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1893

The Church Guardian

UPHOLD THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

"Grace be with thee 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. XIV. }
No. 30. }

MONTREAL, WEDNESDAY, APRIL 5, 1893.

In Advance } Per Year.
\$1.50.

ECCLESIASTICAL NOTES.

THE *Christian Union* says that the Episcopal Church is distancing all others in New York city.

It is announced that the new Bishop of Columbia, the Right Rev. Dr. Perrin, will sail from Liverpool on April 20th.

THE annual report of the S. P. G. showed a gross income for 1892 of £127,148, an increase of £10,628 over the previous year's returns.

It is said that the Rev. Dr. Greer, of New York city, is the choice of the Diocese of Massachusetts, as its Bishop, in place of Bishop Brooks, deceased.

THE Archbishop of Canterbury delivered a series of Lenten addresses in the private chapel of Lambeth Palace, especially to women much occupied with social business and duties.

THE friends of the Church of Scotland have resolved to raise a defence fund of £30,000. It is also intended to hold a great meeting of Scotchmen in London to protest against disestablishment.

THE Episcopal Church of Scotland, according to the annual statistics just published, has now 288 congregations, including missions, and the membership has risen from 91,740 to 94,257. The number of communicants has increased from 35,493 to 36,800.

THE Rev. T. Tapley Short, a Wesleyan Methodist minister, has taken orders in the Anglican communion, and been appointed to a church in the Ballarat diocese. Mr. Short was formerly a member of the "Logal Hundred" of the British Conference.—*Irish Ecclesiastical Gazette*.

DURING the year ending Easter, 1892, the total net income of the clergy in England from Endowments was over £3,000,000. During the same period the voluntary contributions for Church work exceeded £5,000,000. And yet it is falsely stated by her enemies that the clergy are paid by the State!

THE IRON CROSS GUILD (headquarters Boston, Mass.) is said to be doing a most excellent work amongst men and boys. The primary and fundamental objects of the Guild are to enable men to live in Temperance, Reverence and Chastity, by the use of Prayer and the Sacraments and the exercise of works of mercy.

THE Committee of the Church Missionary Society have selected Rev. Jervois A. Newnham, of Cote St. Antoine, Montreal, to succeed the late Dr. Horden as Bishop of Moosonee. Mr. Newnham is a hard-working Canadian clergyman, who has taken a deep interest in

missionary work in the Far West.—*Irish Ecclesiastical Gazette*.

ON Tuesday, 14th March, at Amlwch, Wales, a crowded and enthusiastic meeting of Non-Conformists was held, at which a resolution was passed, amidst great applause, that "we, Non-Conformists assembled, emphatically condemn the Welsh Suspensory Bill, now before Parliament, as a gross injustice to the Church and an insult to the people of Wales."

DR. PARKER, of the City Temple, London, England, in a sermon lately delivered, said: "Apart altogether from any particular cause, I must condemn Plymouth Brethrenism on every ground. It is pharisaic and devilish in its vanity. I pray Almighty God to root out of this land, and out of every land, that kind of sectarianism which is an outrage upon the infinite love of the all-loving Christ."

THE vacant see of Guiana has been filled by the appointment of the Rev. W. P. Swaby, D.D., Vicar of Millfield, Sunderland. Dr. Swaby was Barry Scholar and Divinity Exhibitor of Hatfield Hall, Durham, where he graduated in 1873. He was ordained in 1871, and licensed to the curacy of Ryhope. In 1874 he became Vicar of Castletown, and in 1884 removed to the Vicarage of St. Marks, Millfield. Dr. Swaby will be consecrated at Westminster Abbey, on March 25th, in company with the Rev. W. W. Perrin (British Columbia), and the Rev. W. J. Burn (Qu'Appelle).

DISCOVERY OF THE REMAINS OF BISHOP HANNINGTON.—Very pathetic is the announcement in Bishop Tucker's latest letters. He wrote from Wakoli, in Busago, on December 10th, and expected to be at Mengo, the present capital of Uganda, on Christmas Day. He had discovered the burial place of Bishop Hannington, and natives had dug up for him the box which served as coffin, and in it were the poor Bishop's bones. A solemn service of thanksgiving was forthwith held in grateful recognition of the devoted life and martyr death of that good Bishop. His successor proposes that Hannington's remains shall be buried at the metropolis of the country for whose welfare he sacrificed his life, and that they shall be placed under the Cathedral there. The touching part of it all is, that twice Hannington essayed to reach that country of Uganda; both times came, as it were, like another Moses, in sight of the promised land, yet never was permitted to enter it. Only, unlike Moses, and, in a sense, more like Joseph, his bones are carried over for Christian sepulture there. On his first journey, as a simple missionary, Hannington reached as far as the south end of the famous lake, when repeated attacks of dysentery made it imperative that he should turn back. This he did with the utmost reluctance. On his second journey thither it was by another route, and this time he forfeited his life.—*The Rock*.

THE OFFICIAL YEAR BOOK of the Church of England contains upwards of 600 pages. Not the least interesting feature of the work are the summaries which it gives of Church work during the past year and in recent periods. We have, for example, a table which shows the amount of voluntary subscriptions for the year ended at Easter, 1892. The table, it is explained, includes only such contributions as flow through the channels of parochial organizations, taking no account of sums contributed privately to central societies. Grants from ecclesiastical corporations and home mission societies are also excluded, so that the record may be confined to purely voluntary contributions, made within the given year, and to avoid the possibility of any exaggeration by recording contributions twice over. The result, founded upon actual returns from 90 per cent, of the parishes in England and Wales, is to show a grand total of £5,160,820 3s. 8d. The amounts contributed in the Welsh dioceses were as follows:—In Bangor, £26,950; Ilandaff, £81,849; St. Asaph, £50,848; and St. David's, £59,591. The way in which the influence of the Church has grown in the large provincial towns of late is shown by a list of voluntary contributions in nineteen towns during the last quarter of a century, for building, enlarging, and restoring churches, the endowment of district parishes, and the erection of parsonages and schools. Manchester leads the way with £859,757; Birmingham is credited with £304,557; and Bolton, with a population not much more than 100,000, has raised £290,000. Swansea, in Wales, has contributed close upon £50,000.

THE LORD PRIMATE OF IRELAND ON HOME RULE.

Addressing the specially convened meeting of the General Synod of the 14th March, his Grace the Lord Primate said:—Members of the General Synod of the Church of Ireland, I have called this special meeting at the request, and with the concurrence of, the whole body of the Church, because we have arrived at a crisis in the affairs of this country of the most momentous consequences. A Bill has been introduced by Mr. Gladstone into Parliament mis-called in bitter irony a "Bill to amend the provisions of the Government of Ireland." It would be far better to call it a bill to suppress the Protestant faith—a Bill to subjugate this country to Papal dictation, and I venture to say that no one in this vast assembly will be able to fathom the dangers which are contained in that Bill. In the first place this bill will check all progress in Ireland, social, moral, and commercial, for very many years to come; secondly, it will suppress the right of civil and religious liberty, rendering it intolerable for our poor Protestant scattered congregations in the south and west to exist there; thirdly it will violate the rights of property, whether private or public, or even corporate, and I venture to think the storm will break first over the head of our honoured Uni-

verity. It will set up in three provinces of Ireland, not, I am happy to say, in the province of Ulster, Roman Catholic ascendancy, and, I venture to think, enlightened Roman Catholics will object to that quite as much as we do. You may say that this is a very strong indictment, but I venture to say it is a true one, for there is not one single thing which I have stated about the Bill which the bill itself does not give facility to carry into effect, and you may be quite sure that those who would be called upon to administer this Bill would carry it out to the bitter end. Besides all this, the Bill itself is bristling with dangers—dangers to the Empire at large, dangers to this country in particular, dangers to our own dear Church. Surely, then, it is the duty of this great assembly, representing, as it does, the voice of The Church of Ireland, to enter their solemn protest against it. Surely it is the duty of every loyal man in the country to use every legitimate means in his power to prevent it passing into effect. I have been told—and many of you have doubtless been told the same thing—that there is not the slightest use protesting against it or passing any resolutions, because Mr. Gladstone and his Government will not pay any regard to them. But we say there is a use in reversing the conditions that put Mr. Gladstone and his Government into power by a small majority on a wrong issue. And I have such an opinion of the good sense of the English people, and their hatred of injustice, and their dislike to tyranny, that I feel sure on the first opportunity that that they have of exercising the franchise they will take good care not to hand over their fellow subjects of Ireland to be victims to this criminal enactment. Our duty is plain—to use every legitimate efforts to resist it. But whilst we do so, let us all, as Christian brethren, remember that our strength is not in ourselves, but in the power and wisdom and the mercy of that Almighty God who overrules all things for His own glory, the prosperity of this country, and the care of His Church.

EDITORIAL NOTES.

The consecration of three Bishops for the Church of England in the Colonies, in Westminster Abbey, on the 25th of March (the Festival of the Annunciation) is an incident worthy of note, more especially as two of them, the Bishop of Columbia and the Bishop of Qu'Appelle, were for dioceses within this Dominion. The third consecration was that of the Rev. Dr. Swaby, as Bishop of British Guiana.

THE Rt. Rev. Dr. Perrin, the new Bishop of Columbia, on the Pacific Coast, is an Oxford man, who graduated in 1870 from Trinity, and after ten years, faithful work at St. Mary's Southampton, became Vicar of St. Luke's, and held that position until his appointment by the Archbishop of Canterbury—upon reference made to him by the Synod of the Diocese of Columbia,—to that See. Our English exchanges speak highly of the new Bishop. He had the reputation of being one of the hardest working and most popular Incumbents in the town, and is also said to possess remarkable organizing power.

THE Rt. Rev. W. J. Burn consecrated, as above mentioned, as Bishop of Qu'Appelle, was born in 1851 and graduated B.A. from St. John's College, Cambridge, in 1874; was ordained deacon and priest in 1874-1875 respectively, by the Bishop of Ely. His first curacy was at Chesterton, Cambridgeshire, from

whence he went to St. Paul's, Jarrow, where he remained until 1881, when he accepted the living of St. Peter's in the same place, holding it until 1887, when he resigned it, to the sorrow of his parishioners, with whom he was very popular. In St. Paul's parish there was a population of 12,000, and his parochial duties were necessarily very arduous. He is said to be a gifted preacher, and has conducted Missions, Retreats and Quiet Days for Clergy and Laity; his pastoral work being characterized by intense earnestness and strong sympathy, endearing him to all with whom he has come in contact. At the time of his appointment he was Vicar of Coniscliffe, Darlington, Eng.

It would seem that both the Dioceses of Columbia and Qu'Appelle are to be congratulated upon the choice made by His Grace the Archbishop of Canterbury in their behalf. So far as we have observed, the appointments have been well received in both Dioceses, though there have been expressions of dissatisfaction in other quarters with the policy of applying at all to the Archbishop of Canterbury, and of introducing priests from England to fill Bishoprics in Canada. Not, as we understand, that such appointments have not been in the past satisfactory and beneficial to The Church, but that the time has come when the priests of the Church of England in Canada have a right to expect advancement, and are qualified for such positions. Whilst we share to some extent in this feeling, we are, nevertheless, not averse to appointments from the Mother Church, and believe that in most cases such a course is of greater benefit to The Church in this country than would be the advancement of our own clergy. We give in our Contemporary Church Opinion the views of *Church Bells* on these objections.

THE Archbishop of Canterbury has shown that his memorable words at the Congress in Wales in regard to the connection between The Church there and in England, and his assertion that the latter would stand by the former in case of attack upon it, were sincere. Acting with the Archbishop of York, he has called a meeting of the Convocations of the Provinces of Canterbury and York, in regard to the attack upon The Church in Wales, through the so-called Welsh Suspensory Bill, lately introduced into the British Parliament. Strong opposition has been manifested to it, and our English exchanges are full of articles against, and of reports of meetings held in opposition to, it. The last number of *Church Bells*, one of the most moderate of papers, speaks of it as "this worst amongst many bad Gladstonian schemes," and affirms that "Non-Conformists and Churchmen unite to say that the measure is an unjust one, and that they will not have it..... Churchmen are thoroughly awake and blazoning forth in all directions, as is meet and wise, the iniquity and robbery of the Wales Suspensory Bill."

Canon Knox—Little expressing his regret at not being able to be present at the Central Council of the Diocesan Conference held in the third week of March last at Westminster, in re-

gard to this Bill referred to it as having "not even the advantage of straightforward robbery but was sneakish and underhand and so, utterly unworthy of Englishmen"; and he pointed out that (1) Church property is not national property (2) that if it is right to pillage one religious Corporation such as the Church of England, it must be right to pillage all; and that, therefore, if there is to be disendowment, then Wesleyans, Roman Catholics, Baptists and Congregationalists and all other religious societies ought to have their property seized if the State is to act fairly." Undoubtedly the tide is rising rapidly against this iniquitous measure and we trust that it will receive no uncertain condemnation.

The proposed Home Rule Bill for Ireland has more of a political aspect although the relationship between Church and State and of attacks upon one and other are so intimately connected, and so close that it is difficult to separate them at all times. We are led to believe oftentimes through telegrams which appear in the secular papers, that the supporters of Home Rule for Ireland are almost entirely predominant and that opposition to it comes from a mere handful of persons. It is only necessary, however, to refer to the English papers themselves, both secular and religious to find how widespread and intense is the feeling of opposition to this, another of the "worst amongst many bad Gladstonian schemes." We give in another column some remarks of the Archbishop of Dublin touching this Home Rule Bill, and Churchmen and members of other religious bodies (all classified under the name "Protestant") express the strongest and most determined opposition to the Bill, and the gravest fears as to the result to Protestants, should it be carried. The "News" of London, Eng., referring to it says:

From all parts of Ireland come announcements of gatherings to express and to record the unanimous and unalterable resolution of the Irish Unionists to resist the Disruption Bill by all means at their command. The agitation into which the country has been plunged has at least one good effect—it must bring home to the most careless and the least observant of British Separatists the pregnant fact that all classes and all orders of Irishmen, save the priest-ridden peasantry and their Fenian antagonists stand absolutely united against the policy which the Prime Minister of the United Kingdom has borrowed from the Land League, "Home Rule" to Ireland's need, not "Home Disunion."

The death of Bishop Horden of Moosonee adds another to the long list of The Church's saintly and heroic leaders who have passed to their rest. Few have so long faithfully and self-denyingly laboured in behalf of the Church under more untoward circumstances than the late Bishop Horden, and his name ought ever to be held in reverence and loving remembrance. An unfinished and touching letter from him under date January 5th, 1893, appears in the last number of the "News" of London, Eng. We hope to be able to give it in our next number. It shows marked nobility and devotedness of Christian character.

TO OUR SUBSCRIBERS.

We extremely regret that owing to divers causes which, it is needless here to detail, the publication of THE GUARDIAN has been suspended much longer than intended. We found it necessary, owing to dissatisfaction with the arrangement by which the printing, etc. was done at a distance from our editorial and business office in Montreal, to discontinue publication with the number of 28th December, intending to resume within a few weeks thereafter. This, though delayed, we do this week: publishing as formerly in Montreal. We hope by this means to be able to give greater satisfaction to our subscribers and trust that we shall receive their continued support and approval. Credit will be given for three months suspension upon all existing subscriptions continued; and we will assume that subscribers do continue unless advised to the contrary. Should it be that any of them have through the suspension subscribed for any other paper and desire to discontinue we would be obliged by prompt notice and by remittance of any subscription due to 1st January, '93.

We trust that our efforts to improve THE GUARDIAN may meet with the support of churchmen generally. It will in future be printed upon much better paper than formerly and with new type throughout. We also intend, if duly supported, to give from time to time illustrations—portraits, churches etc.—thus rendering the paper more attractive. We also hope for contributions to our columns from leading clergy of the Dominion and have already the promise of kind assistance in this respect from the Very Rev. The Dean of Montreal and Rev. Canon Brigstocke, Fredericton.

We return our sincere thanks to our subscribers, alike for absence of complaint on account of the break in the publication of THE GUARDIAN and their patience in awaiting its re-appearance, as for the many expressions given of their hearty approval of its course in the past and of their earnest desire for its continuance.

THE GREAT FORTY DAYS.

There was a great unfolding of old truths to apostles during the interval between our Lord's Resurrection and Ascension. Old things became new in the new understanding of them. Much of the teaching about the Kingdom was prospective, but much also retrospective. The prayer "Thy Kingdom come" by no means witnesses that it has not yet come, for the same divine speaker tells us that it is and has been long "at hand." But the early teachings of the Resurrection are chiefly concerned with the events just past. The most conspicuous elements of it are to be found in the five wounds of Christ. They formed the first subject of contemplation after the Resurrection, and are to be thought of, 1. As proofs of the Resurrection, teaching the actual bodily identity of the Risen One with Him who was slain. 2. As a testimony that the marks of the cross must remain even though the crucified finally conquers. The cross is the great unforgotten thing in the risen life. 3. As telling us of victory no matter to what terrible extent the world may rage against us. It has already done its worst. 4. As reopened by Thomas through doubt. Doubt wounds both the doubter and Christ.

It follows of necessity that the risen life is intended to be a victorious, peaceful, progressive yet unforgetful life, and that like Christ the Christian man must be marked.

Every Lent must leave its marks, and they must be "the marks of the Lord Jesus." We cannot pass through the Passion of Christ and remain what we were before its contemplation. If there is no progress there is decay.

The words with which our Lord couples the exposition of His most glorious wounds are to be deeply meditated. They are "Peace be unto you," and Faith ("Be not faithless," etc). The latter as cause, the former as effect, with Victory implied as a middle term. They offer a most urgent invitation to all despondent souls to enquire for truth even at the risk of seeming to destroy it, even to probing with finger and hand the wounds of Christ.

If the Church is really Christ's Body it is probable that she will show wounds wrought upon her by false friends, yet that these will prove not to belong to her true character, not to be incurable, but rather to be a testimony that she is Christ's. The more the blemishes of Holy Church are considered together with her marvelous life, the more they indicate the presence in her of the Undying One.

We want to urge in the light of these remarks that our people should not be in a hurry to forget Lent or let its stern realities slip, but rather to seek that illumination and comfort which will bring all things to our remembrance.

We have quoted "the marks of the Lord Jesus" from St. Paul's Epistle to the Galatians, who were unable, through Judaizing tendencies and bondage to the idea of circumcision, to understand all that the Resurrection implied of deliverance and newness of life. The true meaning of these "marks" is "brands" used to show ownership. St. Paul meant that he was the slave of Christ, and needed no circumcision in the flesh to show it. He was of course circumcised himself, but was urgent for the freedom of the Gentiles from such an outward observance. When we serve sin we bear its brands, grievous, shameful ones, but when we serve Christ, His marks are glorious even though they seem to be inflicted on us by His enemies. Those who bear the likeness of Christ in head and hands and feet and side, may well be spared from the imposition of any other tests of Christianity.—*Selected.*

CAN any man who has a conscience, call a Chinaman a stranger, when he knows that one of the most familiar Chinese proverbs is, "If you have not wounded your conscience, a knock at the dead of night will not startle you?"

Can any man call a Chinaman a stranger when he recalls that stories like these emanate from the Chinese: "Lee was a very dutiful son. His mother was dreadfully afraid of thunder. When his mother died, her son buried her in the wood; and ever afterwards, when the summer thunder rolled, he would run to her tomb and kneeling there, say with tears, 'Lee is near, don't you be afraid mother, the Chinaman having the notion that at death, the soul divides itself into three parts; one going into the other world before the Judge, the second part in the family tablet, and the third soul making its home in the grave with the body.'

Manifestly, my dear friends, we have to bring ourselves to look humanity in the face just as it really is. Human, all of them, are Japanese and Chinamen, and we ought not to count anything that is human foreign to us. A spark of divinity is in them all, and our common Divine Father-Head, whom we all glory in and honor, is recognized by all.—*Bishop Hare.*

News from the Home Field.

Diocese of Nova Scotia.

LIVERPOOL.

A fine new pipe organ made by S. H. Warren & Son, of Toronto—the organ for which the ladies of Trinity Church have been working for three or four years, has been placed in the church here.

The organ is a two manual. The compass of manuals CC to A., 58 notes; the compass of pedals CCC to D., 27 notes. The great organ consists of 5 stops, viz., open diapason, dulciana, melodia, stopped diapason, principal. The swell organ consists of 5 stops, viz., geigen principal, viol de gamba, stopped diapason (treble), stopped diapason (bass), harmonic flute. It has also as mechanical registers, swell to great, great to pedal, swell to pedal, bellows signal; also tremolo pedal to swell organ and a swell pedal.

Too much credit and praise cannot be given to the lady workers of Trinity Church, whose untiring efforts succeeded in raising in so short a time the large sum needed to purchase so fine an instrument.

AVON RURAL DEANERY.

The 61st session of Avon Rural-Deanery Chapter took place at Windsor on the Festival of the Conversion of St. Paul. The following clergy were present at the various services of the session: The Rev. Rural Dean Oxford, Rector of Cornwallis; the Rev. Canon Maynard, D.D., retired Rector of Windsor; Rev. Canon Brock, D.D., Rector of Horton; the Rev. Dr. Willets, President of King's College; Rev. Prof. Brown, of King's College; the Rev. Dr. Bowman, of King's College; Ven. Archdeacon Jones, Rector of Windsor; the Rev. E. P. Crawford, Rector of St. Luke's, Halifax; the Revs. H. Stamer and J. C. Harvey, retired; the Rev. K. C. Hind, M.A., Rector of Newport; Rev. J. Spencer, Rector of Rawdon; Rev. E. F. Wollard, Rector of New Ross, and Rev. J. M. C. Wade, M.A., Vicar of Aylesford.

The services were all held in Christ Church school house, the Church being unfit for services, because of the confusion caused by the putting in of a new organ.

There were three services, viz.: Matins, at 9 a.m.; Litany and Holy Communion, 11 a.m.; Evensong, at 7.30 p.m. The Dean was celebrant at the 11 a.m. service, assisted by Canon Maynard, who also gave a very forcible and earnest address on the "Holy Office." Evensong was fully choral and very well rendered. The Rev. E. P. Crawford, of Halifax, was the preacher. His sermon was an earnest appeal for humble, faithful work for God.

CAPE BRETON.

The 5th meeting of "Sydney Rural Deanery" was held in St. George's Parish, Sydney, on the Festival of Conversion of St. Paul. There were present: Rev. Rural Dean Bumbrick, Ven. Dr. Smith and Rev. W. J. Lockyer.

Morning prayer was said by the rector at St. Mark's Church, Cox Heath, after which the Holy Communion was celebrated by the Rural Dean, and the sermon—owing to the absence of Rev. T. F. Draper—preached by Rev. W. J. Lockyer, on one of the lessons of the epistle for the week, viz.: "Christian Retaliation"—from the Text "Be not overcome of evil, but overcome evil with good." The Chapter was convened at the Rectory at 3 o'clock, and the usual

work of the meetings was performed. Even-song at the parish church, Sydney, was said at 7.30 by Rev. the Rural Dean, the lessons being read by the Archdeacon, and the sermon preached by Rev. W. J. Lockyer.

The next meeting will be held at Sydney Mines on or about the 12th April.

Diocese of Quebec.

CHURCH HELPERS ASSOCIATION.—At the second annual meeting of this Association, the following officers were elected for the present year:—

Patron—The Lord Bishop.

Honorary President.—Mrs. Dunn.

President.—Mrs. Colin Sewell.

Vice-Presidents—Mrs. E. Jones, Cathedral; Mrs. Carter, St. Matthew's; Mrs. J. B. Forsyth, St. Michael's; Miss Wahlroth, St. Paul's; Mrs. Morgan, St. Peter's; Mrs. H. Griffith, Trinity.

Secretary—Mrs. Patterson Hall.

Assistant-Secretary—Miss E. Patton.

Treasurer—Mrs. E. A. Hoare.

Members of Executive Committee—Mrs. J. Hamilton, Mrs. E. Sewell, Mrs. T. A. Young, Mrs. Winfield, Mrs. G. R. White, Miss L. Montizambert.

Advisory Committee—J. Hamilton, Esq., J. C. More, Esq., Captain Carter.

Auditor—J. A. Ready, Esq.

The Association numbered last year 176 members, 74 of whom held mite boxes.

Two general meetings, in May and October, ten Committee meetings and one special meeting had been held. The Association sustained a great loss in the death of the beloved Bishop Williams, who was chiefly instrumental in the foundation of our Society, and whose ready help, sympathy, and valuable advice, so materially helped us in organizing and commencing the work. A special meeting of the Executive Committee was called, to express the grief of the whole Association, and the sympathy with Mrs. Williams, in her bereavement.

At a general meeting held in October, at the suggestion of our President, a resolution was carried by a standing vote, that \$150 of our funds be contributed to the Bishop Williams' Memorial Mission Fund.

The Treasurer's Report shows: Total receipts, \$848.45. Expenditure for different objects: total, \$511.63.

Diocese of Montreal.

EASTER VESTRY MEETINGS.

Christ Church Cathedral.—The Church Wardens' Report showed the finances to be in satisfactory condition, and notwithstanding the considerable expenditure for restoration and maintenance of the fabric during the year, the debt had been decreased by \$500.00. This indebtedness existed prior to the incumbency of the present Rector. Messrs. W. S. Kerry and Thomas Hiam were re-appointed wardens, and the Hon. Mr. Justice Tait and Mr. Robert Evans, delegates to Synod. The Hon. Mr. Justice Hall, Dr. N. Fiske and Mr. P. B. Gault were re-elected to replace the three outgoing members of the select vestry. A resolution was adopted acknowledging thankfully the bequest of \$10,000 to the Mission Fund of Christ Church Cathedral, from the late John Duneau, Esq., and his unvarying kindness and liberality for many years.

St. Martin's.—The financial position was reported as satisfactory, the total receipts amount-

ing to \$9,606.94. Wardens,—Messrs. Wilson, Smith and Delegates to Synod,—Messrs. Cleghorn and Dr. Bethune, Q.C.

Trinity Church.—The Official Report showed a deficit in the finances of about \$800.00, which amount had been advanced by the church wardens, and to meet which it was decided to ask an increase of contributions from all members of the congregation. The reports of the Sunday School and other Societies connected with the parish were satisfactory. Wardens,—Messrs. Mills and Charles Garth. Delegates to Synod,—Messrs. Charles Garth and Andrew Baile.

Grace Church.—The reports of the wardens and building committee were satisfactory, and were adopted, and it was resolved to increase the stipend of the Rector, Rev. J. Ker, B.D., by \$400, from Easter, 1892. Wardens—Messrs. Henry Holt and Henry Towles. Delegates,—Messrs. William McWood and George Outrell.

St. Luke's.—The report of the wardens showed not only a freedom from debt but a small balance over, after meeting all outstanding liabilities. The receipts during the year had been \$1,904. The proceedings of the vestry were most harmonious. Wardens,—Messrs. T. E. Lamb and W. Petts. Delegates,—Mr. T. Lamb and Dr. Blackader.

St. John The Evangelist.—Good progress during the year was reported by the wardens. The total receipts amounted to \$7,832.58, leaving, after payment of all claims, a balance in hand of \$157.72. During the year many gifts had been received from friends of the parish, amongst others, a beautiful Altar Cross from the family of Mr. H. M. Holland, a handsome Pulpit from Mrs. J. Pangman, an exquisite Memorial Window from the family of the late Mr. J. C. Spence, and the ladies of the Guild of St. Anne have added the massive wrought iron gates to the screen. Wardens,—Messrs. Rhodes and A. G. B. Claxton. Delegates,—Messrs. Thomas and McCord, Q.C.

St. Jude's.—The financial statement will not be formally presented until Monday, the 17th., but, it is understood, shows the affairs of the congregation to be in a very satisfactory condition. It was decided to make an effort to reduce the remaining debt upon the church. Wardens,—Messrs. Redfern and John Forgrave. Delegates,—Messrs. W. A. Atchison and Henry J. Mudge.

St. Matthias, Cote St. Antoine.—It was decided to build an addition to the present church to accommodate about one hundred extra sittings. The reports of the wardens were satisfactory, though there was a small deficit, notwithstanding a decided increase in receipts as a whole. Wardens,—Mr. C. Handyside and J. Young. Delegates,—Mr. McFarlane and Col. Sweeney.

Church of the Redeemer, Cote St. Paul.—Easter day at Cote St. Paul was marked by beautiful floral decorations in the church; Choral service, both morning and evening; administration of Holy Communion in the morning, at which forty-six communicants were present, the Rev. J. Douglas Borthwick, L.L.D., being celebrant and preacher, and by large congregations and beautiful service. A Memorial Window had been placed in the church, during the week, by E. B. Meyer, Esq., in memory of his son William, formerly a choir boy, who entered into the Rest of Paradise some years ago. It is the work of Messrs. Castle & Son, of Montreal, and consists of two lancets, combining floral designs, the one of Easter lilies, the other Passion flowers, beautifully executed.

FRELIGHTSBURG.

The Easter services in the Bishop Stewart Memorial Church were of a bright and joyful character. The cloudless sky harmonized with the thoughts of those who remembered the Risen

Lord. The rays of morning were greeted by the old church bell. The programme of music was eminently reflective of the Resurrection story, and expressive of the inspirations flowing therefrom, from first disciples to the living generation and particular flock. It included special Easter anthem, Te Deum, Canticle, Carol, Hymns and Responses, by popular composers. The Rector, Rev. Canon Davidson, M.A., had the welcome assistance of the Rev. N. P. Yates, B.A., lecturer at Lennoxville.

A most pleasing floral display, with transfixive fragrance round Chancel, Font and Lectern, added meaning to the Rector's Texts: "I know that my Redeemer liveth." "Seek Him—that turneth the shadows of death into the morning," and fulfilled the poetic description—

"The altar is snowy with blossoms,
The font is a vase of perfume;
On pillar and chancel are twining,
Fresh garlands of eloquent bloom.
Christ is Risen! with glad lips we utter,
And far as the infinite height
Archangels the pean re-echo,
And crown Him with Lilies of Light!"

The Offertory of the day reached the sum of \$40 upwards. A large number sought the Revelation of Him to be found in "the Breaking of Bread." In the evening a bright Service of Praise, with practical sermon by Rev. N. P. Yates, closed a joyous day of hearty tribute to the Vanquisher of Death.

The Officers of the Parish for the ensuing year, appointed at the Easter meeting, are:—Wardens, Col. Asa Westover, Mr. Cecil A. Barton; Sidesmen, Messrs. George H. Reynolds, Robert Kirkpatrick, Albert Westover, Horace A. Blinn, Abraham Tittmore, George B. Barnes, Charles Salisbury, Asa Westover, jr.; Delegates to Synod, Major D. Westover, Mr. Cecil A. Barton.

Diocese of Ontario.

CORNWALL.

Rev. Dr. Mountain has let the contract for the building of the new Church of the Good Shepherd, Cornwall East, to J. C. Johnstone, and the work will be proceeded with immediately. The new Church will be of pressed brick of handsome design, with a spire, and seating capacity for 300 or 400 persons. It will stand on the same site as the old church, which will be moved on the lot to the north, to be used as a hall and Sunday School house. The plans of the new church were prepared by Rev. Arthur Jarvis of Napanee, and are very complete. The new church will cost \$8000.

Diocese of Niagara.

HAMILTON.

The Board of Management of the D. & F. Missionary Society of the Church of England in Canada meets in this city, in the school room of the Church of the Ascension, on April 12th, at 10 a.m.

The Inter-Diocesan Sunday School Committee, another most important committee of the Provincial Synod, is called at the same time in this city.

In recognition of their long and faithful services, the Bishop of Niagara, in January last, appointed the Rev. A. Henderson, who has been Rector of Orangeville for more than 25 years, and the Rev. W. J. Mackenzie, Rector of Milton, to Honorary Canonries in Christ Church Cathedral, Hamilton.

INTER-DIOCESAN SUNDAY SCHOOL COMMITTEE.—The members of this Committee appointed at

the late Provincial Synod are requested to meet in Hamilton (the Synod hall), on April 11th, at 3 p.m. This date has been fixed to suit the convenience of many members also on the Board of Domestic and Foreign Missions, that will meet the following day. It is hoped that there will be as full an attendance as possible at the Sunday School Committee, for organization and discussing arrangements for the ensuing three years.

T. BEDFORD-JONES, Archdeacon,
Convener.

Brockville, March 15, 1893.

Diocese of Huron.

LONDON.

EASTER VESTRY MEETINGS.

The Easter Vestries were very well attended this year.

At the Cathedral the Dean presided. The following were elected lay delegates to the Synod:—Messrs. R. Bayley, R. W. Barker, and E. Paul, Wardens,—Messrs. W. J. Reed and J. S. Pearce. Total receipts for the year, including subscriptions towards building, \$22,568.12. The various societies had good and interesting reports.

Memorial Church.—Rev. Canon Richardson presided. Lay delegates elected,—Messrs. V. Cronyn, W. C. L. Gill and T. H. Luscombe. Wardens,—Dr. W. M. English and Richard S. Hannah. The Church wardens' accounts shewed the Church receipts to be \$4,562.90, and from the several parochial and missionary societies, \$1,718.19 additional.

St. James' Church.—Rev. Canon Davis presided. Lay delegates elected to the Synod:—Messrs. Mr. G. D. Sutherland and Mr. J. A. Thomas, Wardens,—Messrs. R. B. Hungerford and R. Southam. The wardens' report showed the receipts to have been \$4,398.31. Other amounts, in addition to this, were raised by the various societies of the parish. An encouraging report by the Rector was read as to the condition of the parish.

St. John's Church.—Rev. W. T. Hill, chairman. Lay delegates,—Messrs. Imlach and Macklin. Wardens,—Messrs. C. J. N. Shanly and S. Grant. Receipts for year such as to lead the Vestry to grant the Rector an increase of \$100.00, making it up to \$1,400.00.

At a meeting of the Executive Committee of the Diocese of Huron the other day, Rev. R. W. Johnston, rector of Port Rowan, and the Venerable Archdeacon Mulholland, for 43 years rector of Owen Sound, were superannuated.

The new professor for Huron College, Rev. C. H. Andrews, M. A., has arrived in New York and is expected to reach London shortly. He will enter on his duties in the College after Easter. He is a man of large educational experience, and will be a great acquisition to the College.

The Bishop of Huron and Mrs. Baldwin expected to be in Jerusalem on Easter Sunday. Mrs. Baldwin's health is greatly improved.

During Lent and Holy Week special services were held in London. The attendance at each service was an evidence of the interest taken in the spiritual truths which the Church brings before her members.

The Rev. Canon Davis has entered upon his 20th year in St. James' parish. He preached a special sermon on March 19th, referring to his long connection with the congregation, and pointed out some of the many changes which had taken place during that time. It seems that there are only four other clergymen in the diocese who have served the one congregation

as long. The sermon was listened to with deep interest.

The Bishop of Huron has made the following new appointments of Rural Deans:—

County of Huron—Rev. Mark Turnbull, of Goderich, instead of Rev. W. Craig, removed to Petrolia.

County of Kent—Rev. S. L. Smith, of Morpeth, instead of Rev. N. H. Martin, removed from the Diocese.

County of Lambton—Rev. T. R. Davies, of Sarnia, instead of Rev. Dr. Armstrong, resigned.

County of Norfolk—Rev. R. Hicks, of Simcoe, instead of Rev. R. W. Johnstone, resigned.

County of Oxford—Rev. J. T. Wright, of Norwich, instead of Rev. W. H. Wade, removed to Hamilton.

County of Perth—Rev. D. Deacon, of Stratford, instead of the late Rev. Canon Patterson.

County of Waterloo—Rev. J. Ridley, of Galt, instead of the Rev. John Downie, removing to Watford.

The other Rural Deans of the Diocese are: County of Brant, Rev. G. B. McKenzie, of Brantford; county of Bruce, Rev. R. S. Cooper, of Invermay; county of Elgin, Rev. Canon Hill, of St. Thomas; county of Essex, Rev. C. R. Matthews, of Kingsville; county of Grey, Rev. G. Keys, of Clarksburg; county of Middlesex, Rev. Canon Smith, of London.

WINGHAM.

St. Paul's Vestry asked that the Bishop's Commissary appoint Rev. L. Wood, of Bienenheim, county Kent, successor to the Rev. W. Hughes, who has just resigned the parish. It is understood that this has been done, and that Mr. Wood will soon enter on his labors here.

SARNIA.

The annual Vestry Meeting was held on Easter Monday evening. There was a good attendance. Rev. T. R. Davis opened with prayer. Messrs. R. S. Gurd and A. C. Clarke were elected delegates to Synod. Wardens elected were Messrs. J. P. Buck and John Chester. Wardens' report showed receipts for the year to be \$4,500. The church debt is reduced to \$4,798.68, and both the parish church and mission chapel are in a good prosperous condition.

Christ Church.—Rev. Canon Smith in the chair. Lay delegates to Synod:—Messrs. A. McCormick and T. Parkinson. Wardens,—Messrs. W. O'Brien and W. B. Minhinnick. On motion, accounts were referred to auditors to examine and report at next meeting. Reference was made to the excellent work done by the various parochial associations, and also to the state of the Rector's health, and the necessity for rest and assistance in the work.

DIOCESE OF COLUMBIA.

CHURCH OF ENGLAND CHINESE MISSION, VICTORIA, B.C.

This mission which was opened more than a year ago, has continued its work in spite of almost unsurmountable obstacles, the most formidable, perhaps, being that of the small-pox, during the visitation of which the mission was temporarily closed.

Since July, when the scare was over, the work was resumed and carried on indefatigably, (with only a few days holiday at Christmas and during the heavy snow, up to the Chinese New Year, commencing February the 15th, when a week's holiday was given) by the Women's Auxiliary, 12 lady teachers giving their services, besides the Superintendent and the Interpreter.

The room used as a school-room has been often filled from end to end by Chinese scho-

lars time after time, the mission being a favourite one, and could greater accommodation be secured, the number would soon be doubled and trebled.

Several missionaries and visitors, amongst others Bishop and Mrs. Ridley have inspected the scholars and their work since the re-opening of the school, and have expressed their surprise and pleasure at the high state of efficiency existing in the school, and at the order and discipline of the scholars. Those actively engaged in the good work, however, find the greatest difficulty in maintaining it for want of funds, as so little money can be raised in Victoria for this mission, and the friends labouring to evangelize the heathen are increasingly anxious as time goes on, and help does not come from Canada, as it was hoped would be the case, after the very urgent appeals made to it, setting forth the great poverty of the Church of England to the Chinese here. The Methodist mission is well supported and does not lack funds, but: though a liberal grant is kindly sent yearly from Canada for the Church mission, this year it is feared the work will have to struggle and languish for months longer, on account of the delay in the coming of the new Bishop.

Surely work which is so steadily progressing and is getting so strong a hold on a large number of the Chinese will not be allowed to drop or standstill for want of a few dollars. Besides the secular teaching five nights a week, there is distinct religious instruction given by the Superintendent twice a week to the whole school, and many Chinese who have evidently been deeply impressed by Divine-truth, attend a Bible-class on Sunday afternoons for more particular and individual instruction in the Christian religion with a view to Baptism. All this is most encouraging, and the workers should be assisted, instead of hindered by anxieties through lack of money, in their labour of love amongst these heathen who can be numbered by thousands in Victoria. Well supported, this mission would be the first in British Columbia belonging to the Church of England, containing as it does a noble and enthusiastic band of workers who have, throughout the past year of severe trial, undergone much fatigue, and, notwithstanding the severity of the weather have foregone their own ease and comfort in order to assist in enlightening those of their fellow creatures from whom until now the Gospel has been hid.

The number of scholars in the Church of England school in Victoria, exceeds the number in the Church of England schools in Vancouver and New Westminster together. Each week fresh scholars are coming in, and there are a considerable number who have attended the school from its commencement.

The latter are now, many of them able to read and write well, and always sing in English. Owing to the very great depression in trade in Victoria, the scholars are mostly unable to pay any fees. Sometimes one will bring his school fee, but a large number of servants are out of work. It will be easily seen from the above statements that to allow such an important work to die out would be a scandal to the Church, and money should at once be forthcoming from Christian people who profess to believe that "it is more blessed to give than to receive."

The Bishop designate will not be consecrated for another month, and cannot at the earliest be here until May, and it would seem that a cruel oversight has been committed, as in the Letter Leaflet of February it speaks of all contributions for our Chinese mission being sent to the new Bishop! months before he arrives in Victoria. The workers in the mission are much surprised at such a great mistake.

The Interpreter, who is a zealous and atten-

tive helper has had no adequate salary for months, and the Superintendent no stipend.

Contributions would be gladly received by T. Galletly, Esqr., Manager Bank of Montreal, Victoria. Mrs. Galletly is vice-President of the Women's Auxiliary in Victoria, and any funds deposited in the bank would be dealt with by a Committee of the W. A. The manager and his family are highly respected members of the Church and well known in Canada.

MARY L. B. LIPSCOMB.

Secretary Women's Auxiliary Church of England Chinese Mission, Victoria.

March 3rd, 1898.

CONTEMPORARY CHURCH OPINION.

Church Bells, London, Eng.:

The appointment of three English clergymen to as many Canadian bishoprics in a short period of time has been sharply criticised by some Canadian laity and clergy. It should be at once emphatically stated that there is not the slightest objection to any of the three clergy who have left our shores for Canada. For them, personally, there is the heartiest feeling of respect. It is simply the general principle of taking clergy from England who are unacquainted with the modes of thought and ways of life of Canadian people, and who have not shared any of their hardships, which constitutes the grievance. It has been asked, with some show of reason, whether there are, among all the English clergy who have, from their youth upwards, passed their lives in that country, and have spent and been spent for it, none who are worthy to fill a Canadian bishopric. The delegation of the choice of the men to our Archbishop has been another little rock of offence. The Canadian bishops ought themselves, it has been plausibly argued, to have made the selection. We are far from hastily condemning the spirit of which these things are the outcome. They indicate a growing self-reliance, which is absolutely necessary for the building up of a great Canadian Church. They are, perhaps, a little premature, and a sign of the self-confidence which is the invariable characteristic of youth. The Archbishop need not be blamed for accepting the trust which was offered him, and the manner in which his Grace discharged it is admittedly not to be impugned. We would urge Canadian Church people to have a little patience, and to ask themselves whether the time has really arrived when their church does not require to lean a little upon its mother in England.

Irish Ecclesiastical Gazette, Dublin:

English Churchmen are not prepared to let the grass grow under their feet while they resist to the utmost of their power the shameful Suspensory Bill. The Archbishop of Canterbury is calling together the Houses of Convocation and Houses of Laymen of both Provinces to meet in London at Whitsuntide and take counsel together. This will be the first occasion in their history when the Northern and Southern Convocations will unite in a common meeting; but the emergency is very great and pressing. With them shall be united representative delegates from all the Church-wardens of England and Wales. The great meeting will be preceded by a solemn service in St. Paul's Cathedral.

The same paper says:

Now and then tidings reach us of Church doings at the other side of the Atlantic that are calculated to put us to the blush in the Old World. We have seen a private letter from

Montreal announcing the results of the annual appeal made last month in St. George's Church in that city on behalf of Church missionary work, when the collection after the sermon amounted to the sum of £625, increased by offerings sent in later to £700. We doubt if there is a church in any part of the United Kingdom where so large a sum has been laid on the plate after a missionary sermon. With this it must be taken into account that the Church in Canada is entirely a voluntary communion, and supports its own ministry besides thus aiding in missionary enterprise. The rector of St. George's is the Very Rev. Dean Carmichael, brother of Canon Carmichael of Dublin.

Correspondence.

SHINGWAUK HOME.

The Editor CHURCH GUARDIAN,

DEAR SIR,—Having being appointed to succeed the Rev. F. F. Wilson as Principal of the Shingwauk and Wawanosh Indian Homes, I take this opportunity of requesting all contributors to remit direct to the Diocesan Treasurer, D. Kemp Esq., Synod Office, Toronto.

Under the new arrangements all funds for the support to the Homes will appear on the Diocesan Books, and the work generally will be under Episcopal supervision.

The Committee of Management consist of the following gentlemen:—

REV. T. LLOYD, Bishop's Commissary.

REV. E. A. VESEY.

His Honour JUDGE JOHNSTON, Sec.

W. J. THOMPSON, Esq. Vice-Chairman.

REV. J. IRVINE, Principal.

We purpose in a few days issuing a circular to all subscribers and sympathizers of the institution, and hope that we may have in the future the same liberal support that has been given in the past.

Yours truly,

J. IRVINE.

To the Editor of the CHURCH GUARDIAN:

Sir,—I am glad to see an agitation in favour of more aggressive work on the part of the Church. It is painful to see our leaders not leading us, but leaving it to rank and file to press for action and advance, and then have water thrown on their efforts. As one interested in Church Consolidation from the beginning of the movement, I am thankful to find that it is virtually an accomplished fact, and I have no fear of anything but the best results from that act of statesmanship. It is now time for a forward and active missionary and aggressive movement, unless we wish to submit to the humiliation of seeing our church lag behind in the religious history of the Dominion. I will indicate two or three lines of thought suggestive of what ought to be done in my opinion.

1. The multiplication of missionary bishops. I am in thorough accord with Dr. Langtry and others in their proposals. There is no doubt that the formation of new dioceses, stimulates effort, and increases the life, work, and giving power of the Church. Is God's work to wait and languish until \$40,000 be raised. Endowments are useful to give stability to the diocese, but let the man be commissioned, let him depend for a moderate support on a general missionary society of the United Church, and as he is able gather his endowment and relieve the society of the

charge for that particular field, or let him depend partly on the society and partly on his diocese. When priests in a diocese are toiling on salaries from \$600 to \$800 a year, should not a bishop be willing to live on \$1,500 or \$2,000.

2. I believe the selection of bishops should be made from those who are serving at the altars of the Canadian Church. I have held this view for many years and time only deepens my conviction of its wisdom. The national spirit which is growing so rapidly in politics, literature and in other ways is singularly lacking in the Church. Split up as we have been into provinces and independent dioceses, with the spirit of congregationalism rampant in our parishes and a narrow diocesanism in many of our dioceses we lack confidence in our Church as a whole, we have little *esprit d corps* and lit le or no enthusiasm in building up a Canadian Church in a Canadian Dominion. We have 1,200 clergy on the roll. There are many of them fitted by personal character, practical ability and organizing power to fill our bishoprics, and yet in 105 years of our history only three of Canadian birth have ever been appointed to the Episcopate. A few in later years have been appointed from the ranks of our clergy. The above facts are not creditable to our colleges and theological schools. Our young men do not come forward in sufficient numbers to supply our missions, and in many places the Church is not in touch with the class of Canadians who form the backbone of the country. Bishop Gilbert, of Minnesota, said the other day that out of seventy-five bishops only four were born out of the United States, and all were thoroughly American in sentiment. Our Church will not grow as she ought to do, until she is thoroughly Canadian in sentiment and spirit.

3. We need enrichment of the prayer book. Among other things there should be a third service for Sundays, services for great festivals, for the burial of a child, for rogation days and for missions and revision of the rubrics to suit the altered condition of our time and country.

4. The Church should take the lead more in the great moral and social questions of the day. We are far behind the Mother Church on the great temperance question and other problems which confront us in these days, and we are losing a class of our people because of it.

These are some of the things I think a consolidated church might grapple with. I believe the Church of England to be fitted as no other body is to do a great work in this land. But I believe we are losing our opportunities and allowing others to distance us for want of wise and enthusiastic leaders, and cordial and united co-operation throughout the whole Church. I hope these matters will be kept before the Church, and that we shall see through the General Synod a vigorous effort to place the Canadian Church abreast of the times, rally our young men to her ministry and evoke such a spirit as will make her more and more the Church of the people of the Dominion.

EDWYN W. S. PENTREATH.

To the Editor of the CHURCH GUARDIAN:

Dear Sir,—Professor Rentoul, of Melbourne, Australia, in his address at the Pan-Presbyterian Council, held in Toronto last year, unwittingly did an injustice to the members of The Church of England, in the colony of Victoria. As his statements were very widely circulated at the time, please insert in your paper the accompanying correction kindly furnished me by the Bishop of Ballarat.

Yours truly,

JOHN FLETCHER.

BISHOPSCOURT, BALLARAT, }
 Victoria, Australia, }
 Nov. 12, '92.

REV. J. FLETCHER:

Rev. and Dear Sir,—Yours of 30th Sept. last only came into my hands this afternoon.

You tell me that Professor Rentoul, of Melbourne, is reported to have stated, in Toronto, that in this colony the Anglicans numbered 300,000 of whom only 50,000 attended church, while out of 132,000 Presbyterians 69,000 were regular attendants; and you ask whether these statements are correct.

They are, in my belief untrustworthy, and I will give my reasons for that belief.

A Victorian "Year book" is issued annually by the government. The number of adherents of each denomination may be thoroughly depended upon, for they are taken from official census records.

The latest issue gives these numbers, for 1891, as follows:—

C. E. population 400,664
 Presbyterians 166,741
 (Vide "Hayter's Victorian year book," Vol. II. published 1892, p. 497.)

So that Prof. Rentoul has mis-stated the C. E. and Presbyterian population by 135,405.

The numbers of actual attendants at Church are most difficult to arrive at accurately in the year book.

These are taken from representations of the different denominations, and for purposes of comparison are notoriously worthless, as they are not registered by all with equal accuracy, or on the same principles. Often the figures returned are impossible on the face of them.

E. G. in Vol. I. p. 388, the following returns are made for 1891:

Methodists—
 Churches as compared with 1890. 5 less
 Accommodation 38,820 less
 No. of individuals attending
 Church 47,023 more
 which is absurd.

Again

Roman Catholics—
 Churches as compared with 1890 12 more
 Church accommodation " " 8,719 more
 Persons attending Church 16,485 more

No sensible person places the least confidence in the value for purposes of comparison, of this part, of the statist's returns. Yet I have little doubt that Prof. Rentoul is quoting from it, for the numbers he gives of attendants in C. E. and Presbyterian, respectively, roughly correspond to the returns in the book, viz., 50,000 and 70,000 (precisely 58,981 and 70,480, one may fairly state them as 59,000 and 70,500 in closely approximate round numbers.)

Now the Church of England returns are made to the statist with the most careful modesty, and as accurately as possible from the average of distinct individuals attending the principal Sunday service. I accept 60,000 as probably representing that figure at the present time. It is not a satisfactory one; but it by no means represents the number of C. E. people who attend church with more or less regularity, this would be a very much larger number; but it is impossible to give it accurately, and I prefer not to volunteer a guess.

I am perfectly certain that some of the returns of the other denominations are not a correct statement of the average of distinct individuals at the principal service, and therefore, absolutely decline to accept a comparison based on those returns.

I have no means of knowing how the Presbyterian figure is reached, and cannot say, therefore, whether it is correct or not. Prof. Rentoul's statement of the number of Anglicans and Presbyterians in the colony I have shown to be considerably—and this return of

Anglican attendants appreciably—below the truth.

Had he confined himself to the general statement, that Church attendance in proportion to membership is lamentably low in Victoria, I should entirely have concurred with him.

Yours faithfully,
 SAMUEL BALLARAT.

MEMORIAL OF THE LATE E. HAROLD BROWNE, D.D., FORMERLY BISHOP OF WINCHESTER, ENGLAND.

To the Editor of the CHURCH GUARDIAN:

Sir,—Knowing how truly the Episcopal Church in America values her connexion with the English Church, and remembering that at the Lambeth gatherings our late Bishop ever welcomed, with all the warmth of his kindly nature, the Bishops who had crossed the Atlantic to be present, it seems to me to be not only an act of courtesy, but a matter of duty, to make known in the States the proposal for a memorial to Bishop Browne. By his writings, especially by his Treatise on the XXXIX. Articles, by his personal character, at once firm and loving, by the grace of his hospitality and the warmth of his friendship, he has left his mark on the English Church, and has advanced the union of that body with the other reformed and vigorous Churches. It would be a real benefit and happiness to us were American Churchmen to join with us in this attempt to do honor to one whom we all deplore as among the most saintly and learned of our Bishops.

The form which this Memorial will take is that of a recumbent figure on an altar tomb, to be placed in the nave of Winchester Cathedral; and happy should we be if, when we dedicate this token of our respect and affection for the late Bishop, we could say that the Churches on both sides of the Atlantic had joined hands in this work. For then the monument will stand ever there, both as a sign of our veneration for our departed friend, and also as a symbol of that unity among Christians, which he had much at heart, and for which his prayers continually ascended to the presence of God.

I have the honor to be, your obedient servant,

G. W. KITCHIN, D.D.,
 Dean of Winchester.

"DAUGHTERS OF THE KING."

To the Editor of the CHURCH GUARDIAN:

As I have received several letters from Ontario, Cape Breton, and different parts of Nova Scotia, asking for fuller information regarding the order of the "Daughters of the King," I think the best plan will be to give the information required through the columns of the *Church Guardian*. In the first place, I will give the address of the Secretary of the Council:—Miss E. L. Ryerson, 520 East 87th street, New York city, N.Y., who will, I am sure, be only too pleased to enlighten any one as to the inner working of the order, and put any clergyman in the way of organizing a Chapter in his parish.

The order has a very humble origin. I take this from the report of Mrs. Franklin, Head of the Order: "One of the senior Bible Classes for young ladies in the Church of the Holy Sepulchre, N.Y., had for its class name "Daughters of the King." Desirous of stimulating its members to greater activity and more earnest zeal for Christ and the Church, their teacher called a meeting for the purpose of arousing their sympathy and interest, and to urge their co-operation, as a class, in some defined work and object for the parish. The result of the meeting was so encouraging, and the spirit of enthusiasm so earnest for greater activity, that, having ob-

tained the Rector's consent to their forming an association, a committee was appointed to select a badge and motto, to be worn by the members, as a sign of their membership and Christian obligations. Very quietly the Daughters' influence was exerted, and then, from other classes and other fields, came the request to wear their badge and join their efforts. The Rev. W. Kenyon having been called to the parish as rector, it was decided, after consultation with him, to establish the Order on a permanent basis, and it is to the Chaplain of Alpha Chapter that we are to-day indebted for the constitution which has made our organization churchly in character, scriptural in its belief and creed, definite in object, but simple and elastic in method—seeking by its two-fold Rule of Prayer and Service, to inspire within the heart of every churchwoman, who becomes a member, the spirit of personal responsibility and personal exertion."

After a trial of over four months I can testify to the value of the Order. It becomes a great help to a clergyman in his arduous duties. Members, who pledge themselves to the two Rules, are only too willing to do what they can to fulfil their obligations. The result is, the sick and the aged are regularly visited, the church and communion vessels better cared for, people are invited to the church's services and welcomed to sit in the pews of the members of the Order, members themselves become better acquainted, and a greater interest is taken in one another's welfare (that which is so much lacking in the dear old Church of England), added to which is the "earnest effort," a single effort, an act, or a word, to bring some one nearer to the Church," and to Jesus Christ—the Head.

It is impossible to state what good the Order is capable of working. There are so many branches of Church work, in which godly women can exercise their talents, and the value of such an Order as this is, that the Rector knows at once who is willing to do this or that particular work, and knows at the same time that he will not be refused.

I am not aware at the present time that there is any connection whatever between the "Daughters of the King" and the "King's Daughters." The latter Society works on different lines and is not connected with any church. All are welcomed within its circle, and, I believe, it does a good work. But the older Order, the "Daughters of the King," sticks to the Church, and works for it, and prays for it. I have often wondered when I have read in the columns of the *Church Guardian*, of "King's Daughters" working in parishes, why the "Daughters of the King" was not substituted, and I came to the conclusion it was because the Order was not known; hence the reason of inserting my former letter, so that your readers might be made acquainted with such an organization, with its workings, with the help it gives to a rector and parish, and to let them know what a powerful adjunct to church life it really is. I am now pleased that I was led to write the letter, and I trust that this explanation will be the further means of chapters being organized, not only in this diocese, but also throughout Canada.

The Bishop of Nova Scotia expresses himself as pleased that the Order has been introduced into his diocese. The Rev. Canon Partridge, Rector of St. George's, Halifax, has organized a Chapter lately, and I have addressed a meeting of the parishioners of Trinity Church, Halifax, with a view of forming a chapter there.

I earnestly trust that our beloved Church may be highly blessed and strengthened through the instrumentality of the "Order of the Daughters of the King."

"For his Sake,"

I am, yours faithfully,

T. C. MELLOR,

Christ Church Rectory,
 Dartmouth, February 18, 1893.

The Church Guardian

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CALENDAR FOR APRIL.

- | | |
|-----|--|
| 11. | 1.—Easter Even. |
| " | 2.—EASTER. |
| " | 3.—Monday in Easter week. |
| " | 4.—Tuesday " " " |
| " | 9.—1st Sunday after EASTER.
(Low Sunday.) |
| " | 16.—2nd Sunday after EASTER. |
| " | 23.—3rd " " " |
| | (Notice of St. Mark's Day.) |
| " | 25.—St. Mark; Evangelist. |
| " | 30.—4th Sunday after EASTER.
(Notice of St. Philip and St. James' Day.) |

THE RISEN CHRIST.

The rifled grave of Jesus assures us of the resurrection of the dead. It was from His blessed lips the words of comfort came—"Thy brother shall rise again." It was His own sweet voice that promised—"Because I live, ye shall live also." What a change he made in regard to that tomb in the garden of the honourable counsellor! In every sense it was "a new sepulchre, wherein was never man yet laid." Every grave before it had been a trophy to the triumphs achieved by Death; this was to be a monument and memorial of the grand victory gained once and for ever over Death by the Lord of life and glory. And so we think to-day of all that sleep in Jesus:—

"They are not tasting death, but taking rest
On that same holy couch where Jesus lay,
Soon to awake all glorified and blest,
When the day dawns, and shadows flee away."

Their very dust is guarded; their bodies are redeemed as well as their souls, and they shall be given back to us again in all perfection, more

dear, more beautiful, more blessed than before: "for this corruptible must put on incorruption, and this mortal must put on immortality, and then shall be brought to pass the saying that is written, Death is swallowed up in victory." The stone is rolled away.—*Bishop Pakenham Walsh.*

SUNDAY OBSERVANCE IN EUROPE.

Never has the subject of Sunday observance attracted such universal attention as at present. Many of the nations have passed laws regulating Sunday work. Some of these show very advanced sentiments in regard to the keeping of the Lord's day. In Austria, women and minors are forbidden to work in factories on Sunday, and a Government permit is necessary in order to carry on any manufacturing business on that day. Sunday evening and Monday morning papers are not allowed, as the work on them must be done on Sunday. Switzerland gives all workmen employed in mills, factories or shops, the entire day, and all employees on transportation lines or in the public service at least seventeen Sundays in the course of the year. In extreme cases, or in the interest of the state, men may work in factories on Sunday by government permission, but must not work two Sundays in succession. A new and important railway has made absolute freedom from Sunday traffic for twenty-five years a clause in its charter. In France employees are required to rest one day in seven, but that is not necessarily the Sabbath. Shopping and public business are decreasing in consequence of the Sunday-Rest league. In Germany factories, mills and workshops of all kinds are closed on Sunday by imperial command. Bazaars and shops may not remain open more than five hours. Sunday race meetings are frowned upon by the emperor, and as the favor of the powers that be is necessary to success, they are very unsatisfactory affairs. In Holland there is a general movement for Sunday rest. Some of the most influential papers have ceased to issue their Sunday numbers, freight traffic is suspended, and laws are passed protecting women and minors from demands for Sunday labor. Hungary has laws making the hours of rest from 6 p.m. on Saturday to midnight on Sunday. The rest movement is gaining ground rapidly in other particulars. Sweden, Norway and Denmark all have restrictive Sunday laws, the latter forbidding work in factories between 9 a.m. and midnight. While the most urgent petitions have been sent to the head of the church, there has been no advance in Sunday movement in Russia. The utmost disregard for the Sabbath is manifested in many respects, the people seeming to forget that there is any Sunday to observe. Upon the whole, the situation is most encouraging, and shows marked improvement within a few years, as well as evidences of a still further advance in the near future.—*Secular Paper.*

BISHOP CLARK ON THE CHURCH IN WORK.

I have said that the great want of the Church to-day is a more simple trust in Christ. We have our favorite schools of thought, most elaborate organizations, abundance of machinery; but if the spirit of God is not in the wheels, the chariot will drive heavily. Are we not in all quarters giving too much attention to matters of subordinate importance, subtle questions of dogma of which we hear very little from the mouth of Christ, matters of polity about which all that is said in the New Testament could be put into a single chapter, architecture and

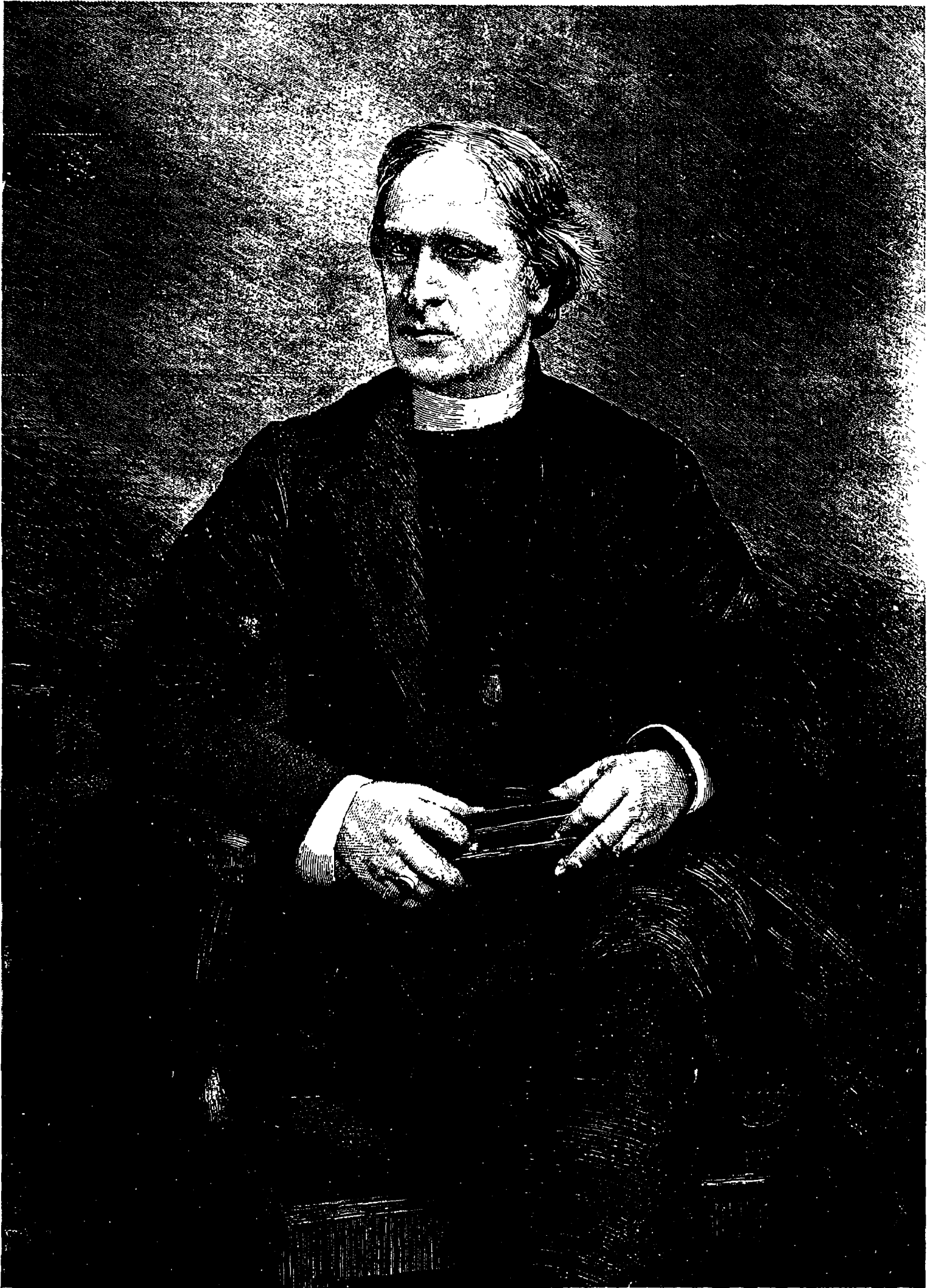
decorations and forms and symbolism, which have a relative importance, although nothing is said about them in the four Gospels? Are we not in danger of *relying* too much upon our machinery, our societies and guilds and orders, and multitudinous contrivances for doing the work of the Church, and which leave some of our clergy very little time for thought and study? Thank God for all the new life that has come to us in these latter days, of which these organizations are the symbol, and, to some extent, the source; but they will prove to be a delusion and a snare in the moment that we let go the Saviour's hand, and forget that all the *life* must come from Him.

* * * * *

We may not have made all the progress which at one time might have been anticipated, but there are still some very encouraging things in the condition of our church to-day. In almost every quarter we have a broader and more comprehensive view of the province of The Church, a clearer sense of its corporate power; we have more intelligent view of the influence it was intended to exert upon the administration of civil government, the adjustment of business relations, the purifying and elevating of public amusements, the solution of the terrible problems of pauperism, and crime, and drunkenness and social vice, the regulation of family life, and everything else that pertains to the spiritual welfare of man. We are beginning to see that this is what Christ *intended* when He established His kingdom, and not merely the plucking here and there of an occasional sinner out of the jaws of hell. We are beginning to see as we never did before, what *are* the stones which must be rolled away, in order to admit the light of life into the souls of these poor outcasts who can never know what holiness and purity mean until the outward conditions of their existence are changed. They must be brought out into the sunshine, where they can breathe the air which God made for them to breathe; they must be fed and clothed, and taught to feed and clothe themselves; they must be made somehow to have respect for themselves, and to desire something better for themselves, and have something offered them that will make life worth living, before we can hope that they will become the disciples of Christ.

ONCE, only, in the history of the world, has the astonishing assertion been made: "I am the Resurrection and the Life." Some may have claimed immunity from death, but soon the grave closed over them and they were gone. Imposters have claimed almost every power but that of restoring the dead to life. Death gave them pause. It was too awful, too inexorable, to be trifled with. Yet there is One who has made good His claim to be not only the Light but also the Life of the world—to have power even over death, by bringing back the dead to life, and by rising from the death to which He voluntarily submitted when He bore our sins in His own body on the tree. All this, and more, is implied in the Easter salutation, "The Lord is Risen!"—*Living Church.*

THE death of The Right Rev. Wm. Ingraham Kip, D.D., L.L. D. first Bishop of California, is announced. He was consecrated on the 28th October, 1853, the Festival of St. Simon and St. Jude, and set sail *via* Panama for his diocese on the 20th December following—forty days being occupied in the trip.



HIS GRACE THE ARCHBISHOP OF CANTERBURY.

WHAT IS THE CHURCH?

This is a question which many people are asking, and, indeed, none of us can feel quite comfortable until we have found a satisfactory answer. Here are three answers which are often given—

1.—“The Church is the collection of all true believers in Christ throughout the world; and, as we cannot tell who are really good, it is an invisible Church, and unknown to us.”

2.—“Any society of Christian men united for religious purposes is a Church, e.g.—the Church of England, Baptists, Wesleyans, Unitarians, Mormons, etc., and the Church is the sum of all the Churches.”

3.—“The Church is the religion of the country as established or settled for it by its Government.”

But none of these answers will do at all.

Not one: For nearly all that the Bible says about the Church will be emptied of meaning; e.g.—our Lord says (Matt. xviii. 17), “Tell it unto the Church, but if he neglect to hear the Church, etc.” But how can we tell it to, or hear, an invisible, unknown body? The invisible Church can have no laws, government, or Sacraments. “I believe in the Holy Catholic Church” would mean “I believe in all good Christians”: what can be the meaning of that? and why was it put into the Creed?

Nor 2: For though we read of the Churches in the Bible, she words there meant something very different from what they do now. For the Churches were simply local divisions of the (universal) Church: in one city there could only be one Church, and not five or six as now: and there was full communion between all these local Churches, and agreement in doctrine and discipline; whereas now it is our disagreements which make “the Churches.” If there is “one Lord, one Faith, one Baptism,” there can only be “one Church.”

Nor 3: For the Church has to do with spiritual things; how then can it depend upon the civil government which has no authority in, and possibly no knowledge of, spiritual matters. Besides, the Church would keep changing with the Government; and what is to prevent a Government establishing Mohammedanism or Buddhism, or at any rate Agnosticism?

What, then, is The Church? Let us clear the way by considering these four statements:—

I.—Jesus Christ came into the world to form a Society, or found a Kingdom, and to save men by uniting them into this one Body.

II.—This is a definite visible Body: like every society, having terms of admission and membership, like every kingdom, having a constitution, government, and laws.

III.—We can trace this Body or Kingdom in history, in which we can see it existing continuously from its beginning down to the present day.

IV.—This kingdom is what the Creed calls *The Holy Catholic Church*, of which we believe the Church of England to be a true part.

Jesus came into the world to be a King. He called Himself a king; and He was put to death for claiming to be King of the Jews. When Pilate asked Him “Art thou a king then?” He answered, “Thou sayest that I am a king. To this end was I born.” (John xviii. 37). Being a king, Jesus has “His kingdom,” (ver. 36), and a great part of His teaching is about this Kingdom of God, or of Heaven. This kingdom He twice calls the Church (Matt. xvi. 18, xviii. 17). And after it was founded, on the day of Pentecost (Acts ii.), we can follow its growth in the Acts, where it is always spoken of as the Church.

Here are some of our Lord's ordinances concerning the Church.—(1). He gives it a government—the twelve Apostles. He calls them the stewards of, and teaches them the mysteries

of the Kingdom of Heaven; and at the end gives them a definite commission, “As my Father hath sent Me, so send I you,” (John xx. 21).—(2). He appoints a rite of admission—Holy Baptism (John iii. 5, Matt. xxviii. 19); and a condition of continued membership—Holy Communion.—(3). He gives to the Church the power of discipline, “if he neglect to hear the Church, let him be unto thee as an heathen man and a publican,” or excommunicate.—(4). He promises an eternal existence, “Upon this rock will I build my Church, and the gates of hell shall not prevail against it.”

To recognize this kingdom at the present day, we must find out its marks, or “notes.” These we shall learn by considering its object. The Kingdom of England, for instance, is an association of Englishmen for their mutual protection and the furtherance of their interests at home and abroad. The object of the Church is the same, only being spiritual, it aims at the spiritual welfare of its members,—in theological language, the salvation of souls. Now (to speak very briefly) salvation consists in (a) knowledge of the true God and Jesus Christ whom He has sent (John xvii. 3), and (b) eternal life. So Jesus came (a) to make God known unto men; (b) to give to men eternal life: as St. John describes it, “Grace and Truth came by Jesus Christ” (i. 17). And the Church exists to carry on His work among men. Therefore—

(a). The Church must possess the Truth (or Faith) about God and His Son to make it known to men: she is the pillar and ground of the Truth” (1 Tim. iii. 15). This Truth taught by the Apostles was in early days written down in the Creed; and the witness to, and proof of, the Creed is in the Bible.

(b). The Church must convey to men the true Life. This eternal life is the free gift or grace of God, and consists in union with Jesus Christ. By His own appointment this union is ordinarily conveyed to us through certain channels which we call Sacraments: in Holy Baptism our union with Christ is begun, in Holy Communion it is continually renewed.

(c). If the Sacraments effect this for us, it is most important to have real or true Sacraments. Obviously no chance person can make a Sacrament, but he only to whom God has given authority: “A man can receive nothing, except it be given him from above.” This authority was first given to the Apostles, and by them it was passed on to others, and the medium by which the authority was conveyed was *laying on of hands*. Those persons who have received authority, which has duly come down from the Apostles to administer the Sacraments, and who are also charged with guarding the Truth, are called *the ministry*.

(d). If the Church is one, it must be *historically continuous* with its beginning. No stream or body if cut across the middle can preserve its unity or continuity. Nor can the Church if she has severed the links which connect her with the Church in its infancy. One of the chief outward links which thus makes the Church one is this Apostolic ministry, coming down in unbroken descent from the Apostles through the laying on of hands, which is administered by Bishops.

Have we not found, then, an answer to “What is the Church?” (i). *The Church is a society or kingdom founded by Christ for the salvation of men.* (ii) *And to fulfil her mission she has 1, a Creed in which is preserved the Divine Truth or Faith, 2, Sacraments through which the Divine Life is conveyed to men, 3, a sacred Ministry inheriting authority from the Apostles to guard and hand on the Faith and Sacraments,* (2 Tim. ii. 2), *4, historical continuity from her beginning, having the same Faith, Sacraments and Ministry which she had at first.* (iii). *And in this country (England) we find that the Church of England answers best to this description.*

(May be had in Tract form from the Secretaries, C. 7, Exchange, Liverpool.—1s. per 100.

THE STORY OF EASTER.

As the Flowers Told It.

BY E. A. B. S.

(The Churchman, N.Y.)

The winter had been long and cold; fierce winds had blown, and deep snows had wrapped the plants and flowers in a winding sheet. Blustering made them nestle still more closely under their snowy shroud, but now that April had come, with its showers and sunshine, they rose up to greet their Lord on the day of resurrection.

The sun of Easter morning shone upon a garden of flowers that had come out in bright array to “keep the feast”; it was a very quiet garden, sloping down from a hill on the summit of which stood a quaint old vicarage, while at the foot a little stream went rippling by. From the rising ground of this garden could be seen the spires and tall chimneys of a great city; but it was too far away for the din and turmoil to reach this quiet spot, where the birds and insects and flowers praised the Creator and fulfilled the end of their being undisturbed by the restless world beyond. The same bright Easter sun had hardly had time to penetrate the hidden nooks, or dance in the thousand sparkling drops which lifted themselves from every leaf and flower to meet his rays, when the vicarage door opened, and an odd, tiny figure of a boy came slowly down the old stone steps, and along the narrow winding path that led to the bank of the stream. There the child suddenly stopped, for in the long grass at his feet were blue violets unfolding their leaves shyly in the warmth and sunlight.

“Oh you dear things,” he cried, throwing himself down on the turf, and burying his face in their fragrant depths.

“Do you know that it is Easter morning, and that our dear Lord is risen to-day?”

“Yes, indeed we do,” replied the violets, looking up with their soft blue eyes into his, “and that is the reason that we have awakened to-day.”

“Yes, sweet child,” said a soft little voice, which came from one of the largest of the violets. “we are so glad to be spring flowers, and come out in time to keep Easter.”

“Oh, do you know all about the Easter story, and do you love our dear Lord, too?” and Cyril's gray eyes looked wonderingly into the violet's blue ones.

“Know it? Oh, how could we be happy if we did not know all about the Master whom we live for? We long to do more to show our love for Him, but we can only go on growing, hidden away among the large and beautiful plants, and try to send out all the fragrance we can.”

“You don't know half the good you do, dear violets, nor how beautiful you make the world. I am sure I would rather have one of you, with your sweet fragrance, than some of the largest and brightest flowers in the garden. I love you for what I know mamma would call your humility. But hark: what is that?”—and Cyril listened intently—“it sounds like chimes far away, or fairy bells near by; what can it be?”

“It's only the ladders to heaven,” said the violets softly, “the Easter bells.”

“Ladders to heaven,” repeated Cyril; “why, they are lilies of the valley; I did not know your little silver bells could make music like that.”

“No, you have never heard us, for we only ring our chimes early Easter morning, before men are awake, with only God and the flowers to hear us.”

“I am glad I woke up with the sun, though I never thought you little flowers knew it was Easter,” said Cyril, “but why are you called ‘ladders to heaven,’ little Easter bells?”

The stems trembled, and all the silvery bells tinkled softly, saying—"Once, long ago, a holy man planted us and watched over us; when our little, white, bell-like blossoms came out, he said we were like ladders stretching from the earth towards heaven, with tiny white angels on every step, so he called us "ladders to heaven"; then he died, and no one cared for us for a long time; at last, one day came some bright, rosy children, and instead of the old man's prayers, we heard their merry games, and when the Easter-tide came, and we opened our tiny bells—or white angels, as the old hermit called them—the children gathered us with joy, and said we were lilies, and because we were growing in a lonely vale, they called us lilies of the valley. Afterwards some one told them the old man called us 'ladders to heaven,' but we heard them say—"That was the holy hermit's name for the dear little things. I don't think we ought to call them that."

The lilies paused and Cyril pressed one of the delicate sprays against his cheek lovingly, as he said—"I give you a new name, angel lilies—Easter bells."

"Coo, coo, coo, coo," cried a plaintive voice from the tree over the boy's head.

"I know you, dear little turtle dove," he cried, "your voice has a sound of joy in it to-day; you are thinking of the dear Lord's resurrection, instead of his suffering on the cruel cross; I know the story of your sympathy with Him, and when I hear your sad cry I love you for it. I only wish you could talk."

"I can, for it is Easter," said the turtle dove, "and I always have a joyous note on this glad day."

"You can talk? How wonderful! cried Cyril. "Can everything?"

"On Easter morning," answered the dove, "everything that lives in gardens is given a voice to speak and rejoice in the resurrection."

Cyril sat wonderingly down on the grass, while his large eyes almost devoured the violets and lilies he had gathered, and still fondled gently, with eagerness to know more of the wonderful mystery of his tiny flower-life.

Almost in reach of his hand there grew some delicate blue flowers; his quick eye soon saw them, and bending almost reverently over them he asked—"Will you tell me the story of your life? Do you tiny stars know that it is Easter, too?"

A soft voice, scarcely louder than the morning breeze, answered—"Oh, yes; we wake before the sun to keep this holiday. Long ages ago, when the great Father passed through the beautiful garden, He gave us each a name; He came so near that He touched us, and in our joy we forgot all else, even the holy name that He had given us. Then, when He turned to leave the garden we cried, trembling and afraid—"The name Thou gavest us, O Lord, we have forgot"; but the Father kindly smiled on us and said—"Forget-me-not," so we live to remember that hour and the One who said those words."

The tiny flowers had finished their

story and tenderly the little child cried—"Sweet forget-me-nots, may you teach me never to forget my Lord, who has done so much more than that for me."

Around the lily bed the grass waved gently in the breeze; it, too, had come out fresh from its winter's sleep to keep the feast, and as Cyril knelt wonderingly by the flowers, he said—"I do believe everything has a part in the great Easter-joy; nothing seems to be too small to keep the day. How very strange."

"Do you think it strange that we should love our Lord, who made us and watches day by day over us, and brings us forth fresh with new life every spring?"

It was the grass that spoke—only the grass,—and Cyril, more surprised than ever, cried out—"Even the grass keeps Easter. I am so glad, you tiny grasses; will you tell me how you know about to-day?"

"Ah, yes, dear boy; long years ago, by our Saviour's tomb there grew some delicious grasses, and early on that glorious morning the great earthquake shook the world, and the mighty Lord came out shining in a strange new light and life, we were there. Before then we often wished to be more than simple grass; but we never asked or wished it more, for we had seen what no man or flower ever could dream of or know—the resurrection of our dear Master,—and we are so happy to be just what He made us and meant us to be."

"I put my tiny head up," cried the dandelion, "while the earth is still dark and gray, to be a little sun to the other flowers and grasses, and to try to cheer them when they first push their heads up and the cold winds bite them, and they are frightened and would like to turn back, till they see my round, yellow eye, and then they take courage and push on. I am not pretty, but I am useful, you see, because we are the first thing in the garden to praise God. He has given us such a gay dress that little children like our brightness."

The dandelion finished and looked up with the great, yellow eye, and Cyril saw how bright it was; but another little voice called his attention away, and turning he saw it was a daisy that was saying—"I wanted to help the dandelion so much; but it was not the work the Master had given me so I tried to be patient and do my little well, and He was so good, so kind. He said, as I had tried to be content, I should have a golden heart, like the brave little dandelion, and leaves of silver around it, and they should be tipped with rosy color; on Easter-day it is bright like a rainbow."

As the daisy ended, a soft little voice cried, "Love, love, we all love the dear Master; the whole world must love Him." It was the myrtle that spoke, and the hawthorne blossoms above cried out—"Let us hope that He may come before the summer passes; let us hope that we may not sleep again before we have seen the great day when He shall come with all His hosts; let us hope that the world will be ready."

"Yes," Cyril said, solemnly, "we

can hope; but I do not believe the world will be ever ready. There will always be some bad people who do not love the dear Saviour; if only you flowers could tell them about their lives, they would be better, I am sure."

Alas, no," said the cypress tree, "we talk to you, dear child, because you are not like other boys; your great eyes often look beyond the every-day things of this life; the hard or thoughtless hearts could never be touched by what a flower might say. Can they not see my drooping branches bowed down with the sin and indifference of the world?"

"Men pass us day by day, year by year," said a pretty fleur-de-lis, "yet they say there is no Holy Trinity, though we tell them there is in every part of our being; their eyes are blind to us; they will not believe for they do not want to."

A very tender voice, almost like a sob, from a passion flower, said—Cyril, dear child, you do not know what evil there is in the world; may your pure life never know it. Look into my depths and I will tell you a sad story that the resurrection has made beautiful; you will see the thorn crown, the cruel nails, the spear, the sponge; even the purple of the robe that the great Son of God wore in that hour of shame and bitter anguish. But I show in my life how those instruments of torture have blossomed out into glory. You see all this, dear child, for your eyes are pure and undimmed with sin; but to the eye of the world I am simply a curious, pretty flower."

(To be Continued.)



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Mission Field.

THE LORD'S PRAYER AND MISSIONS.

"Well! now I do not believe in giving to missions; I think that we need about all the money that we can get at home and in our own Parish," once said an average nominal Christian to his Rector. And there is no doubt but with that average nominal Christian, many other Christians, agree. "If that is your honest conviction then" said the rector, "how can you say the Lord's Prayer? For really the first petition in that Prayer makes you pray for the extension of the Kingdom. It is a Prayer for the extension of the Kingdom. It is a Prayer for the missionary work of the Church. Thy Kingdom come." Before we can pray for our daily bread, or the forgiveness of our sins, or deliverance in the hour of temptation, we must pray for the cause of missions. This work ranks above all other works; it is the essential work of the Church and the cause of her existence as a corporate Body. In the will of God, the first prayer and the first work of every Christian is for the extension of the Kingdom—the setting up upon earth of that divine Society that is to redeem the world with all its peoples and institutions."

Oh! how many they are who never think of the missionary work of the Church when they say, "Thy Kingdom come," nor put the least bit of conscious meaning into this petition! Do we not often say this prayer in about the same mechanical fashion that a Persian works his praying machine? So many times; so many prayers; formal repetition doing duty for spiritual entreaty. It must be so or else so many professing Christians would not be disbelievers in the work of missions.

"Help us, this and every day, To live more nearly as we pray."

It is perfectly true that man by instinct would never have taken for his first work the conversion of the heathens, nor have put as the first petition of his prayer, "Thy Kingdom come." For man naturally enters his works and prayers in self. But the gospel changes the direction of human energies, and exactly reverses the natural order that a man would adopt in drawing near to God in prayer. In fact it is the reversal of action and thought, as they have been determined by human selfishness, that characterize the entire revelation of God in Christ. Love prompts works and prayers for others. If we are not supremely interested in missions, and do not put any conscious meaning into the petition, "Thy Kingdom come," proud selfishness has not abdicated the throne of our heart.

The Church of Christ would soon bring in over the earth the knowledge of God's truth, as the waters cover the sea, if her children would only get down and back to Bible fact and personal faith. First the Kingdom of God must come into our own hearts; and then we will be glad and

and cheerful agents to making known the Gospel of good news to sinning, sorrowing, struggling humanity; and the petition "Thy Kingdom come" will have a real meaning for us. For whoever has a real purpose in his prayers will get a real purpose in his life.—J. B. H. in *Church Helper*, Mich.

The new Gregory Seed Catalogue for 1893 is the most valuable ever issued. It is greatly enlarged and contains new departments, as well as new varieties of seeds and plants. No more reliable catalogue is ever published than this, as every seed sold from it carries the guarantee of a dealer who has always received and merited the confidence of his customers. Mr. Gregory raises the large majority of his seeds on his own farms, and has been very successful in the new varieties he has introduced. A card to J. J. H. Gregory & Son, Marblehead, Mass., will bring a copy of this handsome catalogue FREE, to any applicant.

A Cure for Coughs.

There is no remedy that makes as large a percentage of perfect cures as Dr. Wood's Norway Pine Syrup. In nearly every case of coughs, colds, asthma, bronchitis, hoarseness, croup, etc., its curative effects are prompt and lasting.

Dyspepsia Cured.

GENTLEMEN,—I was troubled with dyspepsia for about four years. I noticed an advertisement of Burdock Blood Bitters, so I started to use it and soon found that there was nothing to equal it. It took just three bottles to effect a perfect cure in my case.

BERT J. REID,
Wingham, Ont.

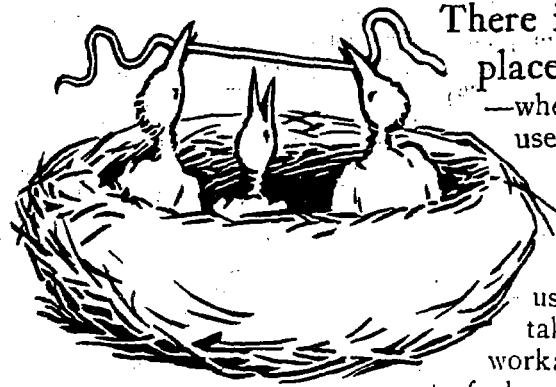
Can You Think?

Can you think of a worse disease than dyspepsia; it plunges its victim in gloom and depondency, makes him a burden to himself and others, and causes constipation and bad blood. Yet Burdock Blood Bitters cures dyspepsia or indigestion, and has done so in thousands of cases.

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Special Diabetic Food and Healthy Crustals.
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Crustals and Baking samples Free.
At Farwell & Rhodes, Watertown, N. Y., U. S. A.



There is no place like home —when *Pearline* is used in it. There is no place about home where *Pearline* can't be used. *Pearline* takes the hard work and drudgery out of—keeping a home

clean. It is next to having the washing and cleaning done for you, and well done at that.

It washes everything that can be washed. It cleans paint, marble, carpets, hangings—in fact everything cleanable. It is a luxury in the bath. It is emphatically without harm to person or things. With *Pearline* you have rest; it rests with you to have *Pearline*.

Your Home is probably invaded by peddlers, who claim the stuff they offer is *Pearline*, "the same as" *Pearline*, or "as good as" *Pearline*. IT'S FALSE—*Pearline* has no equal, and is never peddled.

e38 JAMES PYLE, New York.

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THE GREAT REMEDY FOR PAIN
SCIATICA RHEUMATISM LUMBAGO NEURALGIA

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GIVING TO customers cash discounts on orders. We catalogue that best of all bush beans, the Warren, and that best of all early peas, the Excelsior. No other Seed Catalogue, of America or Europe, contains so great a variety of several of the standard vegetables, and, in addition, are many choice varieties peculiarly our own. Though greatly enlarged in both the vegetable and flower seed departments, we send our catalogue FREE to all. The three warrants still hold good, and our customers may rely upon it that the well-earned reputation of our seed for freshness and purity will continue to be guarded as a most precious part of our capital. J. J. H. GREGORY & SON, Marblehead, Mass.

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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 offers perfectly in the form of body, are worn without inconvenience, by the youngest child, most delicate lady, or the laboring man, avoiding all surgery, painful suppurations, 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.
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DIOCESE OF FREDERICTON.

ST. JOHN EASTER ELECTIONS.

Trinity Church.—Lay Delegates: Messrs. Ch. W. Weldon, H. L. Sturdee. Substitutes: C. E. L. Jarvis, C. F. Kinnear.

Churchwardens: Charles W. Weldon, James H. McAvity.

St. John's.—Churchwardens: Messrs. J. R. Armstrong, W. H. Merritt.

Delegates: Messrs. J. R. Armstrong, W. M. Jarvis. Substitutes: G. E. Fairweather, W. K. Crawford.

St. Paul's.—Churchwardens: Messrs. G. Sydney Smith and F. E. Barker.

Delegates: Messrs. T. Barclay Robinson and J. Roy Campbell. Substitutes: Dr. J. M. Magee and Hon. T. R. Jones.

St. Mary's.—Churchwardens: Messrs. A. P. Tippet, W. H. Barton.

Representatives: Messrs. M. F. Manks, A. P. Tippet. Substitutes: S. G. Olive, W. H. Barton.

St. James'.—Churchwardens: Messrs. R. W. Crookshank and R. K. Jones.

Delegates: Messrs. R. W. Crookshank, R. K. Jones. Substitutes: G. R. Ellis, H. A. Drury.

St. Luke's.—Churchwardens: Messrs. John Tapley, Hon. James Holly.

Delegates: Messrs. N. W. Brennan, Thomas Hilvard. Substitutes: S. J. Kilpatrick, R. E. Coupe.

St. Jude's.—Churchwardens: Messrs. S. L. Brittain, E. J. Wetmore.

Delegates: Messrs. E. J. Wetmore. Substitute: V. W. Tippet.

St. George's.—Churchwardens: Messrs. W. J. Cornfield, Capt. H. Hamlyn.

Delegates: Messrs. W. J. Cornfield, Capt. W. Hamlyn. Substitutes: S. M. Sewell, O. D. Turner.

Rothsay Parish.—Wardens: Messrs. A. C. Fairweather, William McMahon.

Delegates: Messrs. James F. Robertson, A. C. Fairweather.

DIOCESE OF TORONTO.

PETERBORO.

St. John's.—Large congregations attended St. John's Church on Easter Sunday, where the services were beautiful and devout. Holy Communion was celebrated at 8 a.m., and after midday service, the Rev. C. B. Kenrick, acting as celebrant and preaching, the rector himself also being present.

In the afternoon there was a Children's service, conducted by the Rector, the Rev. J. C. Davidson, who also officiated at evening service and preached. The last of a series of special offertories for the reduction of the parochial debt was taken up on Easter Sunday, and amounted to \$840.

At the Mission Church services were held both morning and evening, with Holy Communion at 8 a.m., and a Children's service in the afternoon, the Rev. W. M. Loucks officiating.

At the Vestry meeting on Monday

evening, the Rector gave his annual address. Messrs. W. Salisbury and R. Fair were appointed wardens. A resolution of thanks to the retiring wardens was carried unanimously, and also one to the Rev. C. B. Kenrick and the choir. Messrs. G. A. Smith, H. Rush and Dr. Boucher were appointed lay delegates.

St. Luke's.—The Rev. H. Symonds, rector, presided at the Vestry meeting, and Messrs. H. P. Strickland and John Burnham, Q.C., were appointed churchwardens, and the same gentlemen and Mr. H. C. Rodgers delegates. The churchwardens annual report and financial statement were presented and found satisfactory.

Light will not gladden him in his home whom faith consoleth not by the way.—*St. Augustine.*

Christ not only purges, but secures and enforces our prayers. He continually joins the cry of his blood to the cry of our prayers. We may safely depend upon it that we shall prevail.—*Scott.*

Our gratitude is false and of no avail unless accompanied with newness of life and newness of life cannot endure long if our thankful sense of the grace to which we owe our deliverance declines.—*Quesnel.*

If it is hard to live a consistent, true life, so it is to live a concealed, false one. The man who sets out on a course of deliberate deceit, hypocrisy and evil doing, usually runs a short course, being snared in his own traps. It is far easier to be good than successfully to simulate goodness.—*The Standard.*

Growth in piety will be manifest in more usefulness and less noise; more tenderness of conscience and less scrupulosity; in more steadfastness, peace, humility; more resignation under God's chastisements, and more patience under man's injuries. When the corn is full in the ear, it bends down because it is full.

A Friend in Need.

A friend in need is secured by everyone who keeps a bottle of Haggard's Yellow Oil at hand for use against accidental sprains, bruises, cuts, burns, scalds or any inflammatory pain, such as rheumatism, quinsy, sore throat, etc.

Cause and Effect.

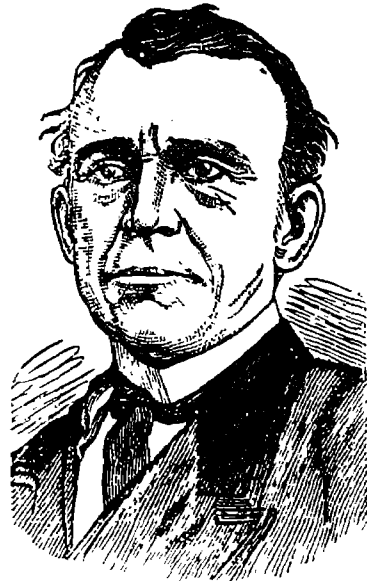
Coughs and colds are the cause, if neglected, of consumption. It is therefore much better to cure them at once by the use of Haggard's Pectoral Balsam, the safe, sure and reliable remedy for all diseases of the throat and lungs.

The Red River.

The red river of life is blood, like other rivers it sometimes becomes impure, but unlike other rivers it only needs Burdock Blood Bitters to perfectly purify it and remove all its disorders from a common pimple to the worst scrofulous sore.

WONDER IN WELLAND!

A Representative Farmer Speaks.



MR. C. C. HAUN.

The following remarkable facts are fully certified to as being undeniably correct in every particular. Mr. Haun is well known in the vicinity, having resided here over fifty years, and is highly respected as a man of the strictest honor, whose word is as good as his bond.

As will be seen from his letter, four physicians had attended him, and it was only after he had given up hope of cure that he decided to try Burdock Blood Bitters on the recommendation of a neighbor who had been cured of a similar disease by its use. Mr. Haun writes as follows:

DEAR SIRS,—I think I have been one of the worst sufferers you have yet heard of, having been six years in the hands of four of our best doctors without obtaining permanent relief, but continually growing worse, until almost beyond hope of recovery, I tried your Bitters and got relief in a few days. Every organ of my body was deranged, the liver enlarged, hardened and torpid, the heart and digestive organs seriously deranged, a large abscess in my back, followed by paralysis of the right leg, in fact the lower half of my body was entirely useless. After using Burdock Blood Bitters for a few days the abscess burst, discharging fully five quarts of pus in two hours. I felt as if I had received a shock from a powerful battery. My recovery after this was steady and the cure permanent, seeing that for the four years since I have had as good health as ever I had. I still take an occasional bottle, not that I need it but because I wish to keep my system in perfect working order. I can think of no more remarkable case than what I have myself passed through, and no words can express my thankfulness for such perfect recovery.

C. C. HAUN,
Welland P.O.

In this connection the following letter from T. Cumines, Esq., a leading druggist of Welland, Ont., speaks for itself: Messrs. T. Milburn & Co., Toronto.

GENTLEMEN,—I have been personally acquainted with Mr. C. C. Haun for the last 20 years, and have always found him a very reliable man. You may place the utmost confidence in anything he says with regard to your medicine. He has on many occasions within the last four years told me that it was marvellous the way the Burdock Blood Bitters had cured him, and that he now felt as able to do a day's work as he ever felt in his life. Although quite well he still takes some B. B. B. occasionally, as he says, to keep him in perfect health.

Yours truly,
THOMAS CUMINES,
Welland, Ont.

The steadily increasing sale of B. B. B., the length of time it has been before the people, and the fact that it cures to stay cured, attest the sterling merit of this monarch of medicines, the people's favorite blood purifier, tonic and regulator.

Phosphorus

Brain and nerve food.

Lime

The bone-builder.

Cod Liver 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.

CHURCH SCHOOL.

St. John The Evangelist's.

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MASTERS:

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REV. A. FRENCH, B.A., Koble Coll., Oxford, Head Master.

ASSISTANT MASTERS:

MR. T. HOLMES-ORR, Marlborough Coll. School (late Asst. Master Wimborne, England).

MR. E. DOWE, B.A., Christ's Coll., Cambridge (Honored Student and prizeman).

MR. H. J. CAMPBELL, M.A., Trinity Coll., Toronto.

MR. F. H. COOMBS, Magdalen Coll., Oxford.
MR. W. REED, Organ Scholar Koble Coll., Oxford, Music Master.

The chief features of the School are:—New buildings, complete in every respect; Playground, unequalled in the city; Supervision by Masters in Sports, Study and Class; Military Drill, Thoroughness in Work and Healthfulness in Tone.

Pupils are prepared for the Universities—Kingston and Business. All boys are taught French and the Classics. Drawing, Short-hand and Drill are included in the ordinary course. There are six Resident Masters and a Matron. Twenty-three boarders and forty Day Boys are received. Ample for competition, not too many for individual attention.

One vacancy for Boarder next Term.

For circulars apply at the School or letter.

A BOMBARDMENT OF HERESY.

EMERGENCY TRACTS.

By the Young Churchman Co., Milwaukee.

Beginning Nov. 2nd, and issued weekly thereafter, a periodical consisting of four pages, under the above title. The numbers so far in preparation are as follows:

- 1. No. 1—THE EMERGENCY.
- 2. No. 2—MOST SURELY BELIEVED AMONGST US.
- 3. No. 3—FOLD OR FLOCK. (8 pp.)
- 4. No. 4—CATHOLIC vs. BROAD CHURCH THINKING. (8 pp.)
- 5. No. 5.—AN ANTIDOTE OF BROAD CHURCHISM.
- 6. No. 6—WHY FLEE TO ROME?
- 7. No. 7—OUR SEMINARIES—THE PROPAGATORS OF HERESY. (8 pp.)
- 8. No. 8—HOW TO PROPAGATE HERESY.

(The 8-page Tracts will count as double numbers.)

Terms, 50 cents per year, or with THE CHURCH GUARDIAN \$1.60.

Address,
P. O. BOX 504, Montreal.

THE DRINK BILL FOR 1892.

In a letter to *The Times* on the above subject, Dr. Dawson Burns gives the following figures, as compared with a similar estimate for 1891, and makes certain deductions therefrom, which we quote at some length:—

Liquors consumed (1892)		Quantities consumed (1892)		Retail cost (1892)		Cost of Liquors consumed in 1892	
	per gallon)		Gallons.				
British spirits (20s. per gallon)	31,355,267	8,147,189	39,602,456	41,131,894	40,848,873	31,355,267	230,744,209
Foreign and Colonial spirits (24s. per gallon)	8,147,189	9,776,627	1,184,311,436	85,073,358	85,501,624	230,744,209	1,500,000
Total spirits	39,602,456	10,104,664	1,184,311,436	126,205,252	126,350,497	1,500,000	1,500,000
Beer (1s. 6d. per gallon)	1,184,311,436	13,161,010	14,628,345	13,161,010	13,370,178	1,500,000	1,500,000
Wine (18s. per gallon)	14,628,345	13,161,010	15,000,000	1,500,000	1,500,000	1,500,000	1,500,000
British wines, cider, &c. (sent inated)	15,000,000	1,500,000	£140,866,262	£141,220,675	£141,220,675	£141,220,675	£141,220,675

There was an increased expenditure on British spirits of £611,058, 675; a decrease of £328,037 on foreign and colonial spirits, which reduced the increase on spirits to £283,021. On beer the decrease was £428,266, and on wine £209,168, a collective decrease of £637,424; and deducting the net increase on spirits there remains a net decrease on last years expenditure, as compared with that of 1891, of £354,413.

The population of the United Kingdom was officially estimated for the middle of 1892 at 38,109,329, which gives an average expenditure per head on intoxicating liquors of £3 13s. 11d., as compared with £3 15s. in 1891, and £3 14s. 4d. in 1890. For each family of five persons this outlay was respectively £18 11s. 8d. in 1890, £18 15s. in 1891, and £18 9s. 7d. in 1892.

To what extent the three great divisions of society—upper, middle, and lower—are responsible for this vast annual expenditure on alcoholic drinks can only be conjectured. It is to be feared that those who are included in the comprehensive phrase, "the working classes," spend a larger proportion of their earnings in this way than those whose incomes are considerably greater. Some years ago the late Professor Leone Levi computed that to the working people of the country was due upwards of 60 per cent. of the then annual expenditure on drink. Even were this estimate reduced to 50 per cent., it would follow that in 1892 more than 70 millions sterling

came out of the wages of this class; and, as their entire earnings are calculated at about £600,000,000. it would appear that nearly one-eighth of what is thus earned is spent in a manner productive of far more loss than benefit.

(To be continued.)

ANOTHER LONDON MIRACLE.

AN ODDFELLOWS LODGE PASSES A RESOLUTION OF THANKS.

The Extraordinary Case of Mr. E. F. Carrothers—Utterly Helpless for Three Years—Pronounced Permanently Disabled by His Lodge Doctor—Restored to Health and Strength and Again Working at His Trade—A Story Fraught With hope for Others.

Canadian Order of Oddfellows, Manchester Unity, Loyal Perseverance Lodge, No. 118 LONDON, Nov. 22, 1892.

To the Dr. Williams' Medicine Company:

GENTLEMEN,—I have much pleasure in forwarding you a vote of thanks passed by a resolution of the above lodge, thanking you for the good your valuable medicine Pink Pills, has done for our brother, E. F. Carrothers, who for three years and a half was almost helpless from locomotor ataxia and given up by our doctor as incurable, and who is now we are happy to say by the use of your Pink Pills, able to follow his employment.

Trusting that your valuable medicine may be the means of curing many sufferers and be a blessing to them as it was to our brother, I am yours truly, on behalf of the lodge,

E. GILLETT, Secretary.

521 Phillip Street, London, Ont.

This is to certify that the above facts are a true statement.

E. F. CARROTHERS.

The above is self-explanatory, but in order to lay the facts of this extraordinary case more fully before the public an Advertiser reporter proceeded to investigate it. It was his pleasure and duty some time since to record the remarkable cure of Mr. E. J. Powell of South London, wrought by the medicine known as Dr. Williams' Pink Pills for Pale People. It was a striking story of release from life-long affliction, but it was even surpassed by the miraculous experience of Mr. E. F. Carrothers of 103 William street. Mr. Carrothers, is an uncle of Alderman R. A. Carrothers, and by virtue of long residence and personal qualities is well and favorably known throughout the city. He is a carpenter and joiner by trade, and a good workman. His friends and acquaintances are aware that a healthier and more robust man never walked the streets of London until a few years ago, when he was suddenly stricken with what is generally supposed to be paralysis. They heard with regret that he had been pronounced incurable, and as he was unable to leave the house, only occasional callers

saw him again during his long spell of total disability. Within the last few months they have been agreeably surprised to see him around again plying his vocation and apparently as vigorously as of yore. Inquiry and explanation naturally followed, and it is now widely known in the city to what agency Mr. Carrothers owes his magical restoration to health and strength.

A TALK WITH MR. CARROTHERS.

The other evening the reporter called upon Mr. Carrothers and found him seated by the fireside in the bosom of his family, looking hale, hearty and happy. Upon learning his visitor's errand he said he was only too happy out of the depths of his gratitude, to relate the circumstances of his affliction and his wonderful cure.

"I had always been a strong, healthy man," he said, "until this stroke laid me low. I hardly knew what sickness meant. It was three years ago last April when the attack came. I went to bed apparently in my usual health one night and awoke about 5 o'clock in the morning as my watch at the head of the bed told me. I dozed off again, and on waking the second time attempted to rise. I could not move. Every nerve and muscle of my body seemed to me paralyzed. I lay like a log. At first I was speechless but managed after a time to articulate feebly, and not very audibly, my wish that a physician be sent for. Dr. Moorehouse came and placed a mustard plaster across my bowels, telling me to lie quiet for a few days. I did so because I could not do anything else.

"I was entitled to the services of the lodge physician, Dr. Pingel, I sent for him. He gave me some medicine that relieved the excruciating pain in my head. He brought another doctor with him (I don't know his name) and they subjected me to a regular course of treatment, by which I was suspended from a support around my neck. I asked the doctor what the matter was, but as he evidently wished to spare my feelings he did not tell me directly, nor did Mr. Gillett, the secretary of the lodge, whom I also asked. I inferred that there was something they did not wish me to know.

"I had now been about a year in the same condition. Sometimes I was able to get out of bed, but never out of doors. At other times I was unable to feed myself. I had absolutely no control over my muscles. If I attempted to touch or pick up anything, my arm would usually stray, apparently of its own volition, in an entirely different direction. I was more helpless than an infant, and I suffered a great deal. The doctor commenced the injection of some compound into my arm and leg, but a kind of abscess gathered in each and it had to be lanced. This was very painful. A quart of matter of a greenish color came out. I seemed to get stronger in general health, but my paralysis remained the same. In December, 1891, after two years and eight months of this helplessness, I was given up by the doctors as hopeless. The grand master of the order, who had come to London to

look into my case, and the secretary of Perseverance Lodge, called to see me and informed me of this. I had given up all hope myself, so the blow fell lighter. The lodge had all this time been paying my weekly sick dues, and I understood that after the doctor's certificate of my hopelessness had been handed in they made arrangements to continue giving me permanent aid.

"And now as to the remedy which proved my earthly salvation: A next door neighbor sent me in a label of a Dr. Williams' Pink box. I read it, and acting on a whim, and not with any real expectation of benefit, gave my little girl 50 cents to buy a box. The very first box made me more cheerful; it seemed to brace me up and I began to feel a glimmer of hope. With the second and third box the improvement continued, and I felt more than delighted to find that I was commencing to recover the use of my limbs. Through a friend I got a dozen boxes and the lodge added half a dozen more. I kept on taking the Pink Pills, and I gained steadily; so that I am now what you see me to-day. Yes, I am capable of earning my living as before. I am working at my trade in London West at present, and walk over there (a distance of nearly two miles from the house) and return every day."

"You are naturally thankful for Dr. Williams' Pink Pills then?" interpolated the reporter.

"Thankful!" echoed Mr. Carrothers. "I can't find words to express my gratitude. You can imagine a man in my position, always strong and healthy before stricken down that way, with a family dependent on him; and after giving up all hope of being anything but a useless burden, to be restored this way to strength and happiness—haven't I reason to be thankful, and my family too?" And there was no mistaking the sincerity of the utterance. "I believe Dr. Williams' Pink Pills can cure anything that any medicine on earth can," he continued. "I know of other cases in the city where they have succeeded when the doctors have failed. Well, good night." And the reporter left to call on Mr. Ed. Gillett, the secretary of Perseverance Lodge, who lives a couple of blocks further south at 521 Phillip street.

MR. GILLETT'S STATEMENT.

"There is nothing that can give me greater pleasure," said Bro. Gillett, "than to say a good word for Dr. Williams' Pink Pills. I tell you they saved the lodge a good deal of money in Bro. Carrother's case, and there is not a member of Perseverance who won't say the same thing. We had paid out over \$400 to our sick brother, and of course it was a drain on our finances. We asked the lodge physician, Dr. Pingel, to examine him so that we would know whether he was going to get better or not. The doctor informed us that he was incurable, and gave us a certificate to that effect."

Mr. Gillett opened his secretaire and extracted the document referred to from the lodge records. It read as follows:

Dr. Pingel, Office, 354 Dundas st.,
LONDON, Dec. 2, 1891.
Bro. Gillett:

DEAR SIR,—At your request, I carefully examined Bro. Carrothers, of Perseverance C. O. O. F., M. U., who has been unable to perform any labor for several years, and find him suffering from the results of cerebral hemorrhage (extravasation of blood into brain). As no improvement has taken place for some eighteen months, I have no hesitation in pronouncing him permanently disabled.
Yours fraternally,
A. R. PINGEL.

"After that," said Mr. Gillett, "we went for Grand Master Collins, to consider what we should do. We then learned that Bro. Carrothers commenced taking Dr. Williams' Pink Pills, and they were doing him good. So we decided to furnish him with a supply, and await developments. You know the result. He is better now and at work again. The lodge unanimously moved a vote of thanks to the proprietors of Pink Pills, and it was forwarded to them.

"I have known Bro. Carrothers for years. He was always, until his last illness, a strong, healthy man, and it seemed strange that he should be stricken down so. He had a terrible siege of it. You see the knife (pointing to one on the table); well, if he tried to pick it up he couldn't do it to save his life. He was completely paralyzed."

Turning to the lodge records again, Mr. Gillett produced a book, and showed the reporter the entries made week after week, for three years and over, of the payments made to Bro. Carrothers as sick benefits. The worthy secretary intimated that any other information desired he would cheerfully furnish, but the reporter had had enough to convince him and left.


Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effect of influenza, grippe, influenza, and severe colds, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, over-work or excesses of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cts. a box or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are all cautioned against all other so-called blood builders and nerve tonics, no matter what name may be given them. They are all imitations whose makers hope to reap a pecuniary advantage from the

wonderful reputation achieved by Dr. Williams' Pink Pills. Ask your dealer for Pink Pills for Pale People, and refuse all imitations and substitutes.

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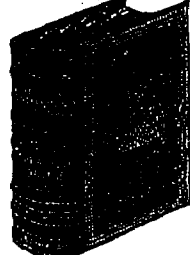
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