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# 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. VI.  
No. 47

MONTREAL, WEDNESDAY, MARCH 4, 1885

\$1.50  
PER YEAR

## ECCLESIASTICAL NOTES.

**THE MARRIAGE SYSTEM IN AUSTRALIA.**—Among the results of the recent meeting of the Bishops in New South Wales was the publication of Marriage Regulations. According to these, the time for celebrating marriages is extended from sunrise to 8 p.m. (the Bishop of Goulburn dissenting). A marriage must take place in church, unless the parties reside more than four miles away, or unless the Bishop has given special license. The Bishops also point out to the Clergy, (1.) "That the law of the Church of England prohibits marriage with a deceased wife's sister. (2.) That, although such marriages are recognised by the law of the Colony, this law imposes no duty or obligation upon the Clergy with regard thereto, each denomination being left free to observe its own discipline in this matter. (3.) That the Bishops are accordingly of opinion that no such marriage should be celebrated by the Clergy." It is, moreover, declared to be the unanimous opinion of the Bishops, "that after a divorce has been pronounced, the party who has been pronounced guilty of infidelity to the marriage vow by the Court shall not be permitted to be re-married according to the rites of the Church of England.

**A NONCONFORMIST'S TESTIMONY.**—The following is from the *Christian Chronicle*, the organ, we believe, of Dr. Parker, the eminent Congregationalist minister of London, England:—

Cathedral canopies are often held up to scorn by adverse critics of the Established Church. It is said that they may possibly serve a purpose as legitimate prizes for the hardest working and worst paid Clergy of the Diocese: whether they serve such a purpose or not it is not our intention now to inquire; but however much the office may have been abused in the past—and in the days when pluralism was popular they were abused—it is an *unquestionable fact* that the men who hold the canopies in St. Paul's and Westminster Abbey are among the *ablest preachers and most distinguished theologians in the country*. The extraordinary attendance at St. Paul's when Canon Liddon is in residence, and at Westminster Abbey when Canon Farrar is the preacher, attest to the pulpit power of these dignitaries. There are other men of equal power, although their names may not be so familiar; men who command great audiences, and who, conscious of their responsibility, preach the glorious Gospel of the blessed God with no uncertain sound. Among such men the Rev. Professor Westcott may fairly be placed. This month Dr. Westcott is in residence at Westminster Abbey, and last Sunday afternoon he preached to a congregation which crowded every nook and cranny of the venerable edifice. Only by patient waiting could we obtain a seat, and that before the sermon commenced. The mass of people reached from Poets' Corner to the north door; and from the organ screen to the altar. What an impressive sight for a preacher to gaze upon! The thousands of upturned faces—an eager throng waiting for the preacher's message. A weird sight it was; the evening shadows had fallen, and the Abbey was dimly lighted with candles and a few gas jets here and there; the white-robed choristers just distinguishable from the serried masses which crowded the choir. And yet, amid such a multitude, the most solemn silence reigned. The worshippers seemed impressed with the awe which prompted Mrs. Hemans to write:—

"The place is holy to the breath  
Of awful harmonies, of whispered prayer;  
Tread lightly! For the sanctity of death  
Broods with a voiceless influence on the air;  
Stern, yet serene! A reconciling spell,  
Each troubled billow of the soul to quell."

**THE NEW BISHOP OF EXETER.**—We learn from late English exchanges that the Bishopric of Exeter has been conferred, not on Dr. Bickersteth, Dean of Lichfield, as was reported by cable, but on the Very Rev. E. H. Bickersteth, the well-known author of "Yesterday, To-day, and Forever" whose appointment to the Deanery of Gloucester was announced only a few weeks ago. The translation from the comparative retirement of a benefice at Hampstead to the full stress of the Episcopate in a Diocese which makes such constant demands upon the physical energy of its occupant as that of Exeter must be a heavy trial, and it is to be hoped that the new Bishop's health will prove equal to the strain. His earnestness of purpose, simplicity of life, and thorough devotion, have long won for him the affection of his people, and can scarcely fail to secure for him beforehand a cordial welcome in the scene of his future labors.

**RECRUITS FOR THE MISSION FIELDS.**—An almost unparalleled instance of self-devotion to the work of the Foreign Mission field by men distinguished in the athletic world has just been given by the resolution of several members of the University of Cambridge to proceed to China in connection with the China Inland Mission. These gentlemen, including Mr. Stanley P. Smith, B.A. (late stroke of the Cambridge eight), Mr. C. T. Studd, B.A. (late captain of the Cambridge eleven), Mr. D. E. Hoste (late Royal Artillery), Mr. Montague Beauchamp, B.A., Mr. Cecil Polhill-Turner (2nd Dragoon Guards), and Mr. Arthur Polhill-Turner, B.A., made statements at Exeter Hall, which showed, with striking clearness the powerful impulse under which they are going forth; and the fact that a deputation of forty undergraduates attended the meeting to bid the young missionaries adieu, may be accepted as an evidence that the enthusiasm of the outgoing party has not been without influence upon their colleagues.

**ACCESSIONS TO THE CHURCH.**—The *Living Church* prints the following from a correspondent:—

"Since the beginning of Advent, 1883, I have kept a list of the accessions to the Church, of ministers from other bodies. After a year, the following is the result:—Dutch Reformed, 1; Roman Catholic 3; Baptist, 5; Methodist, 6; Southern Methodist, 3; Congregationalist, 2; Reformed Episcopal, 2; (one returned to the fold he left, the other entered the Canadian Church); African Methodist Episcopal Zion, 1; British Wesleyan, 1; Christian, 1; Presbyterian, 1; total 26. This record is for America. It is not improbable that I have missed several."

The same journal adds another name—that of Mr. M. K. Schermerhorn, one of the brightest ministers of the Unitarian body, who built the Channing Memorial Church in Newport.

**THE ENGLISH ORDINATIONS OF 1884.**—Mr. Armfield's quarterly letter to the *Guardian* on the Ordinations contains this time much that is reassuring. The Deacons ordained during 1884 were 767,

eleven less than in 1883, which, however, exceeded by fifty the largest number presented in the previous ten years; and the total of Deacons and Priests (1,514) was absolutely the largest ever ordained. The number of Oxford and Cambridge men (903) was likewise larger than ever it had been and the proportion, 57 per cent, has only once before been equalled—in 1878.—*National Church.*

**THE LATE SIR ROBERT PHILLIMORE.**—The death of the late Sir Robert Phillimore not only removes an eminent judge but an earnest Churchman. His knowledge of ecclesiastical law was unrivalled, and he had held many offices in connection with the Southern Dioceses. In 1840 he was appointed official to the Archdeacons of Middlesex and London, Chancellor of the Diocese of Chichester by Bishop Gilbert in 1844, and Chancellor of Salisbury in 1845. He was also made Judge of the High Court of Admiralty and the Arches Court of Canterbury in 1867, on which occasion he was sworn in a member of the Privy Council. He was appointed Master of Faculties in 1873, but two years later he resigned all these appointments on being nominated Judge of the Admiralty and Probate Division of the High Court of Justice. By his death Dr. Walker G. F. Phillimore, Chancellor of Lincoln, succeeds to the baronetcy.

**THE WEST LONDON MISSION.—SERMON BY ARCHDEACON FARRAR.**—The Archdeacon of Westminster, preaching on Sunday at St. Margaret's, Westminster, mentioned that he had in the course of last week received an anonymous letter from a young man describing his own condition. He said that he outwardly conformed to religious ordinances, attended church, in some sort prayed and occasionally received the Holy Communion, but he said that everything seemed hollow and empty, and that, in his opinion, religion never made men happy and God never answered prayer. He (the Archdeacon) trusted that his unknown correspondent was wrong in his belief that his was a common case. Religion would not bring them rank, position, admiration, or £10,000 a year. Men said that they needed something more than shibboleths, outward formulas, and orthodox dogmas. He had no new Gospel to preach to them. Christ, Whom many thought the commonplace Prophet of Galilee, could tell them nothing more till they *translated these things into action*. After referring to the story of Naaman the Syrian, as containing much of human nature, he said that philosophers with profound intellect and great fame, asked if they were to listen to ignorant clergymen preaching, eat with some poor old woman a simple piece of bread, and sing hymns to common tunes? Should not God, such an one says in effect, single me out and treat me with perfect respect and work for me an adequate miracle? "No, my high intellectual friend; heaven's gate is not so highly arched as the palaces of princes, and what has done for Pascal and other worthies of humble mind must do for you, for God will not flash for you irresistible light or read the mountains. You must accept God's conditions, listen to stupid and ignorant clergymen, and be Christians on God's terms." He urged them not to despise the Mission, or sneer at it, or superciliously fancy that it was only meant for the ignorant and poor. It was intended for all who had souls, rich and poor, for all who believed in death, judgment, and eternity.

## NEWS FROM THE HOME FIELD.

Gathered specially for this paper by Our Own Correspondents.

## DIOCESE OF NOVA SCOTIA.

The *Mail* says:—Rev. Dr. Hill has leased his house on South street to Judge Rigby, on a five years lease, and has rented the house on Argyle street now occupied by G. W. Dupe as a saloon. Dr. Hill will thus be near to his church. The house he will occupy was built by the late Hezekiah Cogswell, well known in church circles, for his son, the late William Cogswell. His widow (nee Belcher) is the widow of the late Major Burmester.

PERSONAL.—The Rev. K. H. Hind and Rev. E. A. Harris, deacons, will be advanced to the order of priesthood next Sunday, March 1st, in St. Luke's Church. Both gentlemen are doing acceptable work in their respective charges.

Rev. G. W. Hodgson's modern course of lectures on "Christian Evidences" is attracting much attention in Charlottetown. It seems a pity that the course is not being delivered in a more central and populous place. The Church in Nova Scotia, in fact in Canada, can ill afford to have such a man and such a course bound up in the ice-girt isle of Prince Edward.

The Rev. G. R. Martell, of Maitland, delivered lately at Stewiacke a lecture on "Louisburg." The reverend gentleman's lecture was intensely entertaining and filled with peculiar characteristics of place and people.

The Rev. Dr. Partridge delivered the second lecture of the St. George's course. His subject was "A forgotten page of History." The lecture was highly appreciated. On Tuesday the Doctor delivered a lecture before the Y. M. C. A. on "Between two Worlds." The papers contain long accounts of the same. It was a remarkable study of the riches unearthed from the ruins of Babylon and Nineveh which bore a Biblical corroboration. The lecture was illustrated with drawings of inscriptions and a veritable brick "book" found in the ruins. At the close of the lecture an invitation was at once extended to the Doctor to give another lecture on the subject in the same place.

ST. GEORGE'S JUNIOR TEMPERANCE GUILD.—The members of the guild, assisted by Mrs. Pickford, Mrs. Trider and Miss West, gave last week a sumptuous dinner of goose, roast beef, pudding, pies, etc., to the poorer members of the congregation. After dinner some of the guild children entertained their guests with songs, recitations and a short play. The people were very much pleased with this little act of attention.

B. D.'s.—It is said that there will be several applicants for the new degree of B. D. at King's College this year.

HALIFAX.—Lent came in with a formidable list of services in at least two of the churches in town, and with special Lenten services in all the others. There are ominous whispers among the grumblers that the late enormous multiplications of parochial machinery in the way of services at all hours of the day, societies and guilds at every hour of the night, entertainments, etc., are drawing a little too heavily on the energies of the clergy, and that perhaps more lasting good would accrue to the Church in general and Churches in particular if there was a return to the old fashioned concentration of force into the ordinary services of Sunday. Grumblers say that although classes have been multiplied a hundred-fold, celebrations have become more frequent, and personal activity unparalleled, yet it would seem as if the clergyman's place in the library was too often vacant, and the effect of this felt on Sundays when the greatest number are collected together to praise God and be instructed in

the Word. More power is demanded from the pulpit. Evidently the grumblers have been reading the articles in the *Church Times* on "Clerical Studies," which say:—"It is no excuse whatever to allege, as some clergymen, especially in large town parishes, do, that the calls on their time are so many and incessant as to leave them no time for study. For it is their teaching office which the Church puts before them as their first and principal duty, to which all others, however important, are secondary and subordinate. And we have our Lord's own words to the effect that "every scribe instructed unto the kingdom of heaven . . . bringeth forth out of his treasure things new and old." This saying cannot mean less than that every religious teacher is bound not merely to study whatever in the past may be useful to his pupils, but keep himself abreast of the fresh stores of knowledge being constantly added to the sum of learning. If this cannot be done without giving up some other kinds of activity, then those other kinds must go, that is all." An improvement might be made in this respect if a systematic interchange of pulpits could be made in the city. The Methodists know that not more than one good sermon can be expected weekly from their preachers, and so they have this interchange. On the other hand it is not an unusual thing for many of our own men to prepare and preach three sermons a week in addition to the classes, etc. There can be only one result when this is the case. The true and ultimate test of work is not multiplication of extra Church machinery and distribution of force, but is whether the general membership of the Church is now larger than it was, say ten years ago? And is the communicant list larger than it was ten years ago?

In spite of what the grumblers say the Church in Halifax counts among its clergy some of the hardest workers in Canada.

HALIFAX—Lecture.—Last week the Rev. Dr. Hill drew the largest audience of the Dalhousie season at the Academy of Music, when he delivered an able and most interesting lecture under the curiosity-arousing title of "Jabal, Jubal and Tubal-Cain." Nearly all the members of the Legislature were among the audience. Jabal was described as an agriculturist, Jubal as a machinist, while Tubal devoted himself to fine arts. The sub-division of labor thus made in the beginning was the fundamental principle of political economy as well as civilization. The doctor dwelt at length on the magnificent future of Nova Scotia and all of Canada, from an agricultural and mechanical point of view. The lecture was very practical and patriotic and frequently greeted with hearty applause.

DARTMOUTH.—An entertainment was recently given in Dartmouth Reform Hall in aid of the debt on Christ Church. The entertainment was a great success. Several people from Halifax took part, among whom we noticed Rev. Dr. Partridge, Rev. K. H. Hind, and the Misses Pickford, of the St. George's choir. The other performers were from Christ Church congregation, and were Messrs. R. Cutler, McLeod, Smith, and Skimmings; the ladies were Misses Duchemin, McLea, Ouselay, and Smith. The life of the piece was concentrated in the efforts of Mr. and Mrs. W. R. Foster, who deserve great praise for the trouble they have taken to lessen the debt on the building.

ST. LUKE'S.—A meeting was called last week to consider ways and means for raising a fund for the erection of a new church. Thomas Brown, Esq., thought that St. Luke's should rise above parochialism and should confer with the Bishop, in order to see if a Cathedral could not be built. Mr. Brown moved a resolution embodying his suggestion, which was seconded by Professor Fraser. The Rector said the Parish of St. Luke's had no right to consider the building of a Cathedral, that was a matter for the Diocese. A Cathedral on the present site would mean the wiping out of St. Luke's Parish, Rector, Churchwardens, and Vestry. The Rector then laid before the meeting a scheme for

raising funds for the new church. Mr. F. C. Sumichrast moved an amendment to Mr. Brown's motion that the building committee be augmented. Mr. Gossip and Mr. Bullock thought that the meeting was not regular and the resolutions could not be passed. To be legal such a meeting had to be called with the consent of Rector, Vestry, and Wardens. The Rector said that he meant no discourtesy to the Vestry and Wardens, by not calling them together before summoning the meeting; he merely thought it was unnecessary. The end of the meeting was that a committee altogether apart from the building committee was recommended for the purpose of providing funds for the building of a parish church, the naming of the committee was left to the Rector, Vestry and Wardens.

SPRING HILL.—At a meeting of the Parishioners held here on 16th February, Rev. C. E. MacKenzie, the present Incumbent, was unanimously elected Rector of the Parish of all Saints, Spring Hill, newly constituted by the Bishop of Nova Scotia.

A branch of the C. E. T. Society, Total Abstinence Section, has lately been started in connection with All Saints' Church, and several very successful meetings have been held by it.

COW BAY, C. B.—The ladies of the "Sewing Circle," in connection with Christ Church, South Head, held their annual sale of work and a tea meeting in the house of Miss Jane Spencer, on the 10th ult. In spite of the threatening storm it was well attended, and resulted in a very satisfactory manner to all concerned. The committee in charge displayed their usual zeal for the cause in hand, and are deservingly encouraged. The proceeds (\$70) go to assist in paying off the Parsonage debt, for which every part of the Mission is working.

## DIOCESE OF FREDERICTON.

## NINTH ANNUAL REPORT OF THE CHURCH OF ENGLAND INSTITUTE IN THE CITY AND COUNTY OF ST. JOHN.

At the regular annual meeting of the Church of England Institute, held in their rooms (Feb. 12th), Rev. Canon Brigstocke, president, in the chair, the Secretary read the report of the Council, from which the following extracts are made:—

In presenting their report of the Church of England Institute for the past year, the Council have pleasure in stating that the various departments of its work have, for the most part, been duly maintained, and that some of them have been carried on with increased vigor and interest. Its finances, which have been a matter of grave anxiety, are, we are glad to say, in a sound condition.

For these satisfactory results, the particulars of which we will presently set forth, we owe a deep debt of gratitude to the indefatigable exertions of the Ladies' Association. Throughout the year that association has worked most incessantly, sparing no effort, and losing no opportunity that presented itself, of making the Institute more generally known, and promoting in every possible manner its growth and prosperity.

Membership.—The membership consists of 9 *ex-officio*, 95 ordinary, 188 associate, and 1 honorary members, making a total of 293.

Religious Instruction.—The scheme of religious instruction, of which mention is made in the last annual report, was carried out with due regularity and considerable success.

Reading Room and Library.—As heretofore, the reading-room and Library have been the chief sources of attraction to the Institute. The library now numbers 689 volumes in the circulating, and 21 volumes in the reference department. One hundred and five volumes have been added through the year, and one volume has been kindly presented.

**Hospital Services.**—The service in the General Hospital has continued to be held each Sunday at 3 p.m. Mr. W. M. Jarvis, for several years a duly licensed lay reader has undertaken to conduct it.

**The Ladies' Association.**—This association continues to work with unabated vigor and increased interest.

The Visiting Committees of the General and Marine Hospitals have made regular visitations each week to these institutions through the year, and thus, we feel sure, contributed not a little to relieve much of the weariness and distress attendant on pain and sickness. In the General Hospital 524 visits have been paid to the patients, and through the summer months the Flower Mission Committee supplied them each week with a few flowers.

On Christmas afternoon a large supply of grapes and other delicacies was, through the kindness of several ladies, taken to the hospital and distributed among the patients, together with a Christmas card.

A movement is also on foot to provide the patients with reading matter. The Commissioners have kindly put up a set of shelves to hold it, and a large number of magazines, illustrated papers and some books have already been supplied. The Charitable and Missionary Aid Committee take charge of this work.

The inmates of the Marine Hospital have also been well cared for. In addition to regular weekly visits, when Holy Scripture is read to them, and prayer offered up, an entertainment, consisting of a substantial tea, followed by music and conversation, was held on Christmas Eve, and was heartily appreciated. Christmas cards and Christmas letters were also distributed among the sailors.

The Easter sale of work formed another branch of the work of the association, and was very successful, realising by the sale \$247.48; of this amount \$70 were given toward the general expenses of the Institute, while \$37.91 were spent in cleaning and coloring the walls of the rooms. The balance was devoted to the purchase of 105 books for the library.

On Tuesday, Jan. 27, a concert in aid of the Institute was held through the kind exertions of the Committee of Management of the Ladies' Association in Trinity School-house. Mr. Gubb gave his valuable help, and acted as conductor. In all respects it was very successful, the proceeds amounting to \$50.

The report of the Treasurer shows an income of \$855.00. Expenditure, \$840. This does not include \$170 spent by the ladies in books and in refitting the rooms.

In drawing this report to a close, the Council feel warranted in congratulating the members on the position of the Institute and the general success that has attended its work during the past year.

Having overcome many prejudices and surmounted many obstacles, we can see no reason why its future should not be one of still greater prosperity and more extended usefulness.

F. H. J. BRIGSTOCKE, President.  
M. B. DIXON, Secretary

#### DIocese OF QUEBEC.

QUEBEC, Feb. 16.—On Quinquagesima Sunday collections were taken up in all the churches of the diocese in behalf of the General Fund of the Church Society towards the support of schools in rural districts, for building churches, etc. In Trinity Church the collection was devoted to the sustentation fund of that edifice.

On Friday last a number of the congregation of St. Matthew's Church assembled in the schoolroom to decide upon what testimonial should be tendered to their rector on his approaching departure to take charge of the Bishopric of Niagara. It was determined that the gift should take the form of a crozier, and a committee was struck to solicit subscriptions from the congregation to that end.

CATHEDRAL TEMPERANCE ASSOCIATION.—A Society has just been organised in connection with

the Band of Hope of the Anglican Cathedral which bids fair to be a decided success. The object is to secure the hearty co-operation of the adult members of the congregation in temperance work, which is now enlisting the sympathy of all the churches. No church has taken a more earnest part in this great movement than the Church of England. As a leading Nonconformist—the M. P. for Scarborough—recently said, this magnificent work was making the Church of England the church of the people as never before; 15 of her Bishops and 5,000 of her clergy are total abstainers, and connected with her temperance societies fully half a million children are being trained in temperance principles. In Canada the work is yet in its infancy, but active steps are being taken in every diocese of the church to further this branch of church work. The meeting held in the National School-room lately augured well for the future, being largely attended and very enthusiastic. The following are the officers appointed:—Rev. G. V. Housman—Patron; Rev. J. Ridley—President; Rev. E. I. Rexford—Vice-President; Mrs. Marler—Lady Superintendent; Miss Welch—Secretary; Miss Hemming—Treasurer.

The Rev. F. W. Fyles, Emigration Chaplain, South Quebec, will be glad to hear of situations for farm-labourers (married and single), and for female servants, also, of openings for mechanics and others, and of homes for respectable young men anxious to learn farming, and for one or two little boys.

COMPTON.—On Sunday, 8th. Feb., the Bishop of Quebec preached at morning and evening services at Compton. On Monday the newly-elected Corporation of the Ladies' College assembled at the residence of the Hon. M. H. Cochrane, and after deliberation it was resolved to re-open the school in September next. A local committee was appointed to carry out the said resolution. In the evening of the same the parish congregated in the Town Hall to meet the Bishop, who told them of the very handsome gift of \$1,000 that Mr. Cochrane had presented to the Bishop for an endowment; much enthusiasm was shown at his liberality. The parishioners then agreed to thoroughly repair the church at Compton instead of building a new one. The estimate for so doing would be \$1,000. A book was produced, and the final result was that \$750 was subscribed in the room. The Bishop then returned to Lennoxville to meet some of the members of the Corporation, and it was decided that steps should be taken at once to procure an able successor to Principal Loble, who we grieve to say is going to leave Canada.

COMPTON LADIES' COLLEGE.—At a meeting of the Anglican Synod of the Diocese of Quebec, held in Quebec, on the 14th ultimo, the following persons were elected members of the Corporation of Compton Ladies' College, the Lord Bishop of Quebec being, *ex officio*, President:—

The Rev. Chas. Hamilton, M.A., Quebec, R. Herbert Smith, Esq., Quebec, the Rev. B. B. Smith, M.A., Sherbrooke, H. B. Brown, Esq., LL.M., Sherbrooke, the Rev. George Thornsloe, M.A., Stanstead, Hon. M. H. Cochrane, Compton, James Doak, Esq., Compton, Rev. John Foster, M.A., Coaticook.

The first meeting of the newly-elected Corporation was held at Hillhurst, Compton, on the 9th instant. The President and six members of the Corporation were present.

It was unanimously resolved to re-open the College early in September next, under an efficient staff of teachers.

The school is to be carried on entirely under the management and control of the Corporation.

A Committee of Management was appointed at the meeting whose duty it shall be at the earliest possible date to put the building in thorough repair, rendering it, in every particular, comfortable, convenient, and healthy.

The Committee will also see that the domestic arrangements of the College are carried on in such a way as to secure the health, happiness, and contentment of the pupils.

Parents who intend to send their daughters to the College will have a sufficient guarantee that the Committee will efficiently discharge the duties assigned to them, when it is known that three of the members, viz., the Honble. M. H. Cochrane, Rev. G. H. Parker, and James Doak, Esq., are residents of Compton, who have always taken a very deep interest in the welfare of the College. The names of the remaining members of the Committee are the Rev. George Thornsloe, of Stanstead, the Rev. B. B. Smith, Rector of Sherbrooke, and the Rev. John Foster, Rector of Coaticook. The Committee will meet once a month, and report the state and prospects of the College to the Corporation.

Under the new regime we hope to see the College all that those interested in its management desire that it should be.

#### DIocese OF MONTREAL.

MONTREAL.—*Christ Church Cathedral.*—There seems to be much earnest work being done in the Cathedral parish. During Lent there is a daily service with address at 5 p.m., and on Wednesday evenings full service with sermon by preachers specially named.

Passion Week is to be marked by Morning Prayer at 10 (except on Good Friday when there will be full service at 11 a.m.) Even Song at 5 p.m., and Evening Prayer at 8 daily, with sermon by the rector on the Incidents of Passion Week.

Sunday the 22nd Feb., being *Temperance Sunday* according to the C. E. T. S. arrangements, a special and appropriate sermon was preached by the assistant, the Rev. J. A. Newnham M. A., from the text, "Abstain from all appearance (form) of Evil."

The Lord Bishop will hold a Confirmation in the Cathedral, on the 5th Sunday in Lent (22nd March,) at 7 p.m.

*St. Stephens' Church.*—Notice is given in the *Gazette* that application will be made to the Local Parliament by the rector of this Church for power to sell the property 32 Crescent street, known as St. Stephens' rectory, and to apply the proceeds to the purchase or erection of a parsonage in another part of the city or for the endowment otherwise of said rectory.

THE MONTREAL THEOLOGICAL COLLEGE.—We are glad to learn that, by the will of the late Miss Turner, a bequest of \$6,000, payable immediately, has been made to the Montreal Diocesan Theological college for the endowment of the chair of theology. The following additional bequests are payable, by the same will, on the death of the deceased lady's brother, Mr. T. A. Turner, of Chicago, who is a life annuitant upon the capital: To St. Stephen's church, of which the late Miss Turner was a member, \$2,000; to the Sabrevois mission, \$1,000; to the Montreal General hospital, \$500; and to the superannuated fund of the diocese of Montreal and the Protestant House of Industry and Refuge, \$250 each, for endowment funds. The estate, including the above bequests, amounted to \$25,000.

LACHINE.—A pleasing proof of the very high esteem in which the rector of this parish (Rev. R. L. Macfarlane) is already held by his parishioners (although he has only been with them a few months) was afforded on the occasion of his marriage last month. The congregation of St. Stephens' Church presented him with an address, expressive of their love and regard and conveying their congratulations, and accompanied it by a permanent reminder in the shape of a handsome study desk and chair and a student's lamp of most approved pattern.

#### DIocese OF ONTARIO.

OTTAWA.—*Parliamentary.*—*Observance of Sunday.*—The business of the Session of the Dominion Parliament, so far, has not been of a very exciting

character, consequently, news is not very plentiful. The House of Commons, however, is now steadily at work, and a number of bills have already been introduced. Among others we notice one by Mr. Charlton, member for the North Riding of Norfolk, for the better observance of the Lord's Day. It prohibits all Sunday excursions by railways or steamboats, under a penalty of \$500 for each offence. It is to be hoped the bill will pass.

**APPOINTMENT.**—The Lord Bishop of Ontario has been pleased to appoint the Rev. W. B. Carey, M.A., rector of St. Paul's Church, Kingston, to be Rural Dean of Frontenac, *vice* the Rev. F. W. Kirkpatrick, M.A., deceased.

**ST. GEORGE'S CATHEDRAL VESTRY MEETING.**—The adjourned meeting of the Vestry of St. George's Cathedral, Kingston, was held on Tuesday evening, the 24th ult., when the agreement entered into at the meeting of the 20th ult., between the Dean of Ontario and the Committee of the Cathedral Vestry was read and confirmed. It was agreed that the Bishop should be appointed trustee for the Rectory Fund. His Lordship will pay the retiring allowance of \$3,000 per annum, the remainder, \$2,000, to go towards the stipend of an assistant rector. The committee appointed to select the names of three clergymen now resident in this Diocese, to be submitted to the Bishop with a view to the appointment of an assistant rector, did not report, but will do so at a meeting of the Cathedral congregation, to be held in a few days. The agreement between the Dean and the Vestry will come into operation on the 1st of April next.

It is understood that the Rev. John K. McMorine, M.A., the newly-appointed rector of St. James' Church, Kingston, will enter upon the duties of the parish on Easter Day, 5th April, which happens to be the anniversary of the late rector's first service at St. James', sixteen years before.

On Thursday, the 12th ult., the new St. Peter's Church, North Augusta, County of Grenville, was opened for Divine service. The building is of red brick. The nave, including the chancel, measures 47 x 65, and has ample accommodation for the requirements of the congregation for a long time to come. It is erected almost on the identical spot occupied by the old frame building. The walls of the new church have a hard stone finish and are kalsomined grey. The seating and wainscoting are in ash, the windows of stained glass, while matting covers the floor of the nave. The chancel is covered with Brussels carpet. The window over the Communion table is considered to be very handsome, and was made by Messrs. Spence & Son, of Montreal, at a cost of \$150. It is a triple lancet, having a figure of St. Peter in the middle lancet and on each side angelic figures and sacramental emblems. It is in memory of the Rev. John Stannage, a former incumbent. The total cost of the church is about \$4,000, nearly all of which is provided for. There were present: the Revs. A. H. Coleman, B.A., incumbent, William Lewin, B.A., of Prescott, E. P. Crawford, M.A., of Brockville, C. P. Emery, of Kemptville, R. L. M. Houston, B.A., of Merrickville and Burrill's Rapids, R. N. Jones, B.A., of Lansdowne Rear, and W. A. Read, of Oxford Mills. Mr. Lewin preached in the morning, from Hebrews vi. 10. "For God is not unrighteous, to forget your work and labor of love, which ye have shewed toward His name, in that ye have ministered to the saints and do minister." The preacher said that to those who had assisted and labored so long towards the erection of the church, it was indeed a labor of love. Many dark days they had no doubt seen ere the object was consummated. He alluded to the feelings of regret that doubtless would be felt in parting with the old church, as no doubt many recollections of sacred events were brought to mind as having taken place within its walls. After Morning Prayer a dinner—provided by the ladies of the congregation—was served in Steacy & Horton's cheese factory, to which between 400 and 500 sat down. Miss McLean has collected

\$80 towards the furnishing of the church—a few young ladies of the congregation, \$41—the proceeds of a pic-nic, and Mrs. Briggs (an invalid), over \$20. The old church—which was erected about forty-two years ago, and all that time has been in constant use, weekly—has been purchased by the Orange Society, and will be converted into a lodge-room.

On Monday the 2nd ult., the Church people of Cobden, County of Renfrew, held an entertainment, when notwithstanding the weather was very stormy, the hall was well filled. The Incumbent, the Rev. R. J. Harvey, presided. Miss Warren presided at the organ and with the choir rendered several choruses. The programme was interspersed with songs, charades, etc. and altogether a very enjoyable evening was spent. Mrs. Warren, Mrs. Lowe, Miss Craig and Miss Nelly Lowe sang several solos. Mr. Lowe sang "The man behind the plough." Charades by the Misses Fitzpatrick and Marshall, Miss Jessie Murphy, S. J. Childerhose, M. McCulloch and S. Burns, Green, Crawford and S. J. Marshall, while the Messrs. Gibbons, Watson, Childerhose McCallum and J. Warren, gave a dramatic entertainment. At the close of the entertainment the Rev. Mr. Harvey made a short speech in which he is reported to have said "The Church of England stands on a broad platform and I claim all who have been baptized in the name of the Father, of the Son and of the Holy Ghost, although there are some who are so bigotted that they refuse to recognise themselves as such, but I claim them as members, therefore I speak kindly to you all." It is said that nearly half the audience was composed of Methodists and Presbyterians. We note an extract from a communication by a correspondent of the *Pembroke Observer* in which he complains of the remarks of the reverend gentleman, charging him with "audacity," "priestly presumption worthy of the severest censure," particularly as the audience was largely composed of those who do not belong to the Church and finally he "desires to make a vigorous protest against the claim put forth." We will make no comment on the matter as we presume Mr. Harvey is quite capable of explaining his position. There cannot have been much harm done by the remark.

The services of Mr. J. H. Glass, Lay Reader, have been secured by Archdeacon Daykin for the Mission of Madoc. Mr. Glass was educated at St. Boniface College, Warminster, England, and has been acting as Lay Reader for some time at Orangeville. It is understood he will be a candidate shortly for the Diaconate.

The usual services were not held at the Church of St. Mary Magdalene, Napanee, on the first day of Lent—Ash Wednesday—owing to the Rector, Archdeacon Jones, being snowed up at Tamworth.

The congregation of the 6th line of Huntley have presented the Incumbent, the Rev. C. Scudamore, with a handsome Persian lamb overcoat. Mrs. Scudamore was the recipient at the same time of a beautiful tea service.

The female members of the congregations of Selby, Salmon River, and Kingsford, have presented the Incumbent, the Rev. J. W. Foster, with a fine overcoat as a small token of their respect. The deputation on behalf of the donors consisted of Messrs. Winters, Sexsmith and James, who presented an address. Mr. Forster thanked the kind donors for their beautiful present, as well as for the address which accompanied it, also for the kind wishes expressed for Mrs. Foster.

The annual meeting in aid of the Diocesan Mission Fund was held at Trinity Church, Yarker, recently. The attendance was not as large as it was expected to be. The speakers were the Ven. Archdeacon Jones and the Rev. A. Elliott. The collection, which amounted to about \$20, was not as large as on former occasions, one of the reasons being that Yarker is no longer a Mission field, but a self-supporting parish.

The appearance of St. Peter's Church, Brockville, is considerably improved by a beautiful chandelier lately put in position in the Church.

#### DIOCESE OF TORONTO.

**PERSONAL.**—The Rev. T. B. Angell has entered on his duties as Curate of Peterborough. He preached at St. John's Church on Sunday last.

We regret to learn that the Rev. A. H. Baldwin, of All Saints' Church, Toronto, has been seriously ill. We believe he is recovering.

The Rev. Dr. Smithett is at present attending the Session of the Grand Orange Lodge of Eastern Ontario at Kingston.

The thank offering presented to the Rev. F. H. Du Vernet at the close of the Mission in St. James's Church, Orillia, amounted to \$100.

**MILLBROOK.**—A very interesting entertainment was given by the Band of Hope here recently. The attendance was very large, about 150 persons being present. Songs were given by the children of the Band of Hope, by Miss Howden, and Messrs. J. W. Curry, H. Allen and the Glee Club. An interesting and well rendered dialogue entitled, "Going to Mauro" was given by Miss Wallace, Mr. R. H. Kells and Master Walter Wood, which elicited lots of laughter. The proceeds were for the building fund of St. Thomas's Church.

**GRAFTON.**—The C. E. T. S. of this parish held a splendid entertainment on Monday in the Town Hall. An address on temperance was given by the Rev. H. G. Parker, of Trenton, and an *expose* of spiritualism, mind reading &c., was given by a gentleman from Belleville. There was an excellent turn-out of the members and their friends.

**THE SISTERHOOD.**—The *Church Press*, New York, gives the following testimony to the powers and abilities of Mrs. Combe, the mother-superior of the recently established Toronto Sisterhood:—

"She is endowed with a strong will, eminent fixity of purpose, earnest zeal, a big heart, and all the qualifications needed by one who has to fill so responsible a position." Some of the sisters, he says will be told off to look after the spiritual interest of the newly arrived emigrants, and it is hoped they will in time penetrate to the goals and be allowed work in the hospital. "The next step," the Canadian correspondent says, "must needs be the formal establishment of a brotherhood, if only for the purpose of preaching missions. One has been for some time past in an embryonic condition at Woodbridge, near Toronto, but it has not as yet been able to go ahead. There is as much work for a community of men devoted to the cause of Christ and His poor all through the dioceses of Toronto and Niagara as there is for one of women. The parochial clergy cannot properly overtake their work as it is, especially in Toronto itself, which is an *entrepot* for the emigrants arriving by every steamer. In passing through the city many remain behind and drift into godlessness and vice. There is really little or no spiritual supervision over them, hence their defection from the Church. Many might be saved and helped both in body and soul if this department could be properly supplied. The same remark applies to the prisons whose services cannot be adequately kept up, and whose inmates cannot be properly visited and cared for without overtaxing the already overburdened clergy of the city. A brotherhood could overtake all this, and so allow the regular clergy time for study and their parochial duties, not the least of which they feel to be increased services and more incessant visitations. Failing the brotherhood, the Sisters, as they grow stronger in numbers, will be able to do much.

**HOME AGAIN.**—The Rev. J. P. Lewis, rector of Grace Church, Toronto, returned from an extended tour to Egypt and the Holy Land on the 19th inst. He was cordially welcomed.

**NORWOOD.**—A very pleasing incident occurred at the marriage of Miss M. K. Butterfield, who for a number of years has been a faithful and earnest member of Christ Church Choir. This was the presentation to her of a very valuable and handsome piece of plate accompanied with an address. The presentation was made by Miss Lottie Moore, and Mr. P. Cuff read the address. Miss Butterfield, thus greatly taken by surprise, made a suitable impromptu reply.

**CONCERTS.**—Just before Lent the regular entertainments in connection with the churches came off with more than usual *elate*. Foremost, perhaps among the number was "Ye Olde Folke's Concert" held under the patronage of the Lieut. Governor of Ontario at St. Andrew's Hall, Toronto. The attendance was very large and the programme, quaint "olde time" and excellent. The proceeds were for St. George's Church.

The Young Peoples Association of Holy Trinity Church, Toronto, gave their usual open monthly concert recently, Rev. Geo. Hattress, curate, occupied the chair. Readings, solos and duets made up a first class programme.

**SUNDAY SCHOOL ASSOCIATION.**—The Toronto Sunday-school Association held a most pleasant and profitable meeting on the 19th inst., at St. Luke's Church. There was a good attendance of persons interested in Sunday-school work. The Rev. John Langtry occupied the chair. Rev. C. E. Whitcombe taught the usual lesson, the subject being "The Christian Resolve." Mr. J. M. Q. Baldwin then read a very interesting and practical paper on "The Sunday-school Library, its contents and management." The paper was thoroughly good and elicited an earnest discussion in which Canon Dumoulin, Revs. C. L. Ingles, J. F. Sweeney, H. G. Baldwin, and Messrs. Biggar, Evans and others joined. This gathering of the Association was pronounced in all respects one of the best of the season.

**DIOCESE OF NIAGARA.**

**GRIMSBY.**—It becomes our painful duty to chronicle the death of Mrs. Grout, widow of the late Rev. Geo. R. F. Grout, Rector of Grimsby. She entered into rest at the advanced age of 77 years on Sunday 15th ult. after a short illness, borne with Christian patience and resignation. The funeral took place from the late residence in Grimsby, on Ash Wednesday at 2 p.m.

The immense number of sympathising friends who attended it testified to the love and esteem with which she was universally regarded by all who knew her. The beautiful service of the Church was most impressively read by the Rector, the Rev. Canon Read, Hymns, 191, 197 and 324, were sung by the full Choir in a most effective manner. Mrs. Grout was most truly beloved by all who knew her, and her active and unostentatious charity will not readily be forgotten in the Parish where it has for so many years been felt.

The kindness and sympathy displayed by her numerous friends during her illness tended no small degree to comfort her surviving children and to console them under the irreparable loss they have sustained.

"There remaineth therefore a rest for the people of God."

**ST. CATHARINE'S.**—*St. George's Church.*—The Rectory of this Church, having been resigned by Rural Dean Holland, after long and faithful service—is now vacant. As this is the oldest, if not the largest Parish in the city, the appointment is a very desirable and responsible one. No doubt, the Churchwardens, or Lay Delegates, would readily give any information desired, respecting it. W. Ellis, Esq., C.E., Josiah Holmes, Esq., and Hiram Glade Esq., are the Delegates.

**MOUNT FOREST.**—The Rev. Elwin Radcliffe, B.C.L., of Ontario Diocese, has been staying with his brother during the last week, and has preached to good congregations in St. Paul's.

On Monday the 23rd of February, a nine days Mission began here, the Missioner being the Rev. W. H. Clarke, M.A., Rector-elect of the new Parish of St. Barnabas, Toronto. It is hoped the Mission may be greatly blessed.

*St. Paul's Church.*—A handsome gothic pulpit was used in St Paul's Church for the first time on Christmas Day, being the munificent gift of J. W. G. Whitney Esq., of Toronto. A nice silver collecting plate was presented by Mrs. Hope Stinson, of Hamilton, and a set of ecclesiastical hinges for the west doors of the Church, by C. J. Hope, Esq., also of Hamilton.

**ST. MARK'S LITERARY SOCIETY.**—The usual weekly meeting of this flourishing young society was held in the choir-room of the church and was very well attended, Rev. R. G. Sutherland, the President, in the chair. Mr. Geo. E. Mason having resigned the office of First Vice-President, Mr. M. Wright was elected in his stead. The debate for the evening—"Resolved, that a Nation Gains More by War than by Peace," was well and forcibly argued by Mr. Code and Mr. Oliver in the affirmative, and by Mr. Farrow and Mr. E. S. Ambrose in the negative. So well did both sides argue their respective parts that the President, after reviewing the arguments on both sides at great length, found that he had great difficulty in deciding, but eventually did so in favor of the affirmative.

**CONCERT IN AID OF ST. LUKE'S CHURCH.**—A concert was given lately in the school-room of Christ Church Cathedral in aid of the mission church of St. Luke. Rev. Wm. Massey, M.A., occupied the chair. The programme, which was a remarkably good one, commenced with a piano duet by the Misses Wetheral. The other instrumental pieces were a piano duet by Miss Wetheral and little Miss Munsie, and two piano and violin duets by Mrs. Wigmore and Mr. Hurrell. The last mentioned lady is a graduate of the Royal Academy of Music, London, Eng., and an acquisition to the musical talent of Hamilton. Songs were sung by Mrs. McArthur (always a favorite), Miss Richmond and Mrs. Leslie. Master Mockridge also sang in good style and with much confidence "The Midshipmite." The boy was greeted with the applause which his song deserved. Accompanied by Mr. J. Newman, the Misses Davis sang a duet, "The Stream and the Willow," in good time and with a pleasing and harmonious effect. Miss Wetheral performed the duties of accompanist to the satisfaction of all. Readings were given by Miss Mills, Rev. Dr. Mockridge and Mr. C. Piercy. A quartette was given by the Misses and Messrs. Devine and an encore demanded and given. The audience was a large one.

**CHRIST CHURCH CATHEDRAL LITERARY SOCIETY.**—The usual weekly meeting of this society took place on Tuesday evening, Feb. 24th. An interesting programme was furnished by many of the members, of whom there were a large number present. On Tuesday evening, 3rd inst., an interesting debate took place. Subject, "Which has been the most benefit to his country, the General, or the Statesman." These debates are held on alternate weeks, and are entertaining and instructive.

**DUNDAS.**—*St. James' Church.*—The pulpit of this church was occupied on Sunday, 22nd Feb., by the Rev. O. J. Booth, of St. Catharines; he preached to large and attentive congregations. On Sunday, 1st March, the Rev. Hartley Carmichael, of the Church of the Ascension, Hamilton, was the appointed preacher.

**DIOCESE OF HURON.**

**WOODHOUSE.**—Judge McMahon, of Simcoe, has been holding regular Sunday services in St. John's church since the death of the Rev. W. B. Evans, and will continue doing so until the new rector, Rev. W. Davis, enters upon the work in March.

**BRANTFORD.**—Mrs. Usker, wife of the late Canon Usher, died lately at Brantford, from the effects of a fall she had a short time ago.

**BLENHHEIM.**—The Venerable Archdeacon Sandys of Chatham, is doing regular duty in Trinity church, until some clergyman may be appointed.

**LONDON.**—At the December meeting of the Standing Committee of the Diocese, it was decided that all the parishes and missions of the Diocese should be assessed for a fixed sum, in order to raise the amount necessary to secure a See House, and a special committee was named to fix such assessment. It was further resolved that the clergyman, churchwardens and lay representatives of each parish or mission should be a sub-committee to collect the amount for which the several parishes or missions should be assessed, and to remit the same as collected, to the committee.

**DIOCESE OF ALGOMA.**

**BISHOP'S APPOINTMENTS FOR MARCH.**

March 7,	Wilcox School House . . . . .	3.00 p.m.
8,	Parry Sound, . . . . .	10.30 a.m.
8,	Christie Road, . . . . .	3.00 p.m.
8,	Parry Sound, . . . . .	7.30 p.m.
9,	Parry Sound, . . . . .	7.30 p.m.
10,	Waubswick, . . . . .	10.30 a.m.
10,	McKellar, . . . . .	7.00 p.m.
11,	Belsam, . . . . .	10.30 a.m.
11,	Broadbents, . . . . .	7.00 p.m.
12,	Dunchurch, . . . . .	7.00 p.m.
13,	Maple Island, . . . . .	7.00 p.m.
15,	Pearcely, . . . . .	11.00 a.m.
15,	Magnettawan, . . . . .	7.00 p.m.
16,	Midlothian, . . . . .	11.00 a.m.
17,	Dufferin, . . . . .	11.00 a.m.
17,	Beguun, . . . . .	6.30 p.m.

To the Editor of THE CHURCH GUARDIAN.  
(Continued from last week.)

The parish meeting of the next day brought together a working majority of the sterner sex. The Bishop called the meeting to order—and then spent a patient two hours investigating and putting into shape the stations accounts. This done, and a hasty luncheon partaken with the Misses Bell, we started under the guidance of Mr. Delafosse for Round Lake. The route lay along the length of Buck Lake, then through two clearings, then across Round Lake to the shanty of Mr. Smith. Here the Bishop's usual good luck seemed to desert him, for only *one woman*—and she had walked four miles—appeared in the way of congregation. So we turned it into a cottage meeting. Mr. Lloyd said the Litany, and the Bishop read and expounded the Gospel of Sunday. We then partook of Mr. and Mrs. Smith's hospitality, and hastened to make our return journey. Half-way to Ilfracombe, we were earnestly requested to come in and baptize the infant child of Mr. Wm. Remington. Mr. Lloyd did this while the Bishop elected to walk on to get his feet warmed.

We picked the Bishop up on Buck Lake, and at 7 o'clock, arrived—most gladly—at Mr. Garatt's. The next morning our host informed us that the Thermometer had fallen to 40 below Zero, and then frozen. All this we felt to be so, and were induced to delay our journey to the next station to the last moment possible. A sharp drive of nine miles brought us to Ravenscliffe. After tea with our good friend Mrs. Tipper, we drove to the Schoolhouse a mile and a-half distant, and again enjoyed a most hearty and united service. 20 communicants partook of the Sacrament of the Lord's Supper. The offertory was \$2.07 to the widows and orphans fund. In the business meeting following, arrangements were made for the annexation of this station to the Huntsville Mission, with which it is most naturally connected. A beautiful and churchlike structure is being erected here by the Tipper Bros., which when completed will be an ornament to the Diocese, and is a fitting example of what can be done by earnest hearts, when judiciously aided and encouraged by help from outside the Diocese. Having refreshed mind and

body with peaceful slumber in the Tipper prophets chamber, we prepared early for further travel, when the cry of fire startled everyone, the roof had caught fire from the stove pipe. Fortunately abundant help was at hand, and what might otherwise have been a serious calamity was by timely action avoided.

After inspecting the new Church building, with which we were greatly pleased, we drove to the Whiddon settlement for service in Dickson's Schoolhouse; but first, we must partake of the Whiddon hospitality, to which we did full justice, and then held a Litany service in the Schoolhouse, which was well filled. The Bishop pointed out the injury of multiplying stations too closely together, and said he felt that it would be unwise to advise the formation of a station in this place, one side being near to Ravenscliffe, and the other to Ilfracombe, and strongly urged the Church people of this locality to attach themselves to, and strengthen the interest in one or other of these new places.

Thus completing the visitation of the Ilfracombe Mission, we re-entered the cutter and a brisk drive of some ten miles brought us to the Parsonage, Huntsville. Saturday, the Bishop employed himself industriously endeavouring to overtake his correspondence.

This week the interest of the Huntsville congregation had centred itself in the erection of a temporary tower, built for the reception of a new Church bell recently purchased; which the Bishop was to inaugurate on the Sunday. This their zeal and energy satisfactorily accomplished, of which we had timely and most infallible proof by the bell itself on Saturday afternoon.

On Sunday at 10 a.m. the volunteer bell-ringer entered upon his duties, and for the first time in the history of the Mission the people were called to worship their God, by the old familiar sound, so many had not heard for many long years. The interest attaching to the Bishop's visit, the new bell, and the fact that there was to be a Confirmation, brought together a large congregation. The Missionary read prayers, and presented the candidates, fourteen in number, upon whom the Bishop laid hands, and prayed. The Bishop preached a most impressive sermon from 2 Cor. v. 10, "We must all appear before the judgment seat of Christ." Holy Communion was then celebrated, of which 34, including the newly confirmed, partook. The offertory in aid of the bell fund was \$10.99.

At 3 p.m., the Bishop addressed the Sunday School upon the work of the Diocese amongst the Indians, and an offertory in aid of the work was taken up of \$2.89. In the evening a crowded congregation assembled. The offertory being \$7.24 to the bell fund.

At 9 a.m., the 26th we drove to the Grassmere station, six miles east, the Bishop's sermon being upon the necessity of conversion. Offertory to widows and orphans fund \$1.83. A meeting was held immediately after service to settle the question of building a Church. It was fully understood that one was needed, but the poverty of the people stood in the way of anything being contributed except work. The Bishop promised \$50 from the fund of the Diocese, and \$5 for himself. A committee was formed to push on the work in the spring, so far as it may be possible to do it with little or no funds. After partaking of Mr. Morgan's hospitality, in whose house the service is held, we returned to Huntsville for a Missionary meeting, and parish meeting after it, the former to commence at 7.30. The Rev. T. Lloyd took the chair and opened the meeting with prayer. After a brief speech, by the chairman, the Bishop gave an interesting account of the work in the Diocese generally, dwelling more particularly on those aspects of his work amongst the Indians, and in the Lake district, with which the audience was not familiar. At the close an offertory was taken up in behalf of the general fund of the Diocese, amounting to \$6.78.

At 2 p.m., the 27th, we left for what is known as the 'Harris' Settlement,' Tp of Perry, some sixteen miles, north by east of Huntsville, the sleighing

was magnificently good but the air was piercingly cold. Shortly after 4 o'clock, we reached the homestead of Mr. Harris who received us most kindly, here we lodged. Several of the candidates for confirmation came in the evening to be catechised by Mr. Lloyd, they having been trained by the lay-reader, who for some years has, with self-denying zeal, and severe toil kept the flock together here and at another settlement three miles further off, hoping that some day, in the Providence of God they might get a Clergyman.

At 10 a.m., the 28th we were all assembled in the little log church, built in the bush, and, apart from the extreme cold, had a most enjoyable and hearty service. After matins, seven candidates were added to the full roll of the Church, in Confirmation, and 20 communicants knelt at the Lord's table, and the offertory to the widows and orphans fund was \$1.80.

An earnest appeal was made by Mr. Large, Lay Reader, on behalf of the people for a clerical visit on the Sunday occasionally. The Bishop promised to use his best endeavours to persuade and enable the Rev. Messrs. Lloyd and Magnan to give each one service in a quarter, thus giving them a Clergyman's visit once in every six weeks.

This completing Mr. Lloyd's programme, that gentleman handed the Bishop over to the Rev. W. Magnan, Incumbent of the Mission of Burk's Fall's, who accompanied by Mr. Lloyd, drove the Bishop to Cyprus, six miles distant, where dinner was prepared for us, after which the Bishop and Mr. Magnan drove north, and Mr. Lloyd returned to Huntsville.

Province of Rupert's Land.

INCLUDING THE DIOCESES OF RUPERT'S LAND, SASKATCHEWAN, MOOSONEE, MCKENZIE RIVER, QU'APPELLE AND ATHABASCA,

DIOCESE OF RUPERT'S LAND.

The election of the Rev. Charles Hamilton to the Diocese of Niagara will elevate to the Episcopate one who has for years taken a warm interest in the North West, and is especially friendly to church work in this Province. It is hoped that his influence will be felt in favour of more definite action towards helping our Mission work.—Hitherto the help has been most uncertain, and it cannot be depended upon for starting new Missions—why do not the Board of Missions send an influential deputation to us this summer, who can see our needs and report on them.

WINNIPEG.—Christ Church.—The second concert in aid of the Relief Fund realized \$54.25, an amount which is very acceptable, owing to the many calls on the Relief Committee for temporary assistance this winter. Included in this amount were donations from F. B. Ross, Esq., warden of Holy Trinity and W. S. Grant, Esq.

Two choral weddings have recently taken place in this Church, Miss Maggie S. Perceval, one of the Sunday-school teachers, was married to Mr. R. G. Macfarlane, and on the 16th Miss Ada Barks was married to Mr. James M. Smillie, formerly of Richmond, P. Q. The surpliced choir of the Church met the bride and her bridesmaids at the west door, and preceded them up to the church, singing "The voice that breathed o'er Eden." The Amens, Psalm and Responses were sung, and the 350th hymn was sung while the wedding party were in the Vestry, Mr. W. A. Jowett playing the wedding march as they left the church. The bridesmaids were Miss Griffith and Miss Ida Griffith, Gertie Brown and Gwendoline Pentreath. Mr. C. A. Booth acted as groomsmen. The surpliced choir has given great satisfaction, and no complaint has been heard from the congregation. It has served rather to increase the number of attendants. The Rev. Mr. Pentreath is assured by very many, that were the church situated a little farther south, many would attend who are now prevented from coming by the distance, which during the cold of the winter, and the mud of the spring, is a serious obstacle in this city.

Holy Trinity.—A very successful entertainment was held last week under the auspices of the Ladies Aid Society. Trinity Hall was well filled, and the receipts were most satisfactory. Miss Breach, who is the leading Soprano in Holy Trinity Choir, has been presented with a purse of money and an address expressing the very high appreciation of her services entertained by the choir and congregation.

St. JOHN'S COLLEGE.—The Choral Society in connection with the college, held a concert on Feb. 16th. The music was of a high class and was well rendered. Rev. Canon Coombes, precentor of the Cathedral, has taken great pains to improve the music at the Cathedral, and to train the members of the Society.

PERSONAL.—The news of the death of Rev. Armine W. Mountain, M. A., Vicar of St. Mary's, Wolverton, England, was heard here with regret. Mr. Mountain spent a Sunday in Winnipeg in 1883 and officiated at Christ Church. He was an old friend of the Bishop's, and his father's name will ever be associated with this country, as he made the first Episcopal visit to the Hudson Bay Territory many years ago, and strongly urged upon the authorities at home the formation of a Bishopric, which afterwards resulted in the foundation of the See of Rupert's Land.

DIOCESE OF QU'APPELLE.

Matters progress steadily. We are waiting for the winter to pass away before building of churches commences, meantime every effort is being made to raise the needful funds. A small church was opened by the Bishop at Whitewood on 1st February, where he held a confirmation. Very successful entertainments have been held at Moosomin, Qu'Appelle Station and Moose Jaw. The work among the Indians is not being forgotten amidst the pressing needs of the settlers. There is good hope for believing that by the summer many posts will be occupied. The Bishop hopes to set the Church Farm at Qu'Appelle going this year if the funds can be collected. There are no fresh arrivals.

DIOCESE OF NEW WESTMINSTER, B. C.

The Editor of CHURCH GUARDIAN.

Having lately come out from England to visit the Bishop of New Westminster, I thought I might use to advantage my leisure hours in looking into the financial condition of the Diocesan Mission. I have completed an abstract of the receipts and payments from June 1880, when the Bishop arrived, to the end of 1884, and, believing that it will interest your readers, I send you some particulars.

The Bishop, prior to his leaving England, collected the sum of ..... \$3,214 80

The English Committee and others in England have since remitted for the Mission (including sums paid for the journey to New Westminster for clergy and others engaged for Mission work)..... \$1,954 17

of which there was contributed for special Missions..... 3,203 14 11,751 03

The S. P. G., so long as the Society received special contributions, remitted..... 1,445 27

Offertories and donations and sales of work in the Diocese amounted to..... \$5,709 60

of which was contributed for special Mission..... 80 00 5,629 60

Total of contributions for the general work of the Mission..... \$22,040 70

Exclusive of \$3,283 as shown above contributed for special purposes, of which \$1,800 had been expended on 31 Dec. 1884.

The foregoing does not include grants from S. P. G. for Missions to Indians and towards the

stipend of the Bishop, to which I shall refer later on.

It is to be remarked that the sum of \$5,709 60 appearing in the foregoing statement as contributed within the Diocese does not represent the full amount contributed for church work, but only that for the general purposes. I find from the parochial returns of the years 1881 to 1884 inclusive (I have no return for the six months of 1880) that there was also raised in the several parishes for church building, repairs and maintenance of churches and parsonages, for expenses of the services and towards the Stipends of the clergy \$23,193 57; and during the latter half of 1884, when an offer was made by a large hearted Scottish churchman to give £300 to meet grants offered by Societies in England, for the endowment of the See, conditional on a like sum being forth coming from others before the end of the year, \$1,344 of the required sum was subscribed within the Diocese.

I now give particulars of the expenditure.

Grants to nine parishes towards building and repairing churches, parsonages and churchyards.....	\$1,411 97
Paid to ten clergy towards stipend, The establishment and aid towards maintenance of—	8,274 91
1. Columbia College for girls in New Westminster.....	3,412 90
2. Lorne College for boys at Sapper-town (exclusive of \$560 specially contributed thereto).....	550 81
3. All Saints School, Nicola	997 41
Travelling expenses, including journeys of clergy, teachers and other employees from England.....	6,308 08
General expenses, including freight and duty on goods received for sale and for purposes of the Mission.....	1,085 49
Grant in aid of New Westminster Churchman's Gazette.....	633 89
Purchase of a lot of ground for church purposes.....	657 50
Rent of land held on lease with the option of purchase for \$3,000, for the purpose of permanent buildings for Columbia College, &c., when funds are forth coming to meet a conditional grant of S. P. C. K.	451 00
Furniture—Fireproof safe for deeds and records.....	200 00
<b>Total expenditure.....</b>	<b>\$23,983 96</b>
Receipts on General Mission Aid.....	\$22,040 70
Excess of Expenditure over Receipts..	1,943 26
	<b>\$23,983 96</b>

This deficiency has been temporarily provided by borrowing from special funds the balances belonging to them and by deferring payment of a part of the stipends due to the clergy until further remittances arrive from England. Having carefully examined the accounts of expenditure, I will make some remarks thereon.

"Travelling expenses" is necessarily a very heavy item. The cost of each of the clergy, school teachers in coming out from England has been, until quite lately, £70. By arrangements made with owners of European steamships and American railroads, this has now been reduced to somewhat under £50. Travelling expenses in the Diocese are likewise very costly, arising from the great distances to be traversed by the Bishop on his annual visitations and the high charges current at road side inns, whilst the accommodation is of the roughest kind. This expenditure would be far heavier but that in the case of the Bishop great liberality is shewn by the inn-keepers, and the railroad authorities have granted him a free pass over so much of the line as is yet completed in the Province, and they have shewn a like liberality to the other clergy when travelling on ministerial duties.

Moreover the special offertories and donations received by the Bishop on his journeys up country have frequently exceeded, and generally been

equivalent to his outlay. These contributions appear in the accounts under the head of "offertories."

With regard to the "general expenses" I have looked through the several items with some care, and I fail to discover any unnecessary outlay. The freight and duty on Mission goods which appears under this head is recouped in the sales of work appearing amongst the receipts. The finances of the Diocesan Mission are managed by an honorary executive committee of which the Bishop is President and the strictest economy is exercised.

(To be Continued.)

JUSTINIAN PELLY.

CONTEMPORARY CHURCH OPINION.

*Church Bells* of January 30, in its "Home Re-union Notes," by Earl Nelson, has the following in reference to the EAST LONDON MISSION Nonconformist views of, and sympathy with, it.

If we could only get all those who have the love of Christ in their hearts to hold fast in all their fulness those foundation truths which were so dear to the Fathers of the Reformation, instead of wasting their energies over the petty *isms* which have since grown up, and if all would work together at special times for the common advancement of Christ's Kingdom, above the well-doing of their own peculiar sections of believers, we should be on the high road of complete re-union, and might hope some day to see the Dissenting minister handing over his chapel to the missionary, even as the parochial clergyman does, and offering his services during the Mission, under the missionary's direction, as the clergyman now does.

I have heard two glorious testimonies of God's blessing on the East London Mission:—

- 1st. A wonderful willingness, nay anxiety, to receive the missionaries as coming in Christ's name.
- 2nd. A wonderful drawing together of different schools in the Church in a deeper sympathy and love in the common work than has ever been exhibited before.

Gladly would I see these occasions blessed in advancing the cause of re-union with those outside the Church; a common work would inevitably beget love, and the knowledge of the vastness of the requirements, and the testimony to the ripening of the fields, should be a call to all to send laborers into the harvest.

The *Irish Ecclesiastical Gazette* says:

Our people now are in great danger of imagining that there is only one sacrament. We hear them speaking of "Sacrament Sunday," "taking the Sacrament," and so forth. If Holy Baptism is really the door of admission into the Christian Church, are we right in treating it as if it were a kind of back-door entrance, and one which we were ashamed to let the people see us opening? This is to our mind a very serious matter. In many of the churches there has never been, during Morning or Evening Prayer, within the memory of the oldest inhabitant, a single child baptized in the presence of the congregation—one of Christ's holy ordinances being thus publicly dishonored, and our people kept strangely ignorant of what their Church teaches and believes with regard to a prominent doctrine of the Gospel. We do not wish now to introduce even a shadow of that controversy which is so rife as to the meaning and extent of Regeneration in Baptism. To judge from the way laity (and sometimes even clergy) speak and write on this subject, it is plain they very seldom either read or use the baptismal offices in our Prayer Book. Many adult members have never once in their lives heard the words of these beautiful Services, and would be surprised at their introduction into the Church. The gain would be in every sense great, to the children of the Church, to their parents and friends and to our congregations if, every now and then, as proper occasion permitted, Baptism were solemnly performed during Morning or Evening Prayer. We can testify to the great interest shown by the people when this rubric is observed, all standing up and turning round to the font, and the manifest

impression upon all as we pray that each child may lead the rest of its life according to this beginning.

The *London Church Times* has lately been writing strongly on the subject of "plain preaching." One of its correspondents mentions that he recently visited a church where he heard the preacher protesting in the pulpit against "talking over the heads of the people," and then give a lengthy discourse in which occurred the following words: "corollary," "retinue," "manipulation," "objective," "subjective," "sensitiveness," "apprehension," "premium," "indiscretion," "vilified," "affirmative," "retribution," and sundry other "long-tailed words ending in osity and ation" (to quote Lord Brougham). As the congregation was composed exclusively of working men, it may reasonably be inferred that they went home edified.

The *Living Church* says:

It is sometimes charged that our Church does not recognize the good that there is in other Christian bodies, or give them credit for the value they have been to Christianity. Nothing can be more unjust than such a charge. All right-minded persons will recognize and rejoice in good wherever they see it; and when they observe how a sect or a denomination has, from time to time, caught up a neglected truth and rescued it from oblivion, or restored a neglected practice to the edification of Christian people, they are ready to give all credit and honor for the same. But this is a very different thing from admitting that such a sect or denomination, by such real good that it confers, earns the right to separate itself from the Catholic body and set up Church on its own account.

Do we recognize the right of an individual, because of sundry admirable qualities that he may possess, or excellent work that he may perform, to separate himself from his brotherhood of whatever name? Most certainly not; it tends to disorganization and weakness. Much less do we recognize the right of large bodies to segregate themselves, on whatever pretext, from the one body of Christ. No possible good, present or prospective, can compensate for the evil to say nothing of the sin of schism.

Book Notices, Reviews, &c.

THE PULPIT TREASURY for March (E. B. Treat, Publisher, 757 Broadway, N. Y.,) is to hand, containing articles on a great variety of subjects suitable for pastors, Christian workers and families. Dr. McLaren's sermon on "The Carcass and the Vultures," Dr. Marling's on "Hard Times," Dr. C. Von Gerock of Stuttgart, on "Easter's Joy," Bishop Nicholson's on "The Lord's Supper," Bishop Clark's to Sabbath School Teachers, on "Sowing Mingleed Seed," deserve special notice. Leading Thoughts for Sermons are by Drs. Parker, Keen, Reed, Daves, Rivers and Brown. There are also articles on "Appreciation of the Bible," by Chancellor Waddell; "William Jay the Preacher," by Rev. D. W. Lusk; "The Principles of the Wickliffian Reformation," by Professor Watts; "Social Impurity," by Bishop Perry; "Sabbath Observance," by Bishop Ryle; "Written and Spoken Address," by Dr. Storrs and "The Use and Abuse of the Brain," by H. W. Mitchell, M. D., which with other articles on other important themes fill this Monthly to overflowing. Yearly, \$2.50. Clergymen, \$2.00. Single copies, (25 cents.)

THE STORY OF THE CROSS: LITANY OF THE PASSION; LITANIES OF PENITENCE and THE MISERERE: Timms, Moor & Co., Toronto.

We have received from the publishers a copy of the foregoing, set to appropriate music. The selections are good, and the pamphlet form in which they are furnished will be found convenient for choir and congregational use. For prices—which are low—we refer our readers to our advertising columns.



# The Church Guardian

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ments see page 14.

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\* SUBSCRIBERS IN ARRARS are respectfully requested to remit at their earliest convenience. The very low price at which the paper is published renders necessary a rigid enforcement of the rule of payment in advance. The label gives the date of expiration.

Will Subscribers please examine Label, and REMIT PROMPTLY?

## CALENDAR FOR MARCH.

MARCH 1.—Second Sunday in Lent.  
“ 8.—Third “ “  
“ 15.—Fourth “ “  
“ 22.—Fifth “ “  
“ 25.—ANNUNCIATION.  
“ 29.—PALM SUNDAY—next before EASTER SUNDAY.

## Third Sunday in Lent.

“Fear them not; for I am with thee.”—Isa. lvi. 10.

Such is the promised support of God to His faithful people, through the mouth of the prophet, and for such support and aid we are taught to pray in the Collect of this day. We entreat God to look upon the hearty desires of His humble servants, and, according to the desire of the heart, to stretch forth His right hand to help and defend us against all our enemies. We have attained another step in our preparation. If we have been cleansed outwardly in our bodies and inwardly in our souls, as in the last collect we prayed, we now beseech God that in mercy to the weakness of our natures, He will accept the desire of the heart, the will in place of the deed, which we are unable of ourselves to do as of ourselves, and to stretch forth the right hand of His majesty as our defence against all our spiritual enemies. The house having been swept and garnished, we pray for protection against the seven other spirits, mentioned in the Gospel, even more wicked than those dispossessed. In the services of the preceding Sunday we have been taught to cleanse the body—the outward temple of the Holy Ghost. We are here taught that there are other defilements besides those of an unclean nature, and that from these also the soul, the innermost temple, must be both cleansed and guarded. The Epistle both warns us against them and shows us what they are. It teaches us that as light and darkness are opposed, so may not the Gospel and any uncleanness be so much as once even named together among the saints. “As light in the Lord, we must walk as children of the light, for the fruit of the Spirit is in all goodness, and righteousness, and truth.” As then we have cleansed the body of all uncleanness, so must we see that the spirit also is in the light. The Gospel shows us that our blessed Lord Himself was accused of this spiritual uncleanness. They said He cast out devils through Beelzebub, the prince of the devils, that is, not

through the opposing force of light to darkness, but in order to favor darkness; and the accusation afforded him an opportunity of warning us of the danger of such spiritual wickedness. He first refuted the accusation as inconsistent, even with the power and the wishes of Satan, and then warned them, lest light and darkness be confounded, that truth and error could not be reconciled. We must take our part and our side in the Christian warfare, and “he that is not with Christ is against Him; he that gathereth not with Him scattereth.” It is not, then, sufficient that we cleanse the body from sin; we must put on also the graces of the Christian, and when the body is freed from uncleanness, guard ourselves anxiously and earnestly against the spiritual enemies that are ready to take possession, lest our last state be worse than the first. This state, perhaps, we may consider fairly represented in that of the Pharisee. He paid tithe of mint and cummin, and of all that he possessed—he was exact and scrupulous in all the duties of a proud and worldly morality, but the weightier matters of the law, and the spirit of his religion, he overlooked; he had cleansed the body, perhaps, from outward defilements, but in the place of this one evil spirit had admitted seven others to take possession of his heart. These came under the garb of hypocrisy, censoriousness, uncharitableness, and their usual train of evil spirits; and his heart was then further estranged from the gospel of love than even when oppressed with darkness and ignorance. He was more the child of Satan and of sin. From the example of the Pharisee, so often condemned by our Lord, we shall learn to take our warning. Pride and censoriousness are the most dangerous of all our enemies. We may not think of ourselves more highly than we ought to think, but we must think soberly. We are neither, on the one hand, in a false humility, to underrate the blessings of God by which He may have distinguished us, or, on the other, to overrate them as possessed by ourselves. Thinking soberly implies that we have a true value of our own spiritual state. Having put away all uncleanness, we are not to rest in a cold, proud, unprofitable morality, but to clothe the body, so cleansed, with the various Christian graces. If we leave it merely swept and garnished, be assured, other spirits will possess it. Like the strong man in the Gospel, the soul must be armed and occupied at all points, lest, if it trust in mere worldly armor for its defence in spiritual warfare, a stronger than he come, and, stripping from him his armor, spoil his goods. The world is the strong man, and the victory that overcometh the world is faith. For this faith let us pray, that being cleansed both outwardly in our bodies, and inwardly in our souls, we may have the right hand of God as our defence against all our enemies, whether worldly or spiritual.—Hon. and Rev. S. Best, M.A., Fellow King's College, Cambridge.

## One Duty of Lent.

What is Lent? Why should we observe such a season? Why should the church-bell call us at this season to the House of Prayer more than at any other? These are questions which naturally arise in many minds, and they are questions which deserve an answer. We propose this week to give one which will, perhaps, be new to some of our readers, and which will bear a re-statement even to those who have heard it before.

Every year, on GOOD FRIDAY, we call to remembrance the sufferings of our dear Lord on the Cross. But Christ did not suffer on the Cross only; He suffered as much, or more, before one nail had pierced His hand or touched His foot. There is something beside bodily pain; there is something more than corporeal anguish. There is the agony of the *mind*, there is the grief of the *soul*, there is the anguish of the *spirit*. And Christ endured all this before the time of His crucifixion came. “My soul,” He had said in the garden of Gethsemane, “is exceeding sorrowful, even unto death.” His agony brought from Him great drops of blood, and drew from Him that terribly earnest petition, “If it be possible, let this cup pass from me.” Are we to think of these things, or not? Shall we Christians forget the pains of our dear Lord? Shall the captive, when loosed from his chains, forget the sufferings of Him who Himself was bound that he might be set free? Shall the condemned man forget the pains of Him who died that he might live? The commonest sense of gratitude forbids the thought, and LENT—a period of forty days previous to the commemoration of the completion of Christ's sufferings—has been set apart for this, among other reasons, that we may think on these things. We are to “tarry” during these forty days, and “watch” with Christ, and pray with Him. The special duties of Lent, therefore, are *watchfulness* and *prayer*, and to help us to the performance of these duties, we have given to us special services, special times for prayer, special times for meditation and for the hearing of God's Word. As the church-bell calls us to the House of God at an unusual time, it seems to echo the words of Christ our Saviour, “TARRY YE HERE, AND WATCH.”

Let us, then, this Lent—we may have neglected others, we may not be spared to the next—let us, *this* Lent, at least, watch with Christ. Let us communicate with Him at the Passover; let us accompany Him across the brook Cedron; let us with the favored three approach nearer and witness (not sleep through) the agony that He then endured; let us not draw our sword, as St. Peter did, but yet be ready to defend our Saviour, in word or deed, against any insults that may be offered to His name or memory. Let us not forsake Him and flee when we find that the following Him is attended with some difficulty and danger. Before the assembly of the High Priest, before the judgment-seat of Pilate, let us be by to show our sympathy and sorrow. As He is led away for execution, as He is crowned with thorns and dressed in mocking robes, let us be with the women who followed and bewailed Him. When the worst is over, and the raging of the people has ceased—when death has received its Victim—let us, with Joseph of Arimathea, accompany Him to the tomb, there to wait till the morning of the Easter Resurrection comes.

Thus we shall show that we are real disciples of Jesus; that we really love to be with Him; that we remember with affection what He has done for us; that we desire to be partakers of His Cross and Passion. And if our Blessed Lord can be supposed to feel either sorrow or joy, then surely will He rejoice over us who are mourning at this Lenten season, and He will say to us, “Blessed are ye that *mourn* now, for ye shall be comforted; blessed are ye that *weep* now, for ye shall laugh.”

### The Body of Christ.

St. Paul thus speaks of the Church: he calls it the Body of Christ. The Body of Christ was the manifestation of Christ to the senses—as St. John expresses it, "That which we have heard, which we have seen with our eyes, and our hands have handled." The Church, then, is the visible manifestation of Christ; wherever the Church is, Christ is manifest. But how? The main point emerges quite clearly and forcibly as soon as one deals simply and literally with the Scriptures.

When Jesus walked the streets of Jerusalem, or the shores of Gennesareth, the people knew where to find Him. They could bring to him all their sorrows, hopes, sins and aspirations, sure of some clear and audible response.

While He was there before them there could be no question about His presence or about His words. He was with them. They could always appeal to Him.

But at His Ascension His bodily presence was visibly removed. The comforting definiteness of the testimony of the senses was lost. And this loss was a great one, constituted as men are. But He promised a return of Himself with greater power than ever, and an immediate return. But how a return to the senses? How can men again hear Him? see Him? appeal to Him?

Take St. Paul's words, then, simply and literally, *The Church is the Body of Christ.*

This truth, then, emerges: the Church supplies the place of the absent Body of Christ. It makes up, so to speak, the lack of His visible presence. It becomes to Christians now that which His Body was to the first disciples.

The constitution and history of the Catholic Church have always proceeded upon this truth. Our Lord Himself gave to it the very prerogatives of His own bodily presence. He gave it, e. g., the authority to judge and settle disputes between brethren. If brethren disagreed, they were to be brought before the Church, and the Church's decision is final.

The Church has always claimed to be the tongue of Christ, to utter words of absolution or pronounce condemnation, to preach the Gospel, to counsel and advise in His name—the feet of Christ, to carry the Gospel out even unto the ends of the earth—the hands of Christ, to break the Bread, and bless the Cup, to baptize, to feed the hungry and clothe the naked—the heart of Christ, beating with affection and desire towards all humanity. In short, the Church gives to the words and work of Christ all that definiteness, decision, visibleness, which were so necessary in the days of the Apostles, and which are not less necessary now.

No wonder that with such a conception of the Church, Christian men learn to love, to obey, to cherish and to revere it.

### Editorial Notes.

It is reported that the narrowness of the majority by which the late vote of censure was defeated in the Imperial House of Commons will possibly lead to the resignation of the Government. However this may be, there can be little doubt that the reign of Mr. Gladstone is drawing near its end, and there is too much reason to fear that the political star of this great statesman will set in a dark cloud. It is not difficult to discover the

causes of this too probable close of a great career; they are to be found partly in Mr. Gladstone's own mental constitution, and still more, perhaps, in the unfortunate course of events through which he has been latterly called to steer the ship of state. That he is a man of extraordinary genius, and of unrivalled versatility of powers, combined, as is rarely the case, with great practical ability, must be conceded by his most bitter political foes; and the loftiness of his moral aims will be disputed by none but the most prejudiced critics. Still, we fear it must be confessed that, as the Prime Minister and virtual ruler of a great nation in troublous times, he has proved a failure. An Empire torn by internecine strife, and harassed by inglorious and unprofitable wars abroad, constitutes the legacy which he will leave to his successor. Two features in Mr. Gladstone's mental constitution go very far, in our opinion, to explain the defects of his administration, viz., an inability to see at once into the heart of a subject, leading to vacillation and procrastination when decision and promptitude are above all other things necessary; and a conviction of the infallibility of his own judgment, which causes him to adhere to an opinion, when once formed, with a degree of tenacity amounting to obstinacy. Those who have attentively watched his public career will have no difficulty in finding abundant illustration of these two traits of character. It is only just to add that the circumstances under which Mr. Gladstone entered upon his last lease of power, were circumstances of almost unparalleled difficulty, and that for these he was in no way responsible. That he has grappled with the perplexing problems of the day with a conscientiousness as rare as it is praiseworthy, only increases our regret that he has not been able to meet them with a clearer insight and a firmer hand.

We are receiving gratifying evidence from all directions that the season of Lent is more generally observed and consequently, better appreciated, year by year. Churchmen of all shades of churchmanship vie with each other in the frequency of their Lenten services, and the earnestness of their Lenten appeals. Even our "separated brethren" have caught the wholesome infection; and we read of Ash Wednesday services in Presbyterian and Methodist sanctuaries. We hail with thankfulness and joy these signs of the general desire throughout Christendom to return to the good old paths "where the saints have trod."

The secular papers have given currency to certain "rumors" concerning the appointment of a successor to the Rev. Dr. Lowley, in the Principalship of the University of Bishops' College. We know not what foundation there may be for these reports, but if they prove to be correct, their confirmation will be a cause for hearty congratulation on the part of all the friends of church education in the Province of Quebec.

### CORRESPONDENCE.

THE CLERGY HOUSE,  
MOOSOMIN, Feb. 14, '85.

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—May I ask you to insert an appeal from the Church people in this town and district? We propose opening a circulating library (a much needed work, and one which will be very beneficial to the settlers). We have few books up here, but

there must surely be a large number of most suitable books amongst the book lovers of Canada. Can such not spare even a small parcel of such for us? We want good, sound and lively books—truth or fiction—prose or poetry—so as to suit all parties. Brethren, help us.

Yours faithfully, W. W. BOLTON,  
Mission Priest in charge.

To the Editor of THE CHURCH GUARDIAN.

Having just returned from a trip, as a deputation on behalf of the Mission Fund, through the Upper Ottawa Mission—known officially as the "Mission of Clara"—I send a few notes in the hope of interesting some of your readers in the work which is being carried on there. The mission extends over about 150 miles of territory—from Chalk River, 20 miles above Pembroke, to Sturgeon Falls, on the north shore of Lake Nipissing. This country has been opened up by the onward march of the Canadian Pacific Railway, and it is encouraging to find that as the railway has advanced, so has the Church. The present headquarters of the mission is at Mattawa, where a brick church and parsonage have been erected. Churches have also been built at Sturgeon Falls and North Bay, and regular services are held by the missionary, the Rev. C. V. Forster Bliss, and his two lay assistants, one of whom, G. J. Schrader, Esq., is shortly to be ordained. North Bay, where the Railway Company have large shops, is likely to become a thriving place. It is beautifully situated on the shore of Lake Nipissing, and will probably be before long a popular summer resort. An hotel for the accommodation of tourists is soon to be built, and will no doubt be well patronized, as the place offers the varied attractions of boating, excellent fishing, and picturesque scenery. The Church is well to the front here, having more attendants than any other religious body, and the congregation is rapidly increasing—so rapidly that the pretty little church which has been built during the last year will probably soon have to give place to a larger and more substantial erection. I spent a whole Sunday here; the morning service, consisting of matins and celebration, with sermon by Mr. Schrader, was well attended, while at the missionary meeting in the evening there was a large congregation and an excellent collection. At Sturgeon Falls the missionary meeting was held on Friday evening, and though but a tiny settlement in the woods, no less a sum than \$14 was given, a most liberal offering, and one that ought to arouse to better things in the future many a parish in the front, where scanty contributions are put to shame by these dwellers in the back woods. At Chalk River, too, there were excellent collections, and altogether \$43 were brought back from this one mission, an amount which will probably be increased by another meeting which has yet to be held in its bounds, but had to be postponed for a few weeks. It is impossible to speak too highly of the work which Mr. Bliss is carrying on, a work deserving the fullest and most ungrudging support of those that have it in their power to help him. He hopes to build two more churches in the approaching season, one at Chalk River and one at Lake Tallore. The people will do all they can themselves, but they are poor and cannot give much, so that a great deal of outside assistance is absolutely necessary. I would be very glad if this short account of his field of labor should induce any to send him subscriptions, and to those who are fond of travel and of seeing wild and picturesque scenery, I would suggest that they should visit that part of the country themselves next summer, and see how the Church is progressing under his superintendence, and how much he can do if only the means, the sinews of war, are supplied to him.

A. F. ECHLIN.

ARNPRIOR, Feb. 20th, 1885.

NOTE.—We wish to add several thousand new Subscribers to the GUARDIAN'S list during the coming year. Will you help to do it? It can be done if each present Subscriber will aid.

## FAMILY DEPARTMENT.

## ONE OF MY SCHOLARS.

FOR THE CHURCH GUARDIAN.—FROM A S. S. TEACHER.

## A TRUE STORY.

One the worst of an Arab crowd,  
Reckless, defiant and bold,  
Turning the holiest thing to jest,  
No gentle lamb of the fold;  
Taxing all patience to utmost bounds,  
Regardless of law or rule,  
The leading spirit in all the wrong,  
The pest of the Sunday School.

But patient working will win the day,  
And the soldiers of the Cross  
Must keep clear sight of their Captain's love,  
Or the King will suffer loss.  
A little Prayer Book with gilded leaves,  
Loosened the ice at last.  
And with beaming eyes the boy exclaimed  
"You bet but I'll learn him fast."

Next Sunday morning a Collect dear,  
Following on Easter-tide  
Was said; but my Arab lingered near  
And he whispered at my side,  
"I reckon I have been awful mean,  
I'll try and be better now,  
Them is nice words in my little book,  
I'll hang to that, anyhow."

Another week, I looked all around,  
My Arab was not in sight,  
"Please teacher; Jem won't be here no more,  
He's off to the Yankee fight."  
Time passed and news of the boy was sought,  
For one in her grave now laid,  
From the War Office came the quick reply  
"Shot dead; the first Maryland raid."

But soon there followed a kindly note,  
From one who held high command,  
Which told me more of my scholar's fate,  
Now dead in a foreign land,  
"He enlisted—under another name,  
Quite a common thing with the boys you know,  
But his soldier life, was a brief career,  
No doubt the first volley had laid him low,  
For after the rush of the day was o'er,  
Our men were clearing the field in part,  
The sergeant found on your British lad,  
Under his tunic, and bound to his heart,  
A Prayer Book stained,—we could read the  
name,  
Then soaked with blood from his wounded  
breast,  
Something we could not trace,—then this  
Christ Church, Hamilton,—Canada West.  
It was all he had brought from his northern  
home,  
No letters, no name, and no clue beside  
Had we to his home belongings, save one,  
That Prayer Book drenched with his young  
life's tide.

Aye; our Christ has not died in vain.  
We sow amid bitter tears,  
But we shall march to the harvest fields,  
Before many coming years,  
I wonder how much has my scholar learnt,  
Since the day I taught him last,  
How far the good angels have led him on,  
Through mysteries new and vast.

I shall meet him some day; when or where,  
'Tis too early to ask, I know,  
Perhaps on some errand of mercy sent,  
Or perhaps by a fountain's flow,  
Or walking a street of the city bright,  
Or beneath some palm tree's shade;  
The boy, whose record on earth is brief,  
"Shot dead; the first Maryland raid."

HARRIETT ANNIS.

## With the Young Folks..

## FOR THINE IS THE POWER.

"I can't do it—it's quite impossible, I've tried it five times, and I can't get it right"—and Ben pushed his book and slate away in despair.

Mrs. Hartley gave a little sigh at her boy's perplexity, but only said, quietly, "Then you don't believe in the Lord's prayer?"

"The Lord's prayer, mother! Why, there's nothing there to help me with this example."

"Oh, Yes; there is help for every trouble in life in the Lord's prayer, if we only know how to get at it. I'm afraid you don't yet know that prayer."

Ben flushed. If it had been anybody else that had said that, he would have been really vexed, but mother was different. Ben always tried to be sure he quite understood her, for he never for one instant forgot why her hands were never idle.

"Now, mother, you don't mean that. I've said that prayer ever since I was a baby! I couldn't go to bed or leave my room in the morning without saying it. I know I sometimes don't think enough of what I am saying, but you know, mother, I do try to mean it—I—I—" but Ben stopped, his voice half choked.

The mother saw that her boy had misunderstood her, and answered quickly, "I never doubt, Ben, boy, that you are trying and praying; but I was trying a long time before I knew what the last part of the Lord's prayer really meant. I'm no minister or scholar, but I'll try and tell it to you. You know we ask God for bread, to be kept from evil, and to be forgiven, and then we say, 'For thine is the kingdom and the power and the glory.' It's God's power we rely on—not our own; and it often helps me, Ben, when I have a difficult new pattern to fit. I say, 'For Thine is the power—this is my duty, Heavenly Father, give me Thy power,' and He does, Ben, He does."

Ben sat silent. It seemed almost too familiar a prayer. And yet, that time when he had to stay from school because he had no clothes, he had asked God; and the minister's wife had brought him a suit the very next day. "But a boy's sums, mother?" he said.

"I think that sum is just as much to you as many a grander-sounding thing to some one else. You say if only you get that right, you'll be perfect for the month. Now, I care a great deal about that, but I'm sure your Heavenly Father loves you more than I do, I would help you so gladly, Ben, if I could, but He can help you; His is the power; ask Him."

There was another silence, and then Mrs. Hartley said: "Now, Ben, I want you to run to the store for some sewing-silk for me; the air will do you good. I believe, my son, that if you ask, you can do that sum when you come home."

Ben started at once; his mother's slightest wish was law to him. He ran along enjoying the rest from study and the cool fresh air. The sewing-silk was bought, and Ben started home, when he caught sight of Phil Earle across the street. Ben gave the whistle boys so delight in, and Phil looked back and joined him.

"Done your lessons?"

"All but my sums."

"Did you try that fifteenth example?"

"Yes."

"Get it right?"

"No, not yet; but I will."

Phil gave a provoking little laugh. "You will? I guess not. I've done it, but I never could have found it out alone. I had help."

Ben's heart fairly ached with envy for a moment. It was always so; Phil had his uncle George, and other boys had big brothers or fathers to help them; only he was left quite alone. But just then he remembered his mother's words. "Its God's power to rely on—not our own." "I'll get help, too," he said to himself. The boys chatted on, played leap-frog and raced each other; but, even as he raced and romped, Ben felt changed. He had begun to believe in his Heavenly Father as never before, and was wonderfully happy.

After giving the silk to his mother, he picked up his slate and book and went up to his own little

room. Kneeling by the bed he repeated the Lord's prayer, stopping at, "Thine is the Kingdom," and saying with all his heart, "And Thine is the power, Heavenly Father, I want power to understand this. There's no one to help me; please give me power."

Ben waited a moment, and then, still on his knees, he took his slate and tried again. Do you ask me, did he succeed? "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." Ben had asked, and God answered. After a little earnest thought he saw what rule he had neglected, and worked the example correctly. The next day he was "head;" for he was the only boy who had "done his sums without being helped."

"Yet I was helped, mother," he said; "and I shall never forget the last part of the Lord's prayer after this.—*Family Churchman.*

## IN FAITH.

If a man pray as he should, it is "the prayer of faith." If a man obey as he should it is "the obedience of faith." If a man war in the Church militant, it is "the fight of faith." If a man live as a Christian and holy man, "he liveth by faith." Nay, shall I say yetmore, if he die as he ought, he "dieth by faith." "These all died in faith." What is that? The power of faith, that directed and ordered them in the cause of their death, furnished them with grounds and principles of assurance of the love of God, made them carry themselves in death. I can say no more, but with the apostle, "Examine yourselves whether you be in faith." Why doth not the apostle say, "Examine whether faith be in you, but 'whether ye be in faith?'" His meaning is, that as a man is said to be in drink, or be in love, or to be in passion, that is under the command of drink, or love, or passion; so the whole man must be under faith. If he pray, faith must indite his prayer; if he obey, faith must work; if he live, it is faith that must quicken him; and if he die, it is faith that must order him in death. And where-soever faith is, it will do wonders in the soul of that man where it is; it cannot be idle; it will leave *footsteps*, it sets the whole man on work; it moveth feet, hands, and eyes and all parts of the body. Mark how the apostle disputeth: "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken, we also believe, and therefore speak." The faith of the apostle, which he had in his heart, set his tongue a-going. If a man have faith within, it will break forth at his mouth.—*Exchange.*

## Your Duty to your Minister.

We quote the following from a sermon preached by the Rev. Samuel Gregory Lines, San Francisco, California, on the occasion of a recent ordination.

Your duty to your minister is to pray for him, instead of finding fault with him; to stand by him and encourage him, instead of hurting him by your indifference or unkindness, and hindering his work; to check in yourselves and correct in your children, the feeling that your minister is your hired servant, or public property, to be used, criticised and talked about, at your own sweet will; to lighten his labor instead of wondering why he does not accomplish more. Or, to sum it all up, remember, that while he is minister to you, servant for your sakes—he is minister and servant of JESUS CHRIST, messenger of GOD, ambassador from the court of heaven.

As such receive and treat him. He is human, and you will no doubt see in him human weakness, and infirmities, and imperfections. These, however, do not detract from the sacredness of his office nor lessen your obligation.

Bear with him, then, as a man, and respect and love him as the minister of Christ, remembering the Lord's own words to and about his ministers; "He that receiveth you, receiveth Me." "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."—*Living Church.*

**HINTS FOR WORSHIPERS.**

Public worship is not a matter of taste or choice; it is a duty. To omit without good cause is *sin*, and when omitted for cause, feel very sure that God will consider the cause a good one. When kept from public worship, increase your private devotion.

Be in your accustomed seat at Church *before* the service begins; excepting unavoidable accidents or hindrances, it is just as easy to do this as it is to be in time for the steamer; the cars, or business appointments. When you come to the House of God, employ the time before service in serious meditation, devotional reading, with a brief silent prayer, as a preparation for the solemn duty of worship, in which you are about to engage. Talking or whispering before or during service is not *preparation*, is not *worship*, is not *reverence*, and is an annoyance and wrong to others.

If you are late do not go up the aisle to your seat while the people are kneeling in the confession or the prayers, but wait quietly at the door till they rise from their knees. Do not whisper your confessions, prayers and responses—speak out. The service is yours, not the minister's. Deadness or feebleness of devotion in the people, is just so much weight upon the minister.

Conform to the postures of standing and kneeling if physically able. *Half sitting is not kneeling*; what would you think of your minister if he should do this? Reverence of posture is due from you equally as much as from him. If you are "not a member of the Church," the amenities of good usage ought to suggest conformity.

At Holy Communion, engage in private devotions, both *before* and *after* partaking. You cannot too carefully prepare for this solemn duty, nor after receiving, too earnestly plead for its benefits. Receive the Bread in the palm of the ungloved hand, and the Chalice with both hands. Do not forget your offering.

**LITTLE CROSSES.**

Christ comes to us morning by morning to present to us for the day that is opening divers little crosses, thwartings of our own will, interferences with our plans, disappointments of our little pleasures. Do we miss them and take them up, and follow in his rear, like Simon the Cyrenian? Or do we toss them from us scornfully, because they are so little, and wait for some great affliction to approve our patience and our resignation to His will. Ah, how might we accommodate to the small matters of religion generally those words of the Lord, "Take heed that ye despise not one of these little ones!" Despise not thy little sins; they have ruined many a soul. Despise not little duties; they have been to many a saved man an excellent discipline of humility. Despise not little temptations; rightly met they have often nerved the character for some fiery trial. And despise not little crosses; for when taken up, and lovingly accepted at the Lord's hand, they have made men meet for a great

crown, even the crown of righteousness and life which the Lord hath promised to them that love him.

**THE TRUE FAST.**

The rationale of fasting is to give up habitual indulgences for a time, lest they become our masters.—Artificial Necessities.—Kingsley.

Blessed are the dead who die in the Lord. They rest from their labours all their struggles, and failures are past and over for ever. But their works follow them. The good which they did on earth—that is not past and over, it cannot die. It lives and grows forever, following on in their path long after they are dead and bearing fruit unto everlasting life, not only in them, but in men whom they never saw, and in generations yet unborn.—Kingsley's Sermon, Good News of God.

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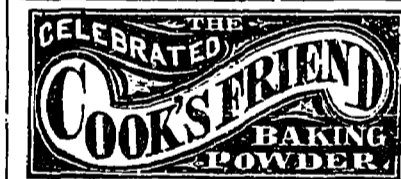
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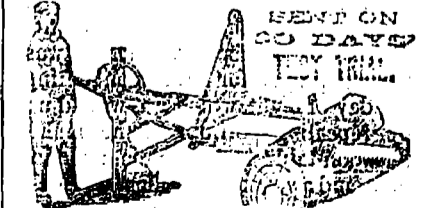
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THE MISSION FIELD.

NEW ZEALAND.

The Missioners from England, the Rev. Messrs. Bodington and Mason, will probably reach New Zealand in the end of February.

The following letter was received by the Bishop of Auckland from his delegates to the Hauhaus:—"At Karakariki, on the occasion of the death of the Rev. William Barton, there were 200 persons present. The chiefs first referred to the good work of the man whose body was then lying before them, and then turned to welcome Tawhiao. Two spoke thus:—"Friend Tawhiao, return to the true faith in the presence of your people; for your father Potatau's dying words were, "Remain behind, O people, and live in peace." Let your words be like his. Listen! If you go a different way neither we nor the people will follow you; but if you go in the way now set before you, that is, the way of godliness, we and all the people will go with you." Tawhiao then stood up and said: "O people living in the Waikato, hearken to my words. When I went to England across the vast ocean, I felt that the Queen was the upholder of truth and righteousness. In crossing the sea I experienced fine weather, both going and returning; the Almighty preserved us, and His great love brought us back in safety. I have signed my name to the blue-ribbon pledge, and I want all the tribes everywhere to accept those good things." When Tawhiao finished speaking the people clapped their hands so vigorously that our ears were made deaf. His own thirty also joined in the applause. In the evening the king attended our service, as did also the chief priest of the Hauhaus on the following morning. Tawhiao did look so noble when he spoke; he seemed to conceal nothing, but spoke in all sincerity. Next morning, just before leaving for his home, he came to us with this word: "Farewell, my sons; my word is, Return again to your tribe, Waikato is yours from mouth to source. Do not be diffident to order food at any place if you are hungry. But it must be you two only; do not let strangers come yet." This is what he said, and the chiefs at Whaitohia also told us the same. May the Church rejoice with us, and pray for the Maori king and his people that God would open their hearts to the truth and cause them to return to the Church of Christ.'

Archdeacon Clarke also visited these people, and writes:—"The renouncing of their false religion and return to Christianity is a foregone conclusion. As to their mode of worship, it is a most miserable farce. The *tariao*, or priest, began with an address exhorting to peace and quietness, the return of Tawhiao from England, was the fulfilment of the Messianic prophecies. There was then a prayer for protection during the day or night, which was wound up by repeating portions of the multiplication table in English in a monotone, and a sort of ascription, in which the words "honour" and "glory" were frequently repeated, closing with the word "vire" in diminuendo.

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### AT HOME.

The liquor traffic costs the people of Canada in one way or another between fifty and sixty million dollars annually, and the Government derives a revenue of about five millions from it. Well may economists ask, Does it pay?

### ABROAD.

The *Church of England Temperance Chronicle* says of "The New Bishops":—

It is not often that the journalist is called upon to record, as we do today, the simultaneous appointment of three Bishops, and we have the greater pleasure in doing so, since we are able to assure the members of the Church of England Temperance Society that the Bishops-designate are all hearty supporters of the Temperance movement and in fact, officially connected with our Society.

Bishop Temple, who vacates the See of Exeter for London, has for many years taken the deepest interest in the work of the C. E. T. S. in his Western Diocese. As President of the Diocesan Branch, he was the life and soul of the movement there, and, in addition to this, his Lordship has, upon several occasions, rendered very great service to the Parent Executive by taking part in important meetings in London.

We have much pleasure in announcing that the Bishop has already consented to take the chair at the ensuing Annual Demonstration of the Total Abstinence Section of the C. E. T. S., to be held in Exeter Hall, on April 29th. We may add that Mrs. Temple is a member of the Women's Union, in which she has shown a very special interest.

Dean Bickersteth, who is to succeed Bishop Temple at Exeter, is widely known as one of the poets of the sanctuary. Those of our readers who were present at the Carlisle Congress will recall his fervid reference to the work of that "blessed Society, the C. E. T. S.," and his many friends at Hampstead speak with pride of the impetus which he gave to the Temperance movement in his congregation by forming a Parochial Branch of the C. E. T. S. and accepting its presidency.

Canon King, the Regius Professor of Pastoral Theology in the University of Oxford, has been called to follow Dr. Wordsworth at Lincoln. The Canon has been a Vice-President of the Oxford Diocesan Branch of the C. E. T. S. from its formation, and a most generous contributor to its funds. More than this, he has repeatedly shown his thorough interest in the Society's operations by taking part in its meetings, and his aid and co-operation were extremely helpful in the introduction of the movement to the servants of the various colleges.

At a meeting of the Executive of the C. E. T. S., held at Westminster on Tuesday, the Rev. Canon Ellison

moved the following resolution, which was seconded by Mr. Robert Sawyer, and carried with great cordiality:—

"That the Executive have heard with very great thankfulness of the appointment of the Right Rev. Frederick Temple, D.D., Lord Bishop of Exeter, to the See of London, as that of a tried and earnest friend to the whole Temperance movement, and to the Church Temperance Society in particular. In the distinguished Clergymen also who have been appointed to the Sees of Exeter and Lincoln, they recognise names which are well known in their respective localities, for the uniform interest which they have shown in, and the support they have given to, the work of this Society, and they cannot doubt that under such guidance the position gained by the Society will be steadfastly maintained and extended."

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in medicine is analogous to the importance of Iron in the Industrial Arts. Its use is indicated in all wasting diseases, where there exists no fever and where the red globules of the blood are diminished. When impaired digestion exists, or other functions are deranged, whereby the tissues lack nourishment, then the speediest and surest cure

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Canterbury Station, York Co., N.B.,  
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