directions. And if a priest cannot conscientiously keep his official engagements, or is not disposed to do so, he should step down and out like a gentleman, letting alone a Christian.

And it will be no insignificant consideration with a humble and faithful Priest that the "First Principle" in regard to which this Treatise is written, concerns the gift of the Holy Ghost,

and so His direct leading, and "As many as are led by the Spirit of God, they are the sons of God" [Rom. viii, 14]. And the Church, our appointed guide, needs to make the Laying on of Hands more prominent, and more thoroughly understood. God grant what we have said may help serve the purpose.

Certainly, for a Priest to minimise the value of Confirmation or to practically abrogate it, as, alas, most Protestantism has done, is to out-papalise the Roman Pope in the Papal business. Even he in all his boasted infallibility would not dream of dispensing with one of the "First Principles of the Doctrine of Christ;" and a *Foundation Doctrine* at that.

THE RESURRECTION OF THE BODY.

Easter, the queen of Christian festivals, emphasizes not simply the doctrine of immortality, but still more that of the Resurrection of the Body. This doctrine which, from the first, formed one of the most attractive teachings of Christianity to men in general, was also to some a stumbling block. Always, as at Athens, when men "heard of the resurrection of the dead, some mocked," while "others said, we will hear thee again of this matter."

So it has been to this day. While many, embracing with simple faith this foundation truth, have found in it consolation, others have continually denied it.

Some repudiate the resurrection of the body, because they do not believe that there can be any material element in that which is to be immortal and glorified. This is a widespread error, connected with popular teaching on the subject of spiritual religion. The only true realm of religion is conceived to be the realm of spirit. Matter, the human body as being material, is to be as far as possible disregarded in connection with religion, and in the world to come is to be gotten rid of altogether. Thus outward gestures and attitudes in which the body is made to take its fitting part in acts of worship, have been condemned. This teaching strikes a blow at the Incarnation, for it implies that matter is essentially evil, in which case it is impossible that God could have become man, assuming a human body as well as a human soul. The doctrine of the Resurrection of the Body is a perpetual witness against this fundamental Manichean falsehood that matter is essentially evil in its nature and that the spirit of man can only become free by escaping from all entanglement and contract with it.

Again, among those who do not consciously intend to depart from the Catholic doctrine on this subject, there has been much misunderstanding of the meaning of St. Paul in 1 Cor. xv: 44; "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." This is often interpreted as if "natural" meant "material." The passage would then mean that the material body is laid aside at death, and a body which is pure spirit will be raised in its place. But a glance at the original Greek will show at once that nothing of the kind is asserted. Perhaps the most literal translation would be: "It is sown a soul-body, it is raised a spirit-body." In both cases there is a material element, and in both an immaterial. The material element, is the same in both, namely, body. But the immaterial is different; in the first instance it is soul [*psyche*], in the second, spirit. The most careful commentators explain the meaning as follows: The body under earthly conditions is dominated by the soul, that is, the power of force by which the man lives, feels, and thinks. This, separated by the fall from the indwelling of the divine Spirit, and so tending by nature to corruption and abasement, is, according to St.

Paul, the force which controls the body in this life, so that even regeneration does not deliver the body from death: "If Christ be in you, the body is dead because of sin;" but it insures the final triumph of the spirit-nature through the cooperation of the Holy Spirit: "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit which dwelleth in you." The spiritual body is not less a body, a material organism, in the resurrection than before. The statement of St. Paul is simply this, that whereas the body as it now is, is controlled by a lower and earthly life, then it shall be dominated by a higher life from heaven.

Another form of error, while admitting that what is to be raised is a material body, denies that it is in any sense the same body with that which we now have. The tenderness with which Christians treat the bodies of their dead, the services they hold over them, the committal to the earth in the hope of a joyful resurrection, the reverent care of their graves and the like, are all very amiable, but superfluous, since in no sense is it these bodies that shall rise, but others newly created. There is no relationship between the mortal form of our loved one which we lay to rest, and that which shall rise to heavenly places to be with Christ. It would be better to discover our thoughts, as soon as possible, from the body which we bury out of our sight, and turn them to the contemplation of the new and glorious body of the resurrection morn.

But the Church has always insisted that identity is to be preserved between the body natural and the body spiritual, that it is "this mortal" which is to "put on immortality," these mortal bodies which are to be quickened. And thus we profess belief in the resurrection of the body, not of a body. The necessity of insisting upon this preservation of identity is seen in the vital connection of this doctrine with the eternal responsibility of the individual. The body is most intimately concerned in a large part of the sins we commit and the good we do. Many of these sins would be impossible without the body. But if this body ceased to be, all that part of human responsibility which pertains to the body would be annulled. Another body, not vitally connected with that in which the deeds of life were done, would have no share in any responsibility for them. The truth, therefore, is that the whole man, body and soul, is destined to appear before the judgment seat of Christ, that all may receive *in the body* according to the deeds done in the body, whether they be good or bad. The man that sinned will be judged, but the man would no longer be the same man, if the identity of his body as well as his soul were not preserved.

An objection is made on the ground of absurd consequences. The buried body, by a process of decay, crumbles into dust. Its elements are taken up again into forms of vegetables and animal life. They become, it may be, constituent parts of other men. Two bodies or many bodies may have contained some of the same material particles; whose, then, shall they be at the Resurrection?

The identity of the body is not a question of material particles. The sameness of the body, even during this mortal life, is not maintained by the retention of the same particles from beginning to end. On the contrary, at every breath and every movement, we take in new particles and throw off others. After a few years it is probable that not an atom remains of that which once made up our physical frame. Even while we live, that which once was a part of ourselves may have already entered into the physical being of others. Yet no one questions the identity of the body of the grown man with that which he possessed as any infant. There is a continuity from childhood to old age, by which the unity of the individual is preserved

throughout. In some analogous way it is to be assumed that the identity of the resurrection body with that which was laid aside at death will be preserved.

It is clear that the Resurrection of the Body is no vain or useless dogma. In the first place, it refutes the error that matter is essentially evil, an error which either implies that God is not the Creator of all things or else that He is the Creator of that which in its very being is evil. Next, this doctrine preserves the truth of human responsibility, and brings it home to the individual with a force that nothing else could effect. It assures us that the man who sinned shall stand before the judgment throne the same man that he was on earth.

Lastly, very much of Christian consolation is wrapped up in the great truth of the Resurrection of the Body. It is the ground of the Apostles' injunction [1 Thess. iv: 13], "that we sorrow not as others which have no hope." Thus, besides the assurance that "the souls of the righteous are in the hands of God," the committing of their bodies to the grave is but a solemn preparation for a future glorious harvest, when, however transfigured, we shall again recognize and be forever united with those to whom our souls have been knit in love here on earth.—*Living Church.*

Family Department.

A Lily's Easter Story.

"The sun is the only visitor I shall have to-day, sister. Isn't the hour nearly passed?"

"Yes, it is just ten minutes to four," said the Sister as she took away the back-rests and laid the little patient gently on the pillow, "You see, Bessie, if any one had come, their visit would be nearly ended now, while the sun can stay on without regard to visiting hours, and there could not be a more suitable visitor Easter day, I am sure."

Bessie smiled as the sunbeam shone across her bed, resting almost lovingly on the tiny white face, and making the great, dark eyes wink and finally close; but when the sister moved to draw the curtain, Bessie said wistfully, "Please Sister, let the sun be my visitor, I won't wink after a minute"—then she added a little shyly:

"Does the sun really dance on Easter morning, sister? Lizzie says it does."

The tall sister looked a little amused as she answered, "I never saw it dance, Bessie, though I have been up very early sometimes; but perhaps the trouble was not with the sun, but with my eyes; when children's hearts are very happy and full of joy, I know the world often looks rose colored, and their eyes dance, so perhaps it was then they saw the sun dancing."

As the sister turned to go away, a nurse handed her a box saying, "This was left by some of the ladies from St. John's Church, who said they were from the Sunday school."

The sister laid the box on Bessie's bed as she said: "You must help me see what the children have sent from St. John's."

"Oh! Oh! Oh! how beautiful, Oh, sister, how lovely," fairly gasped Bessie, and there was a murmur of delight through the long ward, as the sister lifted out of the box a large and beautiful bunch of Bermuda lilies.

"They shall stay here on the mantel piece where you can all see them, and you shall have this one, Bessie," sister said, laying one on the white coverlet; then she passed down the rows of white beds, giving each child a chance to touch the beautiful white blossoms with their almost equally white fingers; she knew how sad many of the little hearts were, for the visiting hour was over, and the door had just been

closed behind their parents and friends. She knew, too, the wonderful and mysterious power flowers have to comfort children.

Bessie took the lily almost reverently in her thin, white hand, and held it so that the sunbeams rested on it, making the long, white petals shine and glisten like rays of silver light.

As the sweet fragrance filled the air about her, a sort of happy rest seemed to creep into her heart.

The lonely Easter lily bent its head down close to her cheek, and she thought she heard it say in a soft silvery voice, "dear child."

"I have come from a far off land, little girl, from the Isle of Bermuda, which lies far away to the South, in the midst of the sea; not a wild and stormy ocean, as you have here in the North in the winter time, but a deep, blue sea that gently laps the shore."

"How did you get here?" asked Bessie.

"Ah! that is a long story, the story of my life. I can now understand many things that seemed hard and cruel to me. The Easter sun had made us see things as they truly are, and I suppose much, if not all that seems hard and cruel to us in this world, will be clear when we see it by-and-by in the Resurrection light."

"Won't you tell me how you got here?" asked Bessie. "If it is a story I shall like even better to hear it. A lily's story must be such a beautiful one." And the lily nestling closer to her cheek, began:

"I lived in a meadow with my brothers and sisters, so many that you could not count them; you never saw such blue sky as we have in our home, and though the sun is bright and lovely here to-day, it is not like the sun that shines on our dear island. We danced and swung together, and did not dream of anything but joy and happiness, and as we moved in the breeze, we whispered sweet things to each other, or to the little birds that flew over us, or sometimes sat in our white bells and swung gently. Oh, they were happy days.

"Poor little lily, I wish I could send you back, I would give you up, even though I do love you so much, for I know how very hard it is to be home-sick; it is worse than an operation, for you can take ether and wake up and find it all over. I am so sorry for you," Bessie said, pressing the flowers to her lips.

"Oh no," cried the lily, "Oh, no, little girl, I would not for the world change places with any flowers in the field or garden. I have lived for something greater, something infinitely higher than pleasure, sweet breezes, or singing birds. I must go on and tell you my story; then you will understand what I mean, I was only thinking of my happy home, but not with regret."

Bessie did not quite know what "infinitely" or "regret" meant, but she felt sure the lily was willing to stay, and she was happy that she would not have to lose it, and listened carefully so that she might not miss one word, as the lily continued:

"We woke up one morning, the sun shone as brightly as on other days, the sky was just as deep a blue; everything seemed the same as it had been all our lives; but the lark knew it would be very different from any we had once seen, and she hovered over us, singing us songs of the great love of God, and how our lives had been given to us, to honor and praise Him with.

"We looked up into the blue sky, which always seemed like His dear, Holy Face, and we felt that it was not hard to live for Him; we wished above all things to do so, if being beautiful and happy was glorifying and honoring our Lord; and perhaps we had even a little higher, more unselfish wish when we looked straight into the clear heavens, and heard the sea winds whispering softly, for our hearts rose with a great prayer, which came like a sob from every lily in the field.

"Take my life, and let it be consecrated,

Lord, to Thee.' Even before our voices had died away, we saw such a dreadful sight; the answer to our prayers, though we did not know it."

As the lily paused, Bessie asked softly what did you see? Please tell me. You need not be afraid, for I have seen dreadful things, too."

"This won't seem so dreadful to you," said the lily, "that was not why I stopped—it pains me to speak of that day, and all that followed, which was so hard to understand, but it is all quite plain now, and I ought not to mind what is really an answer to our prayers; but I will tell you every word, for perhaps it may help you.

"What we saw was some men come into our beautiful meadow and begin cutting us down in large arms full, soon a great fellow came to me, cut me off from my mother root and carried me away.

"Poor lily, I am so sorry," whispered Bessie; "What did they do with you?"

"They threw us into a wagon all in a great heap; but I managed to hold my head up high enough to get one long last look at our beautiful home; it never looked more lovely, I wish you could have seen it. There were the great fields, shaded by lofty palms, and still lovely, with my sister lilies, who had not yet been cut down. They shone white and glistening almost to the water's edge, and the ocean itself, you could not know unless you had seen it, blue and throbbing like a great heart of love, the sun kissing it tenderly, and above the great space of heaven watching over all."

"What a lovely place your home must be, I should think it would have made you die to have left it," Bessie said sadly.

"I thought that I must die at first, but that was because I was foolish and cowardly." The lily went on: "I did not die, though there were even harder times coming before I could learn that it was all but the answer to my prayer.

"The great wagon drew up to a large stone house, where we were packed in wooden boxes, each of us in a tiny paste-board room by ourselves, packed tightly in with wet sawdust. We heard we were to go on the sea, and even in our sadness we were glad, but all we knew of our dear sea even when we were on it, was first the gentle rocking of the little waves, then the great rolling of the mighty billows, as we sailed away to the North.

"It kept growing colder and colder, and we were so miserable that we wished we might die."

"Oh, you poor lily," Bessie said with tears rolling down her cheeks and dropping on the flower.

"At last," continued the lily, "our ship became still and we soon felt our boxes lifted and bumped into a wagon; we rumbled over stones, and could hear the din of a great city all about us."

"Couldn't you see anything? Was the box dark?" asked Bessie.

"We could not even see ourselves, for the box was tightly closed, not a ray of light could creep in, or scarcely any air; but at last the box I was in was carried from the cart and put down; then we could hear voices around us; soon the lid of our box was taken off and we saw the blessed light once more, but very unlike the glorious light of our own land were the few struggling rays that came through the colored glass windows of the church; that was our present home.

"By and-by we were taken out and arranged in bright vases, beautiful ferns and palms were placed about us, such as we had seen in our home. Through the night we slept peacefully, enjoying the stillness and gentle warmth about us; but when we awoke this morning, I cannot describe to you the glorious beauty on every side.

Above, through the stained windows, came

the first rays of the morning sun, making beautiful colors on the marble floor.

"We could see our brother and sister lilies all about us, till it seemed almost as if we were in our lovely home once more; but it was far more glorious, for we could hear the sweet voices of the choristers singing triumphantly:

"Christ, the Lord is risen again, Christ hath broken every chain; Hark! angelic voices cry, Singing ever more on high, Alleluia!"

"Our hearts were filled with joy, as we thought of the great privilege which had been given to us, to make beautiful the Lord's house on the day of His resurrection, and we know that our prayer was answered."

"I don't wonder you were happy. It was worth suffering for. I wish that I were a lily," Bessie said, wistfully.

"You need not wish that, little Bessie for your life lesson is not very different from mine," said the lily softly.

"Mine!" said Bessie. "What can you mean?"

"I will try to tell you what I mean," the lily continued.

"When you were a very little girl you lived a bright life like mine, in my happy island home. Then came your dreadful hip disease, which was like the time when we were cut down, and all your hours of pain and weakness is like my being shut up in the box for so long."

"But the last part," asked Bessie, timidly. "What can I ever do to serve my Lord, as you have done to-day?"

"Wait and see," replied the lily. "The time may be nearer than you think; whether you grow well and strong, and go out to a happy life in the world once more, or whether the dear Lord takes you to be one of the flowers in His Paradise, or you bear bravely and patiently the pain He sends you for long years more, one thing is certain, that you will be prepared to glorify and serve Him in whichever life he calls you to, far more than you could have done before all this suffering came."

"If I had not been cut down carried from my home, and shut away from the bright world, I could not have been in God's house, and honored Him this glorious Easter, the happiest day of all my life. So you, my child, are fitted to honor, glorify, and love Him as you never would have been without this long suffering."

"Have you gone to sleep without your tea?" asked a pleasant voice. Bessie started and opened her eyes to find the nurse with the tea tray in her hand standing by her bed.

The sunbeam had quiet gone, and the twilight was fast gathering.

"It must have been only a dream," thought Bessie, sadly, as she looked around; then her eyes fell on the lily beside her, gleaming like a star in the dim light, and she felt it must be true after all.

"Well," she said, as the nurse propped her up, and she began her tea, "whether it was a dream or not

I have learned my Easter lesson. I shall not fret any more about being sick, and if I am never able to do much in the world, I hope I can honor and glorify God when He takes me to Himself in Paradise, and I suppose that I can serve Him now by following the example of His patience," she added, thoughtfully, as a prayer which the sister had said in the ward the day before came into her mind. Perhaps it was only a dream; but perhaps Bessie's guardian angel told her the story as he bent over her pillow while she was asleep.



SEE TO IT that you're not put off with some poor substitute, when you ask for Dr. Pierce's Golden Medical Discovery. Get it of an honest dealer. As a blood-cleanser, strength-restorer, and flesh-builder—a certain remedy in every disease caused by an inactive liver or bad blood, there's nothing else that's "just as good" as the "Discovery."

It's the only medicine guaranteed to benefit or cure, or the money is refunded.

Glen Brook, N. C. Dr. R. V. PIERCE: Dear Sir—Twelve months ago I was hardly able to work at all, suffered from nervousness and weakness, had a bad cough. I can work all the time now and have a good appetite. I have gained twelve pounds since taking the "Golden Medical Discovery" and feel that it's all due to the "G. M. D."

A. A. Hoill

The Church of England and Henry VIII.

False Assertions often Repeated Fully Refuted—with Appendices,

BY REV. ANDREW GRAY, M.A., and Introduction by Right Rev. Geo. F. Seymour, D.D., LL.D.

Admirable, succinct, conclusive. Single copies, 20c; per dozen, \$1.50; 100 copies, \$10.

Address REV. ANDREW GRAY, M.A., 33-3 Boston, Mass.

"Living Though Once Dead."

BY REV. EDWARD W. GILMAN, D. D., Corresponding Secretary of The American Bible Society, Author of "Before Easter": From Easter to Ascension Day.

T. WHITTAKER, 33-3 New York.

The Clergy House of Rest, CACOUNA, P.Q.

THE HOUSE WILL BE OPENED on the 28th June. Charge for Board and Lodging, 50 cents per day. The accommodation being limited, the Clergy are invited to make early application for rooms, stating the date of arrival and departure.

Applications to be addressed to Mrs. M. Bell Irvine, 55 St. John street, Quebec.

Hellmuth College, LONDON, Ontario, Canada. For Young Ladies & G. L. Beautiful Home. Healthy Climate. Full Academic Course. Music, Art, Elocution, etc. Passenger Elevator. 150 Acres. Students from 25 Provinces and States. For illus. catalogue, address Rev. E. N. ENGLISH, M. A., Principal.

PIERCE'S CURE FOR CONSUMPTION. CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

PLATE GLASS PLATE GLASS PLATE GLASS For the Million. LARGEST STOCK IN CANADA. All Sizes in Stock. Write for prices. Capital \$250,000. The Consolidated Plate Glass Co., Limited, LONDON, Ont.

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 Web b Halifax.

POPULAR READING.

"The Layman"; His Priestly and Executive Functions.

An important tract, pp. 24, by Rev. E. H. Boggs D.D. Price 10c.

T. WHITTAKER New York.

What and Where is the True Church?

A PLAIN, FORCIBLE AND CON- cluding statement of the characteristics of the True Church and of the position of the sects.

Excellent for General distribution. S.P.C. K. No. 285. DEPOSITORY SYNOD OFFICE, TORONTO.

Or BOOK & TRACT COMMITTEE, Care DR. DAVIDSON, Montreal.

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.

YES, YOU ARE not alive to your interests by buying high-priced Baking Powder

WOODILL'S GERMAN BAKING POWDER,

Can be had lower and is equal to any sold in this market. Try a Five-Cent Package.

NEW BOOKS.

The Young Churchman Co., MILWAUKEE, WIS.

"The Church in the Prayer Book."

A Layman's brief Review of Worship, by EDWARD LOW TEMPLE, M.A., with an introduction by the Rev. Samuel Hart, D.D., Secretary to the House of Bishops. Cloth, 400 pp. \$1.25 net.

A Life of Service, OR WOMAN'S WORK IN THE CHURCH, By Sara Morrill.

Twenty-two letters to friends, who asked some directions about Church Work. Cloth, pp. 303 \$1 net.

THE LADIES' HOME JOURNAL

An Illustrated Magazine with the Largest Circulation of any Periodical in the World

Published Monthly by THE CURTIS PUBLISHING COMPANY, At 42-47 Arch Street, Philadelphia, Pa. With Press-Rooms at 401-415 Appletree street.

Edited by EDWARD W. BOY,

In association with MRS. LYMAN ABBOTT MISS RUTH ASHMORE MARGARET BOTTOME ROBERT J. BERDETTE ENMA HAYWOOD ENMA M. HOOPER FRANCIS E. LANIGAN ISABEL A. MALLON MARIA PARLO EBEN E. REXFORD ELIZABETH ROBINSON SCOVIL MARGARET SIMS REV. T. DE WIT PALMAGE, D.D. Advisory and Contributing Editors With Representatives at London and Paris.

Branch Offices: New York: Madison Avenue and 23rd street, Chicago: 508 Home Insurance Building San Francisco: Chronicle Building. The price of THE LADIES' HOME JOURNAL, One Dollar per year; single issues Ten cents. [In ordering please mention this paper]. 24-4

Mission Field.

NOTES OF THE MONTH.

[From the S. P. G. Mission Field for December.]

At the Winchester Anniversary Meeting the Earl of Northbrook, G.C.S.L., formerly Governor-General of India, made a most interesting speech, to which his experience in India gave especial weight. Speaking on the subject of the Society's Mission to Chota Nagpur, he said:

"He supposed all who had heard anything of India were aware that among all the good work that had been done by our countrymen in India probably some of the very best and most lasting work had been done in connection with the aboriginal tribes.

"At Chota Nagpur, one of the most successful works done by the Society for the Propagation of the Gospel was now in full vigor, and as he happened, during the time he was in India, to have paid a visit, and seen the Missionaries of the Society for the Propagation of the Gospel at work, he spoke with some slight knowledge.

"He ought to say something about the nature of the population. The aboriginal tribes were called Kols, and were some of the most lively and cheery people in the world. Their habit was to meet any functionary travelling through the country—particularly Col. Dalton, the Commissioner, who was exceedingly popular—with dances; the girls, bedecked with flowers, would go and meet him with dances as he went through the villages. The religion they possessed was exceedingly rudimentary, and, as most people knew, missionaries in India had much fewer obstacles in dealing with the aboriginal tribes than in dealing with the Hindoos, and still more the Mahomedan population, because they had not to combat with the very great obstacle which caste presented to a change of religion on the part of a Hindoo. These Missions, both of them, had most excellent schools, and in these schools there were actually at that time, in 1874, a considerable number of young men training for the ministry of the Church, and they had a most excellent education.

"At the present time he believed there were no less than 14 native Kol ordained clergymen of the Church of England who had been brought up in the school, and were working among their fellow-countrymen. He met on that occasion one of the most excellent men he ever met in his life, viz.: Mr. Whitley, the missionary belonging to the Society for the Propagation of the Gospel, who really originated this particular Mission, and he was very glad to see a few years ago he was consecrated bishop and was now the Bishop of Chota Nagpur—he had never seen him from that day to this, nearly twenty years ago, but he trusted his zeal, his self-denial, would increase day by day the prosperity of the Mission. He was glad to no-

tice from the report this year there were at present not less than 13,000 baptized Christians belonging to the Mission at Chota Nagpur, out of whom a very large proportion—he thought as large as was to be found in any of the records of the Society—about one-half of the whole, were communicants.

(To be Continued.)

PRESIDENT CLEVELAND'S Brother, the Rev. Wm. N. Cleveland certifies to Mr. John D. Rose's sickness and cure. Mr. Rose's statement is as follows: "I, the undersigned, feel constrained to bear testimony to the value of your remedy for Dyspepsia. Last summer my stomach failed so entirely that I was unable for weeks to digest any food except an occasional cracker; meanwhile, I was reduced to a skeleton, and became so weak as to be unable to walk without staggering. Having seen in a Toronto paper your remedy advertised, I procured through my sister, a bottle of your medicine. Upon trying it I began at once to mend, and in a short time entirely regained my health, gaining in eight days 13 lbs. To-day I am well and hearty, which blessing, under God, I owe (as I think) to your medicine, K. D. C.

Yours truly, JOHN D. ROSE.
Chamout, New York.

Scrofula

is Disease Germs living in the Blood and feeding upon its Life. Overcome these germs with

Scott's Emulsion

the Cream of Cod-liver Oil, and make your blood healthy, skin pure and system strong. Physicians, the world over, endorse it.

Don't be deceived by Substitutes!

Scott & Bowne, Belleville. All Druggists. 50c. & \$1.

CHURCH OF ENGLAND Temperance Society

PUBLICATIONS.

THE TEMPERANCE CHRONICLE
WEEKLY: 1d. 8½g.

THE ILLUSTRATED TEMPERANCE MONTHLY—very suitable for use in Canada: containing Serial Stories by well known Temperance writers. Biographies of "Temperance Heroes, Past and Present," with portraits; Articles on the Holy Land; Original Music, &c. &c. 1d. 8½g. monthly, postage free.

THE YOUNG CRUSADER, a new Juvenile paper, commenced in November, and (judged from specimen copy), excellent for Bands of Hope, S. S. children and others and sure to promote interest of members, 12pp; price 1d, postage extra.

C. E. T. S. PUBLICATION DEPARTMENT,
No. 9 Bridge street,
Westminster, London, Eng.
Mention this Paper.



SEELEY'S HARD-RUBBER TRUSSES
Will retain the most difficult forms of **HEMNIA** 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 sour, sweaty, padded unpleasantness, being Light, Cool, Cleanly, and always reliable. The correct and skillful mechanical treatment of **HEMNIA OR RUPTURE A SPECIALTY. EITHER IN PERSON OR BY MAIL.**
25 YEARS REFERENCES:—*Profs. S. D. Gross, D. Hayes Agnew, Willard Parker, W. H. Pancoast, Dr. Thomas G. 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. **I. B. SEELEY & CO., 23 South 11th Street, PHILADELPHIA, PA.**

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.]

"Per-severance I particularly respect; it is the very hinge of all virtues." On looking over the world, the cause of nine parts in ten of the lamentable failures which occur in men's undertakings, and darken and degrade so much of their history, lies not in the want of talents, or the will to use them, but in the vacillating and desultory mode of using them, in flying from object to object, in starting away at each little disgust, and thus applying the force which might conquer any one difficulty to a series of difficulties so large that no human force can conquer them.—Carlyle.

K. D. C. Pills act in conjunction with K. D. C. where a laxative is required.

BETHPAGE.—The meaning of this word is "house of figs." Bethpage was a place on the Mount of Olives, on the road between Jericho and Jerusalem, and apparently near to Bethany. It is mentioned only in connection with the sending of the two disciples for a colt on which Jesus rode when making His triumphal entry into Jerusalem.

Take K. D. C. for sour stomach and sick headache.

**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 Thirtieth 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.

**Counsels For the Newly Con-
firmed,
WITH A MANUAL TO THE HOLY
COMMUNION, BY JOHN PALMER,
Author of the S. S. Manual.**

Excellent, practical and sound. Can be strongly recommended.
Published by the
*Church of England Sunday School In-
stitute, Sergeant's Inn, Fleet st.,
E. C., London.*

NEW BOOKS.
THE LIFE OF LOVE
A Course of Lent Lectures, by
REV. GEORGE BODY, D. D.,
Canon Missioner, Durham.
Longmans, Green & Co.

**E. & J. B. YOUNG & Co.,
COOPER UNION, 4TH AVE., N.Y.**

"The Six Ecumenical Councils of the Undivided Catholic Church."

Six Lectures delivered in 1893, under the auspices of the Church Club of New York, by Rev. E. M. Benson, M.A.; Rev. W. McGarvey, B.D.; Right Rev. W. A. Leonard, D.D.; Rev. Morgan Dix, S.T.D., D.C.L.; Rev. J. J. Elmendorf, S.T.D., and Rev. T. M. Riley, S.T.D.
Red cloth, pp. 316 \$1.

**The American Church Sunday School Magazine,
WITH HELPFUL WORDS FOR THE HOUSEHOLD.**

Interesting to Everyone, and Needful to Teachers—as witness the table of contents for February.

A Glance at the Collects: The Blakeette System in our City S. Schools: From Heidelberg to Munich; The Book of Zechariah; Yesterday with the Fathers, orsk. tele. of Church Life in the Past; Arrangement of the Books of the Old Testament; Some Short Stories that may suggest a few Reflections; Missionary Department; Missionary Facts and Incidents; Children's Department; Illustrated Primary Department, &c. &c.
Published under the auspices of S. S. Association of Philadelphia.
Joint Editors: Rev. Richard N. Thomas; Rev. Jas. S. Stone, D.D.; Rev. Wilberforce Newton, D.D.
Subscription: \$1.00 per annum; reduced rate for 10 or more.
*The Church Magazine Publishing Co.,
244 112 North 12th st., Philadelphia.*

**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 Fredericton:
THE LORD BISHOP OF FREDERICTON.
President of the College:
THE REV. C. E. WILLETS, M.A., D.C.L.
PROFESSIONAL STAFF:
Classics—Rev. C. E. Willets, M.A., D.C.L.
Divinity—Rev. F. W. Vroom, M.A., B.D.
Mathematics, and Engineering—W. R. Butler, Eng. M. Eng., M.T.C.E.
Chemistry, Geology, and Mining—G. T. Kennedy, Eng. M.A., B.A., Sc., F.G.S.
English Literature and Economics—C. G. D. Roberts, M.A., F.R.S.C.
Modern Languages—Hen Lothar Bober.
Law—Allen O. Earle, Esq., D.C.L.
Tutor in Science—H. A. Jones, Eng. B.Sc.

DIVINITY LECTURERS.
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.
Pastoral Theology—Rev. Dyson Hague, M.A.
There are eight Divinity Scholarships of the annual value of \$150, tenable for four years, besides many other prizes and scholarships, varying in value from \$20 to \$120 per annum; particulars respecting which will be found in the College Calendar. There are fifty nominations, open to all Matriculated Students. Students holding nominations are exempt from the payment of certain yearly fees, besides the fee for the B. A. degree.

**King's College Law School,
ST. JOHN, NEW BRUNSWICK.**
Dean—Allen O. Earle, Esq., D.C.L., Q.C., Professor of Real and Personal Property.
Secretary—J. Roy Campbell, Esq., L.C.B., St. John, N.B.
This newly established Law School is now in full operation. Lectures are delivered by the Judges of the Supreme Court of New Brunswick, and by many of the leading barristers of the Province. Full particulars may be obtained on application to the Secretary. The College Calendar may be obtained from the President, King's College, Windsor, N.S.

**BISHOP STEWART SCHOOL
FRELIGHSBURG, P. Q.**

HOME PRIVILEGES. EXTENSIVE GROUNDS.
Personal Instruction and Supervision.
SITUATION BEAUTIFUL AND HEALTHFUL.
Address
CLYON 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 catechising 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.

ROWSELL & 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**

TEMPERANCE.

THE PROHIBITION QUESTION.

A Sermon Delivered by the Rev. James Simpson M. A., At St. Peter's Cathedral, Charlottetown, P. E. I.

As the electors of the Province will shortly be called upon to record their votes for or against "the total prohibition of intoxicating liquors for beverage purposes," I deem it my duty to address you to-night on this subject. I shall not take up your time by pointing out the evils of the drink traffic—they are so self-evident to anyone who has eyes and a heart, that it is altogether unnecessary to enlarge upon them in order to show the great need there is for some strong measures of reform. I take it for granted that all God-fearing men and women lament the evils, and I wish I could also take it for granted that everyone who laments them is working strenuously to counteract them. This, alas, is not the case—on the contrary, with a very large majority, there is nothing but lamentation, instead of earnest prayer and combined effort, that the reproach of intemperance may be rolled away from our midst.

And here I would offer my tribute of praise to the W. C. T. U. for the noble work they are doing—while subject to the taunts of the ungodly and the sneers of their sisters even, they are bearing the brunt of the battle, and if it were not for them, organized temperance would, indeed, be at a low ebb among us. While the men are inactive, they are over busy, while the various Lodges and Societies make only spasmodic efforts, they are laboring continuously. Their hearts is in their work, they are zealous for the cause, they have the courage of their convictions, and I greatly regret that I am unable to agree with them as to the remedies for intemperance. It is from no love of opposition, no desire for notoriety, but I take the stand I do in temperance matters. It is much easier to swim with the tide than against it, but the easier course is not always the right course, and I dare not do violence to my conscience even for sake of peace or unity. I honor the W. C. T. U. I believe the members to be thoroughly earnest and conscientious; I would that they could reciprocate the feeling, but that can hardly be expected. Their opinions as a body are so strong, their views so biased, their policy so fixed, that all who cannot see eye to eye with them are too often adjudged as traitors, who play into the hands of the enemy.

But, on the other side, it may be pleaded that notwithstanding the energy and devotion of the Union and its followers, their "zeal," as the Apostle says, "is not according to knowledge." They affirm, with some degree of truth: "Once banish intoxicating drinks from our midst and Utopia will no longer be a dream," but they will not realize the impossibility of accomplishing such

a revolution in the present state of public sentiment, and therefore the inadvisability of attempting it until such sentiment is more favorable to their views. I purpose, therefore, this evening, to place before you some of the chief reasons which, after serious and prayerful consideration, I have arrived at for opposing Prohibition for the present; and in so doing I do not intend to consider the broad principle of Prohibition and whether it can ever be successfully adopted—that is foreign to the question in hand—neither shall I enter into the points which are now before the Superior Court of Canada concerning the limits of Dominion and Provincial jurisdiction in respect to the liquor traffic—that could only end in mere speculation—but taking for granted, for the sake of argument, that the Province has a right to enact a Prohibitory Law, and also that in response to a demand of the majority of the electors, it has exercised that right, I shall consider as briefly as possible, the condition we should then find ourselves in.

(To be Continued.)

A HURON CO. MIRACLE.

AN OLD LADY'S STORY OF DEEP INTEREST TO OTHERS.

Mrs. Robert Bissett, who Was Crippled with Rheumatism for Nine Years, Despite Advancing Years, has Found Relief—She Relates Her Experience that Others May Profit by It.

From the Goderich Star.

For upwards of three years the *Star* has been republishing articles from various papers in Canada and the United States recounting miracles in healing, wrought, often in forlorn cases, by the use of the preparation known as Dr. Williams' Pink Pills for Pale People. A more or less intimate acquaintance with the publishers of several of the newspapers warranted us in believing that the cases reported by them were not overdrawn or exaggerated advertisements, but were published as truthful statements of remarkable cures from human ills worthy of the widest publicity, that other sufferers might be benefitted also. For some time past we have heard the name of Mrs. Robert Bissett, of Colborne township, mentioned as one who had experienced much benefit from the use of Dr. Williams' Pink Pills after years of painful suffering. Curious to know the particulars, a representative of the *Star* called upon her son at his flour and feed store on Hamilton street, and asked how far the story was true. Without hesitation or reserve Mr. Bissett launched into praise of Pink Pills, which he said had a most wonderful effect in relieving his mother from the suffering of a bedridden invalid, crippled by rheumatism, and restoring her to the enjoyment of a fair degree of health and activity for a person of seventy years of age. "See her yourself," he said, "I am sure she will freely tell you all about her case, and you can judge how much she owes to Pink Pills. I am sure that it is owing to them that she is alive to-day.

Acting on this cordial invitation, the reporter drove out to the well known Bissett homestead. Mrs. Bissett was found enjoying an afternoon's visit at the residence of a neighbour, Mrs. Robertson. She laughingly greeted the reporter with the assurance that she knew what he had come for, as her son had told her the day she was in town what was wanted, and although she had no wish to figure in the newspapers, she was quite willing to tell the facts in her case. "It is about nine years," she said, "since I was first taken down with rheumatism, and for seven months I lay helpless in bed unable to raise or turn myself. I doctored with local physicians, and I suppose the treatment I received must have helped me, for I was able to go around again for quite a long while, until another attack came on, and for two years I was again laid up, never being able to put a foot under me, or help myself in any way. I tried everything, bless you—doctors, baths, liniments and medicines, and of course suffered a great deal, being troubled also with asthma. But although I finally got on my feet again, I was not able to do anything and could get across the room only with the help of someone and leaning on a chair which they would push before me. By and by I was advised to try Dr. Williams' Pink Pills, and though of course I had no faith in anything, I bought some at Wilson's drug store and began their use, and when I had taken two boxes I felt they were helping me. I continued them quite a while, improving gradually until now I am as you see me, although I have not taken them for a couple of months. I can now go around alone, and although I always keep my stick with me to guard against an accident or a mis-step, I can safely say I am wonderfully improved from the use of Pink Pills. I am no longer a helpless burden and care on my children that I was, and Pink Pills did it."

Mrs. Bissett has been a woman of great activity and industry, and is possessed of an unusually bright and vivacious mind; she is a great reader and talks with all the charming interest of one of the old time mothers in Israel. In her long residence of 48 years in this county she has seen many changes, and to her patient toil and untiring labors may be attributed much of the prosperity and beauty which is characteristic of the old homestead.

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 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. Ask your dealer for Dr. Williams' Pink Pills for Pale People, and refuse all imitations and substitutes.

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

THE
Church Guardian

A Weekly Newspaper,

NON-PARTISAN - INDEPENDENT

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

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.

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.

It is well to find a common ground on which we can agree with others but the value of this unity is far from evident where it is used to argue so much against us by showing this extra ground makes for opposite views; and so often is this the case that one is tempted to raise as many defensive barriers as possible. As a matter of fact where our clergy in religious teaching speak with no uncertain sound and boldly assail the errors of others as well as edify our people, the result is less hazy views on the part of the hearer and more willingness to spend and be spent in the cause of the truth.

For stomach troubles use K. D.C.

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 Noales, 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.

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 Candlesticks, 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.

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.

'The Dead in Christ,'

OR

BIBLE STUDIES ON THE STATE OF THE FAITHFUL DEAD,

BY THE

Rev. J. C. Bellett, M.A., of Pembroke College, Oxford.

(Author of the English edition of Pellicola's Polity of the Christian Church; Bible Studies on Genesis xlix; Good Friday Meditations, etc.)

A most interesting treatment of an interesting subject, in short chapters suitable for Lay Reading.

S.P.C.K., SYNOD OFFICE,
TORONTO, or Montreal

Just Published, price Threepence.

EVENING COMMUNIONS.

AN ESSAY

Republished with additions from the "Irish Ecclesiastical Gazette."

BY REV. JAMES A. CARR, M.A., LL.D.,
Vicar of Whitechurch.

"Dr. Carr has done well to reprint these essays from the *Irish Ecclesiastical Gazette*. They state the case against Evening Communion for 'ably and clearly.'—*Illustrated Church News*.

The Bishop of Derry writes:—"I never read sixteen more pregnant and comprehensive pages. Your learning and industry have put together all that really bears upon the subject. And your logic drives home the weapon which your erudition has formed."

J. CHARLES & SON,
Midway, 117 St. Dublin, Ireland,

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 (4 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 (28 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. Rosker). 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. B. 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. Malden). 1s.
The Church Seasons (12 Lessons) (Rev. T. Turner). 6d.
Early Church History (Miss Alcock). 2s.

Miscellaneous Courses of Lessons.

INFANT CLASSES.

Lessons for the Little Ones (Miss Croome). 1s 1/2
" Alphabet Text " Lessons (26) (Miss Light). 6d.

MEDIUM CLASSES.

Steps to Truth (E. and S. G. Stock). 2s.
Children of the Bible (Rev. T. H. 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 (28 Lessons) (Rev. R. Appleton). 2s 6d.
Lessons on Bible and Prayer Book Teachings. Published in Quarterly Parts, and in three yearly volumes. Price 1s 6d each.

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



OUR COMMUNION WINE,
"St. Augustine."
 REGISTERED.

Chosen by the Synods of Niagara and Ontario for use in both Dioceses.
 Cases of 1 dozen bottles \$4.50
 Cases of 2 dozen half bottles 5.50
 F.O.B. Brantford, Ontario.

J. S. Hamilton & Co.,
 BRANTFORD, Ont., Canada.
 Sole General and Export Agents.

(Mention this paper when ordering.)

**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, bevelled and gilt, 6s.
- 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.

American Humane Education Society's

TWO PRIZE STORIES,
"HOLLYHURST"
 AND

"THE STRIKE AT SHANES,"
 as also "Black Beauty," we send everywhere post-paid on receipt of ten cents a copy, in money, postage stamps, or otherwise.

We have already sent out and caused to be sent out about one million and a half copies of "Black Beauty," and anticipate as large a circulation of the other stories.

GEO. T. ANGELL,
 President of the American Humane Education Society, the Massachusetts Society for the Prevention of Cruelty to Animals, and the Parent American Band of Mercy, 19 Milk Street, Boston.

OUR DUMB ANIMALS.

Monthly Organ of the American Humane Education Society, and the Massachusetts Society for the Prevention of Cruelty to Animals.
 Send five cents for Sample copies of "Our Dumb Animals."
 Address GEO. T. ANGELL, President, 25-2 19 Milk St., Boston.

THE TEACHERS' ASSISTANT.

TO EXPLAIN AND ILLUSTRATE

"The Canadian Church S. S. Lessons."

AUTHORIZED BY THE

Inter - Diocesan Sunday - School Committee

APPOINTED UNDER THE AUTHORITY OF THE

SYNOD OF THE ECCLESIASTICAL PROVINCE OF CANADA

Published every four weeks by the Sunday-School Committee of the Diocese of Toronto.

THE ADVENT NUMBER, ISSUED 15TH NOVEMBER, BEGINS THE EIGHTH VOLUME OF THE TEACHERS' ASSISTANT, a periodical intended to help our Sunday-School Teachers in their work for the Church, and to form a bond of union and a means of communication between those who, though divided by the bounds of parishes, dioceses, and even Ecclesiastical Provinces, are still one, members of the one Holy Catholic Church, and fellow-workers in the one good work feeding her lambs

The need for such a Magazine was abundantly demonstrated before its publication was undertaken, and the difficulty of supplying that need was not underestimated. The result, however, has been most satisfactory and encouraging. From every quarter come testimonies to its helpfulness, and indeed to the indispensability of the "TEACHERS' ASSISTANT."

This year it will, we hope, be better than ever.

The Inter-Diocesan Sunday-School Committee (at the suggestion of many Sunday-School workers who feel that the satisfactory teaching of a double lesson within the limits of a Sunday-School Session is a practical impossibility), have this year given us but one set of lessons; and these are a happy combination of Bible and Prayer Book, "The Teachings of the Church's Year."

Already the Church of England Sunday-School Institute, and the Inter-Diocesan Committee of the American Church have found that two sets of lessons cannot well be taught at a single Sunday session, and both have adopted the single lesson plan, now for the first time to be put in operation in Canada.

The "Lesson Sketches" are by the Rev. A. Cluny Macpherson, author of the well-known Manual "Lessons on the Book of Common Prayer."

These are accompanied by a series of "Side-Lights and Illustrations on the Lessons," prepared by the Rev. Robert Resker, Vicar of Purley, in Surrey, a well-known and welcome contributor for several years past to the Church of England Sunday-School Institute Magazine.

It is confidently hoped that the Lesson Sketches for 1893-4, will be found in every respect equal, if not superior to those which during the past seven years, have appeared in the pages of the "TEACHERS' ASSISTANT."

The "Teachers' Assistant" costs 30 cents a year In Advance, or 3 cents a copy,

All contributions and orders may be addressed to

ROWSELL & HUTCHISON, Booksellers,
 TORONTO, ONT.

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 EASTER TERM of this Institution begins on the 7th April, 1894. For Calendar and Forms of application for admission, apply to DR. HIND, Windsor, Nova Scotia.

**KNABE
 PIANOS**

The recognized Standard of Modern Piano Manufacture.

Baltimore. Washington. New York.
WILLIS & CO.,
 Sole Agents,
 1824 Notre Dame Street, - MONTREAL

BLMYER BELLS
 FOR CHURCH, SCHOOL, FIRE ALARMS

CATALOGUE WITH OVER 2500 TESTIMONIALS.
ROBB ENGINEERING COMPANY LTD.
 A. Inghram, 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 H. Y. McSHANE & CO., BALTIMORE Md., U. S. Mention this paper.

CINCINNATI BELL FOUNDRY
 SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO.
 CATALOGUE WITH 1800 TESTIMONIALS.
 215 CHURCH STREET, CINCINNATI, O.

BUCKEYE BELL FOUNDRY
 THE VANDEUSEN & TIFT CO., 1181 Ingot Copper Cincinnati, Ohio, U. S. A. Lead & India Tin. CHURCH BELLS, PEALS AND CHIMES.
 Price & Terms Free. Satisfaction Guaranteed.

MENEELY & COMPANY
 WEST TROT, N. Y. BELL Foundry
 Favorably known to the public since 1826. Church, Chapel, School, and other bells also furnished.

BUCKEYE BELL FOUNDRY
 Bells for Churches, Chimes, School Fire Alarms of Pure Copper and Steel. Fully Warranted. Catalogue sent on application to VANDEUSEN & 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. 10 lbs

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

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

**CASTLE & SON
 MEMORIALS AND
 LEADED GLASS**

CHURCH BELLS, CLERICAL ROBES, CHURCH VESTMENTS

**CHURCH FURNITURE
 MEMORIAL BRASSES
 FONTS LECTERNS**

20 University Street.

DROPSY TREATED FREE
 Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 DAYS TREATMENT FREE by mail. DR. M. M. GREEN & SONS, Specialists, ATLANTA, GA.