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The Church Guardian

OF MONTREAL.

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

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ECCLIASTICAL NOTES.

THE Easter offerings at Holy Trinity Church, Harlem, N.Y., amounted to \$12,000.

EVEN in Puritan Boston, Lent has become an institution that is widely observed and singularly influential.

THE Bishop of Central, New York, states that during his Episcopate he has confirmed about 20,000 persons.

ST. LUKE'S Church, Norfolk, Rev. Mr. Lloyd, rector, on Easter put \$5,000 on the plate, after having on last Easter placed there over \$30,000 for their new church building.

AMONGST those confirmed at Trinity Church, New York, on the 16th April last was the Rev. Dr. W. W. Page formerly pastor of the Presbyterian Church, Harlem, N.Y.

CAMBRIDGE.—Dr. Spalding, who recently reverted to Romanism, has returned to The Church. He will shortly publish his views on the inner life of the Roman Church.

THE Rev. S. M. Williams, D.D., pastor of St. Paul's Methodist Church, Fall River, Mass., has left that body and applied for Holy Orders. He has been a Methodist for 24 years, and accepts the polity of our Church as the true one.

THE Bishop of Guiana, the Most Rev. W. P. Austin, D.D., Primate of the West Indies has been presented with the sum of \$10,000 by the people of British Guiana as a personal gift in recognition of his 50 years Episcopate in that colony.

THE three hours' service on Good Friday is now such a regular institution that no church in London, England, at all well worked can get on without such a period of devout meditation on the incidents of the Crucifixion if it would keep its congregation together on that day. (So says one of our English exchanges.)

IT HAS been determined to raise the income of the Rev. Dr. Dowden and future Bishops of Edinburgh to at least £1,000 a year. It is at present £850. with house.

IN THE second week of April the Archbishop of Canterbury held a Court in the library of Lambeth Palace, and conferred the degree of Doctor of Divinity upon the Right Rev. James Thomas Hayes, Bishop of Trinidad. His Grace then proceeded to the Palace Chapel, where he conferred the honorary canonry in Canterbury Cathedral, vacant by the death of Bishop Oxenden, upon the Rev. Christopher Bick Hutchinson, one of his Grace's examining chaplains.

AT THE consecration of the Bishop of Sodor and Man on Lady Day the sermon was preached by the Dean of Norwich, who said that the Church had, under conditions which were not all encouraging, confronted Secularism, and declared her resolve that the youth of the nation should be indoctrinated with definite dogmatic religion. She had surprised her foes and her friends by showing that free education was already restoring thousands of children to her schools. She had broken up overgrown parishes, erected thousands of mission rooms, recognised the inestimable blessing of lay help, and in many ways adapted the old systems to new needs. And it was but the plainest truth to say that this work exacted more time and toil and strength from the Bishops than from any other workers in the vineyard of the Lord.

EASTER IN NEW YORK.—All the churches in New York city had elaborate music on Easter day. The music-programmes which were published indicate unmistakably the rapid advance of Church music and the growing appreciation of it by the people in general. Floral decorations were profuse in all the churches and in some the flowers were so many and so costly as to excite surprise as well as pleasure. One of the most beautifully decorated churches was St. Bartholomew's. Potted plants and flowers were clustered thick about the chancel, font and pulpit. The windows also were banked with hyacinths, azaleas, white and La France roses and jessamines. The music at Trinity Church, to mention no other, was most impressive. The *Agnus* and *Gloria in Excelsis* were from Liszt's Imperial Mass; and the *Kyrie*, *Credo*s and *Sanctus* and *Benedictus* were from Schubert's mass in F. The offertory anthem was "The Lord is King," by Barnby. Dr. Dix preached. It was an Easter sermon, showing that in the Resurrection of our Lord was the assurance of the immortality of the soul.

BEAUTIFUL flowers decorated the chancel of St. Thomas' Church and their perfume filled the air. In the choir there were forty-three voices. The Rev. Dr. Brown preached on the text, "And there shall be no more death," Rev. xxi. 4.

THE new vested choir, consisting of thirty-two colored singers, took part in the Easter day services at St. Philip's Church. The choristers have been selected from some of the most accomplished singers in the city. The singing was excellent. New and elaborate brass candelabra and eucharistic lights for the altar, a gift from a parishioner, were used on Easter day for the first time. The candelabra are of solid brass, highly polished, forty-eight inches high; and the eucharistic lights, also of brass, are sixty inches high. These gifts cost \$1000. The Rev. Hutchins C. Bishop, rector of the church, officiated, assisted by the Rev. Wesley Johnson. A large congregation was present.

THE Church of Zion and St. Timothy was opened for worship the first time on Easter morning. At the eleven o'clock services there were more than 1,300 people present. The Rev. Henry Lubeck, rector of the church, preached an Easter sermon, prefacing it with a few remarks about the new church.

AT St. James' Church, Fordham, the Rev. James Holt, rector, a new memorial pulpit costing \$1000 was exposed to view on Easter morning. It is a gift of Mr. James Dashwood in memory of his mother, who was an active member of the parish.

"Early in the morning will I direct my prayer unto Thee and will look up."—Psalm, 7:3.

Our first waking thoughts in the morning should be directed to God, "who hath brought us safely to the beginning of another day." This first thought is as it were the opening of the eye of the soul. "Early in the morning will I direct my prayer and will look up." A set phrase is helpful, such as the *Gloria Patri*; *Blessed be the Holy and Undivided Trinity*; may Jesus Christ be praised; or, O God Thou art my God. As the Jews of old were commanded to offer the first fruits of the ground to God, to show that the whole was His and only entrusted to them, so we who are the dear children of God offer waking thoughts and moments to Him, acknowledging thereby that of Him and to His glory should be all our waking hours.

OUR CHURCH IN WALES.

By the Rev. H. de B. Gibbins, M. A.

WHY IT CONCERNS US.

THE present hostile attack upon the Church in Wales is only the latest phase in the great onslaught that has been made upon the Church in general in various forms ever since the Reform Bill Agitation of 1832. The utter failure, twenty years ago, of the attempt in Parliament to disestablish the Church of England has caused the enemies of the Church to direct their attacks against it in a more guarded but not less deadly form, and, because they imagine that its position is weakest in Wales, it is there that they seek most eagerly to undermine, and finally to destroy it. Now, the Church of England and of Wales is, and has been for centuries, one and indivisible; and therefore an attack upon any one part of it concerns the whole body of Churchmen in this kingdom. It is for this reason that we wish to bring before our readers the main facts of Church history in regard to the progress of the Church in Wales.

HOW IT WAS FOUNDED AND GREW IN BRITAIN.

The Church in Wales is the direct continuation of the ancient British Church that existed in these islands long before any Danish, Anglo-Saxon, or Norman invasions, or any attempt at illegal ecclesiastical usurpation on the part of the Pope of Rome. This British Church was, in all probability, founded by the children of the famous British king Caradoc (or Caractacus), who were hostages in Rome during St. Paul's imprisonment there, and are mentioned by the Apostle in one of his Epistles (2 Tim. iv. 21), and thus it dates back directly to Apostolic times. About a century later we have it recorded that Lucius, another British king, founded (A. D. 170) the bishopric of Caerleon-on-Usk, in Wales, besides building churches in Dover, Canterbury, and London; and not long after the British Church is alluded to in the writings of the ancient Fathers, Tertullian (about A. D. 200) and Origen (A. D. 240). Then again, in the next century we find three British bishops present at the Council of Arles in Gaul (A. D. 314), as representing their Church—a fact which proves beyond dispute that, even at this early date, the Apostolic Church in Britain was now thoroughly established upon a recognised orthodox basis, with the three Orders of Bishops, Priests, and Deacons (for a priest and deacon accompanied these three bishops to Arles), and in communion with the other Christian Churches of that day in Gaul, Italy, and elsewhere. Such representative bishops were also present at the Council of Sardica in A. D. 347 and at other assemblies, and the British Church is frequently mentioned by Christian writers of the fourth and fifth centuries, and commended for the purity of its doctrine.

HOW IT GREW IN WALES.

Thus the British Church grew and flourished for several centuries, and held, as we know, frequent communication with the Churches of Continental nations. It sent missionaries into Ireland and Scotland, and founded new bishoprics in Wales. And Wales was now soon to become its chief home and refuge from the invasions of the heathen tribes who came over to Britain in the fifth and sixth centuries. These

tribes, the Jutes (who came in 449), the South Saxons (447), the West Saxons (495), and others, were all heathens, and destroyed and persecuted the Church in Britain without mercy, to such an extent that the British were compelled to retire into Wales (which then included Cornwall and Devon as well), and to settle there. In their new home, which, after all, was a part of their old home, their Church still continued to prosper and we find it, in spite of all these invasions and persecutions, still active and independent. It took care to strengthen itself now by the foundation of more bishoprics, and we can date the formation of the present Welsh dioceses from about this era. Their dates are: See of Llandaff, 500; Bangor, 516; St. David's (to which Caerleon was transferred), 540; St. Asaph, 560; and they have had an unbroken line of bishops from that day to this. Moreover, each diocese was thoroughly organized, with cathedral and colleges, while the ancient bishopric of Caerleon, now transferred to St. David's, was made the seat of the Welsh archbishop. The first archbishop of the new See, St. David, was consecrated by the Patriarch of Jerusalem when on a visit to the Holy Land, and thus the already existing Apostolic Succession in our Church was strengthened by the hands of that Patriarch, who held the position one occupied by St. James, the first Bishop of Jerusalem, the brother of our Lord.

AUGUSTINE AND THE BRITISH CHURCH.

We have now brought our history down to the middle of the sixth century. We have seen how our present Church in Wales was really the ancient British Church of Apostolic days, which, centuries later, fled westwards to escape utter destruction at the hands of the heathen, and which found in Wales a secure resting-place. There it remained, free and independent, while what is now England was slowly growing into shape politically amid many wars and much confusion. There, also, it was flourishing when Augustine came from Rome on his mission to Christianise southern and eastern England from his basis of operations at Canterbury (A. D. 597). As we all know, St. Augustine founded the Anglo-Saxon Church, and became the first Archbishop of Canterbury, though receiving his consecration as bishop not from the Bishop (or Pope) of Rome, but from the Bishops of Arles and Lyons in France. He was a great and good man, but yet did much harm by attempting to introduce Papal authority into these islands—an attempt which the Welsh bishops stoutly resisted, and which was opposed often, and successfully, by both Welsh and English prelates afterwards. His attempt had the unfortunate effect of preventing for many years the union and fusion of the British (or Welsh) and Anglo-Saxon (or English) Churches, which were one in matters of doctrine, and only differed in quite insignificant points of ritual.

THE CHURCHES OF ENGLAND AND WALES MADE ONE.

But it is pleasing to notice that a point of union was found between the two Churches in the consecration of Chad as Bishop of York in 665 A. D., who was consecrated by the Bishop of Winchester, assisted by two Welsh bishops, and thus united in his person both the Italian and British lines of Apostolic Succession. Chad afterwards became Bishop of Lichfield. Another point of union was the amalgamation, in 926 A. D., of the British Church in Cornwall (a branch of the Welsh Church) with the Anglo-Saxon Church, when the Cornishmen submitted to King Athelstan. The final union was, however, yet to come. Once again we see signs of its approach when the diocese of Ely was carved out of that of Lincoln, and Hervé le Breton, bishop of Bangor, was translated to the new See in 1109 A. D. A few years after this event the union of the Church of England and the Church of Wales became an accomplished fact, some time (be it noted) before the political union of the two countries. Such a union of these two

historic Churches was much to be desired, and there was absolutely nothing in point of doctrine to prevent it. The only difference between them consisted in a few minor points of ritual, no more important than the differences which are found to-day in various parishes belonging to our one and united Church. It was plainly to be seen also that sooner or later Wales must become politically one country with England, and the action of the Welsh Church did much to facilitate this inevitable arrangement. The Archbishop of St. David's consented to surrender his authority and there, in 1115, the bishops of the Welsh dioceses, through him, took the oath of canonical obedience to Ralph, the Archbishop of Canterbury, as their Primate. So now the English Church, founded by various British, Roman, and Scotch missionaries, and gradually consolidated till it became one organic whole, was united into one body with the still more ancient British Church of Wales, whose history we have traced up to the days of the Apostles.

NOT AN ALIEN CHURCH.

The subsequent life of the two Churches has been one, and in broad outlines the history of the one is the history of both; for they are one and indivisible. But in the next paper we will follow the special development of the Welsh portion of the united Church, and see what special vicissitudes it has undergone. In concluding this short summary of its early history, we may point out to our readers that in this historical study lies the answer to the utterly untrue and false assertion that the position of the Church in Wales is that of an alien and foreign organization. Nothing could possibly be further from the truth. So far from being foreign, it has been the only Church in Wales ever since the days of the Apostles, and was united to the Anglican Church even before the political union of the two countries; and thus cannot, by any stretch of imagination, be regarded as an alien community imposed upon Wales against the will of the nation. It is the native Church of the Welsh people.—*Church Bells.*

DIVORCE.

Continued.

It has been contended that this is not the teaching of Our Lord but that He does allow a divorce with the right to marry again in one case at least. The supposed exception is based upon His words in St. Matthew's Gospel where He says in the Sermon on the Mount, "But I say unto you that whosoever shall put away his wife saving for the cause of fornication causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." Again in the same Gospel He repeats, "And I say unto you whosoever shall put away his wife except it be for fornication and shall marry another committeth adultery; and whose marrieth her that is put away committeth adultery." From these two texts it is argued that Our Lord meant to teach that unfaithfulness to the marriage relation was just grounds for a divorce, with the privilege to the injured party to marry again. But such is not the case; otherwise there would be a direct contradiction between His words here and in St. Mark and St. Luke. Not a discrepancy but an irreconcilable contradiction, "for if at one time He says that whosoever puts away his wife for any other cause than fornication, and marries another he does not commit adultery; and then at another time He says that every man who puts away his wife and marries another commits adultery—the contradiction is irreconcilable." Now we cannot suppose a contradiction nor is there any historical evid-

ence that the Greeks and Romans to whom St. Luke's and St. Mark's Gospels were given and who were without St. Matthew's Gospel years, discovered any such contradiction when they received St. Matthew's Gospel and compared it with their own.

The fact is that when Our Lord says "except for fornication" he is talking to Jews. St. Matthew's Gospel was written expressly for Jews. That He was not speaking of sin after marriage is evident for three reasons. First, the law of the Jews, to whom He was speaking, was that an adulteress was to be put to death, not that she was to be cast off, divorced, but that she should be put to death and her partner in sin should be put to death; also Second, the word which Our Lord used, *Porneia*, means the lexicons tell us, unchastity in act by an *un-married* woman. If Our Lord had meant the sin of a *married* woman He would undoubtedly have used the proper word for that sin, instead of both times using *Porneia*. Thirdly, Our Lord was here evidently referring to a well-known case of Jewish law, viz.: that if a man found he had been deceived and had not married a virgin, he might put her away. He recognized and admitted that in the case of the Jews, fraud of this kind made the marriage voidable. By the law a bride falsely professing to be a virgin was to be stoned. This law was however softened into the practice of sending back to her parents the woman who had deceived; putting her away privately with a writing of divorce after the Mosaic form. "It was just this case that St. Joseph supposed he had to deal with in his betrothed, St. Mary the Virgin; and it was this milder course that he had nearly resolved to take when the angel bade him do differently."

"It was fair that the man should thus divorce a woman he would never have married had he known of her sin, and he showed forbearance in not having her put to death. And when Christ added for the Jews, who could only thus understand Him, this one exception where divorce was allowable, His rule, that man may not sever what God has joined, remained wholly unaffected. God only binds those who consent to be bound. And this explains why on other occasions, and especially in speaking to His disciples on the future observance of the principle of indissolubility in His Church, Christ did not name this exception, which however is not really an exception after all, but it merely owns that for a fraud the seeming bond, but no real one, was dissolved." And so the teaching of the Prayer Book that death alone can dissolve the marriage bond still holds good.

There is a common impression that when Our Lord said fornication, He meant adultery. "To defend this it is said that the sin committed after marriage is more against the marriage tie than that committed before, and therefore is a worse sin; and if for the lesser a divorce might be granted, much more might it be for the greater. But this reasoning overlooks the fact that a fraud before marriage which if known would have prevented it has an effect which such a fraud afterwards cannot have; just as a loathsome disease before marriage would, if known, stop it, yet such contracted afterwards would not end the marriage." Other attempts are made to prove that *Porneia* here means "adultery," but they fail from the fact that in no other place in the New Testament can it be proved to bear that meaning; and even if it could it would still remain to be proved that it did bear it in these two passages in St. Matthew.

To be Continued.

THE LATE BISHOP WILLIAMS.

The funeral of the late Bishop of Quebec took place on Saturday the 23rd. ultimo. The large attendance, not alone of Bishops and Clergy of the Church, but also of citizens in general and of all classes, evidenced the love and respect in which he was held. The service was plain and simple by request of Mrs. Williams. The ordinary funeral trappings, such as plumes, etc., on the hearse were absent; the body of his Lordship being borne to its final resting place as became a Christian, under the Cross, which alone surmounted the hearse. Very many floral tributes were sent in by his many friends; some of the designs being very beautiful. There were present of the Episcopal Bench, the Lord Bishops of Toronto, Niagara and Nova Scotia; the Dean of Montreal being specially delegated to represent Lord Bishop of that Diocese. The Clergy of the Diocese, wearing cassocks, stoles and hoods, to the number of thirty-one, were present, together with many of the delegates to the Synod, and the Church Wardens of the various city churches. The State was represented by His Honor, the Lieutenant Governor of the Province, attended by his Aide de Camp, and the Honorables, the Premier of the Province, the Attorney-General, Minister of Public Works, Commissioner of Crown Lands, and Provincial Secretary. The Judiciary of the Province were represented by Hon. Judges Bossé and Blanchet of Her Majesty's Court of Queen's Bench; Casault, Caron, Andrews, Routhier and Larue of the Superior Court, and Judge Murray, Police Magistrate. The Bar was largely represented as also the Military Staff of the District: the Harbor Commission, the St. George's Society, Foreign Consuls, Morin College, Bishops College and School, the Alma-Mater Society and other bodies. The flags on Parliament House and on Post Office, City Hall and other public buildings, and a number of private residences, were at half mast; this mark of respect being notably shown by a number of French citizens. At the Cemetery the surpliced choir of St. Matthew's Church, thirty strong, preceded the cortege to the grave singing as a Processional hymn number 437 A. & M. "For all the saints who from their labors rest." The coffin was borne by the Revs. A. J. Balfour, J. Hepburn, H. E. Stuart, Thomas Blaylock, R. W. Colston and M. T. Forsyth, and was by themselves reverently lowered into its last resting place. The Clergy themselves cast in the earth upon the grave of their beloved Bishop, as the words "earth to earth, ashes to ashes, dust to dust" fell from the lips of Archdeacon Roe, who with the Very Rev. the Dean of Quebec officiated at the cemetery; the benediction being there pronounced by the Lord Bishop of Toronto. At the Cathedral itself the Very Rev. the Dean, Canons Richardson, Foster and Von Iffland and the Bishops of Nova Scotia and Niagara, took part in the service.

Mes-sages of condolence and sympathy were received from, His Excellency the Governor General of Canada and Lady Stanley; from the most Revd the Metropolitan of Canada and all the Bishops of the Ecclesiastical Province; from the most Revd the Metropolitan of Ruperts Land; from the most Rev. the Presiding Bishop of the sister church in the United States, and

from many others. The sympathy of the clergy of the diocese was expressed in the following resolution, unanimously adopted at a meeting convened by the Venerable Archdeacon Roe, immediately before the funeral of the late Bishop:

Moved by the Very Reverend the Dean of Quebec, seconded by Caron Von Iffland, and

Resolved.—That the following be adopted as a resolution of the clergy here assembled; and that a copy of the resolution be sent to the Rev. Lennox Williams and that the resolution be also communicated to the press:

"The clergy of the Diocese of Quebec assembled for the burial of their revered and beloved Bishop, cannot separate without giving some expression to their sense of the loss which the Church has sustained, nor without conveying to Mrs. Williams and the Rev. Lennox Williams the assurance of the heartfelt sympathy of the clergy with them in their great sorrow, and of their prayers that they may be supported and in time comforted under it.

The sudden and unlooked for removal of our beloved Bishop from among us in the full vigour of his great mental powers, and in the fullest exercise of his moral and spiritual influence, is to all human appearance a serious blow to the Diocese and to the whole Church.

The influence of the Bishop for good was many-sided. In his wisdom, soundness of judgment and never-swerving fairness everyone had absolute confidence. In love and kindness and goodness he was the father of all in his Diocese, and may be truly said to have carried the keys to all their hearts at his girdle.

But by his clergy will his loss be most deeply and lastingly felt. The completeness of his sympathy with them in all their labours and trials evoked an equally complete trust and affection on their part, and their sense of that sympathy was to them a comfort and support beyond expression. The fruits of his life work are seen all around. From the six years of his educational work at Lennoxville, a great band of ardent young minds received impressions of goodness and truth and honour never to be effaced.

The happy results of his twenty-nine years of labour as a Bishop in the Church of God are too large to be more than alluded to here. They are seen in the quietness and peace and brotherly love which characterize his Diocese, and in the healthy development and progress of the Church in all directions.

The Clergy venture to hope that their placing on record here these proofs of God's blessing on the life-work of their revered Bishop will be a comfort to those dear to him, now so sorely bereaved, as well as a satisfaction to the whole Diocese under the present distress."

The graduates and alumni of Bishops College adopted at an unusually large meeting held on the 23rd April the following resolution:

Proposed by the Rev. A. J. Balfour, M. A., and the Hon. J. S. Hall, Q. C., seconded by E. J. Hale, Esq., and H. A. Abbott, Esq., Q. C., *Resolved.*—That we, graduates and alumni of Bishop's College, Lennoxville, and old boys of Bishop's College School, do hereby place on record our deep sense of the irreparable loss which has befallen us and our dear Alma Mater in the death of the revered and beloved Bishop of Quebec, the Right Reverend James William Williams, D. D.

The Bishop's name has become so closely associated with the University and School of Bishop's College, not only by his six years Rectorship of the latter in its earlier days, but by the constant identification of himself with the interests of both, that it can never cease to be honoured by every true son of our Alma Mater.

One so eminently gifted, intellectually and spiritually, as Bishop Williams was, possessed not only of remarkable administrative ability,

but of such invariable kindness of heart, sympathy and unwearied patience, could not fail to command the respect and esteem of all all with whom he came into contact. By those who knew him well, and had the rare privilege, as many of us have had, of being under his fatherly instruction and guidance, in boyhood and after years, he was beloved as very few men are. The memory of his beautiful character, his holy precepts, and his noble example can never be effaced by time, but will ever be a sweet treasure.

His strong faith in the realities of our most holy religion, his intense though unostentatious devotion to his Divine Master, his dislike of everything savouring of unreality, and his constant inculcation of the lessons of personal holiness and integrity of character as essentials to an active and useful life in Christ's kingdom, were ever among his most striking characteristics. They were never more marked than in the hour when the Angel of Death found him—his hand upon the plough from which he had never looked back—and summoned him to the faithful watcher's rest and peace in the Paradise of God. What the strong hand and wise counsel of Bishop Williams have been to the Church's educational interests, they have been also to the Church in general, not alone in this Diocese, though here pre-eminently, but beyond its limits as well. For our comfort we may well believe that while his memory will ever plead with us in the Church militant on earth, he himself in the Church expectant in heaven, will never cease to remember those he loved so well and served so devotedly here. Into the sacred grief of those who, as wife and son, have known and loved him as none others can have done, we will not venture to intrude, except to assure them of our deepest and truest sympathy, and to pray that God, whose wise and unerring hand has smitten them, may bind up their wounds with the sovereign balm of His grace, and give them joy in the hope of meeting in His eternal presence him whose love was such a joy to them on earth.

An esteemed correspondent sends us the following particulars of the last illness of his Lordship :

The close of this life so strong and devout and useful came with distressing suddenness. On Friday in Passion Week the Bishop preached in St. Matthew's Church, the last of a course of Lenten sermons on the Life of our Lord. They were all very beautiful and unusually impressive, the last most so; it closed with the words, "His work was done. He said it is finished and he bowed his head and gave up the Ghost." This was his last sermon. The annual confirmations in Quebec City are in Holy Week, and though suffering from a bad cold and distressing cough, the Bishop took them as usual: two on Palm Sunday and one in the Cathedral on Tuesday, in Holy Week. On Good Friday he kept his bed. On the night of Easter Eve, acute inflammation of the lungs set in which never gave way to treatment. On the afternoon of Wednesday in Easter Week he died.

The beloved Bishop received the announcement that the time of his departure had come with the faith and humility of a true Christian. His sufferings from the first were very great, and gave but little interval for the expression of feeling. Those intervals were mostly spent in prayer. His son, the Rev. Lennox Williams seldom left his father's side. Some account how those sacred hours were spent will, it is hoped be given to the Bishop's clergy and friends at an early day, by Mr. Williams himself. On Easter Tuesday, the Bishop received the Viaticum at the hands of his son. The dying Bishop gave his solemn blessing to his dear ones again and again. Especially pathetic was the scene when his little grandson, four years old, whom the Bishop tenderly loved, was brought in about an hour before the end to be blessed by him. Amid all his agony, he insisted on

lifting himself up in his bed to bless the child. He sent a last message to his Clergy which they will greatly treasure, but the delivery of which must not be anticipated here. Again and again, with deep humility, he expressed his sense of shortcoming in the discharge of the great responsibilities entrusted to him; but added his firm and entire trust in the all-sufficiency of his Saviour. His last coherent words were a petition, and in deeply impressive and comprehensive terms, with strong clear voice "that he and his dear ones then around him might all meet again in God's immediate presence."

"MY SUNDAYS: HOW SHALL I USE THEM?"

BY THE REV. GEORGE EVERARD, M.A., VICAR OF CHRIST CHURCH, DOVER.

REMEMBER *God would have the Sunday to be a bright and happy day.* There may be to a Christian a thousand springs of joy and gladness in a well-spent Sunday. Especially try to let Home feel the benefit of the quiet rest of the Day. It may knit together father and mother and the little ones around the fireside as no other day can do. Nothing is more pleasant and helpful than the free use of sacred music, the singing of sweet psalms and hymns together, the reading of books which tell of the work God is doing at home and abroad.

How it may be a truly happy day in the home of a working-man, or of any one else, we may see in a remark which a mechanic once made to his wife. He lived in a small town in Worcestershire, and used to rise every Sunday morning rather earlier than on other days. When his wife tried to persuade him to rest longer, he would say to her, "I like the day which I give to my Saviour to be the longest day in the week."

Of course there is nothing wrong in one who works hard all the week having a longer rest on the Sunday; but it is a good thing to catch such a spirit as this, and to feel that Sunday is the happiest day in the week, and therefore you wish it to be the longest.

Then *let every Christian try to do a little work for his Master each Sunday*, to scatter a little of the good seed of God's Word, to lighten the burden of some afflicted brother or sister, to read a chapter to an aged friend who cannot get out, to repeat all you can remember of the sermon to some one who cannot get out, to give away a few Christian books, to teach half-a-dozen little children in a loving spirit about the love of the Good Shepherd, to do something or other for Christ that will sanctify the day and make you feel that it has not been lost.

I heard a story the other day of a little girl carrying her brother, who was no light weight. When some one said to her that he was too heavy a burden to carry, she replied: "He is not a burden: he is *my brother*."

If we could ever remember that those around us are our *brothers* and *sisters*, and if we can in any way help them on their way, it won't be a burden to us but a pleasure. Just look around and see if there is nothing you can do. The very least thing done for Christ, even a cup of cold water given in His Name, will not be in vain. When you have a quiet hour on Sunday you might be able to write a few lines to some one at a distance who may not love the Saviour

as you do, and by a friendly word of warning or guidance might turn the footsteps of the sinner back to his Saviour. If only we had eyes to see them, the Lord opens many doors of usefulness to us, and everlasting good might result from our entering in.

There is one subject we should never forget as Sunday comes round. We have at home our churches and our services, and Bibles and Christian books, and everything to help us if we wish to lead godly lives. Do we ever think, as a happy Sunday closes, of the tribes of our earth in their dark homes and heathen cities and villages who have not yet one ray of the Sun of Righteousness shining into their hearts? Do we ever think of those who may feel their sins but have no one to point them to the Saviour of sinners? Do we think of those who may bring those they love, but have no one to tell of the unchanging Friend who never leaves nor forsakes those who trust in Him? Do we think of the sick and the dying, who know nothing of a hope beyond the grave, and who have never heard of the mansions in the Father's house?

Surely each Sunday we should think of such and pray for such, and let thankfulness for our own privileges stir us up to give of our means, to send them the glorious light of Christ's Gospel.

And let each Sunday remind you of your true home in God. It may be possible that you may find but little comfort in your earthly home, and the old saying scarcely meets your case, "There is no place like home." But Sunday comes round to remind you that God Himself, the God of peace and love, is the true home of your soul. When you return to Him, there is a free pardon for past guilt, the guilt it may be of thousands of broken Sabbaths. There is the best robe to cover you. In Him you will find the warm fire of unchanging love. In Him you will find a true repose and rest when wearied with the strain of life's duties. And this home will be eternal. The love of God in Christ is an everlasting habitation. When every home on earth is broken up you will not be desolate, for God Himself will be your Dwelling-place and Refuge for evermore. Let each Sunday remind you of this Home. Do not try to put God out of His own Day, that you may find your pleasure in the things of the world. What is this but putting up the shutters to keep out the daylight, and then lighting half-a-dozen tapers to take its place?

No, no, this will never do. Strive to get more of God and not less. Think of Him as infinitely kinder than the kindest father ever known, though so infinitely holy that He cannot abide with those who cleave to their sins. "The Lord God is a Sun and Shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly." (Psalm lxxxiv. II.)

"O Day most calm, most bright,
The fruit of this, the next world's bud;
The endorsement of supreme delight,
Writ by a Friend, and with His blood;
The couch of Time; care's balm and bay;
The weeks were dark but for Thy light;
Thy torch doth show the way.

"The Sundays of Man's life,
Threaded together on Time's string,
Make bracelets to adorn the wife
Of the eternal glorious King;
On Sunday heaven's gate stands ope:
Blessings are plentiful and rife,
More plentiful than hope."

HERBERT.

News from the Home-Field.

Diocese of Nova Scotia.

LOWER STEWIAKKE

The services in this parish for Easter Sunday began with the opening of the new Church at Shubenacadie, which is a beautiful little edifice built in Gothic style, and capable of seating two hundred people. Its erection is largely due to efforts of the Incumbent Rev. J. E. Warner who has worked with untiring energy and zeal, and the liberal responses of the people and increased congregations show that he is appreciated. Before a year elapses since the building was begun it will be finished and clear of debt. At Matins it was packed to the door, people coming from all parts of the mission; some were not able to get inside. Prayers were read by Rev. J. E. Warner. The choir under the able management of R. M. Holesworth rendered the music in a way which bespoke careful training, and made the Church Service seem more beautiful than ever.

The Rev. J. O. Ruggles from Halifax preached giving at the close of his sermon some extracts from Church History, short and pointed, which were very appropriate and invited all to come to the most solemn of the Church's Services, the Holy Communion. Services were also held at St. Georges and Holy Trinity during the day. The floral decorations in all the churches were very handsome and the services very much enjoyed, one hundred partaking of Holy Communion.

The Offertory for all church purposes taken during the day was forty-three dollars.

Diocese of Fredericton.

DEANERY OF SHEDIAC.

A meeting of this chapter was held at Moncton on the 23rd ult. There were present Rev. J. Roy Campbell, Rural Dean, in the chair, and Revs. R. Simonds, C. F. Wiggins, C. E. Mackenzie, and E. B. Hoopé the rector. Letters were read from Revs. D. M. Bliss, and V. E. Harris regretting inability to attend. After the reading of Romans ii, in the original and discussion thereon, a paper was read by Rev. E. B. Hoopé upon some aspects of the priest in his parish, dealing with parish visitation, relations with dissenting ministers, and social duties. Comments and experiences were then given by each in turn, and Mr. Hoopé was requested to continue his very suggestive paper at next meeting.

In the evening a service largely attended was held in St. George's Church, Rev. C. F. Wiggins taking the prayers and Rev. R. Simonds, the lessons.

Addresses upon the needs of the Diocese then followed. Rev. C. E. Mackenzie spoke upon upon the general duty of supporting diocesan missions. Rev. J. Roy Campbell, B.D., locally applied that duty, referring to the aid Moncton had received in its infancy as a parish. He congratulated them upon the sensible and manly stand taken by their young Rector upon temperance and other social questions, and upon the harmony and prosperity which now existed in the parish.

The feature of the evening was the address of

Hon. D. L. Hanington, who spoke ably and wisely from a layman's standpoint upon the support due the Church and her clergy. The honorable gentleman is one who knows whereof he speaks, having been for over 20 years a foremost figure not only in political circles (his name being now mentioned in connection with a vacant judgeship), but also in ecclesiastical movements. He has taken an important part in Synod, and has contributed liberally towards the work of the Church both local and diocesan, has been superintendent of the Sunday School at Dorchester for many years, and takes a generous interest in the S. S. of his native parish of Shediac. Happy is the Church that can train many such laymen. The collection for a new mission at Vanceboro amounted to the goodly sum of \$18.00.

The chapter departed highly pleased with the prospects and hospitality of the congregation of St. George's.

SUSSEX.

HOLY TRINITY.—The rector (Rev. Henry W. Little,) has held special services during Lent, and has given devotional readings upon seasonable topics. The attendance during Holy Week, when there were daily services, with meditations, was very good. On Easter day the musical portions of the services were beautifully rendered by the well-known choir of this church. The anthem was "He is Risen." The total number of communicants was the largest on record. The centenary of this parish will be kept in August next.

ST. MARTIN'S, N. B.

HOLY TRINITY CHURCH.—The lenten services have been very well attended in the parish. The rector, Rev. Wm. L. B. McKiel, gave an address every Wednesday and Friday evening. On Wednesdays the subject was God's judgments. On Fridays God's mercies, namely on: Wednesday—1, The judgement upon Adam and Eve after the fall; 2, The Deluge; 3, The Deluge; 4, Babel; 5, Destruction of Sodom and Gomorrah; 6, The destruction of Jerusalem and the future judgment. Friday—1, The promise of the Redeemer. The seed of the woman shall bruise, &c.; 2, The Saving of Noah and his family in the Ark; 3, Noah's Ark a type of the Church, and the waters of Noah of Holy Baptism, &c.; 4, Pentecost; 5, The Saving of Lot; 6, The redemption of the human family by the sacrifice and death of Christ. The Easter services were bright and hearty—bright with the glorious theme with fresh flowers and new music well rendered, hearty on the part of the worshippers who took part in the services.

The anthem sung at evensong was "Why Seek Ye the living among the dead?" The Easter Monday meeting showed that the financial condition of the church is good, there being an increase in the offertory collections in church of \$41.89 over the previous year.

Diocese of Quebec.

THE LATE BISHOP OF QUEBEC.—The following resolution was adopted at a meeting of the Clergy of the Diocese of Quebec convened by Archdeacon immediately prior to the funeral of the late Bishop.

Moved by the Very Rev. the Dean of Quebec, Seconded by Canon Von Inland and resolved: "That the following be adopted as a resolution of the clergymen assembled; and that a copy thereof be sent to the Rev. Lennox Williams and also communicated to the press.

The Clergy of the Diocese of Quebec assembled for the burial of their revered and beloved Bishop, cannot separate without giving some expression to their sense of the loss which the Church has sustained, nor without conveying to Mrs. Williams and the Rev. Lennox Williams the assurance of the heartfelt sympathy of the Clergy with them in their great sorrow, and of their prayers that they may be supported and in time comforted under it.

The sudden and unlooked for removal of our beloved Bishop from among us in the full vigour of his great mental powers and in the fullest exercise of his moral and spiritual influence is to all human appearance a serious blow to the Diocese and to the whole Church.

The influence of the Bishop for good was many-sided. In his wisdom, soundness of judgment and never-swerving fairness every one had absolute confidence. In love and kindness and goodness he was the father of all in his Diocese, and may be truly said to have carried the keys to all their hearts at his girdle. But by his clergy will his loss be most deeply and lastingly felt. The completeness of his sympathy with them in all labours and trials evoked an equally complete trust and affection on their part, and their sense of that sympathy was to them a comfort and support beyond expression. The fruits of his life-work are seen all around. From the six years of his educational work at Lennoxville a great band of ardent young minds received impressions of goodness and truth and honour never to be effaced.

The happy results of his twenty-nine years of labour as a Bishop in the Church of God are too large to be more than alluded to here.

They are seen in the quietness and peace and brotherly love which characterize his Diocese, and in the healthy development and progress of the Church in all directions.

The clergy venture to hope that their placing on record here these proofs of God's blessing on the life-work of their revered Bishop will be a comfort to those dear to him, now so sorely bereaved, as well as a satisfaction to the whole Diocese under the present distress.

RICHMOND.

The late Bishop Williams, of Quebec, having been personally well known here for many years, a memorial service was held in St. Ann's Church on Sunday morning, 25th April ult. The altar, chancel, pulpit and lectern were draped in black, and on the lectern were calla lilies and other white flowers. The musical portion of the service (which was most solemn and impressive) was conducted by the competent organist, Mr. G. H. Aylmer Brooke. The Rector, Rev. J. Hepburn, preached the sermon, taking for his text the words "My father, my father, the chariots of Israel, and the horsemen thereof." He said that that image of strength and power which the king of Israel had applied to the departing prophet Elisha, would readily appear to his hearers as applicable to the late Bishop. His taking away might almost seem as the taking away of the strength and power of the diocese, so great had been his influence during the twenty-nine years that he had been its head. The thought that rose in everybody's mind was "where would we find such another—so great, so just and so helpful to all?" Mr. Hepburn said he could speak of his personal characteristics from a long and intimate knowledge. He had first known him at Lennoxville school, when the Bishop was its headmaster. The relationship of master and pupil had only lasted four months, but they were most valuable and precious months to him, a poor lad from the country. The master was not only the best of teachers, but as encouraging and trustful as a father. For twenty-two years he had been under him as a

priest, and never once had he received a "command" from him. But the Bishop's "wishes" had, he was thankful to say, always proved his wishes, and who that had his work at heart could help being loyal to such a leader; whose judgment was so sound and whose courtesy was so perfect? That courtesy, that true gentlemanliness, had ever been a distinguishing characteristic. He had seen it displayed in the huts of Labrador as truly and as finely as in any drawing-room.

Mr. Hepburn also referred to the work of the late Bishop as a prominent educationalist of the province, and to the successful manner in which he had overseen the work of the diocese. He was a worthy successor of noble predecessors and to him might be applied the words of the poet:—

"His life was gentle; and the elements
So mix'd in him, that nature might stand up,
And say to all the world 'This was a man!'"

DIOCESAN SYNOD.—The regular session of the Synod, which had been summoned by the instructions of the late Lord Bishop to meet in this city next June, is to be indefinitely postponed on account of His Lordship's death; and a special session of Synod for the purpose of electing a Bishop has been ordered by the Executive Committee, for the 21st June instead. Of course services are already being made or to probable or possible nominees; but it is hardly fair to the parties to mention names at this stage.

MISSIONARY MEETING. The Bishop of Mackenzie River, will address a public missionary meeting to be held in the Church Hall, on Wednesday, the 11th May, at 8 p.m. Bishop Reeve has much of interest to tell of his noble work among the Esquimaux, and all should make a point of being present to hear him. The annual meeting of the Diocesan Branch of the W. A. has arranged for the following day in order that delegates coming to it from the distant parishes may attend the missionary meeting as well.

Diocese of Montreal.

Episcopal Appointment for May.

The Lord Bishop has made the following appointment:

May 8, Sunday.—Church of the Redeemer, Cote St. Paul.

May 15, Sunday.—Farnham, Canon Mussen, M. A.

May 16, Monday.—Stanbridge, Rev. J. Constantine, M. A.

May 17, Tuesday.—Bedford, Rural Dean Nye, M. A.

May 18, Wednesday.—Philipsburg, Pigeon Hill, Rev. A. Allen M. A.

May 19, Thursday.—Frelighsburg, Canon Davidson, M. A.

May 20, Friday.—Dunham, Rev. J. Johnson.

May 22, Sunday.—Cowansville, Sweetsburg, Rev. R. D. Mills, M. A.

May 23, Monday.—Adamsville, East Farnham, Rev. W. C. Bernard, M. A.

May 24, Tuesday.—West Shefford, Fulford.

May 25, Wednesday.—Iron Hill, West Brome, Rev. F. Charters.

May 26, Thursday.—Brome, Rev. J. Carmichael.

May 27, Friday.—Sutton, Abercorn, Rev. C. Bancroft, M. A.

May 28, Saturday.—Glen Sutton.

May 29, Sunday.—Mansonville, Rural Dean Brown

May 30, Monday.—Bolton.

May 31, Tuesday.—Knowton, Bondville, Rev. W. P. Chambers, M. A.

MONTREAL.

ST. GEORGES.—Mr. Adam Brown of Hamilton, lately Government Commissioner to Jamaica, gave an interesting lecture (illustrated by lime-light views) in regard to that Island, in St. Georges Parochial Hall, on Thursday evening last.

TRINITY CHURCH.—The members of St. Jude's choir gave an entertainment on Friday evening last in the schoolroom when a large number attended Mr. and Mrs. Parratt, Miss Ida Scott, Messrs. Wallace and Elliott took part in the programme.

MASCOUCHIE AND TERREBONNE.

At the Easter meeting Messrs Alb. Robinson and Robt. Ewan were elected wardens for the former, and Messrs. Matthias Moody and Matthew Moody for the latter. Delegates to synod Messrs A. B. Ewan, Jno. Robinson, Geo. Summer and C. S. Wallace.

MANSONVILLE.

The Lenten Season in this Mission was so far as services in church are to be considered duly recognized by service on Wed. and Fridays and in Holy week by services every day, save Monday (which went by default for local reasons) Every Sunday saw a celebration of the Eucharist. The Altar was duly vested in violet, on good Friday with Black on Lectern, prayer desk and a drapery of the same at the corners of the altar. All this gave way on Easter Eve to vestings of a more festal character. The Young People's Society undertook of their own motion the floral decoration of the Church and pressed into service all the blooming plants they could obtain. The altar was resplendent with a very fine new frontal and superfrontal, highly embroidered in needle work and appliqué by the Kilburn sisters. From them came a set of new stoles, of satin surface and silk lined. On the retable appeared a fine *Calla Lily* and other plants in full bloom, while a pair of new brass vases glittered like gold among them. Two banners of Processioned size flanked either side of the chancel and the Text in gold and colors "Christ is risen, Alleluia" appeared between over the chancel arch. The choir was in full force and rendered Jackson's *Te Deum* and an Easter anthem after the 3rd collect. The one fault we had to find was that the choir after the prayer for the Church militant disappeared, leaving the highest act of Worship to be said without any music whatever. Unfortunately this choir is not alone in following this inconsistent and corrupt practice. An early celebration at 8.30 saw a good number turn out to enjoy a Communion at that hour, enabling them to do it fasting. The vestry meeting of this Parish was held on Monday evening following. It was very well attended. The church wardens, report made a favorable showing for the year; better than was expected considering how the grippe had worked depressingly in the matter of attendance. The arrears of last year still stand, however, unpaid. The following were elected to the required offices: Church wardens, W. W. Lynch, F. H. Perkins; Sidesmen, Norman F. McKay and R. W. Heath; Lay Delegates, L. A. Perkins, senr. A. A. Mooney.

Diocese of Ontario.

NEW BOYNE AND LOMBARDY.

Easter-tide in this parish has been celebrated in a manner somewhat similar to last year. The early morn had hardly come when the Incum-

bent, the Rev. C. A. French, celebrated Holy Communion with the oldest parishioner aged 87, hastening away to an 8.30 celebration in Trinity Church, Lombardy, where 13 communicants had assembled, the church being very nicely decorated with flowers. After a hasty breakfast the clergyman was driven to St. Peter's New Boyne, where matins were said, and 69 persons communicated at a mid-day celebration. During the afternoon a return to Lombardy was made, and at 7 p.m. there was held a special children's service in connection with the Sunday school. This last service was begun by the children and clergyman forming in procession and marching up the nave, singing hymn 392 A. and M. Instead of a sermon, after evensong there was a public catechizing of the children on the work done since Advent. The teachers and scholars deserve much credit for the good answering made. The election of the Easter vestries are as follows:—Churchwardens, Messrs. John Duffield and John Moorhouse for Trinity Church; Messrs. Joseph Preston and Alex. Rogers for St. Peter's; sidesmen, Messrs. R. J. Gardiner, M.D., and Wm. Moorhouse for Trinity Church.

BELLEVILLE.

The subjoined communication from the Rev. W. H. Barnes, late minister of the Reformed Episcopal body in Belleville, explains itself. He withdrew, last week, from connection with that body very soon after the offer of an increased stipend. Mr. Barnes was originally a Methodist minister, then joined the Reformed Episcopalians. He has made quite a name for himself as a preacher and hard worker, and being desirous of entering the ministry of the Church of England, he will be warmly welcomed in that communion:—

BELLEVILLE, Ont., April 20th, 1892.

Edward J. B. Pense, Editor BRITISH WHIG: My dear sir. Will you kindly give to this letter the same prominence in your paper which was given therein to my series of open letters, addressed to the Lord Bishop of Ontario, about two years ago. Further study of the questions therein discussed has convinced me of the correctness of the position maintained by the historic Catholic and Apostolic Church of England. And I now wish to express my deep sorrow that I allowed myself to give utterance to the statements which I then did, such utterances being due to a false conception of the position of the church, and to an erroneous view of the spirit and aim of her clergy. And I now propose for the future to be as vigorous a defender of the Church as in the past I have been an opponent. —Faithfully yours, WILLIAM HENRY BARNES.

DESERONTO.

The annual Easter Vestry meeting of St. Mark's church was held in St. Mark's hall, on Monday evening, the Rector, Rev. T. Stanton, in the chair. The financial report of the retiring wardens, Messrs. W. J. Malley and F. A. Rixen, was very satisfactory. The following officers were elected for the year: Churchwardens, J. M. Sexsmith, R. Rayburn; Rev. H. B. Patton announced his intention of resigning the assistant rectorship in July.

SEILBY.

The Rev. R. Atkinson of North Gower has been appointed to this parish and will enter upon his labor on Sunday, 8th May next. Mr. Atkinson is a good worker, and the forces which have too long lain dormant here, will, it is confidently, expected be brought out and put to use for the Church's benefit under his ministry, as they more were before.

NAPANEE.

The annual Easter vestry meeting was held in the Guild room of St. Mary Magdalene's Church on Easter Monday. Contributions towards all the funds, diocesan and parochial, showed an upward tendency, a very fair criterion of the prosperity and efficiency of this parish. Mr. G. F. Ruttan was re-appointed rector's warden, and Mr. R. G. Wright elected to represent the congregation. Mr. Wright was also re-elected lay representative to the diocesan synod for the next three years. An informal discussion took place upon the question of engaging the services of a professional choir-master and increasing the strength of the choir to thirty voices. This will involve the enlargement of the chancel. The matter was left in the hands of the churchwardens. Reports were presented by the various Guilds, showing that substantial work is being done, especially in the department of women's work. Notwithstanding the large exodus of church families from Napanee, no more prosperous year has been reported for many a long day.

BATH.

The services in St. John's church were most interesting and attracted, large congregations both morning and evening. The rector, Rural Dean Baker, was the preacher, assisted in the lessons at the evening service by his son, Mr. G. H. M. Baker, of Lindsay. The number attending Holy Communion occasioned great surprise, there being as many as fifty. The venerable edifice looked superb in its floral decorations, particularly the altar. At the evening service there was formed a procession of young men and boys, who, preceded by a chorister bearing a beautiful cross-inscribed banner and followed by the rector and reader, moved up and down the centre aisle at the opening and closing of the service, singing heartily appropriate processional hymns, and adding much to the impressiveness of the Easter evensong. It was a matter of regret with many that these young men and boys, so orderly and decorous in their behavior, were not clothed in accordance with the time-honored custom of the church, in surplices and cassocks. The offertory collections in aid of the widows' and orphans' fund reached the sum of \$8.59.

GANANOQUE.

The Easter services in Christ Church were well attended and were of a bright character, in keeping with the festival. The music was unusually good throughout, and the floral decorations were beautiful indeed. They were three services, celebration at 7.30 a.m., full service and celebration at 11 a.m. and evening service at 7 p.m. At the two celebrations, there were one hundred communicants, perhaps the largest number recorded on any one day in the history of the church. At the morning and evening services the rector, Rev. H. Auston, preached appropriate sermons, and the offertory at all the services was exceedingly liberal.

On Monday evening, the annual vestry meeting was held, and was not only well attended but was the most harmonious of any held in recent years. The salary of the rector, Rev. H. Auston was increased for \$800, to \$1000. Mr. J. C. Ross retiring Lay delegate was re-elected for another term.

Diocese of Toronto.

TORONTO.

The Board of Management of the D. & F. Missionary Society of the Church of England held its annual meeting in the Synod rooms here, on Wednesday and Thursday of last week, when there were present the Lord Bishops of Toronto, Huron, Algoma and Niagara; the Venerable Archdeacon Jones, the Revds. Dr. Mockbridge, general secretary, Canons Sweeney and Houston, Rural Dean Polard and E. P. Crawford and

Messrs. J. J. Mason, treasurer, R. T. Walkem, Q. C., Dr. Davidson, Q. C., V. Cronyn, Q. C., A. H. McLaren and A. H. Campbell. The question of work among the Chinese of British Columbia was brought up upon several letters from Bishops of Columbia and New Westminster, and from Mr. Lipscombe, missionary, and a special committee was appointed to consider the question and report. Reports were also read as to the work in Japan from Miss Sherlock, the Rev. Mr. Waller and Mr. Loyd. The *Ascension-tide* appeal was submitted and approved, and other routine business attended to.

THE W. A. M. A.—The sixth annual meeting of the Woman's Auxiliary for the Diocese of Toronto was held in Toronto on Wednesday, Thursday and Friday of last week, being opened by an Administration of Holy Communion in the Cathedral at eleven a.m., when nearly 400 delegates from the different Diocesan branches were present. These all met after service in the St. James school house where a sumptuous lunch, provided by the ladies of Toronto, was served to the visiting delegates and to the members of the Board of Management of the D. & F. M. Society. In the afternoon a business session was held, commencing at 2.30, when Mrs. Williamson, the President, read an address of welcome to the delegates and also reported fully as to the work of last year. Mrs. Daniel, of Port Hope, replied on behalf of the delegates, after which reports were submitted by the treasurer and secretary, the former showing receipts \$6675.04, with an expenditure of \$5821.96, leaving a balance on hand of \$835.08. Mrs. Cummings read the secretary's report showing 175 adult branches and 21 junior branches in the diocese. Nine adult and seven junior branches had been started during the year and three had been disbanded. The total membership had increased from 2187 to 2414, and 17 life members had been added during the year. It was determined to apply the money from life membership fees to the purchase of buildings at St. Paul's Mission, Blood Reserve. On the evening of the first day a public missionary meeting, under the combined auspices of the Board of Domestic and Foreign Missions and the Woman's Auxiliary, was held in St. James school house, when addresses were delivered by the Rev. L. S. Osborne, of Newark, New Jersey, and by the Bishops of Huron and Algoma, the Lord Bishop of the Diocese presided. The Rev. Mr. Osborne brought the hearty congratulations of the Woman's Missionary Society of P. E. Church in the United States to the W. A. of Toronto and devoted his remarks mainly to Foreign mission; the Bishop of Algoma spoke of the need of his own diocese, and the Bishop of Huron on the general aspect of missionary work.

Diocese of Huron.

ST. MARVS.

ST. JAMES CHURCH.—The Easter Day Services here were reverent and hearty, and the congregations good. The singing of the choir was also good. A very tasteful Rood Screen had been erected, with the motto, "Christ is Risen," upon it: the front of the chancel was a mass of flowers from the rectory and from parishioners. The sermons of the day were most appropriate: the evening one being from the second lesson, "When I see the blood I will pass over," and from the words of the same narrative, "Remember this Day." It was an elaborate and earnest presentation of the substitution of Christ.

At the vestry meeting on Monday, the Rector, Rev. W. J. Taylor in the chair. Mr. T. D. Stanley, people's warden, presented the financial statement. He said that it was the ninth which he had presented, and by far the most favourable one in the history of the congregation, the sum raised being the largest ever given. The total receipts were \$2,326.46, leaving a surplus in cash of \$165.73. The diocesan offerings had

also increased and every institution in connection with the church was in a most flourishing state. The Rector gave a brief account of his work, speaking of the unity of the congregation, and expressing his thankfulness for the favour and grace of God extended to them. The different officers of the Church were then elected, and the meeting closed with prayer.

Diocese of Algoma.

HUNTSVILLE.

ALL SAINTS.—The following subscriptions received since Easter are gratefully acknowledged. Miss Tucker 15s 0d, Miss Tucker 7s 0d, Miss Reid 16s 6d, Mrs. Glynn 19s 8d, Mrs. Piper £5 0s 0d, E. Hodgkinson 10s 0d, Mr. V. Smith 5s 0d, Mrs. F. Saunders £1 0s 0d, J. H. C. \$2.00, Mrs. W. \$4.00, G. Wilgress \$17.00, Rev. C. H. Marsh \$2.00, Mrs. F. Boulton \$5.00, Miss E. F. Wilgress \$4.00, Mrs. Roper \$21.00, Miss Francis \$1.30, W. H. B. \$2.00, A. \$1.00, Trinity S. S. Galt, \$10.00, Friend per Bishop \$10.00. Total contributions to date \$117.73.

The Bishop of Algoma has returned to Sault Ste. Marie, Ont., and requests that postal and other communications be addressed accordingly.

PRINCE EDWARD ISLAND.

ST. PETER'S CATHEDRAL.—The Easter services were more than ordinarily beautiful and heartily rendered. The choir excelled itself. The congregations were large especially at evensong. At the early celebration 117 persons made their communion. The offerings during the day amounted to over \$175. The solemn *Te Deum* sung before the altar after evensong was most impressive. The following extract from the Easter report of the Incumbent reviewing the history of the parish since his taking charge of it, will no doubt be interesting to the friends of the Church.

I have now been in charge of St. Peter's for five full years, and during that time the congregation has increased 23 per cent., and the communicants a little over 22 per cent. Over \$25,600 has been received and expended, and other gifts to the value of \$2,700 have been presented. The church has been put in thorough repair, both externally and internally. The grounds have been graded and a new fence placed around them; a new boiler has been built for the heating apparatus of the church: the schools have been shingled, the foundations repaired and the interiors painted and improved: the chapel has been erected—to the memory of the first Priest-Incumbent—and will be completed this summer, except so far as the interior decoration is concerned. A new sacristy has been added to the former one, and the hot water system has been introduced in the chapel and sacristies. All this represents a good deal of money and work, and I am sure that had you been told at the outset that it would be necessary for you to raise over \$28,000 in five years you would have been in despair. I hope then, this review will encourage you to proceed heartily with the rectory and other works which are still needed in connection with the church.

At the Easter meeting a satisfactory surplus of receipts over expenditure was reported instead of an estimated deficit. Offerings during the year amounted to \$4,408.31 of which \$530 was for Missions.

ST. PAUL'S.—The Rev. F. H. Du Vernet, of Wycliffe College concluded a ten days' mission on Wednesday in Holy Week. The services were well attended especially that for men only on Palm Sunday afternoon, when over 700 men listened to the Missioner's eloquent address.

At the conclusion of the mission the congregation presented Mr. Du Vernet with an address of appreciation and thankfulness. Mr. Du Vernet visited his brother-in-law, Rev. Simon Gibbons, rector of Parrsboro, before his return to Toronto.

THE CHURCH GUARDIAN

— EDITOR AND PROPRIETOR —

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— ASSOCIATE EDITOR —

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ANNOUNCEMENTS SEE PAGE 15.

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 he must 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.

FROM EASTER TO ASCENSION DAY.

The period of time during which our Lord abode on earth is the most marvelous in human history. No other period is like it. To no other has so much thought and study been given. No other is so well known in its incidents and its actors, or for its instructions and its power over the hearts of men. In its relation to the history of the race it has been compared to the bloom of the century plant, which, after years of ungainly growth, suddenly unfolds with flowers of rarest beauty and color.

But if there is any one part of Christ's life which is conspicuous above the rest, thrilling our hearts with deeper joy, and standing out as the consummation of a divine purpose, it is that period of forty days which intervened between his Resurrection and his Ascension—the period beginning with the morning when the woman went to the sepulchre at the rising of the sun and found it empty, and closing with the day that he was taken up and a cloud received him out of their sight. It is well to group together, for the quickening of our memories, the incidents and instructions of those forty days.

I.

We notice, then, first, our Lord's deliberate course in *showing himself alive* again through all this period of forty days. This is a conspicuous thing, that it is so often said that he *showed* himself. He was not sought for and found by much searching; he was not encountered in the thoroughfares; he was not to be seen at any man's bidding; but, as if there was a certain kingly dignity about him, he gave audience when he would.

Now first we begin to have a class of expressions which we associate with the apparition of

angels and with heavenly visions. He appeared to the eleven; he was seen of Peter; he showed himself to the boatman of the lake; forms of speech which have greater variety in Greek than in English, and which are not used in reference to him before his resurrection: the very words implying some great change in his own history, and especially in his relation to his disciples.

Next we observe the emphasis which was laid upon his having been *seen*. This word greeted the two brethren on their return from Emmaus: "The Lord is risen indeed, and hath appeared to Simon." This was the promise of the angel: "He goeth before you into Galilee; there shall ye see him." This was the fact reiterated by Paul to the Corinthians: "He was seen of Cephas; he was seen of James; he was seen of all." The ten told Thomas, "We have seen the Lord." Our Saviour upbraided some who would not believe those who had seen him after he was risen, and said to Thomas, "Because thou hast seen me thou hast believed: blessed are those which have not seen and yet have believed."

It is interesting to note, also, the number of times specially mentioned in connection with our Saviour's appearing. Mark enumerates three occasions on the same day; first to Mary Magdalene; afterward to two that walked into the country; and last to the eleven at their evening meal. Matthew, more briefly tells only of his appearing to the women at the sepulchre, and then to the eleven on a mountain in Galilee. Luke describes the walk to Emmaus, the upper room at Jerusalem, and the last walk from Jerusalem to Bethany. John, with his peculiar habit of noting time, tells of three days; of the appearance to Mary in the morning and to the ten in the evening; the interview with Thomas a week later; and the talk at early dawn on the banks of Tiberias; while Paul long afterward enumerated five occasions on which Christ was seen, besides the memorable revelation to himself on his way to Damascus. So that we have eleven or twelve distinct interviews which find record as having occurred in forty days, six of them being on the day of the resurrection. Sometimes he appeared to individuals alone, as to Mary and Peter; sometimes to the familiar group of his disciples; and then to five hundred brethren at once. Sometimes he was seen by day, sometimes by night. Usually it would seem to have been an unexpected meeting; but in Galilee it was doubtless at a time and place which our Lord definitely appointed.

There is great variety indicated in the effect upon those who were favoured with a sight of Christ. Mary Magdalene, with downcast face and weeping eyes, shrinking from all intercourse with strangers, recognized the familiar voice of Jesus, and to his well-known salutation answered, "Rabboni; Master." The eyes of the two that walked toward Emmaus were holden; they did not distinguish his voice; and only by some familiar act or word were they led to discern Jesus in the breaking of bread. When he suddenly appeared to the eleven at evening they were terrified and affrighted, and supposed that they had seen a spirit. Thomas, the doubting disciple, was convinced by the words which challenged him, in the very terms he had himself used, to test the reality of the Saviour's body. When the seven fishermen in the dim

twilight of morning were toiling on Lake Tiberias, the instinct of the disciple whom Jesus loved led him first to recognize Jesus in the stranger who was calling to them from the shore, but all felt a sense of awe and dared not ask him who he was. And when the five hundred met, they saw and worshipped him, but even then some doubted. So in the Lord's good pleasure he showed himself alive to his disciples in various ways, and they became witnesses of the resurrection.

II.

Secondly, there were many INFALLIBLE proofs. We are impressed with the largeness of the demonstration. These many interviews, extending over forty days, convinced men whose were not looking for any such result, who doubts and despondency and disappointments made them slow to believe and hard to be convinced. Not one of the disciples seems to have entertained any hope of Christ's return to life. Not one of them went to the sepulchre on the third day to aid his reviving life and roll away the stone from the door. They were all in hopeless despair. The women prepared spices and ointment for his burial. Mary was weeping because they had taken away her Lord. Peter and John, summoned to the tomb and finding it vacant, then first believed, for till then they knew not the Scripture that he must rise again from the dead. The two walking towards Emmaus were heavy of heart and sad, and put no faith in the rumor that angel voices had reported him to be alive. "Him they saw not," was their dirge. None of them seemed willing to believe on testimony, and Thomas bluntly declared that he would not believe unless he should see the print of the nails, and put his finger into the print of the nails, and thrust his hand into his side.

Now, this prevalent state of *disbelief* needed to be overcome by *evidence*; and it was so overcome that all doubt was forever dispelled, and amid persecution and peril the apostles were ever after ready to affirm the resurrection. The best evidence of the Resurrection in their day came through their personal contact with Jesus. What he did, what he said, what they saw and heard, convinced them. They heard him affirm, "It is I, myself." He bade them feel and handle. He showed them his hands and side. They saw that he had really flesh and bones. They saw him eat of a broiled fish and honeycomb. As he walked with them and talked with them their hearts were all aglow. The tones of his voice, his manner of blessing the bread at their evening meal, his way of unfolding Scripture, the love which had not been changed by his agony or their frailty and unbelief, the experiences of so many persons running through so many weeks, were infallible proofs that he who was crucified, lived by the power of God; that he who had died was alive again for evermore.—*Dr. Gilman's Easter to Ascension Day.*

A Christian, for the sweet fruit he bears to God and men, is compared, to the vine. Now, as the most generous vine, if it be not pruned, runs out into many superfluous stems, and grows at last weak and fruitless; so doth the best man, if he be not cut short of his desires, and pruned with afflictions. If it be painful to bleed, it is worse to wither. Let me be pruned that I may grow, rather than be cut up to burn.—*Joseph Hall.*

EASTER.

(Irish Ecclesiastical Gazette.)

The Church duly signalises the greatness and joyousness of Easter by arranging for a double Eucharist on that day, and also by a special Preface in the Communion Service, in which we commemorate Christ as "the very Paschal Lamb which was offered for us, and hath taken away the sin of the world, who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life." If these are true things, then we have here the most stupendous of all blessings, the evil of the Fall undone and overcome for mankind by the Resurrection from the dead of Jesus Christ. And not only this, but the Easter festival commemorates a present blessing. The risen Christ is in the soul of the Christian the power of a new life. It is an uplifting energy within him. In a very real sense he shares in the risen life of Christ. The Head of the Church has not risen from the dead without carrying all His members with Him. This is remarkable Pauline doctrine. The Apostle speaks of the exceeding greatness of His power to usward who believe according to that working of the strength of His might which He wrought in Christ when He raised Him from the dead. He speaks of God having "raised us up with Him and made us sit with Him in the heavenly places in Christ Jesus," and teaches us that our baptism is the pledge of this new life, "having buried with Him in baptism, wherein ye were also raised with Him through faith in the working of God who raised Him from the dead;" and He makes use of this great truth as a spiritual lever to lift us into a higher and nobler region of life—"If then ye were raised together with Christ, seek the things which are above, where Christ is seated on the right hand of God."

We see then how the resurrection of Christ is not only an earnest of future resurrection from the grave, but a present power within the soul, a divine dynamic, such as St. Paul desires to have realised in his own experience. "The power of His resurrection is the power, *i.e.*, the goodness of the True Vine and the Divine Olive Tree, to make us bear fruit unto God. Is then the power of Christ's Resurrection the power of the Spirit of God within us? It is, and it is more; for it is the Spirit making us partakers of the manhood of Christ of this lower, His human nature. So that we are effectually in Him and He in us."—(Sadler *in loco*.)

And all this supreme blessing is pledged to us in the Eucharist, which is the Communion of the Body and Blood of the Lord, in a marvellous incorporation which, by the operation of the Holy Ghost (the very bond of our conjunction with Christ) is through faith wrought in the souls of the faithful, whereby not only their souls live to eternal life, but they surely trust to win their bodies a resurrection to immortality."—(Homily on "the worthy receiving and reverent esteeming of the Sacrament of the Body and Blood of Christ.")

The voices of martyrs reach us across the chasm of intervening centuries; but time cannot impair the moral majesty or weaken the conviction.—Liddon.

EDITORIAL NOTES.

The Bishop of Algoma has addressed to the clergy of his diocese the letter which appears in another column as to the *Ascension-tide* Appeal of the Board of Domestic and Foreign Missions, which it is hoped will shortly be read in parish and mission through the land. The words of the Bishop have wider application we fear than to the diocese of Algoma alone. The whole Church in Canada has been the recipient of the sympathy and generous aid of that noble Society for the Propagation of the Gospel in Foreign parts, and of the Church Missionary Society; and grants are still received in many of the dioceses of Canada in support of local work. The same evidence of gratitude which the Bishop asks from his diocese should be afforded by the older and still longer assisted dioceses of this Ecclesiastical Province.

There should seem to be need of greater faithfulness in duly reading to the people the Appeals sent out by the Board of the *Domestic and Foreign Missionary Society* of the Church in Canada. It was stated at the last meeting of the Board in Toronto that according to the Report of the Society some 500 stations had a blank opposite the name; indicating that no offertory or collection had been made in aid of the work. In many cases several of such stations were included in one parish and mission, and perhaps served only occasionally, in other cases the parish or mission was vacant at the time of the appeal. But even so there would remain a large number of places wherein either the appeal had not been read at all; or read in so indifferent and heartless a manner as to produce no response. Even in the case of vacant missions or parishes some means should be devised of having the appeal read or communicated to the parishioners. Every member of the Church of England in the Ecclesiastical Province is, in theory, at least, a member of the Society; and his and her contribution towards its work should not depend upon the presence or absence of the head of the parish or mission. The needs of the Home Field are pressing and numerous. Calls are made upon the Board for assistance in carrying on the work amongst the *Chinese* coming so rapidly and in large numbers to our shores. Aid is called for the *Indian* Missions in this Province and that of Rupert's Land, and Algoma is able to receive and use yet further benefactions. It is to be hoped therefore that the *Ascension-tide* appeal will be widely distributed; faithfully and lovingly read by the clergy, and heartily and generously responded to by churchmen, churchwomen, and church children, for this latter class should not be overlooked in this work of the Church. They by their offerings may keep some children less favourably situated, and cheer and gladden many a heart.

The very large attendance of ladies from all parts of the diocese of Toronto at the meeting of the Woman's Auxiliary, held in Toronto last week, must have been extremely gratifying to the Bishop of the diocese and encouraging to the officers of the Association. It also augurs well for The Church itself. It cannot be but that with so many earnest Christian women, actively interested in the missionary work of The Church, that rapid progress and increased interest gen-

erally must result. The ladies too, of the Toronto branch ought to be complimented upon the methodical and business-like arrangements made for carrying on their work. Indeed, it may be that the Board itself, to which the Association is an Auxiliary, might well take a lesson from its assistants.

The Chinese question is becoming one of pressing importance, it appears to us, in connection with missionary work in Canada. According to the statements submitted at the last meeting of the Board, there were a large number of Chinese—thousands—in the dioceses of British Columbia and New Westminster, and even in these Eastern dioceses the "Heathen China" is no longer exceptional. Provision should be made by the Church of England for effectively carrying on the work of evangelization of this constantly arriving class. Some of the statements made as to the condition of affairs in Victoria, B. C., among the Chinese, and as to Chinese girls, were simply appalling, and called for, not only earnest and immediate action on the part of The Church, but would also seem to require notice and legislation by the State itself.

CONFIRMATION.

The fact that the Church holds the truth "according to the proportion of faith" is one of her strongest points, and is also at the bottom of that broad, massive conservatism which attracts to the Church those minds that want peace from the turmoil of doctrinal vagaries, and the extravagances of men of one idea and of undisciplined thought. And whenever anything, either of teaching or practice, is thrown out of proportion, damage or injury of some kind is sure to follow. A truth pressed out of its right relation and clothed in a fictitious importance is like a person placed in a position he is not qualified to fill. Another result, also; this tends to the depression of some other truths below their actual place of use and value, and consequent neglect. A great many people think that this is the case with the rite of Confirmation. In some quarters and in some minds it is considered not only of minor importance, but unnecessary. Can it be possible that the laying on of hands in its full meaning is losing its true position? If so, it cannot be that it arises from giving too much stress to Baptism and the Eucharist; for this could hardly be done as far as regards their importance and necessity. And, in fact, the clearer and more correct view we have of the two Sacraments, the latter will we understand what confirmation means. One cause of the trouble is the laxity in allowing those to come to the Holy Communion who have not been confirmed, and who are not "ready and desirous to be confirmed." Another reason given, and, without doubt, a weighty one, is in the confirmation service itself, that it is not sufficiently distinctive, personal, and impressive. If the ceremony were emphasized and individualized more, it would raise the duties attached to confirmation to a higher level. If each candidate were called upon by name, and requested individually to renew the promises made in baptism, and solemnly to avow himself henceforward a soldier of Christ, there would be a deeper sense of personal responsibility, and it would raise the act of coming to confirmation, as a necessary and important duty, to its right position in the mind; it would help to do away with that indifference which seems to be of small moment whether a person is confirmed; and, the more serious question, it would show that the laying on hands means preparation for and admission to the higher blessing of the Holy Communion, and that neglect of this implies disloyalty to personal honor and to the Lord of glory Himself.—*The Church News*.

Family Department.

EASTER GREETING.

By KARL GIERKE.

"Why weepst thou?"—*St. John xx. 15*

Why weepst thou? O greeting full of bliss!
O ever blessed Mary Magdalene!
This word refresheth us a mother's kiss,
Kissing all tears away. So hath it been
Also to me; methinks I hear it now:
Why weepst thou?

Why weepst thou? It breathes in the warm air
After the winter's frost, on this spring day;
The flowers' sweet scent, the meadows green and fair,
The glorious sunshine, chase all cares away;
Singeth the lark, the streamlet murmureth low;
Why weepst thou?

Why weepst thou? Oh, raise thy tearful eyes!
Dost thou not know the Heavenly Gardener?
The Lord of the eternal Paradise
Walketh unseen among the flower-beds here;
O drooping rosebud! lo, He calls thee now!
Why weepst thou?

Why weepst thou? For thy Lord's memory?
Has the false world, then, robbed thee of His smile?
Only look up—He is not far away;
The grave's dark night but claimed Him for a while;
In spite of bolts and bars, behold Him now!
Why weepst thou?

Why weepst thou? For the world's cruel spite?
Oh, see! they thought most sure His tomb to make;
Their watch they stationed at the door by night;
But thou, O faith, He can work wonders now?
Why weepst thou?

Why weepst thou? Say, is thy sin the stone
Which weigheth down thy soul with fear and gloom?
Oh, look! within His eyes beams love alone!
Our guilt all both buried in His tomb;
The trembling conscience may have quiet now;
Why weepst thou?

Why weepst thou? Dost earthly sorrow shroud
With pain and heaviness thy spirit's light?
See, on Good Friday's night of storm and cloud,
Dawns in yon sky the Easter morning bright,
Therefore endure, believe, pray, hope on them;
Why weepst thou?

Why weepst thou? Is it thy some dear grave?
That which is deathless seek not 'neath the soil;
Earth only was it, which to earth they gave;
The spirit spread its wings, and soared to God;
He, as from sleep, shall wake the dead below;
Why weepst thou?

Why weepst thou? Seemeth the time so long,
That thou on weary pilgrimage must roam?
See, to receive thee 'mong the angels throng,
The Lord is come out (His Father's name);
The dusty shroud and fetters soon shalt throw;
Why weepst thou?

Why weepst thou? Some drop of comfort, Lord,
Thou canst in every cup of sorrow pour!
If here the bread of tears they dost award,
Within Thy kingdom we shall weep no more;
There angel harps shall cheer us soft and low;
Why weepst thou?

—Translated by J. E. A. Brown.

THE WORTH OF A BABY.

By HESBA STRETTON.

It was a bad day for the Ledburys when John Ledbury quarrelled with his master, Dr. Reed.

Everybody in the country round knew Dr. Reed, with his compassionate, benevolent face, and his bald, with its fringe of white hair. There was scarcely a house perhaps not one, in a circuit of several miles, which he had not entered in some time of sickness and sorrow and where he had not been made welcome as one who brought comfort and help.

Then how did it come to pass that John Ledbury quarrelled with such a master? Dr. Reed lived in a house at the entrance of the village; a small house, yet quite large enough for a man with neither wife nor children. But if the house was small, the garden was unusually large, for Dr. Reed's hobby was a love of flowers; and many a time he had worn an old hat or great coat, long after it, was shabby, that he might spend the money upon some costly plant, or some improvement in his garden. John Ledbury filled the post of both groom and gardener to him, and as he been undergardener at Lord Huntington's, of Huntington Hall, he naturally concluded that he knew a great deal more of the proper treatment of flowers than his master. Late one autumn he left out some rare plants, after Dr. Reed had ordered him to remove them to the greenhouse, and they had every one perished in a sudden frost. No doubt the doctor was more angry than he need have been, and spoke more sharply than he should have done; but John Ledbury did a very foolish thing when he threw up the situation, with a vow never to speak to his old master again.

That was a very hard winter for the Ledburys. John had no idea that he should remain long out of work, for he expected that a sober, clever man like himself would be snapped up immediately. But none of the gentry in the neighborhood wanted a gardener just then, and he did not wish to leave his own pretty cottage, which stood just at the other end of the village from Dr. Reed's. His wife, Rachel, had had a baby only a few weeks before the quarrel; and Dr. Reed had been as attentive to her as if she had been Lord Huntington's lady. But she had not got up her strength again, and now she fretted sorely over the matter, sometimes taking John's part, and sometimes the good doctor's. It was very trying to her to have John hanging about the house all day, with nothing to do, except to find fault with the way everything was done. But before long worse troubles than that came, for all their money had melted away like snow in sunshine, and still nothing was to be heard of in the way of regular employment. Now and then Ledbury had a day's work in the gardens of the farmers about; but they did not require much ornamental gardening, and their own laborers were skillful enough for planting potatoes and beans. It came at last to John having to make many a dreary pilgrimage to the nearest town, where there was a pawnbroker's shop, carrying there, in secret bundles, everything that could be spared from home. Every day, and sometimes twice or thrice a day, Rachel Ledbury saw the good doctor ride past the cottage, with his face steadily turned away from it instead of turned towards it with his kindly smile. Sometimes it made her feel angry, but oftener, it made her heart ache and the tears start to her eyes, for she felt low and sad, and a word or two from him might have put her right again. As it was, John brought her some wonderful pills from the town, which were to make her quite well and strong again if she took plenty of them; but their effect was very slow indeed, and she seemed rather to grow worse than better. Not that there was much the matter with her, except care and anxiety and insufficient food, all resulting from John Ledbury's quarrel with her master.

Six months out of work is a terrible trial, especially through the winter, when fire and light cost so much, and warm clothes are needed, and good food is more necessary than in summer. The baby had suffered least so far, for at any rate Rachel could keep it warm in her arms; but Susie, who was nine years old, had to be kept from school because she had no shoes to put on, nor any decent frock to wear. She was not a child that fretted or complained much, but she could not hide how the cold made her shiver, or how the frost brought chilblains on her feet. Ledbury could not shut his eyes upon all this; but he had made a solemn vow never to speak to his old master again, and he

would rather die than humble himself to ask to be taken on again.

"Rachel," he said one day in the spring, "you'd not mind about leaving the old place, would you?"

She did shrink from it very much, for she had lived all her life in the village, and all her friends were there, only of late John's surly temper had driven them away from the house. Rachel was not altogether sorry for that, for she did not like them to see how bare and empty it was getting; and now, perhaps, it would be better to go away among strangers than come down to beggary where everybody knew her, though a sob rose in her throat as she thought of it.

"Could you get work somewhere else, John?" she asked.

"Oh, no fear of that," he said, confidently; "if we get away from a place where nobody knows nothing about flowers. There are scores of places where they'd be glad of a man like me."

"We'd better go to them, then," answered Rachel sadly.

"Well, I ought to go first," said John, "and choose a place that'll suit us. I might be away a week or two before I'm settled, for I'm rather particular. It's not often that a man like me has to seek for work."

It was the beginning of April when Ledbury set out to seek for work, resolved to take none but in some nobleman's or gentleman's grounds. He had had enough of gardening for a master who would interfere and order about his plants, and he was determined not to enter such a situation again. He did not tell any of his neighbors where he was going, or upon what errand. He had to leave his wife and children with no more than two shillings to provide them with food and firing till his return; but his pride was strong enough to make him certain that in two or three days at the furthest he would meet with a place that would be exactly fitted for him.

The baby was nearly eight months old now, and had learnt to crawl and laugh at him, and nestle in his arms with contented cooing sounds which he loved to hear. Somehow or other, the faces of his wife and Susie seemed a continual reproach to him, they were so sad and dull, with no cheerful smiles upon them; but the baby's face never reproached him. Besides, from being at home all day, he had nursed it and carried it about more than any of his other little ones, who had all died very young, except Susie. So the baby was dearer to him than any of the others had been, and it was a greater trouble to part with it when he left home.

It would have been a sharp and bitter sorrow to John Ledbury if he could if he could have looked in at his home six days after he left it. The baby had been taken ill the very day he went, and had scarcely been out of its mother's lap since. The soft, tiny limbs were wasted away almost to a skeleton, and the little face had never once brightened into a smile, such as had always greeted him when he came into the cottage. Rachel had not dared to send for Dr. Reed, but had tried to doctor it herself; trying first one thing and then another recommended to her by the neighbors. But the baby was sinking rapidly, never opening its little eyelids, and turning away from any food she could give it. She began to think it must die like the other babies, whom even Dr. Reed could not save; and she felt as if her heart would break.

"Susie," she said, "have you ever dropped your curtsey to the doctor?"

"He never looks at me, mother," answered Susie; "he's always looking at something else on the other side."

Rachel's heart sank within her, but she could not give up any chance of her baby's life.

"Susie," she said, after thinking it over a long time, "put on mother's shawl and boots, and run up to the doctor's and tell him baby is dying, like all the rest. Perhaps he'll come."

Very quickly was Susie dressed and at Dr.

Reed's house ; but she was a good deal afraid of speaking to the doctor, after all she had heard her father say against him. She lingered outside the surgery door, without courage to knock, until the clock of the village church chimed eight in the evening. Then she knocked one single timid knock, and Dr. Reed's pleasant voice called out, "Come in!"

It took both Susie's hands to turn the large brass handle of the surgery door, but as soon as she had opened it and entered with a beating heart, she saw the doctor's face smiling upon her from behind a counter, where his assistant was making up medicine under his directions.

"Well, Susie," he said in a kindly tone, which quite reassured the trembling child, "what are you come for to-night?"

"Oh, please, sir," she answered, "father's gone away to find some work, and mother says baby is dying, like all the rest, and perhaps you will come."

"To be sure I'll come," answered Dr. Reed; "run home to your mother and tell her I'm coming in a minute."

It was not many minutes before the doctor was standing by the chair where Rachel sat, with her child on her lap, his kindly face looking down carefully and pitifully at it. It lay quite still, stretched out stiffly, as if it were already dead, with its eyelids closed, and its thin wasted arms falling feebly by its side. Rachel took one of the tiny hands in hers, a hand that seemed almost ready to fall to pieces, and she looked up mournfully into the doctor's face.

"She moans all night, sir," she said, as the little creature uttered a weak, plaintive cry when she touched its hand.

"How long has she been ill?" asked the doctor.

"Six days and five nights now, sir," said Rachel, her voice faltering, and her tears falling upon the baby's hand; "I've never slept for her moaning. It goes to my very heart;

and we are not able to do anything for her!"

"Why did you not send for me sooner?" he asked, with some displeasure.

"I daren't sir," she answered, "you and John have fallen out so; and you never looked this way when you went past the house, and I thought you wouldn't consent to come unless John humbled himself; and I didn't like to send for any other doctor from the town."

"I'd sooner all the plants in my garden had died," said the doctor, "than that the child should have been kept in pain like this."

He took it out of her lap and carried it over to the table, where a candle was burning. The thin little eyelids opened for a moment, and the baby looked up at him with a faint glimmer of a smile on its face. Rachel was beginning to sob hysterically, and he went back to her, but did not give her the baby again.

"You are quite worn out," he said, "and you must go to bed. One of the neighbors must sit up with the baby to-night. Where's John gone to?"

"I don't exactly know," she answered, between her sobs; "he's looking for work, and he doesn't know baby's ill. I've been fretting so all the winter, and that's hurt her. She'd never moan in that way but for my fretting. It seems hard for a little thing like that to suffer for my fault. But I couldn't help fretting, sir, with all the best of the things going to the pawn shop, and Susie kept from school, and all of us cold and hungry. I can't sleep of nights for thinking of it."

"Well, you must go to bed to-night," he said, "or you'll be ill too."

"I couldn't leave the baby," she cried peevishly; "there isn't any of the neighbors I could trust. There's no one like a mother, sir; I couldn't leave her."

TO BE CONTINUED.

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CONTINUED.

And into the midst of this vast throng of human life and these firmly seated religions, Anglican Christianity has, in recent days, intervened with its higher faith, its purer morality, its loving message from God to man. Christianity itself cannot be called a new religion; in the second century there were Christian settlements on the Indian coast. It appears that Christianity was introduced by the preaching of St. Thomas in the north, and St. Bartholomew, or some other Apostolic Missionary, on the Malabar coast. The downfall of this Church was due not to the Hindus, or to Islam, or to Buddhism, which existed alongside of it, but to Portuguese settlers and Roman Christians from 1500 to 1599, at which latter date the Malabar Christians were supposed to have been incorporated into the Roman Church. But while we blame these efforts to constrain men's consciences by fire and sword, while we condemn the wanton destruction of the valuable books and ornaments of the Malabar Church, and the attempt to convert India by military power, we may remember that the conscience of England remained long unstirred, that the Lutheran Church of Germany was in the field before us, that our own recently made diocese of Chota Nagpore owes its conversion to the courage and love of Lutheran Missionaries, and that our own countrymen were, in earlier days, actually prohibited from preaching the Gospel of Christ. What was the spiritual position of churchmen and statesmen who lost to their Fatherland the United States, through the refusal to give Bishops, and compelled the earliest missionaries in India to shelter themselves under the Danish flag? But now, at least, the grain of mustard is sown, the leaven is introduced into the lump, and it rests with us by our prayers, by our intercession in union with the eternal intercession of Christ, by our labours and our alms, to set forward the work. And it does grow year by year; not only do Christians increase numerically, and in weight and influence, but in the Missionary Schools and Colleges there are thousands of pupils from whom there will be formed—is being formed—a highly educated native Ministry. Even now the Indian clergy are numbered by hundreds, and among their number are men who, in learning, in zeal and character, are in no wise inferior to their Western brethren. It is sad to reflect that two of the greatest hindrances to the spread of our holy religion spring from ourselves. Christianity in itself appeals most powerfully to the people; it offers not only a pure, holy, reasonable faith, but it provides for the education and the moral and spiritual supervision of its adherents. But we confuse their minds by our

unhappy divisions; were we but one in the spirit of Our Lord's Prayer, the victory would soon be ours. Again there exists a serious hindrance in the apathy, the wordliness, and too often, alas, the discreditable lives of English residents and English officials. In a country like India every Englishman is as a beacon upon a hill; he is watched, and his character, good or bad, is the public property of thousands of natives. Let us pray God day by day for unity, unity of faith, moral and spiritual unity.

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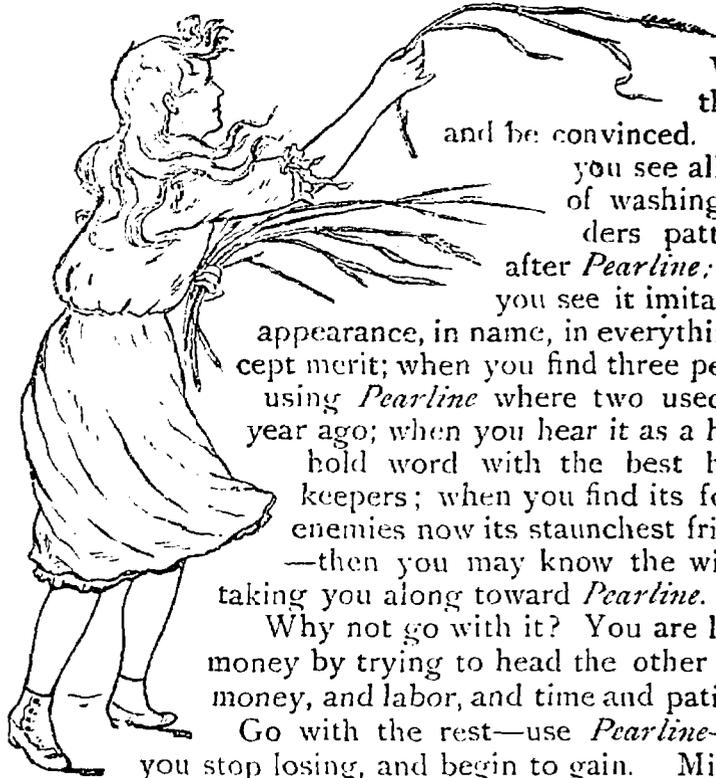
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The best exercises of patience and self-denial—and the better because not chosen by ourselves—are those in which we have to bear with the failings of those about us; to endure neglect when we deserve attention, and ingratitude when we expect thanks; to bear with disappointments in our expectations, with interruptions of our retirement, with folly, intrusion, or disturbance; in short, with whatever opposes our will or contradicts our humor.

THE SARATOGA MIRACLE

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The Facts Already Stated Fully Confirmed—Interviews With Leading Physicians Who Treated Quant—The Most Marvellous Case in the History of Medical Science.

A few weeks ago an article appeared in this paper copied from the Albany, N. Y. Journal, giving the particulars of one of the most remarkable cures of the 19th century. The article was under the heading, "A Saratoga Co. Miracle," and excited such widespread comment that another Albany paper—the Express—detailed a reporter to make a thorough investigation of the statements appearing in the Journal's article. The facts as given by the Express reporter are given in the following article, which appeared in that paper on April 16, and makes one of the most interesting stories ever related:—

A few weeks ago there was published in the Albany Evening Journal the story of a most remarkable—indeed so remarkable as to well justify the term "miraculous"—cure of a severe case of locomotor ataxia, or creeping paralysis: simply by the use of Pink Pills for Pale People, and, in compliance with instructions, an Express reporter has been devoting some time in a critical investigation of the real facts of the case.

The story of the wonderful cure of Charles A. Quant, of Galway, Saratoga county, N. Y., as first told in the Journal, has been copied into hundreds, if not thousands, of other daily and weekly newspapers and has created such a sensation throughout the entire country that it was deemed a duty due all the people, and especially the thousands of similarly afflicted, that the statements of the case as made in the Albany Journal and copied into so many other newspapers should, if true, be verified; or, if false, exposed as an imposition upon public credulity.

The result of the Express reporter's investigations authorizes him in saying that the story of Charles A. Quant's cure of locomotor ataxia by the use of Pink Pills for Pale People, a popular remedy prepared and put up by the Dr. Williams Medicine Company, Morristown, N. Y., and Brockville, Ont., IS TRUE, and that all its statements are not only justified, but verified by the fuller development of the further facts of the case.

Perhaps the readers of the Express are not all of them fully familiar with the details of this miraculous restoration to health of a man who, after weeks and months of treatment by the most skillful doctors in two of the best hospitals in the state of New York—the Roosevelt hospital in New York city, and St. Peter's hospital in Albany—was dismissed from each as incurable, and because the case was deemed incurable, the man was denied admission into several others to which application was made in his behalf. The story as told by Mr. Quant himself and published in the Albany Journal, is as follows:—

"My name is Charles A. Quant. I am 37 years old. I was born in the village of Galway, and, excepting while travelling on business and a little while in Amsterdam, have spent my whole life here. Up to about eight years ago I had never been sick and was then in perfect health. I was fully six feet tall, weighed 180 pounds and was very strong. For twelve years I was travelling salesman for a piano and organ company, and had to do, or at least did do, a great deal of heavy lifting, got my meals very irregularly, and slept in enough 'spare beds' in country houses to freeze any ordinary man to death, or at least give him the rheumatism. About eight years ago I began to feel distress in my stomach, and consulted several doctors about it. They all said it was dyspepsia, and for dyspepsia I was treated by various doctors in different places, and took all the patent medicines I could hear of claimed to be a cure for dyspepsia. But I continued to grow gradually worse for four years. Then I began to have pain in my back and legs and became conscious that my legs were getting worse. I then, upon advice, began the use of electric belts, pads and all the many different kinds of electric appliances I could hear of, and spent hundreds of dollars for them, but they did me no good. (Here Mr. Quant showed the Journal reporter an electric suit of underwear for which he paid \$124.) In the fall of 1888, the doctors advised a change of climate, so I went to Atlanta, Ga., and acted as agent for the Estey Organ Company. While there I took a thorough electric treatment, but it only seemed to aggravate my disease, and the only relief I could get from the sharp and distressing pains was to take morphine. The pain was so intense at times that it seemed as though I could not stand it, and I almost longed for death as the only certain relief. In September of 1888, my legs gave out entirely and my left eye was drawn to one side, so that I had double sight and was dizzy. My trouble so affected my whole nervous system that I had to give up busi-

ness. Then I returned to New York and went to the Roosevelt hospital, where for four months I was treated by specialists, and they pronounced my case locomotor ataxia and incurable. After I had been under treatment by Prof. Starr and Dr. Ware for four months, they told me they had done all they could for me. Then I went to the New York hospital on Fifteenth street, where, upon examination, they said I was incurable, and would not take me in. At the Presbyterian hospital they examined me and told me the same thing. In March, 1890, I was taken to St. Peter's hospital in Albany, where Prof. H. H. Hun frankly told my wife my case was hopeless; that he could do nothing for me and that she had better take me back home and save my money. But I wanted to make a trial of Prof. Hun's famous skill and I remained under his treatment for nine weeks, but secured no benefit. All this time I had been growing worse, I had become entirely paralyzed from my waist down and had partly lost control of my hands. The pain was terrible; my legs felt as though they were freezing, and my stomach would not retain food, and I fell away to 120 pounds. In the Albany hospital they put 17 big burns on my back one day with red hot irons, and after a few days they put 14 more burns on and treated me with electricity, but I got worse rather than better; lost control of my bowels and water, and, upon advice of the doctor, who said there was no hope for me, I was brought home, where it was thought that death would soon come to relieve me of my sufferings. Last September, while in this helpless and suffering condition, a friend of mine in Hamilton, Ont., called my attention to the statement of one John Marshall, whose case had been similar to my own, and who had been cured by the use of Dr. Williams' Pink Pills for Pale People. In this case, Mr. Marshall, who is a prominent member of the Royal Templars of Temperance, had, after four years years of constant treatment by the most eminent Canadian physicians, been pronounced incurable, and paid the \$1,000 total disability claim allowed by the order in such cases. Some months after Mr. Marshall began a course of treatment with Dr. Williams' Pink Pills, and, after taking some fifteen boxes, was fully restored to health. I thought I would try them, and my wife sent for two boxes of the pills, and I took them according to the directions on the wrapper on each box. For the first few days the cold baths were pretty severe, as I was so very weak, but I continued to follow instructions as to taking the pills and the treatment, and even before I had used up the two boxes of the pills, I began to feel beneficial results from them. My pains were not so bad; I felt warmer; my head felt better; my food began to relish and agree with me; I could straighten up; the feeling began to come back into my limbs; I began to be able to get about on crutches; my eye came back again as good as ever, and now, after the use of eight boxes of the pills, at a cost of only \$4.00—see!—I can, with the help of a cane only, walk

all about the house and yard, can saw wood, and on pleasant days I walk down town. My stomach trouble is gone; I have gained ten pounds; I feel like a new man, and when the spring opens, I expect to be able to renew my organ and piano agency. I cannot speak in too high terms of Dr. Williams' Pink Pills for Pale People, as I know they saved my life after all the doctors had given me up as incurable."

Such is the wonderful story which the Express reporter has succeeded in securing verification of in all its details, from the hospital records where Mr. Quant was treated, and from the doctors who had the case in hand and who pronounced him incurable. Let it be remembered that all this hospital treatment was two and three years ago, while his cure by the use of Dr. Williams' Pink Pills for Pale People, has been effected since last September, 1891. So it is beyond a doubt evident that his recovery is wholly due to the use of these famous pills which have been found to have made such remarkable cures in this and other cases.

Mr. Quant placed in the hands of the reporter his card of admission to Roosevelt hospital, which is here reproduced in further confirmation of his statements:—

(SERIES B) 457
ROOSEVELT HOSPITAL.
 OUT-PATIENT.
 No. 14037. Admitted Sept. 16, 89.
 Chas. Quant.
 Age 34. Birthplace N.Y.
 Civil Condition In.
 Occupation Carver
 Residence 17 Park St. Hoboken.
 Mondays, Wednesdays and Fridays.
 © (1888.)

To verify Mr. Quant's statement our reporter a few days ago, (March 31st, 1892,) called on Dr. Allen Starr at his office, No. 22 West Twenty-eighth St., New York city. Dr. Starr is house physician of the Roosevelt hospital, situated corner of Ninth avenue and Fifty-ninth street. In reply to inquiry he said he remembered the case of Mr. Quant very well and treated him some, but that he was chiefly treated and under the more especial care of Dr. Ware. He said he regarded this case as he did all cases of locomotor ataxia as incurable. In order that our reporter might get a copy of the history of the case of Mr. Quant from the hospital record, he very courteously gave him a letter of which the following is a copy:—

Dr. M. A. Starr, 22 West Forty-eighth street, office hours, 9 to 12 a.m., New York, March 31st, 1892.—Dear Mr. Vought: If you have any record of a locomotor ataxia by name of Quant, who says he came to the clinic 3 or 4 years ago, No. 14,037, of the O. D. Dept., Roosevelt, sent to me from Ware, will you let the bearer know. If you have no record send him to Roosevelt Hospital.

Yours, STARR.

By means of this letter access to the records was permitted and a transcript of the history of Mr. Quant's case made from them as follows:—

No. 14,037. Admitted September 16th, 1889, Charles A. Quant,

aged 34 years. Born U. S. Married. Hoboken."

"History of the case:—Dyspepsia for past four or five years. About 14 months partial loss of power and numbness in lower extremities. Girdling sensation about abdomen. (November 29th, 1889, not improved; external strabismus of the left eye and dilatation of the left eye.) Some difficulty in passing water at times; no headache, but some dizziness; partial ptosis past two weeks in left eye.

"Ord. R. F. Bi pep. and Soda." These are the marked symptoms of a severe case of locomotor ataxia. "And Dr. Starr said a case with such marked symptoms could not be cured, and Quant, who was receiving treatment in the out-patient department, was given up as incurable."

"There never was a case recovered in the world," said Dr. Starr." And then said: "Dr. Ware can tell you more about the case, as Quant was under his more personal treatment. I am surprised," he said, "that the man is alive, as I thought he must be dead long ago."

Our reporter found Dr. Edward Ware at his office, No. 162 West Ninety-third street, New York. He said: "I have very distinct recollections of the Quant case. It was a very pronounced case. I treated him about eight months. This was in the early summer of 1890. I deemed him incurable, and thought him dead before now. Imagine my surprise when I received a letter from him about two weeks ago telling me that he was alive, was getting well and expected soon to be fully recovered."

"What do you think, doctor, was the cause of his recovery?"

"That is more than I know. Quant says he has been taking some sort of pills and that they have cured him. At all events, I am glad the poor fellow is getting well, for his was a bad case and he was a great sufferer."

Dr. Theodore R. Tuttle, of 319 West Eighteenth street, to whom our reporter is indebted for assisting courtesies, said of locomotor ataxia: "I have had several cases of this disease in the course of my practice. I will not say that it is incurable, but I never knew of a case to get well; but I will say it is not deemed curable by any remedies known to the medical profession."

After this successful and confirmatory investigation in New York, our reporter, Saturday April 2nd, 1882, visited St. Peter's Hospital, in Albany, corner of Albany and Ferry streets. He had a courteous reception by Sister Mary Philomena, the sister superior of St. Peter's hospital, and when told the object of his visit, said she remembered the case of poor Mr. Quant very distinctly. Said she: "It was a very distressing case and excited my sympathies much. Poor fellow, he couldn't be cured and had to go home in a terrible condition of helplessness and suffering." The house physician, on consulting the records of St. Peter's hospital, said he found only that Charles A. Quant entered the hospital March 14th, 1890, was treated by Dr. Henry Hun assisted by Dr. Van Derveer, who was then

(1890) at the head of the hospital, and that his case being deemed not possible of cure, he left the hospital and was taken to his home, as he supposed, to die.

Such is the full history of this most remarkable case of successful recovery from a heretofore supposed incurable disease, and after all the doctors had given him up by the simple use of Dr. Williams' Pink Pills for Pale People. Truly it is an interesting story of a most miraculous cure of a dreadful disease by the simple use of this popular remedy.

A further investigation revealed the fact that Dr. Williams' Pink Pills are not a patent medicine in the sense in which that term is usually understood, but are a scientific preparation successfully used in general practice for many years before being offered to the public generally. They contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, that tired feeling resulting from nervous prostration; all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood and restore the glow of health to pale or sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, over work or excesses of whatever nature.

On further inquiry the writer found that these pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ontario, and Morristown, N. Y., and are sold in boxes (never in loose form by the dozen or hundred) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, from either address. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

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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.

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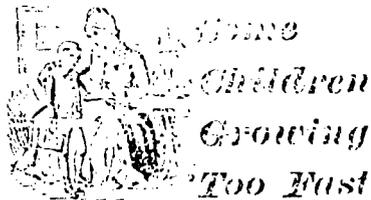
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As will be seen from his letter, four physicians had attended him, and it was only after he had given up hope of cure that he decided to try Burdock Blood Bitters on the recommendation of a neighbor who had been cured of a similar disease by its use. Mr. Haun writes as follows:

Dear Sir:—I think I have been one of the worst sufferers you have yet heard of having been ten years in the hands of four of our best doctors without obtaining permanent relief, but continually growing worse, until almost beyond hope of recovery, I tried your Bitters and got relief in a few days. Every organ of my body was deranged, the liver enlarged, hardened and torpid, the heart and digestive organs seriously deranged, a large abscess in my back, followed by paralysis of the right leg, in fact the lower half of my body was entirely useless. After using Burdock Blood Bitters for a few days, the abscess burst, discharging fully five quarts of pus in two hours. I felt as if I had received a shock from a powerful battery. My recovery after this was steady and the cure permanent, so that for the four years since I have had no return of my ailment. I feel that I will take an occasional bottle, not that I need it but because I wish to keep my system in perfect working order. I can think of no more remarkable case than what I have myself passed through, and no words can express my thankfulness for such perfect recovery.

C. C. HAUN, Welland P.O.

In this connection the following letter from W. C. GIBSON, Esq., a leading druggist of Welland, Ont., speaks for itself: Mr. J. H. Johnson & Co., Toronto.

Gentlemen:—I have been personally acquainted with Mr. C. C. Haun for the last 20 years, and have always found him a very reliable man. You may place the utmost confidence in anything he says with regard to your medicine. He has on many occasions within the last four years told me that it was marvellous the way the Burdock Blood Bitters had cured him, and that he now felt as able to do a day's work as he ever felt in his life. Although quite well he still takes some B. B. B. occasionally, as he says, to keep him in perfect health.

Yours truly, THOMAS CRONIN, Welland, Ont.

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