

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

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

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

# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. VIII.  
No. 36.

MONTREAL, WEDNESDAY, DECEMBER 22, 1886.

\$1.50  
PER YEAR

## CHRISTMAS BELLS.

Ring, ring the bells, the joyful bells,  
This merry Christmas morn!  
Their sweet, melodious music tells  
The day that Christ was born.  
Sweetly they sound o'er vale and glen;  
Hark, how their music swells  
With "Peace on earth, good will to men!"  
O merry Christmas bells!

Ring, ring the bells, the Christmas bells,  
The bells, the merry, merry Christmas bells;  
Ring, ring the merry Christmas bells!

Ring, ring the bells, the Christmas bells!  
For in their joyous chime  
Once more on earth the chorus swells  
Of Angel song sublime.  
The sweet old story, ever new,  
Falls on the heart again,  
Refreshing as the early dew,  
Or the soft summer rain.

Ring, ring the bells, etc.

Ring, ring the bells, the Christmas bells,  
Prophetic of the day  
When He of whom their music tells  
Shall all the nations sway;  
Shall bless and fill and rule each heart.  
Shall bid all sorrows cease,  
And give His own the better part  
Of everlasting peace.

Ring, ring the bells, etc.

—From "Hymnal for the Children of the Church,"  
by James Warrington.

A NEEDED REMONSTRANCE.—Bishop Cox says:—But think of it! Many a good housewife, and half her family, stay away from Church on Christmas morning to prepare for the Christmas dinner. Christmas with Christ left out! The Lord's Table disregarded to serve one's own table.

This paragraph is worthy of a place both in the scrap-book and in the heart.

## A PEACEFUL, HAPPY CHRISTMAS.

To humble Shepherds 'neath the starlit sky,  
Who watch were keeping o'er their flocks by  
night;

Came angel voices from the heavens on high,  
While Angel forms burst on their ravish'd  
sight;

This song they sang and this their joyous Day  
To you in Bethlehem is born this day,  
A Saviour which is Christ the Lord;

Jesus the true incarnate Word;  
Oh, loudly let your praises ring  
And worship Christ, the newborn King.

—Canon Bell.

THERE are three affirmations of the nature of God; all given in the writings of St. John: God is Spirit, God is Light, God is Love. These are not mere attributes, they are himself; Spirit everywhere; Light everywhere; Love everywhere; and light and love, which are the nature of God, must have constrained him to show us the light and reveal to us the love in the Incarnation of His Son.

## CHRISTMAS DAY.

CHRISTMAS DAY—the day "that gave us Christ!" How would He, who eighteen centuries ago "came unto His own, and His own received Him not," have us prepare for and spend this day? It is to "His own," surely that He looks for a right appreciation of and delight in the wonderful gift of Himself given on that day. It is to His Bride that the Bridegroom looks for a welcome. Shall He be disappointed? Shall He find us keeping the day indeed—calling it His day—but keeping it in much the same way that the myriads do to whom "He has no form nor comeliness—no beauty that they should desire Him?" Shall He find us with minds so burdened with what are termed *necessary* preparations for the earthly festivities of the Christmas season that they have no room for thoughts of Him?

If we have never done so before, let us this year at least, give a heart welcome to our divine Redeemer. "An offering of a free heart" is what He craves—a heart so free from earthly thoughts and cares that there shall be room in it for Himself. This surely is the wish and intention of those of us who are His followers, but we have need to make preparation ~~for it~~ beforehand, or we shall be drawn into the excitement and bustle of the season in spite of ourselves. As Christmas Day draws near, the rush and pressure invariably increases. There are new plans to be carried out, new friends to be remembered, new gifts to be obtained. The days grow shorter; the time lessens; things that "must be done" accumulate to a surprising degree, while you wonder where the strength is to come from for doing them. "If I can only hold out till Christmas is over," you say to yourself, "I shall be satisfied!" You do, perhaps, "hold out," but that is all. The strain upon body and mind has been too great, and days or weeks after the season has passed, you feel unequal to effort of any kind. Meanwhile your divine Lord "came unto His own, and His own received Him not—there was no room for Him in the inn."

That Christmas may be a true Christmas, in the spirit and not in the letter, we need to make the most of the weeks of Advent. This is the Church's design in setting them apart. Each of us can best decide for himself how to use them. It is for the Church to cry, "Behold the Bridegroom cometh! Go ye out to meet Him!" It is for us who are called to "arise and trim our lamps." Let us be ready—ready in body, ready in soul, ready in spirit. Let us "take heed to ourselves that our hearts be not overcharged with the cares of this life, and so that day come upon us unawares."—*Parish Visitor.*

At Christmas-tide presents to friends form an order of the day. Could a Dollar be better spent than in sending the CHURCH GUARDIAN for a whole year to a friend? Besides bringing weekly, news of what The Church is doing, it would prove helpful in home and other duties. Try it.

## ECCLESIASTICAL NOTES.

JEREMY TAYLOR'S ADVICE.—On the choice of books, Jeremy Taylor's advice is:—"Let every minister study the ancient canons of the Church, especially the penitentials of the Eastern and Western Churches. Let him read good books, such as are approved by public authority, such as are useful, wise and holy; not the scribblings of unlearned parties, but of men learned, pious, obedient and disinterested, and amongst these such especially which describe duty and a good life, which minister to faith and charity, to piety and devotion, cases of conscience, and solid expositions of Scripture, concerning which learned and wise persons are to be consulted. Let not a curate of souls trouble himself with any studies but such as concern his own or his people's duty, such as may enable him to speak well and to do well, but to meddle not with controversies, but such by which he may be enabled to convince the gainsayers in things that concern public peace and a good life." Such was the advice of the English Chrysostom to the clergy of Down and Connor more than two centuries ago.

BISHOP OF MELBOURNE.—The consecration of the Rev. F. F. Gee, Rector of St. George's, Bloomsbury, as Bishop of Melbourne, will take place in Westminster Abbey, on St. Matthias's Day, February 14, 1887. It has been decided by the Synod of Melbourne to raise the income of the Bishop to £2,000, inclusive of travelling expenses.

ATTRACT BOTH.—The Bishop of Manchester has been defending himself against the strictures made on his attitude to Nonconformity. He said he did not wish to attract Nonconformist congregations and leave their ministers behind, but to attract *ministers and congregations too*. He said the Disendowment of the Church of England would be sheer robbery, simple confiscation, spoliation by process of law. He also said that the Baptists and Independents are tending to rapid extinction in the country districts.

THE KEBLE OF HAWAII.—At Waimea, Hawaii, last month, died the Rev. Lorenzo Lyons, the last male survivor of the company of missionaries who arrived here in 1832. The reverend gentleman had resided in Waimea during the whole of his life in Hawaii, upwards of 54 years, and had endeared himself to all with whom he came in contact, and especially to those to whom he gave his life and labors. The whole Christian Church is indebted to him for his hymns, of which it is said that he published nearly 1,500. Truly he may be called the Keble of Hawaii. The Anglican Church in Hawaii has embodied, with his permission, many of his translations of her hymns, and his name is revered in her congregations.

DISTRIBUTE IT FREELY.—Bishop Whitaker, at the anniversary of the Bishop White Prayer Book Society in Philadelphia said from his own experience he could tell what a valuable agent the Prayer Book was in the scattered villages of the West, where there was no church of any sort, holding together the foundation by the lay

reading of the service. One of the most valued and useful part of the book is the marriage service. He mentioned a case in which he had solemnized a marriage, and after the service a lady who had never heard it before had come to him and asked where that service was from. He told her and she made the comment, "I would never dare to be married by such a service as that. I never could take such solemn promises on me without feeling I should be bound by them the whole of my life." The Bishop said if this service could only be heard in every family in our land it would do more than anything else to counteract the loose secular idea that marriage is a mere civil contract and to cure the mortal cancer that is eating into moral and social life in many parts of the country. The Bishop also alluded to the noble burial office, and gave an instance in which a person, hearing it for the first time, inquired where he could get the book, and, having been furnished with one and taken it home, afterwards procured fifty copies at his own expense and gathered a little congregation, which has since built a church.

**NOTEWORTHY TESTIMONY FROM METHODIST SOURCES.**—It appears from the returns of the attendance at places of worship in London on a Sunday lately that the Wesleyan Methodist chapels were half empty. Whereupon the *Methodist Times* comments:—"The return so far does not give us a single Methodist chapel in any part of London that is so much as half full. It is only too evident that London cannot be evangelised on the principles which succeeded a hundred years ago, and which succeed now in villages and small country towns. These returns distress us beyond expression. We feel each return like a stab in the heart. But what a justification this melancholy revelation is of the *London Mission*! How entirely it confirms the strongest things that have been said! However painful the disclosures, it will at any rate prevent us from living in a fool's paradise any longer. At present Methodism is a failure in Inner London. No; we are mistaken. We ought not to say Methodism. What has failed is Methodism tied and bound, and handcuffed and fettered. Let Methodism loose. Let Methodism have a chance, and we shall flourish in London as we flourish—under different circumstances—in Newcastle and in Southport." [The italics are ours.—Ed.]

**APOSTOLICAL SUCCESSION.**—Bishop Littlejohn, of Long Island, says, "I can, if challenged to do so, show my authority traced back CLEARLY and HONESTLY and without a break to the very time of the Apostles' receiving that authority from the Saviour."

**KEEP FOR REFERENCE.**—The *Methodist Recorder* lately made the following statement:—We, ourselves, after very close consideration, are prepared to admit that the Church of England, in the number of its more or less detached adherents, exceeds the sum total of all other denominations, the Roman Catholics included. We are neither ABLE or disposed to deny that during the last twenty years its growth and advance have been very wonderful, and GREATER on an average in respect of practical aggressiveness and voluntary organic development, than the growth and advancement of Nonconformity on a whole.

**KANSAS' ASSISTANT-BISHOP.**—The Rev. Alexander Mackay-Smith, who for some years past has ministered as the associate of Dr. Morgan, with the greatest acceptance, at St. Thomas' Church, New York, has been elected Assistant-Bishop in the Diocese of Kansas.

The Church of England has nine mission stations along the Panama Canal.

**UNPLEASANTLY TRUE.**—Bishop H. C. Potter

said lately that childhood, almost any and everywhere among us, is indeed a smarter and pertier thing than of old; but the swift and unquestioning obedience, the docile and cheerful acquiescence, the compliance without murmur, and the assent without retort—these are becoming characteristics of youth so rare as to be almost surprising, and so little looked for, apparently, as to be unnecessary.

**DIOCESE OF NEW YORK.**—In this Diocese, small in square miles, about the size of Connecticut, there are 331 clergy, 200 churches, 42 candidates for orders and 60 lay readers. During the past year 3,895 persons were confirmed, 6,840 baptized, of whom 758 were adults; number of communicants, 44,728; marriages, 1,777; funerals, 3,201; Sunday-school teachers, 3,517; scholars, 39,173; contributions, \$2,721,964, of which about \$100,000 were contributed to missions, domestic and foreign. These are large figures; but these contributions can only be a small portion of what is contributed privately, for New York church people are giving, and continually giving.

**TRINITY PARISH, N. Y.**—The work of Trinity Church lies mainly in the lower part of the city, from which all the churches have fled, leaving to Trinity almost the sole honor of working among the poor. Some of its statistics read more like the work of a diocese than that of a church with chapels:—Baptisms during the year, 1,207 (of whom 60 were adults); confirmed, 463; marriages, 270; funerals, 389; communicants, 5,676; catechists and teachers, 307; catechumens and Sunday-school scholars, 4,123; parish day schools—teachers 18, boys, 526, girls 198; parish night schools—teachers 9, scholars 314; industrial schools—teachers 142, scholars 1,863; contributions from the churches \$50,382; from the vestry, \$130,122. For all the good Trinity Church is enabled to do by its clergy and people and large endowments thanks be to God.

**NEWS FROM THE HOME FIELD.**

**DIOCESE OF NOVA SCOTIA.**

**THE PROPOSED CATHEDRAL.**—The *Halifax Mail* has the following:—"At a meeting of the Cathedral Committee it was decided that the price of the Cathedral would be between £40,000 and £50,000. A committee consisting of the local rectors with power to add to their number, was appointed to procure a site and if possible sell the present site owned by the church on Robie street. Arrangements were also made to send a deputation to England to collect funds for the erection of the building; which is to be in commemoration of the centennial of the first colonial episcopate."

On this subject a respected correspondent from Nova Scotia writes as follows:—"A move has been made and it is to be hoped that everything will go along smoothly. Before the site is definitely settled upon, it would perhaps be advisable to take the opinion of say the other Rectors of the Diocese and parochial representatives, for the Cathedral must be diocesan, not local. The present squabble re the Dalhousie College site should be a caution. The deputation to England is timely and should be sent at once. If His Lordship the Bishop could go its success would be assured. Perhaps committees should at once be appointed to canvass Canada and the United States. The principal churches in every principal town on this continent should be appealed to. The time is short and the opportunity a grand one. Last, though not least, a committee should be appointed to call upon every church member in the diocese for a self-denying subscription, and Halifax at once should head the list. As a rule it is useless to beg till strangers can see that those most interested have shown their interest in dollars and cents. Another hint, not every eloquent

man, or man of standing is a good beggar; often just the reverse. Fiscal genius is required, for successful money-making. In this mission as in others look ye out men of activity among you. An eloquent and telling speaker linked to a first class beggar will form a good team. The clergy will materially help the movement by at once keeping the idea in the eyes of the public through the local papers. However much some may attempt to discredit the influence of the press, the wise man of today knows that it is one of the mightiest forces for weal or for woe in the community, let us take hold and use it for weal; let the people know and talk all about it. Many of us are waiting expectantly for full printed particulars from the committee which might be utilized for this purpose. Let us all pull together to prepare with all our might for the House of our God and each one be willing to consecrate his or her service in order to make that house 'exceeding magnificent,' then in the words of David, 'Fear not nor be dismayed; for the Lord even my God will be with thee, He will not fail thee, nor forsake thee until thou hast finished all the work for the service of the House of the Lord.' —Com.

**COLLEGE CONSOLIDATION.**—Quite an exciting breeze has been stirred in Halifax over the proposal to re-build the New Dalhousie College on four acres of ground. Many men in Halifax having an eye to future consolidation protest against it. Among them the Rev. Dr. Partridge, lecturer on Apologetics at King's College, writes:—

"The scheme of university consolidation has for the present received a check. But it is the opinion of many clear-headed men that it is only a question of time. If the future university of the Maritime Provinces is to find its home in Halifax it can only do so by having a suitable location. It would seem therefore a suicidal policy for Dalhousie College, the probable centre of the higher education in the provinces, to erect its new buildings on a site where the addition of the buildings of other institutions would be an impossibility. Any other suitable site being obtainable, I, as a citizen of Halifax, should strongly deprecate the erection of Dalhousie College on four acres of ground."

**ST. PAUL'S SUNDAY-SCHOOL.**—An interesting distribution of prizes took place last week, Dr. Hole, the Rector, presiding, when a very large number of children received handsome presents. Godfrey Smith, Esq., has worked up quite an enthusiasm in the school.

**ALBION MINES.**—Christ Church has been cleared of its "pews" and has now open benches of a pattern easy to the occupants, and so arranged as to afford a middle alley between them direct from the western door to the Chancel steps.

All perceive a great improvement in this matter as well as in the disappearance of stoves and stove pipes through the introduction of hot air furnaces.

**PICTOR.**—*St. James'.*—The Advent services in this parish have been remarkably well attended. The Rector delivered a course of sermons on the special teaching of the season. The Bible class held at the rectory on Tuesday evenings is also well attended and highly appreciated.

**CAPE BRETON.**

**COW BAY.**—*Parish of St. Paul's.*—In reviewing the work done in this Parish during the Church year which has just closed; there is much to cheer and encourage us as church people. The new organizations which became ours with the formation of the Parish at Easter have been taken advantage of and much good has been the result. The majority of those confirmed a few

months ago having become communicants, there is a marked improvement in the attendance at the celebrations of the Holy Communion. There is a celebration on every Sunday morning in one of the four churches; on every holy day for which there is a collect, Epistle and Gospel appointed in the Prayer Book, there is an early celebration in the Parish Church, and frequent celebrations during the seasons of Advent and Lent in the different churches.

The services are increasingly bright, hearty and Catholic throughout the whole Parish, and there is a marked attention to reverence and devotion, especially noticeable among the young members of the church.

The result of the work in this respect begun in the Confirmation classes by the Rector, and continued by means of communicants' classes and the use of Bishop How's Manual of Preparation, etc.—is indeed a cause for thankfulness, and is of itself sufficient to encourage the Rector in this work during the coming year.

The Rectory debt has been encouragingly reduced owing in a great measure to the kindness of Robert Belloni, Esq., and the untiring efforts of the ladies of the congregations of St. Paul's, Christ Church and St. Luke's.

We trust that the coming year will be marked by the whole Parish making a united effort to reduce the debt to a nominal figure. It can be done, if all will—as is highly probable—pull together.

With so many churches, so many needs, and such small congregations with limited means it is almost impossible for us to do more than pay our debts and keep our churches and property in decent repair.

The Rector (Rev. W. J. Lockyer) has been greatly helped in his work by kind gifts from Lady Knox, Hon. Mrs. Hubbard, Miss Austen Leigh and Miss French, of England; the last gift, but by no means the least, being a furnished Priest's Bag from Miss French and manufactured by Pratt & Co. To those kind friends both clergy and people extend their heartfelt thanks.

During the past year twenty-eight persons were admitted to the church by Holy Baptism, ninety-six confirmed; eighty added to the roll of communicants, whilst eight have been removed by death from the Church Militant on earth to the Church Expectant in Paradise. Mr. and Mrs. G. L. Rees, together with several other of our best workers have been obliged to leave the parish owing to dull times. We trust, however, that a bright future will restore them to us.

One cannot, however, but note with sorrow the departure of eight or nine members who have gone to swell the ranks of the various religious sects by which we are surrounded. The causes for this have been various, but chief amongst them are two, viz., that miserable view of the Church, which sees not those beauties, nor values those privileges which are hers alone, and the increasing attempts at proselytizing which are made upon the nominal and ignorant church people. The loss, however, is not to the Church but to themselves.

#### DIOCESE OF FREDERICTON.

**SUNDAY-SCHOOL TEACHERS' ASSOCIATION.**—The annual meeting of the Church of England S. S. Teachers' Association for the Deanery of St. John was held last evening in Trinity Church School-house and was largely attended. After the reading of Holy Scripture and the opening service by Rev. Canon Brigstocke, business matters were at once taken up. The Secretary read the annual report of the executive committee, which showed the past year to have been marked by many encouraging features. In concluding their report the Executive Committee strongly recommend to the consideration of all teachers the subjects laid down by the Church of England S. S. Institute for the annual examination in May next. The record during the past six years shows that 48 teachers

have taken part in these annual examinations, of whom 43 have received certificates, whilst two in addition received prizes and three received honour certificates for special merit. In order to afford every assistance to teachers desirous of pursuing the course of study for examination arrangements are being made for the holding of a series of preparation classes during the winter. The annual reports were, as a rule, full of interest and encouragement. Three large Sunday-schools, in connection with the Church of England in St. John and immediate vicinity, are not connected with the association. A summary of the statistical returns for the 8 schools shows: number on register—boys 703, girls 859, total 1,562; average attendance: boys 421, girls 536, total 957; teachers: male 35, female 133, total 188; average attendance of teachers 135. Fund collected, \$1,000.80. The following officers were elected for the ensuing year: President, Rev. Canon Brigstocke; Vice-Presidents, C. F. Kinnear, W. M. Jarvis, Miss Murray and Miss J. R. Barlow; Secretary, Rev. W. O. Raymond. A hearty vote of thanks was tendered to Mr. W. M. Jarvis, president for past 10 years.

#### DIOCESE OF QUEBEC.

**QUEBEC.**—*St. Matthew's Church.*—About two weeks ago the male members of this congregation organized a club to be known as "St. Matthew's Club." A constitution and by-laws were adopted and the following were elected officers for the ensuing year:—President, Rev. Lennox W. Williams; first vice-president, Dr. F. Montizambert; second vice president, W. Wood; secretary, Arthur Dorey; treasurer, Geo. Borlase. Committee—John Campbell, W. H. A. Eckhardt, Geo. Page, Geo. Harvey.

Meetings are held weekly and the annual election of officers takes place on the first Thursday in November.

A reading and recreation room has been fitted up and at each weekly meeting an hour is devoted to a debate or lecture.

At the last weekly meeting a very interesting lecture was delivered by Mr. W. Wood on "Animal intelligence." On December 16th a debate will take place, and on December 23rd Commissary General M. Bell Irvine, C.B., will deliver a lecture on "His experience, etc., during the Ashantee war."

It is the intention of the members to give a concert on December 30th, to which they will invite their friends. And immediately after New Year's Dr. Montizambert intends to give a course of lectures.

There is already a good number of members and the number is being added to weekly. There is every prospect of the club proving a grand success.

**LAY READER.**—Mr. Arthur Dorey has been licensed by His Lordship the Bishop as Lay Reader and Catechist for St. Matthew's Parish. His services will prove to be a great benefit, as the congregation is so large that the two Clergymen are overworked in trying to attend to everything. Mr. Dorey is also an Associate of Music, a degree which he obtained in England.

**ADVENT.**—In addition to the other services a special course of sermons are being delivered in St. Matthew's on the Friday evenings during Advent. On the first Friday the Rev. M. M. Fothergill preached the sermon, and on the second, the Rev. A. A. Von Iffland.

**SHERBROOKE.**—The sale of fancy articles by the Ladies' Guild of St. Peter's Church, at the Church Hall, was well attended and fairly successful, most of the articles being sold. The net receipts amounted to over \$160.

Mrs. Osgood, late of Robinson, has been installed as Matron of the Church of England Home for Waifs and Strays, East Sherbrooke. The institution contains at present fifteen girls and one boy.

The C.E.T.S. here numbers 220 total abstainers, in addition to those who have joined under the other pledges offered by the Society. It holds monthly public meetings in addition to private meetings of members.

#### DIOCESE OF MONTREAL.

**MONTREAL.**—*Grace Church.*—The Ladies' Aid Society of Grace Church, Point St. Charles, have made arrangements to give four concerts during the months of December, February, March and April; the proceeds to be applied towards defraying the expenses of the repairs to the Church and Sunday-school rendered necessary by the flood, which amounted to something like \$200. The first concert of the series was given on the evening of the 15th inst., in Oddfellow's Hall, under the direction of Mr. Harris, the organist of the Church of St. James the Apostle, (whose abilities as an organist are well known), and proved a great success; the feeling being that the concert was one of the very best ever given in the Point. Besides Mr. Harris the following took part in the excellent programme provided: Misses Foster, L. Stone, — Hamel, L. M. Wayne; and Messrs. W. A. Butterfield, C. C. Clapham, A. McFeeters, A. E. Simon, A. Y. Blomley, F. Hill, C. Ruch and D. Robertson.

#### DIOCESE OF ONTARIO.

**MABELY MISSION.**—Of the many bright and joyful days in connection with Church life and work in this Mission during the past three years, Wednesday, Dec. 8th, must claim to be the brightest and most joyful of them all. On that day the new Church of St. Alban the Martyr was solemnly dedicated to Almighty God by the Venerable Archdeacon of Ottawa, Dr. Lauder, the Bishop's Commissary, assisted by the Revs. T. J. Stiles, S.A.C., Mission Priest, C. E. S. Radcliffe, B.C.L., of Arthur, G. Scantlebury, of Sharbot Lake, T. L. Geen, of Belleville, and Mr. Austin Smith, of Perth.

The services of the day commenced with Matins and Choral celebration of the Holy Communion, at which the Venerable Archdeacon acted as celebrant, with Revs. T. J. Stiles and C. E. S. Radcliffe as Epistoler and Gospeller. The Church was well filled with devout worshippers, and thirty came forward with full hearts to receive the Holy Sacrament; great reverence, devotion and attention being noticeable throughout.

The Archdeacon preached from Nehemiah xiii: 14, a splendid sermon peculiarly fitting to the occasion, full of instruction, wisdom and advice, which held the large congregation with rapt attention, and many declared that they had seldom listened to a discourse from which they had so much knowledge and benefit. He complimented the builder and contractor, Mr. John Acheson, upon the creditable manner in which he had carried out the architect's design, executed by Mr. George Dawson, of Plymou. He stated that it was his duty as Archdeacon to see that Churches were properly designed and fitted up, and expressed his perfect satisfaction with St. Albans, both in design and internal fittings. Everything he said was in accordance with the Church's law and rubrics. He mentioned in the most kindly terms the glorious record the Rev. Mr. Radcliffe had left behind him in the erection of this beautiful sanctuary.

Evensong was said at 3 p.m., when another good congregation assembled and Mr. Radcliffe preached from the text Exodus iii: 3, explaining the meaning of the word Shekinah and applying it practically to worship in the Church, and the necessity for great reverence.

Another service was held at 7 p.m., and bright pithy addresses were delivered by the Rev. T. J. Stiles and C. E. S. Radcliffe, on unity and other suitable subjects. Many of the parishioners felt truly thankful to God for the great privileges He had given them.

The Church is a nice neat Gothic little structure of brick veneer, 42 feet by 23 feet, with a vestry attached to the south side 15 by 13 feet. The interior is lined with ash, varnished on the raw wood. The windows are of stained glass, from Messrs. Jos. McCausland & Son, of Toronto; the triplet in the sanctuary is very well designed, the centre pane containing the sacred monogram I. H. S., and the other two the font and chalice. A rood screen separates the Church from the nave. The Sanctuary is furnished with a handsome altar and credence table, presented by the Rev. F. D. Bogert, Rector of St. John's, Belleville. On the altar are the ornaments ordered by the ornament rubric. The little cross beautifully cut out of marble was presented by Mr. Radcliffe, in memory of his mother, who died a few years ago. The vases and lamps of finest quality were procured at Mr. John Harts, Perth. The Prayer-desks, nicely designed by Mr. Hoff, of Perth, look well. Two large chandeliers in the nave, and one swing electric lamp in the chancel, give a clear and beautiful light. The organ, a full toned Dougherty, was procured from Mr. George Thornton's factory, Perth. The altar linen, of fine quality, was presented by the Sisters of the Orphanage of Mercy, Kilburn, London, Eng. The alms' plates by the Rev. Mr. Geen, of Belleville.

Everything is paid for and out of debt. All that is needed to complete the Church is a good bell. The offertory for the day, which amounted to \$20.41 will be devoted towards this object.

It is only right to remember that the Rev. A. W. Radcliffe, Rector of North Newton, Eng., donated about \$450 towards the building of St. Alban's. We also have to thank His Excellency the Governor General of Canada the Marquis of Lansdowne for a donation of \$25.

Great credit is due to the Clergy of the Diocese for their open heartedness and liberality in permitting a canvass to be made in their parishes for this good cause.

The Rev. R. L. Stephenson, M. A., rector of Perth, deserves great credit for not only having urged the opening of this Mission, but also for having supported it in all its undertakings with his influence and means.

The total cost of Church site and furniture amounts to about \$2,000.

May God bless the work that has been done, and give grace to the new incumbent, the Rev. T. J. Stiles, for the carrying on of the same.

OTTAWA.—The regular meeting of the Ottawa Branch of the "Woman's Auxiliary for Domestic and Foreign Missions" was held on Tuesday, the 30th November, in St. John's School House. The President in the chair; there were thirty-seven ladies present. The minutes of the last meeting were read and approved. Treasurer reported receipts for the day \$28.40.

The names of nineteen new members were handed in, eight from Christ Church, three from St. Alban's, four from St. John's and four from Rochester. A letter was read from the Rev. Mr. Beers, of St. Joseph's Island, acknowledging the receipt of a box sent in November and thanking the ladies for its valuable and useful contents.

The Secretary also read a letter from His Lordship the Bishop of Ontario in answer to one of condolence from the members of the Auxiliary on the death of Mrs. Lewis, expressing their sympathy with him in his great affliction. A paper was to have been read on mission work in the Diocese of Ontario, but was for good reasons left for a future time. The President suggested that the members should subscribe to mission news; and it was agreed that two ladies from each parish should canvass the people; the President consented to be agent. It was reported a box was being packed for Muskoka by the ladies of St. Bartholomew's congregation. It was encouraging to hear of the great success of the Auxiliary in all directions, branches being established in Toronto,

Huron, Montreal and Niagara. It was thought best to have the children of the different Sunday-schools join the Auxiliary, as children should be interested in the work of missions as young as possible. The meeting adjourned after singing the Doxology.

#### DIOCESE OF TORONTO.

ASHBURNHAM.—St. Luke's.—On Sunday the 12th inst., there were large congregations at St. Luke's Church, on the occasion of the new chancel, recently completed, being formally dedicated. The Rev. W. E. Cooper, of Trinity College School, Port Hope, preached at the 11 o'clock service, and the Rev. Rural Dean Allen, of Millbrook, at the 7 o'clock service. Both clergymen referred, in their sermons, to the improvements which had been made.

The present chancel is twenty-six feet long by twenty-four feet wide. The floor has been raised three inches and the ceiling about three feet. This deepening and heightening has produced a very good effect. The ceiling has been handsomely finished in paneled wood-work, with divisions of heavy stained ribs. New stained glass windows have been put in, richly figured and ornamented. A new corona has also been put in which was the gift of a former parish owner, Dr. McBurritt. Formerly the organ rested below the floor. An entrance has also been made to the organ chamber and chancel from the south side.

The enlarging of the chancel and the addition of the organ chamber, gives more accommodation to the choir. Seating capacity for thirty choristers is provided, while the new organ chamber is large enough to admit of an enlargement of the organ.

At the north side of the chancel building the vestry has been made larger and more comfortable, and a passage has been constructed from it to the school room a fine commodious structure which was completed a year ago.

The improvements, which cost upwards of \$1,200, have made the church more complete and adds to its good appearance. The offertories at the opening services amounted to nearly \$70. The Rector, Rev. W. C. Bradshaw is to be congratulated on the prosperity of his parish.

MISSION OF WOODBRIDGE AND VAUGHAN.—Opening of St. Thomas' Church, Kleinburg. On Sunday, December 12th, the Church in this Mission took a step in advance by opening a church in a village where there never has been one before. There were three services. The first being at 10:30 a.m.—a musical celebration of the Holy Communion—when the Rev. C. H. Shortt was celebrant, and the Rev. Rural Dean Osler preached. In the afternoon the Litany was said, and at seven o'clock Evensong, at both of which the Rev. W. W. Bates, of Thornhill, was preacher. There were crowded congregations in spite of very bad roads. The choir of Christ Church, Clairville, another Church in this Mission, conducted the musical parts of the services very successfully. The building is upon a beautiful site overlooking the Humber Valley; a pretty little gothic structure in red brick with a well proportioned chancel, in which the windows of three lights has been provided by some kind friends with beautifully designed Cathedral roiled glass, in soft tints. The other altar furnishings have been presented by good people, some of whom are quite unknown. The unavoidable absence of the late incumbent, the Rev. E. P. Ford, was much regretted, since it is to his energy and holy zeal for the extension of the Church that the existence of the Kleinburg Church and Mission is largely due. On the Monday evening following there was a happy gathering of a social nature in the Temperance Hall. At St. Stephen's, Vaughan, the south-eastern part of the Mission, there is a proposal to build a new church; the present one, built of logs in 1833,

looks its age in several ways. The organist, Miss Keiffer, was lately presented with some silver plates by the congregation as a mark of their appreciation of her long and efficient services.

#### DIOCESE OF NIAGARA.

MOUNT FOREST AND NORTH ARTHUR.—The new, handsome, and commodious Church at Riverstown was dedicated and opened on Wednesday, Dec. the 8th, and the services were continued the following Sunday. Everything connected with the opening went off in the same hearty and happy manner in which the work began. Nothing has been seen or felt to mar the privilege and joy of building and setting apart a more worthy habitation for the Mighty God, and God's voice through His prophet Haggai ii. : 9, seems to have every chance of fulfilment in this new Church and congregation, when the prophet says for God: "and in this place will I give peace, saith the Lord of Hosts." Over a thousand people took part in these opening services. The offertory collections came to about \$80. The sermons were eloquent, practical and full of instruction, and were listened to both with pleasure and profit. Ten of the clergy assisted at the week day services, and three on the Sunday. The clergy present and assisting were as follows: Rev. D. Hind, B.A., Chesley; Rev. Rural Dean Spencer, Elora; Rev. A. J. Bell, M.A., Harriston; Rev. J. C. Farthing, B.A., Durham; Rev. G. B. Cooke, Palmerston; Rev. A. Rooney, U.S.A.; Rev. P. T. Mignot, Arthur village; Rev. Elwin Radcliffe, B.C.L., Arthur village; Rev. W. Webb, Grand Valley; Rev. C. G. Snapp, Curate of St. Paul's, Mount Forest, and Rev. R. S. Radcliffe, rector in charge. The singing was led in a most hearty way by the members of St. Paul's choir, Mount Forest. At the Wednesday opening service Mr. W. F. Webb presided at the organ, and on the following Sunday Miss Bella Whelpley. The happy and holy services were concluded with grateful thanks from the rector to all who had assisted in this work, and also a deeper thanks to God for His mercy endureth forever. Bishop Hamilton held a confirmation at Riverstown on Monday the 20th of December at 4 p.m.

The total amount subscribed and paid upon this new church is about \$1,800. After counting in presents and other things it is worth \$2,500.

#### DIOCESE OF HURON.

LONDON.—At the anniversary services of the Memorial Church here, the Bishop of Algoma was the preacher in the morning; his text being St. John xii: 32: "And I, if I be lifted up from the earth, will draw all men unto me." It was an earnest exaltation of the Lord Jesus as the Saviour of men from first to last, and was listened to with marked attention. In the afternoon the Bishop addressed the Sunday-school, taking as his theme the Scripture lesson for the day. It was full of instructive truth for both young and old. In the evening the service was read by Rev. Canon Innes, and the lesson by the Rector. The Bishop preached from 2nd Cor. v.: "We must all appear before the judgment seat of Christ." The sermon was a most impressive one and produced a marked effect upon the hearers. Large congregations were present at both services.

Chapter House.—Sunday being the annual Mission aid day of the Chapter House Sunday-school. There was quite an interesting ceremony; each child bringing its little offering as a contribution to some of the newer missions in the Diocese. The presents as usual were numerous, valuable and varied, consisting of dolls, wollen comforters, books, mits, frocks and toys of all kinds, enough to provide for a well stocked Christmas tree, and will gladden the hearts of many a little one in the backwoods,

not used to such presents at this season of the year.

By a vote of the school this year's donation is to be sent to the Sunday-schools in the Mission at Lyon's Head, County of Bruce.

WARDSVILLE.—The usual fortnightly meeting of the C.E.T.S. was held in the basement of the English Church, on Tuesday evening, there being a good attendance. After the usual opening hymn and prayer, the President, Rev. W. J. Taylor, gave a brief address upon the proposed work of the winter months, referring to the duty of self abnegation, and strongly commending it to all. A most interesting programme was then gone through, consisting of songs, readings, &c. The instrumental music upon violin and organ by Miss Howard and Mr. Hammond was much enjoyed; Miss Amy Taylor sang very sweetly "The Flower Girl," and the Rev. W. J. Taylor gave a reading "How Five Bachelor's kept House," which was received with shouts of laughter. The meeting closed with singing the Benediction.

DIOCESE OF ALGOMA.

The following is the continuation of the Bishop's Triennial Report:

To the Most Reverend the Metropolitan of Canada:—

MISSION FUND.—This is, financially, the foundation stone of our missionary work. Whatever else be lacking, the stipends of our clergy's must be forthcoming. Averaging, as they do, only about \$750 per annum, reasonable men will not consider such a sum extravagant, when told that out of it has to come, (1) the maintenance of a family, at more than ordinary expenses, owing to high retail prices, in out of the way places; (2) the rent, in many cases, of a house, at from \$60 to \$100; (3) the keep of a horse from \$80 to \$100; (4) repair of summer and winter vehicles and of harness; (5) the doctor's bill, and (6) the calls of charity, which knocks first of all, at the clergyman's door. Under such circumstances, it is imperative that the treasury be kept in a condition to meet the demands upon its resources. The priority of our claims on the Church in this Ecclesiastical Province is indisputable. They are founded on facts which, to every impartial mind, carry with them all the weight of a most righteous obligation. (1) The Provincial Synod called the Missionary Diocese of Algoma into being, and so bound itself, by all the laws of parental responsibility, to the duty of maintaining it during the period of its infancy. (2) This Synod gives Algoma its Bishop, denying it alone, of all the dioceses, either vote or voice in the election of its head. (3) This Synod holds Algoma responsible to it in every department of its internal economy, and requires from its Bishop a triennial report of its missionary work, as well as financial receipts and expenditures. These considerations applying, as they do, exclusively, to this alone of all our missionary dioceses, suffice to give it, not, indeed, an exclusive, but certainly a prior claim to the sympathy and substantial support of the eight independent, self-supporting dioceses of older Canada.

By the will of the late James Kyffin, Esq., of York, County of Haldimand, the sum of \$4,000 was bequeathed to our Mission Fund. This legacy was promptly paid by the executors (with \$500 from the same source; for the benefit of the Shingwauk Home), and invested as a Reserve or Sustentation Stipend Fund. Another legacy of \$3,000 was bequeathed by the late John Labatt, Esq., of London (1,500 for missionary stipends, and \$1,500 for the education of an Indian student for Holy Orders), but this bequest was lost in consequence of a legal decision that it came within the terms of the Mortmain Act, there being no one at that time legally qualified to claim as against the restric-

tions of these Acts. Due provision has been made against the possible recurrence of any similar loss in the future, by the passage, through the Ontario Legislature, of a special Act, incorporating the Bishop and his successors in office, and investing them with all necessary powers.

(To be continued.)

THE Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks the gift of a box stove, for the vestry, from J. P. Brown, Esq., Maplehurst Hotel, Rosseau.

GRAVENHURST.—Box received from "C. W. M. A.," Toronto, and hereby acknowledged with thanks. Contents forwarded and distributed as desired.

CONTEMPORARY CHURCH OPINION.

The *Pacific Churchman* (San Francisco) says:—

It was not until Moses had been called, and ordained and sent upon his ministry, the brightness from the Burning Bush having shined upon him, that the peculiar power of his ambassadorship was felt. He had before felt the personal call to strife for the deliverance of his people; but it was not till then that he had the special gifts of the Spirit needful to give force and success to his mission. And it has ever been so. "No man taketh this honor unto himself, but he that is called of God, as was Aaron."

The *Pacific Churchman*, says —

This principle and law of God's Kingdom interferes with no right or privilege of anyone in the common brotherhood of love. It leaves wide open the great field of opportunity in which the precepts of the Sermon on the Mount may be worked out, and in which now, in the Christian Church, every baptised person is commissioned and charged, as a soldier of Christ, to "make His Name known among men, His saving health among all nations." The fact that there is an order set apart and ordained for certain holy duties, as officers of the Church, and ministers of Christ, can relieve the body of the people, individually or collectively, of no responsibility in the discharge of the Christian commission bestowed in Holy Baptism, sealed, may be in confirmation, and called to remembrance in the Sacrament of the Holy Eucharist. For the Christian ministry is not intended to, and cannot operate in a vicarious capacity, releasing any others from Christian duty-doing towards God or man.

The *Church Times* (London, Eng.) says:—

If we could think that the denominations were not schismatic, and that Dissenting preachers were lawful ministers of the Gospel, we should never say another word against either. Always providing that bodies of Christian men might lawfully organise themselves into "churches," and create their own ministers, we should not admit that any differences, such as those which now divide the more respectable sects, would be a sufficient excuse for disunion. Nay, we should admit that Dissent, or even the "Salvation Army," was not without one great advantage in these hard times—it is, or it might be, cheap. But our difficulty is that we do not find either in Holy Scripture, or in history, any trace of Christianity outside the Church which was founded on the Apostles and Prophets. We do not read of any Church but one, which, if it has its invisible, has also its visible side, and into which every one "that should be saved" must enter and be retained by the right use of Sacraments, administered by a three-fold ministry deriving its power from an external devolution of authority from the Twelve. All this is a question, not of theory or of fancy, but of fact. The Catholic system is not an arrangement devised by man,

but one transmitted to us from the apostles, to whom the Holy Ghost had been specially given to guide into all truth. At the same time, neither the Catholic Church nor the Catholic priesthood forms a cast—both are open to everyone, and belong in posse as much to those without, as it does to us who possess them in actual fact.

The *Church* (Philadelphia) says:—

The Sacrament of the Lord's Supper is an expression of the hope of the Church in respect to the second coming of Christ in power and great glory. It does not bid us look on the past only; it does indeed inspire "the remembrance of Christ's meritorious cross and passion," but it summons us also to the contemplation of the triumphant return of the risen Christ who reigns in righteousness. As often as ye eat this bread and drink this cup, ye do show (Revised Version, proclaim) the Lord's death till He come. The Holy Eucharist is not a funeral feast. It did not "embody a disappointment or enshrine despair." The words of Him who is the resurrection and the life are none other than these; "Verily I say unto you I will drink no more of the fruit of the vine until that day that I drink it new in the Kingdom of God." He is alive forever. Because He lives we shall live also. We are saved by His life. The Holy Communion tells us this: The Lord exercises a perpetual ministry in behalf of his people. He that came in lowly form will come again in majestic mien. The Sacrament of Christ's death is the Sacrament of Christ's resurrection and also of Christ's eternal judgment. It brings together His whole divine life as placed before us in the Word of God, and so it inspires with faith and hope and puts us in blessed relations with Him who has said, "I will pray the Father, and He shall give you another Comforter that He may abide with you forever."

The *Southern Churchman* (Richmond Va.,) gives this advice:—

There is nothing so necessary to success in Sunday school work as singing. Good singing, and plenty of it, should be the motto written over every Sunday school room. We believe that much of the failure in this peculiar branch of church work is due to the carelessness of the officers of the school about the singing. We notice that John R. Rue, of Philadelphia, has published what seems to be an excellent Sunday school hymn and tune book. Let us see to it that, whether this book or other is selected, there be plenty of good and hearty singing in our Sunday schools.

[We would add: See that the books used and the style of singing are churchly, and not of the Moody and Sankey type. Train up the child in this respect carefully and aright.]

The *Church Messenger*, referring to the preaching of the 3rd Sunday in Advent, says:

Then we are bound to believe, not a part, but all, the articles of Christian faith as contained in the Apostle's Creed. God wants no heretics in His Church. To believe a part and reject a part of the Creed, is to pick and choose, which is heresy; and heresy is deadly sin. It is to violate our baptismal vow and deny the faith.

The *Gospel Messenger* on choirs:—

The writer of this lately worshipped at a Church in one of our cities, on a Sunday, where the conduct of the choir, placed at the side of the chancel and in view of the congregation, was noticeably serious and exemplary. Every member, each man and each woman, appeared to join personally and heartily in the devotions, taking the proper attitudes, making the responses, bowing at the name of Jesus in the Creed, and during the sermon being quietly seated outside the chancel enclosure, near the

pulpit. The effect on the audience could not be otherwise than impressive. These singers were what their sacred office requires them to be, consistent and reverent leaders, with the Clergy, of the worship of God. There was no whispering, no inattention, no fumbling of books, no sign of an interchange of words or looks. Why should it not be so always and everywhere? It only needs principle and pains.

The *Irish Ecclesiastical Gazette*, says:—

We maintain that in explanations of points of doctrine, in statements of the orthodox view of passages of Holy Scripture, the persuasiveness of many a sermon would be increased, and therefore its likelihood of doing good, by the preacher supplementing his arguments by the appealing to the ruling of the Church upon the subject, drawing attention of course to what that implies—the opinion held by the holiest and best men of all ages; showing that he is stating something more than the opinion of himself or of a party with whom he is classed. In matters not pronounced upon by the Church, it is only fair that the preacher should state, or at least allow it to be distinctly understood, that the view he puts forward is not given on the same authority as those upon which the Church does pronounce; but is advanced as one which the teacher himself, or his school of thought, believes to be for the good of those who are seeking to lead holier and purer lives, and to attain to the nearest approach to truth upon debatable questions. If this distinction were observed between the treatment of doctrines and of opinions, in some of the popular preaching of the day, we believe it would lesson much of the cavilling and the fault-finding in which thoughtful sermon-hearers of different classes are unhappily often heard to indulge; there would be more knowledge amongst our people of what is "of faith;" and many an earnest preacher would escape the charge—which really is often made with regard to some excellent enthusiasts—of "teaching for doctrines the commandments of men."

#### THE NATIVITY.

By the Right Rev. Lord Arthur C. Hervey, D.D.,  
Bishop of Bath and Wells.

A Jewish carpenter and his young wife are wending their way from Nazareth to Bethlehem. When they arrived at Bethlehem, in obedience to the decree of Augustus Cæsar, they find the caravansary already full, and are constrained to put up with such shelter as the stable of the inn afforded. There the young wife is delivered of her first-born babe, and the child is laid with loving hands in the manger as in a cradle. A more unobtrusive incident can hardly be imagined. The crowd of passers-by scarcely noticed it. The occupants of the inn went about their business as if nothing had occurred. The quiet village life of Bethlehem was not disturbed by it. Much less had it any place in the annals of mighty Rome. In the court of Augustus Cæsar, in the midst of the Prætorian band, among the frequenters of the circus, in the debates of the Senate, in the Agora of Athens, even in the Temple courts at Jerusalem, and in the sittings of the Sanhedrin, it was not spoken of or known. Not one ripple on the surface of the great human society was caused by it. It fell as noiselessly on the ear of the world around, as a single leaf falls to the ground in the midst of a vast forest.

And yet we know that that birth was incomparably the greatest event that had ever happened on our earth. In its intrinsic wonder, in its majestic sublimity, in its immense and

enduring consequences for the human race, it had exceeded everything and all the things that had ever come to pass. Measure it by the side of any of the great political occurrences of that time, the victories which placed Octavius Cæsar on the imperial throne of the Roman world, the subjugation of the earth to the power of Rome, the break-up of Herod's kingdom, and such-like; and even apart from its deeper and eternal influence upon the destinies of man, you will see that the birth of that Babe of Bethlehem has far exceeded in its consequences the sum-total of all the other events. It wrought a greater change in the opinions, in the politics, in the institutions, in the manners, in the way of life, in the philosophy, in the social conditions, in the whole earthly economy of nations, than all those other events combined. By it a new direction was given to education, to thought, to conception of duty, to civilisation, which has gone on increasing and widening and deepening, through eighteen centuries and a half. At the present day there is not, in any civilised country, a book, or a law, or a family, or a custom which does not in some way or another show the trace of the influence of that birth upon all things human. The abolition of slavery, the elevation of woman to an equality with man, justice and equality of all before the law, the lavish provision of relief for the poor, the sick, the orphan, and the widow, and the whole machinery of philanthropic help to the souls and bodies of men; these, when traced back link by link to their beginnings, all find their first link in the birth of Jesus Christ at Bethlehem.

Now it is well to notice these patent results of what seemed at the time such a trivial and unimportant circumstance, because it at once prepares us to expect that there was more in it than met the eye at first. Such sustained mechanical force, so to speak, operating through centuries of time, and upon hundreds of millions of persons, bespeaks, an original motive power of ineffable potency, and of more than human strength. The birth of Jesus Christ proclaims its divine mysteries by these visible fruits in the whole framework of society. We must have suspected some great mystery, even had the Scriptures been silent about it. But they are not silent, and what they tell us accounts, and can alone account, for what we see. That lowly Babe, whose infant cries were heard in the stable of Bethlehem, was the Word made Flesh, the Everlasting Son of the Father, the Mighty God. His birth into the world was the execution of a purpose which had lain deep in the mind of God before ever the foundation of the world were laid, but now the fulness of time was brought to pass. That which came about so noiselessly and with such an absence of pomp and circumstance had been the theme of prophecy and the burden of all sacred song, through ages and generations. Seers had proclaimed it in their mystic speech; psalmists had sung of it in their rapturous songs; patriarchs and kings had seen it floating in visions before their minds; and men of God had perceive it afar off, and died happy in the hope that in due time it would come near. And it was known in heaven. Dull earth listed it not; but heaven was all ablaze with joy when there was born in the city of David the Saviour Who is Christ the Lord. Those fine intelligences saw at a glance, what we see so slowly and so painfully learn, the blessed change which was coming in human affairs by that wonderful birth. For war and bloodshed, for strife and contention, for violence and wrong, which had so long polluted the earth, they saw the lovely peace of Messiah's happy reign.

(To be continued.)

NOTICE.—The Rev. H. E. Pless has kindly consented to act as Local Agent for the CHURCH GUARDIAN for Kingston and neighborhood. We trust that present subscribers will aid in securing others through him.

#### 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.)

#### BRANCH HOMES IN THE NORTHWEST.

To the Editor of the CHURCH GUARDIAN:

SIR,—I am very anxious to see something done this winter towards the establishment of two branch homes for Indian children in the Northwest—one in Assiniboia, in Bishop Anson's Diocese, and one in the Diocese of Rupert's Land. I have letters from the Metropolitan, the Bishop of Montreal, the Bishop of Quebec and the Bishop of Niagara, all warmly recommending this proposed extension of our work, and a host of other letters from kind, Christian friends all wishing me godspeed. Sometimes, too, there comes a letter with \$10 or it may be \$20 enclosed. The Bishop of Qu'Appelle writes most warmly of the project. "There are 5,000 Indians in this Diocese," he says; "it would give me the greatest pleasure to see such an institution as you propose established in this Diocese if by the blessing of God you can succeed in carrying out your intention." And the Bishop of Rupert's Land writes:—"I should be very thankful, and I am sure the members of the Church would be very thankful if you should be able to establish in this Diocese such an institute as Shingwauk Home." Up to the present time we have \$611 in hand towards the Home in Manitoba and \$722 towards the one in Assiniboia. Five thousand dollars for each of them is what is required. Surely this sum could soon be raised if only a few of our friends would set about it in earnest. I feel very confident about it myself, because I am convinced that it is a good work and a necessary work, and I believe that Almighty God has called me to undertake it. I see no more difficulty in establishing these proposed Branch Homes in the Northwest than there was originally in setting on foot the Shingwauk Home and the Wawanosk Home. Both these old institutions are now in active operation. We have nearly eighty pupils, a larger number than we have ever had before. Ten of them are boys from the Northwest Prairies, come to make a beginning here and then to form the nucleus of these Branch Homes when they are started. Oh, that God would rouse the people to help us! The Jesuits are hard at work, and soon will have the 130,000 Indians of Canada almost wholly under their influence if we leave them thus alone. Is it for the good of the country that these wild Indians on the prairies should be brought under Jesuit influence? Is it a right thing that they should be turning from Paganism to Romanism? Has not Almighty God given these people into our charge to care for them and to train them in His ways? Are we fulfilling the solemn trust which God has given us? I am trying perhaps to do a greater work than I can do, but God will help me. I go forward in God's strength, not in my own. Only let those who have the love of God in their hearts rise to the work and aid me in my efforts and push forward this work for the Divine Master into those regions where Paganism is rife and Jesuitism aggressive.

Yours faithfully,

EDWARD F. WILSON.

Sault Ste. Marie, Dec. 4, 1886.

SIR,—I read with much interest the recent letters regarding the proposed Church Society. Such an association is much needed in this diocese; but I have looked in vain for any sign of its existence. Will "Churchman" kindly further enlighten us and enable us to judge of the merits of the organization he advocates?

I am, sir, yours truly,

K. H. ARCHER.

SIR.—The question of the unity of the Church is frequently discussed, and one cannot avoid hearing of the oft repeated remark, "It makes no difference, there are no sects in Heaven." Not long since I met with a man who volunteered to show me that there are no sects in Heaven. He claimed to know all about it. Not being merely ordained by a Bishop, but called of God to preach the Gospel and taught by Him all things necessary to the successful preaching of that Gospel. First, affirming in the most positive manner that there was no sects in Heaven, he ended his harrangue by saying there could be no doubt but that no sects *did* exist in Heaven. I was perplexed seeing the uncertainty that dwelt in the mind of this man, and so mightily able to teach. After some conversation I expressed my inability to say whether there were any sects in Heaven or not, but felt confident that the Church will be in Heaven for ever, as it came down from Heaven, and its Divine Head will present it to God the Father, a glorious Church not having spots or wrinkle or any such thing. I wished my friend to tell me what became of the sects, as there is nothing said in the Scripture which lead us to believe that there are sects in Heaven. Yet, the Church is there. If they reach Heaven they must some way cease to be sects or sectarians. How is it? Do they go through a Purgatory after death, and so get purified from the sin of sectism? My friend then volunteered to prove to me that there are what he called sects in Heaven. One strong proof was that some sects he named produced such powerful preachers and he might say fairly turned the world up side down. God would surely reward them for this. I declined to take this as a proof, as our Lord says, "In that day many shall say to Me, Lord have we not prophesied (preached) in Thy name, cast out devils, and done many wonderful works? unto whom He will say, Depart from Me, I know you not." I, likewise, said to my friend, If he would have me believe that there are no sects in Heaven, I must think that they who made and maintained sects on earth, could not be doing God's work, for they are making earth utterly unlike Heaven. He will have His will done in earth as it is in Heaven.

Would not some one of your correspondents kindly enlighten a rustic on this subject, and set his mind at rest.

PERPLEXED.

CHANGE OF NAME.

SIR.—Under the above heading a "Lay Delegate" has an interesting letter in your issue of Dec. 1st. In this letter he wants us to name the Church here "the Catholic Church of Canada," and in his arguments for the same, says of the Church of Rome these words: "their correct and proper title." I think there are very few who have any knowledge of theology who will agree with his proposition or with his assertion concerning Romanists. Our Church ought to be "The Church of Canada" and no other. It is not the Catholic Church, it cannot be such. The Catholic Church is the universal Church and may not be localized. To change the name of the "Church of England," or of the "Church of Ireland" would be to run full force against all knowledge, ancient and modern. They are the Churches of these countries respectively and as such must remain ever so or be destroyed. There can be no such thing the "Catholic Church" of a country. We do not find this designation in Scripture, where it would be found if it were the proper title. Now as to Rome, there is not in Canada to-day a single "Roman Catholic," unless, indeed, the person has been born in Rome, and then he is *de facto* a "Roman Catholic," but *de jure* "Canadian Catholic." In this age half the writers seem to have as little knowledge of the meaning of the term "Catholic," as if they never heard of the word before. When will men

learn that "a part is not equal to the whole." I am more than surprised to think of persons asking that the American or Canadian churches be designated "The Catholic Church of America" and "The Catholic Church of Canada"; as well might we say, I believe in "not one Catholic Church but all the Catholic Churches," from which confusion of confusions may a little bit of common sense deliver us.

I am, sir, yours, C. A. FRENCH.

DIocese OF ALGOMA.

SIR.—Will you allow me to state, through your columns, that I have just received from a Toronto Churchman a most generous proposition to the effect that he will contribute \$200 a year, for three years, towards the stipend of a Clergyman to take charge of a tract of country, between 30 and 40 miles in length (in the district of Parry Sound), within which the Church has been hitherto wholly unrepresented save by a few occasional services, and where a number of church families are to be found, who, if any longer neglected, must either be absorbed by other religious communions, or else drift out into the gulf of practical infidelity. If, however, I am to avail myself of this generous offer at least \$550 more will be needed per annum to render the stipend at all adequate. May I not confidently appeal to your readers to assist me in utilizing this providential opportunity of repairing the neglects of the past in the territory referred to, and of caring for the souls of brethren, who, till now, have been, so far as their own Church is concerned, as "sheep scattered abroad, having no Shepherd."

It is hoped that responses to this appeal may be given on the same terms as the original proposition, viz., for three years, dating from January 1st, 1887.

E. ALGOMA.

147 John street, Toronto.

SIR.—The Chancellor of Bishop's College having hinted that the removal of the University to Montreal is a matter well worthy of consideration, it is to be hoped that the question will be served up in due course at the annual *Alma Mater* dinner shortly to be discussed in Quebec.

The subject is well worthy working out: and being the jubilee of our illustrious Queen let us all pull together and by uniting colleges, extending wings to schools, and promoting harmony, prosperity and peace in our happy province here, prove our loyalty to the throne and our devotion to the cause of Christian unity.

Yours, etc.,

UNITE.

EDITORIAL NOTES.

"Churchman," in the GUARDIAN of the 8th December, raised an important question as to the right of the clergy to a voice in the appointment of such diocesan officers as Deans, Archdeacons and Rural Deans. A querist, in the Montreal *Witness*, makes the further enquiry:—"Will some one learned in the Ecclesiastical lore of the Church of England inform me on what authority a Bishop makes a Dean or a Canon in Canada? In England both Bishop and Dean are supposed to be elected by the Chapter of the Cathedral. This power in England is nominal, for the Crown has taken the power in most cases. The Church of England in Canada being independent in its management, it becomes a question, how such appointments are made, whether the Bishop has the right by Letters Patent, or by Canon of Synod, or how?" The Editor replies on the authority of a "gentleman well up in Ecclesiastical matters," that in the strict sense of the

words the Bishops in Canada have no authority to appoint these officers; that the authority is in the Queen, as Head of the Church, and that the titles referred to are purely *honorary*. Our Synod lists include Judges, Chancellors, Queen's Counsel and simple Barrister. Will not some of them enlighten our readers in regard to this matter? Do our Bishops receive any authority through the Patents granted formerly by the Crown? What is the meaning and effect of the provision of Sect. 1 of 19-30 Vict. Cap. 141 (The Synod Act) authorizing the Bishops, Clergy and Laity to meet in Synod and make rules and regulations... "for the appointment, . . . of any person bearing office therein, of whatever order or degree any rights of the Crown to the contrary notwithstanding?" Is the right inherent in the office of Bishop independently of Crown Legislature?

As a proof of the greater boldness of the publishers of religious papers amongst the denominations in almost *demanding* as of right the assistance of their ministers in extending the circulation of the denominational organ we clip the following from the last number of the *Wesleyan* of Halifax (which notice is printed in *very large type*):—"Ministers will oblige by presenting the claims of the *Wesleyan* upon the attention of their several congregations immediately, and by personal effort help us to secure our proposed object. Where the Ministers cannot give attention to the canvass, they will oblige by requesting other competent persons, either ladies or gentlemen, to take hold of the matter. We shall not be satisfied until our paper is read in every Methodist family of the Maritime Provinces." We would like to feel that the Clergy and people of the Church of England would take like interest in the CHURCH GUARDIAN.

A writer in the same paper is very indignant at the decision of the local court in the case of a Mr. Currie, and insinuates that perhaps never having read two of John Wesley's sermons the Judge was not qualified to place "handcuffs on a *Church* (the italics are ours) numbering some 1,500 ministers, two of whom are Bishops *in essence* (whatever that may be) and 125 of whom are Doctors in Divinity, to prevent those who have taken the brother in from turning the brother out." But the appeal to John Wesley is rather dangerous; the Judge might retort by quoting John Wesley *against the existence of any such Church*, and therefore of anything of that nature to be taken into or cast out of, Wesley desired his followers to continue members of the Church of England and never to separate from her.

TO BE NOTED.

Some of our Subscribers seem to forget that the One Dollar per annum rate only applies to Subscriptions PAID STRICTLY IN ADVANCE. We are continually receiving remittances three, six, nay even twelve months after the due date at the dollar rate; whereas in such cases the subscription is really \$1.50 per year. WE CANNOT RECEIVE PAYMENT OF SUBSCRIPTIONS AT THE RATE of One Dollar per year, unless PAID STRICTLY IN ADVANCE. Will Subscribers please note this.



# The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITORS: —

REV. H. W. NYE, M.A., Rector and Rural Dean, Bedford, P.Q.; REV. EDWYN S. W. PENTREATH, Winnipeg, Manitoba.

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1956. For Business announcements See page 14.

## Special Notice.

**SUBSCRIBERS IN ARREARS** are respectfully requested to remit at their earliest convenience. The LABEL gives the date of expiration.

### CALENDAR FOR DECEMBER.

- Dec. 5th—2nd Sunday in Advent.  
 " 12th—3rd Sunday in Advent.—(Notice of Ember Days.)  
 " 15th }  
 " 17th } EMBER DAYS.  
 " 18th }  
 " 19th—4th Sunday in Advent.—(Notice of St. Thomas and Christmas.)  
 " 21st—St. Thomas, A. & M.  
 " 25th—CHRISTMAS DAY.  
 Pr. Pss. M., 19, 45, 85: E. 89, 110  
 132—*Athanasian Creed*. Proper Preface Com. Service till 1st of January inclusive.  
 " 26th—St. Stephen—The first Martyr.  
 1st Sunday after Christmas.—(Notice of St. John, Innocents' Day and Circumcision.)  
 " 27th—St. John, A. & E.  
 " 28th—Innocents' Day.

### CHRISTMAS, AND WHAT THE WORLD THINKS OF IT.

We take (says the *Parish Visitor*, N. Y.,) the following from a leading secular paper. Such testimonies indirectly strengthen the Church's view of this festival:

There is to every man who is able to imbibe the true spirit of Christmas a deep significance to the day. When the Angelic choirs announced the coming of the Child, they sang "Peace on earth, good-will to men." The true Christmas feeling warms the hearts of all men to their fellows. If any man has a grudge against his neighbor, this is the time to forget it. If any man is living at variance with those of his own kith and kin, this is the time to wipe out old scores and begin a new account. Even the heart of the veriest churl may open somewhat to the poor, and signs of relenting may appear among the most selfish and worldly-minded.

This is not only the time of forgiving, but also of giving. Good cheer belongs to Christmas; but the very poor will have no good cheer, no Christmas, if the comfortable and prosperous, out of pure good-will, do not help them.

If Thanksgiving is peculiarly a home holiday, Christmas is, or should be, the festival when peace and good-will to all men go out from multitudes of homes and hearts. The Saviour of mankind came to teach the universal brotherhood of men. We celebrate His birthday by gifts of good things to each other and by benefactions to those who have no helper, no rightful earthly guardian. And if

a larger and more charitable spirit of forbearance than has usually moved us shall pervade the Christian community on Christmas Day, the true meaning of the festival will have been clearly discerned. Good-will to men should furnish the key-note to this festival season. We forgive and are ready to be forgiven. We exchange gifts with those who are equal with us in prosperity, and we are ready to help the poor to garnish the day with some little semblance of a festival. Good-will to men moves us to remember that life is too short for the cherishing of animosities, too short to monopolize all its opportunities for the aggrandizement of self. Jollity and mirth pervade the family, the poor are cared for, and in the battle of life a truce is called, "so hallowed and so gracious is the time."

### OBSTACLES TO CHRISTIAN UNITY.

(By Rev. G. A. Shinn, reprinted from the *Church Review*.)

In view of the growing interest in Christian unity, and the many discussions as to how the scattered portion of Christ's flock can be brought together into one fold, it is pertinent to enquire what are some of the obstacles. There are obstacles, or else these unhappy divisions could not continue year after year. There are serious obstacles, too, or else the good sense and Christian spirit of so many wise men in the different religious bodies would soon devise some plan of union.

Some of the most ardent friends of Christian unity confess that, however greatly they long for it, and however fervently they pray for it, they can see no plan by which it can now be accomplished, and their best word is to wait until God the Holy Ghost shall make men to be of one mind and of one heart. While it is certainly true that there can be no union until the Giver of all grace shall work mightily in removing whatever stands in the way of godly concord, it is well to study the hindrances calmly and dispassionately, and so to get some clear view of what organic union must involve.

The temper of the times is happily quite favorable to such an inquiry, for the growth of a broader view of what the Church of Christ is, in its ideal, permits the most searching investigation and the freest utterances of opinion without the danger of incurring the charge of disloyalty to one's own denomination on the one hand, or of discourtesy to other bodies on the other. There have been times when each little organisation thought itself to be "the Israel of God." The smaller the number of its members, and the narrower its views, the more strongly it held to the belief that its existence was essential to the preservation of the truth on the earth.

But there has come to some a more correct and hence a more generous view. It may be that they are just as sincere to-day in believing that the doctrines they hold are important, but they have seen that the Church of Christ is broader than any denomination of Christians, and that fellowship with all believers, even though there be varying views, is most desirable.

(1.) When, however, we give attention to the divisions that exist, and to the hindrances to Christian unity, we soon become aware of the fact that one obstacle is a *widespread ignorance among Christian people of what is really meant by Christian unity*.

Some suppose that it is nothing more than the bringing about of an era of such good feeling that "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." If that be all, a tacit agreement to live in peace with others is all that is required, and the lost unity of the Church is restored simply by letting other people alone.

We have had a great many exhibitions of

this kind of unity, but what have they done to check denominationalism and to present an unbroken front to the world? The good feeling is all very well, the determination to live peaceably with all men is very well, but what about organic life as members of one fold?

We may emphasise the fact that to-day there is such affectionate regard on the part of Christian denominations for each other that they can extend cordial greetings, and wish each other God-speed; but is that enough?

Few can honestly say that they believe this is the unity which once existed in the Christian Church, and which is the realisation of the Master's prayer for His disciples that they all might be one.

Others, who realise that unity means much more than living peaceably, are very fond of using a military figure, and telling us that the Christian Church is a vast army, with different divisions under different banners, but that all the divisions are waging the same battle against the same foes.

This representation is quite a favorite one with some pulpit orators, and its plausibility often misleads unthinking people. It can certainly never satisfy any one who sees that much of the strength of those modern divisions is spent in winning men from one division to another. The military figure is apt to be forgotten when people want to make a change in their ecclesiastical relations. They are not told then that one division is as good as another. The rejoicing over new recruits is ordinarily as great when they come from another Christian camp as if they came out from the world.

The fact is, few believe that one division is as good as another, else there would be different plans adopted for the occupation of missionary territory, and an entire disuse of efforts for increasing the membership of one division by depleting another.

One obstacle, then, that must be removed is this widespread ignorance of what Christian unity is. We must all learn that it is something more than good feeling, and that the Church is not an army divided up into different divisions. We must look back to the design of its Founder, and to the conditions of its existence before heresy and schism invaded it, and seek to restore it to what it was when in its organic life, its principles, and its polity.

(2.) A second obstacle is the view held by others that *the divisions, instead of being harmful, are really helpful to the progress of Christianity*.

One of the strongest presentations of this view was made by a layman a few years ago. There was a conference of gentlemen respecting the religious interests of a certain community, and the proposal was made that, instead of encouraging the organisation of a new denomination in the place, efforts should be made to combine, and thus to strengthen, those already existing. The laymen referred to objected strongly to this proposal, upon the ground that denominationalism was a blessing. It secured more money, it interested more people, it developed more energy, and it produced better results than could be the case in any other way. He instanced the construction of fine church edifices, the large missionary offerings, and the zeal each of these competing bodies manifested for building itself up. "And," said he, "just as soon as this competition stops the energies of people will flag. They will give less money, put forth less effort, and things will become flat and dull."

It is quite likely that many people agree with this gentleman, although not all of them are so ready to say openly that they believe divisions are a blessing.

The utter fallacy of all such reasoning is seen when you look at the condition of things existing in almost any ordinary community. Take the very community which seemed to the apologist for its divisions so much benefited by these divisions.

It has four small religious edifices, all within sight of each other. For much less than what the four cost one large noble building could have been constructed.

The four ministers now laboring separately, and occasionally crossing each other's lines while studying to avoid giving offence, could do much better work if they were of one organisation. They are not all needed where they are. Two of them could do the work of the four.

Then as to the people, it certainly is a most gratuitous assumption to say that men who profess and call themselves Christians, when properly instructed will not labor so hard nor give so much money for the Master as they will to maintain their own fancies, and to get ahead of their brethren.

If Christian unity did nothing more than encourage the growth of purer motives, it would be worth laboring for.

Few of us has any realisation of the great cost of our present methods of work and of the unwise expenditure of money. Inasmuch as a business term, "competition," is sometimes used to set forth the benefits of the present conditions of things, it is proper to ask if sagacious business men would conduct business enterprises in such a way.

Would they occupy the same small territory with three or more independent establishments where a wider field just beyond remained unoccupied? Would they employ four men to do the work of two?

Competition among Christian brethren! Why, surely no one can think complaisantly of it when he remembers that the work of the Christian Church is to preach the Gospel to all nations for a witness so that the Son of Man may come again in His glorious majesty.

(3) A third obstacle is the hope so often expressed by many a sanguine friend of Christian unity that *the religious organisation which he happens to be connected is destined to absorb all the others.*

Nothing is more common than such a view. Sometimes it is expressed in very forcible terms, and sometimes it gives color to all consideration of the subject. Some are so well satisfied with their present denominational doctrines and usages that they cannot think of any change being necessary or desirable, and wonder why it is that all Christians do not rally under their banner.

They resent the suggestion that there is no religious organisation of any kind to-day in this country which in its present condition is fitted to receive all the others.

It is not necessary to point out the utter absurdity of requiring all men to subscribe to confessions of faith which have had their origin in comparatively modern days, and which represent but one phase of Christian thought, or to compel the adoption of usages which were unknown in the primitive ages, or to impose tests which are not vital.

We make no real advance towards unity until we are ready to admit that there may be changes made in the way of simplification and comprehension.

Just what those changes must be it is not competent for any one now to suggest beyond the general statement that there must be a return to the Faith and Polity which prevailed in the purest ages of Christianity. Some things held now as doctrines must be left simply in the realm of allowable opinions. Some things deemed essential must be declared to belong to the non-essentials. Usages now insisted upon as very necessary may become optional, and many a requirement may possibly be relaxed.

It is quite probable that a reorganized Christianity will be quite a different thing from what some of us fancy it will be, and possibly it might not suit us near so well as our present denominations, simply because we have not yet grown up to the broader conception which will be required.

Our fondness for insisting upon minor issues must give place to larger views of the Church. Our disposition to make converts to our way of thinking must be exchanged for willingness to see them become CHRIST'S servants, and our narrow notion that we represent the Church must be replaced by the conviction that the Church is too broad and comprehensive to be represented in its fulness even by us.

There is probably nothing so repulsive to the majority of men who give thought to this subject as the claim made by ardent denominationalists that unity means the absorption of all the present bodies in one existing organisation with all its features unchanged. They properly declare that such an absorption means simply a denominational triumph, and is not in any sense a gain for Christian unity or a return to Evangelic Truth and Apostolic Order.

(4) And this leads very naturally to the mention of the fourth obstacle, viz., *the ignorance of the fact that the unity of the primitive Church was consistent with varying opinions and modes of working.*

There was no dead level of sameness, although there was unity. They preserved what was essential, while they permitted large liberty in non-essentials.

The "Faith once delivered to the Saints" was very simple. That they defended, while they did not feel called upon to defend the diversities of interpretation which men put on many of its different points.

Divisions into parties began when men began to press their own interpretations, but the first formal separation was not consummated until the weight of arrogant authority was used to compel sameness in matters of opinion.

And so all subsequent subdivisions have grown out of efforts to compel a uniformity, or out of voluntary separations for the purpose of maintaining favorite views, or out of ignorance of essential principles.

Reunion can be possible only when there is a return to the essential truths of primitive Christianity, and the willingness to permit wide diversities of opinion and usage.

To learn what are the essential truths of our religion which we must accept, and what are the limits of allowable variations, should be the effort of all who would find some durable basis for reunion.

It makes the outlook much more hopeful if we are willing to adopt the position that there are vital truths, and that there may be allowable differences of view upon lesser points.

Of course it is not for any of us to declare arbitrarily what these essential truths are. We must find out what the primitive Church declared them to be; what was Evangelic Faith and what was Apostolic Order.

If the Gospel is God's final revelation to men then the Faith once delivered to the saints contained those essential truths, and nothing of more recent origin can contain anything that is vital. It is not in the power of the Church to originate articles of the Faith, or to devise a new Polity, but simply to declare what had been from the beginning.

This appeal to the primitive deposit must seem reasonable to most Christian bodies, except indeed to some who boldly declare that Christianity has been a development, and that the new is better than the old. For such people the appeal to antiquity means nothing, for they discredit the wisdom and reliability of the Apostles, and contend that those were days of darkness from which no light shines down upon the present.

The majority, however, of believers must recognise the fact that the Master delivered to those whom He commissioned to plant His Church certain definite truths which can never be altered, and which have in them saving health for all nations.

To discover what these truths are, to separate the notions and fancies of men, to see the truth free from human interpretations and

vagaries,—this is one way to reach Christian unity.

If it should be found that there are after all a few vital points around which all can cluster then what is to become of so much that is now held, and to which many have been so long accustomed?

Very evidently there are some things they can give up, and there are others which they will judge it no longer necessary to press as hitherto. It may be that such a study would open all eyes more and more to see how small were some of the causes that led to separations, and how easy reconciliations would have been if the pacific temper which now prevails had prevailed in those stormy days of controversy.

Little concessions, larger recognition of varying opinions, a gentler spirit and a clearer knowledge of what was primitive and Apostolic, might have prevented many a separation of Christian brethren.

Now that the unchristian temper has been generally succeeded by something more in accordance with the patience, the gentleness, and the brotherly kindness of CHRIST, may not little concessions, larger recognition of varying opinions, and a study of the early Church lead to the healing of the divisions?

Just at this point there may arise something of the old-time championship which cried out, "The truth is in danger! Let us spring forward to its defence!"

But let the champions keep their swords in their sheaths yet awhile. The suggestion is not that the truth shall be pared away to suit everybody, until there is nothing left.

No, not that, but simply that we consider seriously what are the vital principles upon which we can be united. No one need give up his opinions and his preferences concerning minor points, only thenceforth he is debarred from pressing them as essential.

(To be continued.)

A MERRY CHRISTMAS!

Such will be the salutation used by thousands upon thousands—young and old, rich and poor, peasant and prince—in all parts of the world on the recurrence of another twenty-fifth day of December. But how many will even in thought connect the joy of the season with its cause, by any direct recognition of a Saviour's birth. "To you is born this day in the City of David a SAVIOUR which is Christ the Lord." And yet the "tidings of great joy" were to and for "all people." Many still will gather curiously around the Manger at Bethlehem only to wonder how these things can be; other, perhaps, to cavil at the Mystery of God incarnate; many lacking faith will still fail to recognize CHRIST THE LORD; many will be to all appearance wholly careless and indifferent alike to the great event commemorated and to the character and claims of the New-born. Such do not and cannot in any degree appreciate or share in the joy of the Day, and to them the "Merry Christmas" points to mere animal enjoyment. None such, we trust, are numbered amongst the thousands of our readers scattered throughout this great Dominion and elsewhere; and, therefore, we can and do extend to each and all of our subscribers, a hearty Christmas greeting, accompanied by the earnest prayer that stumbling not at the mystery, but accepting by faith the fact, each may be partakers of the benefits resulting from this wonderful manifestation of "absolute, infinite, unconquerable LOVE, able to condescend to anything that good might be done," that salvation might be provided.

O may we keep and ponder in our mind,  
 God's wondrous love in saving lost mankind,  
 Trace we the Babe, who hath relieved our loss  
 From His poor Manger, to His bitter Cross;  
 Tread in His steps, assisted by His grace,  
 Till man's first heavenly State again takes place,  
 Then may we hope the Angelic Hosts array,  
 To sing redeemed, a glad triumphal song;  
 He that was born upon this joyful day,  
 Around us all His glory shall display;  
 Saved by His love incessant we shall sing,  
 Eternal praise to Heaven's Almighty King."

## FAMILY DEPARTMENT.

## THE COMING OF THE REDEEMER.

(Translated and adapted from the Latin of St. Ambrose.)

Come, Redeemer of the nations,  
Woman-born, yet highest Lord;  
Ever by all generations  
Be Thy wondrous birth adored.

Not by man's device or merit  
Doth the world possess Thee now,  
Breath Divine Thou dost inherit,  
Word of God Incarnate Thou!

In a mother's soft embraces,  
Lo, the infant Saviour lies;  
God on earthy temple graces,  
Consecrates, and purifies.

From that lowly chamber starting—  
God and Man, of Kingly source—  
See the Bridegroom swift departing,  
Giant-like, to run His course!

From the Father forth he goeth:  
He the Father's side regains;  
All our deepest depths He knoweth  
Ere in Highest Height He reigns.

Equal with the Eternal Father,  
With man's substance girt around;  
Thence our feeble frame may gather  
Strength that ever shall abound.

In the Stable now Thy glory  
Sheds new splendors on the night;  
Let no darkness, we implore Thee,  
Dim our faith, nor hide Thy Light!

—The Quiver.

## IN TRUST:

OR

## NINA'S CHRISTMAS GIFTS.

By the Author of "Borne Back," "Marvellous in  
Our Eyes," Etc. Etc.

## CHAPTER I.—"GLORIA IN EXCELSIS."

From end to end of the great city, cradled in its solemn night hush, rings out the old anthem which long ago stirred heaven's starry arch, when the sons of God sang forth in a burst of glad amaze the sovereign goodness of their great Creator—

"Gloria in Excelsis!"

Now nearly nineteen hundred years have flown, and from nearly every quarter of old mother earth the song is echoed. Chime after chime in the great capital of our insular home seems to catch up the refrain as it has dropped from the sweet choirs and carol singers. They bore it along in a full wave of melody to the ears of Mr. Garth Glynn in his handsome study at Lancaster Gate—

"Gloria in excelsis!"

The words stir him strangely. But what has he to do with this glory? It is nothing to him—nothing to him, this oft-repeated tale of the advent of a Saviour Who was cradled as a babe in Bethlehem.

"Pshaw!" he muttered, as he had often thought before, "it is a mere legend, beautiful and ingenious enough, to be sure, but unworthy a man's credence in this nineteenth century of culture and enlightenment. Still——"

He hears it again. This time it comes in a girl's sweet clear treble, blended with an organ's low swell.

It is his daughter's voice, and despite his self-possession and indifference, the color rises in a dark flush to Mr. Glynn's cheek. The hand that is holding a new edition of a work on Evolution even trembles slightly.

"It sounds to him like his mother's voice  
Singing in Paradise."

Only an early memory, yet so real that he seems to live in the past once more. A quiet parsonage by an English lake, and a fair-haired placid woman making her little boy repeat after her the words, "Glory to God in the highest!" Then he hears her explain in simple words how God's glory was manifested in redemption, His goodness to a fallen race in sending His Own Son into the world to bear the penalty which justice demanded for man's guilt

"Sublimely simple teaching! would it were true."

Crash! The book on Evolution has fallen with a thud on the floor.

The start arouses him; the past fades away like a wraith, the present is more visibly present than before.

Garth Glynn, Esq., M.P., for Wordham, arises, and with a somewhat impatient movement for a man of such composure, begins to pace up and down his study floor.

The little table is in his way. With the same impatient movement he puts it aside; a glass falls to the ground and is shattered. At the same moment a step sounds behind him, and a child's sweet voice cries—

"You naughty papa! you said I might sit up as late as ever I liked to-night, as it is Christmas Eve; so I would not let Edyth or Mrs. Clayton send me to bed. We have had such a lovely time. Edyth has been playing the organ for us, and singing the Christmas hymns, all about the Saviour Who came into the world as a little child, you know. And Ainslie is there too. I like Ainslie; he told me a story. But now it is near twelve o'clock, and you have never been near us. Oh! you naughty, wicked papa!"

Mr. Glynn did feel rather wicked just then, but he only drew the little speaker tenderly towards him, and began gently stroking the up-turned face.

"Bless you, my darling!" he said. "I was reading, and forgot all about it."

"It was a nasty book to make you forget us," persisted the child. Then, spying the open volume on the floor, she lifted it, and turned over the leaves with supreme disdain. "There is not a picture in it! I knew it was a nasty book."

"Are there pictures in all the books you love, Nina?"

"Mostly," replied Nina, with a wise little shake of her head.

"In your Bible?"

"In the big Bible, you know; I like that best. But oh, papa! I think every Bible is full of pictures. When I shut my eyes I see them."

"Which accounts for the hold the book has on the imagination of the young," muttered Garth Glynn to himself. Aloud he only said—

"I will come with you for a few minutes, Nina, though why you should expect me on this particular evening I can't say. It troubles me that you have not been in bed three hours since."

"In bed, papa?" replied the child, opening her blue eyes very wide indeed, as if to show there was no trace of sleepiness in them. "How could I be in bed? We are keeping Christmas."

"And why do you keep Christmas?" questioned the father; perhaps a little curious as to the extent of her understanding.

"Now you are laughing at me," she returned, very gravely. "You know we are remembering the birth of the Lord. Don't you always make a fuss about my birthday, and give me a lovely present, you dear, good old papa?"

"And are you going to give the Lord a present?"

The half-mocking words escaped Mr. Glynn without reflection. He was almost sorry, the moment afterwards, for uttering them. His little daughter, however, answered in all sincerity and with the utmost simplicity—

"Yes, papa; I mean to give him myself."

She looked up, as she spoke, with a strangely reverent expression. It was evident the love of Christ had touched his heart, and won her affection.

Garth Glynn took her hand to pass with her into the music-room, but as he did so some of the latest utterances of the great Napoleon in his exile at St. Helena, occurred to him. They were:

"The soul can never go astray, with the Bible for its guide. When it is master of our spirit,

God is our Friend and our Father. Christ speaks, and He lights up the flame of a love which consumes self-love, which prevales over every other love.

## CHAPTER II.—IN THE MUSIC-ROOM.

Gently and playfully Garth Glynn's little daughter drew him along the softly carpeted corridor to the door of the music-room. Here she stayed.

"Listen," she whispered. "Don't let us stop them."

He looked at the child: her whole soul seemed to be going forth with the music. There was no appearance of weakness or weariness, but a certain *spirituelle* expression which suited her delicate features, fair hair, and slight figure. Even her pale-blue dress heightened the effect. It was relieved by bunches of holly berries in one or two places. A Christian sprite he had playfully called her at the dinner-table. Now a sort of nameless pang shot through his heart as he remembered the unseasonableness of the hour.

"A most improper proceeding," he said to himself—"a very improper proceeding. I shall speak seriously to Mrs. Clayton about it tomorrow."

(Mrs. Clayton was Nina's governess, and *chaperone* to the elder daughter.)

Somewhat impatiently he pushed open the door from whence issued the deep notes of the organ. With the girl's sweet treble was now blending the deep tones of a man's voice.

"Kyrie Eleison!"

Like an angel's voice the words sound in Mr. Glynn's ears, speaking through that intuition which lie in every man's heart. Stifle it, crush it down as he may, the consciousness that he is a sinner and in need of mercy must at some time occur.

Does he listen to the whispers of conscience? No; he only says within himself that he is strangely nervous and out of sorts, and not under the influence of reason to-night.

He might have checked his daughter's song earlier, but it was a ruling principle of his life never to interfere with his children's religious emotions in any way. Free-thinking in a man might be a daring and admirable thing, but with girls the case was wholly different. An irreligious woman was an anomaly.

Somehow, the fair sweet Edyth who rose to greet him as he entered the music-room, in all the graces of person and manner, with all refinement and culture of good birth and good breeding, in her unsullied purity of mind, would have seemed unfinished, incomplete, and marred, without her enthusiastic devotion to Him she owned as Lord.

And for his little Nina! oh, what sceptic so ruthless, what hands so profane as to tamper with and overturn a thing so sacred as a child's faith?

"It comforts her," he had said to himself again and again. "It comforts her, and does me no harm. They are not the less dutiful and affectionate to me."

Garth Glynn had been a widower for some years. He had clasped to his heart the one most tenderly beloved, and seen her fade away. At one time he held a high appointment abroad, but his wife's health failing, he determined to return to England. The sacrifice was in vain; the long sea voyage so tried her shattered constitution that the lamp of life went out almost immediately on reaching their native land. With it went out life's joy for him. Grief, if it does not subdue, hardens. Thenceforth, in proud rebellion against God, Garth Glynn was at heart almost an infidel.

His two helpless children had all the care which money could procure, and that is saying a good deal. Later on he procured for them the constant companionship of a lady of undoubted but unobtrusive piety,

(To be continued.)



**MISSION FIELD.****A MISSION IN BRITISH GUYANA.**

The youngest Indian mission [of the Church of England] of all in this part of the colony is one with which the remembrance of a most grievous catastrophe will always be coupled. Some Indians from Potara, a tributary of the upper Essequibo, had applied for a Christian teacher, and a catechist who understood the Accawoio language—a Mr. Lobert—was sent up to report on the situation. On the 24th of August, 1880, messengers arrived in Georgetown with a report from Mr. Lobert, stating "that after sixteen days' travelling he had reached the settlement; that the ordinary population was about 200, but that within a week of his arrival nearly 800 people were congregated on the spot. There were a few Accawoios and a fair number of Macusis, but the majority were Paramunas, a tribe that had hitherto furnished few, if any, Christian converts. Mr. Lobert immediately set to work, held classes for several hours day after day, and reported that, including some 200 children, he had 678 persons under preparation." At this juncture the Rev. W. E. Pierce, who was stationed at Bartica, visited the settlement at Shenanbauwie and commenced to instruct the candidates for Baptism. Eventually he baptized 1,398 people, of whom 1,084 were Paramunas, 213 were Macusis, 62 were Areounas, 2 were Accawoios, and 37 were Wapishianas. The account of this remarkable ceremony carries back our thoughts to the first Pentecostal ingathering at Jerusalem. Mr. Pierce's estimate of the good qualities possessed by these wild children of the forest is thus summed up: "Honesty, to an extraordinary degree, purity of morals and modesty of demeanor among people who wear only the scantiest clothing, perfect good humor and *bonhomie* kindness and gentleness of mind and manner, in a race of ignorant barbarians, of whom each is independent of every one else." On the 29th of September, 1881, as he was returning from a subsequent visit to the mission with his wife and family, the boat was capsized while descending the Marryhe falls—almost within sight of home—and himself, his wife, three children and an Indian girl, was drowned. Since his death the mission has been overlooked by the Rev. A. Gwyther, curate of the upper Demerara river; but arrangements have recently been made for the transfer of the Rev. F. L. Quick from the Pomeroun river very shortly. The venerable Society for the Propagation of the Gospel has made a special grant of £200 per annum towards the salary of the missionary at this distant post.—*Mission Field.*

TAKE ye heed, Watch and Pray: for ye know not when the time is.

THE Day of the Lord will come as a thief in the night.

**A NEW VIEW OF CONSUMPTION.**

*And One which Appeals to Common Sense.—Many Curable Cases.*

[*Medical Status.*]

"Many persons die of Consumption who could easily be cured," says Dr. S. C. Clark, of Watertown, N.Y., "if they would go at it right. I have a new view of the disease. Consumption is not always of lung origin."

"How so? What is it then?"

"Many cases of consumption are secondary. The disease itself prevails everywhere, but the best practitioners refuse to attribute it entirely to inheritance or the weather. If a person lives in the most favorable climate in the world and has any tendency to lung weakness, if certain conditions exist in the system, that climate, however favorable, will not prevent development of the disease. The disorder in such cases is only a secondary symptom in the lungs of some other ailment, and can never be cured until approached through its source."

"Yes, doctor; but what is the method of approach?"

"If you dip your finger in acid you burn it; do you not?"

"Yes."

"If you wash this burnt finger every second with the acid, what is the result?"

"Why, constant inflammation, festering and eventual destruction of the finger."

"Precisely! Now then for my method, which commends itself to the reason and judgment of every skilful practitioner. You know certain acids are developed in the body. Well, if the system is all right these acids are neutralized or utilized and carried out. If the system is run down by excesses, anxiety, continual exposure, or overwork, these acids accumulate in the blood. If there is any natural weakness in the lung, this acid attacks it, having a natural affinity for it, and if the acid is not neutralized or passed out of the system, it burns, ulcerates and finally destroys the lung. Is this clear?"

"Perfectly! But how do you prevent the accumulation of these acids in the system?"

"Irregularities of the liver and kidneys create this excess of acid and the supply can be cut off only by correcting the wrong action of these organs. The kidneys alone should carry out in quantity, in solution, enough of this acid daily, which, if left in the blood, would kill four men. When the stomach, the liver and the kidneys are all conspiring to increase the acid, the wonder is that weak lungs resist death as long as they do!"

"But you have not told us how you would treat such cases."

"No, but I will. The lungs are only diseased as an effect of this acid or kidney poison in the blood. After having exhausted all authorized remedies to correct this acid condition, I was compelled, in justice to my patients, to use Warner's safe cure: though a proprietary remedy, it is now recognized, I see by leading physicians, by Presidents

of State Boards of Health, and by insurance physicians, as a scientific and the *only* specific for these great organs in which over ninety per cent. of diseases originate or are sustained."

"Is this form of treatment successful?"

"It is wonderfully so, and for that reason I am only too willing that you should announce it to the world of consumptives."

*Note by the Publishers.*—We have received the above interview from H. H. Warner & Co., Rochester, N.Y., with the request that we publish it for the good of suffering people. In a foot note to their letter they say:

"The experience of Dr. Clark is not strange to us. In our correspondence we have found that many thousands of people are suffering from what they think is Consumption, whereas the real difficulty is with the liver and kidneys, proven by the fact that when these organs are restored to health by the use of Warner's safe cure, the consumption disappears, and so does uremic or kidney poisoning, which causes so many symptoms of diseases that the human system is subject to. The same may be said of rheumatism, caused by an acid condition of the system. We insist upon what we always have claimed, if you remove the cause, the system will soon perfect the work already begun. Mrs. Rev. Dr. Theodore Wolf, of Gettysburg, Pa., wife of the editor of the *Lutheran Quarterly*, said her friends thought her far gone with Consumption, but after a thorough treatment with Warner's safe cure, she says: 'I am perfectly well.' We can cite thousands of such cases, but one is enough. If you publish the above article, kindly send us a marked copy."

We gladly give place to the article, for if we can in any way stay the ravages of Consumption, which carries away so many millions yearly, it is our bounden duty so to do.]—Pub.

**Butler & Lighthall,**  
BARRISTERS, SOLICITORS, &c

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

**"THE YOUNG CHURCHMAN."**

WEEKLY:

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

MONTHLY:

Single subscriptions, 25c. In packages of 10 or more copies, 18c per copy. Advance payments.

**"THE SHEPHERD'S ARMS."**

*A Handsomely Illustrated Paper for the Little Ones.*

WEEKLY:

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

MONTHLY:

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

Address orders to

**The Young Churchman Company,**  
Milwaukee, Wis.

[Or through this office.]

**BOOKS FOR CHURCHMEN.**

S. P. C. K. Repository,

**Wm. Gossip's**

No. 103 Granville Street, Halifax.

Commentary on old and New Testament Book form, and in serial parts, at 15c. a number. In Volumes, \$1 each.

The Narrow Way, 17c.

Communicants' Manual, by Bishop How Bishop Oxenden, Sadler, Burbridge, Wilson. From 16c. to 25c.

Bloomfield's Family Prayers, 25c.

Commentary on Book of Common Prayer, 60c.

Dr. Barry's Commentary on Prayer Book 75c.

Large Supply of Church Tracts.

Confirmation Cards.

Baptism Cards.

Cards for First Communion.

Lectures on Confirmation (Morse) 30c.

Official Year Book for 1886, 75c.

Book of Offices, \$2.50 and \$1.50.

*Church Songs*, music \$1.00, words only 50c. a copy. This is a new Book, and specially adapted to replace "Moody & Sankey's" in Church families.

**! CURE FITS !**

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

Branch Office, 37 Yonge St., Toronto.

**SITUATIONS** To subscribers. Circulars free. Home Study—60 Professors. CORE UNIVERSITY 38 LaSalle St., Chicago, Ill.

# JOHNSON'S ANODYNE LINIMENT

The Most Wonderful Family Remedy Ever Known.

**CURES**—Diphtheria, Group, Asthma, Bronchitis, Neuralgia, Catarrh, Rheumatism, Bleeding at the Lungs, Hoarseness, Influenza, Hooping Cough, Whooping Cough.

Exceeds all other Remedies for External Use.  
**CURES**—Catarrh, Cholera Morbus, Dysentery, Chronic Diarrhoea, Kidney Troubles, and Spinal Diseases. Circulars free. I. S. JOHNSON & CO., Boston, Mass.

FOR INTERNAL AND EXTERNAL USE.

## PARSONS' PURGATIVE PILLS

MAKE NEW, RICH BLOOD.

Positively cure SICK-HEADACHE, Biliousness, and all LIVER and BOWEL Complaints, MALARIA, BLOOD POISON, and Skin Diseases (ONE FILL & DOSE). For Female Complaints, these Pills have no equal. And these a valuable Cathartic and Liver Pill.—Dr. W. M. Palmer, Monticello, Fla. "In my practice I use no other."—J. Dennison, M.D., DeWitt, Iowa. Sold everywhere, or sent by mail for 45 cts. in stamps. Valuable information FREE. I. S. JOHNSON & CO., BOSTON, MASS.

It is a well-known fact that most of the Horse and Cattle Powder sold in this country is worthless; that Sheridan's Condition Powder is absolutely pure and very valuable. Nothing on Earth will make hens lay like Sheridan's Condition Powder. Dose, one teaspoonful to each pint of food. It will also positively prevent and cure **CHICKEN CHOLERA,** Hor Cholera, &c. Sold everywhere, or sent by mail for 25c. in stamps. Furnished in large cans, price \$1.00; by mail, \$1.50. Circulars free. I. S. JOHNSON & CO., Boston, Mass.

## MAKE HENS LAY

**PARAGRAPHIC.**

**STRICTLY TRUE**

In every respect and attested by the testimony of thousands that Putnam's Painless Corn Extractor is a sure and painless cure for corns. The claim that it is just as good made by those endeavoring to palm off imitations for the genuine only proves the superiority of "Putnam's." Use only Putnam's Painless Corn Extractor. Sure, safe, painless.

Of the group of glaciers at Glacier Bay, Alaska, each one is about nine hundred feet high, and is supposed to be submerged the same number of feet. They are about three miles wide, and extend along the shore twenty-five miles.

Valuable information—Johnson's Anodyne Liniment will positively prevent diphtheria that most to be dreaded of all dreadful diseases. Don't delay a moment, prevention is better than cure. No family should be without the Anodyne in the house.

Leonardo da Vinci, the great Italian painter, has left a book of autographic sketches and manuscripts. This valuable volume has been preserved under the name of the "Codice Atlantico," at the Biblioteca Ambrosiana at Milan.

**Horsford's Acid Phosphates.**  
AS A TONIC.

Dr. John Gardine, Athens, Ga., says: "In dyspepsia, accompanied with prostration from mental overwork, I think it is a fine tonic."

We seem almost forced, by the phenomena of such a comet as Donati's to the theory of the actual repulsion of matter from the head of the comet into the tails—the matter which is repelled most swiftly forming the straighter tails, while the matter which is repelled more slowly and seemingly in greater abundance, forms the great curved tails.

**CHILDREN STARVING TO DEATH**

on account of their inability to digest food, will find a most marvelous food and remedy in Scott's Emulsion. Very palatable and easily digested. Dr. S. W. Cohen, of Waco, Texas, says: "I have used your Emulsion in Infants wasting. It not only restores wasted tissues, but gives strength, and increases the appetite."

The Paris Ecole des Beaux Arts received from Madame Chenavard a legacy of \$690,000. It is the largest bequest ever made to the school, and will be devoted to scholarships to be awarded to students without regard to nationality.

To partially atone for our many sins during the year now closing we wish to expose a fraud. We refer to the large packs of horse and cattle powders now sold, Sheridan's are absolutely pure and immensely valuable. This statement is true.

Mrs. F. Silver, of Hantsport, writes: "My daughter had a severe cold and injured her spine so she could not walk, and suffered very much. I called in our family physician, he pronounced it inflammation of the spine and recommended Minard's Liniment to be used freely; three bottles cured her. I have used your Minard's Liniment for a broken breast, it reduced the inflammation and cured me in ten days. I would recommend it to all ladies who are suffering from same severe trouble."

Queen Victoria recently loaned to an Edinburgh institution two notable pictures by Sir David Wilkie; "Blind Man's Buff" and the "Penny Wedding." They are usually seen in Buckingham Palace.

Salvation Oil, is what you want. It kills pain and cures the worst case of rheumatism, neuralgia, sore throat, hoarseness, and headache. Take no "just as good." Price twenty-five cents a bottle.

**GRATEFUL COMFORTING.**  
**EPPS'S COCOA.**  
BREAKFAST.

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

Made simply with boiling water or milk. Sold only in packets by Grocers, labelled thus:  
**JAMES EPPS & CO., HOMOEOPATHIC CHEMISTS, London, England.**



**CURERS** RHEUMATISM, NEURALGIA, Headache, and is a perfect Hair Dressing, Removing Dandruff, and Promoting the Growth of Hair.  
**C. C. RICHARDS & CO.**  
YARMOUTH, N. S.

**THE CHRISTIAN**  
**MARRIAGE LAW DEFENCE**  
**ASSOCIATION.**

(IN CONNECTION WITH THE CHURCH OF ENGLAND IN CANADA.)

PATRON:  
*The Most Rev. the Metropolitan of Canada.*

HON. SEC.-TREAS.:  
*L. H. Davidson, Esq., M.A., D.C.L.*  
*Montreal.*

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

**PUTTNER'S EMULSION**

Is an invaluable remedy in the Wasting Diseases of Children, and in the various forms of cutaneous diseases arising from mal-assimilation and enfeebled nerve power, also in cases of emaciation resulting from the inflammatory or hereditary forms of tubercular diseases. In cases of Prostration and Emaciation the restorative powers of

**PUTTNER'S EMULSION OF COD LIVER OIL**

with Hypophosphites and Pancreatine have been manifest in the most remarkable manner, both in adults and children, its peculiar tonic and nutritive properties having entirely restored health in the most enfeebled constitution.

This elegant preparation is taken by the most fastidious, the taste of the oil being most agreeably disguised, and it is most readily digested by the most delicate patient.

PUTTNER'S EMULSION is endorsed by the leading Physicians.

**A SEASONABLE AND VALUABLE PAMPHLET.**

**Communion Wine.**

*A Critical Examination of Scripture Words and Historic Testimony,*

BY THE

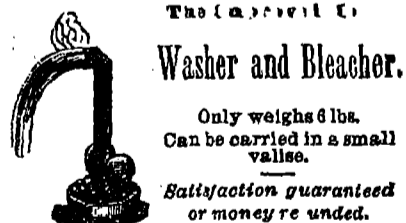
**Rev. Edw. H. Jewett, S.T.D.**

Published by The Church Review Association, N. Y., Price 25c.

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

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

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



Pat. Aug. 2, 1884.  
C. W. Dennis, Toronto

**\$1,000 REWARD**  
FOR ITS SUPERIOR. Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. NO RUBBING required—NO FRICTION to injure the fabric. A ten year old girl can do the washing as well as an older person. To place it in every household, THE PRICE HAS BEEN PLACED AT \$3.00, and if not found satisfactory in one month from date of purchase, money refunded. Delivered at any Express Office in the Provinces of Ontario and Quebec. CHARGES PAID for \$3.50. See what THE CANADA PRESBYTERIAN says about it—"The Model Washer and Bleacher which Mr. C. W. Dennis offers to the public, has many and valuable advantages. It is a time and labor-saving machine, is substantial and enduring, and cheap. From trial in the household we can testify to its excellence."

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

**SACRED SONGS**

- Peace, Perfect Peace: Gounod, 50c.
  - Glory to Thee My Good this Night Gounod, 40c.
  - King of Love My Shepherd is: Gounod, 40c.
  - Kingdom Blest: Cotsford Dick, 40.
  - At Evensong: Lowthian, 40c.
  - Give me Thy Love (Ave Maria): Wellings, 40c.
  - Galvary: Rodney 40c.
  - Jerusalem: Parker, 50c.
  - The Light of the Land: Pinsuti, 40c.
  - Kingdom of Love: Rodney, 40c.
  - Golden Path: Parker, 50c.
- Any of the above mailed free on receipt of price.  
*A Full Assortment of Church Music always in Stock.*  
**J. L. LAMPLOUGH,**  
MUSIC PUBLISHER AND DEALER,  
63 Beaver Hall, Montreal.

**ADVERTISE**

IN

**THE CHURCH GUARDIAN,**

BY FAR THE

**Best Medium for advertising,**

BEING

**The most extensively circulated**

**Church of England Journal**

IN THE DOMINION

**IT REACHES EVERY PART OF THE DOMINION.**

**RATES MODERATE.**

**Dominion Line.**

**ROYAL MAIL STEAMSHIPS.**

Sailing from Quebec, as under:  
Toronto... 24th Sept. Montreal... 15th Oct.  
"Vancouver 30th " "Oregon... 21st "  
"Sarnia... 8th Oct.

**BRITISH SERVICE.**

Quebec..... 24th Sept.  
Ontario..... 8th Oct.  
Dominion..... 22nd "

\*Saloon and Staterooms in these steamers are amidships, and they carry neither cattle or sheep.  
Passengers per "Toronto," "Sarnia," and "Montreal," can embark at Montreal, the day previous, if they so desire.  
Rates of Passage:—Cabin, \$50 and \$80, according to steamer and accommodation; Second Cabin, \$30; Steerage, \$20.  
Special rates for Clergymen and their wives.  
For further particulars apply to  
**DAVID TORRANCE & CO.,**  
General Agents.

**Temperance Column.**

**DRUNKENNESS AN EVIL: WHAT IS THE REMEDY?**

BY THE REV. PREBENDARY AINSLIE, L.D., VICAR OF LANGPORT.

(From the Church of England Temperance Chronicle.)

(CONTINUED.)

4. We see in drunkenness a great loss of domestic happiness. The drunkard ruins home for himself, and for those whom he ought to love, and is capable of loving. Now we are touching the bottom, we are recognising in the drunkard a man who has a heart. It does not look like it very often, because he is most brutal towards those whom he ought to tend and protect. Well, however paradoxical it may seem, I sometimes think that a drunkard's barbarity towards his wife and children is a proof that he is not indifferent to them. It's a queer way of showing affection, I will grant, is the kicking of a wife, and the pitching of a baby downstairs; but yet when the operation has been entirely successful, and the wife or the child is killed by the ill-usage, the poor murderer is truly miserable. Do you think the man does not know and feel how wretched he has made his home? and its dirt and rags rebuke and madden him.

5. We see in drunkenness a great sin. It is a base surrender of man's free will. The will becomes utterly enslaved. The drunkard would like to be healthier, and richer, and honorable, and happier, but he cannot. He has become weaker and weaker in self-restraint. And in doing this he has fought against good impulses. He knows he is a bad fellow; he has a conscience, and it tells him so. And the voice of conscience answers to the voice of God in the Bible. There we read that drunkenness is one of the sins of self-indulgence which exclude from grace and glory. Drunkenness is an evil, for it is a sin. Holiness is the chastening of the will, by grace, into accordance with the will of God, and drunkenness leaves a man with such an utterly enfeebled will that he cannot serve God. Every sin of self-indulgence does the same in its degree, but drunkenness shares with sensual impurity this characteristic that it adds to the moral force of a bad habit, the physical tendency to the indulgence of the habit.

I have been speaking of drunkenness as an evil to the individual who indulges in it, but it is an evil to the community past calculation. It is degrading to national honor, national prosperity, national influence. If the British people at home and abroad were sober, who can estimate the extent of their possible influence?

But I must not dwell longer on this part of my subject. Now, as to the remedy. If we have been right in our estimate of the nature of the evil, we shall be able to see in what direction the remedy lies.

(To be Continued.)

**Foods! Foods!**

**DESICCATED WHEAT. HULLED AND ROLLED.**

This article is the perfection of human food designed for all seasons of the year. It is absolutely pure and partly digested as the starch is converted into dextrine. It is sure to cure dyspepsia and regulate other affections of the digestive organs. It contains all the elements necessary to supply the wastes of the body. It is cooked and densed so that one pound is equal to two of ordinary cracked, granulated, rolled or crushed wheat in their raw state.

**DESICCATED BARLEY.**

HULLED AND ROLLED.

This article when mixed with Desiccated Wheat is the best food in the world for active men, as the brain is fully supplied with phosphorous in the barley and nitrogen in the wheat. This admixture of barley phosphates with petonized wheat is a glorious food to a large class of people who work their brains constantly and have little out door exercise.

**FISH & IRELAND,**

Manufacturers and Patentees of our National Foods, LACHUTE MILLS, LACHUTE, P. Q.

**THE CHURCH KALENDAR, ADVENT 1886 TO ADVENT 1887**

**Now Ready.**

Price Fifty cents, mailed free.

INVALUABLE TO CLERGY AND LAITY PRAYER-BOOK, EDWARD VI. Price \$1.00

THE CHURCHMAN'S PRIVATE PRAYER-BOOK.....Price 50c.

SUNDAY-SCHOOL LEAFLETS, now in use in every Diocese and Missionary Jurisdiction in the United States and also in Canada. Samples furnished free.

WM. EGBERTON & CO.,

Publishers and Importers of English S.S. Magazines, 10 Spruce street, New York. 31-

**CHURCH OF ENGLAND TEMPERANCE SOCIETY**

CHRISTIAN LIBERTY, its Nature and Limitations. A Sermon preached in Westminster Abbey by Canon ELLISON Price 1d. or 6s. per 100.

FIRST PRINCIPLES OF CHURCH TEMPERANCE WORK. By the Rev. Canon ELLISON, M.A. Price 1d.

PAROCHIAL TEMPERANCE WORK as Part of the Cure of Souls. By the Rev. Canon ELLISON, M.A. Price 2d.

HOLY MATRIMONY, the Married Life of the Christian Man and Woman. By the Rev. Canon ELLISON, M.A. Price 1s. 6d.

TEMPERANCE REFORMATION MOVEMENT. By the Rev. Canon ELLISON. Recommended to all wishing to understand the work of the Church of England Temperance Society. Price 1s.

THE BLUE RIBBON ARMY, or Gospel Temperance Mission." Its relation to and bearing upon the Church of England Temperance Society. By the Rev. Canon ELLISON. Price 1d. each.

CHURCH TEMPERANCE MISSIONS.—Hints and Suggestions. 1d. each.

THE ALCOHOL QUESTION. By Sir WILLIAM GULL, Bart., Sir JAMES PAGET, Bart., and several others. Price 2s. Published at 6s. 6d.

THE GROCER'S LICENCE. Price 1d. each THE EVILS OF GROCERS' AND SHOP-KEEPERS' LICENCES. Price 1d. each

THE DOCTRINE OF THE CROSS, specially in relation to the troubles of life Being Sermons preached during Lent in the Parish church of New Windsor. By Rev. Canon ELLISON. 1s. 6d. each.

THE GOSPEL OF THE HUMAN BODY A Sermon preached in St. Paul's Cathedral, by the Ven. Archbishop SABLÉ Price 1d.

Address orders to

**Manager Publication Dept.**

9 Bridge Street,

WEST MINSTER LONDON. ENG.

PERSONS to do writing at their homes, good pay. Send 10 cents for paper, &c., J. H. Nicholson, 88 Clinton Place, N.Y.

**SUBSCRIBE for the**

**CHURCH GUARDIAN.**

THE

**SECURITY**

**Mutual Benefit**

**SOCIETY,**

**OF NEW YORK.**

(Incorporated December, 1881.)

No. 233 Broadway, New York

**ONLY TWELVE ASSESSMENTS**

Have been levied from 1881 to 1886, averaging three a year, and making the cost for assessments to a man of 40 years less than five dollars a year for each \$1,000 of insurance.

**Send for Circulars.**

(Or apply to CHURCH GUARDIAN.)

**Illustrative Sample Free**



**HEAL THYSELF!**

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

**SELF-PRESERVATION.**

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

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

**G. ARMSTRONG & CO.,**

**Funeral Directors,**

VICTORIA SQ., MONTREAL.

Country orders promptly attended to. 1-y

**ORGANIST.**

(Communicant, old Chorister), good player, thorough Choir Trainer. Holding testimonials from eminent English musicians, desires an appointment, where a good musical service is wanted. Reference to present Rector. Address "Organist," CHURCH GUARDIAN office, Montreal.

**THE CHURCH GUARDIAN**

**A Weekly Newspaper.**

NON-PARTISAN! INDEPENDENT

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

Special Correspondents in different Dioceses

OFFICE:

190 St. James Street, Montreal.

SUBSCRIPTION:

(Postage in Canada and U. S. free.)

If Paid (strictly in advance) - \$1.00 per an  
If not so paid - - - - - 1.50 per an  
ONE YEAR TO CLERGY - - - - - 1.00

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

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

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

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

**ADVERTISING.**

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

RATES.

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

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

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

All Notices must be prepaid.

Address Correspondence and Communications to the Editor,

P. O. Box 504.

Exchanges to P. O. Box 1950 Montreal

NEWS AND NOTES.

MORE MONEY FOR YOUR WORK.

Improve the good opportunities that are offered you and you will receive more money for your labor.

The famous picture known as the "Colonna Raphael," painted by Raphael in 1505, for certain nuns of Perugia, is on view in the loan collection of the South Kensington Museum.

An exchange says: "Man's average life is 33 years." Dr. Bull's Cough Syrup will always live.

"Battery Halt," by W.T. Trego, of Philadelphia, lately exhibited in the Prize Fund Exhibition, is the most ambitious picture of the late civil war, painted for a number of years.

A Cure for Drunkenness.

Opium, morphine, chloral, tobacco, and kindred habits. The medicine may be given in tea or coffee without the knowledge of the person taking it, if so desired.

Mr. Halsall, the marine artist of Boston, has sold to the Government his painting of the engagement between the Monitor and Merrimac.

ADVICE TO MOTHERS.

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

TO Clergy & Laity.

NOW READY, printed in plain form suitable for parish circulation, The Bishop of Algoma's Sermon on the "RESTORATION OF CHURCH UNITY."

Preached at the opening service of the Provincial Synod of 1886. It will be found an excellent Tract for general distribution.

Address orders to The Church Guardian, P. O. Box 504, MONTREAL.

Canada Paper Co., Paper Makers & Wholesale Stationers. Offices and Warehouses: 578, 580 and 582 CRAIG ST., MONTREAL.

Mills: SPRINGVALE MILL, WINDSOR MILLS, WINDSOR MILLS.

SEND TO

THE

"CHURCH GUARDIAN" OFFICE,

FOR A COPY OF THE FOLLOWING:

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

ALSO, THE PAMPHLET:

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

ALSO,

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

Every Churchman should have the foregoing.

"Reasons for Being a Churchman."

Already it has been found necessary to issue a THIRD Edition of Reasons for Being a Churchman. The book has had an extraordinary sale, and no wonder, in view of its practical and instructive character.

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

THE PATTERN LIFE.—Lessons for the Children from the Life of our Lord. By W. Chatterton Dix. Illustrated. Price, \$1.50.

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

SADLER'S COMMENTARY ON ST. LUKE, which has been so anxiously looked for, has at last been issued, and orders can now be filled promptly. Price \$2.42 including postage.

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

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

CORPULENCY. Recipe and note how to harmlessly effectually, and rapidly cure obesity without semi-starvation, dietary, &c. For open Mail, Oct. 21th, 1884, says: "Its effect is not merely to reduce the amount of fat, but by affecting the source of obesity to induce a radical cure of the disease."

CHURCH TRACTS.

Suitable for Parochial Distribution Encouraging Church Principles and combating various forms of Dissent.

- No. 1.—JOHN WESLEY'S RELATION TO THE CHURCH.—A Tract for Methodists. No. 2.—THE DUTY OF CONSTANT COMMUNION.—By Rev. John Wesley, A.M. No. 3.—A TREATISE ON BAPTISM.—By Rev. John Wesley, A.M. No. 4.—THE MEANS OF GRACE; Their Necessity and Scriptural Authority.—By John Wesley, A.M. No. 5.—THE MINISTRY: A Voice from John Wesley. No. 6.—OUR SUCCESSION OF DOCTRINE AND ORDERS: or Continuation in the Apostles' Doctrine and Fellowship—a Characteristic of the Church of Ireland.—By Rev. Courtenay Moore, M.A., Rector of Castletown-roche. No. 7.—SCRIPTURAL AUTHORITY for a Mixed form of Prayer.—By Rev. G. T. Stokes, M.A., Incumbent of Newtown-Park, Blackrock. No. 8.—THE NECESSITY OF THE EPISCOPATE.—By the Very Rev. Chas. Parsons Reichel, D.D., Dean of Clonmacnois. No. 9.—TWELVE HINTS TO CHURCHGOERS.—By the Rev. G. R. Wynne, M.A., Rector of Killarney. No. 10.—TWELVE HINTS TO CHURCH WORKERS.—By the same author. No. 11.—TWELVE HINTS TO CHURCH CHOIRS.—By same author. No. 12.—PLYMOUTH BRETHREN.—A few of the Opinions of those who call themselves Christian Brethren, contrasted with the statements of Holy Scripture. No. 13.—FREE AND OPEN CHURCHES.—By Rev. R. B. Stoney, B.D., Incumbent of St. Matthew's, Irishtown; Honorary Secretary of the Free and Open Church Association (Dullin Branch). No. 14.—BAPTISM AND THE LORD'S SUPPER.—By the Rev. Courtenay Moore, M.A., Incumbent of Castletown-roche. No. 15.—THE TRAINING OF THE WILL IN CHRISTIAN EDUCATION.—By Rev. G. R. Wynne, M.A., Rector of Killarney. No. 16.—THE CONSTITUTION AND AUTHORITY OF THE CHRISTIAN CHURCH.—Compiled by Rev. William Sherrard, Rector of Castlelyons. No. 17.—WHO WAS THIS JOHN WESLEY? A Question for the Wesleyans.—By the Rev. J. A. Carr, LL.D., Incumbent of Whitechurch, County Dublin. No. 18.—"ARE YOU SAVED?" Certainty or Hope?—By Rev. J. Macbeth, LL.D., Incumbent of Killegeeny. Others are in Preparation.

These Tracts are published at 2d each, or 1s 3d per dozen. 50 (assorted if desired) will be sent post free on receipt of Post Office Order for 5s 6d.

PUBLISHED BY

J. CHARLES & SON,

Office of the Irish Ecclesiastical Gazette, 81, Middle Abbey-street, Dublin.

[In ordering mention this paper, or send through this office.]

GEORGE ROBERTS, ST. JOHN, N. B.

CHOICE TEAS A SPECIALTY.

Finest Groceries.

JAVA AND MOCHA COFFEES, FRUITS, PRESERVED JELLIES, &c Retail Store, 67 Prince Street, Wholesale Warehouse—10 Water at GEO. ROBERTSON. N.B.—Orders from all parts promptly executed.



Seed-Time and Harvest

Have you seen it lately? Is an Illustrated Monthly Rural Magazine whose mission is to bring PLEASURE and PROFIT to our American Country Homes.

Such a Gem can be procured, it really gives monthly A TREAT of the most instructive and interesting matter to be found in any periodical published anywhere.

PROHIBITION: The influence which will quietly be exerted by the monthly visits of this in any family in which boys are growing up may be of incalculable value in helping to mould their characters for all time.

GARDENING: This magazine was originally devoted to market gardening and will continue to pay special attention to this great industry, giving notes and illustrations of new vegetables and improved ways of cultivation, crop reports, &c.

THE FRUIT GARDEN will be treated in a like manner, giving essays written by the eminent Fruit Growers of the day, also notes and illustrations of new Fruits, Pleasure and Profit.

FLORAL Notes will continue to be a strong and pleasing feature. Then there is "Aunt Martha's" HOUSEHOLD, and the GREAT OFFER which gives prizes each month to the best solvers.

Address, Seed-Time and Harvest, La Plume, Lack's Co., Pa.

Or better still— We will send the CHURCH GUARDIAN and SEED TIME AND HARVEST to one address for one Year for ONE DOLLAR and Ten Cents. Address THE CHURCH GUARDIAN, P. O. Box 504, Montreal.

A BIG OFFER. To introduce them, we will give away 1,000 Self-Operating Washing Machines. If you want one, send us your name, address and express office at once. THE NATIONAL CO., 23 Dey St., N. Y.

RUPTURE

Have you heard of the astounding reduction for DR. J. A. SHERMAN'S Famous Home Treatment, the only known guarantee comfort and cure without operation or hindrance from labor! No steel or iron bands. Perfect retention night and day, no chafing, suited to all ages. Now \$10 only. Send for circular of measurements, instructions and proofs. Get cured at home and be happy, office 23 Broadway, New York.

FACE, HANDS, FEET, and all their imperfections, including Facial Development, Superfluous Hair, Birth Marks, Moles, Warts, Itch, Freckles, Red Nose, Acne, Blemishes, Scars, Pitting and their treatment. Dr. John H. Woodbury, 71 N. Pearl St., ALBANY, N.Y. Est'd 1870, send 10c. for book.



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

Founded A. D. 1788. Royal Charter granted A. D. 1802  
Visitor and Chairman of the Board of Governors:—The Right Rev. The Lord Bishop of Nova Scotia.  
The Rev. CANON BROCK, M.A., of Oxford, President.

The Faculty consists of the President, who holds the Chair of Divinity; a Professor of Mathematics and Civil Engineering; a Professor of Chemistry, Geology and Mining; a Professor of English and French Literature; and a Professor of Classics and German.

For Calendar '89-'90, and for further particulars apply to the President, or the Registrar, King's College, Windsor, N.S.

THE COLLEGIATE SCHOOL,

of which the Rev. C. WILLETTS, Graduate of the University of Cambridge, is Head Master, supplies an excellent preparatory course of instruction, enabling students to matriculate with credit at the College, and including all the usual branches of a liberal education.

The Head Master will be happy to furnish information in answer to applications addressed to him at Windsor.

UNIVERSITY OF  
Bishop's  
College.

FACULTY OF MEDICINE,  
MONTREAL.

The Sixteenth Annual Session of this Faculty will commence OCTOBER the FOURTH, 1889.

Students of Bishop's College have admission to the Montreal General, Hotel Dieu, and Western Hospitals.

The facilities which this Faculty has for imparting instruction is unsurpassed. In the Department of Midwifery it far excels any other Medical School in Canada.

Two Gold Medals and a Scholarship competed for annually.  
For Prospectus, &c., apply to  
R. A. KENNEDY, M.D., Registrar.

SCHOOL OF  
ST. JOHN THE EVANGELIST,  
278 St. Urbain Street.

MASTERS:  
REV. EDMUND WOOD, M.A., Durham, Rector.  
REV. ARTHUR FRENCH, B.A., Oxford, Head Master, with competent assistants.

School will (D.V.) re-open on WEDNESDAY, September 26th. Boys are thoroughly grounded in all the branches of an English and Classical education. The masters seek to impart a healthy moral tone to the boys. The numbers are limited. A few boarders received.

RECTORY SCHOOL FOR BOYS,  
FRELIGHSBURGH, P.Q.

Session opens Sept. 6th, 1889.  
For Circulars, &c., address  
15-41 CANON DAVIDSON, M.A.

MRS. LAY'S ESTABLISHMENT  
FOR THE

Board and Education of Young Ladies,  
1736 and 1738 St. Catherine Street,  
Montreal.

This old and well-known School continues to offer superior advantages for a thorough and refined education. Full staff of accomplished Professors and Teachers. Music and the French language specialties. Resident French Governess. The autumn Term will open

On Wednesday, September 15th. References kindly permitted to His Lordship the Bishop of Montreal; The Very Rev. the Dean of Montreal; the Right Rev. The Bishop of Huron, and The Bishop of Algoma.

GIRTON HOUSE.

Boarding and Day School for Young Ladies.

102 PLEASANT ST., HALIFAX, N.S.

MR. F. O. SUMICHRIST, PRINCIPAL.

REFERENCES:

His Honor M. H. Ritchey, Lieut.-Governor of Nova Scotia; The Lord Bishop of Nova Scotia; The Lord Bishop of Newfoundland Sir Adam G. Archibald, K.C.M.G.; McDonald, Chief Justice of Nova Scotia; Hon. Judge Weatherbee; Hon. Judge Rigby; Hon. Judge Thompson; T. Robertson, Esq., M.P., Shelburne, N.S.; Hon. W. S. Fielding Provincial Secretary; Hon. W. Owen, Q.C., M.L.C., Bridgewater; The Venerable Archdeacon Gilpin, D.D., Halifax; W. J. Stairs, Esq., Halifax; Rev. F. Partridge, D.D., Halifax; Rev. F. R. Murray, Halifax; A. H. McKay, M.A.B. Sc., Principal Picton Academy; Rev. J. Ambrose, Digby, N.S.; H. S. Poole, Esq., Stellarton, N.S.; C. E. Brown, Esq., Yarmouth; J. Macfarlane, Esq., Canada Paper Co., Montreal; L. O'Brien, Esq., President Royal Canadian Academy, Toronto; Robert Spratt, Esq., Toronto, and Parents of Pupils,  
Sept. 9, '85. 1 y.

NEW CHURCH MUSIC

BY THE  
Rev. Fred. E. J. LLOYD.

Twelve Tunes for well-known Hymns:—  
Including—  
"Hark the Sound of Holy Voices."  
"Hark, Hark, my Soul."  
"Sin of my Soul."  
"Onward Christian Soldier," &c., &c., &c.

In regular use at the Cathedral and several Churches in Diocese of Quebec and other parts of the Dominion.

Dr. Stainer, of St. Paul's Cathedral, London, (Eng.), writes: "Your tunes are melodious and well-written. They are recommended by the Church Times (Eng.) and the Quebec Chronicle; the Montreal Gazette, and other newspapers.

The Rev. W. Roberts, Mus. Bac., writes of one of the tunes: "It is most fascinating; I cannot tell you how often I have played it over."

Post free from the Composer, Shigawake, Que. 20 cents per copy, containing the 12 Chords supplied at a reduction.

Also, by the same Composer, Litany for a Flower Service, words and music; 60 cents per 100 copies.

Montreal Stained Glass Works.

Castle & Son,  
40 Bleury St.,  
MONTREAL.  
Church  
Glass.  
PLAIN, LEADED,  
ORNAMENTAL.  
Memorial  
Windows.  
FIGURES AND  
SUBJECTS.  
We guarantee this  
specialty equal  
to imported  
work.  
Designs Sent Free.



E. & C. GURNEY & CO.,  
385 & 387 St. Paul Street, Montreal.  
HOT AIR FURNACES for WOOD & COAL  
HOT WATER BOILERS,  
STOVES,  
SCALES,  
GRATES,  
REGISTERS,  
&c., &c.  
Special attention to requirements of heating churches.



M. S. BROWN & CO.,  
ESTABLISHED A.D. 1840.  
JEWELLERS & SILVERSMITHS,  
—DEALERS IN—  
Church Plate and Metal Altar Furniture.  
128 Granville St. Halifax, N.S.  
The following well known clergymen have kindly permitted their names to be used as references:—  
The Ven. Canon Edwin Gilpin, D.D., Archdeacon of Nova Scotia, Halifax.  
The Rev. Canon Brock, M.A., President King's College, Windsor, N.S.  
The Rev. C. J. S. Bethune, M.A., Head Master Trinity College School, Port Hope, Ontario.  
The Rev. E. S. W. Pentreath, Christ Church, Winnipeg, Man.  
Price Lists can be had on application.

NOW READY.—Price, 2s. 6d. Stg.—60c. Cy  
COASTAL NAVIGATION;  
Or Notes on the use of Charts, intended for the instruction of Classes in Coastal Navigation, and for the use of Coasting and Sailing Vessels.  
By JOSEPH JAMES CURLING,  
Missionary Priest of the Bay Islands, Newfoundland; and Rural Dean of the Straits of Belle-Isle.  
Holder of a Board of Trade "Certificate as Master of his own Pleasure Yacht."  
F.R.G.S.; and formerly a Lieutenant in the Corps of Royal Engineers.

With Diagrams and a Chart to illustrate the Notes.  
Published by GRIFFIN & CO., 2 The Hard, Portsmouth.  
Sold in London by  
IMRAY & SONS, Minories; NORIE & WILSON, 156 Minories; HUGHES & SON, 59 Fenchurch Street; SIMPKIN, MARSHALL & CO., Stationers' Hall Court.

BELLS.

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

MENEELY & COMPANY  
WEST TROY, N. Y., BELLS  
Favorably known to the public since 1824. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals

McShane Bell Foundry.  
Finest Grade of Bells, Chimes and Peals for CHURCHES, COLLEGES, TOWER CLOCKS, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue.  
McSHANE & CO., BALTIMORE Md., U. S. mention this paper.

Clinton H. Meneely Bell Co.  
SUCCESSORS TO  
MENEELY & KIMBERLY,  
Bell Founders,  
TROY, N. Y., U.S.A.  
Manufacture a superior quality of BELLS. Special attention given to CHURCH BELLS. Catalogues sent free to parties needing bells.

SUBSCRIBE for the  
CHURCH GUARDIAN.

THE FARMER'S REMEDY  
FOR  
Rheumatism.

A LIMENT guaranteed to immediately remove Rheumatic Pain. It has been used for years and has never yet failed. For Chillsains it will at once stop the irritation. No house should be without a bottle. Put up in 50c., \$1, and \$2 bottles, and sent on receipt of the price by

THE FARMER'S REMEDY CO  
64 and 66 Broadway, and 19 New street,  
New York

KNABE  
PIANOFORTES.

UNEQUALLED IN  
Tone, Touch, Workmanship and Durability.  
WILLIAM KNABE & CO.,  
Nos. 204 and 206 West Baltimore Street,  
Baltimore No. 172 Fifth Avenue N. Y.

A BIG OFFER. To introduce them, we will give away 1,000 Self-Operating Washing Machines. If you want one send us your name, P. O. and express office at once. The National Co., 25 Bay St., N. Y.

Commercial College  
Of Kentucky University, LEXINGTON, KY.  
The Best College  
AND  
Cheapest Business Education

Highest Honor and Gold Medal over all other Colleges at the World's Exposition, for System of Book-keeping and General Business Education. 8000 Graduates in Business. 10 Teachers employed. Cost of Full Business Course, including Tuition, Stationery and Books, about \$40. Short Course, 6 weeks, for Writing and Telegraphy, specialties. No Vacations. Winter New Graduates Guaranteed Success. For circulars address W. B. SMITH, Pres., Lexington, Ky.

OPIUM Morphine Habit Cured in 19 to 30 Days. No Pain! No Fee until Cured.  
J. L. SWEENEY, M. D., Lebanon, Ohio.  
CATARRH SAMPLE TREATMENT FREE!

So great is our faith that we can cure you, dear sufferer, that we will mail enough to convince you, FREE. Send 20-stamps to cover expense of postage. B. S. LADDERER & CO., Newark, N. J.

WANTED LADIES AND GENTLEMEN who wish to make \$5 to \$4 a day easily at their own homes. Work sent by mail. No canvassing. Address with stamp Crown Mfg. Co., 24 Vine St., Cin. O.

WANTED—LADY Active and intelligent, to represent in her own locality an old firm. References required. Permanent position and good salary. GAY & BROS., 14 Barclay St., N. Y.

A PRIZE. Send six cents for postage of goods which will help all of either sex to more money right away than anything else in this world. Fortunes await the workers absolutely sure. Terms mailed free. TRUE

THIS PAPER may be found on file at Geo. F. Bowler & Co's Newspaper Advertising Bureau (10 Spruce St.), when advertising contracts may be made for it IN NEW YORK.