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# The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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## ECCLESIASTICAL NOTES.

BISHOP LEONARD, of Utah, is doing episcopal duty in Massachusetts during this month.

THE Bishop of London directs that the mixing of the chalice shall be done in the vestry.

THE Foreign Mission Funds of the United Presbyterian Church show a falling off of £3,000.

THE Annual Convention of the Diocese of Tennessee takes place on April 10th., when an assistant Bishop is to be elected.

ON the afternoon of Palm Sunday the consecration of a new and beautiful Mission Church at Silver Creek, near Buffalo, N. Y., took place.

THE Bishop of West Virginia has been appointed by the presiding Bishop of the P. E. Church in the U. S. to visit its missions in Brazil.

THE Receipts of Grace Church, N. Y., for 1892 amounted to \$56,615.50. Charities outside the parish received \$26,004, and parochial charities, \$29,109.

THE late Lord Dunsandle has bequeathed £300 to Athassal and £200 to Thurles parishes, the interest to be paid directly to the incumbents for the time being.

A gift from the Dupont family to Christ Church, Christiana-Hundred, Del., of a handsome rectory and about three acres of land, valued at \$15,000, is announced.

WITH the Easter offering of \$57,000 at St. Andrew's Church, New York, the Rev. Dr. Van de Water, rector, a total of more than \$100,000 was contributed by the parish during the past year.

THE offertory on Easter Day at Calvary Church, Louisville, Ky., amounted to \$15,000. Offertories of from \$1,500 to \$4,000 are quite common in the reports of Easter services in the States.

THE number of clergy ordained in the Church in 1892 was 1473; five more than the previous year's total. Of these 870 were graduates of Oxford or Cambridge. Only 39 were returned as "literate."

IN Christ Church, Hudson, a class of about thirty had begun the systematic study of Church doctrine with the Rector, using Canon Mission's "Faith of the Gospel," on Friday after evening service.

AT Grace Church, Port Jervis, N. Y., an elegant and costly Communion Service, consisting

of two chalices, paten and Eucharistic spoon, the gifts of friends in New York City, were used for the first time on Easter Day.

IN the Church of the Holy Trinity, Philadelphia, the Rev. Dr. W. N. McVickar, rector, the offertory at the morning service amounted to \$23,784, in response to an appeal for \$40,000 to liquidate the balance outstanding on the new parish house.

IT is reported that at Ballyclough, North Cork, the family of a Protestant caretaker of evicted farms has been boycotted and prevented from obtaining tickets entitling them to dispensary medical help in illness, and his children excluded from the National schools.

AT Grace Church, Elizabeth, N. J., on March 23rd, thirty-two persons were confirmed by the Bishop of the Diocese, two-thirds of whom had previously belonged to other religious bodies. Many English families removed to this Parish during the past year, and many communicants have been received from Wales.

EASTER offerings of Church furniture and decorations, such as altar crosses, altar cloths, candle sticks, and vases, are reported from very many parishes in the different States. The custom (an admirable one) of making special presentations at Eastertide and other festivals does not appear to be very general in Canada.

MR. CARLILE, of The Church Army, London, says that during the first year of the formation of The Church Army no less than 700, Methodist exhorters and local preachers of different denominations, applied to be engaged in its work, wishing to come back to their Mother Church.—*Church Eclectic*.

WESLEYAN Methodism appears to be making little or no headway in Wales. One of the leading ministers of that denomination has recently said that "powerful, attractive, soul-saving preaching is the passion of the country." That preaching is not heard so often as formerly, and the need of it is much felt by the Welsh Methodists in particular.—*English Churchman*.

A statistical report upon the growth of Wesleyan Methodism in England, recently given, compares the year 1851 with 1891. The result is not favorable to the society. Taking the whole country, the Church members were, in 1851, one in sixty of the population, and, in 1891, only one in sixty-nine. It is found that Wesleyanism is stronger in towns numbering 20,000 inhabitants and under. In London the proportion has been nearly maintained.—*St. James Chronicle*, London.

CHRIST CHURCH, Montpelier, Vt., was the re-

ipient of numerous gifts during the past year. Two brass altar vases, a brass eagle lectern, memorial cross, memorial window, colored stoles, Bible, altar and chancel Prayer Books, new Sunday School library, and now a new marble altar is to be placed in the Church. The Easter offertory amounted to nearly \$750.00.

ON Easter Day a committee of the Vestry of St. Peter's parish, Easton, presented Bishop Adams with a handsome and valuable ring, a gift from the parish to the Bishop as a memento of their appreciation of the Bishop's services in the parish last summer when without a rector. The ring is of massive gold. The stone is a large amethyst, on which are engraved the Bishop's initials, the mitre, the crook, and the emblems of the four Evangelists.

A series of resolutions representing the Irish Methodists' protest against Home Rule have been passed by the Committee of Privileges. It is asserted that under the proposed Irish Parliament religious liberty would be seriously imperilled; and that commercial interests would suffer. The Committee call upon Methodist ministers, office-bearers, and members to oppose the Bill at every stage, and suggest that a day of special prayer should be observed in every congregation. The Committee has drawn up a petition to Parliament.

BISHOP KIR, D.D., LL.D., who entered into rest on April 7th., at his home in San Francisco, in his eighty-second year, had faithfully served The Church in his highest office for more than thirty-nine years. He was the author of several notable works. The Church owes him a debt of gratitude for his "Double Witness of The Church," which has convinced many. Some of his other works are "Early Jesuit Missions in America," "Early Conflicts of Christianity," "Unnoticed Things of Scripture," and "The Church of The Apostles." Only a short time ago there was published an account from his own pen of the "Early Days of My Episcopate." His name will occupy a foremost place in the list of The Church's heroes.

THE Bishop of Salisbury, in presenting in the House of Lords last month a Bill to provide for greater freedom in religious instruction in board-schools, said the measure was an important one, inasmuch as there were at this time in England 1747 board-schools, educating about 1,500,000 children. In a considerable number of these schools—ninety-one at least—no religious instruction whatever was given. Some allowed Bible-reading, without note or comment; others, prayers or hymns, without any reading of the Bible. The Bill he was introducing was one which was intended to afford greater security to parents of children attending the public elementary schools provided by School Boards,

that their children should receive religious instruction at the hands of persons in whom they had confidence.

### DISTINCTIVE CHURCH OF ENGLAND TEACHING.

By the REV. T. E. CUNNINGHAM, M.A.,  
Rector of St. Luke's, Montreal.

[A paper read at the last annual conference of the Montreal Diocesan Theological College Alumni Association.]

Distinctive teaching is of course necessary if we wish to hand down to future generations the faith so dear to our own hearts.

In this age of inquiry and progress, Churchmen must have an intelligent conception of the fundamental principles of their religion; otherwise they cannot keep abreast with the times, or hope to secure the adhesion of the masses. I can quite understand that while all of us agree about the necessity of distinctive teaching, yet we are often perplexed as to the method we should pursue in order to glean from our work practical and desirable results. Any one at all acquainted with the present state of the Church of England in Canada must, I think, admit that it occupies, in some respects at least, a rather unfavorable position. So little distinctive Church teaching has been given in the past that many of the present generation, more especially in the country districts, have no real knowledge of or love for the Anglican Church. It is no easy matter to remedy this deplorable state of affairs.

It is all very well to say, we can educate the present generation through our Sunday-School agencies, and through the instrumentality of preaching, and thereby soon bring to an end this sad state of indifference and neglect. We might do so if we had only indifference and ignorance to contend with; but the question becomes very complicated when we reckon up the open opposition many members of our own Church manifest towards clearly defined Church teaching. One great difficulty that presents itself is the radical differences of opinion that exist among clergymen as to what is important and distinctive. What one clergyman emphasizes perhaps his successor may not even regard with toleration. I think the ordinary Church of England layman is often distracted by the contradictory teaching of different clergymen, and consequently loses confidence in his spiritual teachers. Before our teaching can be given with the same effectiveness as in the Baptist or Methodist body, we must, like them, agree to work upon some generally accepted plan.

The suspicions of our people make it a difficult matter to set forth the just claims of our Church without exciting opposition and being accused of Romanizing tendencies. There is no question that in many cases distinctive Church of England teaching has greatly thinned the ranks of our Church. Some say those members who leave the Church are not worth having. What sweet consolation such people must derive from a study of the census returns of this Dominion! I do not see how we can educate the masses and secure their adherence to Church of England principles unless there is more uniformity in the teaching of different schools of thought on the fundamental points of doctrine and the teachings of Church history than is characteristic of us at present. Perhaps these differences are a sign of health. Be that as it may, they certainly do not produce a healthy impression on the popular mind.

Bishop Melvaine says he is a poor husbandman who spends so much time upon tilling the ground that his enclosures are forgotten, or who thinks because the fence is not the grain it may

take care of itself. In teaching, however, it would be well to bear in mind what Hooker says: "There will come a time when three words, uttered in charity and meekness, shall receive a far more blessed reward than three thousand words spoken with disdainful sharpness of wit." Our people, young and old, should be able to give a reason for the hope that is in them. In this age of many organizations, it is of vast importance and comfort to be able to feel that we have something solid and substantial to fall back upon. As far as my experience goes, Church of England members are often in a state of gross ignorance concerning the past history of our Church. I have no doubt many are content to believe that it is a creation of Henry VIII.'s. I am convinced that a faithful presentation of the Church's history would quicken the pulse of many an indifferent Churchman, and make him realize the preciousness of his birthright in belonging to the grand old historic Church whose origin dates back to the Apostle times, and whose record shows that in many a dark day she was the herald of the coming light, and the champion of the weak against the oppression of the mighty. I believe it is something to be justly proud of, and for which we should be profoundly thankful, that we are able to trace our Church's life in the best records of our national history, and in the well-being of our national life. That sometimes she was influenced wrongly by the Church of Rome did not destroy her individual existence any more than pagan influences destroyed the individuality of the ancient Jewish faith.

Pearson says: "Whatever Church pretendeth to a new beginning, pretendeth at the same time to a new churchdom, and whatsoever is new is none." We want to tell our people that our Church is not only ancient, but that it is the most scriptural in Christendom. By the Sixth Article, Scripture is set forth as the supreme standard of doctrine. In our Church service, very clearly, indeed, the leading doctrines of the Gospel are brought before us; The fall; redemption through Christ; the sacrifice of the Son of God; the blessed Trinity and the Godhead of Christ; the need of holy living; and the certainty of a judgment to come. Look also at the immense mass of Scripture interwoven with our service. "Of her we can truly say, she is built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." Both in Church and in Sunday-School we should endeavor to give our people, old and young, very explicit teaching about the foundation points of the Church's doctrine. By inducing our people to study carefully the Prayer Book, I believe most of them would become familiar with the great foundation points of our faith. In the Creeds, the Liturgy, and the Thirty-nine Articles, we have the great storehouse from which to draw our distinctive teaching. Our teaching can be comprehensive and distinctive if we carefully bring out the lessons which the Church seasons invite us to consider. Thus, from Advent to Trinity, we shall have an opportunity of discussing with our congregations the fundamental doctrines on which our religion rests. In addition to this, I think we should frequently discuss certain prominent features of our faith, to educate the people to a clearer understanding of the position taken by our Church, and to incite a better appreciation of her character and aims.

Our people should have definite views about Baptism and the responsibility it entails. I admire the provision made in our Church for the education of the young. The child, by nature belonging to the kingdom of wrath, is in the act of Baptism brought into a new covenant, and sponsors promise, on behalf of the child, that his behaviour shall be in keeping with his new family connections. Furthermore, they answer for his religious education, agreeing to take care that the child be brought

up to lead a godly and a Christian life. We are only acting justly by our Church when, in season and out of season, we impress upon our people that every baptized child should be taught to look up to God as his father, and to obey the laws of his heavenly citizenship.

The Church should insist upon sponsors realizing their responsibility, and faithfully discharging it. It is necessary to direct special attention to the Church's teaching about human depravity—all men are conceived and born in sin; and coupled with this the necessity of a new heart, as is explained in the Tenth Article of Religion, and as is frequently brought to our notice in the Liturgy: "O God, make clean our hearts within us," "Create and make in us new and contrite hearts." Then justification by faith is a feature of Church belief that we should, in common justice, bring more frequently to the notice of our people than is generally done. "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings." "It is the judicial declaration of the innocence of the person justified." By faith in Christ and through connection with Him, the sinner is declared innocent from the guilt of sin, though not actually innocent in himself. By God's free grace we are pardoned, accepted, and taken into His favor, all sinful and unworthy as we are. Our congregations should be thoroughly familiar with this all-important doctrine. Our good people, even, are often in a state of religious ignorance. They are uncertain about having obtained pardon or being accepted through Christ. Confessing Christ—some of our separated brethren imagine that Church of England members make no profession whatever. I think they often make far more than their religious character justifies. Our young people make a profession of religion at the time of confirmation. Confirmation is a distinctive feature of our Church. We should aim at making it a truer test of religious life than it is. The thoughtless manner in which many young persons undertake this solemn obligation is simply shocking. We should live up to our principles, and make our congregations understand that Confirmation is only for those that are regenerate and forgiven all their sins.

Holiness of living is another prominent Prayer Book doctrine. Our services deal with various ages, from childhood upwards as a sort of progressive series.

The confirmed person, no doubt, is a child of God, with a religious experience, ready to be strengthened and refreshed by the Sacrament of the Lord's Supper, and daily increasing in the Holy Spirit more and more till he come unto the everlasting kingdom. Our Church does not believe in sudden and remarkable experiences, but in steady growth in grace, in deep, heartfelt piety which is able to say, "Here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee."

The three ancient landmarks, the Creeds, will aid us greatly in making known the mysteries of God. Amidst all the destructive criticism of scientific men, the sneers of scoffers, and the indifference of the worldly, the Creeds stand forth bearing their unchanging testimony concerning the Fatherhood of God; the Incarnation, Atonement, and Resurrection of Christ; the blessed Trinity; the Divinity of Christ; the office and work of the Holy Spirit; and the certainty of a Judgment to come.

We are also called upon to defend our position and instruct our people in reference to the use and advantages of a liturgy. I have many times heard Church members express their appreciation of extemporaneous prayers, and speak disparagingly of our own. No doubt, their judgment was sadly at fault. We know that forms of prayer are not only of ancient origin, but have been generally accepted and used

by the Jewish as well as the Christian Church. Hooker sets forth the advantages of a set form of public prayers under the following heads :

(1). They are free from the danger of offending the majesty of God by irrelevant or irreverent expressions.

(2). They follow the precedent of God's precept in the Old Testament, and our Lord's provision in the New.

(3). They deliver the minister from the peril of pride, and the tendency to exalt unduly or dwell too constantly upon one side of Christian faith or practice, whilst others are depressed or neglected.

(4). They are permanent standards of doctrine, tending to preserve the proportion of faith.

(5). They serve to maintain unity, by unison of worship, and, chiefly, they tend to unite the hearts and voices of men and of congregations with one another, and make their prayers really common prayers.

The beauty and appropriateness of our prayers should command admiration. As Churchmen, we can unite in a service "enriched by the learning, piety, and experience of noble souls for centuries past."

The manner in which a clergyman reads the prayers has a great deal to do with a congregation's appreciation of them. For example, the effect of Professor Maurice's manner of saying prayers is described by Mr. Hughes. "For my part," he says, "I believe the daily congregation increased, because when once a man got up and went to chapel in the morning and heard Mr. Maurice read prayers, he felt that there was somehow a reality about the service which was new to him, and he went again to satisfy a want, and if he overslept himself he found that he had lost something, that his day was not started right; and the way in which all joined in the responses (irresistibly, I suppose, because we all felt it was a privilege which we must exercise) gave me a strong feeling of fellowship which I have rarely felt in any other congregation."

The prayers should be said in a natural tone of voice if we wish them to utter with proper force their message to mankind. In that great poem, "Saul," David plays before Saul, then he sings; but as the intensity of his earnestness increases in trying to bring a message of comfort to his king, he abandons chanting and speaks.

I suppose no teaching would be considered at all complete unless it contained some definite instruction concerning Episcopacy.

As a Church, we have very little unanimity of opinion on the question. For my own part, I believe Episcopacy is thoroughly historic, and not contrary to Scripture. No doubt, the episcopal form of Church government is the correct one, and the abandonment of it by continental Reformers three or four hundred years ago was more accidental than the result of conviction. Calvin says Episcopacy proceeded from God. The office of the Bishop has been appointed by God's authority, and defined by His laws.

I have endeavored briefly to introduce this subject from my own point of view; and while, as men, we hold ideas sometimes very dissimilar, yet, as Churchmen, we all join hands in hoping that our beloved Church "shall grow as the lily, and cast forth its fruits as Lebanon; its branches shall spread, and its beauty be as the olive tree."

### THE INFLUENCE OF THE CHRISTIAN WOMAN.

BY THE REV. ALFRED ROWLAND, LL.B.

The influence of woman can scarcely be over-rated. The customs of society and the popularity, or unpopularity, of certain habits of life, depend far more on woman than on man, even

in spheres which are common to them both. If man does most of life's work, woman creates most of life's atmosphere. What she reprobates is usually avoided, what she smiles on is generally followed: and if only this subtle authority were still more devoutly and wisely used, some unblemishing vices would hide their heads for shame, while some unpopular graces would blossom into vigorous life. In the education of the young this power is most conspicuously and effectively exercised; and an example of the wholesome teaching which a woman can give is recorded in this chapter, where Lemuel's mother urges upon him sobriety, purity, righteousness and consideration for others. The effects of such teaching abound in this Christian land. Men of business, whose probity is unquestioned, teachers whose influence is as good as it is wide, parents whose home is the very sanctuary of God, servants of Christ who are ready for every good word and work, became what they are because the grace of God flowed into their hearts through the holy channel of wife, or mother or sister. While the world hurries on its busy way, and theology stands gazing up into heaven, these have been quietly building the habitation of God through the Spirit. Scarcely less important than home influence is the power wielded by those wise-hearted women, who mould the characters of the young when they are subject to their authority, in their most plastic condition, in the day-school or in the Sunday-school. The impartation of instruction is but a small part of the work of education, and, therefore, the value of a teacher's work depends on character as much as on ability. To teach accuracy in arithmetical calculations, while disregarding carelessness about the truth; to prohibit an ungrammatical sentence, and not to suppress evil communication; to show the wonders of natural phenomena, and to ignore the existence of spiritual truth; to evoke love to lessons, but never to suggest the blessedness of love to God—this is not education in the truest sense. For education is not a memory of facts and dates, it is "a drawing out" of all those latent possibilities which are within a child, the loftiest of which is love to God, and fellowship with Him. Any one who would fully discharge duties so onerous, and hopefully face difficulties and discouragements so great, needs not to be inspired with "the enthusiasm of humanity," but with the love of the Lord Jesus Christ.

Pre-supposing this as a motive, there are three qualities which are essential to a right exercise of womanly influence, namely, of *tact*, *authority*, and *kindness*.

*Tact* is evidently the characteristic of one who "openeth her mouth with wisdom." She is not one whose garrulity proves the truth of the proverb "In the multitude of words there wanteth not sin," for she has sufficient sense of the seriousness of life to avoid utterances which are idle and thoughtless. Her words are the dictates of that wisdom, the beginning of which is the fear of the Lord. Nor does she merely speak wise words, but, with true wisdom, she recognizes that "there is a time to speak and a time to be silent," so that her reproofs and encouragements live long in grateful memories.

But *authority* is quite as important as *tact* and this is characteristic of one who has a "law" in her lips. Suppleness in management is of little value unless there be strength behind it. In our Sunday-schools, for example, there are many failures which may be traced to the want of that authority which knowledge of Divine truth, and conviction concerning it, are able to give to a Christian teacher. Children with their half formed characters and partially developed powers, must learn submission to a higher and wiser will; to obey because obedience is expected; to be under the law because that law is for their good. If we allowed our children to follow their animal instincts, or to neglect the

simple laws of health, or to disregard rules which we have proved from experience to be good, they would grow up to be a curse to themselves and those about them. They must be controlled by others, if thereafter they are to control themselves, and first they must learn to submit to the authority of womanhood, which can only be asserted when there is courage, dignity and firmness on the part of those on whose tongue is "law." God never meant that woman should be always yielding to other people's opinions; or that they should be swayed hither and thither by every passing breeze of emotion. As much as men they need firmness, the royal power of rule, for in the home, in the sick room and in the class, they have a veritable kingdom in which to exercise authority for God.

It must not be forgotten, however, that the authority here spoken of is the law of kindness. Such, in the highest sense, is the authority of Christ over His people. The noblest rule requires, not the display of force, nor the terrors of foolish threats, nor the countermining of a suspicious nature, but the law of kindness, which is obeyed because it evidently springs from love, and is enforced by love. When there is forgetfulness of this true secret of power, when an unnatural harshness of tone is assumed in an unwise attempt to imitate man, then womanly authority is resented. But the wife who quietly talks over a question with her husband; the sister who, pleading with her brother, can tacitly do so on the ground of many a past kindness and sacrifice; the mother, to whom the boy's heart turns with yearning even in his wildest moods—these have an influence which is deep and lasting. Gentlest influences are by no means the feeblest. The spring crocus can be crushed by a stone, but, unlike it, the crocus can push its way up through the stiff, hard soil, until it basks in the sunshine. The light of the sun does not make noise enough to disturb an insect's sleep, but it can waken a whole world to duty. Those who have been able to win, or to retain, the affections and trust of others, exercise a power which angels might desire. Many a noble Christian man can remember the time when, as a lad, he was a sort of Ishmael, his hand against every man, and every man's hand against him, but just when defiance to the world, and even to God, was getting the mastery, there came to him the tender touch of womanhood, which checked him. He felt the stirrings of a new hope, the longing for a better life, the resolve that, with God's help, he would seek the things that are above, because that loving touch had suddenly revealed to him that there was one, at least, in the wide world who cared for him, and pitied him, and loved him dearly for Jesus' sake. Recalling the influence of such an one many can say—

"Blessing she is; God made her so,  
And deeds of week-day holiness  
Fall from her, noiseless as the snow,  
Nor ever hath she chanced to know  
That aught was easier than to bless."

Christ gives peace by healing the diseases of the soul. Instead of the wretched device of attempting to satisfy restless and unholy cravings, He expels them and brings in the new sources of joy. The world's false peace begins in delusion, goes on in sin, and ends in perdition. Christ's peace begins in pardoning grace, goes on in quiet trust, and ends in glory.—*T. L. Cuyler.*

An old man once said it took him forty years to learn three simple things. The first was that he couldn't do anything to save himself; the second was that God didn't expect him to; and the third was that Christ had done it all, and all he had to do was to accept of the accomplished fact.

## News from the Home Field.

### Diocese of Nova Scotia.

#### HALIFAX.

The Lenten season was very devoutly observed by the members of the Church in Halifax, and seems to have been a season full of spiritual profit. The BROTHERHOOD OF ST. ANDREW arranged for a short service at the Church of England Institute to be held every day from one o'clock to a quarter past one, the addresses being given by the Bishop and clergy of the city; the attendance of men at this service was large throughout the whole season.

At *St. Paul's*, besides the usual Lenten Services, a special mission service was held from Wednesday in Passion Week to Good Friday, the attendance each evening being very large. The Bishop delivered the first three addresses.

At *St. Luke's*, besides the usual daily celebration at 7.30, Matins at 9 and Evensong at 5. The Litany was said at noon on Wednesdays and Fridays, and meditations delivered by the Rector, Rev. E. P. Crawford, M.A., the attendance being very good; also, on Wednesday and Friday evenings, the *Miserere* was sung and addresses delivered which were well attended. In Holy Week the Litany of the Passion was sung on Monday, Tuesday, Wednesday and Thursday at noon, and addresses full of power and beauty were given by the Bishop from the Morning Second Lessons for those days. At eight o'clock each evening the "Story of the Cross" was beautifully sung by the Choir, and special sermons on the Aspects of the Cross were delivered by Rev. Dr. Partridge, Rev. F. H. Almon, Rev. Dr. Bullock, the Bishop and Professor Vroom. On Good Friday, a large congregation attended the "Three Hour Service" which was conducted by the Rector, and nearly all remained throughout the whole service. On Easter Eve a special service for baptisms was held at 3 p. m., when 4 children were baptized and 16 received into the Church.

At the *Garrison Chapel*, Lent was also devoutly observed. A Magic Lantern Service was held in the Gymnasium on the evening of Good Friday, in accordance with the custom of the last three or four years, large numbers attending.

Easter was exceedingly bright and joyous, as that glorious Festival should be. The Churches were all resplendent and beautiful with flowers, lilies of course predominating. *St. Paul's* rejoiced in a very handsome Brass Eagle Lectern, (a memorial); there were large numbers of communicants both at 8 o'clock and at mid-day, the good Rector rejoicing in abundant fruit of his labours. At *St. Luke's* upwards of 400 communicated at the 5 celebrations, the Bishop taking the choral celebration at mid-day. Proportionately large numbers also communicated at the other Churches. In the afternoon at *St. Luke's* a very interesting Children's Service was held, at which all the children of the two Sunday Schools of *St. Luke's* and *St. Alban's* (the Mission Chapel) attended and many also of their parents and friends. Each class brought an offering of flowers and money and recited an appropriate text, whilst the flowers were placed in a large cross about five feet in height, which when finished, formed a beautiful floral cross. The children's offering amounted to about \$55, which is to be given to Mission work in the Diocese.

#### SPRINGHILL.

*All Saints*.—At the annual Easter Meeting Reports were submitted by the various Organizations connected with the parish and by the Wardens, all being satisfactory and showing the

work to be progressing. Messrs. A. H. Payne and J. R. Robinson were appointed wardens.

The beautiful new church, it is expected, will be opened during the year, probably about the first of November. The parish has made great progress during the last few years reflecting much credit upon the Rev. W. C. Wilson, Rector, who has laboured incessantly and, as the result shows, proves very successfully.

#### DIGBY.

THE Rev H. A. Harley, the new Rector, of Trinity Church entered upon his work last week. The Rev. Mr. Bryant, who acted as *locum tenens* during the vacancy has gone to Fredericton.

### Diocese of Fredericton.

#### FREDERICTON.

THE Chief Justice, Sir John C. Allen, an honoured and well-known Churchman of this City was presented last week with a portrait painting of himself, for which he sat at the request of the New Brunswick Barristers Society some little time ago, and which is to be hung in the Supreme Court room. The picture was unveiled and presented to Sir John on the 13th of April, by Mr. C. W. Weldon, Q. C., President of the Barrister's Society. He stated that it was a mark of the respect and high esteem in which Sir John was held not only by the members of the Bar but by the entire people of the Province, of whose bench he has been a distinguished member for more than a quarter of a century, during the greater portion of which time he had presided over its deliberations; and in behalf of the Society and the members of the profession he requested that the picture be allowed to be placed on the wall of the Courtroom alongside those of Sir John's honoured predecessors, Sir Justice Shipman and Barker and that an entry accordingly be made in the records of the Court. Judge Palmer, on behalf of the Court, accepted the portrait and ordered the entry to be made expressing the pleasure the action of the Society gave the Bench. The portrait was then unveiled by Recorder Jack of St. John. The Chief Justice replied feelingly, acknowledging the compliment and honour done him in the presentation. The portrait is said to be a splendid one. The Chief Justice's many friends throughout Canada will be pleased to hear of this well-deserved tribute.

#### ST. JOHN.

At the regular bi-monthly meeting of the Church of England S. S. Teachers Association, held last week, an interesting paper was read by Mr. W. Tippet, upon Missionary work in Sunday Schools.

*Trinity*.—On Wednesday afternoon April 12th., Mr. P. C. Powys, eldest son of the late Capt. C. Powys of Fredericton, was married to Miss Susie D. Robinson daughter of the late Major Robinson of this city. The Rev. Canon Brigstocke officiated and there was a large attendance of friends. The bride was the recipient of a large number of beautiful and valuable gifts.

*The Bishop Medley Memorial*.—It was decided at a meeting of the Bishop Memorial Committee, held in St. John last week at Bishop Kingdon's residence, to open a Central Subscription List in connection with the fund. During the day subscriptions were received from Bishop Kingdon \$75.00, Sir Leonard Tilley, Sir John C. Allen, Canon Brigstocke, George E. Fenety and

W. M. Jarvis, Esqs., for \$100.00 each; and from the Rev. J. DeSoyres and Judge Peters \$200.00

#### ST. ANDREWS.

At the Easter Meeting in All Saints Church here the Rector, the Rev. Ketchum presided and the following were appointed Wardens: Messrs. S. Magee and W. D. Forster.

#### KINGSTON DEANERY.

THE Choral union of the Deanery held its annual service in Rothsay Ist week, when there were present the Revds. Wainwright, Little, Warneford, Lloyd, Smith, Howard, Hanington, Brown and Smithers of the Diocese and the Rev. Dyson Hague of Halifax, who was the appointed preacher, and delivered an interesting sermon from the text "Singing and making melody to the Lord." There was a very large general attendance from Sussex, Hampton, Norton and St. John. The music was excellent, showing the union to be making rapid progress under the directorship of the Rev. Mr. Lloyd. The offertory including special gift of \$55 from Mrs. L. J. Almon amounted to \$65.00

### Diocese of Montreal.

#### EPISCOPAL VISITATION.

The Bishop of Montreal has made the following appointments for May:

May 7, Sunday—Longueuil, Rev. J. G. Baylis. 12, Friday—Englise du Redempteur, Rev. Principal Lariviere, Montreal. 14, Sunday—St. Johns, Rev. W. Windsor, and Iberville, Rev. B. P. Lewis. 16, Tuesday—Clarenceville, Rev. W. Robinson. 17, Wednesday—Philipsburg, Rev. F. A. Allen. 18, Thursday—Pigeon Hill, Rev. F. A. Allen. 19, Frelighsburg, Rev. Canon Davidson. 21, Sunday—Dunham, Rev. Geo. Johnson. 22, Monday—Bedford and Mystic, Rev. Rural Dean Nye. 23, Tuesday—Stanbridge, Rev. J. Constantine. 24, Wednesday—Cowansville and Sweetsburg, Rev. R. D. Mills. 25, Thursday—Sutton and Abercorn, churchwardens. 26, Friday—Glen Sutton, Rev. I. H. Lackey. 28, Trinity Sunday, Ordination—Montreal. 29, Monday—Chambly, Rev. G. H. Butler. 30, Tuesday—Rougemont, Mr. Waterson, student. 31, Wednesday—Abbotsford, Rev. H. E. Horsey, and Milton, Rural Dean Longhurst.

#### MONTREAL.

*St. Jude's*.—The adjourned Easter vestry meeting of *St. Jude's* church took place last Monday night. The wardens' annual report showed receipts \$5,534.84; expenditure \$4,050.41; balance on hand \$484.43. This is for current expenditure and is apart from the debt on the church which the wardens hope to have largely reduced by next year.

#### COTE ST. PAUL.

*Church of the Redeemer*.—The Lord Bishop of the Diocese paid his annual visit to this Mission on the second Sunday after Easter, 16th April, in the morning, and confirmed two persons, presented by Dr. Davidson, Q. C., Lay Reader in behalf of the Rev. E. A. W. King, M. A., by whom they had been prepared during his connection with the Mission. His Lordship also administered Holy Communion to 40 persons and preached an earnest sermon appropriate to the occasion. The Church was beautifully decorated with flowers, floral cross and vases of cut flowers standing upon the super

Altar, the Altar itself being clothed in its Easter vestments. There was a large attendance and a hearty and beautiful service.

### Diocese of Ontario.

#### GANANOQUE,

The adjourned Meeting of Christ Church Vestry was held on Monday evening, the 10th. inst., when Mr. C. E. Britton, the people's warden, presented the accounts in full, which were of a most satisfactory nature. All liabilities had been met including some accounts not belonging to the year. Larger offertories had been made than in any previous year for the Mission Fund. The Synod assessments had been paid and aid granted to the Kingston and Brockville hospitals, leaving only the small deficit of \$25.00. Every envelope holder had exceeded his or her original subscription. A vote of thanks was passed to Mr. Britton for the good work which he had done for the parish, after which Messrs. C. E. Britton and R. C. Gillett were appointed wardens, and Mr. E. G. Hart Delegate to Synod. The Rector, the Rev. H. Auston, announced that the late Mrs. Patrick Henderson had left a legacy of \$500.00 to the Rector and Wardens for the use of the Church and it was resolved to apply it to the reduction of the debt on the parsonage. The total receipts for the year amounted to \$1,791.39.

### Diocese of Toronto.

From the daily papers, we learn that the census places the Church of England at the head of the list (numerically) in Toronto. This is a great surprise to many of us. It may, of course, be possible that

1. Many persons who belong to the Church in England, and who go nowhere now, may still call themselves "Church," or that

2. Many who attend the ornate musical "Services" and sensational sermons of our dissenting brethren, may yet decline to call themselves Methodists or Baptists.

One thing is quite certain, viz., that in the matter of buildings the Church is a long way behind.

Easter passed off, much as usual.

At All Saints, we hear of 600 communicants.

At St. Stephen's about the same.

At St. Matthias, about 300 communicants.

At St. Margarets, 400.

At St. Matthew's, 210.

The music and decorations were quite up to the mark, and the financial statements seem fairly satisfactory.

A organ costing \$3,000, built by Messrs. Warren, has been placed in St. Thomas' Church. A recital was given by Mr. Fairclough on Wednesday last.

A new Church for the parish of St. John's, Norway, is nearly completed. It is a handsome red brick building, and unusually well furnished.

We understand that the new Church of St. John the Evangelist, Toronto, will begin with a surpliced choir.

It is rumoured that there will be another law suit in the near future, in connection with the Toronto Rectory Fund. Since the beginning of the suit Langtry vs. Dumoulin, this unhappy fund has been nothing but a bone of contention, in the Synod and out of it, and clergy and laity are heartily sick of it.

THE Germans have this good proverb, that thefts never enrich; alms never impoverish; nor prayers hinder work.

### Diocese of Algoma.

THE BISHOP'S HEALTH.—The many friends of Right Rev. Dr. Sullivan will read with pleasure the following statement made by him through the *Algoma Missionary News*: "As sufficient time has elapsed since my arrival on this side of the Atlantic to test the results of the change and enable me to report definitely as to my progress, I am glad and thank God to be able to say, for the information of the clergy and laity of the diocese, and any other friends beyond its limits who take an interest in my movements, that the effect of that entire release from diocesan work and worry which was secured to me so generously by the kind and thoughtful action of the Provincial Synod has been, thank God, most satisfactory. My former nervous prostration has entirely disappeared, being replaced by an amount of energy, and physical vigour which, judging by their fruits, are unmistakable."

### DIocese of ATHABASCA.

MIDDLE CHURCH, P.O., April 12th, 1893.

Dear Sir,—As Commissary for the Bishop of Athabasca, allow me to make use of your columns to acknowledge the following receipts for Athabaska:

Domestic and Foreign Missionary Board per Hon. Treasurer ;	
General Missions. ....	\$245.07
Peace River Mission . . . . .	99.35
Rev. G. Holmes, Lesser Slave Lake ...	22.50
Toronto Diocesan W. A. M. A. per Mrs. Grindlay:	
Legacy, Mrs. John MacNab voted by Board to Rev. G. Holmes, Building Fund .....	200.00
C. M. towards stove for do ..	2.00

In the name of the Bishop and Mr. Holme, I beg to thank the kind friends who have contributed to these amounts. I should like to suggest to all who from time to time help the Bishop in his work the advisability of notifying me when funds for him are paid in to Mr. Mason so that the Bishop on receipt of my advice might be able to communicate with those who take an interest in his work. In this way they would often get information that would stimulate and encourage them in their efforts on his behalf.

I am, dear Sir,

Yours faithfully,

WM. A. BERMAN, B.D.

Commissary for Athabasca.

Middle Church, P.O., Man.

### WORLDLINESS.

But the Christian has something else to do besides securing his own peace of mind and the enjoyment of religion. From the beginning there has been a steady contest between the divine and the world-spirit. Our Lord is continually warning His apostles against the "world," and St. Paul spent the strength of his masterful energy in fighting the same. It is the flesh and the devil which makes the "world," and there is no discharge in this warfare until the powers and principalities are vanquished. The first fight must be right in the Church. The one serious and alarming thing to the thoughtful Christian is the dominating influence of the world-spirit among those who have acknowledged Christ as their Master. We all recognize that this is mainly brought into the Church by

that class of people who put on the outward form of religion for the sake of respectability, or as a shrewd means of gain in business, or because it is the proper thing for a reputable person in the community to do, and these draw into the maelstrom those unstable persons without force of character, easily influenced, especially the young, who started out in good earnest to live as a Christian should. The Church can not expect to make inroads upon the kingdom of indifference and darkness outside until she makes her vesture clean, and shows distinctly that there is a marked line of definition between the kingdom of Christ and the kingdom of the world. And this is one of the special purposes of Lent the unfolding the glory of the Church in brightening and quickening the personal religious life. The work begins with those who live close to the Saviour, the elect souls, to whom faith, service, God's goodness, the Saviour's love, are sure and precious realities. The Lenten prayer and repentance, the glowing devotion that brings the soul continually into the immediate, conscious presence of the Father, are a force ever growing in widening circles, touching and making alive hearts and lives, because God is behind it. Such prayers honored by corresponding work, by the grace of the Holy Spirit, are to be the means of driving the world out of the Church, and of bringing the world regenerated completely under the sway of the Prince of Peace.—*The Church News*.

### JOHN WESLEY AND THE CHURCH.

The following letter of John Wesley's has been reprinted from an old issue of the "Bristol Times and Mirror."

"My Dear Miss Bishop,—I am not unwilling to write to you, even upon a tender subject, because you will weigh the matter fairly, and if you have a little prepossession (which, who has not), yet you are willing to give it up to reason.

"The original Methodists were all of the Church of England, and the more awakened they were, the more zealously they adhered to it, in every point, both of doctrine and discipline. Hence we inserted in the very first Rules of our Society, 'They that leave the Church leave us.' And this we did, not as a point of prudence, but a point of conscience. We believe it utterly unlawful to separate from the Church, unless sinful terms of communion were imposed; just as did Mr. Philip Hervey, and most of those holy men that were contemporary with them.

"But the ministers of it do not preach the Gospel.' Neither do The Independents or Anabaptist ministers, Calvinism is not the Gospel; nay, is further from it than most of the sermons I hear at Church. These are very frequently unevangelical; but those are anti-evangelical. They are (to say no more) equally wrong. Few of the Methodists are now in danger of imbibing the grand error—Calvinism—from the dissenting ministers. Perhaps thousands have done it already; most of whom have drawn back to perdition, I see more instances of this than anyone else can do; and on this ground also exhort all who would keep to the Methodists, and from "Calvinism, "Go to the Church and not to the meeting."

"But to speak freely, I myself find more life in the Church prayers than in the formal extempore prayers of dissenters. Nay, I find more profit in sermons on either good tempers or good works, than in what are vulgarly called Gospel sermons. That term is now become a mere cant word. I wish none of our society would use it. It has no determinate meaning. Let but a pert, self-sufficient animal, that has neither sense nor grace, hawl out something about Christ and His blood, or justifica-

tion by faith, and his hearers cry out 'what a fine Gospel sermon!' Surely the Methodists have not so learnt Christ. We know no Gospel without salvation from sin.

"There is a Romish error which many Protestants sanction unawares. It is an avowed doctrine of the Romish Church that 'the pure intention of the minister is essential to the validity of the Sacraments.' If so, we ought not to attend the ministrations of an unholy man but in flat opposition to this our Church teaches, in the 28th article, that 'the unworthiness of the minister does not hinder the validity of the Sacraments'—Although, therefore, there are many disagreeable circumstances, yet I advise all our friends to keep to the Church. God has surely raised us up for the Church chiefly that a little leaven may leaven the whole lump.

"I wish you would seriously consider that little tract, 'Reasons against a separation from the Church of England.' Those reasons were never answered yet, and I believe they never will be.

"I am glad you have undertaken that labour of love, and I trust it will increase both your spiritual and bodily health.

"I am, My dear Miss Bishop,  
Yours very affectionately,  
"J. WESLEY."

This letter strikes us as of very great value; and be it remembered that it was written subsequently to the publication of his works in 1774, and only 13 years before his death. It is the expression of his matured and deliberate conviction.—*New Zealand Church News.*

#### THE "TIES OF LIFE."

In the first place, how touchingly the ties of life exhibit the goodness of God. We might challenge, from all that He has done for the temporal happiness of man, a greater proof of His love for us. He might have made the world, and made no flowers on it. He might have created man, and not given him these joyous and helpful ties. Take them out of life, and one has about taken the sunshine out of the sky. In fact, analyze this present life, and its duties and its ties are about all there is of it.

How, then, these holy ties call for our gratitude! If the greater the benefit, the greater should be the return; and the best token of gratefulness Godward is a holy and humble life, one in which these gifts shall find their highest development and exhibit their best results.

How, likewise, do they beautify our present existence! Were we to call them flowers in the garden of life, or to attempt to paint them in all the hues of the rainbow upon the canvas of fancy, we could not do the subject justice. God means life to be beautiful, or He would not have given us these things. There is a holiness of beauty as well as beauty of holiness.

And we might speak of how they educate us in the very best direction! By nature, a social being, man's character is built up by contact with character. Solitude would dwarf, not develop. Some of the best phases of ourselves we owe to being thrown with others. We mould each other. "As face answereth to face in water, so answereth the heart of man to man."

Nor can one help regarding the ties of which we speak as among the most valuable evidences of future life. What proof they are to the contemplative mind of the certainty of Heaven and the soul's immortality! In their light, earth proves heaven, and man's mortal existence demonstrates his immortal. We may well let them argue, in their silent way, in behalf of the eternity of a future.—*Selected.*

'It costs more to revenge wrongs than to bear them.

#### TO OUR SUBSCRIBERS.

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

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

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

#### A WORD WITH CHURCH WORKERS.

Consider that the work of God is a holy work, and that it should be done with clean hands and a pure heart, and so always approach it with fervent prayer for the cleansing of your hearts and bodies by the inspiration of the Holy Spirit. It is very easy to let the tone of our work degenerate till we find it done listlessly, or in a perfunctory spirit. Hence prepare for your work by meditation or by prayer, and remember that every part of it, whether it be teaching a little child, or ministering to the needy, or "giving a cup of cold water to a disciple," is holy, because it is done in Christ's Name. *A consecrated will is the best preparation for the work of God.*

Consider also that God's work should be done with painstaking diligence, under a sense of its dignity and importance. All whose office it is to instruct the poor, or the ignorant, or the young, should weigh this well.

Let Sunday-school teachers reflect upon the greatness of their opportunity to mould the minds and lives of the little ones entrusted to them, and the serious responsibility they incur if they neglect it; and let them not dare to go to their class on Sunday without diligent study and earnest prayer, lest they be guilty of sacrilege in the sight of God. The Rector will endeavor

to aid them by lectures on the Bible Lesson and he expects every Sunday school teacher to make it a point of conscience to attend.

And let the fathers and mothers of the children co-operate with us in this great work. It belongs to the parents, and woe unto them if they neglect it. The Sunday school may usefully supplement the training of the fireside, but it never can be a substitute for it. If any parents fancy they are doing all their duty to their children by sending them to Sunday school, they are guilty of grievous error. It is the ordinance of God—and no man can overturn it—that the father and mother should teach their own offspring the precepts of the Divine Law, and train them up in the way in which they should go. But in how many so-called Christian homes is there no such daily loving instruction aye, not even a family altar for daily prayer and praise! Would that every father and mother in this church might be inspired with the noble ambition to make theirs one of those homes "where belief in the Unseen reacts upon belief in the seen, making it so beautiful, so loveable, that when you go out once more into the ordinary world, you go with a widened heart, and the realization that the Kingdom of Heaven of which Christ spoke does indeed begin upon earth."—*Parish Guide.*

#### WOMAN AND THE GOSPEL.

"It is the province of The Church," said the late Bishop Lightfoot, "when acting by the Spirit and in the name of Christ, to develop the power of woman."

A Jewish doctor wrote:—The words of the Lord were better burned than committed to woman; exactly what the Brahmins of India to-day say concerning the Vedas and woman. It is an opinion ascribed to the most famous Athenian statesman, that woman had achieved her highest glory when her name was heard among men least, either for virtue or reproach.

OUR LORD and his Apostles wrought the emancipation of woman, and her restoration to her lawful place in the social order and in The Church of God. . . . Women attended Our Lord everywhere during His personal ministry. What a long list St. Paul gives, in the Epistle to the Romans, of women who were abundant in Christian labors, to some of whom not only did he, but all the Churches of the Gentiles, give thanks.

THE APOSTOLIC Church had its organized ministration of women, its order of deaconesses. Women had their definite place in the Ecclesiastical System of those early times, and in our own age and country again the awakened activity of The Church is once more demanding the recognition of female ministrations. The Church feels herself maimed of one of her hands—no longer she fails to employ, to organize, to concentrate to the service of Christ, the love, the sympathy, the tact, the self-devotion of women. Hence the revival of the "Order of Deaconesses."

#### CHURCH EXTENSION.

Four Bishops were lately consecrated for the new missionary jurisdictions of The Church in the United States, Southern Florida, Oklahoma, Western Colorado, and Spokane; and they have severally gone to take up the charge of the work which has been committed to them. This, says the "Spirit of Missions," is a fruit of the last GENERAL CONVENTION, which by the creation of new bishoprics, and the election of bishops to fill them, followed out a policy in Church extension which has been approved by experi-

ence, and declared its confidence that the people of The Church would not be reluctant in the support of these new ventures, but would respond to them with alacrity, and accord to the Bishops-elect a generous measure of confidence and sympathy." The action of the Convention is in striking contrast with that of our Provincial Synod on the same subject.

## Correspondence.

THE RIGHT REV. WILLIAM INGRAHAM  
KIP, S.T.D., LL.D.

FIRST BISHOP OF CALIFORNIA.

To the Editor of the CHURCH GUARDIAN:

Sir,—The newly made grave of this departed prelate, which you announce in your last issue, will attract to it sincere and grateful tributes from every quarter of the globe. His was one of those quiet but permeating forces which in the regions of truth holds analogy with the most powerful agencies of nature. The life that dawned in 1811, in the great metropolis of the American Atlantic coast, has just closed near the Golden Gate of the Pacific. While uneventful in personality, its influence has leavened this North American continent wherever the Historic Church of England has multiplied its off-shoots in the marvellous expansions of Missionary life and devotion which have been coincident with the signal pulsations of that great transformation known as the "Oxford Movement." The theological preparation of the deceased prelate was coincident with the awakening influence of that movement, and with hands held out upon the Atlantic shore, he grasped the burning torch from such noble spirits as Rose, and Palmer, and Keble, and caused it to burn with ever extending radiance over this new continent. "The Double Witness," issued in 1844 and reaching its 22nd edition in 1877, was the forerunner of that "Apologetic" Church Literature, which has not only covered this land, from scholars native to the soil in the United States, but has been accepted in the Mother land as a text book in several of the English colleges. In the bright and vast array of converts from imperfect forms of Christianity, and champions of the Catholic Faith secured from separated folds, Bishop Kip was able to count his conquests in every quarter of Christianity down, and doubtless in the great day, will be able to say in reference to a grand company, who have built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner stone, "Behold I and the children which God hath given me." The convincing testimony to the One Foundation and the One Flock under the One Shepherd from inspired writ and historical appeal in the "Double Witness" has been the anchor of perplexed souls in the crowded city and in the isolated settlement, and has inspired to faithful service, which has made glad the City of God, and expanded immeasurably for the present and for time to come, the walls of Zion. Churchmen of deepest earnestness and rigorous logical intelligence, in every part of the world will lament the death of a Father in Israel, and waft their sincere tributes to mingle with the tears of his bereaved diocese. Numerous other works were issued from Bishop Kip's pen, but the "Double Witness" gives him unequivocal place among the foremost of the Church's sons, and gave impulse to that coming advance, when the reproach of divisions shall be wiped from Protestantism, and the Divine Master's prayer shall be granted "that they all may be one," and the world shall know that He is the Omnipotent Redeemer of a world.

Yours,

"FILIIUS."

## HERE AND THERE AND EVERYWHERE.

CONTRIBUTED.

The sending out of Bishops from England to fill Canadian Sees has only one argument in its favor, namely, that Canada, through episcopal importation, obtains better, wiser, more practical, and, on the whole, better educated men than it could obtain from the ranks of its own working or home ordained ministry. As a close debate on this argument would involve personal comparisons between Canadian reared bishops and English reared bishops, one cannot easily enter on it, beyond claiming that our Canadian reared bishops have in no sense lowered the standard of Episcopal efficiency.

The advantages, however, of elevating Canadian clergy to the Episcopate are manifest. They know the needs of the country, they see Canada through Canadian eyes, and hear it through Canadian trained ears; they know what mistakes The Church in Canada has made, where her successes have been, what her opportunities are; they have a practical, and often hard-earned experience of her life, her history and traditions—in short they possess a knowledge and experience of The Church and country that no English made bishop could possibly possess.

As to their ability for the work it is apparent. They are trained in Synods to think and speak on Church legislation, and the average Canadian clergyman is a far better preacher and reader than the average English clergyman; even, as the average Canadian farmer is a far better educated man than the average English farmer, and the ordinary Canadian congregation ten-fold more critical than the ordinary English congregation. When we come down to men of average all-round ability, for our bishops, the Canadian average is unquestionably higher than the English, and is so from force of its surroundings.

Why then should we appeal to England for our bishops? The answer is plain. Party feeling renders home elections by no means easy, and, hence, as a happy way out of the difficulty we appeal to England. High and Low (unfortunate titles!) combine to appeal, and, as a rule, get what is popularly known as a high Church bishop. Well, if we must have high churchmen, why not have our own high churchmen? We have plenty of high churchmen just as good as any that the Archbishop of Canterbury is likely to send us, with this advantage on their side, that they are either Canadian or men with an experience of Canadian Church life that no nomination from Canterbury can ever give. Our men, as a rule, have made their mistakes—the mistakes of English nominees have all yet to be made.

If, unfortunately, we cannot do our own diocesan work properly; if we are in a diocesan, or provincial, or Dominion sense, so mentally, spiritually, and educationally bankrupt, that we appear to have no presbyters amongst us worthy of being made bishops, that our church universities have only reached the point of educating men fit to be presbyters, and that, conse-

quently, in this terrible strait we are forced to appeal to somebody, why not make our own Metropolitans the parties to appeal to?

Possibly, they might know within the rejected mass of our Canadian presbyterate, some one solitary exception that the widowed diocese had passed over, for it is possible that we might have the makings of one bishop in the Dominion without our knowing it. But even if this should not be the case—that we are hopelessly bankrupt in the Episcopal material;—even then, surely, our Metropolitans who know Canada are less likely to make a mistake in selecting outside men than a distant Archbishop who knows nothing of Canada, and who, if we mistake not, once jocularly asked to be excused from pronouncing the word "Saskatchewan." We may, in the eyes of some, be hopelessly bankrupt in the "Episcopal material," but we have the material outside of the Episcopate of creating a magnificent Church if only we are decently loyal to it.

If, indeed, we must have high Church bishops, let us run chances, and elect our own Canadian high churchmen, but if like "fools and blind," we grope in the darkness for helping hands, let us grasp Canadian hands, and, in the persons of the Metropolitans of the Canadian Church find a recipe for our own openly avowed incompetency to transact our own business.

SINCE writing the above, a friend has given me another argument in favor of English importation, namely that it brings new blood into The Church. Now transfusion of blood implies great bodily weakness, and this is the point at issue. I hold the Canadian Church has enough blood in herself to keep the Episcopate going. The corpuseles may be "High," but the corpuseles are there if the Canadian microscope is applied to the matter. I have seen the operation connected with transfusion, the head is not the portion of the body chosen for the operation.

It may be well to transfuse blood into the presbyterate, but even here a larger infusion of strong Canadian blood into the existing ministry would, in every way, be the better method of proceeding.

ROMAN CATHOLICS who really have a property interests in Ireland evidently see danger in Irish Parliament made up of "M.P.'s" elected by illiterate constituencies. The manifesto signed so largely by leading Irish Roman Catholics contains the following sentences:—"That we entertain unshaken allegiance to the Crown and Constitution under which we live, and enjoy full civil and religious liberty; that we regard the maintenance of the Union between England and Ireland as a necessary safeguard of that liberty; that we believe the establishment in Ireland of a separate Legislature and Executive in the manner proposed in Government of Ireland Bill recently introduced into your honourable House would be most prejudicial to our religion, and disastrous to the best interests of Ireland." One of the Romish Bishops has already reminded the signatories that it is not for "laymen" to decide what is "prejudicial to our religion;" that is for the "hierarchy" to determine. But the Romish laity in Ireland are not at present quite under the heel of the Pope.—*The News, London.*



# The Church Guardian

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## CALENDAR FOR APRIL.

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

## THE GREAT FORTY DAYS.

From *Earl Nelson's Home Reunion Notes, in Church Bells.*

We have entered on the great Forty Days between the Resurrection and the Ascension, and it will be well to consider what the Bible tells us about them, as it has a great deal to do with the question as to the formation of the visible Church.

St. Luke refers to the former treatise (his Gospel) concerning all the things that Jesus began both to do and to teach, until the day in which he was received up; and in the Acts he sums the forty days' work up as appearing unto them by the space of forty days, and '*speaking the things concerning the Kingdom of God.*' There is not very much recorded. (1) They are told to wait at Jerusalem for the promise of the Father, and that they shall be 'baptized with the Holy Ghost not many days hence,' and that they should receive power when the Holy

Ghost is come upon them. This was specially addressed to the Apostles whom he had chosen. (2) That they should be his witnesses both in Jerusalem, in all Judea, in Samaria, and unto the uttermost part of the earth. In the Gospel we read (3) He opened their minds, that they might understand the Scriptures, expounding to them how all that had been written of Him in the law of Moses and the Prophets and the Psalms must needs be fulfilled.

In addition to these we have, in St. John's Gospel: (4) The mission to Mary Magdalene. (5) The power of absolution: 'Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained (St. John, xx. 22, 23). (6) The address to Thomas, and the blessing on those who have not seen, and yet have believed. (7) The three-fold mission to St. Peter to 'feed My lambs, tend My sheep, feed My sheep;' with the prophecy of the future both as to St. Peter and St. John, and the general order to preach the Gospel.

But, St. John emphatically declares that there are many other things which Jesus did and said which are not recorded (xx. 30, 31; xxi. 25).

St. Mark and Matthew confirms this, and add: (8) 'And Jesus came to them, and spake unto them, saying: All authority had been given unto Me in heaven and on earth. Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father and of Son and of the Holy Ghost, teaching them to observe *all things whatsoever I commanded you*; and lo I am with you always, even unto the end of the world—all the days even unto the consummation of the age.'

I think we may fairly include in the words, '*All things whatsoever I commanded you, the unrecorded sayings of the Forty Days, when He was speaking of the things concerning the kingdom of God.* But, even if it were not so, there is His promise to be ruling and guiding the Church through the Holy Ghost all the days unto the end. We may fairly place all the Apostles are recorded to have done as specially commanded by our Lord, either by His own instruction during the great Forty Days when there must have been many special instructions, or by the direct guidance of God the Holy Ghost. Hence the general superintendence of the Church by the Twelve, the turning of the Jewish Sabbath into the Lord's Day, Confirmation, the appointment of Ministers—and in this matter He had in His earlier ministry guided them by the appointment of the Twelve and the Seventy, while the appointment of the third order of deacons seems to have arisen from a special want to be supplied by a special direction of God the Holy Ghost.

Now, it is affirmed that all these special orders and powers recorded as given by our Lord while on earth were not confined to the Apostles; and in the first act of the Apostles after our Lord's Ascension, which we may consider was in obedience to one of the unrecorded sayings of the great Forty Days, the whole of the 120 men and women were called upon by St. Peter to cast lots. But it was St. Peter who in the name of the Apostles took the lead, and all through the early record of the Church it is clear, however it came about, that the Twelve were ruling the Church. See St. Peter's sermon; St. Peter's and St. John's miracles; the further address; Peter's judgment of Ananias and Sapphira (so Acts v. 12, 13), 'But of the rest durst no man join himself to them.'

The appointment of deacons (vi. 1-6), where the Twelve propose the appointment and give their qualification, call on the faithful to choose the seven, and when chosen lay their hands upon them.

Confirmation. (Acts, viii. 14.)—The Apostles take action, sending Peter and John.

The Anglican conception of the Ministry is,

as Dr. Dale truly says, 'a definite and intelligible theory. It is that Christ has established in His Church a succession of pastors with authority to teach and to govern His people, and this authority is transmitted by the pastors of one generation to those who are to be pastors of the next.' The opposing claim is, 'That it is to them, the community of the Church, the Christian people, that Christ has entrusted authority.'

It is stated that until this impenetrable barrier is removed between us and the Nonconformist body there can be no real union. The Nonconformists, of course, say our wall must be levelled, and we—theirs. In this predicament we appeal to Scripture. Hard words do not solve the problem. *Sacerdotalism, priestcraft,* and the like, with definitions of these terms, which all would repudiate, only mislead, and prevent the matter between us being fairly considered.

The Anglican conception, as given in Dr. Dale's words, is accepted by the vast majority of Christians.

The Roman, the Greek, the Russian Churches, of course, accept it as far as it goes. All the Presbyterians accept it as they hold the succession through Presbyters as strongly as we through bishops and priests; a great many of the Wesleyans hold it; and others, who do not consider it as of the very essence of the Church, believe it to be the more excellent way. But all that goes as nothing if our appeal to Scripture fails.

But what can the Wesleyans say against Wesley's noted 'Korah Sermon,' or of St. Jude's warning, that even in the present day we may 'perish in the gainsaying of Korah?' In our reading of the New Testament, we find nothing in reference to the governing of the Church, but the sending or mission *from above.* For Christ 'glorified not Himself to be made a High Priest.' For He, in coming, spake of mission, of being sent: 'As my Father has sent Me, even so send I you.' He ordained them with a full commission, and for unlimited time. So we see the Apostles ordaining elders in every city, appointing others, as Timothy and Titus, to continue the commission. The congregation choose men to be brought before the Apostles, but do not ordain them. And so at Antioch (Acts, xiii. 1), there were ordained prophets and teachers, whose names are given, and they were commanded by the Holy Ghost to separate Barnabas, and Saul for a special work, and they laid their hands upon them. I will finish with a quotation from the Rev. H. W. Holden's *Brought to Book*, for which I am indebted for much already:—

'There is not a verse which recognizes the power of the congregation to depose its minister, nor an instance of such deposition being the act of the congregation. On the contrary, all authority of the kind in every instance—all power to call to account, to try, and to rebuke, and, if need be, to depose, as well as the power of ordaining—was committed unto those who had the oversight of the congregations collectively, including their several ministers, elders and deacons.

Again:—

'It is of the very essence of Congregational independency that every congregation should be counted complete in itself, answerable only to Christ, and subject to no external authority whatever. There is not an example of the kind to be found in the whole range of the New Testament. There is not one passage of Holy Scripture which teaches it; and what the theory requires for its establishment is, that every example of a Church should show it, and that every several Scripture should teach it. But there is not one that does so; nor one that in anywise sanctions it.'

These are very strong words, but it would help towards our breaking down the wall of partition between us if those who attack the Anglican position, and whose sole teaching is

the Bible, and nothing but the Bible, could give us some Scriptural foundation of their views.

I will willingly deal with the supposed evils of sacerdotalism and priestcraft if they are carefully and categorically defined; but, whatever they may be, they do not of necessity take their rise from the Anglican teaching about Holy Orders or for the regulation of Church government, which I believe were carefully provided for by those momentous sayings of the great Forty Days, the spirit and general tenour of which is so clearly revealed to us.

## REFLECTIONS ON THE PAST OF THE CHURCH OF ENGLAND.

BY REV. CANON FURSE.

IN a paper bearing this title in the *Newbery House Magazine*, Canon Furse points out many causes for which we have to be thankful in the past sixty years' history of The Church, and at the same time suggests warnings for the future. Among the former he particularly notes these points:—

1. The raising of the character of the Clergy.
2. The development of The Church's life in foreign missions.
3. The creation of Sisterhoods and Brotherhoods.
4. The work of The Church in our towns and cities.
5. The disengagement of The Church from political parties, and (as cause or consequence) her enlarged sympathy with the manifold movements, social and intellectual, of the English people.

Speaking of the fourth point, he bears eloquent testimony to the great work which The Church has done and is doing in our towns and cities:—

The character of London parish work is as patent to most of us as the Empire of India from Peshawar to Trichinopoly, which (if you have a son or daughter there) you study in the map which lies on your writing-table or you fold in your pocket. I will only say that there is not any kind of work, from Ealing to the Isle of Dogs, that The Church is afraid of attacking. The densest population, the most loathsome vice, the most ignorant inertness, the coarsest occupation, the wildest politics, the feeblest poverty, the worst landlordism—these have no terrors in The Church. The youngest curate would mount the breach! The neck of the work has been broken in our big towns. I content myself with this work of the past, and, leaping over the forbidden ground of the present, will venture on a prophecy, which the youngest, and even the middle-aged, among you will see passing on to fulfilment, that sisterhoods or brotherhoods (not of one type only, no Proceustean tyranny of an older community snubbing its sisters or second cousins, but communities and associations all of a distinctly Christian and Catholic character—giving clear decks to Toynbee Halls and St. Jude's White-chapel picture galleries) will bear a large part and give a gallant lead in this work of evangelising our towns. Expert and sagacious officers in the police have said in my hearing that already London is too large for the police to manage. What will it be when Sir Thomas Farrer's twelve millions of Londoners stand before The Church instead of five? The Church has broken the neck of the work already. That is enough for thanksgiving and for hope.

As to his warning for the future, we are inclined to think that the writer under-estimates the work which The Church is doing in the field of *sociology*. It seems to us that we have heard a great deal lately from The Church on "such matters as the relation of labor and capi-

tal, privileged and unprivileged classes, urban and rural districts," though we quite endorse the writer's emphatic assertion that no one can be "an idle thinker or a neutral actor in this field of The Church's work if he be a true Churchman." The most suggestive warning that Canon Furse offers is put in the form of the question, "Is mental culture in the parochial clergy sufficiently insisted on by the Bishops and the lay congregations of our churches?" On this subject he remarks:—

The devotion of the clergy and their fellow-laborers to the poor and ignorant has for many years been the glory of The Church in this Victorian age. With that devotion in one direction, with that splendid sympathy with poverty and ignorance and simple piety, there has come a tendency to ignore all other calls for evangelising energy but the friendless, suffering poor before us. Sympathy is inclined to be exhausted by one drain on the soul, though the man be so large-hearted that his love flows out like rivers of living water. I should not wonder if my dear and honored friend, Charles Gore, did not in exhausting hours of loving labor with the quick, intelligent, inquiring minds of young Oxford find it an awkward strain to realise the wants of those who sit on the "old cagers' bench!" Well, this ministry among the poor and ignorant attracts the devotion of some of the holiest deacons and priests to be found. But how fare (not the rich ladies—they are shepherded among many luxuries of West-end churches), but how fare the husbands and brothers, the lawyers, members of Parliament, doctors, artists, literary scholars, and hard-headed men, who want *mind* to be brought on them as well as sentiment; and clear, strong, unaffected knowledge of what is passing in the layman's thoughts, as well as moral energy and spiritual advice?—(*G. in Religious Review of Reviews.—Jan'y.*)

## THE DAILY SERVICE OF WORSHIP.

BY BISHOP DOANE.

It has been my privilege during a ministry of nearly forty years, never to have been without the blessing of the Morning and Evening Prayer. I grew up as a boy with the consciousness of its use in St. Mary's Church, Burlington, where my father introduced it in 1838, almost simultaneously with its introduction by Dr. Odenheimer in St. Peter's Church, Philadelphia; and I can remember, as if it were but yesterday, the impression made upon me as a boy, by the title of a sermon of Archdeacon Manning's "The Daily service, a Law in God's Kingdom." And I am free to say that as a spiritual aid to the Clergy I know of no one exercise so helpful and so healthful as the habit of saying the Daily Morning and Evening Prayer.

It comes to us in the first place as a rule; for although we have not retained in our Prayer Book the old statement of the English Book that "all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness or some other urgent cause," this certainly is one of the essential "points of discipline and worship in which this Church is far from intending to depart from the Church of England.

It is high time that we recognize for ourselves, and realize for our people, that the purpose and intention of the Church are to train and to mould its ministry and its people into a kind of Christianity peculiar to itself. For this she appoints not merely the Morning and Evening Prayer, but the round of the Holy Days in the Christian Year; the evident intention of the weekly Eucharist as the minimum; the keeping

of the weekly day of fasting and abstinence, and the due observance of the special days, Ember and Rogation, with their special objects of thought and prayer. And we shall be better pastors, and our people will be better Christians, if we keep firmly and constantly about them the pressure of the Church's system of teaching and of training, to mould the habits of their lives.

The present Bishop of Truro says in his invaluable little book, "The Parish Priest of the Town:—

"The parson wants the Daily Service for his own sake; the nearer he reaches the boundary line of overwork (a line never out of sight, and sometimes to be consciously and warily climbed, as an athlete up an Alpine peak), the more he needs his two quiet half hours of holy peace and rest; and, as his cares increase and daily committees, evening meetings, constant classes, and sermon treading on the heels of sermon, worry and weigh him down, this Divine retirement becomes the first necessity of his day, and every hindrance to it is an argument in his favor.

"Again, part of his ministry is intercession for his people. Here he intercedes with them.

"This is the special means of grace that obtains us the presence of God, and the presence of his Lord is the air the parson breathes; the touch that gives tone to his manner and grace to all he does; this was the world's mind about him when they added the title of "Reverend" to his name, for the Reverend man is he who walks in the presence of God.

"And even if we fail to persuade our people to accompany us either morning or evening before the Throne of Grace, let us at least go there as their ambassador and first fruits, representing them before our Lord, pleading the cause of their absence, and their need of His Presence.

"If by misfortune the church is shut from Sunday to Sunday, let us by all means say our office privately, for there are no prayers like these, and in their use we join the Communion of Saints, and the Churches of God throughout the world. . . . The Daily Service is the appointed presence of God. The Church has ever opened her doors for Matins and Evensong, both before and since Christ. It was the plan in which He Himself was brought up, and which He doubtless followed as a working man of Nazareth, for every Synagogue had its Daily Services in the year of grace when our Lord was on earth.

"During the Apostolic and Martyr period it continued its unbroken line, till St. Ambrose, at Milan, enlarged it into seven "Hours," and our Reformers in England restored it to its original two services.

"The daily service is the Church's daily renewal of our Baptism. Its creed is taken not from the second Sacrament, but the first.

"It is also the Church's manual of Holy Communion, the only authentic preparation, used by all from the beginning. It weaves into its heart the Communion Collect of the week. It is also the Church's recollection of last Sunday's Sacrament, by which we guard and increase the grace we have received. It is the Divine Companion to the Altar.—*From Church Eclectic.*

## CHRISTIAN GROWTH.

They are no buds that open without the sun, but there is a great difference in the time it takes them to unfold. Some have their outer petals so closely wrapped and glued together that there must be many days of warm shining before they will begin to expand; and others there are which make haste to get out of the ground; and almost as soon as they are buds they are blossoms. So it is with human hearts. Some are so cold and impervious that it seems as though God's spirit never could reach them; and others there are which open to its first influences.

## Family Department.

### A Swarm of B's Worth Having.

B patient, B prayerful, B modest, B mild,  
B wise as a Solon, B meek as a child;  
B studious, B thoughtful, B loving, B kind,  
B sure to make matter subservient to mind.

B cautious, B prudent, B truthful, B true,  
B courteous to all men, B friendly with few,  
B temperate in argument, pleasure and wine,  
B careful of conduct, of money, of time.

B cheerful, B grateful, B hopeful, B firm,  
B peaceful, B benevolent, willing to learn,  
B courageous, B gentle, B liberal, B just,  
B aspiring, B humble, because thou art dust.

B pious, B circumspect, sound in the faith,  
B active, devoted, B faithful till death;  
B honest, B holy, transparent and pure,  
B dependent, B Christlike, and you'll B secure.

### A Joyful Resurrection.

BY F. BRUCE GRISWOLD.

Sweet and comforting reflection!  
Pass we from this mortal breath,  
"To our joyful resurrection,  
Through the grave and gate of death."

Nothing lives except by dying;  
Bury thou the simple grain,  
Though it seems inertly lying,  
It shall spring to life again.

While thou watchest, after sowing,  
Possibly with anxious fear,  
Blade and leaf, mysterious growing,  
Then the full corn, shall appear.

Ah! what bodies bright, celestial,  
Glorious with the heavenly sheen,  
Out of what was first terrestrial,  
In the risen life are seen.

Eu-ter, 1893.

—Living Church.

## RUNNING AND FALLING.

(From the Young Christian Soldier N. Y.)

Mabel and Jack and Roy Sewell were sitting with their mother, in the twilight of a Sunday evening, when suddenly Mabel said, I thought a new thought in church to-day, Mamma, about one of the prayers; that one which asks 'that we fall into no sin, neither run into any kind of danger'; I thought maybe we fell into the sin, sometimes, because we ran into the danger, when we needn't you know."

"Yes," said Mrs. Sewell, "I have often thought of it in that way; and when I was a child, those words always brought up a sort of picture before my eyes, of a man running recklessly along the edge of a precipice and then suddenly slipping over."

"Ugh!" and Jack gave a little shudder, "what a dreadful picture, Mamma! But don't you think we ought to be strong enough to just go ahead, without always stopping to think about it, and fight the danger when we meet them?"

"Perhaps we ought to be, dear," replied his mother, "but I am afraid very few of us are. I think we lose courage and confidence the moment we enter upon any path which we know to be a wrong one."

"Yes," chimed in Roy, "it's like those old kings and things, in history lessons and poetry, that were all right so long as they fought squarely and on the right side, but came to grief as soon as they did anything mean."

"And like Sir Galahad," added Mabel, "you know, Mamma, where he says:

'My strength is as the strength of ten,  
Because my heart is pure'—  
please say it all to us, Mamma, before the lamp is lighted."

So Mrs. Sewell repeated the beautiful poem,

and when it was finished, Jack said, "I'm sure he ran into danger, Mamma."

"Not in the way that you mean, Jack," answered his mother. "It is something like this: if you were to know that a mad dog was loose in the street, it would be foolhardy to go out of the house unless you had some very good reason for going, and brave to go, if you had the good reason. Courage does not mean fearlessness."

"Why, mamma," said Jack, who was nothing if not persistent, "how can anybody be courageous if he is afraid? People who are afraid are cowards."

"There is an old story," said his mother, "of two soldiers who were fighting side by side, and one said to the other, who may have shown some sign of fear, 'You're afraid,' 'Yes' the other replied, 'I am afraid, and if you were half as much afraid as I am, you'd run!'"

The children laughed, and Jack said no more on the subject, just then, but his mother saw that he was not convinced.

The next morning there was a surprise for everybody. It was the eight of April; skates and sleds and heavy winter wraps had been put away, and then—lo and behold! when Mr. and Mrs. Sewell and their children looked out of the windows, they saw a snowstorm which made them feel as if they must have made some mistake about the date. It was that soft, moist snow which "gathers" so quickly, and clings to every bush and bough; and although the air was not so cold as it had been on many days during the winter, there was a penetrating dampness which made it seem much colder than it really was, and Mrs. Sewell was even more sorry that she had an appointment with her dentist that morning, than one usually is about such an engagement. But by ten o'clock the storm was over, and the sun was shining on a white fairy-land when Mrs. Sewell kissed the children good-bye, promising to be back in time for the two o'clock dinner.

The Easter holidays were not yet at an end, so there was no school, and Mabel sat down contentedly to sew for a new and very charming doll. The boys had on hand a new play which they called "Knight and Squire." They were to take turns at being Knight, and the Squire was faithfully to serve and follow his master, to the best of his ability, and Jack being the elder, took the first turn at being Knight.

All through the winter, the children had fed the birds with crumbs, immediately after breakfast; so Mabel was not surprised, when she happened to look out of the window, to see the knight "scattering largess" on the snow-covered pavement in front of the house, while the Squire, standing very straight and looking as soldierly as might be, held for him the crumb-tray full of crumbled bread. But she quickly noticed that the boys had on neither overcoats nor overshoes, and that the Squire, who was sensitive to cold, was shivering; so, throwing a little shawl over her head, she went to the front door and begged the boys either to come in at once, or to get their coats and overshoes.

"Return to your bower, Lady Mabel," called Jack, over his shoulder, "and be at peace. We are coming in as soon as the largess is bestowed."

"But Jack, Roy is shivering like anything," said Mabel, anxiously, "and the snow is all melting into your shoes. You know what a dreadful throat Roy had, the last time he caught a bad cold."

Perhaps the Knight would have led his Squire indoors, but just at that moment the old cook, with a heavy market-basket on her arm, entered the gate, and slipping on a bit of ice hidden by snow fell heavily. Her basket rolled over, scattering its contents on the walk.

"A damsel in distress!" shouted Jack, "To the rescue!" and he rushed down the long drive, way, closely followed by Roy, while Mabel, seeing that affairs had gone beyond her power

to, help or hinder went into the house and shut the door.

It was fully fifteen minutes before the boys came in, and ten more before Mabel could persuade them to go and change their stockings and shoes. Roy, she knew, would have gone at once, and willingly, had he been alone, but he chose to consider himself bound to obey his Knight, and mildly but firmly resisted all her entreaties, until Jack suddenly yielded "to get rid of her pestering," he said.

By the time Mrs. Sewell returned, Roy was coughing and sneezing, and Jack frankly told the cause of the coughs and sneezes, but did not seem much impressed with the feeling that he was responsible for them. Roy had a hot bath, and a mild mustard-plaster on his breast when he went to bed, but he was restless and feverish all night; his throat grew more sore and choked, and by the next afternoon he was, as he cheekingly said "in for quinsy again."

A week of suffering followed, but I do not think there was an hour of that week in which Jack would not gladly have changed places with Roy, for, little by little, partly because of some things his mother said to him, partly because he was "thinking it out," a new idea of courage and manliness was taking its place in his heart. His mother had said to him, in one of the talks they had while Roy was ill:

"There is one thing, dear, that I wish you to notice and remember: it was Roy's suffering which opened your eyes to see that all we do and say does something to other people; that when we are wicked or foolish, and think perhaps, as I often here people say, 'It is no one's business but my own,' this cannot possibly be true. If Roy had not been ill, your wrong-doing would have been just the same. You knew quite well that, if I had been at home, I would not have let either of you go out without your coats and overshoes; and although, if you had had these on, it would have been only kind and right for you to help poor Hannah when she fell and dropped her basket, as it was, you had no right to do it. Sometimes we are tempted to do things that in themselves are sweet and good, but which, for some reason, we have no right to do, and this was one of those times."

"Yes, Mamma," said Jack; "I understand. But doesn't it seem hard that poor Roy had to have all the pain, while I went scot-free?"

"You were not happy while Roy was ill," said his mother; "and Roy was paying a penalty, too, for he knew well that his duty to obey you was only a 'pretend' duty, while he really owed obedience to me. But do you not remember what we were saying the other day, about how God helps us to turn our defeats into victories for the next time of trial, and how if we ask His help and follow His guiding, He will show us how to bring some good out of the evil?"

"Yes Mamma, I remember quite well," said Jack, thoughtfully. "You know you said it was the two armies, and that if God's army seemed to be defeated in one place, it roused His soldiers in other places to fight harder than ever. And I don't believe I would have come to think as you do about courage—real courage—or at least, not for a long while, if it had not been for this. And I'm not going to play Knight any more, for a good while. I've been a pretty poor sort of a Knight, I think!"

"But now," said his mother, kissing him, "you have 'watched beside your armor,' and must put it on—the Armor of Light."

MARGARET VANDEGRIFT.

It will be found out some day that the only people who are truly rich are those who gave up all for Christ.

God wants his children to find out that His hand is always within reach, no matter how dark it may look.

C. OF E. TEMPERANCE SOCIETY.

The Bishop of Carlisle, presiding last month at the annual meeting of the Diocesan Branch of the Church of England Temperance Society, said temperance was the outcome of two branches of work—moral suasion and legislation. He did not for a moment disparage legislation on this subject, but he thought, in days when people looked to this Bill and that, they might forget that there was a great work to be done by themselves at home. Sir H. Thompson had told them that their children must be reared without alcoholic liquors to be healthy. The Bands of Hope were a great help to the temperance cause, and that society must constantly look first to the work at home. His Lordship said that while he was President of that Society he would always put his foot down upon strong language. Such expressions as "that holl-broth beer," and the statement that no man could be near to Jesus Christ who was not a total abstainer, did great injuries to the cause, and the man who spoke in this manner was the worst enemy which the temperance cause could have.

DON'T.

Don't say "Catholic" when you mean Roman Catholic.

Don't say "Episcopal" when you mean church.

Don't speak of "the Sacrament" when you mean the Holy Communion. There are two sacraments ordained of Christ in His Church.

Don't speak of the "Sabbath" when you mean the Lord's Day.

Don't neglect the Sunday evening service, if there be one, or the week-day prayers. At least, let your example be for good.

Don't fail to have some part in the Sunday-school.

Don't rest satisfied without some knowledge of the Church.

Above all don't be afraid to be loyal to the Church as the Body of Christ.—Selected.



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### Mission Field.

#### GROWTH OF THE CHURCH IN NORTH CHINA.

BY THE BISHOP.

(From S. P. G. Mission Field for April.)

Eighteen hundred and ninety-two has been, I am thankful to record, a year of steady, if slow, progress. The staff of English workers has not altered very materially. The Rev. G. D. Iliff—now receiving his stipend from the Society's grant—has been ordained priest, and Mr. H. V. Norman, our latest comer from St. Boniface, Warminster, has been ordained deacon. We have added no clergy from the natives; but this autumn, during my visit to the T'ai-an district, I set apart a very promising young man as "Catechist" and "Reader," and another older man as "Reader," both these helpers being urgently needed for the growing work in that part of the field.

The clergy including the Bishop, now number ten in all. Of these one—the Rev. F. H. Sprunt—has been in England on furlough after eight or nine years' hard work, chiefly in the interior of the country. We are eagerly expecting his return in the spring of 1893. Mr. Greenwood has gone back to the old station which he and I occupied together in 1874, viz. Chofoo, and there he has, with much self-denying liberality, purchased and fitted a hospital for the use of natives. A very excellent doctor, who has charge of the health of the Chofoo "foreign" residents, takes the supervision of the hospital, and so far all expenses have been defrayed by Mr. Greenwood himself, aided in some measure by the donations of the community given for this particular object. Two of the older boys from our school here are living in the hospital, learning medicine, and I have appointed the native deacon, Chang, to reside there, at least for a time, to take care of the little Christian community, and to preach to the people who attend the dispensary. Mr. Greenwood, in addition to the work which the hospital brings him, takes the services in the English Church, a very "infirm" but otherwise seemly structure, known as St. Andrew's. The worshippers and others subscribe some £50 towards the Diocesan Fund, besides their gifts through the offertory. Mr. Brereton has been at Tientsin through the year, with the exception of an exchange of duty with Mr. Greenwood in the spring, necessitated by the very serious illness of Mrs. Brereton.

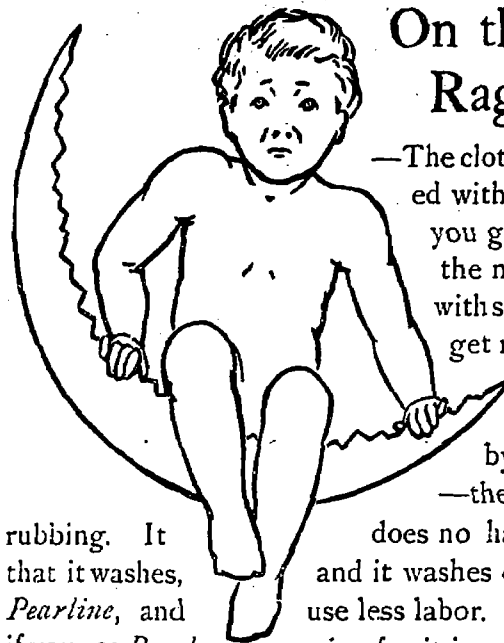
The services have been sustained in Tientsin, and during last winter were regularly attended by the officers and crew of the gunboat stationed at the port. The work at Tang-Shan has been for the present almost discontinued, the persons who chiefly desired the ministrations of The Church having left the place and,

moreover, it being felt that occasional services are not of much use—a regular resident clergyman being the real need. Services have however, been held from time to time at Taku, where they seem to be welcomed.

In Tientsin the room first fitted up is still used for service, and Mr. Brereton still occupies a hired house, for which a high rent has to be paid. The Municipal Council has granted a very valuable plot of land to the Church, and I am endeavouring at present to borrow a sum of money in order to build a house for the clergymen, and a church-room attached, which may be used while funds are being raised for a permanent church. This plan would relieve us of the heavy yearly rent, and the money paid for this would pay of the whole cost of a house in twelve or fourteen years, and The Church would be in possession of a valuable property instead of being subject to a constant drain for rent. The worshippers have shown their interest in the services by collecting money for a good organ, and the yearly subscriptions for the church amounted to about £100. My hope is that, by the end of the seven years for which the Society has made its grant, we shall be in possession of a church and parsonage-house, with a good church-room attached.

In Peking I have the Rev. W. H. Thompson to help me with the Chinese services, and occasionally with the English services at the Legation; to take the superintendence of the Boys' School, and the personal teaching in theology of the eldest pupil, who is now himself doing the work as pupil-teacher, and also preaching three times a week in the preaching-room. This is a promising young man. Under Mr. Thompson's instruction he has made good progress with the organ, and is able to play now at any of the native services.

(To be continued.)



### On the Ragged Edge

—The clothes that are washed without *Pearline*. If you get them clean by the necessary rubbing with soap, they will soon get ruined by the wear of it. *Pearline* saves the wear, by saving the work—there is little or no

rubbing. It does no harm to anything that it washes, and it washes everything. Use *Pearline*, and use less labor. Labor is useless, if you use *Pearline*, for it is unnecessary.

The Edge of despair. The peddlers and prize givers must be there, lest why should they use such methods and claim their goods "the same as," or "as good as" *Pearline*. IT'S FALSE—*Pearline* has no equal and is never peddled.

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**LITTLE FOXES.**

"Take us the foxes, the little foxes, that spoil the vines."

This seems a strange text on which to preach a sermon, but I have lately read a very good, though short discourse on the subject.

"Do not let your life be spoiled by small faults," is the explanation of the words.—The little foxes are little sins of thought; not the big sins of act and deed, which we do try to guard against if we are alive at all to the evil of sin.

Six little foxes are named by the preacher.

One little fox is called "By-and-by." If you track him, you will come to his hole—never.

The second fox is "I can't." You had better chase him out with the smart little whip "I'll try."

He may probably be followed by a third little fox, "No use trying." Beware of this fox; he has spoiled more vines and hindered the growth of more good fruit than many a more dangerous looking enemy.

A fourth little-fox is "I forgot." He is a great cheat. He is hard to catch. Again and again he appears, with such an innocent face, that you cannot believe it is he who eats your good grapes.

A fifth little fox is "Don't care." He is very mischievous. Drive him off with his sullen face.

The sixth little fox is "No matter." He looks as cheery as "Don't care" is sullen, but he is every bit as dangerous. Hunt him out of the vineyard.

Little enemies, but real ones, are these six foxes, but no vineyard can thrive if watch is not kept against them. And they sneak in at every gap.

Do you try to build up the gaps as well as your human hands can, the while you ask the Lord of the vineyard to "take us the foxes, the little foxes, that spoil the vines?" Thus alone can you hope to produce good fruit against the day when the Lord of the vineyard shall come to reward His laborers.

**HOUSEHOLD HINTS.**

**CORNS.**—A new remedy for corns is a mixture of equal parts of castor-oil and tincture of iron. Put it on the corn twice a day.

A PINT of hot water taken on an empty stomach in the morning is the safest and surest of all remedies for habitual constipation. If the tongue is coated, squeeze a lemon in the water, and drink without sweetening.—*Scientific American.*

**GRANULAR LIDS.**—The latest remedy suggested for the treatment of chronic granular lids, is the application of boric-acid powder. A little of the powder should be dusted on the lids from one to three times a week. The effect is to produce a burning, gritty sensation, causing a profuse flow of tears, which passes away, leaving the lids smoother than before its use.

**LEMONS AS A MEDICINE.**—Lemons

may often be used as a good household medicine. They are undoubtedly very excellent for biliousness. Lemons, however, should not be taken in their pure state, as their acidity will injure the teeth and the lining of the stomach. The proper way is to take the juice of one lemon in a cup of water, without sugar. The best time to take such a dose is before breakfast or just before retiring. Lemonade is an excellent drink in summer, and can be used with benefit by every one.

**INSOMNIA AND NERVOUSNESS.**—There can be no doubt that many persons suffer from insomnia which has its origin, or at least its principal strength, in their own nervous apprehension that they are, or are about to be afflicted with it. Any one of a dozen causes may induce wakefulness, and yet the person lying in bed with the faculties alert at the moment when they would naturally be expected to be wrapped in slumber, has nine times out of ten, or ninety-nine times in a hundred, nothing serious to apprehend. The stomach may not be in quite its normal condition, and there is no more potent cause of wakefulness. Now an hour, ten minutes, even, seems a long time in the middle of the night, when a person wishes to be sleeping and cannot. If a sensation of dread, of apprehension, is allowed to enter the mind, such a period simply becomes interminable. The nervous apprehension increases the difficulty, and feeding upon itself, the derangement may quite possibly increase till it becomes a dangerous malady. In such a case, the very best treatment, if the patient has any degree of will power, is simply to pay attention to the fact of wakefulness. Make no effort to court slumber, either by counting, repeating the alphabet, or imagining any monotonous thing. Keep the mind away from any business or domestic perplexities, but let it roam in full wakefulness where it will, among pleasant things, old associations, the friendships of the past or present, anything that is not of a disagreeable nature. As the physical or nervous system recovers its balance, or as the stomach becomes master of its complications, slumber will come along, searching for the individual, and the morning will find the night's rest quite satisfying, after all. Drugs and dosing are out of place; they merely aggravate and fasten the necessity for their own use. A simple bath, if no more than of the face, hands, and feet, is helpful, especially if followed by a generous rubbing with a dry towel, which will equalize and invigorate the circulation. If there is chronic trouble with the stomach, that may properly receive medical attention; when the disordered condition is remedied, the wakefulness, which was simply a symptom, and not a part of the disease, will take care of itself.—*Good Housekeeping.*

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Down in the midst of the great scotning mass of City life must we needs go if we would visit this later development of Church Army work. And what else is as satisfactory as a personal visit and personal intercourse? “Seeing is believing,” runs the proverb; “faith cometh by hearing,” teaches the Holy Book, and our whole attitude is changed towards a matter—be it what it may—when we have once entered into individual fellowship with it.

One afternoon in October we found our way to St. Mary-at-hill Rectory, E.C., a house in a side street off Eastcheap, and within rather more than a stone's throw of the Monument.

“Ring and wait!” is the inscription on a bell, which, if somewhat hard to pull, speedily brought an answer in the person of a young clerkly-looking man.

“Is Captain Gosling at home?”

We were shown into the office, while the Captain-in-charge was summoned.

The office is a long-shaped room, designed for the dining-room of the rectory, in the days when merchants lived with their families above their places of business, and spent week-day and Sunday alike in town, when the church, with its beautiful Grinling Gibbons carving, was filled Sunday by Sunday, and the Rector lived amidst, and ministered to, his people.

But nowadays we have changed all that! The merchants and men find the city too strait for them. The close, crowded streets are not judged healthy for wife or bairns; the master himself works better for a nightly breath of fresher air in the suburbs. Moreover, the rush of business into the city has increased both the value of land and house-rent to enormous charges, so finally the resident population has drifted away, and but two or three hundred parishioners are left in the once crowded parish of St. Mary-at-Hill. The church itself at the present moment has been closed by the sanitary inspectors. The rectory—thank God—after long years of idleness presents a busy scene.

Captain Gosling appears with a bonnie wee girl of three years old in his arms; mother and nurse are putting the twin babies to bed upstairs, and he gladly shows off his premises and explains the work to us.

The Samaritan Office, he tells us, is intended to help respectable clerks who are out of place, and, by tiding them over a period of stress and difficulty, to save them from sinking down into the casual ward, and thus losing almost every possibility of reinstating themselves in their own class of society. The capital of such a man is too often reduced to his respectable appearance in one only respectable suit of clothes.

To be continued.

**Another New York Miracle.****A REMARKABLE AFFIDAVIT MADE BY A WELL-KNOWN BUSINESS MAN.**

Afflicted with Locomotor Ataxia for Fifteen Years—Did not Walk a Step for Five Years—Was Given Up by the Leading Physicians of New York City and Discharged from the Manhattan Hospital as Incurable—His Marvellous Recovery in detail.

From the New York Tribune.

For some time there has been an increasing number of stories published in the newspapers of New York City, telling of marvellous cures of various diseases. So remarkable are many of the stories in their nature, that much doubt has been aroused in the minds of the masses as to their authenticity. If they are true in detail, surely the occupation of the physician is gone, and there is no reason why anyone should die of anything but old age. If they are not true, it would be interesting to know how such testimonials and statements are obtained. The first question that arises is, Are there any such persons? If so, were they really cured, as stated, or are they liberally paid for the use of their names? The latter explanation is the one that no doubt suggests itself to the average thinking newspaper reader, and not without reason.

It has long been the intention of the Tribune to investigate one of the most interesting cases that could be found, and give the truth to the world as a matter of news. An especially good opportunity for investigation offered itself in the shape of the following letter, which came into the hands of a reporter from a most reliable source:

February 22d, 1893.

Gentlemen:—I feel it my duty to inform you what Dr. Williams' Pink Pills for Pale People have done for me. I have been cured with locomotor ataxia for fifteen years, and have been unable to walk without assistance for nearly five years. I was turned away from the Manhattan Hospital, Forty-first street and Park avenue, by Dr. Seguin, as incurable, and told I was in the last stages of the disease. I have been using the pills with water treatment since September last, and been improving since about November 1st. I can now go up and down stairs with the assistance of my wife, which is something I have not been able to do for the past three years. My pains have decreased so I may now say they are bearable, and I expect by fall to be able to attend to business.”

Yours,

GEO. L'HOMMEDIEU,

Sec'y Marchal & Smith Piano Co. Residence, 271 W. 134th St., New York City.

When the reporter called on Mr. George L'Homedieu, at the residence of his cousin, Mr. Edward Houghtaling, 271 W. 134th street, he found him resting on his bed; he had just finished some writing for the Marchal & Smith Piano Company, with whom he has been connected as secretary for ten years. He met the reporter with a hearty

greeting and a grip of the hand that certainly did not show any signs of weakness or loss of power. To look at him no one would suppose that he had been afflicted for fifteen years with one of the most terrible diseases known to medical science, and pronounced incurable by some of the best known physicians of New York City. He expressed his perfect willingness to give a statement of his case for publication.

“In fact,” said Mr. L'Homedieu, “I feel it my duty to give my experience to the world for the benefit of my fellow-men and all those who may be suffering with the same affliction, many of whom, no doubt, have long ago abandoned all hopes of ever being relieved.

“I am 51 years of age, and was born in Hudson, N.Y. I served my time in the army, being corporal of Company A, 21st N. J. Volunteers, and I believe the exposure of army life was the seed from which has sprung all my sufferings. It has been about fifteen years since I noticed the first symptoms of my disease. The trouble began with pains in my stomach, for which I could find no relief. I consulted Dr. Allen, of Yorkville, and also Dr. Pratt, since deceased, and with remarkable unanimity, they pronounced it smokers' dyspepsia. This seemed probable, for at that time I was a great smoker. The pains, however, gradually became more severe, and began to extend to my limbs. The attacks came on at intervals of about a month, and while the paroxysms lasted I was in almost incredible misery.

I did not leave a single stone unturned in my search for relief, but grasped at every straw. Finally I was advised by Dr. Gill to go to the well-known specialist, Dr. Hamilton. He gave me a most thorough examination, having me stripped for a full half-hour, and told me he could find no trace of any disease excepting one nerve of the eye. A year later my friend told me that Dr. Hamilton privately said that I had a very grave disease of the brain.

“My condition continued to grow more critical and I was barely able to walk when I went to the Manhattan Hospital, at 41st and Park avenue. I continued treatment there for six or eight months, under Dr. Seguin, who treated me chiefly, with injections.”

Here Mr. L'Homedieu pulled up his trouser leg and showed the reporter the scars of innumerable punctures; continuing, he said:

“I must confess I felt relief for the time being and gained some hope; urgent business matters, however, compelled me to give up the hospital treatment, and it was but a short time until I was as bad as ever. From this on I grew rapidly worse. The pains were more intense, my legs were numb, and I felt I was growing weaker every day. I returned to the hospital, and this time was under treatment by Dr. Seguin. He treated me for about three months, and then, for the first time, I was told that I had locomotor ataxia and was beyond the aid of medical science. Dr. Seguin also told my wife that there was no hope

for me in the world and to expect my death at any time. I was now a complete physical wreck; all power, feeling and color had left my legs, and it was impossible for me to feel the most severe pinch, or even the thrust of a needle.

“If my skin was scratched there would be no flow of blood whatever, and it would take it fully six weeks to heal up. In the night I would have to feel around to find my legs. My pains were excruciating and at times almost unbearable. I would take large doses of morphine to deaden the pains and be nearly dead the next day from its effects. About five years ago I learned that Dr. Cicot, of Paris, claimed to have discovered a relief for locomotor ataxia in suspending the body by the neck; the object being to stretch the spine. I wrote to Dr. Lewis A. Sayre, of 285 5th Ave., about the matter, and at his request called to see him.

He was so interested in my case that he made a machine, or rather a harness for me, free of charge. It was fitted with pads and straps to fit under the chin and at the back of the neck, and in this position, I would be suspended from the floor twice a day. Although I received no benefit from this treatment, I shall always feel grateful to Dr. Sayre for his great interest and kindness.

“So severe had my case become by this time that I could not walk without assistance, and was almost ready to give up life. I had a great number of friends who were interested in my case, and whenever I read anything pertaining to locomotor ataxia, they would forward it to me with the hope that it would open the way to relief.

“It was in this way that I first learned of Dr. Williams' Pink Pills for Pale People. Mr. A. C. James, of the well-known piano firm of James and Holstern, 335 E. 21st St., with whom I had business connections, read in the Albany Journal of a case of locomotor ataxia that had been cured by Pink Pills. Mr. James showed me a statement and urged me to give the pills a trial. I confess I did not have the least faith in their efficacy, but finally consented to try them. I sent to the Dr. Williams' Medicine Co. for my first supply in September last. I took them rather irregularly at first with the cold water treatment. In a very short time I was convinced that I was getting better and I began the use of the pills in earnest, taking about one box every five days.

“First sign of improvement was in November, 1892, when I had a rush of blood to the head and feet causing a stinging and pricking sensation. Feb. 22nd, 1893, was the first time in five years I had ever seen any sign of blood in my feet. From this time on I began to improve. My strength and appetite have gradually returned; I now have perfect control of my bowels, and the pains have gradually left me. I can sit and write by the hour and walk up stairs by balancing myself with my hands. Without doubt I am a new man from the ground up, I have every reason to believe that I will be hale and hearty in less than six months.

GEORGE L'HOMMEDIEU,  
JENNIE E. L'HOMMEDIEU.

Sworn to before me this Eleventh day of March, 1893.

H. E. MELEILLE, Commissioner of Deeds,

[SEAL] New York City. Any one having heard Mr. L'Hommedieu's narrative could not for a moment doubt its entire doubtfulness, but such a remarkable story is likely to be doubted by a sceptical public, and as a safeguard against even a shadow of doubt, a Notary Public was called in and both Mr. and Mrs. L'Hommedieu made affidavits to the truth of the statement.

Still greater force is added to the story by the fact that Mr. L'Hommedieu is widely known in business circles. His long connection with the well-known piano firm of Marchal & Smith, 235 E. 21st street, has brought him in touch with some of the best known business men in New York and other large cities, and his case has created wide-spread interest.

The reporter next called on Mr. Robert W. Smith, a member of the firm of Marchal & Smith. Mr. Smith was found at his desk busily engaged, but when the reporter mentioned Mr. L'Hommedieu's name, and stated the nature of his call, Mr. Smith cheerfully gave the following information with but little questioning on the part of the reporter.

"I have known Mr. George L'Hommedieu for twenty years and always found him a most estimable gentleman, a business man of great energy. He became connected with our firm as secretary in 1879, and attended strictly to his office duties until 1881, when he was stricken down with his trouble. I distinctly recall the day when he was taken with his first spasm, and we had to send him to his home in a carriage. Even when he lost control of his legs, so great was his interest in business affairs that he would drive to the office and direct the work he had in charge. As the disease advanced he was obliged to succumb, and reluctantly gave up his office work. From that time on his sufferings were almost incredible, and yet, so great was his fortitude, that he bore them without a murmur. I know that he tried various physicians and their treatments without the least success, and he states that he was finally discharged from the Manhattan Hospital, and told that he was in the last stages of locomotor ataxia, and was beyond the hope of human aid. About six months ago, or so, he was advised by Mr. James to try Dr. Williams' Pink Pills for Pale People, with the cold water treatment. He commenced to take Pink Pills about September last, though not regularly, for, like myself, he had very little faith in proprietary medicines, and was very sceptical about their merits. So great was his improvement that he was entirely converted, and commenced to take the pills, as directed. The last time I saw Mr. L'Hommedieu he had gained the use of his limbs to such an extent that he could walk up stairs with the help of his wife, and is now doing much important work for us at his home."

ROBT. W. SMITH.

Sworn to and subscribed before me this Eleventh day of March, 1893.

[SEAL] W. H. WOODRILL, Notary Public, New York County.

When asked to make affidavit to the story he smiled, but expressed his perfect willingness to do so, if it would induce any poor sufferer to follow the same road that lead Mr. L'Hommedieu to relief. After securing the affidavit of Mr. Smith, the reporter called on Mr. A. C. James, who has offices and warehouses in the same building. Mr. James has known Mr. L'Hommedieu for a number of years, and was able to verify all the above facts.

"The last time I saw Mr. L'Hommedieu, which was two months ago," said Mr. James, "he was able to walk with his wife's assistance. This I consider remarkable, for I remember when he had to be carried from one chair to another. I was one of those who helped to suspend him with the arrangement made by Dr. Sayre and I never knew anyone to suffer more than he did at that time. I understand that Mr. L'Hommedieu has taken nothing but Dr. Williams' Pink Pills since last September, he has improved rapidly since he commenced their use, and I believe his condition is due to their good qualities."

Still on investigation bent, the reporter interviewed one of the leading wholesale drug dealers of New York City, and elicited the following facts about Dr. Williams' Pink Pills for Pale People. They are manufactured by the Dr. Williams' Medicine Co., of Brockville, Ont., and Schenectady, N.Y., a firm of unquestioned reliability. Pink Pills are not looked upon as a patent medicine, but rather as a prescription. An analysis of their properties show that they contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, and the tired feeling resulting from nervous prostration; all diseases depending upon vital humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In case of men they effect a radical cure in all cases arising from mental worry, over work or excesses of whatever nature.

Pink Pills are sold in boxes (never in loose form, by the dozen or hundred, and the public is cautioned against numerous imitations sold in this shape) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

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