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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book

W. Willis  
220 St. George

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

VOL. IX.  
No. 4

MONTREAL, WEDNESDAY, MAY 23, 1888.

\$1.50  
PER YEAR

## ECCLESIASTICAL NOTES.

BISHOP CROWTHER, the black Bishop of the Niger, is now in England.

THE will of the late Bishop of Nova Scotia has been declared under 66,000*l*.

THE election for the vacant Bishopric of Glasgow is to take place in the course of this month.

A COURSE of sermons on the condition of the Church in our Colonies is being preached at All Saints', Oxford.

OWING to unforeseen causes of delay, the consecration of Canon Puelleine as Bishop Suffragan of Penrith, did not take place on the 1st of May.

LONDON.—A large number of Readers were admitted by the Bishop at St. Paul's on Saturday, the 28th, among them being several professional men of high standing.

THE Ecclesiastical Commissioners have sealed the certificate necessary to enable Her Majesty in Council to found the new Bishopric of Wakefield, as contemplated by the Bishopric Act, 1878.

THE Bishop of Gibraltar and others, are making an appeal for funds to obtain an English Church for Venice. It is hoped that a building situated conveniently on the Grand Canal will be obtained and converted into a church; 2,500*l*. will be required for the purpose.

It is rumored that the Bishops of Mackenzie River and Moosonee contemplate an early resignation of their respective sees. It would be difficult to find two bishops in the Anglican Communion who have labored more bravely, and nobly, and undergone more real hardship for Christ and His Church than Drs. Bompas and Horden, both of whom have been so long identified with missionary work—and that of the hardest kind—amongst the, in many respects, unsatisfactory and unthankful Eskimo.

THE appointment of the Hon. Melville W. Fuller, of Chicago, as Chief Justice of the Supreme Court of the United States, has given general satisfaction. Mr. Fuller is one of the Church's loyal sons. For many years he has been a vestryman of St. Mark's parish in that city, and has frequently served as lay-reader, and as delegate to the Diocesan Convention. In 1883, he was a deputy from this diocese to the General Convention. His fellow Churchmen rejoice over his election to this high office.

THE Council of the new Diocese of Colorado which meets on the 16th of this month, will adopt canons for the diocese. The code printed for adoption by the Special Committee has many admirable features, such as that a parish is made the centre of a missionary district, and held responsible for the care thereof. The Bishop and Standing Committee are made a Board of nomination for the purpose of filling

vacant rectorates, a far better way than the system of "calls" by a vestry.

A GENTLEMAN in Rhode Island has communicated to the Board of Managers his purpose to pay over to the Missionary Society \$100,000 toward the endowment of the Domestic Missionary episcopate.

THE litigation between Archdeacon Colley and the churchwardens at St. Peter's Cathedral, Natal, is ended. The case was left in the hands of the Attorney-General, who awards the Archdeacon certain fees, amounting to nearly £500, but throws out the bulk of his claims and orders him to pay rent for the parsonage. A portion of the costs are also given against Archdeacon Colley, who is forbidden to attend the Easter Vestry, and ordered to vacate the Archdeaconship on May 1.

THE students of the General Theological Seminary, New York, have sent to the Archbishop of Canterbury, through the Very Rev. Dean Hoffmann and Mr. W. Stanley Burrows, the sum of £300, of which £160 is for the relief of the sufferers by famine in Kurdistan, £40 for the support of eight village schools for one year, and £100 for printing the ancient liturgical literature. The interest taken by the College in the Assyrian Mission is largely due to Mr. Neesan, a student from Chaldea.

"THE CHURCH AND HER WAYS."—We are pleased to learn that the demand for this tract (an excellent one for parochial use, to which reference has been made in these columns) has been so great that the second edition of 15,000 has been exhausted, and the third of 10,000 ordered. The publishers announce that a great many orders were received from Canada, through the advertisement and references in the *GUARDIAN*.

## THE CHURCH ARMY'S ADVANCE.

The year 1887-88 has been one of remarkable advance on the part of the Church Army. Increased effort has been made both at home and abroad. The staff has been considerably augmented; a greater number of meetings have been held in-doors and out-doors. Some of the most depraved outcasts have been truly converted from lives of sin and wickedness, and have become earnest soldiers of Christ. Of these latter it may be said that they have witnessed a bold confession before the world and have come forward for confirmation in large numbers. The Army has not succeeded in doubling the number of its Evangelists this year, but the advance from 105 last year to 160 this year is a cause for great thankfulness. In addition to this, a considerable number of officers who have passed through the regular course of training, and who for various reasons were not quite fitted for our difficult work, have become Scripture readers and lay helpers of considerable usefulness to other Church societies. The house to house visitation of the poor has been

greatly increased, and the circulation of the *Church Army Gazette* has made great strides, giving the Army many open doors, which otherwise we could not have obtained.

Besides augmenting the work at home, other officers have been sent to Canada, and especially to Nova Scotia, where the Church Army is now a recognized institution. The Army has also sent Evangelists to the United States. Good work is reported to have been done by its officers in Australia. The opening in India is a new departure, and we believe will become a very important one; latest reports are very encouraging. The utmost sacrifice is needed for this, and a readiness to live in the humblest way in dress and food for the poor heathen abroad. The opening of a temporary Mission Nurses Training Home, by the Earl of Meath, was an important step. In addition to the 160 Evangelists, there are now ten Church Army Mission Nurses labouring "as well for the body as for the soul," and also trying to "rescue the fallen"—a most useful branch of their work.

The utmost economy has been practised at head quarters, and the whole of the above advance has been made with the additional expenditure only of less than £500. This amount would have been even less if it were not for the £250 given for the purchase of tents, which are found of great use in summer time. The most remarkable feature of the year is, probably, the great increase in the amount subscribed by the working people themselves. Richer friends have kindly given the Army £4,000, but the poor working people themselves have locally given towards the support of the work in their own parishes considerably over £13,000. The Society boldly asks sympathy for its 12,000 working men and women, "soldiers" in the Church Army, who are seeking not only to help themselves, but in helping themselves are seeking to be made a blessing to others.—*Family Churchman*.

## BIRTHDAY THOUGHTS.

"We bless Thee for our creation." Thus has the Church taught each of us to regard our birthday, a day for which we should thank and bless Almighty God, our Heavenly Father. And the world, too, look upon such days as times of rejoicing; while the old familiar greeting, "we wish you many happy returns of the day," shows clearly that the leading thought connected with birth is one of joy and happiness. And rightly so, for at such times our thoughts must naturally go back to that first birthday when "God created man in His own image," and made him to have dominion over all the works of His hand. Nor must our thoughts stop here; for in addition to all this honour, in making man the head and lord of creation, God, in the person of Jesus Christ, has for ever united human nature with the Divine, thus exalting man to the highest position that any creature can possibly occupy. No wonder, then, that the Church has taught her children to say day by day, "We bless Thee for our creation." But there is another side to this truth, and that a very dark one. We cannot be blind to the fact that in many, many cases life seems anything but a blessing; sickness

and misery are its accompaniments from first to last; it opens its eyes in the midst of wickedness and vice, and it closes them in death amidst the same surroundings. Nor need we go to the streets and lanes of the city; the houses of the rich and well-to-do are often occupied by those who have so lost touch with God's original design in the creation of man, that they devote their days to killing time, and oftentimes to dissipation and vice. Such as these cannot possibly with any degree of sincerity join in the General Thanksgiving so far as their creation is concerned.

But the sin of man has not altered or destroyed the purpose of God: and therefore we do well, at the anniversary of our birth, to recall to mind what that purpose is, and to stir up ourselves, that we may be fellow workers with God, and not amongst those who, by yielding to sin and Satan, are doing their best to mar and thwart that purpose. God has blessed us with life that we may be channels of blessings, each in his and her degree, wherever our lot in life is cast. "For there is no man, however low in the social scale, who may not do something to make one little corner of human society the greener and brighter for his existence, and in relieving a little that sorrow and suffering which are the dark shadows thrown by sin upon a fallen world." In acting thus we are not only following in the footsteps of our Blessed Lord, who "went about doing good," but we are also so using our present life that we may be prepared for that still higher life, "the life of the world to come," wherein all the powers of the regenerate man shall be fully and perfectly exercised.

If then, from any cause, these words of thanksgiving have not hitherto come as the true expression of our heart, let us determine, God helping us, that our next birthday shall witness a change, that we will lay hold of God's purpose in creating us, and day by day see that our life in all its details is fashioned according to the commandments of God. And this being the case, there will be no more weariness of life, no more killing time, either by wasting the morning hours in bed, or by spending the day on a mere round of gaieties, for life will then be estimated at its true value, and will be wholly dedicated to the service of Him who gave it, and we shall walk "before Him in holiness and righteousness all our days."—A. B. C. in *Family Churchman*.

### THE EMBER DAYS.

The ordination of ministers to serve in the Church is a most solemn thing. They are devoting themselves to an office which, in spite of Acts of Parliament, they can never lay down, but must retain until the end of their lives. The Act of Parliament which allows priests to give up their sacred calling and drop the title of "Reverend" cannot do away either with the office or its obligations, any more than the Divorce Court can nullify a marriage solemnised by the Church. It can set aside the civil contract, but this does not nullify the marriage (St. Matthew xix. 9). So he who is ordained priest is a priest for life. Extreme care was exercised by the Apostles in such cases. Not only was the selection made most carefully (1 Timothy v. 22; iii. 1-13; Titus i. 5-9), but a time of fasting was observed (Acts xiii. 3), and special prayer was made to God. Conformably with the example of the Apostles, these days are set aside as days of fasting or abstinence (Table III. after the Calendar in the Prayer Book). This is not an empty direction, of easy observance, or no observance at all, just as it suits people. There can be no doubt that the Church of England really intends certain days to be kept as days of fasting—not from all food, as that would be injurious, but certainly as days for the exercise of some kind of bodily self-denial. These Ember days occur four times in the year, always on Wednesday,

Friday, and Saturday (the Thursday being omitted probably because the Holy Communion was instituted on Thursday), after the First Sunday in Lent, Whitsun-Day, September 14 (Holy Cross Day), and December 13 (St. Lucy). A special prayer is appointed, and it is both the duty and the privilege of all Churchmen to pray earnestly for (1) the Bishops, that they may make good choice, and (2) those to be ordained, that they may be faithful.—*Family Churchman*.

Another Subscriber in Nova Scotia writes:—"The contents are generally very useful as well as interesting, and the CHURCH GUARDIAN as handmaid to the Church is very much to be prized."

## NEWS FROM THE HOME FIELD.

### DIOCESE OF NOVA SCOTIA.

**OUR BISHOP.**—It is with great pleasure that we continually notice evidence of the love and affection already so generally shewn the Bishop in his new diocese. We confidently predict a glorious future for the Church in Nova Scotia.

**ORDINATION.**—An ordination will be held in Halifax on Trinity Sunday. The candidates will be examined in Truro under the superintendency of the vicar, Rev. J. A. Kaulbach.

**AMHERST.**—A pleasant social gathering was held at the vicarage on Tuesday evening, the 15th inst, and the ladies of the Sewing Guild, taking advantage of the gathering, held a sale of their work for the quarter. Total proceeds amount to upwards of \$35, which will be devoted exclusively towards improvements on the interior of Christ Church. Several gentlemen very kindly contributed excellent music, which greatly added to the enjoyment of the evening, and to them hearty thanks are due.

**PERSONAL.**—Mr. E. T. Woollard, of Warminster, has been appointed curate of All Saints' Church, Springhill, and will be ordained deacon at Trinity.

Rev. W. Chas. Wilson is personally soliciting funds for the erection of a new church at Springhill Mines. The object is a worthy and pressing one, and we hope that he will be eminently successful.

Rev. Mr. Gwilym is acting as *locum tenens* at Parsboro, for the next few months.

Rev. Mr. Newnham, of New Brunswick, preached there last week.

Rev. R. Raven leaves Dartmouth for England next month. Several well known names in the diocese are applicants for the position.

### DIOCESE OF FREDERICTON.

**ST. ANDREW'S.**—A special meeting of the Rural Deanery of St. Andrew's, was held a short time since in the town of that name, with the parish of the Rev. Canon Ketchum, D.D., to consider the ways and means of supplying a considerable deficit in the funds of the Diocesan Church Society for the year commencing July 1 prox. A scheme had been submitted to the several Deaneries in the Diocese for raising the assessment in each parish, so as to meet the required sum. This was negatived by the clergy of St. Andrew's, and the following resolution was passed as best calculated to meet the emergency: "That the Metropolitan be requested to issue a Pastoral letter, emphatically setting forth the financial needs of the Diocese, such letter to be read the last Sunday in May, and copies thereof be issued to contributors generally; also that the clergy be requested to make their annual rounds in the month of June, and submit to their people the propriety of their coming voluntarily forward, and by increasing their subscriptions free the

Church Society from the burden under which it is labouring." There were five clergy present at the meeting, which commenced with a public gathering in the School-house on the evening of April 24, and terminated by a full service on the evening of the 25th, the Rev. F. Pember, of Campobello, was the preacher.

A very high testimonial letter was signed by all the clergy present, and sent to the Rev. H. W. Winkley, who has lately left the Deanery and Diocese to take the parish of Saco, Maine, whereunto he has been called. Mr. Winkley was much appreciated among his brother clergy, and the reception of such a communication at their hands must have been very gratifying to him.

Very deep sorrow is felt at the resignation by Rev. T. E. Dowling, of the Rectory of Christ Church, St. Stephen. Our regrets are intensified by the cause of this step, namely Mrs. Dowling's continued ill-health, which makes it impossible for her to resist so cold a climate. Mr. Dowling is indeed a great loss to the Diocese, of which he has been a column and an ornament for twenty-seven years. Without wishing to indulge in paragraphs, we really think that it will be a long long time before his work and weight can be supplied. He has our hearty and affectionate wishes.

**ST. JOHN.**—The fancy sale and high tea in the interests of St. Barnabas mission, which was held at the residence of Mrs. William Hazen, afternoon and evening, of the 16th May, was largely attended. About eighty persons sat down to tea. Rev. A. J. Reid presided at the entertainment, which was held after tea and at which the following interesting programme was carried out:—Instrumental duet, the Misses Underhill; recitation, Miss Fitch; solo, Miss Ada Jones; reading, G. H. Lee; instrumental duet, Miss Smith and Master Robinson; reading, Rev. Mr. Reid. Mrs. Hazen proved a generous host, and all who were present enjoyed the entertainment very much.

**LUDLOW.**—On Sunday, 15th of April, Bishop Kingdon held his second Confirmation in the new Hudson Memorial Church here, when six men and six women received the laying on of hands. In the evening of the same day the Bishop confirmed 12 men and 16 women in the parish of Blissfield, which is part of the same Mission; 81 persons have now been confirmed in this mission since last September. At an early celebration on the same Sunday the Bishop administered the Holy Communion to 24 persons.

**WELDFORD STATION.**—His Lordship the Metropolitan held a Confirmation in St. Matthew's Church here, on Tuesday, the 15th inst, and at the parish Church at Bass River on Wednesday.

**CAMPOBELLO.**—On the Island of Campobello the air is charged with rumours about Church enlargement, which, we are thankful to say, is very necessary.

### DIOCESE OF MONTREAL.

**MONTREAL.**—*Christ Church Cathedral.*—The Rev. D. A. Smith has been appointed assistant minister of this the Parish Church of Montreal, and will enter upon his duties in July next. Mr. Smith is a young man (in Deacon's orders we believe) who passed an exceptionally good final at Bishop's College, and subsequently entered the Montreal Theological College and was ordained Deacon by the Lord Bishop of the Diocese.

*St. John the Evangelist.*—The Work on the new School buildings has been commenced, and will be pushed forward vigorously.

The regular monthly meeting of the Diocesan Sunday-school Association was held on

Monday evening in the Synod Hall, when two excellent papers were read, one by the Rev. L. N. Tucker, of St. George's, "How to Study the Bible," and the other by Mr. G. Capel, on "Teacher's Meetings."

LACHINE.—Services for the summer season were commenced in the church at Upper Lachine on Sunday evening last, the rector of the parish officiating.

**DIOCESE OF ONTARIO.**

ORDINATION.—The Lord Bishop of the Diocese held an ordination at Trinity Church, Brockville, on the 15th inst., when the Revs. T. O. Smith, R. Coleman, R. L. Sloggett and W. M. H. Quatermaine, deacons, were advanced to the priesthood, and Messrs. R. W. Royson, M. McA. T. Chandring, G. Bonsfield, F. D. Woodcock, H. O. Tremaine and H. H. Johnston, were ordained to the Diaconate.

KINGSTON. The Synod of the Diocese was opened in Kingston on the evening of the 14th May with special service, at which the Rev. Dr. Body, Provost of Trinity College, Toronto, was the appointed preacher.

The scheme for a division of the diocese would seem to have been dropped; as at the Synod meeting last week, it was decided that nothing had been done, and there appeared to be quite a difference of opinion in regard to it.

The Rev. Dr. Mountain's offer for the creation of a Mission Canonry was accepted; \$10,000 have been given for this purpose.

The Synod adopted a resolution in favor of uniting all the dioceses of the Church of England in British North America into one legislative Body or Synod, the dioceses, however, preserving their autonomy and control over purely diocesan matters.

A meeting in the interest of Trinity College, Toronto, was held on the evening of the 17th inst., in connection with the session of Synod. Provost Body pointed out the advantages offered by Trinity College for a general education, and stated that last year there were 100 graduates. He called upon churchmen generally to rally to its support—instancing the example of the Presbyterians and the Methodists as to their denominational institutions. An increase of \$65,000 to capital account and \$3000 to annual income was needed to enable them to fulfil the objects aimed at. An interesting discussion upon the points referred to by Dr. Body followed, and his suggestions seemed to meet with hearty approval. The Divinity Students' Fund Committee of the Diocese were authorized to use the funds under its control for assisting candidates for the ministry going forward from the Diocese to Trinity College.

**DIOCESE OF TORONTO.**

WARSAW.—St. Mark's Church was re-opened on Sunday, May 13th, after having been vastly improved, under the management, and to a very large extent, the personal workmanship of the enterprising churchwarden, Mr. A. F. Choate. Although the seating accommodation has been greatly increased, every seat was occupied. The service was hearty and the music as usual, thoroughly well rendered. Many bright flowers, tastefully arranged, contributed by their beauty and fragrance to the gladness of the festival. An eloquent sermon was preached by the Rev. W. C. Bradshaw. The improvements include a new chapel and vestry, and new furniture throughout the church. The seats, choir-stalls and chancel ceiling are all handsomely finished in ash, and the nave of the church, from which the gallery has been removed, is painted in warm colors. The chancel window, which was painted by the Rev. John Farncomb, Incumbent of the parish, adds greatly to the completeness of this pretty little church.

**DIOCESE OF HURON.**

GALT.—On the eve of his departure for England, the Rev. John Ridley, rector of Trinity Church, was presented with a purse of sovereigns, by friends in the congregations.

LONDON.—A special Ordination will be held by His Lordship the Bishop of Huron, on Sunday, May the 27th. In the evening of the same day His Lordship will (D.V.) hold a Confirmation service in St. James' Church, London South.

SARNIA.—This flourishing parish is again moving in the way of Church extension. A vestry meeting was held in St. George's Church on the 14th, to consider the desirability of erecting a new school-house in connection with the new church, and it was decided to proceed with the work at once; plans are being prepared for a neat and suitable building. It was also considered necessary to erect a chapel in the east end of the town to accommodate the growing wants of that section of the church people. It was agreed that such a move should be made soon as possible, but definite action was postponed for the present. This however is a matter for the near future.

LONDON.—A special meeting of the Executive Committee is called for May 28th. It is not expected that many will be present at this meeting as it is only called for the purpose of transacting such business as is placed on notice circular of a pressing monetary character in connection with Church buildings, &c.

Rev. R. Hicks has returned after one year's absence, and has again entered on his duties at St. Paul's, quite restored in health.

The Bible-class of St. Paul's, presented Rev. R. D. Freeman, who has had charge of it for about a year, during Mr. Hicks' absence, with a handsome Teachers' Bible and Church Service, as an expression of their good will and appreciation of his faithful services.

BRANTFORD.—Grace Church.—At a large of the members of the congregation, held on Wednesday evening, the 9th inst., it was decided almost unanimously to have a surpliced choir. The Rev. G. C. Mackenzie, Rural Dean, rector of the parish, referred to the matter in his sermon the previous Sunday, and his desire has been heartily endorsed by his parishioners. The assistance of ladies will however be retained.

Mr. C. Nelles has offered to supply the surplices for the boys.

**DIOCESE OF ALGOMA.**

SAULT STE. MARIE.—The Rev. E. F. Wilson has received word from Ottawa that the Government has granted \$8,000 towards the erection of his Washakada Home at Elkhorn, Manitoba, besides guaranteeing four-fifths of the cost of tuition and maintenance of eighty pupils.

**DIOCESE OF CALGARY.**

CALGARY.—Bishop Pinkham has received the official report, confirming the division of the Diocese. The eastern is to retain the name Saskatchewan, the western, to be called Calgary; of course we feel honored. Although there may be some Calgarians as proud of their town as the Scotchman who, on the occasion of the marriage of the Marquis of Lorne and Princess Louise, remarked, "The Queen should be a proud woman to ha' her daughter married till a Combell" Although much has been said and written of the beauties of the location and the fast growth of the town yet one cannot but wonder when reviewing it from ~~some~~ beautiful hills which completely it,

and reflecting that what five years ago was an almost unknown piece of prairie, is to-day a beautiful town of three or four thousand people and fast filling up. Some five stone and brick buildings, fine churches and schools, good railway service, electric light and telephone service.

Yesterday, May 13th, was a day of good things. Morning prayer at nine, ordination service and Holy Communion at eleven, when the Rev. H. W. Gibbon-Stokes was advanced to the Priesthood. The Bishop was assisted by the Revs. J. W. Tims and E. P. Smith. After Sunday-school the Rev. J. W. Tims addressed the children, describing some of the blessed results of his four and a half years work amongst the Blackfoot Indians near Gleichen, thirty miles east of here.

The Bishop left by the Eastern train this morning, and after a few weeks in Winnipeg where his family reside, he will sail for England to attend the Lambeth Conference, and work in the interest of his Diocese, or Dioceses, as he still has charge of both Saskatchewan and Calgary.

After his return a Synod will be held; he expects to have his house built and his family here then. The Bishop of Rupert's Land has promised to preach the sermon on the occasion of the first Synod. Our Rector, the Rev. A. W. F. Cooper, is expected back from his trip to the paternal Home in a few days. His numerous warm friends will welcome him back and hope he is much improved in health. Everything looks bright and promising for good work to be done in our town and country. May the Holy Spirit the Comforter guide our every step and effort, that many may rejoice as a result of the labors in this corner of our Masters' vineyard. The GUARDIAN is a great blessing to us here, bringing cheering accounts of the working of our blessed Church in other fields. If it were but read regularly and carefully by all our people what a different people we would be!

**CONTEMPORARY CHURCH OPINION.**

The *Scottish Guardian* has the following from its London correspondent:—

Once more that perennial nuisance, the Deceased Wife's Sister Bill, is trotted out, and once more all the well-known fallacies in support of it have been furbished up. One may know perfectly well that all the historical and Scriptural arguments in its favour are garbled and cooked, that it is not a question about which the working classes care a straw, that the colonies, so far from being in love with the system, would, as a rule, gladly be quit of it, and intend some day to be so; and that no matter what civil law may obtain in different countries the Church universally and without exception, condemns such marriages. No matter, the old well-worn, worn-out arguments are reiterated, and the doctrinaire faddists who desire to put the nation's law in direct contravention to that of the Church have won yet another victory in the House of Commons. At a working-man's meeting in the east of London the other day the thing was put in a nutshell from the working man's point of view:—"A man of our class who wants to marry his wife's sister goes through some form of marriage, his pals don't think worse of him or her—if there are children no one looks on them as illegitimate; if there is no property to inherit it's no lawyer's business, so that's all right. But if he's a Churchman he don't want to do it, and if his mates are Churchmen they won't approve of his doing it, and no Act of Parliament will ever alter that. Parliament can't make 'em married before God, and if they don't care to be that, they can have everything else without an Act." This, I believe, is the working-man's attitude generally, except where it has been stirred into a sense of an imaginary wrong by some political agitator.



# The Church Guardian

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## CALENDAR FOR MAY.

- MAY 1—*St. Philip and St. James*—A. & M.  
 “ 6—5th Sunday after Easter. (*Notice of Rogation Days and Ascension Day.*)  
 “ 7—  
 “ 8— } ROGATION DAYS.  
 “ 9— }  
 “ 10—Ascension Day. (Pr. Pss. M., 8, 15, 21; Even. 24, 47, 108; Pr. Pref. till 17th inclusive.  
 “ 13—Sunday after Ascension,  
 “ 20—Whitsun-Day. (Pr. Pss. M. 48, 68; Even. 104, 145; Athan. Cr., Pr. Pref. till 26th. Ember Collect daily. (*Notice of Ember Days.*)  
 “ 21—Monday in Whitsun-week.  
 “ 22—Tuesday in Whitsun-week.  
 “ 23—  
 “ 25— } EMBER DAYS.  
 “ 26— }  
 “ 27—Trinity Sunday.—Athanasian Cr., Pr. Pref.

## SPECIAL.

We are obliged to ask our Subscribers to be forbearing for a few weeks and accept a “half” instead of a whole paper. We have thought it better to diminish our labours rather than suspend publication entirely, in the hope that we may so far regain strength as to be able to carry on the work as usual, or if not that some one else may be found to take our place.

## TRINITY SUNDAY.

Trinity Sunday is a festival of rather late institution. This Sunday was anciently the Octave of Pentecost, or Whitsun-Day, and as such was observed from a very early age of the Church. The keeping of this day as a separate festival, in honor of the Blessed Trinity, was first enjoined by the Synod of Arles, A.D. 1260, and became generally observed about the fourteenth century; but all Catholic Churches, excepting England and Germany, have the Sundays named from Pentecost.—*Church Kalendar.*

## SYMBOLS OF THE HOLY TRINITY.

Two human Figures and a Dove, or one with lamb and dove, were anciently used to symbolize the Trinity. The Hand, Lamb and Dove have the same meaning. The Equilateral Triangle is very ancient, and is the one now chiefly used. The Triangle is sometimes surrounded by a glory. The Trefoil, or Clover leaf, is a beautiful and natural emblem of the Three in One. Three circles entwined have also the same significance, the circle being the emblem of eternal existence.

## THE PREACHING OFFICE.

*Audi alteram partem.* May there be room in your columns for an “Old Foggy,” one who instead of making haste, wants to “stand in the way and ask for the old paths?”

“Break down the barriers,” is the popular cry. If the barriers be merely human, yes! But if some of them be from God’s hand perhaps His voice may ask, “Why have ye broken down her hedges, so that all they that go by spoil her strongholds?” It is time for some one to speak in defence of the reality of Holy Orders, and of the need for a divine authority in the work of the ministry.

The stronghold of Apostolic order which the Church has so faithfully defended for 1,800 years is in danger, and in danger from the hands of her own sons. The popular assertion lately was that there is no need of ordination before one may baptize; that a layman’s baptism is as good as any one else’s. And the next assertion is that there is no need of ordination before preaching; that any one may preach; that our pulpits should be thrown open to all Christian bodies, to all Christian teachers, to laymen.

What becomes, then, of all the safeguards which the Church under divine guidance has maintained for protecting her people from the preachers of error? Why has she so guarded the approach to the work of the ministry? What use of such long study, of such careful training, of such strict examinations? What need of ordaining deacons? If a layman can baptize and preach, in what respect does a deacon differ from him?

I remember reading some years ago, in the *Independent*, a strong article, I think from the pen of the Congregational divine, the Rev. Dr. Bacon, upon this very subject of “An Open Pulpit.” He defended the Protestant Episcopal Church, and approved what some call its exclusiveness, while he thought it holy carefulness. And he expressed his thankfulness that in these days when exactness of doctrine is so little valued and loose and careless teachers so abundant, there was one Church, which “while it had an altar practically open to every penitent sinner on earth, guarded its pulpit with a sacred jealousy for Christ’s truth,” and after most careful security for the soundness of its own ministers, did not nullify that carefulness by counting a white neckcloth, or a “reverend” before the name, a sufficient passport to its place of official teaching. He honoured the Church for putting fidelity to the truth of the Gospel above the popular cry of liberality.

The word “preaching” is used in two senses. The loose or unofficial sense in which any earnest man or woman may be sent to preach, whenever they speak earnestly by word or life in defence or explanation of the Gospel. And upon such preaching the Church lays no restrictions. And there is a more careful and official sense, in which preaching is the proclamation of the Gospel—or its authorized teaching, in the place of holy worship, or at time of holy worship, or as part of it—with the solemnities of place and time of solemn service. And about this the Church taught of God, throws her careful defences.

Holy Scriptures and the Church have spoken plainly in this matter. The words are familiar, but in times of excitement or haste, even thoughtful persons sometimes need to be reminded of very familiar things. Consider then:

1. “How shall they preach except they be sent?”—Rom. x. 15.

2. Which Offices were evermore had in such reverend Estimation, that no man might presume to execute any of them, except he were first called, tried, examined and known to have such qualities as are requisite for the same; and

also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said Functions, except he be called, tried, examined and admitted thereunto, according to the Form hereafter following, or hath had Episcopal Consecration or Ordination.—*Prayer Book.*

(And that we may have it clearly stated just what are meant by “the said functions.”)

3. ¶ Then shall the Bishop deliver to every one of them the New Testament, saying, Take thou Authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.—*Ordination of Deacons.*

4. ¶ Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,

Take thou Authority to preach the Word of God, and to Minister the Holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.—*Ordination of Priests.*

And from the XXXIX articles:

5. ART XXIII—OF MINISTERING IN THE CONGREGATION.

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 we ought 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.

It will be seen that here is something more than a “canon,” that stands in the way.

Has the Church been so fearfully mistaken these 1,800 years?—*Bishop Paret, in the Churchman.*

## THE TRUE PURPOSE OF LIFE.

The great question about a man’s work, is not so much what he does, as how, and why, and in what spirit he does it. And the great need of most persons is not to have some new tasks, but to bring their present tasks into right and helpful relations to their lives. The commonest need we feel is the need of an inspiration in doing the things which come to us almost the same on every day. How the burdens of toil and care which men are wearily carrying would lighten if they could see any reason or purpose in bearing them! How the light of hope and joy would shine into many a weary life, if existence only meant something worth living for! If a man and his work are not in happy relations, the adjustment must proceed from the man. The burden will press down remorselessly and ever heavier, unless the man gain some new power which shall make it seem easier to bear. This new strength must come from the possession of a worthy purpose of life and action, which shall beget new motives and hopes in doing one’s work, and fill it with new meaning, thus forming it from slavery into freedom.

Here we see the possible religiousness of all life. We can carry our daily work as high as we carry the aims and spirit of our lives, and no higher. Our work will take on its truest dignity only when it is held in relation and subordination to the highest ends of human life as interpreted to us in the gospel and character Jesus Christ. The peculiarity of the Christian type of life is not so much that it requires the doing of peculiar and specific things, as that it requires the doing of all things in a spirit of obedience, service and helpfulness. The Christian is not to withdraw from the world’s activ-

ities, but it is to carry into them a higher spirit, a diviner law. The philosopher Kant well said that religion was the doing of every duty as if it were the command of God. This is but the Apostle's maxim of doing all things as unto the Lord. Religion is the right spirit, the true purpose and the best way of doing all things. It does not consist in a specific class of duties (commonly called "religious,") such as church attendance and Bible reading, although these are natural and important fruits of the religious spirit. It demands and consists in doing all the duties of life on every day, however humble or commonplace, in the spirit of service to God and our fellow-men, and for the largest and best development of all our own powers of influence and usefulness. The person who grasps this idea of living will discover that he has not so many extraordinary things to do, but that he has found an extraordinary way of doing ordinary things.—*S. S. Times.*

LET THERE BE LIGHT.

If it should be asked whence is the obligation for carrying the Gospel in to the dark places of the earth, what ground is there for a duty of which so much is said to day in the pulpit and in print, the answer would not be found in the peculiar advantages which the Church possesses in this age, or in the splendid opportunities which the hand of Divine Providence has opened and pointed out. These indicate and enforce the duty; but the ground of it lies back of these. It is a duty which was enjoined upon the infant Church with peculiar emphasis and solemnity by the series of commands of our Lord, when in plain words He said, "Go ye into all the world and preach the Gospel to every creature," "Go teach all nations," "Ye shall be witnesses unto Me;" but the duty did not originate there. These were a republication—a fresh and explicit deliverance from the sacred lips of our Lord to ring down the ages and kindle the zeal and direct the energies of His disciples. The original source of the obligation which rests upon every soul was in the primal command, the first recorded utterance of Jehovah, when over the brooding darkness of the uncreated world He spoke the Omnipotent word, "Let there be light," and in quick response "the morning stars sang together and all the sons of God shouted for joy."

The advent of physical light was the symbol of that moral and spiritual illumination which He would have spread throughout the world of sin and sorrow. The simple majesty of that first command is the sublime authority for Christian missions. "Let there be light" gave inspiration to prophets and bards of old. The seer who beheld afar the Coming One, proclaimed Him as the Dayspring from on high, the Light to lighten the Gentiles, to give light to them that sit in darkness and in the shadow of death, the Sun of Righteousness with healing in His wings. His birth was the signal for the overture of angels, and again the skies were filled with music as in the beginning. He was the true Light of which the shining stars were but types and the glorious sun a prophecy.

It was the light above the brightness of the sun which arrested Saul of Tarsus, and startled him out of his Pharisaic pride and Judaic narrowness—made him glad to go forth and preach among despised Gentiles the unsearchable riches of Christ. That thrilling summons gave Carey courage to say, "I will go down into the dark mine if you will hold the rope;" it made Henry Martyn willing to leave the classic shades of Cambridge and go to India, and Selwyn and Patterson to leave homes of culture and mingle their lives with the savages of the South Sea Islands. It impelled Livingstone from his highland home in Scotland into the depths of African jungles, and moved the

heart of Hannington to receive the spear thrusts of those for whose salvation he was willing to lay down his life. It sent our own Payne and Hoffman and Aner to the same dark continent, and enabled the elder Boone when going forth to China to say, "If by spending my life there I could but oil the hinges of the door, so that others could enter and work, gladly would I go."

"Ye are the light of the world; ye are My witnesses; go ye" is the bugle call, which, coming down from the morning of creation, caught up and echoed through the lips of the risen Saviour, and coming again freshly from the throne of the Ascended One is calling choicest sons and daughters to go forth, and making thousands willing to deny themselves and contribute the means to send the everlasting Gospel unto the ends of the earth.—*Church Year.*

THE PURPOSES OF RELIGIOUS INSTRUCTION.

It is one of the chief mistakes of the age the fruit of an excessive individualism, that the value of surroundings in shaping and fixing character is overlooked. The outward drill of religious observance and spiritual habit is as needful as the devout feeling, even though, like the river of life, it flows out of the throne of God. One logically implies the other, but it does not necessarily secure it. One may run the risk of formalism, but the other runs the risk of extinction. It is a matter of regret that to stand within or without the Church is getting to be regarded with indifference: and if within, the recurring duties of the relation are regarded as hardly obligatory or even important. Now this framework of Christian service is indispensable to Christian character, and the necessary condition of its permanence and steadiness. The outward habit tends to create an inward habit; the external method favors the internal disposition and becomes its measure, as in a plant the soil and light are the conditions and the measure of the growth within.

Here lies the secret of public worship. We do not worship because we feel like it, but that we may feel. The feeling may have died out under the pressure of the world, but coming together from mere habit, and starting on the level of mere custom, we soon feel the stirring of the wings of devotion, and begin to rise heavenward on the pinions of song and prayer.—*Dr. L. T. Munger.*

THE WORD CATHOLIC.

A Correspondent of the *North East*, of Maine, writes as follows:—

So many efforts, of one kind and another, have been made to correct the ignorant and false use of the word Catholic, and with apparently, so little effect, that it seems almost a hopeless undertaking. The intelligent Churchman continues to be amused, or exasperated, and the less informed, to be perplexed, on hearing many of our Church people, in solemn worship, declare their unqualified belief in "The Holy Catholic Church," and half an hour later, denounce some practice which they disapprove, as "too like the Catholic Church to suit them." But the absurdity of the thing, as well as its inconsistency and the dreary pertinacity of all Protestant societies in confounding that which is Papal, and therefore *uncatholic*, ought to incite us to continual diligence in the effort to instruct the popular mind aright, and to correct the preposterous abuse of language and common sense. To this end, the subjoined extracts, from one of our most eminent authorities on the Church, may be serviceable among your readers. Speaking in behalf of the various branches of the English Church, from which Church we are descended, he says:

"We use the name of Catholic as appropriate to our churches, while we give other titles to

the various denominations which have separated from us, as Independents, Quakers, &c. None of these communities dispute with us the possession of this name except the Romanists, and their impudent pertinacity in the assumption of it induces sometimes the ignorant or the indifferent to countenance their claim in some degree; but all who are sufficiently informed do not recognize them under this appellation, because they know not any other Catholics in these countries except the members of our Apostolic churches.

\* \* \* \* \*

No one of sufficient information could recognize the appellation of Catholic as assumed by any schismatic of Great Britain, Ireland or America. He knows of no Catholics in these countries, except those who are members of our Catholic and Apostolic churches. As to those separatists who obey the Roman pontiff, he recognizes them only, under their proper appellations of Papists or Romanists, and would not profane the holy name of Catholic, by conferring it on those who are separated from the Church of Christ. To do so knowingly, would, indeed, be highly sinful, and would come under the condemnation of them that call "evil good, and good evil."—*Palmer on the Church.*

CHRISTIAN UNION.

If there is to be a union of Christian people, it must be upon some basis of truth admitted by all, and recognized as fundamentally necessary. To have no doctrinal basis whatever, no creed at all, is liberal indeed; but it is so liberal that it reaches beyond Christianity, and may include the infidel, the Jew, the Mohammedan. The system ceases to be necessarily Christian, when it disowns a creed. To say that the Bible is the creed and the only creed, helps the matter somewhat, to be sure; but we soon find that the question comes up as to the authority of the Bible, as to what constitutes the Bible. The system cannot pronounce decisively upon these points without violating its principles of not having any creed. It must leave every one not only to his own interpretation of the Bible, but to determine also what his Bible shall be; and thus, it is evident, the whole superstructure of Christianity may be swept away. I have known men who claimed to have no creed but the Bible, and yet who considered only three chapters in the whole Bible as of divine authority. It is evident, therefore; that those who reject creeds altogether cannot furnish a band for the union of Christians.—*Selected.*

THE HEBREW JOURNAL ON CHRIST.

Here is some strange language to come from such a quarter. It is taken by the *Independent* from the *Hebrew Journal*:

"Finding then corruption and decay spreading in the whole Gentile world like a canker not a sound moral sense left except in little Judæa, and that smothered under a fearful egotism, the Master preached to Jew and heathen, to rich and poor, to the learned and the ignorant, doctrines of self-denial and the glories of the heavenly Jerusalem, where contrition and repentance with love for neighbors, were to be the means of securing everlasting life, not birth, not wealth, nor worldly wisdom; promulgating among all men—the poor slave or the proud philosopher—lofty moral aims, attacking vice and superstition, offering universal salvation to all, bond or free, so that the miserable slave with this hope became possessed at once with a treasure compared with which gold was dross.

"The Jews of that time, full of the conceit of their own goodness, and contempt for the Gentiles' wickedness, expecting, too, a warrior Saviour, rejected him; but what if he came now? when we can appreciate, understand, and rightly value all the sweetness, usefulness, nobility and elevation of his teachings."

## CORRESPONDENCE.

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

## AN OFFER.

## THE SOCIETY OF THE TREASURY OF GOD

To the Editor of the CHURCH GUARDIAN:

SIR,—I have six thousand tracts on systematic and proportionate giving, which can be had gratis by any Rector who will use them for educating his people; also 6 000 leaflets issued by the Toronto Diocesan Branch; these are in a series of six for issue on consecutive Sundays. Six hundred of them can be had by those who first apply, on condition that they will follow up the teaching, and suggest that those who receive benefit from using this means of grace might join the Society and help to extend the benefit to others.

The chief reason for the meanness of our people is that they know no better.

The clergy have not taught them, wherever they do teach the results are very satisfactory in the deepening of the spiritual life, and consequent increase of the offertory.

I shall be glad to supply the members of the Woman's Auxiliary with tracts and leaflets.

Yours, &c.,

C. A. B. POGOOK,

Hon.-Secretary.

Toronto, May 7, 1888.

## FAMILY DEPARTMENT.

## WORK TO DAY.

"He that now goeth on his way weeping, and beareth forth good seed: shall doubtless come again with joy, and bring his sheaves with him."—Ps. cxxvi. 7.

"There remaineth therefore a rest for the people of God."—Heb. iv. 9.

Man in the morning to his work goes forth,  
And rests at even:  
Christian, remember, labour is for earth,  
Repose for Heaven.

Who now sows precious seed, though it may be  
Too oft with weeping,  
Shall, if he patiently await, see  
A joyous reaping.

Fruit shall be gathered, whose abundant store  
Shall never perish,  
But blissful love, where weeping shall be o'er,  
For ever perish.

Then scatter freely, nor withhold thy hand  
Till close of even;  
Earth is the place of toil—the better land  
Of rest is Heaven.

—Thomas Davis.

## MARTHA'S PATIENCE.

BY LUCY WHEELLOCK.

"Martha! Martha! What does keep you so long?" called a querulous voice from the doorway of a little white cottage which stood at the end of the village street.

It was a hot July day, and Martha, who had stopped to rest in the shade of the willow trees, drew a little sigh of discomfort as she hastened to fill the big white pitcher at the spring.

"I wish I could stop just a minute to get cooled off," she said to herself, as she hastened across the sunny, dusty street.

"Well!" complained Aunt Patty, as she took the pitcher, "Did you stop to dig a new spring? it took you long enough."

"I only waited a minute to cool off under the willows," said the girl meekly. "It's so hot!"

"Hot! And you never thought of me, I suppose, ready to perish with thirst," said her aunt, peevishly. "It's always the way; no matter what becomes of an old woman like me."

"Oh, Aunt Patty," said Martha, in the same subdued voice; "I didn't think you would care."

"Oh, I dare say not," was the reply, "you don't stop to think about anything but dawdling; but you won't have much time for that now, if you expect to have your father's dinner by noon. It's eleven o'clock already. And don't forget to have a mess of those late peas," added Aunt Patty, as she hobbled off into the cool sitting-room, leaving Martha alone in the hot kitchen.

"Oh, dear," sighed the girl, wiping her flushed face, "whatever shall I do? She wants peas again, and how can I stop to pick them? There are the peas to finish and the potatoes to wash! I wonder where Tom is!" and she flew to the door and looked up the long, shady street, calling Tom's name at the top of her voice.

"Let me play, I am Tom," said a pleasant voice in the next yard, and Mrs. Drew's summer boarder came to the fence.

"Is it peas you want? Oh, I see the basin! I'm a master-hand at peas."

"Oh, Mrs. Vance," said Martha in confusion, "you mustn't indeed. It's so hot in the garden!"

"Not in the shade of the plum-tree," said the

lady, "and I am longing for a chance to get into your nice garden again."

Before Martha could find words to remonstrate, she had taken the dish and was half-way down the walk.

Martha hurried back to her pies and was putting the last one in the oven, when the kindly voice spoke again in the doorway, "Now bring me a dish, and I'll sit here on the step and shell the peas for you."

"What a busy little woman!" said Mrs. Vance, presently, as Martha went flying from kitchen to pantry.

"Is it hard work sometimes?"

"Oh, I don't mind," was the answer, "when it isn't so dreadfully hot. Oh, there's Aunt Patty calling," and she ran to see what was wanted.

"Don't hold the door open and let all the heat in," cried Aunt Patty fretfully, "I only wanted to charge you not to forget the nutmeg on the custard pies. They were just spoiled the last time."

"She means patience to have her perfect work in you," said Mrs. Vance as Martha closed the door. "I have always had a fancy for your patron saint, Martha, and I know now how much more difficult it is to be an active saint than a listening one, especially in warm weather."

"I always felt sorry for poor Martha," said the young girl, pausing in her work, "I suppose she would rather have been sitting down listening; but somebody had to get the supper."

"But the legends tell us that she did most glorious deeds for the Lord afterwards when she became a missionary, and she has been the patroness of good housekeepers ever since. You must come over and sit under the trees with me this afternoon when your work is done, and I will read you some of the tales Mrs. Jameson gives us of her holy life."

Thus Martha's acquaintance with the summer boarder began, and it grew to be the brightest thing in her poor, barren life.

The pleasant conversations under the elm-trees, the fresh papers and magazines opened a new world to this hungry soul.

There was not much that was inspiring in Martha Bradley's life. The death of her mother two years before, when Martha was only fourteen, had obliged her to leave school and take upon her shoulders all the care and work of the little household.

"Don't neglect Aunt Patty," was one of her mother's parting injunctions. "She has been like my own mother to me ever since I was a helpless child, and now that she is old and sick and feeble, I could not die easy to think that anybody could ever be unkind to her. Promise me to be patient and bear everything Mattie."

Martha promised, and never had she broken her word, however trying and exacting Aunt Patty might be.

It was a hard and confining life for a young girl, and often her whole being seemed to cry out for something more.

"I like to think of the robins that Tom caught last year," she said once to Mrs. Vance. "He shut two half-grown birds up in a cage, and one of them beat and beat itself against the wires, and in the morning it was dead on the bottom of the cage, and the other one never struggled a bit, but just hung its head and moped on the perch. Tom felt so sorry when he saw the dead one, that he opened the cage and let the mate go, and it flew straight up toward the sun and sang the gladdest song. I wonder if it knew the trees and the sunshine were waiting for it, even when it was in the cage. I think that is why it was so patient."

"And do you want to spread your wings, too, and fly into the sunshine?" asked Mrs. Vance. "Well, never forget the patient bird. Wait a little longer and your turn will come, too."

(To be continued.)

To any one sending us \$1.70, with the name and address of a NEW subscriber, we will send a copy of Little's "Reason's for being a Church-



**MISSION FIELD.**

**A REMARKABLE TIME FOR MISSION WORK.**

A powerful missionary sermon was recently preached in St. Paul's Cathedral, London, by the Rev. E. A. Stuart. It was concluded as follows: "Look at Africa. What a marvellous thing that a man like Stanley could trace out four different routes, and name his stopping-places, fix his dates, right into the very centre of that dark continent, which was absolutely unknown when I was a boy.

Look at China. When you remember that only twenty years ago our missionaries could not reside outside the five treaty ports, and were obliged to buy their mission premises in the names of native converts, think of the proclamation made last year, allowing the Christian missionaries to travel throughout the length and breadth of the Celestial Empire, and permitting any Chinaman to espouse the religion of Jesus Christ. My brethren, 100 men in China to-day will, by the grace of God, do more than 1,000 missionaries ten years hence.

Look at Japan, opened up so marvellously to the Gospel. Look at India at our feet. We have heard much of the Mohammedan controversy of late years, but our beloved Queen reigns over more Mohammedans than the Sultan of Turkey. And any one of those in India may embrace the Gospel of Jesus Christ without any civil pains or penalties. Surely, then, we are come to the kingdom at a most remarkable time.

Now, then, shall we seize our opportunity? Esther might have said, 'I am safe in the king's palace. I am sorry for my Jewish compatriots, but I am safe within these royal precincts.' 'But,' said Mordecai, 'think not that thou shalt be safe in the king's house.' My brother, art thou saying the same thing to-day? Thank God I am not a Mohammedan! Thank God, I have an open Bible! Thank God, I can look to Jesus Christ as my Saviour!

My dear brother, I doubt, if so, whether you are really saved yet. You have not yet certainly the mind of Jesus Christ. You have not yet learnt the first principles of the doctrine of Christ—self-denial for your brother's sake. Mark you this. 'If thou shalt hold thy peace, then shall deliverance arise from another place.' God can use other instrumentalities. Other nations may be raised up to take our place. Japan may be the evangelist of the future, unless this land is cleansed from her indifference. Will you, then, rise to your opportunities? 'Who knoweth whether thou art come to the kingdom for such a time as this?' Say not you are so feeble." Johnson, the young schoolmaster, was sent out of Sierra Leone to evangelize the freed slaves, with scarcely a patch of clothing upon their backs, and in six years he presents 263 converts for the rite of Confirmation. A young Scotch mechanic (Mackie) goes

and holds the fort at the Court of a mad and bloodthirsty king. Wolff becomes a means in God's hands of stirring up that wonderful work in Fuhkien. 'A. L. O. E.' goes forth at sixty years of age to preach the Gospel amidst the Zenanas of India; Miss Clay amongst the villages of the Punjab; Miss Judson in Burmah. These, and other instances show even what a devoted woman can do when she places herself unreservedly on the altar of Jesus Christ."

**PARAGRAPHIC**

**HEAT AND COLD**

Are never-failing causes of disease. At this season of the year neuralgia, toothache, and a host of similar diseases are rampant. The great question, then, is to find the quickest, surest, and most economical remedy. Polson's Nerviline exactly fills these requirements. It is prompt, efficient, and most economical, for it exceeds in power every known remedy, and is as cheap as inferior articles. A ten cent sample bottle will give every person a chance to test it. Large bottles only 25 cents.

Have you ever noticed that a hen which has just laid an egg, and a woman who has a secret are very much alike in their inability to refrain from cackling about it.

There is nothing so dear as cheap medicine; it is dear at any price. This is true of the large packs of condition powders now sold. Buy *Sheridan's Cavalry Condition Powders* and you can't make a mistake. The large packs are utterly worthless.

What is the difference between a socialist and a weigher of granite? One blocks the way, the other weighs the blocks.

**FOR DELICATE, SICKLY CHILDREN**

*Scott's Emulsion* is unequalled. See what Dr. C. A. Black, of Amherst, N.S., says: "I have been acquainted with *Scott's Emulsion of Cod Liver Oil with hypophosphites*, for years, and consider it one of the finest preparations now before the public. Its pleasant flavor makes it the great favorite for children, and I do highly recommend it for all wasting diseases of children and adults. Put up in 50c. and \$1 size.

Charles Reade says that all children should be taught to have presence of mind, but haven't they got it? Catch a boy in the sugar box and isn't he looking for flies?

**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. 25c a bottle.

Patient—'Why do you watch the thermometer on the wall so closely?' Nurse—'Because the doctor said if the temperature rises I should give you the quinine.'

**SUMMER TOURS.**

Round trip excursion tickets at low rates are now on sale via the Burlington Route, C., B. & Q. R. R. from Chicago, Peoria and St. Louis to Denver, Colorado Springs, Pueblo, Salt Lake City, Ogden, St. Paul, Minneapolis, and resorts West and Northwest. The "Burlington" is the only line running sleeping cars from Chicago to Denver without change. It is the only line by which you can go from Chicago to Denver and be but one night on the road. It is the picturesque line to St. Paul and Minneapolis. It runs daily "fast trains" to Kansas City, St. Joseph, Atchison, Council Bluffs, Omaha, Lincoln, Cheyenne and Denver. Fine Government Lands are located on its new lines in Nebraska. It is the best line by which to reach all principal land points in the West and Northwest. Tickets via the Burlington Route can be obtained of coupon ticket agents of connecting lines. Send in postage to Paul Morton, Gen'l Pass. & Ticket Agent C., B. & Q. R. R., Chicago, Ill., four cents for a copy of the Burlington Route Guide, or six cents for an illustrated book about Colorado and the Garden of the Gods. 4-2

The real "Harvest Home"—The barn.

For colic in horses use Minard's Liniment internally:  $\frac{1}{2}$  bottle to 1 pint of warm water will relieve the worst case in 20 minutes. Cures collar boils, sore backs, swellings, lameness, and all troubles that horses or cattle are subject to.

A clumsy foot may tread the right road.

James Pyle's Pearline is acknowledged to be the best preparation in use for laundry purposes. It enables the washer to cleanse the clothes without wearing them out with rubbing or pounding.

When we think we fail, we are often near success.

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All the moderate drinkers and total abstainers might all join in that way, so that it should be considered an altogether impossible thing to tempt a little child to drink or to vitiate the child's taste by overcoming the natural repugnance which all children had to such drinks. The Bishop entreated his audience for God's sake to do their individual utmost to remedy the suffering which existed beyond measure through the mischief the drink was doing. The time had come when the remedy no longer really depended upon the work of speakers on public platforms; the work was to be done by the people at large, by their constant presence and intercourse with their fellows, and by their loving kindness one to another. That is the way, concluded the Bishop, in which the work is to be done. That is what I ask you to do; and I am sure God's blessing will be on your work. I am quite certain that that blessing which attends the man who is really labouring for the good of his fellows, that that blessing which attends the man who does his part to bring men souls to God and helps others to rise above themselves and purify their own hearts, is certain to be yours if you will devote yourself to such work as this. (Prolonged applause.)

The Rev. A. H. Blake proposed a vote of thanks to his Lordship, and spoke in appreciative terms of his great kindness in coming to Eton in the midst of his many engagements.

The Rev. Canon Gee seconded the vote of thanks in a few happily chosen words.

The proposition was not put to the meeting, the chairman rightly interpreting the feeling of all without going through the form.

The Bishop made some humorous remarks by way of reply, pointing out that the best way to thank him was to follow the lines he had marked out for them.

The hymn, "At even ere the sun was set," having been sung, the Vicar offered prayer, and the Bishop pronounced the Benediction.

The people then separated, all agreeing that, whether as regarded the place or the address of the Bishop, the meeting was one of the most interesting and important they had ever attended.

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