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# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. VII.  
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MONTEAL, WEDNESDAY, NOVEMBER 25, 1885.

\$1.50  
PER YEAR.

## Advent.

"Now it is high time to awake out of sleep."—Rom. xiii. 11.

Hark 'tis the watchman's cry,  
Wake, brethren, wake;  
Jesus himself is nigh;  
Wake, brethren, wake.  
Sleep is for sons of night;  
Ye are children of the light;  
Yours is the glory bright;  
Wake, brethren, wake.

Call to each wakening band,  
Watch, brethren, watch;  
Clear is our Lord's command,  
Watch brethren, watch.  
Be ye as men that wait  
Always at their Master's gate,  
Even though he tarry late;  
Watch, brethren, watch.

Heed we the Steward's call,  
Work, brethren work;  
There's room enough for all:  
Work, brethren, work.

This vineyard of the Lord  
Constant labour will afford;  
He will your work reward;  
Work, brethren, work.

Hear we the Shepherd's voice,  
Pray, brethren, pray;  
Would ye his heart rejoice,  
Pray, brethren, pray.  
Sin calls for ceaseless fear,  
Weakness needs the Strong One  
near  
Long as ye struggle here,  
Pray, brethren, pray.

Sound now the final chord,  
Praise, brethren, praise;  
Thrice holy is the Lord,  
Praise, brethren, praise.  
What more befits the tongues  
Soon to join the angel's songs?  
Whilst heaven the note prolongs  
Praise, brethren, praise.

—Hymnal Companion.

## ECCLESIASTICAL NOTES.

**ST. ALBAN'S ABBEY.**—The great work of the restoration of the ancient Abbey of St. Alban's, which has extended over a period of seven years, has now been completed, and the nave has been re-opened with a special service. The work is mainly due to the energy and enthusiasm of Sir Edmund Beckett, Chancellor of York, who has not only been the architect (assisted by Mr. John Chapple), but has contributed more than £50,000 of the £70,000 expended in the restoration. With the exception of the high-pitched roof of the nave, and the groining of that of the south aisle, which was done previously, Sir Edmund has carried out the whole designs according to his own taste.

There was a large congregation at the re-opening service, which consisted simply of Matins and Litany. The Litany was said by the Bishop of St. Alban's, and the sermon was preached by the Archbishop of York. Among the congregation were the Bishops of Colchester and Nova Scotia.

**CHRISTIAN SOCIALISM.**—The Dean of Manchester holds that the parish and its church are the witnesses of that primitive conception of Christianity for which the Church has yearned and striven from the first, never more earnestly than at this moment—namely, that of some community of life, some community of goods, some common property, some common place of glad and frequent assembly, some sense of brotherhood and fellowship, in virtue of such community of faith, and constant community of worship. Hence we see that the Socialist ideal has some real affinity with Christianity, but the instant it becomes materialistic in aim it burlesques the original. The Church is the only possible Socialist institution, and its predicate is voluntarism; that is, we cannot force men to submit to our conditions of life.

**OPEN NIGHT AND DAY.**—The Parish Church of Great Haywood, Staffordshire, presents a feature which, it were to be wished, should be found in every church throughout Christendom. Its door is never locked. Whether in the morning, at noon, in the evening, or throughout the night, the building offers a welcome to all

passers-by. And of these there must be many, for it is situated on the high road running from Liverpool to London. Thus the working man, however early he may be astir, can turn in for a few minutes of prayer, and at every hour during the twenty-four it can be availed of for this purpose. It is a satisfaction to know that although thus open all the year round, no act of irreverence or sacrilege has ever been committed in it.

**"NOT LIKE CHURCH AT ALL."**—The experience of a little eight-year old Churchwoman, who was taken out on Sunday by a Presbyterian friend, is given by the *Shadow of the Cross* (Cleveland, O.):—

"How did you like it, Mary?" was the inquiry at the dinner-table.

"Why, it wasn't like Church at all! The people all sat up, so, when they came. Then the man said 'Let us pray,' and he prayed, but nobody else did."

"I am afraid you were not trying to pray yourself," suggested her mother.

"Of course I wasn't. There wasn't any place to kneel down. The people all sat in their seats, and just put their hands before their faces. How could I pray? I didn't know what he was going to pray for." F.A.F.

**MEMORIAL TO ARCHBISHOP TAIT.**—On the 20th of October the Archbishop of Canterbury unveiled the cenotaph which had been erected in memory of his predecessor in the north-east transept of Canterbury Cathedral. The service was extremely simple, consisting only of the Collects for All Saints' Day and the Third Sunday in Advent (the one the late Primate always used before preaching), and a portion of the

## SPECIAL OFFER

### TO PRESENT SUBSCRIBERS.

**RENEWALS** of Subscriptions expiring between **THIS DATE** and the **FIRST** of **JANUARY** next will be made for one year from date of expiration of present Subscription at \$1 per annum, provided remittance therefor be made strictly within one month from date hereof and directly to this office without the intervention of canvasser or agent.

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### THE CHURCH GUARDIAN,

10th Nov., 1885.

Box 504, Montreal.

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Prayer for the Church Militant, with an address by the Dean and the Blessing by the Primate. The monument, which was designed by Mr. Girid Scott, is constructed of richly colored marbles, the idea being to a great extent suggested by the large font in the baptistery of Pisa. The angles of the tomb are emphasized by projecting pilasters, richly panelled and inlaid with marble mosaic. The recumbent effigy in white marble is by Mr. Boehm, R.A., and conveys a very good likeness of the prelate, whose hands are raised in prayer. Each side of the monument is divided into three parts, the centre being occupied by the two inscriptions, one recording the dates of his birth and death and titles, and the other, from the pen of Dean Vaughan, of Llandaff, is as follows:— "A great Archbishop, just, discerning, dignified; a statesman wise to know the time and resolute to redeem it, he had one aim—to make the Church of England more and more the Church of the people, drawing towards it, both by word and good example, all who love things true, pure, beautiful, and of good report." The inscriptions are cut on slabs of rich marble, and surrounded by a carved and inlaid border. The outer divisions are occupied by lozenge-shaped panels of elaborately carved work, comprising plaques of porphyry, the ends of the monument being occupied by panels containing shields bearing the Archbishop's arms and those of the See of Canterbury. The monument stands on a marble platform introduced in order so give that appearance of height which the important site demanded.

### THE BISHOP OF LONDON ON CHURCH MUSIC.—

The Bishop of London preached at a novel gathering in the East End of London on a recent Sunday. It was a gathering of the drum and fife bands of East London, organized by Mr. Osborne Jay, the vicar of Christ Church, Watney street. The Bishop took occasion to speak on the subject of music, with special reference to its use in the worship of God. Christ used music (he said) at the most solemn time of His life, when His heart was overflowing with pity and love for His fellow-men. At this awful time, when in the presence of death, He joined His disciples in singing a hymn, and so consecrated the commonest of all human arts to Divine worship. If, therefore, in the moment of agony and sorrow the Lord did not disdain to use music in the worship of His Father, could there be conceived a greater consecration of the whole art, or a more glorious proof that He blessed and sanctified all the faculties of the soul which were used in worship? Music could reach the depths of a man's heart as no sermon could, but it was observable sometimes that the singers and players of sacred music were performing more for their own vanity than the glory of God, and he could not think of a sadder spectacle than that. Whilst he desired to point out that it was not only for worship that music was given us, he desired to impress upon them that the person who used his musical faculties for singing ribald songs, for the purpose of exciting indecent laughter, was indeed degraded, for he was sacrificing to the lowest uses that which God gave him for the highest.

## NEWS FROM THE HOME FIELD.

Gathered specially for this paper by Our Own Correspondents.

## DIOCESE OF NOVA SCOTIA.

**HALIFAX.—St. Paul's.**—The collection in this church for the Colonial and Continental Church Society amounted to about \$550.

Nothing definite has yet been done in the matter of the election of a new rector. In the meantime the parish is being admirably worked by the curate. His deep and eloquent preaching is attracting great attention.

Last Sunday was a red-letter day in the history of St. Paul's Sunday-school, the occasion being the presentation of prizes for attendance during the year ending October, 1885. Special hymns were sung, Prof. S. Porter presiding at the organ. There were 230 present, and the prizes were presented by the superintendent, Mr. J. Godfrey Smith, who prefaced each presentation with suitable remarks. Mr. Smith did valuable work in this direction at St. Mark's, and since he has accepted the charge of St. Paul's there has been a marked improvement in the attendance.

**St. George's.**—The workers in this church have secured two new mission rooms in the poorest slums of the parish for aggressive missionary effort. One of the rooms has been kindly given by a respected member of the church, Mr. Payn, and is situated on Water street, in the midst of a poor and neglected class of people. The other building is a hall on the north end of Maynard street, a crowded locality, and the building was formerly owned by the Methodists. Sunday-schools will be immediately started in each place, and enthusiastic mission services will be held during the week. It is a pleasant thing to note that the Church is waking up to the necessity of carrying the Gospel tidings to the poor and the outcast, and not to wait until they come (which they seldom do) to ask the price of a sitting in the parish church. Such work should receive the support of all Churchmen.

**AMHERST.**—All Saints' Day was specially observed in this parish by two celebrations of Holy Communion, at 8 and 11 a.m. The church was beautifully adorned with flowers.

On Sunday, the 15th instant, Rev. John R. Campbell, Rector of Dorchester, officiated in Christ Church, having exchanged with the Vicar, Rev. V. E. Harris.

The Rectory is rapidly nearing completion, and it is expected that the Vicar and family will be comfortably settled before Christmas.

**RAWDON.**—A new church hall which has just been erected at Pleasant Valley, for the accommodation of the church people of that district, the miners working in the East Rawdon gold mines and others, was opened for Divine service on Sunday evening, Nov. 1st, when the Rector, Rev. W. J. Ancient, preached to a congregation which completely filled the hall. Service is to be held here every alternate Sunday evening. The building is also used for temperance meetings, and Mr. Ancient is about to commence a singing-class for the purpose of organizing a choir. A fortnightly week-night service has also been started in the Temperance Hall at South Rawdon; thus giving the Rector nine churches and stations to attend to.

**WINDSOR.**—*King's College.*—An interesting and exciting foot-ball match was played on the afternoon of Thanksgiving Day (12th instant) between the Zingari of Halifax and the Football Club of King's College, on the grounds of the latter. In the morning it was feared that high winds would seriously interfere with the

playing, and keep away many anxious spectators; but at the time of calling the game, 3 p.m., the wind had moderated considerably, and the weather in other respects was all that could be desired. The game was well contested. The College team, however, proved too strong for their opponents, and won by a goal and several touches. The playing was good on both sides, and was pronounced by many competent spectators to be the best they had seen for some time. About 300 visitors were present. The Landsdowne Band was in attendance, and added a good deal to the day's enjoyment. After the match their services were acknowledged by the two teams uniting to give them a vote of thanks and three rousing cheers. The King's College men, led on by their energetic captain and two of their Professors, have entered more heartily into the game than they have done for several years; and if they could have the advantage of a local team for practising with, could soon prove formidable opponents of any team in the Maritime Provinces.

A portion of the necessary apparatus for fitting up a gymnasium has recently been presented to the College by a gentleman residing in Windsor. The Faculty of the College have asked two of their body, Professor Roberts and Professor Hammond, to prepare a scheme by which it will be possible to erect next year a covered gymnasium, the advantages of which will be shared by the College and the Collegiate School. It will be a great advantage both to the students and to the boys, especially on the numerous wet days for which our Nova Scotian climate is distinguished in the spring and fall, to have a covered gymnasium where they can expend in healthful exercise some of that abundant vitality which should mark young men and growing boys.

Sons of King's who have left their Alma Mater will no doubt be glad to learn that healthful exercise and diligent study are going hand in hand in their old College. They will rejoice to learn that brighter days seem to have dawned on the oldest Church of England University in the Dominion. Let the Churchmen of the Maritime Provinces only respond to the appeal of their venerable prelates, and accord to King's College their generous support, and she will soon be lifted out of her present financial difficulties; and in this matter we venture earnestly to appeal to the Churchmen of Halifax and St. John to set an example to the Provinces.

All those interested in the welfare of King's College will learn with thankfulness that the College is at unity in itself; the best possible feeling between the Professors and the students, and the Professors report that a good deal of honest and thorough work is being done this term by the great body of the students.

The Collegiate School which is affiliated with the College is prospering. There are forty-three boarders, besides several day-boys; as the building will only accommodate forty-five, this leaves only two vacancies. One boy from the sixth form has just left the school and entered King's College.

The choir of the Hensley Memorial Chapel of King's (the services of which are attended on Sundays by both the students and boys) has lately been strengthened by the return to it of several of the boys from the school.

## DIOCESE OF FREDERICTON.

**CHATHAM, N.B.**—*Anniversary Service of St. Mary's Juvenile Temperance Guild.*—On Sunday, Nov. 15th, the Rector of Chatham was assisted at the services in St. Paul's and St. Mary's churches by the Rev. F. R. Murray, Rector of St. Luke's, Halifax, N.S. The Holy Communion was celebrated at the morning service in St. Mary's chapel, and the number of communicants was above the average. Mr. Murray's stirring and eloquent sermons were

listened to with great attention, and it is hoped will be productive of much good.

Monday, the 16th, being the first anniversary of the organization of the Juvenile Temperance Branch of St. Mary's Guild, Divine Service was held in St. Mary's chapel, at 7.30 p.m. The clergy present were the Revs. F. R. Murray, J. H. S. Sweet, W. J. Wilkinson, and the Rector. At 7 p.m. the members of the Guild assembled in the school-room, and at the appointed hour proceeded with the clergy to the church, singing the processional hymn, "Rescue the perishing," &c. The other special hymns were sung by the children in the usual places in the order of Evening Prayer. The 1st Lesson was read by the Rev. J. H. S. Sweet, and the 2nd by the Rev. W. J. Wilkinson. Prayers were said by the Rector, and the children were eloquently addressed by the Rev. F. R. Murray. The large congregation present exhibited much interest in this anniversary service, which spoke well for the future usefulness and prosperity of the organization. After the Benediction, the processional hymn, "Father, in Thy Great Name we meet," was sung as the children and clergy returned to the school-room, where a social meeting of the children and their parents and friends was held. An hour or two were very pleasantly spent, and the children enjoyed themselves exceedingly with songs, games, &c., and not least by a bountiful supply of good things to eat and drink, provided by their parents and friends. Before the company separated, the Rector, in a few words, on behalf of the members of the Guild and himself, expressed his thanks to Mr. Murray for his kindness in being present and so ably assisting at the first anniversary of the Guild. After Mr. Murray had happily replied, the proceedings were brought to a close by singing the National Anthem and Doxology.—*The Advance.*

## DIOCESE OF QUEBEC.

**SHERBROOKE.**—*St. Peter's Church.*—Rev. George Thornloe, the new rector, and his family, having arrived, a reception in their honor was held in the church hall on Friday evening, Nov. 6th. The hall was crowded with members of the congregation, and a number of others also were present, among whom were Rev. Principal Adams, of Bishop's College, Rev. P. C. Read, and Rev. Dr. Roe. The clergy of other denominations were also represented. Rev. Dr. Reid made a short address, after which a pleasing programme of music was carried out at intervals during the evening, and refreshments were served by the ladies at 9.30. The occasion was a most pleasant one, and will long be remembered as such. The new rector expressed himself as being highly gratified by the hearty reception accorded him and Mrs. Thornloe.

The ceremony of induction took place on Sunday, the 8th, immediately before Matins, and the new rector preached at both the morning and evening services.

Since the departure of our late rector, Rev. B. B. Smith, in June last, the duties have in the interval been performed by Rev. P. C. Read, of Bishop's College, who during the short time he was here has made many warm friends.

**BROMPTON AND WINDSOR.**—The harvest thanksgiving season was marked in this parish, as has been generally the case in the Canadian Church. It is a wonder that more prominence has not been given to it heretofore, as people only require to have their attention directed to it to willingly respond to any suitable manner of observing it. The social aspect was prominently presented here.

At Windsor Mills a social tea table was spread in the new wing of the church, which occupied the time pleasantly from lamp-light up to eight o'clock, and yielded \$13 for putting extra seats in the church. Then the usual

thanksgiving service was held, with offertory of \$2 for Pension Fund of Church Society.

At Hardwood Hill the same plan was followed in the school-house, with \$9 raised for building fund of new church.

At Brompton, thanksgiving service in church in the afternoon, with offertory for Pension Fund, followed by social entertainment by the children in the evening. Here the Sunday-school children have undertaken to keep the church insured as their part of church work; and their social, really an interesting one from the manner in which their hymns and recitations were rendered, yielded, with some donations sent in, over \$10 for this purpose.

At the Oxford Line school-house a social tea was furnished by some of the Ladies, but it was thought best to have no money taken.

I might say this point is worked by the Rector of Sherbrooke and Missionary of Brompton together, and as the Rev. P. C. Read, of Bishop's College, who has been taking charge of Sherbrooke during the summer, was about to give up to the Rev. Mr. Thornloe, the new Rector, a more fitting mark of appreciation at this point could hardly be devised; and I am happy to state there is a probability of his being able to continue the Sunday duty, though his work at the College is very arduous.

LABRADOR.

We have been favored with the following letter to Mrs. Williams, wife of the Lord Bishop of Quebec:—

STICK POINT, LABRADOR,  
Sept. 28th, 1885.

MY DEAR MRS. WILLIAMS.—In compliance with your request to write something about Labrador, its people, or some little incident connected with my missionary labors here, I will endeavor to give a general description of my first missionary journey on this bleak coast, adding in connection with it a few remarks regarding the people.

I landed at Natashquan, the western limit of the mission, on the fourth day of July, with a heavy heart, scarcely suppressing, as I gazed upon the dreary aspect which the coast presented, the words "barren! barren!" As far as my eyes could reach, nothing but endless cliffs covered with stunted bushes were to be seen in the way of scenery.

The day following my arrival being Sunday, I held morning and evening service in a large room of Messrs. Robins & Co. In it rough benches were placed sufficient to seat at least sixty persons. I assure you I felt much cheered as I listened to their hearty responding and singing of the Church's hymns, and retired that night feeling more reconciled to my gloomy surroundings and strengthened for my work. On the seventh of July I left Natashquan in a small barge (the mission boat being unfit for use) to proceed to Blanc Sablon, the eastern limit of the mission—purposing to visit, hold services and catechise the children on the way thither.

All along my route I found the people eager to hear the word—entering into the Church's service with a heartiness that would put to shame some of our parish congregations. In almost every household the work of my predecessors was manifest—the adult members of these, despite their educational disadvantages, being well informed in religious things. Truly the seed has been sown in good ground, and only requires culture and God's blessing to bring the same to maturity.

This coast is remarkable for its beautiful and picturesque bays, in which generally the people locate their summer houses—mere sheds, habitable only during the summer. As soon as the fishing is done, however, they retire inland into more substantial and comfortable houses situ-

ated amidst hills—sheltered from the wintry blast. They pass the seven long, dreary winter months occupied chiefly in hunting game and building boats.

The people are simple in their habits, and, with few exceptions, industrious, their chief trait of character being their open-hearted hospitality, ever willing to lodge and supply with food the weary traveller.

The next place that I visited worthy of mention was Harrington. Here I found ten families, all of whom seemed much pleased by my arrival. Having spent a pleasant and I hope a profitable week among them, I proceeded to Mutton Bay, the missionary's headquarters. Here I established a Sunday-school, to be carried on during my absence by Mrs. Galliot, lately from Newfoundland.

It indeed seemed pleasant to me to be again privileged to hold services in a building set apart for that purpose. I held matins at 9 o'clock, and evensong at 8 o'clock, with address. These services were well attended, and much interest evinced.

On the 24th of July I set out to visit the eastern portion of the mission.

The appearance of this part of the coast, until I arrived at Bonne Esperance, filled me with anything but happiness. Endless cliffs, towering one above another, without a solitary tree to relieve their monotonous sameness, were only to be seen. Arrived at Bonne Esperance, the scene changes; the coast being no longer so rugged and barren, is more thickly populated. Here and in its vicinity I remained nearly a week, busily engaged in ministering to the people.

The life of a Labrador missionary is not at all times a pleasant one, as the following incident will show: I left Stick Point, my present abode, to visit Bradore, a place some fifteen miles to the eastward. I left with a fair wind, hoping to accomplish the distance in a few hours. So sanguine was I of this, that I neglected to take any food with me in the boat. One-third of the distance had scarcely been accomplished when the wind suddenly veered to the east, blowing directly contrary to the course I wished to pursue. There was one alternative, however—return; this I did not wish to, thinking by a succession of tacks to reach my destination before darkness would envelope us in its sombre folds. In this conjecture, however, I was disappointed, darkness overtaking us while yet several miles from Bradore. To make matters worse, the wind began to blow, not fiercely, yet sufficiently strong to send the spray into the boat, thoroughly drenching me. Hungry and cold, I at length arrived at my destination, having been twelve hours in the boat without food. Of the missionary's winter experience I cannot as yet write anything, not having as yet passed a winter on the coast.

There is one thing very much to be deplored, that is, the almost entire failure in this season's fishing; knowing full well what such a failure would entail, I was sorely troubled about the welfare of my people during the coming winter. As far as I can learn, however, they have succeeded in procuring sufficient food for the winter. I have distributed a portion of the clothing sent, to those whom I deemed most in need; the remainder I will distribute during the winter. At such a time as this, when the people can scarcely secure a sufficiency of food, believe me, your gift to the mission was well-timed. And could the working parties in England but see the joy which these articles of comfort bring to almost destitute families, I am sure they would feel amply repaid for their kind assistance. As their pastor, I take this opportunity to thank you and Mrs. Mountain and all connected with this good work the thanks of the people, coupled with the hearty thanks of

Yours most sincerely,  
JOSEPH EAMES.

DIOCESE OF MONTREAL.

MISSION OF AYLMER.—On Monday, the 16th instant, a solemn and interesting service was held in St. Peter's Church, Cawood, when the bodies of three of the faithful departed were removed thither from the woods and fields where they had found a temporary resting-place. In former days, when this part of the Mission was almost inaccessible to the nearest Missionary, and when there was no road through the woods to the nearest churchyard, it was the custom to set apart a corner of the farm as a place of interment, where the bodies of the dead were placed "until we shall have a clergyman and churchyard of our own." The remains of some who had been buried many years before could not be found at all, though efforts were made to give as many as possible Christian burial in consecrated ground. A good number of people took part in the service, which was the regular office for the burial of the dead, with a short address on 1 Cor. xv. 53.

The congregation worshipping in the Methodist meeting house, Kagulagua, have petitioned to have a fortnightly instead of a monthly Sunday service, and as the attendance has been surprisingly large, and the Methodist authorities amongst those anxious to have it so, the request is to be granted for so long a time as the assistant lay reader is stationed in the Mission.

MONTREAL—St. Stephen's.—The usual weekly meeting of the Church Association was held on Wednesday evening last, Archdeacon Evans presiding. There was large attendance, and an attractive programme, consisting of songs, recitations, readings and piano solos. Amongst others who assisted were Miss Macfarlane (two songs), Miss Booth (several piano solos), and Messrs. Stoba, Crossley, Howell and the Archdeacon.

St. James the Apostle.—The Ladies' Aid Society propose holding a sale of useful and fancy articles on Thursday and Friday, 3rd and 4th December, in the school-room connected with the church, from 2 p.m. till 10 p.m.

A very successful musical entertainment was held under the auspices of the Ladies' Aid Society, in the school-room, on Tuesday evening, 17th inst. Mr. Harris led the choir, which rendered part songs, and there were duets, readings and recitations by the Rev. Canon Ellegood, Miss Sowerly, Miss Grier, Mr. Russell, Mr. Hatch and others.

St. Matthias' (Cote St. Antoine).—The concert given on the evening of the 17th in the Synod Hall, under the auspices of the congregation of the Church of St. Matthias, was no less an artistic success than a financial one. The Rector, the Rev. Canon Norman (whose musical taste and ability are well known), acted as conductor. The programme included a madrigal, and songs by Master W. Barlow, Mrs. Cheesman and Mrs. T. W. Elliott. A feature of the concert was the trio by Miss Millicent and Master Harold Thomas on violins, and Mrs. Sutherland Taylor on the piano. The playing of the children reflects credit upon their instructor.

St. George's.—The Young Men's Christian Association have elected the following officers for the ensuing year:—President, Very Rev. the Dean; 1st Vice-President, no election; 2nd Vice-President, W. W. L. Chipman, Esq.; Secretary, Mr. W. J. White; Treasurer, Mr. Fred. Hamilton; Committee, Messrs. D. Browne, H. Carmichael, Cole, M. Dartnell, Kyte, Prescott, Ridout, Rankins, Walklate and Wetmore; Organist, Mr. Meek, and Auditors, Messrs. Dartnell and Kyte.

We understand that the Rev. W. C. Bradshaw, of Peterboro', has been offered the curacy of this Church.

## DIOCESE OF ONTARIO.

**MABERLY MISSION.**—The Rev. C. E. S. Radcliffe acknowledges with many thanks the following contributions to the Maberly Church Building Fund:—

Per kindness of Rev. W. A. Read, Oxford Mills, \$61; A Friend, England, \$39; William Lees, Esq., M.P.P., Fallebrooke, \$10; per kindness of Rev. S. Bennett, Tweed, \$9.50; Lady Friends, Perth, \$5; Ven. Archdeacon Daykin, Madoc, \$5; Rev. J. W. Burke, B.A., Belleville, \$5; George Dawson, Esq., Plevna, \$2. Cash in hand to date, \$1,019. A handsome alms' basin and alms' plates were most kindly presented by the Rev. Albert L. Geen, P.D., Belleville.

We confidently expect (D.V.) to push forward the building of our proposed St. Alban's Church early next spring.

**KINGSTON.**—A meeting of the Bay of Quinte Clerical Union was held here during last week. During the day several discussions took place on theological subjects. In the evening special services were held in St. Paul's Church.

On Wednesday evening a Missionary meeting was held, and addresses delivered by Ven. Archdeacon Jones, of Napanee, and Archdeacon Daykin, late of South Africa. Several visiting clergy were in attendance.

**OTTAWA.**—*Christ Church.*—The Women's Association deserve great credit for their enterprise in obtaining the services of Mr. Fredk. Archer for the organ recital which they held lately. It would be superfluous to attempt a criticism of Mr. Archer's playing; his delicacy and firmness of touch, and his brilliant execution, remind one of the *beau ideal* cathedral organist. The recital was a decided success, both musically and financially.

**ST. ALBAN'S.**—The Young People's Association have in preparation for their first entertainment, on the 27th instant, a portion of Gilbert and Sullivan's last opera "The Mikado," as well as other musical selections.

The Children's Church Missionary Guild held a very successful entertainment in the school-room on Saturday evening, the 7th inst. This Guild, which is composed of the younger children in the congregation, has been in existence for nearly a year, and during that time has, by means of sales of fancy work and collections, contributed about \$100 to one of our Domestic Missions. The object of this Guild is to interest the children of the Church in working for the Missionary cause of our Lord Jesus Christ. All who desire can become members of the Guild by an annual payment of from 10 cents to \$1, and the purchase of a badge, which must be worn at all general meetings. Weekly meetings for sewing are held each Friday, and monthly meetings from October to May inclusive, on the first Saturday evening in each month, when an entertainment and refreshments will be provided. To these meetings each child is requested to bring some little article as an offering, to form the nucleus of a sale, to take place in May, for the benefit of the Missionary cause. The meetings are open to parents or any adult friends. Each member is expected to say daily the prayer on behalf of the Guild and its work.

**ST. GEORGE'S.**—*Festival Service of Thanksgiving.*—The service at this pretty little church, purchased last spring from the Episcopal Methodists, and now converted, as far as possible with the limited means of a new congregation, into the semblance of one adapted to our own ritual, was fairly attended on the evening of the 12th instant—Thanksgiving Day. The prayers were read by the rector, the Rev. P. Owen Jones, and the lessons by the Rev. F. R. Smith, rector of Hull, Que., who also preached the sermon, taking his text from Acts xvii., "The Unknown God," a most eloquent dis-

course. A somewhat unaccountable omission was noticeable in the evening prayers, namely, that for the Queen and for the Royal Family. The choir, which was augmented on this occasion by the assistance of many friends of St. George's, not actual members of the congregation, gave ample evidence of the careful training of the young and talented organist, Miss Annie Lampman. The *Magnificat* and *Nunc Dimittis* in D of J. B. Calkin, especially the latter, were admirably sung, and Lowe's anthem, "The earth is the Lord's," showed evidence of careful attention to light and shade. The service concluded with the glorious *chorale*, "Nun danket allein Gott," before the conclusion of which it was to be regretted that the clergy left the church.

## DIOCESE OF TORONTO.

**TRINITY COLLEGE.**—The annual meeting of the Corporation of the University took place on the 16th instant. There was a full attendance of the members, including the Bishops of Toronto and Algoma. The following Examiners were appointed for 1886:—

Faculty of Divinity.—The Bishop of Toronto, Provost Body, Rev. Dr. Carey.

Faculty of Arts.—Divinity—Rev. Dr. Mockridge. Classics—Rev. Wm. Dale, M.A. Mathematics—Rev. C. L. Worrell. Mental and Moral Philosophy—Rev. Dr. Nelles, Victoria College, Cobourg. Physical Science—Rev. R. N. Hudspeth, M.A. Natural Science—Dr. Bryce. Hebrew—Rev. W. E. Cooper, B.D. History, Geography and English—Rev. K. L. Jones, B.D. Modern Languages—F. Krauss, M.D. Harmony—John Carter. Additional Examiners for Honors.—Classics—Rev. Professor Boys. Mathematics—Rev. Professor Jones. Physical and Natural Science—J. H. Smythe, M.A., B.S.C.; F. G. E. Haslam, M.A. Mental and Moral Philosophy—Rev. W. Clarke.

Faculty of Law.—Constitutional History, Political Economy, Roman Law—Mr. Goldwin Smith, M.A. Common Law, Equity and Real Property—J. F. Smith, LL.B., and C. L. Ferguson, B.C.L.

Faculty of Medicine.—Surgery—Dr. Fulton. Materia Medica—Dr. Stewart. Anatomy, descriptive and practical—Dr. Robertson. Midwifery, etc.—Dr. Temple. Medicine—Dr. McLarty. Medical Jurisprudence and Sanitary Science—Dr. Stark. Physiology and Histology—Dr. Sheard. Toxicology—Dr. Nevitt.

Matriculation Examiners.—Rev. G. I. Taylor, M.A., and J. Kirkland, M.A.

Invigilators.—Rev. J. F. Sweeney, B.D., and G. I. Taylor, M.A.

Esquire Bedels.—Rev. Professor Clarke and Elmes Henderson.

**LINDSAY.**—*St. Paul's Church.*—The opening services in connection with this church will take place on the 25th inst. There will be Morning Prayer at 11.30, and a celebration of Holy Communion, the Bishop of Toronto being the appointed preacher. Confirmation will be administered at 4 p.m., and a sermon will be delivered by Rev. James Roy, LL.D., curate of Cobourg. At 7.30 p.m. there will be full Evening Prayer, when Canon Dumoulin will address those present. At all the services collections will be made for the Building Fund.

**LANGTRY V. DUMOULIN.**—It is said that the Supreme Court has given judgment admitting the Churchwardens of St. James' Church as parties to defend this celebrated case. So the end is "not yet."

**CAMPBELLFORD.**—*Christ Church.*—An excellent move has been made recently in connection with this church. Unfortunately the building is situated some distance from the main portion of the village, and in consequence

week-day services, the Sunday-school, &c., suffer, so far as attendance goes. Seeing this, an effort has been made to secure quarters in a more populous portion of the village, and owing to the exertions of Mr. A. L. Colville, one of the Churchwardens, this has been effected. Mr. Colville last week purchased the old Bible Christian Church, which was recently occupied by the Salvation Army, for the sum of \$550. He holds it for the church, and has rented it to the Sunday-school for the time being, at a nominal rental, with the option of purchase. It is expected that in a very little time the congregation of Christ Church will obtain possession of the building as their own, and in the meantime it will be used for Divine service on Fridays and for the Sunday-school.

A concert under the auspices of Christ Church Sunday-school was held in the Music Hall, Campbellford, on Tuesday last. The programme was long and interesting. Between 300 and 400 persons were present, and the entertainment was in all respects a complete success. Among the children taking part were Miss Turner, Miss Gertie Walker, Miss Mills, Miss McLaughlin, Miss McDougall, Master Parker, of Sterling, and Master Frank Walker. The net proceeds amounted to about \$40.

**ADDRESS.**—On leaving his former parish of Credit for Campbellford, the Rev. T. Walker received an address, signed by Sir Melville Parker, G. Marlatt, Esq., and about ninety others, in which, after expressing the deep regret felt at his departure, reference is made to, and thanks expressed for, his unremitting attention to his duties and his untiring attendance on the sick and dying during the nine years he had been with them. Thanks were also conveyed to Mrs. Walker for her ever-ready help and assistance in all things appertaining to the interests of the church, and particularly her able leadership of the choir during most of Mr. Walker's term.

We are glad to learn that Mr. Walker is winning golden opinions in his new field of labor, and already the fruits of his earnest labors are made manifest, as the foregoing paragraph will show.

## DIOCESE OF NIAGARA.

**HAMILTON.**—A Deanery meeting of this Rural Deanery will be held at St. Mark's Church on the 24th and 25th inst. Service at the church on Tuesday evening, 24th inst. Preacher, the Lord Bishop of the Diocese.

**WELLAND.**—On the evening of Friday, the 13th instant, the Lord Bishop of the Diocese held a Confirmation service in Holy Trinity Church. A large number were confirmed. Many visiting clergy were present. His Lordship was afterwards presented with an address.

**CHIPPWA.**—The Rector, Rev. E. J. Fessenden, has resumed charge of this parish. He has just returned from England, and is feeling much improved in health.

**A HIGH COMPLIMENT.**—The Rev. Charles H. Mockridge, D.D., and George A. Harvey, of Hamilton, have just been elected Fellows of the "Society of Science, Letters and Arts," of London, England.

**ALL SAINTS' CHURCH.**—Rev. Geo. A. Harvey, rector in charge of this church, is just about organizing a large Bible Class in connection with this church. The class will probably contain about sixty members. This will meet on Thursday evening, at 8 o'clock, of each week. The course of instruction will consist of a series of lectures. The subject for the 19th inst. is "On the being of God." That on the evening of the 26th is "The adaptation of Bible religion to the needs and nature of man." The congregations of late have largely increased.

DIOCESE OF HURON.

HAYSVILLE.—Since the Rev. F. Harding came to this Mission, the Church has been steadily increasing and growing in strength.

WILMOT.—*St. James Church.*—This Church has undergone several improvements. A chancel has been built with a suitable vestry, pulpit and desk. The flat ceiling has been removed and now replaced by one running up the rafters of notched wood, giving the Church a much more ecclesiastical and attractive appearance. The latest improvement is the replacing the old windows with narrow ones, of lead frames and colored borders, each of the eight being *memorial windows*, erected by eight families in the congregation, at a cost of between \$30 and \$40 each. Soon after Mr. Harding's arrival here the three congregations forming the Mission erected a fine large brick parsonage in Haysville, which would do credit to a city parish. A pleasing feature in connection with this parsonage is that there is no debt on it.

There are strong indications also that a new Church will, ere long, be erected at Hamburg. At present the services are held in a rented hall.

On Thanksgiving Day a collection was taken up after the service and the proceeds of a Thanksgiving dinner, for the purpose of putting a furnace in the parsonage. The Rev. E. Davis assisted Mr. Harding in the Thanksgiving services.

SARNIA.—The Right Rev. Bishop Baldwin visited Sarnia on the 11th, when the Rector, Rev. T. R. Davis, had invited the neighbouring clergy and several members of the congregation to the rectory to meet His Lordship. A very pleasant evening was spent, all being pleased with the Bishop whom they felt they could approach with freedom and confidence, and in him, both the clergy and laity, realize they have a true friend and the Diocese a faithful overseer.

On Thanksgiving Day His Lordship preached an eloquent sermon to a very large congregation of earnest and devout worshippers.

ST. THOMAS.—His Lordship Bishop Baldwin reached St. Thomas from Sarnia on Thanksgiving Day, and preached in the evening to an immense congregation. Many old friends welcomed the Bishop, and indeed are always pleased to see him in Trinity Church.

AILSA CRAIG.—The Rev. Mr. Thomas met with an accident last week, which will lay him aside for a little time. He was in the stable loft, getting hay, and fell to the floor on his head. The accident might have been much more serious.

The Bishop of Huron has appointed Rev. F. W. Kerr, M.A., late Vice-Provost of the University, to be incumbent of Christ Church, Hanover.

MITCHELL.—The Rev. J. Ridley, Rector of Trinity Church, gave some very wholesome advice and encouraging facts on Sunday last. He stated that in response to his appeal for willing workers he had received most encouraging success. There were now in the Sunday-school fifteen teachers, four substitutes and five other officers, in all, a staff of twenty-three adults. He stated that he had also secured the services of a young gentleman as helper, whose duty would be to arrange the proper Scripture Lessons, Psalms and Collect, &c., for the day, and he had also the promised service of an influential member of the congregation who would officiate as lay-reader. The Bishop has already given his hearty approval, and in due time will license this gentleman to serve in that capacity. The Rector also stated that he earnestly desired

one and all, young and old, to be workers, and he hoped they would heartily cooperate in every good work. Outside of the regular services, local gatherings were desirable, and he intended to inaugurate a series of parlor gatherings at which no money would be asked or taken. He did not want them to raise money in that way, he wanted them to give freely, cheerfully and liberally "as unto the Lord." Tea-parties, grab-bags, raffles, election-cakes, election quilts, &c., &c., for the express purpose of raising money for the church, he denounced in unmeasured terms. From what he knew of the congregation, he was positive all necessary funds would be forthcoming without resorting to such questionable methods. "Imagine" said he, St. Paul announcing a tea-meeting in aid of the Infant Church, or St. Peter standing up and declaring to a company of primitive believers, that a raffle or 'election' would take place under the auspices of the Church! Yet such occurrences were common in these days. Shame on such worldliness! Were the Lord Jesus Christ visibly present. He would, as of old, enter with thongs to drive out the unholy rabble, declaring—"It is written—My house shall be called the House of Prayer, but ye have made it a den of thieves." In the strong language of the noble-hearted Bishop of the Diocese, he denounced all such methods "root and branch."

DIOCESE OF ALGOMA.

GRAVENHURST.—On Wednesday evening, the 11th instant, as Mr. and Mrs. Osborne were quietly seated in the parsonage, entertaining their friends, the Rev. Mr. Greeson and Mrs. Greeson, of Uffington, a number of ladies of St. James' congregation, laden with the good things of this life, took possession of the said parsonage, and politely intimated that Mr. and Mrs. Osborne and friends must be their guests. Mrs. Osborne was summoned to hear an address, read by Mrs. Grills, as follows:—

GRAVENHURST, Nov. 11th, 1885.

Dear Mrs. Osborne:

I am requested by the members of the Ladies' Aid of St. James' Church, Gravenhurst, to beg your acceptance of the accompanying purse as a thanksgiving offering and a slight token of the very high esteem in which yourself and Mr. Osborne are held by your people.

Trusting its acceptance will afford you as much pleasure as it has given us in the presentation,

We remain,  
Yours,  
On behalf of Ladies' Aid,  
S. P. YORK, *President.*  
M. A. MARTER, *Treasurer.*  
J. S. GRILLS, *Secretary.*

Mr. Osborne made a suitable reply on behalf of his wife, and Mrs. Osborne said a few words of heartfelt thanks.

The visit and presentation were quite a surprise, as no hint whatever had reached the parsonage of such intention. The purse contained a thanksgiving offering of \$50.

Very soon busy hands had spread a bountiful table, and a pleasant evening was spent by all. After the evening offering at the family altar, the ladies dispersed, leaving the recipients of their kindness happy in the knowledge that they were appreciated by a loving people.

DIOCESE OF NEW WESTMINSTER.

THE BISHOP'S CARIBOO JOURNEY.

(Continued.)

(From *The Churchman's Gazette, New Westminster, B.C.*)

On Sunday, the 30th of August, at 6.30 a.m. celebration, 26 Indians communicated, the Rev. R. Small being the celebrant. At 8 a.m. the Bishop held a celebration for whites. Two

services for Indians in their own tongue, and two for whites, occupied most of the day. At the afternoon Indian service a child was baptized by the Bishop in the very clear water running close outside the church. It was a picturesque, impressive ceremony. Two children were also baptized at the afternoon service for whites. The same evening the Rev. R. Small and Michelle, and nearly all the Indians, left to encamp a few miles on their road home, where there would be feed for their horses.

Monday was occupied principally with photography, and visiting the several residents.

Returning to Clinton on Tuesday, Wednesday travelling was better, the fine weather having dried the roads, though still severe on the horses. We had again to get the buckboard across the breach of the road in the same manner as before; and still the view was obscured by smoke. The summit of the road, above Pavilion Mountain, is 3,600 feet above Lillooet. At the commencement of the descent towards Clinton we followed the custom of other teamsters, attaching two fir trees, which the Bishop felled, to the trail of the buckboard, to serve as a drag down the three-mile steep hill; and at the foot deposited the trees at the side of the road with thousands lying there which had been used for a like purpose.

At Clinton we witnessed the removal, bodily, of a wooden building—a store—from one part of the town to another. It was placed on runners, and drawn by a team of twelve oxen.

On Thursday, the 3rd of September, we resumed our journey as far as Ashcroft, where it was absolutely necessary to give the horses a few days' rest. Since the commencement of the Bishop's first journey this summer they had travelled 900 miles, and there still remained a distance of 100 miles to reach Yale. A more delightful oasis for man and horses than Ashcroft can scarcely be found in British Columbia.

On Sunday, the 6th, after an early celebration at Ashcroft, the Bishop held service in the forenoon at Cache Creek, five miles distant, where a good congregation assembled at the Industrial School for Half-breeds. Evening service was held at Ashcroft. The Rev. H. Edwards arrived on the Saturday from St. Paul's Mission House to meet the Bishop and assist him at the Ashcroft Indian Church, the Bishop addressing the Indians on the Sunday afternoon. Mr. Edwards left early on Monday morning, after having married an Indian couple at 6 a.m., and held a celebration, to resume his journey to the Nicola Indians. When this is concluded, he and Mr. Small will take a well-earned holiday, at the same time as the Indian boys at their school.

Leaving Ashcroft on the 8th of September, little remains to be recorded.

One night was passed at St. Paul's Mission House, where we were pleased to hear of and see the success of the mission priests, the Rev. R. Small and Rev. H. Edwards, amongst the Indians. Their small school for Indian boys prospers, and promises to form a nucleus for the civilization of the race. Their means for carrying on the work are lamentably small, and the General Mission Fund is too impecunious to be able to afford them any aid. They greatly need comforts, nay, even necessities, against the severity of the coming winter. St. Paul's Mission has received little help either from England or British Columbia; this may be caused by the heads of the mission being too busy and too modest to urge their claims; for this very reason, therefore, I venture to appeal for aid for their mission work. Money contributions will readily be received by the Editor of the *Gazette*, payable to the Rev. C. Croucher, or contributions in kind may be sent, carriage paid, to Kefer's Station, C. P. Railroad.

A Sunday passed at Yale virtually brought the Bishop's journey to an end, and on Tuesday forenoon he and his travelling companions reached home safely, very thankful that for a short time their wandering had ceased, and

that for a short season they could enjoy the comforts of home; thankful, moreover, to have been preserved in health and safety through the perils of so long a journey. Another journey to Kamloops and Spallumcheen, and possibly to Farwell, will have to be undertaken, and for the consecration of the Indian Church at Lytton, before winter.

FINIS.

### PROVINCE OF RUPERT'S LAND,

INCLUDING THE DIOCESES OF RUPERT'S LAND, SASKATCHEWAN, MOOSONEE, MACKENZIE RIVER, QU'APPELLE AND ATHABASCA.

#### DIOCESE OF RUPERT'S LAND.

WINNIPEG.—*Holy Trinity*.—On Sunday, the 15th, services were held in this Church, commemorating the 10th anniversary of the rector's pastorate. Large congregations gathered within the beautiful edifice morning and evening. The Rector, Rev. O. Fortin, B.A., preached in the morning from Zechariah iv., 6: "Not by might nor by power, but by my spirit, saith the Lord of hosts." He said, as they looked back upon the past, all were conscious that their record was not what it should have been many a time; they had been unprofitable servants—nevertheless they had not been left without tokens of the Divine favour—much had been accomplished and they could rejoice. During the last year, thirty-two candidates had been presented to the Bishop for confirmation; seventy-two children admitted into the Church through baptism; nineteen couples united in the bands of matrimony, and twenty-nine persons consigned to their last home.

In the evening the Ven. Archdeacon Pinkham, B.D., preached from Rom. xii., 1. In an able sermon he traced the history of the Church from 1868, describing her as "the mother of Churches"; Christ Church, St. George's and All Saints' had gone forth from her and yet her life was as strong and vigorous as ever. He also commended the congregation for the warm sympathy it has felt and the generous support it has given to the missions of the Diocese.

The Ladies' Aid of Holy Trinity Church gave a most successful entertainment in Trinity Hall, on the 4th and 5th of November. On both occasions the Hall was packed to the doors. After paying all expenses there will be a net gain of \$250.

The Young Men's Association met on Monday the 16th for the election of officers. The attendance was good, and the result of the voting was as follows:—President, Rev. O. Fortin; 1st Vice-President, Thomas Gilroy, Esq.; 2nd Vice-President, Londrum McMeans, Esq.; Treasurer, E. H. Taylor, Esq.; Secretary, H. W. A. Chamber, Esq.; Committee: Messrs. George Browne, jr.; J. J. McNally, C. A. Sadleir, A. V. McLoughan, Geo. Broughall. The next meeting will be in the School House of the Church on Monday evening, the 23rd, at 8 o'clock. When the subject for debate will be: "Resolved that Trades' Unions are beneficial to the working man."

#### DIOCESE OF NEWFOUNDLAND.

St. JOHN'S.—Mr. Thomas S. Reid, of Pembroke Hall, Bermuda, a former resident in St. John's, has presented a beautiful reredos to the Cathedral, the design approved by the Bishop, and the work executed of the best materials, regardless of cost, under the direction of Messrs. Hay and Henderson, Architects, Edinburgh. The reredos was expected in time to be in position before Thanksgiving Day, Sunday, Nov. 15th. It is of a fine Derbyshire alabaster, and consists of a plain dado 14 feet wide, by 4 feet 6 inches high, with plinth and moulded cornice. This is surmounted by three moulded arches,

elaborately carved on the soffits, and having the flat faces between the suits of mouldings inlaid with richly coloured Irish marbles, relieved with bosses of highly-polished Derbyshire spar. The arches rest on polished pillars of Devonshire marble. Between each pair of pillars are pilasters of alabaster, which support elaborately-carved pinnacles of unique design. The groups of pillars and pilasters have moulded bases and carved capitals. The pediments over the arches are boldly moulded, and the cope enriched with a continuous bratticing of carved conventional foliage in place of the usual conventional crockets. Rising over the arches are three pointed gables—that in the centre being surmounted by a fine foliated cross, and the others by ornamental finials. The panels which are about five feet high by three and a half feet wide, are filled in with a representation of the Last Supper, carved across the whole width of the three panels (about eleven and a half feet. The figures are cut in white alabaster, and are effectively grouped and skilfully executed. The reredos rises to the height of sixteen feet from the floor by fourteen feet in width, and constitutes a work of art which is not only a highly ornamental feature in itself, but which will greatly enhance the beauty and dignity of the place where the most holy mysteries of our Faith are celebrated.

#### CONTEMPORARY CHURCH OPINION.

The *Church Eclectic* for November has a most valuable article by Canon Cook on the Revised Version of the Old Testament, which concludes as follows:—

"So far as regards the Text of the Revised Version, I recognize a general intention to adhere to the doctrines of the Church, and, above all things, to eschew any appearance of antagonism to the teaching of the New Testament. It is evident that the great Divines who took part in the undertaking were anxious to preserve the Text from serious innovations. Whether the changes regarded as necessary, or admitted in themselves to be improvements, are sufficient as regards their character and extent to justify the practical substitution of the new Text for the old Authorized Version, is a question which demands serious consideration. The advantages must be indeed very great if they can compensate for the disturbance of the religious mind of the English-speaking race, and for the overthrow of the one foundation on which Christians of all races and all denominations in this empire and in America have hitherto been content to rest. Still, however, I must repeat that the results, so far as the Text is concerned, appear generally to be satisfactory to the most earnest believer in the inspiration of Holy Scripture.

"With regard to the marginal corrections, the inference drawn from the passage previously examined are of a very different character. In passages not authoritatively determined in the New Testament, or affecting fundamental doctrines of Christendom, the marginal emendations may not be open to fair objection. But the distinction between the renderings in the Text and in the Margin, with reference to the infinitely higher question of doctrinal teaching, is indisputable. I hold that the Church of England, if it authorized the public reading of the book including these marginal notes, would incur most serious risk of forfeiting its highest and most characteristic distinction. I do not see how it could claim to be a maintainer and defender of 'the Faith once delivered to the Saints' "

The *Churchman* (N.Y.), says:—Among the notable essays towards unity which distinguish the Christian thought of the day, nothing of more significance and interest has appeared than the paper entitled "The United Churches of the United States" in the last number of

*The Century*, by Prof. Charles W. Shields. There is not space in these columns for a summary of Prof. Shield's argument. It must suffice to say that after discussing the various points of agreement in doctrine and worship between the different religious bodies in this land, he points out with much clearness that actual unity is likely to be realized first of all in the matter of worship, and that the book of *Common Prayer must be the basis* upon which such unity shall be effected. (In response to this the learned divine, Dr. J. H. Egar, urges in our columns to-day that the words "according to the use of the Protestant Episcopal Church in the United States of America" be stricken from the title-page of the Prayer-book.)

As regards doctrinal agreement, it is hardly to be expected, perhaps, that a Presbyterian divine like Prof. Shields should readily discern the tendency among all confessions to abandon dogmatic standards in favor of the simpler and more profound creeds and symbols of which those standards were but the attempts of particular eras or schools to give philosophical expression; but it is much to observe the readiness with which the Professor makes little of doctrinal differences, and postpones their settlement until unity shall have been substantially reached on other grounds.

It is also very significant of his breadth of learning, as well as liberality, that he should see and point out, as he does, that of the three forms of ecclesiastical polity mentioned by him—the independent, the presbyterial and the episcopal, *the last is the highest, and naturally the one in which unity is to be reached, inasmuch as it includes and comprehends all that is good to each of the others.*

Finally, in arguing that liturgical agreement is even now being approached, and is likely soon to be reached on the basis of the Book of Common Prayer, it is instructive to note that he is careful to mention the English Prayer Book rather than our own. The reason for this, apparently, is not that he faults our Prayer Book, or prefers the English service; but it is because it will be more logical and more easy for the various Protestant bodies in the land to return to the formularies of the English mother, whose children most of them are, than to unite on the ground occupied by the American Episcopal Church, which, though she be the one faithful daughter among all the English-speaking religious bodies of the country, has hitherto been, however unjustly, regarded by the rest more as a rival than as the lawful representative of the mother. Though the professor does not say this in words, yet it is, perhaps, a fair inference from what he does say; and we do not quarrel with it.

It is more than likely that, if the many sects of English-speaking Protestants are ever to be united, it must not by a formal movement toward the Protestant Episcopal Church, but toward the seat of Anglo-Saxon Christianity, the chair of Augustine of Canterbury.

The following from Bishop Coxe's address to his Convention, taken from the *Church Calendar*, (New York), equally applies to the Church in Canada:—

No Church can become great or venerable that is untrue to antecedents so ennobling and so instructive. Our American Church is the Church of Law and of Order, because it is the Church of History. Rooted in the Apostolic age, and developed by the Nicene, it survived Medievalism, and had life enough to slough it off as the excretion of disease. It is the one gift of God to America, by which American life and civilization can be welded into historic continuity with the civilization of Christendom. It supplies just what our people need, to enter upon a career of genuine progress. Such progress must have a religious base. There must be unity of religious action and convictions to promote it; and what is lacking to inorganic

religion this Church is able to supply. If, then, we are true to our antecedents, which are those of our history as a people, we shall do the grandest work for America that can be done in it. Gradually the noblest and best minds among our countrymen will revert to first principles; and if they find us true to the *elemental Laws of Christianity*, they will gravitate to the great central Truths we represent. In God's good time and way, out of a chaotic state He will bring forth system. How He will do it, He only knows; but we have the *plain duty of holding up the standards*, just now. We are not struggling for hierarchical aggrandizement, and we may rejoice to believe that God has great designs for America, in which we as now constituted may have but an inconsiderable part. His glory and His Gospel are all that we care for, and we can trust Him to work all in His own way. We then have only to "be faithful and strengthen the things that remain." He will hasten the results in His time.

The *Church Messenger* says:—As a simple matter of history, the Gospel was committed to a living, organized, visible body, the Church. The Church was commanded to teach the truth. In the course of Divine Providence, the Scriptures were produced in the Church, and have been preserved by the Church. These she constantly reads, and to these she makes her appeal to prove the truth of her doctrine. But she has not abdicated her Divine office of the teacher. In all controversies about the faith, the appeal in the ancient Church was always to that traditional faith which the Church had received from the first. To-day she hands down the same traditional faith enshrined in the Creeds, and to this faith she requires us to assent. She does not send us to the Bible to hunt out a Creed for ourselves; she knows that in all probability we would, even with that inspired Book, contrive to fall into a hundred errors. It is hers to declare unto us the truth, and then she appeals to Holy Scripture to confirm and to enforce it. Where men have set up the Scriptures as an adequate guide to the knowledge of the truth, without the Church, they have violated the very principle of the Scriptures themselves, and have sowed the seed of every imaginable form of heresy and schism—and heresy and schism are works of the devil.

EDITORIAL NOTES.

The death of Lord Shaftesbury closed an eventful epoch in the history of philanthropic effort. He was the last of the old school of British philanthropists, of which Clarkson, Wilberforce and Buxton were distinguished members, who were no less eminent for their strong religious faith than for their enthusiasm in the cause of humanity. Recognizing the fact that man is a fallen being, they never fell into the mistake of supposing that they could create a Utopia by the mere amelioration of his outward surroundings: and hence their labors for the reformation of individuals and the removal of class-abuses went hand in hand. The new philanthropists ignore this fundamental truth, and for this reason we have no confidence in any permanent good resulting from their well-meant efforts. They look upon the mass of men as simply parts of a vast machine which has somehow got out of order, and legislation is the universal crank which is to set all right again. Intemperance, unthrift, immorality in its varied forms, are all to be banished by Act of Parliament, and the reign of righteousness and peace is to be established by statute law. Vain expectation! As well try to stop the fires of Vesuvius by pouring a cartload of stones

into its crater, or to check the advancing tide by a palisade of osier-twigs. Go on, gentlemen; fool yourselves to the top of your bent; and when all your pet schemes for the regeneration of society have been tried and failed, you will perhaps arrive at last at the same conclusion as the Apostle, that "From within, out of the heart of man, proceed evil thoughts," and all the resulting vices which have made this earth an ante-chamber of hell.

THE hackneyed maxim, "Union is Strength," is no less applicable to Church work than is that of a secular character. It is founded on a fundamental principle of human nature, and is, therefore, universal in its application. It follows that disintegration is weakness, a truth of which we have melancholy illustration every day. How many a promising scheme of Christian enterprise has collapsed for want of the *esprit du corps* which prompts to united and vigorous action. To this, more than to any other cause, we attribute the low vitality of too many of our Canadian parishes; and we hail with joy any movement that promises to arouse a common interest and common effort. We are especially glad to note the progress that has been made in this direction in connection with the Sunday-schools of the Church. To the projectors of the Church of England Sunday-school Institute belongs the honor of taking the initiative in this great and growing movement, and by its means, hundreds of Sunday-schools and thousands of Sunday-school workers in the motherland, are now enlisted under a common banner, and with weapons common to all, in the great contest with ignorance and sin. Branches of the Institute have been established in some of our Canadian dioceses, and with most happy results, and we are most anxious to see the system extended until it includes every Sunday-school and Sunday-school teacher of the Church of England in Canada, thus exemplifying the lines which now so often seem to us almost a mockery as we listen to them:—

"Like a mighty army,  
"Moves the Church of God."

THE old proverb, "*Quem Deus vult perdere, prius dementat*," is irresistibly brought to our mind by the action of certain French Canadian politicians in connection with the death of the rebel, Riel. By their overbearing and threatening attitude before the execution, they made a reprieve impossible, and, by their subsequent conduct, they have raised a wall of separation between Quebec and the other Provinces of the Dominion, which it will be hard to break down. To their narrow-minded prejudice and petty ambition this Province owes it that she stands to-day alone, an object of contempt and suspicion to her sisters of the Confederation. The only ray of comfort to be found in the present unhappy juncture is derived from the reflection that this madness cannot last for ever, and that when our French fellow-citizens return to their right mind, they will recognize in those whom they are now execrating and burning in effigy the truest friends of their country and their race.

Two facts of grave import stand out prominently in connection with this unhappy business. First, the ingrained disloyalty of some men whose representative and official position

ought to be a guarantee of respect and obedience to the law. And, secondly, the significant silence of the Roman hierarchy and priesthood. From the commencement of the troubles in the Northwest to the present time, we have looked in vain for any emphatic reproof of the sin of rebellion from the pulpits of the Franco-Roman Church. Her attitude here, as in Ireland, has been one of tacit encouragement of sedition. In these circumstances, it is more incumbent than ever on the clergy of our own Church to proclaim that fidelity to God implies and includes loyalty to the Sovereign and reverence for the laws under whose protection we live.

In a list of American stump-orators who are going over to Ireland to assist the Parnellite candidates for Parliament there appears the name of the Rev. Geo. C. Betts, Rector of Trinity Church, St. Louis. We respectfully submit to the Bishop of Missouri that this is a proper case for the exercise of ecclesiastical discipline. If Mr. Betts had attempted to combine his sacred calling with the exercise of any ordinary secular business, he would, without doubt, have been promptly degraded from the ministry, and we fail to see that the role of a political agitator is any more consistent with the priestly office than that of a lawyer or a shoemaker.

THERE is an amazing difference of tone in the recent utterances of the rival political leaders on the disestablishment of the English Church. We have already referred to Mr. Gladstone's ambiguous treatment of this great question. In the speeches of Lord Salisbury there is no ambiguity. With him the question of disestablishment is the question of the day. The danger is imminent, and it is the danger of "a frightful disaster, more calamitous to the nation than any other change that has taken place." He might, indeed, have made use of the very terms employed by Mr. Gladstone only twelve years ago:—"The Church of England has not only been a part of the history of this country, but a part so vital, entering so profoundly into the entire life and action of the country, that the severing of the two would leave nothing behind but a bleeding and lacerated mass." Unless the last few years (in which, we are bold to say, the Church has fulfilled her mission more adequately than before) have altered the ex-Premier's life-long convictions, there should be nothing to prevent him from echoing Lord Salisbury's words:—"The support of the sacred institution—its support by ancient endowments and by the recognition of the authority of the State—which now for generation after generation has upheld the power of faith and has maintained the truths of Christianity before the world—to that, as a party, as honest men, and as Christians, we are irrevocably bound." That he has already half-repented of his half-heartedness may, perhaps, be inferred from his sound speech at Edinburgh to which we referred last week, as well from the subdued tone of some of his prominent followers.

A SUBSCRIBER in Ontario in renewing his subscription to the CHURCH GUARDIAN for another year, writes: "I can hardly afford to take it, but can less still do without it; I have learned so many good things from its pages, and think it only just to tell you."



# The Church Guardian

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## SPECIAL NOTICE.

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Will subscribers please examine Label, and REMIT PROMPTLY!

## CALENDAR FOR NOVEMBER.

- Nov. 1st—ALL SAINTS.  
 “ “ —22nd Sunday after Trinity.  
 “ 8th—23rd Sunday after Trinity.  
 “ 15th—24th Sunday after Trinity.  
 “ 22nd—25th Sunday after Trinity.  
 “ 29th—1st Sunday in Advent.  
 “ 30th—St. Andrew, A. & M.

## ADVENT, 1885.

Once again the Church's startling call rings out upon the air, "Behold, He cometh!" once again she emphasizes the truth which she so constantly requires her children to profess—"He shall come again to judge the quick and dead," once again she bids them pray for grace to cast away the works of darkness and to put on the armour of light, now, in the time of this mortal life, that in that last day, when in glorious majesty He shall come again to judge, they may rise to the life immortal: reminding them that "the night is far spent, the day is at hand—now is it high time to awake out of sleep, for now is our salvation nearer than when we believed." Nearer; that is it which should make each recurring Advent season at once more solemn and more gladdening to the believer; more solemn, in the recognition of opportunities passed away forever, perhaps little if at all improved; solemn, in the recollection of much careless walking, if not of absolute falling, for all which the time of accounting is nearer than ever before; gladdening, in that the long, long ages that have passed away since our beloved Lord withdrew Himself from earth, are surely running out their course, and that soon, so much sooner "than when we believed," He, our Master and our Friend, our Judge and yet our Saviour, will come again.

"O Herald whisper falling  
 Upon the passing night,  
 Mysteriously calling  
 The children of the light!

He cometh, oh! He cometh,  
 Our own beloved Lord!  
 This blessed hope up-summeth  
 Our undeserved reward.

He cometh! though the hour  
 Nor earth, nor heaven, may know,  
 Sure is the word of power.  
 He cometh! Evon so!" (HAYVERGAL.)

But not only is it certain that Christ will come again, but also that He will come suddenly, and when least looked for. "But the day of the LORD will come as a thief in the night; wherefore, beloved, be diligent, that ye

may be found of Him, in peace, without spot, and blameless." "Behold! I come as a thief. Blessed is he that watcheth." The Church, therefore, would have her children use the season of Advent not only as a preparation for the right and proper celebration of the Great Mystery—God manifest in the flesh—at Christmas, but also as a time of self-examination and repentance. These are as much Advent as Lenten duties. "The Church as a kind mother, ever willing to help us, opens her doors, and by means of special services and times of prayer, puts in our way special opportunities of drawing near to God."

"Such opportunities, if they are rightly used bring with them an increase of God's grace; but if neglected, they add to our condemnation." We doubt not that the "ministers and stewards of the mysteries" referred to in the Collect for the 3rd Sunday in Advent will see to it that nothing is wanting on their part in the way of more frequent services and celebrations of the Holy Communion, and by personal visitation, towards "turning the hearts of the disobedient to the wisdom of the just"; and we earnestly pray that there may go forth from thousands and thousands of hearts throughout the land a glad response to such efforts, and that the Advent Season of 1885 may be marked by a great awakening of the thoughtless and careless, the recovery of the sinful and the erring, and the strengthening, establishing and increasing in zeal and Christlike character of the faithful.

Arise and work! arise and pray,  
 That He would haste the dawning day;  
 And let the silver trumpet sound,  
 Wherever Satan's slaves are found.

The vanquished foe shall soon be stilled,  
 The conquering Saviour's joy fulfilled;  
 Fulfilled in us, fulfilled in them,  
 His Crown, His royal diadem.

Soon, soon our waiting eyes shall see,  
 The Saviour's mighty jubilee!  
 His Harvest-joy is filling fast,  
 He shall be satisfied at last."

## IS THE CHURCH SCHOOL WORTH CONTENDING FOR?

Under this title, the *Young Churchman* of Milwaukee furnishes the following extract from an English paper; and if the word "Public" or "Dissentient" be substituted for the word "Board," the remarks will apply with equal force to this country:—

Let us look steadily into the question—Are our Church Schools worth preserving? The better type of Board Schools give some religious teaching, why not be content with that, and so save much expense, much worry, much heart-burning?

Some Christian people do argue in this manner, and, alas! some Church people also!

So might we all, if our Lord had not given special orders on the subject; if He had never shown any particular interest in little children or given directions concerning their training. But quite the contrary? We know that the parting solemn charge of Christ to His Apostles was to "Feed His Lambs;" in other words, to teach the little ones the true Faith; to give them the Bread that cometh down from Heaven—the doctrines and sacraments of His Church.

"Feed My Lambs." Such was the command of the living Lord. And who will dare to say that the injunction has lost any of its former force and meaning; or that, instead of being addressed to the pastors of the flock, it now only concerns the State, the School Board, or some agency of man's invention?

The fact cannot be blinked. The faith of

the Church of God, the old true faith, the faith our Lord bade His ministers teach and preach, is not and cannot be taught in a Board School. Is it not indeed the very boast of the School Board that no particular faith or creed is taught in its schools?

In some, no attempt at all is made at religious teaching. In others, the Bible is simply read aloud for a certain time, without word of comment or explanation; and what is this but a solemn farce, a painful mockery? In all, it is the rule and law that when religious instruction is given, it should be such as will be equally acceptable to the Jew, the Quaker, the Baptist, the Roman Catholic, the Unitarian, or any one of the one hundred and thirty sects which exist in this one country.

The School Board prides itself on the fact that the religious (!) instruction it sanctions is of so vague and general a character that no one, whether Jew or Christian, Churchman or Dissenter, can possibly take exception to it.

A case occurred the other day of a Board School mistress who was informed that she might teach a few texts of Scripture to the children attending the infant school. These texts she was, however, to submit to the Board for approval. Upon her doing so, she was at once told that several passages she had chosen were inadmissible because they taught the Divinity of our Lord, and the doctrine of the Trinity, and so might "give offence."

What possible purpose it can serve to give religious instruction under such conditions as these, we leave the intelligent reader to determine.

But the Church speaks to the little ones of the flock with no such uncertain sound. She takes the baptized child of God and tells him that he is a member of the Christian family. One of the great Brotherhood—the Brotherhood of the Faith. She teaches him in clear and definite language his privileges and duties as the child of God, and shows him how he is to renounce the Devil and all his works, what are the commandments which he is bound to keep, and where he will find the Christian faith set forth for his belief.—*English Paper.*

## CHURCH UNITY.

The subject of Church Unity received but scant notice at the recent Church Congress. It was imperfectly apprehended, and was discussed throughout in a sort of half-hearted and apologetic tone. We cannot afford to relinquish the ground so long maintained that the Church comprises all the essential elements of the Christian Faith, and all the sacraments and ordinances which are necessary to salvation, and that as such it presents a legitimate—yea, the Divine basis on which the divided Churches of Christendom can be united. The subject is worthy of better treatment than that which it received at New Haven, and the following remarks from the pen of the Rev. H. W. Spalding, D.D., suggested by the speech of Archdeacon Farrar, may open the way for a fuller discussion.

The Archdeacon, it will be remembered, spoke of Christian unity as distinguished from uniformity. He is represented, says our correspondent, as saying, "The former is essential, the latter impossible." If, by "uniformity," he refers to mere ritual, or mode of service, I take no issue with him. But if he refers to the Faith itself, even in its minutest details, then I do.

The Blessed Lord prayed for a unity but not a union (John xvii. 11, 21, 22). "That they may all be one, as thou Father art in me, and I in Thee, that they may also be one in us, that

the world may believe that Thou hast sent me." No one can suppose that there has been any *difference of opinion, thought or purpose* throughout all the ages of eternity between the Father and the Son, on any subject whatever. Therefore, He prayed for a perfect *unity* of thought, a perfect *agreement* upon all matters of faith among his followers.

This again accords with St. Paul's teaching (1 Cor. i. 10). "That ye all *speak* the same thing," "that ye be *perfectly joined together in the same mind*, and in the same judgment." Again he says to the Philippians (iii. 16), "Let us walk by the *same rule*, let us mind the same things." Did St. Paul then, or rather, the Holy Ghost, speaking by him, require, or the Saviour pray for, the *impossible*?

It seems to me that perfect *accord in faith*, and as far as may be consistent with circumstances, in modes and system of service, should be the point aimed at and prayed for by all true followers of our Blessed Lord. And that they should not be in any way taught that it is impossible, or undesirable. Unity without diversity is not always death. It exists in the Divine Godhead, as our Saviour implies in many passages. "I and my Father are one." "I speak to the world those things which I heard of Him" (the Father). "As my Father hath taught me I speak these things." "The Father which sent me He gave me commandment what I should say, and what I should speak." The Holy Ghost was to take of "the things of Christ and show them to men."

So that it is not safe, to say the least, to advance the idea that we are never to work toward a perfect agreement in matters of faith and practice, on the ground that it betokens death, or is impossible.—*Church Press.*

**CORRESPONDENCE.**

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

**THE SOCIETY OF THE TREASURY OF GOD.**

To the Editor of THE CHURCH GUARDIAN:

SIR,—The first number of our monthly paper is being printed. I shall be glad to read it to any one who is not a member for 15c.—in postage stamps.

C. A. Pocock,  
Hon. Organ. Secretary,

30 Prince Arthur Avenue, Toronto.  
Nov. 15, 1885.

**DOMESTIC AND FOREIGN MISSIONS.**

To the Editor of THE CHURCH GUARDIAN:

SIR,—Your editorial on the Board of Domestic and Foreign Missions will excite extensive interest and some comment. As a firm believer in the action of the Provincial Synod, and the solemn duty divinely imposed and solemnly undertaken, I hope the discussion aroused will serve to give life, and in no degree lessen any existing good. In defence of Algoma, I would point out that it is the sole missionary field within the jurisdiction of the Ecclesiastical Province of Canada. It has, therefore, by birth-right, a primitive claim, which the Northwest dioceses, by their own formal acts, have cancelled. Esau-like, they have chosen the baubles of hierarchical pretension and a play upon metropolitan organizations, which justifies equal isolation from financial sympathies. They owe no allegiance to the Ecclesiastical Province of Canada, and may at any time and in divers ways differ from her use, and pursue in a measure divergent courses. How long would the Church in the United States carry on her missionary jurisdictions if they formally cancelled their connection with and responsibility to the source from which their strength was to be practically drawn. Independence of dioceses is one thing, so soon

as by the canon law of the United States they are capable of the support of the episcopate. Independence of Provinces, with absolute irresponsibility, is quite another, and involves conditions which are inconsistent with the pretensions advocated by the Ecclesiastical Province of Rupert's Land. In ecclesiastical and voluntary, as well as in State and compulsory domain, taxation without representation and control is an exploded theory. The position taken by the Ecclesiastical Province of Rupert's Land is in contrast with that which rules in all the other Christian bodies which are laboring side by side with the Church of England in evangelizing that vast territory.

What wisdom dictates in their course the principles of unity and episcopacy ought to have greatly strengthened throughout the dioceses occupying the Dominion of Canada.

One in faith, one in doctrine, one in apostolic origin, there is no reason why the Ecclesiastical Province of Canada should have been made by her needy sons, appealing at her doors, a misnomer or an usurping title.

If the Church in the Northwest looks to the East as a supply ground, then in all reason justify the sympathies demanded by the same allegiance which is acknowledged between the dioceses of the East, and offer us not the intercommunion which subsists with the Church in Australia, or the Church in Scotland, or the Catholic Church in general.

If the Church in Old Canada is responsible for the evangelization of the Northwest, then her clergy, from the Atlantic to the Pacific, must be under one discipline; the laity must be blessed and guided by one form of sound words; and the world at large must have the testimony that the Church is *one in action*.

When the spiritual insubordination implied ceases, representation on the Board of Domestic and Foreign Missions will at once be open to every diocese of the Northwest, whose claims and wants will have authorized exponents and responsible pleaders in an arena which will develop marvellous results, and which will blot from our record the stigma proposed of *special episcopal mendicancy*.

Under this coming *regime*, Algoma will without trouble fall into its natural position, and the lavishments bestowed upon the present pet bantling—Algoma—will with its own consent be expanded, as in the multiplication of an affectionate family, to the restored household whose members, through some adverse minds, are found without its doors shivering and appealing for food.

We have all faith in the Board of Domestic Missions when its jurisdiction is coterminous with its work; when its membership embraces equality of representation for the Northwest; when its name becomes a reality, and the Dominion, girdled by the enterprise of commercial foresight, shall be embraced by the sanctified energy of the *one* living, loving body of Christ.

Yours,

CATHOLIC.

**DIOCESE OF CALIFORNIA.**

A correspondent in California writes to the GUARDIAN as follows:

A few weeks ago a new Church was formally opened for Divine service at Pomona, a small but rapidly growing town in the southern part of the Diocese of California, of which the well-known and Venerable Bishop Kip is Chief Pastor. Less than a year ago the Rev. John D. H. Browne, formerly a priest of the Diocese of Nova Scotia, better known to the majority of the readers of the GUARDIAN as its founder and first editor, was appointed to Pomona, and on his arrival found one of the smallest, plainest, and most unsuitable buildings ever erected for Catholic worship, used by the Church people of the place, and dignified by the name of St. Paul's Church. The first wish of the newly-

appointed missionary naturally was to have a proper Church building erected, a building in which the Church's worship could be properly and becomingly offered, and which would give everyone who saw it an idea of the way in which churches, wherein the Catholic Faith is to be taught, are and always have been arranged. That this was Mr. Browne's wish is evident from the style of building which he has been mainly instrumental in having erected. As has been said, in less than a year from the time when Mr. Browne came to the mission a beautiful Church has been put up and is already used for services. A small debt, which a few weeks, or at most a few months will probably see entirely cleared off, remains on the building. It is the wish of both missionary and people that every cent, will have been paid off before May-next, when they hope to have a visit from the Bishop.

A brief description of the new St. Paul's may be of interest to many of your numerous readers. The plans were given by Mr. Frank Crocker, of New York, who is evidently a thorough Churchman as well as a first-class architect. (Mr. Crocker formerly lived in Halifax, N.S., and superintended the changes made a few years ago in St. George's Church, rendering it suitable for Catholic worship.) The style has been described as 'Tudor verging on Elizabethan.' The building is divided into nave, choir and sanctuary, with a tower and spire on the northwest corner. The principal entrance is through the tower. The spire is surmounted by a gilt Latin cross three feet high, on a gilt globe. There is also a vestry on the northeast angle of the nave, off the chancel. The roof is open, done in natural wood, the timbers being stained a dark shade. The windows are of rolled Cathedral glass of a yellow tint diamond shape and leaded. With the exception of the heads of the pews in the nave, which are of oak, the seats and choir stalls are of redwood and Oregon pine. All the interior wood work is oiled and varnished. The choir is reached by two steps, the Sanctuary by two, and the altar by three. The retable forms part of the reredos extending across its whole width, and being some eighteen inches wide suggests the use of more ornaments than those now in use, viz.: a cross and vases of flowers. The reredos rises to a height of twelve feet from the floor of the Sanctuary, the east windows, which are quite small, being included in it. Sedilia for four Priests are placed against the south wall of the Sanctuary. The credence is on the north wall. At the entrance to the chancel there is a low screen. The pulpit is in the southeastern corner of the nave; and the font in its proper place at the door. There is a good sized organ chamber opposite the vestry, but at present it contains only a small instrument. The Church has been presented with a set of green hangings (complete, except the priest's stole), and a large Bible for the lectern. The ladies sewing society intends to carpet the Church. The Church is well supplied with prayer and hymn books for the people, but there are no office books for use at the altar. Any of the things referred to as still lacking to make this little gem of a church complete will be most welcome I am sure to the missionary and his people from anyone so 'disposed in his heart.' St. Paul's Church has a seating capacity of about 200—all seats are free and unappropriated—and strangers and new comers will be cordially welcomed.

In conclusion, let me say (as one who has not been disappointed after coming all the way from Canada), that Pomona is one of the best places in the world in which those afflicted with throat or lung troubles can spend the winter, that hotel accommodation is first-class, and that Church privileges are as great as anywhere in the States. I have found Mr. Browne and his estimable help meet very kind and agreeable, and so I feel sure will everyone who comes to this thriving town, either as a visitor or to settle, as many do, permanently.

## FAMILY DEPARTMENT.

REMEMBER—NOVEMBER.

Children, remember  
That first in November  
The Feast of All Saints has a place:  
That feast, more than others,  
Makes sisters and brothers  
Of all who receive the Lord's grace!

Children, remember  
That last in November  
The Feast of Saint Andrew will be:  
That one who was ready,  
With true love and steady,  
When Jesus said—"Come, follow Me!"

So, children, remember,  
That, guarding November,  
Two Saint's Days like sentinels stand.  
The Church in such beauty  
Has thus marked our duty,  
And we should regard her command!

—Young Churchman.

## LUCILE'S GIFT.

BY D. R. G.

Down the broad village street comes Lucile, walking with her usual rapid step. On she goes—past the village store with its group of idlers lounging in front of the door, past old Mother Brewster's tumble-down, rickety house, with even, at her present mature age of sixteen, a scarcely perceptible shiver at the thought of the weird witch stories told of the poor old woman. On she goes, with a song in her heart; and, like a modern Red Riding-hood, a pot of fresh peach-butter in one hand, and a book in the other. But instead of a grandmother, it is dear Aunt Lois she is hurrying to see this beautiful October day. Aunt Lois, whom she has not seen for two whole weeks, she has been so busy. Just as she leaves the plank walk for the country road, a little figure jumps from behind the roadside hedge, with a startling shout. A figure at sight of which Lucile's face changes from its radiant, happy look to one of stern reproach.

For the little, short, plump figure before her is that of a boy not more than eight years of age, dirty and ragged, no cap on his head, nuts falling from his numerous pockets, and in a state of demoralization only possible to a boy of his age.

"Richard Hanover," Lucile said, sternly, "what do you suppose mother will say?"

"Oh, now, Lucile, you'll mend me up to-night, won't you? You needn't be so very particular—just so you use real strong thread—you can have some of my ball of twine. Now do, Lucile; you always help a fellow, you know," bringing his little grimy face closer, and adding, in a wheedling voice, "I'm awful sorry, but I never saw such cloth in my life," confidentially "it just tears if you look at it."

"And you never do anything but look at it," his sister replied, with fine sarcasm. "But indeed, Dick, you ought to be more careful," and as the boy turned around, a cry of dismay escaped her, for in each stocking was a gaping rent, showing the bare legs underneath. "Dick, Dick! those stockings that I darned so carefully."

"Stocking," asked Dick, with an innocent air. "What's the matter with them? Well, when did I do that, anyhow?" he asked, with a puzzled look.

Lucile paused a moment thoughtfully. "Dick, you musn't go home that way now," she said, "for poor mother is just resting after such a busy day, and I must see Aunt Lois. You stay here and gather nuts until I come back, will you? Who is with you?" she asked suddenly, as another figure emerged from behind a great tree in the distance—a boy, who, in spite of his rough clothes, looked trim and neat beside her shabby brother. A little sigh escaped her at the contrast, but she only said, "Well, Dick, you don't mean to do it, I suppose, and I'm glad you're with Fred Arnold. What was the use of scolding, anyhow?" she thought, as she looked back and laughed, in spite of herself, at

the comical, ragged member of the Hanover family, then hurried on; but not before shrill tones called down the road, "Oh, Lucile, do lend us your silk pocket-handkerchief for our nuts, I forgot my bag," at which she deigned no reply.

She turned into a little gate by the roadside, and then stopped short in admiration at the sight before her. Across the country were the hills, crowned with trees glorious in their autumn beauty—pale ambers, rich, deep yellows, brilliant reds, with here and there a dash of vivid green. Below was the stream, unknown to history, but still beautiful, with its rippling surface falling over rough boulders, reflecting in its smoother places a perfect picture of the trees on its banks.

"Oh, if I could but paint it!" escaped from the girl's lips as she stood there, and then a little sigh at the thought of the little time the eldest daughter in a large family ever had to devote to sketching or painting, or indeed to anything but the strictly necessary, practical things of life.

Cousin Lois in the cozy living room within her pretty cottage, answered the well-known rap instantly; and no one could doubt Lucile's warm welcome as she put down her little offerings and threw off hat and wrap, and drew up a low rocker beside the lounge, where Miss Lois spent most of her time, for she was one of the Father's "shut in" ones. There was an unusual bond of sympathy and understanding between this bright young creature and the elder woman, and to her Lucile came with all her little perplexities, the joys and troubles of her own little world.

"I've taken off my wraps, Cousin Lois, because I'm going to pretend that I can stay a long while, and haven't a host of things waiting for me at home," Lucile said, taking her cousin's small, slender hand in hers. "I've brought you a lovely book—at least I think it's lovely—it's Gwen, and dear old Bert sent it to me out of his allowance." Bert was an elder brother away at college. "The dear old fellow hasn't been in a scrape this term, and stands so well in his studies."

Miss Lois smiled as she thought of the short time that had passed since the term had began.

"But Aunt Lois," the eager voice went on, "boys can do so much. They haven't a thousand children to wait upon, mending and sewing and half a dozen other things to do, besides school-work. And here this long summer vacation, just think of all the sketching and painting and reading I planned to do, and then mamma was so sick and had to go away, and Dot had the croup, and Dick cut his foot, and the summer has passed, and only a single little painting to show for it. And it is always so. I seem to be the one who *must* step in to fill the odd corners."

"Yes," said the elder woman, "you are your mother's comfort and 'help in time of need.' She told me once she considered you a gift straight from the Lord."

The brown eyes filled with sudden tears, which were not allowed to fall.

"But I don't do half that I ought, and I'm not uncomplaining," said Lucile quickly. "And this afternoon, even you cannot love me, Cousin Lois, for I'm discouraged and cross—yes, cross, for I must go home, and instead of the charming evening I had promised myself, with the 'Century' to read, I must mend Dick's clothes for Monday. Cousin Lois, don't you think eight children almost too much for one woman to bring up?"

The question was asked so gravely that Miss Lois could hardly keep from laughing, but she said instead, "Well, dear, the children are here, and you would not be without them. I know how you feel—you see other girls of your age accomplishing so much—Ada Carter going twice a week to Redfield to take music lessons of Professor Alexander, and Ella Turner paints so beautifully, and Lucy Brown intends to fit

herself to teach German and French abroad, and you think that while you have the talent to draw and paint, there are so many hindrances to keep you back, and the expense could not be thought of now. But, Lucile, have you never thought of the real gift you have? Your brothers and sisters love you far more than elder sisters are usually loved, you are far more help to your mother, being so thoughtful and efficient as you are, than you could possibly be at anything else; and then there is absolutely no one who can take your place. And what can there be better than helping such a mother as you have?"

"Nothing," said Lucile, brightly, "and I'm a wretch ever to have a discontented thought, with such a bundle of blessings as I have—such a mother, such brothers and sisters, and such a dear Aunt Lois! But I must go, for Dick is waiting for me, and I have a long walk, but you have done me ever so much good. Why is it, Aunt Lois, that you always seem to understand me so well, and yet you never could have been like me, you are so patient and gentle."

"Don't be too sure, Lucile, and do look in the secretary drawer, right hand side, and get a little package which has been waiting since your birthday, and Dinah's rheumatism has kept her from taking it."

Then from Lucile's expectant hands fell a delicate, creamy cape with its satin ribbons, out from the folds of which came a pair of gloves.

"Oh, Aunt Lois, did you make this lovely thing? How did you know that I just longed for one? and how did you know that my best gloves are so shabby that I'm ashamed to wear them?"

She threw the cape over her shoulders, making a pretty picture—all the more that it was unconscious—to stay in Miss Lois' mind for many a long day. A picture far more interesting than any on canvas, was this young creature, with her dark eyes happy and bright, her hair of that peculiar reddish tint the old masters loved to give their saints and virgins, the shapely head thrown back, and the full red lips, which, far more living and real than any painting, bent down to kiss the sweet pale face on the pillow.

Off went Lucile at last, singing down the road. Her little world looked different; it always looked brighter after a visit to Aunt Lois. Perhaps, after all, her gift was something not to be despised, and anyhow she determined to make the very best of it, to cultivate it with as much care as Ella Turner did her art, even if it was a homely, every-day accomplishment.—*Shadow of the Cross.*

WOMAN'S CALLING.—What surely is woman's calling but to teach man? And to teach him what? To temper his fiercer, coarser, more self-assertive nature by the contact of her gentleness, purity, self-sacrifice. To make him see that not by blare of trumpets, not by noise, wrath, greed, ambition, intrigue, puffing, is good and lasting work to be done on earth; but by wise self-distrust, by silent labor, by lofty self-control, by that charity which hopeth all things, believeth all things, endureth all things; by such an example, in short, as women now in tens of thousands set to those around them; such as they will show more and more, the more their whole womanhood is educated to employ its powers, without waste and without haste, in harmonious unity.—*Kingsley.*

HOSPITALS.—Let us learn to look on hospitals not as acts of charity, supererogatory benevolences of ours towards those to whom we owe nothing; but as confessions of sin, and worthy fruits of penitence; as poor and late and partial compensation for misery which we might have prevented.—*Kingsley.*

**BOOK NOTICES, &C.**

**THE CLERGYMAN'S COMPANION.**  
Thos. Whittaker, Bible House,  
New York.

This excellent little manual was referred to in advance in the GUARDIAN of 4th November, and now on coming to hand elicits our hearty commendation. It contains not only the regular offices (taken, however, from the American Prayer-book), but also additional offices and prayers for the sick and suffering; for various needs in sickness, peril, infirmity or other special occurrences. Every clergyman in charge of a parish will, we should think, find this little volume of the highest value. It is well adapted too for use by devout lay attendants upon the sick, infirm and afflicted in hospitals and missions, and will be found useful as a help in private meditation devotion.

**LETTERS BY THE LATE FRANCOIS RIDLEY HAVERGAL.**—Edited by her sister, M. V. G. H. S. R. Briggs, Welland Tract Depository, Toronto; \$1.75.

The letters contained in this volume,—beautiful in outward form and appearance, and we need not say beautiful in the truest sense in contents—were written chiefly—the compiler tells us—to near and dear relatives and friends who she knew would sympathize in the details of her service for the King; and “the closing record of the loved and loving one is laid at her Master's glorious feet, praying that interwoven with her life's story, His power and glory may shine forth.” How many thousands have learned to love this “loving one” through her exquisitely beautiful writings and saintly life! An ever widening circle truly, as her sister remarks: the measurement of which will only be known when all meet around the throne. To these, these letters will be especially welcome as bringing them still more fully into intimate relationship with her.

“A CATECHISM OF THE CHRISTIAN YEAR,” by Rev. Geo. C. Foley; Rector, Williamsport, Penn., Thos. Whittaker, Bible House, N. Y.; paper, 8c.

We can recommend this as a practical and excellent little manual for use in Sunday-schools.

“QUESTIONS ON THE FOUR GOSPELS IN HARMONY,” by Rev. Joseph Packard, D.D.; Thos. Whittaker, N. Y.; 75c.

This is intended for use in Bible classes and more advanced classes of the Sunday-schools. There are in all fifty-two lessons—“the object aimed at in them being to bring out the true sense of the text and occasionally to suggest such practical questions as grow naturally out of it.” The enquiries are well put, and are calculated to draw out the reasoning powers of the scholars and excite their interest.

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**TREASURE-TROVE** and Pupils' Companion for November will be found especially useful to teachers in their school work; they will be particularly grateful for “Stories from History”; “Lives of Great Men”; “The Doctor's Letter”; “The Capital of Egypt”; “The Living World”; “The Man Who Caught Gold and Silver Fish,” by Prof. John Monteith; and “Something to Speak.”

December *Treasure-Trove* promises some beautifully illustrated articles; Christmas stories by Mary E. Wilkins, and others, and articles of great value to teachers, by Prof. John Monteith, Hazel Shepard, S. C. Wheat and others. Price, \$1.00 a year; E. L. Kellogg & Co., 25 Clinton Place, N. Y.

**KNOTS UNTIED.**—S. R. Briggs & Co., Toronto.

The special edition issued by the above publishers can be had at \$1.75—the price of the regular edition being \$2.50. Clergymen and students will be supplied at \$1.35 nett, or \$1.40 by mail, *postpaid*.

**NO WORK LOST.**—If you lose heart about your work, remember that none of it is *lost*—that the good of every good deed remains and breeds and works on for ever, and that all that fails and is lost is the outside shell of the thing, which, perhaps might have been done; but better or worse has nothing to do with the real spiritual good which you have done to men's hearts.—*Kingsley*.

Cultivate forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindness.

**BAPTISM.**

At Trinity Church St. John, N.B., on the 12th inst., by the Rev. Canon Brigstocke, Rector, Gertrude Agnes Kingdom, infant daughter of H. Lawrence Sturdee and Jane Agnes his wife.

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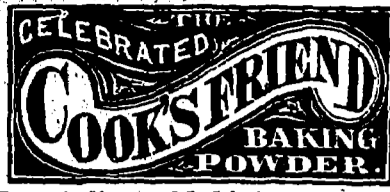
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APPENDIX TO MY ANNUAL REPORT.

After the publication of my Report for the past year, namely, from June 1st, 1884, to May 31st, 1885, considerable sums of money were sent to me from three dioceses, and information reached me of collections having been made in other places and remitted to the Parent Society, The comparative statement on the second page is consequently very deficient, and it is but due to numerous friends that a complete return of contributions to the Society should be issued. Below, then, will be found as perfect a statement as after much labour and trouble I am able to draw up. Next year, it is hoped, matters will be got into better order, and all concerned will forward their collections at as early a date as possible after Easter to J. J. Mason, Esq., Treasurer of the Domestic and Foreign Missionary Society of Canada, at Hamilton, Ontario.

A Tabular Statement of Dioceses, Churches, and Individuals in the Dominion of Canada, contributing to the society, during the year June 1st, 1884 to May 31st, 1885:—

Table with 4 columns: Dioceses according to Seniority, Church's offering Good Friday, Amount of Offeror's, Subscriptions. Rows include Nova Scotia, Quebec, Toronto, Fredericton, Rupert's L'd., Montreal, Huron, Ontario, Algoma, Niagara, Qu'Appelle.

Making a Total..... \$1,892 39

JOHNSTONE VICARS, Secretary.

Toronto, Nov. 18th, 1885.

ZENANA WORK IN INDIA.

The good that is done by European ladies in Asiatic zenanas is of the quiet, unostentatious kind, but it is none the less real and permanent in effect. It is noteworthy that while the enemies of Christianity expend all their available strength in attacking its doctrines, doing nothing in the meantime to mitigate the evils and sorrows under which humanity groans, the followers of Christianity, on the other hand, are always devising practical agencies for relieving those who are cursed by poverty, sickness, caste, tyranny, and the thousand other ills to which a sin-stricken race is subject. A commendable instance of this is afforded in Lady

Dufferin's organization of a society in India for supplying "female medical aid," or women doctors to attend the wives of natives in sickness. Here is indeed a noble and beneficent project. The women of India, have been wretched enough in their diseases and sufferings, because no regular physician of the foreign class could ever be admitted to their presence. Women doctors, highly and scientifically trained, will now, however, under this new movement, be enabled to enter freely in the long hidden female department of the Eastern faculty in order to administer skilful remedies to the sick and dying. What a multitude of blessings of many kinds will follow the footsteps of these women doctors! Their work will bring in many cases an exchange of health for lassitude and weariness, and pain and agony; nay, more, it will do much to break down the prejudices and feelings that separate Indian from European society, and to make Christianity always an increasingly welcome guest. All honour to Lady Dufferin for her admirable leadership and plans in this vital matter.

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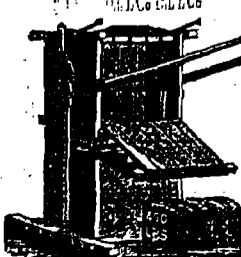
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**Temperance Column.**

**THE PRESS AS AN AID TO BAND OF HOPE WORK.**

(By Frederick Sherlock, author of "Illustrious Abstainers," "More than Conquerors," etc.)

(Continued.)

Had time permitted I could have given instance upon instance of people taking the pledge simply from receiving in their homes library books thus fully equipped.

Another way in which Band of Hope workers may use the Press is by seeing to it that whenever prizes are purchased for Sunday and Day-school rewards, Temperance books have a place in the selection.

Some of us have children of our own to whom we give presents, others of us have nephews, nieces, grandchildren, and god-children, who have to be unceasingly remembered. In buying presents it will be very helpful to the Temperance movement if we occasionally bear in mind that "the book's the thing with which to reach the conscience of the king" of our affections.

It may be one of our constant delights to be delicately solicited to contribute to Miss Fitz-Wellington-Fitz-Needle's Stall, at the always rapidly approaching Bazaar in aid of a good object.

Respond we must. The lady I have in my mind's eye never takes a denial. "My dear sir, You must give this time, as everybody is giving something." is the special plea to-day, to be varied to-morrow by the equally convincing, "My dear sir, You must give this time as positively nobody is giving anything!" What shall we give? Temperance books, of course, and thus help the good object, and help the Temperance Reform by one stroke.

I intended to have said something as to the use of the local newspapers for the announcement of meetings, and the record of proceedings. I wanted to give a hint or two as to the importance of a regular and systematic distribution of tracts. I desired further to enlarge upon the educational value of wall posters judiciously prepared, and posted on the town hoardings at convenient seasons; but I waive all these points in order to offer as a closing bit of advice to every member of this conference, the drastic suggestion—go home and straightway make a funeral pile of the atrocious substitutes for printing which a depraved race of inventors has foisted upon you in the shape of papyrographs, multiple copying contrivances, and the other kindred abominations which try the tempers and ruin the eyesight of all who seek to read the message which they don't give. I say use the press, but see to it that what you use is really a printing press!

**A NON-CONFORMIST'S TESTIMONY TO THE VALUE OF THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.**—Mr. T. Hodgkin, J.P., (Newcastle-on-Tyne), says:—"I am here as the humble representative of the

Dissenters of Newcastle, in order to express the heartfelt delight with which they see the Church of England, with its splendid organization, its wealth, its long-descended culture, its deep learning, and its great fund of common sense, descending into an arena to fight with this giant enemy of us all. I have peculiar pleasure in seeing this Church of England coming to fight, as a Church, in this great campaign against the national enemy. There is always a danger lest the Puritan legislation should be followed by some terrible reaction, such as the orgies of the Restoration some 200 years ago. We must look to the Church of England to bring their common sense to bear, so that the measures adopted are not Utopian, and not so far in advance of public opinion as to give no chance of success. Above all, we must ask the Church of England, reaching as it does both to throne and to hovel, and including as it does, far more than any other section of the religious community—to use its influence with our legislators in altering those degrading laws which tend to increase the influence of drink upon us. And if only the Church does succeed in rooting out this great national vice, the most censorious of critics will scarcely be able to deny that it is the Church of England both in name and in power."

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(From the Baltimore American.)

There is one branch of mechanical industry of which Baltimore has good reason to feel proud, and to lay claim to superiority over all similar manufactures in the world, and that is its pianos. Much, if not all of the credit for the rapid strides in this direction is due to the world-renowned manufacturers, William Knabe & Co. Wherever a taste for music is to be cultivated, there will be found one of Knabe's celebrated pianos. It would be useless to enumerate the many expositions at which they have taken prizes, inasmuch as the public has been from time to time informed of the different awards. Since then there have been improvements made on the improvements, which were at the time thought to be perfection; and to-day the Knabe piano stands unsurpassed in tone and quality. Now that the interior work of the instrument has been perfected, the outer covering is receiving due attention. Among the latest styles of cases turned out at their factory are those made of rosewood and mahogany, with beautifully inlaid work, and those of mahogany, with inlaid brass and ebony, with artistic fancy work, are to be had in either square or upright pianos.

To wash the mud off the carriage at once is better than to let it remain and dry, and then wash it off.

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Samples of the Bags to be furnished may be seen at the Post Offices at Halifax, N.S., St. John, N.B., Charlottetown, P.E.I.; Quebec, Montreal, Ottawa, Toronto, London, Winnipeg, Man.; Victoria, B.C., or at the Post Office Department at Ottawa.

The Bags supplied, both as regards material and manufacture, to be fully equal to the samples, and to be delivered from time to time in such quantities as may be required at Ottawa.

The contract, if satisfactorily executed, shall continue in force for the term of four years, provided always the workmanship and material be satisfactory to the Postmaster General.

Each tender to state the price asked per bag in the form and manner prescribed by the form of tender, and to be accompanied by the written guarantee of two responsible parties, undertaking that in the event of the Tender being accepted, the contract shall be duly executed by the party tendering for the price demanded. Undertaking also to become bound with the contractor in the sum of two thousand dollars for the due performance of the contract.

Printed forms of tender and guarantee may be obtained at the Post Offices above named, or at the Post Office Department, Ottawa.

The lowest or any tender will not necessarily be accepted.

**WILLIAM WHITE,**  
Secretary.

POST OFFICE DEPARTMENT, Canada,  
Ottawa, 1st October, 1885.

N. B.—The time for the reception of Tenders for the supply of Mail Bags has been extended by the Postmaster General for one month (until noon on **WEDNESDAY, the 2ND DECEMBER, 1885,** certain changes having been made in the form of tender, as shown in the amended form of proposal, to be had from the Postmasters of the following places:—Halifax, N.S., St. John, N.B., Charlottetown, P.E.I., Quebec, Montreal, Ottawa, Toronto, London, Hamilton, Winnipeg, Man., Victoria, B.C., or at the Post Office Department at Ottawa.

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POST OFFICE DEPARTMENT, CANADA,  
OTTAWA, 24th October 1885 30-3

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NEWS AND NOTES.

It seems to be pretty well understood that children must be sick at times, we would say to all anxious mothers that Nestle's Milk Food is an excellent preventative of cholera infantum, and all such complaints so common to children.

Every man who rises above the common level receives two educations. The first from his instructors; the second, the most personal and important, from himself.—Gibbon.

THE MASON and HAMLIN ORGAN and PIANO Co. have just received a cable despatch from their London Agents, Messrs. Metzler & Co., announcing that the only gold medal for Cabinet or Reed Organs has been awarded their instruments. This seems to be a fitting climax to the uniformly highest awards at all Great World's Exhibitions which this famous Organ Firm has received during the past nineteen years.

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A Maharja observes one fast day in each month, and has given orders that not only all Hindoos, but horses, camels, and other animals belonging to him should fast on that day.

CONUMDRUMS.—Who hath sun burns? Who hath bad complexion? Who hath chafing? Who hath soreness of lips? Who hath rough hands? Who hath soreness of chin after shaving? They who use not Philodermol

Betsy an "old colored cook was moaning around the kitchen one day, when her mistress asked her if she was ill. "No, ma'am not 'zactly," said Betsy. "But the fac' is, I don't feel ambition 'nough to git outer my own way."

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Catarrh—A New Treatment.

Perhaps the most extraordinary success that has been achieved in modern science has been attained by the Dixon treatment for catarrh. Out of 2000 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefitted, while the patent medicines and other advertised cures never record a cure at all. Starting with the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adapted his cure to their extermination; this accomplished, the catarrh is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are cures still. No one else has ever attempted to cure catarrh in this manner, and no other treatment has ever cured catarrh. The application of the remedy is simple, and can be done at home, and the present season of the year is the most favorable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 305 King Street West, Toronto, Canada, and enclose stamp for their treatise on Catarrh.—Montreal Star.

A Yankee clenched his argument with an Englishman as to the relative size of the Thames and Mississippi by saying, "Why, look here, mister, there ain't enough water in the whole of the Thames to make a gargle for the mouth of the Mississippi river."

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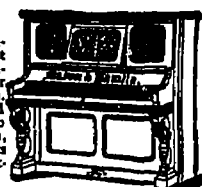
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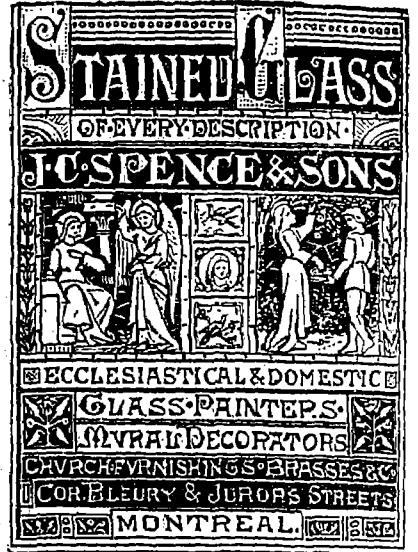
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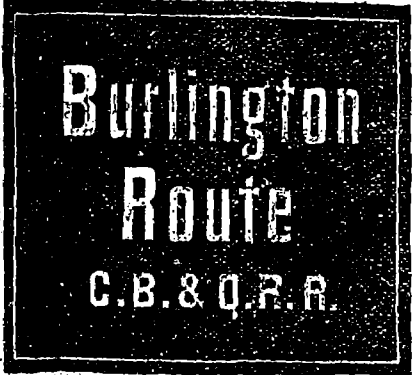
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