

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Additional comments /
Commentaires supplémentaires:

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

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

VOL. XIV. }
No. 34. }

MONTREAL, WEDNESDAY, MAY 3, 1893.

In Advance { Per Year.
\$1.50.

Trial Subscriptions.

Four Months..... Laity **50c.**
Three Months..... Clergy **25c.**

DESIRING to have everyone see the GUARDIAN and judge for themselves as to its worth, and feeling confident that a trial of the paper for a few months will secure permanent friends, we will send the paper to any layman, or clergyman remitting us as above, on trial: SUBSCRIPTION TO CEASE ON EXPIRY OF TRIAL TERM, unless continued by express order.

ECCLESIASTICAL NOTES.

The Chicago Prayer-Book Society has sold over 4,600 copies of that book.

Large Confirmations are reported from all Dioceses of The Church in the United States.

By April 13, a million and a half signatures had been received to the petition against the Welsh Suspensory Bill.

The next annual Convention of the Brotherhood of St. Andrew in the United States will be held in Detroit, Mich. from September 14th to 17th.

Additional Easter reports from the Diocese of Chicago show a gratifying growth and large increase in the number of Easter communions and offerings.

James Albert Locke, late Presbyterian of the Diocese of New York and serving at St. Johns' Chapel in that city, was deposed from the ministry, March 21st.

St Georges' Day was celebrated in Chicago by services at St. James' Church, where England's sons of the order of St George and others attended in numbers.

The foundations of a new church to cost \$85,000 have been commenced in Ansonia, Conn. The history of the parish is one of the most interesting, going back to 1737.

A confirmation was recently held by the Bishop of New York in Holy Trinity, N. Y., 54 persons were presented, amongst them being two Chinamen, regular members of the Chinese School of the parish.

The 800th anniversary of the consecration of the Winchester Cathedral, which was dedicated on April 8th, 1093, was celebrated by a

series of musical services and special sermon by the Bishop of Newcastle.

On Thursday April 27th ult., the 192nd anniversary of the Society for the Propagation of the Gospel in Foreign Parts was celebrated in St. James' Hall, London, England. His Grace The Archbishop of Canterbury presiding.

Bishop Hugh Miller Thompson, of Mississippi, was presented at the last annual council meeting of that Diocese, by the clergy, with a handsome Episcopal ring in token of their appreciation of his ten years' service as Bishop.

At the last meeting of the Board of Managers of Missions in the P. E. Church in the United States, a grant was made for the support of a missionary to the Swedes in that country, the missionary to be appointed by the Bishop of New York.

The Rt. Rev. Dr. Leonard, Bishop of Ohio, delivered the third lecture in the course on the Six Ecumenical Councils in St. Thomas' Church, N. Y., on the afternoon of Sunday the 23rd., his subject being "the first Council of Constantinople".

Good Friday in Nashua, New Hampshire was this year observed by the Congregationalists for the first time in the history of that city. The prejudice formerly attaching to *Church day's* and seasons in this Puritan town seems to be passing away.

By the will of the late T. P. Goddard, St. Johns' Church, Providence, R. I. receives \$10,000. and its rector, Dr. Richards \$1,000. He was a vestryman of St. Johns' Church, member of the Standing Committee, and a deputy to the General Convention.

The Deceased Wife's Sisters' Bill is set down for a second reading in the House of Commons, England, on May 10th. The Church of England there is anxiously agitating for the defeat of a measure, which will legally sanction matrimonial unions, which she considers incestuous.

The Rev. J. Russell, Wesleyan Minister of Heathtown, Wolverhampton, Eng., has announced to his colleagues and leaders of the Circuit his intention to join the Church of England. This is the third secession of a Wesleyan minister in the same place within a few years.

At the funeral of Bishop Kip in San Francisco on April 10th. His Grace, the Rt. Rev. the Bishop of the Greek Church in Alaska and on the Pacific Coast was present, and with his chaplain occupied a seat at the chancel steps. Many of the ministers of the various denominations were also present.

Widespread is the indignation expressed

throughout the Anglican Church at home and abroad, says the English correspondent of the *New York Churchman*, at the provisions of the Welsh Suspensory Bill. The government are much harassed by the rising of the public voice against this ill-judged measure.

In view of the attack now being made on the endowments of the Church of England in Wales, Mr. Gladstone was asked just before the House broke up for the Easter holidays, whether he would undertake to give a list of the endowments attached to all Nonconformist places of worship in Wales. This he refused to do, on the grounds that the means for obtaining such returns could not be got at. This is not the case; and Mr. Gladstone knows that if he chose he has the machinery at his disposal to get any return he wishes for of the kind. It seems that the "Suspensory Bill" has been so drawn up that it saves the wealthy Hawarden living from coming under its operation.—(*Irish Ecclesiastical Gazette*).

An important Conference of the representatives from the various Church Theological Seminaries in the United States was held in New York on Easter Monday, April 5th. Among other resolutions adopted was this that "No student of any Theological Seminary of this Church shall be received into any other Seminary thereof without a definite statement of his standing and moral character from the authority of the Seminary where he has been a student."

The Lord Bishop of Ontario, as Metropolitan of the Ecclesiastical Province of Canada, has, in accordance and the Scheme for the consolidation of the Church in Canada, issued a circular convening a "General Synod," to meet for the first time in the City of Toronto on the 2nd Wednesday in September, 1893. The meeting will be held in the Convocation Hall of Trinity University commencing at 3 p. m. on that day.

The S. P. C. K. has made provision for medical missionary studentships, which will be tenable for periods not exceeding four years. The amount, which will not in any case exceed £150 a year, will be fixed by the standing committee of the Society. The standing committee will nominate to the studentships, and the following classes will be eligible for appointment, viz:—(1) Medical men who, having completed their professional education, are willing to go through the training needful for ordination, and, after being ordained, to exercise their medical skill and experience as missionaries among the heathen; (2) clergymen who are willing to go through the needful training for the medical profession, and, after having obtained their diploma, to serve as missionaries; (3) medical men who, having completed their medical training, desire to undertake lay mission work among

the heathen, and are willing to undergo at least one year's training with that object. Those who hold studentships, will be required to pledge themselves to work as Medical Missionaries among heathen and Mahomedan races.

THE POPE'S POVERTY.—Roman Catholic ecclesiastics are never tired of talking about the "poverty" of the Pope; and on the strength of this they plead most piteously for more money with which to replenish the Pontifical coffers. This sort of begging is most successful, though founded on falsehood. The Vatican (according to the Berlin *Das Echo*) is at present the busiest counting-house in the world. All available hands are employed in the ordering and reckoning of "the mountain of money and presents" which has been heaped up during the celebration of the Pope's Episcopal Jubilee, and to whose bulk daily additions are still being contributed. A Special Commission, consisting of three Cardinals, is engaged in the supervision of the enormous contents of St. Peter's net, and they are charged also with the drawing up of proposals for its investment. In round numbers, the offerings as yet received stand as follows:—One million francs from the Italian pilgrims, 800,000*l.* collected at the Pope's Jubilee Mass, 130,000*l.* brought by the Vincentius Societies, 50,000*l.* from the Ladies of the Sacred Heart, 40,000*l.* from another group of devout ladies. Nearly a million francs came from North America, including the United States and Canada. The Bishop of Monte Video alone took to Rome 37,000*l.* from South America. Uruguay—as the holders of the bonds of that State may or may not be glad to learn—contributed profusely. The Austrian Emperor, in spite of the Pope's undisguised attacks upon the Triple Alliance, gave 100,000*l.*, the Austrian aristocracy added 600,000 more, the poor Irish were able to afford 875,000*l.* The Duke of Norfolk gave the Pope two envelopes—one contained a cheque for over £40,000, a million francs, with the inscription, "To the Holy Father. From an English Catholic;" in the other were the proceeds of the English Roman Catholic collections, amounting to 1,875,000*l.*, about £75,000. How "General" Booth's mouth must water! But what would Elizabeth or Cornuwall, to say nothing of the mediæval Henries and Edwards, have said to this enormous outpour of the profits of English labour and sweat into the foreign treasury of Rome.—(*Irish Ecclesiastical Gazette*).

THE D. & F. M. SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

V. EASTER MEETING, 1893, HAMILTON.

The Board of Management met in the School-house of the Church of the Ascension, Hamilton, on Wednesday, April 12th, 1893, at 10 a.m., the Most Rev. the Metropolitan in the chair.

The following members were present: The Bishops of Toronto and Niagara, the General Secretary and General Treasurer; Rev. Canon Cayley, Rev. A. J. Broughall, Mr. G. B. Kirkpatrick, Mr. Lawrence H. Baldwin, Diocese of Toronto; Very Rev. Dean Innes, Rev. Canon Young, Diocese of Huron; Rev. Rural Dean Pollard, Mr. R. V. Rogers, Diocese of Ontario; Rev. Canon Houston, Rev. Rural Dean Forneret, Judge Senkler, Diocese of Niagara.

The Diocese of Nova Scotia, Quebec, Fredericton, Montreal and Algoma were not represented.

The Rev. Rural Dean Pollard kindly acted as assistant Secretary.

The following resolutions were passed:—

1. That the Secretary do inform the Rev. E. F. Wilson that his true course is to lay his pro-

posal before the Bishop of the Diocese, as the practice of this Board is to make such grants its block to the Diocesan authority and for such purposes as he may recommend.

2. That the Secretary do inform the Rev. J. G. Waller that the Board has listened with great interest to his letter of January 26, 1893, and bids him God speed in his new sphere of work.

3. That the Rev. Mr. Rogers, having requested to be allowed to address the Board in the interest of Rupert's Land, be now invited to speak upon the subject.

4. That inasmuch as it does not appear calculated to advance the interests of the purposes for which the Woman's Auxiliary is formed, the Board in reply to the application for advice from the W. A. through their President, per Rev. Rural Dean Pollard, would express their opinion that it is not advisable for the W. A. of the Board of D. & F. Missions to send delegates to the World's Congress of Representative Women.

5. That in answer to the letter of His Lordship the Bishop of Saskatchewan and Calgary the Secretary be instructed to say that this Board cannot appoint Miss White as a missionary, but if His Lordship thinks proper to appoint her, this Board will without assuming any responsibility for her stipend transmit to his Lordship any sums received by it for that purpose from any of the Branches of the Woman's Auxiliary.

6. That the Ascension-tide Appeal as read by Rev. Dr. Mockridge be adopted.

7. That the Secretary do inform the Bishop in Japan, at the Palace, Exeter, that the members of the Board will welcome his presence in Canada next autumn, and will, through the Secretary, arrange to have such meetings as the Bishop may be able to attend during his hurried journey through Canada. That the Board would have been much pleased had the Bishop's arrangements brought him to Halifax at the date of its meeting there, on the second Wednesday in October.

8. That the Secretary do inform the Bishop in Japan that no communication from His Lordship as to starting a nurse's institution in Kobe has reached the Board, but that the Board has appointed Miss Jennie C. Smith to take the place of Miss Sherlock, who was engaged in medical work under Rev. Mr. Foss in Kobe.

9. That the request of the J. E. Bryant Co. be granted, and that the General Secretary be authorized to sign the note referred to in their letter of the 11th April, 1893, and on the terms and conditions therein mentioned.

10. That the committee consisting of Rev. Dr. Mockridge, Mr. Mason, Mr. R. T. Walkem, and Mr. Rogers as convener, be reappointed to prepare and issue a paper of instructions for the information and guidance of Diocesan Treasurers.

11. That the Bishops of Quebec and Niagara be requested to prepare the two next appeals, viz., for Epiphany and Ascension-tide 1894.

12. The Rev. Canon Cayley be appointed to prepare the Children's Lenten Letter for 1894.

13. That \$250 be voted to the Bishop of New Westminster in answer to his letter, the Board regretting very much that the funds at its disposal will not admit at present of a larger grant.

14. That the interim appropriations for Domestic missions be the same as last year.

15. That the Board do assure the Metropolitan Bishop of Rupert's Land that it regrets exceedingly that the funds at its disposal at the present time have not admitted of its meeting the request of the Bishop, through Rev. Mr. Rogers, for a contribution of \$2,000 per annum.

16. That a grant of \$200 be made to the General Secretary on account of expenses, and \$150 as an honorarium.

17. That the General Secretary be requested to obtain for the information of the Board copies of the annual reports and financial statement of the Missionary Dioceses aided by the Board, together with any immigration returns issued by Government, and that a small committee be appointed to examine such reports, in order the better to enable the Board to apportion its grants. The following were appointed the Committee:

Canon Houston, Convener, Rural Dean Pollard, Rural Dean Forneret, and Mr. Baldwin.

18. That the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, on the occasion of its first meeting, after the Rev. E. F. Wilson's resignation of his charge of the Indian Homes at Sault Ste. Marie, and his removing beyond the bounds of the Ecclesiastical Province, would sincerely and heartily express their sense of the debt of gratitude which the Church in Canada owes to him for the fervent zeal, strong faith, indefatigable industry, and indomitable perseverance, with which he has laboured with so much success, to civilize and Christianize the Indians of Canada.

19. That this Board do assure the Bishop of Algoma of its warm sympathy with him in the financial anxieties of his Diocese, and desires to give him all the relief in its power, and that a committee has been appointed to confer with the Lord Bishop of Algoma as to the amount needed for the carrying on of the work of the Diocese, and to report at the next meeting of the Board.

The Committee appointed the Bishop of Niagara, Rural Dean Forneret, L. Baldwin, and R. V. Rogers and the Secretary and Treasurer.

20. That the thanks of the Board be tendered to Rev. W. H. Wade, Rector of the Church of the Ascension, for the use of the schoolhouse connected with the church and for his personal attention to its comfort.

The Bishop of Toronto reported that the Ontario members of the Board had appointed Miss Jennie C. Smith to succeed Miss Sherlock in Japan, and had accepted Mr. Masazo Kakuzen as a fit and proper person to be recommended to the Board for the position of a native missionary.

Mr. R. V. Rogers reported a form of agreement to be entered into between persons about to undertake missionary work and the Society, to the effect that should such persons voluntarily abandon their work before the completion of a stated term of years, they should refund to the Board the amount of their passage money and outfit.

The Bishop of Toronto also presented a printed form to shew returns of statistics as to Indian population in the different missionary dioceses.

The General Secretary having expressed an earnest desire to withdraw from the Secretaryship, asked for a Committee to confer with him on the subject, and suggested the Bishop of Toronto, the Bishop of Niagara, the Dean of Huron, Rural Dean Pollard, and Mr. R. V. Rogers as such Committee. On this subject the Bishop of Toronto reported as follows:—

The Committee appointed to confer with the General Secretary beg to report that his desire to resign his office is based upon (1) the heavy pressure that the work entails upon him, in addition to parochial duties, and (2) the difficulties in the practical carrying on of his work, arising out of the separation of the office of Secretary and Treasurer, and these officers living at such a distance apart. The Committee recommend the acceptance of the General Secretary's resignation, to take effect immediately after the autumn meeting of the Board, and that a committee be appointed to report upon the whole question of the executive officers of the Society and their duties.

The above Reports were accepted and adopt-

ed, and with reference to the last, it was resolved:—

That the Report of the Committee of Conference with the General Secretary be adopted, the following be appointed a Committee to consider the whole question of the Executive Officers of the Society, their appointment and duties, and to report to this Board at its October meeting.

BISHOP OF TORONTO,
BISHOP OF NIAGARA,
DEAN INNES,
RURAL DEAN POLLARD,
CANON CAYLEY,
MR. R. V. ROGERS,
MR. GEO. B. KIRKPATRICK,
JUDGE SENKLER.

CHAS. H. MOCKRIDGE,
General Secretary, Toronto.

SPEAKING FIGURES AND IRELAND'S NEED.

Figures are sometimes deceptive—but not always. When they can be tested they are most eloquent of truth. "The Home Rule Bill" in one scale may well be weighed in the balance with the remarkable figures published by the Belfast Local Chamber of Commerce in the other.

Ireland, in commerce as well as in population, presents a contrast indeed to busy, enterprising, industrious England. The resources of Ireland are in fact quite unequal to supporting a national government, even were it obtained. A few of the figures referred to will make this clear.

"The total valuation of the country is a trifle over £14,000,000 sterling; while the valuation of Great Britain exceeds £200,000,000. The income-tax of Ireland is £556,000; in Great Britain it amounts to £13,296,000. Compare, again, the main evidences of commercial and trading wealth. The coal raised in Great Britain in 1891 was valued at £74,099,816, that raised in Ireland the same year is given at £44,542. On the railways in Great Britain 306,000,000 tons were carried in 1891; in Ireland 4,410,731, and of this amount the railways terminating in Belfast carried 41 per cent. The total railway receipts of Ireland (of which 30 per cent. is taken by the above-mentioned lines) amount to about four per cent. of the railway receipts of Great Britain. The capital of all the railways of Ireland is under £40,000,000—about £10,000,000 less than that of the Lancashire and Yorkshire Railway alone. The registered tonnage of the ports of Great Britain is 7,990,261; that of all the ports of Ireland is 256,439, and of this Belfast holds 55 per cent. It is no exaggeration to say that more than one English county is at least as well fitted, economically and socially, for self-government as the kingdom of Ireland."

Apart from Protestant Ulster, the position would of course be infinitely worse. Nothing can be more striking than the progress and development of commerce in Belfast and Ulster, as compared with the deadness and stagnation of the Romish provinces. The figures given on this point by the Chamber of Commerce ought to be printed on a broadsheet and exhibited throughout Ireland. The illiterate Roman Catholic population would somehow or other manage to learn what the figures meant—if the priests did not destroy the broadsheets—and this practical lesson as to the results of Protestant Christianity would not soon be forgotten. The figures are as follows:

"All our progress has been made under the Union. We were a small, insignificant town at the end of the last century, deeply disaffected and hostile to the British Empire; since the Union, and under equal laws, we have been welded to the Empire, and have made a pro-

gress second to none. In 1783 we find the population of Belfast was 13,105; in 1891 it was 255,950. In 1861 the valuation of the city was £270,930; in 1893, £741,000. In 1837 the funds at command of the three banks having head offices in Belfast was £1,488,134; in 1892 the amount was £14,797,285—that is to say, the total funds at disposal of these banks exceed in amount now, by four millions sterling, the total at the disposal of the four largest joint-stock banks in London in 1844, at the passing of the Bank Charter Act. In 1837 the tonnage of vessels clearing from Belfast was 288,143; in 1892 it was 2,053,637 tons, and the harbour receipts are 39 per cent. of the total harbour receipts of all Ireland. The foreign imports are £9,106,000, 36 per cent. of the sum total imported into Ireland. The Customs duties paid in Belfast are 44 per cent. of the whole collected in the island. The Customs amount to £2,376,511; inland revenue between £900,000 and £1,000,000 more, making together over £3,250,000, being a contribution to the Imperial revenue surpassed by no ports in the United Kingdom except London and Liverpool."

"This progress," adds the Chamber of Commerce, "has been made under precisely the same laws as those which govern the other cities and provinces of Ireland." Would that those other "cities and provinces" would ponder well these "speaking figures," and, remembering the old proverb, "What man has done man can do," resolve to emulate the example of Belfast.

What is needed to this end is the spread and prevalence of Scriptural Protestant truth—the real secret of individual and national greatness and prosperity. It is, in short, the old lesson—"an evil tree bears evil fruit,"—and Ireland's social and commercial condition faithfully reflects the evil influence of Romish superstition. Charles Dickens was no prejudiced witness. In some of his books his prepossessions manifestly favour Rome; but when dealing with matters of fact and describing what he saw with his own eyes on the Continent, he wrote to Mr. Forster from Lausanne:

"In the valley of the Simplon, hard by here, where (at the bridge of St. Maurice, over the Rhone) this Protestant canton ends, and a (Roman) Catholic canton begins, you might separate two perfectly distinct and different conditions of humanity by drawing a line with your stick in the dust on the ground. On the Protestant side, neatness, cheerfulness, industry, education, continual aspirations, at least, after better things. On the (Roman) Catholic side, dirt, disease, ignorance, squalor and misery. *I have so constantly observed the like of this since I first came abroad, that I have a sad misgiving that the religion of Ireland 'lies deep' at the root of all its sorrows.*"*

In another letter he writes:

"I don't know any subject on which this indomitable people have so good a right to a strong feeling as Catholicism (Roman), if not as a religion, clearly as a means of social degradation. They know what it is. They live close to it. They have Italy beyond their mountains. They can compare the effect of the two systems at any time in their own valleys, and their dread of it, and their horror of the introduction of (Roman) Catholic priests and emissaries into their towns, seems to me the most rational feeling in the world." (*Ibid.* p. 272.)

And once more, in a third letter, he says:

"... If I were a Swiss with a hundred thousand pounds, I would be as steady against the Catholic cantons and the propagation of Jesuitism as any radical among them, believing the dissemination of (Roman) Catholicism to be the most horrible means of political and social degradation left in the world." (*Ibid.* p. 274.)

But testimonies need not be multiplied. The experience is universal. If facts are to guide us, Ireland's need, regarded from a social, com-

mercial, and political, as well as a religious point of view, is simply and solely the light of God's truth dispersing the dark clouds of error and superstition.—C. B. in *The News*, London, Eng.

TRUE MANHOOD.

[The substance of an address on the words: "Quit you like men: be strong," given by the Lord Bishop of Winchester—Dr. Thorold—to the National Rifle Association at Bisley Camp last year.]

These words, or their exact equivalent, were uttered on very different occasions, and by very different voices. Each of the Testaments records them. The first Testament gives them as the almost desperate battle cry of the Philistines, when they heard the shout of Israel, as the ark of God was borne into their camp, and they felt that only a tremendous effort would save them from utter defeat. The second Testament borrows the pen of the Apostle to the Gentiles for impressing on an infant Church, exposed to the corruptions of a depraved society, the absolute need of moral power. But surely to be strong, if we rightly understand the word, is the great necessity of us all, and there can be no manhood without it; and though all sorts of power have their use and fitness and beauty, power of limb and brain, power of resource and capacity, power of wealth and accomplishment, the power that works for goodness is the first and the last, the one indispensable power, the crown and bond of the rest. Further, as the Apostle reminds us elsewhere, power is not only a privilege, or a talent; it is a distinct, and solemn, and universal, and possible duty. It is provided for us in the indwelling God: we are to find it and use it in Him. What, however, do you understand by manhood? What are its constituent and inalienable elements? To quit us like men, we must see what it means to be men. The Roman had one idea of it, the Greek another, the Hebrew another; but the best is the Christian's, formed after the mind and life of Christ.

The first characteristic of genuine manhood is SELF-RESTRAINT,—that invisible, often unconscious, but truly legal faculty, which springs from a sense of responsibility which implies the highest kind of dignity, that of self-respect, which keeps vigilant watch over thoughts and words, impulses and habits, over flesh and spirit, over things innocent and things perilous; which is careful not to go too near the thin borderland that separates good from evil; which can say no, and even a sharp no, to itself as well as to others; which within the realm of the spiritual faculty is king. There is no manhood possible without this. With it, even in the absence of other desirable things that beautify, and mellow, and perfect it, it is still confessedly and undeniably the foundation on which true manhood is built. To rule others, we must first rule ourselves. In this sense it is that we are kings as well as priests to God.

But we are PRIESTS also if we are true men,—priests who offer sacrifices, not only of the lives of other creatures (a thing cheap and easy enough to do), but when there is a needs be for it, of our own. Always, however, as duty indicates, and circumstances direct, including the surrender of much which goes to make life honourable, beautiful, convenient, enjoyable. A soldier (and what are you if you are not soldiers?) by the very law of his existence, and by the very nature of his profession, is one who must be prepared to go forth with his life in his hand, to whom home is a word that at its best means "no certain or permanent dwelling-place;" who risks

health, meets hardships, encounters loss, confronts disaster, without either thought of praise or whimper of discontent; who takes things as he finds them, and makes the best of them; who, in exact proportion to the fibre and staff of his manhood, scorns, while on duty, the thought of an inglorious ease. It is a mean life that has no ventures in it, and a poor life that never faces loss. If Julius Cæsar had shrunk from crossing the Rubicon one of the greatest names in history would never have adorned it. If Washington had not risked everything for his country's sake the grandest instance of patriotism would have been lost to the world.

People say now, in a pessimism as detestable as it is unjust, that love of country has died out of the English people, and that the citizens of Athens cared far more for the liberties and independence of Greece than we Englishmen of to-day. It is easy to say such things, and hard to disprove them, for it is nearly a hundred and fifty years since, for a few anxious hours, there was a brush of civil war in England. It is centuries since the Wars of the Roses drenched English soil with blood, or since foreign enemies trampled on its dignity. We have, in fact, so entirely lost the fear of invasion out of our hearts, that the mere thought of it provokes a scorn too languid for anger. Yet the English people, once roused by a real danger, once united by a foreign foe, would prove itself again, as it proved itself before, to be so passionately in love with their soil, their traditions, and their honour, that, when the fighting is over, their enemies will have disappeared.

Another feature in MANHOOD—manhood of the best kind—is TENDERNESS: tenderness for the young and the weak, for the sick and the suffering, for mother and wife, for daughter and little child. By tenderness I do not mean smothering with sugar plums, or lavishing gushing caresses, or the use of endearing epithets, which, if constantly used, lose much of their sincerity, and all their sweetness, or the forbearing to be straight and honest, when there is a need for it, even at the risk of giving, perhaps, a quick pain to those we love. But I mean that tenderness, so peculiarly the quality of the strong, which hiding, and almost ashamed of itself when it does not feel to be wanted, quickly and instinctively reveals itself by the bedside of a little child; or in the long watching hours of a wife's sickness, says but little, though, when it speaks, utters in a sentence volumes, is ever fain to have a reserve of love behind it, which years will not exhaust or even death destroy. The glance of the eye, the sudden tear on the cheek, the pressure of the strong hand, and the hushed, heavy footstep, all speak of tenderness, all convey the impression of its unutterable paths to the soul.

One thing more I must name; I wonder if you will agree with me. COURAGE admittedly is a feature of manhood, which almost goes without being named. But what is courage? Is it the total absence of all sense of fear, whether from a supreme ignorance of the perils to be encountered, or from a sort of brute instinct of blind and headstrong temerity; or rather is it not the serene and manful quality which sees and appreciates danger, and yet goes forth to confront it, feels alarm, but, so far from being scared by it, tramples it under foot; which in the solitude of the tent the night before the battle muses gravely, though with nothing of panic or regret in it, over what to-morrow's fight may mean for wives made widows, and children fatherless: for desolated homes and dearest joys buried for ever; and yet rises from it all, staunch and resolute, and with a gleam in the eye; for is it not all for duty, and for honour, for fatherland, and for the home where little ones are sleeping, unconscious of a cloud over

their heads, where there is one waking, who lives in his heart, and to whom his life is worth more than a world? He gulps down his trouble, he tosses off the rising tear, he calms and strengthens himself on his knees, then he takes his rest, as if to-morrow were his bridal, not the less a man because he is sensitive to the emotions and susceptibilities of manhood, brave, not because he does not feel fear, but because he loves duty, and trusts God more.

My friends, believe me, the true secret of manhood is faith in the *living God*; and the best kind of manhood is that which lives in the sense of His overruling Providence, and in the childlike fear of His Holy Name. Do not try to live without God, as if you did not need Him every hour. He is your Father, and His Son, whom He gave to mankind out of His love to us, took flesh that He might show to us what tenderness and self-sacrifice, what self-government and courage mean. He is at once our Life and our Pattern, our Saviour and our Friend. As you look to Him, and try to resemble Him, will you quit you like men, and be strong.—*Church Monthly*.

ASCENSION DAY.

(HOLY THURSDAY, MAY 11, 1893).

All Christians are especially interested in the fact of our Lord's Ascension:—

Because He is gone to the right hand of God in order to appear in the presence of God for us, and the High Priest went into the Holy of Holies on the day of atonement.

Because He then received, as Man, the gifts of the Holy Ghost, which He shed forth upon His Apostles on the day of Pentecost.

Because His Intercession there as our High Priest upon the Throne is the strength of all the ministrations of His Church on earth.

Because He is thereby established as our King, as well as our High Priest.

The Church enjoins that Ascension Day shall be observed with the celebration of the Holy Eucharist, appointing a proper preface for this day and seven days after.

Good Friday is the day on which we mourn for the sorrows of Christ in His Passion.

Ascension Day is the day on which we praise God with joyfulness for His entering upon that perpetual Intercession by which His Sacrifice obtains perpetual efficacy.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the Right hand of God.—*Col. iii. 1.*

I have set my King upon my holy hill of Zion.—*Psa. ii. 6.*

Serve the Lord with fear, and rejoice unto Him with reverence.—*Ib. 11.*

Kiss the Son, lest He be angry, and so ye perish from the right way.—*Ib. 12.*

How can you do this if you refuse to keep Ascension Day?

Try then to keep it better.

Pray that others may do the like.

—*Leaflet.*

THE "FREE METHODIST" ON THE CHRISTIAN YEAR AND EASTERTIDE.

Earl Nelson, in *Church Bells* for April 7, gives the following article by the "Free Methodist," published, we believe, in London, Eng.:

'It is well for the Church of Christ that she persists in keeping her fasts and festivals, her holy days and saints' days. As Dissenters, we have lost much in the sweeping manner in which

we have obliterated these from our religious calendars; and it is with no small delight we welcome the signs in our own churches of a recognition of Advent, Lent, Whitsuntide, and other memorials of the great epochs in the life of Christ. We need these memorials; indeed, we cannot afford to dispense with them. Christ Himself, in the days of His flesh, urged the necessity of keeping in remembrance the facts of His life; and if it was difficult for His followers then so to do, when He was near them, and when the great fact of His life was fresh and vivid in their memories, what must it be to those of us who look back across a gulf of eighteen hundred years, and are in danger of tracing but a shadowy outline and a dim ideal? The tendency of time is to erase. Even the most startling facts lose their telling power and glamour with the flight of years. Our memories, too, take up so many fresh impressions that, unless some magic tincture is applied from time to time, that which was faded away beneath that which is, and which is ever occurring.

'Christianity, while a present religion—a religion which claims to afford the perpetual presence as given in the promise, "Lo, I am with you alway, even unto the end of the world"—is none the less a religion based upon facts which date far back in the past. And, what is more, it is most essential we should ever keep these facts before our minds. The birth of our Master was, and is, the warrant of His incarnation; while His death is mysteriously linked with the world's sin, the Cross being the great and only interpreter of that great cloud which in all ages has enveloped man. His resurrection, too, is our hope; the great theme of our joy, the unshaken warrant of our steadfastness and faith, and the goal of all our movements as we grow up into Him, our living Head, and as we seek those things which are above, where He sitteth at the right hand of God. Now these, as present truths, are all spiritual—that is, they do not appeal to flesh and blood, they are apprehended through faith. And yet faith needs stimulus; the spiritual now and again needs quickening by that which is in part its warrant. Hence, we keep our feasts and holy days, and thus revive what would otherwise be in danger of dying in a world and under conditions where the spiritual is deprived of all outer aids.

'We have spoken of the joy of Eastertide—joy because of sorrow, and because of the prophecy it establishes of the final overthrow of that sorrow which comes from sin and death. All men, no matter what their creed or what their conduct, have been, and are, under a sense of sin. True, they have not known it by that name, or even, in some cases, by any name at all. But they have felt it, fought against it, and finally submitted gloomily to its thralldom. Now, Eastertide reminds us of the one act by which sin was defeated, and also by which it stood defined. It perpetuates the death of One who came to put away sin by the sacrifice of Himself, and it perpetuates His risen glory—a glory that it was not possible to diminish, or keep under the power of sin. In Christ's death and resurrection we have sin laid bare as self—as the stubborn waywardness of the will, and of its resistance to God—and we have also the grand conquest of the will; its absolute abnegation and conformity to the Father's will, and, as a result, its transformation and entrance into eternal life. This, we say, is the ground of joy, because of hope, and the prophecy of the powers of an endless life.

'It is fitting for all devout Christians thus to make these feasts and festivals the seasons for meditation and prayer. There is a beautiful conception in the old term, "the Christian year"—in other words, the Calendar of Grace, or a record of the birthday of our redemption and of our salvation. The Prayer-book is no

the sole property of the Church of England; it belongs to all Englishmen, as the Bible does; and, next to the Bible, it ought to be in most constant use. The sweet strains of Keble, too, are ours. Already we have inserted many of them in our hymnals, and they are the words which we use to wing our aspirations week by week in the house of prayer. Grace is a tender plant, and needs much nourishment; and seasons such as Easter, as well as works such as those we have just named, are among the things that minister most thereto.

News from the Home Field.

Diocese of Nova Scotia.

KING'S COLLEGE LAW SCHOOL.

The first year of the King's College Law School has been a most successful one. There are seventeen students, four of them undergraduates. An excellent course of lectures was provided and the students were earnest and attentive. The four undergraduates were Messrs. H. H. Pickett, A. B. Wilmot, O. B. Stockford and J. J. Cremer. They passed successfully all their examinations, making high marks.

Diocese of Fredericton.

ST. JOHN.

St. Georges' Day was observed in this City by special services in Trinity Church in the afternoon, at which the members of the Society to the number of 100 or more attended, marching in procession from Masonic Hall to that place for Evening Prayer. The Revs. Eatough, Hopkins, Simonds, and Canon Brigstocke, took part in the services, the music being rendered by the united choirs of Trinity, St. Pauls' and the Mission Churches, and being particularly good. The sermon was preached by the Rev. W. O. Raymond, Chaplain of the Society, from the text Deut. viii - 2 & 6 verses. There was a large attendance, the Church being well filled.

DORCHESTER.

The Parish of Dorchester has suffered a great loss in the death of E. V. Tait, an old and most highly esteemed citizen, who entered into rest early on Monday Morning, April 24th, after a very short illness. He presided on Easter Sunday, as he had done for a long series of years at the organ; and he evinced much gratification at the Easter Monday meeting on being again re-appointed as organist, when some complimentary reference was made to his half a century's work in that capacity. For, as far back as 1843, in company with the late Rev. John Black, at that time rector of the joint parishes of Sackville and Dorchester, he used to come through from the former to the latter, to assist in the choir. Mr. Black was a natural musician as well as being skilled in harmony and in the general principles of Church music; and from him Mr. Tait received his first instruction.

For a similar length of time Mr. Tait held a license as a school teacher; many of the now prominent heads of families received their elements at his hands under the old system; and since the introduction of the Common School Law into the Province he has been Secretary, and also, nearly all that time, Trustee of the Shire town district.

Mr. Tait was of Scottish Episcopalian extraction, his father having been born in the historic parish of Langsyde, in Aberdeen shire; and his family were closely connected with that of the last Primate of all England.

The day of the funeral, Wednesday 26th, was one of the wildest days of a stormy season; but it had no deterrent effect to speak of, excepting with persons of delicate health. For the church was filled to overflow with a congregation of mourning friends. Mr. Tait was a great favourite with the teachers and scholars in the town—and all the departments, under their respective teachers, attended the funeral, which was from his late residence—the county jail, he having held the responsible position of county jailor for thirty-seven years. The following was the order of the procession from the house to the church, and also from the church to the Rural Cemetery:—

The Teachers and Scholars of Public Schools.

Surviving Trustees.

Royal Arcanum.

High Sheriff of County.

Clergy.

Hearse.

Sons acting as Pall Bearers.

Mourners.

General Public.

The service was very solemn; the organ over which he had presided so long, and which he loved so well, was becomingly draped and was presided over by Miss Belle Forster. There were many other positions of trust and business importance that Mr. Tait held, but which, any more than as testifying to his uncommon allround character, need not here be further referred to. He leaves a sorrowing widow and a family of eight children—four sons and four daughters, who deeply lament their loss; and who have the sympathy of the entire community. Just as the services were concluded at the grave, there was a lull in the storm, the clouds rolled away and the sun shone out brightly; a very parable in nature of a joyful resurrection to eternal life through Jesus Christ our Lord.

Diocese of Quebec.

THE LATE SIR GEORGE PREVOST.

The announcement in THE GUARDIAN, a few weeks ago, of the death of Sir George Prevost recalls the fact of his former connection with this country and with this Diocese, and also that he was one of the two godfathers of the late beloved Bishop of the Diocese, the Right Rev. Dr. Williams; the other having been Rev. Isaac Williams, whose autobiography Sir George Prevost edited only a little more than a year ago. He appears to have entertained lively recollections of his sojourn in Canada during the time that his father was Governor-General, and also to the end of his life, although at the advanced age of eighty-nine, took interest in all that was going on in The Church and State, and even also in Colonial work. He died on the 18th of March, and only two days before wrote a letter full of kindly sympathy and interest to the Rev. Lennox Williams, Rector of St. Matthew's church here, which, in view of his death so soon after, is highly interesting, and from which the following extracts are taken. After expressing his sympathy with Mr. Williams as well in the various trials and troubles through which he had passed as in his successes and hopes, Sir George Prevost continued:

"I am so glad to hear that Mr. Bulloch's mission has been so successful. I should have thought a Quebec February would hardly be a time when you could get many people to come out of doors and attend services in church. But I suppose you contrive to make your

churches very warm. I have certainly no recollection of having found the Cathedral cold in my childhood. I should have fancied that in those days a great proportion of the attendants there were official persons.

The then Bishop, the first Bishop Mountain, was an able man, but did not preach very often. A brother of his, Mr. Salter Mountain, used to take the chief part of the services, and he was very indistinct. I could not hear his sermon at all, nor even follow very well in the service. This was between the autumn of 1811 and the spring of 1815, a time of wars—when men's thoughts all over the English Empire were taken up with the wars with Bonaparte, and in Canada that with the United States; indeed it was supposed by squeamish folk, whatever military men may have thought, a thing not impossible, that the Americans might attack Quebec, as they did once in the war of Independence.

We have, as you know, some anxious matters pressing on us at home now, especially the "Suspensory Bill," which I have heard said by a Bishop to look like "the beginning of the end." I suppose he meant as regards the establishment and the ancient endowment of the Church. And, indeed, whatever may be said in excuse for disestablishing and disendowing the Church in Wales, I should have thought any fair-minded man must feel that this forestalling and anticipating the decision *must* be wrong. It will not, I hope, pass at present. In what special way those four dioceses are to be dealt with in the end nobody has been told yet. All we know is that the Welsh Radicals are vehement in their claims that it should be treated more harshly than the Irish Church.

I remember well hearing Gladstone say that there is no Welsh Church, and that those four dioceses are integral parts of the Church of England. We are not told whether it is intended to sever them from the Province of Canterbury, and to give them a Synod and Primate of their own. If that is now done their position will be very peculiar.

The newspapers tell us that both the Prime and the late Prime Ministers are on the sick list, and that Gladstone will have to go to the South Coast as soon as he is able to move. I am several years (full five) older than he is, but I find that a very little exertion greatly wearies me, and that the weariness is felt, not at the time, but afterwards.

I hope, as to things spiritual, there is an improvement among us, but I doubt whether our workmen are the better Christians now that they have the supreme power so completely put into their hands. My hope is that after a time their political zeal and arrogance may sober down, and that the claims of religion and loyalty will be more felt. I am not without hopes that the local option bill that is being brought in may open our people's eyes to see that no tyranny can be worse or more adverse to that personal freedom, which is the ancient right of Englishmen, than the tyranny of a majority. I have been running on with thoughts that the present state of things puts into our minds.

We must pray for one another, and if we ought to do so in regard to the preservation of our external rights and liberties, still more for perfect freedom for us all which stands in the service of God.

The old wording of that second collect for Matins was "Cui servire est regnare." It was surely by God's Providence that it was altered into "Whose service is perfect freedom." The English are too eager about external freedom, and it is of God's mercy that we are reminded continually that there is a better and a higher liberty, with which Christ alone can make us free."

Archdeacon Prevost was a man of saintly character, and has left a deep impress upon the life of The Church of England. Froude in his

"Remains," so early as 1826, noted as characteristic of him: the straightforward practical views that he took of religion; and also referred to his "calmness of mind." The books he loved most were the "Imitation," "Bishop Williams' Sacra Privata," and "Bishop Kon's Practice of Divine Love," and he used the latter in preparing his candidates for Confirmation. As one of the writers to the "Tracts," he contributed much to the revival of Daily Matins and Evensong; and soon after he became Incumbent of Stincheombe he began daily service, which has been continued ever since. Up to the last he took a lively interest in the theological questions of the day, and one of his latest letters were on the "New Criticism," (which he dreaded much) and on "Mr. Gore's Bampton Lectures." He was a genuine English Churchman of the school of Bishop Andrewes and Bishop Wilson, truly Catholic in the best sense of the term—anxious to see the services of the Church invested with proper dignity and solemn grandeur, but most careful not to alienate his parishioners by unnecessary changes, or to force upon them privileges for which they were not prepared. Such is the testimony borne to him by a writer, whose letter appeared in the *London Guardian*.

Diocese of Montreal.

MONTREAL.

St. George's.—The question of putting the choir of this church in surplices has again been brought forward upon petition of members of the choir and others in the church, and has now been referred to the congregation; the Dean having caused a circular to be placed in each pew, asking an expression of opinion in regard to the suggestion whether favorable, or unfavorable, or indifferent.

St. George's Band of Hope.—The closing exercises of the St. George's Band of Hope, held in the Sunday-school room on Tuesday night, 25th ult., were well attended, were from every point view very successful. The Dean being ill the Rev. L. N. Tucker acted as chairman. The singing of a temperance chorus by the Band of Hope was the first number on the programme, after which came songs, recitations, dialogues and the distribution of prizes.

St. Thomas.—The annual vestry meeting of St. Thomas' Church was held last week, the Rev. J. F. Renaud in the chair, when Messrs. Hazey and Gaffney were appointed members, and Mr. W. Drake and Mr. J. Spicer delegates to Synod. The treasurer's report was received and adopted. The financial statement was satisfactory, showing a credit of about \$50.

EPISCOPAL VISITATION.

The Lord Bishop of the Diocese has so far in his visitation of the city churches and those in its immediate vicinity confirmed 273 persons as follows:

	Males	Females	Total
Grace Church.....	32	30	62
St. Jude's.....	18	26	38
St. George's.....	22	26	48
Cathedral.....	4	4	8
St. Martin's.....	16	16	32
Trinity.....	18	14	32
St. Mary's.....	7	8	15
Church of the Redeemer	1	1	1

Visitations were made to St. Simon's, St. Jude's and St. Stephen's churches on Sunday, 30th April, but the number of candidates is not yet announced. His Lordship has the following visitations in the city and neighborhood yet to make, which will considerably increase the totals above given:—May 7, Longueuil; 7th, St. Mathias's; 11th, St. Thomas; 12th, Sabrevois College; 28th, St. John the Evangelist.

Christ Church Cathedral.—The Rev. W. A. Mervyn entered upon his duties as assistant in this parish on the first of May instant. He has been doing duty at Montreal Junction for a year or more past.

SUTTON.

The Rev. E. T. Capel, formerly assistant of Christ Church Cathedral, Montreal, has been appointed rector of this parish and has entered upon his work. During the past year he has been most active in his work amongst young men in Christ Church parish, and he will be much missed.

Montreal Junction.—It is said that the Rev. G. Johnson, heretofore rector of Dunham, has been appointed to the charge of this mission.

IBERVILLE DEANERY.

The Rev. F. Renaud, Rector of St. Thomas' Church, Montreal, and Immigration Chaplain—resigned his office of Rural Dean of this Deanery—on account of the pressing nature of his other duties. He has occupied and faithfully discharged his duties as Rural Dean for a number of years. He is now actively at work furthering the Church's interests in connection with that most important matter immigration; and this with his parochial duties will more than occupy his time and energies.

HUNTINGDON.

The Rev. Canon Rollitt is pushing forward the work of the church here, and has organized a distinct Church S. School at New Ireland, about four miles and a half from this town, and where only a "Union" hitherto was to be found.

APPOINTMENT.—The Rev. L. N. Tucker, 222 Stanley Street, Montreal, has been appointed Honorary Secretary for the Diocese of Montreal, of the Church House, London, England. He will be glad to give information on the objects of this Institution to any one who may desire it.

The following address has been forwarded by the Bishop and clergy of the Diocese of Montreal

To His Grace the Archbishop of Armagh, Primate of all Ireland.

May it please Your Grace:

We, the undersigned Clergy of the Diocese of Montreal, Canada, present ourselves as members of the same Household of Faith, whose religious duty it is to "weep with those that weep;" and, without expressing any opinion on the general question of Home Rule, we desire hereby to convey to the Church in Ireland the assurance of our warmest sympathy in this hour of her deep distress, when she is passing through trials more severe than any by which she has been visited for many generations.

And we earnestly pray that the Almighty Lord of all may graciously avert the dangers which now threaten her, or so overrule them that she may be enabled to continue in the enjoyment of the blessings of prosperity and peace, and be permitted to live under the ægis of that civil and religious liberty, of which she has been uniformly so consistent an advocate and so conspicuous an example.

May God Almighty grant this through Jesus Christ our Lord and for the glory of His holy name.

DIOCESAN THEOLOGICAL COLLEGE.

His Lordship Bishop Bond, presided at the closing exercises of the Diocesan Theological College last Friday evening, and among those present were the Rev. Principal Henderson, Rev. Dr. Norton, Ven. Archdeacon Evans, Rev. Canon Milis, Mr. A. F. Gault, Mr. Justice David-

son, Mr. J. W. Brakenridge, Rural Dean Saunders, Rev. A. Bareham and Rev. E. McManus.

Principal Henderson's report showed thirty students in attendance and seven graduates in the first year. Messrs. Pratt and Thompson had passed for their B. A. degrees at McGill University. He alluded to the legacies of Mrs. Phillips and Mrs. Oxenden to the College, and referred to changes at McGill in regard to fees, pointing out that it meant a difference of \$218 a year, which made quite a difference to the poor student. He advocated the endowment of studentships, each of which would mean about \$500 capital. Rev. C. C. Waller, classical instructor, had endowed one for three years, and promising, if possible, to renew it at the end of that time. He also referred to the elevation of the Rev. J. A. Newnham to the Bishopric of Moosonee, to which he would be consecrated on August 6.

The Bishop briefly addressed the graduates, alluding to the assistance given to the College by Mr. A. F. Gault, and stated that this year's class was the largest ever graduating, there being eight deacons and seven priests to be ordained.

After the prizes had been distributed, Mr. W. D. Macfarlane delivered the Valedictory and the proceedings closed with the benediction.

Diocese of Toronto.

TORONTO.

On the evening of the 25th April the Rev. Dr. Langtry delivered an able lecture in St. George's Hall here on Presbyterianism, explaining the history, development and tenets of the Presbyterian body. There was a large attendance of people, all of whom were much interested in the lecture.

C. E. S. S. ASSOCIATION.

The last public meeting of The Church of England Sunday School Association was held in All Saints' schoolhouse on the evening of Thursday, 27th April, when the Catechism lesson for the following Sunday was delivered by the General Secretary and a paper on the Church in the Victorian age was read by the Rev. Professor Rigby, M.A.

OSHAWA.

The Bishop Bethune College, under the charge of the Sisters of S. John the Divine, was reopened in February with three pupils. The number has now increased to eleven, and many names are entered for the Autumn Term. The College had been carried on under difficulties, by salaried teachers, under a Board of Directors, for some three years, but had failed to attract pupils, and was closed last September. The beautiful property was on the eve of passing out of the hands of the Church when, in answer to earnest request, the Sisters of S. J. D. of Toronto, agreed to undertake the school and endeavour to save it for the Church. It is now in their hands, with every promise of success. The fees are very low—\$40 to \$50 per term—as the teaching is altogether voluntary. This, however, does not imply that it is imperfect, for the Sisters hold excellent certificates from Cambridge, Eng., and are experienced teachers.

One of their associates, Miss Harmer, has resigned her position as governess in Miss Veals' well-known and excellent private school in Toronto, in order to give herself voluntarily to the work in Oshawa. She is a most valuable and experienced English lady, and will be a valuable addition to the teaching staff. The house is large and handsome, standing in five acres of ornamental grounds, and is well furnished and equipped for its work of education. The chapel is large and well arranged; the Rector of the parish says daily Matins and gives religious instruction. The dormitories are

lofty and divided into cubicles, securing that privacy usually difficult of attainment in boarding schools. The college works in harmony with the well-known Bishop Strachan School, Toronto.

Diocese of Huron.

LONDON.

The Sunday School Association of the Middlesex Deanery met in the Memorial Church school house Tuesday night. The President Rev. Canon Smith, occupied the chair, and the proceedings were opened by Rev. Canon Richardson, pastor of the church. A paper was read by Rev. Canon Hill, of St. Thomas on the importance of Sunday school work and the duties of the teacher, which was followed by discussion, in which Messrs. Crawford, Rev. Canon Davis, Armitage, Rev. Canon Hill, Garside, and Misses Gower and Geoson took part. It was an able paper and was well received. After the singing of a hymn, a paper was read by Prof. Harrison, of this city, on the presentation of the lessons to the classes. It also was an excellent paper, and was universally admired. Votes of thanks were tendered to Rev. Canon Hill and Prof. Harrison for their kindness in presenting papers. The next meeting will be held in St. George's Church, London West, the last Tuesday in July, and the same committee on arrangements, with Mr. Armitage as Chairman, was continued. The meeting then adjourned to the adjoining room, where refreshments were served and a season of social intercourse followed.

Rev. W. Stout, Church of England minister, of Thamesford, was examining a bridge there on Saturday when he unfortunately fell and broke his leg. A student from Huron College will take the rev. gentleman's duties during his confinement to the house.

The old St. James' Episcopal Sunday School building was occupied regularly for the last time yesterday afternoon. This week the work of tearing down the structure, to give place to a more commodious and beautiful building will be commenced. On Wednesday evening a farewell service will be held in the old building when Rev. Canon Davis, the rector will preach. The building to be torn down was first used as a Church, but for some years only as a lecture and Sunday school room. It is about twenty years old.

STRATHROY.

The Rev. Mr. Newton has been laid up with congestion of the lungs for some weeks. On Sunday last his services were taken by Rev. Mr. Hughes of Adelaide.

ADELAIDE.

The Rev. W. Hughes has entered upon his duties in this parish and has made a most favourable impression.

WARDSVILLE.

The congregation of St. James' Church, with friends from Newbury, also other denominations, assembled in the basement of the Wardsville church Wednesday evening to bid farewell to their departing pastor, Rev. Mr. Lowe, and to welcome the coming one, Rev. W. Johnston, late of Forest. A very pleasant, social time was spent, though much regret was expressed at the absence of Mr. Lowe, who, through illness, was unable to be present. A hearty welcome was extended to Rev. Mr. Johnston, who made a reply that won the hearts of all present.

ply

GLENCOE.

Rev. Mr. Lowe, of Glencoe, is to be congratulated upon the success which has attended the establishment of Church of England services

here. The Orange Hall, which has been nicely fitted up to serve as a church has been crowded at each service. A meeting of those interested in the Church of England will be held on Wednesday evening to establish a Vestry and organize as a regular church establishment.

Correspondence.

DISTINCTIVE TEACHING.

To the Editor of the CHURCH GUARDIAN:

Sir,—The words of the Rev. T. E. Cunningham, that "So little Distinctive Church Teaching has been given in the past, that the people of the present generation in the country districts have no real love for nor knowledge of the Anglican Church," is so true that I think he must have lived amongst us, and I am constrained to ask the privilege of adding a few remarks on the same subject. The early incumbents of our rural parishes did not believe in distinctive Church teaching. They frequently deputed their ministerial functions to ministers of other Christian bodies. The same choir and the same bass viol executed the same music alternately in both "houses." Funerals and baptisms were on occasions promiscuously performed by the rector, or the minister, even so lately as in my time. One of them lies buried in the yard adjoining the Congregational church, and not in the consecrated soil of his own parish churchyard. This was the mistake rather of the past age than of the man. The people, of course, grew up to think just as a Cantonese native broker, who, when asked by an English chaplain why he would not come to his service, instead of the R. C. Portuguese—"Number one man, joss-house all a same, all makes tea first chop." You are told in Montreal that the departure of the English speaking race sufficiently accounts for the unsatisfactory state of the English Church. Somewhat true, but rather this, the generation influenced by these men personally, honoring their integrity and superior education, and enjoying the prestige of their independent position, so conveniently assured by the S.P.G., has nearly passed away. The succeeding one, influenced by no traditions of distinctive doctrine or practice, thinks no great harm in preferring the fewer and less restraining services, the easier seats, and more emotional music found in the "other house" so close at hand, especially, as now, the rector requires a "stipend," as well as the minister. This much for the past, or its natural fruit. But there is another reason applying more to the present time, the outcome of these foundationless, unwarranted fears of Romanizing influences, mentioned by the same reverend gentleman, which is continuing the harm. I remember at school there was a club interested in a certain athletic sport. In the school journal, a youthful writer held forth that inasmuch as this sport had now become common with counter-jumpers, cads, and pot boys, it was no longer worthy of their school, and should be abolished. In the next number he was answered by another, who contended that as there was nothing wrong or unworthy in the sport itself inherently, it should not be discontinued, for the same reasoning would apply to their common use of air, food, and the public thoroughfares. So here, let us examine into some of these foolish pleas for the cry of High-Church, that "cave canem" cry which has been so industriously sown around amongst us in these parts. Beware of the clergy from such a diocese, or from such a school of instruction! They are not much better than Romish priests. Why? Do they inculcate mariolatry, Invocation of Saints or any other real Romish errors? Well no, but they, perhaps, go about with one of those long gowns with a hundred buttons! In other words, wear a cassock, which nineteen

out of twenty of the clergy in England and the United States do, without drawing upon them the slightest comment. If the Anglican, in common with the Roman clergy, do wear a 100 button cassock, every continental traveller can bear witness that the Protestant Lutheran, and the Swiss Calvinistic pastors satisfy themselves with cassocks of an even less limited number of buttons, as also the Scandinavian clergy, and as for crosses, the Lutherans would require spectacles to see the crucifixes that satisfy the Roman church. Theirs are enormous. Many of us remember when the Roman collar was thought so shocking. Now, the evangelical clergy acknowledge its neatness by wearing it, together with that terror of forty years ago, "the mark of the beast" waistcoat. I have seen a church filled by a man wearing a cassock and depleted by one not wearing one. The cassock had nothing to do with the results either way, but the ability of the man; but woe to the less able, had he worn one. I know a worthy rural dean who refused to enter a church until the cross had been removed. The same had a fine engraving of Albert Durer's crucifixion over his own writing table, and written in his own hand, "This hast thou done for me, what have I done for Thee." I have heard certain hymns denounced by a most scholarly preacher, such as "Abide with me; Jesu Son of Mary hear," as Romanizing! Was not Jesus the son of Mary? Is that a fact that any Christian should be silent upon? Rather, I think, should this fulfilment of the first prophecy of Christ, that he should be the seed of the woman that should bruise the serpent's head, be exalted into songs of glorious rejoicing.

No, this cry, this unworthy, house-divided against itself cry, should be dropped at once, even in the lower interests of those who raise it. For it is a fire that will burn. It will have fuel, and many a one anything but a high-churchman, has been already scorched by it, suffering in both peace and purse, for having, perhaps, tried to inculcate order, or improve the decency of God's Church or service. It is a cry that makes a salvo for the niggard's conscience, an excuse for the persecutor, and an incentive to the restless, as well as a self-furnished weapon for the outside enemy to demolish and carry off the weak brother. The rural church-goer has not much time for study, but he is not illogical, and in the absence of better instruction will be apt to form his own deductions, thus: "high and low are terms most used in degree. I hear them applied to a body called Church. As then high is a superior, but ill-spoken of degree, implying some supposed taint, let me keep clear of any chance whatever of being affected by it," and so the Church gradually dies away, or can be supported only for party purposes by continually increased grants from your Mission fund. By all means let us have more distinctive Church teaching. Would that more of the city clergy realized the need of it.

RURAL CHURCHMAN.

To the Editor of the CHURCH GUARDIAN:

Dear Sir,—I regret that through an error of my own the name of the Venerable the Archdeacon of Kingston was omitted from the list of those present at the late meeting of the Board of Management of the Domestic and Foreign Missionary Society in Hamilton. I regret it all the more because the Archdeacon is one of our most faithful and painstaking members.

Yours truly,

CHAS. H. MOCKBRIDGE,
Secretary.

Toronto, April 29th, 1893.

Will our friends who are already subscribers speak "a good word" for THE GUARDIAN to others, and also send us the names of parties to whom Specimen copies of the paper may be sent?

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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

Address Correspondence and Communications to the Editor, P. O. Box 504, Montreal. Exchanges to P. O. Box 1908. For Business Announcements See page 15.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post Office—whether directed to his address or another, or whether he has subscribed or not—is responsible to the publishers for the subscription price thereof.
2. If any person order his paper discontinued he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, *whether it is taken from the office or not.*
3. The following conditions form part of all Subscriptions to the CHURCH GUARDIAN:—
 - (1) They are continued from year to year, *unless* notice be given to the contrary before the expiration of the current year and all arrears be paid.
 - (2) Discontinuance cannot be made at any moment—the subscription is *annual.*

CALENDAR FOR MAY.

- MAY 1—St. Philip and St. James—Apostles.
 “ 7—5th Sunday after Easter. (Rogation.)
 (*Notice of Rogation Days and Ascension.*)
 “ 8—
 “ 9— } ROGATION DAYS.
 “ 10— }
 “ 11—ASCENSION DAY. (Holy Thursday.)
 (*Athanasian Creed.*)
 “ 14—Sunday after The Ascension. (Expectation Sunday.)
 “ 21—WHITSUN-DAY. (Notice of Ember Days). *Athanasian Creed.*
 “ 22—Whitsun Monday.
 “ 23—Whitsun Tuesday.
 “ 24—
 “ 25— } EMBER DAYS.
 “ 27— }
 “ 28—TRINITY SUNDAY. (*Athanasian Creed.*)

MAY FESTIVALS.

The month of May brings us two great festivals of the Church, Ascension Day and Whitsun-Day. Our Lord led the Apostles out of the city of Jerusalem as far as Bethany, and after renewing to them the promise of the Holy Spirit, we read that He was taken up and a cloud received Him out of their sight. But they were not left to mourn the departure of their Master as men without hope. “While they looked steadfastly towards heaven as He went up, two men stood by them in white apparel which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall return in like manner as ye have seen Him go into heaven.” Thus we see that Ascension Day has two aspects. It commemorates our Lord's

departure from this earth, and keeps before our mind the promise of His return. The writer was early taught to associate every beautiful display of cloud scenery with our Lord's second coming, and to look forward to that event with hope and joy, instead of terror. There is in my mind no promise in all the Bible more precious than this, “He shall come again.”

Whitsun-Day, as we all know, commemorates the first descent of the Holy Spirit in a visible form. From the day of the Lord's Ascension we learn that not the Apostles alone, but the whole body of disciples, both men and women, were occupied in the earnest prayers. (It is noteworthy that the last mention of the Virgin Mary occurs in connection with these prayer-meetings.) And their faith was rewarded. On the Day of Pentecost as the disciples were still assembled together, the Holy Ghost was sent down from heaven in a visible form upon men and women alike, according to the prophecy of God quoted by St. Peter (Acts ii. 17, 18).

The Holy Spirit no longer comes in visible tongues of fire, nor with the noise of a rushing, mighty wind; but it is now, as then, the heritage of God's Church and of His children. Every member of Christ has a right to this great and marvellous privilege, the conscious indwelling of the Holy Spirit. To every one of us is given this “well of water, springing up into everlasting life,” as our Lord calls it (St. John vii. 38). Let us see to it that none of us allow this well to be choked with the sand and mud of worldliness or neglect. The more freely we drink of it, the freer will be the flow of the waters, and the more grateful will they be to our thirst; till we come to the River of Life, which flows from the throne of God and of the Lamb.—*Parish Visitor, N. Y.*

THE ORIGINAL ASCENSION DAY.

Daniel vii. 13, 14; St. Mark xvi. 19; St. Luke xxiv. 50, 51; Acts i. 6-11.

Our Saviour in the weeks previous to His Ascension had manifested His resuscitated person in the district of country called Galilee; once on the side of its well-known lake, and again on one of its mountains. On the fortieth day from that of His resurrection He was in Jerusalem once more. He led His disciples therefrom to the neighboring mount Olivet. They put to Him the question, Dost Thou at this time restore the kingdom to Israel? The form of the inquiry shows that the kingdom of which they spoke was something of which they had been dispossessed. It was no doubt that independent monarchy which they had in former ages enjoyed, a monarchy exercised by a native Israelite, the place of which had been usurped successfully by men of Babylon, Persia, Greece and Rome. The disciples had in their question taken it for granted that the Messiah could not but intend to restore the supremacy over their race to the dynasty of David; and they asked in relation to time only.

The thing which they had taken for granted our Lord neither affirmed nor denied. As for the chronology of the future, this was not for them to know. The knowledge of times and seasons the Father reserved to His own domain. Nevertheless, a power would come to the eleven inquirers, however it might be with their nation. Not many days after the date of the inquiry and answer, a supernatural energy would be communicated to their minds, such in its effect that they would testify with success to the life, teaching, death and resurrection of their Master. “Ye shall have power when the Holy Ghost shall have come upon you, and ye shall be witnesses to Me unto the uttermost part of the earth.” The power, when it came, would make manifest of what sort it was.

When the Lord had thus spoken, while He was in the act of blessing the eleven, His removal from the earth took place. He was taken up. A cloud received Him from their sight. He entered heaven and sat down on the right of the Majesty on high, from henceforth expecting till His enemies should be made His footstool. The event had not been foreseen by the disciples who witnessed it, at least not in the hour or day when it took place. But it had been seen by inspired eyes, ages before; by the prophet who wrote, “I saw in the night visions; and behold, there came with the clouds of heaven one like unto a Son of Man. He came unto the Ancient of Days, and they brought Him near before Him. And there was given Him a kingdom, that all the peoples, nations and languages should serve Him; His dominion, an everlasting dominion; His kingdom, that which shall not be destroyed.” Christ's ascension to the Father in heaven, the fulfilment of this prophetic vision, was followed by an appearance of angels. These delivered to the wondering disciples the message: “This Jesus which is taken up from you into heaven, shall so come, even as ye have seen Him go into heaven.”

The message designated the altogether unique Person of whom it spoke by a name which belonged to Him in His secondary nature only, the name Jesus. And in this respect the message corresponded entirely with the declaration made by our Lord Himself when adjured by the High Priest to say whether He was the Christ, the Son of God. After affirming that He was such, He proceeded: “Hereafter ye shall see the Son of Man sitting at the right hand of the Power and coming upon the clouds of heaven.” Why, when asked whether he was the Son of God, did He in His answer designate Himself the Son of Man? He did thus because this designation was descriptive of the truth that He had undertaken sonship additional to His sonship to God, and because it was important to desponding penitents to know that nothing proper to man was foreign to His feeling. If understood to be of an origin partly human, He could more readily be confided in as humane.

Moreover, and not least, our Saviour before the high priest described Himself as the Son of Man, for the same reason that He made mention of the clouds of heaven, viz.: for the purpose of identifying Himself with the similitude which had been seen in a vision of the prophet Daniel—the similitude of a Son of Man who came with the clouds of heaven towards the Ancient of Days, was brought near before Him, and received from the Ancient of Days a kingdom, in order that all peoples and languages should serve Him. It was owing to the same facts that the Saviour described the system of which He is the head as the kingdom of the Son of Man, and could sometimes describe His Gospel by the brief phrase the “Gospel of the Kingdom.” A distinguished scientist is said to have made the remark that Christianity was founded on the book of Daniel. In this remark there was an approach to the truth; that is to say, the truth that our Lord sanctioned by many of His phrases, the inspired imagery of the book of the Prophet Daniel.—*Standard of the Cross. G. Emlen, D.D., LL.D.*

EDITORIAL NOTES.

We are glad to note the appointment of the Rev. Mr. Tucker, as Secretary for the CHURCH HOUSE in London, Eng. A great deal has been written in our English exchanges in regard to this important centre of Church life and Church work and we are glad to note from the appointment of local secretaries, that it is intended to have an influence far beyond the Kingdom. We trust that it may become the centre for information as to the work of the whole Anglican

Church and a place where any members of the Anglican Church, visiting London, may find a hearty welcome and all information needful.

We are glad to notice that the clergy of the Diocese of Montreal have taken action to express their sympathy with the Church of Ireland in regard to the danger threatening her through Mr. Gladstone's iniquitous "Home Rule Bill." In another part of this issue will be found the address which has been signed by the Bishop, the Dean, Archdeacons, Canons, Rural Deans, and the clergy generally of the Diocese. It is a matter of astonishment to us that other Dioceses, not alone in Canada but throughout the Colonial Church, appear to have been silent; not a word of sympathy having been expressed, so far as we have seen from our exchanges, with the Church of Ireland. We hope that we are mistaken in this and that it has been done, but that the fact has not been chronicled in the public press. Where every word, which may advance the cause of "Home Rule" so-called (more truly described, however in many of our English exchanges, as "Rome Rule") is carefully published, it is unfortunate that objections to the measure should not receive equally wide circulation.

We are tempted to ask why the threatened and ancient Church in Wales was not included in the kindly act of the clergy of the Diocese of Montreal, and why other Dioceses have not spoken out with like sympathy as has characterized the Church in England through its Archbishops in regard to the "Suspensory Bill?" We claim a Catholic heritage and Catholicity, not merely in doctrine but in lineage, and it remains true to-day that where one member suffers, all the members suffers with it. Some expression of sympathy from the Church at large in Canada would not, it seems to us, be amiss; indeed, we think the occasion sufficiently important in regard to both matters "Home Rule" and the "Suspensory Bill," to warrant even the calling together formally of the Councils of the Church in order to protest against the same and specially the latter, and express the sympathy of the Church of England in Canada with these threatened branches of the Holy Catholic Church.

The question of greater religious instruction in connection with the secular education of the State, is engaging attention in all parts of the world. Not long ago we read some pointed and excellent remarks on this subject in one of our American exchanges and we find in a late number of the "New Zealand Church News," which regularly comes to our table, that in that far off colony the question is engaging serious attention. The Bishop of Ballarat made certain deductions from statistics as to the social and moral condition of Victoria, which he largely attributed to the ungodly system of education hitherto maintained there. Amongst other things the Bishop referred to the terribly sad way in which "gambling societies, cooked balance sheets, and bogus dividends" were concocted to trap the widow, the orphan, and the aged. As to drunkenness, 18,000 persons, or one in 60 of the population were arrested for this sin in one year. Our contemporary adds "Secularism may be

"plausible enough to some persons so long as the effects of Christianity are still felt unconsciously, but time only is needed to bring the inevitable Nemesis, which the divorce of religion from the life of a people must perforce result in. The saddest aspect of this, however, is that the Nemesis comes upon the heads of innocent children, after their misguided fathers are dead."

We are almost pleased to note the advance of the Church of England Temperance Society and kindred societies in their warfare against the great evil of intemperance, but we often ask ourselves whether the Church is alive enough as to other evils of little less magnitude, such, for instance, as impurity both in life and speech, the excessive use of tobacco, and the open profanation of the Lord's Day. Some few years ago the White Cross Society gave hope of a successful attack upon impurity, especially in act; but what has been done, or is being done against the terrible and ever growing evil of swearing and use of bad language? We do not know that we would be quite prepared to go as far as our "New Zealand" contemporary in affirming that this evil is more prevalent in the colonies than at home, but that it is remarkably prevalent and increasingly so in this Canada of ours is, we think, indisputable. Even boys and girls may now be heard on the street using language utterly unfit for utterance. Then again, smoking, and especially amongst boys of tender years, is on the increase and who can wonder at it when the example of their elders is so pernicious in this respect? Fathers and elder brothers have a deal of responsibility in this respect, and we wish that it could be and were more generally recognized; and that those who so persistently use the weed might ask themselves seriously the question as to what benefit they themselves derive from it, and what evil results distinctly follow.

An important *brochure* from the pen of the Right Rev. Dr. Seymour, Bishop of Springfield, entitled "Marriage and Divorce," comes to us this week from the Young Churchman Co., Milwaukee. In it the Bishop tersely, but forcibly and conclusively points out the evil results consequent upon the departure in the States from the law of Christ, and appeals, 1st, to Ministers of Christ; and, 2nd, to the Laity, to aid in putting an end to the alarming state of things existing there. He charges Ministers generally with responsibility to some extent through their readiness to celebrate marriage without due enquiry, sheltering themselves under cover of the license granted by the State. The remedies Bishop Seymour proposes are: "1. Repeal the present Code and enact laws based upon God's Word. Make the marriage tie *indissoluble*, except for the cause of adultery, and then permit the innocent party *alone* to be free to marry. Separation from bed and board must be allowed to protect the weak and defenceless from brutality and vice. 2. To prevent hasty and clandestine marriage, provide that in all cases licenses must be made public in some way at least three days before any one authorized to marry may perform the service." A more general return to the practice of "pub-

lishing the "Banns" would secure to some extent the requirement of notice; and more frequent and decided instruction from the pulpit upon the nature and obligations of marriage, as set forth by the Church upon the authority of Christ, would produce still greater effect.

At the last meeting of the Provincial Synod of the Ecclesiastical Province of Canada, a scheme of lessons founded upon the Church of England Sunday School Institute teaching, and accompanied by leaflets was, as at its previous meeting, approved and endorsed. Several of the Dioceses of the Province have, by independent action of their Synods, strongly recommended the Church of England Sunday School Institute system, and have formally accepted the action of the Provincial Synod. We fear, however, that in many Sunday Schools of this Ecclesiastical Province the International system is still used, notwithstanding the strong objections which have been made to it, owing to its almost entire disregard of the Church Year: and also to the fact, more than once well expressed by (amongst others) the Dean of Montreal, that as that system is formulated so as to embrace the thousand and one differing sectarian bodies, teaching on such important matters as, for instance, Baptism, must be not only indefinite, but probably omitted altogether. Now, we would venture to enquire whether the principle of *loyalty to The Church*, which we feel sure all would desire not only to acknowledge but to act upon, does not call for the adoption by all Sunday Schools within this Ecclesiastical Province of the one system of instruction approved of and authorised by its chief governing body? It should not be forgotten in this connection that every Diocese of this Ecclesiastical Province was represented in such assembly, not alone by delegates from the priesthood and the laity, but also by its chief pastor, the Bishop.

We commend to our readers upon one of the questions above noted the remarks of the *New Zealand Church News*, in speaking of the proposal to form in that colony a society under the title of "The Brotherhood of Lips:"

We have sometimes felt disposed to question the wisdom of establishing separate organisations for giving greater emphasis to the duty of obedience to particular vows imposed upon Christians by their Baptism as seeming to underrate the grace of that Sacrament. The tendency of the time is, however, clearly in the direction of increasing the number of such societies, in response, no doubt, to a felt want on the part of human nature. Another society is now announced with the title "The Brotherhood of Lips." For this, we are convinced, there is urgent need,—more especially perhaps in the colonies than at Home. Swearing, coarse words, bad language of every sort, are the common parlance of both young and old in the colonies, and, strange to say, even "education" has no power at all to suppress this. Foul words and general coarseness of speech are undoubtedly growing apace; and where the baptismal vow is forgotten, it is necessary for some reminder to be provided in the form of a Guild of Clean Lips. The very prevalent practice of swearing ought to be denounced by any and every means that may be practicable, because it is injurious to society, and is the most senseless habit that mankind are liable to ac-

quire. If its senselessness were to be shown up rather than its wickedness, there would be more hope for reform among adults in the use of their lips, and the rising generation would improve in the same ratio, for children readily imitate their elders.

Family Department.

THE ASCENSION.

"Lift up your heads, O ye gates; even lift them up, ye everlasting doors, and the King of glory shall come in. Who is the King of glory? The Lord of hosts, He is the King of glory."—Psalms xxiv. 9, 10.

"With gladness and rejoicing shall they be brought, they shall enter the King's palace."—Psalms xiv. 15.

"I go to prepare a place for you. I will come again, and receive you unto Myself; that where I am there ye may be also."—John xiv. 2, 3.

Open ye gates, yet once again,
For coming One with glorious train,
"The King of glory?" Yea, 'tis He,
And with Him goodly company.

Open, ye everlasting doors,
That all may tread Thy heavenly floors,
"The King of glory!" and His bride,
Open, ye portals—open wide!

"Lift up your heads" ye heavenly gates,
The Bridegroom calls, the bridal waits;
This is "The King of glory"—yes,
Clothed in His perfect righteousness.

WINGS.

BY VICTOR HUGO.

What matters it tho' life uncertain be
To all? What tho' its goal
Be never reached? What tho' it fall and flee
Have we not each a soul?

A soul that quickly must arise and soar
To regions far more pure;
Arise and dwell where pain can be no more
And every joy is sure.

We like a bird that on a bough too frail
To bear him, gaily swings;
He carols tho' the slender branches fail—
He knows that he has wings.

"ACROSS THERE."

BY JENNY HARRISON.

"Father, somebody has moved in, across there."

"Well, that's an end of any quiet for me, I suppose! You seem to feel rather pleased over it!" he answered, somewhat fretfully, not even turning to glance "across there."

She who had called him "father," had nothing of the daughter about her. She looked fully as old as he; perhaps even older. Her white hair was smoothed back from a face which bore the stamp of care and trouble—satisfied by divine grace. Her patient eyes dwelt, with a pathetic fondness, upon him whom she had called "father"—a name adopted long ago, when her girlhood's lover and husband had gradually merged into the still dearer "father" of their little ones.

All the tokens of fatherhood were, alas! hidden away under the wind-swept grasses, in that early country home, where such sweet dreams had made day and night glad, only to fade out, forever unrealized!

"Yes, I am pleased, somehow. It was like the glint of a sunbeam, when I turned round from my work, and saw—look, father!" she

ended, in a lower tone, gently pressing her two hands on his head, to incline it in the right direction.

The high tenement houses were built with a "well," for light and ventilation; and upon this "well," the windows opened at angles, first on one side, and then on the other, so that the blinds might not interfere. (Those decorous blinds, which gave the inmates such sweet "privacy!")

Now, looking "across there," the old man saw—"It's one of God's angels, mother!" he said, in an awed whisper, after an interval of astonished silence. And the tears gathered in her eyes, as she watched his face, and began to build up certain vague, sweet hopes, on that frail, angelic vision!

They led a very lonely life, these two; and yet it had always been a great satisfaction to them to know that the small "apartment" across there, was so steadily vacant. Its bowed shutters had given the old man such a sense of freedom, as he leaned against his own window-front, to catch a breath of air, or a glimpse of the stars, on the restless nights.

Now, in that window "across there," with its blinds wide open—lay a child's fair face, smiling and peaceful, the bright hair pushed back, and ruffled against the pillow, and the dark eyes roaming about over all the available space.

The face was beautiful enough to over-balance all the rest—the high, humped shoulders, the dwarfed figure, the skeleton-like hands! The old man was not so far wrong; for, indeed, the

"Angels of Jesus,
Angel of light"

had ministered unto the child daily, until she had caught from them that foreshining of everlasting peace, which spread like a halo about her bed.

"Perhaps she has been sent to cheer us up a bit," the wife whispered, in response to her husband's explanation. And she saw faint glimpses of a long-ago tenderness in his answering smile.

The child did not seem to see them, at first though they were so near. She seemed to be talking with some one in the room, jesting about how they should name the two rooms, of which the "apartment" consisted.

When she finally caught sight of her old neighbor, in his invalid chair by his window, a shy pleased smile came to her lips, and a little flush heightened the fragile beauty of her face.

The old man was bashful, too and so neither of them spoke; yet each felt an instant thrill of sympathy for the other, these two—one at life's beginning, and one near its end—the little child and the man of years; both of whom God had had set aside from active life to await His good pleasure.

"Now, darling, I must be off," a man's voice said; and a tall, dark-haired young fellow bent tenderly over to kiss the little one.

"Is there anything you want before I go, Bess?"

"No thank you, Joe. Oh, it is so nice here! Why, I feel at home already."

He laughed.

"I suppose if they reduced us to one room, you'd be satisfied and happy!"

"I guess I should, dear Joe. But they won't do that."

"Won't they?" He laughed harshly; but his embrace was very gentle and fond as he bade his little sister good-by. Then he caught sight of the occupant of the window "across there," and started, smiled, and bowed pleasantly.

"You are sure you feel quite comfortable, after moving, dear?" he asked. "I will hurry home as quickly as I can. Good-by."

"Good-by, Joe; and be good," she added, with peculiar emphasis.

"Oh, you little St. Elizabeth! Yes, I'll be as good as—as—they'll let me!"

He laughed gaily, looking back at her, but when the door had closed his face changed, instantly. It was fierce, defiant, bitter!

He went his way. And meanwhile the little helpless sister lay back upon her pillow, with her young face full of sober thought.

"Poor thing! poor little dear!" reiterated Mrs. Goff, taking furtive peeps at the new neighbor "across there"; and running into the next room to wipe her eyes.

"Do you suppose they leave her alone, mother?"

"I take it so from the way he spoke. It don't seem right, does it?"

"No! Speak to her, mother!" he demanded, after a minute's reflection.

With a slight flush on her worn old cheek, Mrs. Goff showed herself, leaning a little from her own window toward that where the small dainty bed stood, with its young occupant.

"I beg your pardon, dearie, but aren't you lonely? Isn't there anybody to keep you company?"

The bright eyes were raised quickly, and a childish voice replied—"No, ma'am, there's only Joe and me; and I always have to be left alone all day. But I don't mind that a bit! It's very kind of you to ask ma'am." Then her eyes rested on the old man's face, with a timid, wondering look. He was saying something softly to himself; and a shadow had come across his face.

"Joe! his name is Joe, mother; that brother's name!"

"Yes, father; I noticed it."

"I hope you will let us be friends," she added, again leaning towards the child's window.

"Oh, I'll be so glad! It will be nice for Joe, too; poor Joe! He's lonelier than I am. I've got such lots of company, all the time! See?"

She held up, first a little Prayer Book and Hymnal, then some magazines, and said, "I have a little table on this side, full of books and papers; and they're almost like people to me. You won't mind if you hear me talking and singing to myself, will you? Maybe it will trouble the gentleman, though."

"The gentleman" laughed, and said "No"; then added more gravely, "I'm a prisoner here, too, all day; though I'm not always alone. So maybe we can keep one another company. I rather guess I'd be pleased to hear you at your singing."

And so they made acquaintance.

Before many days Bess knew all about Mr. Goff's partial paralysis, and how he could not help himself much, but had to live almost entirely in his wheeled chair; how the sons and daughters who could have been a help had all been taken from them; how the last one (the only one who had lived to manhood) had been a Joe"; and in what manner he had died—that they did not speak of at first. It was too sacred, too sad, for words. It must wait till God's own good time for the telling.

Brother Joe's introduction to the old neighbors was given in a very informal way.

All day there had been sweet peace away up there, at the roof of the tenement; and the child's little hymns had floated softly across to the tired old people, causing them to turn their heads, to hide the tears. But later, at sunset, as they ate their frugal meal, they heard the child exclaim in frightened tones: "Oh, Joey! what is the matter? Don't look like that!"

They listened, of course; who would not?

His hard tones came distinctly across to them. Didn't I tell you they'd reduce us to one room? One? Heaven knows if they'll leave us that much space to live in; curse them! Yes, they are talking of reducing our wages, again." And so on. He seemed half beside himself. They could hear him stamping up and down the little room, and the child's eager voice breaking in, pleadingly:

"Oh Joe dear, never mind. We shall get along all right. Don't let's worry. Come, make the tea, please Joe. We're going to have a fine feast, to-night. See here, what the expressman brought me, only an hour ago!"

She uncovered a box of flowers and fruit, refreshing indeed in that hot weather, and in those little rooms.

He took up the card that lay on top, and tossed it wrathfully down again.

"Does she think this will atone for all their cruelty? Let her old villain of a father give us our just earnings! and she may keep her gifts. I tell you, Bess, we're not going to stand it any longer! The boys will strike to-morrow. We've borne all we can. There! what a bad brother I am!" he added in a changed tone, bending penitently over her bed, and kissing away her tears. "I've gone and spoiled your supper! Don't cry my pet! Come we'll not talk of it any longer; we'll just eat and drink and be merry!"

And he began to make the tea, and cut the bread; bringing the little table to her bedside.

The old man had become greatly excited, as he heard it all. His wife had all she could do to soothe him, to get him to finish his supper and take his pipe.

(To be continued.)

SIX DELUSIONS WITH RESPECT TO THE CHURCH.

BY THE LORD BISHOP OF SOUTHWELL.

It is a delusion that the Church of England was ever Roman, or ever acknowledged as a Church any subjection to the Pope, or any other relation but that of an independent English Church (or churches), established by the preaching of missionaries from Rome, accepted by kings and people of what we call England.

(2) It is a delusion that the Church of England seceded or separated from Rome, as indeed she could not if she was always independent of her. She was, in fact, so insular that she had no occasion even to protest, as the German Protestants at Spire, she renounced certain prominent mediaeval errors promulgated from Rome, and at a certain stage in her reform the Pope desired all English who would follow him to withdraw from attending English Church services, and so the Pope made a (not very large) Roman schism in England, which remains till this day in our English (Roman) Catholic bodies.

(3) It is a delusion that the Church of England was a different church after the reformation from before, any more than England is a different country because she has abrogated the slave trade, or had a Reform Bill, than a drunkard's personal identity is lost if he reforms.

(4) It is a delusion that King, Queen, and Parliament either reformed the Church or ordered that the Pope should no longer be her head. The Church declared, what she has repeatedly testified on occasions of encroachment, that the Pope never had any more authority over her than any other foreign bishop.

Civil enactments maintained that declaration, at home and abroad, in secular action upon it.

(5) It is a delusion that the recognition of the Royal Supremacy meant or means any spiritual headship, or anything else than what had been asserted—that the clergy of England, as well as the laity, are subject to English law, without appeal against it to a foreigner like the Pope, that the last appeal of all alike is to the sovereign. It is strange, in the face of the very clear and strong words of Henry and Elizabeth, that any delusion on this exists.

(6) It is a delusion that Parliament settled the Church of England, or even that the Church is subject to Parliament now, except in matters affecting personal or property rights. The Church reformed her errors herself; her Prayer-book and her Articles are her own work. The Act of Submission, which is the limitation of her action, is in theory no more for her than for Parliament itself. It requires Convocation, as the Conqueror required, to be summoned by the sovereign, as Parliament itself must be, and it requires that Canons must have royal assent for their enactment, just as Acts of Parliament themselves must have it. That has been the relation of councils and princes since Christianity was a recognised religion. Personal and property rights cover a great deal of ground, and civil compulsion in such matters can only be derived from Acts of Parliament, but Church authority is often of as much importance as civil force for obtaining action in Church matters, and the limitation upon that is not Parliament but the Crown, as it has always been in England, at least since the Conqueror resolved in that manner the haziness then growing over the relations between Synod and Witenagemot.—*Parish Magazine.*

BAPTISM.

On St. Mark's Day, in the Chapel of Ease, Pinopolis, South Carolina, by the Rev. Robert Wilson, D.D., Rector of St. Luke's, Charleston, James, son of Rev. James and Anna Hill Simonds.

DEATHS.

SUTTON.—Eliza Evelyn Ball, wife of the late Lucius Doolittle Sutton, who entered into rest at St. Peter's Rectory, Cookshire, May 3rd, 1892.



FACE AND FIGURE show it, if you're a healthy woman. They'll have a beauty of their own, no matter what your features. Perfect health, with its clear skin, rosy cheeks, and bright eyes, is enough to make any woman attractive.

To get perfect health, use faithfully Dr. Pierce's Favorite Prescription. That regulates and promotes all the proper functions of womanhood, improves digestion, enriches the blood, dispels aches and pains, brings refreshing sleep, and restores health, flesh and strength.

For periodical pains, prolapsus and other displacements, bearing-down sensations, and "female complaints" generally, it is so effective that it can be guaranteed. If it doesn't benefit or cure, you have your money back. Is anything that isn't sold in this way likely to be "just as good"?

LOCUM TENENS.

WILL SUPPLY A VACANCY OR MIS- SION for the Summer—Priest's orders. Address, L.T. this office.

SURPRISE SOAP

While the best for all household uses, has peculiar qualities for easy and quick washing of clothes. It does away with that boiling and scalding—the clothes come out sweet, clean and white. Harmless to hands and fabrics—lathers freely—lasts longest.

ST. CROIX SOAP M'rs. Co., ALL GROCERS SELL IT. St. Stephen, N. B.

POPULAR READING.

"The Layman"; His Priestly and Executive Functions.

An important tract, pp. 24, by Rev. E. B. Boggs, D.D. Price 10c.

T. WHITTAKER, New York.

From Easter to Ascension Day,

By Rev. E. W. Gilman, D.D.,

Everyone should read it. White leatherette covers, pp. 28, 10c.

T. WHITTAKER, New York.

Mary, The Mother of Jesus,

By Elizabeth C. Vincent.

In dainty white leatherette binding, 25c.

The Philosophy of the Real Presence,

By Rev. Robert A. Holland, S.T.D. (2nd Edition.)

"Most ingenious and true."—Late Bishop Brooks.

"For our day and generation the most magnificent treatment of the subject which I have ever read."—Rev. John Henry Hopkins, D.D., pp. 33, 25c.

Character Building; Talks to Young men,

By Rev. R. S. Barrett.

"Here is a book for a young man who comes in your way and who needs some helpful words." Paper, 78 pp., 25c.

T. WHITTAKER, New York.

The Sacramental System.

CONSIDERED AS THE EXTENSION OF THE INCARNATION.

The Bishop Paddock Lectures, 1892, by Rev. Morgan Dix, S.T.D., D.C.L., Rector of Trinity Church, New York.

Longman's, Green & Co., New York.

Kennedy's Medical Discovery

Takes hold in this order

- Bowels,
- Liver,
- Kidneys,
- Inside Skin,
- Outside Skin,

Driving everything before it that ought not to be.

You know whether you need it or not. Sold by every druggist, and manufactured by

DONALD KENNEDY, ROXBURY, MASS.

NEW BOOKS.

THE LIFE OF LOVE,

A Course of Lent Lectures, by

REV. GEORGE BODY, D. D., Canon Missioner, Durham.

Longman's, Green & Co.

The First Mental Faith,

BY THE AUTHOR OF

NOT ON CALVARY.

The Church Faith in its first one thousand years. Tasty, blue and white binding, pp. 81, 60c.

Saalfeld & Fitch, Publishers, Bible House, N.Y.

Men's Thoughts For Men,

A selection for every day in the year. Chosen and arranged by Rose Porter. White cloth, 60c.

A. D. F. Randolph & Co., New York

A Novelty in American Literature.

THE CONQUEST OF MEXICO AND PERU,

PREFACED BY

The Discovery of the Pacific.

An Historical Narrative Poem by Kimhan Cornwallis, Author of "The Song of America and Columbus; or, the Story of the New World," etc., etc.

450 pages, 12 mo. cloth, Price \$1.00.

Sold by all booksellers, or sent postpaid by THE DAILY INVESTIGATOR, 52 Broadway, New York.

CHARTSHORN'S SELF-ACTING CHADROLLERS
 Beware of Imitations.
 NOTICE OF THE GENUINE
 AUTOGRAFPH OF STEWART'S LABEL
 AND THE GENUINE CHARTSHORN

Mission Field.

JAPAN.

Kobe is the centre of a large missionary district towards the South of Japan, which is under the charge of the Rev. H. J. Foss. It is a great port, and in the city itself, the surrounding districts, and the island of Awaji opposite there is extensive missionary work going on.

Owing to the illness of the Rev. H. S. Morris, who was to have been Mr. Foss's colleague, the Bishop has sent the Rev. Herbert Moore from Tokyo to help him, and we have received a letter from Mr. Moore, in which he records the impression which three months' stay in this Mission produced on his mind. He speaks of Mr. Foss's "manifold methods of work" filling him "with admiration, and with wonder that he should have been able to do so much single-handed. If ever there was a man whose claims for help deserved to be heard, surely it is he."

Mr. Foss sends us several details of his work in its many places and various departments. The following passage may serve for an example of the way in which the Christian influence spreads in the out-stations. It relates to incidents at a place called Iwaya, which is one of the stations in the island of Awaji:


"I came to Iwaya on Saturday afternoon, and spoke to a few of the people whom Takeoka had assembled in his house, and in the evening again to an old man of whom he had told me. I used that evening in examining Takeoka's son, who was baptized on the next day, and in instructing Takeoka himself for confirmation, which he hopes to receive next week in Kobe. On Sunday I went with a young Christian to Oda Mura, some eight miles off, to see a Christian there and a catechumen, whom I supposed to be ready for baptism, but as she was not prepared I have asked Takeoka to go and see her and give her fuller instruction, that she may be ready soon. In the evening I gave an address at Takeoka's house, and these present seemed to listen with much attention and be much interested. After I had finished, the old man whom I mentioned before said, "We have understood very clearly, and I do not think we ought to allow the minister to go away without giving him our warmest thanks. I have heard much teaching from Buddhists, but I have not heard of such zeal as would take them thousand of miles from their own country to teach their tenets; whether this Christian teacher has come in obedience to a parting command of His Master I know not, but we are much impressed with this evidence of his earnestness, and thank him for his teaching." Takeoka's son told them of our Saviour's last command, and said a few more words, and they all thanked us very heartily in response to the old Man's suggestion, before they left. He is nearly eighty years old, and he and his son are now showing much earn-

estness in studying Christianity, the former saying he has now but one object in life, to prepare for the unseen future. I much hope that some more cheering news may be heard from Iwaya soon, and that Takeoka may be able to go, as he proposes, to two townships near, in both of which we have already preached, and where there seem to be some ready to listen."

Sumoto is another place in the same island, where what Mr. Foss calls a "preaching meeting" was held in October. He asked three native Japanese clergymen to accompany him for this purpose. They were the Rev. B. F. Terasawa (a priest), the Rev. J. I. Midzuno, and the Rev. T. Momoki (deacons). He adds that these were members respectively of the C.M.S., S.P.G., and American Episcopal Missions of the Anglican Communion.

"We held a very encouraging series of services. They all came by boat on Monday, and on Tuesday we had the Holy Communion with the Christians there, with an address by Terasawa. We had plain evensong at 5 p.m., and preaching in the public hall at 7 p.m., an audience of over 250 attending. Our addresses were as follows: Terasawa, 'Know the Time,' Midzuno on 'Christianity: Present and Future,' Momoki on 'The Light of the World,' and I on 'God's Command' (to repent). On Wednesday we had the Litany with infant baptism, and an address by Momoki for the Christians; and in the evening about 150 assembled in the public hall, where addresses were given on "Christianity and the welfare of Japan" by Midzuno, 'God's Promise' (Him that cometh, etc.) by me, 'I am the Way,' by Terasawa, and 'The Light of the World' (part 2) by Momoki. As rain and wind prevented the departure of the three from Sumoto by boat, the next evening Terasawa and Momoki gave useful addresses to the Christians, who, at all events, have been much helped, I trust, by this visit.

To be continued.




ACUTE or CHRONIC,
Can be cured by the use of
SCOTT'S
EMULSION
of pure Cod Liver Oil, with the Hypophosphites of Lime and Soda. A feeble stomach takes kindly to it, and its continued use adds flesh, and makes one feel strong and well.

"CAUTION."—Beware of substitutes. Genuine prepared by Scott & Bown, Belleville. Sold by all druggists, 50c. and \$1.00.

THIS PAPER is published on the 3rd of May, 1893. The following names are those of the persons who have been named in the paper as being in the city of New York.

1893. **We Are The Only Firm**
Giving to customers cash discounts on orders. We catalogue that best of all bush beans, the Warren, and that best of all early peas, the Excelsior. No other Seed Catalogue, of America or Europe, contains so great a variety of several of the standard vegetables, and, in addition, are many choice varieties peculiarly our own. Though greatly enlarged in both the vegetable and flower seed departments, we send our catalogue **FREE** to all. The three warrants still hold good, and our customers may rely upon it, that the well earned reputation of our seed for freshness and purity will continue to be guarded as a most precious part of our capital. J. J. H. GREGORY & SON, Marblehead, Mass.



1893.



ST. JACOBS OIL
THE GREAT REMEDY FOR PAIN
SCIATICA RHEUMATISM LUMBAGO NEURALGIA

SEELEY'S HARD-RUBBER TRUSSES
Will retain the most difficult forms of **HERNIA** or **RUPTURE** with comfort and safety, thereby completing a radical cure of all curable cases. Imperious to moisture, may be used in bathing; and fitting perfectly to the form of body, are worn without inconvenience by the youngest child, most delicate lady, or the laboring man, avoiding all sour, sweaty, padded unpleasantness, being **Light, Cool, Cleanly,** and always reliable. The correct and skillful mechanical treatment of **HERNIA OR RUPTURE A SPECIALTY. EITHER IN PERSON OR BY MAIL.**
25 YEARS REFERENCES:—*Profs. S. D. Gross, D. Hayes Agnew, Willard Parker, W. H. Parsons, Dr. Thomas C. Morton, and Surgeon-Generals of the U. S. Army and Navy.* Our "Mechanical Treatment of Hernia or Rupture and Price List" with illustrations and directions for self-measurement, mailed on application.
L. B. SEELEY & CO., 23 South 11th Street, PHILADELPHIA, PA.

THE AMERICAN Church Sunday-School Magazine.
With Useful Words for the Household,
Issued under the auspices of "The Church S. S. Association of the Diocese of Pennsylvania."
\$3.00 per an., each No. 15 cts.
Publication Office,
112 North 12th street, Philadelphia.

CONFIRMATION.
"IN THE CHURCH AND IN THE BIBLE."
A new and powerful Pamphlet by the Rev. Erastus W. Spalding, D.D., treating of the Authority Office and necessity of Confirmation, and of the reasonableness and binding force of the Church's rule requiring it before admission to Communion. Paper pp. 21, 10c.
Young Churchman Co.,
Milwaukee.

THE CHURCH ECLECTIC.
A Monthly Magazine of Church Literature, with Notes and Summaries.
\$3.00 per an., 25c. each No.
The April number contains a valuable paper by the late Dr. Emlen Hare, entitled "Between the Ascension and the Second Advent."
"Church Unity and the General Convention," paper by the Rev. Dr. F. S. Jewell.
"Distribution of the Prayer Book," by Dr. Langford, Secretary of the Board of Missions of the P. E. Church.
And a number of excellent excerpts from the leading magazines and papers.
W. T. GIBSON, D.D., LL.D.,
UTICA, N. Y.,
Editor and Proprietor.

CASTLE & SON
MEMORIALS AND LEADED GLASS
CHURCH BELLS, CLERICAL ROBES, CHURCH VESTMENTS
CHURCH FURNITURE
MEMORIAL BRASSES
FONTS LECTERNS

FARMS, MILLS AND HOMES
in OLD VIRGINIA, for sale and exchange. Envy Terrings.
Free Catalogue, E. B. CHAFFIN & CO., Richmond, Va.

AN INCIDENT.

From the Reminiscences of Bishop Wilmer, of Alabama, recently issued from the press, we copy this incident worthy of republication:

"Men abound now-a-days—smart indeed, but not very profound; dealing with the surface of questions, and contemptuously ignoring all consideration of the final causes of things visible or invisible. I met with a disciple of this school some time ago. We fell into discourse upon religious matters. Urging upon him the importance of considering such matters, he made reply that he "had no faith whatever in Christianity; that he had read volume upon volume on Christian Evidences, but they had made no impression on his mind," and concluded by saying "that it was not worth while for us to argue the matter, because there was no common ground from which we could start." I then asked him if he did not think it the duty of every man to try to bring himself, by culture and labor, to his highest possible perfection? "Unquestionably," he replied. Well, then, said I, here is a ground we can both start from. Now, in the effort to bring your character to its highest perfection, must you not have some rule, standard, or model by which to work? The artist who wishes to make a representation of some object in nature, say a tree or a horse, seeks out the best specimen of such object, and aims to reproduce it, does he not? "Yes," he said, "assuredly."

Then I urged, in trying to bring yourself up to your highest capability, would you not for like reason, cast about you for the best specimen of human character in order that you might have the advantage of a model to work by? You would not reasonably look within yourself for the ideal man. The effort to make yourself a better man implies that, as yet, you know yourself to be an imperfect one; in making yourself the ideal, you would be openly repeating and reproducing yourself, would you not? "No," he said, "I would not look to myself; I would take some better specimen than myself for a model; I would properly take the best mortal that I knew and try to imitate his virtues." Now, I urged, who is the best man that ever lived? I know of but one man without sin," he very reverently said. Who was that man? "Jesus Christ." Then does it not follow from what you have admitted, that in the effort to perfect your character, you should set before you, for imitation, Jesus Christ? "I see no way of evading the conclusion," he admitted, "but I did not anticipate reaching such a conclusion.—Selected.

THE HOMILETIC REVIEW.

An International Monthly Magazine of Religious Thought, Sermonic Literature and Discussion of Practical Issues.

\$3.50 per an.. \$2.50 to Clergy.

The April number contains a paper on "The Gospel of Peter," by Professor Alfred Williams Anthony, Lewiston, Me. Among the sermons, one on "The Resurrection of the Body," by the Rev. J. L. Albritton; and another "Easter Message and Easter Joy," by Professor Kantzsch, Halle, Germany.

FUNK & WAGNALL'S CO.,
New York, Toronto and London.

University of King's College.

WINDSOR, N.S.

PATRON:

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

PROFESSIONAL STAFF:

- Classes—Rev. Prof. Willets, M.A., D.C.L. Divinity, including Pastoral Theology—The Rev. Professor Vroom, M.A.
- Mathematics, including Engineering and Natural Phil.—Professor Butler, B.E.
- Chemistry, Geology, and Mining—Professor Kennedy, M.A., B.A., Sc., F.G.S.
- Economics and History—Professor Roberts, M.A.
- Modern Languages—Professor Jones, M.A., Ph.D.
- Tutor in Science and Mathematics—Mr. W. F. Campbell, B.A.

DIVINITY LECTURES.

- Canon Law and Eccles. Polity—Rev. Canon Partridge, D.D.
 - Old Testament Lit. and Exec.—Ven. Archdeacon Smith, D.D.
 - Apologetics—Rev. Geo. Haslem, M.A.
 - Other Professional Chairs and Lectureships are under consideration.
- There are eight Divinity Scholarships of the annual value of \$150, tenable for three years. Besides these, there are One Binney Exhibition \$50; Three Stevenson Science Scholarships \$50; One McCawley Hebrew prize \$25; One Cogswell Scholarship \$120, open to Candidates for Holy Orders; One McCawley Testimonial Scholarship \$88; One Atkins Historical prize \$50; One Almon-Welsford Testimonial \$24; One Mulholland prize \$30; One Cogswell Cricket prize. The necessary expenses of Board Rooms, etc., average \$153.00 per annum. Nominated students do not pay tuition fees. These nominations, fifty in number, are open to all Matriculated Students, and are worth about \$30.00 for the three years' course.

REV. PROF. WILLETS,
President Kings College,
Windsor, Nova Scotia.

GRATEFUL—COMFORTING

EPP'S COCOA
BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage, which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."
—*Civic Review Gazette*.

Made simply with boiling water or milk. Sold only in packets by Grocers, labelled thus: JAMES EPPS & CO., Homoeopathic Chemists, London, England.

BISHOP STEWART SCHOOL,

FRELIGHTSBURG, P. Q.

HOME PRIVILEGES.

EXTENSIVE GROUNDS.

Personal Instruction and Supervision.

SITUATION BEAUTIFUL AND HEALTHFUL.

Address

CAROL DAVIDSON, M. A.,
Rector, Frelightsburg, P. Q.

Prefatory Note by the
MOST REVEREND THE METROPOLITAN.

"Manuals of Christian Doctrine."

A COMPLETE SCHEME OF GRADED INSTRUCTION FOR SUNDAY-SCHOOLS.

BY THE

REV. WALKER GWYNNE,
Rector of St. Mark's Church, Augusta, Maine.

EDITED BY THE

RIGHT REV. W. C. DOANE, S. T. D.,
Bishop of Albany.

—LEADING FEATURES.—

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

NEW EDITION.

THOROUGHLY REVISED, WITH ADDITIONS,

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

INTRODUCTION BY THE

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

PREPARATORY NOTE TO CANADIAN EDITION BY THE

MOST REV. THE METROPOLITAN.

James Pott & Co.,

CHURCH PUBLISHERS,

14 and 16 Astor Place, New York.

ROWSELL & HUTCHISON.

TORONTO, CANADA.

SUBSCRIBE TO THE

"CHURCH * * GUARDIAN"

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

Subscription per annum (in advance) \$1.50.

Address, L. H. DAVIDSON, Editor and Proprietor,
Box 504, Montreal.

Hellmuth College,
LONDON,
Ontario, Canada.
For Young Ladies & Girls.
Beautiful Home. Healthy Climate. Full Academic Course. Music, Art, Elocution, etc. Passenger Elevator. 150 Acres. Students from 25 Provinces and States. For illus. catalogue, address Rev. E. N. ENGLISH, M. A., Principal.

TEMPERANCE.**TEMPERANCE WORK.—“HELP
A MAN TO BE A MAN.”****A VISIT TO THE CHURCH ARMY SAM-
ARITAN OFFICE.***(Continued from last issue.)*

“Then the work closes with the cup of tea at 5.30 and that ends the day, I suppose?” We ask.

“No not quite,” answers the evangelist; “a class for shorthand is held from 7 to 8, and is free to the men.”

“Who teaches it?”

“Business men,” is the answer, “who are good enough to say they are glad to give their service for nothing. We have three classes—one for elementary, one for medium, and one for advanced shorthand. One of these gentlemen has remained with us during the whole summer, almost without missing a night. They also kindly allow clerks who have been with us and who have obtained situations to return to this class in order to perfect themselves; we ask them to pay a penny a lesson towards books, &c.”

“What are those type-machines for?” we ask, pointing to a couple.

“For the use of the men. Each man may use one for a part of the day, and by the help of books and one helping the other they get along, and make themselves better able to fill a permanent situation.”

“Do you have any difficulty,” we ask, “with men being content to stay on here earning this pittance in place of getting out into life again?”

“Yes sometimes,” he replied. “In fact, we have not a great deal to learn as we have gone along, and the great thing is to keep one's eyes open so as to be able to learn. Every now and then a man appears who only cares to rub along anyhow, and, as you will understand, the Samaritan Office would be turned into a ‘paper-making machine’ if that was tolerated; besides, it is not fair to the respectable men. If you will look here, you will see that we have framed one of the rules on this very point.”

He led us across the room to where we read as follows:—

RULES.

1. No one person may use the Samaritan Office for any period beyond three months without application to head-quarters.

2. Persons obtaining orders for addressing circulars are allowed 6d. per 1,000 on every other order received from the same firm during the following three months.

3. Any person discharged from the office and who has obtained a situation forfeits all right to any such commission.

“The rules are simple enough,” added Captain Gosling, “and only such as are needful for maintaining a working discipline in the place.”

“What about Sunday?” we asked finally. “You open the office at all on Sunday?”

“On Saturday nights,” he replied, “I go round to the various bakers and buy up their remaining bread

and buns cheap, and then we have a free tea on Sundays at 6 o'clock. After that, as the church is shut up for the present, we have service here, and parishioners as well as our week-day friends come. We turn the room about and get it quite bright and comfortable, and many a pleasant evening we spend here. Yes,” he adds, “it's a happy sort of work helping men on their feet again and helping one and another along the road to God. The employers of business are getting to know us and send us circulars and clerky work, but we could do with a good deal more than we get as yet. We are always glad of a visit, too, from friends, even though circulars and envelope addressing does not lie in their way, and though they can give us no help towards orders for bread and food. We are grateful for their sympathetic interest, grateful, above all, if they will remember the needs of this large and suffering family in the best way of all, at the Throne of Grace of our heavenly Father.”—
H. L. HAMILTON in *Religious Review of Reviews.*

STATE LIQUOR TRAFFIC.

There is much interest evinced in the experiment soon to be begun in South Carolina in treating the drink evil. The last session of the Legislature passed a bill, which became law, for the establishment of State dispensaries for the sale of liquor in quantities not less than a half-pint, not to be drunk on the premises. All other sales (except by druggists) are forbidden. The dispenser is to be appointed by a State Commission, which is appointed by the Governor. Every dispenser is to be a total abstainer, is to receive a definite salary irrespective of the amount of his sales, and must not sell at an advance of over fifty per cent. on the cost. No dispensary is to be established in any country-seat unless it is petitioned for by a majority of the freeholders, and then but one dispensary in each country-seat, except Charleston (which may have ten) and Columbia (which may have three). The liquor-dealers are disposed to contest the constitutionality of the law; but their attorneys, it is announced, have advised them to submit to it when it goes into effect, July 1, making a test case, however, for the courts. The experiment is a novel one in America, and Governor Tillman's reported trip North for the purchase of a stock of liquors has aroused varied comment. The liquor-dealers in South Carolina and elsewhere, especially the retail dealers, are very hostile to the law. The Prohibitionists are disposed to welcome it as an improvement over the license system, but not a final settlement of the question. Among the dailies, in general, there seems to be no line of cleavage discernible, though the Democratic press manifest the more generally hostile feeling to the plan on the ground of paternalism.—
The Literary Digest for April 22.

A WOODVILLE MIRACLE.**THE REMARKABLE CASE OF LITTLE
GEORGIE VEALE.**

After Three Years of Illness His Friends Despaired of His Recovery—Restoration Came When Hope Had Almost Fled—The Little Fellow is Now as Lively as a Cricket—A Story That Will Bring Hope to Other Parents.

Woodville Independent.

The *Independent* has published from time to time the particulars of some very remarkable cures following the use of Dr. Williams' Pink Pills for Pale People. These cases have been so fully verified as to leave no doubt that this now universally favorite remedy is one of the greatest medical achievements of an age that has been remarkable for the wonderful discoveries of science. Possibly some of our readers may have thought that the virtues of this medicine have been exaggerated, but there are many among them who can testify to its virtues, and now *The Independent* is enabled to give the particulars of a cure occurring in our village quite as remarkable as any that has hitherto been published, and which may be so easily verified by any of our readers that skepticism must be silent. We had heard that little Georgie Veale had been cured through the use of Dr. Williams' Pink Pills, and as all our people know that little boy had been ill for a long time and his recovery was thought to be hopeless. The report of his cure, therefore, created so much astonishment that we resolved to ascertain the facts, and accordingly we called upon Mr. Veale to get the particulars. Mr. George Veale has been a resident of this village for years, is a wagon-maker by trade, and is well known to all our citizens, as well as to most of the people of the surrounding country. He has a family of young children who unfortunately lost their mother some six years ago. One of these children, named George, is about seven years of age, and some three years ago was taken ill, and has since been practically helpless, and as a result much sympathy was felt for the family owing to the child being motherless. The case of the little fellow was considered hopeless and no one ever expected to see him able to rise from his bed again. On asking Mr. Veale about the report we had heard of the boy's recovery, he said it was quite true, and expressed his willingness to give us the particulars, declaring that he had no hesitation in saying that it was owing to the use of Dr. Williams' Pink Pills that the lad was now better. He said that some two and a half years ago little Georgie was taken ill with inflammation of the bowels, and received good medical treatment. After being ill for some time, the trouble seemed to take a new form and settled in his bones which became diseased. During the summer he got a little better, but when winter set in he was taken down, and the disease became worse. Swelling arose over the body, and several small pieces of bone came out. He could take but very little sustenance,

and for seven months could not stand on his feet. He had to remain in bed or be carried about in his sister's arms. All the medicine he got did him no good, and his case was given up as hopeless, and it was thought that he would not long survive. Mr. Veale had read of the wonderful cures effected by the use of Pink Pills and decided that all things else having failed he would try what they would do for his boy. Accordingly he purchased some at Fead's drug store, and began giving them to his son. After about two weeks he found that there was an improvement in his condition, which warranted the further use of Pink Pills, and accordingly he procured another supply. “And now,” said his father, “the little fellow is running about as lively and mischievous as ever.” “There is no doubt about the matter,” said Mr. Veale, “Pink Pills cured my boy when all other remedies had failed, and I am glad to give this information so that it may be of benefit to others.”

We called upon Mr. Fead the druggist, and asked him his opinion of Dr. Williams' Pink Pills. He said that the demand for them was so great as to be astonishing, and that those who once use them buy again thus proving their value. Mr. Fead said he sold more Pink Pills than any other remedy, and the demand is still increasing and he thought no better evidence could be given of their value as a medicine than this.

The Dr. Williams' Pink Pills for Pale People are manufactured by the Dr. Williams's Medicine Co., of Brockville, Ont., and Schenectady, N.Y., a firm of unquestioned reliability. Pink Pills are not looked upon as a patent medicine, but rather as a prescription. An analysis of their properties show that these pills are an unfailing specific for all diseases arising from an impoverished condition of the blood, or from an impairment of the nervous system, such as loss of appetite, depression of spirits, anæmia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, palpitation of the heart, nervous headache, locomotor ataxia, paralysis, sciatica, rheumatism, St. Vitus' dance, the after effects of la grippe, all diseases depending upon a vitiated condition of the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions and all forms of female weakness, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature. These pills are not a purgative medicine. They contain only life giving properties and nothing that could injure the most delicate system. They act directly on the blood, supplying its life-giving qualities, by assisting it to absorb oxygen, that great supporter of all organic life. In this way the blood, becoming “built up” and being supplied with its lacking constituents, becomes rich and red, nourishes the various organs, stimulating them to activity in the performance of their

functions and thus eliminate disease from the system.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink). Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address, at 50 cents per box, or six boxes for \$2.50.

Without jealous rivalry we can provoke one another to good works, and encourage one another. May God help and bless all who are working for the completion of the Kingdom, whether they are able to offer much or little according to the measure of men.

The Master intrusts us with a portion of His wealth, not for expending on ourselves, but for trading with.—Laraw.

PISO'S CURE FOR CONSUMPTION. CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

Baking Powders. BULLETIN NO. 10. TEAM of TARTAR POWDERS. WOODILL'S GERMAN. VICTORIA. ROYAL PRINCESS. PRINCESS.

There is no such official in existence as the Government Analyst of Ontario. THOMAS MACFARLANE, Chief Analyst, Inland Revenue Department, Ottawa.

DAVIDSON & McLEOD. ATTORNEYS AT LAW. 100 ST. JAMES STREET. MONTREAL.

EASTER TIDE.

BY MARGARET DOORIS.

The world is waking into life and joy, From the long silence of the wintry night, The chill of death, the bleakness and the gloom; The flowers are coming forth to meet the light, And Easter buds in beauty are abloom.

—Living Church. London, Ohio, A. D., 1893.

BISHOP BETHUNE COLLEGE

OSHAWA, ONT. Under the Charge of The Sisters of St. John The Divine. Visitor—The Lord Bishop of Toronto. For Terms and Particulars, apply to The Sister in Charge: Or to The Sisters of St. John The Divine, Major St., Toronto.

A BOMBARDMENT OF HERESY EMERGENCY TRACTS.

By the Young Churchman Co. Milwaukee.

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

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

(The 8-page Tracts will count as double numbers.) Terms, 50 cents per year, or with THE CHURCH GUARDIAN \$1.60.

Address, P. O. BOX 504, Montreal

DYSPEPSIA FLOUR. Also Special Diabetic Food and Barley Crystals. UNRIVALED IN AMERICA OR EUROPE. Circulars and Baking samples Free. Vital Farwell & Rhines, Watertown, N.Y., U.S.A.

THE Church Guardian

A Weekly Newspaper, NON-PARTISAN & INDEPENDENT.

Is published every Wednesday in the interests of The Church of England in Canada, and in Rupert's Land and the Northwest.

OFFICE: 190 St. James St., Montreal.

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

ALL SUBSCRIPTIONS continued, unless ORDERED OTHERWISE before date of expiration of Subscription.

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

Receipt acknowledged by change of Label. If special receipt required, stamped envelope postpaid necessary.

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

ADVERTISING. THE GUARDIAN having a LARGE CIRCULATION throughout the DOMINION, will be found one of the best mediums for advertising.

RATES. 1st insertion..... Nonpareil, 10c. per line. Each subsequent insertion..... 5c. " Three months..... 75c. " Six months..... \$1.25 " Twelve months..... 2.00 "

MARRIAGE and BIRTH NOTICES, 25c. each insertion. DEATH NOTICES Free.

OBITUARIES, COMPLIMENTARY RESOLUTIONS, ADDRESSES, APPEALS, ACKNOWLEDGMENTS, and other similar matter, 10c. per line.

All Notices must be prepaid.

Address Correspondence and Communications to the Editor

P. O. Box 504, Exchanges to P. O. Box 1988, Montreal.

Phosphorus Brain and nerve food. Lime The bone-builder. Codliver Oil Fat and flesh former. Pancreatine The natural digestive, are combined in PUTTNER'S EMULSION, The grand restorative and nutritive tonic. Of all Druggists. Brown & Webb, Halifax.

Clergy House of Rest CACOUNA, P.Q.

Under the Management of a Committee of Ladies.

The House will be opened on the 1st of July. Charge for Board and Lodging 50c. per day. The accommodation being limited, the clergy are invited to make early application for rooms, stating the date of arrival and departure. Rooms will be assigned according to priority of application.

Mrs. M. BELL IRVINE, 555 St. John street, Quebec.

AGENTS WANTED FOR OUR NEW BOOK PHILLIPS BROOKS THE MAN, THE PREACHER AND THE AUTHOR. Beautiful memorial volume of AMERICA'S FOREMOST PREACHER so universally loved and mourned. Introduction by JOSEPH COOK, And an Estimate by CANON FARRAR. IT CONTAINS:

HIS LIFE AND LABORS. GEMS FROM HIS OWN SAYINGS. SPLENDID TRIBUTES TO HIS GREATNESS.

Elegant bindings. Beautifully illustrated. Printed in two colors. One lady sold 26 books in 6 hours. Agents already ordering 100 books apiece. Demand immense. The book of the year. Exclusive territory granted. Give references and experience. Address JOHN K. HASTINGS, 47 Cornhill, Boston, Mass. SAMPLE BOOK PREPAID (where we have no agent) \$2.50

The Church Hospital HALIFAX, N.S.,

Has Superior Accommodation For paying patients of both sexes,

Established in a quiet neighborhood on COLLEGE STREET, and has

Spacious Halls and Airy Ward.

In charge of Trained Nursing Sisters from St. Margaret's Home, Boston, Mass., a branch of the well known Sisterhood of East Grinstead, Sussex, England. Patients are provided with NURSING COMFORTS at

MODERATE CHARGES. Patients select and pay their own Surgeon or Physician, and have full freedom of choice when requiring religious ministrations.

For further particulars apply to the Sister in charge.

References in Halifax: Very Rev. Edwin Shipin, D.D., Dean of Nova Scotia; A. J. Gowle, M.D.; W. B. Snyter, M.D.; H. H. Reid, M.D.; Hon. J. W. Longley, Attorney General of Nova Scotia.

WANTED By a Priest of Good Standing, 16 years' experience, a Parish in one of the American or Canadian Dioceses. Apply to THE RECTOR, "SANDS," Bermuda.

M. S. Brown & Co.,

ESTABLISHED A.D. 1840.

DEALERS IN COMMUNION TABLES AS
ALTAR FURNITURE, JEWELLERY
AND SILVER WARE.

138 Granville St., Halifax, N.S.

Our special chalice 7 1/2 inches high, gilt bowl and paten 6 inches, with gilt surface of superior quality, E. B. on White Metal and Crystal Crucet with Maltese Cross stopper, at \$14 per set.—Is admirably adapted for Missions of small parishes, where appropriate articles at small cost are required.

The same set E. P. on Nickel, per set. \$18.00
Crystal Crucets, singly, each..... \$10.00
E. P. Bread boxes, hinged cover and front, 2 1/2 x 2 1/2 x 1 inch..... \$2.50
Brass Altar Crosses, 15 to 24 inch..... \$10 to \$15
Brass Altar Dishes..... 8 to 25
Brass Altar Candlesticks, per pair..... 5 to 10
Brass Altar Vases, plain and illum. 5 to 12
Brass Alma Dishes, 12 and 14 inches, partly or wholly decorated, each 8.50 to 18
Freight prepaid to Montreal on sales for Manitoba and further West.

PAROCHIA.

Missions to the Jews Fund.

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

PRESIDENT:—The Dean of Lichfield D.D.

CANADIAN BRANCH.

President,

The Lord Bishop of Niagara.

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

Honorary Secretary: Rev. Canon Cayley, Toronto.

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

Diocesan Treasurers: The Secretary-Treasurers of Diocesan Synods.
Honorary Diocesan Secretaries.

Nova Scotia—Rev. W. B. King, Halifax.

Fredericton—Rev. Canon Neales Woodstock, N. B.

Toronto—Rev. J. D. Cayley, Toronto.

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

Montreal—Rev. A. J. Balfour, Que.

Ontario—Rev. W. B. Carey Kingston.

Niagara—Rev. Canon Sutherland, Hamilton.

Huron—Rev. C. G. Mackenzie Brantford.

FREE by return mail, full set of descriptive circulars of MOODY'S NEW and MOODY'S IMPROVED TAILOR SYSTEMS OF DRESS CUTTING. Revised to date. These, only, are the genuine TAILOR SYSTEMS invented and copyrighted by PROF. D. W. MOODY. Beware of imitations. Any lady of ordinary intelligence can easily and quickly learn to cut and make any garment, in any style, to any measure, for ladies, men and children. Garments guaranteed to fit perfectly without trying on.

ASK FOR MOODY & CO. CINCINNATI, O.

The following PUBLICATIONS can be obtained at the CHURCH DEFENCE INSTITUTION, No. 9 Bridge street, Westminster, England, price 6d. each, post free, 4s 6d per dozen.

Just out. Fifth Edition. Twenty-Seventh to Fiftieth Thousand.

Popular Story of The Church of England.

Showing its Birth, its Progress and its Work for the People, with illustrations.

Price Sixpence, or Bound in Cloth, One Shilling.

The large demand for this "Story" has necessitated the issue of a NEW EDITION. The book has been revised, and the statistics made up to the moment of going to press. In order to make its pages yet more attractive, some excellent views of Cathedrals and Churches have been added, and those who have not yet done so may be glad to distribute it as an antidote to the anti-Church literature which is now being so largely circulated in all parts of the Kingdom, in view of the coming attack upon our Church. Nearly all the Bishops have signified their warm approval of the "Story." The late Archbishop Magee commended it in these words: "It gives in a condensed and popular form one of the best statements of the past history and present work of the Church with which I am acquainted. It seems to me especially suited for distribution amongst our intelligent working classes, who need just such a corrective to the false and misleading statements now so industriously circulated amongst them by the enemies of our Church."

Favorably Reviewed by nearly one hundred newspapers.

Just Ready. Second Edition. On Antique Paper, Uncut Leaves.

THE RIGHT OF THE CHURCH OF ENGLAND TO HER PROPERTY,

Asserted (in 1826) by the

Roman Catholic Bishops in Great Britain,

WITH NOTES ON

THE FORGED DECRETALS OF ISIDORE, ETC.

By G. H. F. NYE,

Financial Secretary to the Church Defence Institution. Author of "A Popular Story of the Church of England," etc.

"Showing how the ancient Church of Rome differed from the Romish Church of to-day."—Sheffield Daily Telegraph.

BY THE SAME WRITER,

A Popular Story of the Church in Wales.

IN THREE CHAPTERS.

I.—Its Past History. II.—Its Present Work. III.—The Agitation for its Disestablishment.

Price 6d. Post free, eight stamps. Cloth Boards, gold mitre. 1s

The Guardian says: "A valuable armoury of defensive weapons, a *rade necum* for speakers on the Church in Wales, a magazine of materials for all who desire to oppose facts and figures to Liberatorist fallacies and fictions. A storehouse of accurate information on one of the most burning questions of the day." (Mention this paper!)

DR. WOOD'S



Norway Pine Syrup.

Rich in the lung-healing virtues of the Pine combined with the soothing and expectorant properties of other pectoral herbs and barks.

A PERFECT CURE FOR COUGHS AND COLDS

Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obstinate coughs which resist other remedies yield promptly to this pleasant pine syrup.

PRICE 25c. AND 50c. PER BOTTLE. SOLD BY ALL DRUGGISTS.

CHURCH OF ENGLAND Temperance Society PUBLICATIONS.

THE TEMPERANCE CHRONICLE WEEKLY: 1d. 50g.

THE ILLUSTRATED TEMPERANCE MONTHLY—very suitable for use in Canada: containing Serial Stories by well known Temperance writers. Biographers of Temperance Heroes, Past and Present, with portraits; Articles on the Holy Land; Original Music, &c., &c. 1d. 50g monthly, postage free.

THE YOUNG CRUSADE, a new Juvenile paper, commenced in November, and (judged from specimen copy), excellent for Bands of Hope, S. S. children and others, and sure to promote interest of members, 12pp; price 1d, postage extra.

C. E. T. S. PUBLICATION DEPARTMENT 9 Bridge St., Westminster, London, Eng. Mention this Paper.

DROPSY TREATED FREE!

Positively CURED! with Vegetable Remedies. Have cured many thousand cases called hopeless. From first diagnosis rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of all successful cures sent FREE. 10 DAYS TREATMENT FREE by mail. DR. H. H. GREEN & SONS, Specialists, ATLANTA, GA.

RIDGE'S FOOD

If your child is lacking the elements of perfect childhood, try Ridge's Food. It is the claim of the manufacturers endorsed by hundreds, that it is the best food for the growing child. We believe more children have been successfully reared upon Ridge's Food than upon all the other foods combined. Try it, mothers, and be convinced of its worth. Send to WOORICH & CO., Palmer, Mass., for valuable pamphlet, entitled, "Healthful Hints." Sent free to any address. Its perusal will save much anxiety.

KNABE PIANOS

The Recognized Standard of Modern Piano Manufacture. Baltimore. Washington. New York. WILLIS & CO., Sole Agents, 1824 Notre Dame Street, - MONTREAL.

BLMYER BELLS

FOR CHURCH, SCHOOL, FIRE ALARMS

CATALOGUE WITH OVER 2500 TESTIMONIALS. ROBB ENGINEERING COMPANY LTD. Montreal, Nova Scotia. Sole Agents Maritime Provinces and Quebec.

McShane Bell Foundry.

Finest Grade of Bells. Chimes and Peals for Churches, Colleges, Towers, Clocks, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. H. Y. McSHANE & CO., BALTIMORE, Md., U. S. Mention this paper.

CINCINNATI BELL FOUNDRY CO.

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

BUCKEYE BELL FOUNDRY

Best quality Pure Copper and Tin CHIMES, PEALS AND BELLS. Most favorably known for over 60 yrs. The VANDUZEN & TIFT CO Cincinnati, O.

MENELEY & COMPANY

WEST TROY, N. Y., BELLS. Favorably known to the public since 1824. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals.

BUCKEYE BELL FOUNDRY!

Bells for Churches, Chimes, Schools, Fire Alarms of Pure Copper and Tin. Fully Warranted. Catalogue sent free. VANDUZEN & TIFT, Cincinnati, O.

BELLS! BELLS!

PEALS & CHIMES FOR CHURCHES. School Bells. Clock Tower Bells. Fire Bells. House Bells. Hand Bells. Catalogue & Estimates Free.

John Taylor & Co. are founders of the most noted Rings of Bells which have been cast, including those for St. Paul's Cathedral, London, a Peal of 12 (largest in the world), also the famous Great Paul weighing 16-tons 14-cwt. 2-qrs. 19-lbs.

JOHN TAYLOR & CO., Loughborough, Leicestershire, England. THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS. PUREST BELL METAL, COPPER AND TIN. Send for Prices and Catalogue. McSHANE BELL FOUNDRY, BALTIMORE, MD.