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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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MONTREAL, WEDNESDAY, APRIL 26, 1893.

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ECCLESIASTICAL NOTES.

Earl Manvers has built a new Sunday school and parish room at Brighton at a cost of £1,600.

A legacy of £1,100 has just been placed at the disposal of the Church Army Social Scheme.

Bishop Wilkinson is to be enthroned as Bishop of St. Andrew's, in St. Ninian's Cathedral, Perth, on April 27th.

The Bishop of Japan conducted a three days' retreat for all the clergy in the diocese of Exeter at the Cathedral, beginning on the 18th ult.

The Marquis of Salisbury has sent a donation of £300 to the Bishop of London's Fund in response to the recent appeal at the Mansion House.

The Lord Bishop elect of St. Andrew's has become one of the patrons of the Church Army, in which he has always been interested since its foundation.

The late Mr. William Frayne has bequeathed £10,000 to the Church of St. Mary Redcliff, and £5,000 to be divided between the Churches of St. Thomas and Temple.

Following the example of Cambridge, the University of Oxford is to hold a great meeting on May 2, the Bishop presiding, to protest against the Welsh Suspensory Bill.

An excellently-preserved stone font, supposed to be of fourteenth century workmanship, which was formerly in the parish church at Rochdale, has just been unearthed near the wall separating the churchyard from the vicarage garden.

Two negro bishops will be consecrated for the Niger diocese in succession to Bishop Crowther, but the whole mission will, it is understood, be placed under the supervision of a European prelate, the Rev. J. S. Hill, being Bishop-designate.

Accounts of a great number of meetings which have been held all over the kingdom to protest against the Suspensory Bill have reached us. They show that Churchmen are determined not to stand tamely by and let the Church in Wales be robbed.—*The Family Churchman.*

Immediately before the Bishop of British Columbia's consecration at Westminster Abbey, an Episcopal ring, subscribed for by the clergy of the rural deanery of Southampton, was presented to Dr. Perrin, in the Jerusalem Chamber, by Canon Wilberforce, in the names of the subscribers. The ring is lozenge-shaped and in

massive gold, with the arms of the See engraved on an amethyst.

It is rumored that the Deceased Wife's Sister Bill, which stands in the Commons for the second reading on Wednesday, May 10, will be withdrawn; and that a similar Bill will be introduced in the Lords, and that the Prince of Wales will personally exert himself to promote it. It is to be hoped that this rumor is a false one; the Prince's advocacy will add neither to his own popularity nor to the prospects of the measure.—*The Family Churchman.*

Mr. Lilly, in his work, "The Great Enigma," remarks: "If we could discover the secret of the wholesome influence exercised by Anglicanism upon the general mind of the country for generations, we shall find it in the pages of the book of Common Prayer, which puts before us a catechism: that is to say, an instruction to be learned by every person before he be brought to be confirmed by the Bishop, a beautiful document in which the primary virtues of Christian faith and morals are impressed upon the tender mind in language at once simple and stately as that of the English Bible."

A good showing is made by the so-called Protestant Episcopal Church in the United States. Over 4,000 clergy, 500,000 communicants, and nearly 2,000,000 baptisms, over 100,000 confirmed, this is a very fair result in the way of increase during the year. Besides, there are nearly 500 candidates for Holy Orders, and the records show an increase of income amounting to \$2,000,000. The general growth of the Church far exceeds proportionately that of the population at large, or of any other religious section of it in particular. It looks like the "Church of the Future."—*Public Opinion.*

(We believe the number of communicants is now over 600,000.—*Ed.*)

Contemporary Church Opinion.

New Zealand Church News:

By the recent death of Sir Richard Owen, the scientific circle loses one of its recognized leaders. He was one of the most studious and learned of this century's scientific men, and one of the most brilliant and industrious. His special department in Science was Biology. He could not, however, see his way to fully accepting the Darwinian theory of Evolution—which, of course, affected the very fundamentals of his studies as a biologist. One very striking feature in Sir Richard was the fact that his great scientific attainments in no wise obscured his sense of the unseen world, for to him there was no conflict between science and religion. A clergyman, writing to the *London Times*, tells a story of him some years ago which is worth

preserving, as indicating his attitude towards religion: "I was then a young curate, working in a London parish, and Professor Owen, already a distinguished man of science, was kind enough in reply to my inquiries to give me most interesting information with regard to his studies and discoveries in natural history. On rising to leave the table he added as a last word, 'But, after all, what is the best of these discoveries compared with the simplest truth which you are teaching your people from day to day.'"

The Church Standard, Philadelphia, Penn.:

We admit the Resurrection to be marvellous, astounding, and apparently miraculous; but we ask only whether it is true, whether, as Matthew Arnold says, it "ever really happened." Then, after full investigation, we conclude with Mr. Westcott that "taking all the evidence together, it is not too much to say that there is no single historic incident better or more variously supported than the Resurrection of Christ. Nothing but the antecedent assumption that it must be false could have suggested the idea of deficiency in the proof of it." But to hold antecedent assumptions in the face of overwhelming evidence, is utterly unscientific. Therefore we obey the rules of all true science when we hold fast to the fact of our Blessed Lord's most glorious Resurrection.

McCAFFREY

Family Churchman, London, Eng.:

Begging the question seems a mild and euphemistic term for Mr. Gladstone's argument in favour of Home Rule in Ireland, drawn from the alleged tolerance of Roman Catholics in Canada. If Canada flourishes under such a regime, argued Mr. Gladstone, why should not Ireland? While the simple people wait and echo answers "Why?" "A Retired Missionary" suddenly discovers that Canada does not flourish under that regime, and he boldly denies the major premiss. Then the simpler folk say, "Ah, we never thought of that. We took it for granted that it *did* flourish." That is precisely what it was intended you should do. The "Retired Missionary," issuing from his retirement shows the reverse of the medal, and removes a good many of the rose-pink tints from the Primo Minister's picture.

The action of the Roman Catholic majority towards their Protestant fellow-citizens, is, he says, opposed to Mr. Gladstone's rose-coloured picture of Canada. One instance is enough. One of the most flourishing parts of the Province of Quebec is called the Eastern Townships. It was settled many years ago by English and American immigrants, and was distinguished from the old French Seignories by law, language, and religion, as well as by its inhabitants. The Quebec Parliament, working into the hands of the Roman Catholic Church, followed a systematic course to override these Protestant communities, by dividing parishes and attaching to each section a tract of unsettled land in the neighbourhood. Into these new lands, members of French Canadian families, Roman Catholics,

were brought, and free grants of land given to them. In this way the old Protestant population was effectually outnumbered, and schools and municipal councils were gradually taken out of their hands. The fallacy is a common one in logic—or rather, let us say, rhetoric. It is well to be on our guard against it. Mill says: "Nothing can be more ludicrous than the sort of parodies on experimental reasoning which one is accustomed to meet with, not in popular discussion only, but in grave treatises when the affairs of nations are the theme. 'How,' it is asked, can an institution be bad when the country has prospered under it?" Let those to whom such reasoning is addressed during the next few weeks simply pause and ask with the "Retired Missionary" "Has it?"

"A CITY WITHOUT A CHURCH."

A Review of an Address by Henry Drummond, F. R. S. E., By John S. Davenport.

This is one of the minor productions of this author, gotten up in dainty style by Messrs. Pott & Co., and has had a large circulation. There is one tendency of all these tracts to bring Christianity down to the level of humanitarian ethics without anything of the supernatural. "The Programme of Christianity" is a series of good works amongst men, leaving out all the provisions for raising the spirits of men to the higher spiritual level by the power of the Holy Spirit. "The Greatest Thing in the World" is natural human benevolence, another divine gift of charity imparted by the Holy Spirit.

This present pamphlet is remarkable as being a contradiction of one of the essential articles of the Christian Faith: "I believe in one Holy Catholic Apostolic Church."

"A City without a Church," means a churchless and creedless Christianity. There is imprinted on the blank leaf following the title page a part of the text from the Apocalypse, giving the description of the New Jerusalem. "I John saw the holy city, New Jerusalem, coming down from God out of heaven—and saw no temple therein—but His servants shall serve Him, and they shall see His face and His name shall be on their foreheads." In this Mr. Drummond says John holds up to the world the picture of a city without a church as the ideal of the heavenly life. He says: "By far the most original thing here is the simple conception of heaven as a city." This conception is not original with St. John, as the Old Testament is full of it.

But it is not true that the apostolic seer here is giving an ideal of the heavenly life on earth. He is representing not earthly things but heavenly things. With all the high associations connected with this passage as descriptive of the Church after the Resurrection it is something of a shock to have it used as suggestive of a life here on earth, and that life "a city without a church."

Mr. Drummond's conception of a city is quite wide of that of the prophet. The latter looked upon the city as a constitution, an ordered society. Mr. Drummond seems to look upon the city simply as an aggregation of people, and the forming of cities as the chief end of social life. "To make cities that is what we are here for. To make good cities that is for the present hour the main work of Christianity. For the city is strategic."

Mr. Drummond says many things perfectly good, true, and just, with regard to the influence that good men may have, and the opportunities that the life of a city, in the midst of a multitude of people, affords for beneficent action and influence, but when he makes the great end and aim of Christianity, that is, the end and object of all that our Blessed Lord effected by His Incarnation, sufferings, and death, to be the pro-

motion of a perfect social life on earth, it is manifest that he has no conception of the wide reach of the Incarnation in "the life of the world to come."

Mr. Drummond lays special stress on what he says is the absence of a Church in the New Jerusalem. "I saw no Church there," said St. John, nor is there any note of surprise as he marks the omission of what one-half of Christendom would have considered the first essential. There could hardly be a greater perversion of a text of Scripture. St. John does not say, "I saw no Church there." In the vision, the Church and the city are identical. The Church is the city and the city is the Church. But the prophet says: "I saw no temple therein," (Authorized Version). The word temple here used does not answer to the idea of a building in which people gather together for worship, as Mr. Drummond seems to suppose. The word rendered temple properly signifies the shrine, or innermost sanctuary, as the most holy place in the tabernacle, the temple. There was no shrine there, because the actual presence of the Lord God and the Lamb were directly manifested, and they were the shrine. The manifested presence of the divine glory was open to the view of all.

The great aim of this part of Mr. Drummond's address is to make the entire ecclesiastical system of the Church appear as a perversion of Christianity. He says: "Perhaps the most dismal fact of history is the failure of the great organized bodies of ecclesiasticism to understand the simple genius of Christ's religion," and in this strain all through. All services of worship, all ceremony or order, is regarded as worthless. The belief in the Church as a divine organization is represented as a superstition. The Church is a mere temporary provision adapted to the weakness of men. Mr. Drummond deprecates the suggestion that he means to depreciate the Church. "On the contrary," he says, "if it were mine to build a city, the first stone I should lay there would be the foundation of a church. Why? Because, among other reasons, the product which the Church on the whole best helps to develop and in the largest quantity, is that which is most needed by the city." He recognizes the Church as the most powerful instrument of civilization and culture, but not at all as the divine constitution which is to exist forever. "The Church is a divine institution because it is so very human an institution." What Church services really express is the want of Christianity, and when that which is perfect in Christianity is come, all this, as the mere passing stay and scaffolding of struggling souls, must vanish away. "What then are we to make of all that is said in the New Testament, of the Church as the Body of Christ, of which He is the Head and we the members? What of the Church as the Bride of the Lamb, which is spoken of as the consummation of the work of divine salvation?"

There are other equally obvious perversions of the meaning of this passage of Scripture, but this will suffice to show the spirit and tendency of the address. The entire conception of the Church as a divine institution—the habitation of God by the Spirit—to continue to all ages, carrying with it the conception of a divine ministry and sacraments and spiritual endowment, is swept away. Such teachings must be mischievous as tending to turn away attention from the fixed ordinances of God's house and the sacredness and reality of the Church as the Body of Christ.—*Living Church.*

THE POWER OF PRAYER.

The revered Bishop Wilmer of Alabama gives in *The Church Record* for March a very touching and suggestive "reminiscence" of over fifty years ago. An old parish had been without a rector for years in Virginia, the church build-

ing was forsaken and in a ruinous condition. An aged communicant had been dwelling upon the sad condition of things. One day she took her widowed daughter into her confidence. "I told her that I had been much impressed by one of the Saviour's promises, which I had met with in my days reading—'If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for you of My Father, which is in Heaven.' Now, daughter, let us two agree together, and make it our daily prayer, that our Father will send down His blessing upon our church, and raise it from the dust. We thus agreed, and many and fervent were the prayers sent up on high from our hearts,

"We continued this for some time, when one day my daughter said to me, 'Mother, this is all right, but we must do more than pray; God works through His ministry; 'His way is in the sanctuary.' Let us ask some of our clergy to come and give us the offices of the Church.' This led to her writing to Bishop Wilmer, then Rector of a church in Virginia. As he says: "It was a plaintive and tearful appeal; one which the heart could not refuse." He and a brother Priest went, they opened the church, and held what would now be called a "mission." The deepest interest was stirred up throughout the whole community.

On Sunday morning there was a vast congregation for a rural community. The aisles were crowded, and numbers occupied the windows. My good brother "said" Morning Prayer. Ah! he "prayed" morning prayer! When he came to the suffrage in the Litany—"O God the Holy Ghost, proceeding from the Father and the Son" the entire assembly, minister and people sobbed audibly the response—"Have mercy upon us, miserable sinners." For the first and last time in my life I heard the Litany prayed as "miserable sinners" should pray it.

It was my turn to preach. I preached from the text, "How long halt ye between two opinions? If the Lord be God, follow him; if Baal, then follow him." I write that "I preached." I mean that I said the words; but there was a power not mine own; a power never before nor since realized in the same degree; a power which, "sharper than a two-edged sword," pierced the hearts of the people. In a word, if I know aught of revealed truth, as set forth in Holy Scripture, exemplified throughout the Christian era, it was the Pentecostal power—that by which St. Paul brought into holy obedience the hearts of the Corinthians. I described in the Apostle's own words, "We preach Christ crucified;" "with demonstration of the Spirit and of power."

"As a result of the "Mission" a large number came to Confirmation."

And then the good Bishop draws the moral. When these two godly women day by day kneeled in prayer, they put in motion a spiritual force which melted men's hearts, subdued stubborn wills, brought into subjection wayward passions, and rescued "men from the power of Satan unto God."

"Whoso is wise will ponder these things; and he shall understand the loving kindness of the Lord."

There are vacant parishes and missions not only in our own Diocese, but all over the land,—"sheep without a shepherd. In all these vacant places there are always to be found a few earnest souls. But how seldom has it occurred to them to unite in interceding for the parish or mission, like the good woman and her daughter spoken of by Bishop Wilmer. Let all such ponder well this story, and agree to pray daily for the upbuilding of the Kingdom of God in their midst, remembering the sure promise, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Again, "The effectual fervent prayer of the righteous man availeth much."—*Diocese Fond du Lac.*

THE OFFICE OF DEACONESS.

At an interesting service which took place in Holy Trinity Church, Philadelphia, on the occasion of the setting apart of five trained women to the office and work of Deaconess in the Church, Bishop Whitaker, of Pennsylvania, made an address in which he said:

This is a service appointed for setting apart of women to the office of Deaconess in the Church. They are set apart for any office which woman may render to humanity in the name of Christ, but especially for such work as required training. The Deaconess is bound by no vows but those similar to a Deacon; she is not pledged to unmarried life, and is under the direction of the bishop of the Diocese or a Presbyter. The warrant for this is two-fold—it has historical precedent and inherent propriety. The office of Deaconess is not an innovation of modern times, but simply the revival of an office largely used in the early Church. The revised version in the New Testament places the word "Deaconess" in the margin, where the translation is "Servant." In I Timothy the writer, speaking of the work of Deacons, goes on to speak of the work of woman. We find recognition of the Deaconess in the second, third and fourth centuries. It is beyond question in the Church of Constantinople, when St. Chrysostom was Bishop, there were at least forty Deaconesses attached to the mother Church. For six centuries in the Church of the West, this office was exercised in a greater or less degree; it was distinctly recognized by Bishops and Councils. In the East it was replaced by a new type of womanly piety; that system is admirable in some respects. There was a time when the cloister and convent were the only retreat for devotion and study. It had one fatal defect which soon vitiated its whole life—it divorced the life of those who entered it from the common life of the Church, and there grew up a conception of the Christian life altogether false, and that those in the order were holier than those on the outside of it. Woman gave up her baptismal name as too profane for holy life, her hair was cut short and her vesture indicated that she was dead to all human affection. From that day to this, it can be proved, I believe, that in proportion as the severity of the monastic discipline was extended, the beneficences diminished, and those orders that preserved the freest life always produced the most effective Sisters of Charity.

From the twelfth to the fifteenth century the order of Deaconess disappeared, and with the Reformation we find it first in Prussia and in Holland, but it developed slowly. The work soon revived in England, and Miss Fry established the first Deaconess House in London.

In 1859, Pastor Fliedner established a Deaconess House in Pittsburgh. The movement for the restoration of the office began in our own Church with the late Bishop Alonzo Potter, in 1850, when he introduced a resolution in the House of Bishops. In 1856, the first Deaconess House of our Church was opened at Baltimore. In 1857 or 1859 there was one in Alabama; in 1861 one in Long Island. In 1862 such a house was opened in Philadelphia, and in 1869 a committee was appointed by the Board of Missions to consider the matter. It reported in 1870 recommending the establishment of the training House, and in 1871 direct action was taken by the General Convention. It passed through different stages until, in 1889, a canon on Deaconesses was enacted, which is now the law of the Church. The Woman's Auxiliary is a manifestation of the same spirit that there is a great power in the women of the Church not yet bearing all the fruit of which it is capable. There has been a strong tendency to community life. It is true that it is as strong here as in the Church of England. It is possible for a

community to live under the rule of sisters, and yet keep in touch with the interest of the Church at large. It is essential to the preservation of the Diaconate of women that it should be kept in touch with the Bishop and not be independent. There is nothing antagonistic to the right idea of a Sisterhood in the office of Deaconess. In this land women exercise a commanding influence such as can be found nowhere else in the world. In all our large cities we see conditions not met by the ordinary parochial administration.

EPISCOPACY.

"They all"—(i. e., the early Fathers)—"concur in proving the one point in question—that none can preach except they be sent; that none was permitted to become the teacher without authority from those to whom the power of ordaining had been committed; that the primitive Church, in its first ages, adopted the very system which has been handed down from the days of the apostles to the present hour, and is maintained in its greatest purity by the Episcopal Churches—that there should be in every Christian society, the teacher who ordains; the teacher who joins the ordainer, but without him has no power to send the laborer into the vineyard; and the teacher who assists the former, and is the candidate for the higher offices in the Church of God. Thus it is that primitive antiquity confirms the general truth. All societies must have some government, and the principle of Episcopacy, rightly considered, will be found to pervade every system of polity that has ever been adopted by mankind. Among the Christian Churches it is called bishop, priest, and deacon; or ruler, teacher, assistant. It corresponds with the polity of patriarchal government, the father, the first born, and the younger children—with the high priest, priest, and Levite of the Mosaic orders—with that of the Jews after their dispersion, in the apostle who visited their synagogues, the elders of the synagogue and the chazan, or minister—with that of the Romans in their Pontifex Maximus, the pontifices, and the lower priesthood—with that of the Presbyterians, in the moderator, presbyter, and the coadjutor. It is the language of nature, of Scripture, and of law, and there should ever be in every society, Church, kingdom, or family, the authority to rule, the active agent to administer the plans of the ruler, and the assistant to the two in all things. I mention these things because I believe that Episcopacy must be the chief means of union among Christians; that as Popery is the perversion of Episcopacy to despotism, and Presbyterianism the perversion of Episcopacy to the destruction of all authority; the government of Christians by bishop, priest, and deacon, according to its outline in Scripture, and its completion in Catholic antiquity, ever is, and ever will be, the best bond of union to a conscientious clergy and a divided people. Episcopacy was the offspring" [of Holy Scripture] "of the best and purest ages, when Christians were more wise, more holy, more united than any subsequent age. It preserves the Church from the usurpations of the Papacy, and the confusions of the rabble-democracy of sectarianism. It is worthy of our admiration and support, for it commends itself to our consciences, as Scriptural; to our reason, as useful; and to our desire for happiness and repose, as the blender into one holy union of order, peace, and truth."—*Ecclesiastical and Civil History.*

FOR VESTRYMEN.

I have on more than one occasion spoken plainly enough to my brethren who were about to be admitted to holy orders on this subject of

their relation to their brethren of the laity who were office bearers in the Church, and I must now be equally candid with those whom more especially I address to-day. If I were asked for three rules to govern one who holds office as warden or vestryman under any rector or minister, they would be—

Do not expect too much at first.

Cultivate kindly relations at whatever cost.

Be loyal!

The Ministry has its treasure in earthen vessels, and its success in bringing treasure forth is dependent, in a large proportion of cases, on the sympathy and encouragement that evokes it. But there is no one in holy orders whose gifts are so modest and whose aptitudes are so meagre that you and I, by judicious co-operation and by kindly encouragement, cannot make them greater. There are parishes in this diocese where it is a perpetual delight and refreshment to me to linger, because there is in them what I can not better describe than a family feeling—the burdens and the triumphs, the discouragements and the aspirations, all shared in common, and love gilding the whole with a radiance forever supremely its own. Instances of maladjustment there will be—the right man in the wrong place, and alas, unfitness, and even unworthiness, sometimes; but even then a manly and brotherly tenderness can soften the inevitable wound, prudence and charity can cultivate a discreet reserve, equity can be kept from passing over into cruelty and Christ be not wounded in the house of His friends.

And, on the other hand, where the pastoral relation is one of mutual confidence and regard it is possible for those whose act has mainly created that relation, and who, next to the rector are the official representatives of the parish, almost indefinitely to multiply a minister's efficiency. Without flattery or affection of partizanship often a more evil thing in its effects in a parish than open hostility, a layman officially related to his rector may continually make him sensible how the cause of Christ and His Church is with both of them, a common cause, and how sincerely the one, with the other, desires its truest prosperity. How many vestrymen, I wonder, are in Church on Sunday afternoons? How many even visit the Sunday school? How many in a country parish, if they cannot give their means, give a day's work to the church or the rectory? These are extremely homely questions, it may be objected, even in such a connection as this, but indeed, dear brethren, unless I am to leave the whole matter up in the air, they belong to the class of questions which I am constrained to ask, and which you may well try, at least, to answer!—*Bishop Potter.*

EDITORIAL NOTES.

We call attention particularly to the circular issued by the Committee of the Diocese of Fredericton, in regard to a memorial of the late Bishop of Fredericton, which appears in our "Home Field" columns. The object is one which will doubtless commend itself to Churchmen in all parts of Canada. Certainly, the work which the Rt. Rev. Dr. Medley was able to accomplish has had and will still have an influence far beyond the bounds of his own Diocese and his administration, so prolonged, was one of undoubted ability and power. Some are disposed to cavil at the appointment of English priests as bishops here, but the Episcopate of the late Dr. Medley as well as that of Bishop Fulford and others might be used as an argument in favor of the practice.

News from the Home Field.

Diocese of Nova Scotia.

HALIFAX.

The Bishop of the Diocese confirmed a class of 89 candidates at *St. Paul's* on Low Sunday at the morning service. At *St. Luke's* on the 2nd Sunday after Easter, 21 men and boys and 37 women and girls were confirmed at the evening service. One of the candidates at *St. Luke's* was deaf, dumb and blind, and had been privately prepared by the Rector, with the assistance of a blind young man who interpreted, by means of the finger language, the Rector's instructions. The service was very beautiful and impressive.

The Bishop is reading a course of lectures, which were delivered in Boston by Bishop Phillips Brooks, at *St. Paul's* every Sunday afternoon at 4 o'clock. The large Church is filled with eager and attentive listeners.

The mid-day service for men, under the direction of the *St. Andrew's Brotherhood* in Halifax, is being continued every Wednesday: Dr. Partridge conducting it for the month of April; the attendance has been very good.

At the beginning of the year the Clerical Club was formed in Halifax under the encouragement and advice of the Bishop, for the purpose of discussing subjects of importance to the Church: the membership consists of the clergy of the Church in Halifax, together with a few others in the neighborhood, the number being limited to 25. The Club meet once a month at the houses of the members in rotation, and a discussion takes place in which each member present takes part. Four meetings of the Club have been held which have proved of great interest and profit, besides bringing the clergy together, and enabling them to feel their essential unity in the work of the Church.

Diocese of Fredericton.

THE BISHOP MEDLEY MEMORIAL.—The Episcopate of the late Bishop Medley, extending over a period of forty-seven years, and marked by singular devotion, saintliness of life, patient, persevering labour and unflinching liberality, was no sooner closed than it was felt that it was worthy of some public memorial, and that not his Diocese only, but his friends everywhere, as well as members of the Church in Canada, England, and the United States, and others who may wish to show respect to his memory, would very gladly contribute thereto.

Accordingly a committee, consisting of the Bishop, the Clergy of the Diocese, and Lay Representatives from each parish, was appointed to take the subject into consideration and decide as to the form of the Memorial.

After much careful deliberation, it has been decided that the memorial shall take a two-fold form:

First, a monument, to be erected in the Cathedral, subject to the approval of the Bishop, and to the amount of money subscribed for that purpose.

Second, the endowment of a Mission Canonry, to be known as the "Bishop Medley Memorial Canonry," in connection with the Cathedral, for the due maintenance of the services therein, and for carrying on special Mission work throughout the Diocese. The amount required for both objects is estimated to be not less than twenty-five thousand dollars.

Subscriptions will be received as follows: First, For a General Fund, which will be applied towards the monument, until the sum subscribed for that purpose amounts to five thousand dollars, after which all sums will be appropriated towards the endowment of the proposed Canonry; or, Second, For the erection of the monument; or, Third, For the endowment of the Canonry. Subscriptions for the Canonry may extend over three years, and be paid in quarterly instalments.

It is hoped that the proposed memorial will enlist very general and hearty sympathy, and meet with a prompt and liberal response. All subscriptions should be forwarded to the Honorary Treasurers, *St. John, N.B.*

Diocese of Montreal.

BROTHERHOOD OF ST. ANDREW.

A joint meeting of the chapters of the Brotherhood of *St. Andrew* will be held in Grace church school-room, Wellington street, on Saturday evening, the 29th, at 8 p.m., to which all members are earnestly invited.

LACHINE.

St. Stephen's.—The Easter services in this church were of a very bright and hearty character, and the congregations very large, being greatly in excess of last year and of any previous Easter Day. There were some 35 communicants at the eight o'clock service, the total at both celebrations being 117—also an excess over previous years.

The annual Easter vestry meeting was held on Monday evening in the church hall and was largely attended. The financial statement presented by the retiring wardens showed the total revenue for the past year to have been \$2,459.93, in addition to which \$342.85 had been raised towards paying off the debt on the church hall building, this latter amount being chiefly the result of the work of the Ladies' guild. For the ensuing year Messrs. F. Goucher and J. G. Brock were re-appointed rector's and people's wardens respectively; Messrs. R. C. Thorneloe and S. J. Doran, lay delegates to the Synod; Messrs. S. Shackell and E. W. Strathy, auditors, and the following gentlemen were appointed sidesmen: Messrs. J. T. Rathwell, R. L. Baynes-Reed, H. W. Reynolds, R. B. Kenrick, F. Crispo and Chas. Crispo. The rector, Rev. R. Hewton, M.A., and Mrs. Hewton leave this week on a trip across the Atlantic, bearing with them the best wishes of the parish for a pleasant holiday and a safe return.

Diocese of Ontario.

ATHENS.

The Lord Bishop of the Diocese will administer Confirmation in Christ church here on the 15th of May, in the morning.

NOTICE.

It is intended to hold the Trinity Ordination in this Diocese in Kingston on Sunday, June 18th. Candidates for Deacons' and Priest's Orders are requested to present themselves for examination on Tuesday, June 13th, in the Synod Hall, Kingston, at 3 p.m., with their certificates and other papers. Any information required will be given by the Archdeacon of Kingston, Brockville, Ont.

APPOINTMENT.

The Rev. Canon Smith, rector of the Cathedral, has been appointed Dean of the Diocese of Ontario. His many friends, both in that Diocese and in that of Montreal and Quebec (with

both of which he was formerly connected) will hear with pleasure of his advancement. Mr. Smith was for some time Rector of *St. Peter's Church, Sherbrooke*. He is a son of the late Rev. J. Smith, Rural Dean of Sutton, in the Diocese of Montreal, and is a graduate of Bishop's College, Lennoxville. Dean Smith is yet comparatively a young man and his appointment to such an important position is an evidence of his ability and of the esteem in which he is held.

KEMPTVILLE.

The special services during Lent were fairly attended, those during Holy Week better than usual; the children were catechized twice each day. There were three services on Good Friday. The three p.m. service consisted of brief meditations on the seven last words from the Cross, appropriate hymns and prayers. At the seven p.m. service the solemn Litany of the seven last words (in A. M. H.) was sung with a short collect between each part. There were four services on Easter Day. At the two celebrations there were 89 communicants. In the afternoon the Children's Easter service took place.

After the Nicene Creed the Rector, Mr. Emery, congratulated the parishioners on the debt being paid off on the church. On Monday in Easter week the Vestry met in *St. James' Hall*. After routine business it adjourned for two weeks. At a meeting for electing delegates for Synod, Messrs. J. M. Harding and George Keating, sr., were elected. At the adjourned meeting Messrs. J. M. Harding and George Eager were re-elected churchwardens, sidesmen were chosen, a churchyard guild and envelope guild were appointed. A committee was chosen to devise ways and means to procure a new churchyard fence. The committee purpose applying for help to the many former parishioners who have removed from this to other parishes, and have left their friends sweetly sleeping within this old churchyard.

New Bibles were purchased for the Sunday school, and used for the first time this Easter, taking the place of the old ones that had been in use for 35 years. Some \$50 worth of new books were added to the S.S. library.

The Ladies' Aid are going to place kneelers in the church.

The Mission Church of *St. Paul, Marlboro*, keeps up its numbers and evinces considerable signs of life and improvement notwithstanding the departure of many for the Northwest. The fortnightly catechizing after the second lesson has been very profitable to young and old.

On Saturday, April 22nd, Mrs. Tilton kindly described the workings of the Women's Auxiliary to the Kemptville branch in the Rectory drawing-room.

Diocese of Toronto.

WOMAN'S AUXILIARY.

The seventh annual meeting of the Woman's Auxiliary of the Diocese of Toronto, in connection with the Domestic and Foreign Missionary Society of the Church of England in Canada, was held last week, commencing with service in Holy Trinity on Thursday morning, at which the Ven. Archdeacon Morrison, of Ogdensburg, N.Y., was the preacher and delivered an able sermon. The business meetings commenced in the afternoon in the school-room of Holy Trinity, which was crowded; the Diocesan President, Mrs. Williamson, presiding. There were present representatives from all parts of the Diocese and the following visitors: Mrs. McLaren, president of the Niagara Woman's Auxiliary; Mrs. Fessenden, Niagara, editor of *The Leaflet*; Mrs. Simpson, Niagara, secretary junior

branches; Mrs. Stuart, Hamilton; Mrs. Merritt, St. Catharines; Mrs. Houston, Niagara Falls; Mrs. Halson, Ancaster; Miss Ambrose, Niagara; Miss McKay, Ancaster; Miss Baxter, Thorold; Mrs. Richardson, Hamilton; Mrs. and Miss Smith, Oakville.

An address of welcome to the delegates and visitors was read by Mrs. Cartwright, the acting second vice-president, after which the reading of the annual reports by the Diocesan officers occupied the afternoon. From the secretary's report, read by Mrs. Cummings, it appeared that ten new senior branches were formed during the year, making the total 84, eight junior branches had been organized, and several of the girl's branches had been created second senior branches. The total senior membership now amounts to 2,779.

Mrs. Grindlay, the treasurer, submitted her report showing total receipts of \$9,581.71, which had been distributed as follows: Diocesan, \$1,695.64; Algoma, \$2,604.26; Domestic, \$5.70; Northwest, \$2,895.14; British Columbia, \$124.48; Foreign, \$876.55; Undesignated by donors, \$26.35; Newfoundland relief fund, \$150.52; Springhill Mines hospital, \$20; expenses, \$317.65; balance in bank, \$187.72.

The Dorcas Society reported 10,972 garments, new and second-hand, distributed in the Dioceses of British Columbia, Athabasca, Calgary, Saskatchewan, Qu'Appelle, Rupert's Land, Algoma, Newfoundland, Toronto and Central dioceses. Besides these contributions of clothing, supplies and other necessaries had been distributed. The receipts in money at the Dorcas Central room or distributing depot amounted to \$499.00. The report was read by Miss Patterson.

Miss Maud Roger submitted the report of receipts and expenditure of the "Extra-cent-a-day Fund," showing \$271.47 as the result.

Mrs. Hodgins presented the report of the Literature Committee, showing that a Missionary circulating library of 90 volumes had been gathered and a large number of tracts, leaflets and maps distributed. The total circulation of the Auxiliary leaflet was reported as 6,200, of which 2,200 were taken in the Diocese of Toronto. After the reports had been presented Mrs. Williamson gave an earnest and suggestive address, which was followed by an interesting and instructive paper entitled "The Church in East Africa," read by Miss Cartwright.

In the evening a very largely attended Missionary meeting was held in St. James' school-house, presided over by Archdeacon Boddy, when, after submitting a condensed statement of the work of the Auxiliary, addresses were made by Mr. N. W. Hoyles, Q.C., Rev. Canon Dumoulin, and Archdeacon Morrison, of Ogdensburg.

On the second day business proceedings were continued in Holy Trinity school-house, when the election of Diocesan officers took place and correspondence relating to the Japan and Zulu Missions was read by the Secretary, and an address given by Mr. S. C. Wood. Mrs. Boomer, President of the London Auxiliary, was present and received a very hearty reception, after which five minute papers upon the duties of the officers of the parochial branch were read by Mrs. Williamson, Mrs. Cummings and Mrs. Grindlay, all of them containing valuable suggestions based on practical experience. Miss Patterson read a paper on the duty of the Dorcas Society.

In the evening an "At Home" was given to the delegates in the school-room of The Church of The Redeemer by the ladies of that congregation, when a very large number of delegates, clergy of the Diocese and others, enjoyed the hospitality of these ladies and spent a very pleasant social evening.

ORILLIA.

The Band of Hope entertainment in St. James' school-house last month was a great

success. The room was filled with children and their parents and friends, and a good programme was rendered.

PETERBOROUGH.

St. Johns'.—At the adjourned Vestry meeting of this church it was decided that a circular should be issued by the churchwardens requesting that an effort be made by the congregation to reduce the debt of the church. It was also determined to inquire as to the feasibility of increasing the school accommodation. The financial statement for the past year was presented and adopted.

St. Lukes'.—The social at St. Lukes' on Monday, the 17th April, proved a great success. The school-house was well filled and an excellent programme was performed; the *piece de resistance*, however, being the Empire Drill by twenty little girls in pretty costumes. This elicited many expressions of surprise and satisfaction. The children were trained by Miss Maggie Calcutt, who deserves great credit for her success. The young ladies' sewing chapter of the guild aided by supplying coffee and cake.

Diocese of Niagara.

GUELPH.

St. James'.—The report of the Rector presented to the Easter Vestry Meeting, as also that of the wardens shows admirable progress during the past year. Increased attendance, both gross and average, has marked the Sunday services, and the number of communions made almost double those of the previous year, there having been this last year 2,044. Eighty-seven week-day services were held during the year in the Church with an average attendance of 62 to each service and altogether 299 services were held, at which the aggregate of congregations was 33,010; an increase of 12,000 over the previous years. The number of communicants on the roll this Easter was 176, as compared with 145 in 1892 and 117 in 1891. One hundred and thirty-nine of these made their Easter Communion, viz: 25 at 7 a. m., 40 at 8 a. m., and 74 at mid-day.

Messrs. T. W. Saunders and E. Harvey were appointed wardens for the present year. Four hundred dollars have been paid on the organ fund during the year and there was about \$100 on hand towards the next payment. According to the Parish Record the Rector, the Rev. A. J. Bell, M.A., aims to have weekly and holy day celebrations of Holy Communion, believing this to be the nearest practical fulfilment of Scripture rule and the requirement of the Church. The seats in the Church are free and unappropriated. The offertory on Easter Day amounted to \$225, and the total receipts for the year to \$3,132.18.

RURAL DEANERY OF WELLINGTON.

A meeting of the Rural-decanal Chapter of Wellington was held in Flora on Tuesday, April 18th. The meeting was preceded by evensong in St. John's Church at 8 p.m., on Monday, when a sermon on "Social Worship" was preached by the retiring Rural Dean, the Rev. A. J. Bell, M. A., of Guelph. On Tuesday the Holy Communion was administered at 8 a.m., and the Chapter Meeting opened at 10 o'clock. The morning was occupied with several matters connected with the Church work in the Deanery, amongst which was an interesting study of the Government census returns for 1891, and a comparison of these with the returns made by the clergy to the Bishop last year. The Rev. William Bevan, of Mount Forest, was chosen as

Rural Dean, and Rev. F. C. Piper, of Palmerston, as Secretary. The Chapter will meet again in Palmerston in July.

Diocese of Algoma.

Rev. R. Renison, who has for the past eighteen months been acting as assistant at the Church of the Ascension, Toronto, has decided to return to Missionary work in this Diocese.

PORT CARLING.

The Easter services at St. James' Church here were beautiful, well rendered, and attended by large congregations. There were also some appropriate, though modest, decorations. There were 18 communicants and the Easter offerings amounted to \$4.23. The congregation on Easter day numbered 100; on Good Friday service was held, when 40 persons attended and the offertory for the Jews amounted to \$2.00.

The Lenten services at Christ Church, Gregory, every Wednesday afternoon were well attended. A number of young people, chiefly candidates for Confirmation, attended the special "Chart Lectures."

UFFINGTON.

St. Paul's Church here, has suffered a great loss through the decease of Mr. James Kirkpatrick, who entered into Rest on the 14th of March, leaving a widow and large family. He was a faithful, untiring son of The Church whose love, loyalty and devotion to her interests was showing in ceaseless self denying efforts for her extension, calling for the expenditure of much time, money, and labour through many years, all given most ungrudgingly. During the last two weeks of his life he suffered severely but bore it with true Christian fortitude, patience and resignation. He had been warden of St. Paul's Church for several years before his death and had done more probably, than any other man in the neighborhood to advance the cause of the Church of England here.

BURK'S FALLS MISSION.

The incumbent is continuing his lectures on the history of the Church of England during the Easter season. At All Saints' Church, Burk's Falls on Good Friday a "lantern sermon" was delivered; that is, the incumbent used a screen placed in front of the chancel arch, upon which pictures were thrown illustrative of the address appropriate to the day. The first picture was "The Last Supper," the second "The Institution of the Eucharist," the third "Gethsemane," the fourth "The Raising of The Cross," the fifth "The Crucifixion," the sixth

"The taking down of the body from the Cross," all of which were explained and enforced in their teaching by the incumbent, the "seven words" being the burden of the sermon.

This Mission has a great want, viz: a parsonage. A partially completed building was purchased, but funds are sadly needed to finish it.

DIocese of CALGARY.

To the Editor of the Church Guardian:

Sir,—Will you let me draw attention to the fact that large numbers of people are now settling in the northern part of the Diocese of Calgary, and that there is urgent need for an increase in the number of our clergy, as well as such an addition to our funds as will be required to support a large staff; to assist in the building of Mission churches and parsonages; and for the purposes in connection with the ex-

pansion of our work? During last year 10,000 people, it is estimated, settled in this part of the Northwest, and just now large numbers are coming to us every week.

(a) One clergyman, with help from lay-readers is at present working a district nearly one hundred miles in length from Olds and Wetaskewin on the C. & E. railway. His stipend and the salary of one lay-reader amount to \$480 per annum from S. P. G. with such help as his people, all of whom are new settlers, can render.

This district requires two additional clergymen at once. Then, at least two more are needed for the Edmonton, and Beaver Lake districts, and the important mission of Sheep Creek and High River is still vacant. We need at once then, five energetic whole-hearted, devoted clergymen.

(b) Towards their support the only sums in view are one annual grant of \$480 from each of the two English societies, viz., S. P. G. & C. & C. C. S. Total, \$960.

(c) Last year churches were erected at Milford on the C. P. R. and at Innisfail, the largest town between Calgary and Edmonton. This year steps have already been taken looking to the building of churches at Banff and Lanmore, on one main line; at Bowden and Red Deer on the C. & E. railway, and at Sturgeon, and Poplar Lake, in the Edmonton District; while the growth of All Saints congregation Edmonton, now practically self-supporting, has been such as to call for the erection of a new church there, forthwith, the S. P. G. most kindly gives a grant towards the cost of each church building, but its grants seldom now exceed one-tenth of the total cost and a grant from our general funds, to supplement what the settlers can do, in order that there may be no doubt, seems absolutely necessary.

(d) Last year parsonages were provided for Macleod and Pincher Creek, towards the costs which a grant of \$100 each was given from general funds. This year I have promised similar grants to Lethbridge, and also to St. Paul's, Prince Albert, Diocese of Saskatchewan. These wants, together with the cost of maintaining students at college, or in the mission fields, travelling expenses, &c., &c., are so important and so urgent that I make no apology for laying them before your readers with the very earnest hope and prayer that they may be quickly supplied.

The grant from the Board of D. & F. Missions for last year for general mission work in my two Dioceses, which now have exactly 30 clergy and several paid lay-readers, was \$716.19. How little such a sum will do in this immense field? If prompt and liberal help is not given now, when it is time for laying foundations, we shall lose ground that in all probability will never again be reclaimed. Are there not many who can and will give us prompt and liberal help? Are there no clergymen in Eastern Canada, who could spend a few months with us, getting their friends or congregations to bear the expense of such a visit? None who feel called to help us to lay the foundations in this new part of the Dominion, and towards whose support wealthy congregations in Montreal and Toronto and other eastern cities may be induced to consider it a privilege to contribute? "The work is great and large. * * * * * Resort ye thither unto us; our God shall fight for us."

CYPRIAN, Saskatchewan, Calgary.

Bishop's Court, Calgary, N.W.T.

April 18, 1893.

INDIFFERENCE TO RELIGION IN GERMANY.

Not very long ago our Lutheran friends were crying out against the impertinence of those American Christians who were sending missionaries to Germany and other Lutheran countries,

as though Germany was not in advance of the rest of the world religiously, and as though there were no call for that kind of duplication of evangelizing appliances. Lutheran papers were very pronounced in their condemnation of such aggression on the part of those who "ought rather to go to the heathen," and not waste their time and their money upon those who did not need their services, and did not appreciate the interest manifested in their behalf, Baptists and Methodists, especially the former, were spoken of as peculiarly guilty in this regard. But it seems that a change is taking place, and that some of those who formerly objected are coming to see that there is great need of the very thing against which they have spoken so strongly. A certain Professor Richard, who is spending a time in Berlin, has seen something which many others have failed to see, and has been writing to the Lutheran Observer a description of the religious condition of the city and of the country in general. He tells his readers that, while the entire population of Berlin is 1,600,000, there are "less than 60,000 church sittings in the entire city, including even the halls in which worship is held." In Wittenberg, the home of Luther, and where he nailed his theses to the church door, though it has 16,000 inhabitants, "for decades only one church has been open;" and the sacristan told Professor Richard that "about four hundred people were accustomed to attend church services there." Dr. Stoecker, the Court preacher, has published in his own paper this paragraph:

"With few exceptions, the academically educated German is alienated from the Christian faith. The amount of ancient culture and scientific knowledge which he must take in during the gymnasial time, without a sufficient counterbalance in the world of Christian and national thought, leads the German mind, if it be not restrained by special influences, to free-thinking and indifference. The discontented condition of our whole public life has its chief cause of this. Even upon our national relations, such false culture confuses and ungermanizes. In the Church it has wrought irreparable devastation. —*Cincinnati Journal and Messenger (Bapt.)*

THE RUBRICS OF THE BURIAL SERVICE.

At the monthly Meeting of the Funeral Reform Association, held on Wednesday at the Church House, Westminster, the Rev. F. Lawrence, honorary secretary, read a paper upon the rubrics of the Burial Service. He said that the Burial Service suggested a mode of disposal of the dead which was scientific and in accordance with sanitary law, the rubric, "The priests and clerks meeting the corpse, and going before it either into the church or towards the grave," permitted the body to be taken direct to its burial instead of into the church, when there was danger of infection. The rubric, "While the body is made ready to be laid into the earth," pointed to an interment of the body in as close contact with mother earth as decency and reverence permitted. Another rubric, "While the earth is being cast upon the body by some standing by," seemed to indicate that the same grave is not to be used for corpses laid one upon another. The mode of burial thus indicated, with such exceptional sanitary precautions as might be necessary for the destruction of infectious germs, would be harmless to the living. Lord Playfair had written, "If the coffin be of a perishable nature, if the soil be dry and porous, if the grave be not too crowded, the dead are resolved into air and into ashes as certainly in three years as they are in a furnace in the course of an hour, and in both cases without in-

jury to the living." A graveyard thus used would be a garden where the dead are resolved naturally, respectfully, and inexpensively, in accordance with the words of committal, "We commit his body to the ground, earth to earth, ashes to ashes, dust to dust." In these circumstances the earth is ready, every succeeding generation, to perform its beneficent action again and again, the same graveyard-garden serving as such for all time, with harm to none.

LORD GRIMTHORPE has written the following characteristic letter to the Hon. Secretary of the Burial Reform Association:—"I agree generally with the objects of the Burial Reform Association, especially the discouraging of brick graves or vaults, lead coffins, keeping bodies unburied longer than is absolutely necessary, and every kind of contrivance for continuing as long as possible the process of unconsumed putrefaction, and the consequent production of malarious gas; and also the sadly increased pagan practice of corpse-worship in every possible way, by heaps of flowers, often continued for months and years in tin cans and wire cages (which it has been decided by the Court of Appeal that people have no right to do); and absurd funeral expenditure for the benefit of nobody but undertakers and the gratification of vulgar vanity, often by people who get into debt for it, and often think that meritorious, and a ground for bagging afterwards.

TO OUR SUBSCRIBERS.

We extremely regret that owing to divers causes which, it is needless here to detail, the publication of THE GUARDIAN has been suspended much longer than intended. We found it necessary, owing to dissatisfaction with the arrangement by which the printing, etc. was done at a distance from our editorial and business office in Montreal, to discontinue publication with the number of 28th December, intending to resume within a few weeks thereafter. This, though delayed, we do this week: publishing as formerly in Montreal. We hope by this means to be able to give greater satisfaction to our subscribers and trust that we shall receive their continued support and approval. Credit will be given for three months suspension upon all existing subscriptions continued; and we will assume that subscribers do continue unless advised to the contrary. Should it be that any of them have through the suspension subscribed for any other paper and desire to discontinue we would be obliged by prompt notice and by remittance of any subscription due to 1st January, '93.

We trust that our efforts to improve THE GUARDIAN may meet with the support of churchmen generally. It will in future be printed upon much better paper than formerly and with new type throughout. We also intend, if duly supported, to give from time to time illustrations—portraits, churches etc.—thus rendering the paper more attractive. We also hope for contributions to our columns from leading clergy of the Dominion and have already the promise of kind assistance in this respect from Very Rev. the Dean of Montreal and Rev. Canon Brigstocke, Fredericton.

We return our sincere thanks to our subscribers, alike for absence of complaint on account of the break in the publication of THE GUARDIAN and their patience in awaiting its re-appearance, as for the many expressions given of their hearty approval of its course in the past and of their earnest desire for its continuance.

Correspondence.

STAND UP FOR YOUR CHURCH.

(From the *Evangelical Churchman*, Toronto.)

SIR,—Perhaps the following warning is needed by some of your hot-headed readers—readers who have zeal without knowledge:

"Workingmen have come to me in real perplexity with cuttings from newspapers which have been triumphantly thrust into their hands by sectaries, in which the Church is spoken about by bishops and archdeacons as a corrupt, superstitious, pharisaic body, while dissenters are warmly praised. Of course, it may be only humility, but it has the appearance of the proverbial 'fouling one's own nest,' and the general effect is to take the heart out of Churchmen, and vastly stimulate dissent.

"We could get on all right, sir, if it wasn't for our own side; they are always running down the Church themselves, and, of course, if they do it, it's no good our sticking up for it."

That was the remark of a workingman to me a few weeks ago.

We are apt to forget that whilst the witness of the Church is strong against Romish error, it is equally strong against Baptist, Methodist, Presbyterian and Unitarian error.

"DOUBLE WITNESS."

To the Editor of the CHURCH GUARDIAN:

SIR,—The CHURCH GUARDIAN of the 5th inst. contained a letter from the Rev. Mr. Pentreath, incidentally, among other matter, suggesting that the appointment of bishops to the several dioceses of Canada should be made from among the clergy of the Dominion, native or otherwise, who for years have endured the work and turmoil of parish priests.

Notwithstanding the patronizing opinion of *Church Bells* in an extract in the same issue of the GUARDIAN, in which the "Canadian Church is urged to patience, and to ask themselves whether the time has really arrived when the Church in Canada does not require to lean further upon the mother Church in England," we ought to answer that the time of pupillage is past, and it becomes our duty to act upon our own resources. What is the use of Church colleges and universities in Canada if the young men educated in them for the ministry are made practically to feel themselves shut out from any prospect of attaining the highest position. And why should a divinity student feel that his fellows who study with him for law, medicine, engineering, arts and sciences, have their future careers unchecked by the thought of exclusion from the higher posts of their several callings, and he alone can never expect to attain to the highest point in his? We depend upon the young men educated in our country for our future surgeons, doctors, lawyers, judges, engineers, and all other branches of business; why not have the same reliance upon those educated for the Church, and let them feel that they may, one or the other of them, one day become a bishop? It is usually conceded, I imagine, that our judges, medical men, military cadets, and others educated in Canada, can hold their own with all comers in their respective walks of life, and it passes the comprehension of a person of ordinary intelligence why the same concession should not be allowed for the clergy educated in the country.

In writing thus, one is not unmindful, or ungrateful for, the nursing care and support given to the Church in Canada by the societies of the mother Church in England for the last hundred years or more; but every Canadian ought to feel now that for her future progress and gov-

ernment, and the supply of clergy and bishops to carry on her work, the Church in Canada should depend almost entirely on home supply, on those who are being educated for the work. The S. P. C. K. and the S. P. G. told us some years ago that we must in future depend upon ourselves for financial support. Why not accept the same advice as to our ecclesiastical appointments? Surely when a diocese is vacant in the Dominion we can find suitable men to fill it, and when we cannot it will be time then to go to a field for some other. I offer these remarks from a feeling of fairness and justice to those who come forward to give their lives and services to the Church. We have plenty of worthy and learned men in Canada out of whom might be made good bishops for the future.

J. W. H. ROWLEY.

Yarmouth, N.S., April 18, 1893.

L. H. DAVIDSON, Esq., Q.C., D.C.L., Editor and Proprietor THE CHURCH GUARDIAN Box 504, Montreal:

Dear Sir,—It is with pleasure I notice the appearance of your paper in its new and improved form. I trust with you that its sphere will be much extended. I consider your paper useful and instructive to all Churchmen, for here we are too apt to be content with our own narrow surroundings, whereas a knowledge of our neighbors' doings is often an incentive to the general interest of the Church at large. Your articles and essays ought to be of much use. I wish you a large return for your energy and ability as editor.

Yours faithfully,

J. FREDERICK RENAUD.

Rector St. Thomas' Church, Montreal.

CONTEMPORARY CHURCH OPINIONS AND ACKNOWLEDGED ACQUI- SITIONS FROM ENGLAND FOR THE CANADIAN EPISCOPATE.

(CONTRIBUTED.)

We believe that *Church Bells*, in the clipping given in THE GUARDIAN of April 5, over-estimates the consensus of opinions in regard to the selections made for Chief Pastors of "The Church of England in Canada." This very name, deliberately assumed after careful consideration by the great representative assembly of the Ecclesiastical Province, is in itself proof that not yet is the Atlantic permitted to justify steps towards Ecclesiastical "Home Rule." In fact the unmistakable attachment to, and holding in honour of, the great Mother Church on the part of Canadian Churchmen, is so manifest that vigour of remonstrance against Briton's Bishops is justly attributable to the consciousness thereof, and the instinctive desire that, if the company be few, it may by energy of expressions be a *mighty* few. The judgment of the Canadian Church is surely to be derived not from self-assertive individuality, but from Synodical action. The latter is distinct by the fact stated by Canon Pentreath that "in 165 years of our history only three of Canadian birth have ever been appointed to the Episcopate." If the Canon turns his acumen to a cognate question he will enlighten us as to the number of native-born priests and deacons that are found on the roll of the 1,200 clergy. We do not participate in the conclusions of our clerical brother as to any discreditable reflections being thereby cast upon the Church in general, or Canadian colleges and Theological schools in particular. Our boast of integral

connection with the Ancient Church of England is not merely sentimental or genealogical, but vital, practical and real. We feel our Mother's blood in primitive derivation, Apostolic heritage, Liturgic use, coursing our spiritual veins, and, equally with her children, worshipping at her historic altars, claim all the practical benefits obtainable through a family as yet unrent in ecclesiastical alliance or political connection. Rivers of benevolence are yet flowing from the great Missionary societies of England towards her Canadian daughter, and we believe that there is not a single Chief Pastorate whose endowment and consequent existence is not due to English funds. The admirable temper displayed by the *Church Bells* in dealing with rather a noisy airing of a phantom "grievance" closes with a gentle reminder which has much of the *fortiter in re* covering the *suaviter in modo* when it writes: "We would urge Canadian Church people to have a little patience and to ask themselves whether the time has really arrived when their Church does not require to lean a little upon its Mother in England."

The self-inquiry suggested will demonstrate that not only Chief Pastors and clergy, but the people to build new churches and congregations to fill them, must be transferred from Motherland and Mother Church. Our "self-reliant" factors for "the building up of a great Canadian Church" are largely awaiting at English altars the signal to possess this new land in the name of the Lord. Under such conditions (were it ever wise) we are not in a position to discuss ecclesiastical Chinese walls of exclusion or to formulate practically an alien act against our Motherland. The Canadian Church has no little or big "rocks of offence" in regard to English priests being elevated to its chief pastorships. Our marts are full of English textures which for perfection cannot be equalled here, while our ordinary wants are supplied by home ingenuity and skill. In like manner our under-shepherds can and ought to be supplied largely on the soil, but—experts in producing these,—it is the Church's wisdom to draw from every quarter of the globe. The ancient seats of learning of England, by competent authority declared not inferior to the best Continental universities, are preparing grounds for every portion of our Empire. It is the Church's duty to make her Catholic creeds interpretative of Catholic actions. If Congregationalism is to be deprecated in a parish the evil is intensified when extended to a diocese or ecclesiastical Province. Our Bishop of Algoma visits England and presents our Missionary needs in a position favoured beyond that of any prelate of the Church in the United States. When testimonies, individual, Episcopal and Diocesan, can be promulgated as in the eulogies of such episcopates as that of Medley, Williams and Oxenden, the Church in Canada will have prior interests to conserve before uttering a word of jealousy against as many Fathers in God from England as the wisdom of our free Diocesan Synods may select. May the honoured list be as continuous as The Church's bereavements, and this without either favour or prejudice to Canadian clergy, whom may Divine Providence also advance, here or in any quarter of the Church, according to the law of demand and supply, and according to any particular gifts and singular qualifications. It will be an ominous day of evil when the Episcopate is considered as the *reward of individuals* instead of being considered *solely* as an agency whose effectiveness is the one aim of The Church. Learning, culture, wide acquaintance with men and "affairs," are attendants of that success which has crowned the chief pastorships of English priests, and given to the Church unpartizan administrations, all of which are worthy of some disadvantages if such could be proved. But no such demonstration has yet been afforded or rightly assumed.

The Church Guardian

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CALENDAR FOR APRIL.

APRIL	1.—Easter Even.
"	2.—EASTER.
"	3.—Monday in Easter week.
"	3.—Tuesday " " "
"	4.—Tuesday " " "
"	9.—1st Sunday after EASTER. (Low Sunday.)
"	16.—2nd Sunday after EASTER.
"	23.—3rd " " " (Notice of St. Mark's Day.)
"	25.—St. Mark; Evangelist.
"	30.—4th Sunday after EASTER. (Notice of St. Philip and St. James' Day.)

CONFIRMATION.

ITS RATIONALE.

Did the Apostles, who undoubtedly ministered the rite of "confirmation, or the laying on of hands," minister it merely to convey certain miraculous *gifts*, such as tongues, prophecy, &c., which were peculiar to that age, or did they lay hands on the baptized for the purpose of conveying the *graces* of the HOLY GHOST, "love, joy, peace," etc., which are common to every age? This is the first question to be considered, and I submit that a thoroughly impartial mind can have no doubt as to which is the correct answer; for observe:

1. It is distinctly stated that the Apostles "prayed for the Holy Ghost," and that those confirmed "received the Holy Ghost." We have no warrant for identifying the Holy Ghost—which is God Himself—with mere signs, and tokens, and effects of His presence,

and to do so in any other texts would make endless confusion.

2. The descent of the HOLY GHOST in that age was *always attended* by these outward and visible signs. At our LORD's baptism the spirit descended as a dove; at Pentecost tongues were seen and heard; they were heard again in the house of Cornelius, and in the assemblies of the early Church. And we know why. They were signs to the unbelieving. A spirit cannot be heard or seen; but for these signs how could men know that the Spirit was given at all? These things proved, and were meant to prove, a supernatural presence.

3. Preaching (or "prophesying") and prayers in that age were *accompanied* with supernatural manifestations. They are followed by such manifestations no longer. But no one argues that for this reason preaching and praying should cease. Why, then, should the "laying of the hands" cease?

4. Every Christian admits—for this we are expressly taught—that the miraculous gifts were temporary and comparatively trivial, and that the graces are essential and eternal. And yet we are asked to believe that this Apostolic ordinance was only for the former, the unimportant; and that the latter, the essential thing, must be excluded from this operation of the Spirit?

5. If the Laying on of hands in the apostolic age was only to convey miraculous gifts, then, obviously, this rite should have ceased when the gifts ceased. *But it did not.* It was continued; it has been continued ever since. The inference is unmistakable; it was for another and a higher purpose. If it was not, then the early Christians, one and all, made a fatal blunder. They saw for themselves that the "gifts" had ceased, and yet, in spite of this, they persisted in ministering the rite. And, still more strange, this huge mistake has been perpetuated ever since, and the "whole silly Church of CHRIST for the space of these sixteen hundred years" (Hooker) has been grossly deceived and deceiving.

6. The Laying on of hands is mentioned among things which are of eternal obligation, such as repentance, faith, etc. Of the six "principles," that is to say, five are admittedly to last to the end of the world; can we believe that the sixth was a mere temporary rite for a temporary purpose? And this when the sacred writer mentions all six in the same breath, and puts all on the same level. All belong to the "foundation." Can that foundation consist of five solid stones and one scrap of stucco?

7. The laying on of hands is still retained by most bodies of Christians as the outward sign of *ordination*, of appointment to the ministry of the Church. But every Christian is in one sense a priest, and has some sacrifices to offer. Why may not the Church *retain* this rite—we have not invented or begun it—if for no better reason, in the belief that it marks the ordination to the priesthood of all Christians? If it is not silly or superstitious in the former case, what makes it so in the latter?

I submit therefore—this objection being disposed of—that the laying on of hands, as ministered throughout Christendom at the present day, is proved to be the lineal descendant of the laying on of hands as ministered by the Apostles. And I submit further that it is no less a means of grace now than in the first ages of the Church; that the HOLY GHOST given then is given still, *in answer to prayer, to hearts prepared to receive Him.*

I ask attention to the words in italics, for Nonconformists are chiefly prejudiced against the high place here claimed for Confirmation by overlooking two important considerations: first, that prayer—prayer for the HOLY SPIRIT—is an essential part of the rite; *as essential, to say the least, as the imposition of hands.* It formed part of the apostolic rite; it has a prominent place in the ordinance still. And prayer for the

HOLY GHOST, our LORD Himself has taught us, can never be unheard or disregarded. To Churchmen it is simply astonishing that any Christians can be found who can believe that the solemn and public prayers of bishop and clergy, of congregation and candidates, all asking with one consent for the best of all GOD's gifts, can be useless. Has prayer then lost its former power? A Confirmation is or should be a solemn public prayer meeting for GOD's blessing on the confirmees. Secondly, that Confirmation is no charm. Like the grace of the Sacraments, it only profits the penitent and believing. GOD never forces His grace upon us. We take *from* Confirmation according to the heart and mind we take to it. It leaves its mark even on the impenitent; it seals a blessing on those, and only those, who satisfy the evangelical conditions of repentance and faith. There is no *legerdemain, no opus operatum* here.

But now let us turn to the *first part* of Confirmation—the renewal of the baptismal vow. It is not pretended that *this* is of Divine appointment; it is only claimed for it that it is a helpful and salutary thing and in no wise alien to the teaching of Scripture. We say that our LORD left His Church the power to decree rites and ceremonies—no society can exist without some power to make by-laws—and that the Church has wisely ordained this part of the rite for the profit of her children.

Let us admit at the outset that Holy Scripture says nothing of a baptismal promise made by god-parents on behalf of unconscious babes; nothing of "sponsors" or "sureties." But what of that? If no promise of any kind is *made* in baptism, as is the case in some Christian communities, nevertheless it is and it must be *understood*. In the nature of things baptism involves at least a tacit promise on the part of the baptized, because it is the seal and sign of the Christian covenant. Just as circumcision admitted to the Old Covenant, so does baptism into the New. On this point, I believe, most thoughtful Christians are agreed. But a covenant involves conditions, undertakings, expressed or understood. There can be no such thing as a covenant, a contract, without them. Where is the *contract* if all the promises are on one side only? So that if it is lawful to admit our children by baptism into covenant with GOD—and if it is not, then Christian children are worse off under the gospel than Jewish children were under the law—if it is right to baptize children, then it is right that they should undertake to fulfil the conditions of that covenant of which baptism is the monument and seal. And if so, what better, or indeed what other, plan can the Church adopt than this of sponsors or sureties? If a *temporal* benefit were at stake, who would hesitate for a moment? The thing is done and constantly done in the case of apprentices and others. It is only when GOD is concerned that we may dispense with this security—with this solemn recognition and acknowledgment of the obligations which rest on the baptized. The obligations are there, whether they are recognized or not.

And if they are there, whether acknowledged or not, what can be more fitting than that our children, when they come to years of discretion, should in the most solemn way possible be put in mind of their responsibilities, be told of the covenant made in their behalf, and be asked whether they will confirm it or not? Even if they had no sponsors and made no promises, the Church would owe this to them; nay, she would be a cruel stepmother if she did not tell these "children of the covenant" of their privileges and obligations. In that case, the Christian society would do less for its sons and daughters than Judaism did; for we know that the Jewish boy at twelve years of age became *Ben torah*, "a son of the law," and was initiated into the duties of his position. Yes, and we know that our CHRIST, by His example, ex-

pressly sanctioned such initiation. Not, however, that we need Scripture warrant (though we have it) for such an obvious dictate of common sense. If it is admitted that baptism is the seal of a covenant, or even if it is barely admitted that it involves some responsibilities, what further justification do we need for catching eagerly at every opportunity of bringing this home to the children of the Church, of inducing them to recognize and confess it? Who shall blame us because we are anxious to enlist them on the Lord's side? Knowing that "confession with the mouth" is no less necessary to salvation than belief in the heart; knowing that the "putting away of the filth of the flesh" does not save, but the "answer of a good conscience towards God;" knowing that it is an excellent and Christian thing to "witness a good confession before many witnesses"—who can wonder that we safeguard infant baptism with sponsors and vows, or that we value so highly this part of confirmation in which those baptized as children, when they arrive at years of discretion, renew the solemn promise of their baptism, ratifying and confirming it with their own lips in the presence of God and the Church? But perhaps we may spare ourselves further argument on this score, for everywhere, we are told, amongst Nonconformists, the need is now admitted of some such service as this. Indeed, only inveterate prejudice could be blind to the splendid opportunities which the rite of Confirmation affords—quite apart from any grace which it may or may not bring—of impressing the truths of our religion on the minds of our children. No; the Church need make no apology for her tenacious continuance, year after year, and century after century, of an ordinance so "full of all blessed conditions" as this. If our Nonconformist brethren only knew the blessing it has been to thousands, and the potency of blessing that it has for all, they would claim it as a part of their heritage forever. "Let them not take it in evil part, the thing is true; their small regard hereunto hath done harm in the Church of God."

But what if, after all, confirmation is *not* the Scriptural and apostolic rite which Christendom has so long believed it to be? Still, can any one honestly think or say that it is so irrational, so unscriptural, as to compel him to make a schism in the body? Does it "evert the fundamentals?" Does it "subvert personal faith in CHRIST?" And if not, then why should it be allowed to set Christian against Christian any longer?—From "What is Christ's Church," by Joseph Hammond.

NOTES ON CHURCH UNITY.

(FROM CHURCH UNION.)

God meant mankind to be one. He created men brothers. He implanted instincts in their hearts that can not be satisfied without brotherly love. He imposes conditions that require, for man's highest happiness, close union. The spiritual, moral and physical welfare of man demand the sympathy, and the co-operation that come only from the brotherhood ideas. It is a divine oracle that men are being moved by the force of unavoidable circumstances to accept. It is not good for man to be alone, and he is finding it out in this age, when material progress, discovery and innovation have broken down the barriers that in earlier ages allowed men to live apart.

* * * * *

It is to be feared that our divided Christianity has failed just here. Sectarianism has destroyed or impaired the true idea of God's plan. It can offer little (where thus in fragments) compared with what it ought in the way of an answer, or a satisfaction to men's inquiries and their needs. It has theories, and doctrines, and

metaphysical systems of religious thought, but it has come short of that universal and organic brotherhood which includes and absorbs all kinds and conditions of men, and enables them to realize the tie of their common humanity. Men are disposed to find more real help and satisfaction in their human brotherhood and fraternities than in any other of the existing sects. But what is the Divine ideal? * * * *

Christ came not to publish themes, nor merely, to inculcate morality, or to promote culture. He came to establish a brotherhood, to found a society, to organize a kingdom, to originate a family. Membership in this was to be through a living union with him. This membership could be outwardly recognized in baptism, which is initiation into the common fellowship. This society, with Christ as its potential head, was to extend into all the world. Faithful membership in it was to extend into all the world. Faithful membership in it was equivalent to salvation. All men—women and children, were to become united and fulfill the idea of universal brotherhood. No other societies were to be needed. This one society was sufficient because divine. The ties between man and man were to be closer than any human tie. Men were to be brothers in every sense of the world. The sermon on the mount was the law, and the gospel was the constitution. This family—the Church—was necessarily united and but one; any other conception than this would destroy the very object of its creation.—(Rev. W. S. Sayres).

The time is drawing on when all will feel what many now do, that church unity is the great question before the people of God. The grave and pressing problems of modern civilization can only be solved by Christians, and they cannot be fully and finally solved by Christians, and they cannot be fully and finally solved by Christians engaged in internecine strife. A united church will be invincible and conquer the world. This is not fanciful, but the teaching of the Lord: "That the world may believe that thou hast sent me." And it should not be forgotten that, as the chief results of union are to be spiritual, so the chief influence to promote it are spiritual. The strength of sectarianism lies in selfishness and denominational pride; but when the beauty of holiness enswathes Christians, they cannot remain apart, but must be to each other in a relation of mutual recognition, love and helpfulness. It is not unreasonable to suppose that revivals of such power and extent as have never been known, will yet surprise and bless the world. No man can at present predict the precise form that church union will finally take, but it will be "actual and visible oneness." Denominationalism was doomed by our Lord; and before Him "who like the sun, is filling the heavens of modern Christian thought, our littleness and our divisions will wither."—Rev. A. T. Clark.

CONFIRMATION AND THE SUNDAY SCHOOL.

It is felt by many that the clergy should be reminded of the provision in the Prayer Book that children are to be brought to confirmation and that, while doubtless the clergy generally are diligent and faithful in preparing their candidates, whether children or adults, there are those who fail to devote to this preparation the time and painstaking labor that its solemn importance demands.

In this connection the Committee are greatly grieved to say that they have learned on the best authority that there are many of the clergy who neglect to train their children and youth in the Church Catechism, to give them the benefit of a Pastor's regular, personal catechising. If this be so, there is need surely for an earnest

plea that the Church's system as regards the training of the young may be *faithfully and diligently carried out*. The Sunday School has its use, but it may well be feared, nay, it must be feared, that to-day it is undertaking to do what the clergymen ought to do, and is in many ways harmful when it aims to be helpful. Here and there we find a model Sunday School with trained and cultivated teachers, but in a large majority of cases it is the testimony of our clergy that the Sunday School is *not* what it ought to be; that teachers are put in charge of classes when they are entirely unfitted for their work; that they are irregular in attendance; that they have, many of them, no deep sense of their peculiar responsibility, and no ability to discharge it if they have. It does seem "passing strange" that while parents are careful to provide for their children the best possible instruction in secular knowledge, and to know beforehand who and what the teachers are whom they trust with the education of their boys and girls, they do not hesitate to give the most important of all training and education of those who are so dear to them into the hands of they know not whom,—of some good young person, it may be, who has just been confirmed, and, because she longs to be useful, has been asked to "take a class." It is time that we should realize that Confirmation and a desire to be useful do not of necessity fit anybody to "take a class."—*The Church Helper, Mich.*

IS IT A DREAM?

Just as far as there is anywhere an appreciation of the real significance of our Lord's Prayer for His people, and of its relation to the future of His Church, the question of Christian unity must have a very controlling place in Christian thought. It cannot be put aside by open condemnation or quiet contempt. It is enough that the subject had, and has, a very large place in the heart of Christ. He binds up the world's faith, and consequently the world's hope, with it: "That the world may believe that Thou hast sent me." A fact with such an issue can be neither reasoned down nor scoffed down. Looking at the subject from the scene of that Upper chamber, is it not amazing that it can even be held in abeyance for a day by any Christian body? Is it not worth while at least to consider whether the practical overlooking or rejecting our Lord's principle as touching the world's acceptance of His divine mission may not account for much of the well-mentioned labor that seems "laboring for the wind," much of the gathering that "gathers to put into a bag with holes."

It is a very impressive fact that, with all the tendency to dismiss the question, or to relegate it to the future, there has never been a time when so many silent forces are compelling attention to it. Like every other great question, Christian unity is to make its way to a successful issue only through the calm and persistent pressure of those who believe in it and in the possibility of its realization.

When an eminent American missionary who had labored many years with little apparent success was asked, What are the prospects of Christianity among the heathen? he replied, Just as bright as the promises of God! To the question, What hope is there of any real and manifest unity of Christians? we answer, A hope as strong and unfulfilling as the final prayer of Christ for His Church. We may not see how that prayer is to be answered, but we are just as sure that it will be answered as we are that He who offered it is now at the right hand of the Majesty on high, angels and authorities and powers being made subject to Him.—*The Churchman, N. Y.*

Family Department.

EASTER.

"As in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at His coming (presence) . . . Then cometh the end—The last enemy that shall be destroyed is death."—1 Cor. xv., 22-26.

"Blessed and holy is he that hath part in the first resurrection . . . The rest of the dead lived not again until the thousand years were finished."—Rev. 20, 5-6.

"The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them to meet the Lord in the air."—1 Thess., iv., 16-17.

The dead in Christ shall first arise
To know the rapture, the surprise
Of meeting in the clouds of heav'n
Their Lord, to whom all power is giv'n.
Then some of those alive—awake—
With them the wondrous change partake
First-fruits from His living and from dead
Together with their risen Head.

Then, after interval of joy,
A thousand years without alloy,
Another resurrection call
Th' Archangel trump for one and all.
The Judgment set, the Great White Throne,
The books are opened every one,
Both good and ill receive reward,
A righteous Judgment with the Lord.

And thus a twofold witness borne
Another glorious Easter morn;
For He the Resurrection Life
Shall conquer in the mortal strife.
And those like Thomas us of yore
Shall see and know and doubt no more;
E'en death itself shall flee away,
And life be manifest as day.

—Living Church.

L.O.E.

FAITHFUL IN FEW THINGS.

"Father, I don't believe I will stay with Stephens & Co., after this month."

"What is that, Hal? I thought the position was a very good one."

"Oh, the position's good enough, I suppose. I have been with them almost a year, and they don't give me a cent more than when I first went there; and I'm just discouraged."

"Perhaps you are not worth a cent more my boy."

That was not pleasant to hear; and Hal shrugged his shoulders by way of answer.

His father hid a smile with his handkerchief, and then continued:

"Do you do your work quite as well, and are you as much on the lookout to advance the interests of your firm, as though they gave you double the salary, Hal? In other words are you doing your very best?"

"Why, no, father, I don't suppose that I am; and they shouldn't expect it for what they give me."

"Never mind what they expect; make yourself so valuable to them that they cannot afford to lose you, and then there will be no trouble about your salary. Don't you know that there are five men to every position, and that a firm will give its positions to those who will do the work in the best manner? I think I must tell you of an experience I had when I was a young man:

"I was not as fortunate—or, perhaps unfortunate—as you, Hal. In other words, I had no one but myself to depend on. My father lost money through the fault of his partner when I was little more than a boy, and dying

soon after, left hardly enough to support my mother.

"As I was old enough I left school and went into business. After changing once or twice, I found a position which I liked, and I made up my mind that I would keep it if I could. I could not afford to go from place to place. I had been there for several years, and each year my salary had been increased a little, when one of the partners was taken seriously ill. That threw a great deal of extra work on me, which, with my own, was almost more than I could do. I remember that I used to go home in the evenings tired and discouraged.

"Never mind, Harry," mother would say, "it cannot last long."

"I would not mind it if my salary was worth the work," I complained.

"But all the time I had a secret hope that at the beginning of the new year I would have more of an increase than usual. With that hope to cheer me, I worked hard, and managed to do almost the work of two men. Imagine then my disappointment when, at the beginning of the new year I received exactly the increase that had been promised me before the illness of the partner. Only when I know that I was not to have it did I find out I had counted on that extra money. I wanted to hire a house for mother and myself—we were boarding—and I had calculated that, with what I had saved and the increase I had expected, I would be able to do so in the spring.

"Never shall I forget with what a heavy heart I went home that night. I did not mean to tell my mother of my disappointment. I thought that it would only trouble her. But I had not been in the house half an hour before she had heard the whole story.

"And," I said in conclusion, "I won't work another day as I have done. They may find some one else."

"They did not promise you any more, did they, Harry?" asked mother.

"No; but I expected they would give it to me."

"Do you mean to leave?" she asked next.

"No; of course I cannot afford to do that," I answered dismally.

"Then," said mother, in her bright, cheerful way, "work just as you have done, quite conscientiously as though you were receiving all you expected; and when the little house does come, we will enjoy it all the more. Do not do yourself an injustice, Harry, of giving anything but your best."

"How often since have I realized the force of that remark, when I have seen boys doing themselves just that injustice! Well, I took my mother's advice, and did my work as thoroughly as I knew how. About the first of February, Mr. Willis the partner who was so ill, grew so much better that almost every day I carried him his letters and gave him an account of the business of the preceding day. At last, one morning towards the end of that month, he told me that on the following day he would return to business. How well I remember that day! I can even see the details of the room where I found him just finishing his breakfast. I know that in the left-hand corner of the bookcase was a copy of 'Pilgrim's Progress,' with the name in gilt letters on the back. There was a coffee-pot on the table, and his cup had three blue lines around it; and the wall paper was cream-color, with a vine running all over it. I gave him my report, and, having laid the letters on the table, was just about leaving when he said:

"Wait a moment, Weston. I have something to say to you."

"I cannot remember his exact words, Hal; but the purport of what he said was this; Just before the beginning of the year, Mr. Savage, the other partner, came to him and asked what had better be done about the advancing of my salary. They both agreed that it should be more than they promised me, but on account of

various business complications which I will not enter into, they decided that they would make no change till Mr. Willis was able to be about.

"And there was another consideration, Weston," he went on to say. "We would not have deferred the increase except for business reasons; but as the circumstances were as they were, we concluded to make it a test, which, I am happy to find, you have stood most nobly; expecting, as I know you must—as you had a right to—some consideration for your unusual efforts. When the time passed, and they were unrecognized, your work, instead of falling off, has been, if possible, better; and now, finding that things have turned out in the business as we had hoped and expected, we are able to offer you an interest in the concern. You have made yourself indispensable to us, and we are glad to show our appreciation in this way."

"For a moment, Hal, a feeling almost of horror took possession of me at the memory of how nearly I had come to failure. If I had done as I threatened, and relaxed my efforts! My next sensation was one of utter thankfulness to my mother.

"Well, there is little more to tell. Among happiest memories is the day when the fittle house became a reality, and I saw my mother comfortably settled there. Yes," in answer to Hal's question, "it is the very house where she now lives. She grew to love it so that she refused to have a better one when I was able to give it her; neither would she leave it to live with us; and, as you know, she will hardly allow me to improve it, from the fear of changing it too much.

"The same business? Yes; it came into my hands, at last, through the death of the old partner. But, Hal, I do not tell you this with any idea that you will repeat, exactly, my experience; but only to illustrate the principle, which always remains the same.

"Looking at the question from a purely business point of view, it pays to do your best, and only your very best; but there is another and nobler reason for faithful service, which you will find mentioned, times without number, in a certain Guide, which the great Master has left as the rule for the lives of his servants."—*German-town Guide*.

"SING OLD HUNDRED."

A drover; who was naturally a high-tempered man, had been used to beating his oxen over the heads, as all his neighbours did. It was observed that, when he became a Christian, his cattle were remarkably docile. A friend inquired into the secret.

"Why," said the drover, "formerly, when my oxen were a little contrary, I flew into a passion, and beat them unmercifully. This made the matter worse. Now, when they do not behave well, I go and sit down and sing Old Hundred, I don't know how it is, but the psalm tune has a surprising effect on my oxen."

HOW TO DEAL WITH SLANDER.

Act like the Dutchman who, when there was wrangling going on around the table, said:—"I says notings—I eats"; so say, when slandered, "I says notings—I works."

To hear, to understand, and to bring forth fruit are the grand evidences of a genuine believer.—*Dr. A. Clark*.

Between levity and cheerfulness there is a wide distinction; and the mind which is most open to levity is frequently a stranger to cheerfulness.—*Hugh Blair*.

Thou art not the more holy for being praised, nor the more worthless for being dispraised.—*Thomas A. Kempis*.

THE HEROIC SMITH.

The following circumstance took place about twenty years ago at a village in Germany. One afternoon a great number of the villagers were assembled in the large room of the inn. There was only one door to the room, and that stood open. The village blacksmith, a good natured, brave-hearted man, sat near the door talking pleasantly with some neighbours in the room. All at once a large dog came and stood right in the doorway. He was a great, powerful beast, with fierce, frightful look. His head hung down, his eyes were bloodshot, his great red tongue hung half out of his mouth, and his tail was dropped between his legs. As soon as the keeper of the inn saw him he turned pale and exclaimed, "Back! back! the dog is mad!" Then the women screamed, and there was great confusion in the room. There was no way out but by the door in which the dog stood, and no one could pass him without being bitten. "Stand back, my friends," cried the brave smith, "till I seize the dog; then hurry out while I hold him. It is better that one should perish than all." As he said this he seized the foaming beast with an iron grasp and dashed him on the floor. Then a terrible struggle followed. The dog bit furiously on every side in a most frightful manner. His long teeth tore the arms and thighs of the heroic smith, but he would not let go his hold. Unmindful of the great pain it caused, and the horrible death which he knew must follow, with the grasp of a giant he held down the snapping, biting, howling brute till all his friends had escaped in safety. Then he flung the half-strangled-beast from him against the wall, and, dripping with blood and venomous foam, he left the room and locked the door. The dog was shot through the window. But what became of the brave but unfortunate smith? The friends whose lives he had saved at the expense of his own stood round weeping. "Be quiet, my friends," he said, "do not weep for me, I have only done my duty. When I am dead think of me with love; and now pray for me that God will not let me suffer long, or too much. I know I shall become mad, but I will take care that no harm comes to you through me." He went to his shop and took a strong chain, one end of which he riveted with his own hands round his body, the other end he fastened round the anvil so strongly that no earthly power could loose it. He then looked round on his friends and said, "Now it's done, you are all safe. I can't hurt you. Bring me food while I am well, and keep out of my reach when I am mad. The rest I leave with God." Nothing could save the brave smith. Madness soon seized him, and he died after nine days of suffering. What a noble fellow! what a real hero that was!

Jennette—Does Miss Boardman get her lovely complexion from her father or her mother? Gladys (sweetly)—From her father. He's in the drug business.—*Chicago News.*

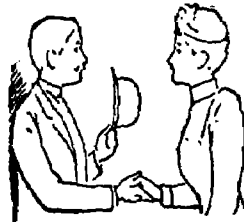
Dental—She—What superb teeth she has! He—Yes, but they are false. She—Why do you think so? He—She told my sister she inherited them from her mother.—*Life.*

The total number of persons employed in and about the mines of the United Kingdom in 1892 was 721,809, of whom 6,099 were females above ground. There were in the year 862 fatal accidents, causing the deaths of 1,034 persons, or one for 679 persons employed.

To be always intending to lead a new life, but never to find time to set about it, is as if a man should put off eating and drinking from one day to another, till he is starved and destroyed.—*Tilston.*

The Islington Guardians have made a grant of five guineas to the Church Army in consideration of persons taken from the Casual Wards and thus relieved from the Rates.

HOW DO YOU DO



when you buy shoes or clothing? Don't you go to the place (if you can find it) where they tell you that you may wear the articles out, and then, if

you're not satisfied, they'll refund the money? Why not do the same when you buy medicine?

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HOW TO KILL A PARISH.

Absent yourself from morning service: it takes a dull and careless minister to stand up against empty pews.

Stay at home whenever it rains on Sunday, or is too hot or too cold.

Never let the rector know if he has done any good.

Take a class in Sunday school and be in your place about three Sundays in five, and late the other two.

Attend no church gatherings if you have the opportunity of going anywhere else.

If a stranger be near you in church never hand him a prayer book or hymnal.

Never speak to anyone whom you see there Sunday after Sunday unless you have been regularly introduced.

If you are ill do not send word to the rector, but let him find it out for himself. He will probably call by the time you are well enough to go out and spend the day. In the meantime, take every occasion to tell other church people that you fear the rector is not much of a pastor; that he does not seem to know who are sick; that he has not been to see you for weeks, and all the time you have been so miserable.

If times are hard, at once deminish or withdraw your subscription for fear, lest when you have paid for your cigars, ribbons, jewelry, etc., you may have nothing left for your holiday.

Always grumble at the sermons, and fear that you cannot stand the draughts much longer.

Above all, go to sectarian places of worship whenever you get a chance.—The Western Ninete.

TRUE COURAGE.

Chrysostom before the Roman Emperor was a beautiful example of true Christian courage. The Emperor threatened him with banishment if he still remained a Christian. Chrysostom replied, "Thou canst not, for the world is my Father's house; thou canst not banish me." "But I will slay thee," said the Emperor. "Nay, but thou canst not," said the noble champion of the faith again: "for my life is hid with Christ in God."

"I will take away thy treasures." "Nay, but thou canst not," was the retort: "for in the first place I have none that thou knowest of. My treasure is in heaven, and my heart is there." But I will drive thee away from man, and thou shalt have no friend left." "Nay, and that thou canst not," once more said the faithful witness; "for I have a Friend in heaven, from whom thou canst not separate me. There is nothing thou canst do to hurt me."

The real lover of Christ is always willing to follow Him at his own expense, but he never has to do it.

In all the difficulties and crosses of my life, this is my consideration, since it is God's will, I do not only obey, but assent to it; nor do I comply out of necessity, but from choice.—Seneca.

A kind heart is a fountain of gladness, making everything in its vicinity to freshen into smiles.—Irving.

The love that men have for little sins is the same kind that devils have for big ones.

Every sermon ought to have something in it that the devil will have to try to answer.

The right kind of repentance not only means to stop doing bad, but to begin doing better.

If an honest man is the noblest work of God, it seems that few volumes are now extant.

As a malarial air may endanger a good constitution, so bad companions endanger a good character.

No man has ever yet reached to perfection; but no man has ever been rendered the worse by striving for it.

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TEMPERANCE.**TEMPERANCE WORK.—"HELP
A MAN TO BE A MAN."****A VISIT TO THE CHURCH ARMY SAM-
ARITAN OFFICE.***[Continued from last issue.]*

With seedy appearance he may be homeless, hungry, thirsty, suffering, but he clings to his last (and indeed his only) respectable suit for dear life. That, and his testimonials from houses where he has been employed, are his credentials, and in fact his testimonials cease to be of avail if pressure of starvation should force him to exchange his good suit for a shabby one. To do that is to drop out of the line of occupation as a "clerk" into that of the artisan or the laborer, both of which classes are already overcrowded, and for neither of which is he in the smallest degree suited.

Thus it is that as we pass through the crowded streets we may brush against men with as respectable exterior as our own, but who beneath that respectable exterior are carrying a load of unspeakable misery. "No work," is the cry, and no work means loss of home, of prospects, of food, of the barest necessities of existence, all of which burden must be carried beneath a "good exterior." Sorrows which are known we may, perchance, alleviate; what can be done for those which are unknown?

The Rev. W. Carlile attempted a reply when he inaugurated this office. Along one wall of the rectory dining-room are slanting shelves, upon which the advertisement sheets of the various papers are spread every morning from eight o'clock to twelve. Down the length of the room are benches and desks, supplied with pens, ink, and paper.

"The great aim," says Captain Gosling, "is to help a man to obtain work for himself. We cannot give permanent work, but we do what we can to help to tide a man over a bad time, while he is obtaining permanent work for himself. He scans the newspapers, and he may then take paper and envelope and write to any place he considers likely. If it were not for such a place as this, he would require to go to a public or a coffee-house and 'take something' in order to get a pen and ink. Besides, even if he had paper, it would probably be crumpled or soiled with keeping it in his pocket; for, recollect, these men have no homes as a rule, and are already reduced to the lodging-houses, and the consequence is, that when the merchant opens the paper he throws it away after a mere glance at its untidy and soiled condition."

"Do they manage to keep themselves tidy," we ask, "if they are living in the lodging-houses?"

"Ah," he answered, "that is another way in which we can help them." He opened a door into a fitted-up lavatory, which may be used from 8 a.m. to 12 noon, and where they are at liberty to shave and wash. "We get about 30 men here, as a rule, daily, and the morning is taken up with scanning the

papers, making personal applications, &c. At noon the office is shut and the reading and smoke room is opened."

He fetched a key, and, going out into the street, opened a door which goes straight on to the pavement.

"This," he said with a smile, "used to be the mortuary, and the people called it the 'deadhouse,' but our men have rechristened it 'the resurrection house.'"

New life has certainly returned to the old place. The floor is boarded over, the walls are cleaned, tables and chairs are added, and here the men who have been tramping the city, or writing, may retire with the other parts of the papers and their pipes when they have them.

"Here at 12 we supply everyone with a pint of tea," added Captain Gosling. "It is kindly given to us by a firm, and has been used once already, but it comes out uncommonly well a second time, and is very grateful to many a one."

"Are you able to give something to eat as well?" we ask.

"Well, not often," he answers. "There is one firm which sends me word when they have anything to spare at the end of the day, and we get stale bread from them; and there is another (that sometimes gives us a cheese, but we have not money for food, and the only thing on which we can depend is the tea; they may be sure of a pint of tea at 12 and of a pint again at 5.30."

"And who attends to getting it ready?"

"One of the men. They are mostly very kind-hearted and willing to help. We get one to sweep out the room, another to get the tea, and so on."

"And what happens during the rest of the day?"

"At 1.30 we have a short service in the mission room."

"But do you compel the men to attend it?"

"Not at all. That is the last thing we should wish to do, but as a rule, though the service is held in the office and they can remain in the reading-room, twenty out of thirty will be there. Here is our little harmonium, and we have some hymns and a prayer or two, and a short portion from the Bible with a few words. After that, if we have any work to give it is done here in the office."

"What sort of work do you get?"

"Chiefly circular folding and addressing envelopes, if the names come straight one after another out of a directory, is 3s 9d per 1,000, or 4s. per 1,000 if the names have to be picked out. We divide the 1,000 between four men, so that each man gets something to help him along till he shall get a permanent situation. Sometimes we get folding and enclosing; this is very simple work, a child might do it, and the pay is very small, 2s per 1,000; but this again we divide between four men, so that each may earn 6d. That, at any rate, will secure a night's lodging for him."

To be continued.

Do not always intend to lead a new life, but never find time to do it.

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The Story of Mr. Wm. Prendergast's Suffering and Restoration—Given up by Doctors and Believed to be Dying he finally Recovers Perfect Health.

From the Comber Herald:

Mr. Wm. Prendergast, of the township of Rochester, a former resident of this village, is known to almost all in this section, and is warmly esteemed by all his acquaintances. It is well known that Mr. Prendergast went through a terrible siege of suffering, and that few of his friends had any hope of his recovery. Mr. Prendergast's trouble was chronic enteritis, (intestinal inflammation) and what he suffered at times can scarcely be described. Hundreds of dollars were spent in medical treatment, but without avail. Sedatives, stimulants, tonics and external applications, etc., were successively tried with little or no result. Brief temporary relief might ensue; it was always very brief when the dread tormentor returned to smite him with fresh agony. In this condition Mr. Prendergast continued until last summer, when the physician frankly told him that his case was incurable. The news came as a terrible shock to his wife and children. Long before this, after a manful struggle, he had been forced to give up work on his farm, but there had always been hopes of his recovery to buoy up his family and friends. But the statement that his case was considered incurable was like a stroke of impending doom, and his friends constantly dreaded to hear that he was no more.

Such was the condition of affairs at the close of last summer, and a little later it was understood that Mr. Prendergast was getting better, and on the way to recovery. Lately one of his friends, while in the *Herald* sanctum, remarked, "Prendergast is on his feet again and as sound as a bell." Inquiry naturally followed as to what had produced this remarkable result, and we were informed that his recovery was solely due to the use of Dr. Williams' Pink Pills for Pale People. The *Herald* had published the particulars of many remarkable cures by the use of this remedy, and, while not by any means sceptical, felt a strong desire to verify a case in our locality, and accordingly drove to Mr. Prendergast's. On reaching the house it was ascertained that Mr. Prendergast was some distance away in the field mending a fence. Thither the scribe wended his way, meeting with a cordial welcome and an invitation to come back to the house to dinner. After dinner we urged him to tell about the remarkable change that had taken place in his condition. At first he was inclined to put us off, saying that he hated to think of the old days of agony and misery. However at last he told us all he had undergone, his story bearing out what has been said concerning his condition.

After the doctors had given him up,

his wife, hoping against hope, had urged him to try Dr. Williams' Pink Pills. He scouted the idea at first, saying that these things were all humbugs. At last, more to please his wife than anything else, he sent to Comber for some of the Pink Pills. He had not taken them many days when he found they were giving him relief. The pain lessened, his appetite began to return, and so did hope and confidence. He procured another supply and found himself growing daily stronger. He felt that he could walk through the fields without the fear of being stricken down by a sudden pain. Later he resumed work on his farm, and found to his amazement that he could do a hard day's work without fatigue. In a word that he had completely recovered. He had taken Dr. Williams' Pink Pills at the outset without hope of benefit, and merely to please his wife; now he finds them a life boat and an ark of safety.

Dr. Williams' Pink Pills for Pale People are manufactured by the Dr. Williams' Medicine Co., of Brockville, Ont., and Schenectady, N.Y., a firm of unquestioned reliability. Pink Pills are not looked upon as a patent medicine, but rather a prescription. An analysis of their properties shows that they contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of a grippe, palpitation of the heart, and the tired feeling resulting from nervous prostration; all diseases depending upon vital humors in the blood, such as scrofula, chronic erysipelas, etc. As a remedy for building anew the blood, enabling the system to successfully resist disease, Dr. Williams' Pink Pills stands far in advance of any other remedy known to medical science. Pink Pills are a specific for the troubles peculiar to the female system, giving a rosy, healthy glow to pale or sallow complexions. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper, (printed in red ink). Bear in mind that *Dr. Williams' Pink Pills are never sold in bulk*, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned against other so-called blood builders and nerve tonics, put up in similar form intended to deceive. They are all imitations whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills. Ask your dealer for Dr. Williams' Pink Pills for Pale People, and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address at 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold make a course of treatment com-

paratively inexpensive as compared with other remedies or medical treatment.

STORY.

Once there was a shepherd who had a hundred sheep. All day long he tended them, and led them about to find good pasture and clear water to drink.

He had but to call, and they would follow him, for they knew his voice; all followed the kind shepherd, and did as he wished them to do; all except one foolish sheep, that went astray.

Perhaps he thought he could find better pasture for himself if he went off alone; perhaps he was tired of following with the good sheep just where the shepherd called.

When the night came, the shepherd led his sheep home to pen them safely in their fold, where no wolves could get them.

He called them by their names, but one sheep did not answer his call; one poor, foolish sheep was not there to be penned up safely; he was far away.

What do you think the shepherd did? It was growing late, and the night was dark, but the kind shepherd left the other sheep safe in their fold, and went out to seek the one that was lost.

The poor, silly sheep had strayed off among the rocks, by rough ways, where it was hard to climb. He had gone into greater danger, too; and he trembled as he heard the cry of wild, fierce beasts, that might soon tear him to pieces.

But at last, he heard a joyful sound; it was his own shepherd's voice.

The shepherd took up the poor, trembling sheep, and laid it on his shoulders, and carried it safely home again.

Was not this shepherd kind? Our Lord Jesus Christ is like this kind shepherd, for He came to seek and to save that which was lost. But was not the stray sheep very naughty and foolish to go away from his kind shepherd, and not follow him or mind when he heard his voice?

Yes; and think how foolish and how naughty we are when we will not try to follow our kind Saviour, and do as He tells us to.

There is only one way to Heaven, and that is the way in which our Lord Jesus went and in which He calls us to follow Him.

At the Guildhall Police Court, London, Eng., last month, Henry Myers was summoned by Mary Ann Ellis for the payment of £1 4s. 10d. for wages due. She said she made mantles for the defendant, receiving one penny each.

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