

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /  
Couverture de couleur
- Covers damaged /  
Couverture endommagée
- Covers restored and/or laminated /  
Couverture restaurée et/ou pelliculée
- Cover title missing /  
Le titre de couverture manque
- Coloured maps /  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /  
Planches et/ou illustrations en couleur
- Bound with other material /  
Relié avec d'autres documents
- Only edition available /  
Seule édition disponible
- Tight binding may cause shadows or distortion  
along interior margin / La reliure serrée peut  
causer de l'ombre ou de la distorsion le long de la  
marge intérieure.
  
- Additional comments /  
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
  
- Includes supplementary materials /  
Comprend du matériel supplémentaire
  
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.

# The Church Guardian

## OF MONTREAL.

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

VOL. XXII. }  
 No. 45. }

PUBLISHED AT ST. JOHNS, P. Q., APRIL 20. 1892.

PER YEAR  
 \$1.50

**We earnestly desire and ask the co-operation of the Clergy and Laity of the Church of England in Canada in increasing the circulation of the "Church Guardian." We will send sample copies to the address of any possible subscriber furnished us. Address Editor, P.O. box 504, Montreal.**

### ECCLIASTICAL NOTES.

THE Churchmen of Baltimore, Md., are already preparing for the sessions of the General Convention to be held then in October.

23 ADULTS were baptized during the morning service in St. George's Church, N. Y., on Sunday April 2nd; among them being two Chinese young men.

THE income of the Metropolitan Bishop of Capetown, who has the oversight of seven dioceses, is only £700 per annum, and he has no coadjutor.

MR. PASSMORE EDWARDS has sent to the Rev. S. A. Barnett a cheque for £6,454, to defray the whole estimated cost of building the Whitechapel Free Library.

THE *Three Hours* service for Good Friday was held at six of the New York churches and *The Passion* service at six others; amongst the latter being St. Georges of which the Rev. Dr. Rainsford is Rector.

BISHOP DOWDEN, of Edinburgh, held a confirmation at the Priory Church, South Queensferry, the last week in March at which ninety-eight boys were presented from the Forth training ship *Caledonia*.

LORD PENRHYN has granted a site for the Church College which is to be established at Bangor. The institution, whose chief object is the training of masters for church schools, has been at work for many years at Carnarvon.

THE Totnes Deanery Synod recently considered the question—"How far is it desirable for clergymen of the Church of England to connect themselves with the Young Men's Christian Association?" And it was resolved "That the advisability of joining the Young Men's Christian Association must depend on the circumstances of the parish, but that it is not desirable for clergymen of the Church of England to take part in undenominational teaching."

THE Grenada Church Council has signified its approval of a plan suggested by the Bishop of Barbados for getting a bishop for the Windward Island diocese. Grenada is expected to pay £100 per annum of the salary.

AT St. John's Church, Elizabeth, N. J., 135 persons were confirmed during the year; 82 being presented on the 4th Sunday in Lent: 6 at St. Paul's Chapel; 19, at St. Andrews; and 40 at Grace Church.

THE number of Communicants in the diocese of Minnesota has grown from 583 in 1860 to 10,422 in 1891; from 15 churches in 1860 to 148 in 1891; from 20 clergymen in 1860 to 205 in 1891; from contributions in 1860 of \$6,516 to \$105,571 in 1890 and \$176,064 in 1891.

OVER 5000% towards the sum of 6000% required for the restoration of the fabric of Gloucester Cathedral has now been subscribed. It is proposed after Easter to appeal for funds for the restoration of the Lady Chapel, which remains in the same condition as it was left in after the depredation of Cromwell's soldiers.

AN unknown donor has given to the Board of Managers of the missionary society of the P. E. Church in the U. S., the building at the corner of Twenty-second street and Fourth Avenue, New York, valued at \$100,000. The Board already owned the three lots adjacent, and were preparing to build a Mission House to contain offices, a hall for public meetings and a chapel. The plans will now be modified and enlarged.

CHURCH BELLS, of April 1st notes the strong representation of the Canadian Episcopate at that time, in England, mentioning the Bishops of Nova Scotia, Toronto, Saskatchewan and Calgary and Mackenzie River. It adds, "Probably the Bishops, or some of them, will take an opportunity of urging the Archbishop to reconsider his decision not to visit Canada this autumn, when the General Synod of the Canadian Church will meet, and questions of great importance concerning the consolidation of the Church in British North America will be discussed."

AUSTRALIA.—The progress made by the Church in the Diocese of Melbourne during the past ten years is thus summarised:—Churches have increased from 197 to 318; services, from 20,331 to 42,051; attendances at the principal Sunday services, from 32,535 to 47,408; Sunday schools from 222 to 355; scholars, from 21,307 to 32,859; teachers, from 1,726 to 2,896; parsonages, from 91 to 131; communicants, from 8,913 to 18,420; baptisms, from 4,309 to 7,768; offertory collections, from £20,948 to £39,190; and endowments, from £2,350 to £7,429.

AN instance of the progress being made by the Church in the New England States is afforded in the case of St. John's Church, North Adams. Only 18 months ago the Rev. J. C. Tibbetts entered on the charge. Since then the church building has been enlarged and enriched at a cost exceeding \$18,000; an excellent vested choir has been introduced; the Communicants have increased to 370; within the past year 59 persons have been baptized, 17 of them being adults; and the attendance at the services has steadily increased. At a Confirmation held last month, 36 persons were presented, 13 being heads of families.

ABOUT a year and a half ago two young laymen from Trinity parish, St. Louis opened a boarding school for boys at Portland a village 90 miles from that city, and in connection with the school built a small chapel for the services of the Church. Lay services were begun, and though the field was an unpromising one (as the Church had been utterly unknown in that region previously) there have been 51 adults and infants baptized; nineteen persons confirmed; and at the ordinations of the Lay Reader on March 16th, three were 33 Communicants.

East, west, north and south the Church is progressing rapidly.

BISHOP GILLESPIE of Western Michigan, speaking of the Diocesan paper, says:—Our Diocesan paper lives, and it would be a very sad day for the diocese should it cease to come into our parishes and families with its monthly budget of our home matters. The number of subscribers is only about 500. It would cause some heads to hang should the number be named for parishes that claim to be pillars of the diocese. It may seem a small matter to mention in the Bishop's address the number who subscribe to a paper; but thereby hangs a tale that is serious. This is one of the signs of the selfish devotion to one's own parish, that marks some of our congregations. Congregationalists, in a sense that those who claim this name would utterly repudiate. It is only one sign, there are others, that fills in our parochialism.

### Board of Management of the Domestic Foreign Missionary Society.

The next meeting of the Board will be held in the Synod Rooms, Wellington St. W. Toronto on Wednesday April 27th at 11 a.m.

The Woman's Auxiliary service will take place in St. James' Church at 10 A.M. when Holy Communion will be administered.

Those attending the meeting and desiring entertainment in Toronto will kindly send in their names to Mrs. Cummings, 44 Dewson St.

## EASTER THOUGHTS.

FROM THE MINNESOTA MISSIONARY.

In primitive times it was a practice among Christians to greet each other on Easter morn with this glad salutation: "Christ is risen!" to which the response was made, "Christ is risen indeed!" This beautiful custom is still observed in the Greek Church, where we find many of those good old customs which have been lost in this ever-changing West.

But even among us, on this "queen of festivals," this "day of days," though the lips be silent, the heart echoes the joy-bringing words "He is risen!"

Even greater than the joy of Christmas is the joy which this Easter greeting brings to the Christian heart. "Christ is born!" does not thrill the soul with half the joy that "Christ is risen!" does. The declaration that Christ has come to redeem mankind does not bring half the gladness that the declaration that His work of redemption is accomplished does.

And why is it that Easter brings so much joy to the hearts of all true believers? Is it simply because Christ, their Easter, overcame death on that day and rose to spend a few more days here on earth? Is it because by His resurrection He proved to be true all that He had declared, by it verified all the teachings of the Gospel? No. It is because Christ's resurrection assures us of the reality of the general resurrection of the whole human race. Assures us that we, too, one day shall rise.

For long centuries men had asked the question, "If a man die shall he live again?" But no one was ever able to answer it.

Philosophers and sages had declared their belief in the immortality of the soul. They felt, that that which could rise so far above all earthly surroundings, and which had in it the desire and longing for eternity, must be immortal.

Cicero could say—"When I consider the wonderful activity of the mind, so great a memory of what is past, and such a capacity of penetrating into the future, when I behold such a number of arts and sciences, and such a multitude of discoveries thence arising, I believe I am firmly persuaded that a nature which contains so many things within itself cannot be mortal. But if I err in believing that the souls of men are immortal, I willingly err, nor while I live would I wish to have this delightful error extorted from me; and if after death I shall feel nothing, as some minute philosophers think, I am not afraid lest dead philosophers should laugh at me for the error."

But all this was merely speculation, with nothing on which to base a proof. Not till Christ rose from the dead was the immortality of the soul cleared of uncertainty. When Christ's soul was again united to His body and He rose from the dead, the immortality of the soul was shown to be a truth and not merely a dream of the wise.

The resurrection of Christ made known to us something which neither philosophers nor sages ever surmised.

It proved not only that our souls were immortal but also that *our bodies* shall rise to a life immortal; that the bodies of all those who are laid away in the grave shall rise and be reunited with their immortal souls and their persons restored so the perfect completeness of their former nature—to that perfection of united soul and body which they had before their death. Yes through the resurrection of Christ it was revealed to us that these very bodies in which we are tenanted in this life, though they be laid away in the grave and return to their mother earth still shall rise again and become once more the habitation of our immortal souls. This was something which had not been revealed to the world before. Some among the Jews, it is true, seem to have had faint glimpses of this truth, but it was no article of their faith, and its truth

by a very large part of them was denied. It was only through Christ's resurrection that its truth was at all confirmed; and here we have the strongest proof. Yes, more than a proof, for we have a demonstration of the fact itself. In His resurrection Christ gave us, as it were, an illustration of the truth of the resurrection of *the body*. His resurrection leaves us no chance to doubt the possibility of such a thing, or of God's power to perform it. In Christ's resurrection we see an *example* of what he declares to be a fact and *this* assures us of its reality as nothing else could. Christ has arisen, so we have confidence that we also shall rise. Christ rose in His human body, so we know that in our human bodies we also shall rise.

It is on the strength of Christ's resurrection that we are assured that, "As in Adam all die, even so in Christ shall all be made alive." Christ in His resurrection, we are told, has become the *first fruits* of them that slept. Nothing could be a clearer assurance of the general resurrection than this image which the Apostle here uses, for when the first fruits of the harvest were offered to God in the Jewish Temple the fields were ready for the sickle and were about to be reaped. The harvest was ready and followed the offering of the first fruits for a certainty, so too, since Christ is the first fruits of the resurrection, the general resurrection of all mankind, the great harvest of souls at the end of the world when Christ "shall send his angels, and shall gather together His elect from the four winds, from the uttermost part of earth to the uttermost part of heaven," shall also take place.

What a change has this certainty of the resurrection made in our thoughts of the grave—that place which before looked so dark and unpromising. Christ's resurrection has changed the grave from a place of doubt and despair to a place of rest, Christ having lain there and returned to life again, we now can look into its dark abode with the assurance that it will not be an eternal abiding place, but merely one where the body shall remain until the voice of our Risen Lord shall call it to life again, again, "for the hour is coming in which all that are in their graves shall hear His voice and shall come forth." No longer now need we dread to lay away those most dear to us, in the grave, where Christ hath lain. No longer need we, if we are Christians, fear ourselves to go where our blessed Redeemer went before us, for we too, in time, shall leave the dark abode and rise to an immortal life.

Oh, what is there which can bring greater joy to the hearts of all the sons and daughters of sorrow than the promises which Easter morn brings with it! O, all you who are bowed down with grief-bereaved of friends loved and dear, what is more welcome than the assurance that they are not forever lost to you; the hope that you may again enjoy their company in a better world? And O, how grateful is the tidings to all of us who are fast wending our way to the dark valley of death. What would death and the grave be to us if it were not for the hope which is brought to us by the resurrection of Jesus Christ from the dead! The light which from that first Easter morn shines into the tomb, dispels the gloom which once so thickly hung about it. Well may we joyfully cry, "O, Death, where is thy sting? O, Grave, where is thy victory?" Death has lost its sting, for "the sting of death is sin," and Christ hath "put away sin by the sacrifice of Himself." The grave is robbed of its victory, for Christ "hath loosed the pains of death." He hath "gone up on high, and led captivity captive." And now, when we think of death and the grave we are able to look past these to that great day "when Christ, who is our life, shall appear," when "we also" shall "appear with Him in glory."

In the midst of our Easter joy, there is one thing which we must ever remember, if we are to rise to a new life of joy and happiness with Christ in the world to come, there must be a death and resurrection for us in this life; we must "*die unto sin and rise again unto righteousness*" here in this world, if the voice of Christ is to raise us "unto the resurrection of life." The stone must be rolled away from the door of our hearts, as it was from the Saviour's tomb, not, though, to let Christ out, but to let Him in, that we may rise to a new and holy life here, if we would rise to a joyful and heavenly life at Christ's second coming.

Great joy, indeed, must the sight of that empty tomb near Calvary have brought to those who beheld it, early on that first Easter morn; but how much greater will be the joy of their hearts who behold the empty tombs on that last great Easter morn, if only their lives here have been given to the service of Him, who is the Resurrection and the Life who at the grave of Lazarus said,—“He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.”

## EASTER.—GOOD FRIDAY.

As a matter of fact, any hard antithesis between Easter and Good Friday, any notion that the one subverts the other, is not only superficial but false. We do not really leave the Cross, as we pass from Calvary to the open tomb; rather we there find its real meaning and significance. Easter does not repudiate Good Friday but explains it. "The Resurrection is God's justification of the Crucifixion."—"It behooved Christ to suffer and to rise from the dead."—His rising carries forward and illustrates the victory wrought by His death; it declares that self-renunciation is not a blunder, but the highest wisdom; that it is not failure, but success. The sacrifice of Calvary was not a passing incident, to be forgotten and thrust out of sight as soon as it was over; it is the great event, timeless and eternal. The Easter lilies must not hide the Cross; that Cross symbolizing the entire yielding up of self to God; and in Him to the needs of a world-wide humanity is still, in the radiance of Easter, as amid the shadows of Holy Week, the "glory of the Christian name." It is the sign of the follower of Jesus Christ. He taught His disciples: "He that loseth his life for My sake shall find it." In His own death and Resurrection he proves it." Easter, then, takes up Good Friday into itself; confirms it, continues it. We find no higher way of keeping the Paschal Feast than by that act in which we "show the Lord's death till He come." On the afternoon of the day of the Resurrection we hear Him saying, "Ought not Christ to have suffered these things?" and before the evening is over we find Him standing among His disciples and saying, "Behold, my hands and my feet." Even in those splendors of which our Easters are but a brief and broken foretaste, the centre of the heavenly worship is still "The Lamb as it had been slain." Evermore brightly break the waves of joy, but the rivers of the flood that make glad the City of God flow from the foot of Calvary's tree.—*The Churchman, N.Y.*

Bring flowers to the shrine where we kneel in prayer;  
They are nature's offering, their place is there  
They speak of hope to the fainting heart  
With a voice of promise they come and part.  
They sleep in dust thro' the wintry hours,  
They break forth in glory—bring flowers, bright  
flowers.

## The Threefold Ministry of the Christian Church.

From time to time the notion has been put forward in certain quarters, that, so far as the apostolic aged is concerned, no particular form of Church government was established; that the Apostles of Christ laid down no form for the original constitution of the Christian Church; and some actually go so far as to affirm that it could not have been Episcopacy, or what is known as the three Orders of ministers—Bishops, Priests and Deacons. That in short, no rank or order of ministers in the Christian Church was above or superior to any other in authority, but that they were all on an equality so far as authority to minister in holy things is concerned. It clearly follows that if the foregoing is the correct and true statement of the matter, either that there was no visible organization called a Church—in fact, no church at all—left by Divine appointment or Divine sanction in the world, each man, and each woman for that matter, has thus a perfect and absolute right to found a church; or, that the clear and unmistakable statements in the Book of Common Prayer are historically incorrect, inaccurate and false. Lest there should be any lingering doubt in the minds of any of the readers of THE CHURCH MONTHLY as to whether these views and notions conflict with and contradict the historic accuracy and truth of the statements in the Prayer Book, it may be well to quote here the words of our Book of Common Prayer. In the first place, it may be said in passing that if anyone wishes to know what position the Anglican Church takes with regard to this or any similar matter, the voice of the Church as a whole finds its expression in the Prayer Book itself, not in someone's notions or opinion of statements found therein. What is called "The Preface to the Ordinal" or, "The form and manner of making, ordaining and consecrating, of Bishops, Priests, and Deacons," runs as follows: "It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' times there have been these orders of Ministers in Christ's Church: Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he was first called, tried, examined and known to have such qualities as are requisite for the same; and also by public prayer, with the Imposition of Hands, were approved and admitted thereunto by lawful authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed, in the Church of England, no man shall be accounted or taken to be a lawful Bishop, Priest, or deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly Episcopal Consecration or Ordination." Here is set forth in clear and unmistakable terms the position which the Church takes in regard to those who are to minister in the congregation, and at her altars. No one does she allow as a lawful and proper Bishop, Priest, or Deacon unless ordained by a valid Bishop. Not only here, but in her Articles we find corroborative evidence. In Article XXIII "Of Ministering in the Congregation," is set forth at least two fundamental principles. First, that the Holy Ministry is not an order or office to be taken up by any Christian who feels disposed to do so, but on the contrary that it belongs to a regularly constituted order of men, "lawfully called and sent to execute the same." Second, that the call and mission of such men is by means of those "who have public (i. e. official) authority given them in the Congregation to call and send Ministers into the Lord's vineyard." Again in Article XXXVII, the Church declares that this call and mission belongs in no sense to the Royal Supremacy. To the Bishops of the Church, the Successors of the Apostles, belong the power, in virtue of their office, to call and send. We have thus placed side by

side, the statements in the Book of Common Prayer, and those notions which conflict with them or contradict them. Either one may be historically correct, but it is clear that both cannot be true. One must be right and true, the other other wrong and untrue. Either a Church was founded and a Ministry organized, or it was not. If one was founded and a Ministry organized then it is a matter of evidence—historical evidence—what its original constitution was. All reasonable and intelligent people whose minds are not too filled with prejudice to see the truth must surely admit the truth when they see it.—*Dalhousie Church Monthly.*

### "THE KING'S WITNESS."

A DREAM.

The humble servant, Lord, my feeble voice  
I jealous raised amidst a throng of foes,  
Who fain did question Thy almighty power  
To heal, restore and bless humanity.

Deeds of Almighty I claimed for Thee  
As ne'er before were seen in Israel.  
With all the passion urged of my poor tongue  
The truth that thou couldst make a lame man's feet  
Leap like a hart's, a dumb man's lips to sing,  
A lifeless body live and live alway:  
That Thou couldst all things do, for Thou wert God,  
Indignant at their slowness to believe,  
I warmly bore my witness to the Lord.  
In staunchest faith, with firmly planted foot,  
Closely I grasped the banner in Thy Name,  
And waved them backward all discomfited,  
Feeling that Thou wert near and helping one  
To brave all perils, so that Thou be preached.

Cowering they fell to hide for shame and fear,  
And grudging left me victor for the while  
Standing alone under Thy Banner.

Then  
From out the shadows on my left arose  
A form and stood before me wondering,  
A form as in an amber glory bathed,  
Kingly and strong yet wonderfully meek.  
Soft fell a cream-white vesture round his feet  
Gold-edged, and overlaced with quivering rays  
Of rose-red light, a cincture at his waist  
Loosely confining this most princely robe,  
Gold-barred, and waving downwards to the side.  
Above, about his neck, the cream-white robe  
Lay closely down in undulating folds  
And shaped it-self about the heaving breast.  
Rising and falling with it, every breath  
The token of a real true life within.  
His locks, gold brown, upon each shoulder fell,  
And o'er his head a wreath of ambient light  
Disposed itself in outline of a crown,  
And lightly sat upon his noble brow.  
His face to me was wondrous beautiful  
And softly sad, yet over full of joy,  
Of heavenly peace, and angel sympathy  
With eyes that seemed to thrill me through with love.

He stepped toward me with a courtly grace,  
I bent before him as he raised his hand:  
Nearer he came, friendly his bearing seemed,  
His breath fell as a warm dew on my head,  
Lower I bent it, and he kissed it—once.

A sense of the Divine seized all my soul  
And I was at His feet in copious tears,  
Such tears as I had never shed before,  
A welling flood of tears. I knew 'twas joy,  
But chiefly lack of worth that made me weep,  
And while my full heart throbb'd, yet once again  
I felt His lips on my bowed head descend:  
Again welled forth my tears, that ne'er had ceased,  
Crushed by His love! Such unearned blessing mine!  
'Twas Heaven to be kneeling at His feet.  
I would not, if I could, have moved away,  
Naught else could I but weep, and weeping—woke.

'Twas but a dream. But long I lay in thought  
Seized with a sense of great unworthiness:  
'Twas Thou the Master who didst come to me,  
Who nothing art though thine ambassador.  
Oh! worthier make me to uphold Thy Name,  
If my poor service Thou wilt deign to use.  
Though near the ground, may I be held for Thee  
And own Thee for my own most Glorious King.

And when from this life's dream I shall awake,  
May this my dream of Thee be realized:  
Only the joy without the tears be mine,  
When Thou Thy blessing on my work bestow,  
And on my sinful head Thy kisses of peace.

W. B. LONGHURST,

Granby, P. Q., Lent, 1892.

## BAPTISM.

Baptism is a covenant, in which there are two contracting parties, God and the Catechumen, both pledging themselves to certain conditions, and both having a certain part of their own to perform. This is very forcibly brought out by our Formularies, both for the Baptism of Infants, and of Adults. In the first place, on the part of the Catechumen, there is self-dedication, implying complete surrender of the will, nay, of the man's whole self to God. He renounces (i. e. declares war against) all sin, from whatsoever avenue it may make its assault; he avows implicit belief, of all God says, and he puts himself entirely at God's bidding, to "keep His holy will and commandment's, and walk in the same all the days of his life." It is very important to remark, that it is not simply belief, but also a *preparedness* of the will, which he, if an adult, in his own person, if an infant, by his sureties, is required to profess. The terms are by no means to be construed as a promise that he will never sin, which would be a rash and unwarrantable vow indeed; but are exactly equivalent to an act of self-surrender, and might scripturally be represented thus: "I present my body (his body, on which the seal of Holy Baptism is now to be impressed) a living sacrifice, holy, acceptable to God, which is my reasonable service." It is the Christian offering himself as a victim at God's altar, "Lo, I come to do Thy will, O God!"

But is that the whole Baptism? By no means, not even the chief part of it. The victim must not only be presented, but fire must fall from Heaven upon it: there is God's part as well as man's part to be considered. There is a *gift* to be bestowed, as well as a *work* to be made, and the candidate himself cannot possibly do God's part: it must be done for him, and upon him. No man ever heard of a person's baptizing himself: that would be indeed an absurd impossibility: he may dedicate himself to God by an act of self-surrender, which some purpose to be the whole of Baptism, but to be born of water and of the Spirit, "to be received into Christ's holy Church, and be made a lively member of the same," this is far above—out of his reach. The Church of his day, or rather Christ acting through the Church, confers upon him Baptism, with its grace and its gift, howsoever that gift may be defined. If he is an infant at the time of receiving it, (as we all were,) and Baptism is to be of the smallest avail to him ultimately, he must realize his Baptism experimentally, and that as to both parts of the contract: he must now by his own act and deed surrender himself utterly and unreservedly to God, which is the teaching of *Confirmation*, although thousands of confirmed persons have never done it: and for his sanctification, his growth in grace, his spiritual fruitfulness, his interior qualification for glory, he must look to Christ and Christ alone, in whom by the Father's appointment "all fullness dwells," using diligently the means, of course, because Christ enjoins them, but not putting the means in Christ's place. If he will not dedicate himself, the Lord will not send down the fiery Baptism of the Holy Ghost upon him: if he will dedicate himself and will expect from the act of dedication the gift of the Holy Ghost, he will find himself bitterly disappointed; but if he will both dedicate himself, and at the same time look to Christ's fullness for the *progressive* work of sanctification, as well as for the *completed* work of justification, then of Christ's fullness shall that man receive, and "grace for grace." Holding the *Head*, he shall have nourishment ministered through the joints and bands of the appointed means, and increase with the increase of God. —*Youlburn's Personal Religion.*

## REVERENCE AND SILENCE IN THE HOUSE OF GOD.

Reverence for holy things and holy places is not a striking feature of the present generation. The Bible is often quoted flippantly, to give point to a story or joke. This is very different from the way in which the Jews and the early Christians treasured and revered the Holy Scriptures, many dying, rather than deliver them up to the profane. So too is our reverence for the temples of God different from theirs. "Ye shall reverence my sanctuary;" "the Lord is in His holy temple let all the earth keep *silence* before Him." The conduct of many would lead to the conclusion that unless service is going on, the Lord is *not* in His holy temple, and therefore no necessity of reverence or keeping *silence*. Of course if we looked upon our Churches as mere assembly rooms, in which lectures, entertainments and other secular gatherings might be held, it would not matter whether we were silent or not, until it was time to listen. But we do not thus look upon our holy places; we regard them as *consecrated*, that is, "separated from all unhallowed, ordinary and common uses," and we believe that in them "God promises His especial Presence."

"My house shall be called a house of prayer," and yet often it is made a place of vain and profitless talk. Two people, it may be waiting for service, will talk and discuss things innocent in themselves perhaps, but not fitting subjects for the House of God. This practice of chatting in Church before the service and collecting in the aisles at the end of prayers, is at least, not a reverent practice, and therefore ought thoroughly to be avoided by priest and people. If necessity arises for speaking let it be done in a "humble voice" and in few words. The Church is God's House, and nothing ordinary or relating to the common concerns of life should be spoken of within its sacred walls; only God and the Divine Praises should be in our hearts and on our lips.

The time of waiting for services should be spent in quiet thought; the worshipper might take a Psalm or one of the Gospels in the Prayer Book and think on it: trying to make a *personal* application of its holy words; or remain kneeling and pray for the Church, the Bishop, the Priest, the conversion of sinners, or any other object dear to the heart. But above all let *silence* be kept before Him at all times (both in and out of service time) in His holy Temple.—*Selected.*

## "ARE YOU SAVED?"

Easter-tide is pre-eminently the season when those who have died to the world and sin rise again with, and to Christ. In their case, Lent has led them, being truly penitent, to the foot of the Cross. There the burden of their sins has been removed and left behind in the sepulchre, with Christ's swathing-bands; while the soul, now again turned to God away from the devil, converted in the only sense of the word, washed in, and sanctified by the precious blood, sets itself to the task of growing in holiness, and working out the will of God, *its sanctification*. The converted man sets himself in earnest to the task of saving his soul, and is now more watch-

ful than ever, lest, after having availed himself of the opportunity of repentance, he should after all become a cast-away. Yet with the knowledge that conversion does not imply final perseverance, many foolishly ask "Are you saved?" To such a question all a man can answer is, that having been made a new creature in Christ Jesus, he has been put in the way of salvation. It is for himself to chose whether or not he shall continue therein. As he cannot be the judge in the matter of his brother's final salvation, which is altogether in God's hands, so he does not presume to usurp God's prerogative, and declare that he himself is saved. He knows in whom he trusts, and believes, that if he is faithful to grace given, and if he endures to the end, God, who cannot lie and has promised that they who thus persevere shall be saved, will keep His word in his regard. Yet he watches and prays, lest he enter into temptation, and seeks what is above, not the things which are on the earth.—*N. Y. Churchman.*

## QUIET CONSCIENCES.

A quiet conscience is most certainly a thing greatly to be desired. With one which is unquiet, there can be no real rest day nor night, nor any true enjoyment of any thing in this life, or in the contemplation of the next. But there are different means resorted to for obtaining this quiet. Some of them are right and some of them are wrong. It is much to be feared that some are lulling them to sleep by the use of moral drugs, and like those who attempt to drown sorrow in intoxicating liquor, are only adding to their sorrows and multiplying the causes of their unrest. No doubt many have been crying "Peace! Peace!" where there is no peace for them, have tried to justify themselves in wrong doing, and by specious arguments to persuade themselves that all is as it should be. But as the narcotic only deadens the sense of pain for the time, and does not cure the disease which causes it, so consciences can not be perfectly, nor permanently, quieted by resorting to such means as these.

The quiet of the Lenten Season affords an opportunity for the voice of the conscience wrongly quieted or roused for the first time to make itself heard. Self-examination reveals the fact that there is still cause for anxiety, that the old sins had not been repented of; that sorrow was not followed by amendment, reconciliation, restitution, nor forgiveness; that while conscience slept sins multiplied. Let not the "peace," too easily obtained, be again sought. Let each one have some assurance that he may justly rest in peace. Let him be certain that he does not deceive himself.

A quiet conscience is made the requisite for the right reception of the Holy Communion, as is declared in the "warning" in the Communion office. This is fully appreciated by all earnest Christians. But the large numbers of communicants who, conscientiously, refrain from receiving attests the fact that many are unable to quiet their own consciences by usual methods. Month after month passes without their communing because they feel that they are still in "malice or envy," or are not reconciled to their neighbors.—*Michigan Churchman.*

## THE "CURE" OF SOULS.

The Church, however makes a wise provision for all who are thus circumstanced, "If there be any of you, who by this means cannot quit his own conscience but requireth further comfort or counsel, let him come to me, or to some other Minister of God's Word, and open his grief, that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness." In spite of this invitation, which we fear is too seldom publicly read, many continue in their systems of deadening the conscience, or in their state of spiritual unrest. But why should any hesitate to go to the one to whose pastoral care they are committed? The cure of souls is his life's work. He is trained to minister to the ills of the soul, as the physician is trained to heal the ills of the body. At his ordination he has been given "POWER and COMMENDMENT to pronounce to people who are penitent the absolution and remission of their sins," and to do this in private as well as in public, for particular cases, as well as general. It is true this privilege has been abused in time past, but that does not prevent the right use of it in the present; and those who have not, but desire to have, a quiet conscience, and those who have obtained a false peace, should not hesitate to go to those who are lawfully appointed to minister to their needs. There ought to be closer spiritual relations than now generally exist between the rector and his people, that they may be benefitted to the greatest extent possible. The physician can not successfully treat the patient suffering from some inward malady, until the symptoms, pains, and circumstances are told him by the sufferer. The same confidence should be placed in the one whose sacred duty and office it is to prescribe for the ills of the soul, as in him who attends to the bodily ailments.

Every conscientious clergyman sorrowfully recognizes that there are souls emaciated and wasting away for lack of spiritual food, for which they have no appetite; and those morally diseased some vital part, though they be deceived by the hectic flush upon their cheeks. *General* ministrations and services fail to reach or benefit these. Such need to go, as *individuals*, to the minister of God's works and making known their griefs, receive special direction, counsel, and help, as may cure them of the diseases, and restore health to the soul.—*Michigan Ch. Man.*

Among the Jews baptism was always associated with the idea of purification. Jewish baptism signified the change from heathenism to Judaism. The baptism of John, that from a sinful life as Jews, to a godly life as disciples of the Messiah. That baptism was of water, but Christian baptism was to be of water and the Holy Ghost. It was to convey remission of sins by the blood of Christ, sanctifying us by the blood of Christ. It is a birth into the household and family of God, the kingdom of Christ; a bestowal of the Holy Spirit, an adoption as sons of God and heirs of eternal life. Its conditions were then, as now, faith or heart-felt belief in Jesus as the Christ, and repentance or amendment of life toward God and man. Nothing can be more expressive than the words with which the Great Teacher enforces it: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"—*Selected.*

## News from the Home-Field.

### Diocese of Nova Scotia.

LONDONDERRY.—The new church, erected on the site of the one burned on the 30th Sept. last, was opened on mid-lent Sunday. There was a celebration at 8 a. m. The venerable Archdeacon Kaulbach was celebrant. Mattins at 11 a. m. followed by another celebration, and evensong at 7. The Archdeacon preached morning and evening. All the services, but the early celebration were fully choral. The services were sung by the rector, Rev. W. J. Ancient, who was also celebrant at the mid-day service. Good congregations were present during the day; and all expressed great satisfaction with their new church.

The building is perfect gothic with open roof, and is in every respect a great improvement upon the old one. The nave is 52 x 26 feet; and the chancel 22 x 18 feet. The choir floor is raised two steps above the nave; and the Sanctuary floor two steps above the choir. This with an altar step of four inches, gives the altar a good and commanding position. The choir-stalls accommodate eighteen. The vestry is off the south side of the chancel with the organ chamber on the opposite side. The building is 15 feet in the posts. The main rafters rest upon four gothic arches, which, with the purlins divide the roof in panels 10 x 12 feet. The arches, main-rafters and purlins are stained walnut, and the panels, which are sheathed diagonally, are finished in the natural colour of the wood. The windows are diamond-paned, leaded, cathedral glass. A fine rose window occupies the west gable. The tower is 12 x 12 feet, and the top of the spire, which is surmounted by a plain cross, is 80 feet from the ground. All the furniture is of ash with walnut trimmings. Mr. W. F. Jennisson is the architect and Mr. C. H. Beattie of Truro the builder.

### Diocese of Quebec.

#### Annual Report of the Lennoxville Branch of the Women's Auxiliary, 1892-1893.

President, Mrs Scarth; Vice Presidents, Mrs. Roe, Miss Morris, Mrs Ready; Secy., Treas., Miss Roe.

There are at present 29 names on the members roll. Ten regular meetings have been held during the year with an average attendance of 14. The readings at the meetings were taken chiefly from "The Missionary Intelligence" and "Mission Field" and were principally on the missionary work being done in Africa and Madagascar. The chief event of the year was the "Special Day" held in November of which a full account was published in the CHURCH GUARDIAN of Dec. 16th. On that day a St. Francis District Branch of the W. A. was formed and it was agreed to hold a conference of said Branch every year. The next conference will be held in Richmond in Oct. next. The service adopted by the S. F. D. B. is the "Litany Form" authorized by the D. and Miss F. Society.

A barrel of clothing, including the outfit for the girl, supported by this Branch, in the Wawanosh Home, and number of presents for a Christmas tree, was sent to the care of the Rev. E. F. Wilson in October. The receipts from various sources for the year amounted to \$98, and the expenditure to \$88.37 of which the chief items were, to Madagascar 11.50. Support of girl in Wawanosh Home \$50.00, towards Miss

Sherlock's expenses \$10.00, material for clothing etc., \$9.00.

JUNIOR BRANCH.—President, Miss Margie Scarth; V. President, Miss Mabel Mathewson; Secretary, Miss Grace Hincks; Treasurer, Miss Isabel Ready.

There are at present 27 names on the member roll. Weekly meetings are held and are well attended.

This Branch is divided into the senior and junior Divisions. Missionary instructions and readings are given during the first half hour, and a story is read for the remainder of the time.

The meetings are opened with a special responsive service, and closed with a hymn and prayer. The members are working for the industrial school, St. Pauls, Manitoba.

GRACE HINCKS, Secy.

FINANCIAL STATEMENT.—No fees are required by the members of the Junior Branch, but the members take missionary boxes which this year have brought in the sum of \$12.79, and \$3.28, has been spent on material for work, the members have not yet decided what they will do with the balance.

ISABEL READY,  
Treasurer.

### Diocese of Montreal.

APPOINTMENT.—The Lord Bishop of the Diocese has been pleased to appoint L. H. Davidson, Esq., D.C.L., Q.C., to be CHURCH ADVOCATE for the Diocese of Montreal.

SYNOD REPORT.—The report of the 33rd Annual Synod of the diocese held 19th and 21st January last, has just been issued and will be forwarded to each member of Synod and distributed to subscribers to Mission Fund. A careful reading of its contents would, without doubt, enlighten and benefit many church-people, and serve to stimulate them to increased zeal in the Church's behalf.

#### EASTER IN MONTREAL.

CHRIST CHURCH CATHEDRAL.—The beautiful Easter services at the Cathedral were very largely attended. The attendance at the Holy Communion, which was administered at 8 a.m., 9.30 a.m., and after the 11 o'clock service, considerably exceeded that of last year. At the eleven o'clock morning service, the Cathedral was crowded, and the opening Easter hymn, which was heartily sung by both choir and congregation, gave the keynote to the joyous service which followed. The full Cathedral service was grandly sung, the singing of the choir being noticeable for finish and devotional sweetness. At the evening service Garrett's Magnificat was well sung, and the "Hallelujah Chorus" was rendered in a masterly manner. The cathedral was decorated with palms and Easter lilies, the mass of white flowers at the east end being especially beautiful. The service at 11 a.m. was read by Rev. Edgar Capel, Rev. Canon Anderson assisting at the Communion service. The preacher was the rector, Rev. Dr. Norton, who gave an eloquent address on the subject of the day. At the evening service an earnest address was given by Rev. E. T. Capel, on the connection between Christ's Resurrection and the individual Christian's peace.

ST. GEORGE'S CHURCH.—The special services held through Lent have been well attended and those on the mornings of Holy Week notably so, the attendance of men being marked. Short addresses were given at each service, either by

Dean Carmichael or Rev. L. N. Tucker, on practical topics connected with personal religion, and the Lord Bishop preached twice during the season. On Good Friday the church was as fully attended as on Sunday morning. The Sermon being preached by the Dean, from St. Luke, 23:34. The 5 o'clock service was also well attended, the Rev. Mr. Tucker preaching. On Easter Sunday morning the Holy Communion was administered at 9 o'clock to a congregation of Communicants. The church at morning service was crowded to the doors, the Dean preaching. After morning Prayer the Holy Communion was again administered to many Communicants and the Sunday School was crowded at 3 o'clock the Dean and Rev. L. N. Tucker holding a children's service. The service at 7 was full choral, magnificently rendered by the choir and under the direction of the organist Mr. Hilsley, whose training of the choir, and musical ability and devotion to the general work of St. Georges, cannot be spoken of too highly. St. Georges may congratulate itself on having not only a first class choir master and organist in Mr. Hilsley, but also a willing church worker.

TRINITY CHURCH.—The Easter services at Trinity were particularly impressive. There were three administrations of the Holy Communion, and a large majority of the parishioners, partook of the Sacrament. The music at all the services was exceedingly fine, and of a joyous character.

The large and well trained choir, rendered the magnificent "Hallelujah Chorus" with grand effect; and the offertory solo, "I know that my Redeemer liveth" was sung with great sweetness and feeling. The rector preached in the morning, from the words "He is risen," St. Matthew xxviii, 6, and again in the afternoon, when a children's service was held, taking as his text the 24th verse of the 118th Psalm. "This is the day which the Lord hath made: we will rejoice, and be glad in it."

These services for the young, are held in Trinity once a month, and serve to familiarize the children with the Prayer Book, and are specially attractive.

In the evening the Lord Bishop administered the Rite of Confirmation to a large number of candidates, and preached an impressive sermon from the words, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." St. Mark x, 45.

The congregations at all the services were very large, and in the evening, completely filled the church.

CHURCH OF ST. JAMES THE APOSTLE.—On Palm Sunday afternoon, the Lord Bishop of the diocese administered the rite of confirmation to twenty-five persons, in the presence of a large congregation. The candidates were brought forward by the clergy, one by one, the "Laying on of Hands," with the Prayer of Benediction which accompanies it, being repeated separately over each. The beautiful hymns of self-oblation usually sung on such an occasion were joined in heartily, by choir and congregation, and it was felt that the solemn service gained in impressiveness from its being held apart from the other services of the day.

ON EASTER DAY there were unusually large congregations at all five services. There were three celebrations of the Holy Communion, at 8, 9.40, and after the 11 o'clock service. The number of communicants was very large; the greatest number being, at the 8 o'clock service, when the church appeared quite full. The rector preached at the morning service, and in

the course of his sermon referred in feeling terms to the late Mr. John S. Hall, in whom he had lost an almost life-long friend and adviser, and the church a staunch supporter and faithful worker.

The thank offerings of the people at all the services, were large and generous, in response to an appeal from the rector for the liquidation of the debt incurred in the enlarging of the church. The floral decorations were very fine, and most tastefully arranged by the ladies who took charge of this labour of love. A large number of Easter Lilies which were particularly admired, were sent from Bermuda by a member of the congregation who is sojourning there for his health.

**St. MARTIN'S.**—On *Mundy* Thursday the Lord Bishop of the diocese confirmed 27 persons in this parish all of whom were admitted to the Holy Communion on Easter Day. The Confirmation service from first to last was most impressive, the Bishop's charge to the candidates being, if possible, more faithful and touching than usual. On Good Friday large congregations assembled both morning and evening. The offertory for the London Society for promoting Christianity amongst the Jews amounted to \$59.

On Easter Day the Church was thronged, numbers being turned away in the evening for want of room. The Holy Communion was administered at 8 and 11 a.m. There were in all 407 communicants. At the children's service in the afternoon the children offered to God in all \$53.06 for Mr. Brick's mission at the Peace River.

The offerings of the congregation at the other services were devoted to the reduction of the church debt, and amounted to \$965, the largest sum ever presented in the church on one day.

The decorations were as usual chaste and beautiful; and the music uncommonly inspiring. The rector preached at both services. The other clergymen present and assisting were Rev. Canon Mulock, Rev. Mr. Smith, lately of Quebec Diocese, and Rev. W. H. Gaith.

**St. THOMAS' CHURCH.**—This weather beaten structure has seldom had larger congregations than those which assembled within her walls on Easter day. The rector preached at both services in the morning from John 20, 20, and the evening from John 20, 13. The number of communicants was large, 63 coming to the Lord's table in the morning and 37 at night. The voluntary choir rendered the anthem "Why seek ye the living among the dead" by S. C. Cooke, in a highly creditable manner, also a new Te Deum, the music composed by Rev. H. J. Beagen, of Beaver Falls, N.H. The hymns used were the good old Easter ones "Jesus Christ is risen to-day," "The strife is over" also "All Hail the power of Jesus' name." The decorations were excellent. The many appropriate texts and banners showing that loving hands had been at work. Some fine Easter and Calla Lillies were within the altar rails. The services throughout Lent on Wednesday evenings, together with each night in Passion week and Good Friday, morning have been well attended, and the Rector feels much encouraged in his work, finding also that his lot is cast with a warm hearted congregation. One of the most pleasant features of Easter Sunday was the children's service at 3 p.m. Shortened evening prayer was used followed by an address by the Rector (who was assisted by Mr. Chipman, Supt. of the Mission Sunday School). Over 250 of the

school were present and a fair number of the parents. Some of the little ones answered the various questions put them in a manner that showed they had had careful training. On Easter Eve the members of the Ladies Aid and other ladies of the Church presented the Rector, the Rev. J. Frederick Renaud, with a beautiful surplice, and one of the oldest members of the congregation (a lady) donated a handsome silk embroidered stole. The services in this church are hearty and the responses are joined in, in a manner which would set an example to some of the larger congregations. Seats are free, contributions voluntary, and all are made welcome. A stranger judging from the outside of this church is greatly surprised to find such a bright interior, even if it be old fashioned.

**ALL SAINTS CHURCH,** (corner of St. Denis and Marie-Anne Sts.)—A most impressive confirmation service was held in this church on the afternoon of Good Friday, when twenty three young persons were presented. The Easter services were of marked interest throughout, twenty eight persons were present at the Holy Communion at 9 a.m., and at the 11 o'clock service fifty eight renewed their vows at the Holy Table. So at both services, the largest shewing yet of this newly formed parish. The carefully trained choir under the efficient leadership of Mr. Francis A. Baily, choir master, and Miss Evans, organist, rendered the following music at the morning service: Hymn 134 A. M. Christ our Passover, Anglican Chant, Te Deum, Dykes; Jubilate Deo, Stegall; Anthem, "Why seek ye the living," Clare; Kyrie, Mendelssohn; Hymn 316; offertory, "He is risen." In the evening the festal responses of *Talia* were sung, also *Cantate Domine*, Bayley; *Deus Misereatur*, Bayley; and the anthem and offertory of the morning were repeated. At half past three there was a special service for the children of the Sunday School, who attended to the number of over 150, besides parents and friends; led by the organ and two cornets a number of beautiful Easter carols were sung by the children. The Rev. H. J. Evans, M. A., Incumbent, delivered an appropriate address and Mr. George R. Mawley, superintendent, presented each child with a beautiful easter number of the *Young Churchman*, and a handsome Easter Card. The church was crowded at all three services. At the 11 a.m. service Mr. Evans preached on the events of the first Easter morning, and welcomed the newly confirmed to their first communion. In the evening, the leading truths founded on the resurrection formed the subject of his discourse. The Rev. E. W. Beaven kindly assisted Mr. Evans, taking the 9 o'clock communion service and the prayers in evening.

**CHURCH OF THE REDEEMER, CORN. ST. PAUL.**—The "Queen of festivals" was duly observed in this mission by special choral services, morning and evening, accompanied by administration of Holy Communion at a quarter past eleven A. M. The church was beautifully decorated with flowers, upon the Super Altar there being a beautiful floral Cross of calla lilies, together with cut flowers and pots of Hyacinthe, and on each side of the Altar magnificent Easter lilies in full bloom, and other pot flowers; the whole rendering the Sanctuary with its rich Easter coverings, particularly attractive. The Revs. E. A. W. King and G. Nicolls, together with Dr. Davidson, Q. C., and J. W. Marling, Esquire, Lay Readers, took part in the services; the Rev. G. Nicolls being celebrant at Holy Communion,

and Mr. King, Gospeller and Preacher. The men of the choir were in surplices. The Sunday School children attended at morning prayer at half past ten. The music was specially festal in character, and well rendered by the young people of the mission itself. From forty-seven to fifty persons partook of the Holy Communion, and the congregation, both morning and evening, was exceptionally large. The services at this church have, for many years been especially hearty and joyful on Easter Day, but this year they excell, it is thought, those of previous occasions.

#### LACHINE.

On Saturday evening, April 2nd a comparatively new and very amusing entertainment, "Tommy at School" and "How we kept the Queen's Jubilee" was given by Mr. Percy Newton recently from England, in St. Stephen's Church hall, Lachine, in aid of the St. Stephen's choir fund. "Tommy at school" is full of funny hits at the well known peculiarities of the typical school-boy, and many of the audience were reminded of the time when the world to them lay within the walls of the boarding school. In "How we kept the Queen's Jubilee" many good natured bits of satire showed up the little weaknesses of the great English people in a manner that kept the audience in continual roars of laughter. Some of Mr. Newton's imitations on the piano are very clever. Of these the "Bag-Pipes" perhaps takes the lead.

Amateur talent completed a very enjoyable programme. The vocal and instrumental performances of Miss Brown, Miss Lou Miller, Miss Leger, Miss Mussen, Mr. Barton, Mr. Victor Magor and Dr. Morphy merited the applause they received.

### Diocese of Huron.

#### LONDON.

On Sunday, April 10th, His Lordship the Bishop of Huron held Confirmation in St. James' Church. The Sacred Edifice was crowded to the doors. The service was most impressive, and the Bishop's address to the candidates was most forcible and searching. Indeed many were heard to say that they never listened to such a soul touching address before, either in this or the old country. The whole congregation as well as the candidates was deeply impressed. The Rector, Rev. Canon Davis, presented 41 persons to receive the apostolic rite. The most of these were grown people and several had been brought up in other religious bodies.

There is daily service during Holy Week in this church.

The Bishop of Huron held confirmation services in St. George's Church, London West, Sunday evening. The following candidates took the confirmation vow:—Misses Tozer, Bending, Hardy, Crockett, Gregory, Gibson, McNeil, Houghton, Harris and Hammond; and Messrs. Fowler, Armstrong, Andrews, Cotton, Wilson, James, Hopkins, Bowman, Harding, Gower and Hopkings. The young ladies were tastefully attired in white dresses and caps. His Lordship addressed the candidates in an eloquent and impressive discourse, being assisted by the Rev. Mr. English, principal of Helmuth College.

The Rev. Mr. Sage is confined to his house, owing to sickness, and was not able to present on this important occasion.

The Bishop of Huron preached every day

in Holy Week. Monday in St. Thomas, Tuesday in Berlin, Wednesday in Brantford, Thursday in London, (St. John's Church) Good Friday a.m. in Ingersol, and evening in St. James', London. On Easter Sunday he held Confirmation in the Cathedral at morning service, in the afternoon at Christ's Church, and in the evening at the Memorial Church. He is engaged for every Sunday up to about the middle of July.

STRATFORD.

The Rev. Canon Patterson continues in a very weak condition and is unfit for any duty. Rev. professor Williams went to assist the curate on Easter Sunday.

The Synod of the Diocese of Huron will be held, (D.V.) June 21st to 24th.

The Young Men's Association, in connection with St. James' Church have elected the following officers for the ensuing six months: Rev. Canon Davis, Honorary President; Mr. W. Hart, President; Mr. F. T. Harrison, First Vice-President; Mr. E. White, Second Vice-President; Mr. W. McElheran, Secretary, and Mr. L. J. Hesse!, Treasurer.

Diocese of Algoma.

The Bishop of Algoma acknowledges the receipt of thirty dollars (\$30) from A. F. New Brunswick, per letter dated March 15th. Of this sum ten dollars (\$10) will be applied, as suggested to the Evangeline Fund, and the balance to that for building churches and parsonages.

DIocese of CALGARY.

DEAR SIR,—By a printer's error (I suppose) in your issue of April 6th, a note in reference to the resignation of Mr. Wilson's "connection with the Indian Home at Medicine Hat" is placed under the above heading. Medicine Hat is in the Diocese of Qu'Appelle which comprises the whole district of Assiniboia. The Diocese of Calgary comprises nearly the whole of the provisional district of Alberta, a narrow strip at the north having been for convenience added lately to the Diocese of Athabaska.

Yours faithfully,

CHAS. L. INGLIS.

187 Cayon On., Parkdale, 11 April 1892.

If Lent is the season for mourning the past, EASTER is the season for those bracing definite resolutions and vigorous efforts which control the future. If we were unaided and alone, such efforts and resolutions would be failures indeed; like the flutterings of a bird against the wires of the cage which imprisons it. But He Who has 'broken the gates of brass, and smitten the bars of iron in sunder,' will not fail us if we ask and seek His strength; and the permanence and splendour of His life in glory may, and should, be the warrant of our own."—H. P. Liddon.

If you are too weak to journey  
Up the mountain steep and high.  
You can stand within the valley  
As the multitude go by:  
You can chant in lowly measure,  
As they slowly pass along,  
Though they may forget the singer,  
They will not forget the song.  
—Ellen Gates.

Easter Vestry Meetings in Montreal.

The Easter vestry meetings in Montreal took place Monday evening. We append a brief synopsis of proceedings.

ST. MARTIN'S.—The rector, Rev. G. Osborne Troop, presided. A strong congregational representative was present. The financial statement was very satisfactory showing a substantial reduction of the indebtedness of the church.

Mr. Strachan Bethune was re-elected rector's warden, and Mr. E. E. Rothwell as people's warden, Mr. William Smith having to retire from that position on account of press of business. Messrs. J. P. Cleghorn, J. C. Rose, W. Tutley, J. Y. Gilmour, J. Harper, W. McGowan, H. M. Belcher, Walter Drake, R. W. Smith, with the rector and wardens were appointed as a Finance Committee and Messrs. C. D. Hanson, W. McGowan, C. Dumaresq, A. F. Bishop, J. A. Walsh and J. A. Moir were elected as the sidesmen. The delegates to the Diocesan Synod are Messrs. J. P. Cleghorn and Strachan Bethune.

GRAVE CHURCH.—The rector, the Rev. John Ker, presided. The election of officers resulted in the old board being unanimously re-elected to hold office until the new church was opened, with a recommendation to the new vestry that they hold office until the next annual vestry meeting. There is a balance of only about \$3,000 on the new church which has not yet been subscribed for.

CHRIST CHURCH CATHEDRAL.—There was a large attendance, and the chair was occupied by the Rector Rev. Dr. Norton. The warden's financial statement was highly satisfactory. All current expenses had been paid. In addition to this, \$1200 of the rectory debt had been paid. Mr. W. S. Kerry and Mr. Thos. Hiam were elected churchwardens for the ensuing year. The following are the select vestry:—Messrs. R. Evans, J. E. Kirkpatrick, J. D. L. Ambrose, W. A. Grundlack, R. H. Buchanan, C. E. Colson, H. F. Adams, W. H. Evans, Geo. Smithers, W. E. Lyman, Joseph Mulholland and J. C. Badgley. The delegates to the Synod are the Hon. Justice Tait and Mr. Robert Evans.

ST. THOMAS.—The rector, Rev. J. F. Renaud presided. No difficulty whatever had been experienced in raising the stipend of \$300 guaranteed to their new rector. The total receipts during the year amounted to \$2635.24, while the expenses were only \$2483.24. The rector re-nominated Mr. Spicer as his churchwarden, and Mr. J. T. Gaffney was elected people's warden. Messrs. Drake and Slack were appointed delegates to the Synod and Messrs. Bennett and Robinson sidesmen.

ST. JAMES THE APOSTLE.—Mr. Edgar Judge was elected as Rector's Warden. Mr. W. D. F. Mackintosh, People's Warden, Mr. E. P. Hamnaford and Mr. J. W. Marling delegates to the synod.

ST. JOHN THE EVANGELIST.

The Rector, the Rev. Mr. Woods, presided, and the secretary, Mr. A. E. Brock, showed that the financial year had been the best in the church's history.

The annual elections resulted as follows: Rector's warden—Mr. Armytage Rhodes, Peoples warden—Mr A. E. Brock. Delegates to Synod—Messrs. D. R. McCord and W. Southland Taylor. Select Vestry—Messrs J. F. Haskell, H. M. Holland, George Hadrell, A. R. J. Heward, P. W. St. George, H. J. Spencer, and A. E. Brock.

TRINITY CHURCH.

The Rector the Rev. Canon Mills occupied the chair. The annual report was a very encouraging one, election of officers resulted in the re-elections of these gentlemen who held

office last year. The people's warden, Mr. Charles Garth; the rector's warden, E. Bone; delegates to the synod, Mr. A. Baile and Mr. Chas. Garth, sidesmen, W. M. Lemesurier, A. E. Palmer, W. Norriss, J. S. Hagar, James Bailey, J. Mitchell, E. H. Lydon, W. J. Ider, P. A. Crosby, H. J. Hierner, B. Franklin, E. H. Buttrick, J. C. Rae, J. B. Vosburg, S. C. Sully, H. Mott, A. Pennall, C. Colquhoun, Wallace Dawson, Mr. H. Miles, Mr. Tucker. The appointment of an assistant rector was left in the hands of the rector and churchwardens.

ST. LUKE'S CHURCH.

Rector's warden, Thos. E. Lamb, Jr. people's warden, James Elliott; auditors, Henry Osborne and John McGranahan; delegates to Synod, Dr. E. Blackadder and Thomas Lamb, Sr.

ST. GEORGE'S CHURCH.

Dean Carmichael presided about half an hour. The annual report, showed the church to be in a flourishing condition financially. It was unanimously agreed to increase the stipend of the Rev. Mr. Tucker to \$2,000 a year. Messrs A. F. Gault and Richard White were appointed delegates to the Synod, and Messrs. Geo. Lightbound and G. Smith were unanimously elected church wardens.

ST. JOHN'S.

The rector, Rev. J. H. Dixon, presided. The warden's report was presented, showing the affairs of the church to be in a very prosperous condition. The following is the result of the election of officers: Rector's warden, Jas. H. Redfern; people's warden, John Forgrave; delegates to Synod, Messrs J. H. Redfern and H. J. Mudge; auditors, Messrs T. S. Moore, J. T. Sadler and R. E. Wright Sidesmen, Messrs E. Barnes, Wm Brown, Wm Moodie, Geo. Elliott, Henry Elliott, Wm Clark, Alex Acheson, G. F. Fischer, R. E. Wight, N. Wight, J. McKeenan, T. H. Parcell, Wm Tweedie, R. J. Lockhart, Wm Boyd, Jas. Eaux, F. Schneider and Edgar Nicholson. By a unanimous vote of the vestry the rector's stipend was materially increased.

ST. STEPHEN'S.

The following church officers were elected: Rector's Warden, C. E. Cooke; People's Warden, G. Carson; Delegates to Synod, John O'Hara, James Olives; Sidesmen, John Cox, W. Waynard, J. Farrell, O. Young, J. A. Neville, H. Evans, H. Walsh, J. Brown and W. A. Bell; auditors, John Tough and John Carson.

ST. JAMES CHURCH, ST. JOHN'S.

The newly appointed Rector the Rev. W. Windsor, presided, and had a cordial reception from the members of the Vestry. The financial statement was most satisfactory. A debt of some \$400 had been entirely wiped out, during the year. The office-bearers were all unanimously re-elected as follows: Wardens, Messrs J. Donaghy and G. H. Wilkinson; sidesmen Messrs E. B. Fuzoye, R. Gould, Sergt. Maj. Phillips and Sergt. Copeman; Lay Delegates, Messrs E. R. Smith and J. B. Fuzoye. Extensive repairs and improvements in the Church property are contemplated, and a committee consisting of the Wardens, W. M. Ryder, H. Black and E. R. Smith was appointed to inquire into the matter and report at an adjourned meeting on the 2nd May.

Even if faith did not involve the exercise of the noblest powers of the understanding, and the sublimest virtues of the heart; if it were not the powerful principle which purifies the soul and inspires every act of holy obedience; still, as the *command of our great Lawgiver and Judge, as the prescribed condition of our salvation, to receive the Holy Communion* must appear a necessary duty; and it can only evidence the most criminal presumption, as well as the greatest folly, to disregard it.

# THE CHURCH GUARDIAN

— EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR—

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man.

ADDRESS CORRESPONDENCE AND COMMUNICATIONS TO THE EDITOR, P. O. BOX 504, MONTREAL. EXCHANGES TO P. O. BOX 1968. FOR BUSINESS ANNOUNCEMENTS SEE PAGE 15.

## DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, *whether the paper is taken from the office or not.*

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

## CALENDAR FOR APRIL.

- April 3rd.—5th SUNDAY in Lent (*Passion*. Sunday).
- " 10th.—6th SUNDAY in Lent. (*Palm* Sunday. Notice of the days of this week.)
- " 11th.—MONDAY before Easter.
- " 12th.—TUESDAY do do
- " 13th.—WEDNESDAY do do
- " 14th.—THURSDAY do do (*Dies Mandati*.)
- " 15th.—GOOD FRIDAY; Pr. Pss. M. 22, 40, 54. E. 69, 88.
- " 16th.—EASTER EVEN.
- " 17th.—EASTER DAY (Pr. Pss., M. 2, 57, 111; Pr. Anth. instead of *Venite*; Athan. Cr.: Pr. Pref. in Com'n Service till Ap. 24th; Notice of Monday and Tuesday; Eveng. Pss. 113, 114, 115.)
- " 18th.—Monday } In Easter Week.
- " 19th.—Tuesday }
- " 24th.—1st Sunday after Easter. (Notice of St. Mark.)
- " 25th.—St. Mark—Ev. and Mar.

## VICTORY.

The Resurrection of our Lord was a proclamation of victory. Gained on the Cross, the victory was proclaimed in His Resurrection, whereby He vindicated Himself as the glorified Head of mankind, in Whom dwelt and dwells all the fulness of the God-head bodily. To us it has given the assurance that we also shall, if we will, help to win the victory for His Kingdom.

It will be a victory over self, a conquest of "all that makes the brute and mars the man" within us, an acceptance of God's leading out of temptation, the emancipation of our lives from all the bondage of inherited disposition, public opinion, and individual error: the transfiguration

of life into the image of God,—that His Kingdom may be within us.

It will be a victory over low ideals: over the Judas view of men's lives and God's Kingdom. In that view the only success worth hoping for consists in temporal power and riches. As long as Judas saw in His Master the future occupant of Herod's throne in an independent Jewish state, he remained in allegiance. When hope of that sort of success had vanished, he gave up in despair. That view of things,—the view which to-day measures a man's success by the size of his bank-account or a Church's success by the elegance of its buildings and the "social standing" of its members,—must surely pass away in the light of Christ's Resurrection and His assertion of a spiritual sovereignty.

It will be a victory over despondency. The certainty of ultimate victory takes from us any excuse for Simon Peter's cowardice as he saw his Master face to face with apparent defeat, for the quiet grief of the beloved disciple as he watched at the Cross, and for the sad resignation of those who walked to Emmaus. Standing where we do, we can see through the clouds that darkened their hopes. We have passed beyond the difficulties that our forefathers saw and that few saw through. We may be sure that what seem to us invincible obstacles will not be able to withstand the onward sweep of the Lord's host. In the light of the Resurrection we shall come to believe that our temporary defeats and drawn skirmishes are but insignificant incidents in a victorious campaign.

The Resurrection of Christ is the assurance of His victory. It is the promise of the victory of His men. "All the weary march can surely not be for nothing. All the blood, the toil, the tears, the starving of the wilderness, cannot fail. We look for victory."

And in this faith we shall help to win it.—*St. Andrew's Cross.*

## JESUS RISEN.

Our meditations during Lent have been employed on the sorrow and sufferings of the Son of God—undergone for the sins of the world. We have viewed Him sold, betrayed, denied, mocked, scourged, reviled, evil entreated, crowned with thorns, and nailed to the cross; from thence taken down and laid in the grave, a large stone placed at the mouth of the sepulchre, properly sealed, and the watch carefully set. During the solemn commemoration of the season of Lent, in which we have viewed His death, our Church has been wrapped in grief and lamentations; like holy Job, she "hath been turned to mourning, and her organ into the voice of them that weep." But there is a sweet joy which comes to us through sorrow: "Blessed are they that mourn for they shall be comforted." Blessed are they who have mourned for the death of Christ, for "The imprisoning stone is rolled away," and "Jesus Christ is risen to-day." Let our soul, then, awake early to share the joy and obey that injunction, issued of old from the Lord by the Prophet Isaiah: "Sing, O ye heavens, for the Lord hath done it; shout ye lower parts of the earth; break forth into singing, ye mountains, O forests, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel." Let song of praise, therefore, fill the heavens, from the comforted

spirits of just men made perfect, upon this triumph of their God. Let us and every tree of righteousness burst out into fruits of praise and thanksgiving for the great manifestation of the power and glory of God in the redemption of our nature from the grave. Let us diffuse in loud acclamation the glorious name of the mighty conqueror; for He hath delivered us from the curse of the law and from the guilt of sin. Let every Christian rejoice and spread the tidings of EASTER DAY; "The Lord is risen indeed."—*Parish Visitor, Alameda.*

## THE RISEN LIFE.

BY THE REV. A. C. A. HALL.

THE forty day of Easter follow upon the forty days of Lent. The ideas represented by the two periods are the counterpart one of another. They stand for the two sides of a shield. The death unto sin is with a view to the new birth unto righteousness. The latter without the former is impossible. The former without the latter would be worthless. The self-discipline of Lent is to lead to a larger, fuller, freer life. "I will run the way of Thy commandments when Thou hast set my heart at liberty."

We must be really careful that Easter, which stands for a new and higher life, does not for us mean a return to old indulgences which for a time during Lent have been forsaken. So it has alas, too often been. "Christ being raised from the dead dieth no more." Our spiritual resurrection is to be after the model of our Lord's literal resurrection. The very same body rose, but in altogether changed conditions, and to a new and higher kind of life: so it must be with us. The grace of God claims for His service all our faculties of body, mind and heart,—our talents, energies, social influence and the like; all that has been used for the world and for self is now to be used for God's glory and our brothers' good, to be exercised according to higher laws, as new motives, aims, powers come into our life. Let practices of prayer and devotion which have been formed in Lent be carefully cherished in Easter-tide. The risen life of Christ was for the most part hidden. From His veiled life of communion with God He came forth on occasions to comfort and instruct His disciples. This should be the law and pattern of our work, speaking to others of those things which we have heard and seen with God, calling others into that fellowship with Him in which we rejoice to live.

## The Proof of the Resurrection Complete.

I have been used for many years to study the history of other times, and to examine and to weigh the evidences of those who have written about them; and I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort, to the mind of a fair enquirer, than that Christ died, and rose again from the dead.—*Dr. Arnold.* (1) The Apostles had the most absolute faith in the fact; so that they based their hopes and their preaching upon it, and were ready to announce it everywhere. (2) This faith came in direct opposition to their previous beliefs and worldly interests. (3) They had every opportunity for thoroughly satisfying themselves on the point. (4) By their declaration of the fact they induced thousands of the very enemies of Christ to believe in it, and that close to the time and near the very spot on which it occurred.—*From Thomas' Genius of the Gospel.*

## SATISFACTION.

By J. M.

"When I wake up after Thy likeness, I shall be satisfied."—Psalm xvii, 15, 5.

"Shall they be satisfied? The soul's vague longing,  
The aching void that nothing earthly fills?  
Oh! what desires upon my soul are thronging,  
As I look upward to the heavenly hills."

Who has not felt the pain of dissatisfaction, with its never-failing supply of unhappiness and wretchedness following in its course? If it is not with our possessions, vocations or friends, often it turns back upon ourselves, our own motives, plans and actions, and the fruits of them. How it is reflected in our striving and yearning after something which is beyond us, or that God in His all-seeing wisdom withholds.

And so we construct, and as we fondly think, accomplish some cherished scheme, when lo, this destroyer enters, and once in possession finally overthrows all.

A strange the theme this for Easter-tide, some may say; yet surely in the Psalmist's words, "I shall be satisfied," the thoughtful reader finds portrayed the expression of that true completion which many a heart is seeking. And what is the secret of our failing to find? Is it not that we are prone to forget the time this shall be? "When I awake up after Thy likeness, I shall be satisfied."

There is the precious key which will open the way:

"Soul and body reunited,  
Thenceforth nothing shall divide,  
Waking up in Christ's own likeness  
Satisfied."

"Then shall we know, even as we are known."

Ah, yes, this is the theme for Easter, because at the Resurrection only shall the promise be fulfilled, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." We shall be satisfied with the pleasure of our Father's house and in His presence shall find fulness of joy.

Placed beside this prospect, with the glory of the Resurrection light crowning all, with what different feelings we regard the trials of our daily life. May this Easter-tide bring home the lesson of true satisfaction nearer to our hearts than ever before, giving us fresh hope and strength to meet the same, steadfast to the end.—*N. Y. Churchman.*

## AN EASTER LESSON.

FROM A SERMON BY CANON NEWBOLT, at ST. PAUL'S CATHEDRAL, LONDON, ENG, ON THE WORDS *Touch me not.*  
ST. JOHN XX, 17.

And Easter-time is just one of those festivals when we are brought face to face with the supernatural. It is the limit of the world of sense where we stand to-day, from which we look out over the interminable vista of the supernatural, the resurrection of the body, life from the dead, victory over the grave. We think, it may be, sometimes as we read of Christ's self-denial, that we could match that, we think sometimes as we read His teaching that we could rival it in systems of ancient and modern morality, or, as we read of His philanthropy, we think in our foolishness that we could equal it, of His plan, that we could surpass it. But on Easter-day He stands back from us. None o

our greatest heroes, none of our greatest philanthropists, has been crucified and risen again the third day; no human spell that we can utter can give life to the dead body, no human imagination can picture more than the immortality of the soul, or an absorption into the great self-existing unity of the world's life. But on Easter-day CHRIST is clothed with a supernatural light. His words, "Touch me not," claim from men a new homage beyond His other works of power; He checks the onward movement of love with a hush of recollectedness: "Be still then and know that I am God." And, should there not be, I ask you, a gathering spirit of reverence stretching out from the Easter festival until it floods all our religious life with light?

How familiar, for instance, do we get with the Holy Word of God; how free and how full is our access to it; how well known are its histories; how trite its precepts; how common its phraseology! And we forget its supernatural claims, and the reverence and the veneration due to it—such veneration as suggested that the Book of the Gospels should be put on a throne at the great councils of the early Church. And we forget to look for the supernatural in them; we forget that we ought to rise up from reading the Holy Scripture as though coming from a Presence; we forget the real Presence in the Scriptures, second only to the mysterious Presence of our Blessed Lord in the mystery of the altar, so that in listening to its words we can hear in its rhythm the faint murmur of the voice of God Himself, like a child who listens in a shell, and fancies that he hears sonorous cadences whereby, to his belief it expresses mysterious union with its native sea. Here, too, He would seem to say to us, "Touch Me not" from the mysterious height of His supernatural life—"Touch Me not," while we remember, as has been so wonderfully said, that the utmost that criticism can do is to prepare a correct text for the spiritual eye.

So it is again with the Holy Mysteries. We become so familiar to them, and we forget how of old they were shrouded with a deep reserve of screen, and barrier, and veil, and long-drawn aisles, and mysterious gloom, or else regarded with awe, amounting almost to dread, or only reserved for special times of solemn devotion, whereas now there it the tripping in and out before God with no preparation, just as the whim takes us, or the music draws us, or a friend suggests to us. Surely, we need, in this day, when services are multiplied, and Communion are so frequent, to lay well to heart these words: "Touch Me not," which stream from the supernatural life of our blessed Lord, and to see behind and beyond the visible veil the true form of Him that "liveth and was dead and behold he is alive for evermore."

And so it is with the Church. How familiar we are with it all! How closely domestic interests have grown, for instance, around the *Font* where the child, whom we love and who carries with it all the newly-found pride of paternity, is to receive a name and become a living personality in this active world. How *Confirmation* again is associated in our minds with the renewal of vows, and a great opportunity for young people, who have run a step or two alone long the broad road, to be called into a higher path of strict obligation. *Holy Matrimo-*

*ny*, how completely *that* has become an occasion of excitement and mirth, so that the solemn tones of the Marriage Service are almost resented the presence of a wedding guest who attends the feast clad in sombre attire. *Sunday* is pressed to the very utmost verge as a day of rest in relation to work. The dogmatic *Credo's* of the Church are viewed as so many abstract propositions without any direct bearing on the business and the supernatural life of man, so that to insist on their meaning and the necessity of belief in them, is often resented as a piece of bad taste and bigoted satisfaction with our own view. Oh! behind all this CHRIST on this Easter festival seems to insert Himself and to withdraw behind them. Holy Baptism is supernatural. "Touch Me not." It is no mere graceful symbol, but a stern requisite to the entering into the state of salvation. Confirmation is no mere strengthening of the will from within by renewed resolutions, but a bracing up of the whole man from without by the gift of the HOLY GHOST. Holy Matrimony is a *mystery*, signifying the mystical union that is betwixt CHRIST and His Church. Sunday is linked on by the Church to the old Sabbath principle which underlay, and which underlies still, all God's dealings with His people. So with the whole faith—it is not of men, not by the will of man, but it comes from God Himself. We shall not be examined, at the last day as to how much or how little we have intellectually assimilated, but as to how much we have made our own by faith, and how much our lives have been moulded by it. "Touch Me not." On this Easter festival, reverence before the supernatural stands out as one great lesson which we should all do well to lay to heart.

## EASTER AND SPRING.

It certainly can not be regarded as other than one of the special orderings of God, that moveable as is the great Feast of the Resurrection, it must ever fall within the Spring-time.

It is the one divinely commissioned season wherein Nature is permitted to lift its voice with that of Divinity, and in language as clear, and all-convincing, reveal to an otherwise unbelieving world the mighty Truth proclaimed.

Who can estimate the influence of Nature's silent testimony at this impressive season, or the mute eloquence of its symbolic language, appealing to the heart of young and old, as the word of man could never do.

How short the time since passing through the deadened field, the flowerless garden, the leafless wood, we seem to hear on every side the plaintive dirge:

"Can these dry bones of Nature live again?"

To-day, a Voice seems ringing out the glad command:—

"Come from the four winds, O Breath, and breathe upon these slain, that they may live!"

And in garden, field, and forest we see the call obeyed, as forth from the tomb of Winter the dead to life are springing.

Surely there is more than a passing coincidence in this. Is it not as though God had ordained that upon the very face of earth, and interwoven with its very existence, should be inscribed this greatest of all truths of His revelation to man; a truth to be imperishably preserved, and eternally proclaimed anew, so long as the world should last.

It is the one Festival in which the Voice of Heaven and Earth blend in perfect unison; therefore, when thanking God for Easter, let us thank Him also for the Spring-time, in which it ever stands enshrine, and thus conveying to heart and soul alike the brightest and best of hope's glad promises.—*Young Churchman.*

## Family Department.

### A MOTHER'S PRAYER.

Is my darling boy in danger ?

Lord, for help to Thee I fly ;  
Is he tempted ? Is he sinning ?  
Hear, O hear me when I cry !

Lord, Thou knowest all about him ;  
All the troubles of his life,  
Many drawbacks—sore temptations.  
And how hard must be the strife.

Knowest too his foes are many,  
And they seek to lure him on  
To the sinful, and the evil  
Count their victory almost won.

There are many perils round him,  
Flowery paths that look so bright ;  
And he sees not where they're leading,  
That they end in blackest night.

May Thy holy Angels shield him,  
Pluck his feet from out the net,  
Pointing out the snares and pitfalls  
Which around his path are set.

Thou wilt arm him for the battle  
If he only seek Thy aid ;  
Teach him, Lord, to pray—to trust Thee,  
Then I need not be afraid.

Grant him all Thou see'st he's needing,  
For the sake of Him who died ;  
More than all I think, or ask for,  
By His grace and love supplied.

When at length, life's battle finished,  
Won the crown, and fought the fight ;  
Mine the joy to see him happy,  
On his brow God's endless light.

M. J. J. in *Irish Eccl. Gazette.*

## " ESPECIALLY THOSE. "

### CHAPTER V.—(Continued)

The vicar called the next day, and several times during the week. His visits were a great comfort to Flo, and would have been to Robert, only that he was too suffering now to be able to attend to his ministrations.

" If he could only die without pain," said poor Flo, with her white face quivering in every nerve as she came out on to the landing to say "good-bye" to the vicar on Saturday afternoon, "it would be all I would ask for now ! It is so terrible to see him suffering like this."

" Indeed it is," said the vicar earnestly. " Poor young fellow ! Well, you know we are going to pray for him in church to-morrow. Take comfort in that. God had promised that when two or three are gathered together in His name, He will grant their requests, and many hearts will be praying to-morrow that God will comfort and relieve your brother according to his necessity."

Flo did take comfort in it. She had been dwelling upon the thought continually for the last few days, and was looking forward to Sunday as a day of hope and deliverance, when the united prayers of a whole congregation would go up before the Master, and plead for Robert in his sickness. Flo told Doctor Dove that Robert was to be prayed for on Sunday, and he, guessing she would like to be present, promised to come on Sunday morning and remain with him during the hours of service. It was a kind thought, and one that was greatly appreciated by Flo. She came in just before starting, to take leave of Robert.

" Are you going out, Flo ?" he asked, as she stooped over him and kissed him.

" Yes—to church. Doctor Dove will be with you, Plucky," replied Flo, ever so gently.

" Say something for me, Flo," whispered her brother. Pray that I may lose this pain. It

prevents me from seeing the light beyond !"

" Robert, the whole church is going to pray for you," whispered back Flo, earnestly. " All the people in St. Mary's will be praying for you this morning ; that is why I am leaving you to go. Mr. Harrison has promised to say your name and ask the prayers of the congregation for you."

A look of relief passed over her brother's face ; an expression of rest in the consciousness that he was going to be undertaken for, and Flo left him feeling more dependent than ever on the prayers which were to be offered up.

Ah, had not Nurse Kettleby's words come true at last ! Flo thought of them as she went down the cutting this morning, on her way to church. They came back to her with a startling distinctness and force ; they were being so truly fulfilled ! Do you remember them, reader, spoken years ago in the old London nursery, when Flo was a little child ?—" We shall all need the prayers of the church some day, Miss Flo. You are a bright, happy little girl now, without much sorrow or anything to make you sad, but some day it may be different, and you will be depending very much on the prayers of brothers and sisters you have never seen or spoken to." Was not Flo depending very much now on the prayers of the brothers and sisters she had never seen or spoken to ?—" Very often when the chastening hand of the Lord is laid on us, we are so stunned and grieved by the blow, we feel unable to pray for ourselves. We long that somebody would do it for us, and then it is that we find the comfort of belonging to a great family like the church, who will pray for us." Was not Flo feeling the comfort of that now ?

The following petition was offered up in due course this Sunday morning, in the church of St. Mary—" The prayers of the church are desired for one in great trouble of mind, and for Sophia Miller and Robert Dale, who are very seriously ill, and other sick persons."

Out of all the people who were there, and it was a good congregation—many came from a distance, liking the walk over the cliffs and downs by the beautiful sea—very few, I am afraid, thought it worth while or incumbent upon them in any way to give what was desired of them. While commending to His Fatherly goodness all those who were anyways afflicted or distressed in mind, body, or estate, how many, I wonder, remembered to send up a separate and earnest petition to God on behalf of those persons especially named ? Who thought it necessary or their business, not only to pray but to beseech God to send peace to the suffering mind of his brother, recovery to Sophia Miller and Robert Dale, and comfort and relief to those others who were sick, in measure according to their need ? How many strove in deep and solemn communion, to touch Christ, and to win his ear, so that he would be compelled to listen while they they pleaded, and to do all that they asked and more ? Who carried the remembrance of these suffering ones home with them, and made them special subjects of prayer again, at night, when they knelt before God and implored blessings on themselves and kindred.

The friends and relations of those especially mentioned this morning prayed of course if they were present, and perhaps a few others, but only a few ; only those, I suspect, who had been led to thoughtfulness on the subject of praying for others, by having had the duty and necessity of it as Christians brought home to them by having needed the church's prayers themselves. We are naturally such selfish beings, the very sweetest and best amongst us, that we cannot doubt that half the sufferings sent to us by God are sent not in wrath, not in anger, but to teach us to feel sympathy for our fellow-men.

He who made us knows that we must pity ourselves before we can pity others, and the lesson which is so hard and difficult and vexatious to learn often, is one which will make us happy hereafter if we follow out its teaching. A man who cannot pity and sympathize is surely an unhappy man, because so very far from

Christ, whose whole life upon earth was one grand outpouring of sympathy and pitifulness towards everything that was unfortunate and helpless in the world.

Flo, ever after this Sunday, joined heart and soul in the prayer "for all conditions of men." She could not help noticing in front of her some people who were looking about them a good deal during the service, and who paid no more attention after the name of Robert Dale had been said, and their prayers had been asked for him, than they had done before. It seemed very unkind to Flo, very heartless and incomprehensible altogether that that name should have fallen upon their heedless ears without making any impression. It would have cost them so little just to join in that prayer ! Yet those people were not exceptionally heartless ; no more so than Flo had been herself over and over again. The name that was so precious to her, and meant so much, meant nothing more to them than Sophia Miller or John Jones would have sounded to her six months back, or as Hannah Hall sounded to her childish ears that Sunday long ago, when Nurse Kettleby spoke the words which had come so true. They were only careless ; they knew nothing of Robert Dale ; they didn't know whether he was a grown-up man or a little boy ; or a rich person or a poor person, or anything about him.

They would doubtless have been very much surprised if you had told them they had been unkind, and neglected to do for a suffering brother a brother's part. Flo reflected with pain, as she thought of these people, on the many times she had listened to that prayer herself without paying attention to it, just as Nurse Kettleby told her she would in after days when sorrow and anxiety came to her. She prayed God to forgive her, and not to take into remembrance her past neglect when he listened to the Church's prayers for Robert.

" Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." The prayers of the two or three gathered together in the church of St. Mary this morning were faithfully answered. On Monday Robert Dale took the Holy Sacrament, and died during the week, a happy, peaceful, painless death. Thus Flo was able, in the midst of her grief, to look up to heaven with her sorrowful eyes, and to thank God fervently that the passage through the Dark Valley had been made light for him, and that no bodily or mental suffering had been allowed to disturb or harass him at the last. The word " Conqueror" seemed stamped on Robert Dale's forehead as he lay all calmly and still in his coffin ; a beautiful word, full of the grandest significance and most precious comfort when we see it written on the faces of those that are dead ; for it tells of a power that has been with them, greater and stronger than death itself, robbing it of its sting, and the grave of its victory, even the peace of God, which has been promised to all those who keep their minds " stayed on him."

May that word " Conqueror" be on your forehead and mine when we die, little children : it will take all the bitterness out of the tears that are shed for us ! Robert's last hours were greatly comforted by some news which reached him a few days before he died, concerning that kind Uncle George and Aunt Em, whom we have mentioned before. They wrote to say they were coming home, and would want Flo to come and stay a long while with them, which Robert knew would end in her living with them altogether. It did end in this way, and Flo never went back to Aunt Lucretia and her cousins. You see how Robert's prayers were answered for Flo, and how God relieved her " according to her necessity."

I have written these pages to make you think more on Sundays of the duty of praying for others, and for especially those who are named.

It may be with you as it was with Flo. "You may be a bright, happy little child now, without much sorrow or anything to make you sad, but some day it may be different, and you may be depending very much on the prayers of the brothers and sisters you have never known or spoken to: then it will make you very sorry to think you ever neglected to pray for one of them when they needed it—as Flo became sorry afterwards.

Of all the prayers that go up in the churches every Sunday morning and evening in England, there is no prayer that demands our attention more than that for all conditions of men.

In this sorrowful world, where the suffering lies so deep, and the cry for help is so often heard, we most of us long that we could do something to help to stem the tide of human misery and sin.

We can all of us do something if we only will, the youngest and the frailest and the poorest amongst us. We can pray. And though it has been called "the woman's weapon" and is scoffed at by so many, prayer is, and always will be, one of the greatest powers in the world. "Let us realize that by the gift of prayer, God has put into our hands a power capable of effecting the object we desire, if we only use it aright." We may not be able to visit the poor much, or to go to the hospitals and visit our sick brothers and sisters there; we may be so placed that we cannot come closely in contact with the sick and sorrowful, but let us ever remember that we can bring the sick before Christ in prayer as truly as the friends of the palsied man brought him to Christ; and Christ, if he see faith in us, will certainly answer us.

"If you cannot be the watchman standing high on Zion's wall, pointing out the path to heaven, offering life and peace to all; with your prayers, and with your loaves, you can do what heaven demands, you can do like faithful Aaron, holding up the prophet's hands."

Let us try to think of this next Sunday, little children, and on all

Sundays to come, when the prayer for all conditions of men is offered up; and 'et us never forget to pray earnestly for the sick and sorrowful, especially those for whom our prayers are desired."

THE END.

"Every Church family should have a Church paper. Our Church is weak in its members. They do not read. We must, dear brothers and sisters, keep abreast with the development and growth of the Church. If you go into the houses of the people who complain of innovations, etc., you will search in vain for a church newspaper. They are fifty years behind the times," so says our own exchange in the diocese of Fund du Lac.

The Church of God is in the world, not as a human invention, but as a divine appointment to be applied by human hands. Its fellowship is not salvation, but a means of salvation. Its sacraments are not a grace, but are channels of grace. The Bible is not a charm or talisman, but is a teacher or guide. Its services are not spells, but they are helps and refreshments. Its fellowship is not an order of infallibility, but it is the fellowship of the saints.

"I ought," is supreme in any true estimate of life. "I want to" has no place there except as the result of the sense of duty first, well thought out. "I want to," does "I ought," or "I ought," therefore "I want to," is but the natural expression of the conscientious soul—the loving discipline.

Benevolence is a divine art, a heavenly virtue, a Christ-like grace, which must be acquired. It must grow by little and little, by more and more, though diligent practice, repeated acts becoming habit and habit forming character, adding to faith brotherly kindness and all embracing charity.

CHURCH SCHOOL.

ST. JOHN THE EVANGELIST'S.

1773 ONTARIO ST., MONTREAL WEST.

Masters:  
REV. E. WOOD, M.A., Univ. Coll., Durham, Rector;  
REV. A. FRENCH, B.A., Keble Coll., Oxford, Head Master.

Assistant Masters:  
MR. T. HOLMES-ORR, Marlborough Coll. School (late Asst. Master Wimborne, England).  
MR. E. DOWE, B.A., Christ's Coll., Cambridge (Tanned Student and prizeman).  
MR. H. J. CAMPBELL, M.A., Trinity Coll., Toronto.  
MR. F. H. COOMB, Magdalen Coll., Oxford.  
MR. W. REED, Organ Scholar Keble Coll., Oxford, Music Master.

The chief features of the School are:—New Buildings, complete in every respect; Play-ground, unequalled in the city; Supervision by Masters, in Sports, Study and Class, Military Drill, Thoroughness in Work and Healthiness in Tone. Pupils are prepared for the Universities—Kingston and Bishops. All boys are taught French and the Classics. Drawing, Shorthand and Drill are included in the ordinary course. There are six Resident Masters and a Matron. Twenty-three Boarders and forty Day Boys are received. Ample for competition, not too many for individual attention.

One vacancy for Boarder next term. For circulars apply at the School or by letter.

New work by the Author of "How We Got Our Bible."

THE OLD DOCUMENTS AND THE NEW BIBLE.

A History of the Old Testament for the People. By J. P. SMYTH, A. B., LL. B., etc.

THE OLD TESTAMENT. Old Hebrew Documents. Other Old Documents and their use in Biblical Criticism. The New Bible. A Specimen of Biblical Criticism. Ten Illustrations, showing original manuscripts, Moabite Stone, etc., etc., 214 pages, with Index, 12mo, cloth, \$1.00. Seventh thousand.

"A work of sound scholarship and useful criticism."—Professor Church History, University of Glasgow.

By the Same Author.

HOW WE GOT OUR BIBLE.

An Answer to Questions Suggested by the New Revision. 4th edition. Partly thousand. 12mo, cloth, with six illustrations, 125 pages. Price, 50 cents.

"It has the glow of a story.... My interest never flagged from first page to the last."—BISHOP OF DERRY.

RECORDS OF THE PAST.

Being English translations of the Assyrian and Egyptian monuments. New Series. Under the Editorship of Prof. SAYCE, assisted by M. LE PAGE RENOUF, Prof. MASPERO, MR. BUDGE, MR. PINCHES, Prof. OPPERT and other distinguished Egyptian and Assyrian scholars.

"Having examined these books we can heartily commend them. The two firstly mentioned are especially clear and interesting, and contain a quantity of information popularly put."—Church Guardian.

JAS. POTT & CO., Publishers, 14 & 16 Abt Place, New York.

WANTED.—Position as Lay Reader. Six years experience. LAY READER, Office of Church Guardian, Montreal.

WANTED

A good common sense man, in Priest's orders, to work in the parishes of Matland and Sternake. Stipend \$100. For particulars apply to G. R. MAITELL MAITLAND, Hadis, N.S.

WANTED Position as Lay Reader by Candidate for Orders. Six years experience. Musical. ALPHA, P. O. Box 504, Montreal.

**D. LOW'S WORM SYRUP**  
DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OR ADULTS SWEET AS SYRUP AND CANNOT HARM THE MOST DELICATE CHILD

To Sunday Schools

EASTER.

THE YOUNG CHURCHMAN for Easter will be an extraordinary beautiful number. The illustrations were drawn by Miss Anna Milo Uppjohn, and are beautiful exponents of the Easter teaching. As formerly, the paper will be printed in two colors, and will be as bright and attractive as can be made.

SUNDAY SCHOOLS

not subscribers regularly, can have the Easter number at the rate of

One Dollar per Hundred

copies (one cent each); for any number desired. It makes the most attractive and acceptable Easter souvenir that can be distributed to Sunday school children.

Send in address at once, mentioning particularly this paper, THE CHURCH GUARDIAN, to

THE YOUNG CHURCHMAN CO. MILWAUKEE, WIS.

THE INSTITUTE LEAFLET FOR CHURCH SUNDAY SCHOOLS.

Senior and Junior Series.

Based on the well-known publications of the Church of England Sunday-school Institute, London.

Used largely in all the Canadian Dioceses and heartily approved by many Bishops.

Recommended by the Synods of Montreal, Ontario and Toronto, and by the Inter-Diocesan Sunday-Schools Conference embracing Delegates from five dioceses.

Now in the Eleventh year of publication. Prepared by the Sunday-School Committee of the Toronto Diocese, and published by Messrs. Rowell & Hutchinson, Toronto at the low rate of six cents per copy, per annum. The CHEAPEST LEAFLET in the world. Moderate in tone, sound in Church doctrine, and true to the principles of the Prayer Book. New Series on "The Prayer Book," and "The Acts of the Apostles," begins with Advent next. Send for sample copies and all particulars Address ROWELL & HUTCHINSON, 78 King Street, East Toronto.

THE CHRISTIAN MARRIAGE LAW DEFENCE ASSOCIATION.

IN CONNECTION WITH THE CHURCH OF ENGLAND IN CANADA.

PATRON:

The Most Rev. the Metropolitan of Canada.

HON. SEC.-TREAS.

L. H. Davidson, Esq., M. A., D. C. L. Montreal.

This Society was formed at the last Provincial Synod, to uphold the law of the Church and assist in distributing literature explanatory thereof. Membership fee only nominal, viz. 25 cents. Subscriptions from clergy and laity may be sent to the Hon. Secretary-Treasurer.

Hellmuth College

For YOUNG WOMEN and GIRLS. Large Illustrated Catalogue sent on application. Rev. E. N. ENGLISH, M. A., Principal. LONDON, ONTARIO, CANADA



A Handy Thing

ON WASH DAY—half a cake of SURPRISE SOAP—"just fits the hand" and just takes the dirt out of clothing with astonishing ease and quickness—no waste—every particle does its share of the work. A handy thing to have around to handle the dirt;

makes it drop out of the clothing very quick. Why not try SURPRISE SOAP the "surprise way"? Your Grocer sells it. If not, ask him to get it.

READ THE DIRECTIONS ON THE WRAPPER.

H. C. Clark Soap Mfg. Co., St. Stephen, N.B.

1892.

"Survival of the Fittest."

If Darwin's theory is to be accepted, then the fact that I am the sole survivor in the trade of those who began with me the same line of business, gives significance to the fact that my sales of seed to market gardeners, well known to be the most critical of all buyers, has increased year by year until it has now reached vast proportions. That I raise many varieties on my five seed farms, make 1700 tests annually for vitality, and test novelties, that no one may be imposed on, will explain much to the thoughtful buyer. I invite you to write for my FREE Vegetable and Flower Seed Catalogue.

J. J. H. GREGORY & SON, Marblehead, Mass.



Mission Field.

INDIA.

A SERMON PREACHED IN ST. MARY MAGDALENE CHURCH, ST. LEONARDS-ON-SEA, BY THE REV. ROBERT H. WALKER, M. A.

CONTINUED.

We hear, too, that India is beginning to send forth her people into other lands. In Trinidad, in Mauritius, in Burmah, in Zanzibar, and South Africa, thousands of Indians are labouring as traders, or merchants, or in sugar and other plantations; and the last report of the S. P. G. records the fact that India has, during the past year, sent forth her own missionaries to teach the faith of Christ to her own people, emigrants from her shores. In March 1890 two men were ordained by the Bishop of Madras to work among the 20,000 Tamil-speaking labourers in South Africa; and another was ordained for similar work in Mauritius. It is undoubtedly an era in the Church history of India, that she last year sent forth her own missionaries. India, now freed from the continual weakening of domestic wars, will become a great power in the East, and may largely influence the destinies of the world. How important then is it that we should make her a Christian land; and if it be not our responsibility to make her Christian, upon whom does it fall? Surely it is our duty to send forth for this work our best men, who both by their preaching and their example can show forth the Christian life.

But when we consider what work has been done in direct evangelisation of our great dependency, we have reason to be scarcely satisfied. The diocesan history of India dates only from 1814, when the Sec of Calcutta was formed; in 1835 and 1837 respectively, the Dioceses of Madras and Bombay were created; and even now there are but eight for the whole of India, for a population numbering nearly 300 millions. The last of these was founded only last year, when the Rev. J. C. Whitley was consecrated the first Bishop of Chota Nagpore. The story of this Mission is deeply interesting, and was told in the *Mission Field* for May 1890, and is repeated in *News from the Missions* for last August. Four Lutheran Missionaries went out to India in the year 1844 without having any definite plan. While in Calcutta they noticed some peculiar faces among the coolies working on the roads, and decided to make their country—that of the Kols—their sphere of Mission work. After five years' labour they had not a single convert: in 1857, when the Mutiny broke up the Mission, they had 700. When peace was restored, they renewed their labours, and in 1869 Bishop Milman received 7,000 of their people into our Church and ordained three Missionaries. There are now nearly 13,000 Christians in 500 villages, one-half of whom are communicants, and the coping stone was placed upon the work when they obtained their own Bishop. The endowment was provided by the S.

P. G., the S. P. C. K. and the Colonial Bishops' Fnd. The S. P. G. increased their annual grant, and at the same time the guiding hand of God raised up new helpers for the work. Before the grant was appropriated, a body of men from Trinity College, Dublin, resolved to go forth as a community, in order to undertake Mission work; and Bishop Whitley has been most thankful to give them a field of work in his diocese. Thus we have the University of Oxford working in Calcutta, that of Cambridge in Delhi, and Dublin in Chots Nagpore. It is, indeed, an encouragement, when from our ancient abodes of learning earnest and able men have gone forth to maintain the conflict against the false religions.

The old religions of India are mainly two: first, Hinduism, which has been defined to be a social organisation and religious confederacy. (See Sir W. Hunter on religions of India.) Socially it rests on caste, which strange division of the whole community into different classes, each having its different rank, occupation, and authority, dates from very early times. It is a terrible despotism, destructive of progress, hanging as a dead weight upon society at large, and every Hindu individually. But these restraints are now of necessity adjusting themselves to the altered conditions of modern life: they must soon disappear. The whole system has received a shock premonitory of its downfall. As a religious confederacy, Hinduism is remarkable for combining high and pure views of the Divine nature with the debasing superstitions of the rudest races. The faith of the educated and cultured Brahman is totally different from that of the simple labourer, yet both call themselves the same name. And thus Hinduism, accepting the position that the spiritual needs of different races differ according to their mental and moral development, has built up a varying structure of faith and ritual.

Secondly, there are in India 40 millions of Mohammedans; the prevalence of this religion is attributed to the fact that the Mohammedan adventures, who penetrated into various parts of India, found a large despised and neglected population, who were left outside the prevailing Hinduism. Among these it spread rapidly, because it found the ground prepared for its reception; but it does not now increase, and is found barely to keep up with increase of population. It offers a social organisation free from the restraints of caste life, and therefore is adopted as a faith by Hindus who from any cause have lost caste. Among these Mohammedans we are told by the Bishop of Calcutta (report of Oxford Mission for 1890) that the necessary acceptance of western thought and teaching is producing a remarkable movement. But besides these two, setting aside the few Buddhists who are not numerous in India, there is, we read, a dense mass consisting of many millions who are not included in any religious body.

Pain's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

**CATARRH**

Sold by druggists or sent by mail, 50c. E. T. Haseltine, Warren, Pa.

North, East, South, West. That's where *Pearline* goes.

Wherever there's hard work for women, there it's needed. Easy washing goes with it. Easy washing and better washing. Washing that doesn't wear out the clothes, or hurt the hands or fabric, or tire the washer. Washing that saves money but costs no more than the washing that wastes it. When it does all this and more, is it any wonder that *Pearline* goes? And it *does* go. It goes to the help of millions of women every day. But there are some who won't be helped. And they're the ones who need it most.

Blowing Peddlers and some grocers will tell you, "this is as good as" or "the same as *Pearline*." IT'S FALSE—but what a puff for *Pearline*. 198 JAMES PYLE, New York.

USEFUL TRACTS

—FOR—

Parochial Use.

PATHWAYS TO OUR CHURCH

By the Rev. George W. Shinn, D.D., 16mo., neat paper cover, 10 cents. T Whittaker, N. Y.

Contents: The Growing Church, The Decay of Prejudice, The Study of History, The Reception of the Church Idea, Its Simple Beliefs, Its Hallowed Liturgy, Its Wonderful Comprehensiveness. An attractive little brochure for general circulation. Do not fail to send for a copy for examination. The pamphlet is attractive without as well as within.

THE PRAYER BOOK REASON WHY.

A Text Book of Instructions on the Doctrines, Usages and History of the Church as suggested by the Liturgy. By the Rev. Nelson R. Boss, M.A., 16 mo., stiff paper covers, 20c. net. Same publisher.

The design of the work is threefold: (1) To furnish concise and ready answers to the popular objections so commonly raised against the Church and her services by those not familiar with her ways; (2) To bring out clearly and concisely some of the principles of historic Christianity which distinguish the Episcopal Church from all other religious bodies; and (3) To convey in the briefest space, information on the history, doctrines and usages of the Church which every layman, and especially every teacher ought to have.

CHURCH OF ENGLAND TEACHING.

By the Very Rev. Jas. Carmichael, D. C. L., Dean of Montreal. Paper 10c. Drysdale & Co., Montreal.

The Tract was written to meet the need of the many persons drifting into the Church from other Christian bodies, without a clear realization of the great landmarks of Her distinctive teaching. It condenses into a small and readable space what every one professing to belong to the Church of England should naturally realize and understand.

THE APPOINTED GUIDE.

A necessary Erudition for these times. Published by "The Church Critic," New York. Paper. Intended to show the authoritative teaching of the Church.

DAVENPORT

SCHOOL FOR BOYS

PORTLAND MANOR, ST. JOHN N.B.

A Church Boarding and Day School

Patron—The Most Reverend the Metropolitan of Canada. Visitor—The Right Rev. Bishop, Coadjutor. Head Master—Rev. F. P. Sherman assisted by Resident Masters from England.

LENT TERM OPENS

ON

Saturday, January 2nd, 1892.

The GREAT Dawson's Chocolate Creams WORM REMEDY

GRATEFUL-COMFORTING

EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civic Service Gazette*.

Made simply with boiling water or milk. Sold only in packets by Grocers, labelled thus: James Epps & Co., Homoeopathic Chemists, London, England. 260w.

PARAGRAPHIC COLUMN.

ADVICE TO MOTHERS.

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

"Service and obedience, these were the thoughts that were uppermost in the minds of the Son when He dwelt upon earth. Service and obedience, these must become with us the chief object of desire and aim, more so than rest or light, or joy or strength; in them we shall find the path to all the higher blessedness that awaits us."

Erysipelas.

Mrs. Jane Smith, of Maitland, was cured of a greivous attack of erysipelas by using Minard's Family Pills 20 days, and applying Minard's Lini-ment to the parts affected.

BLOOD WILL TELL.

Good blood will show its quality. No will bad blood, the one in a healthy body and ruddy complexion, the other in ill health, blotches, pimples, boils and sores, and frequently in intense forms as ulcers, abscesses, erysipelas, scrofulous diseases, salt rheum, etc. Every organ of the body depends upon the blood for force and vitality and is but scantily served when the blood is impure. No remedy is so potent as a blood purifier or more rapidly produces new and healthy blood than Burdock Blood Bitters, which neutralizes the various poisons and restores the vitalizing power of this all important fluid. As an instance of this read what Mr. J. N. Nell, of Algoma Mills, Ont., says in a recent letter:

Sirs.—A year ago I was troubled with spots breaking out all over my body, the effect of bad blood. I consulted three different doctors, who gave me medicine but did not cure me. I was advised to try B. B. B. and after using two bottles I noticed the spots getting less. I continued the use of B. B. B. which entirely cured me, giving me also a splendid appetite. Since then I would use no other medicine.

Mr. J. E. Humphrey, 46 Bond Street, Toronto, says Burdock Blood Bitters wrought a complete cure of dyspepsia in his case after all else had failed.

IF SO, TRY A BOTTLE OF DOES WHAT YOU EAT HURT YOU? Dr. Noswod's SPECIFIC FOR DYSPEPSIA, HEARTBURN, HEADACHE, Kidney and Liver Complaints. It has stood the test of the public for over a quarter of a century. Ask your druggist for it. 50 cents per bottle. Sole Proprietor WALLACE DAWSON, Pharmaceutical Chemist, MONTREAL.

BURDOCK PILLS. SUGAR COATED. A SURE CURE FOR BILIOUSNESS, CONSTIPATION, INDIGESTION, DIZZINESS, SICK HEADACHE, AND DISEASES OF THE STOMACH, LIVER AND BOWELS. THEY ARE MILD, THOROUGH AND PROMPT IN ACTION, AND FORM A VALUABLE AID TO BURDOCK BLOOD BITTERS IN THE TREATMENT AND CURE OF CHRONIC AND OBSTINATE DISEASES.

STOP IT FOR TOOTHACHE. Price 15c, a bottle.

Kennedy's Medical Discovery

Takes hold in this order;

- Bowels, Liver, Kidneys, Inside Skin, Outside Skin,

Driving everything before it that ought to be out.

You know whether you need it or not.

Sold by every druggist, and manufactured by

DONALD KENNEDY, ROXBURY, MASS.

A BOMBARDMENT OF HERESY!

EMERGENCY TRACTS

By the Young Churchman Co. Milwaukee.

Beginning Nov. 2nd, and to be issued weekly thereafter, a periodical consisting of four pages, under the above title. The numbers so far in preparation are as follows:

- No. 1—THE EMERGENCY. No. 2—MOST SURELY BELIEVED AMONGST US. No. 3—FOLD OR FLOCK. (8 pp.) No. 4—CATHOLIC vs. BROAD CHURCH THINKING. (8 pp.) No. 5—AN ANTIDOTE OF BROAD CHURCHISM. No. 6—WHY FLEE TO ROME? No. 7—OUR SEMINARIES—THE PROPAGATORS OF HERESY. (8 pp.) No. 8—HOW TO PROPAGATE HERESY. (The 8-page Tracts will count as double numbers.)

Terms, 50 cents per year, or with The Church Guardian \$1.60.

Address, P. O. BOX 504, Montreal.

CHURCH SCHOOL FOR GIRLS, WINDSOR, Nova Scotia.

Established by the Authority and under the Patronage of the Synod of the Diocese of Nova Scotia, and the Synod of the Diocese of Fredericton.

Lady Principal,

MISS MACHIN.

The Easter Term of this Institution will Commence on the 1st SATURDAY IN APRIL.

Applications for Calendar and form of admission may be addressed to the SECRETARY, WINDSOR, N.S. HENRY YOULE HIND, D. C. L., Secretary. Edgemoor, Windsor, N.S. March 10th, 1892

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured DR. J. STEPHENS, Lebanon, Ohio.

STOP IT FOR TOOTHACHE. Price 15c, a bottle.

University of King's College WINDSOR, N. S.

PATRON:

- THE ARCHBISHOP OF CANTERBURY. Visitor and President of the Board of Governors: THE LORD BISHOP OF NOVA SCOTIA. Governor ex-officio, Representing Synod of New Brunswick: THE METROPOLITAN. President of the College: THE REV. PROF. WILLETTS, M.A., D.C.L.

PROFESSIONAL STAFF:

- Classics—Rev. Prof. Willets, M.A., D.C.L. Divinity, including Pastoral Theology—The Rev. Professor Vroom, M.A. Mathematics, including Engineering and Natural Phil.—Professor Butler, B.E. Chemistry, Geology, and Mining—Professor Kennedy, M.A., B.A. Sc., F.G.S. Economics and History, Professor Roberts, M.A. Modern Languages—Professor Jones, M.A., Ph. D. Tutor in Science and Mathematics—Mr. W. F. Campbell, B.A.

DIVINITY LECTURES.

- Canon Law and Eccles. Polity—Rev. Canon Partridge, D.D. Old Testament Lit. and Exeg.—Ven. Archdeacon Smith, D.D. Apologetics—Rev. Geo. Haslam, M.A. Other Professional Chairs and Lectureships are under consideration.

There are eight Divinity Scholarships of the annual value of \$150, tenable for three years. Besides these there are One Binney Exhibition \$50; Three Stevenson Science Scholarships \$80; One McCawley Hebrew prize \$38; One Cogswell Scholarship \$120, open to Candidates for Holy Orders; One McCawley Testimonial Scholarship \$38.00 One Atkins Historical prize \$0.00; One Almon-Welsford Testimonial \$2.00; One Haliburton prize \$30.00; One Cogswell Cricket prize. The necessary expenses of Board Rooms, etc., average \$53.00 per annum. Nominated students do not pay tuition fees. These nominations fly in number, are open to all Matriculated Students, and are worth about \$0.00 for the three years course.

REV. PROF. WILLETTS, President King's College, Windsor, Nova Scotia.

THE CHURCH HOSPITAL, HALIFAX, N. S.

Superior Accommodation

For paying patients of both sexes. Is situated in a quiet neighborhood on COLLEGE STREET, and has

Spacious Halls and Airy Wards.

In charge of TRAINED NURSING SISTERS from St. Margaret's Home, Boston, Mass., a branch of the well known Sisterhood of East Grinstead, Sussex, England.

Patients are provided with NURSING NOURISHMENT and HOME COMFORTS at

MODERATE CHARGES.

Patients select and pay their own Surgeon or Physician, and have full freedom of choice when requiring religious ministrations.

For further particulars apply to the Sister in charge.

References in Halifax: Very Rev. Edwin Gilpin, D.D., Diocesan of Nova Scotia; A. J. Gowie, M. D.; W. B. Slayter, M.D.; H. H. Read, M. D.; Hon. J. W. Longley, Attorney General of Nova Scotia. 48-5m

CHURCH OF ENGLAND TEMPERANCE SOCIETY PUBLICATIONS.

THE TEMPERANCE CHRONICLE WEEKLY: 1d 8 1/2g.

THE ILLUSTRATED TEMPERANCE MONTHLY—very suitable for use in Canada: containing Serial Stories by well known Temperance writers. Biographies of "Temperance Heroes", Past, and Present" with portraits; Articles on the Holy Land; Original Music, &c., &c. 1d 8 1/2g monthly, postage extra.

THE YOUNG CRUSADER, a new Juvenile Paper, commenced in November, and judged from specimen copy, excellent for Bands of Hope; S. S. children and others and sure to promote interest of members, 12pp; price 1d, postage extra.

C. E. T. S. PUBLICATION DEPARTMENT 9 Bridge St., Westminster, London, Eng. Mention this paper.

Phosphorus

Brain and nerve food.

Lime

The bone-builder.

Codliver Oil

Fat and flesh former.

Pancreatine

The natural digestive, are combined in

PUTTNER'S EMULSION,

The grand restorative and nutritive tonic.

Of all Druggists. Brown & Webb, Halifax.

PAROCHIAL.

Missions to the Jews Fund

PATRONS:—Archbishop of Canterbury Earl Nelson, Bishops of London, Winchester, Durham, Lincoln, Salisbury, Chichester, Lichfield, Newcastle, Oxford, Truro, Bedford, Madras, Fredericton, Niagara, Ontario, Nova Scotia, and Blyth of the Church of England in Jerusalem and the East. PRESIDENT:—The Dean of Lichfield D.D.

CANADIAN BRANCH.

President.

The Lord Bishop of Niagara.

Committee: The Archdeacon of Guelph, The Archdeacon of Kingston, The Provost of Trinity College, Very Rev. Dean Norman, Rev. J. Langtry, Rev. A. J. Broughall, Rev. J. D. Cayley, Rev. E. P. Crawford, Rev. C. H. Mockridge, Rev. G. C. Mackenzie, L. H. Davidson, D. C. L., Q. C.

Honorary Secretary: Rev. Canon Cayley, Toronto.

Honorary Treasurer: J. J. Mason Esq., Hamilton, Treasurer D. & F. Mission Board.

Diocesan Treasurers: The Secretary-Treasurers of Diocesan Synods.

Honorary Diocesan Secretaries

Nova Scotia—Rev. W. B. King, Halifax.

Fredericton—Rev. Canon Neales, Woodstock, N.B.

Toronto—Rev. J. D. Cayley, Toronto.

Montreal—L. H. Davidson, D.C.L., Q.C., Montreal.

Montreal—Rev. A. J. Balfour, Que.

Ontario—Rev. W. B. Carey Kingston.

Niagara—Rev. Canon Sutherland, Hamilton.

Huron—Rev. C. G. Mackenzie Brantford.

**Temperance Column.**

**Church of England Temperance Society.**

The Secretary writes:—Now that considerable excitement and noise is being made over the social scheme work and general organization of the Salvation Army, with a view probably to the raising of additional funds for that work, it seems an opportune moment to state that the work of this mission was commenced over twelve years ago, and although the progress was slow during the first eight years or so of its existence, it has during the last four years shown considerable vigour. There are forty-one missionaries employed by the society for work at the police-court and prison gate, and seven labour yards, in three of four of which homes are provided for the men employed, and these, with the necessary expenses, are kept within a total cost of about £5,000. Beside this the society has two permanent inebriate homes and three temporary shelter homes for women, and a special race-course and van mission, in addition to the ordinary temperance work of an educational and propagandist character. Let your readers compare the results as to men and funds with those published by General Booth, and I do not think that they will find the Church is idle; and if they will but consider that this is only the work of one of a number of Church societies (Church Army, &c.), which are labouring in the same direction, to say nothing of the relief and help afforded to the poor and outcast through the ordinary parochial organizations, they will no doubt come to the conclusion that the Church is in the van, and that those who talk most do not always work most. We shall not then, I hope, see the names of Churchmen and Churchwomen figuring so largely as subscribers to Salvation Army funds, whilst they are conspicuous by their absence from the subscription lists of Church societies, which are calling loudly for help to carry on and extend the work.—*Family Churchman.*

**AN IMPORTANT WARNING**

To the Editor of THE CHURCH GUARDIAN  
DEAR SIR—The following paragraph, which recently appeared in the legal reports of the Toronto newspapers, is of vital importance to the people of Canada:

Q. B. AND C. P. DIVISIONS.  
Before STREET, J.

FULFORD V. HOWE.—Howe, Q. C., for the plaintiff George Taylor Fulford, of the town of Brockville, druggist, moved for an injunction restraining the defendants, S. L. Howe and W. A. Howe, from selling pills in imitation of those sold by the plaintiff under the name of "Dr. Williams' Pink Pills for Pale People," and thereby infringing the plaintiff's trade mark for such pills registered under that name which, the plaintiff alleges, by reason of his extensive advertising, is well known throughout Canada. Judgment granted for a perpetual injunction.

An old adage has it that "imitation is the sincerest flattery," but when imitation takes the form of palming off upon the public worthless, perhaps positively harmful drugs, in imitation of a popular remedy, it is quite time the public is aroused to a sense of the injury done them. There is no other proprietary remedy in Canada today that approaches Dr. Williams' Pink Pills in the esteem and confidence with which it

is regarded by the people. And justly so, as this remedy has to its credit cures in cases where even the most eminent men in the ranks of medical science had pronounced the patients incurable. These cases have been thoroughly investigated by such leading newspapers as the Toronto Globe, Hamilton Times, Spectator and Herald, Halifax Herald, Detroit News, Albany Journal, Le Monde, Montreal, and others, and their accuracy vouched for. Thus Dr. Williams' Pink Pills have achieved a continental reputation, with the result that we find dealers here and there imposing upon the public by selling, in their stead, for the sake of extra profit, worthless imitations. These imitations are sometimes given names somewhat approaching the original, while in other cases the dealer, while not openly offering an imitation, imposes upon the customer by declaring that he can give him something "just as good." In still other cases Dr. Williams' Pink Pills are openly imitated in size, color and shape, and are sold in loose form by the dozen or hundred as the genuine Pink Pills. Against all these imitations the public should be constantly on their guard. There is absolutely no other pill, or no other remedy, that can take the place of Dr. Williams' Pink Pills as a nerve tonic and blood builder. To purchase any imitation, any substitute, or any remedy said to be "just as good" in a worse than useless expenditure of money. The public can protect themselves against all imitations of this great remedy if they will remember that *Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred.* They are always put up in neat round boxes about two and a half inches in length, the wrapper around which is printed in red ink, and bears the trade mark, "Dr. Williams' Pink Pills for Pale People." If offered to you in any other form depend upon it they are worthless imitations and should be rejected as such. If your dealer does not keep Dr. Williams' Pink Pills do not let him persuade you to take any substitute he may say is "just as good." Dr. Williams' Pink Pills may be had by mail, post, on receipt of price, 50 cents a box, or six boxes for \$2.50, by addressing The Dr. Williams' Medicine Co., Brockville, Ont. or Morristown, N. Y.

**NEW PUBLICATIONS**

— OF —

**THE YOUNG CHURCHMAN CO.,**  
412 Milwaukee Street.  
MILWAUKEE, WISCONSIN.

**THE CHURCHMAN'S MANUAL** of Private and Family Devotion. Compiled from the Writings of English Divines, with Graces and Devotions for the Seasons, Litanies, and an entirely new selection of Hymns, 318 pages, cloth, red edges, 50 cts. net.

This manual will be found exceedingly useful by the Clergy of the Church, to be placed in the hands of educated laymen and for their own use. The table of contents (abridged) is as follows:

- PART I.—Private Prayer.
- Prefatory Matter.
- Summary of Doctrine.
- Daily Devotions for Morning and Evening (three forms).
- Memorials for the Seasons of the Church.
- Occasional and Intercessory Prayers.
- Graces and Hymns.
- Offices for the Hours.
- Penitential Offices.
- Litanies.
- Devotions for the Sick, the Dying, for Mourners, for the Departed.
- The Collects from the Prayer Book.
- PART II.—Family Prayer.

**CHARLESTON'S SELF-ACTING SHADE-ROLLERS**  
Beware of Imitations.  
**NOTICE**  
AUGUSTRUP  
OF  
LAWSON'S LABEL  
AND USE  
GENUINE  
TSHORN

**M. S. BROWN & CO.,**  
ESTABLISHED A.D. 1840.  
DEALERS IN COMMUNION PLATE, BRASS  
ALTAR FURNITURE, JEWELLERY  
AND SILVER WARE.  
138 Granville street, Halifax, N. S.

Our special chalice 7 1/2 inches high, gilt bowl and Paten 6 inches, with gilt surface of superior quality E. B. on White Metal and Crystal Cruet with Maltese Cross stopper, at \$14 per set. Is admirably adapted for Missions of small Parishes, where appropriate articles at small cost are required.

The same set E. P. on Nickel, per set \$18 00  
Crystal Cruets, singly, each 3 50  
E. P. Bread Boxes, hinged cover and front, 2 1/2 x 2 1/2 x 1 inch 2 50  
Brass Altar Crosses, 15 to 24 inch, \$10 to \$15  
Brass Altar Desks 8 to 25  
Brass Altar Candlesticks, per pair, 5 to 10  
Brass Altar Vases, plain and illum. 5 to 12  
Brass Altar Dishes, 12 and 14 inch, partly or wholly decorated, each 8 50 to 18

Freight prepaid to Montreal on sales for Manitoba and further West.

**Canada Paper Co.**  
Paper Makers & Wholesale Stationers.  
Offices and Warehouses:  
580 and 582 CRAIG ST., MONTREAL.  
1 FRONT ST., TORONTO.  
Mills:  
Springvale Mills } WINDSOR MILLS,  
Windsor Mill. } P. Q.

THE  
**CHURCH GUARDIAN**  
A Weekly Newspaper,  
NON-PARTISAN -- INDEPENDENT.  
IS PUBLISHED EVERY WEDNESDAY IN THE  
INTERESTS OF THE CHURCH OF ENGLAND  
IN CANADA, AND IN RUPERT'S  
LAND AND THE NORTH-WEST.

Special Correspondents in Different Dioceses  
OFFICE:  
190 St. James Street, Montreal.

**SUBSCRIPTION**  
(Postage in Canada and U. S. free.)  
If paid (strictly in advance) \$1.50 a year  
ONE YEAR TO CLERGY - - - \$1.00

ALL SUBSCRIPTIONS CONTINUED UNLESS  
ORDERED OTHERWISE BEFORE DATE  
OF EXPIRATION OF SUBSCRIPTION,  
AND ARREARS IF ANY PAID.

Remittances requested by Post Office  
order, payable to L. H. DAVIDSON,  
otherwise at subscriber's risk.

Receipt acknowledged by change of  
label. If special receipt required, stamped  
en-velope or post-card necessary.

IN CHANGING AN ADDRESS, SEND THE OLD  
AS WELL AS THE NEW ADDRESS.

**ADVERTISING.**  
THE GUARDIAN having a CIRCULATION  
LARGELY IN EXCESS OF ANY  
OTHER CHURCH PAPER, and extending  
throughout the Dominion, the North-  
West and Newfoundland, will be found  
one of the best mediums for advertising.

**RATES.**  
1st insertion, - 10c. per line Nonpareil  
Each subsequent insertion, 5c. per line.  
3 months - - - 75c. "  
6 months - - - \$1.25 "  
12 months - - - \$2.00 "

MARRIAGE AND BIRTH NOTICES, 50c. EACH  
INSERTION. DEATH NOTICES, FREE.  
Obituaries, Complimentary Resolutions,  
Appeals, Acknowledgments, and  
other similar matter, 10c. per line.

All notices must be prepaid.  
Address Correspondence and Communica-  
tions to the Editor  
P. O. Box 504.  
Exchanges to P. O. Box, 1968, Montreal

NEWS AND NOTES.

FITS.

All Fits are stopped free by DR. KLINE'S GREAT NERVE RESTORER. No Fits after first day's use. Marvellous cures. Treatise and \$2 trial bottle free to Fit cases. Send to Dr. Kline, 931 Arch St., Phila., Pa.

Worship is a stimulus to action, when, and of course only when, it is sincere. If it be true that "to work is to pray" it is also true that to pray is to work.—Liddon.

TO THE DEAF.

A person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it free to any Person who applies to Nicholson, 177 McDougal street, New York.

"The Scriptures bids us fast; the Church says, Now."

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

Nothing creates more disease, discomfort and distress than constipation of the bowels. In B. B. B. we have a remedy sure to remove and cure it.

"Was troubled with continual headache and loss of appetite but before I had taken many doses of B. B. B. appetite and health returned." J. B. THOMPSON, Bethesda, Ont.

Mrs. Jane Vansickle, Alberton, Ont., was cured of liver complaint, after years of suffering, by using five bottles of B. B. B. She recommends it.

Bad blood breeds divers distressing diseases. Burdock Blood Bitters banishes boils and blotches, with every other symptom arising from bad blood.

THE KEY TO HEALTH.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Billousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

For Sale by all Dealers. T. MILBURN & CO., Proprietors, Toronto.

AGENTS who work for us make money fast. Send your address on postal card for particulars. THE ROYAL SILVERWARE CO., Windsor.

AMMONIA

IN BAKING POWDER

Is a Disease-Producing Agent

ITS volatility is abridged by reaction with the gluten in the Flour. The preparation of an UNOBJECTIONABLE Baking Powder containing AMMONIA is impracticable. Avoid all risk and use

WOODILL'S German Baking Powder,

GUARANTEED TO CONTAIN

NO AMMONIA.



KNITTING SILK.

The Only Silk Suitable for Knitting.

Which will bear Washing without injury to Color or Texture.

FLORENCE HOMEMEEDLEWORK, latest issue sent postpaid on receipt of six cents.

CORTICELLI SILK CO.,

Richelleu Street. ST. JOHNS, P. Q.

J. E. TOWNSHEND,

LITTLE ST. ANTOINE STREET, MONTREAL.

BEDDING, patented for its purity. Every description of Bedding, Curled Hair, Moss, Alva, Fibre and Cotton Mattresses. Patentee of the Stein-winder wove wire Mattress. Feather and Down Beds, Bolsters, Pillows, etc. The trade supplied. Bell Telephone 190. Federal Telephone 224.

CHEMICAL LABORATORY, DALHOUSIE COLLEGE, Halifax, N.S., July 31st, 1891.

WELL SUITED.

WITHIN the last few months I have purchased, promissus us v at KERRILL GROCERY STORE, in this city, packages of

Woodill's German Baking Powder

and have subjected same to chemical analysis. The samples were found to consist of PURE, WHOLESOME MATERIALS, PROPERLY PROPORTIONED TO BAKING POWDER & WELL SUITED FOR FAMILY USE and has been employed, when required, in my own household for many years.

GEORGE LAWSON, PH. D., LL. D., Fellow of the Institute of Chemistry of Great Britain and Ireland

SUBSCRIBE for the CHURCH GUARDIAN.



Bishop Stewart School, FRELIGHSBURG.

HOME PRIVILEGES. -- EXTENSIVE GROUNDS PERSONAL INSTRUCTION AND SUPERVISION.

Situation Beautiful and Healthful.

Address, CANON DAVIDSON, M. A. RECTOR, Frelighsburg, P. Q.

PREFATORY NOTE BY THE

Most Reverend the Metropolitan.

"MANUALS OF CHRISTIAN DOCTRINE."

A Complete Scheme of Graded Instruction for Sunday Schools.

—BY THE—

Rev. Walker Gwynn, Rector of St. Mark's Church, Augusta, Maine.

—EDITED BY THE—

Right Rev. W. C. Doane, S. T. D., Bishop of Albany.

\* LEADING FEATURES \*

- 1. The Church Catechism the basis throughout.
2. Each Season and Sunday of the Christian Year has its appropriate lesson.
3. There are four grades, Primary Junior, Middle and Senior, each Sunday having the same lesson in all grades, thus making systematic and general catechising practicable.
4. Short Scripture readings and texts appropriate for each Sunday's lesson.
5. Special teaching upon the Holy Catholic Church, (treated historically in six lessons), Confirmation, Liturgical Worship, and the History of the Prayer Book.
6. A Synopsis of the Old and New Testament, in tabular form, for constant reference.
7. List of Books for Further Study.
8. Prayers for Children.
Senior Grade for Teachers and Older Scholars ..... 25c.
Middle Grade ..... 15c.
Junior Grade ..... 10c.
Primary Grade ..... 6c.

NEW EDITION.

THOROUGHLY REVISED, WITH ADDITIONS.

And adapted for use in both the English and American Churches.

INTRODUCTION BY THE

VERY REV. R. W. CHURCH, M.A., D. C. L., Dean of St. Paul's.

PREFATORY NOTE TO CANADIAN EDITION BY THE

Most Rev. The Metropolitan.

JAMES POTT & CO., CHURCH PUBLISHERS, 14 and 16 Astor Place, New York.

ROSWELL & HUTCHISON, Toronto, Canada.



"THE NEW METHOD" for good health cures all chronic diseases. Mr. A. Albro, D.D., Utica, N. Y., writes: "One of the greatest boons to mankind in modern days." Indisputably better than the Hall System. Half the price. Send for testimonials. HEALTH SUPPLIES CO., 710 BROADWAY, N. Y.

WATCHES FREE. 1000 absolutely free to introduce on goods. Write and be convinced. Canadian Watch Co., Toronto, Canada

# READ THESE Special Offers to New Subscribers FOR APRIL AND MAY.

For \$1.50, subscription price of the *Guardian* alone, THE CHURCH GUARDIAN for one year with any one of the following FREE :

- 1.—THE ALGOMA MISSIONARY NEWS, (the official organ of the Diocese of Algoma, monthly.)
- 2.—THE RUPERT'S LAND GLEANER. Winnipeg, Man.—(Published in the interests of the Diocese and of the Indian Schools.)
- 3.—THE ST. ANDREW'S CROSS—(the organ of the Brotherhood of St. Andrew in Canada and the United States, monthly.)
- 4.—CHURCH WORK.—(A monthly pamphlet of Facts, Notes and Instructions, Digby, N. S.)
- 5.—SAINT MARY'S.—A monthly paper for Girls.—(Published by the Massachusetts Diocesan Organization Girls Friendly Society of America.)
- 6.—THE S. P. G. MISSION FIELD, monthly.—(Published by the Society for the Propagation of the Gospel, London, Eng.)

For \$1.90 THE CHURCH GUARDIAN for one year, with

- THE QUARTERLY REGISTER OF CURRENT HISTORY.—(A valuable Magazine published at Detroit, Mich.)
- Or THE SPIRIT OF MISSIONS, monthly.—(The organ of The Board of Missions of the Protestant Episcopal Church of the United States.) A most interesting Missionary Magazine.
- Or THE AMERICAN CHURCH SUNDAY SCHOOL MAGAZINE, monthly.—(Published at Philadelphia.) A valuable assistant to S. S. teachers.

Remittance to accompany orders, and special paper wished for to be clearly designated.

Address :

**THE CHURCH GUARDIAN,**  
P. O. Box 504. MONTREAL.

**35** CENTS  
A BOTTLE

## USE IT FOR

- Difficulty of Breathing
- Tightness of the Chest
- Wasting Away of Flesh
- Throat Troubles
- Consumption
- Bronchitis, Weak Lungs
- Asthma, Coughs
- Catarrh, Colds

DR. T. A.

**SLOCUM'S**

Oxygenized Emulsion of Pure

**COD LIVER OIL**

TASTELESS.

FOR SALE BY ALL DRUGGISTS.

LABORATORY: TORONTO, ONT.



If your child is lacking the elements of perfect childhood, try Ridge's Food. It is the claim of the manufacturers, endorsed by hundreds, that it is the best food for the growing child. We believe more children have been successfully reared upon Ridge's Food than upon all the other foods combined. Try it, mothers, and be convinced of its worth. Send to WOOLRICH & CO., Palmer, Mass., for valuable pamphlet entitled "Healthful Hints." Sent free to any address. Its perusal will save much anxiety.

**KNABE**

PIANO FORTES

UNEQUALLED IN

Tone, Touch, Workmanship and Durability.

WILLIAM KNABE & CO.,

Baltimore) 21 and 24 East Baltimore street  
New York, 145 Fifth Avenue.  
Washington, 817 Market Space.

WILLIS & CO., Sole Agents,  
1824 Notre-Dame Street, Montreal

Clinton H. Meneely Bell Co'

SUCCESSORS TO

MENEELY & KIMBERLY,

**Bell Founders**

TROY, N. Y., U.S.A.

Manufacture a superior quality of Bells. Special attention given to Church Bells. Catalogues free to parties needing bells.



MENEELY & COMPANY

WEST TROY, N. Y., BELLS

Favorably known to the public since 1826. Church, Chapel, School, Fire Alarms and other bells; also, Chimes and Peals



BUCKEYE BELL FOUNDRY

Best quality Pure Copper and Tin CHIMES, PEALS AND BELLS. Most favorably known for over 60 yrs. The VANDUSEN & TIFF CO Cincinnati, O.

THE LARGEST ESTABLISHMENT MANUFACTURING **CHURCH BELLS & PEALS** in the World. PUREST BELL METAL, (COPPER AND TIN.) Send for Price and Catalogue. McSHANE BELL FOUNDRY, BALTIMORE, MD.



SINGINNATI BELL FOUNDRY CO

SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO CATALOGUE WITH 1000 TESTIMONIALS. BELLS, CHURCH, SCHOOL, FIRE ALARMS

GEORGE ROBERTSON,  
ST. JOHN, N.B.

**CHOICE TEAS??**

A SPECIALTY.

Finest Groceries.

Java and Mocha Coffees.  
Fruits, Preserved Jellies, &c.  
Retail Store—37 Prince Street.  
Wholesale Warehouse—10 Water St.  
GEO. ROBERTSON.

N.B.—Orders from all parts promptly executed.

A GOOD BOOK

"GUIDE MARKS

FOR YOUNG CHURCHMEN."

Right. Rev. Rich Hooker Wilmer, D. D., L.L.D., Bishop of Alabama.  
Cloth pp. 60c. Postage and duty extra  
May be had through the office of THE CHURCH GUARDIAN.

Published by E. R. SMITH & SON at THE NEWS Printing House, St. Johns, P. Q.