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The Church Guardian.

P. Willis
220 St. George
1 May 80

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. IX. {
No. 6

MONTREAL, WEDNESDAY, JUNE 6, 1888.

\$1.50
PER YEAR

ECCLESIASTICAL NOTES.

THE Diocese of Chicago has received another benefaction in the gift by Mr. T. D. Lowther, of Chicago, of three handsome residences on California Avenue, valued at \$20,000, to serve as a partial endowment of the Cathedral.

MR. EDWARD SPICER, at a meeting of the Congregational Union on Saturday, made a very significant admission. He complained that the Nonconformist churches were losing their children, who, it seems, are going over to the Church of England.

DR. STAINER, we learn, has now left St. Paul's, for Oxford, where he will now reside. He "presided" at the performance of Sullivan's *Golden Legend* on Tuesday, in the Albert Hall, when Her Majesty was present. Sunday week he took the Cathedral organ for the last time. The doctor has received a large number of farewell presents from the clergy choir, and officials of St. Paul's.

Two years ago an anonymous donor contributed over £15,000 to the fund for the magnificent parish church at Portsea, in course of erection. He now offers a further sum of £5,000 (including £3,000 allotted specially for a stained glass east window, reredos, and chancel screens) on condition that a similar sum be raised by ordinary subscriptions or by special gifts. The church is to cost over £40,000.

THE *Japan Mail* of February 10th, contains an account of a thanksgiving service which was held in Tokio, February 3rd, to celebrate the completion of the translation of the Bible into the Japanese language. It is remarked as a singular fact illustrating the marvellous progress of Christianity in Japan, that there should be nearly 20,000 Protestant Christians in the Empire before the whole Bible had been given to the people in their native tongue.

SELWYN COLLEGE, Cambridge, will be used this year, during part of August and September, for a course of residence and instruction for licensed readers. The Principal will be Rev. Canon Whitaker, Fellow of St. John's College, Cambridge, and examining chaplain to the Bishop of Wakefield. A similar course has been held annually for the past seven years. Its purpose is to deepen and quicken the spiritual life, and to convey such teaching, devotional and theological, as may assist readers in their subsequent studies and in their preparation of addresses. It is intended also to afford an opportunity for healthful relaxation in the society of those engaged in like work, and with whom an interchange of views may often prove useful.

THE Bishop of Rochester has brought in a Bill empowering him to nominate a Suffragan-Bishop for Southwark. The second reading is fixed for June 4. This measure will also empower the Bishop to accept a house of residence for the Bishop-Suffragan, which has been placed at his Lordship's disposal by a munificent layman of the diocese. It will also provide for the transfer, from the diocese of

Canterbury to that of Rochester, of the Deanery of East Dariford, a narrow strip of land in the diocese of Canterbury, which at present prevents the boundaries of Rochester from being continuous. According to the *Record*, Dr. Thorold called a special meeting of his Diocesan Conference for the 18th May, to consider the matter. This step is worthy of note as an entirely new departure. It is, we believe, the first occasion of a Bishop calling the members of his Diocesan Conference together to consult them on legislation affecting the welfare of his Diocese.—*Family Churchman*, London.

THE representatives of the English Church on the Continent met in conference at Montreux, early in May. Large numbers of Anglican clergymen and laymen resident in France, Switzerland, and Germany, and a good many ladies were present. The sessions were held in the Town Hall, which was crowded to its utmost capacity. Bishop Wilkinson, who has charge under the Bishop of London, of the Anglican congregations north of the Alps was the president, and numerous papers were read on various subjects connected with the position, duties, and prospects of the English Church on the Continent. The position of the Anglican Church towards the Roman Communion on the one hand, and the Protestant bodies on the other, was naturally a prominent topic of discussion. Bishop Wilkinson said he was able to state from personal knowledge that enlightened foreigners are now taking a greater interest than they once did in the doctrine and ritual of the Church of England, and he urged that this interest imposed upon the members of the Church the obligation not to be narrow, prejudiced, or illiberal. They should show that they belonged not to a sect, but to a Church—a Church which, in all its operations, is as wide as the Empire.

THE arrangements for the Lambeth Conference are approaching completion. The Society for the Propagation of the Gospel will follow the practice which it adopted at the last Conference in 1878, by postponing its annual meeting to July 10, in order to make it an opportunity of offering a welcome to the assembled prelates from all parts of the world and a demonstration of the extent and character of the Church's foreign mission work. The meeting of the society will take the form of a conference in which the Bishops of Calcutta, Rangoon, Shanghai, Japan, Capetown, Zululand, Ruperts Land, Missouri, South Dakota, Sydney, Hayti, Guiana, and Gibraltar will take place. Each of these prelates, as also Bishop Smythies and the Rev. R. R. Winter, of Delhi, will read a paper occupying about fifteen minutes in delivery. The subjects treated will include the organization of the local missions in the dioceses of the various Bishops, medical missions, woman's work in missions, the history and progress of the Colonial Churches in the Dominion of Canada and Australasia, and the domestic and foreign missions of the Church in the United States. The Archbishop of Canterbury will preside, and the programme will include an address of welcome from the society

to the Bishops, and an introductory speech from his Grace.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

TRURO.—An almost regal reception was given last Monday to Bishop Courtney on his first visit to this model parish and Church. His Lordship, who was the guest of Sir Adam Archibald, was met by Rural Dean Moore and the following clergy of the Deanery: Revs. Harris, Gwilym, Kaulbach, Wilson, Harris, Parkinson, Martell, Woollard, Bent and Metzler. Before Confirmation service the Bishop and clergy assembled in the crypt and Master George Pollock read an interesting address to the Bishop on behalf of the Sunday-school, and presented the Bishop with a tangible token of regard in the shape of a cheque for the new Cathedral. The Bishop made a happy reply. Confirmation service followed, thirty-one candidates from Truro, and two from Londonderry were confirmed. The church was overcrowded and shewed to perfection its full and majestic proportions. The service was complete and awe-inspiring, the singing devotional, and his Lordship's address to the candidates sunk deeply into the hearts of all. He laid great stress upon communion with Christ in the Holy Communion as the highest act of Christian love and worship, and earnestly pleaded that all should continue in that means of grace. The Church was prettily decorated with pot plants and choicest cut flowers adorned the table on the altar. After service the Bishop, clergy and congregation, adjourned to the crypt and there Rural Dean Moore read a filial address from the Deanery Chapter to the Bishop. His Lordship responded hoping he would be indeed found a true father to all; and that united work for souls, the Church and the world, may be the result. Then followed an address from the Vicar, Churchwardens and Vestry, expressive of joy and welcome, to which the Bishop made once more one of the happy impromptu replies of which he is a complete master. A sumptuous supper followed in a manner well known to those who have enjoyed Truro's hospitality. The table groaned with the choice eatables. The clergy were kindly entertained by various well known parishioners and once more Truro shone out as one of the most gracious and hospitable of the Nova Scotia parishes.

ANNAPOLIS.—The next meeting of the Rural Deanery will be held at Digby on the 19th and 20th June next, as follows: Tuesday 19th, Prayers and Sermon at parish Church, 7 p.m.; Wednesday 20th, Prayers and Sermon and Holy Communion, 11 a.m., Deanery Meeting, 2.30 p.m., Missionary Meeting, 7.35 p.m.

SHIP HARBOUR.—The Tangier Rural Deanery held a meeting on Wednesday, May 16th, at Jeddore, in the parish of Ship Harbour, of which the Rev. R. A. Heath is rector. On the previous evening Divine service was held in the Parish Church at Ship Harbour. The Rev. R. Smith, of Salmon River, being quite unwell and the weather marked by drenching rains, the

Rev. E. H. Ball, of Tangier, was alone in conducting the service, with a small congregation.

At Jeddore, on Wednesday, Mattins was said by the Rector, and Rural Dean Ellis, of Sackville, preached the *ad clerum* sermon, from the words, "Peace be unto you," and celebrated for upwards of thirty communicants. The congregation was large, considering the very busy season.

The Capitular meeting was held at the new Rectory in the afternoon.

An evening service was held at old St. James Church, Head of Jeddore, which was well attended. Prayers were said by the Rector, Rev. E. H. Ball read the Lessons, and the Rural Dean again preached from his morning's text, but gave an entirely different sermon. The writer very carefully noted it as well put together, of very easy analysis and, therefore, closely connected in all its parts; whilst the plain, forcible, and touching language cannot have failed to have made its impression on the hearts of the hearers. The preacher's extempore mode, deliberate delivery, plain language, and his well timed force and pathos make his position in his fishing deanery one of great usefulness.

The Rev. R. Smith was present though still poorly.

The Vestry are indebted for kind hospitality to the Rector and Mrs. Heath, Mrs. David Mitchell and Mrs. Myers, and Dr. and Mrs. Jamieson, of Ship Harbour, received with their well-known hospitality the two clergy from the East.

DIocese OF FREDERICTON.

ST. JOHN.—On the evening of May 27th, the anniversary service in connection with the Sunday-schools of St. John's and St. Mary's churches was held in St. John's Church. Revs. J. de Soyres, and W. O. Raymond officiated.

The funeral of the late Mrs. Schofield, wife of the Rector of Simonds and Rural Dean, was largely attended. The remains were conveyed to St. Paul's Church, where service was conducted by Rev. Canon DeVeber and Rev. A. J. Reid. The hymns sung were: "Jesu, Lover of My Soul," "How Bright these Glorious Spirits Shine; Psalms 39 and 90 were chanted, and the service concluded with the *Nunc Dimittis*. The pall bearers were: Rev. J. M. Davenport, Rev. A. J. Gollmer, Rev. C. J. James, Rev. Canon Brigstocke, Rev. W. O. Raymond and Rev. L. G. Stevens. The interment took place in the Rural Cemetery.

BISHOP'S COMMISSARY.—Rev. Canon Brigstocke, Rector of Trinity, has been appointed Commissary of the Lord Bishop of Fredericton during the absence of himself and the Bishop Coadjutor in England at the Lambeth Conference.

HAMPTON.—The Kingston Rural Deanery Choral Union service for 1888 will be held in Hampton on June the 6th; on which occasion the preacher will be the Rev. J. Roy Campbell, rector of Dorchester.

DORCHESTER.—A new window has lately been erected in the chancel of the Church of the Holy Trinity, Dorchester, and was unveiled on Trinity Sunday. It is a very beautiful work of art, and has been erected by Mrs. J. Chandler in memory of her mother. The window was executed by Spence & Sons, of Montreal, and has given very general satisfaction. The services during the day were heartily attended and much enjoyed; the music both morning and evening, being carefully and reverently sung. We understand that it has been determined to re-seat the chancel in a manner becoming the parish; and that the work will be proceeded with immediately. We congratulate the Rector and parishioners on these several marks of prosperity.

DIocese OF QUEBEC.

QUEBEC — Ordination.—The Lord Bishop held an Ordination at the Cathedral on Trinity Sunday, when the Rev. A. H. Robertson, of Newport, was advanced to the priesthood, and Mr. Thomas Radd, of Durham, Eng., was ordained deacon. On the day previous the Rev. George Thornloe, Rector of Sherbrooke, delivered the addresses at the services held in St. Matthew's, when nearly all the city clergy were present.

St. Matthew's.—It is now authoritatively stated that the amount required for the proposed chime of bells for this Church has been raised, and the bells have been ordered from a well known English firm, and are to arrive in about three weeks.

PROTESTANT BURYING GROUND.—This old burying ground adjoining St. Matthew's Church, and which was vested in a Board of Trustees, consisting of the Rector and Wardens of the Cathedral, and the pastor and trustees of St. Andrew's Church, and which has been long a disgrace to the whole Protestant Community, is at last to be put in good order, at an estimated cost of \$2 000. More than a year ago the congregation made an offer that if the Trustees would put it in good order, they would take charge of it and keep in repair for the future, on account of it being so close to their church, although they really had nothing to do with it. It is now we are pleased to say about to be put in a decent state, and thus a long standing disgrace is to be removed.

ST. BARNABAS' DAY.—On St. Barnabas' Day, it has been so arranged that all the clergy of the Diocese may be here. It is intended to hold a special service in the Cathedral, the occasion being the 25th anniversary of the consecration of the Lord Bishop of the Diocese, it having taken place on St. Barnabas' Day, 1863.

The annual meeting of the Synod will take place immediately after in the National School Hall, and it is expected that the Bishop, together with the Bishop of Niagara, and probably the Bishop of Chicago will sail for England the same week to be present at the Pan-Anglican Synod, which meets on July 3rd, at Lambeth.

PERSONAL.—On Thursday, May 24th, The Metropolitan of Rupert's Land, and the Lord Bishops of Ontario and Caledonia, sailed from this port by the SS. "Parisian" for England. The Metropolitan of Rupert's Land was accompanied by his Chaplain.

The Rev. Chas. Chetwood Hamilton, M.A., Oxon, formerly curate of St. Matthew's Church, and for the past seven years vicar of Fillougley, Warwickshire, Eng., has been appointed vicar of Tottenhall, of which the vicar of Brerewood is the patron.

The Rev. R. J. Fothergill, curate of St. Peter's Church, has been appointed curate of Sherbrooke parish, (Rev. George Thornloe, rector), and leaves early next month to assume his duties.

The parishioners of St. Peter's are deeply grieved at the intended removal of their much esteemed Rector, Rev. M. M. Fothergill, and have endeavoured to prevail on him to reconsider his resignation, and decide to remain among them. But as he had well considered the matter before tending his resignation, it is hardly likely that he will change his decision. In his removal this Diocese loses one of its ablest and most devoted clergy, and it will be hard to fill the loss.

The Rev. Thos. Richardson, Rector of St. Paul's, has been appointed to fill the position of Secretary to the Synod and Church Society, and Rev. A. A. VonIffland, Rector of St. Michaels, that of Inspector of Schools, owing to the resignation of Rev. M. M. Fothergill. The other post which he held, that of Chaplain to the Marine Hospital, will most likely be filled by his successor at St. Peter's.

DIocese OF MONTREAL.

MONTREAL.—St. James the Apostle.—The choir of the Church of St. James the Apostle gave their closing concert of the season last week. The large audience fully appreciated the very varied programme which was presented. The performers did their best to render the evening an enjoyable one, and their efforts were crowned with success. Among those who took part were Miss Farrington, of Boston, who possesses an excellent soprano, and Miss L. Knight, a promising contralto. Mr. Hubert Baker gave a flute solo, and Miss Simpson and Miss Russell pianforte selections and duets. The members of the choir closed the entertainment with the chorus "Comrades in Arms."

DIocese OF ONTARIO.

SYNOD NOTES.—According to the Report of the Mission Board of the Diocese, the year's receipts amounted to \$13 234.32, leaving a balance to credit of the fund of \$2,533.22. Though satisfaction was felt at the balance being on the right side, the Board recognized the fact that more might have been raised. The Board also reported that the whole character of the diocese is being changed by the building of new railways, consequently out stations require more frequent ministrations. Six new missions have been arranged for, which may be set going this year, if clergy can be secured. The amount set apart for diocesan Mission work for the year was \$10 350, a larger sum than was ever apportioned before for that purpose. Increased liberality was, therefore, urged, and an appeal made to every man, woman and child in the Church to take an active part in the work. The Episcopal Trust Fund showed a total capital of \$58,674.37; yielding an income of \$3 370.21.

The Clergy Trust Fund capital invested amounted to \$2,2918.25; being the same as last year. The expected income from this source would meet the calls on the fund and leave a small balance.

From the report of the Divinity Students' Fund it appeared that only two persons received aid during the past year. The capital amounted to \$5,850; an increase of \$450 during the year.

EPISCOPAL ACTS.—The Bishop stated that since the last Synod, he had held a General Ordination in Christ Church, Ottawa, on December 12th, when he admitted four candidates to the Diaconate and promoted six Deacons to the Priesthood. The following churches had been consecrated: St. Stephen's, Munston; St. Oswald's, Millbridge; St. Margaret's, Glanmere; Christ Church, Gananoque. The burial ground of St. Margaret's Church, Glanmere, was also consecrated. He had visited, since October, 47 parishes and missions, confirming 1,401 candidates; 588 males and 813 females; 1,377 of whom received their first Communion. Reference was also made to the ordination at Brockville on the 13th ult., already noted in the GUARDIAN of the 23rd May.

THE MOUNTAIN MEMORIAL CANONRY.—The Committee on the division of the diocese reported that Rev. J. S. J. Mountain, D.C.L., of Cornwall, offered to give a valuable property in the town of Cornwall, of the present value of \$10,000, to found a Mission Canonry. The rents, issues and profits of this property are to be allowed to increase until the property yields an annual increase of \$1,000 or \$1,200, when an incumbent of the Canonry shall be appointed by his Lordship the Bishop. The duties of the Mission Canon shall be to preach missions throughout the diocese in any parishes to which he may be invited by the clergy—in other words, to do the work of an evangelist. He shall be a fluent, extempore speaker and a man of earnestness, zeal, and love. He is to spend

nine months of the year in evangelistic work, and to have three months for rest and study, during which time he is to do occasional duty in the Mountain family memorial church, Cornwall, and is to have a stall in the Cathedral church of the Diocese in which Cornwall may be situated wherever a Cathedral with stalls for Canons shall exist. In the event of a diocese being formed with Cornwall as the see city, it shall be in the power of the Synod to divert the income from Canonry to the Episcopal fund of said diocese so as to make up a sufficient stipend for a Bishop. In this case the Canonry must for the time cease to exist, but shall be revived so soon as the property yields a sufficient surplus above the \$1,000 directed to the Episcopal fund.

DIocese OF TORONTO.

MEDONTE.—The services in St. Luke's and St. George's churches were well attended on Whitsun Day, and upwards of fifty partook of the Holy Communion. This is very encouraging to those who have the welfare of the parish at heart.

TORONTO.—The third annual united meeting of the Toronto Bands of Hope, or juvenile branch of the C.E.T.S., took the form of a service held in St. James' Cathedral last week. In previous years a public meeting has been held, and the change has been so satisfactory, especially in point of good order, that the service is likely to become a permanent institution. The schools represented by Bands of Hope were St. James', St. Peter's, St. Stephen's, St. Bartholomew's, Church of the Ascension, St. Phillip's and Grace. The children belonging to the Boys' Home and Girls' Home bands sat in the chancel, the others occupied the body of the church, the position of each band being shown by its banner. There were 1,375 children present. They joined in the services very heartily, the children of the Homes leading in the responses. Mr. Wilnot Strathy was organist, and the singing, which was excellent, was led by Miss Dumoulin. The officiating clergy were Rev. H. P. Hobson, Rev. J. F. Sweeney and Rev. H. Grassett Baldwin. The sermon was preached by Rev. Dr. Roy, of Cobourg.

DIocese OF NIAGARA.

DIocesan SYNOD.—The Synod of the Diocese commenced its sessions on the 29th ult., and closed on the 31st. As in other dioceses the attendance of the laity after the first day was anything but satisfactory, and on the last day of the meeting the matter was brought up by Mr. W. E. Burton, and after an informal discussion to ascertain the views of those present before taking final action, the following resolution was passed:—

"That a Committee be appointed to take into consideration the question of ensuring a better and more efficient attendance of the laity at the next meeting of the Synod; Synod, in the meantime, declaring itself in favor of each parish paying the actual expenses of the lay delegates when they attend the Synod."

On the last day of the Session the Synod presented the Bishop with an address and a purse of \$500 as a small token of their affection and regard, and in anticipation of his visit to the Pan-Anglican Synod. The clergy and laity in their address say they embrace the opportunity afforded "to assure his Lordship of the deep respect they entertain for yourself personally, and also their admiration of the untiring zeal and energy with which you have discharged the duties of your high and responsible office during the three years of your episcopate; the kind and courteous manner in which you have held conference with your clergy in the several rural deaneries; the practical consideration shown by your Lordship to all who have occasion to ask your

counsel and advice in private as well as the able, dignified and impartial manner in which you preside over the counsels of the Church; the fraternal interest you have evinced towards the children of the Sunday-schools, and to sum up all the unsparing devotion of your time, your thoughts, and your substance, to the promotion of the best interests of the Church and her various objects of charity, call forth their grateful acknowledgements. It has been to them a source of anxiety and regret that the Episcopal Endowment Fund remains incomplete, and that it yields an income totally inadequate to the requirements of the Episcopal office, thus entailing a sacrifice of private resources which the incumbent of the See ought never to be called upon to make."

The Bishop in his reply, said:—

"Your esteem and confidence and affection are to me personally very precious. In my office as Bishop and for the Church's work I regard them as inestimable. My intercourse with you in your parishes and in your rural-decanal assemblies have been full of encouragement and profit to me. We are learning each other's minds and views under circumstances which render party feeling and divisions well nigh impossible and favor the growth and extension of that complete confidence in each other, and that harmony so essential to our happiness and to the progress of the Church's work. It will be a great joy to me to return to my place amongst you in September with all the valuable experience of a visit to the centres of Church life in England and to the Great Council of the Anglo-Catholic Church. I thank you for your kind wishes for Mrs. Hamilton's restoration to her home with renovated health and strength. I have also to thank you for your substantial token of your affectionate regard. I take this opportunity of informing you that Canon Geddes, Dean of Niagara, has consented to act as my commissary from June 8, until my return."

DIocese OF HURON.

TRINITY SUNDAY.—Trinity Sunday was observed by special services in all the Anglican Churches in the city yesterday. In the morning the pulpit of St. Paul's Cathedral was occupied by the Venerable Archdeacon Mulholland, the Memorial by Rev. Canon Falls, of Amherstburg, and St. George's by the Very Rev. the Dean of Huron.

In the latter church the service of ordaining Revs. F. H. Fatt, J. E. Higgins, and M. G. Freeman, as Deacons, was of a specially interesting nature, and the edifice was filled to the doors. The Dean took his text from Ephesians iv. 11-12, "And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

At the conclusion of the sermon His Lordship the Bishop administered the oath to the candidates and formally ordained them deacons, and commissioned them to preach the Word of Life.

St. Paul's Cathedral.—A solemn and elaborate service was held in St. Paul's Cathedral, Trinity Sunday, when Rev. George M. Innes, M.A., Canon of St. Paul's, and Rector of London, was installed as Dean of the Cathedral of St. Paul's, and of the Chapter of the Holy Trinity; Rev. A. H. R. Mulholland (Canon) Rector of St. George's Church, Owen Sound, as Archdeacon of Grey, and of Rev. E. Patterson, M.A., of St. James', Stratford; Rev. Alex. S. Falls, A.B., T.C.D., of Christ Church, Amherstburg, and Rev. Evans Davis, M.A., of St. James', London South, as Canons of St. Paul's Cathedral, and of the Chapter of the Holy Trinity. Rev. Mr. Patterson was absent through illness, but his presentation was read with the others. Rev. Canon Davis acted as Bishops Chaplain. The regular form of even-

ing service with choral responses was performed by Revs. Canons Smith, Richardson, Principal Fowell and R. Hicks, assistant minister of St. Paul's. The Bishop read the presentations separately. They were dated May 26, 1888, the fifth year of his ordination, and as each one of the recipients bound himself, with God's help, faithfully to discharge the duties which shall be committed to him, he was conducted to the stall allotted to him in the Cathedral, his Lordship performing that office for the Dean, and the Dean for the Archdeacon and Canons, the Chancellor, Mr. V. Cronyn, declaring each one admitted to the dignity and office with all the privileges and honors appertaining thereto.

Rev. Arthur Baldwin, M.A., Rector of All Saints', Toronto, preached an impressive and appropriate sermon from the text, "And without controversy great is the mystery of godliness:—1 Tim. iii. 16.

LONDON.—His Lordship the Bishop, Mrs. Baldwin, and Miss Baldwin, left for England, on Wednesday morning by 4 40 a.m. train. The evening previous the city clergy in a body waited on His Lordship to say "Good-bye," and wish him and his a pleasant and profitable trip, and safe return.

LONDON SOUTH.—The Annual Confirmation was held in St. James' Church on Sunday, the 27th. The rector, Rev. E. Davis, was assisted in the service by Canon Falls. His Lordship addressed the candidates in a most touching and earnest manner; it seemed one of his very best addresses. It is not one year since confirmation was held here before; there were 25 confirmed ranging in age from 15 to 50 years. The Church was crowded to the doors.

HURON COLLEGE.—Two of the students of this College were among the candidates examined last week by the Bishop of Huron's examining Chaplains. They took the first and second places, and were ordained deacons on the 21st ult. Revs. E. Higley, M. G. Freeman, the students in question, carry with them the good wishes and prayers of professors and fellow-students at the college. They also take with them substantial proofs of diligent and successful study, for His Lordship the Bishop, having offered an annual prize of \$25 for proficiency in Greek Testament. Mr. Freeman last Friday was awarded \$15 worth of books, and Mr. Higley \$10 worth, after a highly satisfactory examination on the 1st Epistle to Timothy. The Hansell prize for reading the Liturgy was awarded to Mr. Freeman.

CULLODEN.—On Whitsun Day, service was conducted at St. Albans', Culloden, by the Rev. R. F. Dixon, rector of Tilsonburg. The Church was full, and a large number received Holy Communion. The mission is under the charge of Herbert Dransfield, Esq., who holds service every Sunday morning and every alternate evening. He has been here almost ten months, and though not a "new broom" he still "sweeps clean."

PETROLIA.—The Chapter of the Rural-decanal meeting for Lambton County, met in St. George's Church on Tuesday, May 29th, when there was a large attendance of clergymen and lay representatives. Various matters of interest were discussed. In the evening at 8 o'clock a public meeting was held, when addresses were delivered on different Church topics by Rev. Mr. Wye, of Watford; Rev. Mr. Steele, of Point Edward; Rev. Mr. O'Meara, of Petrolia; and Chas. Jenkins, Esq., of Petrolia.

THORNDALE.—A deputation from this Mission met His Lordship the Bishop, and asked that Rev. R. Seaborn be appointed to succeed Rev. F. Davis. His Lordship complied with the request.

The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

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

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

CALENDAR FOR JUNE.

- JUNE 3—1st Sunday after Trinity.
 " 10—2nd Sunday after Trinity. (*Notice of
St. Barnaba's Day*).
 " 11—ST. BARNABAS. A. & M.
 " 17—3rd Sunday after Trinity.
 " 24—4th Sunday after Trinity.
 " "—Nativity of St. John Baptist. (*Notice
of St. Peter's Day*).
 " 29—ST. PETER. A. & M.

SPECIAL.

We are obliged to ask our Subscribers to be forbearing for a few weeks and accept a "half" instead of a whole paper. We have thought it better to diminish our labours rather than suspend publication entirely, in the hope that we may so far regain strength as to be able to carry on the work as usual, or if not that some one else may be found to take our place.

THE GLORIFIED SON OF MAN AND HIS KINGDOM ON EARTH.

"For that after the similitude of Melchizedec there ariseth another Priest, who is made not after the law of a carnal commandment, but after the power of an endless life."—Heb. vii. 16.

"Another Priest," who has become such, not by virtue of an institution depending upon human genealogy, (as of Aaron,) but by virtue of a supernatural consecration, a Priesthood unlimited and uninterrupted in its power and duration. The argument is conclusive as to the Hebrew misconception of the purpose of the Mosaic dispensation. But the power of an endless or indissoluble life was manifested only in the Resurrection. It was only after that that our Lord declared "All power is (now) given to Me in Heaven and in Earth" as Man.

Christianity, as a supernatural order of things on the earth, rests upon two great facts in the history of this world, which being supernatural facts, belong to and are valid in all worlds, for He was "before all worlds;" the *Incarnatus Est*, and the *Resurrexit* of the Creeds, which carry with them and authenticate all else that is miraculous in the Gospels. That it was the Word of God, the Son of God, the Jehovah Angel of the Old Testament, the Second Person of the adorable Trinity, that "was made man" that became "the Son of Man," the 2nd Adam of our race, is the faith which, at all hazards, and in all revolutions, the Catholic Church has clung to, and stands upon, as a Rock of Ages.

Now this faith in the Godhead of our Lord has had to be so much insisted upon, that it

has lead to a comparative neglect of the truth and reality, and therefore of the logical significance and consequences of His nature as "*Son of Man*"—the name which He almost always applied to Himself. The first and most obvious of all the heresies was the tendency to deny the reality of His Manhood. St. John makes it the primary test of Evangelical orthodoxy to "confess that Jesus Christ is come in the flesh"—"that which we have seen with our eyes, and our hands have handled of the Word of Life"—"that eternal Life which was with the Father and was manifested unto us."

"There is one God, and one Mediator—the Man Christ Jesus."

What is it in our age that has removed the Christ out of sight, to the state and functions only of an invisible God—a "Supreme Being" according to the heathen conceptions, and spiritualised away all that He did and set up here on earth as *Man*? What is it but the Satanic scepticism which assailed Him in the wilderness, and through St. Peter, and on Palm Sunday in the Temple, and has sought to eviscerate of all meaning and efficacy those sacraments and ordinances, those institutions of His own human hands that were established both as the guarantees of His presence as Man on earth, and as the means to incorporate us with Himself as partakers of His own Sacred Life giving Humanity? It was as "*Son of Man*" that He forgave sins on earth. Poor blind mortals could not see how He, a Man before them, could use the powers that belonged to Heaven only, neither can they see how there should be any reality in what He merely says, or in what His Church by His command merely says, in all her ministrations, so "easy to say" is it all; but that they and we and all men might know what His words mean, might know that "the Son of Man hath power on earth to forgive sins," He is content to merely say to the helpless paralytic, "Arise and walk," and we all can judge of the result.

It is in Christ's Manhood dwelleth all the fulness of the Godhead bodily; out of His pierced side flowed the two sacraments of salvation, from which sprang the Church. "a true native extract of His own Body." Why should Christians speak of "God" as heathens or even as Jews did? "No man hath seen God at any time: the only begotten Son which is in the bosom of the Father, He hath revealed Him." It was no other than He who stood before Abraham's tent, He that wrestled with Jacob, and who, like Jacob, "in the days of His flesh" struggled with the evil of this world. "offering up prayers and supplications, with strong crying and tears;" though He were a Son, yet her by "learning obedience," and so "became author of eternal salvation" (Heb. v. 7-11). "No man hath ascended up to Heaven," but by the Incarnation, it is the "*Son of Man*, who is in Heaven"

Christians, as such, must worship the God-Man; for He says "I am the way, the truth, and the life; no man cometh to the Father but by Me." No access to God but through the God-Man. It is the cry of mankind, as of the disciples, "Show us the Father." It is the comfortable word of the God-Man, that "The Father Himself loveth you, because ye have loved Me, and have believed that I came forth from God." Despised and rejected of men, led as a lamb to sacrifice, we see in Him a perfected Humanity offered as the Atonement for the sins of the world, and then conquering the last enemy that shall be destroyed, for that He could not be holden of death. So at last He stands on earth again as a glorified Man, with His body celestialized for a'l worlds,—the Son of Man still, to whom all power in heaven and earth "is committed" as the Head-Man of the human race; in consequence of which, and by

virtue of which He now sends the Apostles as the delegates agents or ministers of His work for the salvation of men, by grafting them into His Body; and making them partakers of His sacred and sacrificial Humanity. The Holy Ghost is no "Vicar of Christ," to act *instead* of Him. He takes of Christ to show Him to us and us to Him, in a manner and with a language unutterable; and His is the power which Christ sent to energise in His own institutions and to make His own work and ordinances efficacious upon us—the same power by which the Incarnation was consummated. It is to the Son of Man, risen again and alive forevermore, that all the powers of an "endless life are given—the unchangeable Priesthood, after the order of Melchizedec, of which both the Jewish and the Christian priesthoods are but the reflection and the instruments in His Mediatorial Kingdom.

We cannot understand the meaning and intent of the Catholic Church on earth, and the sacramental gifts it has received and bestows from her Great High Priest, without some such thoughts as these. At any rate, even since the Resurrection, let us not leave out His real and true humanity from our conceptions; that in His grand triumph over sin and death and Hades, bringing back to earth a glorified Manhood that had in all points been tested like as we are, yet victorious, He received as *Son of Man* those "powers of the world to come" which we have "tasted" in His Body the Church, of which He, in that same human nature as well as His Divine, is the Head over all things—the extension of His Incarnation. It is in and by His humanity sacrificed and glorified that He has become to us a "Priest forever"; the author, the purchaser, the bestower of all that comes from God. And though we worship Him as God, it is as God manifest in the flesh, who in all the offices of His Church and priesthood on earth, "draws us with the cords of a man." Him we love, Him we serve, Him we follow, as King and Captain of the host, leading many sons to Glory, because by the Holy Ghost we can say that *Jesus* is the *Lord*, and by both can sing the *Doxology* of all ages to the Holy Trinity. —*Ed. Church Eclectic.*

FROM STUDIES IN THE CATHOLIC CREED.

By the Rev. Samuel J. French, M.A., Chaplain of St. Gabriel's, Peekskill, N.Y.

I. LOOK FOR THE RESURRECTION OF THE DEAD.

This article is the crucial point of the Christian's hope. It is the distinguishing tenet of Christianity as compared with other religions, that it extends this hope, and makes it an article of faith. Other religions have taught the immortality of the soul, but none have taught the resurrection of the body, except as they have derived it, as *e. g.* Mohammed did, from Christianity.

The Resurrection of our Blessed Lord is expressly made the pledge of our own, and we are told that our bodies shall be "like unto His glorious Body." In order to become like His Body our bodies must be "changed." There is no doubt, then, that while the same, in one sense, they are changed in another. They are the same in all things that are essential to a human body as such: changed in those which are not essential. The Resurrection of Christ was radically different from the raising of the son of the widow of Nain, or of Lazarus. They were re-animations; they were not resurrections. Their bodies when raised to life, presented precisely the same characteristics as before death; they were still mortal. His Body, while the same in its essentials, was yet differ-

ent. It possessed the same general appearance, for those who saw Him, knew Him. It was a true body, for it was as before, the vehicle or organ of the soul, it obeyed the will. It was visible, and tangible; for they both saw and touched Him. But it was endowed with properties and powers which it had not before. It was so perfectly the organ of the soul that it was not bound by the limitations which had formerly held it. It went from place to place with the speed of thought. When before His death He desired to be with His disciples who were in distress. He came to them walking upon the water, indeed, but still walking. Although he made nature His servant, His Body was still bound by the laws of time and space. But when after His Resurrection He desired to be with them, He simply appeared in their midst, and presently He "vanished out of their sight." He passed through closed doors when He thus appeared; hence His Body was not as before His death subject to certain laws of matter. Above all, it was not mortal. As was Christ our Head so shall we His members be. If then we wonder how are the dead raised up, and with what body do they come, let us remember that when He shall appear in the last day to call back from death our souls and take them to Himself we shall be "like Him."

What is it which constitutes identity. Not the material substance certainly, for that is constantly changing. There is not an atom of material in my body now that was there when I was born. It is many times larger and much changed in every way. The particles of matter which composed it then I have long since parted with, and they have gone their way to enter other bodies, and I have borrowed other and entirely different particles. But I am the same person that I was when I first drew the breath of life. It is not material identity that we retain, but spiritual. The germ of life which constitutes the living soul is the principle of identity.

It seems strange that with all the passages of Scripture which the Hebrew nation acknowledged as canonical and inspired, any should have been found who taught that "there is no resurrection." But since such was the case, Christian writers do not attempt to prove the doctrine from the Old Testament, but only to see there its fore-shadowing. We must, however, except the one passage which our Lord Himself quotes as implying the truth. And since He has set the seal of His own interpretation upon it, we cannot but so receive it. He says that the Almighty calls Himself "the God of Abraham and the God of Isaac and the God of Jacob. God is not the God of the dead but of the living," quoting these words to prove not merely the fact of immortality but of the resurrection of the body; that is, not only that their souls were still living but that their bodies should rise again. Our Lord could not have meant less than this; the words imply that God by calling Himself their God had some great good in store for them. He had made certain promises to Abraham, to Isaac and to Jacob, the fulfilment of which they had not received, they had died before the promises were fulfilled. Although dead, the promised blessing was still in store for them; consequently they will be raised to a future life in which they will receive it. It implies that a man is not really living, *i. e.*, living in its highest and fullest and most perfect sense, when soul and body are sundered.

In order that he may really live again, body and soul must be re-united.

Let us notice now some of the most explicit declarations of the New Testament proving that the doctrine of the resurrection of the body was most fully revealed to the apostles as was every other vital truth. And we note first of all that one inspired writer classes this article of faith among the principles or in the foundation of Christian perfection: "Wherefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of

faith toward God, of the doctrine of Baptism and of laying on of hands, of the resurrection of the dead, and eternal life." Let us remember that an inspired apostle puts this among the fundamental principles of the doctrine; we must therefore accept it, though like every other article of God's truth it implies much that is beyond the scope of our reasoning powers.

We might well speak of St. Paul as the apostle of the resurrection, because this is the special truth upon which he loves to dwell. And in his writings more than in those of any other writer, are we to look for explicit declarations concerning it. It is St. Paul who tells us that "He that raised up Christ from the dead (Rom. 8: xi) shall also quicken your mortal bodies." It is he who declares that "we must all appear before the Judgment seat of Christ, that every one may receive the things done in the body." II Cor. v: 10. It is St. Paul who tells us that "the dead in Christ shall rise first, then they who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall they ever be with the Lord." I Thess. vi. 16-17. It was he who professed when on trial for his life that he cherished the blessed hope "that there shall be a resurrection of the dead."

More than all, it was his pen which wrote those glowing words which have so many times brought comfort to our hearts bowed down with grief: "As in Adam all die, even so in Christ shall all be made alive." The words declare the resurrection of the body, because the future tense is used. If the immortality of the soul alone were meant, the words would have been: "As in Adam all die, in Christ all are kept alive. But when he says, "all shall be made alive" he means evidently that a more full and perfect life than that which the spirit alone is leading shall be restored to man.

This brings us to the consideration of the power by which we shall be raised or rather of the reason why. It is because we are "in Christ." In that text which I quoted a moment ago, St. Paul declares that God "shall quicken our mortal bodies by His spirit that dwelleth in us." This is another way of saying that it is because "our bodies are temples of the Holy Ghost, Who dwelleth in us." Our bodies shall be raised because they are structures in which God dwells. How are they made "temples of the Holy Ghost?" and what does this divine indwelling mean, what is its significance? Again St. Paul answers us: "By One Spirit ye are all baptized into one Body." What body? "Ye are the Body of Christ and members in particular: for as many of you as have been baptized into Christ, have put on Christ." His Spirit dwelling in our bodies, then, makes them "members of Christ," "members of His Body, of His Flesh and of His Bones." Because Christ's Body was raised from the dead so shall ours be, "in Christ shall all be made alive." We inherit death because our bodies are partakers of the substance of Adam's body; we inherit resurrection because our bodies are partakers of the substance of Christ's body, grafted into that.

Do we not now see a very deep truth not only in the sacrament of the new birth which makes us members of Christ's Body, but in the perpetual Sacrament of Communion which keeps us so? And can we ever again hear lightly those solemn words: "The Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life?"

BISHOP SEYMOUR ON THE PAPACY.

"Rome and its Influence on Western Christendom," was the title of a lecture which the Right Rev. Dr. Seymour, Bishop of Springfield, lately delivered under auspices of the Church Club:

"There is no name with which a student of

the past can more successfully conjure than with that of Rome," began Bishop Seymour. "When one utters the magic name 'Rome,' he throws a spell upon memory. The past gives up its treasures, a panorama passes before the mind which covers a period of nearly three thousand years and illustrates the fortunes of mankind as they grow and advance and reach down from century to century."

The lecturer then gave a rapid but graphic sketch of the advance of Rome, from the little settlement on the Palatine hill until she gathered the civilized world around her and made it tributary to her power. He emphasized the fact that when Christianity began its career, Rome was the mistress of the nations, and Hebrews from Rome were present at Jerusalem on the Day of Pentecost.

"Ten days after the Ascension," continued the Bishop, "the Church on the Day of Pentecost became a living reality, and the Apostles began to execute their functions and fulfil the duties to which they had been called as a corporate body. Christ laid down certain fundamental rules for the government of His Church, and the question we must consider now is how these principles came to be subverted in the West. That such is the case in the patriarchate of Rome to-day there can be no doubt. Rome has revolutionized the divinely appointed form of government into one of her own creation—an absolute monarchy—in which one man rules without limitation from beneath and with scarcely any from above. How came this radical change about? Can we account for it as a human development?"

"The colossal city of Rome made its bishop colossal. On his human side the bishop represents his see, and he is great and grand in proportion as his see is great and grand. As regards their office all bishops are equal, but their influence is measured chiefly by the secular interests over which they preside. Hence from the first, as soon as Christianity emerged from the Catacombs, the Bishop of Rome became the greatest bishop of Christendom. Again, we must remember how much importance the primitive Church attached to an apostolic see, because in an apostolic see the stream could be traced back to an apostle of Jesus Christ. In this respect Rome had a transcendental advantage in the West, since she was the only see of undoubted apostolic origin. Moreover, during the heresies of the fourth and three following centuries. Rome was on the side of truth until the lapse of Honorius. Among other causes which aided Rome were the influx of barbarians who accepted her power; conciliar action and the consequent appellate jurisdiction; the Mohammedan conquest and the fact that from A. D. 500 to A. D. 1400 the Papacy was the great spiritual influence of the world."

The lecturer concluded by saying that Rome is at present irrevocably committed to a form of Church government which is irreconcilable with that established by Christ. "Rome," were the Bishop's last words, "has revolutionized this limited oligarchy established by Christ into an absolute monarchy. Therefore, we can make no terms with her as she now stands, for we cannot be disloyal to Christ. To-day Italy replaces Palestine; Rome Jerusalem; the Vatican the Temple and the Pope the High Priest. The way seems open for us to bring all the ancient patriarchates outside of Rome into communion with ourselves and then historic Christianity will be banded against Rome as a system of yesterday, without the warrant of Scripture or the support of antiquity. Then, perchance, our brethren who have wandered away from the divinely organized Church will gladly return to their old home and rejoice to share in the good things of ministry, sacraments and liturgies which we have kept stored up for them as well as for ourselves, and we shall be enabled in the wonderful Providence of God to give practically, when we become the bond of union of a divided

Christendom, the highest and best meaning to our national motto: "*E pluribus unum.*"—*The Living Church*

FAMILY DEPARTMENT.

BOYS WANTED.

Boys of spirit, boys of will,
Boys of muscle, brain and power,
Fit to cope with an thing—
These are wanted every hour.

Not the weak and whining drones
That all trouble magnify;
Not the watchwords of "I can't,"
But the nobler one, "I'll try."

Do what'er you have to do
With a true and honest zeal;
Bend your sinews to the task,
Put your shoulder to the wheel.

Though your duty may be hard,
Look not on it as an ill;
If it be an honest task,
Do it with an honest will.

At the anvil or the farm,
Whersoever you may be,
From your future efforts, boys,
Comes a nation's destiny.

—Selected.

A TALK TO BOYS.

We are going to draw the picture of the kind of a boy we would like to be, and trust that some of our boy readers may find some traces of their own characters, or at least some answer of their own wishes and hopes.

If we were a boy, we would like to be a hard-working boy. All success waits on that. Only fools and gamblers trust to "luck." We will never come to much unless the habit of hard work teaches us the right use of our faculties. As all boys are not specially bright boys, as the rank and file are average sort of boys, with ordinary brains and opportunities, it will be a good thing if we can realize how far hard work will go to make good lack of gifts and good chances. Sir Walter Scott was called the blockhead of the school at Edinburgh. Perhaps calling him that waked him up, and he put himself to hard work. Isaac Newton was the dull boy at school. The "smart" boy one day kicked this dull boy. That kick stung him to an iron purpose. He went to work, and never let up till the stars were at his feet. Oliver Goldsmith was so stupid that the person who taught him the alphabet was thought to have worked a miracle. So he did. He waked up the boy who could bye and bye astonish the world by writing "The Traveller" and "The Deserted Village." A friend said to us, pathetically, not long since; I used to long for a library. Now I have it, and cannot use it." But hard work will give us the use of everything that comes to us.

Again, if we were a boy, we would want to be a thorough boy. If it were only to sharpen a pencil, we would want to bring it to the very best point—not for fine writing, but for the self discipline. We are well enough endowed, if we only knew how to use the endowments. A spirit that is self-exacting, and will permit no slight in any kind of work, will soon get the habit of bringing large and difficult undertakings to own its mastery.

Again, we would want to be an obedient boy. Only those are fit to command who have learned how to obey. Grant, after the battle of Shiloh, was disgraced, and ordered to report, each morning, to an officer his inferior in worth. He touched his hat to that subaltern every morning as loyalty and waited for his commands as deferentially as if he were standing before the commander-in-chief. That spirit helped to make him an irresistible com-

mander. The boys who begin life by throwing out flags of independence before they are fairly out of the nursery, are not likely to come to anything. If we were looking for a captain we would hunt for him among the boys who never disobeyed their mothers.

If we were a boy, we would want to be a boy with a purpose. We would not loaf or drift; we would set our rudder; we would select some aim worthy of our best energies, and then we would stick to it; and as Carlyle would say, "Work at it like Hercules." There will be people who will lecture you against ambition. But the boy without a good ambition will be likely to be the boy without a good record. And only high things are worth aiming at. As Emerson said, "Hitch your wagon to a star."

We would also like to be a truthful boy. Truth is a cardinal virtue. In Hebrew it means firmness; in Greek it means that which cannot be hid. A boy at once open and firm commands universal respect. And when business men are looking for a boy whom they may advance in their service, their most important question concerns truthfulness. It makes a good foundation. He can build high who has that for a corner-stone.

And then, as including everything else, if we were a boy, we would like to be a Christian boy. We would be quite sure it would help us in the battle of life. As we look around among the successful men of our acquaintance, we do not know of one whose success was not helped by his Christian principles. But we know of very many failures who are failures because they have no Christian principles. We have the feeling that the saints are going to possess the earth within the next fifty years, and if we were a boy, with a chance for seeing the dawn of the next half century, we would want to stand on the Lord's side.

Great things are going to be done in the life time of the boys; and if we were a boy, we would want to get the best tools for helping to do them. Among them are the things we have named; and, however small our gifts or our privileges, we should feel pretty sure that our small gifts wrought out by hard work and discipline, directed to a great aim and uplifted by a true Christian spirit, would give us a good and successful standing in the lists of the battle.—*Interior.*

THE HERO.

"Reuben! Reuben!"

No answer.

"Reuben, my son, it is time to get up." But Reuben did not want to hear. Nor did he feel like getting up. It was very cold. He drew the bed clothes closer about his head, and turned over for another nap. Meanwhile his feeble old mother made the kitchen fire, pumped the water for the kettle, and went out in the ice and snow to feed the half frozen chickens.

"Dolly ought to have been milked an hour ago," she thought. "I wonder what ails Reuben. He gets up later and later every morning."

About an hour afterward, Reuben came slowly down the stairs to breakfast. He looked somewhat ashamed of himself. But he replied in a sullen tone, when his mother spoke about the late hour for milking, "I think we could do without a cow! it is a great bother to milk her morning and night."

"I wish that I could attend to her, but I can't do everything," said the mother, with a sigh.

If Reuben had looked up just then his heart might have reproached him at the sight of his mother's weary and care-worn face. She was a widow, and he was her only son. He intended to be a good son, but he did not go the right way to work. He spent many hours in reading about boys who had done remarkable things, such as run away from home, and come back, years afterward, with fortunes to surprise

their friends and enable their mothers to live like queens! "That is what I want to do for my mother," he said. But instead of doing he sat and dreamed.

One day he took up a pamphlet that was lying on the schoolmaster's table. In it he saw a story called "The Hero."

"Hello!" he cried. "What is this about? I want to be a hero."

The story was somewhat like this: A few years ago the traveller through Switzerland might have seen a charming little village, now, alas, no longer in existence. A fire broke out one day, and in a few hours the quaint little frame houses were entirely destroyed. The poor peasants ran around wringing their hands and weeping over their lost homes and the bones of their burned cattle.

One poor man was in greater trouble than his neighbors even. True, his home and the cows were gone, but so also was his only son, a bright boy of six or seven years old. He wept and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins, while his acquaintances had taken refuge in the neighboring villages.

Just as daylight came, however, he heard a well known sound, and looking up he saw his favorite cow leading the herd, and coming directly after them was his bright-eyed little son.

"O my son! my son!" he cried, "are you really alive?"

"Why, yes, father! When I saw the fire I ran to get our cows away to the pasture lands."

"You are a hero, my boy!" the father exclaimed. But the boy said: "O no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do."

"Ah!" cried the father, "he who does the right thing at the right time is a hero!"

Reuben read the story two or three times, and then he gave a long, low whistle, which meant that he was seriously considering something.

"I wonder now if that is true," he thought: "A hero is one who does the right thing at the right time." There are plenty of chances for me to be that kind of a hero! —*New York Observer.*

THE twenty-first year of the New England Conservatory of Music, Boston, which has just drawn to a close, has been the most successful in the history of that phenomenally successful Institution. Nearly 2,300 pupils have received instruction in its several schools of music, art, oratory, languages, literature, piano and organ tuning, physical culture, &c. Every State and Territory, and many other countries have been represented in its halls. The ablest artists and teachers are in its faculty, and yearly additions are made from American and European sources.

DIOCESE OF HURON.

PERSONAL.—Rev. Mr. Hale, of Parkhill, has been appointed by the Bishop of Huron, to Highgate Mission. He has just entered his duties.

Rev. R. D. Freeman has been appointed to the Mission of Glamworth. He will (D.V.) enter on his duties immediately after Rev. Mr. Ball removes to another field of labour.

Rev. T. H. Brown, Diocesan Evangelist, is conducting a Mission in Christ Church, Glamworth. Although this is a busy season with people in the country, yet these services attract large congregations and deep interest is witnessed throughout the parish.

Rev. M. G. Freeman has been appointed to Parkhill Mission; Rev. Mr. Fatt to Comber; and Rev. Mr. Highley to Hanover Mission. Rev. Mr. Wright goes from Hanover to Garrie parish.

KINCARDINE.—The Rev. W. Hill has gone on a visit to England. Mr. Wood, of Huron College, takes his work during his absence.

MISSION FIELD.

A RECENT LETTER OF BISHOP PARKER'S.

The following is an extract from a letter which was received from Bishop Henry Perrott Parker early last month, when the hand that penned them was already lying cold in death:—

“Wasambiro, near Victoria Nyanza, January 25, 1888.

“My Dear W.,—This is the first mail at the commencement of the new year, and as I should be very sorry if our old agreement about annual letters should fall through, I want it to take a letter to you. As I write, my thoughts at once go back to your breakfast table. I see still the thoughtful, peaceful expression on Mrs. W.'s face. I see all those darling little sunbeams, and hear them repeating their texts. The last notes of the hymn at family prayers do not seem to have died away, nor the remembrance of that portion of Scripture first read and briefly commented upon, and then turned into prayer. My dear W., if you want to realise more fully the privilege of having a Christian home you should live for a time in heathen Africa. A Christian home is one of God's best gifts to men. To millions of Africans the word ‘home’ has no meaning. ‘A father's love,’ and ‘a mother's care,’ ‘brotherly kindness,’ these are things the majority of Africans know nothing whatever about. Even their word, which is the nearest equivalent to our verb ‘to love,’ contains in it so much of the idea of self-will that it falls so far, short of our idea of the love of God, and of the love which true Christians bear the one towards the other. The more I think of the many centuries during which thick darkness has brooded over the people of this land the more I pity them, and wonder that they are not worse even than they are.

In writing to you this annual letter it is natural for me to look back upon what has happened since I landed at Frere Town, a little more than a year ago. I have been surveying the ruins, as Nehemiah did when he arrived at Jerusalem, and took his solitary ride over the heaps of rubbish and beside the broken-down walls. Ezra had arrived before him and something had been done, but very little. He saw that the desolation was so great that a superhuman task lay before him. He saw the necessity of calling in the aid of the whole Jewish nation, so far as they could be induced to help, and even then he and they would have despaired but for the assurance that ‘the God of Heaven He will prosper us, therefore we His servants will arise and build.

In the first place I found the state of the people of Africa distinctly worse than that of the people of India. They are more degraded, more brutish. The difficulties in reaching them are greater in many respects; the people are so scattered over vast areas

where there are scarcely any means of locomotion except one's own legs. There is such insecurity to life and property. The people are so superstitious, and so carnally minded and ignorant, it is difficult to find any elements of truth already held by them whereon to build higher truths. We find here human nature in such a state of ruin that a godly man cannot contemplate it without having his compassion aroused and his spirit stirred with a desire that the resurrection power of Christ may be brought to bear upon these fallen nations as the only all-sufficient power to lift them up.”

PARAGRAPHIC.

THE BOUNDARY LINE

Between comfort and discomfort is often very slight. Have you rheumatism or neuralgia? or are you a sufferer from obscure nervous pains? Why suffer longer? You can purchase for 10 cents a bottle of that king of pain—Polson's Nerviline—or you can get a large bottle for 25 cents. It cures promptly. It is sure, pleasant to take, and never fails to cure all kinds of pain. Don't wait an hour, but send to any drug store and get a trial bottle. Nerviline, the sure pain cure.

Slowly goes the march of ages,
Slowly grows the forest-king.
Slowly to perfection cometh
Every great and glorious thing.

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DIED.

DAVIDSON—Entered into Rest on the morning of the 25th May, 1888, at Buffalo, N.Y., in his 40th year, Augustus Reginald Davidson, M.D., Professor of Medical Chemistry, Toxicology and Dermatology, in the University of Niagara, and editor of the *Buffalo Medical and Surgical Journal*.

SCHOFIELD.—At St. John, N.B., on the 21st May, Maria, beloved wife of Rev. Geo. Schofield, Rec. of Simonds, and Rural Dean of St. John. 62

JAFFEY.—On Thursday, May 24th, in the 60th year of her age, Lucretia Margaret, wife of the Rev. Wm. Jaffrey, Rector of St. Mary's, N.B. 62

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TEMPERANCE COLUMN.

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(Continued.)

A very remarkable debate took place in the House of Lords in the year 1743. in which the then Bishop of Oxford spoke most strongly of the necessity of not only diminishing, but of restraining altogether the liquor traffic. and in that wonderful debate—he thanked God for it—no less than eleven bishops of the Church of England took their part as the strongest, firmest, and most temperate advocates of temperance. So late as the year 1834, a most important committee sat in the House of Commons for twenty-one days, and, after going fully into all the evidence that was brought to them from all quarters, they reported that it was the duty of the Government, without delay, to bring in some Act which should restrain the awful drunkenness that existed. He believed that an indictment of this sort to be found in the annals of the Houses of Parliament was a far more striking and forcible indictment than any other which could be brought forward. He thought it might be wise to show, not what he might feel personally, not what the Temperance League might feel, but what the conscience of the Houses of the Legislature have felt—and strangely enough, never acted on. That to him was a mystery; but we had not to go far for the cause. We read the history of the times when these words were written, and we find that the men who used that strong language were not in earnest. The bishops might have been—he believed they were but if we would rightly gauge the value of these extracts from Acts of Parliament and Parliamentary reports we must bear this in mind, that the persons who then were violating speech were themselves in many instances given to the vice of intemperance. The man must be free himself who would strive successfully to free his brother from any sin. Let them carry their minds back to the scene in Galilee, and try to conceive legion casting out legion, devil trying to convert devil. When they saw the absurdity of it, they began to see perhaps why it was that the legislators of the past failed—they were not in earnest.

But there was something more than this. They had not gauged the real evil. In almost all the Acts to which he had referred, drunkenness was spoken of as the vice of the "inferior classes"—the artisans; and yet it was the day of the three and four bottle men. The very fact of their speaking of this vice as being the vice of the lower orders, was abundant evidence to him that they had not grasped the truth that in dealing with this we had to deal with a great common sin, the outcome of the cunning machination of him who is not the working man's enemy only, but the enemy of the

rich man too. They dealt with it as a moral and social question, and merely looking at it from this standpoint, and not as a tremendous sin against the holiness of human nature and the goodness and love of God, they failed altogether. He believed that Almighty God was teaching us by all this that this great cause is a cause which He commits to His living loving Church; that we must not trust to legislation, or deal with this question simply as a moral question, or strive to fight it out as a great social problem, but that we must deal with it and fight it, not with the weapons of carnal warfare, but with the spiritual weapons entrusted to His Church. He believed we should never fight this fight by the warlike criticisms of the temperance platform, by the exaggerated vituperation of those who went about preaching a Gospel of their own. He believed we should never fight this fight successfully until we learned to fight it not under the sceptre of the State, but under the standard of the Cross, until we believed that the great foe which we have to fight will only go down before the Gospel spear, only go down before the Gospel of Christ.

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