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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. IX. }  
No. 3 }

MONTREAL, WEDNESDAY, MAY 16, 1888.

{ \$1.50  
PER YEAR }

## ECCLESIASTICAL NOTES.

THROUGH the Bishop of Lichfield, an explicit and categorical denial has been obtained from Dr. Von Dollinger, of certain statements published in Romanist papers hostile to the Old Catholics, which he is alleged to have made recently, warning the English Bishops against them.

THE Provost and Fellows of St. Chad's College, Denstone, having completed their chapel, have now decided to undertake at once the erection of the great dining hall, which will form the north side of the Selwyn quadrangle. The foundation stone is to be laid by Mr. John W. Philips, of Heybridge, Stoke-on-Trent, on Speech Day, in July.

NOTWITHSTANDING the sanguine official assurances of a fortnight ago, the Liverpool Cathedral scheme has collapsed—or, to be more precise, has been postponed until the diocese can develop more enthusiasm for the project. "Bad times" and recent "special calls" of an extraordinary nature, are given as reasons for the failure of the scheme.

THE BISHOP OF MARYLAND lifts his voice with no uncertain sound in protest against the "open pulpit" fallacy which has been received with so much favor, or at least, favorable comment, in certain quarters in the Church. It is a matter worthy of surprise that the assertion of a presbyterian divine, that the office of a preacher is not acquired through authoritative ordination and can therefore be exercised by any one, has been received with so little question and objection.

BISHOP MAGEE is about to have the Bishop's Gateway at Peterborough thoroughly and carefully restored. This interesting structure dates from 1300, when it was built by the celebrated Abbot Godfrey, of Crowland. It leads from the Minster Close to the grounds of the Episcopal Palace. Above the gateway is the Knights' Chamber, where all ecclesiastical meetings were formerly held, and it was here that the funeral party dined after Mary Queen of Scots had been buried in the Cathedral.

Two brave, fearless rectors, are now wanted for Boston: one to take Dr. Courtney's place at St. Paul's, and the other Father Grafton's place in the Church of the Advent. Their coming is watched for with peculiar interest. It is not often that two such prominent positions are vacant at the same time. The prayers of the faithful are really needed that the right man may be found. The future of the Church in Boston will depend largely upon them. Father Grafton's resignation has caused almost as much stir as Dr. Courtney's election to the Bishopric of Nova Scotia. Both men have exerted an influence that has been more than parochial, and more than diocesan. The parishes over which they have been placed are alive to all good works, and strong men full of the Spirit are needed to direct them.—*Church Record correspondent.*

REV. WM. F. MORGAN, D.D., the aged

rector of St. Thomas', N.Y., has resigned the post which he has so actively filled for over 30 years. The vestry held a meeting on Monday last at which the doctor's resignation was regretfully accepted. They also made him "Rector Emeritus," with a salary of \$7,500 per annum, a pew in the church, and a right to a seat in the chancel. At his recommendation the vestry have invited Rev. Dr. John W. Brown, D.D., of the Cathedral of St. Paul, Buffalo, to succeed him, who has accepted, entering upon his duties June 1st.

FOR A REMEMBRANCE.—A Churchman, in Iowa, after providing for his relatives and friends, has left "for a remembrance" a sum to his parish church, the interest of which will always represent his annual contribution towards parochial expenses, and has given in trust to the Diocesan Board a further amount, which will insure in perpetuity the preparation of a student for holy orders at the diocesan college, and also provide an annual offering of nearly or quite \$200 for diocesan missions. "Being dead he yet speaketh" in his parish church, in the mission work, in the perpetual provision of one who shall exercise his ministry for the glory of God and the good of souls. This is a worthy example. Are there not others who should do likewise "for a remembrance?"

THE CHURCH in the U.S. laments the death of the Right Rev. John Henry Hobart Brown, the first Bishop of Fond du Lac, who fell asleep on Wednesday, May 2nd, after a brief illness. He was born Dec. 1st, 1831, graduated from the General Theological Seminary in 1854, ordained deacon that year and priest in 1855. In 1863 he became rector of St. John's Church, Cohoes, N.Y., where he remained until his consecration to the Episcopate, Dec. 15, 1875. He at once assumed charge of his diocese, and began a work that now had most wonderful results. Fond du Lac was strictly a missionary diocese, as it still is, and required great courage and skill in management.

In human judgment, he could not be spared from his work and the loss seems irreparable. May the Great Head of the Church bless the bereaved diocese.

THE General Synod of the Irish Church was opened on Tuesday, April 15, by the Archbishop of Dublin (Lord Plunkot) with a strong speech. He declared that as the Church of Ireland contained within its fold the rank, the property, and the educated intelligence of the country, he might be excused if he expressed, in the name of the Synod, their abhorrence of the organized and wicked conspiracy against life, property, and law, which had blackened Ireland's once fair name, and brought shame and sorrow to every loyal heart. But in the midst of all their gloom he thought he could discover a streak of light breaking on their horizon, due, under Providence, to the wise rule of her Majesty's advisers, and to the firm, vigorous, and great hand of his Excellency and his Chief Secretary. He trusted he was not too sanguine in assuming that the reign of law and order had set in, and the union of Great Britain and Ireland had been secured

beyond the power of professional agitators to shake, or of ambitious placemen to undermine. With returning tranquility the rights of property would be recognized, and with restored confidence trade and commerce would revive.

## WHITSUN-DAY.

Whitsun-Day, or Pentecost, has been annually observed from the very beginning, having been grafted on the Jewish Festival of Pentecost by Jewish Christians. It is, however, mentioned by the early writers as a separate Christian festival; and Tertulian records it as one of the great days for Baptism in the early Church. Pentecost means the fiftieth day from the Passover. The English name is Whitsun-Day. It has been thought to refer to the white robes worn by the candidates for Baptism, as in the North it was the White Season, or Season of Baptism. In old books it is called Wytsun Sunday, which would indicate that it is Whitsun-Day rather than Whit-Sunday.

It was on Whitsun-day, June 9, A.D. 1540, the Book of Common Prayer in English was first used in place of the Latin Offices. The yielding to Protestant prejudices, with a view to conciliate, led to an absurd revision, which, although it died, was by Puritan influence copied to some extent when the present Book was adopted.

Whitsun-Monday and Tuesday, and the Holy Communion days in the octave add greater dignity to the Festival.—*Church Calendar.*

NEED OF THE PRESENCE OF THE HOLY GHOST.—The office and work of the Holy Ghost is to counteract the evil influences of that spirit of anti-Christ which is forever working in the world, and to present to mankind a system of truth that, by enlisting them under its banners, shall render them "free indeed," as standing fast in the liberty with which Christ has made them free, the "glorious liberty of the children of God," their one common Father. For this the Church is now praying her Risen Lord, that He would be pleased by His Holy Spirit so to order the unruly wills and affections of sinful men that they may love the things that He promises, with such fervency as to enjoy fixity of heart, whatever the changes and chances of the world. Thus shall the initial stages of love and obedience bring about that perfect soundness and oneness of the Body of Christ, which He has promised shall some day rule upon earth. The trouble is that His own people by their faithlessness and carelessness, themselves keep back its coming. It would be well for Churchmen to remember that, as the Church of God in the beginning waited and prayed for the promised descent of the Holy Ghost, so ought they, as component parts of the Church of the present, always to pray and not to faint in their petitions to the throne of grace for such a pentecostal outpouring of the Spirit of peace, unity, and concord, as shall do away with the shadows of unrest and disorder which now hang over the world, shall make men to be of one mind among themselves, that mind which was also in Christ, and shall cause them to dwell at ease in the one fold under the one Shepherd.—*N. Y. Churchman.*

## NEWS FROM THE HOME FIELD.

## DIOCESE OF NOVA SCOTIA.

**CORRECTIONS.**—In the account of the Consecration services at Halifax, the Rev. Rural Dean Moore was by error styled *Canon*, instead of Rural Dean. He well deserves the title and rank.

In the item referring to Albion Mines the date should have been 1830, instead of 1880.

**FALMOUTH.**—A grand meeting was held in St. George's Church, Falmouth, on Monday evening, conducted by the Rector, assisted by Capt. Howeroft, of the Church Army. There was a large congregation present, who listened with rapt attention to the two powerful and soul stirring addresses of the Rector and Captain, the former speaking on "The value of the soul," and the latter on "The various excuses for delaying salvation." At the close an offering was taken in aid of the C. A. funds.

We regret very much to hear that Mr. Harrison has resigned the Rectory of this parish, which will take effect on the 1st of July. He will leave behind him many evidences of faithful work for the Master. Mr. Harrison has been appointed to the charge of the Missionary District in connection with Holy Trinity parish, Yarmouth, at a salary of \$800 per annum, with Rectory and two acres of land at Tusket. Two other offers of important parishes were made to him, but having committed himself to Yarmouth, he feels that duty bids him "go."—*Hant's Journal*.

## DIOCESE OF FREDERICTON

**ST. STEPHEN.**—*Christ Church*—The many friends of the Rev. Theodore E. Dowling, Rector of Christ Church, will remember that it was found necessary that he should leave his work in October last, to go with his wife, who was in very delicate health, to a milder climate to spend the winter. The parishioners have had the pleasure of welcoming their rector back, and hope soon to greet Mrs. Dowling who is preparing to return early in June, somewhat improved in health.

But while all are rejoiced to see their pastor again in his accustomed place, and to feel the influence of his devout and orderly rendering of the services, there is a widespread feeling of regret, not only within the parish, but also among the many friends the Rector and his wife have made throughout the town, at the announcement of his intended resignation. This announcement was formally made at a meeting of the Church Corporation, the reason assigned being, that the most competent medical authorities had pronounced it unsafe for Mrs. Dowling to pass the winter months in this climate. The Rector, having been obliged twice within a few years past to leave the parish for a period of several months, and seeing in the future a strong probability that the same course would have to be repeated, had arrived at the conclusion, though very unwillingly, that the only course open to him in justice to the parish was to resign his charge.

The parishioners are pleased, however, to learn that Mr. Dowling intends to remain with them during the summer, his resignation to take effect about 1st September.

It is sincerely to be hoped that an able and earnest priest may then be found to carry on the work in this important parish, with its beautiful Church and hearty services.

**PERSONAL.**—The Right Rev. The Coadjutor Bishop of this Diocese sailed for England, on the 11th inst. by the "Vancouver."

**ST. JOHN.**—*Trinity Church*.—On Ascension Day, services were held in this church as follows: Holy Communion at 7:30 a.m.; Morn-

ing prayer, sermon and Holy Communion at 11 a.m., and a united service of the scholars of the Sunday schools in connection with the Sunday-school Teachers' Association of the Deanery of St. John at 3 p.m.

## DIOCESE OF QUEBEC.

**QUEBEC.**—We regret to have to chronicle the fact that the Rev. M. M. Fothergill, the esteemed rector of St. Peter's Church in this city, has placed his resignation in the hands of the Lord Bishop of the Diocese, in order to enter upon his duties at New Canaan, about forty miles from New York city, where he has been appointed by the Bishop of that Diocese to an important clerical charge. Mr. Fothergill's departure from Quebec will leave a blank which will not be easily filled. He has been Rector of St. Peter's since November, 1866, when he succeeded in that charge, the present Lord Bishop of Niagara. The reverend gentleman was ordained by the late Bishop Mountain on arriving in the country and prior to his appointment to St. Peter's had filled the Mission of Danville, and had also acted as curate to the Rev. Armine Mountain at St. Michael's. Mr. Fothergill is Secretary of the Church Society of the Diocese of Quebec, Inspector of Government Schools, and Chaplain of the Marine and Emigrant Hospital. He was for twelve years Rural Dean of Quebec, and for many years Secretary of the Diocesan Synod. Mr. Fothergill will leave a very great void and hosts of warm friends and well-wishers behind him in Quebec, where his natural warm heartedness and his activity and zeal in church and educational matters have marked him for a long time past as one of the prominent figures of the Protestant community. Mr. Fothergill will not definitely leave Quebec until the month of September. He will be succeeded at St. Peter's Church by the Rev. A. J. Balfour, of Melbourne.—*Quebec Chronicle*, May 11th.

**Lay Reader.**—Mr. Edgar Hatch, who is studying at the University of Oxford, with the intention of taking Holy Orders, has taken up his residence for a time in Quebec, and has been licensed Lay Reader in St. Matthew's Parish, during his sojourn here.

## DIOCESE OF MONTREAL.

**MONTREAL.**—The Executive Committee of the Diocese met on the 8th inst., the Bishop presiding. The report of the Treasurer showed the various funds to be in a satisfactory condition, the *Mission* fund having over \$4,000 to its credit. One of the members present enquired whether the larger amount this than at the same time last year resulted in whole or in part from a number of the missions being vacant or not; but the Secretary was not in a position to answer the enquiry. Doubtless, this will account in some degree for the large credit balance, although it is to be hoped an examination of the contributions from city and country will also show a real increase.

The Committee on *Grants* also met, and after considering two or three special cases adjourned till the 7th June, when the grants for the coming year will be determined.

The Executive Committee of the Dunham Ladies College, also met in the Synod Hall, but the business transacted has not been made public.

**Trinity Church.**—At the adjourned Vestry meeting held on Monday evening, 7th May, the financial statement for the twelve months, ending the 1st May, inst., was submitted, showing:—Receipts from all sources, \$5,361.75; disbursements covering all expenses of the church, including interest on debt, \$6,926.52; leaving a surplus cash in hand of \$432.22. It was decided to engage the services of a parochial missionary to seek such Church of England families within the limits of the parish as are not already receiving ministerial visitation,

with the object of bringing such to the services of the church. It was also resolved that the rector be requested to administer the Holy Communion after evening service, once in each month. It is also proposed during the coming summer months, to clean and decorate the interior of this beautiful church.

**St. Stephen's.**—At the adjourned vestry meeting of this Church, the year's receipts were reported as about \$5,000, leaving a balance in hand.

At the annual meeting of the Corporation of the Montreal Diocesan Theological college, the report of the treasurer was submitted, showing gross receipts to be \$7,119.58, and a cash balance on hand of \$836.53. The Educational council suggested the appointment of a resident tutor, thus increasing the teaching power of the college, but the question was referred to a special meeting to be held the 1st of June. Messrs. C. Garth and R. Evans, were re-elected as governors, and Messrs. S. Carsley and H. J. Mudge, to fill vacancies that have occurred during the year.

The children of the Guild of the Holy Childhood of the parish of St. John the Evangelist, have, during the winter months, been taught sewing at the residence of Mrs. Stuart, 243 B'enry street, by several ladies, foremost among whom may be mentioned Miss Lovell and Miss Spence, who have been most untiring in their efforts. As a result of the labors of the little ones, Mrs. Stuart's drawing-room was on May 8th converted into a fancy fair, when the work done by them was exposed for sale, with the satisfactory result that over \$50 were added to the Baptistery fund of the Church.

On Tuesday evening, May 8th, Principal Adams, of Bishop's College, gave a very able lecture in St. George's school-room, on the life and writings of Lord Macaulay,—the lecture being in aid of the "Williams Wing" of the College.

**COTE ST. PAUL.**—An Entertainment consisting of music (vocal and instrumental and recitations) was held in the Parochial Hall on the evening of the 9th inst., at which an excellent programme was presented to a large and appreciative audience. Miss Anderson, Miss Cornell, Miss Lyons, of Montreal; Miss Lottie Simpkins, of St. Gabriel; Mrs. Spedding, and Misses Higgins and Sanders, of Cote St. Paul, with a number of the S. S. children, took part in the programme, the singing of Miss Cornell and Anderson, eliciting hearty applause and *encores*.

Ascension Day was duly observed at the Church of the Redeemer by evening service, Dr. Davidson officiating.

## DIOCESE OF ONTARIO.

**CARP.**—The Episcopalians of Carp and vicinity have decided to erect a handsome church in the village. Preparations are going on and the building will no doubt, when completed, add much to the appearance of our little town.

## DIOCESE OF TORONTO.

**PORT HOPE.**—A very successful Mission was held at St. Mark's, Port Hope, by the Rev. Reginald S. Radcliffe, rector of Mount Forest, and C. Elwin S. Radcliffe, of Arthur. The Mission commenced on the 25th of April, St. Mark's day, by the incumbent, Rev. S. S. Baker, presenting the Missioners each with a violet stole, authorising them to preach the word and administer the sacraments for eight days.

The congregations daily increased, all were deeply impressed and the services were three each day. Early celebration, afternoon instruction, and regular Mission service in the evening, were largely attended. And the earnest forcible, and eloquent addresses will not soon be forgotten.

## DIOCESE OF HURON.

**MITCHELL.**—Mr. Taylor commences work in Mitchell on the 13th.

**EPISCOPAL APPOINTMENTS.**—The Rev. J. Hall to the parish of Highbate. The Rev. T. H. Brown to be Diocesan Evangelist. The Rev. W. J. Connor to Martin Mission.

**WARDSVILLE.**—Rev. W. J. Taylor preached his farewell sermon in this Mission on Sunday, May 6th. Large congregations assembled at each church, and evident signs of regret were seen on all sides.

His Lordship the Bishop is very busy with Confirmations, &c., endeavouring to have all work done and every parish visited within the year. So he may be able to leave the Diocese for a couple of months feeling assured that no congregation suffers for the want of an Episcopal visit.

**LONDON.**—A special service will (D.V.) be held in St. Paul's Cathedral on the 27th, at 3 p.m., when his Lordship the Bishop will install the very Rev. Dean Innes, the Ven. Archdeacon Mulholland and Revs. Canons Patterson, Falls, and Davis.

The Executive Committee is called together for May the 28th. The Synod will not take place until the fall.

His Lordship the Bishop hopes to leave for England about the first of June to attend the meetings in London. He will (D.V.) sail by the Polynesian from Montreal.

**TILSONBURG.**—The Rector in his Easter pastoral, after referring in detail to the services and work of the past year adds:

"I can say with all thankfulness to the Divine Helper that at no time during my pastorate among you have our general prospects been so bright and the outlook so encouraging as at this Easter of 1888. We seem to be making steady, solid progress in every department of church work. Our communicants have fully quadrupled and our financial receipts have nearly doubled in the two parishes, and our congregations have proportionately increased. Very soon the congregation of St. John's will have to face the problem of building a new church, the old one becoming more and more dilapidated as time goes on, and within a measurable period we may hope to have an edifice worthy of the noble, dignified service of the Holy Catholic Church.

## DIOCESE OF ALGOMA.

**THE INDIAN HOMES.**—We receive many, very many, kind letters from the many friends of our work here among the Indian children, and many friends both young and old are, we know, denying themselves in order to assist us; and many have stood well by us for a number of years, many Sunday-schools in Toronto and elsewhere have supported children in our Schools since the first inception of our work fifteen years ago; still we must confess with some sorrow, and almost with a feeling of disappointment that our work has not gained the hold upon the Christian public or drawn forth their liberal help as some years ago we hoped it would. The work before us is so great and yet the means placed at our disposal are so small; we keep on adding to our work, enlarging and extending our buildings, and increasing the number of our pupils, and yet the money needed for the support does not increase; rather of late years has it been somewhat falling off. Will the Church people of Canada ever rouse themselves to give that proportion of their time and their thoughts and their energies and their money to God's work, which surely, bearing the sacred name of Christian,

they ought to give? Our situation seems in one way an unfortunate one—here is a work of charity, depending on charity, yet situated in a Missionary diocese, which is also depending on charity. As must be well known our Bishop has been sorely pressed of late to find funds to support the diocese, and we cannot but feel that our work among the Indian children, depending as we are like himself on outside sources for help, must be an additional cause of trouble and anxiety to him, but why should it be so? Surely there is means sufficient in the country to support both the Missionary diocese of Algoma and also the Indian Homes if only Christian people could be stirred up to do their duty.

How readily is the very slightest excuse made for not supporting a work of this kind; sometimes it is one thing—sometimes another; first one little thing is found fault with and then another, but we pass over these criticisms of our work; we offer no reply, in fact we have no time for it; we have too much to do; too much to think about. We know that for ourselves we have no aim or object other than the true welfare of the Indian race and the glory of God, and so we keep "going forward" believing that God is with us, that our seeming hindrances from time to time are but a part of "His plan," and that all will in the end "work together for good." We will say no more, further than to present in the very fewest words possible our present position, and we leave results with God.

Last summer we had eighty pupils—had overstepped our resources about \$1,400; were obliged to retrench; dispensed with services of assistant superintendent, and reduced the number of our pupils to sixty. The effect of this was that by Christmas time we were only about \$300 in debt. Just now we are brightening up again; our feeling is that the work must go forward. We have received applications from new pupils, have accepted them and told them to come. We shall probably increase our numbers again this summer; what the Indian Department will do for us we cannot yet tell. The Hon. Thos. White's death just at this critical time is a sad blow. Our branch Home at Elkhorn in Manitoba is completed, painted, and will now be furnished; we are in correspondence with a lady well qualified to act as lady superintendent, and hope to open the Home in June. We take two or three pupils from here to make a commencement, and shall gather in others from the neighbourhood. The continuance of the work must depend on how funds come in from the Christian public and on the action of Government. We have just "the handful of meal in the barrel and the little oil in the cresset" and that is all. We are going out also to the Rocky Mountains again—one Blackfoot is dead—the other is a Christian, we believe a true Christian, and him we must take home. The project for another branch home at Banff or somewhere in that neighborhood, we have by no means given up, God will yet we believe open the way for us. We trust that the returning Blackfoot boy may become a shining light among his people. The death of the Neepigon boy at the Shingwauk Home ten years ago, led to the conversion of the Neepigon Indians; we know not yet what the death of this Blackfoot boy may lead to. All is in God's hands.

E. F. W.

Shingwauk Home, Sault Ste. Marie, }  
May 5th, 1888. }

## DIOCESE OF CALGARY.

On the 12th of August last, the 100th Anniversary of the Consecration of the first Colonial Bishop, the Synod of the Ecclesiastical Province of Rupert's Land unanimously adopted the following resolution, viz:

"That the civil territory of Alberta be formed into a separate diocese from the rest of the Diocese of Saskatchewan to be called the Diocese

of Calgary, subject to the consent of the Archbishop of Canterbury to the appointment of the present Bishop of Saskatchewan, on his choosing either the Diocese of Calgary or the Diocese consisting of the remaining portion of the Diocese of Saskatchewan, which shall continue to be known as the Diocese of Saskatchewan, to be Bishop of the other diocese until such time as, in the opinion of the Provincial Synod an adequate endowment is provided or other sufficient provision is made for the Bishop of Calgary, when the Bishop shall resign either of the Dioceses, as he sees fit."

Bishop Pinkham received from the Archbishop the instrument appointing him Bishop of Calgary.

The area of the new Diocese is 100,092 square miles. The number of clergy in it is ten. Two or three clergy in addition to the present staff of clerical and lay workers are urgently needed and will be appointed as soon as increased funds can be obtained.

The Bishop is most anxious to open a Collegiate Church school at Calgary, to be carried on under his general supervision, but from the want of funds all that has been done is to secure an eligible site.

The Diocese of Saskatchewan, although lessened in size by the formation of the new diocese, has an area of nearly 150,000 square miles. The number of clergy in it is fourteen, besides several catechists and lay readers.

Each diocese will be organized separately, so that whenever the time comes for the appointment of another Bishop each See will be as completely organized as possible.

His Lordship goes to England this summer partly to attend the Lambeth Conference and partly to advance the interests of his two dioceses. He expects to arrive in England about June 30th.

The Bishop has appointed Rev. J. W. Tims, incumbent of St. Andrew's, Gleichen, and C.M. S. Missionary to the Blackfeet, to be one of his chaplains for the Diocese of Calgary.

During Mr. Tims' four years work among the Blackfeet he has acquired a thorough knowledge of their language. The Society for Promoting Christian Knowledge is about to publish a grammar and dictionary, and also a manual of devotion in the Blackfoot language of which Mr. Tims is the author. From his knowledge of the language, there can be no doubt that these publications will be of very great value.

His Lordship's examining chaplains are for the Diocese of Saskatchewan: Ven. Archdeacon J. A. Mackay, D.D., and for the Diocese of Calgary, Rev. E. Paske Smith, M.A.

## DIOCESE OF NEW WESTMINSTER.

The Seventh Session of the Synod of this Diocese met in the Church of the Holy Trinity, New Westminster, on the 17th ult. After the usual service the Bishop presented the list of the clergy entitled to sit and vote, as follows:

The Ven. Archdeacon Woods, Archdeacon of Columbia; Revs. G. Ditcham, W. Bell, A. Shildrick, R. Small, H. Edwards, E. L. Wright, C. Croucher, H. Irwin, H. Fiennes-Clinton, F. D. Brooks, S. C. Scholefield, W. B. Allen, W. H. Cooper. Thirteen parishes were reported as entitled to representation.

A large amount of business was transacted in the two days during which the Session lasted, and amongst this was the adoption of a Canon on Marriage, accepting and enforcing the Table of Prohibited Degrees of 1563, and forbidding marriages contrary thereto, and ordering the same to be posted in every church. It also urges the clergy to enforce the publishing of banns, and to discourage the practice of appealing to the Civil Power for marriage license—forbids the solemnization of marriage by a Deacon; and requires that the marriage shall be solemnized in the church, except permitted otherwise by the Bishop for cause.

# The Church Guardian

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## CALENDAR FOR MAY.

- MAY 1—St. Philip and St. James—A. & M.  
 “ 6—5th Sunday after Easter. (Notice of Rogation Days and Ascension Day.)  
 “ 7—  
 “ 8— } ROGATION DAYS.  
 “ 9— }  
 “ 10—Ascension Day. (Pr. Pss. M., 8, 15, 21; Even. 24, 47, 108; Pr. Pref. till 17th inclusive.  
 “ 13—Sunday after Ascension,  
 “ 20—Whitsun-Day. (Pr. Pss. M. 48, 68; Even. 104, 145; Athan. Cr., Pr. Pref. till 26th. Ember Collect daily. (Notice of Ember Days.)  
 “ 21—Monday in Whitsun-week.  
 “ 22—Tuesday in Whitsun-week.  
 “ 23—  
 “ 25— } EMBER DAYS.  
 “ 26— }  
 “ 27—Trinity Sunday.—Athanasian Cr., Pr. Pref.

## SPECIAL.

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

## SUNDAY MORNING CHURCH ATTENDANCE.

BY THE VEN. ARCHDEACON ILES.

It is an undoubted fact, that there has been during the last thirty years a very general improvement in Church attendance, but the improvement has been mainly in the evening congregations. Our Sunday morning attendances are not satisfactory—in the best of them there are many empty spaces. It is no satisfaction to the bald man to be told that he is no more bald than he was twenty years ago; a full covering of hair is the glory of the head of man; and a full gathering of people is the glory of the House of God. Now, first of all, I put aside all idea of any appreciable increase of the morning congregation resulting from shortened or altered services. It really has little or no influence on the habitual absentee, whether the service be ten or twenty minutes shorter. He is indifferent whether the Litany be said in the morning or afternoon. If a clergyman makes any alteration in the Sunday morning service, he should do so for the sake of those who attend that service; to offend them for the imaginary chance of drawing in some outsiders would be

unwise. And, moreover, what is good for the town is not of necessity good for the village—and a village with its people clustered round the church requires different treatment from the village whose inhabitants dwell mainly in scattered hamlets. And next, I do not allow that the morning service is necessarily a failure with any class of people, though I am ready to admit that owing to its construction it is the service which *most of all* requires the clergyman to be as anxious about his *reading, singing, and preaching*, as about his own health. Why does he not take good advice from time to time about these matters, as about his health? Many a man partly *spoils worship for others by his mannerisms and deficiencies*. He does not know it: no one tells him. But why does he not observe the signs of the times, and ask whether the foul weather be not of our own making? It is much more easy to get people to an evening service: many natural-man motives take them there; higher and more spiritual motives alone can cause the habitual morning absentee to mend his ways, and for such motives I now proceed to seek. Now let me point out to you a striking characteristic of the present generation. There is abroad a wonderful desire, I might well call it a *thirst*, for instruction. The attendance of adult men at the early Sunday morning instruction classes is very wonderful, and wherever these classes are well managed they are gladly welcomed. Certainly these classes are secular, but there is besides a wonderful thirst for *religious* instruction. Never were there so many Bible classes, and never were they so well attended. But you may rightly tell me that many of these Bible classes have little of really spiritual life or definite teaching. Yes, but I reply, there is also a wonderful thirst for *definite* religious teaching of a *spiritual* kind. And so you will find that the more real, and straightforward, and definite, is the teaching of the Bible class, the larger will be the attendance. And now I make my last assertion: there is a wonderful thirst FOR CHURCH TEACHING. I could tell you of parishes where the Sunday morning class has filled the Bible class; where the Bible class has furnished material for the confirmation and communicant class; and where, finally, this new regiment of worshippers has willingly, and not of compulsion, increased the Sunday morning attendance. A parochial mission, and especially a lay mission, will materially strengthen the work done by the above-mentioned classes, and the parish clergyman will find around him a body of people who will not think twice about getting up for a prayer-meeting at seven o'clock before the early Communion at eight, and will come as naturally to morning service as before they lounged about their gardens. All this applies to women also, and you will find them ready to come to a week-day evening instruction class, and in turn, though not quite so quickly, to the other classes which lead up to Holy Communion. One slight objection I here meet: the Sunday morning instruction class interferes with your early communicants. Perhaps so; but if you have a monthly corporate communion for those men, the effect on them, when they find themselves going in troops to the Table of the Lord, will be most helpful and exhilarating, and the effect on the class will be excellent, when so many of their companions are thus not ashamed to bear testimony. Anyway, you can, if necessary, easily provide an extra hour of instruction for such men. And now some one says, ‘But who is sufficient for all these things? and how can a clergyman add these classes to his already overwhelming Sunday work? He may fill up the death-gaps in his morning congregation by young recruits from his confirmation class, but more he cannot do.’ Now this is exactly what I like to hear. The *clergyman* has no need to take these instruction and general Bible classes, because there are *lay-people* who can and do undertake them. Certainly the work requires a *special talent*, which only a few comparatively possess, whether clergy or laity.

But such people can be found; they will do their work well; and working in accord with you, they will prepare the way for that *higher* spiritual instruction which the clergyman *alone* can give. Now do believe that there are such people thoroughly able to help you; always be expecting to find them; and when you have found them, and knowing them sufficiently, have entrusted them with this responsible work, then have full confidence in them, deal gently with them, and give them their head. How often we clergy fail by being too autocratic—by self-assertion—by fussy meddling—by constantly saying that we will be head of everything, and we are at last king with no kingdom. Dr. Hook was one of the most successful parochial clergy, and when he was asked how he managed his parish, his answer was, ‘I never do manage it—the parish manages me.’ A broad answer full of meaning—the answer of a born leader of men, who never asserted himself, and was therefore always a king with an obedient and sympathetic kingdom. Imperfectly I have sketched for you my ideas: I have watched the signs of the times, and put my interpretation on them. My remarks are open to much criticism, but I cannot believe myself wrong in asserting that there is a *great and a growing* desire for *definite Church teaching and Church leading*—a desire which can only be met by the willing assistance of the laity. I have said that the clergy are sometimes too autocratic; and so are the laity also. In either class he is the best and most successful worker who acts on the ‘give-and-take system,’ and when any differences arise is always ready to ask himself whether the fault be not this, that he looks to his neighbor to be always giving, while he expects himself to be always taking.—*Lichfield Diocesan Magazine*.

## THE SUNDAY LOUNGE.

Perhaps the common way of spending Sunday, after morning service, may be defined by the title of this Comment. Among the upper classes a great part of the day resolves itself into the *Sunday Lounge*. The young men rarely go to church at all after the morning service, even if they go to that. *Most* people keep the afternoon vacant, preferring the evening full service to that of the blank and deserted afternoon church. And then, what can be done after lunch, in the space between that and the Service hour, or the dinner hour? ‘Satan finds some mischief still for idle hands to do;’ hence the Sunday profanation, so earnestly deplored of late in their Convocation by our Fathers in God.

But we venture to hope that such open profanation is rather the exception than the rule. The space is generally fitted in, as a matter of fact, with nothingness of talk, and idleness; or worse, of gossip. This young man and that lounges in;—there is badinage—tearing of character, to pieces—wild flirtations;—fresh arrivals—a hum of talk, ever-increasing; purposeless, profitless talk;—afternoon tea; and so the afternoon hours somehow come to an end, *with nothing to show for them* of profit or of pleasure.

Society journals are dipped into, or their latest scandals bandied about; largely the Sunday afternoon is devoted to breaking the ninth commandment. It is made no day of rest, but a day of mischievous and demoralising idling and frivolity. Even if doing nothing seem to some *harmless*, the day for these loungers *misses its purpose* altogether. There is in such waste of its leisure hours no cultivation and refreshment for the higher spiritual part of man. And to nurture this is really a necessity of our being. And the seventh day's rest was made for man, specially with a view to such nourish-

ment, and for the elevation of the mind and heart, whose energies do not come to a period with the end of this brief trial—life.

But what is to be done in the spare hours of Sunday, *e.g.*, in London, where pleasant walks, with profitable converse, are not to be had? And how are the young men, occupied in the week, to see their friends if debarred from the 'Sunday Lounge?' Well, as a matter of fact, men of the class of which we are speaking are not so hardly worked but that they can see their friends in the week. They meet at dinner—or after dinner; they can drop in, in the evening, for a friendly cigarette and chat. At any rate, the mere Sunday Lounge is not the last resort of eager friendship; it is the outcome of mere idleness and want of aught to do.

There are many legitimate and profitable employments for the off-hours of Sunday. Highest, there is work to be done for the Master which friends might well undertake together. Sunday-school teaching, or teaching in a Bible-class, need only be tried to become a real delight to many. And the teacher (under the direction of the parish priest, to whom he has offered his services) becomes also an interested scholar. For *what*, as a rule, do most educated lay folk know about Bible and Prayer-book—even the rudiments of theology and Church history? The taste would arise for further study of these: the sealed treasures of the Greek Testament might be opened; Hooker, Harold, Browne, Pearson, would, in time, fascinate rather than be found dry; the *variety* of work would be a relaxation, and a warmed heart and a strengthened mind would take the place of the bored dissatisfaction which often closes the golden hours of the Day of Rest. Social pleasure might be secured by a party agreeing to study together, or together to take their part in some most useful and interesting work. The taste for this *grows*, and an approving conscience is an agreeable companion for the beginning of week-day routine, so well broken by occupation so diverse and so attractive.

For others there might be some *object* undertaken in common, something to redeem the time from mere inane idling. Let the merely bored saunter off, but let some half-dozen, at their meeting, cultivate (say) sacred music together. Let other some meet together for reading and discussion upon some of our Sunday Classics. Let there be, in short, some *object* intended for the Sunday meeting, let it not be a mere trivial and mischievous lounge, full of idle and of evil words. Is there not, in each, a nobler part, which is in danger of falling into entire neglect? Is there not *one thing needful* (in view of our life here being but a short sojourn), which it is not well wholly to put on one side? The taste for idling and time-frittering grows with indulgence. But so also does the taste for higher thoughts and nobler aims.

The study of God's word—with all the geographical, ethnological, geological, &c., branches of science which assist it; the new light brought upon familiar words in it; the deeper knowledge of it which results;—all this is better, far, for mind and soul, than society gossip, and society badinage, and society scandal. And ought we not to learn to treat ourselves as beings having souls?—*I. R. V. in Church Bells.*

### THE PROPER USE OF THE GENERAL THANKSGIVING.

BY BISHOP LITTLEJOHN.

The changes introduced by the revision of the Prayer-Book, authorize a diversity of use not hitherto lawful. Not a few were opposed to touching the Prayer-Book because this would be one of its consequences.

To this new and authorized diversity we must become accustomed as best we can. But it should not be increased beyond what is necessary and lawful. All attempts in this direction originating in the taste or preference of individual clergymen or congregations, should be discouraged. I have noticed with regret, a growing disposition to use the General Thanksgiving in Morning and Evening Prayer in an unauthorized way, *i.e.*, by the minister and congregation together as an audible act of worship common to both. At first it seemed to be a local peculiarity confined to two or three parishes. It has ceased to be so, and I think it expedient, as the ordinary, to call attention to it.

Besides the enactment of positive law by the Church, there are several reasons which may justify the introduction of some change of custom:—

1. It may be a matter which is not ordered or forbidden, not provided for at all by any existing rubric, and something which has such strong inherent reasonableness that it is commonly regarded as permissible, at least until the Church makes some ordering. An example of this is the practically universal custom of singing some anthem or sentence at the presentation of the Alms.

2. Or, again, a change of common usage may come about through the introduction of something permitted by rubric, but hitherto largely neglected. Such, for example, is the growing practice of saying the Nicene Creed in the Eucharistic office.

3. Again, a rubric may be ambiguous, and the common interpretation of it not the best, and then a change may well be made which will bring our practice into conformity with the history of the Prayer-Book or with ancient liturgical use. Such a case is the repetition by the people of the *Sanctus* proper—the priest saying *alone* all that proceeds the words, Holy, Holy, Holy, &c.

4. Lastly, there are extreme cases where mercy must be preferred to sacrifice by directly contravening an existing rubric. This may be occasional or habitual, but in the latter case should, of course, be with the permission of the ordinary. Under this head would come the omission in certain cases of the warning of the celebration of the Holy Communion, or of the longer exhortation, or of the offertory, as well as the shortening or adapting of the services for the use of Mission Schools, Chapels, &c.

But the saying of the General Thanksgiving with or after the minister can be justified on none of these grounds. There is *no reason why* the people should say this particular prayer aloud rather than many others which are equally *general* in the character of their petitions, and where, as here, the Church directs that the minister shall be the mouthpiece of the congregation. Nor can this be justified under the second head, for there is no rubric which ever gave permission for such a practice, and of which advantage could now be taken.

Nor, thirdly, is it a case where there is the slightest ambiguity of rubrical direction, and even if there were, the appeal to history for the best usage would condemn this. The General Thanksgiving was inserted in the revision of the English Book of Common Prayer in 1661, and neither then, nor since, has any rubric directed common repetition.

Fourthly, on the contrary, such a usage is distinctly unrubrical and illegal.

The true ruling on the subject is stated clearly in Blunt's Annotated Prayer-Book (American edition p. 240) as follows, "There is no authority whatever for the congregation saying the General Thanksgiving with or after the minister. Wherever this is intended the several clauses of the formulary are printed with capital initials." An examination of the

Standard edition of the American Prayer-Book will show that this is the case. The following are the only parts of any services which the people are directed to say with or after the minister, and in each and every case the several clauses are printed with capital initials—the General Confession, the Lord's Prayer, the Creeds in the morning and evening offices, the Lord's Prayer in the Litany, the Confession, the Trisagion, the Lord's Prayer in the order for the administration of the Holy Communion, the Confession in forms of Prayer to be used at sea.

In the office for the public Baptism of Infants it is not explicitly stated that the people shall say with or after the minister, the supplication following the exhortation, but the fact that each clause of this supplication is printed with an initial capital shows conclusively that this is expected. The Lord's Prayer is printed with initial capitals at the beginning of each clause throughout the Prayer Book.

The General Thanksgiving is general in the sense that it is for all men, just as the prayer that precedes it is for all conditions of men. So far as I know, the saying by the people of the General Thanksgiving with the minister is a comparatively recent innovation in this Diocese. Quite naturally, and properly, those who favor this use must be expected to give some acknowledged authority for it. I know of none, and have never heard of any beyond the taste and liking of individual clergymen. It is thought, I have been told by some, that this use renders the prayer more impressive. All who have any desire to maintain uniformity, where diversity is not authorized by the church, will certainly regard this as a very insufficient reason—a reason which, if widely acted upon, would plunge our worship into utter confusion. Clearly, as has been shown, the Prayer Book contains an explicit or manifestly implicit direction on this subject and who respect its ruling would not encourage a practice that finds no countenance there.

### DIOCESE OF COLUMBIA.

THE *Victoria Colonist*, of May 1st, announcing the death of Mrs. Hills, says:—"A gentle Christian lady has entered into rest. On Sunday last, at noon, the beloved wife of the Lord Bishop of Columbia passed away at 'The Close,' in the presence of mourning friends. Mrs. Hills had been ailing for some time and her death cannot be said to be unexpected; it was none the less a shock to the whole community. The deepest sympathy is expressed on all sides for Bishop Hills, whose beloved helpmate through life has been called away from his side, just as he was about leaving for the old home across the Atlantic, to spend the future years of an earnest and useful life amidst the scenes of his youth and early manhood. The deceased, who was the eldest daughter of Sir Richard King, K.C.B., was aged 65 years. She became the wife of the Right Rev. Bishop Hills in 1865, and for twenty years resided in this city, loved and respected by all who knew her.

### FOR THE NEWLY CONFIRMED.

Remember always that you are not your own but God's: God's, because He created you, because He has redeemed you by the Precious Blood of His dear Son, because He has made you His child by His Holy Spirit.

2. Remember always that in your Baptism you were made God's child, and a member of Christ, and that you received the gift of His Holy Spirit to dwell in your heart.

3. Remember always in your Confirmation you renewed the vows and promises made in your Baptism, and that God confirmed you—that is, gave you more strength, more of His Holy Spirit's Grace.

Then try to live, by the help of that Grace, as a member Christ, a child of God, and an inheritor of the kingdom of Heaven ought to live.

4. Pray to God every night and morning, at least; kneel down and ask for what you want for your body and your soul. And pray for others as well as for yourself.

5. Read every Day a verse or two of the Bible; think over what you read, and try to act up to it.

6. Every night think over what you have done wrong during the day, and pray to God to forgive you, for Jesus' sake, and to keep you from sinning again in the same way.

7. Keep the Lord's day holy. Never miss going to church at least once every Sunday. Go to the Holy Communion whenever you can. Prepare your heart for it beforehand, and make thanksgiving to God for it afterward. When you can, go to church where there are week-day services.

8. Attend services at your own church when you can. Do not be led by idle curiosity to go to different churches. We should go to church to worship God, not to please ourselves, or to be amused.

9. Avoid bad company; and never go to any place where you may be tempted to do wrong.

10. If you have done wrong confess it, and get right as soon as you can. Pray to God for help, and if you want advice do not be afraid to go and ask your own clergyman.

11. Never be out of heart when you have done wrong. The Lord will forgive you, if you are really sorry. Never be over confident when you have done right. You may fall next time.

12. Think sometimes of the four last things—Death, Judgment, Heaven and Hell. That will help you to be earnest. Think often of God's goodness. That will make you love Him. And if you love Him, you will take delight in His Commandments.

13. Be patient! Be watchful! Persevere!  
"He that endureth to the end, the same shall be saved."

## FAMILY DEPARTMENT.

### AN ASCENSION HYMN.

Arise and shine, our Leader,  
In these benighted hearts,  
Make clear the future vision,  
Thy loveliness imparts.

Shine round us night and morning  
And make our thoughts serene,  
A golden halo spreading  
Round those who on Thee lean!

Thy power is felt in hovels,  
In palaces as well,  
O'er the wild crag and torrent,  
In valley and in dell.

Marvels of marvels! Jesus!  
Behind each cloud, the ray,  
Shine out, shine out and lead us  
Unto Thy perfect day.

—The Churchman, N. Y.

## THE INVISIBLE GUEST.

BY HELEN HAYS.

"I don't believe one of those boys knows what it is to have a pain or an ache!" sighed a pale little fellow, whose only practical eyes were a pair of wooden crutches leaning against the window-sill near where he was lying.

It was a warm day and a party of happy school-fellows were on their way to the river for a row. There was Ned Johnson, Will Fairfax and True Stevens, and so full of nonsense and fun were they, that none of them noticed the wistful gaze of poor little Perry Evans as

he followed them with his brown eyes only, while they went laughing down the lane.

Besides being lame, Perry was lonely, for he had no brothers and sisters, and his mother had to go out to work; so he found the summer days long and wearisome. Fortunately he had some talent for making little toys and trifles, which was an occupation, but often he was not well enough to work, and to-day he was mourning the loss of his only tool of importance, an old knife, which had been so often sharpened that it had at last snapped in two.

Perhaps this was why his eyes were so quick to detect something shining in the road—something that True Stevens had pulled out of his pocket with his handkerchief, as he went laughing along in his careless fashion, and had left it lying there, to be crunched by the first cart-wheel that passed.

Perry reached for his crutches, and hobbled out to where this shining object lay, and his heart gave a bound of delight as he picked up a brand new knife with big and little blades.

"What a beauty!" he said to himself as he turned it over and over, and forthwith drew from his pocket a piece of wood, at which he had been ineffectually hacking. The new knife cut the pine wood as if it had been cheese, and in less than no time Perry had the hull of a small schooner on the bench beside him.

The morning was gone before he knew it and the bench was full of chips, while a fleet of little boats stood in trim array on the window-sill by the time Perry remembered that his dinner must be eaten.

He thought he was alone as he uncovered the plate of cold meat and bread which his mother had left for him, and so would any one else have thought had that person looked in the neat and tidy place which was parlor, bedroom, and kitchen all in one—but, all the same, he was not alone. Unknown to Perry a strange guest was sitting beside him, one who comes unbidden to many a feast where wine sparkles and fruit and flowers blush and glow. Singular that he should take a poor little cripple for his host when he can have kings and emperors for his choosing.

But here he was, close beside Perry, whispering in the child's ear, and this was what he said:—

"That knife is yours—it is just what you need—it might have been twisted into uselessness or rusted and broken before any one saw it, had you not been at the window. It was just a chance that made you aware who dropped it, and that careless boy can buy as many as he wants, while you suffer for the need of one. How foolish you are to think for a moment of returning it! Take my advice, keep it—say nothing to anybody about it, and no one will be the wiser!"

Perry pushed his plate away, saying to himself: "I'm not a bit hungry—guess I've worked too hard."

Just then a small brown wren began twittering on the maple tree, and a sweet scent of honeysuckle was wafted in from the vine outside. Perry loved birds and flowers more than most boys—perhaps because he was so much alone that he had observed them more closely—but to-day the burden of the wren's song seemed to be:

"Don't!—don't do it! You know why, you know why!"

The tired little fellow curled himself up on his bed and went to sleep. The strange invisible dinner guest went away. The wren flew to her nest. Late that afternoon Ned and Will and True, who had not only rowed, but swam and fished for hours on the river, were sauntering home in the tired, listful way that boys fall into, when their day's sport is over, when they heard some one hallooing to them.

"Who's that?" said Ned, shifting the oar he was carrying from one shoulder to the other.

"Only one of those little pests of Mickietown," answered Will,—*"come on, boys, don't*

notice him,—look out for your fish, True, or before you know it the scamp will cut your string!"

Just as he spoke, there, sure enough, stood a little chap with a knife in his hand!

True turned and would have struck him had he not seen that the child was lame—as it was he said crossly;

"Be off with you, and let my fish alone!"

"I don't want your fish," was the reply in a quiet, hurt tone—"I only want to give you a knife you dropped this morning and to tell you I used it."

"What business had you to do that?" began True,—but his tone suddenly changed. "I beg your pardon," said he—"how did you know the knife was mine?" and he rummaged his pockets for a penny, which, not finding, he drew forth instead a lump of putty. "Here," said he—"don't you want this?"

"No," said Perry, but his eyes seemed to contradict his word.

"Yes, you do," said True, now good naturedly, "and I am much obliged to you; the knife is new and I've lost about a dozen in a year. What did you do with it?"

"I made some boats—I'll give you one for the putty, for I believe I can use that."

"Certainly you can—come on boys, let's go see the little chap's boats?" I don't believe they are good for anything, but it may please him," he added in an undertone, conscious that he had been too hasty and cross in his first suspicion.

Perry led the way to his house followed by the three others, and when they saw his day's work they were both astonished and ashamed.

"To think that a little lame chap could do all this while we were lazying about, whispered Ned,—and "you don't mean to say you can carve like that," said Will, as he took up something that looked like a puzzle of balls—one within the other.

"I can't do much," said Perry modestly, "cause I haven't good tools—that's the reason I used your knife," turning to True, "I hope I haven't dulled it, and I'm sorry."

"You may keep it a week, a month—you may have it out and out," said the impulsive True.

"No, I won't," replied Perry, coloring hotly.

"Why not?"

"Because—oh, no matter—only I'm glad you came back this way from the river, for I don't know where you live, and if I had gone on using it, I might have broken it on something."

"Now, see here," said True, taking up a boat and squinting at it; "I'm going to the seashore, and I want half a dozen boats just like this, I can't make them myself, so if you can, let's call it an order and you take half your pay out in the use of the knife."

"That's fair," said the other boys, so Perry yielded, and True, who had a turn for business, drew up a contract on a piece of brown paper, in lead pencil, and made every one sign it. The boats were to be done in a week, and were to cost twenty-five cents.

The bargain, however, did not end there. True went to the seashore and showed his boats to every one, telling all he knew about Perry. The boat trade became so brisk that the lame boy could hardly work fast enough, and he has been able to buy a very good knife for himself. When True came home from his summer jaunt and found Perry looking pale and thin he did something else in which Ned and Will joined. They rowed him out on the river once a day steadily, and had the satisfaction of seeing him get a nice healthy color in his cheeks.

Perry never told anyone but his mother the whole history of that summer morning—but now that he cuts chessman and sells enough to buy books as well as knives, he often thinks how different his life would have been had he yielded to that subtle temptation of his invisible guest!—*The N. Y. Churchman.*

**MISSION FIELD.**

*The S.P.G. arrangements in connection with the Lambeth Conference.*

The Society's Annual Sermon, which may be regarded as a preliminary of the Lambeth Conference, will be preached in St. Paul's Cathedral, on Wednesday, June 13. On Tuesday, July 10, a whole-day meeting will be held in St. James's Hall, as was the case in 1878, during the session of the late Lambeth Conference. The Archbishop of Canterbury will preside. The proceedings will commence at 10.30 A.M., and continue until 5 P.M., with an interval from 1 P.M. to 2.30. Sixteen short papers will be read by Bishops, from all parts of the world, and every branch of the Church of England will be represented.

*Notes of the month.*

The collections, subscriptions, and donations for the S.P.G. Society's General Fund in 1887 show an increase of nearly two thousand pounds (£1,961) over the previous year. The total receipts for the General Fund are more than five thousands pounds larger (£5,033), and the gross income of the Society is more than four thousand pounds (£4,053) larger.

The Burmans of Mandalay used to have the strange idea that the bottom of the Font was paved with images of Gautama, upon which the persons being baptized had to tread to show their renunciation of the Buddhist faith. Perhaps this erroneous idea has arisen from the fact that candidates for Holy Baptism are required some time previously to make their confession of faith and renunciation of Buddhism and all false religions. Another strange idea used to be that at Christmas time the 'Kalas,' i.e., the foreigners, killed and devoured a little child. These absurd notions will now, it is hoped, be dispelled forever. Open services, which any Burman can attend; an increasing body of men and women, genuine Burmans, of sober age and judgment, deliberately making their choice of the Christian Faith, must have a great influence upon their neighbours, and this is the hope and prayer of the Missionaries.

**PARAGRAPHIC.**

**NOTHING HUNTS OUT CORNS**  
Like tight boots. Nothing removes corns with such certainty as Putnam's Painless Corn Extractor. Beware of poisonous substitutes. Ask for and get Putnam's Painless Corn Extractor at druggists.

A Chicago contemporary has learned that a man has discovered that the buckwheat cake, like the human heart, once cold, can never be itself again.

Instantly is none too quick to relieve croup. Many children have died while a fire was making. *Johnson's Anodyne Liniment* gives

instant relief and is a sure cure. Half teaspoonful on sugar. Every family should keep it in the house.

Herbert Spencer will soon publish his new book, 'Factors in Organic Evolution.' Now we shall discover how it is that good well water when put into tin cans turns into unwholesome milk.

**FOR DELICATE, SICKLY CHILDREN**

*Scott's Emulsion* is unequalled. See what Dr. C. A. Black, of Amherst, N.S., says: "I have been acquainted with Scott's Emulsion of Cod Liver Oil, with hypophosphites, for years, and consider it one of the finest preparations now before the public. Its pleasant flavor makes it the great favorite for children, and I do highly recommend it for all wasting diseases of children and adults. Put up in 50c. and \$1 size.

'How stupid you are to-day, Eva!' 'I'm not stupid! I'm inattentive!'

**ADVICE TO MOTHERS.**

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

There is no good in arguing with the inevitable. The only argument available with an east wind is to put on your greatcoat.

The adulteration of condition powders has got to such a pitch that one can now buy a pound pack of dust and ashes for 25 cents. There is only one kind now known that are strictly pure, and those are *Sheridan's Cavalry Condition Powders*.

**ERYSIPELAS.**—Mrs. Jane Smith, of Maitland, was cured of a grievous case of erysipelas by using *Minard's Family Pills* 20 days, and applying *Minard's Liniment* to the parts affected.

**DIED.**

**BARTLEY**—On April 30th, at Albion Mines, N.S., Elizabeth, only child of Warren and Sarah Bartley, aged 2 years.  
**RITCHIE**—At Greenfield, Mission of Wicklow, 30th ult., of bronchitis, Thomas Leverett, aged 11 mos. 17 days, youngest child of Chas. A. and Auntie M. Ritchie.

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TEMPERANCE COLUMN.

THE BISHOP OF LONDON ON "TEMPERANCE."

(Continued)

By way of illustration the Bishop said he might say to his washer-woman, "If you really mean to keep straight, you had better not touch the gin at all; better give it up altogether." He was, of course, liable to the answer, "You have never stood over the wash tub for many hours, or you would tell a different tale." That was a very effective answer. But if he could get a good many washerwomen to try it, and set them to argue with the other washerwoman—(laughter)—she could not make that answer to them. In this way total abstainers were constantly carrying on a very forcible argument in their own presence wherever they went.

In answer to the assertion sometimes made, that total abstainers are sour, gloomy people, his Lordship said he laughed as much as anybody did, and certainly a great deal more than most of the drunkards did. He did not at all deny that there were some really strong arguments against total abstinence. For instance, it was perfectly true that it was a serious thing to interfere with Christian liberty, and if they pushed this question so far as to use any sort of compulsion he did not think it would be right. There were arguments of that sort to which he always gives full weight; but let those who were so very anxious to preserve their Christian liberty, remember always that St. Paul warned them not to make their liberty the occasion of another man's fault—(applause)—and do their utmost in the exercise of their Christian liberty to diminish temptation. They could do much. Could they not, for instance, do a great deal more than they did in legislation? Would there not be a considerable diminution of temptations if the law would allow a serious diminution in the number of public houses? His own little boy, six years old, walking out on Putney Common, came on a drunken man. The little fellow was very much shocked, and was ready to cry; and he said to his nurse, "I should like to be king without any Parliament. I would make the stuff a guinea a drop, and then it would be too dear for them to buy it." (Laughter) Could they not learn a lesson from the six-year-old? Surely, they might agree that children at any rate should never be allowed to touch it at all. He greatly rejoiced in the Bands of Hope, but apart from that he thought they might do a good deal by persuading fathers and mothers to abstain from giving little children what might do them terrible mischief and would do them no possible good. (Applause).

(To be Continued.)

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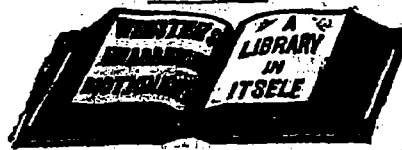
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