

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

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

# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. XI. }  
No. 7, }

MONTREAL, WEDNESDAY, JUNE 12, 1889.

\$1.50  
PER YEAR

## BUSINESS ANNOUNCEMENT.

From and after the 1st JULY NEXT, (1889), the rebate of FIFTY cents offered for payment *strictly in advance* will be withdrawn; and the subscription to this paper, when paid IN ADVANCE will be One Dollar and a Half; and if not so paid TWO DOLLARS. Payments made within three months of the commencement of the subscription year will be accounted "in advance." After such delay the Two Dollar rate will apply, and the rule will be strictly enforced.

Until the 1st of July PRESENT subscribers will have the privilege of renewing for another year at One Dollar, provided arrears, if any, at one dollar and a half per annum, accompany the renewal order. After the first of July this privilege will not be granted.

We make this change with regret, but we are forced to do so: (1) because we have not met with an adequate response in the way of increased interest and increased subscriptions, which we hoped would follow the liberal offer made; (2) because that many subscribers persistently misunderstand, or refuse to understand the conditions on which the rebate was offered, viz.: payment strictly in advance; and claim the benefit when in arrears; leading to increased work in correspondence, and loss to ourselves; (3) because we find that though seeking and obtaining no monetary return for our own labour in connection with this work, we cannot continue the former rate without loss. We trust that our present subscribers will continue to us their own support and aid by securing additional names.

## ECCLESIASTICAL NOTES.

THE income of the Society for the Propagation of the Gospel is more than £20,000 over that of the previous year.

THE Rev. J. C. Edghill, D. D., Q. H. C., Chaplain-General to the Forces, has been appointed Honorary Chaplain to H. R. H. the Duke of Cambridge, Commander-in-Chief.

Two Christian missionaries who recently made a missionary tour in Morocco, report that they were received and entertained in fifteen mosques, and in each case were allowed to preach to the worshippers.

Mr. George Tansley, M. A., teacher and fellow of the Working Men's College, has received from the Archbishop of Canterbury the rare distinctions of a Masters degree, hitherto only bestowed upon clergymen.

Lord Archibald Douglas, the eccentric Roman Catholic nobleman, is about to start a mission caravan for the reclamation of his native heath to the true religion. His mission

will be commenced in Galloway, where the Douglasses are well known.

THE Rev. Herbert Muir, M. A., curate of Holy Trinity, Wellington, has been appointed to the Secretaryship of the Church Parochial Mission Society, rendered vacant by the resignation of the Rev. H. Armstrong Hall.

THE Bishop of Marlborough has held a Conference with London cabmen at the Church Army Training Home. The Church Army have set aside one of their ablest evangelists to watch over the interests of London cabmen.

THE sixteenth Annual Festival of the London Church Choir Association was held on Thursday, the 16th of May, in St. Paul's Cathedral. About 1400 members took part in the service. The sermon was preached by the Dean of Rochester.

At the Irish Church Synod which concluded its session in May last, a resolution, proposed by the Dean of the Chapel Royal, "That in the opinion of the Synod the number of dignities in some of the dioceses was excessive," was almost unanimously carried.

AN officer of the Royal Engineers has offered to build the chancel of the Garrison Church, at Chatham, at a cost of £3,000. The War Office has accepted this generous offer, and the work is to be done on excellent Church lines according to plans prepared by the donor.

The Church of England Temperance Society has received a donation of £100 from an anonymous donor to provide a missionary for Clerkenwell Police Court. A similar sum has also been promised by the Rev. Dr. Oliver, of St. Mary's, Ealing, to provide a missionary for the Thames Police Court.

BISHOP HUNTINGTON says: "It is not scientific doubt, not atheism, not agnosticism, that in our day and in this land is likely to quench the light of the gospel. It is a proud, sensuous, selfish, luxurious, church-going, hollow-hearted prosperity. The door by which this has gained official entrance is the pew renting system."

A ROMISH PRIEST ABJURES HIS SCHISM.—It is announced that Father Padney, late resident priest in the parish of Glyntaf, Wales, has seceded from the Roman Catholic Church and joined the Communion of the Church of England. The Rev. Father was very popular in the neighborhood, and he and the vicar of Glyntaf, were bosom friends. He was a member of the Llantwit Vardre School Board.

LICHFIELD.—The Bishop of Lichfield has caused to be erected in the Cathedral Close a memorial cross, to commemorate the completion of ten years of his episcopate. The cross, which stands on an octagonal base of three steps, is nine feet high, and is made of Runcorn stone. Its design is an adaptation of a French cross of the thirteenth century. Upon three of the alternate faces of the uppermost step the following texts have been inscribed:—"Look-

ing unto Jesus;" "Who loved me and gave Himself for me;" "We love Him, because He first loved us;" and on the fourth, at the back, a Latin inscription.

Holy Trinity Church, Hermon Hill, Wanstead, has just been favoured with two munificent gifts. The Misses Nutter, of Wanstead, have announced their intention of building the chancel at an estimated cost of £2,000, in memory of a much loved sister, Miss Jane Hutchinson Nutter. Mr. J. R. Roberts, of Stratford, has also purchased the fine organ recently removed from St. Mary's, Woodford, and presented it to this church, which will certainly, when completed, be one of the handsomest in South Essex.

Archdeacon Wilkinson, in his charge at Newton Abbot, made some interesting remarks upon the relative duty of clergy and churchwardens. He stated, not as an hypothesis but as a matter of fact, that in some parishes—possibly we all know them—"the wardens are over zealous and fussy and went beyond their duty," and he laid it down that a churchwarden could not claim entry to church or vestry when he pleased, but only at proper times and for proper purposes.

AN INDEPENDENT MINISTER BECOMES VICAR OF HIS OLD FLOCK.—The newly-formed living of St. Catherine's, Brynamman, has been offered to, and accepted by, the Rev. J. Morlais Jones, curate of Cwmmamman. It is a noteworthy circumstance that Mr. Jones thus becomes incumbent of the parish in which he formerly served as an Independent minister. Mr. Jones seceded from the Congregationalist body, taking with him a large section of the congregation of which he was minister. A handsome church was shortly afterwards erected.

Selwyn College, Cambridge, will be used this year, during part of August and September, for a course of residence and instruction for licensed readers. The principal will be the Rev. I. O. F. Murray dean, fellow and lecturer of Emmanuel College, and examining chaplain to the Bishop of Ely. A similar course has been laid annually for the past eight years. Its purpose is to deepen and quicken the spiritual life, and to convey such teaching, devotional and theological, as may assist readers in their subsequent studies and in their preparation of addresses. It is intended also to afford an opportunity for healthful relaxations in the society of those engaged in like work, and with whom an interchange of views often prove useful.

THE Rev. George F. Herrick, D. D., missionary in Turkey, says in the *Missionary Herald*: "I never yet saw a missionary's wife whose companionship did not double her husband's usefulness. I have known more than one whose face, as the years of life increased, took on that charm—the beauty of a character disciplined by suffering, of a life unselfishly devoted to the highest ends. One of the choicest things of missionary work is the unwritten heroism of missionary homes." He says furthermore—"It is the missionary's wife who,

by years of endurance and acquired experience in the foreign field, has made it possible in these later years—the years of women's missionary societies—for unmarried ladies to go abroad and live and work among the people of Eastern lands."

**THE NUMBER OF JEWS IN THE WORLD.**—The *Archives Judaiques* of Paris, in solving the question as to the number of Jews in the world, computes the total at 6,300,000. Of this number there are no fewer than 5,400,000 in Europe, the remainder being thus apportioned:—Asia, 300,000; Africa, 350,000; and America, 250,000. Taking Europe, the bulk of the Jewish element is in Russia, nearly 3,000,000, and of these a large portion (768,500) are in the old kingdom of Poland. Austria has 1,644,000 Jews, of whom 688,000 are in Galicia (Austrian Poland) alone. The other European countries come in the following order:—Germany, 562,000; Roumania, 263,000; Turkey, 105,000; the Netherlands, 82,000; France, 63,000; and Italy, 40,000. The numbers in the Spanish Peninsula and in Great Britain are not given. The original home of the race, Palestine, can only show 25,000 Jews.

**RULES FOR THE VACATION.**—Never forget that your duty to the Church is unnullified till you have shown yourself a Churchman or Churchwoman wherever you may be. Show your colors and be true to them. Always go to Church if possible, or where you are deprived of Church privileges, read the service in your own room and invite as many as possible to come and join in the Church prayers.

Make as large offerings as you can to the support of the Church where you may be, but remember that the parish to which you belong is not to be deprived of your pecuniary help because you are absent from it.

Help on the work of the Church in every way in your power. Use some of the time gained by freedom from domestic cares and duties, in the promotion of the honor and glory of the Lord.

**COMMUNION WINE.**—The address of the Right Rev. W. B. W. Howe, Bishop of South Carolina, at the 99th annual Convention of that Diocese lately held in Aiken, contained many notable utterances, among them may be mentioned the following: "I desire to call attention very briefly to the matter of Communion wine. I am afraid that clergymen and churchwardens are not always particular enough here. All is not gold that glitters, and all is not wine that is called wine. Wine for Communion purposes should be the fermented juice of the grape. Blackberry wine, or currant wine, or unfermented grape juice ought not to have the words of consecration said over them. If we can depart from our Lord's institution in one particular we can depart in all, and so invalidate the sacrament. I refer to this matter because on one occasion in a vacant parish I met with unfermented juice of the grape in the vestry. Our prohibition friends that strive against bar rooms and the use of wine as a beverage must not in their zeal invade the chancel and meddle with the outward visible sign of the Blood of Christ. Let us be particular here and offer to God what is good and true, and not that which first comes to hand, and possibly has no blood of the grape in it. My advice to the clergy is not to consecrate where only substitutes for the proper elements are present. There can be no substitutes by us for what our Lord appointed on the night on which He was betrayed.

**SPAKING** of the late centennial celebration in New York, Dr. Dix says: The pre-eminent figure upon whom all eyes now centre is the Bishop of New York. To him it was given to make for himself, in his address in St. Paul's Chapel an immortal name, and to confer on this Diocese and on the Church at large an

honor which we thankfully accept. When a Bishop stands up, fearless, calm, and strong in the grace of God, and speaks words which set a whole nation quivering with excitement, which turn the hearts of the children to the fathers, and put ten thousands of men to beating their breasts and calling themselves to account it is clear that he has spoken as a Chief Pastor ought to speak, and has said what ought to have been said; nor can there be a more apt contradiction of the idle saying that the pulpit has lost its power. It is a matter of profound gratitude that our Church has borne its part so nobly in the works of these days, and that among the impressions produced on the public mind none is more likely to endure than that which was made by the strong hand and vigorous blows of one of her Bishops in the sight of sixty millions of people, as he rose to speak for purity, righteousness and virtue in the name of God

The discovery of the foundations of an old apse near the Norman west front of the Cathedral at Rochester, is of great interest. Canon Livitt is inclined to think that they belong to the church of stone which King Æthelbert built at Rochester in 604, the year in which St. Augustine established the sees of London and Rochester, Mellitus and Justice being the first bishops. That there was already a Roman Basilica in use as a church at Canterbury is also certain, that the Rochester church was therefore built upon the Basilican type is at least likely. If these apsidal remains really belong to Æthelbert's church, there has been found one of the very first stone churches that the Saxons built in England.

**MARYLAND.**—Bishop Paret in his address at the convention held recently at Epiphany Church, Washington, D.C., stated that since his return from the Lambeth Conference he had held 125 Confirmation services of which 19 were in private; and 1,854 persons were confirmed, of which 85 were colored people.

#### THE POOR AND THE DECEASED WIFE'S SISTER BILL.

(A letter to the Church Review, Eng.)

SIR.—A propos of your leader in the *Review* of May 17th, on the bearing of the Deceased Wife's Sister Bill on the needs of the poor, perhaps the following incident occurring to me in my ten year's work as district nurse in the East End of London would help to throw a little light on the subject.

I was called in by the clergyman to minister, amongst other cases, to that of a lad of fifteen dying of consumption in the house of a dock labourer who was the boy's father. The poor child was lying on a miserable bed of dirty straw in the corner of the kitchen floor—no bedstead—and his person and the wretched rags that only half covered him were in a very filthy condition—in fact, he was in a state of permanent and long-standing neglect. His stepmother was an untidy looking woman of about thirty; she appeared quite indifferent to his sufferings, which seemed very great, and was resentful, or rather insolent, because I would wash him and put clean linen on himself and his bed, as usual in cases where there was need. Before I had done my work for him his father came in to his dinner, and was very grateful indeed for my efforts for the greater comfort of the patient. I said to him that the boy wanted more care, and a quieter place to lie in. "I know he does," replied the father indignantly; "but if he was not here where I can do a little for him myself when I come in, she," pointing to his wife, "would let him die of cold and starvation. She is his own mother's sister, and I married her thinking she would look after him better than a stranger; but when he took

cold, coming home in wet clothes from his work, she neglected and starved him, and her cruel usage has brought him to this state. "Thank God," he exclaimed vehemently, "she is not my wife by law, and as soon as my poor chap is at rest I shall leave her. The parson over there (the then vicar of Christ Church, Watney-street, St. George's-in-the-East) would not marry us, and he was right: we had to go to the registrar's office, where I did not tell she was my sister-in-law; but she is no wife of mine, and I shall leave her." Which he did as soon as the boy died. This is the only case of a poor man marrying his wife's sister in all my experience, which extended over the London Dock districts, and where I was in constant and intimate connection with the sick, poor and their families for ten years.

A FORMER DISTRICT NURSE.

#### THE LOSS OF SUNDAY.

BY THE REV. D. H. GREEN, D.D.

It is evident to everybody whose observation goes back over a period of fifteen or twenty years that there has been a very marked change in the thought and deportment of the great mass of people in regard to the observance of Sunday. The stringency of its requirements has been gradually but very considerably relaxed, and the strictest Sabbatarians are not so strict as they once were. Activities of a business nature may be acquiesced in on the ground of necessity, and so made reconcilable with a belief in the essentially religious character of the day.

The tendency of the change that has taken place, and is still going on, is to dissociate the American Sunday from all religious uses and sanctions whatsoever, and to convert it into a secular holiday. How is this tendency, which all good citizens deprecate, to be arrested and changed? We cannot go back to the old Sabbatarianism, for that is gone and will not return; neither is it necessary to go into controversial questions with reference to the origin of Sunday, whether it began in the Garden of Eden, or with the publication of Decalogue at Sinai, or at a still later date in connection with the Resurrection of Jesus Christ. However it began, here it is, and here it has been for ages as an integral part of our Anglo-Saxon civilization; and the most effectual way to secure its religious observance is by pointing out to the people with calm and sober statement what is involved in its secularization and what they would lose thereby. And what would they lose?

For the great mass of the people, the loss of Sunday, in our judgment, would be the loss of the spiritual life and of a living faith in God. A man may say, I can think of God at any time, and can at any time pray to Him, or meditate upon Him, or come into communion with Him. And that is true; theoretically it is possible, but as a matter of fact will he do it? Are we not so made and constituted that we must come into contact with the outward occasion or circumstance in order to catch and feel the thought for which the occasion stands? Who can feel the full measure of the Christmas joy before the Christmas season comes, or the strange uplifting gladness of the Easter festival in advance of the Eastertide?

Do we not all know how much the mere calendar contributes to the development of character? How long would the patriotism of any people endure without the regular recurrence of anniversary days? Do not the days speak? Have they not a voice? And is it not by listening to that voice that there is stirred and quickened in us the latent thoughts or emotions which would otherwise be unawakened or as good as dead?

We hear of the sudden death of a friend and are shocked by the announcement, but it is only when we go and stand in the presence of the dead that we realize with deepest grief and bitterness that our friend is gone. Or we go back to the scenes of our youth, from which we have been separated for long years of absence, and how the old names, faces, associations, boyish sports and youthful escapades, that have faded entirely away, come rolling back over our hearts and minds.

The tourist across the water goes to the birthplace of Shakespeare, or the home of Burns, he sits in the chair of Calvin, or stands in the pulpit of Knox, or on the martyr-ground of Smithfield, or the plains of Waterloo, or in the midst of the great cathedral, under the vaulted dome; and the sentiments that are associated with these several spots and places take complete possession of him, and lift him up for a little while into self-forgetting thoughts.

But we need not multiply illustrations to show how dependant we are, for the education and development of our nature, upon this law of association. Shall we then presume to disregard this law in matters of religion? Sunday stands for God, as no other day in the week does. Why it does, or how, we may not be able satisfactorily, or with unanimity of judgment, to determine. It is enough to know, as practical people, that it does. For the great majority of persons, therefore, the loss or surrender of Sunday as a religious day, would be the loss of God.—*The North East, Me.*

**THE BROTHERHOOD OF ST. ANDREWS.**

What is it? 1st. An association of young men for young men. 2nd. An association of young men for the extension of the Kingdom of Christ among young men.

**THE KINGDOM OF CHRIST.**

What is it? 1st. The Church of Christ; a visible organization, composed of those who have come from or who have been brought out of an alien kingdom or common wealth, and who have sworn or have been pledged in allegiance to Christ the King and Ruler of the Kingdom. 2nd. The principles, the laws, the righteousness, the truth of Christ.

The Kingdom of Christ is objective, subjective; objective as composed of living souls united in a visible commonwealth professing and owing allegiance to Christ the King; subjective, as the eternal truth of the Living and True God. "The Kingdom of God is within you."

**THE STRENGTH OF THE KINGDOM.**

"In the multitude of a people is the King's honor," but "no king can be saved by the multitude of an host." The strength of any kingdom lies in the number of its loyal, faithful citizens, who know, who understand its principles, and stand ready with "life and fortune and sacred honor" to maintain them. No kingdom is strong, however great the multitude of its citizens, if these citizens are ignorant, disloyal, or cowardly.

The Kingdom of Christ is strong in the world, not by the force or power or number of those who profess allegiance, but by the strength or power or number of those who profess and maintain the true allegiance of faithful, well trained, Christian citizen soldiers. The Kingdom of Christ, objectively, is an army. Mere camp-followers, stragglers, hirelings, aliens, are its danger, its curse. An army's effective strength is maintained by the bringing and swearing in of recruits. But the character of the recruits is as important, more important, than their number. The memory of Leonidas and his faithful Spartan band is immortal. The memory of the unnumbered

hosts of Persia exists, only because Grecian story has sung the memory of Grecian faith and heroism.

Better for God and Christ and the world, one faithful martyr, than 10,000 who stand ready, with the name of Christ on their foreheads, to bow down in the temple of the gods, or to cast a grain of incense on the altar which stands before the image of Cæsar.

**THE WORK.**

Single: To extend this Kingdom of Christ among young men.

Twofold: 1st. To bring young men into the Kingdom of Christ, that is the visible, the historic Church of Christ; to increase the number of young men, who stand sworn, pledged, by vow and baptism; to live in, work for, fight for this Kingdom, this Church of Christ. 2nd. To advance the knowledge, the love of, living faithful devotion to the laws and principles of the Kingdom, the Church of the Living God; to make incarnate, the living, eternal truth of God in the hearts, the lives of young men; ourselves, first; our brethren, our fellow-citizens in the kingdom, next; the multitudes of young men without, last. "Order is Heaven's first law." Any inversion, any confusion, any forgetfulness of this order, this law of work for the Kingdom means failure for the Brotherhood, so far.

**PREPARATION FOR WORK.**

1st. Spiritual. Self-consecration, devotion, the spirit that stands ready to devote soul and body, life and energy, to the King and Kingdom, "in that state of life in which it has pleased God to call us." The sacramental life, the life of prayer, and watchfulness over self.

2nd. Intellectual. In an age of almost fierce intellectualism to make ready, to stand ready according to our place and station to speak for Christ and His Kingdom. Every man does not need the same amount of intellectual training, but every true Brotherhood man should feel that he should be a true man of God, thoroughly furnished to meet and confute the arguments and objections of the men at his own side, in his own state of life.

The Brotherhood man should be a Bible Class man; or, if prevented from being, he should be in any case a Bible student, a Prayer Book student, a student of the principles, and life, and history of the Kingdom whose interests he is sworn to advance. Not zeal only, but knowledge, also, should be the strong weapon of the true soldier sent forth to enlarge the bounds of the Kingdom of Christ among his fellow-men.

Zeal, knowledge, diligence, faithfulness, temperance, purity—with these the Brotherhood of St. Andrew will prove mighty in pulling down the strongholds of the kingdom of Satan, and in standing as an embattled host for the Kingdom of our Lord and His Christ. Without them, God help us; We shall only have a name and be dead.—*Notes by a Western Priest in St. Andrew's Cross for June.*

**NEWS FROM THE HOME FIELD.**

**DIOCESE OF TORONTO.**

ORILLIA.—The May meeting of the Church of England Temperance Society afforded very gratifying evidence of the deepening interest which the work is exciting among a large number of our people. Not long ago, unfavorable weather or counter attractions were certain to render the array of empty benches discouraging to speaker and committee. On this occasion both combined did not serve to spoil a good speech or dampen the enthusiasm of those present. The Rev. B. W. E. Greene, President, opened the proceedings with reading of Scripture and prayer. In addition to several hymns sung by the choir, Miss Carrie Stewart gave two solos and Miss McMullen one. The Rev. E. Daniel, of Rosemount, based his remarks upon the initial letters of the name of

the Society—O. E. T. S. Temperance workers should be consistent. Those who were most inconsistent themselves looked for consistency in others. The attacks of those who upheld the liquor traffic were no longer directed against the principles, but the practice of temperance reformers. Then, temperance workers needed enthusiasm. Nothing could be accomplished without that quality. Men full of zeal and of the power of the Holy spirit could work wonders. The devil's pet name for all who were doing good was, fanatic. The Apostles were "fanatics" who "turned the word upside down." Paul was a "fanatic." The name hurt no one, mislead none, and would not serve to retain the work of tearing down the strongholds of drink. Tenderness was an essential quality of the successful temperance worker. Love for souls which enable men to get down to those who were in the depths and lift them up. Stability was the fourth virtue which Mr. Daniel inculcated. Without it nothing worth striving for could be accomplished. He believed in the final triumph of temperance as firmly as he believed in the present life. Men made a great mistake in supposing that because the Scott Act was defeated temperance work was at a standstill or retrograding. God alone knew how steadily and rapidly the principles they advocated were permeating the hearts of the people. Now was a time of testing, needing special stability, but it was not a time for retreat. Temperance workers should learn the lesson of the little British drummer who, a prisoner and in the presence of Bonaparte, was ordered by that Emperor to beat a retreat. "Sir," was the quick response, "I can beat an advance, but I was never taught to beat a retreat." Or of Nelson at Copenhagen, who, when ordered to retreat, had the signal for close action nailed to the mast. Those who believe the temperance movement dead because of Scott Act reverses, would have a terrible awakening. Looking back only twenty years and noting the great advances which temperance had made in society, and among the people in every walk in life, they had good reasons to thank God and take courage. Liquor had within that short period been in a great measure banished from the homes of the clergy, from the social gathering, and from the colleges. People to-day would not tolerate what passed without comment only twenty years ago. They were gaining, and he urged his hearers to go forward in the Lord, consistent, enthusiastic, tender, and stable upholders of this branch of God's work.—Mr. J. C. Mawburn, Inspector of Customs (and a member of the branch established in Hamilton by the Rev. Dean Carmichael, of Montreal) at the invitation of the chairman also gave a few words of encouragement.—Six pledges were taken, and the collection was \$3.

SUNDAY-SCHOOL NEWS.—The visit to Canada of the Rev. John F. Kitto, M. A., Vicar of St. Martin's-in-the-Fields, London, England, and Chairman of the Church of England Sunday-school Institute, is an event most welcome to all who are interested in the improvement and "unification" of our Church Sunday school teaching. The Rev. Mr. Kitto was the guest of the Bishop of Toronto.

The Sunday school lesson for 1889-90, as submitted to the Synod by the Sunday-school Committee, promises to be unusually interesting both to teachers and scholars. The lesson on the Catechism will be taken (as before) from the Manual published by the Rev. A. Cluny Macpherson, M. A. The lessons on the Old Testament will form a comprehensive course on the principal characters in Old Testament history, from Adam to Nehemiah. As determined by the Inter-Diocese Conference, special lessons will mark the great festivals, e. g., Christmas, Palm Sunday, Easter, Whitsunday; and the Epiphany and Ascensiontide appeals on behalf of missions will be accentuated by appropriate Scripture lessons.

**COBOURG.**—A reception was given to the new Rector and his wife by the congregation of St. Peter's last Thursday evening in the School house. In every respect the event was a grand and most gratifying success. The School house had changed its appearance completely, so beautifully was it decorated. No pains had been spared to impress upon the Rector and his wife the heartiness of the welcome which awaited them.

Though the rain came down in torrents, the room was crowded by the members of the congregation, who braved the storm to do honor to the occasion.

May the kindly spirit and loyalty to the Church thus shewn go on, and grow as years roll by.

**TORONTO.**—St. Hilda's college for women, in affiliation with Trinity University, Toronto, which was opened with the design of furnishing young women with means and facilities for education equal to those which are afforded in our Colleges for young men, is now about to complete the first year of its existence, and it is pleasant to be able to state that its success, both as a College and a Home, more than realises the hopes of those who were instrumental in founding it. The work of the Students has been most satisfactory, showing that not only is the instruction given of the highest order, but also, that a spirit of zealous devotion to study reigns in the College.

At a meeting of the Council in May, the Treasurer's report showed that the College is in a very satisfactory financial position. Especial thanks are due to Mrs. Body, who has interested herself so heartily in the work, and also to some of the most prominent Medical Men of Toronto, who generously gave up a portion of their very valuable time in order to deliver a course of Ambulance Lectures, which, besides being most interesting and instructive in themselves, were the means of procuring \$376 85, which sum added to \$809 00 subscribed, makes a total of \$1185 85; besides which, there is still a small sum promised that has not yet been paid in. The total receipts from all sources amount to \$1659 85. The total expenditures is \$1402.13 leaving at present a balance of \$257.72. From this it will be seen that all liabilities will have been met at Midsummer, when the College breaks up, and that there will be a small balance in hand.

It is deemed advisable to move from the present building to a more commodious residence and, if possible, nearer to Trinity University; this will of course, entail some extra expenditure, but not to a very serious extent.

At the last meeting of the Council the following ladies and gentlemen were elected members of that body:—Mrs. Alex. Cameron, Mrs. Walker Cassels, Mrs. McLean Howard, Mrs. Edward Martin of Hamilton, and Mr. J. A. Cartwright and Mr. Elwes Henderson.

There are still a large number of members of the Church to whose notice the movement has not yet been brought, and it is confidently believed that the amount of annual support still required will be cheerfully given to an Institution which has begun with such fair prospects, and whose object is so important alike to the Church in this Province, and to the interests of Higher Education generally.

**DIOCESE OF FREDERICTON.**

**FREDERICTON.**—Rev. Mr. Alexander, Sub-Dean of the Cathedral, who leaves on a trip for the old country shortly, for the benefit of his health, has been presented with a purse of \$650 by the members of the Church of England of this city.

**ST. JOHN.**—On Friday evening 31st ult., His Lordship the Bishop Co-adjutor confirmed 26 candidates in St. Paul's (Valley) Church.

**DIOCESE OF QUEBEC.**

**BISHOP'S COLLEGE**—A scheme is on foot to enable Bishop's College Lennoxville, to accommodate 40 students instead of 28 and 100 boarders in place of 85. It will cost about \$10,000 towards which Mr. Robt. Hamilton, of Quebec, has offered \$5,000, on condition that the other \$5,000 is raised in a reasonable time.—*Sherbrooke Gazette.*

**DIOCESE OF ONTARIO.**

No report

**DIOCESE OF NIAGARA.**

**OMASH, PALERMO AND ZIMMERMAN.**—The Rev. J. H. Fletcher, begs to acknowledge the receipt of the following sums of money in aid of the Zimmerman Church:

\$5.00 Rev. J. J. Morton; \$2.00 Messrs A. McLea Howard and C. H. Greene; \$1.00 Rev. Prof. Boys, A. B. Chaffee and Mr. Wm. Carter; 50cts., S. F. Houston, and general small sums.

**DIOCESE OF HURON.**

**ESSEX CENTER.**—The Rev. F. H. Fatt has been appointed to this Mission at the request of the people.

**SARNIA.**—Ordination will be held in St. George's Church, here, on Sunday June 16th, and confirmation in the afternoon.

**LONDON.**—Synod is to meet June 18th in London. Executive Committee, on the 17th.

**LAMBTON.**—*Ruri-Decanal Meeting.*—The Ruri-Decanal Chapter of the Country of Lambton met in Mooretown. The Venerable Archdeacon Sandys, D. D., president. The clergy present were:—Revs. J. L. Gunne, of Wyoming; A. Murphy, of Forest; J. Jacobs, of Walpole Island; Robert McCosh, of Petrolia; T. R. Davis, M. A., and H. P. Chase, of Sarnia, and the Rev. Dr. Armstrong; and the laity present:—Messrs. C. Jenkins, of Petrolia; A. C. Clark, of Sarnia; H. H. Green and Joseph Featherstone, of Moore. A service was held in Trinity Church in the evening when, after prayers read by Rev. J. M. Gunne, addresses were delivered by C. Jenkins, Esq., on "Federal Church Union;" Rev. T. R. Davis, M. A., on "Working of a Parish;" A. C. Clark, Esq., the "Church Work in the Pews," and Rev. R. McCosh on "Self-Consecration." The congregation was unusually large for a week day, and seemed much interested. The Venerable Archdeacon closed the service at 10 o'clock. It was understood that the next meeting will be held in Petrolia in January of next year.

**W. A. M. A.**—A special meeting of this Association was held on June 6th, at Bishopstowe, to listen to an address from Miss Campbell, a lady Missionary from China, who is travelling through the States and Canada for the purpose of arousing an interest in the Mission to China, to which she is attached. His Lordship the Bishop presided, and there was a large attendance of members.

This Mission to Inland China was begun by a Mr. Hudson Taylor, who having completed his medical education went to China to open a Mission there. Beginning without funds he has always been successful, both as regards money and workers, having never failed, as Miss Campbell impressed upon her hearers, to obtain large sums of money in answer to prayer. The meeting was largely attended and gave a great deal of pleasure to those who were there.

**CHURCH WORKERS' CONVENTION.**—The Rural Deanery, met in St. James Church, Paris, on Thursday morning, nearly all the members of the Deanery being present.

After the administration of the Feast of the

Holy Communion, Rev. Rural Dean Mackenzie and Rev. Mr. Brown officiating, the business of the Deanery was transacted.

In the afternoon the Church Workers' Convention assembled in the town hall, Rev. Rural Dean Mackenzie in the chair. There were about twenty-five present from Brantford, among whom were: Rev. J. L. Strong, Principal Dymond, Messrs. Geo. Hatley, Chas. Watts, Geo. Candwell, F. T. Wilkin. From Galt there were Rev. Mr. Ridley; Mr. Woods, Secretary of the S. S. Committee of the Synod, and about fifteen others, ladies and gentlemen.

After an address of welcome from Rev. Mr. Brown, a report to the Synod was drawn up, urging the holding of annual S. S. Conventions in each Synod and Deanery.

Principal Dymond, of Brantford, urged upon all members of the Synod present to try to have less discussion in the Synod over trifling matters of detail, and to give more time to the ritual work of the church.

Mr. Chas Watts read a very interesting and valuable paper on, "Bible Class Work," he said the Sunday School is the nursery of the Church, not of the home, while the infant class is of the first importance, the Bible Class certainly comes next; a congregational Bible Class being of great benefit, thereby stopping the leakage which generally occurs after the young men and women think themselves too old for the Sunday school class, also that teachers may be taken from said class to supply the Sunday school, that the teacher of the Bible Class must be a sincere Christian able punctual self-denying, these are the essentials of a successful teacher.

An adjournment was then made for tea which was served in excellent style by the ladies of St. James'

After reassembling, Mr. George Candwell read a paper on systematic giving; illustrations were quoted from the New Testament, showing us that God expects us to give according, as he has blessed us, by so doing the financial distress of the churches would be done away with, and the world soon evangelized. God looks at the spirit of the giver considering the widow's mite; each individual soul should be devoted to God; a passage from the Old Testament, proving that God gives answering prosperity, but let us see to it, that our motives are all pure, that systematic giving is a privilege and a duty.

A chart was then shown by Rev. Mr. Caswell, it took the form of an object lesson in which the Apostles' Creed, Ten Commandments, Lord's Prayer and the Sacraments were explained, thereby impressing these more firmly in the mind of the young.

Miss Weir, of St. Judos, Brantford, then gave her paper, "The duty of Church members to become Church workers," she spoke of the members of the Church being pledged by baptism to be servants of Christ, we may choose our own work, but we must be workers in His vineyard, keeping ourselves in the back ground and working solely for the glory of God. During the evening Miss O'Connors, of Galt, sang two solos which were much appreciated. Capt. Eccleson, of the Detroit branch of the English Church Army, gave a splendid address.

The discussion on all the papers were earnest and profitable, and the meeting will be long remembered.

**DIOCESE OF ALGOMA.**

**PORT ARTHUR.**—Public service was held in St. John's Church, on the festival of The Ascension, The sermon was preached by Rev. C. M. Kirby of Fort William, who assisted the Rev. Rural Dean Machin in the administration of the Holy Communion.

In the afternoon the annual meeting of the Clergy and Lay delegates of the Rural Deanery of Thunder Bay district was held. It is the "day of small things" in these ecclesiastical matters, but those concerned look forward to a

bright and influential future just as confidently as do the secular community. The Rev. R. Renison, the self-sacrificing missionary to the Indians at Lake Nepigon arrived in time to take part with the Clergy above mentioned. Lay delegates appeared representing Port Arthur, Fort William East and West, Oliver, Schreiber, &c. Mr. A. C. Boyce was appointed secretary. After an address by the Rural Dean, rendered necessary by the presence of new members, the following resolutions were passed, subject to the approval of the Bishop.

1. To set apart the townships of Neeping and Paipoonge as a separate mission under the charge of the Rev. Mr. Kirby upon his advancement to the priesthood.
2. To confine the duties of Mr. Evans, the catechist at Schreiber, to Thunder Bay district, when he is ordained deacon.
3. To confer upon the parish of Port Arthur the dignity of a rectory.
4. To request the House of Bishops to arrange with the Bishop of Rupert's Land for the transfer of the whole of Ontario west of Port Arthur to the jurisdiction of the Bishop of Algoma.

In the evening a missionary meeting was held, when addresses were given by the Rural Dean, the Rev. R. Renison and Mr. A. C. Boyce. The Rural Dean sketched the history of the Society for the Propagation of the Gospel; Rev. Mr. Renison told a most interesting story of his Indian mission; and Mr. Boyce read an admirable and carefully prepared paper on the work of the Society in South Africa. Mr. W. F. Langworthy officiated as secretary. Mr. Jarvis, treasurer, read the report. The Port Arthur branch of S.P.G. was only started in February last so there was only four months work to report. But the work had realized a sum of \$80.60 after paying for seventy copies (monthly) of the "Mission Field," the Society's magazine, and forty copies of the "Gospel Missionary," for distribution to subscribers. The president of the Parochial Missionary Association is Mr. F. H. Keefer. The collectors are Misses Sellars, Healey, Langworthy, Flora and Eva Howley, Maud More, Maggie McDonald and Jennie Stuart. Quiet, steady progress is apparent.

DIOCESE OF CALGARY.

CALGARY.—*Algoma Indians liberality.*—Miss Bryne, the lady Missionary sent out by the Toronto Women's Auxiliary to the Blackfoot Indian Reserve, writes to a member of the Ottawa Women's Auxiliary, thanking her for sending a small parcel of prints, cloth and flannel, &c., for the use of the children of her Indian School, and begging that more might be sent of bright colors; also pictures for their scrap books. In her letter she said, "The Rev. E. F. Wilson and his Indian children at the Shingwauk Home sent us \$17 that they had saved during Lent by self-denial, a noble example that I would like to have generally known."

In a postscript she adds: "It would be a wonderful help to me in keeping my girls and making them do better if I could have some fruit sent occasionally."

Miss Brown's address is Gleichen, Alberta. As this is on the line of railway small parcels can be easily sent by express.

BRITISH HONDURAS.

BELIZE.—*St. Mary's Church.*—At a meeting of the Church Committee it was resolved "to light the New Church by means of the Swan-Edison incandescent light, and a sub committee was appointed to ascertain the probable cost."

It was also resolved, "That non-seat holders and strangers would have seats appropriated to them, either by the verger or one of the committee after the ringing of the last bell and before the entrance of the choir and clergy,

thereby reserving the rights of the seatholders and at the same time showing courtesy to and entertaining strangers and others."

*The Consecration.*—It is very probable that the Bishop of Louisiana may be persuaded at the request of our acting Bishop to pay us another visit about the month of August for the purpose of consecrating St. Mary's Church, making a deacon and holding Confirmations in Belize and Corazal, and perhaps the solemn performance of other happy events of a sacramental character.

Should this prove true, then, we of St. Mary's, will have to put our shoulders to the wheel, for we must secure at least one thousand dollars currency before the Church can be consecrated, and \$2,000 for the Rectory ground, before the 1st of September. Will any of the many old friends of the Rev. F. R. Murray, the Rector, kindly send on at once a substantial donation, so that we may get our Church all ready for consecration. The Archdeacon of Nova Scotia will be glad to receive donations, so that we may have the same forwarded in bulk, as we have no money order office, except via the old country—rather a round about way,—and no banks.

ST. GEORGE'S CAY.—The Rector of St. Mary's visited this small crescent-shaped sandy island during the week before Ascension and spent the last Sunday after Easter there. On this day he held two services in the old Sanitarium, which was quickly fitted up with seats of all shapes, sizes and kinds, planks and boxes being quickly used by several old church members. Without the sound of the customary bell or the hoisting of the St. George's Cross as in Newfoundland, the people gathered together at 9 o'clock for Matins, when thirty-two responded, and a right hearty service we had, chanting the canticles and singing several well known hymns. The usual difficulty in the absence of hymn books at such services was apparent. The Rev. F. R. Murray addressed them on the first verse of the Epistle for the day, "Be ye doers of the word."

Evensong was said at 5:30 p.m., when fifty-two persons were present. The canticles were again sung most heartily, and the Rector spoke about the Ascension of our dear Lord. All were so glad of the opportunity to attend the services, as they are of such rare occurrence on the Cay. Yet this ought not to be so, when this Cay is the "Brighter" of Belize, whither large numbers of people go as a health resort at all seasons of the year. Formerly it was the seat of government, and here the Superintendent of the Settlement resided, and was formerly the centre of the commerce of British Honduras, where the woodcutters used to store and ship the timber felled on the main land.

It was here in 1798, on Sept. 10th, that the Spanish power was broken and the limits of the colony definitely settled. Here too lies the remains of the former Rector of St. Mary's, the Rev. M. Morgan, M. A.

DIOCESAN SCHOOL.—*Education*—This important section of the Church's work has received a decided impetus by the action of the School Committee in separating this School into a Boys' and Girls' Department. The former under the able and wise management of Mr. J. A. R. Swabey, the energetic and successful Lay Reader of St. John's parish; the latter under the care of Mrs. Engtroin, a graduate of the Normal School of New York. During the short time this department has been under her charge, improvements have been manifested all round.

The School buildings have been much improved by the erection of balconies on three sides, which tend very materially to keep the rooms cool. A third department has also been started, viz.: an infant school under the management and care of Miss Fuller, the daughter of the Clerk of the Parish. One of the few old

licensed clerks under the regime of establishment.

Steps are being taken to open a school in connection with St. Mary's Parish.

S.P.C.K. DEPOT.—A depot in connection with this venerable Society has been opened in St. Mary's Schoolroom, the old Church, where Bibles, Prayer Books, Hymn books, and other church books, both of an historical and general character can be had. Orders for any of the works in the S.P.C.K. Catalogue are taken and executed as speedily as possible; here also can be had copies of the CHURCH GUARDIAN, which is fast becoming a welcome and an anxiously looked for guest amongst our people who all say they like it very much.

Communications for the GUARDIAN from the Diocese must be received not later than Thursday ready for Friday's Mail each week. Names of subscribers can be sent in to the Rector of St. Mary's Church, Belize, at any time. Three cents per copy.

CONTEMPORARY CHURCH OPINION.

*The Church Bells says:—*

The death of Father Damien in the midst of his work among the lepers at the settlement of Molokai is confirmed. That noble man has passed from amongst us, and gone to his reward. The accounts of his devotion, and the news of his death, have moved the world widely and deeply. In spite of our selfishness, our laziness, our frivolities, there yet remains, thank God! alive in us a spirit that can be touched by any genuine exhibition of courage, love, self-sacrifice, by any example of determined and sustained effort after the higher possibilities of human life. There goes a thrill through all of us when we hear, for instance, of Gordon; and now, when we hear of Father Damien. Gordon was, in the narrow, theological use of the term, an Evangelical Christian; Father Damien was a priest of the Roman Church. But those who have no sympathy with Evangelical narrowness and unreasonableness, those to whom the Church of Rome seems in so many ways actually disastrous to the world, bow their heads and thank God before the memory of those two men, equally with all Evangelicals and Roman Catholics. Such is the irresistible force of fine human character. The cynic and the uncompromising religionists reply, 'Yes, you are sentimentalists; your feelings are on the surface, and are easily appealed to; you are moved by these men as you are moved by the counterfeited actions of the stage. But you leave the theatre, and are straightway what you were before you entered it; so straightway you will be the poor creatures that all along you have been as soon as you have expended your momentary emotions over the memories of Gordon and Father Damien.' By no means let us be angered at this criticism. It has, alas! immense truth and point in it. Rather let us beat our breasts and go down upon our knees, acknowledging before Him, to Whom all hearts are open, and all secrets known, how weak and forgetful and frivolous indeed we are, and beseeching Him for the inspiration of that Spirit, which alone can make us turn to our profit in the world, the example of those great servants of His who have lived among us, and are now departed in His faith and fear.

*The Irish Ecclesiastical Gazette says:—*

The Church Association, doubtless, did not intend to do so, but they have brought about by their meddling in ecclesiastical jurisdiction a curious development of Anglican Church auto-craze. They have transformed his Grace the Archbishop of Canterbury into a Pope *sui generis*. Dr. Benson, whose judgment there is reason to believe was eminently his own, has decided that he has a right, if he pleases to do so, to try a suffragan of his province alone, without

the aid either of Convocation or Bishops. We think the evidence produced leaves little doubt that his Grace is perfectly right in this conclusion, and that such a course is abundantly justified by the precedents quoted. The judgment, which is a highly readable and instructive document, bristling with learned research and argument, proves Dr. Benson to be not only the greatest prelate of the English Church, but likewise an ecclesiastical lawyer of no mean power and width of thought. The Church Association are to be congratulated so far on the judgment they have obtained, and on the position in which they have placed the English Primate, and which is one that the previous decision of the Privy Council had likewise recognised. As the achievement of an anti-sacerdotal association, the result is, to say the least of it, a remarkable one. The day may come when the *dissecta membra* of the Association may bitterly repent of their act in appealing to Canterbury.

The next stage in the proceedings, supposing the Bishop of Lincoln is advised to accept the judgment, will be a trial of the case on its merits, and we venture to say this, that if the Primate sitting in solemn judgment decides against the Association, the verdict will prove to be one which neither the Queen's Bench nor the Privy Council will upset. In the mean time, what a vista of litigation is opened up, and how much good money will be expended in enriching the gentlemen of the Bar engaged in the case! Both the Association and the Bishop will need long purses. The *Guardian* considers the decision may have very grave issues. "Whether the most important and far-reaching questions of doctrine or discipline shall hereafter be decided by the Metropolitan sitting with assessors, whose opinion he is not bound to take, or by the Metropolitan sitting with his com-provincial Bishops, whose votes are of equal value with his own, will depend upon the result of the present proceedings."

The *Church Record*, Conn., says:

We hope few of our readers have experience of such parishes as we have in mind at the moment. They are parishes where the sole object of the members seems to be to get through the year without having to go out from their annual meeting and confess that they have come out in debt. This fate is to be avoided by paying their Rector the smallest possible salary which will keep him from starving; getting out of their own obligations to the Church at as cheap a rate as possible; resenting any appeal for any object outside their own needs; keeping themselves "posted" exactly as to how the Rector and his family live, what they have for dinner, &c., &c.; warding off possible murmurs from the Rector's wife by the occasional gift of half a cord of wood, or a donation party. There are such parishes, reader, and some of your clergy endure this life.

The *Church Year* of Jacksonville, Florida, says:—

In connection with the fact that, by the political manoeuvring of the Church of Rome, every official of the city of New York, placed in office, at the last municipal election, was of that sect, and the strong effort made to control the school system in Massachusetts, by the same body, and in the immunities and properties bestowed upon a Roman convent in New York city, which were refused to an Episcopal Church along side of it, and holding its position from the same date and on the same conditions, the reannouncement of the Pope's declaration that the possession of supreme temporal power is essential to the proper and hereditary dignity of his office, is worthy of serious consideration. The great principle which lies at the root of, and permeates the entire character of such a claim is, that every member of the Roman Communion, in every empire, kingdom, or republic owes his first and supreme

allegiance, as citizen or subject, to the reigning Pope; and his allegiance to the government under which he lives is secondary. So, in all those localities where it has a controlling vote, or even a balance of political power, the Roman Church asserts its claim to the control of the system of public schools, and to the lion's share of the charity funds distributed by the State. It is only consistent with this view and claim that it moves, as an individual political force the French population of Canada, the Irish of New York city, and the Germans and Irish of St. Louis and Cincinnati. The political party which courts its favour, or is submissive to its dictation, is the party which, in these localities, triumphs at the polls. From "Boss Tweed" and John Kelly's administration downward, the influence and results of this subserviency have been apparent. The gift by the city of New York, to the Romish authorities, of costly buildings on Blackwell's Island, the perpetual lease at one dollar per year rent each, of the six lots on which the Cathedral of the Romish Archbishop is erected; and its demand, expressed in two bills before the present Legislature of New York, that the State shall furnish the funds to defray the expenses of Romish institutions; all these are on the same line of progress towards the attainment of temporal power. The mass of its people are Roman, not American. Their Chief Ruler is not the President of the United States, but Leo XIII. of Italy. The sooner, and the more fully, the people of the United States become satisfied that the Church of Rome is not a purely religious, but a politico-religious body, aiming at power, and determined to have it, the better it will be for the preservation of republican principles of liberty and freedom to all.

The *North East*, Maine, says:

In most of our parishes active church work is confined to about eight months in the year. During this time whatever is undertaken in this respect is done heartily, and the results are generally satisfactory. But there is a danger in thus limiting the period of activity in these matters. The interests of the Church and of the diocese, and of the parish, demand as constant and careful attention in the summer as they do in the winter. The responsibilities of the parish priest are just as great during the summer months as they are during the rest of the year, and the parishioners do not free themselves from their obligations toward their own Church, by settling down for a month or two in some place of summer resort. There are persons who are most strict about attendance on the public worship of the Church, while in their own parish, who never darken the Church doors for months during the summer vacation, who therefore cannot fail to lose the spiritual strength they have gained, and who by the influence of their example lead the scoffer and the doubtful soul—to exclaim at the inconsistency and weakness of a religion which has so little hold upon those who profess it.

#### THE ANGLICAN COMMUNION.

The Anglican Communion embraces all Christians in full communion with the Church of England, viz:

The Church of England with its 38 Bishops and 24,000 clergymen.

The Church of Ireland, with its 13 Bishops and 1,807 clergymen.

The Episcopal Church of Scotland, with its 7 Bishops and 266 clergymen.

The Protestant Episcopal Church in the United States, with its 61 Bishops and 3,800 clergymen.

The Church of England in Canada, Newfoundland and West Indies, etc., with its 24 Bishops and 1,300 clergymen.

The Church of England in Asia, with its 13 Bishops and 713 clergymen.

The Church of England in Africa, with its 13 Bishops and 350 clergymen.

The Church of England in Australia, with 21 Bishops and 269 clergymen.

Scattered, 9 Bishops and 120 clergymen.

Bishops resigned, 27.

Say in round numbers, 225 Bishops and 30,000 clergymen.

These different branches of the Anglican Communion are entirely agreed on the three essential points: The Faith, the Administration of the Sacraments and the three orders in the ministry. The Church of England has authority over the Church of England proper, in Canada, and in the colonies, and in the missions of that Church in foreign lands; but the Church in Ireland, and in Scotland, and also the Protestant Episcopal Church in the United States, are independent of her and of each other.

#### THE BOOK OF COMMON PRAYER.

##### The Psalms

Were written in Hebrew, the original language of the Jews, and were translated into English to be properly used and understood by the people.

They were taken from the translation of the Bible made by Tyndale and Coverdale, 1535, revised by Crammer, and called "The Great English Bible," used in the time of Henry VIII. and Edward VI.

The chanting of the Psalms antiphonally, or alternatively (verse by verse), is a custom received from the Jews and handed down to us from the very foundation of the Christian Church (Isaiah vi.; Exod. xv.; Chron. vi.)

This is why the choirmen and boys in cathedrals and parish churches are always divided into two parts: one to sing on the north side of the chancel or choir, called Cantoris (it being the side on which the chief singer has his seat), and the other on the south side, called Decani. "The Decantores," called from Latin verb "Decanto," to leave off singing, were those who sang and left off that the others might join in.

The Psalms follow according to the ancient custom, the whole Psalter being taken in order every month.

The Psalter thus becomes more generally known by the whole of it being used in turn in the Sunday services.

Psalms are chanted either to Anglican or Georgian chants. Anglican or English chants are modern compositions, sung in four parts like the ordinary hymn tunes.

Georgian tones are certain chants of peculiar solemnity, handed down to us from remote antiquity. In the Georgian chants we have a remnant of the old Greek music, hallowed, it is true, by Liturgical use. Their very existence being dependent upon custom, their form has of necessity varied much in different times and places. But they are said to have been presented more or less in their present shape by St. Gregory the Great. They are sung in unison—that is, the melody, or "plain song," is sustained by all the voices, of whatever kind, and the harmonies are played on the organ alone. These should be varied by the organist to suit the character of the words as they are sung. Unfortunately, the great majority of organists rarely possess the ability, and, more rarely still, the experience necessary to accompany plain song well. They fail altogether, by reason of their training and associations to grasp the spirit of Georgian music. In the early Christian Church, the Psalms were so often repeated that the poorest Christian could say them by heart, and used to sing them at their labours, in their houses, and in the fields.

In the rudest stages of society, music was undoubtedly one of the charms of life; and when we consider the noble purposes to which it may

be devoted, and the lofty and inspiring sensations which it produces—when we remember that sacred music is but the echo of the chorus of heaven, and borrowed from the employment of glorified spirits, we must acknowledge that it affords a subject of great importance, and that the abuse of this gift must be attended with dangerous consequences. Sacred music has a direct tendency to promote heavenly feelings, and to elevate the soul above this lower world. It is to be lamented that much that is highly beautiful in music, should be appropriated to words offensive, not only to religion, but to good feeling.

It is a matter of great regret that there are not more persons in our congregations who heartily join in the services of our Church. It never was intended that Psalms should be a performance to which the congregation was to be the auditory—but that the people themselves should form one great choir, and with one heart and one voice celebrate His redeeming love. Many who might effectually contribute their aid remain silent, indifferent, sometimes fastidious bystanders. Many, upon other occasions, prove that God has conferred upon them the talent of harmony, but they devote that talent only to amusement or vanity, and when asked to help in the praises of God, they have no thankful note to utter, as if the occupation is unworthy of their powers.

THE CANTICLES.

From very ancient times Psalms or Canticles, have been intermingled with the reading of Scripture in public service; and those which we now use occupy, as nearly as possible, the places where they have been sung for centuries.

CHURCH DEBTS.

The Easter meetings have in many cases brought into prominence the matter of Church finance. In too many parishes, alas, the question has been brought before the people in connection with some present indebtedness.

It is getting to be a very common saying that "Churches are always in debt." By many business men such a statement is regarded as a token of weakness, in the institution itself, and of some mismanagement on the part of its officers. The cry is the same whether the seats in the Church are free or whether they are rented. The fact of it is that people who are ready to complain at the present condition of Church finance are in too many cases those who refuse to give their time or their means to the correction of the evil which they are so ready to condemn. A man who finds fault with the Church because it is not managed as he says on business principles is the man only too often who does not give to the support of the services of the Church on any principle whatever, and who consequently is much to blame when the balance is all the wrong way at the end of the year.

Unless there is some recognition of responsibility in the matter of giving to the support of the Church, a responsibility which must be reckoned in proportion to the income a man receives, there can be nothing but continual trouble and continual indebtedness.

The people who are most apt to make these complaints in a free Church are those who in many cases would be ashamed to state fairly and squarely to themselves or to others the amount they have contributed toward the support of the Church during any set year. It is in all probability their arrearages in the matter of giving which has to be made up by a general appeal to those who are in the habit of making their offering regularly and conscientiously.

Such persons, when brought face to face with any indebtedness in the parish should ask themselves how far their deficiencies have contribut-

ed toward that indebtedness, and then as honorable persons and as Churchmen and Churchwomen they should be ready to contribute a sum equal to that which upon the business principles they go upon in other matters, they justly owe to the Church. It was of tithes and offerings that the Lord spake at the mouth of the prophet. "Will a man rob God?"—*The North East.*

ASCENSION DAY.\*

Ascension Day and Whitsuntide bring to mind facts which, in spite of the perennial teachings of the Church, are apt to be overlooked or but feebly grasped by the young men of this day and generation. They are bottom facts, too, and their absence from the foundations of faith will account for many a shaky temple. The first sets forth the fact that the risen Lord took with Him into the presence of the Eternal Father that same body which Thomas handled, the reality of which caused him to cry out: "My Lord and my God." The straining eyes and groping hands of men seek for a personal God,

Unseen, because our eyes are dim;  
Unheard, because our ears are dull.

It is hard to realize the Father; it is hard to apprehend the Holy Spirit; but, thanks be to God, we can know Jesus as He walked among men. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

The second fact which is brought home to us is our absolute need of power from on high, of the indwelling of the Holy Spirit, before we can know the truth to our fellow-men. In spite of 2,000 years of teaching, the men of the Church have hardly grasped this fundamental fact. The existence of the Holy Spirit, His office and work, are scarcely realized at all. And so our knowledge is faulty, and our testimony is unfruitful; we are prone to deny our Lord and forsake Him, and the Pentecostal power is lacking in our preaching. Let the lesson of Whitsuntide be once well learned, and Christ's Kingdom will be spread indeed, and will straightway encompass all the world—*St. Andrew's Cross.*

CORRESPONDENCE.

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

THE PARSONAGE,  
TUSCARORA, Ont., June 6th, 1889.

To the Editor of the Church Guardian:

SIR,—In reply to the inquiry in the CHURCH GUARDIAN of May 29th ult., the address of the Treasurer of the Church Army, Rev. W. Carlisle, Headquarters and Training Home, 128 and 130 Edgware Road, London W. (Rankers, Barclay, Bevan & Co.) G.M.C. for Captain W. T. Eccleston.

Yours,  
C. A.

A Prominent Layman in New Brunswick writes, renewing his subscription: "The GUARDIAN is always a welcome visitor at our house and fully sustains its well known reputation as a faithful exponent of sound Church principles and doctrine."

See to it that each hour's thoughts and actions are pure and true; then your life will be such.

MAGAZINES FOR JUNE.

*The Church Eclectic* has as its leading article an excellent paper from the pen of Rev. P. Williams, D. D., on the "Alleged Faults of Priestly Life and Work," which we commend to the attention of lay critics of the Clergy and to the latter as well. It also contains a thoughtful article on "The Law of the Supernatural in the Spiritual World," by J. S. D.; Jas. Pott & Co., and E. & J. B. Young & Co., New York.

*The American Church S. S. Magazine* has some excellent Editorial Notes on various aspects of S. S. work: the concluding part of a paper on the Instruction and employment of elder scholars, by Rev. F. R. Dickson, M. A., a subject ever pressing upon the attention of the Church, and a very interesting description of "The Temple of Jerusalem in the time of our Lord," by Rev. J. G. Kitchen, Curator of the Biblical Museum, London.

*The Homiletic Review*—contains in its Sermonic section the outlines of a sermon by Rev. Dr. Peabody, Unitarian, on Christ-likeness, in which he says: "Christ, not the Christ of the Creed," though he would accept the Apostles' Creed with but little alteration; and after referring to the manifestations of His love in His works and acts on earth, adds: "These are the birth marks that show Him to be the Son of God." Is all Unitarianism of this sort, we ask? If so, why does it continue. Funk & Wagnalls, N. Y.

*The Treasury* gives, as representing The Church pulpit, a sermon by Rev. Dr. Huntington, of Grace Church, N. Y., entitled "The meaning of the multitude," based on St. Luke, xviii, 36, and being a past centennial sermon. The Methodist Episcopal are represented by portrait and sermon by Dr. H. W. Warren, so called *Bishop*. The other denominations are also well and ably represented in this number. E. B. Treat, New York.

*The Atlantic Monthly*.—"The Highest Structure in the World," in other words the Eiffel Tower, is the subject of the first article in this monthly for June. It is devoted to an account of the methods of construction of the tower, and comparison with other buildings of great height. This article is written by Mr. Wm. A. Eddy.

The number as a whole is of more than ordinary value. Houghton, Mifflin, & Co., Boston.

RECEIVED—*Littell's Living Age* for 25th of May and 1st June. Littell & Co., Boston.

THE DOCTRINES AND PRACTICES of the Jesuits, by Rev. Chas. Groves, D. D.

*The Living Church Annual and Clergy List Quarterly* for June; Young Churchman Co., Milwaukee.

*Pulpit Studies from Robert Elsmere*.—J. S. Ogilvie, 57 Rose street, N. Y.; paper 10c.

*Our Little Men and Women*.—D. Lothrop Co., Boston; \$1.

*Our Little Ones and The Nursery*.—The Russell Publishing Co., Boston; \$1.50 per annum.

*The Pansy*.—D. Lothrop & Co., Boston; \$1 per annum.

A leading Layman in one of the Western towns in Ontario writes, renewing subscription: "I must here express my appreciation of the able manner in which THE GUARDIAN is conducted, and of the loyal Church tone which invariably characterizes the articles which appear in it. For my own part I only wish it were taken by every Church family in the land, and I should indeed be sorry not to have it as a weekly visitor. Any little influence I have in this parish shall be exerted in its favour."

If you cannot be great, be willing to serve God in all things that are small.



# The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

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

Address Correspondence and Communications to  
the Editor, P.O. Box 504. Exchanges to P.O.  
Box 1968. For Business announcements  
See page 14.

## DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

## CALENDAR FOR JUNE.

JUNE 2nd—Sunday after Ascension.

" 9th—Whitsun-Day. (Pr. Pss. M. 48, 68, E. 104, 145. Athanasian Creed: Pr. Pref. in Com. Ser. till 15th inclusive. Notice of Monday and Tuesday: St. Barnabas and Ember Days: Ember Collect daily.

" 10th—Monday in Whitsun-week.

" 11th—Tuesday in Whitsun-week.  
ST. BARNABAS. A. & M.

" 12th — }  
" 14th — } EMBER DAYS  
" 15th — }

" 16th—Trinity Sunday.

" 20th—Queen's Accession, 1837.

" 23rd—1st Sunday after Trinity. (Notices of St. John Baptist and St. Peter.

" 24th—St. John Baptist. (Athanasian Creed).

" 29th—ST. PETER. A. & M.

" 30th—2nd Sunday after Trinity.

## WHITSUN-DAY.

Every time we say our Creed, we profess our belief in the Divine Spirit. On this blessed Whitsun-Day let us join in the confession with new fervor, and make our Creed a chant of praise.

"I believe in the Holy Ghost." How often we say it! Would that the belief was a deep conviction with us all! For to believe in the Holy Ghost is to believe in the dwelling of the Divine Presence in our hearts. It is to believe in the supernatural power within, impelling us Godward. It is to believe in the entire possession of our whole being and life by the very Spirit of God.

Does our belief approach this? If not, the reality will not. The power of any Christian's life is in exact proportion to the power exerted within by God's Spirit. He is able to do exceeding abundantly above all that we ask or think, for and through us; but still the measure is, "according to the power that worketh in us." And the measure of that power is in proportion to our faith in the Holy Ghost. Of the majority of Christian lives, can it not be truly

said, "He did not many mighty works there, because of their unbelief"? Let our aim this Whitsuntide be to exercise our faith in the Holy Ghost. So, at its close, shall each faithful soul be able to say with St. Paul: "I also labor; striving according to His working, which worketh in me mightily.—*Parish Visitor N. Y.*

## TRINITY SUNDAY.

If we have entered at all into the meaning of the successive festivals of the Christian year, we are now prepared for a joyful commemoration of the Feast of Trinity. We have learned, through another season of united study and prayer, more of the love of the Father, the Son, and the Holy Ghost in accomplishing our salvation. On this day we commemorate no separate act of this work, but unite in bringing our highest service of praise and adoration to the God of our salvation. Another year has taught us more of Him. Its experience of His faithfulness has put a new song of praise into our mouths, and with full hearts we raise the voice of thanksgiving to Him who loves us. We know that "this God is our God for ever and ever; He will be our guide even unto death." The more, therefore, we learn of His power and love, the more our joy increases. Life will bring its changes and sorrows, but with this divine love in our hearts and homes, there will always be light. Our belief in the Trinity is no formal assent to a doctrine, but the loving confidence of a child in its Father, its Brother, its Friend. Yes, the joy and power of the Christian's life is summed up in this blessed truth: "The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost with us all for evermore."—*Parish Visitor, N. Y.*

## THE BISHOP OF WAKEFIELD (DR. HOW) ON RITUAL DISPUTES.

It is enough to make one weep to turn from the thought of the adversaries of Christianity, and to see our own forces distracted by differences, disputes, and suspicions. If only we could show a united front, we could smile at the assaults of our enemies. But whether we regard the great separation of the Churches of Christendom, or the multiform divisions of those who profess to call themselves Christians in our own land, or the painful disputes which vex the peace of our own beloved Church, there is much to make us very sad. Into the larger questions, whether of the reunion of Christendom or of home Reunion, I cannot enter. I do not know that we can do much except pray. God can heal the breaches in His own time and in His own way. You will, however, expect me to say a few words upon our internal discords. These are less than they seem. Not only is actual contention confined to very few, while the great strength of the Church lies in the vast central body, ranging from High Church to Evangelical, which is not committed to extremes on either side, and does not regard the matters in dispute as matters of supreme importance, but also among those who differ most widely there is a large and increasing tolerance, and a desire to minimise differences, and to understand and sympathise with the good in others. Of course in all wide tolerance there is a danger of indifference to truth, and I often feel that religious contention has at least the apology of an eager jealousy for what the disputants hold to be sacred. Yet I am sure the more tender and loving spirit growing up among us is far more like the spirit of Christ. There

a few now who rejoice in the spectacle of prosecutions for ritual offences. Even those who think the offences serious know that the policy is one which defeats its own ends, and inevitably increases the popularity of those who may suffer by it. I cannot but believe that there is little hope for the Church's peace and progress except in the admission that she is wide enough to embrace varied schools of thought and varied types of service. At any rate I am ready and anxious to sympathise with and assist a earnest, conscientious workers in the great field of labour, so long as there is loyalty to the principles and spirit of our Church. I hold that imitations of Rome, whether in phraseology or in ritual details, are inconsistent with such loyalty on the one hand, while on the other hand I find it equally difficult to reconcile with such loyalty infrequent or slovenly communions, or anything which may derogate from the honour our Church assigns to the Holy Sacraments ordained by our Lord. I name these only as examples. I am sure within the limits of loyalty we must admit of wide divergence. We cannot all see and think alike. God give us tenderness and charity. You will not think I am pleading for a toleration which would amount to lawlessness. There must be some legal limits of divergent ritual, or some regulating and restraining authority. It may be answered. Surely we have these already in the rubrics, which are part of the law of the land, and in the Ecclesiastical Courts which are empowered to interpret these. And many are quite content with this answer. But many are not. And I do not think we have any right to think lightly of the objections of those who, while they find antiquated rubrics somewhat difficult of interpretation, distrust the constitution, even if they do not impugn the impartiality, of the Court of Final Appeal in ecclesiastical suits. I am not going to enter into the most difficult and complex questions I have just alluded to; but I cannot but express what I have felt for long, that, if only the Church could have responded to the invitation made to her to revise her rubrics and to express her mind in clear unmistakable language, granting perhaps a somewhat large liberty in non-essentials, the question of the Courts would have sunk into secondary importance. We are constantly told that we are gradually consolidating a system of judge-made law, decisions of the Court of Appeal becoming precedents which have all the force of statutes. But ambiguity of subject-matter, is the very condition of such a possibility. I cannot tell whether there may ever be another chance given to the Church to settle her own rules, nor can I tell whether, were it so, she would have wisdom and grace to accomplish what must at any time be a task of excessive difficulty. But I do not wish to imply that this is all that is needed. I should be most thankful if the Ecclesiastical Courts could be so constituted as to command the confidence of all sections of the Church. I imagine, however, that this is even a more difficult task than the other. There is one other view of the situation I should like to state. It seems to me possible that the Archbishop's Court, when settled, in the case now occupying so much attention, may take a larger view of the disputed questions before it than has been taken by other courts, refusing to interfere in unimportant matters in which no controverted doctrine is involved, and recognizing the rightfulness of variety of interpretation in matters confessed by ambiguous. I suppose its contrary to the genius of law courts to recognize ambiguity, and it may be that the Court of Final Appeal would decline to do so, or would feel itself bound by previous decisions. But if there should be sufficient new evidence to justify a reconsideration of such previous decisions, and a judgement of the Archbishop's Court in the direction of rational liberty were upheld by the Court of Appeal, much disaster

to the Church might be avoided, and all parties might possibly be free to set aside bitterness of controversy, and to devote themselves to the great work of winning souls to which God is calling them. But I must say no more, except that it is wise on the part of all to remember that there are those waiting and watching, with their remedy in their hands, all ready for a favourable opportunity, and that remedy is one we should not like.—*Family Churchman.*

**"TO ALL NATIONS UNITY, PEACE AND CONCORD."**

Canon Westcott has written a remarkable letter to the English *Guardian* showing that Christians ought to rise up in a body, and make vigorous attempts to promote peace among nations, and to bring about a general disarmament. A meeting in London, of Christians of every name with this object in view passed the following resolution:

1. That in the opinion of this meeting the present condition of the armaments of Europe demands the urgent attention of all Christian communions, with a view to:

(1). United Prayer to Almighty God upon this subject.

(2). Combined action in any ways possible for the bringing about a simultaneous reduction of the armaments.

2. That with the object of carrying into effect the above resolution, the members of the present meeting pledge themselves to do their utmost to bring the resolution under the notice of their respective communions.

This is certainly a step in the right direction. If the united action and the imperative voice of the Church of Christ cannot promote peace in the world, we do not know who can. If it is not the duty of Christians to rise up in their might and make the attempt, it is difficult to see whose duty it is.

So far, we suppose, the magnitude of the evil has paralyzed the action of the Church. It has not occurred to anyone that action would be of any use. But surely, now that the bugle has been sounded, no church, or member of a church will dare to hold aloof. The idea should spread like wildfire, and every convention of Christians should take steps toward united action. It is to be hoped that some influential member of our General Convention who loves peace and the Lord Jesus Christ, will take care that this centennial meeting does not pass by without action. If Christians speak at all, they must speak promptly and unanimously. It would be a sorry spectacle if, while other Christians are taking up the matter with enthusiasm, as we believe they must, our own Church should have to wait at least three years, before she can even consider the subject.

Canon Westcott says that in the last fifteen years the armaments of Europe have been increased 'from six millions to ten and a half!'

\* \* \* \* A man of despair seems to be the natural issue of an indefinite period of continuous mistrust and increasing burdens.

\* \* \* \* The real blame ought to be laid on Christians. But as yet they have not spoken with one voice. Our unhappy divisions have hid from us the grandeur, the power, and the obligations of our common faith in Christ, to our own great loss and to the loss of the world. There is, however a prospect that we are beginning to take a truer view of our debt to the world. During the last few years there have been signs on many sides that there is a growing conviction that Christians, as Christians, have a witness to give on social questions. They have spoken on temperance and on purity. And now at length the time seems to have come when they can unite to express some of the views which they hold as to the true relations of States.

"The effort has a wider bearing. I will

venture to say that the opportunity for this confession of our faith is a gift of God. It is, I believe, a superficial view to refer the popular disparagement of Christianity either to critical objections to its documents or to objections to its Creed drawn from physical science. It springs in the last resort from moral causes.

"Men can see that if our faith is true, we ought to have the remedy for the great sorrows of the world, and to show openly that we believe in its efficacy. They ask for great deeds and not only for great words. The claim is reasonable, and we must satisfy it or accept defeat. No unanswerable substitutes of literary or metaphysical argument will bring assurance to those who long passionately for the revelation of a Living Lord. But if we are enabled to show that we have as Christians that which inspires us to work unflinchingly for a noble end, I believe that many who now range themselves against us will be ready to do homage to the truth which they have misinterpreted through our past faithlessness." These are stirring words of a great man.—*The Church Record.*

**THE JESUITS ESTATES ACT.**

As we anticipated, objection has been advanced to the consideration of this matter in the Synods of the Church of England, on the ground that it does not fall within the scope of their powers. But we would ask is the Church debarred from considering in her legislative assemblies questions which though not strictly perhaps within the *ipsissima verba* of the Synod constitution, yet affect the moral and spiritual well being of the whole community, of which her members form no small part? Surely not. Moreover, the action taken in several of our Synods in regard to the License Laws, shows that the broader principle referred to has been acted on.

Is She further precluded from considering questions which affect the Clergy of the Church—as contradictory of the obligations assumed under their ordination vows? As we understand it the Clergy still take at their ordination the oath, part of which reads: "And I do declare that no foreign Prince, Person, Prelate, State or Potentate, hath, or ought to have any jurisdiction power, superiority, pre-eminence or authority Ecclesiastical or spiritual within this Realm." Are not our Synods,—of which the Clergy are an integral part—bound to aid in resisting anything and everything in the way of legislation which infringes upon this obligation resting upon a large part of its members? We certainly think so, and are astonished to find that any question is raised as to this. It is impossible in our judgment to read the correspondence recited in the Act, without being convinced that not alone is the spiritual or ecclesiastical pre-eminence and authority of the Pope recognized, but also that he has power over that which for more than 100 years has been recognized and dealt with as Crown property. We hope that The Church of England will not play the coward in regard to this matter: but that the expressions of Her indignation at the dishonor done our Queen, and that Her protest against this and all other like legislation may be as strong, if not stronger than that of the other Christian bodies around Her. They have not hesitated to consider the question fully in their Conferences and assemblies, and all honor to them, have spoken out boldly and nobly.

That the English speaking Protestant por-

tion of the Dominion is thoroughly aroused is evidenced—beyond contradiction by even the partizan political press—by the meetings held in all parts of the Province of Ontario, in Montreal and in other centres, at all of which the attendance has been very large, and the interest manifested, intense. Such of the press as are dependent upon Government support, or whose circulation is to a large extent amongst the French and Roman Catholic population attempt to make light of these meetings, and of the movement. But a change in the tone of many has already appeared, and we fancy it will not be long before the weight of interest will change the scale, and the secular press (English) will be found pretty generally ranged on the side of those who now, through their resistance to these measures are subjected to personal abuse.

But what is more astonishing than the attitude of the secular newspapers is that of some of those who are everlastingly sounding the "Protestant" cry in regard to such matters as stoles, candles, &c., but who when real danger appears, in the shape of the distinct advance of that ever active enemy of civil and religious liberty—Jesuitism—and its endowment from public funds, stand quietly by, or even resist opposition thereto, for peace sake! Now is the time for those over zealous Protestants to stand to their colours.

We thankfully acknowledge the receipt from the author, the Rev. Dr. Grove, Prebendary of Clogher, Ireland, of a timely pamphlet of 137 pages, entitled "The Doctrines and Practices of the Jesuits," collected from their own writers and from other Roman Catholic authorities, with an introduction by the Lord Bishop of Clogher. Those of our readers who wish to have a concise statement in regard to the order should get this work of Dr. Groves.

At page 4, Dr. Groves says, that the Faculty of Theology of the University of Paris, "after a protracted consultation, at length, on the 1st of December, 1554, gave their judgment, which contains this pungent and sweeping condemnation of the Order;

"This new Society appropriates to itself the unusual title of the name of Jesus; receives with the greatest laxity, and without any discrimination, all kinds of persons, however criminal, lawless, and infamous they may be; it withdraws from the obedience and submission due to ordinaries; unjustly deprives both temporal and spiritual Lords of their rights; brings disturbance into every form of government; and occasions many subjects of complaint, many lawsuits, contentions, jealousies and schisms among the people. The Society, therefore, appears to us to be dangerous in all that concerns the faith, calculated to disturb the peace of the Church, to overthrow the Monastic orders, and more fit to destroy than to build up."\*

\* Du Boulay, Hist. Univ. Paris, vi. 570-572. D'Argentre, Coll. Ind. II., p. 192.

**Warning.**

SUBSCRIBERS in Ontario and elsewhere are warned **AGAINST PAYING SUBSCRIPTIONS TO ANY ONE**—other than the Rector or Incumbent of the *Parish*—who does not hold written authorization from the Editor and Proprietor of the **CHURCH GUARDIAN.**

SEND for "The Jesuits Estates" Act of the Province of Quebec and read it.

## FAMILY DEPARTMENT.

## TRINITY SUNDAY.

"And one cried unto another and said, Holy Holy, Holy is the Lord of Hosts; the whole earth is full of His Glory."—Isaiah vi, 3.

Father in Heaven above  
Dwelling in light and love,  
Ancient of days,  
Light unapproachable;  
Lord inexpressible,  
Thee, the Invisible  
Laud we and praise.

Christ the eternal Word,  
Christ the Incarnate Lord,  
Saviour of all,  
High throned over all height  
God of God, Light of Light,  
Increate, Infinite,  
On Thee we call.

O God the Holy Ghost  
Whose fires of Pentecost,  
Burn evermore,  
In this far wilderness  
Leave us not comfortless;  
Thee we love, Thee we bless,  
Thee we adore.

Strike your harps, heavenly powers,  
With your glad chant's shall ours  
Trembling ascend;  
All praise, O God, to Thee,  
Three in One, One in Three  
Praise everlastingly,  
World without end.

—(From Year to Year: Bickersteth).

## ST. BARNABAS: THE APOSTLE.

"For he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord."—Acts xi, 24.

My God, my Father, let me rest,  
In the calm sun-glow of Thy face,  
Until Thy love, in me express'd  
Draws others to Thy throne of grace.

O Jesus, Master, let me hold  
Such secret fellowship with Thee,  
That others, careless once, and cold,  
Won to my Lord, and theirs may be.

Eternal Spirit, heavenly Dove  
The light of life to me impart,  
Till fire descending from above,  
Burns on and on from heart to heart.

O Father, Son, and Holy Ghost  
Still, still may love to love respond;  
And teach me when I love Thee most,  
Depths all unfathom'd lie beyond.

—(Bickersteth; From Year to Year.)

## Daddy's Boy.

(By L. T. MEADE.)

## CHAPTER IV.—[Continued]

The carriage went for Uncle Ben, and Ronald wandered about in extreme excitement. He made most careful calculations, and discovered to his dismay that the hero could not possibly arrive at Summerleigh for two hours.

"Fifty-five minutes to drive to the station," said Ronald; "five minutes, if the train is pretty sharp, to get out his baggage; between two and three minutes to see to the charger—I don't quite know how the charger is to come to Summerleigh—oh, of course, Uncle Ben is to bring his groom; fifty-five minutes then to drive home. How much does twice fifty-five, and five, and two make? oh, a hundred and seventeen—a hundred and seventeen

minutes—that is three minutes short of two hours. I must allow three minutes for accidents. It's terrible to think of waiting two hours longer to see him, but I must be patient. Dad used to tell me that all brave men were extremely patient, and he said that brave boys were patient too; I'd scorn to be anything but a brave boy. I wonder what Dad has been saying to mother to-day. I expect he says pretty often, "We must go to the gates and watch for Ronald; Ronnie won't be long." I'm quite certain I won't be long away from Daddy; I really don't feel a doubt about it; but now I've got something else to do, I've got to see to the Major. A brave man like the Major will want a boy like me about him. I know I will be an enormous comfort for him. Now what shall I do to pass the time? Shall I play with Violet? No, I won't. I see her in the distance, and she has her best frock on. I hate playing with girls in their best frocks. I know what I'll do. Dear Uncle Ben, he shall have a welcome. I'll light a bonfire just down near the end of the avenue. I wish I had fireworks; I should like to send some catherine wheels and rockets, but the bonfire will be better than nothing."

Ronald rushed away, half mad with delight at the idea which had occurred to him. He now had plenty to occupy him for the hours which must intervene before Uncle Ben would arrive. He had dry leaves to collect—for the autumn leaves were falling fast—and its bits of fagots and broken branches of trees were about. He was extremely active, and made a goodly pile, and little Jack, the son of the lodge keeper, came out and helped him.

"It's almost high enough now, Jack," said Ronald, "but we mustn't light it until we hear the carriage wheels. The moment we hear the carriage wheels we'll put a match to it, and then we'll take our caps off, and we'll sing out as loud as we can, 'Hip, hip, hurrah!—hip, hip, hurrah!' I hope, Jack, you've got a loud voice. We must wave our caps in the air, and we must be awfully excited. Do you quite understand what you've got to do, Jack? and have you got the matches handy?"

"Yes, sir," said Jack, "I stole half a dozen matches from mother's cupboard when her back was turned, and these leaves will catch in a twinkling."

"And you quite know," pursued Ronald, anxiously, about shouting, "Hip, hip, hurrah!" You understand that we are welcoming home a great hero?"

"Well, sir," answered Jack, "mother do say as the gentleman's a good deal crippled up with the rheumatism and gout. She says as 'tis a mixture as ails him, and she called it rheumatism, and gout. Those are the names, I remember. I hope, Master Ronald, Sir Ronald, I means, as the smoke won't go into the 'osses' eyes, and half blind them, poor critturs."

"What a silly boy you are, Jack!" said Ronald. "If the smoke does startle the horses a little, they will soon get over it, and Uncle Ben will be pleased; for if there is a spice of danger it will remind him of the battlefield."

The boys now lay down beside the pile of leaves and broken wood and listened intently for approaching wheels. The hours which Ronald had counted carefully on his little silver hunting watch had gone by, and any moment the hero might arrive. At last the roll of wheels coming down the lane which led directly to Summerleigh was distinctly audible. Ronald's suspense became awful at this moment. He tried to strike a match, but his little fingers shook, and he had to depute the honor and glory of firing the pile to the more stolid Jack. The leaves were very dry, and Jack had erected his bonfire cunningly. By the time the carriage entered the gates it was blazing away right merrily, and Ronald and Jack were leaping in the air and waving their hats and shouting at the top of their boy voices.—Ronald felt a sensation of extreme triumph.

It was not destined, however, to last long. The carriage stopped short, for the flames from the bonfire were blazing across the road, one of the windows of the brougham was slowly and laboriously opened, and a peevish red face obtruded itself to view.

"Turn back at once," shouted the irascible Major. "Who has dared to be so impertinent? Is there a back-avenue? Drive down that way. The horses won't stand the smoke; they are frightened; they will run away. I'd better get out; keep the horses quiet, I'm getting out. Oh, this will kill me. What was Eleanor doing to permit such a thing? I'll have to walk, and it will certainly be my death."

Ronald instantly sprang to the carriage side, and opening the door, held out his hand. "It was to welcome you, sir," he said, lifting his hat.

"To welcome me, sir?" shouted the Major; "you're a very bad, wicked, disgraceful boy. I don't know who you are, sir; how dare you play me such a practical joke? But you shall be punished so you shall, you little scamp! Why, do you know, you little urohin, that if those horses had run away I'd have died of fright?"

Ronald fell back a step or two, his rosy and joyous face turned pale, and he returned to Jack.

"He's a scamp from the village, no doubt," said the Major to himself, not suspecting that his nephew could be the smoke begrimed and dirty little figure. "He has played me an ugly trick, and he shall suffer; why I might have died of it."

The Major, wrathful and feeble, hobbled down the avenue, and Ronald stood quietly by the bonfire until it had burnt itself out of away. The horses had been taken round by another road to the stables, and Jack, at the first mention of the coming storm, had wisely fled. Ronald looked some of the ashes about with his feet, and then very, very slowly walked away.

"I wouldn't have minded his anger," he said to himself, "nor his look, though he's not tall and his eyes don't flash, and his lips are not firm, but I am above minding that; no, no, it was the words he said at the end 'If the horses had run away I'd have died of fright.' He's not worthy to have been on a drawbridge."

Ronald went into the house by a side entrance, and ran up to his bedroom. Dorothy came in at once to attend to him. She gave an exclamation of dismay at his disorderly and discolored appearance.

"Now, Master Ronald, well, I never! Why, you're more of a pickle than I ever did see you before. What prank have you been after now, sir?"

Ronald raised his sweet blue eyes to her face.

"I was preparing for some one who never came, Dorothy," he said. "I know I'm an awful mess, but if you will get me the soap and plenty of hot water, I will soon lather myself clean again. You want to wash me, do you, Dorothy? No, thank you. Dad likes me to clean myself."

That night in his little bed Ronald lay awake for some time.

"I wonder if Dad ever grows tired of standing by the gates: it would not be like Dad to grow tired of looking for me. I hope God won't leave one down here, and two there, long; it's rather lonely for the one down here; I'd scorn to grumble or to be selfish, but it is rather lonely."

Ronald wiped away some tears before he fell asleep.

(To be continued.)

A Subscriber in Nova Scotia renewing for herself and two others, says "It would be well for the Church here if the CHURCH GUARDIAN were taken and read in every house in the parish."

**"HAVE YE KEPT THE FAITH?"**

A brother of the writer, living in New York, was recently on a train which was just leaving the station. By the side of it, on the next track, was another train, which was about starting in the opposite direction. A man near my brother suddenly jumped to his feet, opened the window, and hurriedly called, "John!" A man at an open window in the other train, instantly recognized his friend, and quickly responded, "William!" A hearty grasp of hands, and the short, solemn inquiry came ringing from William.

"John, have ye kept the faith?"  
"Aye, by the help of God, I have."

The cars moved away, a smile of pleasure on the face of each, and they saw each other no more. Was it strange that a thrill of Christian sympathy took possession of my brother's heart, as he at once took a seat by the side of William, who had hitherto been a stranger, but was now a Christian brother?

Not "Have you made money?" "Have you made a great name for yourself?" but "Have you kept the faith?" What stronger evidence of conversion could have been given than in the question and answer which came from these two travelers to eternity?—*The Parish Visitor.*

WHILE sorrow has its outbursts, it also has its periods of silence. There are many times when the soul prefers to smother its griefs so that none but the ear of God can hear them. They are of such a delicate nature sometimes that the heart does not want the sound of its sighings to strike upon the cold ear of the world. And so it secludes itself from the bustle of the busy throng, and in solitude whispers out its grief to God. Down beneath the surface of visible sorrow there are silent depths which can never be seen, and throbbings of anguish which can never be heard by a fellow being.

Underrate not the value of Church Organization. What the husk is to the kernel, what the casket is to the jewel, what the lamp is to the oil, what the body is to the spirit, that the outward form is to the inward life.—*Gerland.*

Whosoever lives a noble life for God, he is one of God's workmen, working on that building of which God is the supreme architect.

The measure of our success is in proportion as we satisfy God.

**MARRIED.**

SHIELD-FLOWER.—At St. Mary's, Belize, British Honduras, by the Rector, Rev. F. R. Murray, on May 1st, John Emmanuel Shield to Hannah H. Flower.  
BRADLEY-ALLEN.—At the same place, by the Rector, on May 5th, John Bradley to Ann Allen.  
YSAQUIRRE-BARROW.—At the same place, by the Rector, on May 18th, Charles Ysaquirre to Mary Barrow.  
PANTING-BEVANS.—At the same place, by the Rector, on May 21st, John Panting to Hilda Bevans.

ELLIOTT-ANTOINETTE.—At St. John's Church, Belize, by Rev. H. Northcott, on May 29th, Joseph Elliott to Marie Antoinette.  
ZOE-WYLIE.—At St. Mary's Church by the Rector, on May 30th, Peter B. Zoe to Ann Elizabeth Wylie.

DIED.  
ALLAN.—At St. Vincent de Paul, on the 80th ult., Isabella Thom Young, beloved wife of Rev. John Allan, Chaplain St. Vincent de Paul Penitentiary.  
HARRIS.—Entered into rest, Sunday, May 26th, Florrie Mabel Harris, aged 19 yrs, youngest daughter of the late Robert J. Harris, of Annapolis Royal, N.S.

**SECOND SERIES OF LIVING VOICES OF LIVING MEN**

Being Practical Sermons by Bishops and Clergy of the Church, intended for Family and Lay Reading. 12 mo, cloth, \$1 25.

Among the contributors to the second series are Bishops Perry, Harris, Thompson, Galleher and Coleman; Rev. Drs. Alsop, Nichols, Locke, Carey, Cobbs, Fiske, Anstice, McConnell, and Tiffany; Rev. Messrs. Osborne, Bill, H. W. Nelson, jr., Henry and others.

The first series having proven a success, the publisher redeems his promise of a successor. This new volume has been prepared upon the same general principle as the first. The sermons are upon practical subjects; in topic and treatment they possess an agreeable variety, and there will be found harmony in their diversity.

**THOS. WHITTAKER,**  
Bible House, N. Y.

**BISHOP RIDLEY COLLEGE OF ONTARIO, LIMITED. ST. CATHERINES.**

A Protestant Church School for Boys, in connection with the Church of England, will be opened in the property well known as "Springbank," St. Catharines, Ont., in September next, 1889. Boys prepared for matriculation, with honors in all departments, in any University; for entrance into the Royal Military College; for entrance into the Learned Professions. There will be a special Commercial Department. Special attention paid to physical culture. Terms moderate. For particulars apply to the Secretary, 28 King street, East, Toronto.

**FRED. J. STEWART, Sec. Treas.**  
4-4 mos

**THE METHODISTS AND THE CHURCH OF ENGLAND**

(Paper, 98 p.p.)  
A Review of the position of Wesley and of Wesleyanism, (otherwise Methodism, relatively to the Church,) a most useful tract for general circulation. Single copies 25c. Address: F. C. IRELAND, Toronto, P. O.

**WANTED.**  
A young clergyman well known in Canada, considered a good preacher and reader; of Prayer book views, and very musical would like to correspond with the Churchwardens of a vacant parish with regard to filling it. Address: "PRESBYTER," Church Guardian, P. O. Box 504, Montreal.

**SHORTHAND**  
May be easily and quickly learned at your own home by our practical course of home instruction. Send for our terms and commence at once. Address the "CONDUCTOR SHORTHAND INSTITUTE,"  
48-1 St. John, N. B.

**Edward's Desiccated Soup**

Consists of Extract of BEEF and choice VEGETABLES in a dry state; quickly and easily made ready for the table; agreeable to the palate; NUTRITIOUS, ECONOMICAL. and is, in its proportions of flesh-formers heat-formers and mineral salts, a most perfect diet!

**FOR SALE BY ALL GROCERS.**  
In tins, 1 lb 40c.; 1/2 lb. 25c.; 1/4 lb. 15c. and 2 oz. packets 5c.  
**WHOLESALE DEPOT:**  
30 St. Sacramento Street, Montreal.  
EDWARDS' ECONOMIC COOKERY—a valuable book—post free on application. 24-26

**HOLIDAY EXCHANGES.**

A Rector in the Maritime Provinces would be glad to correspond with a brother Clergyman, with a view to an exchange of duties during one or more of the summer months. Sound Churchmanship essential. Address 'M.A.' 131 Scott street, Quebec. 4-1f

**WANTED.**

**TWO RESIDENT MASTERS FOR ST. JOHN'S SCHOOL, Montreal;** one Classical, one Mathematical. Graduates, under 30, experienced. Church of England Apply, stating salary, to **ARTHUR FRENCH, Headmaster.** 5-4

**WANTED**

In September next, by the Daughter of a Clergyman, a position as Teacher in a Ladies' School, or Governess in a respectable family. Can teach English, French (speaks French fluently), Mathematics, higher Music, Rudiments of Latin, Shorthand, &c. Highest testimonials and references. Address, stating salary, Post office Box 859, Coaticook, Que. 2-6

**VACANT.**

A Clergyman of moderate views wanted. Salary \$750 a year, Rectory and 5 acres of land. Application will be received by the wardens up to June 11th. **WM. HUDSON, O. SMITH, Wardens.** Richtbuet, N.B., April 25th, 1889. 1-1f

**WANTED.**

A Clergyman, experienced and having three years University training in the Arts Course, McGill, desires Parish work as *Locum Tenens*, or otherwise, during the months of July and August. Good references. Address "CLERICUS," CHURCH GUARDIAN, Montreal. 6-4

**WANTED**

An Assistant Priest or Deacon unmarried. A sound Churchman; willing and able to do rough, hard Missionary work. Correspond with the **REV. GEO. A. HOYT, Rector, Andover, N. B.** 49-1f

**WANTED**

A CURATE, YOUNG, SINGLE, Musical, for the Parish of Weymouth, N.S. Apply, with references, to the Rector, 5-1f **REV. P. J. FILLEUL.**

**COX SONS, BUCKLEY & CO.,**

343 Fifth Avenue, New York, and Southampton Street, Strand, London.  
Stained Glass, Metal Work, Embroideries, Decorations, Memorial Brasses, Textile Fabrics, Tapestries, &c. Tablets, &c., Carpets, &c. Wood, Stone and Marble Works.  
**NEW DEPARTMENT, Clerical Clothing, Surplices, Cassocks, Stoles, Robes, &c., &c.**  
**IMPORTANT.**—We have made special arrangements for importing goods into Canada. Cases are shipped every month by our London House direct to our brokers in Montreal, who forward promptly the different goods to their destination. Shipments are made up about the middle of each month. Time is saved by ordering from the New York store.

**SUMMER HOMES BY THE SOUNDING SEA.**

The sounding C on one of Dixon Company's famous GUITARS; BANJOS; MANDOLINS is always in unison with the restful pleasure of summer days in summer pleasant places. Don't go to a music-less house! Take with you one of our light, portable musical instruments!

Reasonable and most enjoyable music books are:  
COLLEGE SONGS (50 cts.) 150,000 sold.  
COLLEGE SONGS for Banjo, (\$1), Guitar (\$1).  
GOOD OLD SONGS WE USED TO SING (\$1).  
PRAISE IN SONG, (40 cts.) New Gospel Songs,  
TEMPERANCE RALLYING SONGS, 35c  
SONG HARMONY, (60 cts.) Fine four part songs.  
POPULAR SONG COLLECTION, (\$1.00), 87 good songs,  
SONG CLASSICS, (\$1.00) 50 high-class songs.  
SONG CLASSICS, ALTO VOICE, (\$1.00) 47 songs.  
CLASSIC TENOR SONGS, (\$1) 88 songs.  
CLASSIC BARITONE OR BASS SONGS, (\$1) 83 songs.  
CHOICE VOCAL DUETS (\$1) The newest POPULAR DANCE MUSIC COLLECTION, (\$1).  
POPULAR PIANO COLLECTION (\$1) 27 pieces.  
CLASSICAL PIANIST, (\$1) 42 pieces.  
PIANO CLASSICS, (\$1) 44 pieces.  
Also music in quantity and variety for all instruments. Send for catalogues, free.  
*Any Book or Piece mailed for Retail Price.*

**OLIVER DITSON COMPANY, Boston.**  
O. H. Ditson & Co., 367 Broadway, N. Y.  
J. E. Ditson & Co., 1228 Chesnut st., Phila.

**TORONTO - HAMILTON.**

WE WANT A CANVASSER OR CANVASSERS (Lady or Gentleman)—for Toronto, Hamilton, and neighborhood. Good Commission to right party. *Address this office.*

**LONDON. ONT.**

CANVASSER WANTED FOR LONDON CITY, and adjoining Towns. *Address this office.*

**OTTAWA. ONT.**

WE REQUIRE A CHURCHMAN or Churchwoman to solicit Subscriptions to this paper in Ottawa and neighborhood. Good Commission.

*Address:*  
**THE CHURCH GUARDIAN, P. O. Box, 504, MONTREAL.**

**VIRGINIA FARMS and MILLS SOLD** and exchanged. Free Catalogue. **R. B. CHAFFIN & CO., Richmond, Va.**

**MISSION FIELD.**

**JAPAN.**

A movement is on foot for turning the College of Kioto into an University. There are 700 students at this College—between two and three hundred of whom are students of theology. Counts Inouye and Okuma, Viscount Aoki and some others have contributed \$35,000 to the fund being raised to promote the object. Count Ito, who, it is said, framed the recently proclaimed Japanese Constitution, Count Katsu and Viscount Kuomoto have signified their approval of the work being done by the College, and have promised to aid in turning it into a University. Counts Ito and Inouye have given Bishop Bickersteth 10,000 dollars for the promotion of female education in Christian schools, and others are contributing for the enlargement of existing schools, or the founding of new ones for the Christian education of girls and women. These are only a few of the many proofs which might be given of the progress of Christianity in Japan.

**CHINA.**

The *China Medical Missionary Journal* (one of its editors Dr. H. W. Boone) is before us. There are over one hundred medical missionaries connected with the various missions from Great Britain and the United States. Among the reminiscences of one of the physicians is the following:

"On New Year's Eve, 1886, while on a journey, I arrived late at night at the city of Shao-hing, in Chekiang province, and several of the native Christians came down to my boat to welcome me. The first man who approached seemed exceedingly delighted to meet me, but as I did not recognize him, my response to his salutations were not specially hearty.

"Perceiving this he held up his lantern before his face, saying, 'Look at me; don't you know me?'"

"'No,' I replied, 'I don't.'"

"'What!' he said, 'you saved my life and saved my soul, and yet you don't know me; that's strange. I'm Ho-ming, the man you cured of opium smoking in Wen-chau six years ago.'"

"'Ah!' I said, 'now I know you; but no wonder I did not recognize you, you are so changed.'"

"'Yes,' he replied, 'by the grace of God I am changed.'"

"He informed me that his mother had died trusting in Jesus, and that his two brothers had been led astray by the Jesuits, but he felt sure they were true Christians, and would eventually be brought back to the purer faith of the 'Jesus religion.'—He himself was then, and had been for several years, engaged in colportage work for one of the Bible Societies."

**CHILDREN'S GIFTS.**

Rev. Dr. Langford sends word from the Mission Rooms that 150,000 children have (during Lent) contributed to the children's offer-

ing for missions, and thinks many more will be heard from. He writes:

"The children have taken a great deal of pleasure in doing what they could to help the Missions and the Missionaries. In many instances the gifts have been the fruit of self-denial. One Sunday school of colored children, all of whom were poor, sent an offering from every child. Some earned money in one way and some in another way. In one of the schools the largest gift was from a little boy who is paralyzed and blind and totally helpless. Lying upon his bed, he kept his box beside him to remind callers of the missionaries of the Lord Jesus. Another little fellow gladly sent his velocipede money."

No greater gift on record than half a cent; commented on by the great Christ, who happened to see a woman casting into the treasury of Jehovah all she had! It is the poor who give the most. They give by self-sacrifice, and this is what counts in the eyes of the Blessed One. If the rich gave in like proportion the treasury of Jehovah would overflow! Let the rich give, and keep on giving, until they feel it, lest evil come upon them and they keep company with Dives, the man not blessed of God.

**A GREAT CHANCE.**

*A Library for Every Churchman.*

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

**Reasons for Being a Churchman.** By the Rev. A. W. Little. 8 h thousand. 2mo. cloth, 288 pages.

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

**The Papal Claims, considered in the light of Scripture and History.**—With an introductory by the Right Rev. G. F. Seymour, S.T.D. 4mo. cloth, 135 pages.

**The Doctrine of Apostolical Succession.** With an Appendix on the English Orders. By the Rev. A. P. Percival. 2mo. cloth, 148 pages.

**The Lives of the Apostles, their Contemporaries and Successors.** By S. F. A. Caulfield. With an introduction by the Rev. S. Baring-Gould. 2mo. cloth, 287 pages.

**English Church History.** By Charlotte M. Yonge. 4mo. cloth, 217 pages, illustrated.

**The Principles and Methods of Instruction as Applied to Sunday School Work.** By William H. Groser, B.S. 6th edition. 4mo. cloth, 232 pages.

**Books which have influenced me.** By twelve prominent public men of England. 16th thousand. 2mo. parchment paper 123 pages.

**The Church Cyclopædia.** A Dictionary of Church Doctrine, History, Organization and Ritual. By Rev. A. A. Benton. 8vo. cloth, 610 pages.

Specially selected to cover all points on which every intelligent Churchman should be informed.

The regular price of these books, all new or new editions, is \$10. They are offered for \$5. Special sale; not supplied at this rate separately. Send orders promptly. Supply limited. 100 sets.

**JAMES POTT & CO.,**  
14 and 16 Astor Place, New York

**TELEPHONE NO. 1906**

FOR

**TOWNSHEND'S**

Bedding, Curled Hair, Moss, Alva, Fibre and Cotton Mattresses. The Stem-winder wove wire Beds in four qualities. Feather Beds, Bolsters, Pillows, &c., 334 St. James street, Montreal.



**M. S. BROWN & CO.,**

ESTABLISHED A. D. 1840.

**JEWELLERS & SILVERSMITHS**

—DEALERS IN—

Arch Plate and Metal Altar Furniture.

**128 Granville St., Halifax, N.S.**

The following well known clergymen have kindly permitted their names to be used as references:—

The Ven. Canon Edwin Gilpin, D.D., Archdeacon of Nova Scotia, Halifax.

The Rev. Canon Brock, M.A., President King's College, Windsor, N.S.

The Rev. C. J. S. Bethune, M.A., Head Master Trinity College School, Port Hope, Ontario.

The Rev. E. S. W. Pentreath, Christ Church, Winnipeg, Man.

Prices can be had on application.

**Geo. HARCOURT & SON,**

**CLERICAL TAILORS AND**

**ROBE MAKERS**

**CLERGYMEN** requiring. Surplices, Stoles, Cassocks, or Clerical Collars, please write or call on us.

**GENTLEMEN** requiring Academic Hoods, Barristers' Gowns or Bags, Q. C. Gowns or Bags, or Robes of any description can procure them from us.

**43 KING STREET EAST,**

**TORONTO.**

49-11

**Special Notice**

**WE ARE NOW READY TO SUPPLY Our New Improved**

**GURNEY HOT-WATER HEATER!**

Guaranteed More Economical in fuel

Quicker in Circulation, and

Larger Heating Surface

Than Any Boiler now Made.

*Contains all known Improvements!*

Combines strength, Durability, and is Elegant in Appearance.

EASY TO MANAGE.

**E. C. Curney & Co.**

**385-387 St. Paul,**

**MONTREAL.**

**Canada Paper Co.,**

Paper Makers & Wholesale Stationers

Offices and Warehouses:

78, 80 and 82 CRAIG ST., MONTREAL  
1 FRONT ST., TORONTO.

MILLS:

SPRINGVALE MILLS } WINDSOR MILLS }  
WINDSOR MILL. } P.Q.



Is the most reliable substitute known for mother's milk. Its superiority to other preparations rests on the crucial test of 30 years experience throughout Great Britain and the United States. It is also a sustaining, strengthening diet for Invalids. Nutritious, easily digested, and acceptable to the most irritable or delicate stomach. Our sizes, 85c, up. Send stamp for "Healthful Hints," a valuable pamphlet, to WOOLRICH & CO., Palmer Mass.

**USE QUEEN'S LAUNDRY BAR AND SAVE YOUR LINEN.**

**—BUY THE— ALBERT TOILET SOAPS IF YOU WANT THE BEST. BEWARE OF IMITATIONS.**

**AGENTS WANTED EVERYWHERE.**  
We want agents at home and to travel. One reliable agent in each county to distribute our circulars, posters, and catalogues of watches, etc. Circulars to be distributed everywhere. Steady employment. **WAGES \$2.50 PER DAY.** Expenses advanced. Can work all or part of the time. Address with stamp **ROBBUCK & CO., Toronto, Canada.** No attention paid to postal cards.

**KNABE PIANOFORTES.**  
UNEQUALLED IN Tone, Touch, Workmanship and Durability.  
**WILLIAM KNABE & CO.,**  
Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, N. Y.

**SALESMEN**  
We wish a few men to sell our goods by sample to the wholesale and retail trade. Largest catalogue in our line. Enclose 2-cent stamp. Wages \$3 Per Day. Permanent position. No postals answered. Money advanced for wages, advertising, etc. Centennial Manufacturing Co., Cincinnati, Ohio.

In all the world there is but one more cure for the **OPIMUM** Habit. The Dr. J. I. Stephens Remedy never fails, and no other treatment ever cured. We have cured more than 10,000 cases. No other treatment ever cured one case. **NO PAY TILL CURED.** Remember this, and write to the Dr. J. I. Stephens Co., Lebanon, Ohio.

**YOUR NAME ON 50 Fancy & High Name Cards, Outfit 100 Pictures, all 10c. Game Author, 5c, Domino, 5c, Box of Paper 5c. The lot, 25c. Jewel Card Co., Hingham, Mass.**

**CHURCH ORGANISTS. SEE HERE!**  
**PALMER'S** Book of 656 short and interesting Interludes and Modulations in all keys. Ready March 50. \$1.50 net. **H. B. PALMER, Lock Box 2341, N. Y. City.**

**WANTED LADIES AND GENTLEMEN** who wish to make \$3 to \$4 a day easily at their own homes. Work sent by mail. No canvassing. Address with stamp **Crown Hat Co., 94 Vane St., N.Y.C.**

**THE CHURCH GUARDIAN THE BEST MEDIUM FOR ADVERTISING**

**THIS PAPER IS ON FILE AT** the office of the **H. P. HUBBARD CO.,** Judicious Advertising Agents and Experts, New Haven, Ct., who can quote our every lowest advertising rates.

**PARAGRAPHS.**

**THE MOON'S INFLUENCE**

Upon the weather is accepted by some as real, by others it is disputed. The moon never attracts corns from the tender, aching spot. Putnam's Painless Corn Extractor removes the most painful corns in three days. This great remedy makes no sore spots, doesn't go fooling around a man's foot, but gets to business at once, and effects a cure. Don't be imposed upon by substitutes and imitations. Get "Putnam's," and no other.

Two little Mobile boys were fishing from a wharf, the other day, when one of them fell into the water. The other rushed up to a deck hard exclaiming: 'Save him, mister! He's got all the bait.'

**CONSUMPTION CURED.**

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for Preparing or using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYKS, 149 Power's Block Rochester, N. Y. 25-13-cow

The sweetheart, when on his way to see his lady love, should he stub his right toe he will surely be welcome, but if he stubs his left he may know that he is not wanted.

One of the reasons why Scott's Emulsion has such a large sale is, because it is the best. Dr. W. H. Cameron, Halifax, N.S., says: "I have prescribed Scott's Emulsion of Cod Liver Oil, with Hypophosphites, for the past two years, and found it more agreeable to the stomach and have better results from its use than any other preparation of the kind I have ever used." Sold by all Druggists, 50c. and \$1.00.

A baby always helps to make home happy — particularly when the baby is asleep.

**CHEAP MEDICINE CHEST.**—For Lumbermen, for sailors, for miners, for hunters, for factories, for farmers, Minard's Liniment, Minard's Honey Balsam, Minard's Family Pills. These three valuable remedies will cure nearly all diseases the human family are liable to.

In a fight take your friend's part; at a feast let him have it himself.

**TO THE DEAF.**

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

**GET AND CIRCULATE**

**"The Church and Her Ways."**

A Tract for Parochial use; treating of the chief points of the Church's System, and admirably adapted to answer the questions of those outside Her fold regarding it. Prepared for the Board of Missions of the Diocese of Minnesota, by ten Clergy—three of whom are now Bishops. *Temperate, sound and good.* Price 1c. per copy.

Address:

REV. A. R. GRAVES,  
Or REV. F. R. MILLSPAUGH,  
Minneapolis, Minn.  
Or REV. E. C. BILL,  
Faribault, Minn.

Please mention this paper in ordering.

**Excelsior Package DYES!**

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

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

**THE EXCELSIOR DYE CO.,**  
C. HARRISON & CO.,  
10-11 Cambridge, King's Co

**SEND TO**

THE

**"CHURCH GUARDIAN" OFFICE,**

FOR A COPY OF THE FOLLOWING:

ALSO,

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

*Every Churchman should have the foregoing.*

**HOW TO GET**

**Little's Reason's**  
For Being a Churchman, without Cost.

SEND Seven Dollars, with the Names of Seven New Subscribers to the **CHURCH GUARDIAN** and the Book will be forwarded.

Address:

**THE CHURCH GUARDIAN,**  
P. O. Box 504,  
Montreal.

**"THE YOUNG CHURCHMAN."**

**WEEKLY:**

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

**MONTHLY:**

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

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

A Handsomely Illustrated Paper for the Little Ones.

**WEEKLY:**

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

**MONTHLY:**

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

Address orders to  
**The Young Churchman Company,**  
Milwaukee, Wis.  
[Or through this office.]

**11,000 COPIES ISSUED**

**"Reasons for Being a Churchman."**

By the Rev. Arthur Wilde Little  
Rector St. Paul's, Portland, Me,

Neatly bound in Cloth, 282 pages, Price \$1.10 by mail.

"One of the most perfect instruments for sound instruction concerning the Church that has been offered to Churchmen. The whole temper of the book is courteous, kindly and humble. This book ought to be in the hands of every Churchman. Of all books upon this important subject it is the most readable. It is popular and attractive in style. In the best sense. We commend it most heartily to every Clergyman for personal help and parochial use. We would, if we could, place a copy in the hands of every member of the English-speaking race. And we are assured, that once begun, it will be read with interest from preface to conclusion. No better text book could be found for a class of adults, who desire to give a reason for their faith, and be Churchmen in reality.—Church Record.

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

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

**SADLER'S COMMENTARY ON**

**ST. LUKE,** which has been so anxiously looked for, has at last been issued, and orders can now be filled promptly. Price \$2.42 including postage. It is larger than the preceding volumes of his Commentary, and is sold fifty cents higher.

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

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

The above may be ordered from  
**The Young Churchman Co.,**  
Milwaukee, Wis.

Or through the *Church Guardian.*

**SPECIAL PREMIUM OFFERS!**

For **THREE** new Subscriptions accompanied by remittance of \$3.00: Canon Wilberforce's "Trinity of Evil." Price 50c

For **NINE** new Subscribers and \$9 Rev. Dr. Dix's Sermons "Christ at the Door of the Heart," Price \$1.75.

For **TWELVE** new Subscribers and \$12: Bishop Littlejohn's valuable work, "The Christian Ministry at the end of the 19th Century." Price: 2.50,



**Cures** PAINS—External and Internal Swellings, Contractions of the Muscles, Stiffness of the Joints, Sprains, Strains.  
**Relieves** Bruises, Scalds, Burns, Cuts, Cracks and Scratches.  
**Heals**

**BEST STABLE REMEDY IN THE WORLD.**

**Cures** Rheumatism, Neuralgia, Hoarseness, Sore Throat, Croup, Diphtheria and all kindred afflictions.

**Large Bottle! Powerful Remedy! Most Economical!**  
As it costs but 25 cents.

**GEORGE ROBERTSON,**  
ST. JOHN, N. B.

**CHOICE TEAS**  
A SPECIALTY.

**Finest Groceries.**

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

**SUBSCRIBE**

— TO THE —

**CHURCH GUARDIAN**

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

Subscription per annum (in advance) \$1.00  
Address,

**L. H. DAVIDSON, D.O.L.,**  
EDITOR AND PROPRIETOR,  
Montreal.

**BELLS.**



**BUCKEYE BELL FOUNDRY.**

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



**MENEELY & COMPANY**  
WEST TROY, N. Y., BELLS

Favorably known to the public since 1828. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals



**McShane Bell Foundry.**

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



**CINCINNATI BELL FOUNDRY CO**

SUCCESSORS IN BLYMYER BELLS TO THE **BLYMYER MANUFACTURING CO**  
CATALOGUE WITH 1800 TESTIMONIALS.  
BELLS, CHURCH, SCHOOL, FIRE ALARM

No Duty on Church Bells

**Clinton H. Meneely Bell Co.**

SUCCESSORS TO

**MENEELY & KIMBERLY,**  
**Bell Founders,**  
TROY, N. Y., U.S.A.

Manufacture a superior quality of BELL Special attention given to CHURCH BELLS Catalogues sent free to parties needing them

TEMPERANCE COLUMN.

LIQUOR TRAFFIC AMONG AFRICAN RACES.

In the House of Lords on Monday the Duke of Westminster called attention to the evils attending the introduction of foreign spirits among native races in Africa, and appealed to the Government to continue their efforts to mitigate them by restriction, and, where possible, by prohibition of the liquor traffic. In the debate which followed the Archbishop of Canterbury said they did not bring this matter forward as in any way connected with the home temperance movement or the total abstinence. They asked for nothing but what they really believed the Government could effect. They did not want to embarrass the Government. The natives were not only children that needed to be protected, but children endowed with passions of a most fiery kind, and they had little self control to begin with. Last year the Church Missionary Society sent a commissioner to Africa for the purpose of observing what was going on in relation to this traffic, and nothing could exceed the vivid horror of the report which that gentleman has since furnished. He saw canoes in hundreds coming down by river laden with the most precious products of the interior, and returning with nothing but filthy drink. The ground was strewn with gin bottles and capacious glass jars which had contained spirits, and the very seats of the Church were constructed of the boxes in which the liquor had been carried. Some of the native chiefs were allied with the most ardent enthusiasts on the side of suppressing the evils of the trade. They did not ask for the total prohibition of the traffic. That would be impossible, and many of them believed it would be an absolute gain, but they did urge the Government to impose a duty on the importation of spirits, and thus aid the native chiefs who, though just emerging from the darkness of Africa, saw the ruin that the drink traffic was inflicting on their people. He believed that, if her Majesty's Government continued its noble and generous efforts, the civilization of England would be, as it ought to be, a blessing, not only to itself, but to all other parts of the world.

The Bishop of London said that the mischief brought about by the liquor traffic in Africa was increasing, and it was not therefore a time to hold their hands and consider for a long while what it was they ought to do. It should be remembered that year after year the influx of this intoxicating liquor into Africa was gaining ground, and that the examples which had been quoted were only examples of what was occurring generally. In a very few years the importation of intoxicating liquors—of rum of the worst kind—into Africa had risen from about 400,000 gallons to 1,200,000 gallons, the quantity imported the year before last. The increase was still going on, and

they ought, therefore, to be very strenuous indeed in their efforts to put it down, and not fancy that the evil was one which would bid their time, because it would not. Where British power was planted it was inevitable that the methods by which the native races had hitherto protected themselves should be come impossible. We could not allow those methods. The natives protected themselves very often by violent methods which were inconsistent with our notions. Instead of putting down the liquor traffic, for instance, by means of physical force, we stepped in and required that everything should be done in an orderly way. We thus robbed the natives of their usual methods of resisting the invasion of anything of which they strongly disapproved, and we did not supply them with any methods of our own. He wished to impress this point upon the House and upon the Government. Then they must not lay too much stress on the argument which was natural to statesmen generally, and to those who mixed much in political life—the butcher's dog argument. They ought always to be on their guard against it. The butcher's dog, when his master's meat cart was attacked by a very large number of dogs, found it hopeless to resist the attack because the attacking dogs were so numerous. Therefore he joined them in devouring his master's meat, and when the master came out and drove the dogs away and killed some, his own dog pleaded that it was for his master's interest that he should have his share of the meat and join the others dogs in consuming it, seeing that he could not prevent them from doing the mischief. He could not help thinking that there was a little of that argument very often present in the minds of statesmen in matters of the kinds. What they wanted to do was to bring men to a sense of something that was morally higher than the rule by which they were living. They should try and persuade men to join them in what was morally good; and they might depend upon it that they would hinder their own endeavours considerably if they allowed too much stress to be put upon the argument that, because they could not stop other people doing mischief, therefore they were to join them in doing mischief. It should be made plain that they were ready to make sacrifices in such a matter as this, and he wished very much that all those who entered into negotiations should endeavour to attain a high moral standard in the name of England.

Best cure for colds, cough, consumption, is the old Vegetable Pulmonary Balsam. Cutler Bros. & Co. Boston. For \$1 a large bottle sent prepaid.

FOR THE LADIES

THE NEW YORK FASHION BAZAAR with The Guardian for one year for three dollars—the subscription price of the former alone

NOTICE—SPECIAL.

We have no General Travelling Agent in Ontario, and have had none for months past. If any application for new, or for payment of old subscriptions has been made by any one under pretence of being such agent, the parties to whom such application was made will confer a favor by immediately communicating with

THE CHURCH GUARDIAN, P.O. Box 504, Montreal.

University of King's College WINDSOR, N. S.

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

PROFESSIONAL STAFF: Classics—Rev. Prof. Willets, M.A., D.C.L. Divinity, including Pastoral Theology—The Rev. Professor Vroom, M.A. Mathematics, including Engineering and Natural Phil.—Professor Butler, B.E. Chemistry, Geology, and Mining—Professor Kennedy, M.A., B.A.Sc., F.G.S. English Literature, Political Economy with Logic—Professor Roberts, M.A. Modern Languages—Professor Jones, M.A., Ph.D.

LECTURERS: Lecturer in Apologetics—The Rev. J.F. Partridge, D.D. Lecturer in Ecclesiastical Polity and Law. Lecturer in Biblical Exegesis. Other Professional Chairs and Lectureships are under consideration.

There are eight Divinity Scholarships of the annual value of \$150, tenable for three years. Besides these there are: One BIRNEY Exhibition (\$50); Three STEVENSON Science Scholarships (\$80); One MCCAWLEY Hebrew Prize (\$80); One COGSWELL Scholarship (\$120), open for Candidates for Holy Orders; One McCawley Testimonial Scholarship (\$33); One AKINS' Historical Prize (\$30); One ALMON-WELSFORD Testimonial (\$24); One HALIBURTON Prize (\$20); One COGSWELL Cricket prize. The necessary expenses of Board, Rooms, &c., average \$23 per annum. Nominated students do not pay tuition fees. These nominations fifty in number, are open to all Matriculated Students, and are worth about \$90 for the three years course. All Matriculated Students are required to reside in College unless specially exempted. The Professor's reside within the limits of the University grounds.

THE COLLEGIATE SCHOOL is situated within the limits of the University grounds (40 acres), and is carried on under regulations prescribed by the Board of Governors. For CALENDAR and full information apply to the

REV. PROF. WILLETS, Acting-President King's College, Windsor, Nova Scotia

Drink, weary Pilgrim, drink, I say St. Leon drives all ills away.

MONTREAL, 8th May, 1888.

A. POULIN, Esq., Manager St. Leon Water Co., Montreal:

DEAR SIR,—It affords me great pleasure to state that recently I have used St. Leon Water (as per four printed directions), with the most gratifying results.

From my experience I can conscientiously recommend the Water as invaluable.

Yours Truly H. MACDARMID.

THIS PAPER may be found on file at Geo. F. ... NEW YORK

THE CHURCH GUARDIAN A Weekly Newspaper.

NON-PARTISAN INDEPENDENT

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

Special Correspondents in different Dioceses.

OFFICE; 190 St. James Street Montreal.

SUBSCRIPTION

(Postage in Canada and U. S. free.) If Paid (strictly in advance) - \$1.00 per an If not so paid - - - - - 1.50 per an ONE YEAR TO CLERGY - - - - - 1.00

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

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

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

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

ADVERTISING.

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

RATES.

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

MARRIAGE and BIRTH NOTICES, 50c. each insertion. DEATH NOTICES /res.

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

All Notices must be prepaid.

Address Correspondence and Communications to the Editor

P. O. Box 504. Exchanges to P. O. Box 1968, Montreal.

**NEWS AND NOTES.**

**NOTICE OF REMOVAL!**

The Edwin Alden Co., Advertising Agents have moved their Cincinnati Office to 248 Race street, and added to their already great facilities in conducting the advertising business, a Photo-Engraving department, where in a brief period of time and at a small cost, advertisers may receive illustrations for insertion in the newspapers.

The Edwin Alden Co., are prompt, energetic and have introduced to the Press of the United States some of the largest and best advertisers.

**THE BURLINGTON'S "ELI."**

The formerly popular Vestibule Fast "Eli" Train of the Burlington Route has been resumed between Chicago and Kansas City, St. Joseph and Atchison, leaving Chicago daily at 5:30 p.m. The Burlington's Vestibule Trains to Omaha, Denver and St. Paul will continue as before. They are the best trains between Chicago and the points mentioned. Tickets can be obtained of any ticket agent of connecting lines, or by addressing P. S. Eustis, G. P. & T. A., C., B. & Q, R. R., Chicago, Ill.

We enjoy ourselves only in our work, and our best doing, is our best enjoyment.—*Jacobi.*

**ADVICE TO MOTHERS.**

Mrs. WINSLOW'S Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c a bottle.

A strange illness is reported from Hungary. A young girl had a fit of sneezing which lasted 24 hours.

In prosperity we need to watch diligently and labor to walk humbly.—*Rodgers.*

Gluten Flour and Special Diabetic Food are invaluable waste-repairing Flours, for Dyspepsia, Diarrhoea, Debility, and Children's Food. No Bran, mainly free from Starch. Six lbs. per barrel. Physicians and clergymen who will pay special charges. For all family uses nothing equals our "Health Flour." Try it. Samples free. Send for circulars to FARWELL & RHINER, Watertown, N. Y.

Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.—*Carlyle.*

**DON'T BE FOOLED.**—When you require a worm expeller ask for Nelson's Cherokee Vermifuge and take no other. Always reliable and pleasurable to take.

The promising young men of a community are no better than the paying young men.

**TO FARMERS AND HORSEMAN.**—Minard's Liniment, the great horse and cattle remedy, cures bruises, sprains, soreness, lameness, stiffness, swellings, scratches, colic, cramps, stoppage of bowels or urinary organs; and relieves all painful ailments to live stock as require internal and external remedies.

**C. C. Richards & Co.,**  
Gents.—The half dozen Minard's Liniment came to hand all right and has cured me of my neuralgia, while not a few of my rheumatic neighbors have been cured and pronounce it the best medicine ever used by them. I shall anxiously wait for the 15 gross ordered, as customers are waiting for it.  
Chas. M. Wilson, Oregon.

**A SEASONABLE AND VALUABLE PAMPHLET.**

**Communion Wine.**

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

BY THE

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

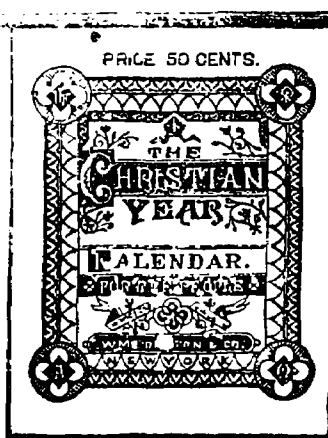
Published by The Church Review Association, N. Y., Price 25c.

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

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

In ordering please mention this advertisement in the

**THE CHURCH GUARDIAN,**  
190 St. James Street,



**CALENDAR FOR 1889.**  
Contains the English Table of Lessons Edward VI Prayer Book, \$1.00; Mor. gilt \$1.50.  
Churchman's Private Prayer Book, 50c. gilt, \$1.00.  
Triple Certificates for Holy Baptism, Confirmation and First Communion, with Envelopes, \$1.20 doz.  
Sunday-School Leaflets, 10c. per annum, each copy.  
Illustrated Magazines, for Sunday-Schools Charitable Institutions and Homes, 15c. to 50c. per year.  
Complete Church S. S. Teacher's Register and Class Book, just published, 10c.  
**W.M. EGERTON & CO.,**  
25-3m 10 Spruce street, New York

**READ THIS.**

**TO ANY OF THE CLERGY OR LAITY** sending \$5, for FIVE new Subscribers to the CHURCH GUARDIAN, we will send a copy of Bishop Spalding's new and admirable work, entitled "THE CHURCH AND ITS APOSTOLIC MINISTRY." Price \$1.

**THE CHURCH GUARDIAN,**  
P. O. J 22 504,  
Montreal.

**Davidson & Ritchie**

ADVOCATES, BARRISTERS, AND ATTORNEYS AT LAW,

**190 ST. JAMES STREET,**  
MONTREAL.

**POZZONI'S**  
MEDICATED  
**COMPLEXION**  
LOWDER.  
Imparts a brilliant transparency to the skin. It moves all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 50 ct in stamps to J. A. POZZONI, St. Louis, Mo.

**Montreal Stained Glass Works.**



**CASTLE & SON,**  
Artists in English Conventional and Antique Leaded and Mosaic-Memorial Stained Glass.  
40 Bleury Street, Montreal, P.Q. and Fort Covington, New York

**Church of England Distributing Homes,**

Sherbrooke, P.Q., "GIBB'S HOME for Girls, and "BENYON HOME" for Boys.

Children only allowed to go to Members of the Church. Applicants for children should send or bring reference from their Minister. Information cheerfully given upon application.

Mrs. OSGOOD, Matron, "Gibb's Home."  
Mrs. BREADON, Matron, "Benyon Home."  
48-49

**ADVERTISE**

**THE CHURCH GUARDIAN**

BY FAR THE

**Best Medium for advertising**

BEING

The most extensively Circulated

**Church of England Journal**

IN THE DOMINION

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

RATES MADE ATE.

Address

**THE "CHURCH GUARDIAN,"**  
190 St. James Street, Montreal

THE CHRISTIAN

**MARRIAGE LAW DEFENCE ASSOCIATION.**

IN CONNECTION WITH THE CHURCH OF ENGLAND IN CANADA.)

PATRON:

*The Most Rev. the Metropolitan of Canada.*

HON. SEC.-TREAS.

*L. H. Davidson, Esq., M.A., D.O.L*  
Montreal.

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

**FROM SUCH UNWELCOME VISITORS AS**

**NEURALGIA SORE THROAT, DIPHTHERIA, &c.,**

*The surest protection and relief is given by*

**Simson's Liniment.**

Mr. Ed. McKinnon, of Hampton, P. E. I., says:

"I have never found anything so beneficial for Neuralgia as Simson's Liniment."

Mr. Robert Reid, of Frogmore, P. E. I., says:

"Nothing relieves Neuralgia so readily, I have tested it and am sure of its merits."

Mrs. Elizabeth Paquet'e, of St. Thomas, Quebec, says:

"After suffering excruciating agony with Neuralgia for two sleepless nights I found relief by inhaling and bathing the affected parts with Simson's Liniment. Fifteen minutes after using it every vestige of the pain disappeared. There never was anything so effective."

**Simson's Liniment**

is just the remedy every one has been looking for, one trial will assure you of its reliability.

Sold everywhere.

Manufactured by

**BROWN BROS., & CO.,**

Druggists,

HALIFAX, N.S.

**PAROCHIAL**

**Missions to the Jews Fund.**

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

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

**CANADIAN BRANCH.**

*President:*

The Lord Bishop of Niagara.

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

*Honorary Secretary:* Rev. J. D. Cayley, Toronto.

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

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

*Honorary Diocesan Secretaries:* Nova Scotia—Rev. W. B. King.

Halifax.

Fredericton—Rev. F. W. Vroom, Shediac.

Toronto—Rev. J. D. Cayley, Toronto.

Montreal—L. H. Davidson, D.C.L., Q.C., Montreal.

Ontario—Rev. W. B. Carey, Kingston.

Niagara—Rev. Canon Sutherland, Hamilton.

Huron—Rev. C. G. Mackenzie, Brantford.



COMPARATIVE WORTH OF BAKING POWDERS.

ROYAL (Absolutely Pure).....	████████████████████
GRANT'S (Alum Powder) #.....	████████████████████
RUMFORD'S, when fresh.....	████████████████████
HANFORD'S, when fresh.....	████████████████████
REDHEAD'S .....	████████████████████
CHARM (Alum Powder) #.....	████████████████████
AMAZON (Alum Powder) #.....	████████████████████
CLEVELAND'S (short wt. doz.).....	████████████████████
PIONEER (San Francisco).....	████████████████████
CZAR.....	████████████████████
DR. PRICE'S.....	████████████████████
SNOW FLAKE (Gross's).....	████████████████████
LEWIS.....	████████████████████
PEARL (Andrews & Co.).....	████████████████████
HECKER'S.....	████████████████████
GILLET'S.....	████████████████████
ANDREWS & CO. "Regal"..... <small>Milwaukee, (Contains Alum.)</small>	████████████████████
BULK (Powder sold loose).....	████████████████████
RUMFORD'S, when not fresh.....	████████████████████

REPORTS OF GOVERNMENT CHEMISTS

As to Purity and Wholesomeness of the Royal Baking Powder.

"I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates, or other injurious substances. E. G. Love, Ph.D."

"It is a scientific fact that the Royal Baking Powder is absolutely pure. H. A. Mott, Ph.D."

"I have examined a package of Royal Baking Powder, purchased by myself in the market. I find it entirely free from alum, terra alba, or any other injurious substance. HENRY MORTON, Ph.D., President of Stevens Institute of Technology."

"I have analyzed a package of Royal Baking Powder. The materials of which it is composed are pure and wholesome. S. DANA HAYES, State Assayer, Mass."

The Royal Baking Powder received the highest award over all competitors at the Vienna World's Exposition, 1873; at the Centennial, Philadelphia, 1876; at the American Institute, New York, and at State Fairs throughout the country.

No other article of human food has ever received such high, emphatic, and universal endorsement from eminent chemists, physicians, scientists, and Boards of Health all over the world.

NOTE.—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated. This practical test for worth by Prof. Schedler only proves what every observant consumer of the Royal Baking Powder knows by practical experience, that, while it costs a few cents per pound more than ordinary kinds, it is far more economical, and, besides, affords the advantage of better work. A single trial of the Royal Baking Powder will convince any fair minded person of these facts.

\* While the diagram shows some of the alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.

THE TEACHERS ASSISTANT.

A Monthly journal designed to explain and illustrate the Institute Leaflets for Church Sunday-Schools.

Price only 30 cents per annum.

Brimful of interesting matter on every Sunday's Lesson. No Sunday-school Teacher who tries it will care to be without it.

The Bishop of Toronto thus writes respecting the Assistant:

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

Try it for the Year beginning with Advent next.

Address ROWSELL & HUTCHISON, 76 King street, East, Toronto.

SUBSCRIBE for the CHURCH GUARDIAN.

THE INSTITUTE LEAFLET

FOR

Church Sunday-Schools.

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

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

Recommended by the Synods of Montreal, Ontario, and Toronto, and by the Inter-Diocesan Sunday-School Conference embracing Delegates from five dioceses.

Now in the Seventh year of publication.

Prepared by the Sunday-School Committee of the Toronto Diocese, and published by Messrs. Rowse & Hutchison, Toronto, at the low rate of Six cents per copy, per annum. The CHEAPEST LEAFLET in the world. Moderate in tone, sound in Church doctrine, and true to the principles of the Prayer Book. New Series on the "Life of Our Lord," begins with Advent next. Send for sample copies and all particulars Address ROWSELL & HUTCHISON, 76 King street, East, Toronto.

(PREFATORY NOTE BY THE MOST REVEREND THE METROPOLITAN.)

"Manuals of Christian Doctrine"

A COMPLETE SCHEME OF GRADED INSTRUCTION FOR SUNDAY-SCHOOLS

BY THE

REV. WALKER GWYNNE,

Rector of St. Mark's Church, Augusta, Maine.

EDITED BY THE

RIGHT REV. W. C. DOANE, S.T.D.,

Bishop of Albany.

LEADING FEATURES.

1. The Church Catechism the basis throughout.
2. Each Season and Sunday of the Christian Year has its appropriate lesson.
3. There are four grades Primary, Junior, Middle and Senior, each Sunday having the same lesson in all grades, thus making systematic and general catechising practicable.
4. Short Scripture readings and texts appropriate for each Sunday's lesson.
5. Special teaching upon the Holy Catholic Church, (treated historically in six lessons), Confirmation, Liturgical Worship, and the History of the Prayer Book.
6. A Synopsis of the Old and New Testament, in tabular form, for constant reference.
7. List of books for Further Study.
8. Prayers for Children.
  - Senior Grade for Teachers and Older Scholars..... 25c.
  - Middle Grade..... 15c.
  - Junior Grade..... 10c.
  - Primary Grade..... 6c.

New Edition

THOROUGHLY REVISED, WITH ADDITIONS,

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

INTRODUCTION BY THE

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

PREPARATORY NOTE TO CANADIAN EDITION BY THE

Most Rev. The Metropolitan.

JAMES POTT & CO., CHURCH PUBLISHERS, 14 and 16 Astor Place, New York.

ROWSSELL & HUTCHISON.

TORONTO, CANADA.

BRYAN MAURICE'

SHOULD BE READ AS AN ANTIDOTE TO

'Robert Elsemere.'

It delineates the progress of a mind from the vague and indefinite negation of a merely humanitarian theology, through various phases of doubt and mental anguish, to the sure confidence of a peaceful faith in the verities of the Christian religion.—Mail and Express.

The third chapter is a piece of writing one does not encounter often in a lifetime.—Boston Herald.

The logic of Mr. Mitchell is much better than the logic of Mrs. Ward.—The Churchman.

BRYAN MAURICE; OR, THE SEEKER.

BY

WALTER MITCHELL.

12mo, paper cover, 50 cents; cloth, \$1.00.

THOMAS WHITTAKER, 2 and 3 Bible House, New York.

Gorham M'F'G Co., Silversmiths \*

\* \* \* Broadway and 19th Street, New York,

ECCLESIASTICAL DEPARTMENT.

EAGLE LECTERNS, BRASS PULPITS, COMMUNION PLATE, FONT COVERS, ALTAR CROSSES, VASES and CANDLESTICKS. MEMORIAL TABLETS IN BRASS AND BRONZE.

By Appointment to H. R. H. Prince of Wales.

HEATON, BUTLER & BAYNE, LONDON, ENGLAND.

MEMORIAL WINDOWS. MOSAICS AND DECORATIONS, PAINTED PANELS FOR THE ALTAR, REREDOS, AND PULPIT.

GORHAM M'F'G CO., SOLE AGENTS,