

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

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

# The Church Guardian

OF MONTREAL.

A. P. Williams, 1 ap. 32 "Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.  
for Sas. Gaul 21 0112 "Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

VOL. XIII.  
No. 26.

PUBLISHED AT ST. JOHNS, P. Q., DECEMBER 9, 1891.

PER YEAR  
\$1.50

## ECCLIASTICAL NOTES.

THE current number of *Central Africa* reports that the funds of the Universities' Mission show a falling-off of more than £2,000 compared with last year's receipts.

THE Protestant population of Kildare County has increased by over 1,100 in ten years, while the Roman Catholic population has decreased by over 6,000.

DR. Alfred George Edwards, D.D., Bishop of St. Asaph, who recently entered upon his forty-fourth year, is the youngest Bishop on the English Episcopal Bench.

At the late meeting of the Church Missionary Society in England, Bishop Whipple said that he was "glad to notice that the report said not a word about the hardships of missionaries. It is no harder to go to Africa to preach the glorious Gospel than to dig for gold."

AMONG the contributors to the special fund now being raised for the defence of the Church in Wales are: The Archbishop of Canterbury, £100; the Duke of Westminster, £100; Lord Penrhyn, £200; Miss Talbot, £200; the Earl of Powis, £100; Lord Egerton of Tatton, £100; Mr. G. W. Duff-Assheton-Smith, £100; and Mr. E. B. Wheatley Balme, £100.

CHURCHMEN will hear with pleasure that the British East Africa Company has despatched a message to Captain Lugard, at Uganda, cancelling the order for withdrawal. The missionaries in Mwanga's country are, therefore, safe for another twelvemonth, provided the remainder of the necessary £40,000 be promptly secured. One lady of title has given the Church Missionary Society £5,000 towards this object, and gifts of jewellery, gold watches, dividend warrants, and so forth, have been received.

THE death of the Rev. Joseph William Hardman, LL.D., of Cadbury House, Congresbury, near Bristol, is announced. During the last few years he devoted himself to authorship, where his liturgical scholarship, his knowledge of art and antiquarian lore, his antiquarian researches, added to a well-stored memory of general information, especially on ecclesiological subjects, were of extreme value to him. Amongst the works which came from his pen we may mention "Stories and Teachings on the Litany," "Lights and Shadows of Church History," "Allegorical Sermons," "Our Prayer Book," "Mark well her Bulwarks," "Ten Tales on the Te Deum," and several others.

MR. LAWES, an energetic missionary in New Guinea, has completed the translation of the New Testament for the use of his converts, a work upon which he has been occupied for some time. There is just now much talk about Christian Evidences, and the results of the "higher criticism," but the most remarkable evidence of the Divine authority of the Bible is that only one book is found worth translating into all the languages of the world, and that only one book is found interesting and inspiring wherever it is translated.—*Church Worker*.

The study of Greek, curious to say, is a characteristic of the Teutonic family. The language is practically boycotted by the Latin honest anxiety to protect the recognized doctrine and discipline of the Anglican Church from innovations. We think it would be unfair to place any sinister interpretation on it, and, moreover, we believe our Bishops will be wise in seeing it in that light.

The gist of the memorial lies, we think, in the concluding paragraphs. Some Irish Churchmen may consider they have a grievance against the English Church for interfering in a matter which, they would say, does not concern them; but it is worth asking whether the grievance is not entirely the other way, and whether English Churchmen have not very solid ground for their protest.

If the disestablishment movement is waking up to fresh energy in England, on the other hand the friends of the Church are not idle. The magnificent article in the current number of the *Quarterly Review* on Church Work and Church Defence should arm the members of the Establishment with fresh zeal and courage for the defence. The article brings out two points with great clearness—one that the Church is the only religious organization that attempts to grapple at all adequately with the great problem of slum life and over population, the other that in attempting this it receives the basis of its support from existing endowments. The enormous work done of late by the Church of England in founding new sees, building and restoring churches, utilizing the cathedrals, creating new parochial districts, supporting schools, starting missions, relief works, recreation centres, etc., is all duly set forth. The article should be republished as a pamphlet and sown broadcast.

THE *Living Church* says: "An American missionary writing from the spot, and with evident knowledge of his subject, says that one of the most marked features of religious work in Palestine is the wish for unity on the part of Christian bodies in that region. All in the Greek

Church, the Patriarchs of Jerusalem, Alexandria and Antioch, the Armenian Patriarch, and the Syrian and Coptic Bishops urge re-union, and in varying degrees are working for it. Most kindly relations exist between the Greek and the Anglican Churches, and the Jews themselves are more and more favorably disposed toward the English Church, which has never persecuted them."

## A CHURCH THAT MIGHT BE

In general, the plan is that of a Church organization, simple rather than complicated, in a central position, for Church-worship and Church-work. Its principal visible feature would be a Church-edifice architecturally conformed in every respect to our doctrines and ritual, solid and sincere, without affectation or false ornament, dignified, however plain, with so much beauty and costliness, and only so much, as the ability and dispositions of the people would allow for the glory of God and the honour of His Kingdom. The building might be fitted for use without being entirely finished. Either under the same roof or near by should be apartments for various objects belonging to the religious and charitable administration, including work-rooms, a school-room, a small chapel, a reading-room, with an office for the Clergy.

This House of God should, on a divine principle, be open at all hours of the day, to all God's children. None should be forbidden to come into it at any hour for prayer or meditation. Arrangements might be made by which families, having this for their regular place of worship could commonly be seated together in the same place. But *practically* the seats must be free. It must be understood that everybody, of any race, nationality, denomination, colour, garb, had a right in it. No one would be there on sufferance, by courtesy, by special favour, or with a sense of intrusion; but all by right. From beginning to end the Gospel of Christ is a free gift to man. One worshipper should have the same claim and privilege as another. Every person in the city and belonging elsewhere should be able to call this his church, and feel it to be so.

At the same time there should be a financial economy. Honesty demands that. It might be managed in one of several ways. Any number of men and women, from five to five hundred, might pledge themselves to pay enough by the year to keep the property in order and meet all the clerical and other expenses. A part of the seats could be taken by regular worshippers, by the yeas, and paid for as is now done in most of our churches, provided those seats were no better than the others, and that enough should be

left absolutely free to receive all coming who should not desire regular seats, and that no odious distinction should be made. At all Sunday services, and at others if so ordered, free-will offerings should be gathered from the congregation and laid on the altar, a distinction being made between offerings for the honour of God in the maintenance of the worship in His House, and other objects, such as missions and charities.

The worship should be daily, according to the Book of Common Prayer. It should always be reverent, animated, and hearty, quick in movement, clear and solemn in expression, with devout attitudes. The music should be made by many voices, either choral or congregational, or both, and, like all else pertaining to the spiritual ministrations, its character should be determined by the ecclesiastical authority. On Sundays there should be public worship three or four times, to suit all classes and conditions of people, each service having a character peculiar to itself. The Holy Communion should be celebrated every Sunday at some hour, and on all other days on which eucharistic provision is made in the Prayer Book. It should be the aim in the preaching to interest and instruct every class of every degree of intelligence. Short addresses would often accompany the Even Song service.—*Bishop Huntington.*

## THE HISTORICAL EPISCOPATE.

BY REV. A. W. KNIGHT.

WHAT is the Church's teachings in regard to this subject?

\*\*\*Concerning the authority of the ministry, its relation to the being of the Church, and its necessity in the validity of the Sacraments, or at least one of them, she has a very decided teaching. I do not take the two Sacraments together, because the Church herself separates them when she forbids her deacons from celebrating the Holy Eucharist, and yet permits them to baptize. To avoid confusion, I shall omit the Sacrament of Baptism in the further discussion of the question. To get at the real teachings of the Church we must examine her Prayer Book and her Constitution and Canons. The opinions of individual men in the Church must not be considered, for she has gathered together her teachings in these books, and it is here that we find her speaking with no uncertain sound. Let us first examine the office for ordination, which is in the Prayer Book. The preface begins on this wise: "It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the apostles' time there have been these orders of ministers in CHRIST'S Church—bishops, priests and deacons—which offices were evermore held in such reverend estimation that no man might presume to execute any of them except he be first called, tried, examined and known to have such qualities as are requisite to the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authorities," etc., etc.

The Church here distinctly states that this ministry has existed from the time of the apostles, who received their commission from CHRIST. She also states that her authority for this belief is the Holy Scriptures, together with ancient authors. She not only commits herself to the

fact of an unbroken succession, but she also commits herself to a belief in the manner in which that succession is preserved. And she says that no man might presume to execute any of the offices of this ministry unless he be admitted in the manner prescribed. But the Church goes further than simply stating her belief in the fact of the ministry; her very prayers show it to be a deep-rooted belief. The collect in the ordination office, and with few verbal changes it remains the same for all three, begins: "Almighty God, giver of all good gifts, who by thy Holy Spirit has appointed divers orders of ministers in the Church, mercifully behold these thy servants now called to the office of priesthood," etc. Her belief, then, is, that the ministry is divinely instituted; and, being divinely instituted, it must have some authority and object. The questions next to consider, then, are the authority and object of the ministry. The Bishop, in laying his hands on the candidate, says: "Receive the HOLY GHOST for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained. And be thou a faithful dispenser of the Word of God and of His Holy Sacrament. In the name of the FATHER and the SON and the HOLY GHOST."

Or take the Alternative form: "Take thou authority to execute the office of a priest in the Church of God, now committed to thee by the imposition of our hands. And be thou a faithful dispenser of the Word of God, and of His Holy Sacraments: In the name of the Father," etc.

In either of these forms he gives to the candidate authority. In presenting the Bible he gives license: "Take thou authority to preach the Word of God, and to minister the Holy Sacraments in the congregation, where thou shall be lawfully appointed thereunto."

Now, these forms deliver authority, and as the Church does not give herself to a burlesque, she must believe that the person giving the authority had such authority vested in him. The authority being given in the office, the question is, what is the object of the office? The commission distinctly states two things which appertain to the office: to preach and to administer the Holy Sacraments. Now, every priest has the authoritative preaching of the Word vested in him, has also the power to administer the Sacraments, and the Church in this form distinctly gives herself to the belief that these come through the office of ordination. Did she believe or think that they could come in any other way, or any simpler way, she would not have been so careful as to her form. That she believes her way to be the only way is distinctly shown in the care which had been taken in her Canons to throw every safe-guard about that ministry, and in forbidding any minister to officiate in her churches unless he have Episcopal ordination. That she believes the execution of these offices belong alone to those regularly ordained she shows in her Article XXIII: "It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those ought we to judge lawfully called and sent which be

chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the LORD'S vineyard." In her ordination office she shows how a man may be lawfully called and sent; and here she says that no man may execute the office of preacher or administer the Sacraments lawfully unless he be lawfully called and sent. Surely the Church would not make a law contrary to her idea of Holy Scripture. She must have deemed it that this calling and sending were essential, else she would not condemn as unlawful all attempts to avoid it. She not only tells us here who are lawfully called and sent, but she also rebukes private judgment in the matter when she tells us whom "we ought to judge to be lawfully called and sent." Having touched upon the authority of that ministry, and its relation to the Sacraments, let us go one step further and examine what its relation to the Church is. First, let us see how the Church in her Articles defines the Church. In Article XIX, she says: "The visible Church of CHRIST is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments duly administered according to CHRIST'S ordinance, in all that of necessity are requisite to the same." Then the signs of the Church are a pure preaching and duly administered sacraments. She has shown in her ordination office who have the authority and license to preach, and of course this must be the channel through which the pure Word comes, else who is to be the judge. She has also shown us who have the authority and license to administer the Holy Sacraments through these channels, therefore, must come a duly administered sacrament "in all things that of necessity are requisite to the same." If any body of Christians have not this pure Word of God preached, and have not duly administered Sacrament, then the Church unchurches them. There is no other alternative. The claiming, as she does, that a ministry "lawfully called and sent" is necessary to this pure preaching and duly administering, must give herself to a belief that this ministry is essential. One word further as to the essentialness of the ministry. The Church claims her ministry to be of Divine origin, and such being her claim, she cannot feel that God would have instituted it had it not been a necessity. I am far from saying that God could not have created His Church differently. I can here but use the illustration used by one of the speakers at the Church Congress which met at Detroit. "God might have made a better berry than the strawberry, but He did not." And so I say, "God might have made His Church without this ministry, but He did not." As to the position of this ministry in the Church, the Church has doubtless left something unsaid in a direct manner. But it bears much the same relation to the Church that the great unwritten common law gives to all laws. Her services, her constitutions, her canons, her very legislative bodies, all carry with them an inference in regard to the ministry, which is all the stronger for being unwritten and not laid down in a dogmatic manner. And now, Mr. Editor, in regard to the salvability of souls not receiving the sacraments through this ministry, I could say much, but time and space fail me. I have this to say, however, that the decision in this matter does not come under this discussion. The Church sets not up herself to be a judge. She believes herself to be only a means of salvation, and she leaves the decision to God.

## ADVENT LESSONS FROM THE OLD TESTAMENT.

## WORSHIP.

"The Lord our God is one Lord; and thou shalt love the Lord Thy God with all thine heart and with all thy might."—DEUT. VI. 4, 5.

THE Old Testament was designed as a preparation for the New. This it could do only by establishing firmly the same principles of morality and religion which were to find their full development in the system for which it was a preparation. To train men in different principles would have been not to prepare but to unfit them for what was to succeed.

It is my desire at this season to draw your thoughts towards some of those features of the Hebrew religion in which it was preparatory to the Christian. We may thus see how from of old our Lord's way was made ready, and by His grace be ourselves the more ready now to walk in the same way. To-day let us inquire what the Old Testament teaches as to the principles of Divine worship. The worship of God is the highest employment of every rational being, and his first duty, and inasmuch as the object of worship is One and Unchangeable, the nature of the worship which is acceptable to Him must be always the same.

Two questions present themselves, to both of which the text supplies satisfactory answers.

1. What is the inward spirit of worship?
2. What in general outlines should be its outward form?

I.—The text lays down as a principle the unity of God, and from that, together with the truth of His spirituality which is ever joined to it, we are taught that our worship must be *spiritual* and must consist of the complete devotion of *all* our powers to the service of God. "Thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might." The pervading principle of worship therefore is love, which is essentially inward and spiritual. It is the homage of the heart to God. And in it are offered to God all the powers, both moral and intellectual, to find in Him in whom they originated, their highest object, their only full satisfaction. When, therefore, our Lord taught that the true worshipper should worship in spirit and in truth, He was enforcing a principle which was not new, but which He Himself, the Eternal Word, had taught long before in that older revelation which came from Him as truly as did the later. And we must remember that however elaborate was the ritual of the Hebrews, their worship was not unspiritual, but deeply and truly spiritual; and this spirituality showed itself in the deep reverence which breathed through every ceremony and every act of that ancient worship.

II.—We come now to consider the outward form of worship, and what has just been said suggests the first and most essential requisite of all legitimate ritual, viz., *Reverence*. Every act, posture, word, and look of the worshipper should express the reverence of his whole being for the Creator of all things, the God of the spirits of all flesh, the Father of our Lord Jesus Christ. Add to this the consideration that the "thou" of the text does not address the individual Hebrew merely, but rather the covenant people idealized and personified, and you have the idea of united or common worship—the whole redeemed people

with one heart and one mind worshipping the one God. If we are to follow the lead of the Hebrew Church, Christian worship ought to be offered by Christian men united in brotherly sympathy with each other by their filial love and reverence towards God. As individuals and as families we are bound to worship God; and I may observe in passing that I can see no reason why private or family prayer should be less reverential than public. It is the same God that we worship everywhere, and the duty of reverence does not arise from the place where we worship but from the relation in which we stand to the Being whom we worship. In like manner it seems to me that if we are to speak at all of degrees of sacredness in different acts of worship we should do so with great caution. If we speak for instance of the Holy Communion as the highest act of the Church's worship we must be careful to remember that there is no part of the Church's worship that is not offered to God, and that we have no right to offer Him less than our best; and, therefore, have no excuse for being less thoughtful, collected, and reverent at other services than we try to be at Holy Communion.

To return, however; we find the largest recognition of the principle of *common worship* among the Hebrews—in the Temple services, in the feasts, and, in later times, in the worship of the Synagogues. For this common worship the Hebrews had an elaborate system of ritual. This was partly enjoined in the law of Moses, as, for example, the ritual relating to the services and the great feasts. It was in part also of later growth. The service of praise was organized in the time of David, and developed in still later times; and the Synagogues, with their liturgical worship, are also of later growth. But all these, whether earlier or later, were divinely authorized, and all are in harmony with the fundamental principle of the spirituality of worship. The system, as such, is not binding now; and the sacrifices, and many rites which were local or temporary in their reference, are distinctly abrogated or rather superseded. But certain principles underlying the system cannot be superseded because they have their roots in human nature as God made it.

Among these, after the general principles of reverence toward God and brotherly sympathy among ourselves, I give the first place to the use of *symbolism* in worship. While the animal sacrifices were of course symbolic, symbolism was by no means dependent on them for its existence nor could it in the nature of things be abolished with them. If there is to be an *outward* worship it must be *symbolic of the inward*; and our Lord Himself has expressly sanctioned the principle by His institution of the two Sacraments. Herein the Church has followed His example. The use of the sign of the cross in Baptism and the custom of kneeling for the reception of the Holy Communion are symbolical acts which the Church has enjoined and which carry their own explanation with them. The like may be said of the custom of bowing at the name of our Lord in the Creed—an acknowledgment of His Godhead which we cannot afford to omit in days when there are so many who openly deny the Lord who bought them.

(2) Another point of great moment is that the worship of the Jews was throughout *liturgical* both in the Temple and in the Synagogue. There were set forms of prayer and praise appointed for set times, and in a definite order. This method was apparently adopted as the most direct and effective means of securing the two essentials, reverence and union, both of which are certainly easier attained when all is arranged before hand than when all is left to the exigencies of the moment. However originated, the system had the sanction of our Lord's conforming to it, for it is evident that He joined in the worship of the Synagogue as well as in the great national rites which were celebrated in the Temple; and it was from the Synagogue that the germs at least of liturgical worship were introduced into the Church, so that as a

matter of fact the Christian Church has in this learned from the Jewish.

(3) All the *science and art* of the times were moreover made *subsidiary* to worship. The highest efforts of the architect, of the wood carver, of the embroiderer, of workers in all kinds of metals, were put forth to make the House of God beautiful. Music, vocal and instrumental, was the hand-maid of praise. The poetry of the Hebrews was all sacred, and was brought to a degree of perfection which has since been rarely equalled, and never surpassed. So still in our own days, skill and genius, wealth and culture, if they be godly, must present their costliest offerings to God.

(4) All external worship among the Hebrews, whether enjoined by special Divine command, or the spontaneous growth of the religious spirit, were in harmony with the whole life of the people, with all their customs and modes of thought; and worship was, therefore, among them the consecration of common life, individual and national. It was as natural to the religious Hebrew to express his devotion in the ritual of his faith as it was to speak in the Hebrew tongue. Here is another lesson for us, the full comfort of which, perhaps, none of us have yet practically appreciated. Our ritual should be to our religious life, and to the sum total of our life what the Hebrew ritual was to Hebrew life. That it may be so we must not strive to revive the details of Hebrew worship, but in the spirit of the Hebrews to worship the Lord with holy worship suited to our own times and surroundings; neither is it our business to imitate mediæval or even primitive forms, save in so far as these are suited to be to us what they were to those who used them. To retain ancient customs that are understood, makes worship solemn; to revive them when they have been forgotten, will often serve only to make it seem to be something quite apart from daily life instead of being the consecration of daily life. As our predecessors gave all their best, so we must give all our best. When we have given wealth and skill, and culture and thought, and feeling—have made art and science the hand-maids of religion, we can only say, 'Of Thine own have we given Thee.'—*Selected.*

## News from the Home-Field.

### Diocese of Nova Scotia.

#### Yarmouth.

The induction of Rev. T. S. Cartwright into the rectorship of Holy Trinity Church took place on Wednesday when interesting services were held. After the induction a reception was held in the School Room, which was largely attended. Appropriate addresses were made by Mr. E. M. Viets, Warden; Hon. J. E. Baker, Mr. T. B. Flint, M. P., the Rector, and Rev. Messrs. Filleul, How and Ambrose.

#### Lockeport.

It is with the most sincere regret that we have to record the departure of I. E. Richardson, Esq., and family from this parish; they having been intimately associated with all branches of Church work for many years. As church warden and Sunday School Superintendant, Mr. Richardson evinced the deepest interest in the prosperity of the Church. Being liberal and generous to a fault, his removal is a misfortune which we deplore. As President of the Ladies Sewing Society, Mrs. Richardson was ever to the front in every department of Church work, her cheerful and bright example doing much to cheer and encourage when affairs seemed dark and gloomy. As a teacher in the Sunday School, and occupy-

ing a prominent position in the choir, Miss Richardson's departure is universally regretted. The number of church people in Lockeport is not large; but the parish has been highly favored with most devoted and self-denying Church Wardens, and a band of earnest christian workers. Owing to financial depression and several heavy mercantile failures, business has become dull and many have had to move to other places. The Church has been very unfortunate in this respect, losing many of its active workers and supporters. But this has not in any way caused those that are left to lose courage or become dependent. The memory of past success, and many blessings unexpectedly bestowed when the outlook was far from being promising sustains them, and renewed energy and life are displayed in the various branches of the Church and her work.

The Sunday School has been re-organized, under the superintendency of George Redding, Esq., one of the best and most earnest Church Wardens; a new library has been ordered from England, and other teachers having volunteered, hopes are entertained that the school will maintain all its former efficiency. The choir has been augmented by a number of boys, and the Ladies Sewing Society is again in active work preparing for their annual sale.

#### Amherst.

This parish recently enjoyed a visit from the Bishop co-adjutor of the Diocese of Fredericton.

His Lordship confirmed twenty-six persons in Christ Church on Nov. 5th. His visit was greatly appreciated by priest and people.

An exceedingly beautiful and costly window was dedicated at the morning service on Sunday the 8th. The Central Figure represents the Risen Saviour appearing to Mary Magdalene in the Garden. Beneath the window are the following words inscribed on a mural tablet: "This window was placed here by Charles and Amelia Stewart, to the glory of God, and in memory of their beloved daughter Isabella Geraldine Halliburton Boileau, wife of Capt. Boileau R.A., who died April 10th MDCCCXC, aged 23.—R.I.P."

#### Diocese of Fredericton.

ST. JOHN, TRINITY.—The Missionary Working Party of Trinity Church held their tenth annual sale of fancy and other articles, with high tea, in the afternoon and evening of the 25th ult. and met with their usual and well deserved success. The sale of fancy work and other articles opened at 2.30 o'clock in the large room up stairs, and was in charge of the following ladies: Fancy work, Mrs. Bayard, Mrs. Warner, Mrs. H. Street, Miss K. Bayard and Miss Lillian Hazen. Apron table: Mrs. Chas. Scammell, Mrs. D. Breeze, Mrs. W. F. Best and Mrs. Gilmour. Doll table: Mrs. J. R. Smith, Mrs. Eatough and Mrs. J. Hay. Provision table: Mrs. Jas. McAvity and Mrs. T. W. Bell. Flower table: Miss Warner and Miss Ada Bayard. Tree: Mrs. Steeves and Miss Orr. Ices: Mrs. H. L. Sturdee and Miss M. Smith. The Young Women's Guild looked after the sale of candy, etc. The high tea was laid out on five tables in the large room on the first floor, and was a most recherche and bountiful repast. The several tables were presided over by Mrs. Wm. Harrison, Mrs. Chas. Holden, Mrs. L. H. Harrison, Mrs. F.

Jones, and Miss Wheeler, who had a number of young ladies to assist them in waiting on their guests. The tea and coffee were under the charge of Mrs. C. F. Kinneer, Mrs. C. P. Clarke, Mrs. A. H. Hanington, and Mrs. R. Payne. The following ladies also assisted in connection with the high tea: Mrs. Snider, Mrs. J. M. Taylor, Mrs. Jas. Gregory, Mrs. D. J. Seely, Mrs. R. B. Humphrey, Mrs. Vroom, Mrs. B. G. Taylor, Mrs. Horn, Mrs. C. Campbell, Mrs. McNichol, Mrs. McArthur, Mrs. Sands, Miss Disbrow, Miss Seeds, and Misses Cassidy. The high tea was at 6 o'clock and all in charge of that work were kept busy in waiting on their guests for the next two hours. The attendance was very large and the enjoyment of all seemed to be great. Miss Leonard looked after the entrance money in the upper room, and Messrs. A. M. Smith and G. Frost were in attendance at the door of the tea room to take the tickets. Miss Edith Clarke acted as cashier. We should judge that the proceeds would be satisfactory and that a considerable sum would be raised for the object in hand.—*Globe*.

#### Diocese of Quebec.

##### Quebec.

THE CATHEDRAL.—A missionary meeting under the auspices of the Cathedral Branch of W. A. M. A. was held in the Parish Hall in the evening of St. Andrew's Day, when, notwithstanding the society attraction within a few doors in connection with the great Scotch festival, there was quite a large attendance of ladies and gentlemen interested in this great work. The Lord Bishop of the Diocese presided in his usual affable and efficient manner. The Dean of Quebec opened the meeting by announcing the Hymn "Lo! the Church her Watch is Keeping," after which followed the appointed prayers for Missions. The Bishop then in most kindly terms introduced the speaker, Dr. Davidson, Q. C., of Montreal, and after his address, the Dean followed with a few words, and moved a vote of thanks to the speaker which was heartily endorsed by the meeting and gracefully conveyed to Dr. Davidson by the Bishop. The collection was on behalf of Miss Sherlock, the Medical Missionary to Japan. After the singing of the beautiful hymn, "Thy Kingdom come, O Lord," the Bishop closed the meeting with the Benediction. The several Branches of the Woman's Auxiliary in Quebec are actively at work, for the furtherance of the objects of the Association. The new Parish Hall is admirably arranged, and the large room for meetings attractive and well adapted to the purpose. The Dean appears to have quite recovered from the severe illness which he had in the early summer, and is actively engaged in parochial and general good works. A number of the clergy were present, amongst them being Rev. Canon Von Iffland, Rev. H. J. Petry.

##### Lennoxville.

A most interesting meeting was organized by Miss Roe, and took place at Lennoxville, Nov. 14th,—a convention of members of the Women's Auxiliary, from Richmond, Sherbrooke, Compton, Cookshire and Windsor.

A communion service was celebrated at mid-day, after which the members went to the Church Hall and were sumptuously entertained by the ladies of Lennoxville.

At 3 o'clock the business meeting opened, when papers were read by the various secretaries, and discussions followed.

In the evening addresses were delivered by Archdeacon Roe and Canon Thorneloe.

#### Bishop's Collège, Lennoxville.

On Monday, Nov. 30th [St. Andrew's Day] the Michaelmas Term Missionary Union was held.

A celebration was held at 7.15 a. m., at St. George's Church, the Rev. Prof. Allnatt, D. D., being celebrant.

A special Evensong was held at 5 p. m., at which a sermon was preached by the Rev. G. Abbott Smith, B. A., a graduate of the University, now assistant at St. James the Apostle, Montreal: on Daniel xii. 3. The sermon was an earnest, clear and thoughtful address to Christian workers. Special emphasis was given to the necessity that the Christian worker should know Christ, should be filled with his spirit.

At 7.30 p. m., the Missionary Meeting was held, the Principal in the chair. A paper was read by the Rev. G. Abbott Smith, B. A., on the Eskimos of the Dominion. The nature, habits and religion of these tribes were described carefully and accurately. They live on a lengthened narrow vein of seacoast facing the arctic waters all the way from Labrador to Alaska. They lie in two immense dioceses, Moosonee and Mackenzie River. The work of Archdeacon Reeve, consecrated Bishop on Nov. 29th at Winnipeg, was graphically described. His endurance had been truly apostolic. The Canadian Board of Missions made no provision for these Dioceses as being neither quite Domestic nor quite Foreign: and yet the Eskimos were really not only our fellow men but our fellow subjects.

After this very interesting and very suggestive paper, a paper written by one of the students, Mr. E. K. Wilson, B. A., on the life of St. Patrick was read. The work of the great apostle to Ireland was carefully described. Some conversation then took place in which Messrs. Avery, Kerr, B. A., the Rev. Prof. Allnatt, the Rev. N. P. Yates, B. A., and the Principal took part: and Mr. Johnson was elected to the vacant office of Vice-President for arts.

The day was very profitable and we were delighted to welcome our old student Mr. G. A. Smith with his bride as visitors to Lennoxville.

#### Sherbrooke.

The ladies of St. Peter's Guild intend holding their annual Christmas sale on Thursday, Dec. 17th.

On Tuesday evening, Dec. 1st, a service of sacred song was held in St. Peter's Church. The service consisted of solos and choruses from the "Messiah," anthems, hymns, etc. The offertory was in aid of the choir fund.

#### Fitch Bay and Georgeville.

The Rev. J. Adcock, Incumbent of this Parish, has been soliciting aid in Montreal and elsewhere towards the purchase of a parsonage and has met with good success.

#### Waterville.

On the evening of the 21st ult., there was a pretty wedding at St. John's Church here, at which the Rev. J. Thompson officiated. The bride, Miss Agnes Cheers, was formerly a scholar in the Sunday School.

#### Diocese of Montreal.

##### Montreal.

ST. JAMES.—During Advent special services have been appointed by the rector on Thursday evening, at 8 o'clock, the selected preacher being



Dec. 3, the Rev. G. Osborne Troop, M.A., rector of St. Martin's; Dec. 17, the Very Rev. the Dean of Montreal; Dec. 17, the Lord Bishop of the Diocese.

At the Mission Church of the Redeemer, Cote St. Paul, the Advent service is held every Friday evening at 7:15 o'clock.

**ST. MARTIN'S**—The funeral of the late Wm. Notman, Esq., took place to this church on Saturday afternoon, the 28th ult. The surpliced choir were in attendance and sang several appropriate hymns. The rector, the Rev. G. O. Troop, and Revs. Canon Mulock and Garth, officiated. A large concourse of friends attended, in evidence of their sympathy with the bereaved family and appreciation of the friend deceased. Mr. Notman was a sound Churchman, unassuming and retiring in character, high-minded and honourable, and a faithful member of St. Martin's Church since the formation of the parish—prior thereto having been connected with Trinity Church. Many will miss a kind and ready friend through his decease.

**ST. JOHN THE EVANGELIST**—The small organ recently placed in the choir of this church, was, we understand, used for the first time on Advent Sunday. "Ye Olde Folkes" tea held on Saturday afternoon and evening in the parish room Nov. 28, by the Guild of St. Anne, connected with the parish, was very successful. A quantity of useful and ornamental work was exposed for sale, and a goodly amount was raised towards the completion of the already beautiful Rood screen. The ladies presiding at the tables were dressed in pretty old-fashioned costumes, and the hall, with its gaily decorated booths and animated throng, presented a delightful picture.

**GRACE CHURCH**—The Church of England Temperance Association in this parish, appears to be doing good work, and to be really successful. A good meeting was held last week at which several persons who had joined the society spoke of the beneficent results in each case; happy homes and happy individuals.

**LACHINE**—The Lord Bishop paid his annual visit to Lachine on Sunday Nov. 22nd. The weather was very unfavorable, but nevertheless large congregations assembled morning and evening in St. Stephen's Church. The Bishop preached at both services. In the evening his sermon was especially soul-stirring the subject being "The power of the Gospel of Christ."

During the morning service, our Chief Pastor, after the example of the Apostles, conferred on 16 persons the rite of "Laying on of Hands." It is intended to make confirmation Sunday an annual event here. Last year the class was unusually large, 19 being confirmed, but this is accounted for by the fact that no Confirmation had been held for two years.

There is an encouraging evidence of Church growth in Lachine. A year ago the parish numbered 99 families. During the past twelve months 13 families removed to other parts, and a short time ago the new mission of Montreal Junction was formed in the adjoining Cathedral parish, which severed 8 families more. To-day there are still left 100 families, which really means the accession of 22 new families.

Paul may plant and Apollos may water but it is God that giveth the increase.

**DEANERY OF CLARENDON**—The meeting of the Church of England S. S. Teacher's Institute lately held at Hull for this Deanery was most

successful and interesting. Quite a number of S. S. Teachers were present besides the following clergy. Revs. Naylor (Rural Dean), Almon, Mills, Plaisted, Fyles, Pearse, Flanagan, King, from the Deanery; and Ven. Archdeacon Lauder and Rural Dean Pollard of Ottawa. The first address was delivered by Rev. Mr. Pollard, upon the "Motives, responsibilities and privileges of Sunday School Teachers." The Ven. Archdeacon Lauder followed, speaking upon "The necessity of definite teaching of Church doctrine and Bible truth," which, he pointed out, were one. A discussion followed upon these addresses after which the Rural Dean (Naylor) read a thoughtful, concise and timely paper upon Church history in the Sunday School. It was resolved that this should be printed and it will doubtless appear shortly. The following, however, is a *resume* of the paper:—

"Two reasons for teaching Church history, 1. It illustrates many New Testament facts. Under this heading were instanced, among others (a) the martyrdoms of Stephen and James, first in the long roll of the noble army of martyrs; (b), the encounters with Simon Magus and Elymas, the beginning of the church's long struggle with heresy; (c), the meaning of St. Paul's voyage to Rome seen in the history of the church in Rome. 2. It helps to correct many prevalent errors. The following are a few of such errors. The first and original church was the Church of Rome; calling members of the Roman Communion exclusively "Catholics" and the Roman church "The Catholic Church"; that the world is divided between Roman Catholics and Protestants; that the Church of England dates her existence from the time of the Reformation and owes her life to an act of Parliament. Pursuing the theme a plan for a year's lessons in Church history was laid down, viz: First quarter—Primitive Church history; second quarter—Early English Church history; third quarter—From Reformation to present time; four quarter—Canadian Church history.

Next came the query: "Can we prevail upon the Sunday school committee to adopt such a course of lessons?" and the writer closed by suggesting a list of books for the teacher's private use, and with the statement that "an author who will write a history of the Church in Canada will confer a boon upon her members and Sunday school teachers."

The Rev. H. Almon, of Aylmer, next submitted an exceedingly suggestive and useful paper upon grading of Sunday schools, which also it was resolved should be printed if possible.

The Rev. Mr. Bogart (Rural Dean) of Ottawa delivered an admirable address upon "The Baptistal Covenant" as the basis of Sunday school teaching, the leading points of which were:

1. It is the Church's mode of teaching. 2. It corresponds with the teaching of the Bible. 3. It is the most rational basis starting with one's own existence and gradually unfolding relationship to God. 4. It includes and leads to all other teaching. In the discussion it was pointed out that in this respect the Church of England differs from other Christian bodies.

Rev. W. A. Fyles, of Quyon, spoke of the Sunday school as the nursery of the Church. The Anglo-Catholic Church of the future will be what the Sunday schools of to-day make it. Her work is hindered by the so called liberalism of the age. A good teacher from a variety of reasons can wield immense influence for good. The ideal should be—God, the Father; the Church, the Mother; the Sunday school, the nursery of the Church. In keeping with the idea, a model Sunday school was pictured. Teachers, deeply spiritual, one in sympathy and aim with the clergyman, opening and closing exercises from purely Anglican formularies, type of

instruction suited to varying age and ability but based on the Church's year, and Catechism, with some knowledge of the Prayer book and Church History. Children should also be trained from earliest years to self-denial and willing help. He advocated children's services and teachers' meetings, "the crying need of which is everywhere apparent."

The Rev. Mr. McKay spoke on the question of how best to conduct the Bible class, his points being, (1) A separate building or classroom. (2) Separate opening and closing exercises. (3) A definite plan, following Church's Seasons leading questions and simple anecdotes for illustrations, time also being allowed for the asking of questions by those present. (4) A library with standard works and Church history and literature.

In the evening a devotional service was held in the Church when addresses were delivered by the Rev. A. W. McKay, to children: Rev. H. L. Almon, to parents: and by Rural Dean Naylor to teachers.

During the meeting refreshments were served by the Women's Guild of the parish, who deserve all praise.

### Aylmer.

The Rector (Rev. H. Almon) returned recently from a very interesting deputation trip in the parish of Portage du Fort. The missionary meetings were very well attended being addressed by Rev. A. Given (rector). Rev. H. Almon and Rev. Mr. Flannigan. Mr. Almon spoke on the true character of Christian Giving and pressed the needs of Home Missions, Mr. Flannigan delivered stirring addresses on the Foreign Field and Mr. Given on Domestic Missions.

Christ Church Association reorganized for the winter on Thursday Nov. 19. Officers elected were president, the rector ex-officio; vice-presidents, Mrs. Thomas Symmes and Miss McMullin; secretary-treasurer, Mrs. Almon.

On motion it was decided to change the name to Christ Church Association; also that the association hold an "At Home" to the parishioners Thursday Dec. 3rd. A course of lectures will be one of the attractions this year.

**ORDINATION**—The Lord Bishop of the diocese will hold an Ordination on the 4th Sunday in Advent (20th Dec.) in Trinity Church, Montreal.

### St. Johns.

The vestry of St. James Church, here, have have submitted the following names to the Bishop for appointment of one of them to the vacant Rectorship, viz., Rev. W. Windsor, of Berthier, and Rev. J. C. Garrett, of Niagara. His Lordship has since appointed Mr. Windsor to the position.

### Sabrevois Mission.

The last report of the Sabrevois Missions and Colonial Church and School Society of the Diocese of Montreal, shews receipts for last year \$9,754, while the expenditure was \$10,851. The effort to raise money in England by the Rev. J. J. Scully has not been a success, the St. Johns *News* says, as only \$308 was realized from this source, half of which went towards Mr. Scully's expenses. The grant from the parent society was \$1,327 and the total from subscriptions in Canada was about \$5,000.

### Knowlton.

The Ministering Children's League has been fully organized amongst the young members of St. Paul's Church, with Miss McGowan as branch secretary.

### Dunham.

The Day of Intercession for missions was duly observed at All Saints Church here by special sermons in missionary topics.

### Clarenceville.

The resignation of the Rector Rev. W. N. Duthie is announced to the great regret of the parishioners. The strain of the work of the parish appears too great for his strength. It appears from his report submitted on Advent Sunday that since Advent 1890 there have been 27 baptisms, 19 persons have been confirmed, and 350 pastoral visits made.

The Church of England Temperance Society embraces 61 members. The Scripture Union, 31, and the Women's Auxiliaries in both parishes embraces 59. St. Thomas' Church, Noyan, has been freed from debt, and none exists on St. George's.

## Diocese of Toronto.

### Toronto.

ST. ALBAN'S CATHEDRAL.—This building and all its appointments are the property of the whole Diocese of Toronto, administered both as regards clergy and laymen by persons holding diocesan offices or appointed by the Synod, and its objects and purposes are of a diocesan character, and not merely local or congregational, and it is therefore the church of all who come and not of regular attendants only.

The Bishop is making arrangements for the Canons to assume, immediately, so much of their duties as may be at present practicable.

The "Crypt Congregation" of St. Alban's formed in the beginning of November, 1886, has now ceased to exist.

The first service in the Crypt on 14th November 1886, and the last on 1st November, 1891, were held by Rev. A. J. Broughall, Rector of St. Stephen's.

It is said that Bishop Whipple, when here lately, stated to a lady of Toronto, not especially interested in the Cathedral, that there is not even in New York any church with a chancel to equal the choir of St. Alban's.

A similar remark was made by a gentleman of Chicago, who recently visited the cathedral, with reference to that city, famous as it is for its fine buildings, in which he said there was nothing to be compared with it.

The choir of St. Alban's Cathedral has taken five and a-half years to build.

Among recent additions to the Diocesan Library is a folio volume of great interest and value, presented by Professor VanderSmissem, of Toronto University. It is a "Historic of the Council of Trent," translated from the Italian by Nathaniel Brent, and printed in London in 1620.

ST. GEORGE'S.—Rev. Allan A. Pitman, M. A., entertained a large audience in St. George's school-house Tuesday, 24th ult., by his lecture, "An Hour with Modern Novels."

ALL SAINTS.—Mr. Percy Vernon Greenwood, formerly organist of All Saints' Church, died on Wednesday, 2nd inst., of typhoid fever, at his residence, 37 Wood street.

CHURCH OF THE REDEEMER.—The Young people's association held their annual concert on Tuesday, the 24th ult., in the school-room, when an excellent programme was provided.

ST. MATHEW'S.—On Tuesday and Wednesday, 24th and 25th ult., the ladies of St. Matthew's Church, which is situated at the corner of Cumming and DeGrassi streets, held a bazaar which must have netted the promoters a handsome sum. Rev. J. Scott Howard, the rector, is to be congratulated on the many signs of prosperity and life manifest in his congregation.

HOLY TRINITY.—An excellent concert was given on Thursday, 26th ult., in the Church of the Holy Trinity by the choir, conducted by Mr. A. R. Blackburn. There was a very large attendance.

The Rev. Septimus Jones, M. A., Rector of the Church of the Redeemer, Toronto, has been unanimously elected rural dean by the clergy of the city, and this has been confirmed by His Lordship the Bishop.

TRINITY UNIVERSITY.—At a meeting of the Theological and Missionary Association of the College, held on the evening of Monday, the 30th of November (St. Andrew's Day) Mr. N. F. Davidson, President of the Brotherhood of St. Andrew, by request delivered a short address to the members of the Association on the Aims, Objects, and Practicability of the Brotherhood as a Feature of Church Work. Mr. S. Woodroffe, 1st Vice-President of the Brotherhood, who has lately decided to proceed to Holy Orders and is attending lectures at Wycliffe College, was also present and spoke on the subject. The Reverend Provost Body referred to the movement as one which commended itself to every earnest Churchman, and expressed the hope that the Divinity students of Trinity would take the matter up in some practical shape, either by forming themselves into a college Chapter, or by becoming members of some of the City Chapters, and thus identifying themselves with the work.

## Diocese of Niagara.

ORDINATION.—There will be an ordination in the Cathedral, Hamilton, on the Sunday before Christmas.

### Guelph.

ST. GEORGE'S.—The appeal of the wardens was responded to with enthusiasm on Advent Sunday. Almost the full amount required, \$350, was given in the offertory, and more continues to come in since. One very gratifying feature was the large number of small sums given by young people and others of small means, but who were anxious to do what they could for their Church.

SEWING INSTRUCTION CLASS.—This department of good practical work, is as popular as it is useful. On Friday, the 20th ult., there were 65 little girls present and eleven lady instructors.

LADIES' AID.—This is also prospering under the management of Mrs. Leet.

## Diocese of Algoma.

MISSION OF UFFINGTON.—The following report of a visit paid to the Mission of Uffington and out stations has been sent into the Bishop by the Rural Dean of Muskoka. In the central station the church of St. Paul has been improved with extra groins running round the walls, giving a better finish to interior of roof, and by the insertion of an oriel window in the west gable. A bell has been purchased and hung in the church hall turret, and a bank wall has been built along the line of the site, on the west slope, the space filled in with earth, and cemetery accommodation to a limited extent provided. This, at a total cost of \$113.17 raised thus: Local, \$35.35. Outside collections, \$77.82. The parsonage also has been greatly improved by a cellar, 8 x 10, blasted out of the solid rock, and an extension built to the rear of the house, 24 x 18, of two stories, giving on ground, kitchen and wood shed, and overhead, two bedrooms and study. A verandah, 6 feet wide, 200 feet long, running round the house, has also been added, and 400 feet of fencing done. House and roof, verandah and fence, painted two coats with vulcanized paint. Total cost of Parsonage improvement, \$503.57, of which \$98.64 was provided locally. The improvements to Parsonage, which Mr. Burden has effected, makes it to be quite a model and convenient country parsonage, with appointments all complete. Unpaid balance of cost, \$156.11, yet to be provided.

PURBROOK CHRIST CHURCH.—An inspection of this church last year revealed grave defects in the condition of roof and walls. With characteristic energy and skill, the missionary addressed himself to remedy these defects. This has been most effectively done, and the structure greatly improved by removing the roof, reducing the height of walls to 10 feet, taking out the east end, and building an apse 10 x 12 feet, putting on a new and open roof  $\frac{3}{4}$  pitch, adding vestry 8 x 9 feet, and porch 8 x 9 feet. The new parts are on stone foundation. The walls are plastered stone finish, and the windows are all filled with leaded coloured lights. Entire cost so far, \$289.80 provided thus: Local, \$80; Outside collections, \$89.80, leaving a balance yet to be provided of \$120. And there remains yet to be done. Interior: Wood oil stained, and new furniture. Exterior—stone foundation under old part, and painting of building. Estimated cost, \$50.

LEVISHAM, ALL SAINTS.—This station is the weak one of the mission. It is difficult of access from other points in the mission, having its market and natural outlet in the direction of Orillia. After years of struggle a church has been built, costing about \$300. But during these years the Church population has almost entirely left the neighbourhood, and the Rural Dean advises that the property to be offered for sale, and the proceeds applied to the relief of church work in the settlement of Clear Lake—the west station, but several miles north-east, and where there is a hopeful church interest.

VANKOUGHNET, ST. STEPHEN'S.—The church here is a perfect gem, although small. It is beautifully proportioned, and churchly in its design, and, except for detail work yet to be done—and within the local power, in its furniture and appointments, complete. One acre has

been purchased and deeded to the diocese, chopped, logged, cleaned up and fenced. The church is frame on stone foundation. Nave, 32 x 17 ft. Apse, 15 x 8 ft. Vestry, 8 x 9 ft. Porch, the same. Roof open, 3/4 pitch. Walls plastered stone finish. Windows, Gothic, filled with lead coloured lights, chancel and nave, furniture all complete. Entire cost, \$441.62. Local collections and labour, \$186.75. Collected outside, \$134.76. S.P.C.K. grant, \$121 11. No debt. Yet weeding to be done, and within local power. Interior, oil staining. Exterior, painting with vulcanized paint. Estimated cost, \$35.

This mission, embracing the foregoing stations, with Clear Lake, and the Travis settlement, as very hopeful fields, if worked up, is left by the Rev. H. N. Burden, missionary for three years past, and whose health compels him to retire, in a most complete and workable condition. Soon, it is to be hoped, to be again occupied by a missionary who will consolidate and perfect the good work the retiring missionary has so well brought on to its present satisfactory condition. With the temporalities so effectually provided for, space is afforded for a more concentrated attention being given to the more purely spiritual side of the people's requirements, although Mr. Burden has by no means neglected or overlooked this important part of his work. Summarised, the work of Mr. Burden's incumbency may be given as follows: He has built two churches and rebuilt another, and completed the exterior of another. He has made one graveyard by carting soil thereto, and fenced two others. Extended and embellished the Parsonage House, the whole at a total cost of \$2,309 46, with a debt remaining of only \$276, for which he has made himself personally responsible, and which: it is earnestly hoped, the many warm-hearted and liberal friends of Algoma will not suffer him to lose or to wait long for. Mr. Burden left at the end of October. The Rural Dean of Muskoka, Huntsville, will gladly receive contributions to liquidate the \$276 owing, practically speaking, to Mr. Burden, and will acknowledge all sums received in the diocesan organ, *A.M. News*.

The Bishop of Algoma desires to acknowledge, with many thanks, the receipt of \$50 from Mrs. Kings (Treas.) in behalf of the 'Education Committee' of the Women's "Auxiliary Missionary Association" of the Diocese of Huron, in aid of an "Educational Fund."

For the information of Church people generally, the Bishop writes to explain that the objects of his "Educational Fund" is to assist in securing for the children of a few of our Missionaries an education something better than can be obtained in the common schools in their immediate neighborhood. Through the kindness of private individuals, and also of the Woman's Auxiliary, more especially those of Huron and Quebec, ten children (6 girls and 4 boys) have had much excellent educational, as well as social advantages placed within their reach, foundations being thus laid in their young minds, upon which, by God's grace and blessing, we have every reason to believe that the superstructure of useful, honorable, christian lives, will one day be erected.

There are others yet to be provided for—notably among them, a blind boy, nineteen years of age, possessing very marked musical tastes. Persons desiring to aid in this can address the Bishop at 'The Arlington,' Toronto.

ASPEN.—Much regret is felt by priest and people at the departure of the efficient Lay Helper, Mr. G. F. Davidson, for Toronto, where he intends entering upon his studies for the Ministry. His labors of love on this Mission have been many and various; lay reading at St. Michael's and St. Johns; editorial work in connection with parish paper; Sunday School work, etc., etc. The best wishes and prayers

of pastor and parishioners follow him to his new home.

ST. JOHN'S, STANLEYDALE.—This church has now been properly ceiled with matched lumber and we hope in consequence to be a little warmer this winter. Cold we must still be though.

### Correspondence.

#### DID JOHN WESLEY BELIEVE HE HAD POWER TO ORDAIN ?

SIR,

I have before me Wesley's Journal, published in his life time, sold at the Foundry. His hands may likely enough have handled this identical copy. Under date of June 20 1746 I find the following which I will give, as I find it, capitals and punctuation included. "I set out for Bristol, On the Road I read over Lord King's Account of the Primitive Church. In spite of the vehement Prejudice of my Education, I was ready to believe That this was a fair and impartial Draught. But if so, it would follow, that Bishops and Presbyters are (essentially) of one Order: and that originally every Christian Congregation was a Church independent on all others!"

I have also before me, 'An Enquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church, Which flourished within the first Three Hundred Years after Christ faithfully Collected out of the Fathers and extant writings of Those Ages, By Sir Peter King, Lord High Chancellor of England, London 1839.' On page 56, I read, "But now, from the whole We may collect a solid argument for the equality of presbyters with bishops, as to order; for if a presbyter did all a bishop did, what difference was there between them? A bishop preached baptised and confirmed—so did a presbyter; a bishop excommunicated, absolved and ordained, so did a presbyter: the particular acts of their office was the same; the only difference that was between them was in degree; but this proves there was none at all in order. That bishops and presbyters were of the same order, appears from that originally they had one and the same name, each of them being indifferently called bishops or presbyters"

Wesley's view of the matter remained unchanged for 38 years; for in his letter to Dr Coke Mr. Asbury, and our Brethren in North America Sep 10, 1784 (Coke & Moore's Life of Wesley page 327,) he says "Lord King's account of the primitive Church convinced me many years ago, that bishops and presbyters are the same order, and consequently have the same right to ordain. For many years I have been importuned from time to time to exercise this right by ordaining part of our travelling preachers"

I think the above makes it unquestionable that John Wesley believing that presbyters had power to ordain and being himself a presbyter, believed that he had power to ordain.

E. S. ORR.

Cookshire, P. Q., Nov. 16, 1891.

(Our correspondent seems to have missed the

force of that little word, in the quotation from Wesley's Journal, If Lord King's account be "a fair and impartial draught. Wesley read this book "on the road," as he travelled perhaps on horseback; an occasion not particularly well suited for critical examination of a subject as important as the Orders in the Church of Christ. The expressions used in the Journal fall short of conviction. That there could not have been conviction is plain too from Wesley's own act in applying in 1763, seventeen years after reading King's book, to Erasmus a Bishop of the Greek Church, then in England, to ordain one of his preachers, a Mr. Jones: which Erasmus did. If he Wesley really had been convinced by King's argument and really believed (as our correspondent claims) that he, Wesley, had power to ordain, why did he apply to Erasmus? This conclusively proves that he did not believe that he had any such power. And this further appears from the fact that before allowing Erasmus to ordain Jones, Wesley caused enquiries to be made and certified himself that Erasmus was a true bishop, and says, he (Wesley) "had abundant unexceptionable credentials as to his, (Erasmus') Episcopal character"—he was not satisfied with presbyterial authority.

As to his letter to Dr. Coke, it too is based upon the supposition that King's account was correct: and in June 1789, five years after the letter referred to by our correspondent, Wesley explained this and another letter thus, "When I said 'I believe I am a scriptural Bishop,' I spoke on Lord King's supposition that Bishops and Presbyters are essentially one "that is Wesley if really misled for a season by Lord King's argument, in 1789 virtually apologises for his error! using the term supposition as to King's argument. He had found it was not a fair and impartial draught. And so too Lord King himself found. He was we believe when he wrote it of the mature age of 22, and a Presbyterian. "Afterwards he (King) was so thoroughly convinced by a pamphlet written by a clergyman named Selater of the utter fallacy of all his arguments about Bishops and Priests "being the same order, that he (King) withdrew "and denounced his own book and became a "Churchman":—which is the usual result of a candid Enquiry into the Church's claims.

But again that Mr. Wesley did not really believe that he had power to ordain and did not believe that Bishops and Presbyters are essentially one Order is evident from his letter to Mr. Asbury—He writes. "But in one point my dear "brother I am a little afraid both the Doctor " (Coke) and you differ from me. I study to be "little: you study to be great. I creep: you "strut along. \* \* \* \* \* "One instance of this, of your greatness has "given me great concern. How can you, how "dare you suffer yourself to be called Bishop? "I shudder, I start at the thought! Men may "call me a knave, a fool, a rascal, a scoundrel "and I am content but they shall never by my "consent call me Bishop! For my sake, for "God's sake, for the Church's sake, put a full end "to this! Let Presbyterians do what they "please; but let Methodists know their calling "better." Manifestly the horror of usurpation of, and intrusion into any holy office manifested by Wesley in his Korah Sermon, continued unimpaired in 1788.—[Ed.]



# THE CHURCH GUARDIAN,

—: EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

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

ADDRESS CORRESPONDENCE AND COMMUNICATIONS TO  
THE EDITOR, P. O. BOX 504. EXCHANGES TO P. O.  
BOX 1968. FOR BUSINESS ANNOUNCEMENTS  
SEE PAGE 14.

## DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, *whether the paper is taken from the office or not.*
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

## CALENDAR FOR DECEMBER.

- Dec. 6th—2nd Sunday in Advent.  
 " 13th—3rd do do (Notice of  
 Ember Days, Ember Coll:  
 daily.)  
 " 16th }  
 " 18th } Ember Days  
 " 19th }  
 " 20th—4th Sunday in Advent (Notice of  
 St. Thomas Christmas, and St.  
 Stephens.)  
 " 21st—St. Thomas, Ap. and Martyr.  
 " 25th—Christmas Day—Pr. Psalms M, 19,  
 45, 85 : E, 89, 110, 132 : Atha-  
 nas'n Creed ; Prop. Pref. in  
 Comm. Service till Jan. 1st :  
 Coll. for Christmas until New  
 Years Eve.  
 " 27th—1st Sunday after Xmas. St. John Ap.  
 and Evangelist. (Notice of In-  
 nocents' Day and the Circum-  
 cision.  
 " 28th—The Innocents' Day.

## EDITORIAL NOTES.

CONSOLIDATION OF THE CHURCH.—We notice from the address of the Metropolitan of Ruperts Land (reproduced on another page) that his Lordship agrees with us in regarding the retention of the Pvincial system as settled at the Conference in Winnipeg, and as forming a condition precedent to the creation of a general assembly. This principle he evidently considers is removed from discussion at the proposed meeting in 1893.

THE OFFERTORY.—The Church teaches her people to regard the offerings made at the service on Sunday morning at least (and we appre-

hend the same principle applies to Evening service) as something higher than mere *collections*. We do not find that expression used in the Rubric. The church wardens, "or other fit person appointed for the purpose" are not to *collect* but "receive the *alms* for the poor and other *devotions* of the people." (See Rubric in Communion Service.) But more than this the priest is directed to return to the Lord's Table after the sermon and, (mark the words) "begin the *Offertory* saying one or more of these Sentences"—during which the wardens, and fit person, as above, receive the same.

But further the Wardens are in express terms directed—*not* to retain these offerings ; they do not belong to them and they have no power over them so far as the service is concerned except,—to receive the same" in a decent basin to be provided by the parish for that purpose ; and reverently bring it to the priest, who shall humbly PRESENT and place it upon the Holy Table." The words are worthy of note. *Reverence* is due from the wardens ; they are bearing the gifts of the people to be offered to God in His house, by the God-appointed "Priest ;" to be by the latter *humbly*, in behalf of the people, presented—*not* surely to the Holy Table, but—to God himself : and placed "upon the Holy Table" Surely the very terms in which these Rubrics are couched express beyond cavil the mind of the Church as to the character of the offerings and the reverential conduct which should mark congregation, wardens and priest in dealing therewith. We much fear, however, that in some places that we might name not only are the Rubrics themselves disregarded but the principle of *offerings* to God, and reverence in action is wholly denied, to the dishonour of God, and the grave injury of His Church.

On this subject a writer in the *Church Cyclo-pedia* says : "Taking the word offertory in its common use the privilege of giving in the Church was confined anciently only to the communicants, none else were permitted to offer then and there, and any one under censure was not permitted to offer any gift. The privilege of giving is a very sacred one, and is indeed a grace which we should most highly value, for it is a consecration of a part of our goods which we hold in trust as Stewards. *It is a very important part of our worship*, and our gifts are humbly presented and placed upon the Lord's Table as our acknowledgment of His Lordship, and of our holding only at His will and long suffering. It is a part of our sacrifice of self and all that we have. Notice that we offer the sacrifice of reverence of our bodies, the offering of prayer and praise ; and then with our oblations the sacrifice of our goods. So that no part of our whole self is left not represented in some way." It is doubtless the more full and general recognition of these and like principles which is bringing the practice of delivering the offerings to God' minister at the entrance of the choir and of standing of the Congregation whilst he "humbly presents—places" the same 'on the Holy Table' into more general use. To attempt, to affix to it any party significance is wholly unwarranted. The apostolic precept is 'Let all things be done decently and in order.'—

ADVENT.—Wheatley says that the precise time of the institution of this season is not easily de-

termined ; though it certainly had its beginning before the year 450 A.D. He also notes the more strict and religious observance of the season in earlier days "by courses of sermons" preached in the Cathedrals on Wednesdays and Fridays. The revival of special Advent Services in these days is worthy of note, and well accords with the end and design of the season.

It is worth observing that it is the peculiar computation of the Church to begin her year, and to renew the annual course of her service at this time of ADVENT therein differing from all other accounts of time whatsoever. The reason of which is, because she does not number her days or measure her seasons so much by the motion of the sun, as by the course of our Saviour ; beginning and counting on her year with Him who being the true *Sun of Righteousness* begun now to rise upon the world, and as the *Day Star on high* to enlighten them that sat in spiritual darkness."—Wheatley.

A LIVE CHURCH.—To see what wonderful activity and earnestness prevails in the old Mother Church of England one has only to take up that admirable compilation "The Year Book" which is now regularly issued year by year, and note the thousand and one agencies, diocesan and general through which she works. To speak, as some have done, of her, as wanting in attention to the "Masses" in the great centres of population is wholly erroneous. We have already referred to THE CHURCH ARMY ; but besides the particulars already given we find these further in the Year Book for 1891. It works in all parts of England, Wales, Scotland, Ireland and in India and China. Its agents hold *forty-four thousand* out-door, and *fifty-five thousand* in-door meetings annually ; with an aggregate of *seven millions seven hundred thousand* attending them. It is continually bringing men and women as well as children to baptism : *thousands* of adults—mostly gathered at the gin-palace doors—have been confirmed ; and at the time of compiling the book 1100 were waiting for that holy Rite. In addition these there were, at the same time, through its agency 13,200 regular communicant members and probationers,—all humble speakers in the cause of Christ—many of whom were formerly drunkards, wife beaters, blasphemers, and thieves.

Another branch of its work is colportage, done by C. A. lieutenants who are usually younger than the Evangelists, but still men of promise and spiritual power ; competent to take simple mission services and to do open air work and visiting. *Two millions three hundred thousand* C. A. Gazettes ( $\frac{1}{2}$ d papers) are sold annually.

This association is not merely in *relationship* to the Church, but is by its Constitution *part and parcel* of it. It seeks not to become another sect or so-called Church : administer marriage and keep registers, &c., as do others : it ignores not the Sacraments, nor seeks to withdraw from Church allegiance ; its deserves the united and hearty support of Church people everywhere ; and we cannot but think that their offerings will do most good if applied to the furtherance of such work rather than that of organizations not only independent of, but antagonistic to the Church.

But there are other agencies of the Church of England equally active and earnest, e.g. The CHURCH OF ENGLAND TEMPERANCE SOCIETY which at the present moment has no less than 30,000 men and women engaged in visiting a million homes with the object of securing the adhesion of the children (of course with consent of their parents) to the Band of Hope movement—(b) THE GIRLS FRIENDLY SOCIETY, doing an admirable and extensive work amongst and on behalf of young girls entering service, and emigrating: (c) That noble society the S. P. C. K. scattering broadcast, not alone the Book of Books, (and being a veritable Church Bible Society) and that great evangelizing agent the Prayer Book, but also pure and wholesome literature; (d) The PAROCHIAL MISSIONS organizations in most of the dioceses and many other associations which might be named. With so many avenues for the employment of the means of church people a writer at the Rhyll Congress well says: "To me it is a matter of the profoundest regret that numerous Church people are either led astray, or so far forgetful of the claims of their own Church that vast sums are annually alienated from these societies which are legitimately accredited to the Church of England, in favor of those which, if not hostile, are indifferent, to her interests. It is all very well to be ready "to do good unto all men"; but surely charity should begin at home; and we should do our best to impress upon our people that their first duty is to the household of faith \*\*\* I do urge that our *bona fide* Church Societies have the first claim if not the *only* claim upon us, and that it is \*\*\* false liberality to support (others) when our own need all and more help than we can give." There is room for a large increase of the *esprit de corps* in these particulars.

Again against the quotation of our correspondent in 1746, put Wesley's declaration in 1755: "It is not clear to us, that *Presbyters* circumstanced as we are, may appoint or ordain others," and his positive declaration of 1745, "We believe that the *Threifold* order of Ministers not only authorized by its Apostolical institution, but also by the Written Word."..... And remembering that Wesley to his dying day claimed to be a true Son of the Church of England, and that in the preface to its Form of Making, Ordaining and Consecrating of Bishops, Priest and Deacons, the Church declares that the Orders are separate and distinct and that Episcopal Ordination is necessary; and remembering that Wesley had himself been ordained Deacon and Priest in that Church, it appears to us impossible to think, that whatever vagaries he may have been guilty, Wesley really *believed* that he had power to ordain. Such belief must have led him to reverence his orders in the Church.—Ed.

### ADVENT.

**T**HE collect for the first Sunday in Advent was composed from the Epistle in 1549. It is a marked exhibition of that characteristic which makes the Book of Common Prayer so rich a treasury of devotion, i.e., its loyalty to the Holy Scriptures and its conformity to the type of Christian development found therein. For this reason there is nothing strange

or unnatural, or sensational in the bad sense of the word, in any portion of this Liturgy. Of all books the Bible is the most truly human. This, for the very reason that it was written by inspiration of God, since He only knows entirely what is and what may be in man. So the very fact that the Prayer Book is in great part the Word of God as it reaches and reveals the wants of the souls of men and responding to their deepest longings becomes the truest means of their expression in the ear of the Divine FATHER, makes it a most complete and effectively human system of devotion. Thus the spirit of St. Paul writing to the Romans under the inspiration of the thought of his LORD's coming and being again visibly present with His disciples, has been caught and appropriated by the Church, to the use of CHRIST's modern disciples in this Advent collect, for this is not the collect for the first Sunday only but the whole Advent season. To St. Paul there was surely no fear in the thought of the LORD's coming, but there was such a realization of the holiness of His character and of the grandeur and nobility of his service which at His coming would lose its weariness and its laboriousness of endurance and be filled with the joy of an active triumph, as made him renew his heart's resolve of faithfulness to the end. At the farthest the end was near. Whether the Lord came Himself or sent His angel of Death to take them to Him, still the Apostle wrote, as the Church speaks to-day, to those whose earthly night is far spent and whose day in the presence of that Sun of Righteousness must soon begin. He thinks of the soldier who is preparing for the inspection of his General. So let the Christian prepare to meet the CAPTAIN OF HIS SALVATION. Let him put off everything unworthy of his leader. Let him clothe himself in an armor befitting a soldier of CHRIST—an armor burnished until the searching light of the day shall reveal no spot left upon it by indolence, negligence or unworthy use, and a very armor of light it shall flash back from every joint the light of righteousness with which their CAPTAIN is clothed. The collect gathers up these thoughts and makes them into earnest prayers for the use of those disciples who, in their love to the Master and their desire to be faithful, and their consciousness of failure and unworthiness are divided between the joy of hope and the pain of fear at the thought of His coming.

But the Epistle is far from dealing in abstractions. The works of darkness to be cast away are just such plain and common sins as degrade a man in his relations with his fellow man. Here is no soaring after ethereal and unnatural virtues. The Apostle does not even mount to the higher possible and natural duties that all owe to God. Perhaps his thought was the same as St. John's when he said, "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen," and while he saw so much of man's most common inhumanity to man thought it scarce worth while to speak of higher things. But another thought must have been with him too. When we stand before our LORD who came in great humility into this mortal life to visit us with His salvation, the reproach that will come from His lips with most sharpness must surely be for those who have claimed His fellowship and yet have failed either to sanctify Him in the

eyes of their neighbors by a life of common honesty, purity and charity, or to show even the negative interest in their welfare which makes them careful not to do them injury. So partial a fulfilment of the law of love as that one should be willing to deny himself to the extent of avoiding the working of ill to his neighbor is surely the least one could think of and call JESUS CHRIST his LORD, and yet think of it! Is it so easy a thing to do, and are we Christians all doing it?—*Church Year.*

### THE BROTHERHOOD OF ST. ANDREW.

The object and rules of the Brotherhood are clearly set forth in the following extract from the Constitution, which is the same both in the United States and in Canada:—

Object.—"The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom among young men, and to this end every man desiring to become a member thereof must pledge himself to obey the Rules of the Brotherhood so long as he shall be a member. These Rules are two: The Rule of Prayer and the Rule of Service. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among young men and for God's blessing upon the labors of the Brotherhood. The Rule of Service is to make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ, as set forth in the services of the Church and in young men's Bible Classes."

Bishop Tuttle, of Missouri, in his Charge to the Brotherhood at the St. Louis Convention, expressed his opinion with regard to the Rules in the following words:—"Brothers mine, there was spiritual insight of no mean sort used by somebody when the lines of direction for you were marked out. Things to do were not piled up and enjoined by rules fast and hard. The aim seemed to be to get you on your knees before the Lord Jesus, and to have you give up your hearts to him, and then no doubt seemed to be entertained that your lives would be His, and others lives would be won your way and unto Him. Not great things to be done are proposed. But the how of the doing, in obedience to Christ, and the why of the doing, from the love to Christ and for souls, are counted as among things most precious for the human heart to take in. Your two simple rules of prayer and service to the Master, and for and to young men, seem to me the height of wisdom and the depth of spiritual philosophy."

The Brotherhood in Canada appeals to the Church for sympathy and support ON THESE AND NO OTHER grounds. The progress in Canada during the past year has been steady, and the work done by most of the Chapters of a very encouraging order. The American Council Report for 1890-91 refers to the Canadian Brotherhood in the following terms:—"The Canadian Brotherhood of St. Andrew, with which a fraternal alliance was contracted at the last Convention, has continued to grow in size, vitality, and influence. Its members have kept steady pace with their American brothers in all worthy efforts to push forward. The representatives of the Council who attended the Toronto Convention of the Canadian Brotherhood in February last brought back glowing reports: and the Canadian Chapters are steadfastly maintaining the true standard of our work."

CONVENTION.—The Canadian Council, after no little consideration, have finally determined that the next Canadian Convention shall be held in Toronto on Friday, Saturday, and Sunday the 12th, 13th, and 14th of February next. The dates have been settled thus far ahead that all interested, both of the clergy and laity, may make their arrangements to keep these dates free so as to be present at the whole Convention. The clergy of the Church generally are especially invited to make the necessary effort to be present, so as to bring themselves actually into contact with what promises to prove a great aggressive movement within the Church. Already the Halifax Chapters have promised to send up at least one delegate, and delegates are likewise expected from Winnipeg, and several from the States. Every effort will be made to have some of the brightest intellects, both clerical and lay, from the United States and Canada, present to address the various meetings. Delegations from all kindred associations will be heartily welcome, and it is hoped especially that the Lay Helpers Associations of the different dioceses, will send many representatives.

The reports received by the Council from time to time from the various Chapters throughout Canada show that the building up of Men's Bible Classes forms in many places an important item of the work done by the Brotherhood.

A clergyman thus gives his impressions of the St. Louis Convention:—"The impressions received are many and great. Among them is the inspiring revelation of the fact that the laity of the Church are alive and true and active and loyal to the faith. The Brotherhood is the hope of the future. It is the work of the Holy Ghost."

The November number of "St. Andrew's Cross" (the official organ of the Brotherhood) contains a very full report of the St. Louis Convention. We can recommend it, not only to all Brotherhood men for their earnest perusal, but to churchmen generally. C.

## Family Department.

### A CHRISTMAS CAROL FOR 1891

O Children raise your voices,  
With joy arise and sing,  
Let all the air of Heaven  
With loud hosannas ring,  
For the Son of man this day ;—  
He comes our Lord and King.

We see through far off ages  
The coming of the dawn :  
Fulfilled the prophet's vision,  
The Infant Christ is born,  
Upon whose brow the halo  
Precedes the crown of thorn.

Mary's Child, with earth-born form,  
Lies upon His mother's knee,  
Mighty gift of mighty love  
A sinful world to free :  
Born for the distant nations,  
Yet born for you and me.

Mighty gift of mighty love,  
For every time and place—  
For the humblest home of man,  
Where sin has left its trace ;  
For earth's weak and erring ones,  
And fallen of her race.

Gold and frankincense and myrrh,  
Behold, the wise men bring :  
The love of our strong young lives  
We lay before our King,  
Love forever to be kept  
A warm and living thing.

Then brave hearts shall face the world,  
This doubting world, and say :  
"See the Sun of Righteousness,  
The night has given way ;  
He has come, our Infant King,  
And bring the perfect day."

Am. Ch. S. S. May.

## THOSE BOYS.

### CHAPTER XI.—GOD'S PUNISHMENT.

Mike wandered up the stream, then into a field, then back again to the water's edge. He was tired and restless. At last he sat down on a little piece of rock to rest and think.

So this was God's punishment! Ted was ill—ill through his sin. Instead of being out playing with his rabbits, or digging in his garden, or helping Mike to build the bridge between the two gardens; instead of in the cool of the evening driving away with his uncle and brother on that delicious mail car, he was lying on his hot little bed.

In all his own life Mike had only once been really unwell, and his chief memory of that time had been a sense of great heat, of comparing his usually pleasant bed to a fire, of vainly tossing about and vainly seeking rest, and an intense longing to be out again and in the garden. He remembered the envious feeling that stole over him as he listened to Ted singing gaily as he passed the windows. His memory of this time was very vivid and very unpleasant to him, though his illness had been short, and was indeed nothing worse than a bad cold.

Now Ted was ill—in bed—unable to stir out; and that his uncle said that he was very ill, that what ailed him was worse, far worse than a cold. Mike supposed from this that Uncle Edward meant that Ted would be longer in bed, longer away from his garden and his pets. And this was all Mike's fault.

That pretty white Shetland shawl had done it. It was full of—what long word was that his uncle used? Mike could not remember, but it was full of something which made Ted ill. How this could be Mike could not possibly understand, but he was quite child enough to believe implicitly his uncle's word in the matter, and he could not now even think of the pretty soft thing without a shiver. Yes, it was quite true, his innocent little brother was suffering through him.

"I see it all now quite plain," said Mike to himself. "I see how it began. Mother often said to me, 'Think before you act, Mike.' If that mornin' when I did wake so early I had thought a bit before I jumped up, I'd have remembered that I *did* know the feathers in Dan's tail, for me and Nora had counted 'em the night before. There was twelve feathers in all in his new tail. And then, if I had thought a bit, I'd have remembered it perfectly, and how mother never allowed us to get up, and 'course I'd have stayed in bed, for I didn't want to disobey mother. And if I had stayed in bed I'd not have seen father bringing Tootsie home, and I'd not have left Dan on the window, and I'd not have told a lie about him, and I'd not have asked Ted to keep it a secret, and I'd not have quarrelled with the darlin'. And 'course, if I had never known of Tootsie I'd not have gone into the garden after her, and I'd never have run up the pear tree with that dreadful shawl like a thief, and Ted would not have found the shawl, and he would not be ill in bed, and we'd be having our birthday together, and going on the mail car, together, so glad, so glad, and oh! I'm just miserable, I'm just miserable, and I deserve it all."

And the unhappy child laid his head down on the bank of daisies and sobbed bitterly. He never knew in his great grief who was watching him, whose eyes were regarding him as he lay stretched on the grass, to all appearance so utterly alone and forsaken. He never knew that that sharp cry, "I'm just miserable, and I deserve it all," was heard—though not by his father and mother—they were busy with Ted; but One who was in reality taking care of these two brothers, who was with Ted on his sick bed, and who was leading poor, wandering Mike

back again into the path of forgiveness and peace, had heard his cry.

Already the Good Shepherd has gone in search of this lost lamb, though he, lying there in his first trouble, the trouble caused by his sin, knows not of it. But he was beginning to show real repentance. He had confessed his sin to his father and mother. Now that God was punishing him, he must try to be patient.

In a child like, artless way he prayed God, for Christ's sake, to forgive him and to make him patient, and to let Ted soon return to him; and then he began to consider what he should do with the time while Ted was away. Judging from his own illness, which had kept him a day and a half in bed, and one more day in the house, he calculated that Ted, who was much worse than he had been, would be four days away altogether.

On Sunday, then, his punishment would be over, and he should have his brother back again.

It was a long time to wait, four whole days, a werry time when his heart was yearning so inexpressively for his brother, when he was longing for Ted as he had never longed for him in his life before.

Suddenly a bright idea occurred to him, chasing away his gloom and causing him to spring to his feet with a bound. Old Patrick, the gardener, who was what is termed in Ireland a handy man, one who can do, as he himself expresses it: "almost anything," had long ago promised Mike to make him in his first leisure moments a new hutch for his rabbits. Now Mike was not as fond of rabbits as Ted was. He only possessed three in all—Polly Perkins, Gray and Snowflake. Polly Perkins and Gray were both very common rabbits, but Snowflake was a beautiful little creature, with soft, long silky hair as white as her name. She was the boy's pride; he had got her as a present from a well-known rabbit fancier in the neighborhood; and Ted, who had more rabbits, had none to compare to Snowflake. Now Mike made a great resolve; he would get Pat to build the hutch for Ted. It should be large, roomy enough for all his pets, and when it was finished he would transfer Snowflake to it.

This should be his peace-offering to his brother; on this delighted sight should the little boy's eyes rest on the following Sunday morning.

Then, God's punishment over, the brothers would be closer friends than ever, little children who loved one another as they had never loved before. Full of this new day dream, the boy rushed off to find Pat.

A child's grief is always short-lived, and Mike, absorbed with his new idea, was for the time quite happy again. He ran shouting through the garden, the old man was not there. The fruit garden gate was wide open, and just inside the entrance, throned on a great pile of shawls, sat Tootsie. The moment she saw Mike she clapped her hands in glee.

"Boy, boy," said the baby rapturously. Yesterday Mike would have gone to her at once, and catching her in his arms have covered her with kisses.

She looked so pretty now, with her flushed cheeks and dark blue eyes and tiny arms stretched out to him, that for a moment he almost forgot, then a memory of all that happened through his sin came back like a flood over him; he shook his head sorrowfully to the little child and walked away.

He went slowly through the yard; where at last he found old Patrick.

"Why, Pat," he said, stopping short in astonishment, "where is Ted's hutch?"

"Never you mind, Masther Mike," replied the old man mysteriously; "you lave thim rabbits to me, I'll remember thim."

"But where are they?" asked the boy.

"Well, well! I've taken thim, bekase—why, Masther Mike, is it going to misdoubt old Pat ye are?—Thim rabbits is safe, ye'll have thim back

to-morrow."

"Perhaps, said Mike, "perhaps, Pat, you are going to make a new house, for Ted's rabbits; that would be nice of you."

Old Pat had no such idea; he had in truth taken the hutch away by Uncle Edward's desire, in order to give it a good cleaning, as Mike's uncle feared some infection might linger where the shawl had so long been, and the old man had been requested not to acquaint the child with this reason.

He was considerably puzzled how to satisfy the inquisitive little fellow, and saw at a glance the advantage his speech had given him.

"And how big will I be after making it, Masther Mike, *acush'a machree*?"

"O Pat! can you set to work at once, and can you have it ready for Sunday? Ted will be out again on Sunday, Pat."

And soon the boy and the man were deep in the discussion of Ted's new hutch.

[TO BE CONTINUED.]

RUSSELL SAGE TO BOYS.

The boy who is wanted in the business world of to-day must be educated, says Russell Sage in an admirable article on "The Boy That Is Wanted," in the November *Ladies' Home Journal*. If his parents cannot afford to give him a high-school or college education, he must learn to study without the aid of a teacher, in the early morning before business begins, and in the evenings after business hours. It can no longer be truthfully said that an education is out of any one's reach. Our splendid school system, where one can study by day or in the evening, has put the priceless treasure of an education within the reach of all. The main thing, in the beginning, that I would impress upon boys is one of the great commandments, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." The boys who respects his father and mother, who treats his sisters and brothers with loving kindness, has laid a good foundation for a successful career. You will do as your parents tell you, and that certainly will be to study. Don't be in a hurry to get away from your school books. The cares and responsibilities of business life will come soon enough. Go to school as long as you can, and, remember, every hour spent in study in your youth will be worth money to you in after life. Read good books—the Bible above all. Make yourself acquainted with history. Study the progress of nations and the careers of men who have made nations great. If you have no library of your own, join one of the numerous associations to be found in all cities, where good,

healthful books may be obtained. Study religion, science, statecraft, and history. Learn to read intelligently, so that you may turn to practical use in after life the readings of your youth. Be sure you begin right. Do not waste time in reading trashy books.

MARRIAGE.

DEAN—EISAN—Married on the 19 ult., at S. Stephen's Parish Church, Ship Harbour, N. S., by the Rev. R. A. Heath, Rector, Charles Edward Dean, to Isabell Eisan, both of Ship Harbour, N. S.

DEATHS.

NOTMAN.—On Wednesday, Nov. 25th, at 557 Sherbrooke street Montreal, William Notman, in his 66th year.

PHILLIPS.—On the morning of the 19th Nov., 1891 at Montreal, Ann Bain, widow of the late Charles Phillips, Esq., merchant of this city, in the 97th year of her age.

ROLLIT.—At 121 Chatham street Montreal on the 20th Nov., 1891 William Adams Rollit, third son of the Rev. Canon Rollit, aged 20 yrs.

THE CHURCH GUARDIAN and THE NEWS AND EASTERN TOWNSHIPS ADVOCATE, of St. Johns, P. Q., the largest rural paper in Canada will be sent to any address for \$2.00 per annum in advance.

WANTED—By a young person, a situation as LADY-HELP. Would be willing to do any kind of light house work, sewing and assist in the care of children  
Address :  
bt M. E., Halifax, N. S.

WANTED, for the Diocese of Algoma, three or four ACTIVE, EARNEST, ENERGETIC MISSIONARIES, in full order sit possible. Full information may be had by correspondence with the Bishop, addressed to The Arlington, Toronto.

A GOOD BOOK  
GUIDE MARKS.

FOR YOUNG CHURCHMEN.

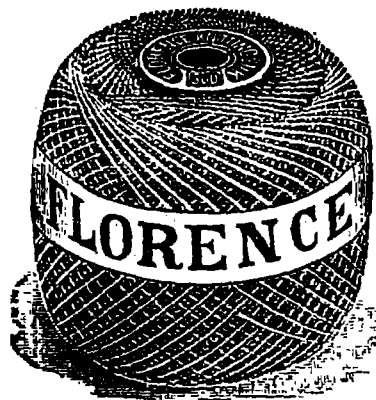
Right Rev. Rich. Hooker Wilmer, D. D., LL.D., Bishop of Alabama.  
Cloth pp. 89c. Postage and duty extra May be had through this official.

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. I., 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.



KNITTING SILK.

The Only Silk Suitable for Knitting.

Which will bear Washing without injury to Color or Texture.

FLORENCE HOME NEEDLEWORK, latest issue sent postpaid on receipt of six cents.

CORTICELLI SILK CO.;

Rochelleu Street, ST. JOHNS, P. Q.

USEFUL TRACTS

—FOR—

Parochial Use.

PATHWAYS TO OUR CHURCH

By the Rev. George W. Shinn, D.D., 16mo., neat paper cover, 10 cents. T Whittaker, N. Y.

Contents: The Growing Church, The Decay of Prejudice, The Study of History, The Reception of the Church Idea, Its Simple Beliefs, Its Hallowed Liturgy, Its Wonderful Comprehensiveness.  
An attractive little brochure for general circulation. Do not fail to send for a copy for examination. The pamphlet is attractive without as well as within.

THE PRAYER BOOK REASON WHY.

A Text Book of Instructions on the Doctrines, Usages and History of the Church as suggested by the Liturgy. By the Rev. Nelson R. Boss, M.A., 16 mo, stiff paper covers, 20c. net. Same publisher.

The design of the work is threefold: (1) To furnish concise and ready answers to the popular objections so commonly raised against the Church and her services by those not familiar with her ways; (2) To bring out clearly and concisely some of the principles of historic Christianity which distinguish the Episcopal Church from all other religious bodies; and (3) To convey in the briefest space, information on the history, doctrines and usages of the Church which every layman, and especially every teacher ought to have.

CHURCH OF ENGLAND TEACHING.

By the Very Rev. Jas. Carmichael, D. C. L., Dean of Montreal. Paper 10c. Drysdale & Co., Montreal.

The Tract was written to meet the need of the many persons drifting into the Church from other Christian bodies, without a clear realization of the great landmarks of Her distinctive teaching. It condenses into a small and readable space what every one professing to belong to the Church of England should naturally realize and understand.

THE APPOINTED GUIDE.

A necessary Erudition for these times. Published by "The Church Critic," New York. Paper.

Intended to show the authoritative teaching of the Church.

The Newest Singing-School Book,

The Victory of Song

BY L. O. EMERSON

Just Issued Entirely New

The latest and best class book; unequalled for singing schools. Mr. Emerson's long experience and rare judgment have enabled him to insert many valuable suggestions as to the proper use of the voice, especially as regards articulation and pronunciation of words. For beginners, rudimentary exercises and lessons in note reading are furnished. A superb and varied collection of

Glees, Part Songs, Choruses, Hymn Tunes, Anthems, Chants, Solos, Rounds, male Quartets.

Invaluable for Singing-Schools and Musical Conventions.

Price, 40c. postpaid; \$6 per dozen not prepaid.

OLIVER DITSON CO.

453-463 Washinton Street, Boston.

Wesley Centenary TRACTS.

No. 1—WELLEYAN METHODISM—A Schlam.

No. 2—WESLEY'S ATTITUDE towards the Church.

No. 3—PLAIN STATEMENTS from John Wesley's Works.

No. 4—JOHN WESLEY, Priest of the Church of England.

Per Dozen, 6d; per post, 7d; 100, 2s 6d. SERMONS BY JOHN WESLEY.

The Duty of Constant Communion. A Treatise on Baptism.

The Means of Grace: their necessity and Scriptural Authority.

The Ministry (know as the Korah Sermon) Also, John Wesley's Relation to the Church.

Price 2d each; 1s 8d per dozen; 50 post free 5s 6d.

J. CHARLES & SON, Middle Abbey Street, Dublin, Ireland.

NEW PUBLICATIONS

—OF—

THE YOUNG CHURCHMAN CO.,

412 Milwaukee Street.

MILWAUKEE, - - - WISCONSIN.

THE CHURCHMAN'S MANUAL.

of Private and Family Devotion, Compiled from the Writings of English Divines, with Graces and Devotions for the Seasons; Litanies, and an entirely new selection of Hymns, 318 pages, cloth, red edges, 50 cts. net.

This manual will be found exceedingly useful by the Clergy of the Church, to be placed in the hands of educated laymen and for their own use. The table of contents (abridged) is as follows:

- PART I.—Private Prayer. Prefatory Matter. Summary of Doctrine. Daily Devotions for Morning and Evening (three forms). Memorials for the Seasons of the Church. Occasional and Interspersory Prayers. Graces and Hymns. Offices for the Hours. Penitential Offices. Litanies. Devotions for the Sick, the Dying, for Mourners, for the Departed. The Collects from the Prayer Book.
- PART II.—Family Prayer.

WANTED.

A curate for the Rectory of Augusta—a clergyman of moderate views, young and unmarried preferred. Apply to

REV. R. LEWIS,

Maitland, Ont.



## Mission Field.

### THE HEALING OF THE NATIONS.

A MISSIONARY SERMON BY THE RIGHT REV. BRANSBY KEY, D.D., LORD BISHOP OF ST. JOHN'S, KAFFRARIA.

*Preached at the Provincial Synod.*  
"The leaves of the tree were for the healing of the nations."—REVELATION xxii. 2.

CONTINUED.

The leaves of the tree were for the healing of the nations. None else but Christ made those dead bones live. In the times of their ignorance they had certain safeguards, as we have seen; life in the old time was hard; it was hard to win livelihood, hard to keep when won, and that hardness kept the body politic from rotting. But those things are passing away; those old heathen virtues are becoming things of the past, and melt away, like snow before the sun, when brought into contact with our civilisation. And the dead husk which remains will breed nothing but a moral corruption in our midst, unless it is reanimated by a soul, by a life which Christ alone can give. Christ is the only solvent under which those masses can take new forms. Always a blessing as I believe Christianity to be, at the present time I hold it an overpowering necessity (the neglect of which will one day cause infinite trouble, socially and politically) that these tribes of South Africa should have the Church of Christ brought within their reach, and that soon. We must teach them, as thousands are ripe to be taught, the elements of morality, truthfulness, and purity, by all the many ways God has put into our hands, and these virtues have to built on the one foundation of Christ.

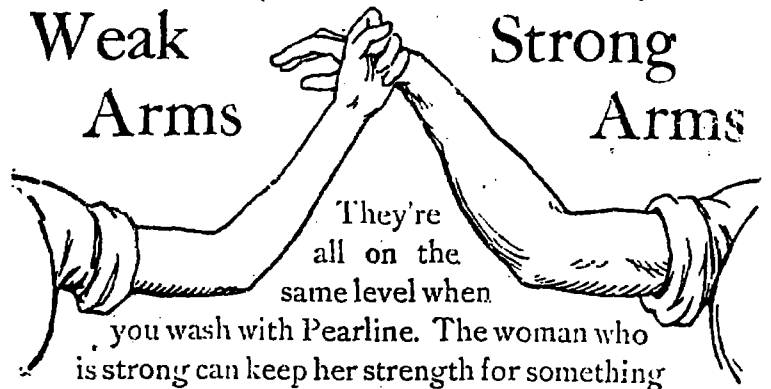
By all the many ways God puts into our hands, and, one of these is education—perhaps the most important of these aids which are given us, subservient always to the faith of Christ. Most wisely did Bishop Gray found the College of Zonnebloem for training of native youths; but if it was necessary then, it is a hundred times more so now. Our Government is placing education within the reach of all, of whatever class or colour, and anyone who knows the natives is aware how eagerly in many parts of the colony they are availing themselves of it. There is a craving for education among the Kafirs, and we must use this aid more than we have hitherto for the formation of a more or less educated native ministry, without which it will be hopeless to attempt to cope with the thousands which our rapidly increasing frontier is bringing into contact with us.

Too much stress can hardly be laid on this part of our Mission work—the selection and careful training of young men for the ministry, not only to minister to their own immediate neighbours and fellow-clansmen, but by God's grace to have their souls, too, fired with a burning zeal for Christ, and to go in due course away to the distant tribes to the northward, of which we are now only beginning to hear. And this we may do with God's help. So that thus, while the Provincial Synod is pushing on, as, thank God, we are doing, into the regions beyond our own colonial boundaries, we of the older Missionary dioceses may feel that we are all working together.

And now, my brethren, I leave this subject. We on the frontier are at work—it is our life's work. I pray you in the great metropolis of South Africa to work together with us, and you may do this in more ways than one. Specially you may do so by a fair judgment on this great question of Missions to the heathen, which I have not hesitated to say, even as a political question, ought to be one of the absorbing matters of the day. Give us your fair judgment. Do not run away with the popular cry that Missions are spoiling the natives, but back us by your prayers, and your alms also. And if God should put it into the heart of anyone to come and help us, let him not thrust the idea away as foolish or quixotic; for I can promise anyone who comes to help us, with the love of God and man in his heart, a work of a most intense interest. Men will go far and suffer hardship for trade, for sport, for science; some will penetrate into the heart of Africa and brave danger to study flowers and beetles—and is not man a more worthy study than these? To get to know these wild tribes, who have grown up through so many years with a language and habits all their own; to get to know them in their homes; to watch their first suspicions die away; to win their confidences; to learn their strange forms of speech, and find the human soul that lies within their dark eyes—souls not so very different from our own. And having learned this, not to pass on, but to watch, under God's grace, the soul growing light, the sense of sin being evolved, and the love of truth and purity, the love of Christ, slowly growing up. To do this as Christ's work, is not that a life worth living?—*S.P.G. Mission Field.*

THE CHURCH GUARDIAN and THE NEWS AND EASTERN TOWNSHIPS ADVOCATE, of St. Johns, P. Q., the largest rural paper in Canada will be sent to any address for \$2.00 per annum in advance.

## Weak Arms Strong Arms



So it is with the clothes. They needn't be strong. The finest things fare as well as the coarsest. They all last longer, for they're saved the rubbing that wears them out. Work was never so easy—never so well done. And safe, too. Nothing that is washable was ever hurt by Pearline. *If it were otherwise—do you think we would continue to sell enough Pearline yearly to supply every family in the land with several packages.*

**Beware** Peddlers and some unscrupulous grocers will tell you, "It is as good as" or "the same as Pearline." IT'S FALSE. Pearline is never peddled. 182 JAMES PYLE, New York.

**MAGIC LANTERNS AND STEREOPTICONS** afford the best and cheapest means of object teaching for Colleges, Schools, and Sunday Schools. Our assortment of Views, illustrating Art, Science, Our assortment of Views, illustrating Art, Science, Church Entertainments, Public Exhibitions and Popular Illustrations, etc., is a very profitable business for a person with small capital. We are the largest manufacturers and dealers, and ship to all parts of the world. If you wish to know how to order, how to conduct Parlor Entertainments for pleasure, or Public Exhibitions, etc., MAKE UP A 220 PAGE BOOK FREE. MONEY, name this paper, and send for our 220 PAGE BOOK FREE. J. H. ALLEN, 40 Nassau Street, New York.

## University of King's College

WINDSOR, N. S.

PATRON:

THE ARCHBISHOP OF CANTERBURY.  
Visitor and President of the Board of Governors:  
THE LORD BISHOP OF NOVA SCOTIA.  
Governor ex-officio, Representing Synod of New Brunswick:  
THE METROPOLITAN.  
President of the College:  
THE REV. PROF. WILLETS, M.A., D.C.L.

PROFESSIONAL STAFF:

Classics—Rev. Prof. Willets, M.A., D.C.L.  
Divinity, including Pastoral Theology—The Rev. Professor Vroom, M.A.  
Mathematics, including Engineering and Natural Phil.—Professor Butler, B.E.  
Chemistry, Geology, and Mining—Professor Kennedy, M.A., B.A. Sc., F.G.S.  
Economics and History, Professor Roberts, M.A.  
Modern Languages—Professor Jones, M.A., Ph.D.  
Tutor in Science and Mathematics—Mr. W. F. Campbell, B.A.

DIVINITY LECTURES.

Canon Law and Eccles. Polity—Rev. Canon Partridge, D.F.  
Old Testament Lit. and Exeg.—Ven. Archdeacon Smith, D.D.  
Apologetics—Rev. Geo. Haslam, M.A.  
Other Professional Chairs and Lectureships are under consideration.

There are eight Divinity Scholarships of the annual value of \$150, tenable for three years. Besides these there are One Binney Exhibition \$50; Three Stevenson Science Scholarships \$50; One McCawley Hebrew prize \$35; One Cogswell Scholarship \$120, open to Candidates for Holy Orders; One McCawley Testimonial Scholarship \$38.00; One Akiba Historical prize \$30.00; One Almon-Welsford Testimonial \$24.00; One Haliburton prize \$30.00; One Cogswell Cricket prize. The necessary expenses of Board Rooms, etc., average \$53.00 per annum. Nominated students do not pay tuition fees. These nominations fifty in number, are open to all Matriculated Students, and are worth about \$9.00 for the three years course.

REV. PROF. WILLETS,

President King's College,

Windsor, Nova Scotia.

IN THE SELECTION OF  
**A CHOICE GIFT**  
or of an addition to one's library, elegance and usefulness will be found combined in  
**WEBSTER'S INTERNATIONAL DICTIONARY**  
A New Book from 75 Cents Cover to Cover. Revision cost over \$300,000.  
SUCCESSOR OF THE UNABRIDGED.  
Ten years revising. 100 editors employed. Critical examination invited. Get the Best. Sold by all Booksellers. Pamphlet free.  
G. & C. MERRIAM & CO., Springfield, Mass.

## SHORTHAND

May be easily and quickly learned at your own home by our practical course of home instruction.

Send for our terms and commence at once.

CONDUCTOR SHORTHAND

INSTITUTE

43-1

St. John, N. B.

GET AND CIRCULATE

"The Church and Her Ways."

REV. A. R. GRAVES,

Or REV. F. R. MILLSPAUGH

Minneapolis, Minn.

Or REV. E. C. BILL,

Faribault, Minn.

Please mention this paper in ordering.



PARAGRAPHIC COLUMN.

We would call the attention of our readers to the advertisement of Mr. Wallace Dawson, pharmaceutical chemist, Montreal, one of Montreal's prominent physicians and connected with its largest Hospital asserts that any preparation bearing the name of Wallace Dawson is a guarantee of its efficacy.

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.

Erysipelas.

Mrs. Jane Smith, of Maitland, was cured of a greivous attack of erysipelas by using Minard's Family Pills 20 days, and applying Minard's Liment to the parts affected.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

Invaluable for Toothache. Dawson's STOP IT. Full directions. 15c a bottle.

HARTSHORN'S SELF-ACTING SHADE-ROLLERS. Notice of Imitations. AUTOGRAF OF STEWART HARTSHORN AND GET THE GENUINE HARTSHORN.

AGENTS who work for us make money fast. Send your address on postal card for particulars THE ROYAL SILVERWARE Co., Windsor.

AGENT made \$71.00 in four days selling Dr. Bridgman's Electric Belts, Brushes and Specialties 100 per cent profit Sample free Territory Dr. Fnos Sprabus, Sole Agt, Toronto

OPIUM Morphine Habit Cured in 10 to 20 days. No pay if cured DR. J STEPHENS, Lebanon, Ohio

SURE SAFE Dawson's Chocolate Creams WORM REMEDY

DONALD KENNEDY

Of Roxbury, Mass., says

Strange cases cured by my Medical Discovery come to me every day. Here is one of Paralysis-Blindness-and the Grip. Now how does my Medical Discovery cure all these? I don't know, unless it takes hold of the Hidden Poison that makes all Humors.

VIRGINIA CITY NEVADA, Sept. 8th 1881. Donald Kennedy-Dear Sir: I will state my case to you: About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years and I was advised to try your Discovery, which did its duty, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spotted catarrh. Last March I was taken with La Grippe, and was confined to my bed for three months. At the end of that time, as in the start, then it struck me that your Discovery was the thing for me; so I got a bottle, and before it was half gone I was able to go to my work in the mines. Now in regard to my eyes, as I lost my left eye, and about six months ago my right eye became affected with black spots over the sight as did the left eye-perhaps some twenty of them-but since I have been using your Discovery they all left my right eye but one; and, thank God, the bright light of heaven is once more making its appearance in my left eye. I am wonderfully astonished at it, and thank God and your Medical Discovery. Yours truly, HANK WHITE.

A GREAT CHANCE.

A Library For Every Church.

The Church Identified. By the Rev. W. D. Wilson, D. D., 12 mo. cloth, 317 pages.

Reasons for Being a Churchman By the Rev. A. W. Little, 8th thousand, 2mo. cloth, 269 pages.

The Sceptic's Creed. A Review of the popular aspects of modern unbelief By the Rev. Neilson Loraine, 2mo. cloth, 170 pages.

The Papal Claims, considered in the light of Scripture and History.-With an Introductory by the Right Rev. G. F. Seymour, S. T. D. 14mo. cloth, 195 pages.

The Doctrine of Apostolical Succession. With an Appendix on the English Orders. By the Rev. A. P. Percival 24mo. cloth 140 pages.

The Lives of the Apostles, their Contemporaries and successors, By S. F. A. Caulfield. With an Introduction by the Rev. S. Barling-Gould. 24mo. cloth 287 pages.

English Church History. By Charlotte M. Yonge. 24mo. cloth, 217 pages, illustrated.

The Principles and Methods of Instruction as Applied to Sunday School Work. By William H. Grosver, B. S. 6th edition. 24mo. cloth, 282 pages.

Books which have influenced me. By twelve prominent public men of England. 10th thousand. 24mo. parchment paper, 123 pages.

The Church Cyclopaedia. A Dictionary of Church Doctrine, History organization and Ritual. By Rev. A. A. Benton. 8vo. cloth. 810 pages.

Specially selected to cover all points on which every intelligent Churchman should be informed. The regular price of these books, all new or new editions, is \$10. They are offered for \$5. Special sale; not supplied at this rate separately. Send orders promptly. Supply limited, 100 sets.

JAMES POTT & Co.

14 and 10 Astor Place, New York.

CASTLE & SON MEMORIALS AND LEADED GLASS

CHURCH BELLS-TUBULAR CHIMES AND BELLS

CHURCH FURNITURE MEMORIAL BRASSES FONTS LECTERNS

AGENTS, MONTREAL

THE TEACHERS' ASSISTANT

Published by the Toronto Diocesan Sunday School Committee

TO EXPLAIN AND ILLUSTRATE

Canadian Church Sunday-School Lessons,

ADOPTED BY PROVINCIAL SYNOD OF CANADA, Sept. 16th, 1889.

Price only 30 cents per annum.

The Bishop of Toronto thus writes respecting the Assistant:

"I strongly commend it to the notice of the Clergy of the Diocese, hoping that they will promote its circulation among their Teachers."

The Bishop of Algoma says:

"The Assistant" is certain to prove a valuable aid to conscientious Sunday-School Teachers. Designed (as its name implies) to stimulate but not to supersede careful preliminary study of the lesson, it opens up new lines of thought, which cannot fail to give solidity to the instruction conveyed in the Sunday School that use it."

The Bishop of Niagara says:

"The Teachers' Assistant" will be valued by all who feel the need of their own minds being stimulated and informed before going to the class in the Sunday-School."

Try it. Address ROWSELL & HUTCHISON, 70 King street, East, Toronto.

TRAVELLING AGENT

WANTED FOR THIS PAPER

AT ONCE.

Favorable Terms will be made

with a competent person.

Address, stating full particulars as to qualifications, previous employment, references, &c.

"THE EDITOR,"

THE CHURCH GUARDIAN,

P. O. Box 504,

Montreal

WHAT IS MODERN ROMANISM

BY

THE BISHOP OF SPRINGFIELD

(The Right Rev. Geo. F. Foymour, LL.D.)

A Consideration of such portions of Holy Scripture as have alleged bearings on the claims of Modern Rome.

Should be Read by Everyone

Cloth, pp. 18..... 75c. Mail 80c, exclusive of duty.

THE YOUNG CHURCHMAN CO

Milwaukee.

Or this office. If ordering direct please mention this paper.

SUBSCRIBE

TO THE

CHURCH GUARDIAN.

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

Subscription per annum (in advance), \$1.50. Address,

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

Editor and Proprietor,

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 RUPTER'S LAND AND THE NORTH-WEST.

OFFICE:

190 St. James Street, Montreal.

SUBSCRIPTION

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

If paid (strictly in advance) \$1.50 a year ONE YEAR TO CLERGY - - - \$1.00

ALL SUBSCRIPTIONS CONTINUED UNLESS ORDERED OTHERWISE BEFORE DATE OF EXPIRATION OF SUBSCRIPTION.

Remittances requested by Post Office order, payable to L. H. DAVIDSON, otherwise at subscriber's risk.

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

IN CHANGING AN ADDRESS, SEND THE OLD AS WELL AS THE NEW ADDRESS.

ADVERTISING.

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

RATES.

1st insertion, - 10c. per line Nonpareil Each subsequent insertion, 5c. per line. 3 months - - - - 75c. " 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, 1968, Montreal.

**Temperance Column.**

**TEMPERANCE TALKS**

**II. The Effectual Remedy.**

By the Rev. CHARLES BULLOCK, B.D., author of "The Temperance Witness Box," &c.

(CONTINUED.)

I think this is the meaning of the text, and I want you to keep it in mind, whilst I say a few words of the gigantic evil of Intemperance in our land. Of course it must be only a glance.

The best authorities assure us that the Drink—not "drink," that is God's gift to bless, for "every creature of God is good,"—but the Drink, man's invention, causes directly or indirectly about 128,000 needless deaths per annum in Great Britain. We cannot grasp even in thought the number: but let us picture to ourselves one death from delirium tremens, and then let us thank God for the "severity" of Christ's word applied in loving faithfulness to Intemperance as its cause: "Cut it off and cast it from thee."

Or again, let us go into the court of Justice. Judges are careful as to what they say: they are not prone to exaggerate. One of them tells us: "Men go into public-house respectable and respected, and come out felons." Another says: "Almost all the crimes that disgrace our country are attributable to the fatal propensity to drink." Another says: "Nineteen-twentieths of the crimes in this country (Ireland) arise from Intemperance." But let us look at a single criminal as an example of the rest. He placed himself in an hour of "indiscretion" in the power of the demon Intemperance: he took one glass beyond the safe glass—only one; his hand is now imbrued in blood! His stricken parents will never lift their heads again. Oh that he had heard, and heeded, and acted in time, upon the Saviour's uncompromising counsel, "Cut off the right hand," the hand now imbrued in blood, "and cast it from thee!"

We might change the scene again to the Union, the Reformatory, or the Lunatic Asylum. Why, we might almost close them all, if we could cut off "the right hand" of the National Intemperance which mainly fills them! Temperance, Total Abstinence, is not only the pledge of home prosperity and comfort, but it is the economy of the nation. I know it is said, our great brewers pay largely to our revenue. Yes, brethren, but how is the revenue thus received spent? Does the expenditure, otherwise for the most part needless, on goals, and police,

and lunatic asylums, represent a gain to the community? And above all, can it in any measure rectify the moral injury done by the drink? "I tell you," said the late Mr. Roebuck,—no partisan of the Total Abstinence movement—"I tell you from my own experience that there is nothing which so militates against the glory of this country as this terrible passion for drink, which raises the revenue—but which debases my country." Something like £40,000,000 represents the duties levied yearly upon spirits, wine, malt, and tobacco. The *Echo*—not a temperance organ—asks: "Taking the duty only as a fraction of the outlay, what are we to expect from the devotion of so much of the earnings of the British people to intoxicating liquors, except crime, pauperism, and poverty?"

The late Mr. Charles Buxton, himself a brewer, said not a word too many or too strong, when he testified "The great struggle, just now going on between the schools, free libraries and the churches of the land, upon the one hand, and the drink traffic on the other, is nothing more nor less than that part of the great struggle which is being waged between heaven and hell!"

What stirring lessons are often taught by children to their parents and elder friends. A clergyman received a good lesson once from his little son. They were climbing a mountain side, and his boy called out, "Take the safe path, father. I'm coming after you." Surely this speaks to all of opportunities for example not to be neglected.


Organists and choristers have just given their testimony in the *Popular Medical Monthly* as to the value of total abstinence as an aid to their work. Mr. Lennox Browne, although not a pledged abstainer, says that he avoids alcoholic stimulants because they are pernicious to him from a professional point of view. Mr. Crow, organist of Ripon Cathedral, says he has given up alcoholic drinks because he could not do his work with them. Mr. Fred Evans, lay clerk at Gloucester Cathedral, says that when he took stimulants he could not stand nearly the same amount of singing as he can now without their aid.

**PISO'S CURE FOR THE BEST COUGH MEDICINE.**  
HOLD BY DRUGGISTS EVERYWHERE.  
CONSUMPTION

**THE DEAF HEAR**  
WHEN THE DEAFNESS IS CAUSED BY SCARLET FEVER, COLDS, MEASLES, CATARRH, &c.  
BY THE USE OF THE INVISIBLE  
which is guaranteed to help a larger per cent. of cases than all similar devices combined. The same to the ears of glasses are to the eyes. Positively invisible. Worn months without removal.  
H. A. WALES, Bridgeport, Conn.

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

**Children always Enjoy It.**



**SCOTT'S EMULSION**

of pure Cod Liver Oil with Hypophosphites of Lime and Soda is almost as palatable as milk.

**A MARVELLOUS FLESH PRODUCER**

It is indeed, and the little lads and lassies who take cold easily, may be fortified against a cough that might prove serious, by taking Scott's Emulsion after their meals during the winter season.

Beware of substitutions and imitations.  
**SCOTT & BOWNE, Belleville.**

**PAROCHIAL.**

**Missions to the Jews Fund.**

**PATRONS:**—Archbishop of Canterbury Earl Nelson, Bishops of London, Winchester, Durham, Lincoln, Salisbury, Chichester, Lichfield, Newcastle, Oxford, Truro, Bedford, Madras, Fredericton, Niagara, Ontario, Nova Scotia, and Blyth of the Church of England in Jerusalem and the East.

**PRESIDENT:**—The Dean of Lichfield D.D.

**CANADIAN BRANCH.**

President.  
The Lord Bishop of Niagara.

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

**Honorary Secretary:** Rev. Canon Cayley, Toronto.

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

**Diocesan Treasurers:** The Secretary-Treasurers of Diocesan Synods.

**Honorary Diocesan Secretaries:**  
Nova Scotia—Rev. W. B. King, Halifax.  
Fredericton—Rev. Canon Neales, Woodstock, N.B.  
Toronto—Rev. J. D. Cayley, Toronto.  
Montreal—L. H. Davidson, D.C.L., Q.C., Montreal.  
Montreal—Rev. A. J. Balfour, Que.  
Ontario—Rev. W. B. Carey, Kingston.  
Niagara—Rev. Canon Sutherland, Hamilton.  
Huron—Rev. C. G. Mackenzie, Brantford.

**SUBSCRIBE for the CHURCH GUARDIAN.**

**M. S. BROWN & CO.,**  
ESTABLISHED A.D. 1740.  
DEALERS IN COMMUNION PLATE, BRASS ALTAR FURNITURE, JEWELLERY AND SILVER WARE.  
138 Granville street, Halifax, N. S.

Our special chalice 7 1/2 inches high, gilt bowl and Paten 4 inches, with gilt surface of superior quality E. P. on White Metal and Crystal Cruet with Maltre Cross stopper, at \$14 per set. Is admirably adapted for Mission of small Parishes, where appropriate articles at small cost are required.

The same set E. P. on Nickel, per set \$18.00  
Crystal Cruets, singly, each..... 3.50  
E. P. Bread Boxes, lined cover and front, 2 1/2 x 2 1/2 x 1 inch..... 2.50  
Brass Altar Cro. sets, 15 to 24 inch, \$10 to \$15  
Brass Altar Desks..... 8 to 25  
Brass Altar Candelsticks, per pair, 5 to 10  
Brass Altar Vases, plain and illum. 5 to 12  
Brass Altar Dishes, 12 and 14 inch, partly or wholly decorated, each 8.50 to 18  
Freight prepaid to Montreal on sales for Manitoba and further West.

**THE INSTITUTE LEAFLET**  
FOR  
**CHURCH SUNDAY-SCHOOLS.**  
*Senior and Junior Series.*

Based on the well-known publications of the Church of England Sunday-school Institute, London.

Used largely in all the Canadian Dioceses and heartily approved by many Bishops.

Recommended by the Synods of Montreal, Ontario and Toronto, and by the Inter-Diocesan Sunday-Schools Conference embracing Delegates from five dioceses. Now in the Eleventh year of publication. Prepared by the Sunday-School Committee of the Toronto Diocese, and published by Messrs. Rowse & Hutchinson, Toronto at the low rate of Six cents per copy, per annum. The CHEAPEST LEAFLET in the world. Moderate in tone, sound in Church doctrine, and true in the principles of the Prayer Book, New Series on "The Prayer Book," and "The Acts of the Apostles," begins with Advent next.

Send for sample copies and all particulars Address ROWSE & HUTCHINSON, 76 King street, East Toronto.

ESTABLISHED 1848.

**THE NEWS**  
AND  
Eastern Townships Advocate.

FOUR EDITIONS:—St. Johns, Magog, Knowlton and Huntingdon.  
**E. R. Smith & Son, Publishers**

GUARANTEED, The Largest Circulation of Any Newspaper in the Province of Quebec  
Outside the City of Montreal.

Subscription \$1.00 a year or Clubbed with THE GUARDIAN for \$2.00 a year.

Advertising rates for one or all Editions, Moderate.

**BOOK AND JOB PRINTING**  
Promptly Done in the most ARTISTIC STYLE.

MONTREAL OFFICE:—48 Imperial Building, Place D'Armes Square.  
HEAD OFFICE, ST. JOHNS P. Q.

NEWS AND NOTES.

TO THE DEAF.

A person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it Free to any Person who applies to Nicholson, 177 McDougall street, New York.

Notice.

A LADY, receives students who wish to attend lectures at the London Colleges, or visit places of interest. Travelling during the vacations. References to aristocracy and clergy. Terms £150, a year inclusive. Address Miss Read of West Cromwell Road, London, England.

FITZ.—All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use, Marvellous cures. Treatise and \$2.00 trial bottle free to Fit cases. Send to Dr. Kline, 331 Arch St., Phila., Pa.

A PROFITABLE BUSINESS.

In every locality there is an opening for a live man to make money by giving exhibitions with a Magic Lantern or a Stereopticon to Sunday Schools, Academies, Public Audiences, Lodges, Societies, Families, etc. The Illustrated Lecture business, when conducted intelligently and energetically, yields a good return for the investment, attracting first-class audiences, being easy of management and demanding only a moderate capital. We take pleasure in directing all desiring such an outlet, to the old-established house of MCALLISTER, 49 Nassau Street, New York, who is the largest manufacturer and dealer in this class of goods either in the United States or Europe. His apparatus is all of the most recent and improved construction, and he carries a stock of about 100,000 finely executed Photographic Glass Slides, from which selections can be made to illustrate all subjects of popular interest. For further information we refer our readers to his handsomely illustrated catalogue of 220 pages, which he forwards free on application.



**DYSPEPSINE**  
[REGISTERED]  
Great American Remedy  
— FOR —  
**DYSPEPSIA.**

**CHURCH SCHOOL**  
FOR GIRLS,  
**WINDSOR, Nova Scotia.**

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

Lady, Principal,  
**MISS MACHIN.**

The Lent Term of this Institution will Commence on the  
**3rd SATURDAY IN JANUARY.**

Applications for Calendar and form of admission may be addressed to the SECRETARY, WINDSOR, N.S.  
**HENRY YOULE HIND, D. C. L.,**  
Secretary.  
Edgehill, Windsor, N.S.,  
Oct. 21st, 1891.



**Bishop Stewart School,**  
FRELIGHSBURG.

HOME PRIVILEGES. -- EXTENSIVE GROUNDS  
PERSONAL INSTRUCTION AND SUPERVISION.

Situation Beautiful and Healthful.

Address, **CANON DAVIDSON, M. A.**  
RECTOR, Frelighsburg, P. Q.

PREFATORY NOTE BY THE  
Most Reverend the Metropolitan.

**"MANUALS OF CHRISTIAN DOCTRINE."**

A Complete Scheme of Graded Instruction for  
Sunday Schools.

—BY THE—

**Rev. Walker Gwynn,**  
Rector of St. Mark's Church, Augusta, Maine.

—EDITED BY THE—

**Right Rev. W. C. Doane, S. T. D.,**  
Bishop of Albany.

\* LEADING FEATURES \*

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

Senior Grade for Teachers and Older scholars.....	25c.
Middle Grade.....	15c.
Junior Grade.....	10c.
Primary Grade.....	5c.

**NEW EDITION.**

THOROUGHLY REVISED, WITH ADDITIONS.

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

INTRODUCTION BY THE

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

PREPATORY NOTE TO CANADIAN EDITION BY THE

**Most Rev. The Metropolitan.**

**JAMES POTT & CO., CHURCH PUBLISHERS,**

14 and 16 Astor Place, New York.

**ROSWELL & HUTCHISON, Toronto, Canada.**

**SUBSCRIBE NOW!**

BEGIN THE NEW YEAR WITH  
A SUBSCRIPTION  
TO THE

**CHURCH  
GUARDIAN.**

If you are already on its list of subscribers, ask your friends to send for the leading

**Church of England  
Paper in Canada.**

It has already a

**Large Circulation**  
throughout the Dominion, and will always be found a welcome visitor and most reliable church teacher.

**New Subscribers**

sending in their names at once will receive their paper FREE

**During December,**

their subscription dating from Jan. 1st, 1892.

Sample copies may be had by addressing Messrs E. R. Smith & Son, St. Johns, P. Q., or the Editor, P. O. Box 504, Montreal.

**Phosphorus**

Brain and nerve food.

**Lime**

The bone-builder.

**Codliver Oil**

Fat and flesh former.

**Pancreatine**

The natural digestive,  
are combined in

**PUTTNER'S  
EMULSION,**

The grand restorative and nutritive tonic.

of all Druggists. Brown & Webb, Halifax.

**SEELEY'S HARD-RUBBER TRUSSES**  
Will retain the most difficult forms of HERNIA or RUPTURE with comfort and safety, thereby completing a radical cure of all curable cases. Impervious to moisture, may be used in bathing; and fitting perfectly to the form of body, are worn without inconvenience by the youngest child, most delicate lady, or the laboring man, avoiding all costly, sweaty, padded appliances, being Light, Cool, Cleanly, and always reliable. The correct and skillful mechanical treatment of HERNIA OR RUPTURE A SPECIALTY. EITHER IN PERSON OR BY MAIL.  
25 YEARS REFERENCE.—Prof. S. D. Gross, D. Hayes Agassiz, Willard Parker, W. H. Foxcroft, Dr. Thomas G. Morton, and Surgeon-General of the U. S. Army and Navy. Our Mechanical Treatment of Hernia or Rupture and Price List, with illustrations and directions for self-measurement, mailed on application. I. D. SEELEY & CO., 23 South 11th Street, PHILADELPHIA, PA.

THE CHURCH HOSPITAL, HALIFAX, N. S.

Superior Accommodation

For paying patients of both sexes, Is situated in a quiet neighborhood on COLLEGE STREET, and has

Spacious Halls and Airy Wards.

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

Patients are provided with NURSING NOURISHMENT and HOME COMFORTS at MODERATE CHARGES.

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

For further particulars apply to the Sister in charge.

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

Excelsior Package DYES!

Are unequalled for Simplicity of use Beauty of Color, and large amount of Goods each Dye will color.

These colors, are supplied, namely: Yellow, Orange, Eosine, (Pink) Bismarck Scarlet, Green, Dark Green, Light Blue, Navy Blue, Seal Brown, Brown, Black, Garnet, Magenta, Slate, Plum, Drab, Purple, Violet, Maroon, Old Gold, Cardinal, Red, Crimson. The above Dyes are prepared for Silk, Wool, Cotton, Feathers, Hair, Paper, Basket Work, Liquids, and all kinds of Fancy Work. Only 8 cents a package. Sold by all first-class druggists and Grocers and Wholesale by

THE EXCELSIOR DYE CO., C. HARRISON & CO., Cambridge, King Cos.

GRATEFUL-COMFORTING EPP'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 doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built 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.

UNIVERSITY AND SCHOOL OF BISHOP'S COLLEGE, LENNOXVILLE.

Session 1891-92.

Matriculation Examination begins Sept. 15th 1891, at 9 a. m.

On the result of this Examination will be given to the 1st. Candidate. Reik Scholarship - \$80 per annum, for three years. To the 2nd: A free tuition of \$50, renewable on certain conditions for three years. Two thirds aggregate marks necessary. Students taken in the Preparatory Department for Matriculation. Special tutor, Rev. N. P. Yates, B. A. Total College Dues under \$200 year. For Calendar apply to Rev. Principal Adams, D.C.L. College Lectures, begin 17th September. School Reopens 12th September.

Apply to H. J. H. PETRY, Head Master.

DAVENPORT SCHOOL FOR BOYS PORTLAND MANOR, ST. JOHN N.B.

A Church Boarding and Day School

Patron-The Most Reverend the Metropolitan of Canada. Visitor-The Right Rev. Bishop, Coadjutor. Head Master-Rev. F. F. Sherman assisted by Resident Masters from England.

LENT TERM OPENS

Saturday, January 2nd, 1892.

The Choristers of the Bible.

A Book of Instruction and Devotion for Choir Boys Published under direction of the Tract Company, London.

S. P. C. K., Paper 63 p., 10 cents. Address: CHURCH GUARDIAN.

Clinton H Meneely Bell Co.

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

Manufacture a superior quality of Bells. Special attention given to Church Bells. Catalogues free to parties needing bells.

TRINITY COLLEGE SCHOOL PORT HOPE,

Will Reopen after the Summer holidays on

WEDNESDAY, SEPT. 16th

with a complete staff of Masters, Applications for admission or information should be addressed to THE REV. DR. BETHUNE, Warden.

GEORGE ROBERTSON, ST. JOHN, N. B.

CHOICE TEAS A SPECIALTY.

Finest Groceries.

JAVA AND MOCHA COFFEES, FRUITS, PRESERVED JELLIES, &c Retail Store, -87 Prince Street, Wholesale Warehouse-10 Water Street. GEO. ROBERTSON.

Hellmuth College Educational Health Home

For YOUNG WOMEN and GIRLS. Large illustrated Catalogue sent on application. Rev. E. N. ENGLISH, M. A., Principal. LONDON, ONTARIO, CANADA

BELLS! BELLS! PEALS & CHIMES FOR CHURCHES.

School Bells. Clock Tower Bells. Fire Bells. House Bells. Hand Bells.

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

WATCHES FREE 100 absolutely free to introduce our goods. Write and be convinced. Canadian Watch Co., Toronto, Canada.

Canada Paper Co.

Paper Makers & Wholesale Stationers.

Offices and Warehouses: 530 and 582 CRAIG ST., MONTREAL. 1 FRONT ST., TORONTO.

Mills: Springvale Mills, Windsor Mills, Windsor Mill, P.Q.

SPECIAL NOTICE.

WE ARE NOW, READY TO SUPPLY OUR NEW IMPROVED

GURNEY HOT-WATER HEATER

Guaranteed More Economical in fuel

Quicker in Circulation, and

Larger Heating Surface

Than any Boiler now Made.

Contains all known Improvements

Combines Strength, Durability, and is Elegant in Appearance.

EASY TO MANAGE.

E. C. Gurney & Co.

385-387 ST. PAUL ST., MONTREAL.

CHEMICAL LABORATORY, D-1 HOSPITAL COLLEGE, Halifax, N.S., July 31st, 1891.

WELL SUITED.

WITHIN the last few months I have purchased, from you, at RETAIL GROCERY STORES in this city, packages of

Woodill's German Baking Powder

and have subjected same to chemical analysis. The samples were found to consist of PURE, WHOLESOME MATERIALS, PROPERLY PROPORTIONED. This Baking Powder is WELL SUITED FOR FAMILIAR USE and has been employed, when required, in my own household for many years.

GEORGE LAWSON, PH D., LL.D., Fellow of the Institute of Chemistry of Great Britain and Ireland.

BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

Full English Course, Languages, Music, Drawing, Painting, &c. For prospectus, &c., apply to

MISS GRIER,

Lady Principal,

Wykeham Hall, Toronto.

School Re-opens on

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. BY. McSHANE & CO., BALTIMORE, Md., U. S. Mention this paper.

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

BUCKEYE BELL FOUNDRY Best quality Pure Copper and Tin CHIMES, PEALS AND BELLS! Most favorably known for over 50 yrs. The YANDEZEN & TIPP CO. Cincinnati, O.

"THE NEW METHOD" for good health cures all chronic diseases. Rev. A. Albro, D.D., Utica, N. Y., writes: "One of the greatest boons to mankind in modern days." Initially better than the Hall System. Half the price. Send for testimonials. HEALTH SUPPLIES CO., 710 BROADWAY, N. Y.

VIRGINIA FARMS FREE CATALOGUE R. B. CHAFFIN & CO. RICHMOND, VA



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



ALBERT TOILET SOAPS

IF YOU WANT THE BEST. BEWARE OF IMITATIONS

KNABE

PIANO FORTES UNEQUALLED IN Tone, Touch, Workmanship and Durability.

WILLIAM KNABE & CO., Baltimore) 21 and 24 East Baltimore street New York, 145 Fifth Avenue. Washington, 817 Market Space.

WILLIS & CO., Sole Agents, 1824 Notre-Dame Street, Montreal

J. E. TOWNSHEND, LITTLE ST. ANTOINE STREET, MONTREAL.

BEDDING, patented for its purity. Every description of Bedding, Curled Hair, Moss, Alva, Filre and Cotton Mattresses. Patentee of the Steam-roller wire Mattress. Feather and Down Beds, Bolsters, Pillows, etc. The trade supplied. Bell Telephone 190. Federa Telephone 2224.

Davidson & Ritchie,

Advocates, Barristers, and Attorneys at Law. 190 St. James Street, MONTREAL.

Church of England Distributing Homes,

Sherbrooke, P. Q. "Gibb's Home" for Girls, and "Benyon Home" for Boys.

Children only allowed to go to Members of the Church. Applicants for children should send or bring reference from their Minister, information cheerfully given upon application. MRS. OSGOOD, Matron, "Gibb's Home." MRS. BREADON, Matron, "Benyon Home." 48-49

Published by E. R. SMITH & SON at THE NEWS Printing House, St. Johns, P. Q.