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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 21.
"Earnestly contend for the Faith which was once delivered unto the saints."—Jude 3.

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MONTREAL, WEDNESDAY, JUNE 28, 1893.

In Advance } Per Year }
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ECCLESIASTICAL NOTES.

THE new church of St. Matthew, on 84th street, near Central Park, New York, has been commenced.

BISHOP GILBERT, of the same Diocese, is also convalescent after a very severe attack of pneumonia.

PLINY BRETT MORGAN, presbyter, was deposed from the ministry, April 8th, by the Bishop of California.

BISHOP WHIPPLE, of Minnesota, has so far recovered as to be able to leave Minneapolis for his home at Faribault.

THE Committee on the state of The Church in Maryland reported substantial progress and a decided gain in every direction.

THERE was an increase in the Confirmations in Maryland during the past year over any previous year of over 500, the total number confirmed being 2,500.

ON Trinity Sunday a beautiful eagle lectern was presented to Trinity church, Rochester, by the Little Children's Guild of St. Margaret in memory of the Rev. Dr. Carter.

THE Missionary District of Western Colorado, over which Bishop Barker has been placed, is larger than the State of New York, yet there are only six clergy of The Church in the jurisdiction.

It appears that the forged tickets used by rioters to break up the meeting at St. James' Hall, London, Eng., against the Suspensory Bill, were issued at a Methodist Chapel in Pentonville.

AN old house near Hubberholme church, Skipton—formerly the property of Bishop Heber, of Calcutta,—is to be restored as a memorial of the Bishop, and as a permanent residence for the Vicar of the parish.

THE new bronze doors for the north and south portals of the old Trinity church, New York, the gift of Mr. W. W. Astor, have been set in their places. Each of them weighs 5,000 pounds. They are said to be the finest in the country.

THE Archbishop of York has opened a new grammar school at Dewsbury, erected at a cost of £9,000, from funds bequeathed by the late Mr. John Wainwright, who stipulated that the education given was to be accompanied by instruction in the doctrines of the Church of England.

THE 49th annual Report of the Church Missionary Society for Seamen in the Port of New

York has been issued. Its expenditures last year were \$15,800. Services are held in the open air and in the floating church of "our Saviour" on Sundays in the summer, and in winter in the Sailors' Home.

A CABLEGRAM from New Zealand states that the Archbishop of York and the Bishop of Durham have been appointed to nominate a successor to Dr. Hadfield, Bishop of Wellington. A condition is attached that no clergyman who has held a charge in New Zealand is to be nominated.

THE disastrous fire at Fargo, which consumed the entire business portion of the city, destroyed Bishop Walker's valuable and large library of costly and rare books as well as all his personal property, his rooms with their contents being totally destroyed. The church was used as a refuge for the homeless.

THE Corporation of the City of Dublin, by an overwhelming majority of the City Fathers, refused, on the 5th June, to present an address of congratulation to the Queen on the occasion of the approaching marriage of Her Majesty's grandson, the Duke of York, to be King, we trust, at some future time, of Great Britain and Ireland.—*Irish Ecclesiastical Gazette.*

THE Bishop of Durham, in opening a mission church and institute at Kimblesworth, near Durham, spoke of the relation of recreation to work. He thought that our games were losing their true and healthy character. A right test of recreation would be: Did it leave us fitter and more eager for our work, or did it leave us exhausted, excited, eager for some fresh amusement, and anxious for our work to be over?

WE congratulate the diocese of New York, as well as the most estimable rector of the Church of the Heavenly Rest, on the consecration of his church on the 18th ult. The sum of \$87,000 was placed upon the altar on Easter Day. The parish now has its machinery in real good working order—having the parish church on Fifth avenue, the chapel (formerly the Church of the Epiphany) on Forty-seventh street and Lexington avenue, and the "Summer Home" at Copake, Columbia county, recently presented to the parish by Mrs. W. J. Cassard and Mrs. Pomeroy—daughters of the late Mrs. J. R. Platt—in glad accordance with their mother's expressed wish.—*Church Eclectic.*

IN the Consistory Court of Durham, the first week in June, the vicar and two churchwardens of Bishop Auckland applied for a faculty to place a brass cross behind the altar in the parish church and the chapel of ease. Two churchwardens and certain parishioners opposed. After examining twenty witnesses, Chancellor Dibden said: *as to the legality of the cross there could be no question* (see *Durst v. Masters*, 1 P. D. 6); but whether the parish was in

favour of it was not clear. He attributed no importance to the decision of the Bishop Auckland vestry, which was not a representative body, and whose opinion was equally divided; but he had come to the conclusion that the great majority of the parishioners—except a few of the older ones—desired that the faculty should issue, and he decreed accordingly, but gave no costs to either side.

THE Committee of the Missions to Seamen Society, of which the Duke of York is chairman, have completed the purchase for £4,000 of a site for a seaman's church and institute in the East End. This site, measuring 240 x 50 feet, is immediately opposite the shipping offices in Poplar. The Bishop of Bedford gives the scheme his hearty approval. Building operations will commence at once. Sir Arthur Blomfield has designed the buildings, will consist of an institute to accommodate 500 sailors for purposes of social recreation, and class rooms for ambulance, cooking, etc., coffee bar, and gymnasium; and a seaman's church to seat 400 men. It is to be the chief of four institutes planned by the Missions to Seamen for the social, moral and spiritual benefit of sailors in the port of London.

A NOVEL experiment is about to be tried in the rural districts of Northumberland. A special conference is to be held in each rural deanery for the purpose of selecting suitable spots for small chapels capable of holding from thirty to fifty people, and arranging for services at these chapels by mounted clergymen, who are to be called "cavalry curates," each of whom is to be supplied with a pony. The work of these cavalry curates will be the holding of three services on Sundays, three cottage lectures during the week in three other chapels, besides visiting the sick and aged in each of these remote districts, circulating useful books and tracts, catechising the children, advising the parents, guiding the young men and women, and carrying out the many other administrations of the Christian ministry.

BISHOP PARET, of Maryland, referring to the age of discretion for Confirmation candidates, said: "The clergy should be sure that the children had reached the age of discretion, which our Lord chose for Himself at His twelfth year. We may well take that as a suggestion for our guidance. I do not think any can reach the point of personal spiritual accountability earlier than He did. How sad it is to find that the greatest hindrance to the Confirmation of children is often the parents themselves. They are afraid, they say, to take the responsibility of telling them to come so young, yet they seem to have no fear of the thousand-fold more awful responsibility of holding back their souls from Christ. I beg you not to tire until you gain these young souls. Be sure that they are well instructed, but do not demand too much. The Creed, the Lord's

Prayer, the Ten Commandments, they should know perfectly, the other questions of the Catechism "sufficiently." You have no right to add other or higher standard of fitness. The Lord made coming to Him easy. He stooped to the very first beginnings. He wants His Church and His ministers to do the same."

We find that Trinity Parish, N. Y., surpasses two Dioceses in the number of clergy, eight Dioceses in number of Parish School teachers, and nine in number of scholars in Parish Schools. Trinity Parish reports more Sunday School teachers than are at work in any of seventeen Dioceses, and outranks twenty-seven in the important particulars of Sunday Scholars, Communicants, and contributions; while—according to more spiritual concerns—it outnumbered twenty-one Dioceses in Confirmations and thirty-two in Baptisms. St. Luke's was adopted as a Chapel of Trinity Parish after the Year Book was made up. If its statistics were to be included, as they should be, to show the actual state of things, the account would be still more striking, since the balance is nearly even between some Dioceses and Trinity Parish in several important particulars that St. Luke's would suffice to turn the scale.—*Record.*

THE Rev. C. Hylton Stewart, vicar of New Brighton, preacher at the last festival of the Dublin Choral Association in St. Patrick's Cathedral, in the course of his sermon spoke of what music had done for the Church. The hold the Church now has on the nation, he remarked, was ten times greater than it was twenty-five years ago, and this happy state of things is largely due to the judicious use of the Divine gift of music in her services to render them more attractive and to bring home the truths of their holy faith. No wonder it should do this, for music is the very speech of angels. As Charles Kingsley said, "Music is a Divine gift given unto us by the Lord Christ, to lift up our souls unto God, to make us feel somewhat of the bounty of God and of all that God has made." There are many, he said, who look askance at the place music holds in the Church service. But we go to church to worship God; and worship consists of three things—the giving of thanks, prayer, and praise.

CONFIRMATION—ITS AUTHORITY.

There are thousands of Christians in this country who honestly think that they are doing God service by opposing and ridiculing the rite of Confirmation. To them it is all so much formalism and superstition. They cannot understand why The Church clings to it and makes so much of it. Some of them suppose it to be a relic of Popery, and many firmly believe that the cause of true religion would be "well rid of it." Perhaps they have been prejudiced against it (as they well might be) by the conduct of some confirmed people. Perhaps the grave abuses of Confirmation in past days have blinded them to its uses. Anyhow it has never occurred to them that in resisting it they were actually "resisting the ordinance of God," and are therefore "fighting against God."

If the truth is gently and kindly put before them, perhaps they will never oppose it again, and instead of cursing it, will "bless it altogether."

To such persons, whether Churchmen or non-conformists, the following facts—facts which can not be questioned or denied—are submitted by one who once thought much as they do now, in the hope that they will weigh them and test them, calmly, honestly and prayerfully. To the writer, and to many more, they seem to

furnish an absolute demonstration of this proposition:

That the right of the "laying on of hands" is of Divine appointment; it is "from heaven," and not "of men."

But this very division of the subject makes it necessary to explain that the rite of Confirmation, as it is now administered in the Church of England, consists of two *distinct and separate* ordinances—ordinances which only within the last four hundred years have been joined together, and which any day might be put asunder—namely, (1) the "confirmation" or renewal by those who have been baptized of their baptismal promise, and (2) the "confirming" or strengthening of such persons by the grace of God, through prayer and the imposition of hands. Of the first part, the promise, we have to prove that, though not expressly commanded in Holy Scripture, it is sanctioned, and indeed suggested, by the Word of God, and is in any case a helpful and salutary ordinance.

Of the second—the laying on of hands—we have to show that it was ordained by God and is recognized as a fundamental ordinance of Christianity in Holy Writ.

I propose to treat the divine part of Confirmation.

Though the "laying on of hands" is found over and over again in Holy Scripture, and though it was practiced both by our Lord and His Apostles, nothing is too bad to say of it—at least in certain quarters. Here, then, the brunt of the battle lies, and we shall do well to encounter it at once.

I begin by remarking that this rite exists at the present day; that it exists—whether rightly or wrongly I do not say, but it exists—among all sorts of Christians, Romans, Nestorians, Anglicans, Lutherans, Zwinglians, etc., all of whom, widely as they may differ in other respects, are agreed here; that it is administered in almost all lands, and not in England or Europe alone; and, lastly, that it is practiced in the "Reformed," no less than the "Unreformed" communions; among the Protestants of Sweden, Denmark and Germany, and amongst the Calvinists of France and Switzerland, no less than amongst Catholics. The rite then exists, and all over Christendom. Now comes the question: "How do we account for this? Who began it? When was it first started in the Church? Was it last year or last century? Was it at the Reformation, or was it in the "dark ages," 500 or 1500 years ago? Was it invented by some designing Pope or crafty Patriarch? No, the Reformers, the Patriarchs, the Popes, whatever their deeds, good or bad, did not begin Confirmation. Each of these simply continued a custom existing before his time. They merely handed on to us what had been handed down to them. As we have inherited it, so had they. All you can blame the Reformers or the Fathers for is this—that they did not discontinue it; that they did not dare to drop a rite which had descended to them. They purged it of sundry accretions—that was all. This is bare fact—fact that can not be denied.

When then was it started? The first recorded instance was in the year of our Lord 37. The Apostles began it; St. Peter and St. John started it. In Acts viii. 15-17, we find them doing precisely what our Bishops do now.

They prayed for those who had been baptized; "prayed for them that they might receive the Holy Ghost." Then they "laid their hands upon them, and they received the Holy Ghost." A little later, in Acts xix. 5-6, we find St. Paul doing the same thing, and with the same result. This was the beginning of Confirmation. And from that day to this it has continued so far as we can trace, without intermission, century after century, without a break down to the present time. If, therefore, the great Church

of Christ, if the millions of Christians of past ages and of the present day are altogether mistaken in maintaining and ministering this rite, they may at least plead that they are following the example of Christ's Apostles; that they have only continued what the Apostles themselves commenced. It may be contended that it is wrong for us to do what the Apostles did, but that they did this can not be denied. You have Bibles. Search and look. Is this a fact or not?

Yes, and it is a fact that in this "laying on of hands," the Apostles only followed in the steps of others who had gone before them; they followed the example of Jacob, of Moses—Moses, who did this by Divine command—and, above all, the example of our Lord and Master.

For not only did He, the Incarnate Son of God, lay His hands over and over again upon the sick to heal them, but He also laid His hands on the children to bless them.

What wonder that the Apostles should use a rite which they had received of the Lord Jesus. They thought perhaps they could not do wrong in following their Divine master; we think we can not do wrong in following them.

We see, then, that the Apostles in laying hands on the baptized at Samaria and elsewhere only followed an ancient usage; they adapted it, *i. e.*, to a Christian purpose; but can we discover what made them do this, what led them to employ the laying on of hands for this new and different purpose? Did they act on their own responsibility, and was it their own idea? That is altogether inconceivable. It is inconceivable that the Spirit of Truth, which was promised to the Apostles as their sure guide, was withheld from them when, without a moment's hesitation they began confirming. No, either their Lord must Himself have given directions respecting this ordinance during the "great forty days" which He devoted to "speaking of the things pertaining to the Kingdom of God," which is extremely probable—He certainly did speak of laying hands on the sick, and we know there are "many other things which Jesus did" which are not recorded—or the Holy Ghost must have moved them to act as they did—one or the other. But in either case the thing was of Divine appointment, "from heaven" and not "of men." In either case the Apostles only did what they were taught of God to do. This, too, is undeniable, and that this rite is of Divine appointment may also be undeniably inferred from the language in which Holy Writ refers to it. True, it is nowhere commanded, in so many words, in the New Testament, but then it hardly could be, seeing that it had been in use in The Church for years before a page of the New Testament was penned.

It would be rather late in the day for St. Paul, who wrote from A. D. 54 to A. D. 64, to ordain or enjoin Confirmation, seeing that it was already practiced in the year A. D. 37.

It had been ordained already by the Apostles; all we can expect to find, consequently, is a casual, or shall we say providential recognition of it in their writings, or in the history of the early Church.

And this is just what we do find. Acts viii. 17, and xix. 6, have already been quoted, but it remains for us to notice, Heb. vi. 1-2.

Here the sacred writer gives us, quite incidentally, a list of the "first principles" or "foundation" of Christian teaching. He mentions "repentance," "faith," "baptism," etc.—things which we are all agreed to call fundamentals—and he also mentions the "laying on of hands."

The laying on of hands, that is to say, was then taught and practiced amongst Christians, and so generally, so universally, as to be accounted a principle, a fundamental. But is it in the power of man, yes, even of Apostles, to appoint fundamentals? Is it conceivable that God has delegated to any human brain to decide what shall, and what shall not constitute the

"foundation" of Christ's religion? Nay, "other foundation can no man lay than is laid." If the laying on of hands is a "principle," as Holy Writ declares, then it must of necessity be "from heaven" and not "of men." Is it not so?—*The Church.*

THE LIFE OF LOVE A LIFE OF SEPARATION.

But there are other forms of this life of separation. God calls us by providential circumstances or by inward attraction. Some are separated by *home duties*. It is not an uncommon experience to find those who are so separated from interests and work outside the home by the multiplicity of its claims, fretting at this separation. They fail to recognize the great dignity of home as the sphere of a God-pleasing life, and the noble nature of ministry in it. Yet the home was the sphere of the Holy Mother's ministries, the one in which her beauty of character was developed and her high work was done. And the history of the Church teaches us to see that you can, if you imitate her examples, share in her reward. How many a saint has found her sanctification in home life! How often has the home been the school where Christian heroes have been educated for their noble lives! The home is a little world, and they who live in it will live "as separated unto God" will not fail of God's great reward.

Then there are those who are led into a life of separation by *sickness*. Such do indeed dwell apart: even in the home they abide in an inner chamber. Yet they may carry into it hearts filled with keenest interest in the events of their day. It may be that of all their conditions of suffering none gives them more pain than their enforced withdrawal from the battle-field of the world. How often does this isolation and inactivity of sickness make the sick-chamber to be a Gethsemane indeed! For such as these the one condition of rest lies in the recognition of the fact that God has led them into this condition of separation not to condemn them to inaction but to set them apart for the *ministry of intercession*. Like Zacharias, their lot is to stand at the golden altar to burn incense (S. Luke i. 9.) Whilst the great multitude of the people are without in the turmoil of active life these are called apart to plead for them with God. Nay, even more than this, they are called, in union with Jesus crucified, sharing His Cross to pray His prayer, "Father forgive them". Lying on their bed of sickness as on their cross, and giving themselves to endure patiently what God sends to them, Christ's suffering children in union with their suffering Lord are called to share with Him in the ministry of Intercession. Thus by their sickness they are separated to minister for God's glory and man's good. Let me repeat it, *sickness is often God's separation to the ministry of intercession.*

For the great majority of us, however, the sphere of our separation is not the retreat of the cloister or the home or the chamber of sickness. We are called to go in among the throng of men; to live there, as we have seen, not in the separation of isolation, but in the separation of *obedience* to the living God. The characteristic feature of the life of separation in this sphere is *obedience* to the leadings of the Holy Ghost. "We are not under the law, but under grace" (Rom. vi. 14.) Many, we know, desire to be under the guidance of definite laws regulating their conduct in this world. Puritanism has drawn up such a law, with more or less fixity in it. But such legalism is inconsistent with our calling in Christ. A living Lord leads His people one by one with a personal guidance. He leads them, it is true, first to obey the great moral laws which are forever abiding. But within their limits He leads each

according to His wisdom. He has not, for instance legislated for their amusements by laying down a hard-and-fast rule binding upon all and each. He guides each in dealing with these as He sees best for each. Hence, in living in the world each Christian man must cultivate his moral sense by prayer and meditation, and be loyal to its voice as influenced by the Holy Ghost. Live looking unto Jesus, listening for the voice of His Spirit as He guides you through reason or conscience. Do not judge others who are not led as you are, yet never do what your judgment tells you is inexpedient or your conscience condemns as wrong. Then will you walk in the liberty and peace which is the privileged experience of Christian men. Then will you know, too, by practical experience how of necessity a Christian life is a life of separation from the world.—(*From Canon Body's Lent Lectures, "The Life of Love."*)

"STRICTLY UNDENOMINATIONAL."

Among the disadvantages of the penny post are the appeals to our cupidity in the shape of prospectuses, or to our philanthropy in the shape of begging circulars. The former we never read, though we occasionally take a cursory glance at the latter, and in doing so observe a constantly recurring feature. An institution is recommended to the charity of the public on the ground that it is "strictly undenominational." Now, this form of recommendation would scarcely be repeated if it were not found to pay, and no doubt many charitable persons send the stamps asked for, or perhaps something more, without reflecting what the words really mean, if indeed on analysis any residuum of meaning remains. There are but two ways of being strictly undenominational. One is to teach absolutely no religion at all. This is not, however, what is meant, and indeed we doubt if the feat can really be accomplished. Christianity has an awkward way of refusing to be ignored. It touches education at too many points. How can history, for instance, be taught intelligibly without reference to it? And, what is of more importance, where is morality to come from? It is true that there are those who hold that morality may be built upon something else than religion, though we are inclined to doubt the stability of the structure. But if the experiment be made, and Christianity boldly denied, we are landed at once in Atheism, which, being an "ism," must be denominational. On the other hand, if religion be taught, the existence of the Deity being the starting point, the nature of the Deity must be faced. The teaching—and not only the teaching, but the worship—must be Deistic or Christian, Trinitarian or Unitarian, and therefore denominational.

Again, waifs and strays are gathered from the gutter into an institution. Are they to be baptized or not? Decide which way you will, you cannot avoid being denominational. Suppose one of these children grows up precocious above his fellows, and asks the meaning of Altar, Priest, Sacrament, Church? Unless you tell him to wait till he grows older, or that you don't know, or that it doesn't matter, you are landed in the same difficulty. No, we had rather send our money to "General" Booth, and know the worst, than contribute a penny to such a limp, boneless affair as a "strictly undenominational" institution, if, indeed, such a thing really exists. And if it doesn't exist, then the appeals to which we have alluded are simply pious frauds. The other way of being "strictly undenominational" is to teach the Catholic Faith. For there is but one strictly undenominational society, and that is the Catholic Church.—*Exchange.*

SIGNS OF THE TIMES.

Our Presbyterian friends are coming on. We extract from last week's *British Weekly* the following notice about the London Presbyterians: "It is proposed to hold a 'Ministers' Retreat' in the neighbourhood of London, for metropolitan (Presbyterian) pastors, about the middle of July. The 'Retreat' is to be on a small scale to begin with—a couple of days for quiet conference and prayer; and it is to be kept as private as possible. Arrangements for the Retreat are being made by the Rev. Donald Matheson, M.A., of Putney." Our readers will remember what excitement there was here in Ireland about the Blackrock "Retreat." We commend this new development to the Protestant Defence Association and to the editor of the *Witness*. But it is not in England alone that the Presbyterians are adopting Retreats. The same paper has another significant paragraph about the Scotch Presbyterians. We leave it to speak for itself:—"Church of Scotland—The annual meeting of the Scottish Church Society was held in Edinburgh. Professor Milligan presided, and in the course of his opening address referred to the *Spectator's* article on the decline of Nonconformity in England, and said that, in his opinion, the truth of the article was equally applicable to Scotland. Dr. James Cooper, Aberdeen, the secretary, gave in a brief report, which stated that there were fifty-two gentlemen and four lady associates in the Society, and that it was proposed to hold a 'Retreat' in the Trossachs in the last days of June. Sir James Fergusson, M.P., moved the adoption of the report; and speeches were made by Dr. John MacLeod, Govan, and others." A Retreat in the Trossachs will be a charming and novel idea. But the Free Church of Scotland is not to be left behind; and so here is another paragraph from the same paper, which we commend to the same parties: "The Rev. Professor Dods on Sunday, in Free St. George's, Edinburgh, preached the annual sermon of the Free Church Temperance Society. He dealt with the question of drunkenness and its remedy, and in the course of his remarks said that there was perhaps nothing that could more effectually compete with the public-house than a theatre, in which there should be found nothing either on the stage or in the attendant features that could excite without elevating the spirit."—*Irish Ecclesiastical Gazette.*

UNDENOMINATIONALISM FROM AN EVANGELICAL STANDPOINT.

The Evangelical clergy of Liverpool Diocese are for the most part becoming alive to the dangers of "undenominationalism." At the Southport Evangelical Conference last week the Rev. A. J. Robinson read a paper on this subject, which gave rise to an animated discussion. In it he held that undenominationalism was doing harm, and ought to be guarded against. It gave people, he said, merely a partial idea of Christianity, leading many to suppose that Jesus created every-thing and loved man, while God hated man and had no loving attributes. The Church of England was the great bulwark against Rome on the one side, and chaos on the other. They rightly dreaded anything like Romanism, and, God helping them, they would not give their Church up to it; but against this other danger they were not prepared to struggle, because they were not conscious of it. He would like to speak of undenominationalism from three points of view—what it was, how it did harm, and what ought they to do as Evangelicals. Undenominationalism had no creed

and possessed no formularies whatever, and undenominational friends rejoiced in it. He could understand pan-denominationalism and inter-denominationalism, but what had the Church of England to do with undenominationalism and chaos? There were some parishes in which the clergyman, however faithful, received no help; while, on the other hand, mission-halls were fostered and petted, and were helped to rear men and women who had no understanding of Church doctrines, and would in the days of difficulty and trouble join with the foes of the Church. As Evangelicals, they ought to try and understand their Church principles. Too many contented themselves by simply holding the doctrine of justification by faith. They also ought to amalgamate more than they did. His views were supported by the majority of the speakers. It was pointed out that undenominationalism was sectarianism under a mask; that it was injurious to true religion; and that undenominational agencies were, unfortunately, mainly supported by the money of Evangelical Churchmen.—*Irish Ecclesiastical Gazette.*

News from the Home Field.

Diocese of Nova Scotia.

THE CHURCH SCHOOL FOR GIRLS.

EDGEHILL, WINDSOR, NOVA SCOTIA

The closing exercises of this successful institution took place on the 20th June, favored by beautiful weather. Great improvements have been made during the past year in the grounds and some of the buildings. The flower plots are in capital order, with many choice plants in bloom or in bud. On the lawns are to be seen a hibiscus in bloom, a test of a favorable climate. A magnificent spruce hedge encircles about three acres, and is in a very luxuriant condition. The grass plots are greatly improved since last year, and the lawn tennis courts are as level as a floor and covered with a rich sward. The barn, cow stables and out-houses are all remodelled and painted in unison with the school building. In the rear, and about 200 feet from the school, is a new laundry, provided with every convenience for turning out its weekly work. In the interior, in

THE ART DEPARTMENT

of the school, is manifested the great progress which has been made in artistic work, and among many others the touch and execution of Miss Sterns, of Yarmouth, was much admired. Among very attractive work were to be noticed the paintings of Miss M. Leekie, of Londonderry; Miss White, of Quebec; Miss Forster, of Dorchester, N.B., and Miss Alice Trites, of Petcodiac, N.B. Among those who exhibited excellent drawings were Miss E. Davies, of Charlottetown; Miss Louisa Jack, of St. John; Miss Barbara, of Campbellton, N.B., and Miss Wickwire, of Canning, N.S. In china painting, Miss Constance Sewell and Miss Sarah Forster showed very pretty specimens. The china paintings generally were well done, and the exhibition in this delightful art was very creditable. The school has been greatly indebted to Miss Isabel Ridd for her skill in painting and drawing. She retires from the institution soon to change her name, it is whispered. The best wishes of pupils, associates and friends will go with her, and the praises of Edgehill will long be blended with the name of Miss Isabel Ridd.

Among the musicians whose touch and execution both pleased and surprised, were Miss Blanche Wiswell, of Halifax, Miss Edith Nicols, of Halifax; Miss Sophia Jones, of Halifax, Miss Hilda Irvine, of Quebec, and Miss Blanche Taylor, of Halifax.

The character of the musical display was well illustrated by the excellent rendering of an artistic and difficult programme, in which twenty young ladies took a prominent part.

STATUS OF THE SCHOOL.

The number of pupils attending the Church School for Girls during the year has been 81. Of these there were from: Nova Scotia, 46; New Brunswick, 23; Quebec, 6; Staten Island, N.Y., 3; Prince Edward Island, 2; Ontario, 1. Total, 81.

The average daily attendance throughout the year has been 71; of these 61 are boarders. The studies comprehend seventeen branches in the English department. In what may be termed accomplishments there were during the year 72 pupils who took French, 15 Latin, 6 German, 65 pianoforte, 15 voice culture, 30 class singing, 19 drawing, 21 painting, 4 china painting, 47 calisthenics, 11 needle work, 33 drawing and 2 violin. "Dressmaking" was introduced last Michaelmas term.

PHYSICAL TRAINING AT EDGEHILL.

The trustees are desirous that special attention be given to physical culture, chiefly on the ground that a good and serviceable mental education is inseparable from bodily health and systematic training. Apart from these considerations, ease and grace in movement and bearing is a most desirable acquisition, and a gift of refinement which often produces beneficial influence. Every encouragement is therefore given to calisthenics and out-door exercise. The instruction comprehends: 1, arena drill or figure marching; 2, physical drill; 3, Indian club exercises; 4, dumb-bell exercise; 5, bar-bell exercises; 6, wand exercise; 7, fencing.

It is needless to say that this part of the exercises was to the majority the most attractive. Draped in the prettiest of uniform about fifty young ladies went through their drill under Sergeant Cunningham. The exhibition was charming and would have been still more delightful if rain had not interfered. The healthy appearance of the young ladies showed how physical training has told on them all. It closed a most pleasant day, and proved to all that Nova Scotia is advancing with rapid strides in the education and training of young ladies. The skillful hand and ceaseless care of the Lady Principal, Miss Machin, is manifest everywhere, and the remarkable success of the Church School for Girls shows how wise was the selection, when the appointment of this lady to the important position of Principal was determined.

Miss Machin goes on Thursday to England to select trained assistants for music, drawing, painting and the higher English branches. As the school expands, the best teaching talent must be enlisted—and no effort spared to ensure continued success.

THE PRIZE LIST.

The room in which the prizes were distributed by the Bishop of Nova Scotia was crowded, and very many of the guests could not obtain admittance. The following is a complete record of prizes given and testimonials awarded:

Senior class—The gold star—Louisa M. Jack, Constance Sewell.

Second senior class—Silver star—Alice Wiggins.

Third senior class—Silver star—Ethel Davis.

Fourth class—Book—Muriel Crofton.

Fifth class—Book—Margaret Silver.

The Bishop of Nova Scotia's prize—Gold medal—For knowledge of the history of the Church of England—Theresa Wakeling.

Silver medal—For faithfulness in school duties—Sarah McDonald Forster.

The Rev. Canon Brock's prize—For proficiency in English history—Louisa Jack, Constance Sewell.

The Synod of the Diocese of Fredericton's prizes—Senior grade—For Bible lessons, \$15, Mary Ritchie.

For prayer book lessons, \$10, Theresa Wakeling.

Middle Grade—For Bible lessons, \$10, Ethel Davies.

For prayer book lessons, \$5, Ethel Davies.

Junior grade—Bible lessons, \$5, May Halsey.

Prayer book lessons, \$5, Lucie Poole.

Mrs. Courtney's prize—Book—Ethel Davies.

Miss Lizzie Machin's prize—Books—Constance Sewell, two books; Louisa M. Jack, one book.

The lady principal's prizes—Third class—

Books—Florence Bowman.

Fourth class—Books—Gertrude Townshend.

Fifth class—Books—Dorothy Poole.

TESTIMONIALS.

First senior class—Theresa Wakeling, Mary Ritchie, Edith L. Nichols, Margaret A. G. Leekie.

Second senior class—Ellen Douglas, Lillian Markham, Mary C. Wallace.

Third senior class—Margaret L. Corbett, Georgina Ouseley, Gertrude P. Price, Edith U. Leekie, Florence A. Bowman.

Fourth class—Agnes Dimock, Nellie Paulin, Midge O'Brien, Hope H. Sewell, Lillie Adams.

Fifth class—May Halsey.

—*Halifax Chronicle.*

Diocese of Ontario.

THE SYNOD OF ONTARIO.

(By a Special Correspondent.)

Statistics are usually dry matters to listen to, and it is therefore worth recording that the Diocese of Ontario is blessed with a chairman of the Statistical Committee whose report is always one of the most interesting of the year. This year he had provided a rather long but very interesting comparison of the work of the various dioceses. The result is a triumph for the Diocese of Montreal, which has the highest proportion per 1,000 of census population in baptisms, confirmations, communicants and population reported by clergy, and the highest average of contributions per head. Next, excluding Quebec, which did not report to Provincial Synod, come Ontario and Niagara about equal, Fredericton only a little behind, Toronto and Huron both poor records, but Huron much the worse of the two, and then, separated by a "great gulf," Nova Scotia and Algoma. I enclose figures, which although not quite the same as were given to the Synod, being based on a three years' average instead of the figures of 1891-2, show the same relative position of the dioceses, and are guaranteed correct.

It is not only in reports of statistics, however, that Ontario excels. It is doubtful whether any other diocese can arrange so devout, hearty, and decent a choral service as was offered in St. George's this year.

Faults no doubt there were. The clerical choir were sometimes, as in the Canticles, a decided hindrance, bellowing forth false harmonies with very unsubdued voices; the clergy, many of them, were not vested and in their places in the procession, and the usual order of procedure was in one conspicuous case not adhered to, the only vested Archdeacon bringing up the rear instead of being before the Dean. The sermon too struck me as rather too elementary for the occasion, and exceedingly monotonous in delivery, and this with the poor acoustical properties of the building rendered much of it unintelligible. But with all this it was as a spectacle grand and inspiring; as a service, both devout and congregational; as a function, devoid of fussiness and blunders, and one which it were well should be more often seen.

In actual business the Synod set a good ex-

ample to some others of the Provinces. Reports were keenly criticised, and in some cases amended, but with surprising rapidity, only important matters being pressed to division. Laity and clergy mingled together on most friendly terms and supported each other's motions, or opposed those of their own order with great impartiality and good temper. There was too an almost entire absence of the spirit sometimes seen which seeks to keep the young men down. Only one man—a rural dean too—transgressed in this respect, while many of the older clergy openly encouraged their juniors to say their say, and showed great indignation at the unmannerly speech of the R. D. referred to. In fact it might be called the "young men's Synod."

For the most part these young men acquitted themselves well; their speeches were pointed and yet respectful, though once or twice they were more the former than the latter. The main bone of contention was the Mission Board policy, and as the settlement was one of general interest I will conclude my letter by detailing it.

Up to last year the clearly defined policy of the Board, faithfully adhered to, has been to apportion grants solely on the number and wealth of the families in each mission, and their own home needs. The amount actually received by the missionary was a secondary matter. Consequently many missionaries have been almost starved and forced into hopeless debt, not through their own fault, but that of their people. Last year the Synod ordered a reversal of this policy. For the future each mission was to be canvassed from house to house for the clergyman's support by the Rural Deans, and when they had secured the highest amount possible in this way the Mission Board was to make it as near \$800 for each priest and \$600 for each deacon as the Canon on Classification would allow. Provision was also made for dealing with hopelessly mean parishes, such as Newboro, where men worth thousands only subscribe \$5 and \$6 yearly. Of course this would take considerable money, and the Fund is at present somewhat inelastic, so it was further provided that if the Mission Board found they had insufficient funds to meet these grants a *pro rata* decrease should be made in every one, and missionary stipends kept on practically the same level all round.

This very important alteration of policy the Board had chosen not to act upon, and at once one of the younger men challenged them, and inaugurated a report which took up almost an entire morning. Some of the Rural Deans declared they were Bishop's officers, and not subject to the instructions of Synod. Another talked about "wildcat schemes of youths who were in their cradles when the M. B. policy was formed." Yet another informed the missionaries that they wanted to be "spoon fed," and for a time there was considerable uproar and confusion. At last the principle of electing Rural Deans and nominating them to the Bishop was mooted, and his Lordship at once acquiesced if the Synod desired it. It was too late to do anything at this session, so the motion to amend the Mission Board report was withdrawn, and peace reigned once more.

The remaining business was concluded with the same quiet and expeditious thoroughness that had marked the earlier hours of the session, and the Synod of 1893 was prorogued.

The Synod of Ontario pronounced strongly in favor of "proportionate giving."

Diocese of Huron.

The regular meeting of the Executive Committee of the Diocese was held last week, at which the Bishop presided, and there was a large attendance of members, clerical and lay. A

considerable amount of routine business was performed and the Annual Report of the Executive Committee to the Synod read, considered and adopted.

HURON COLLEGE.

The annual tea of the Alumni of Huron College was held in London on the evening of the 19th inst.; the Rev. H. Thomas, President, presiding at one table and the Rev. R. McCosh, first vice-president, at the other. There was a large number of the present and of ex-students of the College present. After tea adjournment was made to the Lecture Hall of the College, where the election of officers was proceeded with, resulting as follows:—President, Rev. Canon Hill, St. Thomas; 1st vice-president, Rev. R. McCosh, Chatham; 2nd vice-president, Rev. H. A. Thomas, Warwick; secretary, Rev. W. Lowe, Glencoe; treasurer, Rev. Canon Davis, London; additional members of the Executive Committee, Rev. H. E. Bray, Markdale; Rev. L. Wood, Wingham; Rev. J. W. Seaford, and Students Robson and McCracken.

The Executive were empowered to arrange for a "Quiet Day" at such time as should be found convenient, also to make arrangement for equalizing travelling expenses amongst the Alumni, who shall attend such "quiet day." The Rev. Canon Davis and the Rev. R. McCosh were appointed to solicit subscriptions from the Alumni towards the Resident Tutors' Fund. A hearty welcome was extended to the newly appointed Professor, the Rev. Mr. Andros who replied happily and as evidence of his interest contributed a handsome donation towards the Resident Tutor's Fund and towards the general expenses of the Association.

By a most hearty standing vote, the Alumni expressed their high appreciation of the noble spirit which has moved one of their number, the Rev. J. E. Graham, to place himself in the hands of the Church Missionary Society, and to go under the direction of that great Society as Missionary to the North-west of our Dominion; assuring him of their warmest sympathy, prayers and material aid in his arduous and self-sacrificing labors.

Owing to the lateness of the hour, the literary paper, prepared by Rev. Principal English, was reserved until next meeting; and Rev. Pro. Andros was chosen to prepare for the same meeting a paper upon some theological subject.

After some informal discussion upon a variety of minor topics, the meeting adjourned, having proved one of the very best in the history of the Association, and one which elicited and gave opportunity for the manifestation of such an enthusiasm and ardor for the interests of their Alma Mater as has never before been shown by the Alumni.

HESPELER.

The corner stone of a new church was laid in this village on the 17th inst., by the Venerable Archdeacon Dixon, assisted by the Revs. A. J. Belt and J. H. Ross, the Lord Bishop of the Diocese not being able to be present as expected. For some time past services have been held by members of the Church in schoolrooms under the direction of lay readers. Lately, however, the Rev. J. Edmonds, an able and zealous minister, was appointed to take charge at Preston and Hespeler, and the congregation in the latter village by great exertions raised a sufficient amount to justify them in proceeding to erect a very neat and substantial brick church with accommodation for about 250. The corner stone was laid, as above mentioned, on the 17th inst. Addresses were delivered by the Rev. J. Ross, who had lived in Hespeler

from his boyhood and had done church work as far as he could there; also by the Rev. J. Ridley of Galt, who had taken an active interest in the new church; by the Rev. A. J. Belt of Guelph, who pointed out the analogy between the material and spiritual fabric and the necessity of a good foundation; and by Mr. James Woods of Galt, a layman zealous in all good works, who made an excellent practical speech on the duties of the laity. An offertory of over \$50 was taken up for the building fund.

Province of Rupert's Land.

WINNIPEG.

The Executive Committee of the Synod of this diocese met in Winnipeg for the transaction of business on Wednesday, 17th May.

The general missionary reported on his recent visit to Eastern Canada in the interest of the mission fund. He succeeded in procuring subscriptions amounting to \$4,410 for 1893; \$2,214 for 1894; \$2,179 for 1895, and in addition to this the Alumni Association of Wycliffe College have kindly given \$400 a year for three years, and the Board of Domestic and Foreign Missions have granted 11 per cent. of their income, which will amount to about \$1,000. A hearty vote of thanks was tendered Mr. Rogers for his efforts in Eastern Canada.

On Sunday, May 7th, the Most Rev. the Metropolitan held a Confirmation in St. Paul's parish church, when six boys and three girls from the Indian school were confirmed. His Lordship preached a most appropriate sermon, to which the children listened with great attention.

SOUTH AFRICAN CHURCH NEWS.

[FROM THE "SOUTHERN CROSS,"]

Diocese of Bloemfontein.

The Synod of this Diocese met on April 20th, at which there was a large attendance of clerical and lay delegates. The session opened with administration of Holy Communion and sermon by the Bishop, and in the evening a special service. The Bishop's charge was ordered to be printed, and seems to have created a deep impression. The diocese appears in love with its Bishop, several resolutions having been introduced expressing thankfulness for his appointment and appreciation of his utterances and action. We notice in this Diocese that there is a regular schedule of fees for certain documents bearing the Bishop's seal, for example: Letters of Orders to priests and deacons, including their licenses, 10s.; Licenses to clergymen coming into the diocese, 5s.; Letters of installation and collation, 10s.; License of building for divine service, 5s.; Deed of consecration of church, £1; of cemetery, 10s. The Synod occupied three days in all. The local contributions (referring only to the support of the ministry and of divine service) amounted in 1891 to £8,034 5s. 8d; for 1892, £7,584 0d 11d; for 1893 to £7,955 3s. It was decided to introduce itinerating priests to carry on the work of the Church in scattered districts, mining camps, and amongst railway employees. Votes of thanks were passed to the S. P. G. and the S. P. C. K. for grants. The Synod concluded with service and a celebration of Holy Communion. At the service, after the reading of the Gospel, the several resolutions of the session which had been declared Acts of the Synod were formally promulgated.

Diocese of Grahamstown.

The Lord Bishop of the Diocese has established a Diocesan Church Guild, whose objects

are to strengthen and encourage individual members of The Church in true personal religion and definite work for God. (2.) To assist them in realizing the duties and privileges of corporate life and fellowship of union in prayer and associated endeavor for the Kingdom of God. The Bishop himself is the president, and all residents in the diocese, who have become communicants, are eligible as members, provided they accept the rules involved:

- a. Regular Communion, with due preparation and thanksgiving.
- b. Beginning and ending the day with prayer, adding the Guild Collect.
- c. Reading and thinking over at least one verse of the Bible daily.
- d. Due observance of Sunday.
- e. Forwarding the work of the Church generally, by material and personal assistance.

Diocese of Maritzburg.

The native work in this diocese appears to be making a fresh and more vigorous start. A new work is being organized at Verulam, and two new mission centres have been started near Table Mountain, at one of which a school has been opened. Another school has been opened near Manderston. A new church is contemplated in Maritzburg. Steady development is going on in Ladysmith, under Archdeacon Barker and Mr. Thompson's Mission, of which Inkhlo is the centre, gives very great promise.

Diocese of Pretoria.

At St. Mary's, Johannesburg, during Holy Week, addresses were given in the morning at 10, and in the evening at 8, and on Good Friday the "Three Hours" service was conducted by the Rev. Father Douglas, with addresses on the "Last Words," to a congregation numbering between 400 and 500 persons. On Easter Day there were four celebrations of Holy Communion, that at 8 o'clock a.m. being choral. There were 504 communicants at these services and the church was crammed, people being obliged to go away unable to obtain even standing room. The offertories from the parish during the day amounted to £137. During the year there had been 956 baptisms. The offertories for the year show an increase of £149 over that of the previous year, and donations an increase of £330.

We see that the *Southern Cross* contains a "Wanted": "Two priests for European work in the Zululand diocese"; and at St. Mary's, Johannesburg, an assistant curate is wanted; the stipend offered being £250, with rooms.

Contemporary Church Opinion.

Irish Ecclesiastical Gazette:

It is almost impossible to make English people realize the feelings with which Irish Church people are watching the progress of the Home Rule Bill in Committee. They one and all fully understand that their Church is face to face with a crisis second to none—not excepting the time of disestablishment—through which it has been called to pass. Not one, but every interest of theirs, is now at stake and it is with a full consciousness of this fact that they day by day watch the efforts of their friends to save them from the great betrayal with which for their loyalty they are treated.

The wondrous unanimity with which the Church of Ireland in every part of the country has protested against Home Rule Bill is a striking indication of the effect which the members of that Church know that the Bill will have on

them. Out of the 1229 incumbencies recorded in the *Irish Church Directory* for 1893 no fewer than 1203 forwarded protests. There were fourteen incumbencies returned as having no parochial organizations, or no select vestry; twelve parishes, including one vacant one, and one case of inaction owing to 'terrorism,' sent in no protests, making a total of twenty-six incumbencies not represented. Not only were the expenses of issuing these protests paid by the contributions received from the several parishes, but the Committee were enabled to undertake a large amount of additional valuable work in printing and circulating a full report of the Synod, specially convened to make known the voice of the Church with reference to Home Rule.

Irish Ecclesiastical Gazette:

Cardinal Vaughan and his fellow prelates of the "Italian Mission" have given England a new Patron Saint. It is the Pope who suggests the step. The "Holy Father"—claiming boldly Divine suggestion in the matter ("God prompting us")—exhorts "the faithful of England to follow the example of their forefathers, and by a solemn religious rite, to dedicate and consecrate the whole country to the Most Holy Mother of God and to the blessed Prince of the Apostles." The Roman Catholic prelates proceed, interpreting history in their own peculiar way, to show how appropriate is this dedication. Braided up by a variety of bold assertions, they at last reach the astonishing conclusion "that it is the glory of this country, as it is of Ireland and Scotland, that almost every one of her Martyrs has died in the cause of St. Peter. The *Record* says:—"The majority of English people may look on these proceedings with amused contempt, but it must be remembered that they have a serious side. They witness one more to the strenuous endeavour of Rome to seize and hold every possible coign of vantage in our land." The *Church Times* says:—"It is strange that this step was not taken years ago, and we can only account for it by the fact that Cardinal Vaughan's predecessors had not quite reached that point of audacity at which it was possible to assume the entire oversight of this benighted country. So long as a successor of St. Augustine is seated in St. Augustine's chair, the English nation will have little real regard for the brand-new throne at Kensington. In going to these lengths the Roman Catholics are making a mistake."

THE SOCIETIES FOR PRODUCING, AND CIRCULATING, CHRISTIAN LITERATURE—RELIGIOUS AND SECULAR.

BY ROBERT NEEDHAM CUST, LL.D.

The Bible and the Bible alone, is the basis of all Christian literature, but none the less, auxiliary societies are required to assist the student, and promote the study of that Book. The Bible Society keeps to its unique and proper duty. In London there exist two notable Societies, which carry out a very great and blessed work, and neither of them attract the attention and support which they deserve.

It so happens, that the Old and new Testament—the Divine Library of Jerome—on their human side, occupy a very peculiar position. The thoughtful mind is struck by the remarkable phenomenon of a library, the volumes of which extended over fifteen hundred years, and the actions described in which touched, only just touched, the three great monarchies of Western Asia, Assyria, Babylonia, and Persia, the solitary African monarchy of Egypt, and the

two great Empires of Greece and Rome. Now the Bible can only be understood in all its allusions after a study of the contemporary literature of those countries, and the advance of knowledge has been so constant and rapid, that no books of a date of more than a quarter of a century are of any value. We live in an age of progress. The old grandmotherly style of the preachers and teachers of the Georgian period is of no use at all now. Our knowledge of geography, and archaeology has wonderfully expanded. Comparative philology has come into existence. A new and correcter idea of history has been formed. The Book of non-Christian Religion, and the buried records of Egypt and Assyria, have become accessible, and the desire to arrive at Truth has been aided by the continued exertion of the two Societies to which we allude.

Here a caution must be introduced. The Bible never grows out of date or falls below the high-water mark of human knowledge. No suggestions of alteration, or new editions, of the Bible can be tolerated, but the work of these auxiliary Societies is specially human, liable to change, modification, and actual supersession by later and fresher treatises. This principle is enunciated distinctly, as in some Societies the right of this generation to modify, alter and re-redit the tracts of the good men of the last generation is disputed, and actually the children of writers of tracts of the last generation protest against any alteration being made in the works of their revered ancestors.

The Christian Knowledge Society (S.P.C.K.) has a great many branches of usefulness, but our remarks are restricted to those, which relate to literature. They are twofold: the Foreign Translations Department, and the supply of books in the English language. It is difficult in a few lines to describe the excellent work of the Foreign department in several score of languages of the five divisions of the world. An enormous amount of good has been done without attracting the notice which it deserves. Bishops and missionaries come home from their distant spheres with their manuscripts, the result of long tedious years of labour, and seek a publisher, that they may carry back a supply of printed copies for their flocks. The Society steps in, prints without cost, under the superintendency of the authors, and presents a supply to the delighted applicant. It really is missionary work of the truest character. In the case of missionary Societies, it is a great relief to their funds. Branch Societies in different central stations, and missionary printing presses, supported by grants, are doing the same good work. The kind of literature supplied consists of Commentaries of the Bible, Hymns, the Book of Common-Prayer in shortened form, Selections of Picture-Cards, Grammars, Vocabularies, Catechisms, and Translations of esteemed English works.

In the English language there is a supply of serials, books, maps, pictures for the walls of school-rooms, literature of a most interesting and improving character, with a sound healthy tone pervading the whole. There is something to suit all tastes, but, as it is a Church of England Society, the great bulk of the books are in harmony with the views of that Church, but in the Supplemental Catalogue, place is found for esteemed books, such as Bunyan's "Pilgrim's Progress." Great liberality is displayed in grants to missionary Societies abroad, or institutions at home, and members of the Society are entitled to 25 per cent. reduction of price. Printing presses are granted to missionary stations in every part of the world. Encouragement is given to the preparation, as well as printing, of important works, and the revision of translations, for instance, of the Book of Common Prayer, which will exert an important influence upon native churches growing up into independence under their own Bishop. More might be written, but the scope and the merits

of this great Society have been sufficiently indicated. Perhaps it is a little too old-fashioned, holds no annual meeting, and does not lend itself to the new ways of conciliating popular support; but those who for a long period have been familiar with its operations know that the Northumberland Avenue Office represents the precise centre of gravity of the Church of England, and that, whatever may be the thoughts and practices of Churchmen within that comprehensive girdle, they will realise that to the S.P.C.K. that famous line of Virgil applies, and to its great honour:

Tros Tyriusque mihi nullo discrimine agetur.
—(*The Religious Review of Reviews.*)

MAGAZINES—JUNE.

Worthington's Illustrated Magazine and Literary Treasury—A. D. Worthington & Co., Hartford, Conn.; \$2.50 per annum. The June number is the sixth of this new and very interesting magazine, and contains a pleasant account of "Life in Hawaii," well illustrated, and from the pen of Dr. C. T. Rogers. There is also an illustrated article on "London Church Choirs" which will be read with pleasure by those interested in the music of The Church. Miss Livermore contributes the sixth paper of the series, "In Ole Virginny—Fifty Years Ago." Altogether the magazine appears to us to be one which cannot fail to be a prime favorite in families, containing, as it does, bright, pure, instructive, and entertaining reading for the household.

McClure's Magazine—S. S. McClure, (Ltd.), 743 Broadway, New York; 15c each. This is the initial number of this magazine, and to judge from it, this monthly will take high place. This number contains amongst other interesting papers one on "Europe at the Present Moment," another on "Wild Animals," another on "Human Documents," being portraits at different ages of their lives of Gen. Lew Wallace, W. D. Howells and Alphonse Daudet. The articles are profusely illustrated and the illustrations well done.

The Cosmopolitan opens with an illustrated article of the City of Brooklyn, giving amongst other illustrations a view of the city from the top of one of the principal towers; an excellent view of the great New York and Brooklyn bridge; views of several public buildings, and cuts of newspaper men of that great city. It contains also a paper by H. H. Gowau on the "Rise and Decline of Hawaiian Monarchy," a timely article and one which will be read with much interest. "The Omega, the Last Days of the World," by Camille Flammarion, is continued in this number, and will be concluded in August. This magazine occupies a foremost place amongst those which reach our table.

The Cosmopolitan Publishing Co., Sixth Ave., New York; \$3.00 per annum.

The Homiletic Review—Funk & Wagnalls Co., New York, \$3.00 per annum, is particularly fresh and timely. It opens with the first of a series of papers upon "Practical Politics; What can Clergymen do about it?" by Professor McCook, of Trinity College, Hartford. The Rev. J. F. Humphries, of Peru, New York, under the title of "Woman's Work in The Church," endeavours to get rid of St. Paul's limitations as to "speaking in The Church," but it appears to us fails in his object. Dr. Brooks, of Brooklyn, contributes a paper entitled "Extra Biblical Evidence for the Primitive Sabbath," dealing with it in answer to the question, "What light does comparative religion throw upon the subject." He seems to think

that the weight of modern scholarship outside of America is in favor of the view taken by Dr. Hesse that the Sabbath dates back only to the Exodus, and adduces as against this the arguments drawn from comparative religion.

The Atlantic Monthly—Houghton, Mifflin & Co., Boston and New York; \$4.00 per annum. Anyone desiring to know something of the Pygmies of Africa will find a full and interesting paper by John Dean Catton in the *Atlantic* for June. In the same number is found a number of "New Facts Concerning the Pantheon at Rome," from the pen of Rodolfo Lucanini. "The Future of Local Libraries" is discussed by Justin Winsor, in view of the action taken by the State of Massachusetts in creating a Library Commission and committing to a small body of select men and women the task of fostering local libraries. This number of this old and ever welcome magazine, now in its 71st volume, is particularly good.

The Treasury of Religious Thought—E. B. Treat, 5 Cooper Union, New York; \$2.50 per annum. This is the second number of Volume 11 of this very useful magazine, especially so to our denominational friends. The leading sermons in this number are by the Rev. James Demarest, of the Reformed Church, Flushing, New York, upon "The law of gaining and losing;" by the Rev. Charles Parkhurst, D.D., Madison Square Presbyterian Church, New York, on "Conscience;" followed by an address on the "Social Side of Church Life," delivered by the Rev. G. B. F. Hallock, Rochester, New York, at the rededication of the enlarged Sunday School room and Chapel of the brick Presbyterian church of that city. There is a sermon also for children under the title, "The blade in the corn-field."

The Ladies' Home Journal for June appears to us to be an exceptionally good number. Of course we cannot speak authoritatively of the fashions either for bonnets and gowns further than as they appear pleasant to the eye. There are also designs for fancy work, needle and lace. The opening article is by Arthur Warren under the title of an "Empress at Home," and purports to give a sketch of the life of the present Empress of Germany, Augusta Victoria, with illustrations of the royal residence at Potsdam and the summer residence of the Empress.

The Curtis Publishing Co., Philadelphia.

NEW BOOKS.

THE LAMBS IN THE FOLD, or "The Relation of Children to The Church and their Proper Nurture Therein," by the Rev. John Thompson, D.D., Sarnia; \$1.00.

We have here an excellent book lately issued by Messrs. Drysdale & Co., publishers, of Montreal, and written by a leading Presbyterian Divine in Ontario, and dealing with the relation of children and of families to the Church, the culture and training of the young, home life and family religion, woman's work in the Church, the claims and expectations of the Church in reference to the young, practical use of Baptism of infants, and growth in the Divine life. The teaching is wonderfully like that of the Church of England, both in regard to the character of the Church and also the position of children in it. The writer unmistakably affirms the oneness of the Church and its continuity from the days of Abraham, considering the Christian Church as but the second of God's dispensations in his dealing with men. Our author

also takes unmistakable ground as to the position of children in the Church, as strong as any Churchman could desire. He regards baptized children as fully introduced within the Fold, and repudiates the idea of their afterwards being called upon to "join the Church," and also the application of the term "Conversion" in its ordinary acceptation to such children. He says: "Our children and the young people of our Christian homes ought to be taught and made to feel that they are members of the visible Church of Christ by birthright and have been recognized by Baptism. From their childhood they have been under the laws of His house, and their peril is in breaking away and not seeking closer union. As this is the place Christ has given them, and such their corresponding responsibilities, why is it that we do not more frequently see the young of our Sabbath schools and Bible classes pass into the full membership of the Church? It is, I am persuaded, due largely to false ideas and false teaching on this subject: and the young are treated as being outside covenant relations, and in no sense different from the heathen. But to put forth such a view is to pour contempt on one of our fundamental positions." In the chapters upon Family Life, Family Religion, and Families of the Church, our author gives some most excellent advice to parents in regard to home life which, if followed up, would make the homes of our Dominion what they ought to be, but which it is feared in the majority of cases they are not. He insists as to woman's work in the Church, that whilst there is much cause for rejoicing that many new spheres of labour are opening which women can occupy with great advantage and in which they may bear noble testimony to their Lord, yet he hesitates not to affirm that it is in and through the family in home life that woman's influence is to tell most powerfully in the Church and in society. We heartily commend this book to our readers, and will be glad to know that it has secured a very wide and general circulation. It is got up in good style, printed on good paper and nicely bound in cloth, and reflects great credit upon the publishers.

THE LIFE OF LOVE. A Course of Lenten Lectures by the Rev. Canon Body, D.D. Longman's, Green & Co., New York.

We have here a series of lectures by the great missionary, Canon Body, delivered originally as a Lenten course at St. Paul's, Wilton Place, London, and based upon the "Magnificat." The author says in the preface to his work that the lectures did not escape criticism at the time of their delivery, and that he was charged on the one hand with Mariolatry and on the other with "derogating from the due honor of the Mother of God." This, he says, is the common experience of everyone who seeks to be loyal to that primitive Catholicism which is the recognized theology of the English Church. That theology gives a positive teaching as to the position of Mary and the Church, and as to our relation to her. It bids us to give her the honor and love that is due to her as the mother of our Lord and as our mother in Him. It recognizes her as the second Eve. But it knows nothing of the honor that is claimed for her as the Queen of heaven." The lectures are singularly beautiful and rich. Whilst there may be expressions which one and another would desire to vary, as a whole the teaching is sound, beautiful and inspiring, and the manner in which the subject is worked out under the various heads is most effective. These Canon Body entitles as follows: (1) Christian Life; (2) The Life of Love; (a) A Life of Separation; (b) Of Consecration; (c) Of Association; (d) Of Joy; (e) Of Sorrow; (f) Of Ministry. The work is one which will well repay reading and re-reading.

The Church Guardian

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CALENDAR FOR JUNE.

- JUNE 4—1st Sunday after Trinity.
 " 11—2nd Sunday after Trinity. ST. BARBARA.
 " 3rd Sunday after Trinity. [*Notice of St. John Baptist.*]
 " 24—ST. JOHN BAPTIST. [*Athanasian Cr.*]
 " 25—4th Sunday after Trinity. [*Notice of St. Peter.*]
 " 29—ST. PETER.

NOTES ON THE EPISTLES.

BY THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

(Author of "Arrows for the King's Archers," etc.)

FIFTH SUNDAY AFTER TRINITY.

"Be ye all of one mind."—1 Pet. iii, 8.

1. The purpose of the Apostle in writing this Epistle was to "strengthen the brethren," (St. Luke xxii, 32.) Those whom he addressed were "scattered" throughout a wide area from Pontus to Bithynia. This dispersion was an element of weakness. Dwelling among the heathen, and parted asunder church from church, these "strangers" or pilgrims (comp. ii, 11) were exposed to special dangers and anxieties, and temptations to laxity of faith and conduct. The Epistle, therefore, contains concise references to the root truths of Christian doctrine—The Incarnation—The Atonement—The doctrine of the New Birth by the Spirit.

II. The necessity, use and transitory nature of all earthly trials, and the obligation of the Christian life, and the following of the example of Christ, are pressed home with much force and tenderness. Practical advice as to the duty of the baptised in every relation of life, e.g.,

citizens slaves, husbands, wives, etc., is given with clearness and firmness, (ii, 13, iii, 8.) The blessedness of submission to duty, civil and domestic, as the outcome of sincere Christian humility, is shown to be in the sight of God of great price, as well as a security from molestation and persecution from unbelievers.

III. The elect are stirred up, as begotten again of God, to exhibit an honest conversation generally, i., by preserving unity or "oneness" of mind. Unity is strength. A "oneness" not superficial, but real "of mind." How essential this grace is to the progress and full vigour of The Church as a body, and of its members as individuals, may be gathered from the Great High Priestly prayer of Christ on the eve of the crucifixion. It was to be a proof of the Divine origin of the Christian brotherhood, a visible token of its being in Christ, as Christ is in God. Nothing less than this. But this unity could only be possible where compassion, tenderness in treatment of others, and courtesy and humility were earnestly cultivated and encouraged. Respect for others, their opinions, their character; readiness to consider and weigh the thoughts of others; a humble and sincere trust in "the brethren," and a desire to meet their wishes, even at the expense of sacrifice of one's own opinion, in matters non-essential or secondary, will do much to preserve "unity" among Christian people, and this a duty second to none in its importance; although alas! in our own day lightly esteemed. It is easier to break than to mend, and the sin of those who lightly disturb the peace of The Church, or break up the "oneness" of the body, from a mere wanton love of pre-eminence, or from self-will, or from hardness of temper and want of humility, incur an awful responsibility in that they dishonour Him "who is our peace" and who came to bring "peace on earth, good will to men of good will." The age is prone to self-will, and there is great need of such practical exhortations as are given in this passage. The method of the world is to be no guide to the Christian in the conduct of Christian men. "Blessing" is to be returned for "evil," not "railing for railing."

IV. Life in all its fullness and power, and days of joyous happy usefulness are for him who keeps tongue from evil words and lip from insincerity. Evil is to be cast out. Good is to be done. Peace is to be sought after as a priceless treasure worth labouring for and following after. So long as suffering and distress was not the result of their own faults, so long would they be able to walk firmly and evenly happily in the midst of "fiery trials;" no real harm, no mortal hurt, could come to those who were followers of that which is good. "Sanctify the Lord God in your hearts," i. e.: Set up God in your hearts, as your God and Lord, and whenever there is occasion, confess Him before men, and, when you are asked, give an account of the hope and faith you possess, with all meekness to their authority, if they be your superiors, the kings and magistrates which are set over you, and with all care to approve yourselves to God. (See Phil. ii.)

A GLANCE AT THE COLLECTS FOR JULY.

(From the American Church S. S. Magazine for July, Philadelphia.)

Our Sunday Collects for this present month include those from the Fifth to the Ninth Sundays after Trinity. After our general introductory remarks upon the Trinity Collects in our last month's article, we can now proceed at once to a brief consideration of some of the chief characteristics of those precious prayers of the Church, which we are now to be called upon to make especially our own. They may all be traced back beyond the Anglican Prayer Book

—those for the Fifth and Ninth Sundays being found in the Sacramentary of Leo; and those for the Sixth, Seventh and Eighth, in that of Gelasius.

The prayer contained in the Collect for the Fifth Sunday is for "the peace of the world;" and the object of a "world peacefully ordered by Jehovah's acknowledged governance," is to obtain "a Church which may joyfully serve Him in all godly quietness." "The Ancient Leonine Collect for this day seems to have been suggested," says Mr. Bright, "like several of the same age, by the disasters of the dying Western Empire. It has however, a plain connection with the Gospel, which was probably selected at an earlier date. It is the account of the miraculous draught of fishes; and which like others of our Lord's miracles, was a parable as well, in which He was teaching the Apostles principles respecting their future work. The sea is the world, the net is the Church, the Apostles are fishers of men, Christ is He, who in the spiritual as in the actual world, bids them let down the net, and also gathers into it the great multitude of fishes. Very significant is it then, that with this parabolic miracle in the Gospel, the Collect should pray Him, Whose presence was the wealth and safety of the fishermen, that he will so order the waves of this troublesome world, that the Ark of the Church may ever ride over them in peace, and serve Him by gathering souls into her nets with all godly quietness through the blessing of the Saviour's presence."

The subject of the Collect for the Sixth Sunday is "God's love to man, and man's love to God." It consists of (1) A pleading of the good things which God has prepared for those who love Him; (2) A prayer for the love of God, that we may obtain His promises. Its doctrine is based on St. Paul's quotation from Isaiah in 1, Cor. 2; 9: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." We have both parts of this text in "the invocation" of the original Collect and its translation. In the original Collect, we read: "O God who hast prepared for them that esteem thee *invisible* good things;" i. e., good things which "eye hath not seen;" while in the translation, the good things are "such as pass man's understanding;" i. e., such as "have not entered into the heart of man." The original of "the aspiration" on the other hand, seems to contain more than the translation. It reads: "That we loving Thee in all things and *above* all things;" thus implying that the love of God Himself must precede the love of those good things which He has destined for us; and that our love towards God is itself a gift from God.

The subject of the Collect for the Seventh Sunday is the "Lord of all power and might" regarded as "the Author and Giver of all good things." It very naturally consist of (1) An address to God as the source of all power and all good; and then (2) A prayer that he may—(a) Graft in our hearts the love of His name; (b) Increase in us true religion; (c) Nourish us with all goodness; (d) Keep us in this love, and religion and goodness. It has expressions in it which seem to connect its prayer with both the Epistle and Gospel for the day. The Epistle (Rom. 6: 19-23) sets forth (1) the condition of the natural man, the fruit of whose life is death; (2) The duty imposed upon those who have been freed from sin, to bring forth fruits unto holiness, the end of which is everlasting life. The Gospel (St. Mark 8: 1-9) is the record of the feeding of the four thousand, a miracle which strikingly illustrates the opening words of the Collect, "Lord of all power and might, who art the Author and Giver of all good things." It is from Him we derive the daily bread which we need both for our souls and bodies, and as so plainly declared in His discourse on the Bread of Life. On the other

hand, the petitions "Graft in our hearts a love of Thy name," etc., seem to have been equally suggested by the idea of good and evil fruit contained in the Epistle.

The subject of the Collect for the Eighth Sunday is "Divine Providence;" and consists of (1) An address to God as the Providential Orderer of all things; (2) A prayer that He may (a) put away from us all hurtful things, and (b) give us all things that are profitable. As in the previous Collect, we hear the echoes of both Epistle and Gospel in the words of this prayer. The Epistle (Rom. 8: 12-17) teaches us that, to put away all things hurtful to us, we must through the spirit, "mortify the deeds of the body." We must co-operate with God. We cannot live after the flesh and at the same time after the spirit. Life according to the one, involves death according to the other. The Gospel (St. Matt. 7: 15-21) teaches us that the fruits of our lives will be hurtful or profitable, according as we regard or disregard the will of our Father. Thus, while we recognize a never-failing Providence, we also recognize the indispenability of bringing our wills into accord with God's will.

The keynote of the office for the Ninth Sunday is struck by our Lord's words at the end of the Gospel, "make to yourself friends of (or by means of) the Mammon of unrighteousness, that when it fails, they may receive you into everlasting habitations." For by the unjust steward in the parable, of which these words give the application, is represented the Christian in his way through this life; and the children of Israel are represented to us in the Epistle on their way through the wilderness. By the temptations to which the latter were subjected are set forth as in a living parable the lot of the "children of light," who also must pass through such temptations as are "common to man." The worldly wisdom of the steward, our Lord uses as an example of the manner in which the children of light are to use the temptations of life; as a means by which they may make friends in heaven among the angels and saints. Such temptations were offered to the first Israel, and the people gave way before them; they are also offered to God's new Israel, and the words of our Lord are an exhortation to them, that as "children of light" they should be as wise for spiritual objects, as "the children of this world" (recklessly irreligious, yet provident and politic men) are for the objects which they set themselves to attain as the desire of their life.

Thus the subject of the Collect is very naturally "Grace Preventive and Co-operative;" and consists of (1) A prayer for the spirit to think and do what is right; and (2) The reason for the prayer, viz., that we may be enabled to live according to God's will. The original reading is "That we who cannot be without Thee," and so it was translated up to 1552.

(To be Continued.)

EDITORIAL NOTES.

The connection of religion with politics has received curious exemplification lately through a charge made by that very Nestor of Methodism, our friend, the Rev. Dr. Douglas of Montreal, at a Conference lately held at Owen Sound, that the Methodists as a body were politically ostracized in Canada. Dr. Douglas is well-known for his earnest and powerful advocacy of anything in which he is interested, and for his outspoken denunciation of anything which he conceives to be a wrong. In this particular instance these characteristics were well displayed and he arraigned Sir Oliver Mowat, as the leader in Ontario, in unmistakable terms, inquiring why "Methodism" was ruled out of his Ministry? whilst Roman Catholics were guar-

anteed representation in the Cabinet, through the Hon. Mr. Fraser, Methodists have no representation there. Dr. Douglas' remarks have been very widely commented upon both favorably and unfavorably. In view of the position taken by the religious bodies other than Romanists in regard to the complete separation between Church and State in this Dominion of Canada, we cannot but express astonishment at the position assumed by Dr. Douglas. There is, however, one aspect in which it is not altogether unjustifiable. It is undeniable that in so far as Romanism and the French nationality is concerned, it is the admitted principle in political life and appointments that they are to be recognized, and we fancy it is a governing principle, at least in regard to appointments to the Dominion Cabinet, and an openly asserted principle acted upon to the disadvantage of Protestants in the Province of Quebec. Quoad the other religious bodies in the Dominion, it doubtless might be claimed that the Romanists occupy no better position than any other sect; and if either in the Provincial administration or in the Dominion Cabinet this particular sect is to be recognized in appointments made, it would seem to follow logically that other sects, such, for instance, as the Methodist, important as it is in the so-called banner province of the Dominion, should also be recognized. For ourselves we are convinced, however, that any such pretension is untenable and could not be worked out in practice in this Dominion of Canada. We do not believe that any exclusion of Methodists, as *Methodists*, in the Provincial or Dominion Cabinets, or upon the Bench, has been intended or has existed. If any one religious body is entitled to claim representation as such in the administration of the government of the country, all religious bodies are equally entitled to such representation, and we question whether the adoption of such a principle would lead to harmonious action, even in regard to civil matters. For the purposes of civil administration the population of Canada has been divided into two great classes, Roman Catholic and Protestant; and though we by no means admit that the principle of recognizing either one or other is correct, yet it has been acted upon in the past. But to carry it further and insist that the divisions of the Protestant family are to be recognized in appointments, and that each of the sects is to have a representative in the civil administration, would be the height of folly. The demand exposes clearly one of the weak points of Protestant division. When will Protestants learn that the divisions which exist amongst them not only offend against the great principle laid down by their Divine Lord and Master, of the One Fold and the One Shepherd, and the One Body, but also seriously impairs their power in relation to the State.

THE demand of Dr. Douglas in regard to the Methodist body and as presumably made in its behalf, affords evidence in favor of carrying out the scheme presently under consideration for the Consolidation of The Church of England in Canada. Whilst the Methodist denomination remained divided into several camps (as was the case until the consolidation of the various divisions of that body a few years ago), we fancy

that no such claim as that now advanced by this great leader of Methodism would have been thought of or made. But now that all these divisions are welded into one so-called Methodist Church of Canada with its alleged 600,000 or more adherents, the demand assumes a different aspect and carries with it much greater weight. Whilst undoubtedly organic unity exists between the various portions of The Church of England in Canada, in virtue of its Apostolic and Catholic character, its power and influence in the State, owing to its Diocesan and Provincial divisions, is undoubtedly less than it will be should the General Assembly Scheme be carried into effect.

THE case of appointments to parishes commonly called "patronage," and of securing a reasonable voice to the Laity in connection with such appointments, whilst recognizing the grave responsibility attaching to the Bishop as having in virtue of his office the "Cure of Souls" in every parish and district of his Diocese, is one which is constantly presenting itself, and the solution of which satisfactorily to all parties concerned seems so far impossible. We notice that the question was lately up in the Synods of Quebec, Niagara, and, if we mistake not, Ontario, and we find from our valued Exchange, *The West Indian Guardian*, the organ of The Church in Barbados, that the same question has lately presented itself there under what is known as the Anglican Church Barbados Act, 1891, in connection with the appointment of a rector to the parish of St. James. That Act provides for the convening by the Bishop of a meeting of certain persons who are to act as "his counsellors and advisers" in filling up the vacancy. The Bishop called together the parties named and claimed that their duty and power was simply to give counsel and advice, and not absolutely to control the appointment by refusing, without valid reason, any nomination which he might make. As usual one or more of the laymen contested this claim, and one of them, whose Churchmanship evidently must be of a peculiar type, asserted that the day was past for pretending that the Bishop had "Cure of Souls" throughout his Diocese. His knowledge either of Church law or of the principles of The Church Catholic must have been of a very limited character. The Bishop, however, held to his right and to his appointment, and there being, as is often the case, a deadlock, that is the majority of the Bishop's counsellors being opposed to the Bishop's nomination, none was made, and the matter rests now for decision by a Court of Law.

In a class of 36, recently presented for confirmation in Trinity Church, Jacksonville, Ills., there were those who had been Methodists, Presbyterians, Congregationalists, Baptists, Universalists, and Campbellites, and one Roman Catholic was received into the Communion of the Catholic Church, holding lawful jurisdiction in the United States. 'Now they are all 'One body in Christ,' and they are 'continuing steadfastly in the Apostle's doctrine and fellowship, and in the breaking of the bread and in the prayers.' In the recognition of these four notes of Apostolicity, they have at last come into touch with the 'one Catholic and Apostolic Church,' and into 'The Communion of Saints.'"
—*Diocese Fond du Lac.*

Family Department.

"THE SONG OF THE LARK."

"The time of the singing of birds has come."—
Song of Solomon.

In early morn when day is springing,
The Lark its own sweet song is singing.
Singing and wending its upward flight
Unto the regions of purest light.
From out the sky where it is dwelling
That voice of song is surely telling;
Telling of rapture beyond compare,
Only attained in moments rare!
It hovers near—'list to its trilling,
Trying to tell us the song so thrilling
Thrilling, because so full of joy
Above, beyond, all earth's alloy.
Then up again—for wings are willing,
No weariness, it still is singing;
Singing the song, and singing again,
Striving to echo the heavenly strain.
Higher and higher—with all its soaring
It surely is in heart adoring—
Adoring One who dwelleth there,
Far up above the sunlit stair.
E'en higher still! Is it ariving
Into the heavenly all-surprising?
Surprising to those who as yet but know
Minglings of earthly pleasure and woe!
Hovering, hovering, down to the sod;
The singing all done, the chanting to God.
Yet still does it echo that sweetest of song,
"It cannot be long—it cannot be long!"

It rises again—it is lost to our hearing—
Oh, no! for the distant song is nearing;
Nearing to call us away, away!
For Glory, it breaketh in Dawn of Day!

L. O. E.

STUPID CHRIS.

CHAPTER III. (Continued.)

Chris was scarlet with pleasure. No one had ever called her unselfish and sweet-tempered before. She was only stupid Chris, and she was accustomed to be put on one side, and of course she never thought of minding.

"You won't tell that I asked you?" she said, suddenly feeling a little shy.

"No, of course not, Chris," he answered. "I never betray confidences."

"Have you heard from Louis lately? How is he getting on?" he said changing the subject after a slight pause.

"He didn't write this week. I suppose he is working too hard," said Chris.

"I hope he isn't overworking himself. I thought he wasn't looking well in the holidays."

"I don't think he was," said Chris. "I believe," mysteriously, "that he had headaches. But don't say so, he wouldn't like it."

"He ought to have had a thorough holiday; it was very foolish of him to be grinding away all the time," said Mr. Palmer.

"He wants so much to get a scholarship in the summer, you see," said Chris.

"I know, but it would be better to do without the scholarship and keep well and strong," he said.

"What have you been doing all day, Chris?" asked Maud, when Chris entered the schoolroom again, and found the Essay Club in solemn convalescence.

"Oh, we played games," said Chris. "Mr. Palmer played after tea, and Baily Major, and Davas."

"They played with you children?" said Maud amazed. "How bored they must have been."

"They weren't, they liked it," said Chris. "They did such funny things. Davas hid in a yew tree, and came down all green and horrid; we did laugh at him so. Is there a letter from Louis to-night?"

"Yes; what made you think so?"

"I thought I saw one on father's table; I

went into the study to leave a note from Mr. Palmer," explained Chris. "Is Louis all right?"

"No, he has been having headaches and staying out, and he has lost his place in the form. He is disgusted," said Maud.

"Poor old Louis! I knew he had headaches," said Chris to herself.

CHAPTER IV.

"Alice, I suppose you haven't heard whether father had a letter about Louis this morning?" asked Chris rather anxiously, as she put out her lesson-books after breakfast, two or three days after.

"About Louis? No! Why should he?" returned Alice, looking over her notes of the last lecture she had attended.

"Only because there was a letter with a Harrow post-mark, and it wasn't Louis' writing, and when father had read it I thought he looked as if there was something wrong," said Chris.

"I wasn't looking," said Alice. "I was talking to Dorothy. She says I ought to read some more Milton before I write my essay on classic poetry, Maud."

"I daresay you ought. I think I shall write on Enthusiasm," said Maud, "with illustrations from the Crusaders and the Jacobites. It would be rather interesting. I wonder where I could read up the Crusades? I shall ask Dorothy. Oh, here she is!"

Dorothy came into the schoolroom, her usually bright face overclouded, and an air about her of being the bearer of bad news.

"Is anything the matter, Dora?" asked Alice.

"Yes, Louis isn't well. He's coming home on Friday," said Dorothy.

"Louis! Why?"—began Maud.

"He has been over-working himself. It seems he has had such constant headaches lately, and last week he fainted twice. The first time was in his study, and no one knew anything about it; but on Thursday he fainted in school, so of course there was a great fuss," said Dorothy. "At first the doctor thought a few days' rest would put him straight, but now he says Louis must have a complete holiday for three months, so he is to come home at once."

"A holiday? Now?" cried Alice. "Dorothy, how dreadful! What will become of his chance of a scholarship?"

"He must go on working now," said Maud. "Surely a week or two of rest will put him straight again."

"He is not to look at a book for three months," said Dorothy. "I can't think what on earth we shall do with him. Fancy Louis cut off his books!"

"What will he do?" cried Alice in consternation. "He will be perfectly mad about it. Surely it would worry him a great deal less to go on doing a little work? Suppose he isn't able to go in for the scholarship at all?"

"It would be too awful!" said Maud.

"Father is dreadfully upset and disappointed about it," said Dorothy. "So don't say anything on the subject before him. I suppose we must make the best of it, but it really is a terrible blow."

"Poor old Louis! Will he be quite well again?" asked Chris.

"O yes! of course he will in time," answered Dorothy. "But if he loses three months at his age he will never be able to make it up. It is most trying altogether."

"It wouldn't have mattered half so much if it had been Noel or Bob," said Alice. "But Louis!"

Her eyes were full of tears as she turned over the papers she could not see. Louis was her particular brother. Noel, who was nearly one and twenty, was Dorothy's property, but Louis, the family genius, was only eighteen months older than herself, and she was devoted

to him. Bob, who was fourteen, was Maud's chosen chum. As Chris had not been provided with a special brother, she had to do without one.

Noel had always done remarkable well at school, and was expecting to take a very good degree; but Louis's ability had always been spoken of as brilliant. He had come out head of the list when he tried for a Harrow scholarship, and he had gone on adding honors and distinctions to his name ever since. Alice always looked forward to a splendid future for him. The ambition of her life was to walk with him some day through Cambridge, and hear him pointed out at first in the Classical Tripos.

And now he was to come home ignominiously, and lose a whole term, besides the chance of entering for a scholarship this summer! It was too disappointing, too humiliating! Muttering something about getting a run before lessons, Alice fled out into the garden to wipe away in secret the tears that she could not control.

"Poor old Alice! No wonder she feels it," said Dorothy, sitting down by the table, and playing absently with a paper knife. The sun shone brilliantly, the thrushes and blackbirds were bursting their little throats with melody outside the window, a faint spring-like perfume was wafted in from the garden. But to the three sad sisters in the schoolroom no November day could have seemed more gloomy.

"Do you think he is very ill, Dorothy?" asked Chris timidly at last.

"No of course not! That's the worry of it. We shall have him on our hands, and absolutely nothing to amuse him with. I can't imagine what he will do with himself. He never cared for cricket or football at the best of times, and I am sure he won't now. He will just eat his heart out at the thought of the precious time he is losing. Poor boy!" said Dorothy.

"And he will lose the scholarship, and fall behind in all the form work next term," added Maud. "Oh, it is too trying! It is unbearable."

"Don't be foolish my dear Maud," said her mother, who overheard the last words as she entered the room. "You mustn't make the worse of things. I am very sorry for poor old Louis, but you mustn't receive him as if he had committed a crime. I daresay the rest will be very good for him, and there are plenty more scholarships left in the world. I want you all to be as cheerful as you can about it, because this is a great blow to your father."

"It's the most awful blow to us all," said Maud. "It would have been such a splendid thing if he had got that scholarship at seventeen."

"That he certainly won't do, so you must make up your mind to it," said Mrs. Raymond. "It is very tiresome for him, but it can't be helped. Chris, what's the matter? you look quite scared."

"I thought perhaps Louis was very ill, said Chris.

"Poor child!" said her mother kindly. "Oh no; you needn't fret about that. You will see he will come home quite jolly, and we must all do our best to keep him amused. It will be very nice to have him at home for so long, and I daresay he will enjoy the holiday. Dorothy, I came to see if you had a few minutes to spare. I am cutting out a fresh batch of work for our sewing party, and I should be so glad of a little help."

"It's all very well, but mother doesn't understand what this will be to Louis," said Maud, as the door closed behind Mrs. Raymond and Dorothy. "Intellect isn't exactly her line. Now if she were cut off all her working parties and committees for three months, she would know what it was like. Louis will be heart-broken."

Chris felt almost heart-broken, as she set herself to read over her history again. This was the first real trouble that ever befallen her,

and a check in the successful career of one of her brothers or sisters was a very real trouble to her. She pictured Louis returning wan and white, lying on the sofa a hopeless invalid, while all his family hovered round with hushed steps and voices, and her vivid imagination was almost too much for her.

Miss Wilson came in at nine o'clock as usual, heard the sad news, and sympathized, and was particularly kind to Alice, who reappeared from the garden with red eyes and dejected countenance. She even pardoned her pupil for giving little attention to her work this morning, and being quite unable to construe her German.

But for Chris, who was too young to understand Louis' misfortune, to be so exceedingly stupid and idle, was not at all the same thing. Chris fell into sad disgrace, and was left finally with two sums to do over again and her French poetry to learn when twelve o'clock struck and the others were free.

Except on half-holidays Miss Wilson always remained to lunch, and to work with the girls again afterwards. To-day she persuaded Alice to come out for a walk with her, while Maud remained at home to practise. The latter was kind enough to repair to the drawing-room with her violin, so Chris was left to solitary state and sums.

The first thing she did when she was left alone was to put her head down on the table and have a good cry. She felt so desperately ill-used, poor child. Why shouldn't she be excused for having her thoughts full of Louis as well as Alice? And why should she be left alone with these hard sums, when Alice was taken out for a walk this lovely morning to console her?

Her cry did her good, and when she had recovered herself a little she attacked her sums bravely. She felt as if her tears were a tribute to Louis, even if he was unconscious of them; and having relieved her feelings she began to search for a least common multiple with all diligence.

To be continued.

The Earl of Meath asserts that in London some thousands of women and girls belong to what are called "drink clubs," a small sum being paid by each member weekly in order that several times yearly all may meet at some public house and drink what has been contributed.

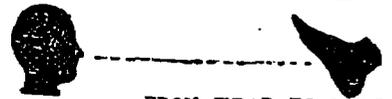
Truth is not exciting enough to those who depend on the characters and lives of their neighbors for amusement.—*Bancroft.*

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The fineness of which metal is not found in fortune's love,
But in the wind and tempest of her frown.—
—*Shakespeare.*

No man is the lord of anything,
Though in and of him there be much consisting,
Till he communicate his part to others.
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Mission Field.

A BIBLE-CLASS AT TRICHINOPOLY.

BY REV. JACOB GNANAOLIVU, B.A.,
VICE-PRINCIPAL OF THE COLLEGE.

(S. P. G. Mission Field—April.)

CONTINUED

With many, salvation is to be obtained by mere works—e.g., mental abstraction, subduing the flesh by fasts and austerities; with this idea, one of them asked our Principal, when he was addressing the class, "What do you want us to do?" He was told that he must not merely think of what he must do, he must also hear what God has done for him. This set him thinking, and when Mr. Dodson had left the man confessed to me that he never viewed the subject in that light. I told him he must not rely too much on himself, and that he must ever be ready to say, "Spoke, Lord, for Thy servant's honour." How disappointing is this heavenly teaching to the pride of the natural man!

Want of strength to bear obloquy and suffer social ostracism is another evil. "Is it necessary to be baptized and be outcasted and tear ourselves away from our dear ones?" My answer has always been in the words of our blessed Lord, "Who-soever therefore shall be ashamed of Me and My words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels" (St. Mark viii. 38). "He that loveth father or mother more than Me is not worthy of Me" (St. Matthew x. 37).

During those three years I have found that men who in their younger days have attended some Mission schools where the Christian religion is taught invariably appreciate our preaching more than others who have not had this privilege, and the Sivite abbot who was brought by one of our old Brahman students betrayed such ignorant opposition to the reception of the Gospel message that I had to spend nearly an hour in destructive work.

Speaking one Sunday on the knowledge of God, one of my hearers, a jeweller by trade, a subtle reasoner, and a proficient in the Vedantic system, who had received from me some years ago a copy of the New Testament, asserted that to know oneself was to know God—i.e., one must come to know that one is God—which is what the Vedantist understands by the old maxim (know thyself). I told him that his doctrine was condemned by the Vishnavites, who call it *Mayavatham*—i.e., the delusion doctrine—and that

it was equally condemned in the Bible. "Ye shall be as gods" was the deceptive promise the great enemy made to our first parents. The Bible also speaks of saving knowledge, which consists in the discovery of our own sinfulness, and God's great mercy in sending His Son to save us. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (St. John xvii. 3). Very often I get people of this sort to attend my class, but I find them invariably self-opinionated.

Occasionally I have men who hold erroneous views of sin and of the nature of God. These have to be told that sin is no mere violation of laws of society, but of the laws of God; that, though God is our Father, He is also our just Judge (1 Peter i. 17), and therefore He will punish the wicked and reward the just; that popular Hinduism encourages sin; and that idolatry, now as in ancient times, is associated with impurity. A few instances—e.g., the employment of prostitutes as Temple-servants, &c.—make them open their eyes, but then they shelter themselves under the doctrine of fate, which destroys free agency and personal responsibility.

Several hundreds of people have heard the Gospel in the class, some of them for the first time. On one occasion I was surprised to find an old and well-used copy of Rhenius' translation of the New Testament in the hands of a visitor whose mind was steeped in the principles of Vedantism, and on inquiry I learnt that he had received it many years ago from one of our S.P.G. missionaries at Negapatam.

Occasionally some Mahomedan neighbor makes his appearance. The Mussulman's difficulty is the divinity of our blessed Lord. Some of them who have visited Madras had heard the Gospel message from Rev. H. D. Goldsmith of the C.M.S. Hindustani Mission; they spoke very highly of his patience and earnestness, but tried to prove from the Gospels that their Arabian prophet was the Paraclete. At the same time these iconoclasts vehemently attacked any Hindu who ventured in their presence to defend his idolatrous system. It is highly desirable that our Society should have at Trichinopoly, with its large Mahomedan population, a special missionary for these people.

(To be continued.)

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BISHOP MEDLEY MEMORIAL.

Diocese of Fredericton ** New Brunswick.

IT IS PURPOSED TO COMMEMORATE the life and labours of the late JOHN MEDLEY, D.D., FIRST BISHOP OF FREDERICTON AND METROPOLITAN OF CANADA, by erecting a Monument in the Cathedral, which he built, and by establishing a Mission Canonry in connection with the Cathedral, to be known as "THE BISHOP MEDLEY MEMORIAL CANONRY." The amount required for these two purposes is at least \$25,000.

The Committee to whom the work is entrusted feel that there are many friends of the late Bishop outside of his Diocese, who from regard to his memory and interest in the work of The Church in New Brunswick, will be disposed to assist in raising the amount above mentioned, and to those they would appeal for help.

Subscriptions, large or small, will be received by the Treasurers at St. John, N.B., or at the office of this paper. Subscriptions to the Monument may be paid at any time prior to July, 1894, and those to the Canonry may be spread over three years.

H. TULLY FREDERICTON,
Chairman of Committee.

St. John, N.B., Canada, 15th June, 1893.

S. L. TILLEY, C.B., K.C.M.G.,
GEORGE A. SCHOFIELD,
Treasurers.
J. ROY CAMPBELL, Secretary.

BE CAREFUL HOW YOU TALK IN THE FAMILY.

How strange it is that we do not think more of the importance of conversation in our home life! Children are such imitators and take in so much that we do not think they are capable of understanding.

The discussion of the faults of others which they hear in the home circle often gives them a prejudice against very good people. We have our sins of omission and commission as well as our neighbors, and should be very careful about injuring our friends by talking over their faults before young people, who have not yet learned how to be charitable, and how to make allowances. Any one who has watched children at play cannot have failed to see how closely they imitate their elders.

"Walk in; I am so glad to see you, Mrs. White," said one little girl to a make-believe caller. "Take a seat. Don't be in a hurry to go. Really, must you go?" And when the imaginary caller had taken her departure, the little hostess exclaimed, "I'm glad she didn't stay any longer. She talks so much that she tires me out!"

The home topics should be bright and interesting, and improving both in character and education. We should be careful to leave out gossip and sensational stories of all kinds. There is so much prominence given to details of horrors in our daily papers that young people in reading them get false ideas of life. In England, not long since, a society was started that pledged itself to tell only the good things that were done in the world and to make them prominent, instead of the evil things that form such a large part of our daily papers and of many persons' conversation.

A ROYAL ORDER.—An order received in a recent European mail, by The Dr. Williams' Medicine Co., of this town, probably stands unique in the history of Canadian or American proprietary medicines. It came from St. Petersburg, Russia, enclosing a rouble note (65 cents) for a box of Dr. Williams' Pink Pills, the sender being the Count de Bodisco, Grand Chamberlain to His Majesty the Czar of Russia. It would appear that even royalty, in far away St. Petersburg, has learned of the virtue of this remarkable Canadian remedy, and turn to it for relief in preference to others. It is more than probable that in the near future, this unequalled blood builder and nerve tonic will be the standard remedy throughout the civilized world, as it is to-day in Canada, the United States and Great Britain. Its virtues cannot be too widely known. The rouble accompanying the order is a fair sample of Russian bank notes, and in this country is somewhat of a curiosity. The note is at the company's office and may be seen by any who have not had an opportunity of examining a specimen of Russian currency.—Brockville Times.

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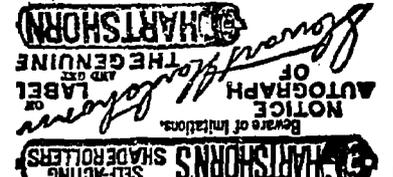
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TEMPERANCE.**SIR GEORGE WHITE ON TEMPERANCE.**

His Excellency the Commander-in-Chief in India made his first appearance and speech before the soldiers of Jutogh, at a soiree or concert under the auspices of the Army Temperance Association on Thursday night, the 4th ult., Colonel De Lantour, commanding, was in the chair.

His Excellency: "Men, it is a great pleasure for me to make my first introduction, as Commander-in-Chief in India, to the Army in Jutogh, and it makes me glad—without any disparagement to the Mountain Artillery-men that I see round these walls—to see so many men in the Old Tartan. I can almost speak as a father to you, but I make one exception; Mr. Bramcroft could give me years. I show my sympathy for the cause by making myself President of the Army Temperance Association. I don't profess to say I am a teetotaler, but I like to see others such, and am proud to see so many of the tartans here in that respect. Many a hard day have I spent in the old regiment, and won't deny that, had it not been for many of those who have gone before, I would not be addressing you now as Commander-in-chief. Men, I have not come here to preach to you; I leave that to others. But I remark that the experience of my thirty years' service points that nearly all crime may be traced to drink. Many men have no red marks in their defaulters' sheets, and I hope never may, but nearly all the crimes committed, no matter how slight, are traced as a result of drunkenness. Many men who are good, clean soldiers, commit the crime of insubordination because, when in drink they remember something some non-commissioned officer has done to them and strike him. Keep from drink, men, it leads to loss of self-control, and the man who has self-control is the best man in the hour of need. I am sorry to say that other engagements and heavy duties prevent me from spending a merry evening, as I would wish to do. And it is a great pleasure to me to meet you here, as this is the first time I have met soldiers since I was appointed Commander-in-Chief of India."

CANADIAN PLUCK.**A SUCCESSFUL CANADIAN BUSINESS EXTENDED TO ENGLAND.**

Although but a Short Time in that Country the Press Pronounces the Success Phenomenal.

We have much pleasure in reproducing the following article from the Montreal *Witness*, relative to the success in Great Britain of a well-known Canadian firm. We have done business with the firm in question for a number of years, and can heartily endorse what the *Witness* says concerning their honorable business methods, and the care exercised in the publication of the articles appearing in the papers relative to their pro-

paration. These cases are always written up by influential newspapers in the localities in which they occur, after a full and thorough investigation that leaves no doubt of their impartiality and truthful character. We are quite certain that the confidence reposed in the firm and their preparation is not misplaced:—

"The phrase 'British pluck' has become an adage, and not without good reason, for wherever enterprise, courage or 'bull-dog tenacity' is required to sweep away or surmount opposing obstacles in order that the pinnacle of success may be reached, your true Briton never flinches, and, facing all obstacles, works until success has been achieved. This same 'British pluck' is a characteristic of the native-born Canadian, and there are very few walks in life in which it does not bring success as the reward. This much by way of prelude to what bears every indication of being a successful venture on the part of a well-known Canadian house. When it was announced a few months ago that the Dr. Williams' Medicine Co., of Brockville, intended establishing a branch of their business in the motherland, there were not a few who were inclined to be skeptical as to the success of the venture, while some boldly predicted failure. "There would be an objection," they urged, "to taking up a colonial remedy," "their business methods differed from those prevailing in Canada," "the field was already crowded with proprietary remedies long established and well advertised." These and many other objections were urged as reasons why the venture was a doubtful one. But the Dr. Williams' Medicine Co. was not to be deterred by any objections that might be raised. They had unbounded confidence in the merit of Dr. Williams' Pink Pills for Pale People, and the pluck to back up their confidence with their cash. This latter is well known to Canadian newspaper men, who know that less than three years ago the company first put upon the market in the form of Pink Pills a prescription which had previously only been used in private practice, and, with a skill and audacity that has not been surpassed in the annals of Canadian advertising, pushed it in the van of all competitors. Of course, the remedy had to have merit, or this could not have been done, and it was the company's sincere belief in the merit of their remedy that endowed them with the pluck to place their capital behind it. It was this same conviction that merit, skillfully advocated, will command success, that induced them to venture into competition with the long-established remedies of the motherland. And we are glad to know—indeed we believe that all Canadians will be glad to learn—that short as is the time the Dr. Williams' Company has been in that field, their success has been rapid and ever increasing. As an instance of this success the *Chemist and Druggist*, the leading drug journal of the world—and probably the most conservative—in a recent issue states that the success of Dr. Williams' Pink Pills in Great Britain has been unprecedented and phenomenal.

While, no doubt, it is the advertising that has brought this remedy into such rapid prominence in England, it is the merit of the preparation that keeps it there and makes it popular with the people. There are few newspaper readers in Canada who have not read of the cures, that, to say the least, border on the marvellous, brought about by the use of Dr. Williams' Pink Pills, and already we see by the English papers that the same results are being achieved there. Is it any wonder then that Pink Pills are popular wherever introduced? We have done business with this firm for a number of years. We have found them honorable and reliable, and worthy of credence in all that they claim for their remedy.

We cannot close this article better than by giving in a condensed form the particulars of a striking cure in Nottingham, England, by the use of Dr. Williams' Pink Pills. The cure is vouched for by the Nottingham *Daily Express*, the leading journal of the Midland Counties:

"The picturesque suburb of Old Basford, some three miles from the market-place of Nottingham, has just been the scene of an occurrence which has excited considerable attention among the local residents, and of which rumors have reached Nottingham itself. The circumstances affect Mr. Arthur Watson, of Old Basford, formerly an employee in the bleach yard at Messrs. H. Ashwell & Co.'s hosiery factory, in New Basford, and afterwards employed at the Bestwood Coal and Iron Co.'s factory, near Nottingham. In consequence of the gossip, which has been in circulation with regard to this case, a local reporter called upon Mr. Watson, at his bright little house, situated at No. 19 Mountpleasant, Whitmoor road, Old Basford, and made inquiries as to the curious circumstances alleged. The visitor was met by Mrs. Watson, but Mr. Watson himself immediately afterwards entered the room, looking very little like the victim of sudden paralysis. He told the story of his life's health as follows: In boyhood he was prostrated by a severe attack of rheumatic fever, which, after his slow recovery, left behind it a permanent weakness and uncertainty of action in the heart, and he had always been debilitated and more or less feeble. On giving up his work at Messrs. Ashwell's bleach factory, he sought change of employment, and undertook the work of attending to furnaces at kilns at the Bestwood Coal and Iron Co.'s Works, being at the time an out-patient at the General Hospital, Nottingham, where he was treated for weakness of the heart. The circumstances of his work at the furnaces were somewhat peculiar. Exposed on one side to the extreme heat of the furnace, he was attacked on the other by the chilling winds which proved so distressing to many people last October, and one day in that month he was suddenly prostrated by a stroke which had all the appearance of permanent paralysis, and was pronounced such by the doctors who attended him. The course of the stroke appears to have been down the entire right side. His leg was entirely powerless, and he was

unable to stand. He could not lift his right arm from his side or from any position in which he was placed. His face was horribly distorted, and the organs of speech completely paralyzed, so that he was able neither to stand nor speak. His condition is described by those acquainted with him as being most pitiable. He lay in this condition for more than three months suffering intermittently considerable pain, but more afflicted by his utter helplessness than by sufferings of any other kind. His wishes were indicated by signs and feeble mumblings. The distortion of his face was rendered the more apparent by the ghastly pallor of his features, and he lay in bed anticipating nothing better than that death should eventually relieve him of his helplessness.

The Rev. Walter Cooper, Wesleyan Methodist minister, whose flock have their spiritual habitation in a substantial building in High street, Old Basford, took a pastor's interest in the case of this unfortunate man, and is acquainted with the circumstances from almost first to last. A week or two ago Mr. Watson began to astonish all his neighbors by the sudden improvement in his appearance and capacity. He is able to walk about, and his right arm, which was formerly perfectly incapable of motion, is now moved almost as readily as the other, though the fingers have not yet recovered their usual delicate touch. Perhaps the most striking circumstance, however, is the great improvement in the personal aspect of the man. The deformity of feature caused by the paralysis is entirely removed. His speech is restored, and the right leg, the displacement of which kept him to his bed or chair, has now recovered its function so completely that he is about to take some outdoor work in Basford and Nottingham.

Questioned as to the cause of this remarkable improvement in a case universally regarded as incurable by the medical profession, Mrs. Watson, wife of the patient, unhesitatingly attributed her husband's miraculous recovery to the use of a medicine called Dr. Williams' Pink Pills for Pale People, and brought into considerable prominence by the publication of some remarkable cures effected by their means in Canada and elsewhere. "Since I have taken Dr. Williams' Pink Pills," said Mr. Watson, "I have unquestionably been better not only than I was before the stroke of paralysis seized me, but than I have been at any time since my boyhood," a statement confirmed by Mrs. Watson, who said the appearance of her husband now was proof of the enormous improvement in his health. "The pills," she said, "seem not only to have cured the paralysis of the face and leg, but to have effected a most remarkable change in his general health."

Mr. Watson was always remarkably pallid and of a sickly appearance, but the ruddy glow of the patient's face confirmed Mrs. Watson's words. "I assure you," said she, "we can speak in the highest possible terms of Dr. Williams' Pink Pills. Nothing either at the General

Hospital or from the doctors, who have attended my husband at different times; has done anything like the good which the few boxes of Dr. Williams' Pills he has taken have effected, and, under Providence, we feel he owes his life and his restoration to work and usefulness to this wonderful medicine."

Mr. Charles Leavessy, Insurance agent, at Cowley street, Old Basford, has among other neighbors been deeply moved by the sufferings of Mr. Watson, and profoundly impressed by his miraculous restoration to health. The case has, in fact, been a topic of conversation in the entire neighborhood.

Attention is drawn to the circumstance that every fact in the above remarkable history is vouched for by independent evidence which it would be morally impossible to doubt. It is shown by conclusively attested evidence that Dr. Williams' Pink Pills for Pale People are not a patent medicine in the ordinary sense, but a scientific preparation from a formula long used in regular practice. They are shown to positively and unfailingly cure all diseases arising from impoverished blood, such as pale and sallow complexion, general muscular weakness, loss of appetite, depression of spirits, anemia, green sickness, palpitation of the heart, shortness of breath, pain in the back, nervous headache, dizziness, loss of memory, early decay, all forms of female weakness, hysteria, paralysis, locomotor ataxia, rheumatism, sciatica, all diseases depending on vitiated humors in the blood, causing scrofula, rickets, hip joint diseases, chronic erysipelas, catarrh, consumption of the bowels and lungs, and also invigorates the blood and system when broken down by overwork, worry, diseases. These pills are not a purgative medicine. They contain nothing that could injure the most delicate system. They act directly on the blood, supplying to the blood its life-giving qualities, by assisting it to absorb oxygen, that great supporter of all organic life. In this way, the blood becoming "built up," and being supplied with its lacking constituents, becomes rich and red, nourishes the various organs, stimulates them to activity in the performance of their functions, and thus to eliminate disease from the system.

These Pills are manufactured by the Dr. Williams' Medicine Company, of 46 Holborn Viaduct, London, England, (and of Brockville, Ont., and Schenectady, N. Y.), and are sold only in boxes bearing the firm's trade mark and wrappers at 2s 9d a box, or six boxes for 13s 9d. Pamphlet free by post on application. Bear in mind that Dr. Williams' Pink Pills for Pale People are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided.

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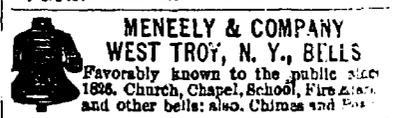
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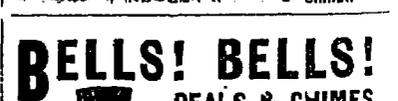
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