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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. VII.
No. 7.

MONTREAL, WEDNESDAY, JUNE 2, 1886.

\$1.00
PER YEAR

ECCLESIASTICAL NOTES.

BISHOP MOORHOUSE ON THE DOGMATISM OF DOUBT.—The Bishop-elect of Manchester, preaching at St. James', Paddington, on Easter Day, said:—

He heard a great deal said in these days about the dogmatism of theologians; it was high time that somebody lifted up his voice against the dogmatism of unauthorized scientists. How then were they to get rid of that dogma that there could not be such a thing as a miracle? How were they to disabuse the minds of those who had so long worked in the sphere of appearances, where everything occurred with such mechanical regularity that they could not imagine that there should be an appearance independently of that regularity? He believed that it could only be done by proving that man was something more than the materialistic philosophy described him to be; and though, even in such a congregation as that, the number could not be large who had patience and culture enough to peruse such works as Dr. Martineau's latest work, Lotze's *Metaphysics*, and Green's *Prolegomena to Ethics*, yet he ventured to say to those who had the patience and culture to read and understand books like those that the knell of materialistic philosophy had been ringing in Europe. He did not expect it, and all the suppositions that came out of it, to disappear in a day from newspapers and reviews, for a popular philosophy did not die at once because it was discredited; but none the less its doom was pronounced and sealed. The time was coming when men would not believe that man was no more than a painted texture of flesh and blood—could not believe it. Why, Professor Tyndall long ago admitted that it was impossible to pass even in imagination from molecular vibrations to a state of consciousness. When his nerves thrilled in a certain way he saw color, when they thrilled in a certain other way he heard sound, when they thrilled in a certain other way he felt heat. How was it that he had the power to interpret those molecular vibrations of the nerves, the last thing of which physiology could tell them, to mean divers things? Who was he? An essential factor in the formation of all sensations, the foundation-stone of all thought. He had the power of holding sensations themselves in the unity of his consciousness; of comparing them, of marking their sensation, of determining the loss of those sensations, and, more wonderful still, when the sensation was past, by an act of his will he had the power to revive it, to call it back again into consciousness, and while regarding the former sensation as something other than himself, and the present sensation as something other than the former and something other than himself, he saw that he himself existed, a living, sentient creature, necessary to all thought, the creator and interpreter of all appearances in consciousness.

THE ARCHBISHOP OF YORK ON RELIGIOUS EDUCATION.—Archbishop Thomson, in addressing a meeting lately, said:—

The conflict they were waging was between

religion and no religion. They were in times when they would have to reckon not only with the popular vote, but with the one man whom the popular vote suddenly elected a dictator and allowed to do as he would because they had long since given him their confidence. It was of that he was afraid in the future. He made no personal reference whatever; perhaps the person who should strike the final blow at religious education had not yet come into being. He hoped and trusted he had not. But the people were now entrusted with the vote, and he had a confidence in the people which he should not always be able to extend to the person whom the people might happen to elevate because of his age or abilities at any particular moment. In fighting that battle they on their side must be seen to be in earnest in the cause of religion. In French literature he had noticed that religion had long since been hunted into a corner, and he was afraid to say that he saw a good deal of the same thing creeping over English literature. A little time ago it used to be respected as a great factor in the education and training of the people and a great source of stability for the nation, but the press had poured out constantly a great stream of literature, a good deal of it distinctly adverse to all positive religion, and a great deal more of it hostile to religion in the sense that it never said one single word about it. It was for them to see that religion was not banished from education, and from that point of view he must say that that Society was doing a great deal of work.

SHAM CHURCHMEN AND REAL CHURCHMEN.—In the course of the witty and wise speech which Canon Reynolds Hole made at Clumber, on the occasion of the dinner in celebration of the Duke of Newcastle's majority, he said:—

"There were two kinds of Churchmen and two kinds of Nonconformists. There was the real Churchman, who loved the Church, knew her history, knew she was the purest Church in Christendom, and there was the sham Churchman, who was only a Churchman because his 'pa' and 'ma' belonged to the Church or because his customers went there. There was the Nonconformist who loved his Lord as he (Canon Hole) did, and there was the political Nonconformist, whom he despised, and with whom he would have nothing to do."

At the conclusion of his speech he said:—

"The noble house of Newcastle had the motto, 'Loyalty is never shamed,' and he was thankful to know that its present head knew what loyalty meant. It meant the loyalty of man to his Maker—the loyalty of a Christian to his Church—the Church of England, the old Catholic Apostolic Church of England, coeval with her history, the source of our greatness; and it meant loyalty to our dear Queen Victoria, the Queen of Great Britain, and' (added Canon Hole with significant emphasis)—'and Ireland. (Loud cheers.) It meant loyalty to whatsoever things were true, honest, just, lovely, and of good report; it meant loyalty to one's self in the dignity of manhood, to one's neighbor, and to God. He was sure it was the

fervent wish and hope of all that God would bless the Duke of Newcastle."

To any one sending us the names of Seven new subscribers, with remittance of \$7, we will send free Little's "Reasons for being a Churchman," one of the most highly commended books. (See advt.)

THE CHURCH AND EDUCATION.—The words of a paper issued by the National Society, on the "Work of Religious Education," are well worthy of serious consideration:—

"No part of the Church's work," the writer says, "is more important than that of imparting to the children of her poorer members a Christian and virtuous education in accordance with the principles which she teaches: none has been more vigorously carried out since the beginning of the present century. There are at this moment 11,773 Church schools, affording accommodation for 2,454,788 children, which have been built at a cost to the Church of not less than £13,000,000. In these schools 1,607,823 children are in average attendance, being 50 per cent. of the whole number attending elementary schools throughout the country. These vast advantages are the fruit of the zeal and self denial of Churchmen for the last seventy years, and it behoves the present generation to sustain them in their integrity."

COLONIAL AND CONTINENTAL CHURCH SOCIETY.—Sir J. Coode presided at the annual meeting of this Society. The Chairman moved the adoption of the report, which stated that the income had been £16,501, and the expenditure £17,335. The report especially alluded to the financial success of the Continental Chaplaincies Fund, and deprecated, as did several speakers, the uncalled-for criticisms on the deficiencies of their chaplains. The Chairman, in moving the adoption of the report, expressed his conviction that ere long the Government must take up seriously the question of emigration, for if the distress was great with our present population, what would it be in the future? Bishop Hellmuth seconded the resolution, which was carried.

TOWN OR PARISH CLUBS.—We will send 25 copies of the CHURCH GUARDIAN for one year to any Incumbent or other Parish Officer for \$16, remitted with order.

EPISCOPACY VS. PRESBYTERIANISM.—If Christ had meant His Church to be Presbyterian, St. John would have known it, and so would his friends the Bishops of Antioch and Smyrna, and their friend the Bishop of Lyons, and the rest. Or to reverse the process, the Church of the third century, which was nothing if not Episcopal, must have known whether the Church of the second century was Episcopal or not; and the Church of the second century must have known whether the Church of the first century was Episcopal or not; and the venerable Bishops and teachers who were associated with St. John in the latter part of the first century must have known whether or not the Church was Episcopal from the start. We

have had their testimony. There is no break in the chain.

Take the admission of Gibbon and of all candid scholars that the Church was universally Episcopal at the close of the first century. How shall we account for it? Well, it either started so, or else, if it started Presbyterian, the early Presbyterians abandoned it so soon, so unanimously, so universally, as to show that Presbyterianism was regarded as a stupendous failure—so soon that the change was made before the Apostles were cold in their graves, so unanimously that not a single presbyter or layman lifted his voice against the usurpation of those who made themselves Bishops, so universally that not a single Presbyterian, nay, not one solitary isolated congregation, in the forests of Britain, in the mines of Spain, in the valleys of Gaul and Italy, on the deserts of Africa or the fertile banks of the Nile, on the Islands of the Mediterranean, in cities of Greece, on the sands of Arabia, on the prairies of Babylon, in the jungles of India, or on the hallowed hills of Galilee and Judea,—not one poor single solitary Presbyterian congregation survived to witness against Episcopal usurpation, and say, like Job's message: "I, even I, only am escaped alone to tell thee."

Every Churchman should subscribe himself, and should help to extend the influence of the Church paper, by securing other subscribers.

CAMBRIDGE AND THE MISSION FIELD.—In spite of the supercilious contempt of some agnostic Fellows of Colleges for the old superstition, and the ill example of irreligious tutors, the Christian faith is winning its triumphs in Cambridge University. Last year a band of athletes went forth to Mid-China, one of whom is said to have since devoted his fortune of one hundred thousand pounds to the work amongst the heathen, and now we read that, in addition to fifty-three Cambridge men who offered themselves to the Church Missionary Society last month, Mr. Wigram, the Honorary Secretary, has received the following letter, signed by thirty graduates and under-graduates of the University. Six of the names are put separately under the head of "definitely expecting to go out."

To Rev. F. E. Wigram, M.A., Hon. Sec. C.M.S.:

Dear Sir,—We, the undersigned, desire respectfully to explain that though pledged at present more or less to home work, we are equally willing, if God's providence opens the way, to look forward to offering ourselves for Missionary work, should openings for us be found within the next few years. The only fitness for foreign work we venture to claim is that we are willing, by the grace of God, to go where most wanted. We would not seek difficulty or danger for its own sake, but we would be ready to incur either where necessary rather than that Christ's cause should suffer from His people's want of zeal, or England cease to be foremost in Missionary work. We ask that you will kindly entertain this our prospective offer, at least by letting us know from time to time of such openings as you may think suitable to us individually, even of such as might be only of a temporary character. We venture to hope that the Committee will think it worth while to retain our names and addresses, and they will no doubt make any further personal inquiries they may think necessary.

It cannot be but that such men, many of them holding their own on the river and cricket field, must have a wholesome influence amongst their fellows, and raise the standard of Church work at home. We hope that a like wave of religious zeal is manifested for the Gospel Propagation Society and at the University of Oxford; but we have not had tidings thereof.

A BEAUTIFUL MEMORIAL OF AN UPRIGHT JUDGE.—Sir William Erle was one of the

ablest and most respected Judges on the English Bench. He was also a devout and humble-minded Churchman. His widow has set up a most appropriate monument, by placing a window by Clayton and Bell in the south aisle of Winchester Cathedral, overlooking Wykeham's chantry. In the top tiers are figures of Wykeham, the Blessed Virgin and Christ, and Bishop Ken, who refused, as a Canon of the cathedral, his apartments for Nell Gwynne; whilst the lower lights are filled with figures of Faith, Charity and Justice, with their proper attributes and surroundings. Wykeham, vested in full pontificals, is surmounted by the motto "Manners makyth man," and under him—"The souls of the just are in the hands of God." The Virgin has a verse from her song—"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. Bishop Ken has this appropriate verse—

Let all thy conduct be sincere,
Thy conscience as the noonday clear.

Faith has the legend, "The substance of things hoped for;" Charity, "Be an example of charity;" Justice, "Keep judgment and do justice." The dedication at the foot of the window is, "To the glory of God, and in loving memory of Sir Wm. Erle, P.C. He fell asleep 28th January, 1880." "Them that are meek shall He guide in judgment, and such as are gentle shall He learn His way. Aet. 85." The arms of Wykeham and the deceased are in the trefoils of the window.

GOSSIP.—Bishop Huntington writes:—"I say to you, weighing my own words, that you would be less depraved, less savage, would less disgrace your womanhood, would be less a curse to your kind, and, if God is rightly revealed to us in His Word and His Son, would less offend Him, by going to see dogs fight in their kennels at the Five Points, or bulls gore horses in Spain, than by putting on your bonnet and gloves, and going from house to house in your neighborhood, assailing absent acquaintances, dribbling calumny, sowing suspicion, planting and watering wretchedness, stabbing character, alienating friends by repeating to one the detraction that you 'heard' another has spoken. I believe that before the judgment seat of Christ, the prize-fighting man will stand no worse than the slanderously gossiping woman."

THE GREAT FORTY DAYS, between the Resurrection and Ascension of our Lord, during which he abode with His disciples, "Speaking of the things pertaining to the Kingdom of God," are a vastly more important period in the Earthly life of our Saviour than some have realized. Sectarianism naturally and very consistently passes it over in an almost absolute silence; but for the Church of Christ on Earth it should be recognized as of the greatest consequence. During this time it would appear that the Risen Christ, to whom now "all power" had been given, gave full and final instruction and authority to His apostles for the organization and administration of His Kingdom, or Church on Earth, as the society of His disciples and the way of Salvation. For it was of things pertaining distinctly to the Kingdom of God on Earth, and not to that Kingdom in Heaven, of which He spoke. Hence the importance to us now, of the events and teachings of the Great Forty Days. We think it would be well for us to give them more attention and study than is too generally done.

A Clergyman writes, deploring the few subscribers for any Church paper in his parish, "My people are more than slow to seek for information regarding the Church, but I do hope that the good tone and thorough teaching of the CHURCH GUARDIAN, read by a few, will presently induce others to subscribe—now that it has proved itself such an efficient help to those who have. Every Church family should take it.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA

SPRINGHILL.—During Lent, daily evening services, with instructions and meditations, were held in All Saints' Church for the first time. They were very well attended throughout, and especially during Holy Week. On Easter Day the communicants at the two celebrations reached the highest number yet. The holy table was decorated with our Nova Scotia May-flowers, most appropriate emblems of the Resurrection, being the first to come forth from the deathly tomb. The singing was bright and excellent, thanks to Dr. Byers' skillful playing and patient training of the choir.

In the afternoon the sacrament of Baptism was administered to two adults and three infants, and thirteen infants who had been privately baptized were publicly received in the Church.

The collection at the children's service amounted to over eight dollars, to be applied to purchase a font. The collections at the regular services were large, and are to go towards painting the church and rectory. Other improvements are also in contemplation.

The Easter meeting was satisfactory, showing an increase in revenue during the past year of \$200. A. H. Payne and J. F. Robinson were chosen wardens. An earnest effort is being made to reduce the debt on the rectory.

The mines are not very busy just now, but work will probably soon improve.

NEWPORT.—St. James' Church was beautiful in its festive dress on Easter Day. The re-table had a most lovely display of flowers, arranged by the Misses Cochran and Pools. There were a number of handsome banners, and the font was also trimmed. A zinc flower pot the length of the re-table was presented by Thos. W. Cochran, Esq. There was a large congregation and goodly number of communicants. The delegates to Synod are the churchwardens, Messrs. Jas. F. Cochran and N. Woolaver, who were re-elected to office.

WOODVILLE.—On Arbor Day trees were planted about St. Anne's Church for all the rectors of this parish—Revs. (late) Dr. Cochran, (late) Dr. Porter, Dr. R. J. Uniacke, H. Spike, Jas. J. Hill, Dr. Blackman, H. Sterns, (late) Dr. H. P. Almon and H. How. Trees were also planted for Rev. Canon Maynard, D.D. and Rural Dean, and the late Mrs. Hill, to whose sacred memory St. Anne's was erected, and Mrs. How, the wife of the incumbent.

In the evening a large congregation joined in an intercessory service, imploring God's blessing upon the labors of the husbandman during this season. It was the special service recommended by the late Bishop of Ely. An appropriate sermon was preached.

PRINCE EDWARD ISLAND.

PORT HILL.—As we stated in our last number, the new church (St. James) at this place was on Friday, the 14th instant, solemnly consecrated and set apart for the service and worship of Almighty God by the Lord Bishop of Nova Scotia. Although it was a very busy time with the farmers, quite a large congregation assembled to witness the service and to hear the instructive words uttered by his Lordship in his explanation of the sacred rite. His sermon, an excellent one, preached from the words, "Be ye doers of the word, and not hearers only, deceiving your own selves," was quite practical, showing the necessity of becoming Christians not only in name but in deed and in truth. The Ven. Archdeacon Read and Rev. T. B. Reagh were also present, and took part

in the service. His Lordship expressed himself as being much pleased with the church.

LOWER STEWIAKKE.—The Rev. J. C. Cox, Lower Stewiacke, thankfully acknowledges the receipt of one dollar each towards his Church painting fund, from the following gentlemen: Halifax—Rev. H. J. Winterbourne, W. C. Silver, Esq., and J. C. Mahon, Esq.

The Bishop will hold Confirmation in this parish, Stewiacke, during the month of July.

DIOCESE OF FREDERICTON.

FREDERICTON.—The Bishop Medley Memorial Scholarships Fund has reached the sum of about three thousand dollars in this parish, two thousand of which were given by a generous lady parishioner, whose name is withheld for the present. Her gift goes towards founding two scholarships of one hundred and twenty dollars each annually.

The venerable Society for the Propagation of the Gospel has shown its appreciation of our beloved Bishop by contributing the sum of one hundred pounds sterling toward the above-named fund.

The Most Reverend the Metropolitan preaches the anniversary sermon at Windsor College this year.

The Diocesan Church Society meets in St. John this year, on Tuesday, June 29th, and the Diocesan Synod on Wednesday, the 30th. The anniversary service will be held in Trinity Church.

The Church of England Temperance Society has taken a fresh start in the good cause. Sir Leonard and Lady Tilley have interested themselves in the Society, and have been instrumental in forming a blue ribbon branch. Sir Leonard has spoken with his usual vigor at two of the public meetings, the result of which has been an increased attendance of the members, as well as increased activity.

KINGSLEAR.—The Ruri-Decanal Chapter of the Deanery of Fredericton was held in this parish on the 19th and 20th May.

Evensong was said by the Rev. A. Lowndes, of the Deanery of Woodstock, and an admirable sermon on the observance of the weekly fast was preached by Sub-Dean Alexander of the Cathedral.

On Thursday morning there was a celebration of the Holy Eucharist at 8 o'clock, the Rector being celebrant.

At 10:30 the Chapter assembled for business at the Rectory. There was a large attendance, only one member being absent. The principal business transacted was in connection with the Choral Union of the Deanery, the Diocesan Church Society, and a Conference of the Deaneries of St. Andrew's, Woodstock and Fredericton.

BURTON.—The Rector of Burton, Rev. Wm. Greer, was lately presented with a valuable and commodious carriage and set of harness. This kind and much appreciated gift is due to the exertions of three earnest Church workers of the parish, Mrs. Robert Wilmot, Mrs. T. D. Wilmot, and Miss Eliza Currie, who by their own personal efforts and the kind liberality of friends in England, Scotland and various parts of this Province, realized enough money to purchase both carriage and harness. The carriage is from the factory of Messrs. Edgecomb, of Fredericton, and reflects great credit on their skill and workmanship. Mrs. Edgecomb also gave a liberal contribution for the same purpose.

DEANERY OF SHEDIAK.—The festival of the Choral Union of the choirs of this deanery will be held at Sackville (D.V.) on June 9th.

The I. C. R. carry members of the society to and from Sackville for single (first-class) fares. The service will be intoned by the Rev. F. W. Vroom, Rector of Shediak. The musical part of the service will consist of: Tallis Festival Versicles and Responses; special Psalms VII, XI, XXIX; Anthem, "Sing a Song of Praise" (Dr. Stainer); Hymns (A. and M.) 307, 300, 259, 428. Choirs are expected from Moncton, Dorchester, Shediak, Hillsboro, Sackville and Amherst.

MONCTON.—The choristers of St. George's Church gave a concert on the evening of the 25th, which was musically a grand success; though owing to the inclement weather the attendance was not as large as it would have been. For an hour and a half, glee, song, and instrumental performance followed in quick succession, and all agreed when the programme was finished that "they had their quarter's worth."

DIOCESE OF QUEBEC.

COOKSHIRE.—On the 19th May, a meeting of the Ladies' Guild was held at the Rectory, when the President and other officers of the Society and of the Missionary Association were re-elected. The former Society enters upon its fourth year, and the Missionary Society on its third year of work in behalf of the Church. It was decided not to make any more clothing for sale, on account of the difficulty of disposing of the same; but orders for knitting and sewing will be taken as formerly. The mission subscriptions for the year, \$10, were given to aid the mission work in Qu'Appelle. An interesting paper was read by Rev. A. Judge, from a missionary working in Lahore, Northern India, describing the first attempt to publish "the glad tidings of the Gospel" in a small country village in India.

MARBLETON.—The Rev. Dr. Reid, of Sherbrooke, who is now in his fifty-first year of the ministry, took the three services here on the 16th May. Mr. Chapman being disabled through a severe accident.

RICHMOND.—As "we are members one of another," "yet but one body", and sympathize, or should, with each others joys and sorrows; so does the mention of the good deeds of some put into the thoughts and hearts of others, e'en though far removed, the wish if possible to go and do likewise; and even the thought and the wish, there the motive is single, and not without profit. With these feelings of thankfulness to God and a hope that as we have been stimulated by the self-denial of others, so some perchance may be by some amongst us. I should like, as others have done, to refer to happy Eastertide, and to some of the indirect and secondary causes of its pleasure to us this year. God Almighty bring the first and only true source. The Queen of festivals, I think I might say, was peculiarly joyous with us this year, partly from the fact that this was its first commemoration in our new and handsome Church. Lovely spring flowers, at all times fitting, decked the House of God, themselves silently preaching the story of the new and risen life, where only what is pure and lovely and holy shall reign. The day began with an early celebration of the Holy Eucharist, when about forty partook of the blessed sacrament. At 10:30 followed Matins, and a second celebration; the number of communicants in all being 134. At this service, as also at Evensong, the sermon was preached by the Rev. Professor Read, M.A., of Bishop's College, Lennoxville; the Rev. A. Balfour, senr., otherwise assisting. The congregation on both occasions was unusually large. At three o'clock a special children's service was held. Among the Easter gifts

special mention should be made of a brussels carpet for the spacious chancel, and matting for the nave from Mr. Wilcocks, churchwarden; a kneeling cushion, twenty-four feet long, worked with wools, for chancel rail from Mrs. Wilcocks; a beautiful brass corona, with illuminated shades, for the chancel from Mr. and Mrs. C. P. Cleveland; a pair of brass vases, each having a shield bearing an ecclesiastical design, manufactured by J. & R. Lamb, of N.Y., the joint gift of Mrs. Lloyd and Mrs. Ready; and a handsome altar cloth, eight feet in length, mainly the handiwork of the Kilburn sisters.

At our Easter Vestry meeting, when a most satisfactory financial report was presented, the two retiring and efficient wardens, Mr. Wilcocks and Mr. J. S. Sutherland, were re-elected.

On the 7th ult., a well attended Missionary meeting was held in the Sunday-school room, when we had the pleasure of listening to a graphic description of the Diocese of Algoma, by Bishop Sullivan, and an earnest appeal from the Rev. J. M. Thompson, rector of Danville, which cannot fail to stimulate to greater zeal all who heard them. The collection amounted to \$16.03. It may be mentioned in connection herewith that this parish has for nine years given on an average \$100 per annum towards Algoma, the aggregate of small systematic offerings, varying from two to ten cents per week. These have from the first been collected by two indefatigable workers, Miss Cleeve and Mrs. Journeaux, and to them in no small degree is due the success of the scheme.

DIOCESE OF MONTREAL.

MONTREAL.—On Sunday, 23rd May, the Sons of England Society in Montreal, and other Englishmen, attended afternoon service in the Cathedral; a special sermon being preached by Rev. J. A. Newnham, M.A., on the text Prov. xxiv. 21. The subject was the connection between patriotism and piety; that true patriotism could not exist unless based on piety. Godliness led up to loyalty, and atheism to socialism; we must be Christians first and patriots afterwards. The aim and object of the Sons of England was briefly touched upon, and the claims of the St. George's charitable fund advocated, and the sermon closed with an earnest appeal to the hearers to take Jesus as their Saviour and King, to obey His commands, to be loyal to Him, and to live as citizens of a heavenly and eternal country.

RESIGNATION.—Rev. J. A. Newnham has resigned his position of Assistant Minister at Christ Church Cathedral; the resignation not taking effect till the end of summer.

At a select Vestry called to consider the matter, and also as to his successor, a resolution was passed unanimously regretting Mr. Newnham's resignation, recording their appreciation of his long and faithful services, and assuring him of the good wishes of the entire congregation. The thanks of the Vestry were also tendered to Miss Newnham for her devotion to the interests of the Cathedral. Mr. Newnham has not yet decided on his next field of work.

PERSONAL.—We regret very much to notice the announcement of the death of Mrs. Belcher, and extend our best sympathies to the Rev. Canon Belcher and family in their affliction.

It is announced that the Rev. Mr. Forsey, formerly the esteemed pastor of the Sherbrooke street Methodist church, in the city of Montreal, has withdrawn from that body, and will shortly enter the Church and receive valid ordination at the hands of the Bishop of Montreal.

The Lord Bishop of Montreal intends holding an Ordination in St. George's Church on Ascension Day, 3rd June instant.

KNOWLTON.—The Bishop of the Diocese arrived in this parish on Friday evening, 21st May, and remained until Monday, 24th. On Sunday he held a Confirmation service, at which seven candidates were presented for the laying on of hands by the Rev. J. Scully, the Rector. There was a large congregation, the church being filled.

The Bishop met a deputation from Brome Corner on Saturday in regard to arrangements for serving that Mission in connection with Knowlton. The Bishop preached both morning and evening.

DUNHAM LADIES' COLLEGE.—The annual meeting of the corporation of this institution was held at Bedford on the 27th ult. In the absence of the President and Vice-President, the Rev. Rural Dean Nye was called to the chair. The report of the Executive Committee, presented by the Rev. Canon Mussen, was received and adopted. The election of officers for the ensuing year was then proceeded with, and resulted as follows:—Vice-President, Ven. Archdeacon Lindsay; Secretary-Treasurer, J. B. Gibson, Esq., M.D.; Executive Committee, Rev. Rural Dean Smith, Rural Dean Longhurst and Canon Mussen, Hon. G. B. Baker, Messrs. F. C. Saunders and F. Bartels.

NELSONVILLE.—The Lord Bishop visited this parish on the 19th ult. Services were held in the morning at Christ Church, Sweetsburg, and in the evening at Trinity Church, Cowansville. Three persons were confirmed. The Rev. H. D. Bridge has resigned the rectorship of this parish.

CLARENCEVILLE.—The Bishop paid his annual visit to this parish on Friday, May 14th. Divine service was held in St. George's Church at 11 a.m., when an admirable sermon was preached by the Rev. F. Allen, B.A., Rector of St. Armand, West. His Lordship preached at St. Thomas' Church in the evening—a heart-searching sermon, which was highly appreciated by the large congregation. The Bishop's discourse was followed by brief addresses by the Revs. J. C. Garret and F. Allen. Both churches were beautifully decorated in honor of his Lordship's visit.

DEANERY OF IBERVILLE.—The annual meeting of this Deanery is to be held in the Synod Hall, Montreal, on Monday, June 7th, at 2 p.m.

BOLTON.—St. Patrick's Church congregation, through their churchwardens, presented a most creditable and satisfactory report for the past year at the recent vestry meeting—in fact far exceeding that of any past years, including stipend. The ladies of the congregation figured very conspicuously for their energy and all they accomplished. A large contract was given by them for the completion and decoration of the interior of the church, which was duly and punctually paid for. The edifice is now one of the neatest in the townships. The officers of the past year were likewise thanked earnestly for their services, as also Mr. J. C. Hall for his valuable and energetic assistance rendered the senior churchwarden on behalf of the stipend of the clergyman, which the latter duly acknowledged. The wardens elect are James K. Latty and Lorn H. Fullar; sidesmen, H. C. Cleveland and Jonathan Peasley; lay delegates, Cleveland and J. P. Hall; Dunham Ladies' College, D'Arcy T. Clayton. C. E. Traver was elected Secretary-Treasurer for the Parochial School. The Parsonage being in a most dilapidated state, through neglect, on account of the completion of the church, and the ladies finding that the gentlemen were slow to move in the work, have taken the matter in hand, nor will it be found to no purpose.

The Church of the Atonement, Peasley's Corners, has also presented a good report through the indefatigable churchwardens of the past year, the clergyman's stipend being

fully and liberally paid. The churchwardens elected for the ensuing year were Mr. James Elston and Mr. John Channel; lay delegates to Synod, A. B. Sparling and Dr. Wheeler, of Montreal.

Trinity Church, South Bolton, formally met, and re-elected Messrs. Darius Adams and D. T. Blodgett churchwardens, and Mr. C. G. Geddes and Mr. Jackson Rae, of Montreal, lay delegates to Synod.

GLEN SUTTON.—The Rev. C. Lummis has resigned the incumbency of this Mission.

MONTREAL.—*Christ Church Cathedral.*—An *Important Appointment.*—Acting on the unanimous advice of a largely attended meeting of the Select Vestry of Christ Church Cathedral, the Rev. J. G. Norton, Rector of Montreal, has offered the position of Canon Assistant in the Cathedral to the Rev. R. W. Norman, D.C.L., Honorary Canon of the Cathedral, and Rector of Cote St. Antoine. It is announced that Dr. Norman has accepted the offer. It is understood that in making this appointment the Rector of Montreal has had in view the importance of strengthening the preaching power in the Cathedral and enlarging its influence among young men, in both which departments of work Dr. Norman's reputation has long stood high in this city.

Dr. Norman is well known as a moderate but sound Churchman. He is an M.A., of the University of Oxford, Eng., and is Secretary of the Provincial Synod of Canada; and besides being an accomplished preacher and a successful and devoted Parish Priest, he is an ardent educationist, being an associate member of the Government Committee of the Council of Education for the Province of Quebec, a member of the Council and a classical examiner of Bishop's College and School, Lennoxville, and Vice-Chancellor of the University; a Fellow of McGill and Examiner for the Associate in Arts, Chairman of the Montreal School Board, Vice-President of the Montreal Art Association, a Manager of the Mackay Institute, &c. We are informed that Dr. Norman will enter upon his duties as Canon-Assistant in the Cathedral in September. We wish him every happiness and success in this new and important sphere of usefulness.

The Montreal Theological College Bill, for power to grant degrees has been thrown out by the Private Bills Committee of the Legislative Council, by a vote of 9 to 6. We understand an effort will be made in the House to have it re-committed.

DIOCESE OF TORONTO.

ORILLIA.—The *Orillia Packet* says, that the Rev. C. H. Marsh, of Rosemont, is spoken of as the probable successor of the Rev. W. J. Armitage as assistant minister of St. James' Church, and his appointment would be generally acceptable. Mr. Marsh is an earnest and successful worker, and very popular wherever he is known. He took the duty of the Rev. Rural Dean Stewart during the latter's summer vacation some years ago, and though Mr. Marsh was then only a student, his labours among the congregation, and his practical preaching, have not been forgotten. The ladies of St. James' Church made arrangements for supplying, on the Queen's Birthday, luncheon at a moderate price, and kept their school-house open during the day, for the comfort and convenience of visitors.

[For continuation of Diocese of Toronto see p. 6.]

DIOCESE OF HURON.

CHATHAM.—His Lordship Bishop Baldwin held confirmation services at Chatham on Sunday, May 23rd, confirming eighty-nine persons in Christ Church and twenty-one in Holy Trinity.

POINT EDWARD.—The meeting of the Ruri-Decanal Chapter of Lambton was held at Point Edward on Tuesday, May 25th. Several subjects of interest to the Diocese were discussed, but the chief one seemed to be "The Discipline of the Laity."

SARNIA.—On Sunday, May the 23rd, the Rector of St. George's Church (Rev. T. R. Davis) referred to the fact that he had been there four years, and pointed out the work which God had enabled them to accomplish during that period, and also the spiritual blessings which He had poured out upon them. The congregation had not only subscribed large sums, but actually paid in cash between \$23,000 and \$24,000. The new church, which is one of the handsomest and most complete in the Diocese, cost over \$22,000; there is still a debt on it of about \$8,000, but this, it is hoped, will soon be wiped out. The Bishop of the Diocese, it is announced, is to preach the anniversary sermons of the opening of the new church, in June, and also hold Confirmation.

LONDON.—Bishop Baldwin is to hold Confirmation services in St. James' and Christ's churches on June 6th.

The semi-annual meeting of the Ruri-Decanal Chapter of Middlesex was held in Christ Church, London, on Thursday afternoon, May 27th, at 2.30 o'clock. The members composing the Chapter are the clergy, churchwardens and lay delegates to the Synod, numbering about 150 in all.

His Lordship Bishop Baldwin visited Hellmuth College on Thursday last, and held service in St. Ann's Chapel, where he confirmed fourteen candidates.

HOLY TRINITY CATHEDRAL.—A meeting of the Bishop and Chapter was held lately to consider an overture from the congregation of the Chapter House, asking to have the new cathedral building scheme completed. After the matter had been discussed, it was decided, on suggestion of the Bishop, to postpone action until after the meeting of the Diocesan Synod, to give an opportunity for the matter being laid before that body.

The Chapter House Guild have engaged the City Hall for June 24th, when the ladies will hold a bazaar in aid of the church funds. It is still under consideration whether to erect a new church or a cathedral in the north part of the city, and if the former, the site will depend on the locality of the Canadian Pacific Railway track.

The patients at the City Hospital were made happy on Saturday by having presented to them by the ladies of the Floral Mission elegant bouquets of flowers. This is the second year this work has been conducted, under the management of Mrs. Baldwin.

St. Matthew's Church, London East, is now too small for the congregation, and subscription lists are being taken up for the purpose of adding to the building. Mr. Seabourne's work in this part of the city is most encouraging. The Sunday-school is also growing rapidly.

DIOCESE OF NIAGARA.

HAMILTON.—The Missionary meeting in connection with the Synod took place in Christ Church Cathedral on the evening of the 25th inst., and was very largely attended and most successful. After the opening ceremonies, as set forth in a previous number of the *GUARDIAN*, the Rev. O. J. Booth, presently of New York, read a paper on the missionary spirit of the Church, as exemplified in its foundation and history, and urging greater earnestness and

unity of purpose in carrying on the work. The Ven. Archdeacon Pinkham, referred to the work in the Northwest and to the pressing needs of that section of the Home Field, stating that \$7,500 were wanted for the Church in Eastern Canada, in order to enable the Church there to send out ten more missionaries to places urgently requiring them, but unable to supply full support.

The Right Rev. Dr. Cox, Bishop of Western New York, an ever welcome visitor in every Canadian Diocese, was next introduced and delivered a very happy and pleasing address, in concluding which he referred to the fact that wherever the Imperial Sceptre of Great Britain casts its sway there the Word and the Church of God followed. The Lord Bishop of the Diocese presided and introduced the several speakers.

ST. CATHARINES.—The *News* says: "The Rev. W. J. Armitage, the new pastor of St. Thomas Church, was greeted by large and appreciative audiences on Sunday. We bespeak for Mr. Armitage a considerable popularity here, and, on our part, extend him a warm welcome to the city." The *Journal* says, the sermons of the reverend gentleman on both occasions gave great satisfaction.

[For continuation of Diocese of Niagara see p. 6.]

PROVINCE OF RUPERT'S LAND,
INCLUDING THE DIOCESES OF RUPERT'S LAND,
SASKATCHEWAN, MOOSONEE, MACKENZIE RIVER,
QU'APPELLE AND ATHABASCA.

DIOCESE OF SASKATCHEWAN.

The Ven. Archdeacon McKay has been appointed Indian Agent for the district of Battleford. No better appointment could be made, and it can scarcely fail to be productive of the most beneficial results.

PERSONAL.—Rev. Canon Fleet, of Emmanuel College, has been appointed Inspector of Protestant Schools for the Saskatchewan district. He is a graduate of St. John's College, Winnipeg, and has been connected with Emmanuel College since 1880.

It is with much regret we announce that the Rev. W. R. Fleet, B.A., late Principal of Emmanuel College, and a brother of the above, died in England in May, of brain fever. Mr. Fleet was a graduate of St. John's College, Winnipeg, and also of the University of Cambridge, and was of high reputation as a scholar and teacher.

DIOCESE OF MOOSONEE.

Archdeacon Vincent is route to Albany via Winnipeg. Mr Vincent is Archdeacon of the Diocese of Moosonee which skirts the southern part of Hudson's Bay and extends 500 miles inland, thus representing a considerable area for one diocese. He has to travel during the year upwards of 1,200 miles in order to visit all his flock who, although not great in numbers, are scattered over an immense district. Albany was a mere fort, and in fact, virtually a Hudson Bay company's trading post, as the only white settlers there, some sixty in all, are all employed by the company. The agricultural facilities of the surrounding country are not great, but the natives subsist chiefly by hunting the wild animals and selling the furs to the company. The climatical conditions are varied and extensive. The summer lasts about four months, and is at times very hot. During the winter the temperatura averages 50° below zero, and often for six months at a stretch there is no thaw. The snow is generally about four feet deep, and the ice on the lakes of a similar thickness. The natives comprise Crees, Esquimaux, Chippewas and Ojibijeways, which together with the English settlers makes a

total of five languages spoken in the diocese. The Archdeacon has regularly to preach in three languages, but as yet has not been brought into contact with the other two. The work is entirely with the natives, and is in reality a mission work, the diocese being supported by the Church Missionary Society of England. The Bible, prayer-book, catechisms and Pilgrim's Progress have been translated into the Cree and Ojibijeway tongues. The last mentioned has been translated by Archdeacon Vincent and is at present in print. The Indians learn to read the syllable forms in which the characters are printed very easily, and the great majority of them can now read. By far the majority are Christians, but the chief objection among those who are heathen to become christians is polygamy. The only connection with the outside world is by means of a single vessel, which makes one trip yearly. The settlement depends entirely on this vessel for its stores, and if she fails to arrive at the proper time much distress ensues. Winnipeg is the nearest Canadian settlement to Albany, but the only means of transport between the two is by canoe. Mail matter is only received three times a year, and the nearest post office is 600 miles distant. In winter the mail is fetched by Indians with sleighs. Archdeacon Vincent was ordained by the late Bishop Anderson, of Rupert's Land, and has been in the Diocese 31 years.

DIOCESE OF MACKENZIE RIVER.

Mrs. Bompas, wife of the Bishop, accompanied by Rev. W. J. Garton and wife, Miss French and a catechist, have left for the far north. A short service was held by Rev. A. E. Cowley, an address given by the Ven. Archdeacon Cowley, Church Missionary Society Secretary, and the Rev. Mr. Pentreath celebrated.

The Rev. Mr. Wallace, of the Church Missionary Society College at Islington, has arrived out, and he leaves for the Diocese, in company with Archdeacon McDonald, next month.

Bishop Bompas is now at Great Slave Lake.

DIOCESE OF ATHABASCA.

Bishop Young has arrived from England, and has left Winnipeg for his Diocese, accompanied by Rev. Malcolm Scott, a student of St. John's College, recently ordained. Their destination is Fort Vermillion, and it will take them about two months to reach it. They go to Calgary by rail, then across the plains to Edmonton, thence by steamer and canoe to the Fort.

DIOCESE OF NEW WESTMINSTER.

NEW WESTMINSTER.—*Easter Day Services at Holy Trinity Church.*—There were three celebrations in this Church on Easter Day, at seven, again at 8 o'clock, and then at the usual 11 a.m. service; the total number of communicants being sixty-eight. The altar was very beautifully decorated with a profusion of white flowers, chiefly lillies, embedded in moss on the super-altar, the palms placed there on Palm Sunday being grouped round the foot of the altar-cross. The handsome brass lectern had also its share of decoration, three very beautiful lillies with their tall stems rising from the pedestal, while lowlier flowers gathered round its base. The sermon was preached by the Archdeacon of Columbia, rector of the Church, from the words "The Lord is risen indeed and hath appeared," Luke xxiv., 34.

LYTTON.—On Monday, April 25th, the Lord Bishop visited Lytton on his way from Kamloops and held a confirmation in St. Paul's Indian Church, when eighteen candidates received the gift of the Holy Ghost in the laying on of

hands. The service was attended by a large number of Indians, whose behaviour was most reverent. As is usual on such occasions flags were flying on the ranche, and the people were dressed in their best and brightest garments. The watchmen of the various tribes represented received his Lordship on his arrival at the Church door. He left the same afternoon by road for St. Paul's Mission House.

GRANVILLE.—On April 11th, the Bishop of the Diocese held a confirmation in Granville Church. There were nine candidates, four males and five females. The service was very impressive, and the congregation large and attentive. Easter Day was well observed. The little church was beautifully decorated with flowers sent by kind friends at a distance; the services were very well attended, the Church being crowded both in the morning and evening. The communicants numbered 35, and we were glad to note that a fair proportion of these made their communion in the early morning.

CONTEMPORARY CHURCH OPINION.

The *Irish Ecclesiastical Gazette* has the following forcible remarks, which are as applicable to Canada as to Ireland:

We think there is still a weak point in our financial operations. *We do not gather in the pence as we should.* Looking over parish reports, we see the respectable offerings of the better-to-do classes, but we miss the free-will offerings of the humbler members of the Church. Can nothing be done to organize a system of assessment that will reach to the lowest as well as to the highest level of our Church population? In the Roman Catholic Church the poor give, and it is a mistake to say they always give "grudgingly or of necessity." The way in which they have supported their Church is to their credit, and should put Protestants to the blush. If it is said, as we sometimes hear it said, that they give from a wrong motive, what a retort can be made that our people do not give as they should from a right motive. Should wrong motives be more influential than right ones? Any person, or committee of persons, who would organize a workable system for the systematic collection of small sums from the humbler members of the Church, would confer a real boon on the Church at large, and would materially help its financial position.

The *Australian Churchman* has the following paragraph:—

We have it on very reliable authority that the Bishopric of Ely was offered to the Primate before Lord Alwyne Compton, and was refused by him. We cannot but regard this as an act of great self-denial and generosity towards the Church in Australia. It shows how thoroughly the Bishop has set his heart in his uphill work here, and were he to leave us, now it would be many a long day before Sydney found another man of such broad and sympathetic views, such brilliant attainments, and such force of character in dealing with other men, to fill his place. Still we do not think the laity of Sydney have risen to their Bishop as they should have done. They have not responded to his appeals in such a way as to preclude the necessity for importunity, to which the Primate has declared he will never descend, and, we ask our readers, is it not offering a great insult to the Bishop to let him entertain for one moment the thought that collecting money is the most important work he has to do here? If we wish to keep such a man among us, we must not act in this way.

The *Family Churchman* asks:—

Is the Empire to be Christian? One result of our timorousness as a Christian nation is avowedly to confirm the heathen in their idolatries. It cannot be said that as a nation we

utilize the power of the Gospel as we might in strengthening our Empire. Tolerance for paganism may be politic, but it is not the highest or best policy. The *Guardian* of last week contained a very remarkable posthumous paper by the late Bishop Steere, in which that saintly prelate loudly inveighed against the character of many "mission natives," who it seems studiously acquire all the vices without any of the redeeming virtues of the English character. This is probably due to the fact that abroad Christianity is not specially identified, as it should be, with the English character. At any rate, it is much to be deplored.

Church Bells says:—

Mr. Osborne Morgan's new Cemeteries Bill is intended to obliterate the last remaining trace of consecration from our graveyards by forbidding any line of separation between the hallowed and unhallowed ground, and by refusing to allow Churchmen to have a chapel specially set apart for their use. The aggressive Dissenter is thus once more showing his cloven foot, and is proving how little of actual finality there was in the much-debated Burial Bill which would—so it was urged as a plea for passing it—bring to an end all matters of controversy over this painful question. The new Bill, which has already received second reading, is likely to cause some astonishment if it actually passes, but there is still time to rouse Churchmen in the House to its real meaning and aim, and at any rate to amend it in committee, if it cannot be rejected altogether.

The Church Standard says:—

A weekly published in the Methodist interest in Chicago, wishing to say something severe about the Church, announces that "gowns, crosses, ribbands and genuflections save nobody." It would be easy to retort in kind (if not in kindness), and say that neither do camp-meetings, love-feasts, telling your "experience" and shouting "glory" save anybody. But that would be a poor argument. We would rather say, if these peculiarities of the Methodists help anybody to be better men and women, we are glad of it. We know that the Methodists use these as means to an end, and that they trust only in Christ for salvation. If there is a Methodist who trusts in these rather than in Christ, he would be as hard to find as a Churchman who trusts in gowns, crosses, ribbands or genuflections for salvation.

The *Church Guardian*, of Nebraska, makes a suggestion which we commend to some of our older missions:—

Would it not be well if those parishes of the Diocese that have received aid from the Missionary treasury for many years should decline to be assisted longer in this way? We feel confident that the effort at self-support would be a great blessing in securing the increased activities of the people, and deepening the spiritual life. While this may be the first consideration, the stipend which has been continued for so long a time might be used by the Bishop to supply the ministrations of the Church to those places where there is every prospect of a successful work being accomplished if a Missionary could be sent.

The Church Press says:—

It is a little significant that there are now three vacant bishoprics in the American Church. These are Easton, Florida and Missouri. If Dr. Brooks should decline his election as Assistant-Bishop of Pennsylvania, it will leave four vacancies to be filled. The dioceses of Easton and Florida have made elections, but in each case a declination has followed. This may be a favorable sign, as showing that the men elected had no inordinate desire for authority and honor, and that they were unwilling to

assume responsibilities for which they felt unequal or unprepared. The office of a bishop is, indeed, the most honorable in its nature and responsible in its work; and alike in scholarship, in piety, in devotion, in zeal, in energy, in eloquence, in management, it demands the best the Church can give. As in the past, so now, there are men whom the Holy Ghost has qualified, and will prepare to be overseers of the flock; and in each one of the bereaved dioceses earnest prayer to God for guidance will lead to the desired result. It is a time when party predilections should be forgotten.

The Young Churchman says:—

It is surprising to observe of how much importance anybody may become by simply being always in his place! One need not be wealthy, or influential, or talented, or even educated, to attain to this importance. Try it!—in the Church, the Choir, the Services, the Sunday-school, the Vestry meetings, the Guild meetings, the Parish gatherings. The people who are always in their place are the people we "count on," as we say. They are the people who are never heard complaining that they are overlooked, or forgotten, or slighted. Their neighbors are especially glad to see them because they knew they *should* see them. They would have been as surprised *not* to see them as they would be if the clergyman failed to appear at one of the services. And perhaps nobody "counts" on them quite so much as the clergyman himself does.

"Dear me," he soliloquizes in his study, "what a comfort So-and-So is! He is always on hand."

Perhaps So-and-So is some humble person, but the Pastor knows that his constancy, at church and elsewhere, implies sympathy; devotion to the interests of the church; a desire to help all he can, and do all he can; to get all the instruction the Church can give him, and to render to God the worship and honor due Him. Perhaps So-and-So is poor, but his little systematic offerings swell the treasury more than the notes that the rich man drops into the alms box when he *occasionally* appears at church, besides being far more acceptable to God.

DIOCESE OF TORONTO.

PERSONAL.—The Rev. Dr. Snively, of Grace Church, Brooklyn Heights, is expected to preach the sermon at the Synod opening on June 22nd.

Rev. W. C. Bradshaw, rector of St. Luke's, Ashburnham, Peterborough, addressed the Sons of England on the 23rd ult. The Society turned out in large numbers and the Church was crowded.

Mr. C. Hampshire has left Peterborough to take charge of the organ at St. George's Church, St. Catharines.

Messrs. Acheson and Miller, of Wycliffe College, will have charge of St. Thomas' Church, Hamilton, during the absence of Canon Curran in England.

TORONTO.—*St. Philip's.*—The last meeting of the Church of England Temperance Society in connection with this church for the season of 1885-6 was largely attended. Rev. R. W. E. Greene, of Weston, delivered an interesting address on temperance. Refreshments were served as usual, and the members present contributed to the funds of the Society by a silver collection.

ORONO.—*St. Saviour's Church.*—Incumbent, Rev. R. Rooney. Churchwardens, Messrs. John Stewart and Daniel Hall. Delegate to Synod, Mr. H. H. Odell. The annual meeting of the vestry did not take place until the month of May, owing to the change recently made in the incumbency.

[We are obliged to hold over the balance of Toronto items till next week.]

DIOCESE OF NIAGARA.

SYNOD NOTES.

The Synod of the Diocese, on the evening of the 2nd day, adopted the report of a special committee named to draw up a resolution of thanks to Bishop Coxe, for his attendance at the missionary meeting and Synod service. After referring to the many little good offices of the Bishop, the report proceeds:—They further desire to record their high appreciation of the admirable address to which it was their privilege to listen at the missionary meeting and at the opening of the Synod, when in words of burning zeal and thrilling eloquence he stirred the hearts of his hearers to greater self-sacrifice and more active efforts; and also expounded the wondrous significance of that sacred name which was first given to the disciples at Antioch. They feel assured that the Bishop's visit to the synod and the words of loving greeting he addressed to them will greatly tend to strengthen the ties of Christian fellowship and good will between the two adjacent dioceses, and also between the church in Canada and her sister church in the United States, a cementing which the Bishop regarded as a humble augury of a general drawing more closely together of the whole English speaking races.

The opinion of the Chancellor, E. Martin, respecting the validity of the bonds given for the payment of the interest of the Episcopal Endowment Funds is adverse.

A discussion took place as to the reduction in grants to certain parishes recommended by the Board; the usual objection, that the stipends of the country clergy are already too small, being advanced. Ultimately a resolution introduced by Dr. Mockridge, and seconded by Rev. H. Carmichael, that that portion of the report should be referred to the Mission Committee, to report at the General Meeting of the Board in September next, and that no reduction be made before the report of the Board is laid before the Synod, was adopted.

Delegates to Provincial Synod:—

Clergy—Rev. C. H. Mockridge, D.D., Canon Houston, G. A. Bull, W. R. Clark, Rural Dean Belt, Canon Worrell, Ven. Archdeacon Dixon, Ven. Archdeacon McMurray, Rev. Canon Read, Rural Dean Spence, H. Carmichael and R. G. Sutherland. Substitutes—Rev. W. J. McKenzie, T. Geoghegan, E. J. Fessenden, Dean Geddes, A. W. McNab and R. S. Radcliffe.

Laity—Adam Brown, George Elliott, J. J. Mason, H. McLaren, F. W. Gates, F. E. Kilvert, S. Macklem, W. Y. Pettit, Hon. J. B. Plumb, W. F. Burton, B. R. Nelles, C. Moss. Substitutes—A. H. Pettit, Henry Ridley, C. A. F. Ball, C. Donaldson, Thos. Lampman and J. G. Y. Burkholder.

The report of the Episcopal Endowment Fund Committee shows but poor success in the special effort made to complete this fund. The Committee say:—Your Committee regret that so little has been realized by the last appeal issued by your committee. Twenty-two parishes have not replied at all; five parishes replied that nothing further could be done, and only eight parishes have assumed payment of interest on their apportionment of \$2,166.50, so that there remains yet \$5,648.10 of the apportionment of the parishes not yet assumed, or nearly one-third of the whole amount.

Dr. Mockridge's motion to amend the Canon on the Diaconate so as to give Deacons—accepted and ordained by the Bishop—a right to sit and vote in Synod, though refusing them the right of beneficiaries on any of the various funds subscribed, collected, or held in trust for the benefit of the clergy, provoked some discussion, and finally, on a point of order taken by Mr. Mason, the question was referred to the Chancellor for decision, and the Synod adjourned to the 28th May for his report.

Ascension Day.

(HOLY THURSDAY.)

With the exception perhaps of the commemoration of our Lord's Resurrection, this is the earliest Festival of the entire Christian cycle. St. Augustine seems to say that it was instituted as early as A.D. 68, and homilies upon it are found in the works of St. Athanasius and St. Chrysostom.

The subjects of the special Scriptures appointed for use converge with remarkable significance upon the event commemorated on this day. The First Lessons for the Morning and Evening Service recite the chief type or analogue of our Lord's Ascension which is found in the Old Testament, viz., the taking up of Elijah in a whirlwind to Heaven; and the remarkable vision or prophecy of the exaltation of the Son of Man, contained in the Book of Daniel.

The Epistle and Gospel, with a similarity which is rare, commemorate historically the facts of our Lord's Ascension, as recorded briefly at the end of St. Mark's Gospel, more at length in the first chapter of the Acts of the Apostles.

The Proper Psalms add to the series of prophetic anticipations of the Ascension of Christ: and are remarkable as completing the cycle of proof how completely every detail of our Lord's career on earth had been pre-ordained by the Divine Providence, and foretold by the Prophets. The subject of Psalm viii. appears to be the Exaltation of Humanity in the person of the Son of Man. "What is man that thou art mindful of him? Thou madest Him lower than the angels: to crown Him with glory and honour."

Of Psalm xv. in like manner the subject is the conditions whereon man shall be exalted into "Thy Tabernacle"—Thy "Holy Hill"—the "place whither our Saviour Christ is gone before." Psalm xxi. is directly Messianic, and with xlvi. and cviii. predictive of the Ascension of the Lord Christ into Heaven. In some Mediæval (Monastic) Uses, Ps. xcvi. was also Proper to this day, perhaps because of the beautiful (ancient) reading in v. 10, *Deus regnavit a ligno*, "God hath reigned from the Tree," referring perhaps originally to the wood of the Ark of the Covenant (1 Sam. v. 3), and mystically to the Cross of Christ. (See the Hymn by St. Venantius Fortunatus, "Vexilla regis prodeunt," H. A. M. 96 v. 3.)

Ascension Day completes the yearly celebration of the Incarnation of Christ, and is as marked a feature of it as the Nativity which is kept at Christmas. It draws the dividing line between the two aspects of the redeeming work of Jesus: that for the past, which is Atonement, that for the future, which is Intercession. The Ascension of Jesus pre-supposes and implies every part of His life on earth. Without the Incarnation could not have been the Atonement, nor without the Atonement the Resurrection, nor, again, without the Resurrection, this glad and glorious Ascension into Heaven. Thus our Lord's triumphal Ascension, rightly understood, tells the story of His descent into flesh, and the purpose of that descent, and the accomplishment of that purpose, just as victory implies the conflict, and the arrival the journey.

1. *The Ascension of Christ is the proof and seal of His Redeeming Work.* (St. Mark xvi. 19, Gospel).

"For if, when crucified and buried, He had remained in the tomb, then we had had shame: but now He who was crucified on this Golgotha, hath from the Mount of Olives on the East ascended into Heaven: for having hence descended into hell, and come back again to us,

from us did He ascend again into Heaven, His Father addressing Him, and saying, Sit Thou on my right hand, until I make Thine enemies Thy footstool."—*St. Cyril.*

2. Analogies in Scripture to the Ascension.

"Remember the account of the carrying away of Habakkuk: for if Habakkuk was transported by the angel, being carried by the hair of his head, much rather was the Lord of both prophets and angels powerful with His own strength to mount on a cloud from the Mount of Olives into the Heavens. It is well to bear in mind wonders like to this, but reserve thou the pre-eminence for the Lord, the Worker of wonders; for the others were borne up, but He bears up all things. Remember that Enoch was translated: but Jesus ascended; remember that Elias was taken up in a chariot of fire: but that the chariots of Christ are twenty thousand, even thousands of angels; and that Elias was taken up towards the east of the brook Cedron: and that Elias went *as into Heaven*, but Jesus into Heaven; and that Elias said that a double portion in the Holy Spirit should be given to his disciple: but that Christ granted to His own disciples so great enjoyment of the grace of the Holy Ghost, as not only to have it in themselves, but also, by the laying on of hands, to impart the fellowship of it to them who believed."—*Ibid.*

3. What is meant by our Lord sitting at the Right Hand of God?

"Why, then, before He ascended into Heaven, was He not said to sit at the Right Hand of God, since His Human Nature was already joined to the Divine Nature: and the Divine had glory equal with the Father? In the first place, because, with Christ's assent, His Human Nature had not yet been glorified. Then, because Christ Himself, as God, had majesty equal to the Father, yet He did not outwardly display it: [as it is said] "I am a worm, and no man," (Ps. xxii. 6) "bearing the form of a servant," (Philip ii. 7) still labouring, still bearing, still contending; and He sits not down while He is still in combat. "It becomes an Emperor to die standing," as it was said by one.

He sits down after the fight; He sits down after the victory; He sits who is triumphing; He sits who reigns. It is not to be overlooked, as Irenæus had observed, that Mark spoke of the Session of Christ at the Right Hand of the Father, which had been passed over by the other Evangelists, that He might show that prophecy of David to have been fulfilled in Him, "The Lord said unto my Lord, Sit thou upon My Right Hand."—*Maldonatus.*

4. The Ascension of Christ on High ought to be the type of the spiritual exaltation continually and permanently worked in Christian souls.

"Adamnan, in Bede, tells, in his discourse of holy places, from the mouth of a Bishop who had been there, that in a Church erected in that place, from whence our Saviour ascended, there rushed annually in those times a silent gale of wind from Heaven upon Ascension Day, which forced all those it found standing to fall prostrate on the earth. The story may not be justifiable, yet it is ancient; and it were to be wished that when we enter into the House of God, we needed no wind to blow us upon our knees, but that falling down by the dejection of our bodies, we may rise up again by exaltation of our souls. Besides, let all men take notice, that he which comes thither, as he is without preparation, goes away as he was, without a blessing; and he that prays, as if God were not there, when he hath prayed, shall find Him nowhere. We must enter all ear, while God speaks to us; all heart and tongue, whilst we speak to Him; because if the heart go one way, and the tongue another, by thinking on our gains and lusts, we defile not the Temple, as Antiochus did, by painting unclean beasts on the doors without, but by

bringing them within, into the body of the place."—*Spencer.*—*From Sermons Ancient and Modern, by Rev. S. J. Eales.*

NOTES ON THE COLONIAL AND INDIAN EXHIBITION.

CURRENT NOTES.

One part of the programme at the opening ceremony of the Colonial Exhibition was intended to be the presentation to Her Majesty by Lady Tupper of a bouquet of Canadian flowers forwarded by the Montreal Horticultural Society. Unfortunately, the bouquet reached London unfit for presentation. The Queen, in expressing her regret, conveyed to the Executive Commissioner and Lady Tupper her thanks for the personal interest they took in the matter.

Already much attention is being attracted in the Canadian Section by the agricultural machinery now in motion. This is probably the first time that machinery of this nature has been shown in motion in England. Large numbers are also visiting the practical illustration of fish breeding, which was so highly commended at the International Fisheries Exhibition in 1883.

Among recent additions to the Canadian display is a large map of the Dominion prepared under the direction of Mr. Collingwood Schreiber, Chief Engineer and General Manager of Canadian Government Railways in operation. The map has been placed in the Central Gallery, and forms a useful and highly creditable supplement to the exhibits. In the north annex an office has been opened during the past few days for the use of exhibitors. It is already much used and appreciated.

The Director of the Natural History Department of the British Museum has addressed a communication to the Canadian Executive Commissioner, urging that, in view of the permanent interest of many of the specimens illustrating the Natural History of Canada, favourable consideration should be given to the National Collections when disposal is being made of any specimens not specially destined elsewhere. The value of such a permanent representation of the Natural History of Canada is undoubted, and it is to be hoped that it may be found possible in some measure to comply with the request.

The first week of the Colonial and Indian Exhibition has been one of complete success. The public have flocked in great numbers, and the total at the close of the week on Saturday was officially returned at 128,077. The numbers on Wednesday were 12,137, and on Friday 21,076. The first Wednesday at the Inventions Exhibition last year was only 8,243, and the largest previous first Wednesday was in the Fisheries Exhibition—9,198.

—*Canadian Gazette.*

Church Bells says: The hearty thanks and the hearty congratulations of the British Empire ought to be tendered to his Royal Highness the Prince of Wales concerning this recently opened Exhibition. His Royal Highness is understood to have been the originator of the idea—a continuance of the idea put forth by the Prince Consort which produced the Exhibition of 1851; and his counsel and energetic influences have had much to do in promotion of what must be regarded as one of the most interesting and practically useful exhibitions which this country has seen. It was a happy suggestion which renders this an exhibition of all the attachments of Great Britain and Ireland.

The poorest man in the world is he who has the largest amount of money without knowing how to use it beneficently.

The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITORS: —

REV. H. W. NYE, M.A., Rector and Rural Dean, Bedford, P.Q.; REV. EDWYN S. W. PENTREATH, Winnipeg, Manitoba.

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1950. For Business announcements See page 14.

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TO SUBSCRIBERS IN NEW BRUNSWICK, NOVA SCOTIA AND ONTARIO.

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

MR. JOHN BURNHAM, of Cobourg, has been appointed General Travelling Agent for Ontario for the CHURCH GUARDIAN; and we bespeak for him the kindly assistance of Clergy and Laity of the several Parishes and Dioceses.

ASSOCIATED CHRISTIAN WORK.

The principle of association in religious matters is one of the significant and hopeful signs of the age. No Church or parish can expect to live without organized efforts to band together those who are pledged to live as the soldiers and servants of Christ their King. Without the adaptation of this principle the Church would soon be bereft of her living power. Society would escape from her control, education be wrested from her grasp, commerce emancipated from her influence, charity denied her blessing, amusements flee from her presence, and the whole social life of men, with its varied and teeming interests, divorced from her guiding, purifying and ennobling power.

The principle of associating Christian effort wrought mightily in the apostolic age and in the primitive Church: it laid the foundation of the brotherhoods, monastic orders and religious societies, which kept religion alive during the Dark Ages; it found vigorous growth in the guilds and corporations for religion, trade and pleasure in the 13th and 14th centuries. It asserted itself in a marvellous and a great work, which God revived in a nation whose sons have gone throughout the world as fishers of men, and shepherds of lost souls.

The last century in Europe was one of fragrant immorality and sin, but under the providence of God there was in England a deeply religious life working as a purifying element amidst much corruption.

This principle was instrumental under God in establishing in England the two great Church Societies—that for the Promotion of Christian Knowledge, and that for the Propagation of the Gospel in Foreign Parts. The numerous societies which gave direction to the present activity of Christian England, owe their origin to the principle of associated effort, which even in the darkest period of English history never completely lost its vitality. The

necessity of sisterhoods is no longer an open question. Orders of religious woman flourish under Protestant guidance without danger of the abuses which have frequently been a scandal in the Church of Rome. Their labors in nursing the sick, instructing the young, reclaiming the fallen and caring for the orphan, have put a priceless value upon their labors. In all bodies of Christians "Women's work" is carried on with a patient, quiet, steady perseverance, and a practical efficiency by those who, whether under vows or not, are bound to each other by the bonds of Christian love, and go in and out among the sinning and suffering of the earth, as did their Master, "doing good."

Men, no less than women, have their appropriate sphere. Women have their peculiar duties, so have men; women have their special gifts for dealing with souls, and men have theirs as well. It is encouraging to know that the organizing principle has a vigorous life in our branch of the Church. In England, America, and the Colonies, there are Guilds and Confraternities, Unions, Clubs, Societies and Brotherhoods, in evidence that the hearts and hands of Christian men must be engaged in the work of purifying and redeeming the world. These various organizations are mostly under episcopal and pastoral influence. Their aim is to bring the laity into co-operation with the clergy in good works, but their real strength lies in the laity.

So much has been ably said upon this subject that there is little necessity to enlarge upon it; but there is need to bring forgotten truth to remembrance and urge men to duties that are not realized.

Work is the expression of religious life. If a man's heart is really in the Church he will ask, "Lord, what wilt Thou have me to do?" If the man be in earnest he must have work. If the Church does not provide it he will seek it outside of the Church. It is the business of the Church to welcome the zeal and gifts of her children, and to regulate and guide them in full enjoyment. In nothing is the wisdom of the Church of Rome more evident than in her power of employing manifold agencies in many departments of work, from that of the enthusiastic devotee engaged in the perpetual adoration of the Blessed Sacrament to the rustic little Sister of the Poor, who goes about the country villages of France gathering bread and alms for the hungry.

The Church or parish which does not organized practical work will neither grow through increased spirituality amongst those who are its members, nor through accessions from without. Preliminary to its organization the sense of the need and blessedness of work must somehow be created. Mere organizations will effect nothing. Machinery is utterly useless without the motive power and intelligent direction. That, too, what has been successful in one place will no succeed in another, and enthusiasm may be killed at the outset by want of tact, or by obstinate adherence to ideals that have never been tried, or to measures that have failed.

We never knew of a Church or congregation that suffered because its members did too much work for the Lord Jesus Christ's sake within or without their own parochial borders. Co-operation, mutual counsel, sympathy and prayers are always and everywhere vital to true religion amongst Christian men, whatever names they bear and however they may differ in polity and historical traditions.

We simply urge upon the Churchmen of Honolulu the necessity of associated effort to extend the blessed influences of Christian work and worship; by meeting for counsel and mutual improvement; by the circulating of books and papers on subjects of interest affecting the work and condition of the Church; by extending friendly intercourse with neighbors, strangers, and especially young men, with the

aim of promoting true religion and encouraging to temperate and godly living through the influence of good example; and by performing all such pious and charitable works as they may have opportunity of undertaking under the guidance of the clergy.

Such association would be an exponent of real church life. It would stand before men as holy and divine: Without something of such a character we sink down contentedly to a selfish religion, degrading to the Church of Christ. Without it, services and sacraments become cold and formal, the Christian armor, the Christian army are mislaid and lost, and the slothful servant says "Lord, Lord," but will not and can not "do the things which He says."—*Anglican Church Chronicle Honolulu.*

"THAT THEY ALL MAY BE ONE."

The Church of Christ was and is intended to be for the perfect unity and brotherhood of mankind, both outwardly and inwardly; it is designed and constituted to be the means of uniting all men in a new and divine unity; so that all the disciples of the Lord Jesus may be "perfectly joined together," having "no divisions among them. The Apostle says, "no divisions;" so that the last prayer of our dying Saviour may be perfectly fulfilled, "that they all may be One, as Thou, Father, art in Me, and I in Thee; that they also may be One in us; that the world may believe that Thou hast sent Me." For the constitution and for the preservation of this unity, most surely our Lord has given and ordained all the means and bonds which are necessary. The only duty left to us in the matter is, *to endeavor with all earnestness to keep that unity which is already thus established for us.* The only way in which we may ever hope that unity may be once more restored to the Church is *by returning to those means and bonds of unity which the Lord has ordained for us, not by our trying to invent new means or new bonds of unity for ourselves,* which are merely human efforts, which soon fail of their end and come to nothing. Nothing, therefore, is of more urgent necessity, in the present day of religious division, than that we should consider with the utmost concern what are the means and bonds of Christian unity which are divinely given us. These are enumerated in several places in the New Testament; for instance of the primitive Believers it is written that they continued steadfastly in the Apostles' Doctrine and Fellowship, and in Breaking of Bread, and in Prayers. Here are four of the most fundamental principles, and means, and bonds of Christian unity; apart from which Christian unity does not exist. Then St. Paul gives us seven most fundamental principles and bonds of unity in these words: "There is One Body, and One Spirit, even as ye are called in One Hope of your calling, One Lord, One Faith, One Baptism, One God and Father of all." As it is also written, "By One Spirit are we all baptized into One Body." And another elementary principle and bond of Christian unity is divinely given us in Heb. xii. 17, which is this: "Obey them that have the rule over you, for they watch for your souls;" which is the principle of obedience to one spiritual ruler. Now, for our present purpose, it is sufficient that we should collect, out of these fundamental principles of the Christian religion, that provision which is made for unity of public worship in the Church of Christ. For unity of public worship is the daily practical fruit of all principles of unity. To be disunited in public worship must ever be one of the most unhappy marks of the loss of unity that can exist. Surely, if we had to begin all things afresh, if we wished to unite a

people together, our very first concern would be to unite them together continually in acts of public worship. This is taught us even by the principles of natural religion. We need no revelation to convince us of the propriety and duty and advantage of unity in public worship. What heathen nation or tribe is there upon the face of the earth which is not united together in its acts of public worship?

Again, among the injunctions God ordained for the unity of His people of old, how very strongly marked do we see this unity in public worship; what absolute laws repeated over and over again were given for this very purpose. "Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest; but in the place which the Lord thy God shall choose in one of thy tribes." And in the sixteenth chapter of Deuteronomy the same law is repeated five times. So that the Psalmist, understanding this essential means and bond of unity, writes, in the 122nd Psalm: "Jerusalem is built as a city that is at unity in itself: for thither the tribes go up, even the tribes of the Lord, to testify unto Israel, and to give thanks unto the name of the Lord." That, therefore, which even natural religion teaches, that which the constitution of the Jewish Church so eminently sanctioned and provided for, *unity in public worship*, the Christian religion must surely lead us to fulfil in the most perfect form possible. What are the means and bonds, then, which are now divinely ordained for us for this end? First of all, by One Baptism we are all baptized by One Spirit into One Body, even into the Mystical Body of Christ. Being baptized, we are "the Body of Christ, and Members in particular," i.e., one by one. By this Holy Sacrament, therefore, ordained for this end by Christ Himself, the Divine Head of the Body, we are all formed into One Holy Brotherhood, One New Society, the New Jerusalem, "the Church of the Living God." Next, in this Holy Society or Communion there are "the Ministers of God and the Stewards of the Mysteries of Christ," duly appointed, set over the people in the Lord. And the divine precept is, that we should all obey the spiritual Ruler. And as we may say that the very highest object of the formation of the Church of Christ is to call us together out of the world to worship God in the Name of the Lord Jesus Christ, it is plain that these two principles alone are sufficient to keep us together in one new Body in the unity of common worship. For if we presume to offer worship to God apart from those fundamental laws which God has laid upon us, we can have no manner of lawful assurance that He will accept such self-appointed.—*Irish Ecclesiastical Gazette.*

EDITORIAL NOTES.

THE cable brings us the welcome information that on the 24th May the House of Lords, by a vote of 149 to 127, rejected the second reading of the bill legalizing marriage with a deceased wife's sister. Nineteen Bishops voted with the majority. In view of the persistent and extraordinary efforts made to have this dangerous bill passed, it is cause for devout thankfulness on the part of Churchmen to find it again rejected. The Earl Beauchamp, in a most effective *expose* of Prof. Wainwright's inaccuracies, published in the *Church Review* for April, 1886, makes the following statement as to the origin of the agitation in question and the expenditure connected therewith:—

"The truth of the English agitation of the question is that Mr. Henry Sykes Thornton some forty years ago contracted an alliance of this kind. He was a banker of great wealth, which he lavished in promoting a fictitious semblance of public opinion in favor of a

change in the law. Popular prejudice was invoked. Dissenters of no great learning were persuaded that the whole law of the subject was to be found in the English translation of Leviticus xviii. 18. Amiable people were induced to think that the change would be to the interest of the poorer classes. Newspapers were heavily bribed by copious advertisements. An astute secretary (now dead), who had himself broken the law, was employed by Mr. Thornton to carry on the campaign of artifice, and it was stated in the newspapers at the time of Mr. Thornton's death that £250,000 had been spent in furtherance of this object."

WE note with extreme regret that the Prince of Wales still lends the weight of his position, influence and vote to the promoters of the bill for legalizing marriage with a deceased wife's sister, and that the Duke of Connaught is also reported as in favor of the movement. In regard to the Prince's action, Earl Beauchamp, in the same letter, says:—

"The wealthy organization, with its lavish expenditure, could not fail of producing some effect, and in an unhappy moment the Prince of Wales was induced to advocate the change.

"The German relations of the royal family of England would lead them to look with indulgence on such matters; but the action of the Prince of Wales has provoked an inquiry into foreign laws of marriage and their consequences. It has been found that wherever this particular infraction of the primeval law of Christian marriage has been permitted, great laxity as to other degrees, both of affinity and kindred, prevails, and divorces swell in numbers. I admit, however, that in those Australian colonies where the law has been but recently altered the *virus* has not yet had time to develop its baneful influence.

"It is impossible to invade, in one particular, the sanctity of marriage and the doctrine of the twain being one flesh without serious injury to the rest of the law. Frequent divorce, tolerations of unions between relations near in blood, such as uncles and nieces, have invariably in due time followed permission to marry a wife's sister, and the laws of some American States (notably those of New York) present illustrations of this truth."

IN connection with the resistance offered in England to the bill above referred to, it might fairly be asked whether any and what aid has been given by the Church of England in Canada? Have any petitions been forwarded? or has anything been done to enable those who oppose the movement to declare the feeling of the Church and of Churchmen in Canada on this most important question?

THE CHURCH EMIGRATION SOCIETY, formed in London, Eng., for the purpose of promoting for the Home and Colonial Churches a CENTRAL EMIGRATION ASSOCIATION, undertaking the temporal care of Emigrants to all the Colonies, is one that is destined to exercise a large and increasing influence for good, as well to State as Church. The peculiar feature of the Society is the bringing of the Parochial Clergy in England into direct communication with the Colonial Clergy, so that by their co-operation, Emigrants of the proper qualifications may be directed to any Colony or parish in a colony where there are openings for them; by this means the temporal care of the Emigrants will be secured, and the Church in the Colonies will be strengthened by the accession of an increased number of members. The importance in the interests of Emigration and Immigration of

such co-operation cannot be too strongly impressed on members of the Church at home and abroad; and it is confidently hoped that the support accorded to the Society will be widely extended, so that the following objects aimed at by it may be successfully carried out:—

I.—To supply intending Emigrants with full and reliable information, and the advice of competent and experienced persons who have resided in the different colonies.

II.—To arrange for Emigrants' passages in the best ships, to provide houses of reception at the ports of embarkation, and, in the case of single women, the care of matrons during the voyage.

III.—To assist deserving Emigrants by grants towards their passages and outfit, or by advances by way of loan, on the approved security of their friends in England.

IV.—To aid in establishing emigration clubs where desired, and to disseminate information by the delivery of lectures on the colonies.

V.—To organise ladies' associations for making clothing for women and children for gratuitous distribution to deserving cases.

VI.—To advocate and promote the settling of Emigrants in villages.

VII.—To undertake the placing of gentlemen's sons as pupils with trustworthy and respectable farmers in the colonies, or the United States if desired.

WATCH FOR OPPORTUNITIES.

Watch for opportunities; if you do this you will not watch in vain. Every day you may make some life brighter by your loving ministrations. Every day you may speak some comforting word, some cheering portion of Scripture, which shall help lighten the burden of some weary heart. Every day you may seek to win some soul to Christ, and pray for the coming of His kingdom. None is so desolate but there are some within the reach of his influence. None is so feeble but he may use that most powerful of all weapons—prayer. None so obscure but he may plead with the King of kings for the multitudes who are rushing headlong to ruin.

Watch for opportunities of usefulness as those who watch for the morning. Watch with consistency of character, that men may see that you mean what you say; that you are in earnest in what you do; and that they may be led to Jesus by your loving and holy example.

Who can tell how much may be done by a single word? If the heart be filled with the love of God, what is there we shall not be willing to do to lead those who are straying amidst the allurements of the world, vainly striving to quench their thirst at broken cisterns that can hold no water, to find that peace in Jesus which He alone can give? To every one there comes some time, some opportunity, of doing good to some erring neighbor or friend. Out of the fullness of a loving heart we should bear our faithful testimony to them.

To postpone the duty from the expectation of some more favorable opportunity of doing it, involves the awful possibility of not doing it all. The plea may be, "Another time will do as well as the present;" but you may be removed from those whom you intended to benefit; or Death, who never waits for anyone when he receives the commission, may step in between you and the object of your solicitude, and the opportunity of doing him good may be gone forever. Then how painful the reflection, that you once had the occasion of usefulness, but you let it go. Delay not till to-morrow, what you may do to-day. A good work may now be in your power; make haste and do it, lest the time be gone, and others by your example be discouraged, and hindered from what they intended to do.—*Selected.*

FAMILY DEPARTMENT.

EIRENICON.

"Go in Peace."—Luke vii. 50.

O Church of Christ in conflict,
At rest within His care,
With joy and hope exultant,
His Advent path prepare:
But oh, amid thy gladness,
A grief thy heart may own,
That on the Saviour's banner
The stain of strife is shown.

The life He lived was peaceful,
And peacefully He came,
God's peace to re-establish,
And glorify His Name:
Shall Jesus' life be fruitless,
Shall Jesus' death be vain,
His anguish unregarded,
Without reward His pain?

In penitent contrition
Thy sinfulness confess,
And He with full remission
Shall hasten forth to bless;
Then girding on His armour,
And trusting in His might,
The Lord shall fight thy battles,
And put thy foes to flight.

The Saviour's peace thy pattern,
The Saviour's path thy guide,
By dutiful behaviour
Let Him be glorified;
And in the midst of conflict,
According to His prayer,
By love to one another
For Jesus' day prepare.

The Church's wounds, dear Saviour,
No hand but Thine can heal;
Oh, lay that Hand upon her,
And her redemption seal:
Then will her glad Hosanna
Win wanderers to Thy side,
And on her blessed banner
The Dove of Peace abide.

W. J. H. Y.

THE HOUSE ON THE PLAINS OF GER-
SHOM.*

AN ALLEGORY.

By the Rev. A. Lowndes.

There stands many a house, with many a room, on the plains in the land of Gershom; to each house a child, to each room a guest. Says the child, roaming over the house, "I never shall fill all these rooms. All I need is a room in which to sleep." So in the smallest room of all he lays him down and sleeps. But by and by from sleep the child wakes up, and finds his little room all too narrow; it looks out from its two little windows and bids a guest to come and live with him. And in comes little Dame Reason.

And so another room is filled.

Little Dame Reason gives the child no rest. She is ever looking with the child out of the two little windows, ever prattling and cooing, and questioning and answering, and teaching the whereof and wherefore of all things around. The first lesson of all the child learns is that of its wants. Its first want is Affection, who with patient step and loving eyes enters and takes up her abode unasked.

And so another room is filled.

"I never, never—other guests shall want." So thinks the child, its early steps by Reason guided, or nestling in Affection's arms. But one day, looking out on the plains, Reason points out a guest, and bids the child call him in and give him the best of rooms. Affection warns, and begs him not to harbour such a guest. "Why," cries the child, "surely the guest can do me no harm; for, looking on his face I seem to recognize it as one I have long known. I feel much sympathy and kinship with him. I'll bid him enter." Thus beckoned, Selfishness enters quickly, and in a good room is installed.

And so another room is filled.

Selfishness was not long in the house before in trooped noisy Anger, who came clattering in only for a minute; but, alas! once in, he stayed, though he often kept his room, for he was rather ashamed to show himself when he met Affection. Reason often subdued his insolent noise, but whenever he heard the sudden call

of Selfishness he would visit the child very quickly, and the quicker when Affection and Reason were out of the way.

And so another room was filled.

After Anger had paid the child a visit, when Affection and Reason had been bade to stay away, there walked in, as Anger walked out, a quite, pale figure, clad in dismal robes, eyes dark-rimmed, hollow-breasted, round-shouldered, hands that promised to touch both coarse and heavy, yet with daintiest of feet to enter unbid, unannounced, and unnoticed. "Go away! I don't want you! Who are you?" falters the child.

"I am sorrow," the somber-clad figure replied. "I ever follow my friend whom I saw just leave."

And so another room is filled.

When Affection found that Sorrow had entered, she went out and brought a friend of hers—a young, quiet, meek-eyed girl, whom Reason welcomed, but at whom Anger turned up his nose. Selfishness thought she would be useful as a handmaid. The child often sat with her alone, and her name was Miss Patience.

And so another room is filled.

And now the child, often looked out of the windows, as if in search of a friendly face. "I miss something, what is it? Guests many have I, and yet—and yet—another I want; who is it? I see no one out there. Shall I call in Reason? No, Reason will chill me. Of Selfishness I am tired. Anger I dread. And sorrow is ever unwelcome. Patience bores me. Ah! it is Affection I need. I feel; I am sure." But though he found Affection, and Reason bade him feel sure it was she he was seeking. Yet affection seemed dull; so out of the window he looked again, and all of a sudden withdrew. A guest passed by that blinded his sight, that entered in as master, drove out selfishness, locked Anger up. Sorrow, she hid herself, and so was overlooked. Affection kept quiet. Quoth Reason to Patience: "We are not wanted here," and with Miss Patience went out.

"Oh, master, who are you?" in shy accents, murmured the child.

"To all that cannot name me I am nameless."

"I never saw you before—who are you? You are a stranger to me."

"Am I?" answered the stranger, as he scattered flowers in his path. "Shall I go, then?" "O Love! the house would be empty if you left."

"Hal hal! Who told you my name?"

"Is that what others call you? I thought that was only the name I gave you."

And Love laughed low, as he strewed his flowers. Some withered as they fell, but others were everlasting.

Many a guest passed by, and many a guest looked in at the window. Slander passed by, and Hate looked in, but ever as the child and Love looked out they turned aside and seemed to look another way. Then Hate sent Doubt to prepare the way, but Love was at the window and Doubt ran away.

One day Selfishness slipped in, and once in again, Love could not drive him out, and then Selfishness opened the door to Anger. Then reappeared Sorrow, that Love had overlooked. Selfishness and Anger almost drove Love out, then Reason and Patience came back. Sweet Patience caught Love by the hand and constrained him to stay, and Reason showed the child that where Love was not master he could not remain as guest. So love lingered awhile, and often looked with the child out of the windows on the world outside; but Reason now as often looked out with the child, and soon pointed out a grand guest, clad in bravest attire. The greatest of guests was he, so Reason now said, for the finest of fruits on the highest of trees he could reach—the bitter-sweet apple of fame, the royal pomegranate of power. He even boasted that the fruits he

could gather were better than the poor flowers of Love.

So listening to Reason the child asked Ambition to honour him with his presence. Ambition, stooping, entering the house, but so tall was he that the rooms had to be made into one by removing the ceiling of the one and floor of the other.

Love lingered awhile, still pressed by sweet Patience. When Ambition came it was found the door could not be shut, and in trooped Care and her family, Slander, Doubt, Contumely, Despair, Worry, and a big hulking fellow called Disappointment. The child with so many guests forgot all about Love, who left, though promising to come back if he were allowed to come back as master.

Somehow, though Ambition bragged much, the fruits he had promised could not be reached, or when reached were found by the child to be very hollow and rotten at the core, or so green that their value could not be tested till long after the house would be crumbled to dust.

It was hard to say which of the guests shared the child's company most. They seemed to tread on each other's heels so rapidly. He therefore took counsel of Reason, Ambition, and Selfishness.

"Since Love has left, the house is cold, and Care and her brood, and that vexing fellow Disappointment, dog me at every step. Is there no one whom I could ask in, that could shield me in some way from them all."

Readily the three answered: "It is my Lord Pride you must invite. See, yonder he is!" and the child's gaze, directed by Ambition, saw a tall, thin fellow striding along, his cloak all jeweled in front where he could see it, but at the back and out of his sight there were many a foul stain and ugly rent in it. This cloak he clutched tightly round himself as he strode along, lest it should be touched by the passers-by. His legs were bare, and his boots were all torn and muddy, for, in refusing to go out of his course, he had to walk over sharp stones and in miry places. He thought nothing of that, for he looked no further than his cloak, blazoned with all its shining jewels.

Reason whispered: "Poor fellow, his coat cannot warm him, he must often be cold;" but Ambition spoke louder and said: "Look at the jewels, their price and their number." So Pride stepped in; and the child found that Pride often stood betwixt him and the guests he disliked. Still the child found that Pride had his followers also, who could not be kept out, and the chiefest were Regret, and his brother, Remorse. One day after Remorse had paid the child a visit, succeeding Regret, who had been speaking to him about Love and his earlier days, when fewer guests were in his house, Despair, who had not paid him many visits, came in, and from that day was a frequent companion.

At last, one day summoning Reason by his side, he called in Patience to his aid.

"There is a chamber in the centre of the house I never had unlocked because I never could find the key. In it I was told—it must have been before I came here—because none of you have told it me, there is a guest who takes the place of all other guests, and fills this house of mine once and for all. Where can I find the key?"

Reason answered: "It is the key of Faith you seek; but that was lost long ago. No one has it now. Why want it? Why seek for a long-lost treasure. If attainable indeed, who can tell whether it will open the door, and if it does, that there is the wonderful guest you have heard of—"

"Yet, with all you in the house, the house to me feels empty."

"What! with Affection and Love and Ambition?"

"Yes," sighed the child; "Love alone filled the house somewhat, and once made me think it was full; but since he left, alas! the house has grown chilly, and since Pride came, icy,"

*Gershom is the Hebrew for foreign sojourn.

Unsatisfied by the answer of Reason, the child thought much of how to find the key to enter that central room, and though several offered him many a key, yet none fitted; and though not a few offered their services to help him find the key, yet it was still unfound. At last, after much search and diligent inquiry. Humility was found in a quiet and secluded part of the plains, who brought back Love. Love questioned, answered:

"By myself I cannot find the key; but, perhaps, by the help of Sorrow we may find it."

Strange to say, the child, reconciled to Love by Humility, and guided by Love and Sorrow, found the key of Faith, which opened the central room, and the child found there a Presence which told him that it had been waiting for the child. The child now felt its longings cease, it had found that which satisfied it, and which enabled it to bear with Sorrow, and with all the brood of Care, and even with Disappointment. Ambition left; and Anger could not remain in the Presence. Pride was cast out by meek Humility. Love, Affection, and Patience grew more and more welcome after that the child had found the Presence, and the child was no longer eagerly looking out of the windows for strange guests, for it was happy and contented at last. Its only moments of uneasiness were when the Presence was not with it, or it not in the Presence, and the eager throngs on the plains, when they noticed at windows the Presence, gradually gave up looking that way, and so the child and the Presence grew so inseparable that Love said it was hard to tell one from the other; that the child was growing more and more like the Presence. Finally, one day the house became suddenly empty.

Then the windows were closed, and the empty house was carefully moved away from the busy parts of the plains, and put on one side with other empty houses, as is the custom in the land of Gershom. There the house remained, but the child was gone, and so had the whole troop of guests that had, during the child's tenancy, lived so heartily in its rooms.—*Church Press.*

BRITISH BUDGET.

The Very Rev. Dean Reeves has accepted the Bishopric of Down, rendered vacant by the election of Bishop Knox to the office of Archbishop of Armagh and Primate of All Ireland.

The two new English Bishoprics which are in projection have received a considerable impetus. For that of Wakefield a bazaar has realized a good sum; and recently the Archdeacon of Bristol, in his charge delivered in that city, said that the Bristol Bishopric Fund had now reached £32,000, and that an anonymous donor had offered £10,000 provided £20,000 more was forthcoming by June next.

The ladies of the Diocese of Ripon are endeavoring to raise the

funds necessary for the erection or purchase of a residence for the Bishop of the proposed new See of Wakefield. About £4,000 has already been obtained towards that object, for which about £10,000 in all will be required.

The enthronement of the Right Rev. Dr. Moorhouse, late Bishop of Melbourne, was to take place in Manchester Cathedral on the 18th ult.

The election of a Bishop for the Diocese of Edinburgh was to take place on June 1, Dean Montgomery having received the Premier's mandate. The Episcopal Church of Scotland is not established, yet a *conge-d'elire* is necessary.

The Prince of Wales presided at the opening festival of the Gordon Boys' Home, London. The Prince, in proposing prosperity to the Home, said the institution was not only doing a philanthropic work, but was honoring a great man. The Queen has given £200 and the Prince of Wales £100 to the fund. A lady, who did not wish her name to be published, sent a second donation of £5,000, and the sum collected during the evening was about £5,000. Accommodation for 160 boys is intended.

Prof. Max Muller speaks a strong and true word for the Missionary enterprise of the day when he says: "Christianity is a Missionary religion, converting, advancing, aggressive, encompassing the world; a non-Missionary Church is in the hands of death."

BIRTHS.

FLETCHER.—On April 27th, at Pasadena, California, U.S., the wife of the Rev. Alfred Fletcher, A.M., of a son.

DIED.

SIMPSON.—At his residence, Riverview, Cote St. Antoine, May 22nd, William Simpson, Manager of Canadian Bank of Commerce in this city.

BELCHER.—On Tuesday, the 25th inst, Jane, beloved wife of the Rev. Canon Belcher, rector of Grace Church, Montreal.

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MISSION FIELD.

MADRAS.

Bishop Caldwell's report of the religious examination of the pupils of the College in Tuticorin states that the institution has grown, and now fills an important place in the country generally. The College department comprises 30 students, of whom 26 are Christians; 4 are non-Christians. The High School department has 78 students, of whom 57 are Christians; 21 are non-Christians. The Middle School has 55, of whom 37 are Christians, and 18 non-Christians. The Normal School has 15 students, all Christians; and there is attached to it a Practising School, with 30 Christians and 50 non-Christian pupils. Sawyerpooram Middle School contains 104 pupils, of whom 69 are Christians. This institution is useful as preparatory to Tuticorin. There are 22 masters in all. The religious examination was very satisfactory. The students, though so much engrossed in their preparation for secular examinations, had learned their Scripture lessons very thoroughly. The Bishop was best pleased with the younger classes; they, having no University examination before them, could give more time and attention to Scripture. The non-Christian boys attended the various Scripture lessons, and were taught in nearly the same way as the Christians, showing no reluctance to learn anything that they were taught. Three students, who had been brought up as Hindus, were baptized in the course of the year.

St. John's Normal School for Girls at Nazareth, Tinnevely, was inspected on February 24th and 25th by Mrs. Brander, the Inspectress of Girls' Schools. The school was founded in 1840 by Mrs. Caemmerer, and has been a boarding school for forty-five years. Since 1878 girls have been examined for teachers' certificates, and in eight years forty-six have been successful. They are examined in English, Tamil and mathematics, also in school management and needlework. The fact of the examination being conducted by a lady inspectress will be a great incentive to female education. The study of English by girls has always been a strong point in the Nazareth Mission. The inspectress, Mrs. Brander, was visited by many of the mothers and relatives of the pupils, and in the evening she witnessed the drill and action songs. The children in the practising school connected with the training school are taught to make necklaces of glass beads, to plait small baskets, to mark in colored thread the Tamil alphabet on strips of palmyra leaves, and to work pictures on cards.

Among the signs of progress of the Church Missionary Society in Tinnevely, there are several instances mentioned in which Devil Temples have become Churches. A catechist who is a convert from heathenism was sent to evangelize a district in which there were as yet no Christians. He has been

enabled to turn five of the Devil Temples into Christian Churches, and now three catechists are employed to teach the people who are under Christian instruction. One of these churches has been enlarged; but will not contain more than half the people that crowd to the service. The Missionary held the service in the open air, and at the close several heathen people asked to be allowed to join the Christians. The city of Rajapalayam has been much moved by the visitation of cholera, and the care for the sick shown by one of the catechists.

The *Lahore Church Gazette* says: A presentation has been made to Bishop Caldwell by the Christians under his jurisdiction. This recognition of the labors of a veteran Missionary is all the more welcome at the present time on account of aspersions lately thrown on S. P. G. work in the South by the Roman Catholic press. For our own part we fail to see that even the most violent rupture of converts from heathenism can be reasonably twisted into an argument against the efficacy of any Missionary body. If the Tinnevely Missions are rent with caste troubles, it only shows that the Gospel preached there is a real power, and one which turns the world upside down as it did in the days of old. St. Paul had his caste troubles in Galatia and elsewhere. These nearly wrecked the infant Church, but the very acuteness of the crisis, instead of condemning the Apostle, stands forth for all time as proof positive that his work had not been scamped.

A Diocesan Conference was held at Madras on March 3rd and the two following days. The subjects of discussion were the duty of Churchmen to promote Church extension, on which the Archdeacon of Colombo was invited to read a paper; the relation of the European to the native portion of the Church in India, and the Diocesan control of the Missionary work of the Church in relation to Missionary Societies; also marriage customs, temperance, preaching. The Conference was largely attended by the native clergy.

On February 21st the Bishop of Madras preached at Cuddalore, the Rev. S. Pakinathan translating the sermon into Tamil. Afterwards the Bishop was conducted to the belfry, where the leading members of the congregation were assembled, and, amid the singing of sacred songs and the playing of native and European instruments of music, he was bedecked with garlands of choice flowers.

The letters patent constituting the See of Colombo in 1845 begin by reciting those issued for the See of Madras in 1835, which define the jurisdiction of the latter as including our territories within the island of Ceylon. They then state that the Diocese of Madras is too extensive for the Bishop thereof to perform all his duties efficiently without endangering his health. The territories of Ceylon are, therefore, erected into a Bishop's See to be called the Bishopric of Colombo.

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been effected by the Crown without special Parliamentary legislation, might be supposed to pave the way for a further extension of the episcopate in India, if the same methods could be applied to the Diocese of Calcutta as were found sufficient for the subdivision of that of Madras, when it was found to be too extensive for the supervision of one Bishop.

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Temperance Column.

AT HOME.

TORONTO.—The annual mass meeting of the C.E.T.S. in the Pavilion was the most successful ever held. The Bishop of Toronto presided, and around him on the platform were to be seen the faces of many of our prominent clergy and laity who were interested in the great temperance movement which the church is at present making. The speakers of the evening were the Right Rev. the Bishop of Huron and Algoma and the Rev. Dr. Potts, all of whom in eloquent and forceable speeches urged upon the people the necessity of each one taking an active and personal interest in the great work of temperance. Short speeches were also made by the chairman, His Worship the Mayor, and N. W. Hoyles, Esq. The attendance, notwithstanding the difficulty of coming from the more distant parts of the city through the want of street cars, was very good, the Pavilion being comfortably filled. The collection, although considerably short of the amount required, was larger than at any previous meeting. The general committee is to be congratulated on having a successful meeting.

MITCHELL, ONT.—The C. E. T. Society hold their regular meeting, fortnightly. The meetings are opened by the President, Rev. John Ridley. The hall, at last meeting, was well filled with an attentive audience. Mr. Dowling was appointed vice-president.

Sir Andrew Clark found, so he says, on going round the wards of the London Hospital that seventy out of every hundred patients were there through drink, including those afflicted by inherited disorders.

Mr. Leicester, M.P., speaking at a breakfast held in Glasgow in connection with the Scottish Temperance League, alluded to what he termed the Temperance revival in the House of Commons since 1880. In the House to-day they had 350 members pledged to temperance legislation, which was the dawn of a better day for England.

At the J. B. Gough Commemoration Conference, held last week at Sandgate, Kent. Mr. J. G. Weir, of Hampstead, temperance candidate for the Falkirk Burghs at the late election, referred to the great advance the temperance cause had made amongst their countrymen the crofters in the Highlands of Scotland. These people had been stigmatised by landlords, factors, and sportsmen as a dissipated, whisky-drinking class. This charge, applicable as it might be to the gillies, beaters, and servants of the sportsmen, did not apply to the industrious and God-fearing crofters, many thousands of whom had protested in a practical manner by becoming total abstainers.

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IF IT CANNOT BE DONE AS STATED.

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Friends of Ex-President Arthur are very much disquieted.

Of course he is not going to die! He is in the hands of a very particular physician.

His doctor does not call it Bright's Disease! No, it is stomach disorder that he is suffering from now, and every few hours he takes a cold, and from time to time many other symptoms are developed. These symptoms the public should know are really secondary to Bright's Disease.

His physicians say that everything that medical skill can do for him is being done.

This is not so!

This case is a prominent one because the general is an ex-president; and yet there are thousands of farmers quietly dying, in their farm houses, of secondary symptoms of Bright's disease, called by every conceivable name; thousands of workmen, likewise dying, leaving helpless families; hundreds of thousands in all walks of life who have sickened, and are likewise dying, helpless victims of powerless physicians.

Eight years ago a very well known gentleman was about to enter upon large commercial transactions. His medical adviser quietly dropped into his office one day and told his confidential clerk that he would be dead in three months, and that he ought to settle up his business affairs at once!

That man is alive and well to-day, yet he was given up as incurable with the same disease that is killing General Arthur!

Our reporter met this gentleman yesterday, and in conversation about the General's case, he said:

"I will give \$5,000 to any charitable institution in the state of New York, to be designated by the editor of the New York World, the editor of the Buffalo News and W. E. Kisselburgh of the Troy Times, if Warner's safe cure (taken according to my directions) which cured me eight years ago, cannot cure General Chester A. Arthur of Bright's disease from which he is suffering."

"Now I want you to understand," he said, "that we do not propose to make new kidneys, but we do know from personal experiences and from the experience of many thousands of similar cases, that we can stop the consumption of the kidneys. Many a man has gone through life with one kidney without inconvenience. Thousands of people have lived a majority of their life with one lung. They did not have a new lung made. We do not make new kidneys, but if the kidney is not consumed too much we can stop disease and prolong life if taken in time."

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Mr. Warner also said, "My dear sir, there are governors, senators, presidential candidates, members of congress, prominent men and women all over the country whom I personally know have been cured of the disease, such as General Arthur suffers from, by our Warner's safe cure, but owing to the circles in which they move they do not care to give public testimony to the fact."

Mr. Warner is interested in General Arthur's case because he is personally acquainted with him and he says it is a shame that any man should be allowed to die under the operation of old-fashioned powerful cathartics, which have no curative effects, rather than that a modern conceded specific for kidney disease whose worth is acknowledged world-wide, should save him.

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"We have kept a standing offer before the public for four years," says Mr. Warner, "that we will give \$5,000 to any person who can successfully dispute the genuineness, so far as we know, of the testimonials we publish, and none have done it."

Were General Arthur a poor man, unable to be left "in the hands of his physician," he would use that great remedy, as many thousands of others have done, and get well. How absurd then for people to say that everything that can be done is being done for the ex-president, when the one successful remedy in the world that has cured, or that can cure a case like his, has not been used by them.

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NEWS AND NOTES.

Catarrah—A New Treatment.

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