

GRACE.

'Why don't you go to church—or go more frequently?' 'Why should I? Will it make any difference here or hereafter if I don't go?' 'Yes, it will. You cannot neglect communion with God now and be united with Him then. There is no other way of salvation than by union with Jesus Christ and no other name given whereby we must be saved.' 'But I can, for that matter, look to Him as the preachers say and try to follow His example just as well if I don't go to church, so I don't see the need.' 'There is this need, you may believe about Him all you can and try to be like Him all you know how and it won't secure for you eternal life. For unless you are in Christ and Christ is in you, you cannot attain to that union with God which is eternal life.'

'I don't know what you mean by our being in Christ and Christ in us.' 'Well, I mean this. God took upon Him our nature and by the sacraments gathers us, receiving them worthily into union with Himself, and so we are said to be in Christ. And being thus united to Him, God looks upon us, as in Him; and all His work and life and death is a satisfaction offered to God on our behalf; and so God now pardons us and will, in spite of the imperfections which remain in the holiest, and the imperfect service of the saintly, account us righteous and living members of Christ, and accept us in the Beloved. He also is in us. His life enters into ours. He re-makes and re-moulds us. We are re-created in Him. His holiness pervades our lives and gradually by His grace He transforms us into His likeness. This, our new life in God, is full of peace because we are accepted in Christ and full of the energy of obedience through His grace in us.' 'But I thought you preachers held that Christ had paid all our debts to God, and had kept the law, and so we were released from keeping it; and that if we believed in Christ and trusted in Him, that was all sufficient, and God would acquit us for His sake and so we should be saved and get into Heaven.' 'I don't know what you may have heard elsewhere, but such is not the teaching of the Church. It is heresy. It is but a caricature of the gospel. Heaven is a state as well as a place. Salvation is not a mere acquittal or pardon. It means health and life. It denotes a new and elevated union with God. It is eternal life. We cannot attain it by ourselves, but by God's assisting grace. Now grace does not signify God's good will, but also His gift. Strange, you may say, that spiritual gifts should be transmitted by the material agencies of sacraments. But this is the law of the Incarnation. As God and man, Christ touches both God and humanity; and His human nature is the channel through which the new divine life is transmitted to us. Further, the sacraments, as Bishop Jeremy Taylor says, 'are an extension of the Incarnation.' Thus 'as many as have been baptized into Christ have put on Christ.' 'Except a man be born of water and of the spirit he cannot enter into the kingdom of God.' 'Except ye eat the flesh of the Son of Man ye have no life in you,' and 'My flesh is meat indeed and my blood is drink indeed.'

'The sacraments,' as Canon Liddon has written, 'are no more exempt than any of God's gifts from abuse through the perverseness and wrong-headedness of men. No book has been so abused for directly mischievous and immoral purposes as the Bible, but that does not make the Bible forfeit its character of being the best of books. No truth has been more sedulously pressed in the interests of an immoral antinomianism than the truth of Christ's atoning death; yet that does not make it less certainly the truth which has a pre-eminent power to chasten and purify the heart of man.' It is, of course, possible to think more of any gift than of the giver—of the natural gifts of life or fortune or means of usefulness or happy homes—than of the good God to whom we owe these blessings. Many of us do this. But if we do, it is not rational to say, 'Because I wish to think only of the giver I mean to insist on the worthlessness of the gift.' Yet this is what those churchmen do who regard the sacraments, not as the Prayer Book calls them, means and instruments of grace, but as mere signs and symbols and so no better than the legal ordinances which preceded them. We must now allow these evil traditions of men, however able, like Luther and Calvin, to 'bewitch us,' as St. Paul says, into giving up the realities of the Gospel with its living sacraments and going back to the forms and shadows and empty signs of Judaism. Hold fast the faith of the Gospel: that the sacraments are the ordained channels and instruments of grace, the certificated meeting-points between Christ and the soul.—'Wisconsin Fond du Lac.'

A WOMAN'S RESCUE.

AN INTERESTING STORY FROM PARIS STATION.

Suffered for Six Years from Nervous Headaches, Dizziness and General Debility—Physicians and Many Remedies Failed to Help Her—How Relief and Cure was at Last Found.

From the Paris, Ont., Review.

So many remarkable stories are published of people who have been almost brought back to life that the public might almost be excused if they were a trifle skeptical. So far, however, as those relating to cures brought about by the use of Dr. Williams's Pink Pills are concerned there appears to be no reason to doubt their entire truthfulness. The cases reported are carefully investigated and vouched for by newspapers that would discredit themselves were they to distort facts that can be easily investigated by any of their readers. Besides, there are but few localities in the Dominion where this grand healer of the sick has not made itself felt, and the people having proof of its virtues near at home, are quite prepared to accept the statements made as to the results following the use of Pink Pills in other localities. The 'Review' has heard of much good accomplished by the timely use of Dr. Williams's Pink Pills in this locality, but has recently learned of a case at Paris Station which is of sufficient importance to give the full details for the benefit it may prove to others. The case alluded to is that of Mrs. E. H. Skinner, who is esteemed by a wide circle of acquaintances. To a representative of the 'Review' Mrs.

Skinner said she had been for a long time a great sufferer. Her blood had become thin and watery, bringing about a weakness amounting almost to a collapse. There were numerous distressing symptoms, such as dizziness, severe headaches, palpitation of the heart, etc. 'I have been ill,' said Mrs. Skinner to the 'Review,' 'for about six years, and you can form an idea of what I suffered during that time. I had the advice and treatment of some excellent physicians, but without any benefit. I may say that during the six years I was ill I was treated by four different doctors in Brantford and one in Paris, but they seemed not to be able to do anything for me. When the physicians failed I tried many different widely-advertised remedies, but with no better results. All this, you will readily understand, cost a great deal of money, and as I derived no benefit, it is not to be wondered that I was completely discouraged. I found myself continually growing weaker, and hardly able to go about, and had almost given up all hope of becoming better. And yet one never wholly despairs, for seeing Dr. Williams's Pink Pills so strongly recommended in the press I determined to try them, and you can see by my condition to-day how much reason I have to be thankful that I did so. I had not been taking Pink Pills long when for the first time in six years I found myself improving. Gradually the troubles that had made my life miserable disappeared, new blood appeared to be coursing through my veins, and I am again a healthy woman, and have no hesitation in saying that I believe I owe not only my recovery but my life to Dr. Williams's Pink Pills.' Mrs. Skinner said her husband was also much run down with hard work, but after using Pink Pills feels like a new man. The statements made by Mrs. Skinner prove the unequalled merit of Dr. Williams's Pink Pills, and as there are thousands of women throughout the country similarly troubled, her story of renewed health will point to them the remedy which will prove equally efficacious in their cases. Dr. Williams's Pink Pills are especially valuable to women. They build up the blood, restore the nerves, and eradicate those troubles which make the lives of so many women, old and young, a burden. Dizziness, palpitation of the heart, nervous headache and nervous prostration speedily yield to this wonderful medicine. They are also a specific in cases of locomotor ataxia, partial paralysis, St. Vitus's dance, sciatica, neuralgia, rheumatism, the after effects of la grippe, etc. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature. They are sold only in boxes, the trade mark and wrapper printed in red ink, at fifty cents a box or six boxes for \$2.50, and may be had of druggists or direct by mail from Dr. Williams's Medicine Company, Brockville, Ont., or Schenectady, N.Y.

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