

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Additional comments /
Commentaires supplémentaires:

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

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

- Includes supplementary materials /
Comprend du matériel supplémentaire

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

The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. XI. }
No. 9. }

MONTREAL, WEDNESDAY, JUNE 26, 1889.

\$1.50
PER YEAR

BUSINESS ANNOUNCEMENT.

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

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

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

Warning.

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

ECCLESIASTICAL NOTES.

We record the death of the Ven. Archdeacon Philpot, at the age of ninety-eight, at his residence at Surbiton.

THE Right Rev Bishop Rawle, who last year resigned the Bishopric of Trinidad, has, it is announced, died at Codrington College, Barbados.

A gentleman who declines to disclose his name has presented to the Vicar of St. George's, Cardiff, a sum sufficient to endow the church in perpetuity with £150 a year.

THE Emperor Wil iam of Germany has continued for five years the subscription which

his father and grandfather made to the London Society for Promoting Christianity amongst the Jews.

THE oratorio of 'Elijah' was performed in Westminster Abbey on the evening of Ascension Day. The choir and orchestra numbered 400. The proceeds were given to Westminster Hospital.

ON the afternoon of Ascension Day, the Bishop of Durham publicly returned thanks to Almighty God in Durham Cathedral for his restoration to health, and being permitted to return to his home and diocese.

CHURCH EMIGRATION SOCIETY.—From the third Annual Report it appears that the number of emigrants sent out by the Society has risen from 395 in 1887 to 634 in 1888. The Balance Sheet also shows that increased support has been given to the Society by those interested in the important question of emigration, the subscriptions and donations being £535 9s. 1d. in 1888, as against £316 8s. 5d. in 1887.

THE BISHOP ELECT OF MICHIGAN.—The election of the Rev. Thomas F. Davies, D. D., rector of St. Peter's church, Philadelphia, to the Bishopric of Michigan, commands the commendation of every Churchman. His faithful ministry as a priest is the sure earnest of a faithful ministry as a Bishop. He has been thoroughly proved and not found wanting; rather, he has been found to possess in a marked and unusual degree those qualifications and graces that belong to the high office of a bishop in the Church of God.—*The Churchman*

Dr. Leonard Bacon of New Haven, after his active pastorate had ceased, was accustomed to sit in the pulpit, and if a stranger preached, to introduce him to the congregation. One Sunday he said: "The first pastor of this Church was the Rev. John Davenport," and he proceeded to pronounce a brief eulogy upon him "The grandson of that pastor was the Rev. John Davenport of Stanford. The son of that pastor was the Rev. James Davenport of Southold, L.I. We are to day to be addressed by the lineal descendant of John Davenport, our first pastor." The minister thus introduced was observed to be blushing violently, and the occasion of his embarrassment became evident when he announced his text:—"Visiting the iniquities of the fathers upon the children, unto the third and fourth generation."

THE LONDON CITY MISSION. Some idea may be obtained of the zeal and activity shown by the five hundred agents of this society, from the following facts concerning some of its work during the past year:—Nearly three and a half millions of visits and calls were made by the missionaries, of which upwards of 277,000 were to the sick and dying. Nearly five millions of tracts were distributed. More than 311,000 persons were conversed with in factories. 8650 outdoor services were held, 1909 drunkards were reclaimed, 381 persons were restored to Church Communion, and there

were upwards of 2400 new communicants; 5300 persons were induced to attend public worship, 896 families induced to commence family prayer, and 315 fallen women rescued and restored to their homes or admitted to asylums. The financial statement showed a considerable decrease in income as compared with the previous year and an increased expenditure of more than £1200. One hundred and five missionaries are entirely employed in visiting special classes, such as bakers, police, cabmen, foreigners, &c., also workhouses, hospitals, public-houses, and common-lodging houses.

It is proposed to appoint a Bishop for Chota Nagpore—a large district in the diocese of Calcutta. The S.P.G. are prepared to guarantee a stipend of 6000 rupees per annum for such a Bishop from the date of his consecration, pending the raising of a capital sum of £12,000 for the endowment of the see. The Bishopric will be almost purely a missionary one, and jurisdiction will be conferred by canonical consent. The Bishop's position will correspond with that of Bishop Caldwell. The district has an area of 44,000 square miles, and a population of about four and a half millions, mostly heathen.

At the last meeting of the Society of Antiquaries, the Rev. John Morris read a paper on the subject of the wall-painting recently discovered in St. Anselm's Chapel, in Canterbury Cathedral. Mr. Morris said the painting was worthy of attention, first, on account of its antiquity, and secondly on account of the singular fact that for seventy years it had been hidden from sight. The painting on the apex of St. Anselm's Chapel had recently been uncovered by the removal of a wall in the process of restoration of the chapel. The antiquity of the wall, and the fact that the subject of the painting represented St. Paul, one of the original co-titulars of the chapel, were external proofs of the time when the painting was executed. For its style was so free from the stiffness of the designs painted in the early part of the twelfth century, and so different from the style of the well-known painting in the chapel immediately below it in the crypt, that, without such convincing proofs, antiquaries would probably have assigned it to a later date.

THE painting in question, which is in the north-east corner of the chapel, represents St. Paul putting sticks on the fire, after his shipwreck, at Malta, when the viper fastened itself on his hand. The ground of the painting is ultramarine; it was very bright when it was first uncovered. The tunic of St. Paul is white with the shades in cobalt. The mantle is whitish, shaded with vermilion and deepened with chocolate. The face is painted naturally, the hair dark, with lines and rings. This painting of St. Paul might fairly be claimed to be the finest work of its kind of the early part of the twelfth century, or, indeed, the end of the eleventh, if it be Ernulf's (Anselm's prior), who left Canterbury for Peterborough in 1100.

Two Christian missionaries who recently made a missionary tour in Morocco, report

that they were received and entertained in fifteen mosques, and in each case were allowed to preach to the worshippers.

Trinity parish, New York, has notified the Johnstown committee to send them seventy-five orphans. Wealth in the hands of such a Church corporation is truly a great blessing.

THE laudable movement of the New York Central road to restrict the running of freight trains on Sunday is leading to similar action elsewhere. The Grand Trunk and the Boston and Maine, both large railroad systems, have ceased running Sunday freight trains except for live stock or perishable merchandise, which demand the most rapid transportation possible. The desire to restrict Sunday work to this basis is rapidly extending to other lines, and we may yet hope to see a general agreement to limit this class of Sunday labor. Public sentiment will eagerly welcome the change, because it is a step toward the proper observance of the Lord's Day. It cannot but work to the advantage of the laborer, physically and morally. No class of workmen, especially possibly seamen, are subject to so great exposure and hardship, especially in the winter season, as the employees on our freight trains, and in no calling is the actual danger to life greater.—*Church Messenger*.

HEROD'S TEMPLE.

By the Rev. J. G. Kitchen, Curator of the Biblical Museum.

[CONTINUED.]

"Solomon's Porch" was the name by which the Eastern Cloister was known, probably because it occupied the site of the first cloister built for Solomon's Temple. Here Jesus walked at the winter feast of the Dedication (St. John x. 22, 23). In this cloister the crowd assembled after St. Peter had healed the lame man at the "Beautiful Gate." The Apostles were accustomed to meet here for conference (Acts v. 12).

The Royal Porch or Cloister.—On the south was a building of far grander dimensions, having three aisles divided by pillars; the centre aisle was 45 feet wide and 100 feet in height.* It was probably about 900 feet in length. Capt. Wilson says, "It is almost impossible to realize the effect which would be produced by a building longer and higher than York Cathedral, standing on a solid mass of masonry, almost equal in height to the tallest of our church spires."

The Pinnacle of the Temple, from which our Lord was tempted to cast Himself down, was probably the eastern gable of the Royal Cloister†. It must have been, as Josephus says, a giddy height, for the cloister extended to the edge of the platform wall, which descended beneath for 160 feet—the precipitous incline sloping rapidly toward the bed of the valley from its base.

The Pastophoria, or "Covert of the Sabbath," was a tower at the opposite extremity of this cloister. From its shelter one of the priests announced the beginning and end of every Sabbath by the trumpet blast. This was, perhaps, a reproduction of the "covert of the Sabbath" from which Ahaz removed the gold plates when making up the present for the King of Assyria (2 Kings xvi. 18).

The Middle Wall of Partition was a low barrier of sculptured stone, and formed the

inner limit of the outer court. It completely encircled the inner courts, and was placed there to prevent the Gentiles from intruding into the more sacred inclosure within.

At intervals there were gaps in the wall, by which the worshippers passed to the gateways, and on either hand, at every passage, were pillars with tablets, inscribed in Greek and Latin, threatening death to any Gentile who should venture to pass within the barrier. One of these tablets were discovered in 1872, near the site of the temple. It was built into the gateway of a small graveyard. The translation of the inscription is as follows:—

"No foreigner is to pass within the partition wall and enclosure around the Temple; whosoever is caught will be responsible to himself for his death, which will ensue."*

This wall was a symbol of the enmity existing between Jew and Gentile, and is referred to by St. Paul:—"Christ hath made both one, and hath broken down the middle wall of partition between us" (Eph. ii. 14).

The "Beautiful Gate" was reached by steps and led into the inner courts. Its solid metal doors, made of Corinthian brass, are said to have required the united strength of twenty men to open and close them. On the steps were laid crippled and infirm persons, "to ask alms of them that entered into the Temple." St. Luke tells of a lame man, laid daily at this gate to beg, who was healed by St. Peter, and describes how the crowd, attracted by the miracle, descended the steps into the adjacent "porch, which is called Solomon's," where St. Peter addressed them, until the Temple authorities appeared upon the scene, and arrested the Apostles (Acts iii. iv.).

The Court of the Women was so called, not because it was set apart exclusively for their use, but because women were not allowed to go beyond it. They occupied the galleries erected on three sides of the court.

The Treasury was probably the space beneath the galleries, where thirteen trumpet-shaped chests were placed to receive the offerings of the worshippers. Here, in the court of the women, the poor widow was observed by our Lord "as He sat over against the treasury" (St. Mark xii. 41, 42.) In this court our Lord's discourses, spoken at the Feast of Tabernacles, were delivered (see St. John vii. 14; viii. 20).

Four rooms or courts occupied the angles of the court.

(1) **The Nazarites' Room** was at the southeast corner, and in it the Nazarite, on the completion of his vow, boiled his peace-offering in a caldron, and having cut off his hair burned it in the fire (Num. vi. 13-21).

(2) **The Oil and Wine Room** on the south west. Oil was used in the meat offerings (Lev. ii. 1). Wine for the drink offering (Num. xv. 5).

(3) **The Leper's Room** on the northwest was set apart for the ceremony appointed for the cleansing of the leper (Lev. xiv.).

(4) **The Wood Room** on the northeast, where the fuel brought in for the Great Altar was sorted by the priests. All that was decayed or worm-eaten was rejected as unfit for the purpose. There were nine occasions in the year on which the Jews went forth to obtain wood for the Temple (Neh. x. 34; xiii. 31).

Four Golden Candelabra stood in this court. Each had four golden bowls for oil, in which flaxen wicks rested. During the Feast of Tabernacles the lamps were lighted, and the glow from these great lights, together with that of the torches carried by the people, illuminated the whole Temple. "The light, shining out of the Temple into the darkness around, and lighting up every court in Jerusa-

* Josephus describes the wall and tablets threatening death to the intruding foreigner. The accuracy of his statement was once doubted, but is now fully confirmed by the discovery of this stone. A cast of the inscription can be seen at the Biblical Museum, and photographs of the inscription can be had at the Institute, price 1s.

lem, must have been intended as a symbol, not only of the Shechinah which once filled the Temple, but of that 'great light' which 'the people that walked in darkness' were to see, and which was to shine 'upon them that dwell in the land of the shadow of death' (Isa. ix. 2). May it not be that such prophecies as Isa. ix. and ix. were connected with this symbolism? At any rate it seems most probable that Jesus referred to this ceremony in the words spoken by Him at that very Feast of Tabernacles: "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life" (St. John viii. 12)."*

Fifteen semi-circular steps led to the Gate of Nicanor, by which the next court was reached. On the steps the Levites are supposed to have chanted the fifteen "songs of degrees" or steps (see Title of Ps. cxx-cxxxiv).

The Gate of the Nicanor.—The remaining court was just twice as large as the court of the Tabernacle. Its eastern entrance, the Gate of Nicanor, corresponded to the "door of the Tabernacle of the congregation," and whatever was commanded to be done at the latter door, in the days of the Tabernacle, was performed at this gate of the Temple. Here the leper was "presented before the Lord" and pronounced clean by the priest (Lev. xiv. 11, 23). The sacrifices were "presented before the Lord" [Lev. i. 3; ii. 8; iii. 2; iv. 4], and the first-born sons were dedicated to God. Here Mary brought the young child Jesus "to present Him to the Lord," [St. Luke ii. 22].

The Court of Israel to which this gate gave access, was surrounded by rooms set apart for various purposes connected with the services of the Temple.

The Hall Gazith at the southeast angle was the meeting-place of the Sanhedrim, before whom our Lord, Peter and John, Stephen and Paul were all arraigned (St. Matt. xxvi. 59; Acts v. 21; vi. 12-15; xxii. 30). Here the priests sat to receive the tidings of the new moon's appearance at the beginning of each month. It was also in this room that they gathered to cast the lots to determine which of them should be selected to offer incense, to cleanse the seven-branched candlestick and the altar, and to burn the sacrifice. To this custom of casting lots reference is made in the account of the vision of Zacharias, the father of John the Baptist. "His lot was to burn incense when he went into the Temple of the Lord," (St. Luke i. 9).

The Water Gate was near the Hall Gazith, and was one of seven gateways belonging to the court of Israel. Its name arose from the ceremony observed at the Feast of Tabernacles, when a procession descended to the Pool of Siloam, and filling a golden ewer with water returned by this gateway to the great altar, and poured it out before the Lord. This ceremony was an acknowledgment, at the autumn feast, that God was the giver of the rains; and a prayer that He would send the early rain for which all were looking, and without which the parched earth, hardened by the long drought of summer, could not possibly be plowed (Deut. xi. 10-17; Zech. xiv. 16-19; 1 Samuel vii. 6; Jer. xiv. 1-4). At this same feast our Lord drew a spiritual significance from the annual custom when He said, "If any man thirst, let him come unto Me, and drink," (St. John vii. 37-39).

* Dr. Edersheim.

(To be continued).

ASCENSION DAY.

By THE REV. J. ELLERTON.

We all of us know the names of Christmas, Good Friday, and Easter. We understand why these days are kept. Even those who do not come to Church with us believe that the Birth,

* This is the general height of St. Paul's Cathedral.

† The Greek word for "pinnacle" seems to have been applicable to any pointed roof or gable.

the Death, the Resurrection of the Lord Jesus, are three great events which His disciples ought always to remember as the three steps in their salvation. But far too many, even among Church people, forget the day on which our Lord went up to heaven, and do not see why this is a very great and glorious day for us all. The day is not observed in England like the others, as a day when work is suspended; and so, perhaps, busy people can only come to Church on Ascension Day, early in the morning or late at night, and this, I suppose, drives the day out of their minds.

Yet if we love our Master as much, and were as grateful to Him as we ought to be, should we not be glad to remember His Ascension Day, even for His own sake. Think of the rest and joy which it brought Him. He had humbled Himself for us, even to the death of the Cross. He had endured all those bitter sufferings of which we read on Good Friday. And now came that which made up to Him for all. Pain and shame and death were over for ever. The time was come when He could enter upon His glory; when He could rejoice in having ended triumphantly His great work, and being welcomed Home. What a change to Him from Good Friday! Instead of that fierce mob shouting and cursing around His cross, He had about Him to-day the countless multitudes of holy and loving ones to receive Him. Instead of crying to His Father out of the darkness and the loneliness, He found Himself at His Father's right hand for evermore in the fullness of joy. Ought we not to rejoice then in His joy?

But Jesus passed into heaven just as much for our sakes as for His own.

He told us Himself that He was going to prepare a place for us. Of course we cannot understand all that He meant by those words. What our place will be in the life of the world to come we cannot tell. But the Ascension of our Lord teaches us that there is a place for man in that blessed life. For He Who "is gone into heaven" is not merely the God who "came down from Heaven to take upon Him our flesh." It is the Man Jesus Christ. It is He whom the Apostles touched, He Who showed Himself alive to them after His Passion. It is One in our flesh, with a body, soul and spirit like ours. He has opened the Kingdom of heaven to all believers. He who is the first fruits of our Resurrection is the first fruits of our Ascension too.

Then, again, our Lord is gone to appear in the presence of God for us. But when that offering was finished upon the Cross, He did not cease to be our Priest. He "hath an unchangeable Priesthood." And for this very reason it is that he is able to save us to the uttermost, as much as we need, and as long as we need. For He "ever liveth to make intercession for" us. For every fresh sin of ours, He is able to obtain forgiveness by pleading His own sacrifice. Ascension Day assures us of an unceasing prayer going up for us, of a forgiveness which we can have continually as we need it.

A third great blessing which we gain from our Lord's Ascension, as we learn from His own words, is the Presence of the Holy Ghost the Comforter. This was the main reason why, as He told His disciples, it was expedient for them that He should go away. It is hard for us to understand how this is. But at least we can see, I think, that the spirit of God speaking to our spirits is a greater and more blessed gift even than the Human Presence of Jesus as a Teacher and Friend. And it is one which all men, in all ages, and in all lands, may possess. We have no need to cross the sea to Palestine to hear the words of Him who spake as never man spake, or to tell Him our troubles and wants; because He is gone up on high, He is ever with us, a Living Word speaking to us, a Living Master and Lord to whom we can ever speak.—*American Church Times.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

AMHERST.—Trinity Sunday of '89 will long be memorable in the annals of this parish as a day of more than usual interest. His Lordship the Bishop having expressed his willingness to hold his Trinity ordination in "Chris' Church" arrived in the parish on Saturday the 15th inst. accompanied by the Ven. Archdeacon Kaulback, Rev. Prof. Vroom, Rev. A. W. Bent and Rev. H. G. Lancaster, Bishop's Chaplain and the candidates for Holy Orders, nine in number. On Sunday the services commenced with a celebration of the Blessed Sacrament at 8 o'clock; Matins at 9.30, and at 11 o'clock. The procession was formed in the schoolroom as follows:—Vestrymen, Wardens, Choirmen (vested), Candidates for Diaconate, Candidates for Priesthood, Clergy in order of Ordination, Preacher, Assistant Clergymen of the Parish, Vicar, Ven. Archdeacon, Bishop's Chaplain, Bishop. Immediately at the close of the processional hymn, the sermon by Rev. Prof. Vroom was delivered, and was most earnest and heart-searching, the words to the candidates being thoughtfully and feelingly given. The candidates were then presented by the Archdeacon. The Litany was said by the Bishop, and the Communion office to the end of the Epistle the Archdeacon being the Epistoler. The examination and ordination of the following persons to the Diaconate then took place:—H. H. Pitman for Amherst, G. Forbes for Alberton, P. E. I., Thos. Loyd for Port Hawksbury, C. B., D. P. Allison and E. D. Parry, not located.

The Communion Service was then proceeded with D. P. Allison being Gospeller. After the examination for priests and silent prayer for a few moments the *Veni Creator* was sung and then the following were raised to the Priesthood:—Rev. Chas. H. Fallerton for Falmouth, E. T. Woollard for New Ross, Chas. P. Mellor for New Dublin, Wm. Crawford-Frost for New Glasgow, the Ven. Archdeacon, the Vicar, Rev. Prof. Vroom, and Rev. A. M. Bent taking part with the Bishop in the ordination of the priests. The rest of the Communion office followed the Bishop being celebrant, the Vicar server. The congregation remained in their places until the benediction had been pronounced, and the procession had passed out in reverse order.

An open air service was held on the grounds of the proposed new church at Fort Lawrence at 3.30 o'clock which was largely attended, many coming from quite a distance. After a shortened service, addresses were delivered by the Vicar, the Ven. Archdeacon and Rev. Prof. Vroom.

At 7 o'clock the Church was again packed with a reverent and devout congregation. The procession was in the same order as in the morning preceded by the Cross bearer. After Evensong had been said his Lordship delivered a most masterly and eloquent sermon from Rev. 4th last part of the 8th verse, dwelling most forcibly upon the necessity of holiness and purity of life. The music for the day was of an exceedingly high order. The offertory being large. The laying of the corner stone of the new church at Fort Lawrence on Monday (the Festival of St. Alban the Martyr the name for the proposed church) was a most interesting ceremony, performed by His Lordship who in his usual happy and genial manner addressed those present, referring particularly to the erection of this building and the substantial aids that had already been secured. Judge Moire also gave an interesting address, abounding with historical facts in connection with the place, and alluded in a graceful way to the presence of Mrs. Chandler aged 87, widow of the late Lieut Governor of New Brunswick, who had come from Dorchester to attend the services which she did and heartily enjoyed,

and belonging to a family that has been connected with the Church for generations.

The weather on Saturday was perfect and everything passed off most satisfactorily.

The Bishop has endeared himself to us all, by his loving and sympathetic nature, and we are already looking forward to another visit.

His Lordship and Clergy were hospitably entertained by the parishioners.

HALIFAX.—*St. Paul's*—At a meeting of the male members of *St. Paul's* congregation held lately and at which reporters were excluded, the resignation of the rector was freely discussed, and it was resolved to accept the Doctor's resignation, to take effect three months hence, the congregation agreeing to give him \$2,000 in lieu of any claim he might have on the parish; and to take the Rectory off his hands.

MAITLAND—*Elmhurst, Maitland*, was lately the festive scene of the nuptials of Dr. J. A. Byers, of Springhill, and Miss Frances Cochran, of Maitland. The happy couple left immediately after the ceremony for St. John. A large number of very valuable presents were sent from friends of the bride in the United States and Canada. The brother-in-law of the bride, Rev. W. Chas. Wilson, performed the marriage ceremony assisted by the rector of Maitland and future New Ross. Miss Cochran is the daughter of our late energetic layman, Hon. A. M. Cochran, M.L.C.

NEW GLASGOW.—Rev. W. Crawford-Frost, late of Charlottetown, P. E. I., has been named rector of *St. George's Church*, to take effect after he is priested.

A number of Rev. Mr. Crawford-Frost's friends on Tuesday afternoon, prior to his leaving the Island for ordination, presented him with an address, accompanied by a purse containing \$183.

ALBION MINES.—Daily morning prayer has been said when the Rector was at home, since the beginning of the month: whether we shall be able to continue the services daily in winter has to be considered.

On *St. Barnabas Day* there was an early celebration in the Parish Church, with special intention for a blessing on *St. Bees' Church* in the Westville part of this parish, the corner stone of which was to be laid in the afternoon.

The Church will be very similar to that in New Glasgow—minus a chancel at present.

A fancy sale and Picnic for the Church Improvement Fund of the Parish Church was held on July 16th.

WESTVILLE.—*St. Barnabas' Day* saw the corner stone of our little Church laid. The Grand Lodge of Freemasons attended and assisted the M. W. Grand Master to perform the ceremony—the said G. M. being our Rector. The building is so planned that when need arises a chancel can easily be added.

The corner stone bears the words "St. Beas (cross) A. D. 1889," on the eastern face, and "compass and square" on the north side. The Rector having asked to be allowed to name the Church after *St. Bees'*, his *alma mater* in England.

The Picnic in the afternoon realized a nice little sum.

AVON.—The 51st meeting of the Chapter of the Avon Rural Deanery met at *St. John's Church, Cornwallis*, on the evening of April 30th. The members present were: the Rev. W. J. Ancient, Rector of Rawdon, B. D., the Revs. Canon Brock, D. D., Rector of Horton, K. C. Hind, M. A., Rector of Newport; C. H. Fallerton, B. A., incumbent of Falmouth; and the Rector of the parish, the Rev. F. J. H. Ax-ford; the Rev. J. M. O. Wade arrived next morning. Shortened Evensong was said by

Mr. Fullerton; Mr. Hind reading the lesson. The Dean gave an introductory address, followed by Mr. Hind, on worship; Canon Brock on the Prayer Book; Mr. Axford supplementing the previous addresses.

The Chapter assembled on the following morning, the festival of St. Philip and St. James, in the vestry. After robing they formed in procession, entering the chancel by the west door marched to their appointed places in the chancel. Matins was said by Mr. Hind; first lesson being read by Mr. Wade; second by Mr. Fullerton. The sermon, an able and forcible discourse was preached by Mr. Fullerton from St. John xiv.: "I am the way, the truth and the life."

A celebration of the Holy Eucharist followed Matins, in which the Rural Dean was celebrant; Mr. Axford, Gospeler; and Canon Brock, Epistoler. Nearly all present received. The offertories at the services were in aid of the Superannuation and W. & O. Funds.

At the business meeting, which was held at the Rectory in the afternoon, the Rev. W. J. Ancient, the newly appointed Rural Dean was in the chair, giving the members of the Chapter every satisfaction in their election, by his pleasant and systematic way of presiding. The chief matter discussed was a revision in the order of business. It was proposed and mutually agreed to, that each member of the Deanery should send to the Dean, questions respecting difficulties that may have arisen in their respective parishes to be discussed at the next meeting in the order of their reception.

The thanks of the clergy are due to the Rector and Mrs. Axford, Mr. Wm. Smith and Dr. Fullerton for their kind hospitality.

The next meeting of the Chapter is to be held in Rawdon, Oct. 1st and 2nd.

[We regret that the above report only reached us on the 19th inst.—Ed.]

DIOCESE OF FREDERICTON.

FREDERICTON.—At the Cathedral on Sunday morning, 16th June, Mr. Wm. Eatough, a graduate of St. Augustine's College, Canterbury, England, was ordained Deacon by the Most Rev. the Metropolitan.

PERSONAL.—The Rev. Finlow Alexander, Sub-Dean of the Cathedral, has sailed for England.

LOWER JEMSEG.—St. James' Church here, Rev. C. H. Hatheway, incumbent will be consecrated on the 25th June by the Bishop Co-adjutor, Dr. Kingdon.

ST. JOHN.—A very pleasant gathering of the congregation of St. Mary's Church was held on Wednesday evening June 12th, to welcome home Rev. Mr. Raymond and Mrs. Raymond from a visit to New York. After a varied programme of vocal and instrumental music, in which Mrs. A. W. Golding and Messrs. Wheeler, Williams, A. P. Tippet; C. H. Williams, jr.; David Betts; and Jas. Myers took part. Mr. Tippet on behalf of the congregation read an address expressing the warm feelings entertained by the congregation toward Mr. and Mrs. Raymond. Accompanying the address was a purse of \$75. After Mr. Raymond had thanked the congregation an adjournment was made to the new rooms in the basement of the school-house, where refreshments were served by a committee of ladies.

KINGSTON.—The centennial of the founding of Trinity Church, Kingston, Kings Co., will be celebrated on the 27th inst., when services in commemoration of its erection by the Loyalists in 1789 will be held. It is the oldest church in the province. A special service at 11 a.m. will be conducted by a descendant of the founders of the church. After the service a social gathering will be held on the neighboring grounds,

where luncheon will be served and orations delivered. Among the speakers will be, it is expected, Joseph W. Lawrence and G. Herbert Lee.

DIOCESE OF QUEBEC.

RICHMOND.—The second Sunday-school Conference in this district was held here on the 14th inst. Papers were read by the Venerable Dr. Roe, of Bishop's College; Dr. Heneker and C. D. Lawrence, Esq., of Sherbrooke; the Rev. A. Stevens, of Hatley, and the Rev. W. Forsythe, of Stanstead. There was a large attendance of teachers and others interested. In addition to the clergy mentioned, the Revs. Hepburn, Rector of the parish; Blaylock, of Danville; Robertson, of Durham, and Ball, of Windsor, took part in the discussion, together with several laymen, and last but not least, one of the ladies, whose well known interest and zeal made her *facile princeps* in expressing with tone and dignity her opinion. The leading feature was more to make our Sunday-schools effective in their working, and all present went away with the impression that the Conference had not failed to deepen the interest in this important work. The day was delightful, and the country always charming here at this season was particularly beautiful. Divine service in church began and closed the Conference. At mid-day the visiting friends were invited to join in a social lunch at the St. Jacob's hotel, and it is unnecessary to say the well known popularity of the house was fully sustained. In the evening the clergy, &c., were invited to dinner at the residence of Thos. Hart, Esq., where they met the Lord Bishop, who had just arrived for his round of Confirmation services in the St. Francis district. All were delighted to hear of Mrs. Williams improved health, and to see their Bishop after his stay in Europe. The day will be long remembered as one fraught with happy memories, and heartily enjoyed both by the kind people of Richmond and their visiting friends.

DIOCESE OF MONTREAL.

PERSONAL.—Rev. Geo. Johnson has been appointed to the Rectory of Dunham.

The Rev. W. P. Chambers has entered into office as Rector of Knowlton.

The Rev. W. Ross Brown, M. A., of Mansonville, has been appointed Rural Dean of Bromes, in succession to Rev. J. Smith, deceased.

SYNOD MEETING.

The thirtieth annual session of the Synod of the Diocese of Montreal opened Tuesday morning 18th June with divine service and the celebration of the Holy Communion in Christ Church Cathedral, at 10:30.

The preacher was the Rev. Canon Mills, who took for his text John xvii., 19—"For their sakes I sanctify myself."

The Bishop was celebrant, being assisted by Canon Mills, Canon Mussen, Archdeacon Lonsdale, and Rural Dean Naylor.

THE BUSINESS SESSION.

At two o'clock in the afternoon the Synod assembled for business in the Synod house, the Rt. Rev. the Bishop of the diocese presiding. His Lordship having offered up prayer, the roll was called by the Very Rev. Canon Empson, clerical secretary, after which the election of officers was proceeded with, Canon Empson and Mr. Richard White being re-elected clerical and lay secretary respectively. Mr. James Hutton was re-appointed treasurer, and Messrs. G. W. Simpson and S. C. Fatt were re-elected auditors.

His Lordship then delivered his charge in a high referring to his diocese, the Bishop said:—I have my usual report to make of missions visited and episcopal functions discharged, and every where I find health and peace and

quiet progress in religious life. In other words, our Church is doing its work on behalf of souls of men under circumstances of outward happiness. The year has been free from epidemic sickness, from famine, from great public loss and trial of every kind. I have visited, apart from the city, *ninety-five* parishes, missions and mission stations, and administered the rite of confirmation in *seventy-four* churches to 828 persons, of whom 321 were men and 507 were women. I have ordained *eight* deacons and *six* priests. It is with great satisfaction that I report the consecration of six churches and one burying ground. Four of the churches and the burying-ground are in the district of Bedford, namely, St. Philip, South Roxton; St. John, West Shefford; St. John, Eastman; and St. Augustine, East Farnham. This progress in things material speaks well for the earnestness and carefulness of Church people in Bedford district. One mission there has been raised to the rank and independency of a rectory, namely, West Shefford, and another, in the deanery of Hochelaga, has reached the same position. Of the two churches consecrated besides, one was at Leslie, in the mission of Thorne, the generous gift of R. A. A. Jones, Esq., and called St. James, the other was at Lacadie, and called Grace Church. The temporalities of the country churches do not in all cases receive quite the attention which is due. I should like to see a *greater sense of responsibility* on the part of incumbents and church wardens, to whom is committed the care of churches, parsonages and other real estate. It would be well, I think, to appoint a committee on "dilapidations" whose business it would be to enquire into the whole matter, and advise as to the best means for awakening trustees and others to the duty of maintaining the church property in at least as good a condition as they receive it. The Archdeacon is the church officer to whom the oversight in general appertains, but he needs some machinery of Synod to enable him to make practical use of his powers. Church property raised and set apart with devoting and self denial by one generation must not be neglected and squandered by another. That which comes to us easily we are too apt to treat lightly, and I fear that in some instances a little longer neglect will result in the loss of things substantial, necessary to the progress of the Church's external life.

The Bishop referred at considerable length to the LAMBETH CONFERENCE remarking that since our last meeting the result of the Lambeth Conference have been published, to the edification of the Church throughout the world. The tone of the Encyclical Letter is eminently practical, and claims our reverent and intelligent attention.

His Lordship then quoted at length from the Encyclical Letter in regard to the observance of the Lord's Day; Temperance and Purity; Care of Immigrants; Mutual Relations of the several branches of the Anglican Communion to one another; the Reunion of Christendom; In referring to the care of Immigrants, the Bishop said:—An enormous responsibility lies upon the church in this matter, and it is her duty, so far as in her lies, to prevent estrangement or any loss of spiritual life in her children, through the accident of their removal from one branch of the Anglican Church to another. Within the last ten years 3,195,660 persons have emigrated from the British Isles, of whom North America has received about 11 per cent., our own share of the work of reception goes slowly. Perhaps Lower Canada does not offer the most inviting field. Our emigration chaplain, Rev. R. Acton, complains that he does not receive all the encouragement from the clergy, to send immigrants into the country parts which one would naturally expect. The reasons for this luke-warmness are not apparent. Mr. Acton reports seventy-five families and about 350 single men to have been forwarded to country parts during the

past year. He says "they have been visited by representatives of English the emigration societies, and, according to their published reports, are doing well and are grateful for the change." He adds: "Another very satisfactory feature is the renewed applications I am getting almost daily from farmers and others who have had immigrant help regularly for the last three or four seasons."

In speaking of the "Mutual Relations" recommendations, of the Lambeth Conference, his Lordship said:—The Lambeth Conference has dealt with the relations which one branch of the Anglican Communion holds to another. It points out clearly that the Book of Common Prayer "is not the possession of one diocese or province, but of all; that a revision in one portion of the Anglican Communion must, therefore, be extensively felt, and that it is not just that any particular portion should undertake revision without consultation with other portions, and especially with the Church at home." It urges on each Church in the meantime the duty of *precise teaching, especially to the young, of the doctrines of The Church* as set forth in its formularies. It does not claim infallibility for these formularies, but it does declare that it would be hard to find many improvements which would be generally and heartily accepted as such. In these days of scientific doubt and scepticism we find the advice of the Encyclical to the Bishops and the clergy sound and practical. The words of the Encyclical are:—We must recommend to the clergy cautious and industrious treatment of these points of controversy, and most earnestly press upon them the importance of taking, as the central thought of their teaching, our Lord Jesus Christ, as the sacrifice for our sins, as the healer of our sinfulness, the source of all our spiritual life, and the revelation to our consciences of the law and motive of all moral virtue. To Him and to His work all the teachings of the Old Testament converge, and from Him all the teachings of the New Testament flow, in spirit, in force, and in form." I cannot do better than quote directly the result of the deliberation of the conference upon the important question, "What steps (if any) can be rightly taken on behalf of the Anglican communion towards the reunion of the various bodies into which the Christianity of the English speaking races is divided." "After anxious discussion we have resolved to content ourselves with laying down certain articles as a basis on which approach may be, by God's blessing, made towards home reunion. These articles, four in number, will be found in the appended resolutions. The attitude of the Anglican Communion towards the religious bodies now separated from it by unhappy divisions would appear to be this: We hold ourselves in readiness to enter into brotherly conference with any of those who may desire intercommunion with us in a more or less perfect form. We lay down conditions on which such intercommunion is, in our opinion, and according to our conviction possible.

For, however we may long to embrace those now alienated from us, so that the ideal of the one flock under the one Shepherd may be realized, we must not be unfaithful stewards of the great deposit entrusted to us. We cannot desert our position either as to faith or discipline. That concord would, in our judgment, be neither true nor desirable which should be produced by such surrender. But we gladly and thankfully recognize the real religious work which is carried on by Christian bodies not of our communion. We cannot close our eyes to the visible blessing which has been vouchsafed to their labours for Christ's sake. Let us not be misunderstood on this point. We are not insensible to the strong ties, the rooted convictions, which attach them to their present position. These we respect, as we wish that on our side our own principles and feelings may be respected. Competent observers, indeed, assert that not in

England only, but in all parts of the Christian world, there is a real yearning for unity—that men's hearts are moved more than heretofore towards Christian fellowship. The Conference has shown in its discussions as well as its resolutions that it is deeply penetrated with this feeling. May the Spirit of Love move on the troubled waters of religious differences. "These are but short extracts from a letter embodying matters of world-wide interest. The Bishops of the Anglican Communion form one of the most enlightened and experienced religious houses to be found in Christendom, and all members of the Communion must receive their advice with reverence and thankfulness. The number of Colonial Bishoprics has increased from 7 to 77 since the accession of her Majesty Queen Victoria: add these to the Bishops of the Mother country, and you have a college of learned men representing every place and circumstance of interest to English speaking people,—North America, as a whole, Australia, and many places and portions of the earth, in other parts of the world. Their practical sagacity, as well as the moderation of their declarations are the result, no doubt, of the width of their united experience and judgment.

The Bishop then referred to the Educational work of his Diocese, including the Theological College, and to those who had died during the past year, but to this portion of his charge we shall have to refer in another number.

DIOCESE OF TORONTO.

SYNOD MEETING.

After routine proceedings on the 12th June, the report of the Mission Board for the year ended 30th April was presented, from which it appears that the total received during the years 1888 and 1889 for Diocesan, Domestic and Foreign Missions was:

	1888.	1889.
Diocesan Missions.....	\$15,056 15	\$11,990 96
Domestic ".....	3,515 78	3,277 23
Foreign do (including Jews).....	4,081 25	3,211 79
	\$22,952 18	\$18,479 98

After some discussion as to the causes of the decrease, and suggestions as to improving the condition of affairs, the report was adopted.

The members of the Mission Board for the present year are:—The Lord Bishop of Toronto, the Venerable the Archdeacon of York, the Ven. the Archdeacon of Peterborough; Rural Deanery of Toronto, Rev. J. Langtry, M.A., R.D., J. W. G. Whitney; Rural Deanery of West York, Rural Dean Osler, Alfred Hoskin, Q.C.; Rural Deanery of East York, Rural Dean Dr. Carry, John Cowan; Rural Deanery of Peel, Rural Dean Swallow, Judge Scott; Rural Deanery of East Simcoe, Rural Dean Stewart, M.A., Basil R. Rowe; Rural Deanery of West Simcoe, Rural Dean Kirby, W. A. Hamilton; Rural Deanery of South Simcoe, Rural Dean Ball, Hon. G. W. Allan, D.C.L.; Rural Deanery of Durham, Rural Dean Allan, B.A., His Honour Judge Benson; Rural Deanery of Northumberland, Rural Dean Beak, M.A., His Honour Judge Weller; Rural Deanery of Haliburton, Rural Dean P. Harding, J. H. Delamere, Rural Dean J. D. Cayley, M.A., N. W. Howells.

At the afternoon session the report of the committee on the communication received from the Prisons Reform Association was brought in and in accordance with the recommendations of the committee that the Synod actively co-operate with the Prisoners' Aid Association in their efforts to effect the reforms referred to in their circular letter, and with that end in view that a committee should be appointed by the Synod, the following names were suggested: Rev. S. H. Kirkby, Rev. A. J. Broughall, Rev. G. E. Lloyd, Rev. R. C. Caswell, Rev. T. W. Paterson, Hon. G. W. Allan, Judge Benson, Dr. Hodgins, J. K. Kerr, Dr. Elliott, N. W. Hoyles, G. G. Wood, James Scott, G. C. Roper.

The report of the Committee on the Widows and Orphans' Fund showed a balance of \$122 15 instead of, as last year, a deficit of \$348.87. The attention of the Synod was drawn to the fact that, while the necessary expenditure for the year was \$5,379 08, the total amount received from collections was only \$5,320 76, or a deficiency between income and expenditure of \$58.32, or a total deficiency of \$401.19. The Theological Students' Fund owing to a refund from the Diocese of Ontario of \$200, together with the collections which have come in, and those due from the last April offertories, will enable it to meet its liabilities, but no further aid can at present be given to divinity students.

The Synod then adjourned to the 13th inst. A missionary meeting was held at eight o'clock in the evening to discuss practical points in connection with the missions of the diocese. The matter was discussed under several heads: the first, "Needs of the Church as to Extension in City and Country," was introduced by Rev. John Langtry, who held that a greater spirit of devotion should be manifested by the people and that more time should be given to intercession with God. There were certain special occasions in the Church when the people should offer up fervent prayers for the success of missions. The spirit of complaining ought to be dispensed with. Beaconsfield had said that he never complained, and on his observance of this rule depended much of his success. "Trust in God" should be the motto of those who wish to do the best they could.

Rev. Mr. Inglis, Mr. A. M. Dymond, Dr. Hodgins, Provost Body and Mr. McClure having spoken on the subject, the Bishop alluded to the very manifest lack of interest, (although there were some laudable exceptions), in missions in the country districts. Prayer alone was not effective, for God expected that all men should work. It would be well, he urged, to have a travelling missionary to visit the stations.

Rural Dean Allen spoke on the second topic, viz:—"Hindrances to success in the past, and how to remedy them." With 40 years' experience he thought the hindrances arose from the want of elasticity in the methods of the Church. Long addresses and disquisitions discouraged the people. Missionaries from the Old Country were annoyed by the difficulties of a new country, and, moreover, the immigrants were accustomed to an established Church, and never paid voluntarily. The different sections and divisions among the members of the diocese were a great impediment. The clergy should unite, the laity should unite, and a march would be made onward.

Dr. Carry maintained that though the root of success was grounded in the spiritual life, absence of religious spirit was not the only impediment to success. Clergymen became physically and mentally incapable and therefore the Superannuation Fund should be increased. Then men who had become useless through loss of vigour or through crankiness could be provided for, and the people would not be provoked.

Other members having made valuable suggestions the meeting closed. The collection taken up during the proceedings amounted to \$82.11.

A Garden Party.—At the close of the afternoon session, which occurred about four o'clock, the members of the Synod attended an "At Home" and "Garden party" at the See house. St. Alban's Cathedral was also visited by many of the clerical and lay representatives.

On the morning of the 13th of June, the scrutineers on the vote for the election of lay delegates to the Provincial Synod reported the following elected:—Hon. G. W. Allan, C. J. Campbell, A. H. Campbell, R. H. Bethune, Wm. Ince, A. McLean Howard, J. A. Worell, Dr. Hodgins, Judge Benson, Clarkson Jones, N. W. Hoyles, Thos. Hodgins, J. Mason.

Substitutes:—G. M. Evans, Judge Scott, T. D. Delemere, Basil B. Rowe, John Cowan, Kivas Tally, G. E. Gillispie, J. K. Kerr, Marcellus Crombie, D. Snelling, Jas. Henderson, C. W. R. Biggar.

The scrutineers of the clerical vote reported the following elected:—Rev. J. Langtry, Rev. Provost Body, Rev. Dr. Carry, Rev. Dr. Bethune, Rev. A. J. Broughall, Rev. Prof. Clarke, Rev. A. W. Spragge, Ven. Archdeacon Boddy, Rev. John Pearson, Rev. J. D. Cayley, Rev. Rural Dean Allen, Rev. Canon DuMoulin.

Substitutes:—Rev. A. H. Baldwin, Rev. J. P. Lewis, Rev. Septimus Jones, Rev. R. Harrison, Rev. G. E. Thompson, Rev. H. Kirby, Rev. J. C. Roper, Rev. W. F. Swallow, Rev. W. H. Clarke, Rev. C. C. Johnson, Rev. A. Williams, Rev. Dr. Davies.

The committee on the JUBILEE celebration reported that Rev. Dr. Scadding and Dr. Hodgins had been appointed historiographers, Rev. A. J. Broughall secretary of the committee. The following resolutions were passed unanimously:—

1. That the secretary be instructed at once to communicate with the secretaries of the several Synods, and also with the Bishops of the several dioceses forming part of the original Diocese of Toronto, in the Province of Ontario, requesting them to lay before such Synod the request of this committee to cooperate towards the great object—the jubilee celebration.

2. That the first Sunday in October be suggested as the proper day for such celebration.

3. That the offerings of the people throughout the Diocese of Toronto be applied towards the building fund of St. Alban's Cathedral. That the secretary be instructed to communicate this fact to the other dioceses for their information.

4. That the week commencing the first Sunday in October be spent in a united manner in the city of Toronto by some special preachers in some central church; and that a mass meeting should if possible be held during that week, in all of which the other dioceses should be asked to cooperate.

5. That the Synod be asked to instruct the General Purposes Committee to meet the necessary expenses to be incurred by this committee in carrying out the arrangements adopted by it.

6. That this committee, in presenting their report to the Synod, suggest that they be continued in office.

7. That the secretary be instructed to request the Synods to appoint one or two more representatives to meet with this committee on some day in the last week of June.

Executive Committee.—The elected members were reported as follows:—Clergy Rev. Rural Dean Langtry, Rev. John Pearson, Rural Dean Kirby, Rev. Septimus Jones, Rev. J. P. Lewis. Lay:—James Henderson, J. G. Hodgins, LL D, Wm. Ince, J. C. Kemp, Robert Birmingham. The Bishop's appointees were: Clergy—Archdeacon Boddy, Canon DuMoulin, Provost Body, T. W. Allan, C. C. Johnston. Laymen—Hon. G. W. Allen, Hon. Judge Benson, Dr. Snelling, J. A. Worrell.

DIOCESE OF ONTARIO.

HILLIER.—The Rev. J. Helliwell has been appointed to the Mission of Vankleek Hill, and the Rev. William Fleming, M.A., of Vankleek Hill, has been appointed to the endowed parish of Hillier. We fully expect that Hillier, under the new Rector will take a new lease of life and once more assume its proper position among the more important of the rural parishes of the Diocese.

DESERONTO.—The Rev. H. B. Patton has been appointed by the Bishop curate of St. Mark's

Church, Bell's Corners, Deanery of Carleton parts with him with great regret.

BROOKVILLE.—Rev. E. P. Crawford, of Brookville, was presented with a purse of \$200 on leaving that town for Hamilton.

QUEENSBORO.—Rev. W. W. Burton was presented with a buggy and set of harness by his Millbridge congregation. There are some other missions where, if the people were equally liberal, much better work could and would be done.

EAST CANAWALL.—The Rev. S. G. Poole, of Osnabruck, has been appointed incumbent of the Mountain Memorial Church *vice* Rev. Jos. Elliott, who has assumed charge of Billing's Bridge.

TAMWORTH.—The Rev. J. R. Lerson has been offered the important parish of Osnabruck, but may not take it. His people here will not willingly part with him. On the 6th June he opened a new church at Millbank. It is a frame structure, painted white, of gothic design, tastefully finished inside and out. It has nave, chancel, vestry, and south porch. The windows are of figured and colored glass, that in the chancel being a triplet of stained glass of beautiful design. Mr. Lerson has always been most successful in his church work at Tamworth.

PRE-OUTT.—During Whitsuntide a superb oak reredos was placed in St. John's Church, Prescott. This and a fine oak altar were the gift of W. J. Jones, Esq. M. D. of Prescott, and were erected in loving memory of his parents and of his wife lately deceased. This fine reredos occupies the whole space at the back of the chancel. Over the re-table on which is carved the words "Holy, Holy, Holy," is some fine carving, cut out in the oak, of a chalice, the vine with bunches of grapes, and also ears of wheat. The altar has in front three panels on which are carved respectively the sacred monogram and the symbols Alpha and Omega, on each side of the panels are abatments in the centre of each of which is carved a Greek cross. The abatments rest on Ionic pillars finely carved. The reredos is surmounted in the centre by a gothic arch in keeping with the style of the church. The opening of the arch shows the pictured window beyond. Rising high above the centre of the arch is a pinnacle having as its finale a Greek cross floriated, and on each side of the arch are pinnacles with *fleur-de-lis* as finials. Similar arches at a lower elevation stand on each side of the storied window having pinnacles with *fleur-de-lis* as finials, beyond these on each side are panels of beautifully grained oak, extending to the chancel walls. On one side of these panels, on the north side of the altar, is a brass plate, stating that the reredos and altar were erected by the donor in memoriam. On the south side of the altar is a credence table, also of oak, and like the rest of the work, beautifully grained. This fine work was executed by Mr. B. H. Carmouski, of Kingston, and is highly creditable to that gentleman's taste as an artist, and skill as a workman. We must congratulate Dr. Jones the liberal donor of this magnificent gift to this parish church on his good sense and deep religious feeling when determining to erect a monument to the memory of the dear departed ones, he should also make it the occasion of beautifying the House of God.

DIOCESE OF ALGOMA.

SAULT STE. MARIE.—The Bishop of Algoma begs to acknowledge very gratefully, the receipt of \$40 from "A. F.," New Brunswick, by letter dated the 3rd instant, and received on the 24th.

CONTEMPORARY CHURCH OPINION.

The Church Bells, London, England, says of the St. Paul's reredos case:—

We confess to a feeling of no little curiosity as to the reason why the judgment of the Queen's Bench, delivered last Saturday, should have been so long delayed. There is absolutely nothing in it which the ordinary mind can suppose to have required an incubation of six months. Possibly the fact that not the least hard-headed and clear-minded of the three judges dissents from the conclusion of his brethren may have something to do with it. A refractory jurymen, we know, is sometimes convinced by the arguments of his colleagues. Possibly, even in the exalted region of the judicial bench, a similar process may occasionally be attempted in the case of a 'non-conforming' judge.

Of one thing all parties may be absolutely certain: Mr. Justice Manisty's advice that further litigation should be avoided will not be accepted. The Bishop of London, who has some previous experience of legal battles over a cathedral reredos, is understood to be prepared to carry the matter through all the stages, if it should be necessary. The question of the legality of the structure in St. Paul's has not yet been before the Courts. The question decided by the Queen's Bench is merely whether it ought to go before the Courts. The Bishop of London thought not, and vetoed the prosecution. The Queen's Bench, or a majority of the Court, thought it ought, and unless an appeal is entered, their *mandamus* will issue to compel the Bishop to send the case for trial. The Bishop, it may be taken for granted, will appeal; and in all probability the highest tribunals will ultimately be called upon to decide the preliminary point, whether the case shall or shall not be tried upon its merits. Assuming that the final decision confirms the Queen's Bench judgment, then the whole process begins again *de novo*.

We can scarcely congratulate the Church Association upon their success. In each of the two great pending cases, the promoters have scored 'first blood.' But the result of the one is to invest the Archbishop of Canterbury with the powers of something like an Anglican Pope. The result of the other is to open out the cheerful prospect of almost interminable litigation.

We cannot believe that the higher Courts will hold with Lord Coleridge, that the Bishop's 'discretion,' under the Public Worship Regulation Act, is not discretion at all, in any ordinary signification. Baron Pollock's common sense view of the matter seems to us far more in accordance with the general spirit and tendency of English jurisprudence. Nor can we imagine that if the 'merits' ever do come before the Courts, the highest tribunals will so far stultify themselves as to order the removal of so noble a work of art as the reredos in St. Paul's.

We would add that we do not quite appreciate the interesting information as to Lord Coleridge's personal tastes and private opinions, which make up no small part of the Chief Justice's judgment. It is undoubtedly information of a valuable character, expressed in clear and vigorous English, but whether a judicial tribunal is the proper place for its delivery may fairly be doubted, if only as a matter of taste.

Church Bells asks:

"For whom is it good that schisms and heresies do exist? Schisms and heresies begun, and continued too, by good-meaning, praying, and pious people; by some who distinctly assert that there are no divisions or heresies, but that all are loving the same (Father, God, and) Saviour, and they are all aiming at the same thing. Such forget altogether St. Paul's *dicta* on these subjects, and ignore the command to speak the same thing, and to be perfectly join-

ed together of the same mind and of the same heart. And, when questioned, they cannot deny (though they express regret as they confess it) that in many meeting houses and upon very many Sundays (to say nothing of political meetings held at other times in these places of sacred worship) there is often heard the expression of many erroneous statements concerning the Church, and the utterance of many bitter speeches tending to stir up an angry feeling against her. Is it not time that such a state of things ceased? If unity existed throughout Christendom, would war amongst Christians be possible? If Christians were one united body, would the sceptic, and the unbeliever, and the agnostic, and the indifferent be so numerous as they are?"

The *Pacific Churchman* says:

A quick, cheap way into the Holy Ministry is too often sought for. Sometimes the motive may be a good one. There are special cases where men should have the way into the ministry made easy for them. Now and then there is a man of mature age, skilled in a knowledge of human nature and the art of reaching and influencing men's minds and hearts, ripened through years of holy living, for whom a place is all ready for his ministry. Such a man could not possibly get through a classical and theological course, and would be little better for it if he did. But just as he is, he is particularly fitted for a certain line of ministerial work, where there is a crying need of humble, faithful laborers. But such cases are rare. The general fact is that there are needed in the ministry men who are well equipped for teaching—thoroughly instructed in the Word of God, and in all the learning—and the foolishness too—of the day. It is not enough that they be able to read the lessons and the prayers in church—or even to celebrate at the altar—though it should be seen to that they can do these parts decently and reverently—but as the *English Church Times* says lately: "The broad fact is that the primary function—not the only one, but the chief and principal—of the Gospel Ministry is to teach. That is put by our Lord Himself in the very forefront of His mandate to the twelve Apostles": "Go ye and teach (by teaching make disciples of) all nations, baptizing," &c. St. Paul requires among the very first qualifications for the office of the ministry, aptness to teach. It is his own work as a teacher that St. Paul speaks of oftenest and with most stress when he refers to his ministering labors. "Do the work of an evangelist," he says to Timothy.

Too often has the Church been put to shame by displays of ignorance in the pulpit and in other places where opportunity is given to men to speak without knowledge. If a young man who happens to have a good voice, and be a good reader and likes to "officiate" is to be made a deacon in order to use these gifts,—well enough; but for the sake of all that is merciful keep him at the lectern and prayer desk; don't let him get into the pulpit—or on to the floor of the Convention!

As a matter of fact there is very little need in the Church at present for an order of readers—or for priests who can do nothing well except to act as celebrant or assistant at the altar. But there is great need and a boundless field for able teachers and preachers. And there may be learning without preaching or teaching ability. A generation or so ago, in a rebound from too extreme a dependence upon preaching, especially in the way of exhortation, it became the fashion to belittle the place and importance of preaching as compared with worship in our public services, till there became a ground for the charge that was made against us of an "imbecile pulpit." For though there were still giants in those days, yet the average priest of, say, thirty-five years ago, was far from being a vigorous or interesting or effective preacher.

No doubt good came from what led to that

depreciation of the pulpit, but it was at a heavy cost to the Church. A recognition of the high place of worship, and sacraments and reverence has been secured, and now let us see to it that the great and primary importance of preaching is realized and insisted upon, especially in the training of candidates for the ministry. A man who is not at least a fairly effective preacher has a very narrow range of usefulness in the ministry.

PREPARATION FOR WORSHIP.

Nothing is more plainly proved by experience than the need of forethought and preparation to successful work. A man not only needs general preparation as to methods and ways, but his mind needs to be in sympathy with what he does. One cannot pass instantly from one frame of mind into another. He who never thinks of his friends, will not be apt to enjoy their companionship when he chances to meet them. He who never thinks of God, except at the hour set for communion with Him, will not usually receive much profit from that hour of communion itself. If a man's family worship be thought of only when the hour for it comes, it will be a very dull and irksome duty. So any religious duty will be formal and dry if it be not preceded by a religious frame.

This is notably true of the service of the Lord's Day. To a great many Christians Sunday is a heavy day. They try to spend it in Divine worship, but it is a task rather than a joy. It is a wearisome task, holding their minds in an unaccustomed frame. So it often happens that the day is gone before they come into a proper frame for worship.

The way of the Lord should be prepared in our hearts. If we would have the Lord come to us in our Sunday worship, we must think of Him in our week-day work. As it often is now, when Sunday comes, the gathered rubbish of a whole week must be cleared away. The way of the Lord is blocked up by the remembrance of the week's cares. A man brings his business right up to the borders of Sunday, and, of course, the day itself is full of it. Boxes and barrels, bales, dry goods, groceries and hardware, remain over in the mind from the week's work and worry.

Now, a man has no more right to take these things with him in his thoughts, than to leave his goods exposed for display and sale in his store. If it were not for disturbing others, he might just as well take his ledgers and invoices with him to church, and be making out his bills and checking off his goods while there, as to be doing these things in his thought all day. He might just as well wheel his boxes and bales right into the aisle, as to have them present to mental vision all the time. Jesus drove out the traders from the temple with a scourge of cords. But if he should come into our modern churches and drive out all who in their thoughts have brought money, and merchandise, and trade into the house of God, He would leave some very small congregations. If all the business that is planned in church were really transacted there, it would make that a busier place than ever the Jewish Temple was in the days of the Passover. If we would enjoy Sunday as a day of rest and communion with God, we must drive these money-changers of our thought out from the sacred temple of our hearts, and let those hearts be again the temples of the Holy Ghost. We must prepare for the day, not merely by laying aside our work, but by excluding it from our hearts, that God may come and dwell there.

Thus, in all things, we must prepare for God's work. We must lay our plans for it and shape our affairs for it. The Lord comes to reign, if He comes at all. We must so prepare the way that He can come and can reign. There must be forethought as well as good will; preparation as well as diligence. It is true the Lord sometimes comes suddenly to His temple. But when He thus comes, "Who shall abide the day

of His coming? for He shall be like a refiner's fire."—*The Church Messenger*.

CORRESPONDENCE.

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

A SUMMER RESORT FOR CLERGY.

To the Editor of the *Church Guardian*:

SIR,—The object of my former letter, elicited by the proposal of E.C.P., was mainly to give our Diocese credit for what had already been done and what is being done towards providing a rest and change for our clergy, and next, to suggest that the object aimed at by E.C.P., would be better met by trying to do more in the direction in which something at least has already been accomplished. By organizing regular services and building small uncostly churches at the chief points of summer resort a double advantage is gained; not only is a valuable and needed change secured for the clergy, but, what is more, both the ministration of the word and sacraments is provided for the members of the Church while absent from home and a golden opportunity is won of setting our principles before and influencing for good many who are outside. I am personally aware that beneficial results have been obtained in this way both among ourselves and in the American Church.

But after all, on further consideration one sees that there is no inconsistency between this plan and what E.C.P., proposes. Rather, his suggestion forms a very desirable supplement to what has been already done. A small plainly furnished cottage at each watering place where there is a church and a summer chaplaincy would be a valuable addition. This, as I mentioned in my last letter, is what Professor Allnatt is aiming to provide at Cap a l'Aigle and I hope that E.C.P.'s intervention may help to extend the movement to other places.

"A Country Clergyman" thinks that I am mistaken in my estimate of the number of the rural clergy to whom in any one year it would be practicable, if it were offered, to spend a month at the seaside. Well, I have tried the experiment, and I feel quite certain that the years would be exceptional in which one would find in this Diocese anything like that number. This year certainly is not such an exception. If your correspondent has knowledge of any such clergyman in this Diocese, let him make their cases known confidentially to the Bishop and I venture to say that the needed change will be provided. "A Country Clergyman" reproaches me because Riviere du Loup was not offered as a summer resort to any of our rural clergy this year. The reason of that was because negotiations were going on ever since the removal of the late incumbent with various clergymen, which it was hoped would result in the vacancy being filled. It was actually accepted by one conditionally upon his charge not being left vacant, and it was only within a few days that he finally declined it. At the last moment, when it became possible to fill it for the summer, it was not offered to any of our clergy because no one of them could be found to accept a more lucrative and attractive summer chaplaincy. However, it is not yet too late; and if "A Country Clergyman" can succeed where I have failed, and can name to the Bishop of Quebec one or more of our clergy desirous of taking charge of Riviere du Loup for either or both of the summer months, the post is still open, as it is only held until an incumbent can be found.

This matter of chaplaincies for summer resorts requires a more and very careful organization, and that in many directions. I may return to the subject in a future number.

HENRY ROE.

June 21st, 1889.

The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

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

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

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued and pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR JUNE.

- JUNE 2nd—Sunday after Ascension.
- " 9th—Whitsun-Day. (Pr. Pas. M. 48, 69, E. 104, 145. Athanasian Creed: Pr. Pref. in Com. Ser. till 15th inclusive. Notice of Monday and Tuesday: St. Barnabas and Ember Days: Ember Collect daily.
- " 10th—Monday in Whitsun-week.
- " 11th—Tuesday in Whitsun-week. ST. BARNABAS. A. & M.
- " 13th—
- " 14th— } EMBER DAYS
- " 15th— }
- " 16th—Trinity Sunday.
- " 20th—Queen's Accession, 1837.
- " 23rd—1st Sunday after Trinity. (Notices of St. John Baptist and St. Peter.
- " 24th—St. John Baptist. (Athanasian Creed).
- " 29th—St. PETER. A. & M.
- " 30th—2nd Sunday after Trinity.

THE BISHOP OF NORWICH ON LAY HELP.

The Bishop of Norwich, presiding at the annual meeting of the Diocesan Church Defence Association, said that a great deal, but not too much, had been said about the importance of enlisting the help of their lay brethren. It was stated that laymen were not accessible for the work, and were not ready to come forward; on the other side it was asserted that the clergy were not zealous enough in the way in which they sought to enlist the services of laymen. As was generally found in cases of this kind, there was probably a little fault of human nature on both sides, and what was wanted was to look more out of themselves and more up to their common Lord and master—to seek rather what was His will that they should do, rather than what they particularly wished to plan and carry out. The more they looked to Him for guidance and direction, the more likely were they to come together, and to carry out His will. Laymen, as far as his experience went,

were very often held back from undertaking work because they had all their several callings and pursuits, and would not be able to carry out special duties and give special time to any direct calling, such as that of lay reader. If clergymen and laymen would do more to realize that every living member of Christ's Church was a responsible steward for what they had received from Him, and that they were responsible for communicating it, as well as being thankful for receiving it, that would stir up their inquiry. "In what way can I, as a member of Christ's Church, in my home, in my parish, and in connection with my clergyman, help forward the work? It may be that I have neither time nor gifts to hold any particular office as lay reader; perhaps I have not the gift of being an efficient Sunday school teacher; and, therefore, I should not be of much help if I went into it. But, as a *communicant*, I look around me, and having endeavored to do what I can in my own family, I must be aware that there are many who are, perhaps, unable to attend on the ordinances of the Church from sickness and infirmity. Would it not be a Christ-like work if I were to take to them some of the crumbs from the feast that I have had in the house of God, and tell them something that I have felt in His House of prayer, something of the praise that was offered, something of the instruction that was given?" He believed it would also be a very useful thing on the part of the clergyman if he would devote a little time on Saturday afternoon to making such visits, and preparing some sick people who could not attend church, but who loved it and valued its ordinances, by telling them a little of what the services would be, what he was going to preach about, and thereby help them to be more in spirit, though they could not be in body, with the congregation that worshipped. He had often found, as a pastor, that sick people had been very thankful for such visits. If communicants could not give a certain portion of their time to definite work, yet, as a rule, they might do a real work among the sick and others. There were other ways in which, without taking a definite office upon themselves, they might be very helpful as a leaven and a light to those around them. If there were any in their own rank of life, in the society in which they moved, in their own homes, or others that were more or less connected with them and whom they come in contact with, who were negligent of the means of grace, they could look out for the opportunity of trying to persuade them and draw them in the cords of love mentioned by one of the speakers, and use that very great and very old argument, "Come thou with us and we will do thee good." If they were approached in that spirit, he thought that laymen, even without having any particular office, would be of immense service. It was some advantage to the clergy to hear that the laity were ready and willing to come forward and help them in their work, and only needed to be invited; and it was a great encouragement to the laity, who were willing and ready to help, to be told by the clergy that they would only be too thankful to have their assistance. If these two feelings were real, and existed on the part of the clergy and laity, there ought to be very little difficulty in solving the question and making them all fellow-workers with their church for the good of those around them.—*The American Church Times.*

MIRACLES.

Is the suspension of physical and material laws by a Spiritual Being inconceivable? We reply, that however inconceivable this kind of suspension of physical law is, it is a fact. Physical laws are suspended any time an animate being moves any part of its body; the laws of life. If there is anything I am conscious of, it is that I am a spiritual being, that

no part of my tangible body is myself, and that matter and I are distinct ideas, Yet I move matter, i.e., my body, and every time I do so I suspend the laws of matter. The arm that would otherwise hang down by its own weight, is lifted up by this spiritual being—myself. It is true that my spirit is connected with the matter which it moves in a mode in which the Great Spirit who acts upon matter in a miracle is not; but to what purpose is this difference so long as any action of spirit upon matter is incomprehensible? The action of God's Spirit in the miracle of walking on the water is no more inconceivable than the action of my own spirit in holding up my own hand. Antecedently one step on the ground and an ascent to heaven are like incredible. But this appearance of incredibility is answered in one case literally *ambulando*. How can I place any reliance upon it in the other?

The constitution of nature, then, disproves the incredibility of the Divine suspension of physical law; but more than this it creates a presumption for it. For the laws of which we have experience are themselves in an ascending scale. First comes the laws which regulate unorganized matter; next the laws of vegetation; then, by an enormous leap, the laws of animal life, with its voluntary motion, desire, expectation, fear; and above these, again, the laws of moral being which regulate a totally different order of creatures. Now suppose an intelligent being, whose experience was limited to one or more lower classes in this ascending scale of laws, he would be totally incapable of conceiving the action of the higher classes. A thinking piece of granite would be totally incapable of conceiving the action of chemical laws, which produce explosions, contacts, repulsions. A thinking mineral would be totally incapable of conceiving the laws of vegetable growth; a thinking vegetable could not form an idea of the laws of animal life; a thinking animal could not form an idea of moral and intellectual truth. All this progressive succession of laws is perfectly conceivable backward, and an absolute mystery forward; and therefore when in the ascending series we arrive at man, we ask, Is there no higher sphere of law as much above him as he is above the lower natures in the scale? The analogy would lead us to expect that there was, and supplies a presumption in favor of such a belief.

And so we arrive again by another route at the old turning question; for the question whether man is or is not the *vertex* of nature, is the question whether there is or is not a God. Does free agency stop at the human stage, or is there a sphere of free will above the human, in which, as in the human, not physical law but spirit moves matter? And does that free will penetrate the universal frame invisibly to us, an omnipresent agent? If so, every miracle in Scripture is as natural an event in the universe as any chemical experiment in the physical world; if not, the seat of the Great Presiding Will is empty, and nature has no Personal Head; man is her highest point; he finishes her ascent; though by this very supremacy he falls, for under fate he is not free himself; all nature either ascends to God or descends to law. Is there above the level of material causes a region of Providence? If there is, nature is moved by the Supreme Free Agent; and of such a realm a miracle is the natural production.—J. B. MOZLEY, Bampton Lectures, 1865.

ST. JOHN BAPTIST DAY.

Where is the love the Baptist taught,
The soul unswerving and the fearless tongue?
The much enduring wisdom sought,
By lonely prayer the haunted rocks among?
Who counts it gain His light should wane,
So the whole world to Jesus throng?
—Keble.

THE EVILS OF DIVISIONS [SECTARIAN] IN THE MISSION FIELD.

[From Earl Nelson's Home Reunion Notes in Church Bells]

THE EVILS OF DIVISION IN THE FOREIGN MISSION FIELD.

Love and order should be the chief characteristics of Christianity; but our miserable divisions have gone far to destroy the witness either to the one or to the other which Christianity should show forth to the world. It is sad enough that in attacks upon heathendom Protestant and Roman Catholic should magnify their differences before the heathen, but it is a parody on Christianity when churches calling themselves Protestant cannot learn from the Roman Catholics some principles of organization, and for their own sakes, as well as for the success of the Christianity which they seek to propagate, cannot come to some understanding which will prevent them from concentrating their home antagonisms in the same districts of heathendom, instead of dividing the vast tracts of heathendom, as the Romans do among the different orders and nationalities.

The important article on the Protestant missionary work in China, which the *Times* published from a correspondent on May 25th, very forcibly exposes the present state of things, and shows that very earnest, and self-denying work, not only of the more direct Missionary kind, but by translations of important works into different dialects, is hindered by this woe-ful waste of power.

I append a cutting from the article above referred to, which demands the prayerful consideration of all Christians.

NELSON

"These forty Protestant missionary bodies, it has been said, work, almost without exception, in total independence of each other. There is scarcely any division of labour, geographical or otherwise; each works in its own chosen field. The different Roman Catholic orders are most carefully distributed—the Franciscans in one district the Dominions in another, the Belgians in one province, the Germans in another, the Spaniards in a third, and so on. The whole of the Chinese empire, as well as the eighteen provinces and the vast districts lying outside them, are divided into bishoprics and carefully organized, so that the work of no man or order overlaps that of another.

'Seeing, then, the terrible waste of force involved in forty different bodies attacking the vast mass of Chinese heathendom, each for itself, without regard to the others, Dr. Alex. Williamson, an eminent and veteran missionary, whose *Travels in North China*, published many years ago, has already almost reached the dignity of a classic, has addressed an earnest appeal to his fellow-missionaries for union. Looking out on the state of Protestant missionary enterprise in China, he exclaims, "What a waste of strength!" It is desirable to reproduce his own words here. Their weight, coming from a man in his position, is as undoubted as their sincerity is evident:—

"To begin with, we have the Church of England with her thirty-nine Articles, her Prayer-book, and her formularies all translated, and she is striving and hoping to impose them all in their entirety upon China. Again, we have the Presbyterians with the Westminster Confession, their longer and shorter catechisms, their system of Church government, also translated, equally zealous and sanguine in their endeavour to lead the Chinese to adopt their system. Further, we have the Methodists, with their elaborate organizations; the Congregationalists, with their form of government; the Baptists, with theirs; the

Lutheran Church, seeking to produce in China a facsimile of itself, nothing less or more; the American Episcopal Church with a like aim. And so with other denominations. What a spectacle to thoughtful Chinamen! And there are many such. No wonder they say to us—'Agree among yourselves, and then we will listen to you.' But this is not the worst of our divisions. We have three branches of the Episcopal Church, eight different sects of Presbyterians, six sects of Methodists, two Congregationalists, two Baptists, besides several other minor bodies, all acting independently of each other; and in addition to these we have the Inland Mission, many of whose members belong to our own denomination, but the bulk of whom disclaims creeds and systems; and unless the leaders of that mission receive special guidance from God it will become neither more or less than another sect."

'Dr. Williamson describes the Protestant army in China at the present time as going "to war at a woeful, shattered, tattered, sorry disadvantage." Each sect is trying hard to keep its own little heap of embers alive, and refuses to throw them altogether, so that they may "blaze of themselves and set us free to kindle other fires in different parts." He looks forward to the time when all these little separate heaps shall be formed into "one great, living fire, which shall illumine, and warm, and comfort, and purify the whole nation." On one point he is clear. Here are his own words—"Something must be done. In our present divided state we will never Christianize China. Never!"

THE FAITH ONCE DELIVERED TO THE SAINTS.

BY THE REV. J. D. HERRON.

The Apostolic Succession.

The first point to be noted about the Church, which the Lord founded upon the earth for the salvation of men, is that it is a visible Church, Certain religionists, who have broken with the Apostolic order, in which alone the Church inheres, have liked to talk of an invisible Church. What thought any one can have of an invisible Church, is not clear, except it be the number of the elect which is known only to God.

But with this, certainly, man has nothing whatever to do; and if he has to do with a Church at all, it must be with an organization as real and tangible as himself. As long as man is visible, the Church into which God calls him must also be visible.

So we find it in the charter of its organization: The Sacred Scripture. We find it composed of visible men; with visible officers, who are ordained and endowed with visible authority by visible ceremonies; with visible sacraments by which alone members are admitted and preserved in their membership; and we find this Church continuing down through the ages as visible and tangible as a masonic lodge continues to-day. There is one scene in which we may speak of the invisible Church, and that is when we mean the Church at rest, the Church in Paradise. Yet here the word invisible does not mean that which cannot be seen; but simply that which at present is not seen.

But the Church Catholic on earth, the Church which is set for the salvation of men, is the Church militant, the military Church, the fighting Church, the visible army of the Lord throughout the world.

The members of this Church are all the baptized.

There may be among this number many stragglers, and many deserters; but they are all soldiers of the army, sworn, if not true.

The chief officers of this army are the Bishops of the Apostolic Succession throughout the world. Many have broken from the main column, and are fighting a guerilla warfare.

Yet notwithstanding the fact that they are fighting for the great Commander-in-Chief, the Ascended Christ, this main column is still the Church, and the only Church which the Lord founded

This fact does not unchurch the denominations around in their membership; but it does unchurch them as organizations.

As organizations they are religious societies which ought to be under the supervision of the Apostolic Ministry that our Lord founded.

This is the plain meaning of the fourth declaration of the House of Bishops on the subject of Church Unity.

No offence should be taken at this, for none of these organizations claim a history any older than the Reformation. It is probable, however, that the offence is that the Episcopal Church should claim a history any older.

But we cannot help but claim that which has been given to us. We cannot see that the English Reformation made any break in the Church, either in its government or in its membership.

The answer to the question, "Where was your Church before Henry VIII?" is answered fully and completely in the responding query, "Where was your face before it was washed?"

It is therefore no disparagement to the religious bodies around us, other than must come from the nature of the case, when we keep the fact before our minds, and press it upon our children, that the Church into which we are baptized is a true branch of the Church which went out from Jerusalem.

That Church was Episcopal. This Church is Episcopal, and there has been no break in the Episcopal succession of her ministry. To hold this fact as a precious truth, close to our own hearts, and to teach it to our children, is simply our duty as churchmen. If any do not clearly see this duty, they should seek for light in the diligent study of the New Testament and of Church History.

During the great forty days, as mentioned in the 1st Chapter of the Acts, our Lord gave special directions to His Apostles concerning his Church. Those directions are not written: but in what the Apostles afterward did, we may know what they were. Study the Church, her government, her sacraments, her sacramental rites, and her worship in the light of the Acts of the Apostles; then study the Acts of the Apostles with the Church before you, and you will not long debate in your mind where to find the true Church. And by the true Church I mean the Church which claims the office and power which the Lord gave to it, the power of joining the soul to Christ, and of preserving it as His lively member.

I doubt if any other religious body claims this power. They admit that the Apostolic Church had this power; but they think, or try to think, that it was limited to Apostolic times.

But the "Lord I am with you alway," was given with the command, "Baptize all nations." That command is still in force; for all nations are not yet baptized.

Therefore we believe that the Apostolic Church, endued with every power which the Lord imparted to her, has not failed from the earth.

* * * * *
Other religious bodies teach that a man is joined to Christ simply by faith in His Word, and that he becomes a member of a Church merely for convenience, merely to aid him in his religious life.

This Church teaches, that which plainly the Apostles of our Lord taught, that Baptism, or grafting into the Body of Christ's Church joins us to Christ, and that feeding upon Christ'

by means of the Church's second great sacrament, preserves our membership in Him.

This fact needs particular emphasis in this age of self-choice and self-pleasing; and the little ones, whom God has entrusted to our care, need to be guarded from the heresy which makes a mere convenience of the Church, and not a heaven-ordained necessity.

In short, IT IS GOSPEL TRUTH that to reject the Church's ministrations of Baptism, Confirmation and Holy Communion, is to reject the Lord Himself. — *The American Church Times.*

FAMILY DEPARTMENT.

GOD'S LOVE AND MINE.

BY WILLIAM HALE, M. D.

God's love is like a lighthouse tower,
My love is like the sea;
By day, by night, that faithful tower
Looks patiently down on me.

By day the stately shaft looms high,
By night its strong lights burn
To warn, to comfort, and to tell
The way that I should turn.

God's love is like a lighthouse tower,
My love is like the sea;
He, strong, unshaken as the rock—
I, chafing restlessly.

God's love and my love, O, how sweet
That such should be my joy!
God's love and mine are one to-day;
No longer doubts annoy.

By day or night the gazer on
My bitter, brackish sea,
For ever tends it with his grace,
Tho' smooth or rough it be.

So, singing at its base it rolls
And leaps toward that tower
That all my life illuminates,
And brightens every hour.

God's love is like a lighthouse tower,
My love is like the sea;
I, peevish, changeful, moaning much,
Steadfast—eternal He.

—*Morning Star.*

Daddy's Boy.

(BY L. T. MEADE.)

CHAPTER VI.—[Continued]

"I'm glad you like this summer house Uncle Ben," said Ronald.—"Daddy and I did not often sit here; we found it too hot except on snowy days. Those glass walls were put in for mother, you know; mother used to feel the cold dreadfully the year before she went to God, father said. She has not felt the cold for a long time now, and that's a great comfort. I never thought that men could feel cold, but I'm beginning to see that there are two sorts of men in the world. Oh, you said you wanted your foot rest. I'll run and fetch it for you if you like."

"Thank you, Ronald," said the Major, "you may bring it, and my plaid rug as well; and bark you, boy," as the little boy was darting away, "you tell your Aunt Eleanor that I am resting comfortably here, and she need not trouble her head about me. I'm all right; see you tell her so, Ronald."

The Major's intention was to have a comfortable nap in the summer house, with his swollen leg supported on the foot rest, and his large, thick travelling rug thrown over him. Ronald,

with his eyes shining and bright, came back in an incredibly short space of time with the foot rest and the rug.

"I met Aunt Eleanor," he exclaimed, "and she's not coming; so you won't have any woman about you for a little, and that will be a comfort. Now let me fix your foot rest so, and I'll put the rug over you as gently as possible. No, I won't hurt your swollen leg. I know at last what it means."

Uncle Ben, who earnestly desired to succumb to the sweet influences of slumber, thanked Ronald for his attentions in a less gruff voice than usual; but his irascible old face darkened when he saw that the boy had no intention of going away, but had seated himself on the edge of the rustic table, with his legs in dangerous proximity to the Major's swollen limb.

"Sit a little further off, boy, if you must stay," said Major Frere. "Ah, thanks, that's better. Young boys are so abominably careless, and a kick from that boot of yours would put me to torture. Now, you have made me very comfortable, and I'm obliged to you; you can run and have a game of ball if you fancy it. I expect Violet is wanting a game of ball and you had better find her."

"I want to have a little talk with you first, Uncle Ben," said Ronald. "I think when a man is as feeble as you are it is not right to leave him alone, and I made up my mind when you sent that message to Aunt Eleanor that I'd stay with you. Of course you must want me, for I never saw any one so feeble and shaky as you are. I was dreadfully puzzled for a long time; I could not account for it, nor make out what it meant, but I think I know now. I respect you, Uncle Ben, immensely, for I am sure I have found out what is the matter with you."

"There are lots of gnats about," said the Major, "but the place—yes, the place is comfortable. What were you saying, boy? I'm a bit drowsy and not inclined to conversation."

"I was only saying, Uncle Ben, that I've found out what is the matter with you."

"Well, you must be a smart little chap, for I believe I've baffled the doctors. Let's hear your opinion, sir, and then you may be off."

"You are spent with many battles," said Ronald, speaking very earnestly. "I have studied the subject, and I'm sure of it. You are so old that you must have been in many great fights. I should not be surprised if you carried the colors at Waterloo, and got your first wound there; and then afterwards, when you were in full command of a regiment, you were shot at and injured badly at Sebastopol, and no doubt took a turn in India—that time the great mutiny was. That's many, many years ago, and you were quite strong still, and most likely it was there you stood on the drawbridge. I am sure you did stand on the drawbridge, and it was very grand of you and I love to think of it; and afterwards you went to Egypt and fought against the Zulus in Africa. You were wounded many times, and no wonder you are spent now. I'm not a bit surprised. The only thing that puzzles me is why you stopped short at being a major; why, such a man as you should, of course, have been a full general, if not a commander-in-chief. I suppose it is a little ambitious to expect to be a commander-in-chief; but at least they might have made you a full general."

"What are you driving at?" said Major Frere; you're the queerest boy I ever heard of. Sebastopol—Waterloo! Bless me, what are you dreaming about, sir?—and I a full general! Why, I left the army between twenty and thirty years ago."

Ronald sighed, but would not quite relinquish his castle in the air.

"Then you were very, very badly wounded on the drawbridge in India," he said, "and ever since you have suffered. I understand; you have not been like other men since. But never mind; you did a splendid deed on the

drawbridge—it's most likely in the new history books.—And oh, Uncle Ben, you are so brave, and I know you'll understand me, and I do want to ask you a great favor."

It was impossible for the Major not to be more or less amused, and even gratified by these constant allusions to his heroic exploits. A dim sort of wish even began to arise in his crabbed and withered old heart that he had stood on a drawbridge and faced enemies, and been, in any sense of the word, the hero the boy represented him. He was still earnestly desiring his nap; but he could not quite resist the shining blue eyes nor the earnest words nor the eager, speaking, beautiful little face; so he roused himself and pushed back his soft hat, and said, still very gruffly, but not quite so gruffly as he spoke to most people:

"I'll grant you a favor if I can, little chap, for though I don't at all take to boys, even my own worry me immensely, yet I'd a great respect for that good father of yours, and now that you are clean and not covered with smoke, as you were the night you played me that nasty trick with the bonfire, you have a great look of him: 'pon my word, you have a wonderful look of him. You are talking a lot of rubbish about me, you know, ridiculous rubbish, not worth answering; but if I can grant you a favor, why I will, so there."

The Major had worked himself into quite a good humor, and Ronald regarded him with delight. "He's as humble as he's brave," he said to himself. "He does not like to talk about his exploits; that's always the way with real heroes. How silly of me to think that heroes must be tall and have flashing eyes and commanding figures! Uncle Ben's a hero, and he does not belong to the other sort of men. It's great comfort to me to know that after all there is a hero, a spent soldier, living at Summerleigh."

"Uncle Ben," said the quick childish voice, "you know what Aunt Eleanor said the other day about a woman coming to teach me. The woman is coming to-morrow, and—and—I'm very low about it; but I'm trying to be brave. It's a great degradation to me, you know, Uncle Ben, to be put under a woman when I was accustomed to a man like father. Aunt Eleanor won't see it, because she's a woman herself; but I have come to you about it."

"No, no," said the Major, shuffling on his seat uneasily, "if that's your request, I can't grant it; no interfering in your Aunt Eleanor's arrangements. She's absolute in her department, sir, absolute in her department. I recommended school, but she said a maiden lady would be best, and she must have her way, Ronald; so there's an end to that."

"Yes," said Ronald, rather sadly, "I didn't suppose Miss Green could be put off now, for perhaps she's poor and wants her salary; and maybe, she's very poor and wants nice things to eat, and, of course, it would be a great disappointment to her after she thought she was coming to Summerleigh to find she was not wanted there. I would not disappoint a woman for the world; it would be most cowardly, and, of course, when she comes, I'll take the greatest care of her. But what puzzles me is why she should have to take care of me. She can't teach me about guns, nor about cricket, nor about fishing. She can't show me how to build huts; I'd want to know that if I was a pioneer. And she can't put me through sword exercise; I'd want that in the army, wouldn't I, Uncle Ben? Now what puzzles me is why Miss Green is coming, unless it is because she is poor and wants a salary."

"Oh, there are lots of other things you must learn," said the Major, who was really aroused at last, and was not nearly so sleepy as he had been ten minutes ago. "You are a queer little chap, and no mistake.—You are not in the least like my two lads, Guy and Walter, and I am always told by their mother that they are uncommonly fine boys; but as I was saying,

there are heaps of other things you must learn. Building huts and shooting and fishing are all very well, but you don't suppose your father for instance, stopped short at these amusements. You have got to read and write, and you must get into algebra and Latin and Greek. Oh, they are all very tiresome things, my lad, but you must do them; you must work at them and master them, or you'll never be a man like your father. Miss Green can teach you these things, and I suppose that is why she is coming."

"I see," said Ronald; "but you do not suppose, Uncle Ben, that father did not teach me to read and write; I was in my Latin grammar, though I did not care for it.—Oh, yes, it may be well for me to go on with these lessons with Miss Green, but Aunt Eleanor said she was coming to teach me different things—she was coming to teach me things that father had—had neglected. It was very stupid of Aunt Eleanor to say that about father, for he never did neglect a thing that a boy should really know; and what vexes me about Miss Green is that she will never understand the way father taught me; and perhaps she too will say like Aunt Eleanor that he neglected me, and I don't think I could quite bear that. Of course, if a man were coming to teach me, a man like you, for instance, Uncle Ben, a man who was a hero and very brave, he would understand father's way at once. Of course you can't expect me to like to have a woman to teach me if she quotes proverbs about little boys being seen and not heard, and if she runs down father's way, I'm afraid I shall get into a passion if she does, and I don't want to, for Dad used always to say that it was not at all brave to lose one's temper."

"I lose mine sometimes," said the Major; then he added, with a sort of sigh, "you are quite right, Ronald, women are kittle cattle and hard to deal with, I daresay it will try you a good bit having that old maid about you, but I see nothing for it but for you to put up with it as best you can."

"Yes, Uncle Ben," said Ronald in a cheerful tone, "I'll certainly do my best; and I'm very glad to see things in the same way as I do. It's the greatest comfort to me to have you in the house with me, and if you'll only grant me my favor I'll get on very well with Miss Green."

"Well, my boy, you're a queer little chap, but what's the favor; out with it. I can't interfere with Miss Green nor your aunt; you understand that?"

"Oh, yes, Uncle Ben, I quite understand I'll soon tell you what I want you to do. I want you to go on preparing me for the time when God will send for me to go up to heaven to be with Dad and mother. You don't know, perhaps, Uncle Ben, that my father has promised to go to the gates every day with mother, and to look out for me. It is not likely that God will keep father and mother long waiting. He will soon see that I have had enough of being alone,

and he will send for me; and what I am so anxious about is that Dad should not be disappointed when he sees me. I mean that I should not have gone back in anything. You see my father was so very brave, Uncle Ben, and he had such a splendid way of doing things, and he was always trying to teach me to be brave and to do splendid things too. I could not talk about this to any one but you, Uncle Ben, but you have led such a grand life, you will quite understand. Some of the brave things of course no one can help me with but God. I mean keeping my temper, you know, and being unselfish, and trying to be a gentleman all round; but there are other things that Miss Green can't help me in—fishing, for instance. Can you fish, Uncle Ben?"

"I abominate the sport," said the Major.

"Oh, well, I can land a trout all right, and I could manage a salmon if he were not so very strong that he would be much more likely to land me; but I know the way the things is done. And I can get on with my cricket when Guy and Walter come home, unless you would like to take a turn some fine day."

"No, I'm obliged to you," said the Major; "cricket was never prescribed yet for rheumatic gout such as mine."

"Well, Guy and Walter will be coming back at Christmas," said Roland, still cheerfully, "so I must not fret too much about that. Then there's my riding. Bob is rather frisky sometimes; but he must be very lively to throw me. Don't you like galloping as fast as ever you can across country, Uncle Ben? Isn't it grand to feel just the same as if the horse was running away with you?"

"It may be to you, boy, but not to a crippled old soldier who was never much of a rider in his best days."

(To be continued.)

We Christians should hail all efforts of every sort for making men nobler, happier, better physically, morally, intellectually; but let us not forget that there is, but one effectual cure for the world's misery, and that is wrought by him who has borne the world's sins.—*Dr. McLaren.*

BAPTISMS.

On Trinity Sunday, June 16th, by Rev. D. C. Moore, R.D., in Christ Church, Alton Mines, James Lewis.

MARRIED.

SHIELD-FLOYER.—At St. Mary's, Belize British Honduras, by the Rector, Rev. F. R. Murray, on May 1st, John Emmanuel Shield to Hannah H. Foyer.

DIED.

DOWLING.—On Tuesday, June 4th, at No. 2 St. James' Terrace, Winchester, Eng., Caroline Jane, wife of the Rev. Theodore E. Dowling, late Rector of Christ Church, St. Stephen, Canada, aged 47, whose body has been laid at rest in Hursley Churchyard, near Leicester.

SHORTHAND

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

Edward's Desiccated Soup

Consists of Extract of BEEF and choice VEGETABLES in a dry state; quickly and easily made ready for the table; agreeable to the palate;

NUTRITIOUS, ECONOMICAL.

and is, in its proportions of flesh-formers heat-formers and mineral salts, a most perfect diet!

FOR SALE BY ALL GROCERS.

In tins, 1lb. 40c.; 1/2lb. 25c.; 1/4lb. 15c. and 2 oz. packets 5c.

WHOLESALE DEPOT:

30 St. Sacramento Street, Montreal.

EDWARDS' ECONOMIC COOKERY—a valuable book—post free on application. 24-26

HOLIDAY EXCHANGES.

A Rector in the Maritime Provinces would be glad to correspond with a brother Clergyman, with a view to an exchange of duties during one or more of the summer months. Sound Churchmanship essential. Address "M.A." 181 Scott street, Quebec. 4-1f

THE METHODISTS AND THE CHURCH OF ENGLAND.

(Paper, 99 p.p.)

A Review of the position of Wesley and of Wesleyanism, (otherwise Methodism, relatively to the Church,) a most useful Treat for general circulation.

Single copies 25c. Address F. C. IRELAND, Leabute, P. Q.

WANTED

In September next, by the Daughter of a Clergyman, a position as Teacher in a Ladies' School, or Governess in a respectable family.

Can teach English, French (speaks French fluently), Mathematics, higher Music, Rudiments of Latin, Shorthand, &c. Highest testimonials and references. Address, stating salary, Post office Box 859, Coaticook, Que. 2-6

VACANT.

A Clergyman of moderate views wanted. Salary \$750 a year, Rectory and 5 acres of land. Application will be received by the wardens up to June 11th.

WM. HUDSON, O. SMITH, Wardens. Richibucto, N.B., April 25th, 1889. 1-1f

SUMMER HOMES BY THE SOUNDING SEA.

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

Reasonable and most enjoyable music books are:

COLLEGE SONGS (50 etc.) 150,000 sold. COLLEGE SONGS for Banjo, (\$1), Guitar (\$1).

GOOD OLD SONGS WE USED TO SING (\$1).

PRAISE IN SONG, (40 etc.) New Gospel Songs.

TEMPERANCE RALLYING SONGS, 35c SONG HARMONY, (60 etc.) Fine four part songs.

POPULAR SONG COLLECTION, (\$1.00), 37 good songs.

SONG CLASSICS, (\$1.00) 50 high-class songs. SONG CLASSICS, ALTO VOICE, (\$1.00) 47 SONGS.

CLASSIC TENOR SONGS, (\$1) 36 songs. CLASSIC BARTONE OR BASS SONGS, (\$1) 33 songs.

CHOICE VOCAL DUETS (\$1) The newest POPULAR DANCE MUSIC COLLECTION, (\$1).

POPULAR PIANO COLLECTION (\$1) 27 pieces.

CLASSICAL PIANIST, (\$1) 42 pieces. PIANO CLASSICS, (\$1) 44 pieces.

Also music in quantity and variety for all instruments. Send for catalogues, free.

Any Book or Piece mailed for Retail Price.

OLIVER DITSON COMPANY, Boston. O. H. Ditson & Co., 307 Broadway, N. Y. J. E. Ditson & Co., 1228 Chesnut st., Phila.

WANTED.

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

WANTED

An Assistant Priest or Deacon unmarried. A sound Churchman; willing and able to do rough, hard Missionary work.

Correspond with the REV. GEO. A. HOYT, Rector, Andover, N. B. 49-1f

WANTED

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

COX SONS, BUCKLEY & CO.,

343 Fifth Avenue, New York, and Southampton Street, Strand, London

Stained Glass, Metal Work, Embroideries, Decorations, Memorial Brasses, Textile Fabrics, Tapestries, &c. Tablets, &c. Carpets, &c. Wood, Stone and Marble Works.

NEW DEPARTMENT, Clerical Clothing, Surplices, Cassocks, Stoles, Robes, &c., &c.

IMPORTANT.—We have made special arrangements for importing goods into Canada. Cases are shipped every month by our London House direct to our brokers in Montreal, who forward promptly the different goods to their destination. Shipments are made up about the middle of each month. Time is saved by ordering from the New York store 45

BISHOP RIDLEY COLLEGE

OF ONTARIO, LIMITED.

ST. CATHERINES.

A Protestant Church School for Boys, in connection with the Church of England, will be opened in the property well known as "Springbank," St. Catharines, Ont., in September next, 1889.

Boys prepared for matriculation, with honor in all departments, in any University; for entrance into the Royal Military College; for entrance into the Learned Professions. There will be a special Commercial Department. Special attention paid to Physical Culture. Terms moderate. For particulars apply to the Secretary, 24 King Street, East, Toronto.

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



MISSION FIELD.**THE CHURCH IN INDIA.**

BY THE REV. R. R. WINTER, OF DELHI.

(Continued.)

Now comes the question of unity. If the Catholic Church, not only in its beliefs and the personal life of its members, but in its corporate life as the universal society, is to be brought as part of the essence of the faith before the Indian people, surely her unity must be not only a leading characteristic, but would appear to be of the essence of her being. I am writing now, not of that wide unity which, alas! lies for the present beyond our reach, but of the unity of the Anglo-Catholic Church within the bounds of any one country. To consider this now is a matter of no mere theory, but of present importance, because many are inquiring whether Indian Christianity be not a thing so wholly *sui generis* as to be in danger of losing its characteristics if brought up in the same fold as English Churchmen; that the habits of mind, thought, and life of the two races are so widely divergent as to be mutually repellant; and whether, therefore, the Indian Church should not be organized apart from the Christianity of the European and semi-European part of the population.

This, I venture to submit, seems contrary to all historic precedent. It is true that Christian people have most miserably separated from one another, but this has been because on one point or another they have differed from the main body of the Church; but do we find that the Church in any one country has deliberately divided her one body, and said, "I will cease to be one, and will now become two"?

What do we see in Italy and Gaul of the fifth and following centuries? What a babel of rival races in Italy after the fall of the Western Empire—Roman and Greek; Gaul and Goth; Lombard and Norman, all gathered within one narrow peninsula. And again, what do we find in France? The Roman of the cities, the Gaul of the country districts, the invading Visigoth, Burgundian and Frank. Where could we find more widely divergent racial characteristics? Yet did the Church say to the Southern Italian, "You are so different from these high-handed Lombards of the North we are sure you will never develop your own line of thought or bring out your subtle characteristics, which, if left to grow, will throw so much light on Christian doctrine; we will, therefore, give you a separate organization, that you may grow, after a friendly fashion, indeed, side by side with your neighbors, but you shall not have your characteristic thoughts, ways, and theories interfered with"? Again, could wider divergence be found than between the Latin of Southern Gaul, not yet made France, and the Teutonic Frank of the North? Yet do we find divergence in religious organization? Abundance of confusion, it is true,

everywhere, but no separation. We see Catholic unity everywhere asserted in the midst of varying races and warring nationalities; while all without was a chaos of languages, jealousies, and varying laws, in many ways akin to the present position of India, yet the one place of peace and union was the Church, which in the progress of generations lessened divergencies, smoothed jealousies, assimilated laws, till all could be brought within the bounds of one nation. Would the hard-working, plodding, down-trodden English of the soil, and the ruling, cultured, domineering Roman have ever been accentuated by the presence of two parallel Church organizations? Let me quote part of Guizot's 12th Lecture on the History of Civilization in France. "There is one fact which dominates over all, which characterizes the Christian Church in general . . .

. . . this fact is the unity of the Church, the unity of the Christian Society, despite all the diversities of time, place, domination, language or origin. Singular phenomenon! It was at the very time that the Roman empire fell to pieces and disappeared that the Christian Church rallied and definitely formed herself. Political unity perished, religious unity arose. I know not how many nations of various origins, manners, language, and destiny are thrown upon the scene; all becomes partial and local; every extended idea, every general institution, every great social combination vanishes, and at this very moment the Christian Church proclaims the unity of her doctrine, the universality of her right. This fact . . . has rendered immense services to humanity; the mere fact of the unity of the Church maintained, gave tie between countries and nations which everything also tended to separate; and from the heart of the most frightful confusion arose perhaps the most extensive and the purest idea that has ever rallied mankind—the idea of spiritual society."

Let us now look at this question of a separate Church for the Indians with reference to the other great, strictly organized, and ever active exponent of Western Christianity. There is an abundant crop of post-Reformation sects in India who do not pretend to care for unity; our phase of Protestant Christianity is much the same to them as another. These scattered fragments, good and noble work though they are doing as pioneers, will as times moves on present but little attraction to the people of India, wanting as these bodies are in antiquity, authority, and cohesion; but is this the case with the Church of Rome? She knows wisely how to adapt herself to widely differing wants of race and temperament, yet Rome will never give up her unity. At what a disadvantage then shall we of the Anglo-Catholic side of the Church be placed! Rome pointing to the antiquity and continuity of her unity, would say: "Here is no invidious distinction between race and race, no difference between a Western and an Eastern brother;

with us there is one bishop, one rule, one organic whole." I believe she would win hand over hand against us, and we should be left in a corner—the best-intentioned people in the world, still lamenting over our unhappy divisions. In spite of much Indian jealousy at the present time of English interference, what they really fear is not influence or union, but domination; and I believe the more ignorant would be amazed, and the better educated deeply offended, if told there could not be one Church for the ruled and the ruling race.

[To be continued.]

Geo. HARCOURT & SON,

CLERICAL TAILORS AND

ROBE MAKERS.

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

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

43 KING STREET EAST,

TORONTO.

49-11

Special Notice

WE ARE NOW READY TO SUPPLY
Our New Improved
GURNEY HOT-WATER HEATER!
Guaranteed More Economical in fuel
Quicker in Circulation, and
Larger Heating Surface
Than Any Boiler now Made.

Contains all known Improvements!

Combines strength, Durability, and is Elegant in Appearance.

EASY TO MANAGE.

E. C. Curney & Co.
385-387 St. Paul,
MONTREAL.

HOW TO GET

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

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

Address:

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

SUBSCRIBE for the
CHURCH GUARDIAN.

NOTICE—SPECIAL.

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

THE CHURCH GUARDIAN,

P. O. Box 504,

Montreal.

THE TEACHERS ASSISTANT.

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

Price only 30 cents per annum.

Brimful of interesting matter on every Sunday's Lesson.

No Sunday-school Teacher who tries it will care to be without it.

The Bishop of Toronto thus writes respecting the Assistant:

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

Try it for the Year beginning with Advent next.

Address ROWSELL & HUTCHISON, 78 King street, East, Toronto.

THE INSTITUTE LEAFLET

FOR

Church Sunday-Schools.

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

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

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

Prepared by the Sunday-School Committee of the Toronto Diocese, and published by Messrs Rowse & Hutchison, Toronto, at the low rate of Six cents per copy, per annum. The CHEAPEST LEAFLET in the world. Moderate in tone, sound in Church doctrine, and true to the principles of the Prayer Book. New Series on the "Life of Our Lord," begins with Advent next. Send for sample copies and all particulars Address ROWSELL & HUTCHISON, 78 King street, East, Toronto.

TELEPHONE NO. 1906

FOR

TOWNSHEND'S

Bedding, Curled Hair, Moss, Alva, Fibre and Cotton Mattresses. The Stem-winder wove wire Beds in four qualities. Feather Beds, Bolsters, Pillows, &c., 834 St. James street, Montreal.

Davidson & Ritchie

ADVOCATES, BARRISTERS, AND

ATTORNEYS AT LAW,

190 ST. JAMES STREET,
MONTREAL.

PARAGRAPHS.

ILL TEMPER

Is more rapidly improved by relief from physical suffering than in any other way. Step on your friend's corn, and the impulse to strike is strongest. Putnam's Painless Corn Extractor, by quickly and painlessly removing them, insures good nature. Fifty imitations prove its value. Beware of substitutes. "Putnam's," sure, safe, painless.

'Mamma, don't you want some nice candy!' said a shrewd little child. 'Yes, dear, I should like some.' 'Then, if you'll buy some, I'll give you half!' lisped the polite girl.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing or using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block Rochester, N. Y. 25-18-eow

'My historical studies,' says Mr. Edward A. Freeman, "have made me more and more sure that this thing which we call Christianity cannot be human.

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

Constant success shows us but one side of the world, for it surrounds us with flatterers who will tell us only our merits, and silences our enemies, from whom alone we might learn our defects.

TO THE DEAF.

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

"Though others injure thee, or spite, cease not thou to do aright."
—Don J. Manuel.

A travelling agent writes us that he was confined to his bed five weeks with rheumatism, and after all remedies failed used Minard's Liniment internally and externally and was cured in ten days.

Andrew King, Proprietor Metropolitan stables, Halifax, writes that he was confined to the house for several weeks with rheumatic gout, could not touch his foot to the floor; after trying all other remedies applied Minard's Liniment and it cured him in a few days. He says he believes it is the best Liniment in the world for man or beast.

Wisdom consists in knowledge to discern, skill to judge, activity to prosecute.

The sublimity of wisdom is to do those things living which are to be desired when dying.

GET AND CIRCULATE

"The Church and Her Ways."

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

Address:

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

Please mention this paper in ordering.

Excelsior Package DYES!

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

These colors, are supplied, namely:

Yellow, Orange, Eosine, (Pink) Bismarck Scarlet, Green, Dark Green, Light Blue, Navy Blue, Seal Brown, Brown, Black, Garnet, Magenta, Slate, Plum, Drab, Purple, Violet, Maroon, Old Gold, Cardinal, Red, Crimson.

The above Dyes are prepared for Silk, Wool, Cotton, Feathers, Hair, Paper, Basket Wood, Liquids, and all kinds of Fancy Work. Only 8 cents a package.

Sold by all first-class druggists and Grocers and Wholesale by

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

SEND TO

THE

"CHURCH GUARDIAN" OFFICE,

FOR A COPY OF THE FOLLOWING:

ALSO,

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

Every Churchman should have the foregoing.

"THE YOUNG CHURCHMAN."

WEEKLY!

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

MONTHLY!

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

"THE SHEPHERD'S ARMS."

A Handsomely Illustrated Paper for the Little Ones.

WEEKLY!

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

MONTHLY!

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

Address orders to

The Young Churchman Company,
Milwaukee, Wis.
[Or through this office.]

11,000 COPIES ISSUED

"Reasons for Being a Churchman."

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

Neatly bound in Cloth, 232 pages, Price \$1.10 by mail.

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

THE PATTERN LIFE.—Lessons

for the Children from the Life of our Lord. By W. Chatterton Dix. Illustrated. Price, \$1.50.

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

SADLER'S COMMENTARY ON

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

THE GOSPEL AND PHILOSOPHY.—The Rev. Dr. Dix's new book.—

Being a course of lectures delivered in Trinity Chapel, New York, has been received. Price \$1.50.

PLAIN PRAYERS FOR CHILDREN.—

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

The above may be ordered from
The Young Churchman Co.,
Milwaukee, Wis.
Or through the *Church Guardian*.

SPECIAL PREMIUM OFFERS:

- For **THREE** new Subscriptions accompanied by remittance of \$3.00: Canon Wilberforce's "Trinity of Evil." Price 50c
- For **NINE** new Subscribers and \$9 Rev. Dr. Dix's Sermons "Christ at the Door of the Heart." Price \$1.75.
- For **TWELVE** new Subscribers and \$12: Bishop Littlejohn's valuable work, "The Christian Ministry at the end of the 19th Century." Price: 2.50.



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

BEST STABLE REMEDY IN THE WORLD.

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

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

GEORGE ROBERTSON,
ST. JOHN, N. B.

CHOICE TEAS
A SPECIALTY.

Finest Groceries.

JAVA AND MOCHA COFFEES,
FRUITS, PRESERVED JELLIES, &c
Retail Store,—87 Prince Street,
Wholesale Warehouse—10 Water St
GEO. ROBERTSON.

N. B.—Orders from all parts promptly executed.

SUBSCRIBE

—TO THE—

CHURCH GUARDIAN

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

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

L. H. DAVIDSON, D.C.L.,
EDITOR AND PROPRIETOR,
Montreal.

BELLS.



BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Fairs, etc. FULLY WARRANTED. Catalogue sent Free.

VANDUZEN & TIFT, Cincinnati, O.



MENEELY & COMPANY

WEST TROY, N. Y., BELLS

Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals



McShane Bell Foundry.

Finest Grade of Bells, Chimes and Peals for Churches, Colleges, Tower Clocks, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. **H. Y. MOSHANE & 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. BELL, CHURCH, SCHOOL, FIRE ALARM

No Duty on Church Bells

Clinton H. Meneely Bell Co.

SUCCESSORS TO

MENEELY & KIMBERLY,

Bell Founders,
TROY, N. Y., U. S. A.

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

TEMPERANCE COLUMN.

THE BISHOP OF RIPON ON TEMPERANCE.

[Continued.]

The next thing they had to deal with was the question of facts. The struggle towards self control was a really difficult struggle. He had great regard for beings who were not blessed with such advantages as their more fortunate brethren possessed. Sometimes they said that a man who had achieved so much was the hero when a man who had achieved little might be equally a hero. They all admitted that the struggle was between the higher and the lower influence; it was a struggle for the mastery of those things which they called passions, and although they were speaking of one passion, the aim which he wanted them to keep in view was the subjection of all passions, for then, and then alone, had the man a right to set himself down as a temperate man. Lack of self-control had overthrown the Roman Empire. That was precisely the history of the past, but with all the great difficulties that beset the growing kingdom of Great Britain and Ireland, the finger of destiny was not yet accomplished, but if she were true to herself there was yet a greater glory lying before her in the future. Her growth was still great; her arms were stretched athwart the world; she had a noble and unique position, not only from the standpoint of wealth and commerce, but from that loftier and nobler influence, peoples yet unborn; and precisely because they recognised the nobility of her principles, they remembered that this should always be one of the characteristics of the race of which they were members; that they should rule because they knew how to rule themselves, and go out into the world capable of doing the work of God and the service of mankind; because they fought and met the foe on the threshold of the door, in the arena of that mastery, then they would be masters of the fate of future generations. Self mastery was essential for the perfection of every human character, but when they had reached to that, they wanted something else, as Dante said, it was by another power of gentle influence that man could go upwards towards the skies. There was an element that was wanting. Whenever a man was merely self-masterful, and had achieved the virtue of self-control, he might very likely have achieved it with an absolute pride and an absolute want of pity for others; but it was the element of pity and the sentiment of comparison which came as the better inspiration of that of which he spoke. For what they wanted after all to perfect human character was to be in possession of Divine love, which softened what was hard, standing like a rock in the midst of life's storm. He did not believe in a man who would say it was circumstances that led him to do anything; but there were men who were the victim of circumstances, and there was no one who knew

life had a right to say that all men started equally in the race of life. They did not; and societies such as that existed in order that they might try to equalize the chances of life, and give those with the unequal start in life a chance of moral recovery and spiritual victory. The question of legislation was closely connected with the working of such societies as that, and in legislation they did not want to take away from men personal responsibilities; but they want to protect those who did not know how to protect themselves. If true duty were put clearly before them, it was for them to stick to that duty, and not be persuaded by the attraction of other duties which seemed to them more romantic. It was in such societies that they were able to build up the protections, and prevent the destruction of human life. It was by perfection of character, by making them love a feeling of pity, and by making them believe that God was with them, that they would best aid in the realization of the hopes of humanity, and build up trust in the power and Divine life by which all creation moved.

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

FOR THE LADIES

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

TORONTO - HAMILTON.

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

LONDON, ONT.

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

OTTAWA ONT.

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

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

Canada Paper Co.,
Paper Makers & Wholesale Stationers
Offices and Warehouses:
75, 530 and 532 ORAIG ST., MONTREAL
1 FRONT ST., TORONTO.
Mills:
SPRINGVALE MILLS } WINDSOR MILLS }
WINDSOR MILL. } P.Q.



M. S. BROWN & CO.,

ESTABLISHED A.D. 1840.

JEWELLERS & SILVERSMITHS,
—DEALERS IN—
Arch Plate and Metal Altar Furni-
ture.

128 Granville St., Halifax, N.S.

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

- The Ven. Canon Edwin Gilpin, D.D., Archdeacon of Nova Scotia, Halifax.
 - The Rev. Canon Brook, M.A., President King's College, Windsor, N.S.
 - The Rev. C. J. S. Bethune, M.A., Head Master Trinity College School, Port Hope, Ontario.
 - The Rev. E. S. W. Pentreath, Christ Church, Winnipeg, Man.
- Prices can be had on application.

A GREAT CHANCE.

A Library for Every Churchman.

The Church Identified. By the Rev. W. D. Wilson, D. D., 12mo. cloth, 217 pages.

Reasons for Being a Churchman. By the Rev. A. W. Little. 8th thousand. 2mo. cloth, 269 pages.

The Sceptic's Creed. A review of the popular aspects of modern unbelief. By the Rev. Nevison Loraine. 24mo. cloth, 170 pages.

The Papal Claims, considered in the light of Scripture and History.—With an introductory by the Right Rev. G. F. Seymour, S.T.D. 14mo. cloth, 185 pages.

The Doctrine of Apostolical Succession. With an Appendix on the English Orders. By the Rev. A. P. Perival. 2mo. cloth, 146 pages.

The Lives of the Apostles, their Contemporaries and Successors. By S. F. A. Canfield. With an introduction by the Rev. S. Baring-Gould. 24mo. cloth, 287 pages.

English Church History. By Charlotte M. Yonge. 24mo. cloth, 217 pages, illustrated.

The Principles and Methods of Instruction as Applied to Sunday School Work. By William H. Groser, B.S. 6th edition. 24mo. cloth, 232 pages.

Books which have influenced me. By twelve prominent public men of England. 16th thousand. 24mo. parchment paper 123 pages.

The Church Cyclopedia. A Dictionary of Church Doctrine, History, Organisation and Ritual. By Rev. A. A. Benton. 8vo. cloth, 2,000 pages. Specially selected to cover all points on which every intelligent Churchman should be informed.

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

JAMES POTT & CO.,

14 and 16 Astor Place, New York

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

MONTREAL, 8th May, 1888.

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

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

Yours truly

H. MACDIARMID.

THIS PAPER may be found on file at Geo. F. Powell & Co's Newspaper Advertising Bureau, 150 Nassau St., New York.

THE CHURCH GUARDIAN
A Weekly Newspaper.

NON-PARTISAN INDEPENDENT

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

Special Correspondents in different Dioceses.

OFFICE;
190 St. James Street Montreal.

SUBSCRIPTION

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

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

REMITTANCE requested by POST OFFICE ORDER, payable to the REV. J. F. DAVENPORT, collector at Montreal.

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

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

ADVERTISING.

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

RATES.

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

MARRIAGE and BIRTH NOTICES, 50c. each insertion. DEATH NOTICES free.

Obituaries, Complimentary Resolutions, Appeals, Acknowledgments, and other miscellaneous 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 1068, Montreal.

NEWS AND NOTES.

THE BURLINGTON'S "ELI."

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

Owing to the depressed condition of the market for sardines, it is reported that not half of the sardine factories in Maine will be run in the present year.

ADVICE TO MOTHERS.

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

A woman in Baltimore bled to death from a cut on the leg, caused by the breaking of a whiskey bottle that she habitually carried in her stocking.

~~Gluten Flour and Special Diabetic Food are invaluable for repairing Flour, for Dyspepsia, Diabetes, Debility, and Children's Food. It is mainly free from Starch. Six lbs. sent to physicians and clergymen who will pay express charges. For all family uses nothing equals our "Health Flour." Try it. Sample free. Send for circulars to FARWELL & RHINEZ, Watertown, N. Y.~~

The only jewel which you can carry beyond the grave is wisdom. —Langford.

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

The City of Paris, the steamer which has just completed its first trip, cost \$2,500,000, and can accommodate 2,000 passengers.

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

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

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

The dreams of good men are better than those of ordinary persons.

NOTICE OF REMOVAL.

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

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

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

A SEASONABLE AND VALUABLE PAMPHLET.

Communion Wine.

A Critical Examination of Scripture Words and Historic Testimony,

BY THE

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

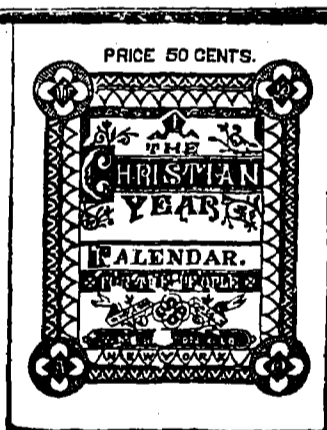
Published by The Church Review Association, N. Y., Price 25c.

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

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

In ordering please mention this advertisement in the

THE CHURCH GUARDIAN,
190 St. James Street,



CALENDAR FOR 1889.

Contains the English Table of Lessons Edward VI Prayer Book, \$1.00; Mor. gilt \$1.50.

Churchman's Private Prayer Book, 50c. gilt, \$1.00.

Triple Certificates for Holy Baptism, Confirmation and First Communion, with Envelopes, \$1.20 doz.

Sunday-School Leaflets, 10c. per annum. each copy.

Illustrated Magazines, for Sunday-Schools Charitable Institutions and Homes, 15c. to 50c. per year.

Complete Church S. S. Teacher's Register and Class Book, just published, 10c.

WM. EGERTON & CO.,

25-2nd 10 Spruce street, New York

READ THIS.

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

THE CHURCH GUARDIAN,

P. O. P. 504,
Montreal.

POZZONI'S
MEDICATED
COMPLEXION
POWDER.

Imparts a brilliant transparency to the skin. It moves all pimples, freckles, and discolorations. For sale by all first-class druggists, or mailed for 50 cts. In stamps by J. A. POZZONI, St. Louis, Mo.

Montreal Stained Glass Works.



CASTLE & SON,
Artists in English Conventional and Antique, Lead and Mosaic-Memorial Stained Glass.

40 Bleury Street, Montreal, P.Q. and Fort Covington, New York

Church of England Distributing Homes,

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

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

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

ADVERTISE

THE CHURCH GUARDIAN

BY FAR THE

Best Medium for advertising

BEING

The most extensively Circulated

Church of England Journal

IN THE DOMINION

IT REACHES EVERY PART OF THE DOMINION.

RATES MADE ATE.

Address

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

THE CHRISTIAN MARRIAGE LAW DEFENCE ASSOCIATION.

IN CONNECTION WITH THE CHURCH OF ENGLAND IN CANADA.)

PATRON:

The Most Rev. the Metropolitan of Canada.

HON. SEC. TREAS.

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

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

NO TASTE! NO SMELL!! NO NAUSEA!!!

PUTTNER'S EMULSION

OF
Cod Liver Oil WITH HYPOPHOSPHITES AND PANCREATINE

Is largely prescribed by physicians for Nervous Prostration, Wasting and Lung Diseases.

PUTTNER'S EMULSION

has especially proved efficacious in cases of weak and delicate children and those who are growing fast. For women who are debilitated, caused by nursing, family cares, over work or troubles peculiar to their sex. For invalids recovering from sickness it is of the greatest benefit.

Puttner's Emulsion is sold everywhere for 50 cents.

BROWN BROS., & CO.,
Druggists,
HALIFAX, N.S.

PAROCHIAL

Missions to the Jews Fund.

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

CANADIAN BRANCH.

President:

The Lord Bishop of Niagara.

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

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

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

Diocesan Treasurers: The Secretary-Treasurers of Diocesan Synods
Honorary Diocesan Secretaries: Nova Scotia—Rev. W. B. King. Halifax.

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

Toronto—Rev. J. D. Cayley, Toronto.

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

Ontario—Rev. W. B. Carey, Kingston.

Niagara—Rev. Canon Sutherland, Hamilton.

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

ROYAL BAKING POWDER

Absolutely Pure.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., New York.

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, Acting President of the College;
THE REV. PROF. WILLETS, M.A., D.C.L.

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

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

There are eight Divinity Scholarships of the annual value of \$150, tenable for three years. Besides these there are: One BRINLEY Exhibition (\$50); Three STEVENSON Science Scholarships (\$50); One MCCAWLEY Hebrew Prize (\$50); One COGSWELL Scholarship (\$120), open for Candidates for Holy Orders; One MCCAWLEY Testimonial Scholarship (\$38); One AKINS' Historical Prize (\$30); One ALMON-WELSFORD Testimonial (\$24); One HALBURTON Prize (\$20); One COGSWELL Cricket prize. The necessary expenses of Board, Rooms, &c., average \$35 per annum. Nominated students do not pay tuition fees. These nominations fifty in number, are open to all Matriculated Students, and are worth about \$80 for the three years course. All Matriculated Students are required to reside in College unless specially exempted. The Professor's reside within the limits of the University grounds.

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

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

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

(PREFATORY NOTE BY THE MOST REVEREND THE METROPOLITAN.)

“Manuals of Christian Doctrine”

A COMPLETE SCHEME OF GRADED INSTRUCTION FOR SUNDAY-SCHOOLS

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

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

LEADING FEATURES.

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

New Edition

THOROUGHLY REVISED, WITH ADDITIONS,
And adapted for use in both the English and American Churches.

INTRODUCTION BY THE
VERY REV. R. W. CHURCH, M.A., D.C.L., Dean of St. Paul's
PREPARATORY NOTE TO CANADIAN EDITION BY THE
Most Rev. The Metropolitan.

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

ROWSSELL & HUTCHISON,
TORONTO, CAN. DA.

BRYAN MAURICE'S

SHOULD BE READ AS AN ANTIDOTE TO
'Robert Elsemere.'

It delineates the progress of a mind from the vague and indefinite negation of a merely humanitarian theology, through various phases of doubt and mental anguish, to the sure confidence of a peaceful faith in the verities of the Christian religion—*Mail and Express*.
The third chapter is a piece of writing one does not encounter often in a lifetime.—*Boston Herald*.
The logic of Mr. Mitchell is much better than the logic of Mrs. Ward.—*The Churchman*.

BRYAN MAURICE; OR, THE SEEKER.
BY
WALTER MITCHELL.
12mo, paper cover, 50 cents; cloth, \$1.00.

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

Corham M'F'G Co., Silversmiths *

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

ECCLESIASTICAL DEPARTMENT.

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

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

HEATON, BUTLER & BAYNE,
LONDON, ENGLAND.

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

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



Is the most reliable substitute known for mother's milk. Its superiority to other preparations rests on the crucial test of 80 years experience throughout Great Britain and the United States. It is also a sustaining, strengthening diet for Invalids. Nutritious, easily digested, and acceptable to the most irritable or delicate stomach. Our sizes, 35c, 50c.
Send stamp for "Healthful Hints," a valuable pamphlet, to WOOLRICH & CO., Palmer Mass.

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

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

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

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

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

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

YOUR NAME on 50 Fancy & Rd's Name Cards, Outfit 100 Pictures, all 10c. Game Authors, Ge. Domino, 5c. Box of Paints 5c. The lot 50c. Jewell Card Co., Hingham, Mass.

CHURCH ORGANISTS, SEE HERE!
PALMER'S Book of 616 short and interesting Interludes and Modulations in all keys. Ready March 20. \$1.50 net. H. R. PALMER, Lock Box 2841, N. Y. City.

WANTED LADIES AND GENTLEMEN who wish to make \$5 to \$4 a day easily at their own homes. Work sent by mail. No canvassing. Address with stamp Crown M'F'G Co., 204 Vine St., Cin. O.

THE
CHURCH GUARDIAN
THE
BEST MEDIUM FOR ADVERTISING

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