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# The Church Guardian.

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

## THE PRINCIPLES OF THE REFORMATION.

The principles of the Reformation! What are they? And what do we mean by the phrase? Is it a Home or Foreign Reformation that we are thinking of, when we use the term? Does it recall to our minds the names of Luther, Calvin, Zwingle, &c., or of our own genuine English Reformers?

This is a point that ought to be made quite clear at starting. For there is a vast difference between the two Reformations; and a lack of due discrimination in the matter has led many well-meaning but ill-informed persons to pursue very erroneous lines of thought and action.

These two Reformations proceeded from directly opposite extremities of the Social and Ecclesiastical scale. The Continental began from below, and worked its way upward; the English began from above, and worked its way downwards. Hence the former was *Radical*; the latter was *Conservative*. In Germany and Switzerland, therefore, as might have been expected, a vast amount of ignorance and brute force was enlisted in the cause, and, as in our Cromwellian Revolution, everything was summarily cast aside that checked its headlong course. The old lamps were hastily exchanged for new; and by their baleful light, Church Government, Creeds, Liturgies, nay, even the very Bible itself, were all re-organized to suit the fanatic tone and temper of these violent "Deformers," and many most valuable relics of antiquity were swept away altogether; inasmuch as an ignorant multitude always get beyond the control of its party leaders, and destroys both good and bad alike in its blind unreasoning fury. For instance, Luther and Calvin wrote strongly in favour of Episcopacy. But as they could not convert the Bishops, their followers have ever since denounced Episcopacy as un-Scriptural, and made a merit of giving it up as a Popish figment, together with the Priesthood which rests upon it; so that the human agencies of Reading Desk and Pulpit were exalted beyond measure, the Divine influences of Font and Altar counted nothing in comparison, and the new *Sermonic System* introduced in place of the ancient *Sacramental*.

In England, however, as might have been equally anticipated, the Reformation was conducted with a dignity and deliberateness that its foreign compeer unhappily lacked; and, except when thrown off its balance by importunate pressure from the Continent, where English sympathy and countenance were urgently desired, the ancient usages of Catholic Antiquity were reverentially conserved as its most precious heritage; nothing being removed but Roman innovations of a later growth, which could not stand the test when tried by the *Semper, Ubique, et ab Omnibus* Rule of Vincentius.—"What has been held *always, everywhere, and by all* as an Article of the Faith, that alone is to be held as such now." Hence Queen Elizabeth was allowed to have right and reason on her side, when, in answer to the German Emperor and other Princes, who requested her to sanction special places of worship for such of her subjects as might be more Romanly inclined than the rest, she flatly refused to allow them to form a distinct Communion, on the express ground that "there was no new faith propagated in England, no religion set up but that which was commanded by our Saviour, practised by the Primitive Church, and unanimously approved by the Fathers of the best antiquity."

## BORN AGAIN.

"That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" were our Saviour's words when He was instructing Nicodemus, the Jewish ruler, in the mysteries of the new birth "of water and of the Spirit."

It is very easy to understand our Lord's meaning,

although quite impossible for us to explain the mystery which His words disclose. Our first birth was into this world as the child, and partaking of the nature, of our earthly parents. But being born into the world we came under the curse which our first parents, Adam and Eve, incurred when they disobeyed God, and ate of the forbidden fruit which the devil tempted them to eat, and for doing which they were driven out of the Garden of Eden. All Adam's posterity, that is, every human being born since the fall, became heirs to the penalty passed upon Adam expressed by the Apostle Paul in the words so full of meaning, "In Adam all die," and in another place, "By one man sin entered into the world, and death by sin," that is, death both of body and soul. "That which is born of the flesh is flesh." That which is born of parents partake of the nature of the parents, and inherits all that belongs to the parents—a corrupt nature, evil propensities, a sinful heart—all that the parent inherited passes to the child. And more, for as death passed upon Adam for his sin, so "death passed upon all men for that all have sinned." This is the first and natural Birth and the inheritance which is of the flesh. But God's Son was sent into the world in fulfilment of prophecy to pay the penalty for man's first disobedience, and also for all the sin of the whole world. He came in human form, as man, the second Adam, to atone for man, the first Adam's, sin. He died on Calvary that man, in Him, might be reconciled to God—that man might live. He died to remove the curse passed upon man, and by His death he has purchased forgiveness and salvation for all mankind.

Says the Apostle "As by one man's (the first Adam) offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one (the second Adam), Jesus Christ."

In Christ, then, is life; out of Christ (*i. e.*, in Adam) is death. Now, how shall we (that is, by what means can we) get *in* Christ?

Our Saviour has prepared a way. He has inaugurated a rite by which we are brought *in* Him. He says: "Except a man be born again he cannot enter into the Kingdom of God." "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." "Born again of water and of the Spirit." "Baptism wherein I was made a member of Christ." And so in baptism we have our original or birth sin washed away, and we pass from death unto life by being made the children of God by adoption and grace, and are consequently no longer heirs with Adam of death, but inheritors with Christ of the Kingdom of Heaven.

## FEAR.

We read of "perfect love casting out fear." This means *slavish* fear. In other places we are taught that fear is an important element in the Christian life. The author of the Epistle to the Hebrews warns Christians after this manner:—Let us therefore fear lest a promise being left us of entering into rest, any of you should seem to come short of it." There is a salutary fear which springs from faith; as when St. Paul says, "Work out your own salvation with fear;" as St. Peter says, "Pass the time of your sojourning here in fear."

This fear of God, this reverence for God, this fear for ourselves is a safeguard of hope. Hope by itself might lead to presumption, but being coupled with fear it tends to safety. Fear is also an incentive to diligence. We are easily made careless. There are temptations to this as to other evils in the Christian life. But when a Christian man thinks he has not yet overcome, and there are many difficulties in his way; knowing, too, that many who set out in the Christian race have slackened their speed before they reached the goal, and many have given up the race entirely, he is moved by fear lest he also give up and forsake the only road that leads to the kingdom. There is a

slavish fear which is no part of a Christian man's viaticum; but the reverential fear of God, the feeling we must work out our salvation, and that with fear—this *is* a Christian man's duty. We are saved in hope; the full salvation is only ours when we have put off this tabernacle. Until then we must use all diligence, lest a promise being left us of entering into rest, we come short of it.

## WATCHING OUR WORDS.

Some moralists have gone so far as to say that *all* lies, reduced to their lowest terms, are lies of cowardice; and though this broad assertion can hardly be accepted, it is certain that the sum of man's falsehoods would very greatly be reduced were all cowardly misstatements, and equivocations, and excuses taken from it. Take, for instance, the simple matter of pretending to know what we do not know. Some person or fact is mentioned of which, at the first thought, one is a little ashamed to confess himself ignorant; and so, by word or nod, or deceitful silence, he tells a lie, and makes believe that he knows what he never knew—and what, very likely, there was no reason that he should know. And then the falsehood of evasion is pretty sure to come to light sooner or later, to the destruction, or at least injury, of one's reputation and sense of honesty. In no single matter, perhaps, do we all need to watch our words and deeds more closely than in this perilous temptation to pretend to know more than we do. There is, of course, such a thing as the courtesy of silence; but courtesy and dishonesty are two very different things.—*S. S. Times.*

## THE MEN WHO SUCCEED.

The great difference among men of all callings is energy of character or the want of it. Given the same amount of learning and integrity, and the same opportunities and energies will make one man a conqueror. The want of it will see the other a failure. "Dead beats are men without force. They had as good a chance as any of their companions. Others went ahead and carried off the prizes, while they were lying by the wayside dependent. It takes nerve, vim, perseverance, patient continuance in well doing to win a prize. And the young man who goes into a profession without this pluck and force will not earn salt to his porridge. He will drag along through life with the help of friends, getting some credit with them for being a well meaning man with delicate health and unlucky. The real trouble is lack of energy. It wants push, stamina, vigor, courage, resolution, will, determination—in one word, energy, to qualify a man for usefulness.—*Church Herald.*

## THE COUNTRY PARSON.

Some very eminent divines of the Church of England have been and are country parsons.—Hooker, with the exception of the time when he held the office of Master of the Temple, was a country parson; and it was in the country his "Ecclesiastical Polity" was written. Speaking of this work he says:—"I shall never be able to do this but where I may study and pray for God's blessing upon my endeavours, and keep myself in peace and privacy, and behold God's blessing spring out of my mother earth." In the earlier part of his clerical life, when his means were narrow, two of his former pupils found him on one occasion "with a book in his hand (it was the Odes of Horace), he being then, like humble and innocent Abel, tending his small allotment of sheep in a common field." The quiet of the country was to him a help rather than a hindrance to study. He is represented, indeed, while rector of Borne, near Canterbury, so far as attire was concerned, as "a man in poor clothes, his loins usually girt in a coarse gown or canonical coat." Perhaps country life made him more careless about his dress, while it afforded him greater pleasure for study.

## News from the Home Field.

## DIOCESE OF NOVA SCOTIA.

**TO THE CLERGY.**—Will the Clergy who have made or are making their own arrangements for their stay in Halifax during Synod week, kindly send the Clerical Secretary a Postal Card as soon as possible, stating that they do not desire provision to be made for them by the "Hospitality Committee."

**DARTMOUTH.**—John P. Mott, Esq., has recently sent the Lord Bishop of the Diocese a cheque for a thousand (\$1,000) dollars towards the Endowment Fund of King's College, Windsor. The same gentleman has generously contributed \$20 to the Building Fund of the North Common Mission Building.

**WINDSOR.**—The Church Wardens of the Parish of Christ Church beg to acknowledge with thanks the receipt of twenty dollars, through Miss Fraser, from the Right Rev. Dr. Suther, Lord Bishop of Aberdeen, Scotland, towards the building fund of the new parish church.

GEO. H. WILCOX,  
W. KER DIMOCK,  
Church Wardens.

Windsor, June 1st, '82.

**SHELburne.**—Will you kindly allow me to correct what might otherwise give rise to misunderstanding on the part of some of your readers in this parish. In the CHURCH GUARDIAN of May 24th, under the heading of "Shelburne" (on whose authority I cannot imagine), it is stated that service is held "in a hall at the west end of the little town." This statement is somewhat misleading. The real state of the case is this: On Friday evenings, usually, Divine Service is held, also, instruction classes are conducted in a large room, well suited to such purposes, kindly lent free of charge by Mr. Edward Bowers. I would also say that the neighbourhood of this "North End Mission Room" is not a *rendezvous* of the noisy; the services are well attended and never disturbed. You will, I am sure, excuse my thus correcting your remarks, the kindness of which I thoroughly appreciate. Allow me also to take this opportunity of thanking many kind friends who have taken interest in the services and work of what we have named the "North End Mission."

JOHN R. S. PARKINSON,  
Curate of Shelburne.

**DARTMOUTH.**—At a special meeting of the parishioners of Christ Church held on Thursday week the decision of the Easter meeting to build a Rectory on the north-east corner of the church ground was confirmed by a large majority. The proposed building will cost about \$3,000.

**HALIFAX.**—In the Cathedral, on Trinity Sunday, the Lord Bishop of the Diocese admitted Messrs. W. B. King, B. A., T. F. Draper, B. A., and E. Welsh, all of King's College, Windsor, into the Diaconate; and the Revs. H. L. A. Almon, B. D., of Halifax, and J. Lowry, B. A., of Ship Harbor, were advanced into the order of Priests. Mr. King read the Gospel. The Archdeacon presented the candidates, and the sermon was preached by the Rector of St. Luke's. Messrs. King and Welsh are to have work assigned them in Prince Edward Island, and Mr. Draper, we have heard, goes to Louisburg to succeed the Rev. C. W. McCully, who has been elected Rector of Clements.

**GUYSBORO.**—Under the head of our marriage columns to day will be found chronicled the marriage of John A. Tait to Harriet A. Hartshorne, eldest daughter of William Hartshorne, Esq., of Guysboro. The ceremony was performed by the Rev. H. H. Hamilton, at the residence of the bride's father, at the early hour of nine a. m., after which a sumptuous breakfast was partaken of by the bridal party, augmented by a number of friends and relatives, the bride being the recipient of numerous presents, some of which were very handsome as well as costly, being a token of the high

esteem in which she was held by those with whom she came in contact with in the daily walks of life. After the usual amount of congratulation had been gone through with, consequent upon such occasions, the happy couple, accompanied by several members of the bridal party, started *en route* for Canso, followed by the usual number of good luck wishes from remaining friends, which we hope will be verified in the future.

**ALBION MINES.**—The Sewing Circle of this parish, with the help of the men of the congregation, hope to hold a church festival on Thursday, August 3rd, the proceeds to go towards painting the church and putting new windows into the nave. Our respected Church Warden and his family have suffered a most severe bereavement by the sudden death of Mrs. Rutherford. The funeral was so largely attended that the church would not contain nearly all who followed the remains. The handsome coffin was covered with two floral crosses and a central wreath of white flowers. The choir sang "When our heads are bowed with woe." Professor Liscombe played most touchingly the "Dead March." Mrs. Rutherford was out driving till nearly 6 p. m., and at 2.30 a. m. she passed away.

## DIOCESE OF FREDERICTON.

**ST. JOHN.**—The Synod of this Diocese has been summoned to meet for the transaction of business in the School-room of Trinity Church on Wednesday, 5th July, at 9.30 o'clock a. m.

The funeral of the late Mr. George Thomas took place on Thursday last, from the corner of Harding and German streets, and was largely attended. The pall-bearers were Col. Foster and Messrs. John Sears, Thos. Hanford, Capt. Albert Betts, James U. Thomas, and Charles McLauchlan. Rev. Wm. Armstrong officiated at the funeral service. The remains were interred in the rural cemetery.

THERE were ten candidates at the Sunday School Teachers' annual examination, which was held last week in Trinity School-house. This is a smaller number than last year, but still a very creditable showing compared with other places in Canada. St. John takes the lead in this important matter. The papers will be sent to England, and, with the examination papers from all parts of the world, will be submitted to a Committee, whose report will be looked for with considerable interest. We hope the result will add new laurels for St. John to those already won.

The Church of England Institute held a conversation on Thursday evening, and although the evening was a stormy one, it was a very pleasant and successful affair. The Philharmonic Club had prepared a choice programme of music, which they rendered exceedingly well. Ice creams and other refreshments were served at the close of the entertainment. During the evening the papers and magazines were sold, to be supplied the buyers after having been on the tables in the room for a time. The lady members of the Institute are most faithful in their efforts to sustain this important undertaking, and to them is largely due its present efficient and satisfactory condition. Much good has already resulted from it, and there is a wide field of usefulness before it in the future; and we have sufficient confidence in its officers and members to believe it will exert itself to accomplish its noble mission.

**CENTREVILLE.**—The Woodstock Deanery meets with us here (D. V.) on June 13th. Service 11 a. m., at St. Barnabas' Church, preacher, Rev. Thos. Neales, M. A., Rural Dean.

**FREDERICTON.**—On Sunday, the Metropolitan admitted two Deacons—the Rev. F. W. Vroom, of Peticodiac, and H. Montgomery who has been pursuing his studies here, to the higher office and order of the Priesthood; and Messrs. John Smith, of this place, and Chas. H. Hatheway, of St. John, to the Diaconate. The service was very impressive, and the sermon by the Co-adjutor an admirable one. The congregation was quite large.

**ST. JOHN.**—The respected Rector of St. Mark's has addressed the following note to a contemporary. We quite agree with Mr. Armstrong that now is the time for concerted action in the matter. Mr. Armstrong says:—"I am credibly informed that the Society for the Propagation of the Gospel in Foreign Parts has granted £1,000 for the endowment of Algoma, provided £4,000 more be raised by 1887. Is it not possible for us to secure this at once from the lay and clerical members of our Church in the ecclesiastical Province of Canada. When we who are clergymen have such an example set before us by the Bishop elect in the sacrifice which he is making in, as I regard it, "laying down his life for the brethren," (1 John iii., 16,) ought we not to come forward, and at some humble distance practically express our sympathy with him in his self-denying work? I just throw out the hint with the recommendation to strike while the iron is hot, and to say that I shall be thankful to give the sum of \$100.

## DIOCESE OF QUEBEC.

(From our own Correspondents.)

**QUEBEC CITY.**—All the English-speaking congregations of Quebec report a considerable falling off in attendance, owing to the continual emigration West.

The splendid new organ generously presented to the Cathedral, by R. R. Dobell, Esq., was used for the first time Thursday afternoon, May 25th. The organist, Mr. Bishop, was assisted by the organists of the Basilica (the French Cathedral) and of St. John's Roman Catholic Church, and also the organist of St. Matthew's Church. All present were delighted with the power and tone of the new instrument.

The celebration of St. George's Day, unavoidably postponed, took place May 30 in the Cathedral. The Lord Bishop of the Diocese was present and occupied the Episcopal Throne. The prayers were read by Rev. G. V. Housman, the assistant minister, Rev. C. W. Rawson reading the lessons. The musical portion of the service was exceptionally fine. The hymns were rendered in a hearty and congregational manner. The "Coronation Anthem" was worthy of no little commendation. Mr. Bishop, the organist, contrived to show off the new instrument to perfection. An excellent sermon was preached by Rev. M. M. Fothergill, Rector St. Peter's Church, from St. Luke viii. 44, 45. A collection was taken up to aid the funds of the St. George's Society. The following is a verse of the concluding hymn:

"Thee with humble adoration,  
Laud we now for mercies past;  
Still to this most favor'd nation,  
May these mercies ever last,  
Britons then, through future story,  
With their prayers shall praise sing;  
Lord of life, and light, and glory!  
Bless Thy people! bless their Queen!"

The Lord Bishop pronounced the benediction.

## DIOCESE OF ONTARIO.

At a meeting of the Montreal Conference of the Methodist Society, held in Ottawa, on Friday last, June 2, one of their ministers, a Mr. Buck, sent in his resignation, and announced that it was his intention to join the Church of England in Canada.

## DIOCESE OF MONTREAL.

(From our own correspondents.)

**WEST SHEFFORD.**—Ascension Day, 1882, will ever be a memorable date in the history of this Parish, as the day on which was laid the corner stone of the new Church. The first steps in this important enterprise were taken some years ago, during the incumbency of the Rev. K. D. Mills; but various causes hindered its prosecution, and it was not till last year that the work, so long talked of, was actually begun. The ceremony on Holy Thursday was one of unusual interest, owing to the participation of the Grand Lodge of Freemasons, who came forward, as on a previous occasion at Frelighsburgh, to assist the ecclesiastical authorities of the Diocese, in accordance with the ancient usage of the Masonic Craft. Owing to the fact that most of the clergy had services in their own Churches, the clerical attendance was not as large as it would otherwise have been. There were present, however, besides His Lordship the Bishop, the Revs. Canon Davidson, J. Merrick, H. W. Nye, F. R. Smith, W. B. Longhurst, P. de Gruchy, and the In-

cumbent, Rev. E. Saunders. The Masonic Fraternity was represented by the Most Worshipful the Grand Master, J. H. Graham, Esq., LL.D., the Deputy Grand Master, Hobart Butler, Esquire, M. A., and a large number of brethren from Montreal and the surrounding country. The Masons assembled in Grand Lodge at one o'clock, and marched in procession to the old Church, where they met the Bishop and Clergy, the two bodies proceeding together to the scene of the ceremonial. The proceedings here were of a novel and interesting character to most of the spectators. First, the foundation corner stone, containing the usual documents, &c., was duly laid according to the ancient rites of Freemasonry by the M. W. the Grand Master of the Grand Lodge of Quebec; and then the *superincumbent* corner stone was laid by the Lord Bishop of the Diocese according to the rites of the Church of England. A handsome silver trowel was presented to the Bishop by the Incumbent, in behalf of the Parish, and a similar presentation was made to the Grand Master by the West Shefford Masonic Lodge, both gifts being suitably acknowledged by the distinguished recipients. Short addresses were delivered by the Hon. J. S. Huntington, M. P. for the County of Shefford, and the Rev. E. C. Saunders, the latter being a resume of the history of the Parish from its foundation to the present time. The new Church will probably cost about \$6,000, and will be one of the handsomest buildings of the kind in this section of the country. We must not omit to add that the visiting friends were entertained at a very sumptuous luncheon by the ladies of West Shefford.

ADAMSVILLE.—*Denary of Bedford*.—St. George's Church was consecrated on the 17th inst. There were present the Bishop, Archdeacon Lindsay, Canon Davidson, Revs. Rural Deans Mussen and Lindsay, T. W. Fyles, F. R. Smith, J. Ker, F. Robinson, and the Incumbent, J. Merrick. At the service the sacred rite of Confirmation was administered to eleven candidates, whose Christian bearing was observable, all of whom were partakers of the Holy Communion. Each of the Clergymen present gave a short address. The Bishop gave a truly practical and affectionate charge to the candidates and congregation. The attendance was good. The donor and builder of the Church, George Adams, Esq., presented the deed to the Bishop, which was laid on the Altar. All were thankful that he was able to be present, and prayed that he and his family may enjoy the richest blessings. The Church is of brick, with good stone foundation, a very neat structure, well finished and furnished, and well ordered in its appointments. In the evening the Bishop and Clergy held Confirmation and Holy Communion services in the very pretty and richly adorned Church at East Farnham, whose appearance was much admired and spoken of. The Bishop's charge and sermon was again a faithful and stirring appeal, urging all present to earnestness in the Christian life.

A dinner was prepared in the Town Hall of Adamsville, which reflected much credit on the ladies who got it up. The Bishop and Clergy favoured it with their kind presence, together with a large number of friends. The proceeds were devoted to the Parsonage Fund.

THE BISHOP is making a very satisfactory tour of the townships, satisfactory to himself, regarded spiritually and ecclesiastically, and very much so to the Parishes visited. A much larger number of candidates for Confirmation were presented than his Lordship had expected. In one or more cases Baptism was administered to some adults previously. We have heard of this as occurring in Cowansville, Bolton Centre, and at one or two other places. In the first mentioned of these Parishes a convert from the Roman Communion was received by the Bishop. Having received Confirmation in the former connection, it was not repeated; but she was, with a few well chosen and touching words, taken by the hand and publicly welcomed by the Bishop.

MONTREAL.—The Rev. Mr. Rexford, Head Master of the High School, has received the appointment of Secretary to the Protestant Council of Instruction—a distinguished appointment, and showing the high estimation in which he is held by all parties. This appointment will necessitate his removal to Quebec, so that this, his gain in honor, prominence and influence, will be our loss. He gains nothing pecuniarily by this office, for his stipend as Principal of the High School is superior. But he will be where he will wield a greater influence for good on all educational matters connected with the Protestant portion of our Province, and there is ample room for improvement as no one knows better than Mr. Rexford himself, who, from the very first of his public life, has taken a deep interest in the matter.

CONSECRATION OF DR. SULLIVAN.—The Synod is to be adjourned for one week, so as to enable its members to be present at the Consecration of Dr. Sullivan as Bishop of Algoma, which will take place on St. Peter's Day, 29th June. Bishop Cox, of Western New York, is to preach the sermon. Doubtless there will be a rush for seats. The service is an unusual one and the preacher is one of exceptional ability, as every one knows.

DUNHAM.—An interesting Confirmation service was held here on the 15th ult. Twenty-eight persons were confirmed. The Ladies' College is progressing. Its boarders have doubled, but there is yet room for more.

THE WEATHER has been very cold for this season. Fires in our stoves are still found in nearly full blast in some of our Churches and in most of our houses. For the 28th of May it is very unusual.

BOSCOBEL.—Trinity Sunday the Bishop purposes (D. V.) to hold an ordination in BoscoBEL, a back woods mission in the township of Shefford. Doubtless the holding ordinations in these country parishes will do good to those who can there witness how ministers of the Church are made; but yet to those who are to receive the Orders there must be a feeling that the occasion is being divested of much of the dignity and sentiment that accompanies it in a Cathedral or a city Church, where music, the number of clergy, the very building itself, lends impress to the scene, and makes it one of fond recollection for a lifetime.

MONTREAL.—The notoriety of Trinity Church, in so far as its financial embarrassment is concerned, will now diminish, for in the words of the Bishop, "Trinity Church is saved." The Bishop himself, accompanied by Canon Evans, made a special collecting canvas of the city for two days, and were rewarded with success. In addition to what these have done, some persons have come forward and subscribed liberally, chief among whom is Mr. Gault. The Church will probably be made over to the Bishop, and to be in his special gift. He cannot make it his Cathedral, for that dignity is, by the "Letters Patent," confined to Christ Church of the Parish of Montreal.

BOLTON, SOUTH.—The Ladies' Society of this congregation have purchased for their Church some matting for the aisle. In the North part of the Mission two new chairs have been presented to the Church there, one by Rev. Mr. Rexford and the other by the Ladies' Sewing Society. Matting for the aisle of this Church has also been purchased.

BISHOP BOND received about the 24th ult., anonymously, a draft for \$1,000 towards the Algoma Diocese. All the signature conveyed was that it was the result of a vow.

THE REV. GAVIN LANG, the High Church Ecclesiastic of the Scotch Presbyterian Church, received the public expression of general regard by having a breakfast in Windsor Hotel given in his honor, at which the genial Rector of St. James the Apostle, Canon Ellegood, presided in place of the Bishop, who intended to have been present. The breakfast was everything that was expected, and the speeches suitable to the occasion. He is one who has certainly made himself popular in Montreal, and no greater indication of this can be found than in an act that has transpired viz: the presentation to him of an address from the Roman Catholic Society of St. Patrick, and this notwithstanding the Roman Bishop, Fabre, (a Liberal in politics, but seemingly the opposite in religion) has issued a pastorate forbidding Romanists to have any intercourse with Protestants more than they can possibly avoid! To the address Mr. Lang replied in a very genial manner, and in language the very antithesis of what the covenanters would have used in their day or for generations after. But if he is correctly reported there is one thing he would seem to require further and more correct instruction on, and that is the rank of the Romish Church. He is thus reported: "He did not forget that their Church (the Roman) was the Mother of all Christendom." Can it be that such an one as Gavin Lang is reputed to be entertains the idea that is so often expressed by Protestants, (and who are excused simply on the score of their ignorance by the Church of England clergy), that the Church of Rome was the first (!) Church? The Church of Rome makes the claim, and here we have the Rev. Gavin Lang, a Scotch Presbyterian, admitting the claim. If we are to believe this is his view, we have a clue as to why it is, considering his strong Church bias, he remains in the Presbyterian communion. We are inclined to think his words have not been correctly stated, for it is said that he further said, "he cheerfully acknowledged the indebtedness Protestants were under to the Roman Catholic Church for preserving divine truth from the earliest ages." A good deal of truth in this, no doubt, but nevertheless too strongly put.

## DIocese OF NIAGARA.

(From our own Correspondents.)

The synod of the diocese of Niagara assembled on Tuesday, May 30 at Christ Church cathedral school house. At 9:30 a. m. the morning prayer service was held in the cathedral, after which came the celebration of the Holy Communion. The offertory at this service was devoted to Algoma and the Northwest missions. Rev. P. Smith, Dunnville, preached a fine sermon from the text: "And they went forth, and preached everywhere, the Lord working with them and confirming the Word with signs of following." Mark 16, 20. The command was to preach the Gospel to every creature. The church must be aggressive in the sense of working onward and teaching her distinctive doctrines. In obeying the command the apostles were blessed by God who worked with them. The Church needs a fuller baptism of the Holy Spirit. Let us all be faithful in obeying the command to spread the Gospel and the Lord will always bless us.

At the service in the cathedral prayers were said by the Rev. Canons Belt, Read and Houston. The Rev. E. J. Feasenden read the lessons, and the Holy Communion was celebrated by the Lord Bishop, assisted by the Rev. Rural Dean Holland, Canon Read, Canon Worrell, and C. H. Mockridge.

Have not been able to write you anything more before the closing of this mail. Will send you full account of Synod Session for next issue.

WATERDOWN.—On the evening of Ascension Day there was held in Grace Church a choral festival in which the Church choirs of Waterdown, Aldershot, Burlington, Dundas, and Bullock's Corners, some fifty voices in all, took part. There were present of the clergy the Revs. Clarke, of Ancaster, Geoghegan, of Bullock's Corners, Bevan, of Lowville, Clerk of Mary Lake, Muskoka, and Miller and Carmichael, of Hamilton. The shortened form of Evensong was used, and the sermon, which was listened to with the deepest attention by a very large congregation, was preached by the Rev. Canon Carmichael. The music, except the solos during the offertory, which were taken by Mr. Munson, of the choir of Bullock's Corners, was all composed by the incumbent, Rev. J. Francis, and was sung for the first time in public on this occasion. Connected with the choral reunion was the reopening of the chancel of the Church after renovation and refurnishing. The walls and ceiling have been calomined, the windows frosted, and the floor raised two steps. A new altar table and cloth, handsome carpet of ecclesiastical design, and altar-rail with massive iron standards finished in blue and gold, have also taken the place of the former unchurchly fittings. After the service there was an adjournment to the Town Hall, where refreshments were served in abundance, and after songs and recitations by several talented amateurs, the proceedings of the evening were brought to a close about 11:30 o'clock by the singing of the National Anthem.

## DIocese OF HURON.

The following Circular has been issued:—  
*Twenty-fifth Session of the Synod of the Diocese of Huron, June, 1882, (being the Eight under the Synod Act of Incorporation, 1874.)*

CHAPTER HOUSE, LONI ON,  
May 22nd, 1882.

Statement of Business to be submitted to the Synod.—Business from last Synod referred to Special Committees: 1. On the Maintenance of the Clergy. 2. On the Superannuation of Commuted Clergy.

New Business.—1. By the Bishop: Alteration of Section 9 of the Constitution on the Annual Meeting of Synod. 2. Referred by the Standing Committee:—To amend Canon XXII., On the Discipline of the Clergy.

Business sent to the Standing Committee—3. By Ven. J. W. Marsh:—To amend Canon XX., On differences between Clergymen and their Congregations. 4. By Mr. E. B. Reed: To repeal Section 2, of Canon XXVIII., On the Widows' and Orphans' Fund. 5. By Rev. Rural Dean Jeffrey Hill: To amend Clause 19 of the Constitution, and providing a new Canon on meeting of Synod on alternate years for conference only. 6. By Rev. Rural Dean Fletcher: To repeal existing Canons X. and XI., On Patronage, and to substitute a new Canon thereon. 7. By Rev. James Chance: To alter the existing mode of selecting members of Standing Committee. 8. By Rev. Dr. Beaumont: Resolution on Foreign Mission Work.

Tuesday, June 20th, Divine Service will be held in the Chapter House, at 10:30 o'clock a. m., with Holy Communion. Immediately after service the Synod will assemble for business in the Chapter House.

We are directed by the Bishop to call your attention to the fact that the Dominion Elections are to take place on Tuesday, 20th June, the very day on which the Synod must meet in compliance with their Constitution, which provides that "the Synod must meet annually on the third Tuesday in June." Owing to these Elections, on that date, there can be no doubt that many members will be prevented from attending the coming session of the Synod, and thus the Church in the Diocese will be deprived of their valuable counsel. To comply with the Constitution, the Synod must, however, meet on the third Tuesday in June, 20th prox., but can then adjourn to such a date as may be agreed upon, of which date due notice will be given. As there is every probability of the Synod being adjourned, in consequence of the above circumstances, this intimation is given with a view of not putting the members to any inconvenience and unnecessary expense. The Standing Committee will meet at the Chapter House, on Thursday, June 22nd, at 2:30 p. m.

J. B. RICHARDSON, Hon. Clerical Secretary.  
L. SKEY, Hon. Lay Secretary.

THE Bishop has appointed Rev. J. P. Curran to be Rector of Christ Church, Zorra; Rev. D. Deacon to become Incumbent of the Stratford Memorial Church; Rev. R. McCosh, to be Rector of St. Paul's Church, Wingham; Rev. A. A. W. Hastings to be Incumbent of Old St. Paul's, Woodstock East, and Beachville.

LONDON.—The Chapter House.—A contemporary says: Since the appointment of the Rev. H. W. Ramsay to the Parish of Windsor, the Ven. Dean Boomer has had to depend on casual supplies to assist him in his ministerial labour in the parish of the Chapter House. On last Sunday his Lordship the Bishop of the Diocese preached at Matins very forcibly on behalf of the missions of the Diocese. The collection at the close of the service was large. This week the Dean has been happy in obtaining an assistant minister. The Rev. Mr. Uniacke has been offered and has accepted an appointment to the vacated curacy. Mr. Uniacke is from the Diocese of Fredericton, N. B. He is, I believe, a scholar of King's College, and of high attainments. He commenced his ministry by officiating and preaching last Wednesday evening in the Chapter House.

# The Church Guardian,

A Weekly Newspaper published in the interests of the Church of England.

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## "AWAKE! AWAKE! O ZION."

The results of the last Dominion Census must have set the members of the Church of England thinking. Without inquiring whether the returns are or are not strictly accurate, without asking whether there be in her early history in these lands, any circumstances which have tended to her prejudice ever since, there yet remains the startling fact, that in spite of increased zeal among her clergy, in spite of more frequent visitations from her Bishops, in spite of the use of modern methods of working, the Church of England has scarcely done more than hold her own!

And yet we are proud of our ancient origin and our saintly lineage. Yet we pride ourselves on a purity of doctrine that bears the closest inspection, and repels successfully the fiercest attacks. Yet we invite others, less favoured, to submit our position and claims to the most minute investigation, and we look with an eye of superiority upon those whose mushroom growth is a thing of yesterday, compared with the mighty oak whose roots are struck deep into primitive antiquity!

Churchmen awake! The Holy Legacy of the ages past that descends to you, is a sacred trust for which you must give account. What are you doing with it? Is your talent being laid up in a napkin or buried in the ground, to be returned to the Master unimproved when He comes to reckon with His servants? Are you prepared to see yourselves outstripped in the race by those who were born in your cradle, whom your arms have fondled, who have drawn the milk which sustains their infant life from the breasts of your own Spiritual Mother? Are you ready to stand by and see them, as they grow to maturity, snatch your own children from your very embrace, and by their zeal and restless activity pass you by in the contest for the Master's honour! Will you calmly look on while you are resolutely thrust aside and told to stand out of the way, to make room for more burning love and more ardent longing for souls? Where in the Church to-day is the old spirit that in the early centuries braved the arena and the lions, the cross reversed and the tyrant's sword? Where is the utter forgetfulness of self, and the stern adherence to principle which characterizes the christianity of the first preacher of the Gospel? Where is the martyr-courage which, even in later and less pure ages, stood at the stake and bought the freedom we enjoy to-day with the price of blood? You have a noble heritage, and a history to animate you, of which you may be justly proud. You are

compassed by a great cloud of witnesses, who, from their quiet and tranquil state of waiting, gaze now on your wounds and the bloody sweat of battle. Your colours fly aloft above your head, and the cross of your Lord is the standard around which you fight. You have your marching orders in the Book of Life, which bids you put on the whole armour of God and quit you like men. Your war-cry is your Creed, which you proclaim unchangeable. Your sustenance and food, a never ending supply is given to you regularly, the Holy Body and Blood. Your army is well equipped, well formed, well officered; and you have at your head the great Captain of your salvation, Jesus Christ Himself. And what are you doing?

Churchmen, awake! A deadly lethargy is over your limbs, and your senses are steeped in slumber. You are striving among yourselves for trifles, while souls are perishing around you, and others are doing the work for which *you* were commissioned. Awake! and see where the fault lies. What is the reason that with all your advantages you are progressing no faster? Why is not the Church of England at the head of the van? Why is she not leading in the race? Why does she not shew the greatest increase and claim the largest proportion, at all events, of the English race? That she will do so we cannot doubt. But she is not doing her duty at present. Nor will she while her sons are sleeping. Awake! awake! O Zion. Let the old zeal of the fathers reanimate thy drooping powers. Rouse yourselves, ye lukewarm Churchmen, and let the banner of the Cross be once and again uplifted to the battle. Your officers are ready to lead you. You have every requisite for the conflict. Nothing in your surroundings and equipment is wanting. But your fainting souls must be re-energized. You must be alive to the necessity of work and action. You must be prepared to use new agencies, and to employ new methods. The times in which we live are no longer the times of sloth and self-indulgence. Every one who names the name of Christ, and whose brow is marked with His sign, must hold himself in readiness to do his share. The work must no longer be left to the clergy. They cannot do it single-handed. As well might you go to battle with only the officers of a regiment, leaving the soldiers asleep in their camp. Every one must do his part.

But first of all, ask yourselves where the fault lies. Do not be content with a general and vague sense of alarm or dissatisfaction. Find out the truth, even though it be unpalatable. Find it and follow it at any and every price.

AWAKE! AWAKE! O ZION.

## OUR DIOCESAN SYNODS.

The several Diocesan Synods are now meeting, or will soon meet, for the transaction of business, and we hope to hear of few, if any, attempts at "tinkering" with Constitutions; and what legislation is effected we trust will be of practical utility. We have been kindly promised full reports of the proceedings of all the Synods, and as the whole Church is becoming every year more and more deeply interested in the doings of every part, we feel sure that to our readers, who now embrace very many in every Diocese of the Dominion, such information will be most acceptable.

In the Diocese of Fredericton we trust the session will be an harmonious one. With the recent census returns disclosing so very small an increase in the

Church population during the decade just past, and with much outside opposition to the Church, it will be but common prudence to keep in the background any questions which might in any way disturb the peace, and let the *burning question* be, how shall we best promote the interests and advance the work of the Church in our midst. While there is much new work to be undertaken, the withdrawal by the S. P. G. of \$2,000 a year, will tax the best energies of the people for some time to come.

We hope that every member, Clerical and Lay, will set himself to the task of devising plans for the development of the Church, and for providing the means for sustaining the various funds, and that the session may not close without some practical suggestions being adopted for more aggressive work throughout the whole Diocese.

With regard to Nova Scotia, we trust that a well-intentioned but most mischievous notice of motion in these words, "That the election of Representatives to the Provincial Synod be made by a vote of the whole house for each individual member, and not by orders as at present," will be withdrawn. We take it the motion proceeds from no party stand point—no attempt to array Clergy against Laity or Laity against Clergy—because the party with which the respected mover is more nearly allied, in the Diocese of Toronto, opposed such a measure with all their strength, and their organ, the *Evangelical Churchman*, bitterly condemned its introduction.

We presume the motion has been made, simply to carry out a private notion of the mover, who has not well considered the question, nor realized that such an addition to the rules of the Synod would be most detrimental to that unanimity of feeling, which now so happily characterizes both houses. The constitution of our Synods is an admirable one, so perfectly resembling the constitution of our country, which is everywhere admitted to be the most perfect in the world. The Laity are an order distinct from the Clergy, having equal rights and privileges, and they cannot be asked to place themselves so that their votes may be nullified by the overpowering votes of the clergy. And any man deceives himself, if he supposes that the adoption of the proposed motion will not in this way seriously compromise the position of the Laity. And while there can be but little to fear from the standpoint of the clergy, still they as an order would be false to themselves if they permitted the smallest risk to be incurred which would take from them their ancient and inalienable rights. We hope the motion will not be pressed, but if it is, let no time be wasted in its discussion, but by a unanimous vote let the question be at once and forever set at rest.

In speaking of the election of Delegates to the Provincial Synod we are led to strongly urge upon the clergy and laity the importance of not accepting a nomination for that position unless good hopes are entertained of their being able to proceed at the proper time to Montreal. On the last occasion we knew members who allowed themselves to be elected without the faintest probability of being able to attend, with the result that quite half the regular delegates were absent from the Synod. If members who shall be nominated cannot attend, let them say so at once, and not allow themselves to be elected to the exclusion of others, who resent what appears to them a manifest unfairness by declining a nomination for the position of substitute delegates, and in this way the Diocese loses the services of valuable men.

## Editorial Correspondence.

WINNEPEG, May 26.

The press of work in entering upon a new Parish, and the important business in connection with needed organization, has prevented us from giving the readers of the CHURCH GUARDIAN the benefit of our experience. We hope after this to be able to give regular accounts of the work in the North West. On the Sunday before we left Montreal we attended service in St. George's, and heard a sermon by the Lord Bishop of Huron. It was plain, simple and instructive. The Diocese of Huron is probably the most successful, financially, of all the Canadian Dioceses. It is worked with great administrative ability, and it is for the possession of this that Bishop Helmuth is remarkable. In the evening we attended St. John's Church. The singing by a surpliced choir of thirty-six voices was remarkably good. Mr. Wood is evidently an enthusiast in music. The Rev. Archdeacon Jones, of Napanee, intoned the service, and the sermon was preached by the Bishop of Nova Scotia. On Monday night, at 10 p. m., we took the Western train for Chicago. Nothing occurred to disturb us until we heard the sing-song tone of the porter, "To all who are asleep in the Pullman! Breakfast is now ready in the dining room cars." These cars are attached to the through express to Chicago, and are well patronized. We woke to find it a beautiful morning, and arrived at Toronto at 11.30 a. m. The country between Toronto and Port Huron was beginning to look green. It was evening when we arrived in Port Huron, the train being taken over the river in powerful ferry boats.

There were about ten cars of emigrants, and the delay caused by examining the baggage was very tedious. All Canadians who have to travel to Manitoba, will be heartily glad when they go through Canadian territory and save this annoying ordeal. In fact, the confusion about the baggage this spring has been endless. It is, perhaps, not to be wondered at, owing to the thousands of immigrants passing over the various lines of the railroad. But a great part of it is due to detention of baggage by the Customs at Port Huron. One of our trunks, though examined, did not arrive for nearly three weeks. Wednesday morning we arrived in Chicago, but the train being late, we were just able to drive across the city and make the connection with the Chicago and Rock Island Road for Minneapolis. To the general and obliging Passenger Agent of this road, we are indebted for favours. The Albert Lea Route, as it is called, passes through a beautiful section of country. As it deflects to the South, we found the trees loaded with blossoms, and a charming landscape greeted the eye. The officers of this road were exceedingly attentive, and we would certainly recommend it to travellers. At Davenport, Iowa, we met on the platform our old classmate, Rev. F. H. Potts, now Instructor in classics and mathematics in Griswold College, and who has been a contributor to our columns, and we much regretted that we could not remain a day in the city, and inspect the cathedral and college. But reports of the floods in Manitoba made us anxious to press on, so as to reach Winnipeg by Sunday, if possible. When we arrived in Minneapolis on Thursday morning. We could see by the vegetation that we had been travelling to the north again. We soon caught sight of the prairie, and very monotonous and desolate it looked. But the hours slipped by, and on Friday morning when we were due at Winnipeg, we found ourselves at St. Vincent, on the

border, about 75 miles from our destination. St. Vincent is a small town or village, and it presented a remarkable sight. It was literally standing in the water, part of the track had been washed away by the flood, so that the train was not able to reach the station.

## OVER THE PRAIRIE IN A STEAMER.

THE passengers were notified to disembark from the train, and walk a few hundred feet to the steamer "Selkirk." Alongside of her was a barge to which the baggage was transferred. The "Selkirk" steamed over the prairie for a short distance, and the male passengers were then asked to cross the streets of St. Vincent, and meet the steamer near what had been the Red River. Accordingly, several hundred of all classes started. The sidewalks were ankle deep in water. Some of the houses were completely surrounded—those nearest the original bank of the river had water up to the first, and sometimes second story windows. The shanties were almost completely submerged. Not being provided with rubber boots, we got quite wet. But the passengers got to the point of water, we cannot say point of land, quicker than the steamer. It took her some two hours to get to where we reached in ten minutes. Embarking on board the steamer again, we navigated in and out, around trees, and by a very circuitous route up the Red River for several miles. On our way, we passed Emerson and West Lynn. Boats were rowing up and down the principal streets of Emerson.

## A MODERN VENICE WITHOUT ITS BEAUTY.

Some of the smaller houses were deserted, business was at a stand still, and furniture was floating about in the houses. This, of course, extended only a certain distance. By the station it was quite dry. The Rev. C. J. Brenton's house was not affected, but we heard of one handsome new house where the water was up to the second story. West Lynn, opposite, was, if possible, in a worse position. We landed about two miles above Emerson at the Jo River Bridge and there took the cars, arriving in Winnipeg at 6 p. m. There we were met by Rev. H. T. Leslie, and found ourselves safely housed in the metropolis of the North-West. St. Boniface on the opposite side of the Red River was suffering from the flood, but it only affected a few houses on the edge of the river on the Winnipeg side. In fact one not knowing the height of the banks in ordinary times would never have noticed anything peculiar in the city proper.

The Red River was 26 feet above its usual height. This was owing to the unusual quantity of snow which fell last winter, and the stoppage of the ice in the latter. Such a rise has not occurred since 1861, and surveys have been made, and examinations entered into by the C. P. R., which, it is stated, will have the effect of undertaking remedial measures in the future. The position of the city was at one time critical. A rise of three feet more would have flooded the city. To add to the uneasiness, incendiaries appeared, and several handsome brick blocks were burnt. The most vigorous measures were adopted, hundreds of special police were sworn in, and short work would have been made with any who were caught. The fear of this has subsided, and the Red River is steadily subsiding. Winnipeg itself I must reserve for my next.

WANT of space again obliges us to hold over several letters, "Fidelis" among the number. They will all appear in our next. We intend enlarging the GUARDIAN to 16 pages about the 3rd July.

## THE ANGLICAN CHURCH IN BRITISH NORTH AMERICA.

## SKETCHES OF THE FIRST BISHOPS.

(Written for the Church Guardian).

BY G. HERBERT LEE, B. A.

## No. IV.

*The Right Reverend Jacob Mountain, S. T. P., first Bishop of Quebec.*

The first Anglican Bishop of Quebec, which originally embraced Upper and Lower Canada, was of French extraction and a descendant of one of those Huguenots who emigrated to England on the revocation of the Edict of Nantes and purchased a small estate in the County of Norfolk known as Thwaite Hall, situated a short distance from the city of Norwich.

The last occupant of this estate, which changed hands in the middle of the past century, died young, leaving two sons, the youngest of whom, the subject of this brief sketch, afterwards became the first Bishop of Quebec.

The Rev. Jacob Mountain was born in 1750, studied for the Church, and graduated at Caius College, Cambridge, of which he was a Fellow.

In 1781 he was married and received the living of St. Andrews', Norwich. A few years afterwards he became Vicar of Buckden in Huntingdonshire and examining Chaplain to Dr. Tomline, Bishop of Lincoln, who resided in that place.

In 1793 the Government having decided to erect a see in Canada, Mr. Pitt asked the Bishop of Lincoln, who had been his tutor and private secretary, to nominate a fit and proper person for the position.

His Lordship recommended his chaplain for the appointment; and as Dr. Mountain had been personally known to Mr. Pitt at Cambridge, no delay occurred in carrying out what was the wish of both.

Accordingly on 7th July, 1793, he was consecrated first Bishop of Quebec and embarked almost immediately for his new diocese accompanied by his wife, four children, and other relatives; and "after a voyage of thirteen weeks the thirteen Mountains landed at Quebec on All Saints' Day."

Upon his arrival the Bishop proceeded at once to discharge the arduous duties of a diocese embracing almost half a continent. None of the present easy methods of conveyance were then employed. On land one travelled with horses over rough and badly made roads; on water in the schooner, bateau or canoe. Triennial visitations of the whole Diocese were nevertheless faithfully kept up, often amid much hardship and difficulty.

In one of these visitations we are told that Bishop Mountain "embarked at Quebec in a bateau (after waiting an hour at the water's edge till it could be got alongside the stairs). This vessel was provided by Government, and over the middle part of it a neat wooden awning was built, and lockers, which also formed seats, were arranged along three sides of the square apartment under the awning; the fourth, towards the front of the boat, being open. The Bishop, however, sat in the middle in a great old arm-chair. The crew consisted of a pilot and four rowers, two before and two behind the awning. For these men, who were engaged to convey them to Montreal, fifty pounds of pork and thirty loaves were provided by agreement, in addition to which the pilot was to receive £4 and the men nine dollars each."

Thousands of miles were travelled by this truly Missionary Bishop, who often walked long dis-

tances, while living on the coarsest food, and slept, though sometimes wet through, on the shores of lakes, in tents, and strange houses.

Great spiritual destitution everywhere prevailed among a widely scattered people, many of whom were strangely indifferent to the salvation of their souls.

Nevertheless Bishop Mountain, in spite of advancing years and increasing infirmities, worked faithfully and conscientiously to the last. He died on the 18th June, 1825, universally beloved and respected.

Full of talent and scholarship, whatever he did was handled with a master's touch. He was not only a true gentleman, but a prince in his bearing. Though stern when his indignation was justly aroused, who was more truly kind, gentle and consoling, more beneficent in unostentatious charity, especially among the poor? People used to say that it was worth while to go any distance to hear and see him pronounce the benediction, so striking and impressive were his voice and manner.

In the Cathedral at Quebec there is a bust of the Bishop, and a fine figure of a mourning female emblematic of the Church.

A monument, too, may be seen there to his memory with the following Latin inscription:—

Hic jacet  
Vir Admodum Reverendus  
Jacob Mountain S. T. P.  
Episcopus Quebecensis  
Ecclesie Anglicanae  
In Canadis Fundator.  
Qui obiit A. S. MDCCCXXV.  
Ætatis suae LXXV.  
Episcopatus XXXIII;  
Praesul in divino munere obenuo  
Promptus, Fidelis, Indefessus.  
In memoriam  
Viri egregii  
Et sibi carissimi  
Hoc marmor  
Conjux et Liberi  
Superstites  
P. C.

"P. C." being the initial letters of the words "ponendum curaverunt." The translation would be as follows:—

Here lies  
The Right Reverend  
Dr. Jacob Mountain,  
Bishop of Quebec,  
The Founder in Canada  
Of the English Church,  
Who died in the year 1825,  
In the seventy-fifth year of his age,  
And the thirty-third of his Episcopate;  
A prelate ready, faithful and unwearied  
In discharging the duties of his sacred office.  
His wife and surviving children  
Have caused this monument to be erected  
In memory of an illustrious man  
And to themselves most dear.

## Correspondence.

### A FREE CHURCH.

(To the Editor of the Church Guardian.)

SIR,—Either you are too "utterly" impartial or you are quietly winking at the irony of your correspondent who signs himself "Free Church." "Too much unanimity," "Almost monotonous," "Re-echoed *ad nauseam*," "A free Church,"—such are "F. C.'s" opening expressions. Now the same may be said of "Christ's Church," but the "unanimity," the "monotone," the "re-echoing," no matter what nausea they create, are insisted upon in Holy Scripture—"whether men will hear or whether they will forbear." Can your correspondent stand up and say to whom the Church should *not* be free, when he objects to its being "free to all"? He dares even to put in the category of things re-echoed

*ad nauseam* the sign of the truth of the Mission of Messiah, as given by HIMSELF—"To the poor the Gospel is preached." "No distinctions in the House of God." Certainly not; if any, the poor, the maimed, the halt and the blind should have the preference, according to Christ's teaching and that of St. James. "No soft hassocks, no cushioned seats, reserved for the gold-ringed." The Apostle says, "If ye have respect to him that hath the gay clothing, do ye not then make distinctions (R. V.) among yourselves and become judges with *evil thoughts*." But there is no reason why rich and poor alike should not have "soft hassocks" and "cushioned seats." Witness St. Martin's, Montreal, of which Canon DuMoulin is Rector. "F. C." asks, "What does a free church mean?" It may mean a church supported by whatever those who enter freely offer; it may mean a church in which all expenses are paid from endowments, or may mean a "ragged church" ("save the mark"), supported by a wealthy congregation to keep themselves free from the contamination of the poor. It means, at any rate, sit where you like; it means, at any rate, free to all classes, unless it be stamped with "ragged" or some other ignominious mark by those who forget that "rich and poor should meet together, the Lord being Maker of them all."

Trinity Church, Halifax, was intended to be a free church *truly*, and because St. Paul's chose to take possession of it, and pretended to support the minister, it is out of the list of *true* free churches. The case of the minister who gave the truckman a wiggling for selecting a place which a high dignitary had occupied the Sunday previous is "*nihil ad rem*." Good manners should be practiced in every place, private or public. If in a college lecture hall a student occupies a seat generally, the *gentlemen* with whom he studies will avoid his habitual seat. "Manners make the man," and in God's House a *fortiori* men should most practice "good manners." In a really free church families will naturally drop into a habit of using the same bench, and no one with any Christian feeling would occupy such seats to their exclusion. I deny the statement "we well know that no man, woman or child not possessed of a *go-to-meeting* suit will go to the same House of Prayer with the well-dressed." I might with equal truth write, "I well know that unless the spring bonnet or the summer bonnet or the new coat comes home no *lady* or *gentleman* will go to church." Both the statements are to a certain extent true, but there is less false pride amongst the poor than amongst the classes that consider themselves "*their betters*." As to the ill behaviour at weddings, what has that to do with the question? Had the officiating clergy had the pluck to say, "Until all present conduct themselves as at other times they expect to behave in God's House, I shall not go on with the service," that matter would be settled, as I have witnessed. The case of St. Luke's gallery is (on "F. C.'s" own statement) not to the point, for in it, he says, "a friend of mine *took a pew*"; therefore it was only *partially* free, and that is, of all things, most objectionable, as it makes "the *loafers*, etc.," feel themselves such, and gives them not the feeling of the children of God in their Father's House. "F. C.," if serious (which I take leave to doubt), has much to answer for when he dares to say that to make God's house free is *delusive, deceptive* and *detrimental* to the solemnity of worship. What of the solemnity of worship when the roof was taken off that one might reach the Saviour? Was it a delusion when the Saviour rebuked those who said, "Send her away, for she crieth after us"? Was it *deceptive* when the Maker said, "Go ye out into the highways and hedges, and *compel* THEM to come in that My house may be filled"? The good Rector of Windsor might feel his heart gladdened to know that "the very sidewalk at the entrance to the Chapel was enfranchised," and if the rabble (for whom Christ died) misbehaved, the same laws are in force for ill-behaved people near a church as near any other building. Really, the reference to secret societies being stronger because their exercises are *private* is almost too childish to notice. One question I will ask, however, Was it to the Masons or the Oddfellows or any temperance society that God the Son gave the command, "Go into all nations and make disciples of *every creature*"? *Self-respect* is called upon; this is indeed "delusive, deceptive and detrimental to the solemn-

ity of worship"—delusive and deceptive because it soon slides into *pride*, and detrimental to the solemnity of worship, for it is ridiculous to couple pride with a sinner humbly kneeling and saying to his God that he has "no health in him." The minister, too, often has more than he can do to get people to assemble themselves together in the House of Prayer to think of such an absurdity as saying "if you don't respond you can't come to church!"

At the ordination at Amherst the church was crowded, and if "F. C." is serious, he gives our clever Bishop credit for very little cleverness when he presumes to say, "The Bishop thought these were Church members or persons anxious to join." Our Bishop thought no such thing. Did the Baptists at Amherst think that all that entered their meeting-house to hear Mr. Talmage were Baptists or anxious to be immersed? Really, "F. C." *must* be joking! The Rectors of the city of Halifax get a rap about the poor in the Poor House, etc. I know that the poor in the Poor House are clerically visited and attended to, and they are not always the poor who are on the Parade, the corners of the streets and elsewhere, but people better off, who would not associate with the poor in a free church. A lady of false refinement once objected to free churches in the presence of a Bishop, who replied that distinctions as to worldly station would be ignored in heaven, and the Church on earth was the gate of heaven. "Oh," said she "I don't know about that. In my Father's house are *many mansions*." Perhaps those who agree with what "F. C." has written may hope for a "mansion" above, and expect to see the poor in "log huts" or at the gate of their house, like Lazarus at that of Dives.

PUDOR (OR PEW-DOOR).

## SACERDOTALISM.

To the Editor of the Church Guardian.

SIR,—Rev. E. DuVernet, in the CHURCH GUARDIAN of the 10th inst., says he believes in the Apostolical Succession, but that "this does not involve the idea that the *grace of the Sacraments* is necessarily dependent on such a line, or that there can be no *valid administration* except by a minister regularly commissioned by Episcopal ordination." He further says that if he maintained that Episcopal ordination were indispensable he must maintain that baptisms performed by other hands are null and void. Is he then wiser than the Church, and does he now presume to pass judgment in a matter which the Church ("the pillar and ground of the Truth") decided upon centuries ago? As a Priest of the Church of England he ought to know that lay-Baptism was *allowed* by the Church long before the "non-Episcopal Christian denominations" of which he speaks, came into existence; and that, therefore, any clergyman, no matter what his views are, need not scruple to admit Dissenters into the Church without baptizing them, provided there be satisfactory evidence that they were baptized before. The Church of England has always allowed the Baptism of such persons, though irregular, and in cases where there is any doubt the candidates are baptized conditionally as was the custom in many parts of the Church as early as A. D. 745 if not from the first. No Anglican clergyman can *rebaptize*, it being held to be a sin to *repeat* the Sacrament. Since those who are not Episcopally ordained differ in no respect from ordinary laymen as to their authority to baptize. I have spoken of both in the same way.

But is it the same with regard to the Holy Communion? I would ask Mr. DuVernet. I believe there is no mention of lay-Baptism in the New Testament, but we are expressly informed that the Deacons could and did administer the Sacrament of Baptism. Was it so with the Holy Communion? Never. Not from the night of the institution till the present day has the Church ever allowed anyone below the order of Priests to celebrate it. If, then, a Deacon could not celebrate a valid Eucharist how much less can a Protestant minister.

No matter, then, what theories Mr. DuVernet may have, it has always been the belief and practice of all parts of the Church Catholic that a valid Baptism may be administered by a Deacon or even a layman, while a valid celebration of the Holy Communion cannot be had unless there be a Priest to celebrate. I don't hold, as Mr. D. says

the sacerdotalist does, "that the minister (I suppose he means priest) is the essence of the Sacrament," but I do believe him to be indispensable to a valid Communion. I ask Mr. D. if I am not correct in what I have stated.

Lastly Mr. D. speaks of "persons coming to the Episcopal Church." In the Prayer Book the clergy are directed to lead the people in saying "I believe one Catholic and Apostolic Church;" and in the preface the Church of England is spoken of as a part of the Catholic Church of Christ. May I ask him, then, how many Churches there are, and what body of Christians in Canada bears the name "Episcopal Church?"

Mr. D. thinks he has shown his view to be in harmony with standard divines of our Church, yet he has only quoted one who would be universally acknowledged "standard," and none of his quotations go to shew that any Anglican divine of any consequence ever held that any one but a Bishop or Priest could celebrate the Eucharist.

Thanking you for so much space in your widely circulated paper,

I remain, S.

Family Department.

"I AM."

In silent, wondering awe I stand  
Before this matchless proof of God,  
None else than the Eternal mind  
Could utter forth this mighty word.

Thou art—o'er shifting waves of doubt,  
And through the dark, tempestuous night  
Shines forth this truth, serene and clear,  
To every storm-tossed soul a light.

Thou art—O Rock of living strength,  
Why do the restless wanderers rove,  
Seeking in vain a place of rest?  
Their only rest is in thy love.

Thou art—of all that's noblest, best,  
Of what we see but here a part,  
Of truth, of love, of holiness,  
The full eternity thou art—

But we are not—our longings still  
Tell of a weary void within,  
Were all is dark—the spark divine  
Of God's own nature quenched by sin.

Yet peace is still our heavenly guest;  
Our longings rise, not to return  
As birds to this their earthly lot—  
They rise to God, their endless home. A.C.

CLAIRE.

A TALE.

(Written for the Church Guardian.)

By T. M. B.

(Continued.)

Truly, if Felix's letters were an index of his character, Marthe might well rejoice in the thought of his return. In those days letters were rare events and long and valued in proportion. How had those few packages, from distant Leyden, been studied and cherished by Marthe and not less by Claire. Each one had shown a marked progress in knowledge and manliness, and yet, with all the mental advancement, as Marthe had said, "Felix was the old Felix still," unchanged in tender affection. His last letters, however, had been very brief ones with a new tone about them, which had puzzled both the girls; there were in them allusions to the great thoughts and desires which were moving the world, and to his own passionate hopes for the future of his own country. But in the last he had said that he was coming home, as soon as he had taken the degree for which he had studied so earnestly and faithfully for the past four years.

Fortune had favoured the youth, on his arrival at the famous city, he had sought out his mother's cousin "Van Traagt," of whom she had spoken on

her dying bed, and had been welcomed with grave kindness, by the somewhat austere and profoundly studious Doctor, who, having no children of his own, had received Felix into his house, and strongly seconded his plan of studying at the University, famous then as now, as a seat of learning.

What a new world of thought and knowledge had unfolded itself to the mind of the young student; what noble ambitions had stirred within him, as he saw himself surrounded by the sources of the mental light and culture for which he craved. Truly there were forces awakened within him, which had little in common with the base ambitions of the intendant Duval, though the intensity of purpose which Felix possessed, might have been derived from his father. Everything seemed to favor his efforts; his uncle's learning, the dignified quiet of his home, no less than the influences of the the University, all tended to concentrate his mind upon the one aim of self-improvement. Added to this, his unflagging perseverance and clear intelligence, soon rendered him a personal favourite with one or two of the celebrated men, then occupying chairs at Leyden.

For the first years of his sojourn in the ancient city, study, and study only, had occupied the activities of Felix's mind, but then, having gradually, for he was not one who readily formed friendships, become connected with one of the numerous clubs or societies existing among the students, he found himself awakening to the fact that he was living in an age great with portentous events, an age in which some of the great problems of life and society were being worked out, an age in which a ferment, mysterious and almost universal, was taking place in the minds of men. The associates of Felix were young enthusiasts, for the most part possessed with noble and elevated conceptions of the proper destiny of man, with an ideal of freedom, and a burning indignation at the wrongs of the oppressed. The very air of Leyden seemed full of high suggestions of liberty; the place was eloquent of the glorious struggle which had been maintained against tyranny and wrong. Beside a number of young Hollanders, the club with which Felix was connected embraced not a few from other countries, two or three English, some Germans, and quite a large proportion of French students. Amongst these latter in particular, there was at this time a feeling of passionate excitement. Events in France were rapidly coming to a crisis, to which these youths looked forward as to the dawn of a bright and glorious day for their beloved country. Little did they dream of the frightful chaos of crime and ocean of blood from which the "new day" was to emerge. Possessed with lofty ideals, they had no conception of the seething fires of ferocity and scarcely human wickedness which underlay the movement towards liberty in France, or of the deeds which were to be done in that sacred name. Felix, like many another of his associates, felt that, at a time like this, he could not prolong his absence from his country, and had it not been for his fixedness of purpose and self-control, so strong was his yearning to return, that he might have done so without bringing his course of studies to a close and securing the end for which he had worked so zealously. The last term, however, was nearing its close, and Felix, with unflagging determination, devoted his days to the solemn halls of the University, though his evenings were spent in glowing patriotic discussions and passionate harangues on Liberty, the universal birthright and the brotherhood of all men. At last the day came on which he entered the ranks of those whom the famous University has honored with her rewards, and the young doctor, after bidding his uncle an affectionate and grateful farewell, took his leave of the ancient city which had given him so friendly a shelter and the University to which he owed so much.

Along one of the dusty high-roads, leading southward from Paris, on a sultry, breathless evening in the month of August, Felix Duval was walking firmly, albeit somewhat wearily. Not many miles now from his home, the home to which, during his four years' absence, his thoughts had so often and so fondly turned. He had but to gain the summit of yonder slope, and the broad and smiling valley of DuPlessis would expand before him. But the young man's face wore an expression of any thing

rather than glad expectancy. A look, at once stern and dejected, made him appear years older than he really was, added to which his travel-stained garments, his bronzed face and the heavy brown beard which partially concealed it, would have made it hard, at the first glance, to recognize in this stalwart way-farer the handsome, beardless youth of four years ago. But the real change that had been wrought in Felix was one which it had sufficed a few days to bring about. Years of tumultuous experience seemed to lie between the day of his departure from Leyden and this evening, and yet a few weeks only had intervened. But they were weeks in which he had gained his first actual knowledge of the condition of his country, in which his passionate hopes and illusions had been rudely dispelled by contact with terrible reality. The last week he had spent in Paris. He had gone down, as it were, into the dark whirlpool of popular excitement; he had mingled with the rabble which seemed fairly craving for the blood of those whom fortune had placed above them. He had heard hideous execrations poured forth upon names which he, with all his ardour for Liberty and belief in universal brotherhood, had always thought of with affectionate respect. He had seen those who were trying to stem the tide of ruin, who urged moderation, reason, humanity, regarded with suspicion and hatred and in hourly peril of their lives. He had witnessed scenes which made his blood run cold with horror, and to prevent which he would a hundred times have laid down his life. What an awaking! What a hideous contrast was this reality to the theories in which the young enthusiasts in Leyden had delighted!

(To be Continued.)

THOUGHTS ON FIRST SUNDAY AFTER TRINITY.

"Beloved, let us love one another: for love is of God, and every one that loveth is born of God and knoweth God."

What wonderful words are these. So few, and yet containing the very sum and substance of Christian faith and life. To receive them, to believe them in their fulness, and to act upon them, is to know all we need to know—is to know God Himself. Comprehended in this one brief saying is the whole mystery of Godliness, for to love one another, with that perfect charity which proceeds from the love of God, is to have a foretaste and a certainty of Heaven. Best and greatest gift of the Divine Comforter, who came that He might abide with us forever. Well may we pray for His aid against the coldness and lovelessness of our own hearts; well may we covet that most excellent gift, 'the very bond of peace and of all virtues, without which whosoever liveth is counted dead' before Him who is the source and centre of life and love.

This grace bestowed upon and nurtured in our hearts by His gracious influence must transform our whole existence; the divine glow kindled there will burn up our bitternesses, our meannesses, envy, malice and all uncharitableness. We shall no longer in our miserable selfishness be, as it were, the centre of a little world, but we shall realize that we are, each one, members of a vast family, the children of a Common Father, whose First Begotten, in the fulness of His Divine Compassion, left the Eternal Glory and clothed Himself with our humanity, binding us to Himself with chords of human sympathy. It is a spark of that same love, implanted by the Holy Spirit in our hearts, which will alone enable us to approach the thought of that immeasurable pity which drew the Son of God down to this sin-stricken earth, of that Awful Sacrifice which made Him lay down His life for His friends.

"Beloved, let us love one another," so pleads the Apostle of Love, he who appears to have drunk most deeply of that fountain which will quench forever the thirst of the soul that no human source can ever satisfy. Let us love one another, for in so doing we shall be obeying the command of our Lord, and thus proving our love to Himself, for He has said: "He that hath my commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him."



News and Notes.

More than one-third of the London Churches are now free and open.

Dr. Schliemann has now free scope for his explorations. The firman which he lately obtained permits him to search the whole of Troas.

"ROUGH ON RATS."—Clears out rats, mice, roaches, flies, ants, bed-bugs, skunks, chipmunks, gophers. 15c. Druggists.

The lengthened vacancy in the Anglo-Prussian bishopric of Jerusalem is likely to terminate, it is reported, the German sovereign has nominated Herr Hoffman, a missionary who has done excellent work in Palestine.

A NEW CATECHISM. DRAYTON.—Q. What is rheumatism? A. Rheumatism is a humorous sensation that causes men to rub their joints with St. Jacobs Oil, play practical jokes, throw things around, wear crutches and stay indoors, swathed in red flannel.—Drayton (C.) New Era. Q. What is St. Jacobs Oil? A. A peculiar substance of a very penetrating nature, which causes rheumatism to leave the system astonishingly quick,—insuring evenness of temper thereby, and ability to do one's work satisfactorily. It banishes crutches, retires flannels, produces happiness, and brings us down to a serene old age without the martyrdom of pain.—Exchange.

In the great Hygienic Exhibition at Berlin, which was to have been opened by the Crown Prince of Germany, a destructive fire broke out on Friday evening, which reduced the entire building to ashes. The Emperor drove up very early in an open carriage, and superintended the operations of the Fire Brigade.

\*Both Lydia E. Pinkham's Vegetable Compound and Blood Purifier are prepared at 235 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. Sent by mail in the form of pills, or of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose 3c. stamp. Send for pamphlet. Mention this paper.

On February 15th a new church for the native congregation at Lahore connected with the C. M. S. was dedicated by Bishop French. It bears the name of Holy Trinity Church, and has been erected mainly by the efforts of the Rev. H. U. Weitbrecht of the Lahore Divinity College. The Rev. Yakub Ali is the pastor.

"BUCHUPAINA."—Quick, complete cure, all annoying Kidney, Bladder and Urinary Diseases. \$1. Druggists.

Samples of gold and silver ore from the Transvaal are being exhibited at Maritzburg. Information is said to be promising with regard to the Transvaal gold fields.

"Do boldly what you do at all." Boldly do we affirm that Kidney-Wort is the great remedy for liver, bowels and kidney diseases; rheumatism and piles vanish before it. The tonic effect of Kidney-Wort is produced by its cleansing and purifying action on the blood. Where there is a gravelly deposit in the urine, or milky, rosy urine from disordered kidneys, it always cures.

This paper has done as much as any other to expose the worthlessness of the big pack Condition Powders, and means to keep it up, too. We know of only one kind that are absolutely and strictly pure, and that is Sheridan's.

The bronze plate bust to be placed on the bronze casket which holds the remains of President Garfield has been finished by Tiffany, after three months' labor.

BRIGHT'S DISEASE, DIABETES.—Beware of the stuff that pretends to cure these diseases or other serious Kidney, Urinary or Liver Diseases, as they only relieve for a time and makes you ten times worse afterwards, but rely solely on Hop Bitters, the only remedy that will surely and permanently cure you. It destroys and removes the cause of disease so effectually that it never returns.

The St. Alban's Times states that according to the last report from headquarters, upwards of £900 of the requisite £1,000 for a suffragan bishop for the diocese of St. Alban's has been guaranteed. When the necessary funds are fully assured prompt steps will be taken to make the appointment.

PAINLESS AND SAFE.—Putnam's Painless Corn Extractor, the great remedy for corns, is absolutely safe and painless, does its work promptly, without in the least interfering with the comfort of patients, and is absolutely alone as a safe, painless remedy for corns. Do not be imposed upon by dangerous counterfeits. Use only Putnam's Corn Extractor. Beware of base substitutes. Sold everywhere by druggists and dealers in medicine.

Owing probably to the St. Gothard Railway, which is already virtually completed, a trial train having traversed it last week from Fluellen to Bellinzona, the Swiss season is beginning this year earlier than usual. The hotels at Lucerne and Zurich are crowded.

SKINNY MEN.—"Wells' Health Renewer" restores health and vigor, cures Dyspepsia, Impotence, Sexual Debility. \$1.

The chief clerk of the Government Dispensary says that no medicine chest is now complete without Johnson's Anodyne Liniment. No medicine known to medical science for internal and external use possesses the wonderful power of this Anodyne.

If nearly dead after taking some highly puffed up stuff, with long testimonials, turn to Hop Bitters, and have no fear of any Kidney or Urinary Troubles, Bright's Disease, Diabetes or Liver Complaint. These diseases cannot resist the curative power of Hop Bitters; besides it is the best family medicine on earth.

Cowper asks: "Who hath not owned, with rapture smitten frame, The power, the grace, the magic of a name?" And if it is the name of a pen, be sure it is one of Ksarbrook's.

St. Stephen's Church, Lynn, Mass., used for the first time at Easter a solid gold communion service made to order in England.

The Diamond Dyes always do more than they claim to do. Color over that old dress. It will look like new. Only 10 cents.

FOR DYSPEPSIA, WEAKNESS AND DEBILITY. From George S. Bixby, of Epsom, N. H.: "Having received great benefit from the use of Peruvian Syrup, I am willing to add months. I became so much reduced in health and strength as to be a mere skeleton of my former self. On being released, I was a fit subject for a Northern hospital, where I remained some two months, and then came home. My physician recommended and procured for me several bottles of Peruvian Syrup, which I continued to use for several weeks, and found my health restored, and my weight increased from ninety pounds to one hundred and fifty, my usual weight, and I have been in usual good health ever since. I can cheerfully recommend it in all cases of weakness and debility of the system, whether arising from an impure state of the blood, dyspepsia, or almost any other cause, believing it will in most cases give entire satisfaction." Sold by all druggists.

HALL'S VEGETABLE SHILIAN HAIR RENEWER is a scientific combination of some of the most powerful restorative agents in the vegetable kingdom. It restores gray hair to its original color. It makes the scalp white and clean. It cures dandruff and humors, and falling-out of the hair. It furnishes the nutritive principle by which the hair is nourished and supported. It makes the hair moist, soft and glossy, and is unsurpassed as a hair dressing. It is the most economical preparation ever offered to the public, as its effects remain a long time, making only an occasional application necessary. It is recommended and used by eminent medical men, and officially endorsed by the State Assayer of Massachusetts. The popularity of Hall's Hair Renewer has increased with the test of many years, both in this country and in foreign lands, and it is now known and used in all the civilized countries of the world.

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CHRONIC BRONCHITIS. When Bronchitis take the chronic form the attending symptoms become greatly aggravated, and are associated with many of the very worst symptoms of Phthisis, viz., excessive cough, free expectoration, rapid pulse, night sweats, etc., and finally great debility and emaciation. In this stage the diagnosis between this and Tubercular Consumption is sometimes very difficult; and it is in this case that Cod Liver Oil, when the sufferers can retain it, is of special advantage; and PUTNER'S EMULSION OF COD LIVER OIL can always be easily retained. In such a case it is invaluable. Under its use we find the cough cease, expectoration diminish, the pulse regain its regularity and force, night sweats cease, physical strength return, and the emaciation give place to renewed flesh. As this state of things may be a sequence of a cold which has been neglected, it behooves every one to be particularly careful of himself while laboring under a cold, no matter how slight it may apparently be. The main thing is to check the disease at its very inception, and the best means by which to attain this is by the early use of PUTNER'S EMULSION.

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In a Positive Cure for all those Painful Complaints and Weaknesses so common to our best female population. It will cure entirely the worst form of Female complaints, all ovarian troubles, Inflammation and Ulceration, Falling and Displacements, and the consequent Spinal Weakness, and is particularly adapted to the change of Life. It will dissolve and expel tumors from the uterus in an early stage of development. The tendency to cancerous humors there is checked very speedily by its use. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times and under all circumstances act in harmony with the laws that govern the female system. For the cure of Kidney Complaints of either sex this Compound is unsurpassed. LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at 235 and 237 Western Avenue, Lynn, Mass. Price \$1. Six bottles for \$5. Sent by mail in the form of pills, also of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Inclose 3c. Stamp. Send for pamphlet. Address as above. Mention this paper. No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure constipation, biliousness, and torpidity of the liver. 25 cents per box. Sold by all Druggists.



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