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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.

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## ECCLESIASTICAL NOTES.

**THE RESURRECTION BODY.**—In a recent sermon at St. Paul's, Canon Liddon contended that our Lord's resurrection body was the same which was born of the blessed Virgin and hung upon the cross, and canvassed at length the remark of an accomplished writer who had expressed his surprise at any one believing in a carnal (*i.e.*, a literal matter-of-fact) Resurrection, and who regretted that the Jews had not burnt instead of buried their dead, as then he thought that a spiritual view of the Resurrection would have been taken. Dr. Liddon said that Christian reverence shrunk from discussing the cremation of our Lord's sacred body; but had it been burned, there would have been no difference, save in the sphere of the imagination, for each resurrection would be equally miraculous, and faith would have been as strong whether one usage or the other had prevailed in Judea.

Having shown that the Resurrection was at once carnal and spiritual, as far as our Lord's body was endowed with new properties which suspended some of the ordinary laws of matter, Canon Liddon entered at length into the twofold character of religion as like a sacrament consisting of outward and visible signs and inward and spiritual power, the latter of which were far more important than when she challenged our faith as represented by a visible church, a settled ministry, public buildings, all her machinery in a Christian nation, and the poetry and philosophy of the Bible; or the good works and characters of her members.

**A METHODIST TESTIMONY TO THE IMPORTANCE OF KEEPING THE FESTIVALS OF THE CHRISTIAN CHURCH.**—In the course of a thoughtful article on 'Easter Week,' the *Methodist Recorder* says: Most wisely has the Church Catholic insisted upon the due commemoration of the truths of our religion; and if Protestant bodies have found it needful to protest against some superstitious additions to the truth, if Dissenting bodies have found it needful to dissent from rites and practices of which they could not approve, neither protest nor dissidence is in place here. The history of the Presbyterian congregations in England in the last century, so many of which passed through Arianism to extreme Socinianism, teaches a lesson, the moral of which is not far to seek. Now there may seem to be slight connection between doctrinal heresy and a failure fully to observe Easter, and we have no desire to exaggerate the importance of our theme. But for the purpose of practical religion, these seasons should be made the most of by ministers and people. As the Lord's Day is set apart that the spirit of service to God should rule the six days, so one Lord's Day in the year is set apart that we may have an Easter Day in every week. It is not so easy for us to rise with Christ and set our affections where He is, that we can afford to slight such an opportunity as Easter affords to know "the power of His resurrection." It is not so easy to realise the nearness of the unseen world, the encompassing invisible cloud of witnesses who were with us here, and whom we hope to rejoin on day, that we can afford to neglect an opportunity of signalling His triumph, by Whose strength they overcame and entered into rest. It is not so easy for us to anticipate with calm confidence the com-

ing of the king of terrors that we can afford to let Easter pass without having it more deeply graven on our hearts that even death, who conquers all, is a conquered foe, and that his is a bondage from which the believer in Christ has been once for all delivered.

**CANON LIDDON ON THE SANCTITIES OF HOME.**—Preaching at St. Paul's, from Psalm, c. 3, Canon Liddon referred to the attempts made to ignore the firm foundation and indissolubility of married life by curtailing the area in which warm affection might be indulged without any risk of the intrusion of sexual passion. By the mutual adoption of each other's relations by man and wife, the principle called by our Lord 'one flesh' was carried out; but this had been impaired by modern legislation. What Popes sanctioned in rare cases, and the House of Lords at the Reformation thought they might continue to allow on equally rare occasions, had been in these democratic days extended largely by the Divorce Court, which granted divorces on frivolous grounds; and consequently co-operation in the sacred work of educating the children was checked by the dreadful sense of insecurity against the breaking-up of social life. Time failed him to show, as he might have done, how the unhappy Bill for permitting marriage with a deceased wife's sister traversed the moral law of God. He would content himself with noting its evil effects on the moral health of families. It was less dangerous in what it specifically enacted than in the principle it repudiated, for some one would soon invoke the inexorable logical consequences of the fatal concession. If it became law, men and women who now treated each other as objects of affection would find their love liable to be associated with passion. Because in some uninstructed or unbelieving families, or some where Christ was not recognized, such marriages had occurred, was it right to break down the sacred fences which protected family life elsewhere? The Bill would produce distance, anxiety, suspicion, in many a social circle; and he prayed that God might save our legislators from making so disastrous a mistake as that suggested. If, however, the law should be altered, each father of a house should not, like Eli, allow his sons to transgress for want of moral courage in dealing with those in bringing whom into the world he incurred a tremendous responsibility—but, first, as David did, doing right himself, should try to influence all connected with him for good by religious as well as moral influences. He specially urged the duty of family prayer, since common sense, culture, and good manners, could not, as some imagined, replace religion.

**LORD CAIRNS.**—In a lengthy obituary notice of Earl Cairns the *Record* says:—"Lord Cairns was deeply interested in the Bible Society, Church Missionary Society, Irish Church Missions, Church Parochial Mission Society, Jews' Society, Evangelization Society, Open-air Mission, Army Scripture Readers, and Soldiers' Friend Society, the Midway Institutions, and many others. Lord Cairns was a generous supporter of various channels of Church work both in London and Bournemouth, also of the local evangelistic work, in which he occasionally took part. During part of the autumn Lord Cairns had resided in Scotland for many years. On Sunday evenings evangelistic services were held

in the hall at Dunira, when large numbers gathered together. Testimony of blessings received through these efforts has constantly been received. Lord Cairns often visited the sick in their cottage homes."

Lord Shaftesbury suggests that 5,000*l.* should be raised to purchase and furnish the premises now being erected, placing them in the hands of trustees for the use of the Bournemouth Young Men's Christian Association, under the name of "Cairn's House." This form of memorial will be thoroughly acceptable to the feelings of the family, and fulfill one of the most earnest wishes of the deceased nobleman.

**THE HILL SCHOOL AT ATHENS.**—Bishop Coxe, of Western New York, in speaking of the late Dr. and Mrs. Hill's School in Athens says:—

I have before me a letter written from Athens by the Rev. Dr. Hale, of Baltimore. He says: "There is a great deal to be seen here, but do not be surprised when I tell you that in coming here, I thought more of Mrs. Hill's School, than of the Parthenon. More of the Hills than Demosthenes. I had heard of them all my life long, and for years past corresponded with them. I had expected much, but my expectations as to the schools are more than realized. In Miss Masson's school, there are 64 boarders and 190 day scholars. The schools were never more flourishing than at present, never had more of the good will of the people." Then he goes on to say that Mr. Bracebridge, the Englishman who built the house for the Hills expressly, not only rented it to them all his life for \$500 a year, but left by his will instructions that it should be continued to them, at the same rental, as long as either survived, but that it must be sold after the decease of both. He says that as they only just about pay expenses now, if they are obliged to pay the rental, which the increased prices of real estate would now command, (about \$2,000) they would be obliged to increase the price of tuition, and drop the free list; (it has now 20 free scholars.) This is supposing even that whoever should buy the building would rent it to them, or that they could anywhere else find a suitable building, which is doubtful. He also says that he understands that an effort is being made to buy the house and lot, and make it a memorial to the Rev. Dr. and Mrs. Hill, "and considering the admirable work these people did, and the fact that we are not called upon to put up a monument over their graves (as the City of Athens does that), that the memorial entails no further expenses, as Miss Masson, Mrs. Hill niece, who for some years has carried on the school, and is quite capable and willing to carry it on without help, if she has the house secured, I am sure there should be no difficulty in raising the money to do so." He adds, that after a careful examination and frequent visits to the school, he finds it most admirable in every respect, and far beyond his expectations. In a letter to Prof. Hart, of Trinity College, he says: "I found the school far beyond what I expected; an admirable institution, admirably managed. I was shown a circular, about buying the school building as a memorial to Dr. and Mrs. Hill. The thing should most certainly be done. Unless done, the existence of the school, which has done and is doing so much good, is jeopardized." Now is not this splendid testimony to the worth and importance of the school?

NEWS FROM THE HOME FIELD.

Gathered specially for this paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

ADDITIONAL APPOINTMENTS BY THE BISHOP.

MAY.	MAY.
19. New-Dublin.	24. Liverpool.
20. Petite-Rivière.	26. Lockport.
20. La Have Islands.	27. Green Harbor.
21. Broad Cove.	28. Shelburne.
22. Port Medway.	29. Church Over.
23. Eagle Head.	31. Yarmouth.
JUNE.	JUNE.
3. Weymouth.	12. Middle Grenville.
4. Barton.	14. Bridgetown.
5. Digby.	14. Belle Isle.
7. St. Clements.	15. Middleton.
9. Annapolis.	16. Aylesford.
9. Bosette.	17. Berwick.
10. Perrott.	18. Cornwallis.
10. Dalhousie.	19. New Ross.
11. Grenville Ferry.	

HALIFAX—*St. Paul's*.—The Rev. Dr. Hill left Halifax last Monday by steamer for England. During his absence the parish will (we understand) be in the charge of Rev. W. H. Sampson, the priest in charge of Trinity.

*St. Luke's*.—The rector's statistical statement for the past year is a very gratifying one. During the year there were 7 marriages, 21 burials, and 45 baptisms: 3 adults, 10 private, as well as 14 receptions into the Church. The Communicant's roll now numbers 452, 347 persons attended the Easter celebrations, this being the largest Easter Communion ever made in the Church. There have been 210 Celebrations in the year, with 5,226 Communions. Since June, the rector has been enabled to pay 1,144 recorded visits, besides those made by the assistant clergy. The work at St. Alban's and the Hospital has been carried on most regularly by the zealous efforts of Mr. Wiswell and Mr. Sumichrast.

*St. Matthias Mission*.—A fancy dress entertainment is to be given next week by the children of Willow Park, in aid of the building fund of this Mission. The fan drill from the *Spectator* will be one of the chief attractive features. The committee of the building are very anxious to make the place comfortable before the coming winter.

*St. George's*.—An interesting paper on the early history of this Church, was read by the Rev. Dr. Partridge last week, before the Nova Scotia Historical Society. The parish was originally founded by German settlers, Lutherans, who were brought to Nova Scotia in 1750. Most of these were sent to Lunenburg in 1753, but 15 families remained in Halifax where they soon built a small church, which still exists in good repair. Their services were kept up by their school-master, and clerical duties were performed for them for many years by Rev. Mr. Breynton, rector of St. Paul's. The paper was principally occupied in tracing the policy of the Government towards these settlers, and in describing the polity of the church and the history of the first six years of its existence. The after history of the parish is to be continued in a series of papers, which will probably be published in pamphlet form.

EPISCOPAL.—The Lord Bishop of Nova Scotia commenced the confirmation tour of the western portion of his diocese on Friday, the 8th May. Arriving at the Prince of Wales Hotel, head of St. Margaret's Bay, at 2 p.m., he walked from thence to St. James' Church, on the north shore, a distance of two miles, where a numerous congregation (for a week-day service) awaited him. Prayers were read by the Rev. P. Brown; 13 candidates for the laying on of hands were presented by the incumbent, the Rev. H. Stamer, and after an earnest address to the newly confirmed, and an impressive sermon, His Lordship left for Hubbard's

Cove, arriving at the rectory at 6 p.m. Early the following day, many could be seen wending their way to the parish church for forenoon service. 41 were confirmed, bringing up the number, in the two churches, to 54. The Bishop was most energetic and solemn in his address, both to the newly confirmed and to the congregation in general, warning them against absenting themselves from any of the means of grace; and especially against withdrawing from the Sacrament of the Lord's Supper, when so positively commanded by their Saviour and so freely offered to those that will repent. The interest manifested by the numerous congregation throughout was very commendable. 53 partook of the Holy Communion. The music rendered by Miss Stamer, daughter of the rector, who presided at the organs of both churches, was much appreciated by all. His Lordship left after lunch for Chester, accompanied by the Rev. G. Butler, seemingly much pleased with his visit.

SEAFORTH.—On Wednesday, May 6th, the nineteenth meeting of the Tangier Rural Deanery was held, at Seaforth, of which the Rev. J. A. Richey is Rector. Divine service was held on Tuesday evening at the parish church, the Rev. J. Lowry, of Ship Harbor, and the Rev. G. F. Maynard, of Falkland, taking evensong, the lessons being read by Rev. E. H. Ball, of Tangier. Extempore addresses were then given by the five visiting clergy. The Rural Dean, Rev. W. Ellis, of Sackville, gave the introductory address; he was followed by the Rev. J. L. Bell, of Dartmouth, on "Christ the Light of the world"; Rev. J. Lowry spoke on the subject of "Tithes and Offerings"; Rev. E. H. Ball on "The Scriptural and Modern views of Worship"; and Rev. G. F. Maynard on "Christian Life"—all which subjects had been previously requested by the Rector. The subjects embracing a wide area cannot fail to reach the hearts of the hearers, one address being special food for some, another for others. The morning service of Wednesday consisted of choral Litany, sung by the Rural Dean, and the Holy Eucharist, at which he celebrated, assisted by the Rev. J. L. Bell. There was a large congregation, and the communicants numbered nearly 30. The Rural Dean preached on Christ's address, "Blessed are the eyes which see the things that ye see," (St. Luke x. 23.), from which the preacher took opportunity of showing the still greater blessedness of the Christian living now, under the fulness of God's grace, as administered through His Church, and many a telling point of Catholic doctrine and Christian life were brought forth from the text, which must have both edified the hearers and encouraged the rector. At the afternoon session of the Chapter, the Rev. G. F. Maynard, of Falkland, was present by invitation, and a motion requesting the Bishop to annex Falkland to the Deanery was most cheerfully passed. The revised by-laws of the Deanery were finally reconsidered, confirmed with some alterations and agreed upon; the experience of nineteen years since the constitution of our Rural Deaneries was first formed helping, it is trusted, to make them nearly all that can be required. At this meeting, two members of the Chapter were present for the first time since its resuscitation, and it is felt that the influence of the happy and edifying meeting is a guarantee of much future enthusiasm and much consequent usefulness. To the rector and Mrs. Richey, and to the good Church people of Seaforth, the members of the Chapter are indebted for hearty hospitality. The next meeting was fixed for July 15th, at Sackville.

STEWIACKE.—At a meeting recently held in Holy Trinity Church, Lower Stewiacke, for the purpose of electing a rector for this lately constituted parish, the Rev. J. C. Cox, B.A., who has officiated as incumbent for the last three and a half years, was unanimously elected the first rector.

At the Easter Vestry Meeting held in this parish, Jas. Miller, Esq., and Mr. Thos. Gibbon were elected churchwardens, and Mr. F. H. Holesworth was re-appointed vestry clerk. A resolution was passed to have the ceiling and walls of the church

tinted with alabastine, which has since been accomplished, greatly to the improvement of its internal appearance. A new organ from Kearns' manufactory, has likewise recently been substituted in the place of the small melodeon, which has done duty in this old church for so many years.

DIOCESE OF FREDERICTON.

The following are the appointments of the Most Rev. the Metropolitan for parts of May and June:

May 25. Fredericton for Ember week and ordination.	[Village.]
June 7. Confirmation at Hampton and French	
" 8 & 9. " " Springfield.	
" 12. " " Sackville.	
" 14. " " Dorchester.	
" 16. " " Petitcodiac.	
" 17. " " Shediac.	

The following are the appointments of the Bishop-Coadjutor for the remainder of May and part of June:

MAY.	JUNE.
20. Moncton.	5. Woodstock.
21. Petitcodiac.	10. Centreville.
23. Springfield.	13. Richmond.
25. Fredericton for Em-ber week and ordination.	19. Prince William.
	22. Canterbury.

NORTON.—The Parish Church, which has been undergoing extensive repairs for some months, was re-opened for service on the 6th inst., and although the day was both cloudy and cold, it did not in any way mar the happiness which pervaded the hearts of its members at the prospect of once more enjoying service within its walls.

On the arrival of the early train from St. John, the Most Reverend, the Metropolitan, who had kindly promised to be present, was met by the Rector and several Clergy of the Deanery, as also Capt. Baxter, of Bloomfield, at whose house they were most cordially entertained until time for service.

At 11 o'clock, a.m., the service was commenced by the singing of the "Litany of the Church" as a processional, followed by reading of the prayers by Rev. O. S. Newnham, first and second lessons by Revs. J. Lockward and W. O. Raymond, the special prayers for the occasion being read by the Metropolitan, who also preached the sermon, which His Lordship opened by congratulating the congregation on the good they had done.

The Holy Communion Service was conducted by several of the Clergy, His Lordship being celebrant, and of which seventy-five partook. The Offering amounted to nearly \$35.00. After service the Metropolitan, Clergy, Choir, and a goodly portion of a very large congregation were driven to the residence of Mr. J. B. S. Raymond, where a very handsome luncheon was provided, and at which the Metropolitan kindly and most generously offered to give a stained-glass East-window: this handsome gift, coming from one so highly esteemed and revered, was a great source of joy, especially to those who have been most active in restoring the church.

ALBION MINES.—This Mission has lost the valuable aid of Mr. Morris A. F. Taylor, who has joined the Clara Mission, Mattawa, O., under the well-known Rev. Forster Bliss. Westville can no longer have her Sunday services, but will have to go back to Friday evenings alone, and the hoped for services at Vale Colliery, &c., &c., must again be postponed. How long it will be before we can afford a Curate is now the pressing question? We pray God to bless Mr. Taylor in all his undertakings.

DIOCESE OF QUEBEC.

DRUMMONDVILLE.—At a meeting of the vestry of St. George's Church, a gold-headed cane and purse were presented to Rev. F. J. B. Allnatt, who has been elected rector of St. Matthew's Church, Quebec. The rev. gentleman made a suitable

reply, reviewing his twenty years' ministry in Drummondville.

**BISHOP'S COMMISSARY IN ENGLAND.**—The Lord Bishop of Quebec has appointed the Rev. J. H. Thompson, Datchet vicarage, Windsor, England, his commissary in England, in place of the Rev. Armine W. Mountain, deceased. Mr. Thompson was formerly connected with Christ Church Cathedral, Montreal, and with Bishop's College, Lennoxville, and is still lovingly remembered by many in both places.

### DIOCESE OF MONTREAL.

#### BISHOP'S APPOINTMENTS FOR MAY (CONTINUED.)

- May 20, Wednesday—Milton, Rev. P. deGruchy.  
 " 20, Wednesday—S. Roxton, Rev. P. de Gruchy.  
 " 21, Thursday—Granby, Rev. W. B. Longhurst.  
 " 21, Thursday, 3 p.m.—N. Shefford, The Churchwardens.  
 " 22, Friday—Boscobel, Rev. C. P. Abbott.  
 " 22, Friday, N. Ely, Rev. C. P. Abbott.  
 " 24, Sunday—Waterloo, Ven. Archdeacon Lindsay.  
 " 24, Sunday—Frost Village, Ven. Archdeacon Lindsay.  
 " 25, Monday—W. Shefford, Rev. Alex. B. Given.  
 " 25, Monday, 3 p.m.—Iron Hill, Rev. W. Robinson.  
 " 26, Tuesday—W. Brome, Rev. W. Robinson.  
 " 27, Wednesday—E. Farnham, Rev. J. Merrick.  
 " 27, Wednesday—Adamsville, Rev. J. Merrick.  
 " 28, Thursday—St. Hyacinthe, Rev. J. J. Roy, B.A.  
 " 29, Friday—Upton, Rev. J. J. Roy, B.A.

**PERSONAL.**—Rev. Principal Henderson has sailed for the Old Country, where he proposes to spend the summer. During his absence, information respecting the Diocesan Theological College may be had from Rev. Canon Empson, Synod Hall, University Street.

**EXECUTIVE COMMITTEE.**—13th May.—Present: The Lord Bishop (in the chair), the Dean, Ven. Archdeacons Lindsay and Evans, Canons Ellegood, Norman, Robinson, Davidson, Mills and Empson (Secretary); Revs. J. G. Norton, J. S. Stone, R. Lindsay, and Rollitt and Mussen (Rural Deans); the Chancellor (S. Bethune), Church Advocate (L. H. Davidson), Treasurer (J. Hutton), W. R. Salter, J. Baker.

The meeting was opened with prayer by the Rev. J. Rollitt, after which the minutes of the last meeting were read and confirmed. The Bishop stated that the Rev. W. P. Chambers has come down entirely worn out with his labors, and unfit for work for six months, according to doctor's certificate. The Treasurer's statements for the quarter were then submitted and read by the Secretary, showing the several funds to be in a satisfactory position. The Mission Fund showed a surplus of \$403.28, that of last year being \$1,221.59, but it was explained that several vacant parishes had been filled, causing increased outlay. One feature of the missionary fund report is the very large receipts during the last quarter, viz., \$8,668.72—thus changing the large balance to the debit of the fund at the February meeting into a credit. The report of the Committee on Endowments was then read and adopted. A letter was read from the Hon. J. J. Ross (Premier of Quebec), in reference to the application by the Bishop in reference to the desirability of securing, on behalf of the Protestants, the use of a room in the Longue-Pointe Asylum for Protestant worship, &c., saying that the desire expressed by your Lordship will receive the most serious consideration of the Government. Letters were read from the Rev. J. Garrett as to Glebe at Napierville (referred to

the Chancellor); from Rev. C. Lummis as to insurance on church at Potton (application referred to Committee on Grants); and from Rev. D. Lockhart as to continuance of grant (referred to Committee of Grants).

On motion of Dr. Davidson, seconded by Chas. Garth, Esq., the Book and Tract Committee were requested to furnish, as the Bishop might direct, Prayer and Hymn Books to the Volunteers leaving the city for active service, and an extra grant of \$50 was made for the purpose. The Treasurer was authorized to get a carpet or other suitable covering for the Committee-room. The meeting of the Committee on Grants for the coming year was then fixed for the 4th of June, at 11 a.m., and the Executive Committee adjourned to 4 p.m. of the same day.

**BOLTON CENTRE.**—The Bishop visited this parish on May 6th, and administered Confirmation to twelve persons in St. Patrick's Church.

**THE VOLUNTEERS.**—Several of Montreal's crack regiments have been ordered to the front, the last to receive the order for the *route* being the Prince of Wales', of which the eldest son of the Bishop of the Diocese is Colonel, and the second, Major, and of which the Bishop himself is one of the Chaplains, the Very Rev. the Dean being the other. There can be no doubt that had it been compatible with the many other claims upon him, the Bishop himself would have gone to the front with his regiment, as he did during the Fenian invasion. The Dean, however, has decided to go, after weighing the relative claims of his parish and his regiment, and all honor to him for his self-sacrificing choice. His decision will prove a cause of satisfaction and pride to both officers and men, and will also be gratifying and afford some consolation to the many parents whose sons go forth to do battle for their country. They go accompanied by the same spiritual ministrations as they enjoyed at home; and should ill befall them—which we pray it may not—the Church, by one of her most faithful and experienced priests, will be ready to supply consolation and hope. Though it would appear probable that the Dean will be the first of the clergy of the Church to enter upon this duty, it is only fair to say that others have been willing, and indeed had offered their services to the Bishop before the call came; and amongst the first we understand in order were the Rev. J. S. Newnam, of the Cathedral, and the Rev. Geo. Rogers, of St. Luke's. None of the clergy of the Church, however, would be found wanting or hesitating if needed.

**ASCENSION DAY.**—Ascension Day was duly observed in all the city churches. At St. George's Church there was a large attendance of the congregation. Very Rev. Dean Carmichael conducted the service, assisted by the Rev. Mr. Hood and the Rev. Mr. Trotman as curates. Dean Carmichael preached an earnest sermon from Psalm xxiv. 7, 8, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in." The preacher dwelt upon the lesson that the Ascension was a fact the importance of which was not fully appreciated by the members of the Christian Church, as it was the final seal to the value of Christ's work as the Regenerator of mankind.

Dean Carmichael announced before the conclusion of the service that the Young Ladies' Missionary Society of the church would hold a meeting this afternoon, for the purpose of preparing useful articles for the members of the Prince of Wales Rifles, who were ordered to the front, and the aid of all members of the congregation was invited.

**SHAWVILLE.**—The Third Annual Meeting of the Rural Deanery of Clarendon will be held (D.V.) at Shawville, on Wednesday, June 3rd, 1885. Holy Communion in the church, at 9 o'clock, a.m.; meeting for business at the parsonage, at 10 o'clock. The following matters are suggested for consideration: (1) Reports from parishes, (2) Reports of shanty work during the winter, (3) Assessments for Mission Fund, (4) Arrangements for

missionary meetings, (5) New Missions, if any are needed, (6) Work amongst the lumbermen, (7) How S. P. C. K. publications may be utilized, (8) Subjects suggested by members of the Deanery.

### DIOCESE OF ONTARIO.

**PRESCOTT.**—As soon as the first band of Volunteers wended their way to the North-West, the rector of this parish, the Rev. W. Lewin called a meeting of the ladies of St. John's Church to organize a society for the purpose of sending medical comforts, &c., to the sick and wounded soldiers now fighting the battles of our country in the North-West. At that meeting, Mrs. McLeod Moore was elected Secretary, and the following ladies were appointed collectors: Mrs. Lewin and Miss Jennie McCarthy, Mrs. LaBatt and Miss Scott, Mrs. Jno. Daniels and Mrs. Hy. Robinson. A correspondence was opened by the Secretary with the Medical Director General, Dr. Bergin, from whose replies a few extracts may be both interesting and useful.

Under date April 8th, in reply to the inquiries of the Secretary, Dr. Bergin writes: "I have submitted your letter to the Hon. Minister of Militia, and am instructed in his name to express to you his very warmest thanks for the noble conduct of the ladies of St. John's Church..... I may say that, anticipating the formation of such societies as this, and in order that the medical comforts so offered should reach the parties for whom they were intended, the Hon. Dr. Sullivan, of Kingston, has been appointed Purveyor, with headquarters at Winnipeg, and that the distribution will be under his direction, in the case of articles intended for *special individuals*. This will insure their being properly distributed, and applied according to the intention of the donors."

Under date of April 19th, in reply to further inquiries of the Secretary, Dr. Bergin writes, "I beg to say that gifts of delicacies, such as jams, jellies and other preserves—of underclothing, such as night shirts, flannel shirts, drawers, socks, &c.,—also old cotton shirts, slippers, handkerchiefs, &c., will be very acceptable, and will be gratefully acknowledged. The City of Montreal has followed in the wake of your old town, and purposes contributing similar articles."

On Tuesday, the 5th inst., the first instalment of the society's work was sent off to Winnipeg, comprising four barrels of useful articles for hospital use, including jams and other preserves, and many comforts for the sick. The value of these articles was estimated at \$125. The Grand Trunk Railway kindly undertook to take these things to Chicago free of freight charge, for which kindness the society feel very thankful. They desire also to give their thanks to Mr. E. Leslie, the efficient agent of the Grand Trunk Railway at Prescott, for the aid both of his counsel and service. A parcel was sent by his parents to Sergeant Winter, of Col. Otter's flying column; on the next day the news was received that this gallant officer, who carries a medal for the Egyptian campaign, and for Tel-el-Kebir, had been wounded in the attack on Poundmaker's Reserve. It is very pleasant to state that the ladies of the Roman Catholic, Methodist and Presbyterian congregations worked most heartily with the ladies of St. John's in this patriotic and charitable work.

### DIOCESE OF TORONTO.

**PERSONAL.**—The Rev. C. E. Whitcombe, of St. Luke's Church, Toronto, is at present in the North-West as chaplain to the Volunteers. It is expected that Mr. Whitcombe will be attached to the Royal Grenadiers.

The Rev. S. Weston-Jones delivered a very interesting address on Temperance before the Ashburnham Temperance Society on the 5th inst. The address was a model of what such addresses should be, clear, pointed, scriptural, emphatic, and above all, temperate in tone.

The Rev. W. C. Bradshaw gave an interesting lecture before the Campbellford branch of the C. E. T. S. recently, on "Popular errors about

the Church. The night was exceedingly disagreeable still the attendance was fair, and made up in enthusiasm what it lacked in numbers.

**SABREVOIS MISSION.**—The Rev. J. H. Dixon, of St. Jude's Church, Montreal, has been prosecuting a vigorous canvass in Toronto for the Sabrevois Missions in Lower Canada. His appeal is strongly recommended by the Bishops of Toronto and Algoma, Archdeacon Boddy, Rev. A. Baldwin, Rev. Septimus Jones, Mr. S. H. Blake, Q. C., and others. Mr. Dixon met with most encouraging success in his canvass and secured the following subscriptions: The Bishop of Toronto, \$5; Canon Dumoulin, \$5; S. H. Blake, \$5; the Bishop of Algoma, \$5; A. H. Campbell, \$20; Rev. Arthur Baldwin, \$10; Robert Baldwin, \$20; J. W. G. Whitney, \$25; Mrs. S. Heward, \$5; J. Gilmour, \$5; Rev. H. G. Baldwin, \$5; A. Lawson, \$5; Beatty and Chadwick, \$5; O. A. Howland, \$5; Dr. Temple, \$5; J. E. Berkeley Smith, \$5; Dr. Grasett, \$5; J. H. Telfer, \$5; Prof. D. Wilson, \$5; G. W. Parker, \$5; G. E. Cook, \$5; D. M. McDonald, \$5; C. Goulding, \$10; F. W. Kingston, \$10; Mrs. Grasett, \$10; Hon. E. Blake, \$20; Trust & Loan Co., \$5; N. B. Simpson, \$5; Mrs. Nixon, \$10; Mrs. Nixon's School, \$10; Mrs. E. Baldwin, \$20; Mrs. Neville, \$20; Smaller sums \$18. Total, \$348.

**TEMPERANCE WORK.**—Until the members of our Church of England Temperance Society become more noted for the "grace of giving," it is hopeless to expect that the work will make much progress. From the very beginning the Society has been crippled sadly from want of funds, and it is at present burdened with a heavy debt. Several of the city and country branches fail to forward the small annual subscription of \$5 each that they are expected to pay, though it must be conceded, even the weakest branch might readily afford such a trifle. The late annual meeting was, like its predecessor, instead of a help, an actual burden, failing to meet the outlay incurred. The collection was only \$62, actually \$13 less than the hire of the pavilion. Other expenses brought the expenditure up to \$150, leaving a deficit of \$90. Steps should be taken by personal canvass to secure subscriptions for the Society.

**CAMPBELLFORD.**—The Church here is making fair progress, though the location of the building is a drawback. The erection of a chancel last summer has added to the seating accommodation, yet all the pews are taken. The C. E. T. S. has been very helpful in church work. It numbers 65 total abstainers and 14 belonging to the moderate section. Unfortunately the Society has been obliged to vacate the rooms they formerly occupied owing to the establishment of a roller rink in the upper flat. At present the Society meets in the Church, but steps will at once be taken to secure more comfortable and convenient quarters. A school room in this parish is a great desideratum. The Rev. R. W. Hinde is to be congratulated on his faithful efforts to keep pace with the times.

**CONCERT.**—St. Luke's, C. E. T. S., Ashburnham, held its closing concert of the season on the 11th inst. There was as usual an excellent programme, embracing songs, vocal and instrumental duets, readings and a short charade, in which five boys took the leading characters. Since last fall the Society has held ten concerts and lectures, all of which have been uniformly well attended and through which the debt on the piano fund has been quite wiped out. The Society has over 200 members, including the juvenile section and the number is still increasing.

**NEWCASTLE.**—A recent entertainment by the members of St. George's Sunday-school here proved a great success artistically and financially. Mrs. Dr. Carretto of Orono, and Mr. McDowell of Kerby, kindly assisted, both giving recitations in excellent style. Songs were rendered by Miss Robson, Miss Coleman and Miss Minnie Sullwell, and recitations by Miss Farncomb. The Kinder-

garten songs were well received, and showed excellent training. The Tableaux were also good, the costumes being very handsome, especially in "The Three Graces." To effect this the whole stage was draped in black, while the characters representing the Graces were in faultless white. A handsome sum was secured for the school funds.

**WYCLIFFE COLLEGE.**—The annual meeting of Wycliffe Mission Society was held on the 1st. The reports both of secretary and treasurer showed the Society to be in a flourishing condition. The officers for the ensuing year were elected as follows:—President, Mr. J. C. Robinson; Vice President, Mr. A. D. Dewdney; Secretary, Mr. T. R. O'Meara; Treasurer, Mr. A. Murphy and a committee of three members, viz., Messrs. Sloggett, Lynch and Thompson.

**LINDSAY.**—The (Union) Band of Hope was organized here on Tuesday, March 31st, under the presidency of Mrs. Soanes, and usual staff of officers. The fourth meeting was held April 21st, when the Rev. Weston Jones gave the children a very earnest and stirring address. It is gratifying to record 204 have already joined the Band and received the badge.

(We regret that the information furnished us as to the Band of Hope, and published in the GUARDIAN of 6th May, was not quite correct.)

**DIOCESE OF NIAGARA.**

The May meeting of the Rural-Deanal Chapter of Wellington county, was held in Palmerston on Tuesday and Wednesday, 5th and 6th inst. The sermon at the Tuesday evening service was preached by Rev. R. T. W. Webb, who fulfilled the duty admirably, although called upon at almost a moment's notice to take the place of a brother unavoidably absent. On Wednesday, at 8 a.m., the Holy Communion was celebrated in St. Paul's Church. The private business meeting of the Chapter continued all day at the parsonage. Evening service in the Church concluded the meeting. At this service three addresses were given on different pressing parochial needs, the first address was by Rev. R. S. Radcliffe "Giving, a part of Worship," the Rev. A. J. Bjt followed, having for his subject the "Primitive Diaconate" and the blessings to be derived from restoring to the Diaconate its primitive duties. This was followed again by an admirable paper from Rural Dean Spencer, who pointed out many ways in which the Church needs, and continually asks for, the help of her sons and daughters. The Chapter meetings in this Deanery are always very well attended by the clergy, some of whom being 12 and 15 miles away from their nearest clerical neighbours, really enjoy, and profit by, a day's intercourse and counsel with their brethren. Often, indeed, in both Bible and Prayer Book studies, the side issues are the most interesting and profitable. The next meeting will be in Mount Forest early in July.

The Rev. G. B. Cooke, who, since his appointment last October, has been doing a good work for the Church in Palmerston, is now instructing a large class for Confirmation, the members of which he hopes to present to the Bishop, early in June, for this Apostolic rite.

At Arthur and Parker the Vestry meetings passed off very quietly and showed that, in many ways, satisfactory progress had been made during the year. The Mission has lost by deaths and removals fully 15 families during the past two years; this continual drain has affected the financial showing to some extent, but strong efforts, with good success, were made immediately after the Vestry meeting at Arthur to place the funds on a satisfactory footing. The Mission is a poor one, and has been heavily taxed during the last few years by the building of a beautiful little church about four years ago, on which there is still a small debt remaining, yet it sent down to the Sec. Treasurer of Synod more than the amount appointed for Diocesan funds. During the year,

in the Mission 225 services were held and 39 celebrations of Holy Communion, 39 were baptized and 46 confirmed, 323 visits paid, and more than 3,000 miles travelled by the Missionary. Capt. White and Wm. Eden were elected churchwardens for Arthur, and Messrs. Binns and Jefferson for Parker. On May 1st, St. Philip and James Day, during the hours of the Bishop's consecration, the congregation of Grace Church met for Morning Prayer and Holy Communion; on this day there was the largest Saints' Day attendance at Holy Communion we have ever had. At Parker the congregation still worship in the school-house, but the project of building a church is being talked up, and it is hoped that before another year is passed the intention will have taken a most practical form.

**ORANGEVILLE.**—In this parish much is now being done to circulate good church papers. At present the *Dominion Churchman*, and the *CHURCH GUARDIAN* are taken by about 50 subscribers, and the work of extending the circulation by members of the Church in the parish still goes on. It is felt by all parish workers here that such papers are necessary for the building up of the Church.

**RECEPTION OF THE BISHOP.**

The Bishop of Niagara and Mrs. Hamilton arrived at Hamilton on the 11th inst. His Lordship was accompanied by Archdeacons McMurray and Dixon, and several of the leading clergy and laity of this diocese, which met him at Toronto. At Hamilton the arrival of the Bishop was awaited by Dr. Mockridge, Canon Curran, Rural Dean Cordner of Port Colborne, Rev. Mr. Graham of Thorold, Rev. G. B. Cooke of Palmerston, and Mrs. A. H. Pettit of Grimsby, Wm. Joyce of Oakville, George Roach, Adam Brown, R. T. Steele, Chas. Egg, Wm. Bowman, and Dr. Reynolds. At two o'clock the train reached the depot here. The députation waiting gathered around the official car and hats were doffed as the bishop and Mrs. Hamilton stepped from the train. The station was thronged with people anxious to catch a glimpse of the new bishop, and he was stared at by all, until with Mr. and Mrs. Stiff and Mrs. Hamilton he got into a carriage and drove to the Christ Church Cathedral School-house.

In the school-house about 100 ladies and gentlemen were assembled to welcome the bishop. The piano on the platform was covered with cut flowers and potted plants, and the British and American flags were draped on the eastern wall. The bishop was conducted to a front seat. Archdeacon McMurray then took the chair, and briefly announced the arrival of the new Bishop of Niagara in his diocese. Loud applause followed the announcement.

The whole assembly then rose while Canon Reid read the following address:—

To the Right Reverend, Charles Hamilton, M.A., by Divine Permission, Lord Bishop of Niagara.—On this, your lordship's first appearance amongst us as our chief pastor, we desire to offer you on behalf of the clergy and laity of the diocese, our cordial and hearty congratulations, upon the exalted and sacred position to which, in the Providence of God, you have been called, and to greet you with the assurance of our sincere esteem and respect for your character and attainments.

Though personally unknown to a large portion of our people, your lordship does not come to us altogether as a stranger. The prominent positions which you have occupied as well in another diocese as in the highest council of this ecclesiastical province; and the manner in which your important duties have been discharged with so much zeal and benevolence, have called forth the admiration of the church and made your lordship's name well known and revered. It is our fervent prayer that your lordship may be long spared to do the work of God and His church in this diocese, and to witness an abundant blessing upon the same. We trust that you and your family may enjoy a large measure of happiness and comfort, both spiritual and temporal, in your residence with us.

We would further express the earnest hope that

by the aid and guidance of the Holy Spirit, resting upon our work and councils, your lordship may fully experience the satisfaction so often expressed by our late lamented and venerable bishop, from witnessing the spirit of kindness and unity which pervaded our Synod, and which so pre-eminently characterized the assembly at which your lordship was chosen for the high office you now occupy, and that with every other Christian grace, this spirit may increase to the honor of God and the salvation of souls.

The address was signed by all the members of the Niagara Synod present.

Bishop Hamilton made an extempore reply, returning thanks for the address and the welcome, and expressing his confidence in the harmonious relations between himself and the clergy and laity of the diocese.

The company then adjourned to the Cathedral, where a short service was held.

DIocese OF Huron.

**MITCHELL.**—Rev. Mr. Edwards, of Seaforth, officiated in Trinity Church on Sunday, and administered the Holy Communion. The new rector, Rev. J. Ridley, will not arrive until about the middle of next month. The church and rectory in the meantime are undergoing repairs and being painted.

**AYLMER.**—His Lordship Bishop Baldwin opened the new church in Aylmer on Sunday, May 10th, preaching morning and evening, the Rev. John Gemley, of Simcoe, preaching at the afternoon service. The congregations were large, and the services entered into with life and feeling. The church people here, though not very numerous, are good workers, and deserve credit for the efforts put forth for the securing this new church.

**LONDON.**—The Synod is to be held from the 26th, at the Chapter House.

His Lordship, Bishop Baldwin, has gone to Atlanta, Georgia, to be present at the Convention of the International Young Men's Christian Association, and takes greetings from the city Association. He will return on the 26th.

**ORDINATION.**—The Lord Bishop of Huron purposes holding an Ordination on Trinity Sunday, May 31st, at St. James' Church, London South. The following named gentlemen are expected to present themselves:

*For Order of Deacon.*—Mr. Edward William Hughes, Mr. Samuel Fralick Robinson, Mr. Orlando Henry Bridgman, Mr. James Walter Hodgins, Mr. Arthur Kent Griffith, Mr. Octavius Edgelow.

*For Order of Priest.*—Rev. Charles Miles, B. A., Rev. John Wesley Armstrong, Rev. Edward Hutchinson, Rev. John R. Newell, Rev. John W. Fairlie.

*For Order of Perpetual Diaconate.*—Mr. Robert Ashton.

Province of Rupert's Land.

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

DIocese OF Manitoba.

**MANITOU.**—A correspondent sends the following information respecting the Church of England at Manitou:

Feeling that it would be interesting to very many of our communion, I take much pleasure in giving here a short account of the progress of our Church in this region, and particularly of the work done during the late Lenten season, culminating in the services on Easter Sunday. There are four stations connected with our parish, which is called "St. John Baptist," namely, Manitou, the largest settlement, being the residence of our beloved rector, Rev. Herbert E. Jephson; Musselboro, 15 miles north

of Manitou; Pembina Crossing, 7 miles south; and Darlingford, 8 miles east. Between Ash Wednesday and Easter Eve three services were held in one or other of the above places every Sunday, and also at Manitou every Tuesday evening; and although a considerable portion of Easter Sunday was spent in travelling over wretched roads from place to place, yet four services were held that day, at each of which the Holy Communion was administered, there being in the aggregate 47 communicants. Can any of our clergy show such a record of work on the same or any other day? Such an "Easter-tide" has been hitherto unknown in this region. Our faithful and energetic rector has devoted himself body and mind to the work, travelling in all kinds of weather over rough country roads, but he has expressed his thankfulness to God that the result of his hard labor is far greater than his most sanguine expectations. As his parishioners are so widely scattered, his labor in preparing candidates for confirmation was much greater than usual, for he could not concentrate them in one place for instruction, but was obliged to visit them at their own homes, often from seven to fifteen miles from his residence; and yet, though he has not been here a year, he was able to present to the Bishop on his late visit nine candidates for confirmation. As we have no church edifice of our own, even in Manitou, we are here obliged to meet in "an upper room," over a store, which room is used for all sorts of purposes during the week, and therefore is neither appropriate nor convenient for the services of our church. We are like sheep on a bleak prairie, liable to be scattered simply because our good, faithful shepherd has no fold in which to shelter the weak portion of his flock. We are struggling to arrange to erect this spring a suitable building combining both church and rectory, costing \$1,400, but we need more funds than we can raise in a small town like Manitou, where few, if any, can give more than a very small proportion of what is needed. The ladies of the parish—as is usual with their sex—are nobly doing what they can, and on Easter had that portion of the room used as a chancel handsomely decorated with a new Altar cloth, with appropriate emblems and flowers, and with texts in "Old English," gilt letters. They are also hard at work preparing for a bazaar for the benefit of the building fund. But our unaided efforts will be insufficient for our desired purpose; we therefore earnestly solicit the aid of our brother churchmen whom God hath blessed with the ability and heart to aid such a worthy and interesting mission as this is. "The field is white to the harvest," let it not be cut down by the frosts of indifference and delay, but come to our aid and help to build up a mission that will be a glory to God, and a crown of rejoicing to your own hearts.

"If thou has much give plentifully; if thou hast little, do thy diligence to give of that little." Subscriptions will be thankfully received by Dr. H. H. Black and J. T. Bailey, wardens of "St. John Baptist's" Church, Manitou, Manitoba.

DIocese OF RUPERT'S LAND.

The rebellion still drags its slow length along. For the past two days the wires have been down between Touchwood and Humboldt, and the citizens of Winnipeg have been kept in anxious suspense over the events of Sunday and Monday. The funeral of Lieut. Swinford and Private A. Ferguson, killed at the battle of Fish Creek, was attended by fully 10,000 people. A service was held in the Congregational Church, taken part in by the Congregational minister, Dr. King, Principal of Manitoba College, Prof. Hart, Presbyterian, and Rev. O. Fortin, Rector of Holy Trinity, who read the lesson. The procession was headed by the police, and the leading public societies were in the line of march. The bodies were placed side by side in a grave in St. John's cemetery, a plot of ground having been given to the city for the burial of Volunteers killed in action, by the Bishop and Cathedral Chapter. The Bishop read the service at the grave, and the Masonic service was said afterwards.

**Holy Trinity.**—Mr. W. H. Holt, an English organist of ability, has been appointed organist of the church.

**All Saints.**—This church has at last secured a rector. The Rev. Hubert H. Barber, rector of Shediac, in the Diocese of Fredericton, has accepted the position. Mr. Barber is a graduate of St. Augustine's, Canterbury, and was formerly rector of Newcastle, N.B. He is a man of ability, intellectually, and a cultivated musician. The outlook at All Saints is not very encouraging, but it is believed that a large and influential congregation can be secured. The church is situated in the best part of the city, close to Government House and the Parliament and Judicial Buildings. It is hoped that Mr. Barber will arrive very shortly. The salary offered is \$2,000; there is no house.

**Christ Church.**—The Rogation Days were observed by a Litany service in Christ Church in the evening. Special prayers were offered for peace, and for blessings on the seed sown in the ground. Ascension Day services were: Holy Communion, 8 a.m.; Matins and Holy Communion, 11 a.m.; Full Choral Evensong 7.30 p.m. The choir of All Saints joined the Christ Church choir at Evensong.

**PERSONAL.**—The Rev. Canon Coombes, Professor of classics in St. John's College, has left for England on his vacation. He will return at the end of the summer with a wife.

Rev. C. E. Whitcombe, of Toronto, Chaplain to the 10th Royals, spent Sunday, 3rd May, in Winnipeg. He preached in Holy Trinity in the morning, and in Christ Church in the evening.

**BRANDON.**—The Rev. J. Boydell, M.A., will leave Brandon at the end of the month. He has been appointed to the Mission of Gravenhurst, in the Diocese of Algoma.

**PERSONAL.**—Rev. J. May, who has received a general license to officiate from the Bishop of the Diocese, and who has been employed for the past two years in the Dominion Lands Office in Winnipeg, has been appointed Assistant Land Agent at Manitou, and has removed there.

DIocese OF SASKATCHEWAN.

No word has been received from any of the clergy at Prince Albert.

**BATTLEFORD.**—The Rev. T. Clarke and wife have gone to Regina. We regret to say that the large party of whites from Fort Pitt are still in the hands of the Indians. No tidings have been received of them. The Rev. C. Quinney, who is among them, had resigned the Mission, and intended to proceed to England about the time of the outbreak. He had written to the writer of this to procure him a half-rate ticket on the Canadian Pacific Railway.

**CALGARY.**—This place is now made lively by the presence of troops. A correspondent states that there is a very pretty little church here, with a hearty service. The church is neatly fitted up, and has a cross on the altar. Rev. E. P. Smith, M.A., is the incumbent.

**FORT MACLEOD.**—Rev. H. T. Bourne held service in the church last Sunday. There was a full church parade of the Mounted Police, Rocky Mountain Rangers, and Winnipeg Light Infantry.

DIocese OF QU'APPELLE.

**MEDICINE HAT.**—Rev. H. A. Tudor is much liked by the people. Preparations are being made for the erection of a church. A cabinet organ, 14 stops, has been sent from Winnipeg for this mission.

**QU'APPELLE.**—Rev. F. W. Pelly has been moved here from Broadview, the Rev. W. W. Bolton going to Broadview.

## BRITISH COLUMBIA.

## DIOCESE OF COLUMBIA.

**NORTH SAANICH.**—The laying of the corner-stone of Trinity Church took place on the 22nd. The ceremony was performed by Bishop Hill, assisted by Ven. Archdeacon Scriver and Rev. W. Malachi. The building will be ready for consecration in June.

## CONTEMPORARY CHURCH OPINION.

*Church Bells*, in an admirable article on "Decorations" says:—

It will be generally accepted that Anglican ritual possesses two prominent characteristics; namely, dignity and simplicity. Much has been imported from foreign sources, correct, no doubt, in theory, and edifying under different surroundings, but which has in a measure tended to obliterate these two features of our English worship. In constituting a distinct style of English church decoration, as we seem to be doing now-a-days, it may be well to remember this fact, for we are not dependent so much upon past tradition as upon present taste, which virtually places the formation of the particular style which our church decorations shall take in the hands of the present generation of Church people.

Decorations must be dignified; that is, nothing mean, tawdry, or unreal should be used; the paper rose which may flaunt its gay festoons unblushingly—and paper roses are either very red or very white—between the Venetian masts of the world's gala-day, should never usurp the place of its sweet original in wreath or vase. In fact, all imitations of nature should, as far as possible, be carefully excluded; and the use of coloured paper, except for texts and occasional designs, should not be encouraged. The colours and shapes of nature are more real and more shapely than any that hand can fashion, and they are certainly possessed of the dignity of actual and individual existence; and if the theory of decoration be that we are calling upon all that is beautiful to help in the worship of the 'All-Beautiful,' Nature herself and her true children should be summoned and not her bastard brood.

Then our decorations must be simple. Nature is simple, if we only knew it; and Truth is simple, if we only believed it; and Simplicity is the essence of Religion. Elaborate designs, intricate patterns, manifold twists and twirls in wreathing, and confused blendings of colour, are not always impressive, if effective; the humble worshipper may find himself puzzling out the idea, and wondering how such complications have been produced, instead of saying his prayers or singing his hymns; and thus one result of decoration, namely, aid in the lifting up of the heart and soul in true worship, will be lost.

**FREE CHURCHES.**—God's house ought to be free to every weary foot that will enter. It should be open from sunrise till sunset, and may God hasten the time when all shall be admitted at all hours. They should have free access, because the Church is not ours, but God's. It is for every child of man for whom Christ died; a centre of light and help, and of Divine pity and compassion; a centre of power for all that lies around it. The Church is a recognised blessing alike on the hill-side and in the crowded street, and every house and home should be the better for it. The centre and source of a subtle influence it should also be a beacon to flash forth that light which was never on sea or land. Let it be no place for hurry but a place where the soul may come as to its haven and its rest. Is the Church to be narrow or broad, contracted or free? The answer to this is, we are all brethren, and members one of another, and none are beyond us because none are beyond our Lord. The Church is not a building to be comfortable in, to hear fine music and eloquent preaching in, but it exists for what it does and for what Christ can do in it and through it for us. Let us thus think of

our church even as the Psalmist thought of the sanctuary of God long ago. "I was glad when they said unto me let us go into the house of the Lord." "The Lord is in His holy temple let all the earth keep silence before Him."—*Monthly Paper of the Open Church Association.*

The *Standard of the Cross* says:—

One of the most serious negligences indulged in by busy clergymen, is that of not sending word to a brother pastor when some member of the parish has removed to that brother's charge. It is useless to expect that the communicants will make themselves known to the rector. In three cases out of five they are too shy, or too lukewarm to do so. But if he only had a line from the rector of the parish they have left, giving their addresses or occupations, some hint as to who and what they are, a line by mail, as well as by the hands of the communicants, so much trouble would be saved. In one instance, a rector knowing that a number of families living in a town in a neighbouring diocese were removing to his care wrote especially to the rector of the parish in that town, asking if any church families were in the number. He received no reply or acknowledgment of any kind. Six months after, he found, by chance, a family—shy, retiring working people, who had come to his charge from that town, within a week of the day he wrote his letter. It is not necessary to comment. When will rectors learn that they are responsible for their communicants, resident or non-resident, until they have definitely placed them in the care of some other pastor?

**HIGH, LOW OR BROAD.**—The Rev. Herbert G. Swithinbank, Vicar of St. Saviour's Church, Denmark Hill, furnishes a paper to the *Irish Ecclesiastical Gazette* under the above title, in which he says:—

Taking, then, our three Church parties. I humbly offer this as a workable theory—that High Church, Broad Church, and Low Church are each mainly right where positive, mainly wrong where negative. You will find, (I think,) at the base of each party's theology a positive principle—a principle that is vital—one that the other two parties cannot afford to ignore. Each consciously rests in the main upon its own principle, but any faith or work which is to last must be founded upon all three.

God and the Soul! That is the watchword and principle of Low Church.

God and the Church! That is the watchword and principle of High Church.

God and the World! There you have the Broad Church principle.

And these three principles are in the nature of things. They always have been in the Church, brought into prominence by different minds, and, as long as men's brains are differently constituted, and their heads differently shaped, those three principles will continue to be differently pressed by different persons. And after tracing the origin, rise, and peculiar characteristics of each party, he concludes a most interesting article as follows:

It is beautifully pointed out by Lord Bacon that Christ's robe was without seam, whereas the Church's vesture is of divers colours. Of divers colours that vesture will be to the end: it is one of its chief beauties, different modes of thought and feeling, different forms of expression there will ever be. God be praised for it! But nothing that rends or is calculated to rend that seamless robe can possibly endure. Away with the spirit that would emphasize our differences as differences. That would foster party spirit, that would make three Churches instead of one!

And now we are near the question with which we started: in fact it is practically answered. High, Low, or Broad? Which is the Churchmanship that will stand? Not any single one of them, as those terms have been commonly understood. But if each will consent to recognize the others, to learn from them, to work with them, till the great parties vanish and the great principles behind them stand out, then, indeed, may all three forms live in

that highest unity which rests upon diversity—an earthly counterpart of the divine unity in which we worship the blessed Trinity.

What a power there is in the word Catholic! Thank God for that word! Catholic the Churchmanship of the future will be, *must be*; not high or broad, or evangelical, but *all three at once*, the positive truth of each party being fused and blended by the glowing heat of love in the crucible of a new era. Let us, then, be Catholic in our uncompromising assertion of objective truth. Nothing can touch us there. The most revolutionary discoveries in physical science cannot harm us. We can accept them as God's truth and glory in them; our creed they can only confirm. If the gates of hell cannot prevail against us, still less can the gates of an ever-widening kingdom of physical knowledge, whose King is Almighty God. Let us be Catholic in the Broad Church sense, in width of sympathy, in readiness to welcome all true progress and discovery—for we can welcome it; we claim it. Let us, lastly, be Catholic in a true Evangelical sense. To fear God and keep His commandments, is not that the *whole duty of man*? So let us deem *all we have*, and *all we are*, graces and gifts, our talents, opportunities, our whole selves—body, soul, and spirit—all due as a Catholic sacrifice to God, the Three in One, our Maker, our Redeemer, our Sanctifier.

## Book Notices, Reviews, &amp;c.

**THE AMERICAN CHURCH REVIEW** (Church Press Association, N. Y., \$3.00 per annum, \$1.00 a number.)—This admirable quarterly comes to hand for April so crowded with attractive and thoughtful articles that it is difficult to decide as to which most merits our notice. The introductory paper is a Critical Examination of Scripture Words, and Historic Testimony upon the question of Communion Wine; a question so much agitated at the present time through the Women's Temperance Unions; the writer, Rev. Edward H. Jewett, it is hardly necessary to say, controverts energetically and successfully this modern error. This number also contains, amongst others, papers by Rev. Wm. Chauncey Langdon, on "The Restoration of Catholic Unity"; "Authority and Conscience," by Rev. Geo. Wm. Douglas; "Reformation, Monasticism and Vows," by Bishop Seymour, and three articles on "The Inspiration of the Bible," all of which will be found valuable and instructive.

**THE CHURCH ECLECTIC** (E. & J. B. Young & Co., and James Pott & Co., N. Y.) for May is also to hand and is fully equal to previous numbers. Bishop Holly, of Haiti contributes a paper on the *filios-que* and the retention of this clause in the creed, against which he argues and urges that if retained it should be bracketed or printed in italics, as being not necessarily untrue, but as, he thinks, an *interpolation*.

"COPY."—Essays from an Editor's Drawer on Religion, Literature and Life, by Hugh Miller Thompson (assistant Bishop of Mississippi.) Thos. Whittaker, N. Y., (\$1.50.) From the Prefatory Note to this, the third edition of this book, we learn that there is a *continued demand for it* in England and America, and we cannot wonder that this is so, for Bishop Thompson's writings possess that characteristic which makes them permanently interesting and valuable. He calls it *vitality* in this preface—it is the plain, practical, forcible, yet charitable statement of truth, and combatting of error, which makes them attractive. We can take up *to-day* and read with keen *vim* his earlier tracts on "Unity," "The Kingdom of God," &c., although we have read and re-read them time and again, and the same quality seems present in these essays, bound together under the title "Copy." We can confidently say to those of our readers who have not yet read any of these tracts, get "Copy" and you will not be disappointed. All of the 65 papers therein contained will, we feel sure, be found worthy of being read carefully.

## Popular Services.

By THE REV. PREBENDARY WILSON, VICAR  
OF TOTTENHAM.

## Concluded.

There was a remarkable case in the history of the Jewish Church of a popular service which we ought seriously to ponder. Moses went up into the Mount of God, and left Aaron the High Priest in charge of the people. Our Lord—the Moses of the Christian dispensation—has ascended into the mount and has left us—the clergy—as Aaron was left in charge of His people. Shall we follow the example of Aaron? Faithlessly and foolishly condescending to the ignorance of the people, he listened to their wishes and made them a golden calf. The people eagerly offering a false and sensuous worship to it, "sat down to eat and drink and rose up to play." Aaron no doubt, thought that he had supplied a great and popular need, by providing a harmless something which God had overlooked. Here was a service adapted to the highest views and desires of the natural man of that day. On his descent from the mount, Moses found popular services in full sway. He heard, we are told, the noise of singing, and saw the calf and the dancing. How signally did he show his displeasure, and his sense of the sin of Aaron and the people! Having broken the two tables of the law, destroyed the idol, and severely chastised the people, he returned into the mount in order to plead earnestly with God for the wilful and rebellious nation. Now, whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. And what possible hope can there be if we do not learn, from these older Scriptures, that a condescension on the part of the clergy to the people's weak religious tendencies is no unheard-of thing, if the temptation to make it should unhappily arise, as it has arisen, and is spreading in our own times? The unhealthy craving of the people for amusement in religion should not be allowed to fashion the character of Divine Service any more now than in former ages. Any proposal to provide popular services—i.e., religious amusements and excitements for Christian people—should, I think, sound sadly and reproachfully in the ears of us clergy.

It may possibly be that we have not given the people at popular hours, in her prescribed way, that with which the Church has entrusted us. We may have offered her services more or less in our own fashion, and at hours and times suited to our own convenience, or possibly we have not offered them at all. How is it? Have we been just to our office and to our people? or have we clergy helped to deprave their taste by following the devices and desires of our own hearts, and by not training them in the Church's ways? St. Paul's exhortation does not seem to point to popular and exciting services when he writes: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice; holy, acceptable unto God, which is your reasonable service." Sacrifice is never a popular form of service. Popular taste too much prefers a religion which demands no self-denial or effort.

Our Lord, who, as I have said, is the Moses of the Christian dispensation, will return to take account of men's doings, and he has warned us that He may find us "eating and drinking with the drunken," not filled with the Spirit and traditions of the Church.

'Watch, therefore,' He says, 'for ye know neither the day nor the hour when the Son of Man cometh.' May we—Christ's ambassadors—stand fast in teaching the old doctrines (ever new), in following the old and orderly customs, in giving loving obedience to constituted authority, in crucifying self-will, and in turning a deaf ear to popular cravings. We shall thus do our part in helping to stem that current of widespread unbelief and lawlessness which is fast becoming a marked characteristic of these times, which is making war upon

Christianity, and fostering a spirit antagonistic to everything that savors of meekness, humility, reverence, and obedience. With such a spirit there must be no compromise. The Church was set up, and exists, as a witness against it.

## The Qualifications of a Successful Missionary in this Country.

READ AT A RURI-DECANAL MEETING OF THE DEANERY  
OF SELKIRK IN WINNIPEG, BY REV. O.  
FORTIN, RECTOR OF HOLY TRINITY.

In discussing this question, I, of course, assume that a missionary must be a man of God—a man, like Stephen, "full of faith and of the Holy Ghost." If he is devoid of true religion—if his heart does not beat in unison with that of the Master whom he professes to follow—if his eyes have never been opened to see and know Him who is "the way, the truth and the life," he may indeed speak with the "tongues of angels," "he may understand all mysteries and all knowledge"—he may be sagacious, prudent, determined, persistent, and yet he cannot be truly and eventually successful—his utterances will become as "sounding brass and tinkling cymbal." He will be like the watch which, however faultlessly constructed, is of no value whatever without a mainspring, or like the locomotive, which, however perfect in all its parts, cannot perform its proper functions, without a motive power.

But granted this primary, this indispensable qualification, which is the very corner stone of the missionary's successful career, the question will arise: "Is this, of itself, sufficient?"

I have no hesitation in replying at once in the negative. The diamond is indeed a precious gem when buried in the bowels of the earth, but it is not until it has been brought to light, cut and polished by the lapidary, that it flashes forth its beauties and is meet to adorn the coronet of the king.

My first point then is, that in addition to godly piety, a missionary should possess that education and polish which will fit him to be a teacher and guide of men—that general knowledge and that urbane deportment which will command the respect and esteem of all with whom he may come in contact. Moses was learned in all the lore of Egypt. St. Paul enjoyed the tuition of Gamaliel, the most distinguished doctor of his day. St. Augustine was a man of the highest literary attainments. In all ages, men of power have been men of learning. Indeed, the multitude of instances recorded in history in support of this statement have been crystalized in the old adage: "knowledge is power."

But knowledge is a wide term—it includes the results achieved by studious minds in all ages—the patient labours of men who have toiled with no other reward in view, but that which the love of the truth itself brings. It embraces a field of such vast proportions that no man can traverse it in its entirety. We must therefore discriminate. Since a missionary cannot possibly learn everything, he must of necessity make a choice and direct his mind to those branches of knowledge which will prove most useful to him in the special work to which he has devoted his life. What then should he learn? The dead languages? Will he be wise in spending ten or fifteen years of his life almost exclusively in acquiring the power of translating Greek and Latin authors into English; or in unravelling the intricacies of the Differential Calculus and pure mathematics? If the object of his life was to write Latin verse for the edification of his people, or to unfold to them the virtues of square and cube roots, then I would say, by all means, aim at proficiency in the dead languages and in mathematics—but, seeing that he is destined to preach, and that not in Greek and La-

tin, but in plain English, it will appear evident that some attention should be given to what will form the Alpha and Omega of his life. A missionary is sent forth to preach, and his success in life will in large measure depend upon his ability to do so.

It is not a little strange that our leading English universities should have been so slow in recognizing this fact. I have known Cambridge wranglers, eminent for their classical attainments, who were yet unable to utter fluently five English sentences upon the platform. The fault was not their own—it was the fault of the vicious system of education to which they had been subjected. If, instead of almost exclusively devoting their years of study to languages which can never be used for the purposes of speech, they had mastered their own mother tongue and had acquired the power of expressing their thoughts in an easy, fluent and pleasing style, how much wider, how much more beneficent would have been the influence that they could have wielded in after life! In every theological institution, the professor of homiletics should be a finished orator—a man who has made a study of all that constitutes a powerful and acceptable public speaker—a man who will be readily recognized by his students as a model which they can safely follow.

Depend upon it, if we would have a staff of successful missionaries in this Diocese, we must see to it, that first of all, they learn to express their thoughts fluently and well, and that, if need be, on the spur of the moment. Nothing can be more humiliating to a clergyman, or more detrimental to his usefulness in a mixed community, if, when suddenly called upon to make a few remarks, he either shows the white feather, or else puts everyone in a fever by his miserable hesitations and stumbles.

I would not have you infer, however, from what I have said, that I undervalue a classical education in any way. Far from it. I appreciate very highly its many benefits. What I deprecate is that one-sided, ill arranged system of education which leaves the prospective missionary well equipped for certain walks of life no doubt, but fails to place in his hands the very weapon which he most needs.

Yes, the power of preaching is most important, it is invaluable—but there is more.

A missionary should be a good man all around—a man of versatile genius—his knowledge, though not necessarily profound at all points, should be wide in its range. He should know the leading events of ancient and modern history, he should have some acquaintance with the natural sciences, nor should he be ignorant of political economy, architecture and agriculture. He should be the educated man of the mission and able to give an intelligent opinion on a great variety of subjects.

I well remember the merriment produced in the school of which I was a boy, by the question of one of the masters, a clergyman, fresh from the Channel Islands. He gravely asked whether maple sugar grew in chunks on the trees. The remark did not tend to raise him in our estimation.

It should not be forgotten, however, that knowledge is a two-edged sword which should be handled with skill and judgment, or else it may wound the hand that wields it. The man of learning should be a man of tact and discretion. Especially is this the case in the Missionary. He has to deal with a great variety of men—some modest and tractable, others ignorant, proud and perverse, others again censorious and cynical. His mode of dealing with these various classes of persons must vary according as the circumstances may require. He must learn to stoop to conquer—or as the apostle puts it "He must be all things to all men, that he may by all means save some." Whilst faithful to his principles, whilst loyal to his masters, he must exercise caution and judgment in attacking the strongholds which he wishes to capture. He must respect the prejudices of his hearers, and by judicious teaching, line upon line, precept upon precept, gradually lead them to a better way. He "who spoke as never man spoke," preached a whole sermon on this subject when he said "Be ye therefore wise as serpents and harmless as doves."

(To be concluded.)

# The Church Guardian

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PROMPTLY!

## CALENDAR FOR MAY.

- MAY 1—ST. PHILIP AND ST. JAMES. A. & M.
- " 3—Fourth Sunday after Easter.
- " 10—Fifth " " "
- " 11 " " "
- " 12 } Rogation Days.
- " 13 }
- " 14 —ASCENSION DAY.
- " 17—Sunday after Ascension.
- " 24—WHITSUNDAY.
- " 25—Monday in Whitsun-week.
- " 26—Tuesday " " "
- " 27 }
- " 29 } Ember Days.
- " 30 }
- " 31—Trinity Sunday.

### Whitsunday.

"The Comforter is come!" Think, first, of the joy and rapture with which the little Church, pent up in Jerusalem like lambs among wolves, took up this exulting strain, when, after ten days of waiting, the Eternal Spirit suddenly manifested His presence, and assured them that Christ, enthroned at the right hand of the Father, still loved His little flock, and had obtained the promised gift for their comfort and support. The coming of the Holy Ghost, in new form and with augmented power, was the seal from the Most High, which certified all the whole Gospel to be from God. It proved the risen Jesus to be also the glorified Jesus, (St. John vii. 39.) and so inspired the Church with a moral power and courage which nothing else could have given. This is seen in the intrepid bearing of the once timid Peter; and in the boldness of the whole Church, so lately assembling in secret "for fear of the Jews." But it is not moral power merely, for the outpouring of the Spirit had filled them with *supernatural gifts* and with divine energy. And all this is summed up in the Preface of the Trisagion, in this day's Eucharist,—which so touchingly unites our own estate as Christians, with the original coming of the Spirit, in the concluding words, "whereby we have been brought out of darkness and error, into the clear light and true knowledge of Thee, and of Thy Son Jesus Christ."—(Ex.)

### Whitsun-Week.

Whitsun-week—which falls in the season of flowers, and therefore, even if it be actually in June, in the poetic May of old England—may well be made a week of privilege to children in schools

and families. But it should be a week of joy in the Holy Ghost, and therefore its spiritual exercises are multiplied and special. Monday and Tuesday are feasts, but Wednesday, Friday, and Saturday are Ember-fasts; and so there is but one day in the seven which is left to the ordinary circuit of the Church's worship. One might almost say that the Seven gifts of the Spirit have, each their day of special propriety; and that, thus, the great feast of the Trinity is ushered in when the fulness of wisdom, and understanding, and counsel, and might, and knowledge, and godliness, and holy fear, has fitted the Church to confess her faith in God, in asserting the mystery of His Trinity.

The fitness of the Pentecostal Season, then, as one of preparation for the commissioning of fresh messengers of the Gospel, must be obvious. Let these days be kept in earnest prayer for all Bishops, pastors, and missionaries, and that those to be ordained may indeed be men "full of the Holy Ghost and of wisdom." Let us pray that, by their ministry, the Holy Spirit may be communicated, in power and comfort, to nations that still sit in darkness and the shadow of death. It must be a great support to a lonely missionary to feel that he is remembered at a set time; and the Ember-day is eminently Catholic in its spirit, now that we have so many missionaries in so many parts of the world.

"Oh, hold it holy! It will be a bond  
Of love and brotherhood when all beside  
Hath been dissolved; and, though wide ocean rolls  
Between our altars and the Mother Isle,  
This shall be our communion. We shall send,  
Link'd in one sacred feeling, at one hour,  
In the same language, the same prayer to Heaven,  
And each remembering each, in piety,  
Pray for the other's welfare."

Let us pray also for the sanctification of the educated youth in the colleges of our own land; and let us pray for children, and for babes unborn, that they may be called in due time to continue the blessed succession of labourers in the Lord's harvest. So shall there be "tongues of fire" once more, in answer to ardent prayer, and other tribes shall sing, with exultation, "We do hear them speak, in our tongues, the wonderful works of God."

### Religious Education.\*

With many persons the idea of education is simply that of imparting information; and, when they speak of a well-educated man, they mean a well-informed man. A fundamental error lies at the root of this conception. To educate, as the word itself tells us, is not to put in or on, but to draw out; and no process is worthy of the name, which does not succeed in educating, i.e., drawing out the best and noblest faculties of the mind and soul. Religious education, as distinguished from that which is secular, consists in drawing out those attributes of the soul which have to do with religion; those capacities in us which bind us to God and which bring faith into operation, and those virtues which show a restored humanity. It is evident then, that the religious education of a child is not accomplished by merely imparting to him a knowledge of the Bible, or of the Prayer Book, or of dogmatic theology, or of Church history.

\* Condensed in part from an address delivered by the Rev. Dr. Fairbairn, President of St. Stephen's College, Abundale, N. Y., before the Clerical Brotherhood of Philadelphia.

What is religion? In other words what is it that binds a human soul to God? It might be answered that the religion which we desire to cultivate is exemplified in the three theological virtues,—faith, hope, and charity; and in the five cardinal virtues,—benevolence, justice, truth, purity, and meekness. Unless these habits of the soul have been established, all mere knowledge of religion will count for nothing.

And if this is religion, how can this religion be cultivated, but in drawing out and developing those faculties of the soul on which these virtues and graces depend? E.g., if we wish to draw out the principle of faith, we must educate the principle of truth. This is very much more than an argument or an attempt to convince one of what he does not believe or see. Truth is a habit of the soul,—a virtue,—a fundamental principle on which society and the welfare of mankind rest, and it is, therefore, one of the cardinal virtues.

In like manner, the appetites, desires, passions, and reflex sentiments are principles in our moral nature whose operations become springs of action, and move the will. We do not will without a purpose, or without an end proposed. That purpose is determined by the springs of action. The appetites urge us to act, our desires operate on the will. What we wish to think of ourselves, and what we wish others to think of us, exert their influence in determining our purpose. And the conscience also comes in as a great motive power. The cardinal virtues arise out of the proper and harmonious development of these springs of action. They must be developed in due relation to each other. They must be so drawn out that each one shall perform the office for which the Creator designed it at the beginning. We have to learn not to be ruled by the appetites, the desires, the passions, or the reflex sentiments. We must be ruled by the conscience, which is a complex operation of the reason and the moral sense. Religious education is the drawing out and regulation of these principles so that they shall perform their proper functions to the glory of God, and the good of our fellow-men. Sin and vice consist in some of these principles usurping a place and power which do not belong to them. Thus appetite rules the drunkard, reason and conscience being dethroned, and nothing will free him from his slavery, but restoring to the dethroned and discrowned principles the place and authority which of right belong to them. It is the truth and grace of the Gospel alone which can show the place and give the power to maintain the lawful authority. This was the religious education of St. Paul. He brought under his body, i.e., the bodily appetites, and kept them in subjection. The higher part of his nature he developed and reduced, and he exercised it in asserting and maintaining its control over all excess and usurpation.

The mother begins the religious education of her child when she teaches it to say its prayers, or she is thus educating from the infant mind the great principles of faith, and truth, and reverence, and restraint. The child learns at its mother's knee that there is a greater Will than its own to which its will must bend, and that Will is so far above it that it must bow before it, and believe, and trust.

That education is carried on in the school when the youth is brought into new circumstances and relations which require a further exercise of the moral powers of the soul; a greater degree of faith, and truth, and reverence, and restraint, because the

trial is greater and the temptations are more powerful.

And that education is still carried on as the youth approaches the time when he must take his place among men, and assume the responsibilities of man's estate. As the mental capacities are educated so that he can gain and use knowledge, so must his moral capacities be educated that he may use that knowledge aright. His education must tend more and more to enthrone and exalt the reason and to bring into active and continuous exercise the power of self-restraint. This development must be carried on under the light and grace of the Gospel, because it is the Gospel alone that can reveal to him his true nature and its relation to God, and, above all, it is the only power that can give strength to the enlightened will that it may rule the whole man in subjection to the will of God. Thus he must be taught the use of prayer, and of sacraments, of the divinely appointed means of bringing him into relations with God, and of bringing down God's grace into his soul. Thus, too, he must learn that worship is the means of communing with the Author of his being, and that only as he is made a partaker of the Divine Nature, can he fulfil the purposes for which he was brought into existence.

Thus we may see that Religious Education is very much more than the impartation of knowledge about religion—it is the active and progressive exercise of the virtues and graces which make up the Christian character; it is the educating and development of all the principles on which those virtues depend.

**Editorial Notes.**

General Middleton's victory over the rebels at Batoche appears to have been complete and decisive as far as that section of the country is concerned. Our latest advices inform us that many of the insurgents are surrendering themselves, and that the arch conspirator Riel, with his chief lieutenant, Dumont are fleeing for their lives. It must not be supposed, however, that the insurrection is over. Large bands of hostile Indians are still in open revolt, and we trust that the Government will not allow the recent success of our troops to retard all possible measures for stamping out the last embers of rebellion.

Since the above was in type, intelligence has reached us of the capture of Riel. This will, in all probability, end the rebellion amongst the half-breeds. Now that the arch-rebel is in the hands of the Government, we trust that no false sentiment will stand in the way of a prompt execution of justice. The country will not submit to a repetition of the mistaken and disastrous policy of 1870.

The prompt and cheerful response to the call for additional troops in the North-West, is highly creditable to the patriotism of our citizen-volunteers. Most of these are business men whose interests must grievously suffer by a prolonged absence from their avocations, even if they escape the more serious dangers which menace them on the battle-field. It is no slight sacrifice which these men are making, and their country owes them a deep debt of gratitude which, we trust, will be shown by the most ample provision for the want of those depending on them.

Bishop Selwyn is visiting England in the interests of the Milanese Mission. As an instance of the blessing that has rested upon the labors of the martyr Patteson and his successor, Bishop Selwyn was able to relate that some of the very men who had taken part in the martyr's death had recently assisted him in setting up a cross on the site of the tragedy, and that he had sat down to meat in the village of the tribe which had accomplished it.

We deplore the growing tendency among certain members of the female sex to emulate the distinctive work and life of men. Male studies and male places of study, male amusements, male occupations, male ambitions, male modes of thinking and talking characterize this new departure. The unostentatious charities of the past generation are exchanged for the unseemly publicity of the platform and the lecture-hall; and public meetings are avowedly regarded as training-places which will enable our daughters hereafter to take their places on the benches of the Senate. But water cannot rise above its level; and while endeavoring to be pale caricatures of the men they rival, they are only too surely forfeiting those feminine graces which a man respects in his female relations and acquaintance. Certainly, the more cultivated a woman's mind can be the better; the more influential she can be the better, but let her be cultivated in a woman's way, and not in a man's, and let her influence be exercised in its proper sphere.

The *Catholic Examiner* says: "There are upwards of 10,000 Protestant children attending (Roman) Catholic educational institutions in the United States." Upon which the *N. Y. Observer* justly remarks: "A shame it is to Protestants that they will thus imperil their own children. In schools taught by Roman Catholics, whatever professions are made to the contrary, the most persistent and seductive means are employed to pervert the minds of Protestant children, and these measures are so cautious and cunning, that the children themselves will testify that no attempts are made to proselyte them. But they are led astray by scores and hundreds." We quote these statements in the hope that they will catch the eye of some of our own people who are pursuing the same deluded course. The fatuity of some parents in this respect is marvellous. We have known people who could not tolerate the sign of our redemption on or about their Church, because of its fancied "Popery," who had no compunction or misgivings about entrusting their children, at the most impressible age, to the care of Popish teachers.

**CORRESPONDENCE.**

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

**TEMPORARY RECTORS.**

To the Editor of THE CHURCH GUARDIAN.  
SIR.—With the heartiest good will to the clergyman and Parish concerned (whose names therefore I do not repeat) I was much annoyed to read that someone, somewhere, was appointed Rector for a term of five years! I presume that this action was taken without remembering that it approaches the simoniacal "warming-pan" system winked at during past years in England: but un-

lawful. There a clergyman cannot be inducted without taking an oath that he has made no compact of the nature of simony, and yet Family Livings have been held by men who pledged themselves to yield possession when the son destined for Holy Orders (then perhaps a mere child) should be ordained! And I believe, some have been base enough to refuse to comply with the terms of this illegal agreement: and have retained the place they were only intended to keep "warm" for the "sucking squarson"! Private patronage, purchase of advowson or presentations are unknown in the Church in the colonies, happily: but has a clergyman or a parish any right to introduce a system by which he virtually says "I will hold this Rectory and receive its emoluments for 5, 4, 3, 2 years, or even for one year, with the understanding that at the end of such period you may put another man in, if you find one you like better." Or (it may be) if one of the influential parishioners by that time has a son ordained for whom he would desire the parish!—It may, I say, be for one year as well as five and then we come to the degradation of the pastor to a preacher paid by the year, like a "hired man," and we help to create a race of priests who shall come under the curse of the House of Eli: "It shall come to pass that every one that is left in thine house shall come and crouch—for a piece of silver and a morsel of bread, and shall say: Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread."

Yours sincerely,  
AN ENGLISH CHURCHMAN.

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—Allow me through your columns to recommend a pamphlet I have found very useful for distribution: "Some Objections to the Episcopal Church Considered and Answered by J. A. Shanklin," published by Whittaker, 2 Bible House, New York. Price 5 cents. S. G.

**"MISSION."**

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—I know and honour Mr. E. J. Hodgson for his "zeal for the LORD and for the glory of His house." I also know the life's devotion of the great Bishop of Minnesota, and his burning zeal for the "souls of men," and I cannot refrain from saying that I think Mr. Hodgson himself, as a lawyer, were he "on the other side," would urge against his opponent (arguing as he now argues) that he had "travelled beyond the record."

But Mr. Hodgson evidently assumes that the Bishop of Rome (so called) is properly Bishop of Rome: which I very much doubt! Dr. R. F. Little-dale is not in the least tainted with 'ultra Protestantism'—but at Page 199 of his "Plain Reasons &c" Edition 1881, *Thirtieth Thousand*, you will find—"The condition of the Church of Rome in the tenth century, as described by Baronius, (see pp. 188, 189) destroys the last shred of possibility that the Roman Church of to day inherits the original jurisdiction and Mission of the Roman See, though Ultramontanes declare that all jurisdiction flows from the Pope. Here is the reason. The unlawfully intruded Popes, having no right to the See, could not give true jurisdiction or Mission to any bishops and priests they consecrated, ordained or instituted, nor could they create cardinals competent as electors.

But from the 33 years during which this process was going on, \* thanks partly to the lapse of time and consequent deaths, and partly to the forcible expulsion of Bishops and Priests from their cures, which occurred, as rival Popes succeeded, or desired to make simoniacal gains, there was in all human probability at the end of this anarchic period, not one ecclesiastic in Rome of any rank canonically in possession of his benefice, probably not one canonically ordained, unless some aged survivor of the earlier period. "These Popes" says Platina (Vit. Roman. I) "Thought of nothing save

\* From the deposition of Leo V in 903 to the election of Leo VII in 936.

how to blot out the name and dignity of their predecessors." Accordingly, when the first free election took place, there was *no one competent to elect*; and by all canon law the election was void. This breach never was healed, and never can now be healed; so consequently, even if St. Peter was ever Bishop of Rome, no pope for nearly a thousand years has had canonical election to the See on Roman principles, and the claim to Apostolicity and heirship of St. Peter is voided." If this be so (and can Mr. E. J. Hodgson prove that it is not?) The Bishop of Rome has no Mission which the Bishop of Minnesota could invade.

Yours sincerely,  
NOVA CAESAREA.

DEAR SIR,—The communication addressed to you, in CHURCH GUARDIAN of the 6th inst., by one Edward J. Hodgson, will be read with pain and surprise by many. His quotation from the letter of the Rev. D. L. Moore is certainly far-fetched and altogether uncalled for. The vexed question of confirming by one of our Bishops within the claimed jurisdiction of the Bishop of Rome, is again raised; not however, with any hope of its settlement in this way. The fact is that the Church of Rome has so corrupted the doctrines of Christ, as left to His Church, that she cannot be recognized as a true branch of the Living Vine. Hence the Rev. Dr. Nevin was both justified and aided by the Church of England, and its various branches, in erecting the noble structure which he did and which stands there as a grand and perpetual protest against Romish error.

If, therefore, Bishop Whipple is to be denounced for giving Confirmation in that Church, why not attack the clergy and bishops who were instrumental in the erection of the church building known as St. Paul's, in the City of Rome. But enough of this, the Church of Rome must be reformed from the many horrible corruptions which have so defiled her, before she can be recognised or taken into fellowship with the purer churches of Christendom.

Yours,  
CLERIC.

Port Stauley, Ontario.

## FAMILY DEPARTMENT.

### SERMON NOTES.

BY THE BISHOP OF BEDFORD.

#### Confession and Absolution.

TEXT: Ps. xxxii. 5.

As the poor child that has its father grieved  
Comes weeping back to own its little wrong,  
Nor till the waiting pardon is received,  
Dares join the gladness of the merry throng:

So we, with humble voice and low-bent knee,  
Would seek our Father in Confession meet,  
Still sorrowing till in deep humility  
We lay our sins down at His awful feet;

Then listening for the assuring word of peace,  
The pledge of mercy, and the stay of faith,—  
Ah! blest Gospel message of release,  
Full of deep solemn joy!—'He pardoneth.'

Teach us, O God, as unto Thee we turn,  
To set ourselves in Thy all-searching light,  
That by Thy mercy we our sins may learn,  
And by our sins may know Thy mercy's might!  
—(Church Bells.)

## HEART AND MIND.

BY IRENE WIDDEMER HARTT.

A soft May morning: a morning when the heart involuntary ascended into Heaven with the ascending Lord, and glorified and praised Him. A morning when the heart rose for very gladness and in new life above the frets and little worries of this world which do so wrongfully weigh it down. The sun, sailing through a cloudless blue sky, shone with unusual power for so early in the season. The day was really a warm one, and the windows of the great country house, standing hidden among the trees, were wide open, as if the

house itself were eagerly breathing in the pure fresh spring air.

A young girl, of fifteen or more, stood at one of the front upper windows, not looking at the soft blue sky above the newly dressed trees, or caring in the least that the day was most beautiful. If she saw trees or sky she did not know it; for she was only conscious of the bitter anger of her own heart. Very far down to earth was Katie Morgan weighed that ascending morning. She was even groveling in the dust, held there by some very petty things. A scowl disfigured her young face as she impatiently left the window, and stood before the window mirror brushing her hair.

"Oh, then you're going to Service," her younger sister asked, coming in.

"Certainly," Katie returned shortly. "Why shouldn't I?"

"Don't mind it so much, Kate."

Katie did not reply. She made believe she was very busy with her hat, but when Fannie came to her she found that her eyes were full of tears.

"It will come right some day," Fannie went on.

"It won't," Katie half sobbed. "We never will be happy again. Auntie Morris will keep Carrie Burk here always, and will grow to care more for her all the time and to care less for us; and the more she loves her the more unpleasant our lives will be made. And we are auntie's own nieces and she is only Uncle Morris's, who has been dead so long, this niece doesn't remember him. I can't see why auntie wanted her here; nor can I understand why she did not go to work at something to support herself when her father died, instead of accepting auntie's charity."

"She is not fond of work I suppose."

"More laziness than pride in her composition. That is just it. I am sure we would be at work if we had no money of our own."

"Indeed we would."

"And one of the most irritating things is that she acts as if she were the one who had the money and we were the dependents on the charity of an uncle's widow."

"I wouldn't care about that, though, if Auntie did not care so much more for her than she does for us, and upheld her and her disagreeable manner," Katie wiped away the fast flowing tears.

I am sorry I got so angry this morning. I never used to give way to my temper as I do now."

"You were always so gentle that auntie held you up to me for an example."

"But this morning she said my temper was unbearable. She said it before Carrie too, and Carrie looked so exultant. It almost broke my heart; for I can't remember when I did not love Auntie as much as if she were my own mother."

"You were very angry this morning, Katie," Fannie returned.

"Suppose I was?" she almost snapped. "Hasn't I provocation? did you see Carrie strike Ponto? He put his paws on her lap, and she sent him away with a blow. She did it on purpose to annoy me Poor Ponto." She stooped to stroke a little English pug lying upon the sofa. "And when I protested," she went on, "auntie joined in, and said that Ponto was really getting to be troublesome, and she wished I did not want to keep him. That made me so very angry because auntie used to think so much of him. I don't want to be so wickedly angry all the time." Katie burst into tears afresh. "If auntie were not so partial to her I wouldn't mind what she did or said."

"Nor I. I believe I'll speak to auntie about it."

"Oh don't say any more. I spoke to her once, and she said we were very much mistaken, that she thought as much of us as ever, only we were changed; I especially so, and that my temper is getting so bad it is almost impossible to live with me. Carrie makes her think that, and all we can say will not change her opinion or make her see things as they really are. She thinks Carrie perfection, and when she is disagreeable or unkind to us, it is we who are unkind to her."

"Maybe if we tried, Katie, to—"

"I have tried to bear with her till I am worn out. Don't speak of it. I feel now as if I would never bear another thing from her."

"It's time to go," Fannie said, stooping in her turn to pet the dog.

Katie bathed her eyes, red with weeping.

"I don't look fit to go, nor do I feel like it. I don't want to do anything but stay in this room and cry."

Fannie could offer no comfort. She was inclined to endure the injustice of their aunt, and the insults of Carrie, and without Katie would have done so, but Katie was the stronger and Fannie was led by her.

They had lived with this aunt, their mother's only sister, since that mother's death more than ten years ago. Until the coming of Carrie, a month before, Mrs. Morris had seemed to love them as if they were her very own, but Carrie, who was winning when she wished to be, had apparently won all her affection. The poor orphan was in reality envious of the Morgan girls because they had money, education and lady-like manners, while she had nothing, and had deliberately set about insinuating herself into Mrs. Morris' love that she might be her favorite. Katie and Fannie had indeed a trial to endure, and Katie sank to the earth under it, dragging Fannie with her.

There is One who has ascended into heaven so that we ascending with Him cannot be weighed down by troubles great or small, and may rise above the pettiness of this world's conflicts. Katie knew this. She knew where to go with her grief, and that our Lord would draw her heart and mind so far above them, even unto heaven itself, that she would not heed them. But she turned away from this proffered aid, letting her heart lie buried in the dust of care. She was going to service this morning because there was Service, and it was always her habit to attend. She did not care apparently or remember, it was in commemoration of the day our Lord ascended. But Fannie did. She had been thinking about it all the morning and wishing Katie was not so troubled, so they might talk about it.

With a farewell caress to Ponto, Katie went downstairs followed by Fannie. A young girl of sixteen was lounging in an easy-chair by the open-door, dressed in costly mourning garments.

"Going to Church?" Fannie asked pleasantly as they passed her.

"No," the girl returned shortly, without raising her eyes.

"A snub for your pains," Katie said, when they were out of hearing. "Why did you ask her?"

"It seemed so ungracious not to. I dislike to be rude."

"You're afraid of her. If it were not for me you would let her trample you under her feet, and turn and thank her. You've no more spirit than Ponto has."

Fannie did not answer directly. She longed to talk to Katie about bearing their trial more patiently and meekly, but she was in truth more afraid of her than she was of Carrie.

"What a lovely morning," she observed, as they went up the road.

"Is it?" was Katie's absent reply. "We're late. The bell is tolling now."

They hastened their steps and entered the Church as the choir-boys entered the chancel singing.

"Who is the King of Glory? Who?  
The Lord for strength renowned,  
In battle mighty; o'er his foes  
Eternal Victor crowned."

"The King of Glory! What had Kate thought of Him this morning? How far off He seemed while she groveled in the dust."

"Lift up your heads; ye gates unfold  
In state to entertain  
The King of Glory! see, he comes  
With all His shining train."

To Fannie the gates really seemed lifted up, as the sweet voices rang forth as the choristers came in. She raised her eyes brimming with tears as if she saw afar the shining train. Already her meek heart had ascended with the ascending Lord.

(To be Continued.)

MARRIED.

DUDLEY-GELLING.—On the 12th inst., at Holy Trinity Church, Bridgewater, by the Revd. W. E. Gelling, S.A.C., Rector, assisted by the Revd. W. H. Snyder, Rural Dean, George A. Dudley, Esq., Agent of the Merchants' Branch Bank, Bridgewater, Nova Scotia, and formerly of Newmarket, Ont., to Harriet Evans, youngest daughter of the said Rector.

DIED.

HIRE.—At Amherst, N. S., May 9th, Wm Hire, aged 45 years.

CRAIG.—At Amherst, N.S., May 9th, Harriet Craig, aged 7 weeks, child of John and Mary Craig.

WITHROW.—At his residence in Lower Stewiacke, after a brief illness, on Sunday, the 19th ult., David Withrow, aged 75 years.

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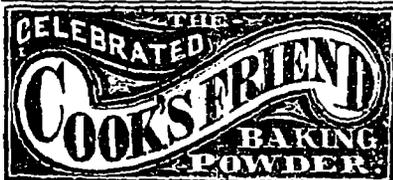
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THE MISSION FIELD.

DAK BUNGALOW AT HATTI

(ON THE ROAD BETWEEN MURZE AND KASHMIR.)

A TOUR OF AN OLD MONTREALER, AND A GRADUATE OF MCGILL UNIVERSITY, ACROSS THE HIMALAYAS.

(Concluded.)

A moment's consideration will show that he must keep himself well before the public, otherwise how could his healing art serve by way of a church bell (so to speak) for calling the people to hear the preached word. It is true, as noted above, that he was tongue-tied in Thibet, but he hoped his cures would pave the way for the Thibetan speaking Moravian missionaries on their arrival. When in his own station (at Srinagar), Dr. Neve superintends a large hospital, chiefly surgical. Here the Gospel is preached every day, and those of the patients who are able to do so attend daily service in church, when Rev. H. Knowles officiates. Lepers are to be seen in abundance at Dr. Neve's hospital, and many other hideous forms of oriental disease. Talking of the maladies to be met with at Srinagar makes one prize Christianity with its high morality and with its silent but sure enforcement of that cleanliness which is next to Godliness. The hideous sights which strike the eye in the wards of Dr. Neve's Hospital (and they are hideous both to eye and nostril) may be traced in the main to two kindred sources—filth and sin; such filth and such sin as are happily unknown in Christian lands. But to return to Ladak—the eastern Himalayas are the birthplace of the popular game called polo, or hockey on horse back. Every village has its polo-ground. At Leh a new polo-ground was in course of construction when we arrived and until its completion the local magnates played every afternoon in the principal street of the town, which leading thoroughfare was regularly closed at 4 p.m., and all the shops shut. Then came the Governor, or Wazeer (Vizier) riding on a roan pony, his deputy being mounted on a bay, the Ladak is rode on hardy little hill ponies. These latter were dressed in long sheepskin coats, felt leggings, shoes like moccasins, fur caps on their heads and bright coloured sashes round their waists. The populace lined the roadside. Then away went the ponies, the trained animals entering into the sport as keenly as their masters; the latter stooping down at one side or other of their saddles till they nearly reached the ground in their attempt to get a hit at the ball. But before we left Leh the new polo-ground was finished and opened with a great function. A goat was brought to the ground and there sacrificed, its severed head being trailed the whole length from goal to goal. Fumes of incense were meanwhile

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incensed from a censer. A band of discordant musicians played a triumphant strain every time a goal was made, and the whole of Leh turned out to see the sight. Leh stands about 11500 ft. above sea level. Roughly speaking it would take no less than sixteen Montreal mountains to reach this altitude were they piled one on top of the other, that is to say if I am right in calling Mount Royal 700 ft. high. The winter lasts more than 6 months, during which season farming is at a standstill and all business comes to a halt—inasmuch as the merchants from Central Asia cannot at this time bring their caravans across the passes, blocked with snow. Accordingly, during this slack season the natives have what our American cousins would call "a high old time." It is true, I do not think they build Ice Palaces or indulge in Carnivals—and I know to my cost that they do not snow-shoe; for oh how welcome would a pair of snow-shoes have been to me when over 10 weary miles I, floundered knee deep in snow on the Zogi Pass. Neither do the Ladakis go in for tobogganing or skating, although their land is well adapted for either of these wintry sports—but still if a six months holiday mostly devoted to religious fetes where Lamas dressed in gorgeous silks, play on brass instruments twice as long as themselves (though not quite so broad in girth as these fat monks are), if daily festivities of a more secular kind and (we are afraid truth compels us to add) endless "chung," or barley beer, go for anything in the way of enjoyment, then commend us to the pig tailed people of Ladak, who know how to work while they work and play while they play, for that's the way to be happy and gay. When we were there in the month of June all Leh was in the corn-fields—men, women, children, dogs, donkeys and cattle—hard at work irrigating, weeding, ploughing and planting willow tree slips.

As Ladak is a rainless land, Leh has been chosen as the best station in this part of the world for an actinometric observatory and two

Englishmen are here posted by the Government of India to observe the sun day by day in that cloudless sky. For their benefit and for our own we had church on Sunday in our tent, and while saying the well known "form of sound words," I could not help wondering what Archbishop Cranmer would have thought had he been told that his Service Book would be used far away amid rocky crags of whose very existence and of whose very name he had never so much as heard—for like the beat of the Queen's drum the words of our Book of Common Prayer encircle the whole round world, being used alike on the granite Himalaya and in the churches of the far off West. It is rendered into all languages from the guttural Pashto of the Afghan to the French of the Lower Canadian. Its supplications are so all embracing in their comprehensiveness as to fit the cases of all sorts and conditions of men and thus can be profitably used alike by the most ignorant Kashmiri in Srinagar Hospital, and by those learned worshippers who are called to by college bells in our own ancient seat of learning. And so it came to pass, that our little company, which did not over crowd even a tiny Cabul tent, seemed no longer a little flock. On the contrary we just seemed like worshippers occupying a side chapel in a large Cathedral. The great congregation was composed of all nations and people and tongues, and we, screened off from the others so as to be out of sight, still heard the sound of their many voices, and opening our books and finding out the places we took up the strain in the same words as they—so that our worship was felt to be an integral part of the united worship paid to the HEAD by the ONE BODY.

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PARAGRAPHIC.

**WHAT WILL HE DO, WITH IT?** A most interesting chapter could be compiled showing the peculiar means sometimes resorted to to relieve pain in some suffering member. Numberless cases could be cited, showing the frequency of amputation of a toe to get rid of a troublesome corn—a radical remedy, to be sure—but one that many will hesitate to adopt. He that is wise will choose milder, and safer means and use the sure pop remedy, Putnam's Painless Corn Extractor. It never fails, always acts painlessly and costs little. Beware of dangerous substitutes and imitations. Sure, safe, and painless. Polson & Co., proprietors, Kingston, Ont.

**What is that from which if you take the whole some will remain?** The word wholesome.

**IT LEADS ALL.** No toilet preparation is made or ever has been made that gives the same satisfaction as Philoderma for Chapped hands, or any roughness of the skin.

**"Boy, what is the reason you are not up?"** "Well, father, it is so dark yet I can't see to wake."—*Judge.*

**FOR A SUDDEN COLD.**—Take one teaspoonful of Perry Davis' Pain-Killer in a cup of hot water, well sweetened with loaf sugar. It is better to take this dose just before going to bed.

True glory consists in doing what deserves to be written, in writing what deserves to be read, and in so living as to make the world happier and better for our living."—*Pliny.*

**JAMES PYLE'S PEARLINE** is universally recognized as a family favorite. If you desire to secure feminine smiles and domestic sunbeams, even on wash-day, ask your grocers for Pearline.

Miss Rosewood, who took part in amateur theatricals—"Oh, I'm so tired! I had to stand all the evening." Miss Sharp, who was in the audience, "My dear, you have not had to stand nearly as much as we have."

One great cause of the sickness of children is the presence of worms in the system, which irritate the digestive organs, causing fever, sleeplessness, pains and sometimes fits. The most effective worm destroyer in the world is **DR. SMITH'S GERMAN WORM REMEDY**, a confection pleasant to the taste, and safe. Sold by all druggists. Price 25 cents per box.

Professor: "Which is the most delicate of the senses?" Senior: "The sense of touch." Professor: "Give an example." Senior: "My chum can feel his moustache, but no one else can see it."

The adulteration of condition powders has got to such a pitch that one can now buy a pound pack of dust and ashes for 25 cents. There is only one kind now known that are strictly pure, and those are **Sheridan's Cavalry Condition Powders**. Small packs, 25 cents; large cans, \$1.00.

A student at the University of Texas, being short of funds, wrote to his father: "Send me \$100. He who gives quickly gives double." The old gentleman replied, inclosing \$50, with the remark that as he had responded promptly, the \$50 enclosed was equivalent to the desired \$100.

**SCOTT'S EMULSION OF PURE COD LIVER OIL, WITH HYPOPHOSPHITES, In Consumption and Wasting Diseases.** Dr. C. W. Barringer, Pittsburg, Pa., says, "I think your emulsion of Cod Liver Oil is a very fine preparation, and fills a long felt want. It is very useful in consumption and wasting diseases."

IS THIS POSSIBLE?

Report comes that General Grant's improved condition is due to the fact that he is using a "simple vegetable preparation" forwarded by one of our consuls from South America, and sent him by the Surgeon-General. Is this possible! By an "unauthorized" remedy? Shocking!

And yet, if this "simple vegetable preparation" were owned and advertised by any one as a specific for this terrible disease, certainly the Surgeon-General would not commend it, nor would bigoted physicians prescribe it!

Nevertheless, it is a fact that many of the best proprietary medicines of the day, as the late Dr. J. G. Holland stated in *Scribner's Monthly*, were more successful than many physicians, and most of them, it should be remembered, were at first discovered or used in actual medical practice. When, however, any shrewd persons, knowing of their virtue and foreseeing their popularity, secured and advertised them, then in the opinion of the bigoted, all virtue went out of them!

Isn't this absurd? We believe that a remedy, if properly made, is just as effective when put up, advertised and sold in bulk, as when doled out to patients at enormous expense by their physicians.

Why not? If General Grant is getting better through a simple unauthorized vegetable preparation, where is the vaunted exclusive skill of the medical profession!

At a propos of the suspension of some very prominent members by the Medical and Chirurgical faculty of Maryland, for endorsing advertised remedies, the *Baltimore American* (April 25) says that "when a patent medicine goes on year after year widening its circle of believers, it is a pretty fair evidence that there is merit in it. The regular doctors may ignore it, and expel any of their members who use it, but when they do so their action looks more like envy against a successful remedy than a true desire to protect the public." The failure in the Garfield and Grant cases, the *American* thinks, and properly, has knocked professional pretensions higher than a kite.

But this is not a singular instance of unprofessional power over "incurable diseases." That "simple vegetable preparation" now everywhere known as Warner's safe cure, was once an authorized remedy; was pronounced a "god send" to the medical profession for the cure of kidney and liver disorders, malaria, general debility, spring feebleness, female irregularities, etc., by many leading physicians, but when the formula was fully perfected, and the medicine was put up in bulk and advertised so that every sufferer might know of it and treat himself, then the profession turned upon it and let their patients die rather than to use it!

This is certainly a strange proceeding, but it is on a level with all the rules and regulations of a code which has gone so far as to forbid a physician displaying beyond a certain size his name and profession upon his sign!

But the world moves, and merit wins the fight!

"WHEN PAIN AND ANGUISH WRING THE BROW, A MINISTERING ANGEL"—*Wife*, (of retired militia officer)—"You left your regiment with glory, dear; but see, you see, you didn't know there was going to be a war when you resigned."—*Punch.*

Instantly is none too quick to relieve a cough. Many children have died while a fire was making. *Johnson's Anodyne Liniment* gives instant relief and is a sure cure. Half a teaspoonful on sugar. Every family should keep it in the house.

Opinions of Physicians and others as to the merits of PUTNER'S EMULSION OF COD LIVER OIL.

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JOHN R. HIRE, Capt. Schr. Lillian.

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### The Temperance Cause.

At the annual meeting of the Total Abstinence Section of the Church of England Temperance Society, held at Exeter Hall, London, England, the Bishop of London (Dr. Temple) was presented with an address expressive of the feelings of thankfulness with which the Society had hailed the appointment to the See of London of one who was already a chosen champion, a known leader of men in the temperance cause, and assuring him of the goodwill with which all temperance workers would co-operate to aid in making his episcopate a turning-point of victory in their particular branch of Church effort.

After the reading of the report, the Bishop made a most eloquent speech, from which we take the following extract, from "Church Bells"—

Amidst this general work for the whole diocese I cannot devote to Temperance so much time as I hope to devote by-and-by. One reason why, though I was unwilling on many accounts to leave my friends in the West—I yet accepted the Bishopric of London, was, that I hoped by this step to come into more direct contact with the masses of my fellow-countrymen, and to find greater opportunities for fulfilling the mission which the Church laid upon me when I was consecrated Bishop, that I should always have regard for the poor—poor in this world, but specially marked out for honour by our Lord and our Heavenly Father. Now the cause of temperance is the cause of the people. True, intemperance is an evil which spreads through all ranks; there are sinners, and sinners of this special sort, in even the highest classes; there is much in all ranks to be severely blamed; there is enough to make the preaching of temperance still a most important part of the work of the Christian ministry. But the poor suffer more than any other class from the presence of the evil amongst them. Intemperance brutalises poverty it separates it from the consolations of religion. The poor themselves feel that from this, and in many cases from this alone, a great portion of their sufferings is derived. Of all things which can be done to elevate the labouring classes, nothing is to be compared with the work of those who, by their sympathy and encouragement, and by sharing if need be in the sacrifices which must necessarily be made, do their best to induce men to cast away this temptation far from them, and to seek to elevate their positions, their families, their own souls, by rising above all the associations of intemperance. It is not that the poor are more intemperate than the rich, but that intemperance has a more certain and deadly effect on their condition; so that, even if others may be left to face the consequences of their folly, the working man is in a position which calls on all around to help him if they can. If I could do anything by labouring amongst the poor to make them find it easier to attain a high religious and moral standpoint by casting out this temptation entirely, I should feel that I was doing a Bishop's work. The religious life of the people at large is deepened through temperance; and

the work of a Bishop should therefore be to encourage his clergy to pursue it; he should set them the example, and, if there are sacrifices to be made, he should be the first to make them. There is not now, however, the same demand for sacrifice that there was formerly. The numbers here present are proof of this. The first men who took the total abstinence pledge,—because they believed it to be, as it has since been proved to be, the main instrument in battling against the great evil,—those men had much to face and much to fight. They had to bear the scorn of their neighbours, and they did bear it, that they might shelter from the same scorn their weaker brethren. To be a total abstainer then required courage. Those days have long gone by. I can claim no part in them. When I became a total abstainer, from the conviction that a necessity to become such was laid upon me by God, it was comparatively easy to abstain. We had to face two or three unpleasant meetings; men sometimes grew angry, and tried to terrify the speakers by threats, which might have come to something if those on the platform had been cowardly enough to run away; but that was a small matter to face, and as soon as it became known that a large number of people were prepared to claim their Christian liberty, very little was said against those who asserted that right, and declined to share in those intoxicating liquors said by some to be amongst the delights of life. Total abstainers now find that abstinence is no great matter as regards society, and no great matter either as regards personal enjoyment. Some, like myself, may occasionally fancy that they would like a glass of wine or beer; many can remember days when they did like it; but most of those who have abstained even for six months will confess that they have given up small for far greater enjoyments; the enjoyment of being at ease, not troubled in conscience as to whether or not they ought to take this step; the enjoyment of feeling that they are taking part in the resistance that is being made to one of the greatest evils assailing their fellow-men. And if you take body for body,—in spite of the remarks sometimes made that abstainers look pale and thin, and as if they were drawn from the unwholesome portions of society,—I do not think that you will find that you have really lost anything in the way either of enjoyment or of health by your total abstinence. Lord Bramwell calls upon us not to interfere with the pleasure of so many of our people. I say that, if you take an equal number of abstainers and non-abstainers, I doubt if we abstainers would not be found to have the larger amount of pleasure. We who belong to the Church of England Temperance Society recognize the liberty of every man to walk by the light of his own conscience, and to judge for himself what he ought to do; we work hand in hand with non-abstainers, if they are ready by all other means to try to stop this evil which is doing such terrible mischief; we bear in mind that there are other sides as well as our own; and we hail as fellow-workers those who do not quite agree with our opinions.

## THE SPRING

is the season when the system is most susceptible to the beneficial effects of a reliable Tonic and Blood Purifier. The impure state of blood, the deranged digestion and the weak condition of the body, caused by its long battle with the cold, wintry blast, a call for the reviving, regularizing and restoring influences so happily and effectively combined in Estey's Iron and Quinine Tonic.

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### Catarrah—A New Treatment.

Perhaps the most extraordinary success that has been achieved in modern science has been attained by the Dixon treatment for catarrah. Out of 2000 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. Starting with the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adapted his cure to their extermination; this accomplished, the catarrah is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are cures still. No one else has ever attempted to cure catarrah in this manner, and no other treatment has ever cured catarrah. The application of the remedy is simple and can be done at home, and the present season of the year is the most favorable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 305 King Street West, Toronto, Canada, and enclose stamp for their treatise on Catarrah.—*Montreal Star.*

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NEWS AND NOTES.

The King of Blood Purifiers is a name that rightly belongs to Estey's Iron and Quinine Tonic.

General Middleton captured Riel's position at Batoche on the 12th May, and drove the Rebels from their rifle pits, putting them to flight.

In the House of Commons (England) Mr. Childers said, on the 12th May, that about \$35,000,000 of the credit of \$55,000,000 had then been absorbed.

To persons whose skin is delicate or sensitive to changes in the weather, winter or summer, Philoderma is invaluable on account of its emollient, non-irritant character.

FOR ASTHMA AND PHTHISIS. Mix one teaspoonful of Perry Davis' Pain-Killer in three tablespoonfuls of Syrup, and take two or three teaspoonfuls of the mixture every fifteen minutes, till relief is obtained.

The cartridge factory at Québec is running night and day, 115 hands being employed. A daily average of 20,000 cartridges is turned out, but it is said that the Government want, if possible, to double this number.

It is stated that all emigrants arriving at Quebec for Manitoba and the Northwest are in future to be forwarded via the North Shore Railway. A number of the new immigrant cars have been put on that line for the purpose.

We would advise all that are in any way troubled with indigestion, General Debility, or loss of Appetite to give Estey's Iron and Quinine Tonic a trial,—we have no hesitation in stating that it is a reliable preparation. All Druggists sell it.

Earl Kimberley announced in the House of Lords, on Monday, the 11th, that a plan had been officially sanctioned involving an outlay of five millions for railways and military roads, including a line to Quetta for the defence of India.

It is rumored in political circles that Sir Charles Tupper is to return from England and re-enter Parliament, his absence having been severely felt by his party in the loss of debating power. Mr. Chapleau has not satisfied expectations in this respect.

Sir Leonard Tilley has gone to England to negotiate a loan for \$30,000,000 in order to meet the loan of 1860, C.P.R. payments, &c. If the Finance Minister succeeds in his plan it is expected that a saving of \$250,000 a year in interest will be effected.

The Government have arranged for the conveyance of mails fortnightly, per steamer "Otter," between Rimouski and Bersimis, Godbout, Trinity Bay, Egg Island, Penticost, River, Seven Islands, Moisie, Sheldrake, Magpie, Mingan and Esquimaux Point.

Four Parnellites, Lator, Mayne, W. Redmond and O'Brien, ostentatiously abstained from joining in the usual mark of respect for the Crown of remaining uncovered during the reading of the Royal message on the 14th inst., as to the Princess Beatrice's marriage.

A useful invention for small dairies is that now being introduced by Garth & Co., of Montreal, from the Manufactory of H. C. Peterson & Co., Copenhagen. This is a small centrifugal milk separator suitable for dairies of from ten to forty cows. The drum of the separator holds five pounds of milk.

The British Government have called the Governor-General authorizing the payment of one hundred pounds sterling each to widows of the Canadian voyageurs who lost their lives on the Nile expedition with Lord Wolseley, and fifty pounds sterling to mothers who have been left in destitute circumstances by the loss of a son who accompanied the expedition.

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The foregoing is a correct statement which I am prepared to swear to, and I hereby authorize you to give it publicity in my name.

I am, dear sir, truly yours (Signed) C. H. S. CRONKHITE.

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