

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

A. P. Willis
Editor
1, Spring
St. S. S. and Quibler

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. XI.
No. 47.

MONTREAL, WEDNESDAY, APRIL 16, 1890

\$1.50
PER YEAR

ECCLIASTICAL NOTES.

CANON ARGLES has offered a marble floor for the choir of the Cathedral, Peterborough, Eng., to the Restoration Committee.

THE tract, "The Church and Her Ways," is getting a world wide fame. The one hundred and tenth thousand has just been printed.

THE Bishops of Edinburgh and Glasgow, Scotland, have just become patrons of the Church Army. A night rescue shelter has been opened in the Edgware-road, Glasgow by this society, which seeks to reach the lowest and most depraved. It is conducted on distinctly religious lines.

THE Bishop Suffragan of Reading, Eng., (Dr. Randall), has been presented with a Pastoral Staff value £200. At the same time Mrs. Randall was presented with a fine portrait of her husband, painted by Mr. Charles Furse, son of Canon Furse, of Westminster. The gifts were accompanied by a beautiful album, containing an illuminated address and the names of the subscribers.

AT Trinity Church, Eastbourne, England, recently, a young woman, who was a candidate for Confirmation, made a public renunciation of the doctrines of the Church of Rome. After the lesson, the vicar, Rev. W. Bathurst, M.A., proceeded to the Communion Table, and having made some preliminary remarks, read a Form of Recantation, which the convert repeated aloud after him. Prayer was then offered up, and the service was resumed.

UNDER the instruction of the Bishop, the Sunday schools of Iowa, U.S., are to be organized as a "Missionary Host." Any school may become a "Cohort" of the Host with a "Commandant." Each Cohort is to be divided into "Bands" of ten under a "Captain." A badge is to be given to each member and a banner will be presented to the Cohort which shall make the largest offering in proportion to membership during any year.

THE USE OF OUR CHURCHES.—The question is sometimes raised as to the use of our churches for the funeral services of members of orders, societies, military organizations, &c. It should not admit of a question, that no order, society, or the like, has any right to occupy our houses of worship which are set apart by consecration solely for religious uses according to our own forms. These societies and associations have no more control over the Church or the services to be conducted in the Church, than the clergyman or vestry can control the halls and lodge rooms of these same societies, or the observances held in the same. The clergyman is the sole arbiter respecting the services held in the church building under his charge, and he is responsible not to the public, the newspaper press, or even to the vestry for his decisions in this matter, but to the Canons of the Church and the ecclesiastical authority.—*The Iowa Churchman.*

WHAT A VESTRY CANNOT DO.—It must not

he forgotten that it is not in the power of a vestry "to encumber or alienate any consecrated church or chapel without the previous consent of the Bishop, acting with the advice and consent of the Standing Committee." This is not the arbitrary decision of the Bishop, but the express provision of the Canons of the general Church. Any action in contravention to this Canon is, so far as the vestry is concerned, *ultra vires*; and any such mortgage or deed of sale would be held invalid by the civil courts.—*The Iowa Churchman.*

THE BISHOP DESIGNATE OF DURHAM—Canon Westcott's appointment has evoked wide spread expressions of satisfaction, even more perhaps outside the Anglican Church than within its pale. He has written a letter to the diocese earnestly asking for the prayers of those with whom in future he is to be intimately connected, adding—"My whole strength lies in the trust that the prayers of friends of the whole diocese will be with me. I come in simplest obedience, offering the little which I have with out reserve." It is anticipated that the Ember Collect, slightly varied to meet the special case, will be generally used until the new Bishop's consecration. Amidst all that has been written upon the merits of the Bishop designate of Durham, it is curious, says the *Yorkshire Post*, that so little should have been said as to his oratorical power. He has never been a frequent speaker on a platform, or pulpit drudge available at almost everybody's beck and call, provided that the occasion was one of sufficient importance, but as a matter of fact there are few more powerful speakers than Dr. Westcott. The Bishop designate has five sons in Holy Orders, all of whom were ordained by Bishop Lightfoot; three on one day—St. Thomas' Day, 1864—five years before the death of the Bishop on the same festival. One of the sons was offered the Greek Professorship in the University of Durham on the death of Canon Evans, but declined it. It is an interesting coincidence (the *Pall Mall Gazette* observes) that one of the windows in the Bishop's Chapel at Auckland Castle contains a striking portrait of Canon Westcott, arrayed in a gorgeous cope. It is said that when the late Bishop was renovating the interior of the chapel he was asked by the artist of the new windows what kind of faces he preferred for the bishops and monks, whereupon Dr. Lightfoot handed him a number of photographs, saying that "those were the faces he liked best to see around him." Accordingly the present Archbishop of Canterbury appears in a cope and mitre as the representative of one of his early predecessors, and on his right hand stands the newly appointed Bishop of Durham. Among the other faces in the picture are clearly recognizable the late Bishop of Manchester (Dr. Frazer), and the present Bishop of Winchester.

LAY READERS.—The Canons of the Church limit the duration of a Lay reader's license to one year. The license of a Lay reader in a vacant parish terminates when a clergyman enters upon duty in the same, either as rector or by the Bishop's appointment. It is not intended that a license shall be given or renewed in any case without the written request of the

clergyman in charge. No loyal layman will presume to officiate as a Lay reader without a license, which when properly asked for, can be had by any communicant possessing the moral and intellectual qualifications. This is the law of the general Church.—*The Iowa Churchman.*

CONFIRMATION.

THE INWARD GRACE OR GIFT OF GOD.

Q. Was there any circumstance in the Life of our Lord that may be said to have prefigured this Gift of the Holy Spirit, as following after Baptism, as a distinct Gift, yet very closely united with it?

A. Yes. When our Lord Himself was baptized by John the Baptist He "went up straightway out of the water, and, lo," (while He was "praying," St. Luke adds,) "the heavens were opened unto Him, and he (John) saw the Spirit of God descending like a dove and lighting upon Him." *S. Matt. iii. 16.*

Our Lord had been born by the operation of the Holy Ghost. He had been sanctified, in His human nature, wholly by the same Holy Ghost, even from the beginning; but, nevertheless, the Holy Ghost descended upon Him now in a fuller measure, anointing Him for the work of His life.

So we are "born anew of water and the Holy Ghost" in Baptism, "by one Spirit are we all baptized into one Body," but "we receive afterwards, through Laying on of Hands, a renewal of the Holy Ghost, when God anoints us, and seals us, and gives us the earnest of our inheritance"—*stablishing, strengthening, or confirming, us for the work of our life.* We thereby receive our Consecration to the Priesthood of the Laity. "Ye also...are built up of a spiritual house, AN HOLY PRIESTHOOD, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." *1 Peter ii. 5.*

Q. How do we pray for this great Gift in our Confirmation Office?

A. In a prayer "which in substance has been used in both the Eastern and Western branches of the Church in Europe from time immemorial." It is one of the oldest prayers in our Prayer Book. St. Ambrose, Bishop of Milan, fifteen hundred years ago, refers to it. It has been used in the Church of England for at least 1,200 years. By the universal use of this prayer throughout all Branches of the Church in all ages, we have a very clear testimony to the universally received doctrine on the subject of Confirmation.

Q. Which is the prayer?

A. It immediately precedes the Laying on of Hands—

Almighty and everlasting God, who hast vouchsafed to regenerate these thy Servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech Thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and

true godliness; and fill them, O Lord, with the spirit of Thy holy fear, now and for ever Amen.

This is the Confirmation Prayer, but it is too long to repeat over each person separately; it is used for all collectively first, and then a short form of benediction is pronounced as the Bishop lays his hands upon the head of each one.

[This latter form, as used in our Church, dates from only 1552. It took the place of a form used when the Bishop made the sign of the Cross and anointed the forehead of the person upon whom he had laid his hands. These ceremonies were very ancient accompaniments of the Rite of Confirmation, probably deriving their origin from the names "Seal" and "Unction." The spiritual thing signified was given an outward expression. For neither of them is there any Scriptural authority; but "anointing with oil" can be traced at least to the second century. The use of the sign of the Cross seems to have always accompanied this anointing. The form of words used here in the First Prayer Book of Edward VI. was—

"N., I sign thee with the sign of the cross, and lay my hands upon thee. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Q In this prayer we pray that the effect of this Gift of the indwelling of the Holy Ghost, the Comforter, may be a "daily increase of His manifold gifts of grace." What manifoldity have we for enumerating seven manifestations of "gifts of grace?"

A. These "seven fold gifts" are mentioned in the prophecy of Isaiah as coming on our Lord (xi. 2-3). Allusion is also made to the Seven gifts of the Spirit in the Book of Revelations (iv 5), "There were seven lamps of fire burning before the throne which are the seven Spirits of God."

[It may be noted that seven is the number always used in Scripture to signify completeness.

In our authorized version of the translation of the prophecy of Isaiah "there seems to be distinction in the last two gifts mentioned; but in the Greek translation which our English Bible and preached from, which, also, the apostles employed, the rendering is varied, and is represented in the Confirmation Prayer in our Service."

Q. What do these seven gifts severally mean?

N.B.—It is well for us to have a definite understanding on this point, as we shall know then what to look for through the strengthening of the Holy Spirit. Very much of our want of power in the Christian life is due to indefiniteness as to what we may seek for from God. Try, then, to think of each of these Gifts separately; and during your time of preparation pray for each.

A. These seven Manifestations or Gifts of the Spirit have each a distinct purpose and method of operation; though some of them are very closely allied. Some of them may be found in some persons in a fuller measure than in others, for "there are diversities of Gifts," and the Holy Spirit "divideth to every man severally as He wills;" but they are all needed in some measure for every soul.

Three have special reference to the illumination of the mind:

Two have special reference to the direction and strengthening of the will or conduct;

Two have special reference to the sanctification of the heart.

The three that have special reference to the mind, are Wisdom, Understanding, Knowledge.

The spirit of Wisdom is the highest quality which the Spirit bestows. It has special reference to thought, and is the power by which we are enabled to discern the deep things of God. "God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, even the deep things of God" (1 Cor. ii. 10). "We

seek wisdom among them that are perfect" (1 Cor. ii. 6). "The price of wisdom is above rubies" (Job xxviii. 18.)

The spirit of Understanding has special reference to apprehension. It is the power by which we apprehend and intelligently assent to spiritual instruction. It enables us to give an answer to those who desire for the faith that is in us (1 Pet. iii. 15). "Unto you it is given to know the mysteries of the kingdom of God" (St. Matt. xiii. 11).

The spirit of Knowledge has more special reference to memory. It fills the mind with Divine truth. It also enables us to gain self-knowledge. We need this Gift, especially in the work of self-examination, through which repentance is deepened.

N.B.—When we read the pages of Holy Scripture or meditate upon the revelation of God, we should always offer up a prayer to the Holy Ghost to enlighten our minds: "O Lord, open Thou mine eyes that I may see the wondrous things of Thy law." And we must believe that He will guide us. At the same time, we must remember, in difficulties, that God has appointed His Church as "the pillar and ground of the truth," and that its decisions, where decisions have been given on the interpretation of Holy Scripture, are as much God's voice to us as that written Word.

The two that have special reference to the Will or Conduct, are Counsel and Ghostly Strength.

The spirit of Counsel is that which guides us to choose the right path when we are in doubt as to what we ought to do. "Thou shalt guide me with Thy counsel" (Ps. lxxiii. 24). "O send out Thy light and Thy truth that they may lead me" (Ps. xlii. 3)

The spirit of Ghostly Strength enables us to do, at whatever cost, that which the spirit of Counsel tells us to be right. It strengthens us both for action and suffering. Through temptation, hardship, danger, persecution, exile and death are calmly faced. It is that whereby "the noble army of martyrs" were enabled to win their crowns of eternal glory. "He shall strengthen you with might in the inner man" (Eph. iii. 16)

The two that have special reference to the sanctification of the heart, are True Godliness and Holy Fear.

The spirit of True Godliness is the gift of the child heart—the love of God as a father. "It is as the root of devotion, and excites praise, adoration, thanksgiving, and contrition; and enables us to love all who with us are united to God in Christ Jesus." It is that whereby we are gradually formed into the image of Christ. "Ye have received the spirit of adoption whereby we cry, abba, Father" (Rom. viii. 15).

The spirit of Holy Fear is very closely connected with that of True Godliness. This Gift makes us fear to dishonor God, fear to do what is wrong, not because of the punishment, but because that is an offence against a loving Father. It produces hatred of sin, and sensitive conscience. It prevents love descending into familiarity; and makes us truly reverent.

"The fear of the Lord is the beginning of wisdom" (Prov. ix. 10).

DIRECTIONS.

Offer up some such prayer as this continually during the time of your preparation.

O Lord, Who hast promised to give the Holy Spirit to them that ask Thee, and hast ordained the Rite of Laying on of Hands as the means whereby Thou wilt specially fulfil Thy gracious promise to those who faithfully seek it Give me Thy Holy Spirit; fill me with His Power; that I may have Wisdom, whereby to discern the deep things of Thy Revelation; Understanding, to apprehend spiritual truths; Counsel, ever ready to perceive what thou wouldst have me to do; Strength, that I may consistently be enabled to do what I perceive to be

right; Knowledge, that I may ever remember all the teaching of Thy Law, and may know myself as Thou knowest me; Godliness, that I may ever more and more love, and praise, and adore Thee as my Father, and may daily become more what Thy child should be; Holy Fear, that I may learn to hate sin, and be preserved by reverence and love for Thee from all wrongdoing; Grant this for the sake of Jesus Christ our Lord.

REMEMBER that though a definite special Gift is now offered you in this Holy Ordinance, It is to be in you afterwards, a growing Power.

The Holy Spirit, once given, works in us through our will, mind, and affections. He cannot make us act against our will, or we should cease to be responsible creatures. He can only guide, admonish, urge, help, strengthen

We must yield to His influence, seek His guidance, listen to His loving voice, obediently do what He, through the voice of conscience tells us to be right.

We "grieve," "quench," "do despite to" the Spirit (Eph. iv. 30; 1 Thess. v. 19; Heb. x. 29) when we turn away from His loving counsels. "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption."

Give yourself up rather, entirely to His influence, and He will lead you on from grace to grace, forming you more and more after the likeness of Christ, and perfecting all holiness in you, making you fit for the Presence of your God in heaven.

Our prayer for those who come to be Confirmed is—

"Daily increase in them Thy manifold gifts of grace."

"Daily [may they] increase in Thy Holy Spirit more and more until they come to Thy everlasting kingdom."

Make this the prayer for yourself.

Resolve to go on nearer and nearer to perfection.

Confirmation is not the end, but the beginning; of the real battle of life, for which, in it, God offers you all the "armour" you need—

"My Grace is sufficient for thee."
"Fear not; for I am with thee." "For not; I will help thee, saith the Lord, and thy Redeemer."

Make your preparation for this Holy Rite, with—

1. Earnest faith in the promises of God;
2. Steadfast resolution to live for Him;
3. Unflinching courage. Humble in yourself, be strong in Him.—Our Messenger, Q'Appello.

CHORAL SERVICES.

It is a correspondent of The Rock that speaks as follows:—The old assertion, repeated again and again, as if it were an incontrovertible truth, viz. that praise should be sung and prayer said, will not hold water for a moment. The Psalms of David were written for music. Many of them are of a deeply penitential character. Many are prayer, not praise; so that fine aphorism would condemn David as much as any modern musical service. If anyone should say, "Oh! but the Temple service and Christian worship are very different affairs," I would reply, surely the inspired Psalmist would not have been allowed to encourage sensuous and unspiritual worship; and even if we admit that his practice is not a guide for us, the very hymns which people sing without a quail of conscience as to its being wrong to give musical expression to the most solemn thoughts, are many of them essentially prayers and not praise. The very people who gravely assert, lifting their eyes to heaven in pious horror, that it is profanity to sing the petitions in the Litany, will sing—

Rock of ages, cleft for me,
Let me hide myself in Thee,

apparently unconscious that no more solemn prayer could be presented to the Throne of Grace. I can quite sympathize with people who say "To me a musical service is a hindrance, not a help, to spiritual worship." I fully feel that there is danger lest men should mistake the mere emotion aroused by music for true worship; but there is like danger in listening to a popular preacher, or joining in the hymns at a Moody and Sarkey meeting. Spiritual worship is only possible for spiritual people. But no one, I suppose, would ask all those whose hearts are as yet unchanged by the Spirit of God to keep away from public worship.

Another cuckoo cry which I have heard repeated *usque ad nauseam* is this: that in a musical service you have a duet between parson and clerk. It has been my lot to preach in many churches. I have been in Evangelical churches where almost every voice took part in the musical responses. Personally I greatly enjoy a plain service. Where the people really responded, such a service is to me delightful; but I can also enjoy a musical service, and I am bound to say that I find small difference as to heart worship. When my heart is in tune, it matters to me little whether the service is very plain or musical. I do object very strongly to a type of service which shuts the people's mouth; but experience has shown me that what is called a *plain musical service* promotes general responding more than a non-musical service. There are parishes where a service with little music is to be performed, because the people cannot join in any other; but do not let us condemn as sensuous and unspiritual services which to many are certainly no hindrance to spiritual worship, and, above all, do not let us look upon those who have such services as unfaithful to Evangelical principles, so long as they teach Evangelical truth and live holy lives.—*The Church Eclectic.*

CORRESPONDENCE.

STILL MORE STRONGLY.

To the Editor of the Church Guardian:

SIR,—I feel constrained to appeal through your columns still more strongly on behalf of my Indian Home, as there has thus far been little or no response to the appeal already made in the Church papers and through the medium of the 'Church Magazine.'

We have now 125 pupils in our Homes here at Sault Ste. Marie and in Manitoba, and are expecting them daily to increase. Our aggregate weekly expenses are now about \$300, every mail I am looking anxiously for help and yet the help does not come. At the beginning of the year we were a thousand dollars in debt, and during the last three months our debt instead of decreasing has been gradually creeping up. My work must I feel be either supported or else suspended. The strain is becoming too great. It seems to me that by too many, this work in which I am engaged is regarded more as the hobby of an individual than as a work meriting the general sympathy and support of the Christian Church. I am fully aware that there are numbers of other good work going on in the country, and that I have no right to expect more than a moderate share of the Church's liberality. But it comes simply to this that unless my work receives more liberal support than it has been doing of late it is impossible for me to keep on. If I close my work it is yielding the field to the other Protestant denominations and to the Roman Catholics,—probably the latter. It is no use to try and economise funds by reducing the number of our pupils, as by doing that we lose the per capita grant from Government. Government grants cannot be used to liquidate debts. I have tried in every way to keep down expenses. Our books will show how often in past years I have paid the cost of freight and of medicines and of

prizes and entertainments, and always my own travelling expenses without calling on the funds of the Institution.

But this cannot always go on. Soon my own private purse will be empty as well as that of our Homes, and I shall have to move with my family to some other sphere where my life work for the Indians will I hope be more appreciated and better sustained.

I am sorry to be compelled to write in this strain, and would not for a moment have it thought that I am ungrateful to those who have been helping us so kindly and so faithfully for many years past, and I cannot but believe that a mighty God, whose work my work has been—dedicated to Him, step by step, is even now preparing for us—in a way unknown to myself, some solution to our present difficulties, and so it will end as it has ended before in praise and thanksgiving. Yours, &c,

E. F. WILSON.

Sbingwauk Home, April 7th, 1890.

THE MISSION FUND ENVELOPE.

SIR,—Without being at all aware as to whom was given the task of drawing up the printed matter on the outside of the Mission Fund Envelopes that are distributed annually from the Synod office in this Diocese (Montreal), let it not be thought hypercritical to call attention to the Scriptural quotation given thereon, as not being as apposite as it might be. With all the offertory texts that are found in the Prayer Book, familiar and pointed, to pass those and many others of equal import, and to cul from the Book of Proverbs such a text as: "He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich," a text that has but an indirect bearing on giving, even if it has that; a text that has not in itself any allusion to giving; but solely to industry in ordinary life, is to say the least, peculiar. Wishing to preach the required sermon for the Mission Fund on the day appointed I deemed at first that this text ought to have 'point' in it for the occasion; but when I studied it and its context I could not see that the matter of giving was in any form before the writer's mind and was therefore *useless* except as an illustration and not a very direct one either. Let us have something better next time.

W. R. B.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

MULGRAVE.—The Lenten services in St Andrew's Church have been well attended. During Holy Week services were held every day, morning with prayers, and the evening with prayers and addresses. The Easter Day service was held in the evening. The church was filled in every part; the service was bright, and the singing beautifully rendered, especially the anthem "Why seek ye the living among the dead." Mrs. Ross kindly presided at the organ for the hymns and canticles, and the Rev. Mr. Lloyd played the anthem. Too many thanks cannot be given to Mrs. Donkin, Mrs. Trite, Mrs. G. Hadley, and to Mrs. and Miss Lloyd, for the labor of love devoted, by each of the above ladies, for decorations.

The altar decorations were very beautiful consisting of cross and vases. Suspended on the cross was a handsome wreath of white flowers, and the vases filled with the same. Behind and along the back of the altar was a very brilliant text (alleluia), of gold letters on a white ground. This church will soon be re-seated throughout as the order is now being executed.

On the same day services were held in each of the other two churches in this parish viz, Oyster Ponds and Middle Melford, both being well filled. Oyster Ponds church is now in the hands of the carpenters, sheathing it

throughout, and preparing it for consecration, and will be completed shortly.

A site for the new church at Middle Melford has been presented to the parish by the "Terminal City Co." and the deed of gift is now being prepared; on the completion of this, the work of building will be at once proceeded with.

The annual vestry meetings have been held, when the following gentleman were re-elected as church wardens for the ensuing year, Mr. G. B. Hadley, and Mr. Fred. Reeves. Chapel wardens elected at Middle Melford, Mr. W. Maguire, and Mr. R. Sawyer. Oyster Ponds, Mr. G. Hadley, and Mr. Godfrey Hadley. Messrs. Henry Carr and J. Wyldo, representatives to Synod.

It is very pleasing to note that all the churches in this parish are well attended, and well repay the labors of the Rev. Mr. Lloyd, who, we are pleased to say, is most indefatigable in his work throughout the whole district.

PICOT.—The Lenten season and Easter are past, and not, I hope, unblessed with spiritual growth and good to some.

During Lent the afternoon services in St. James' Church were very well attended; there being forty-four of the congregation who at one time or another were present, compared with eighteen last year when the services were held tentatively in the rectory.

I pray that another year the privilege of meditating upon Christ in his fasting and temptation may not be yielded so completely to the women.

The Wednesday evening services were well attended by both men and women, and the Holy Week evening services also. On Good Friday evening a lecture was delivered on Jewish Missions, and the day's offerings for the fund were larger than on either of the two previous years.

On Easter Day, the east window was banked with Easter lilies and other flowers, the offerings of three of the lady members of the choir. The choir had labored diligently to prepare the proper Psalms, an Anthem, and Easter hymns, and the singing was more than excellent. The congregations were large both morning and evening, and the number of communicants greater than on any previous occasion during the present incumbency. Though to one who is anxious to do good work on Church lines, there must needs be discouragements, yet there is also much reason to thank God and take courage; to realize that He is with us of a truth, and is helping honest endeavor in His service and for His honor and glory.

LIVERPOOL.—The Easter services are over and Easter teachings told, and we within this parish have had a share of Easter joy. The sounds of praise and prayer ascended nobly to the King of kings from His, and He is satisfied. The sacrament of Christ's Body and Blood was not a forgotten part within the sanctuary. At 8:30 on Easter Day, the number of communicants was 48, and at the 10:30 service the number was 67; so the rich and poor met together to receive the holy food, and all are equals there. The responses too were hearty, the singing fair, all tending to give encouragement and joy unto the minister.

At the parish meeting held in the Sunday school house the following Monday, F. W. Collins, and J. G. Pyke, were elected wardens; the former rector's and the latter people's warden.

The finances of the parish were in good condition, there being an increase in collections over the past year. After all expenses were paid, a balance was found to be on hand, which was given to the rector. The Rev. A. W. Haley, curate, had his salary increased. Dr. H. J. Farish and John G. Pyke, Esq., were chosen as delegates to attend the centennial an-

niversary of King's College, to be held in June, 1890, at Windsor, N.S. The same gentlemen were appointed to attend the Synod. Hon. W. B. Vail, and F. G. Forbes, Esq., substitutes to Synod.

So we again begin another year and pray that prosperity may be within her palaces and peace within her borders.

FALMOUTH.—Easter services were held both in St. George's and in St. Michael's at the Forks. Owing to the almost impassable state in which the roads were the attendance was much smaller than usual.

After morning service and celebration of Holy Communion in St. George's, the incumbent, the Rev. Charles H. Fallerton, drove to Hantsport, where a very bright Easter service was held in Odd Fellows' Hall. The choir rendered music appropriate for the day in their usual efficient manner. Before another Easter day comes, we hope to worship God in an House set apart for that sacred object. The outside of the new Church is nearly completed. The contractor is only waiting for warmer weather to come, when he will finish the outside work and after that proceed to that inside. The few church people here deserve great credit for undertaking to build a place of worship in Hantsport, which being a hot bed of Baptists, has been one great obstacle to progress in this work. It is to be hoped that before the Church is completed some generous hearted churchman in Canada and the Maritime provinces will kindly give these poor brethren of theirs a little help in the way of clearing off the debt that will be upon this the first church ever erected in Hantsport. Are there not a few more in Canada like Robt. Hamilton in Quebec, who a year or more ago generously contributed towards such a worthy object, though outside the diocese he lives in.

During Lent, the incumbent delivered a course of lectures on 'The Book of Common Prayer,' which, (it is to be devoutly wished) may be the means not only of strengthening the love of his parishioners for that incomparable book, but also the means of binding them nearer to 'The one Catholic and Apostolic Church' into which they have by Holy Baptism been incorporated.

RAWDON.—Owing to the bad roads and the scattered nature of the parish the congregation on Easter morning was not quite as large as usual. The communicants being only twenty-four as against 33 last year. During the preceding week it was feared that no flowers would be forthcoming, those at the Rectory persistently refusing to bloom. However, through the care and kindness of a lady member two generous offers were sent, and placed one each side of the altar cross, thus giving the church a more Easter-like appearance than we had hoped for. The service was semi-choral and very bright.

The annual meeting on Monday was not largely attended; but was of a very satisfactory nature. The wardens reported a surplus of \$21.47. The insurance upon the two churches having expired was ordered to be renewed, and a policy of \$1,000 taken upon the Rectory.

B. A. Smith and Joseph Moxon were re-elected wardens; R. J. Wilson, of Halifax, and J. W. Bond, of Rawdon, were elected representatives to Synod, and Michael Casey and George Campbell appointed to represent the parish at the coming centennial of King's College.

HORTON.—The services on Easter day in the parish Church of St. John, Wolfville, were very kindly taken by the Rev. F. W. Vroom, M.A., Professor of Divinity in King's College, Windsor. They were held at 8 and 11 a.m., and at 7 p.m., and were largely attended. Between the two celebrations there were 59 communicants.

The services in St. James, Kentville, were

taken by the Rector, kindly assisted by the Rev. R. Avery, M.A. They were held at 8 and 11 a.m. 3 and 7 p.m. The regular morning and evening services were attended by very large congregations. At the two celebrations there were 124 communicants; making a total including two private celebrations in Easter week, of 195 communicants at Easter 1890 in the parish of Horton.

The financial statement of the wardens of St. John's Church, Wolfville, showed that the whole remaining debt of \$400 on the Church had been paid off during the year from the ordinary revenue, and that a balance of \$84 was in bank to the credit of the church.

The financial statement of the wardens of St. James' Church, Kentville, showed that during the year ending March, 1890, a sum of \$200 had been paid off on the mortgage on the Church property; 100 of this was contributed by the Ladies' Guild, the remainder was provided from the ordinary revenue of the church. The warden's statement showed that a balance of \$119 was in the bank to the credit of St. James' Church.

The finances of the parish were considered in such a satisfactory condition, that the parishioners assembled from its eastern end at Wolfville on Easter Monday, and from its western end at Kentville on Easter Tuesday voted with entire unanimity and great cordiality an increase of \$100 to the Rector's salary.

During the past year both churches in the parish have been provided with three new stoles, according to the chief Sarum colours; those in Wolfville were paid for out of the funds of the Mite Society; those in Kentville were paid for by the generous offerings given for that special object. The Ladies' Guild in Kentville are about to cushion St. James' Church throughout, the funds for this are now in hand.

At the Parochial meetings on Easter Monday and Tuesday, the Rector submitted a statement of parochial statistics for the parish of Horton for the year 1889, of which the following is a summary. Sunday services in the parish during the year 192, weekly services 57, public celebrations of the Holy Communion 47, private celebrations 14, baptisms 14, including 12 adults; churchings 8, marriages 8, burials 6. Persons confirmed, males 13, females 15. Jan. 1, 1889, Communicants on the roll 246, losses during the year 15, gains 57. January 1, 1890, communicants on the roll 288, of these 86 belong to St. John's, Wolfville, and 202 to St. James', Kentville.

DIocese OF QUEBEC.

NEW IRELAND MISSION.—On Easter Sunday Rev. Mr. Hewton preached his farewell sermon in this Mission, having accepted a call from the Parish of Lachine. During his discourse to an unusually large congregation, many shed tears in token of their love and esteem for their Pastor.

On Easter Monday the annual Vestry meetings were held. After the usual business was transacted at Trinity Church, Rev. Mr. Hewton was presented with a purse containing \$35, accompanied with the following address:—

To the Rev. R. Hewton:

We the undersigned churchwardens and members take this occasion to express our deep regret, that, through the state of Mrs. Hewton's health, and the extreme tax on your own health, also in carrying on the work of this extensive mission, you have considered it necessary to accept an appointment where you will not have so far to travel. We fully appreciate the good work you have carried on for the past six years amongst us; especially in holding an extra service at Black Lake; your labors in the completion of Christ Church, the great improvement in Trinity Church and parsonage, your constant attention and assistance in the church choirs, your diligence in training the young people for confirmation, your firm stand

on the temperance question and your earnest and able exposition of the Scriptures. We beg you to accept the accompanying purse as a token of affection and a slight compensation for your outlay on the parsonage and other buildings. That the change may be conducive to Mrs. Hewton's and your own health, and that you may be long spared to carry on the good work, and be instrumental in bringing many souls to Christ, is the prayer of your faithful parishioners.

DIocese OF MONTREAL.

MONTREAL.—Trinity Church.—The Rev. Ernest King, assistant minister of Trinity Church, has been presented with a handsome silk embroidered stole and a very flattering address by the members of his Bible class.

Christ Church Cathedral.—The Rector, Rev. Dr. Norton, presided and there was a good attendance of parishioners. The church wardens report showed a very satisfactory condition of affairs, \$1000 of the debt on the Cathedral property having been paid off during the year, all current expenses met and a balance remaining on hand. Messrs. C. E. Colson and N. Godard were reappointed wardens, and Messrs. Robert Evans and A. D. Nicolls delegates to Synod. It was also decided to increase the salary paid to the Rev. G. A. Smith, B.A., assistant minister.

St. George's Church.—The Very Rev. the Dean, Rector, presided and there was a large attendance of the congregation. Objection was taken by several members, to a circular which had been issued by one member of the vestry, urging attendance, as it was expected that the question of choral or musical service might be brought up. The church wardens' account showed total receipts for the year \$18,801 of which \$8142 were from pew rents. The special collection for Diocesan Mission Fund amounted to \$3 185. Messrs. Mills and Lightbound were unanimously re-elected church wardens, and Messrs. A. F. Gault and Richard White delegates to Synod.

St. James the Apostle.—Rev. Canon Ellegood presiding. The church wardens' report showed receipts of \$3,581 and all expenses met besides a payment of \$2,000 on account of the Rectory debt. Messrs. John S. Hall and J. S. Gault were chosen as wardens, and Messrs. J. W. Marling and E. P. Hannaford delegates to Synod. Mr. E. Judge reported that considerable progress had been made towards forming a new mission in the west end of the parish. The Rector also read Dr. Davidson's report to him of the Mission work at Cote St. Paul, showing services regularly held throughout the year, morning and evening on Sundays, and on many of the principal Festivals, and every Thursday during Lent, and also on Wednesday and Friday in Holy Week. The attendance at the services had been if anything larger than during previous years, and the mission work was progressing satisfactorily. Special reference was made by Dr. Davidson to the valuable assistance rendered by J. W. Marling, Esq., who had attended and helped in the services nearly every Sunday morning during the year, besides manifesting deep interest in the work in other ways, for example by gifts of books, contributions for special objects, &c. On Easter he presented Dr. Davidson with four exquisitely bound copies of the latest edition of hymns Ancient and Modern.

St. John the Evangelist.—Rev. Edmund Wood, M.A., Rector, presided. The church warden's statement showed receipts during the year of \$5,691 and expenditure of \$5,351. Mr. A. K. G. Heward was unanimously chosen people's warden; the Rector postponed the appointment of his until the adjourned meeting. Delegates to Synod, Messrs. D. R. McCord and W. Sutherland Taylor.

St. Martin's.—Rev. G. Osborne Troop, Rec-

tor, presided. The statement submitted by wardens showed receipts of \$90 83, and expenditure of \$84 38. Messrs. S. Bethune, Q.C., and R. Wilson Smith, were chosen as wardens, and Messrs. S. Bethune, Q.C., and J. P. Cleg-horn delegates to Synod. The vestry discussed at length the question of free seats, which has lately been brought before the congregation, as reported in a previous issue of the GUARDIAN, and confirmed the scheme.

Trinity.—The Rev. Canon Mills, B.D., Rector. Receipts for the year, \$6 515; expenditure, \$5,999. The amount contributed to the Mission fund reached the large sum of \$530. Messrs. Bone and Chas. Garth were appointed church wardens, and the latter and Mr. A. Baile, delegates to Synod.

St. Stephen's.—Ven. Archdeacon Evans, Rector. At the Easter meeting Messrs. C. E. Cooke and W. A. Scott were appointed church wardens, and Messrs. McCullough and J. Tough delegates to Synod. The report of the church wardens showed a satisfactory condition of affairs.

St. Jude's.—Rev. J. H. Dixon, Rector. There was a large attendance of the members of the congregation and a harmonious meeting. Messrs. Redfern and Forgrave were appointed church wardens, and Messrs. J. H. Mudge and Redfern delegates to Synod. A discussion took place in regard to free seats in connection with the proposed extension of the church, but action was deferred until the 21st inst., when it is expected the architects plans of the proposed new chancel will be ready for submission to the vestry. The accounts for the past year will then also be submitted; but the wardens report shows a satisfactory condition of finances, every pew let and necessity for increasing accommodation.

St. Thomas.—Rev. R. Lindeay, M.A., Rural Dean, Rector. Here, too, there was a good attendance, and the report of the church wardens was very satisfactory. Messrs. Spicer and Kaiser were appointed wardens, and Messrs. Walter Drake and Robert Flack delegates to Synod.

Grace Church.—Rev. John Kerr, B.D., Rector. The condition of affairs as shown by the church warden's report was so satisfactory as to enable the vestry to vote a bonus to the Rector of \$200, for the past year. Exceedingly good work would seem to have been done in this parish, and certainly it offers one of the best fields in the city for active earnest church enterprise. The retiring church wardens Messrs. H. Powell and Holt were re-elected and Messrs. Wm. McWood and Geo. Outram re-elected delegates.

L'Église de Rédempteur.—Rev. D. Larivière, B.A., Rector. This is the only church maintained in Montreal in connection with the French work of the Church of England. There is also in connection with it a school under the management of the Incumbent. The report at the Easter meeting shows an increase in membership and church attendance, and a balance in hand of \$62 after payment of all expenses. Messrs. D. Lepage and F. Crepelle were chosen wardens, and Messrs. E. Picard and E. Beaudry delegates to Synod.

COTE ST. ANTOINE.—*St. Matthias.*—Rev. J. P. Newnham, M.A., Rector. The wardens of this church submitted a highly satisfactory account showing good work done during the past year. Messrs. Wm. Hobbs and W. M. Knowles were appointed church wardens, and Col. Sweeny and Capt. Raynes, delegates to Synod.

Hochelaga.—*St. Mary's.*—Rev. J. Edgecombe, Rector. The financial statements submitted at the Easter meeting were satisfactory, and Messrs. Chippendale and Bramley were elected wardens for the ensuing year,

MANSIONVILLE.—The Lenten season was fittingly closed here by the due observance of Holy Week. There were services every evening and on all the mornings save Monday and Saturday. For a country congregation the attendance was very fair. On two of the evenings the Rev. Mr. Jones, Rector of St. Mark's, Vt. gave addresses, and very excellent ones too, the sermon being a very moving one. There was quite a good congregation gathered that night. The Good Friday gatherings were somewhat better than the year before. When it is understood that the day is not observed as a holiday as it is in our cities (although a statutory one), but business goes on as usual, and that to many it is contemptuously ignored, this is a hopeful sign. On Easter eve the service was at 4 p.m. and was ushered in with a prolonged bell ringing. At this service two adults received Holy Baptism, and a sermon preached from the text "Buried with Christ in Baptism, &c." The congregation on this occasion was very good and chiefly composed of young men and women. The Easter Sunday morning service was very good in every point, save decorations, of these there was an absence. But the Altar was duly vested in white and on the gradine were the usual vases filled with dried flowers, while the music and sermon was good, and the attendance, for this place, unusually large.

St. Paul's.—The annual Easter Monday meeting was held in St. Paul's Church, unavoidably this year. Appointment had been made for the adjoining premises, but for unforeseen causes, the church had to be resorted to. The usual routine business was gone through. The report of the church wardens showed rather a lamentable deficiency in the sums raised for the minister's stipend and Mission fund. Both however are yet incomplete. The church warden, Mr. Lynch, strove to urge on the members present to increase their contributions, and would set the example, but his words found no response. The officers for this year are: wardens, W. Lynch, Alison Barry, re-elected; sidesmen re-elected, J. P. Heath, Asa Airger; Lay delegates to Synod, W. Lynch and A. A. Mooney. The meeting was duly closed with Benediction.

ALLEYNE.—On Good Friday we had in Alleyne Church, Holy Trinity, an abridged form of the Three Hours service, with addresses on the Seven Last Words. There was a good congregation and the offertory was devoted to Missions to the Jews.

On Easter Sunday was the funeral, at Holy Trinity, Alleyne, of Miss Katie Heeney, second daughter of Mr. Luke Heeney, churchwarden, who passed peacefully to her rest on the evening of Thursday in Holy Week.

The Easter Communion was celebrated on Sunday, the 13th April.

On Easter Monday the annual vestry meeting of St. Peter's, Cawood, was held, when Messrs. George Tanner and James Puck were appointed wardens for the ensuing year, and Messrs. A. M. Gibbs and P. W. St. George were re-elected delegates to Synod.

On Easter Tuesday the annual vestry meeting of Holy Trinity, Alleyne, took place, when Messrs. Luke Heeney and George Carruthers were appointed wardens for the ensuing year, and Dr. L. H. Davidson, Q.C., and Mr. J. C. Spence were re-elected delegates to Synod.

A bell has been purchased for St. Peter's, Cawood, and nearly all the material for the completion of the parsonage is bought and paid for, and efforts are to be made to complete it this summer.

The addresses on Good Friday delivered by the hard working incumbent, the Rev. J. Senior, the adoption of the Three Hours' service; and addresses delivered seemed to be very much appreciated. This is the second year of its use here, and the results here and in other places, where this service has been held,

should be an encouragement to others of the clergy of the Diocese to commence its use.

DIOCESE OF ONTARIO.

OTTAWA.—*St. John the Evangelist.*—Clergy: Rev. H. Pollard, Rector; Rev. A. W. Mackay, curate. The daily Lenten services were well attended. At 5 p.m. was read Day's 'Pilgrimage of the Elder Saints.' On Friday evenings a special Lenten service, with sermon by different clergy of city and neighborhood. During Holy week three services daily, with sermons in the evening. On Holy Thursday the Bishop of Ontario held the annual Confirmation. There were 31 candidates, 14 males and 17 females.

On Easter Day Holy Communion at 7 a.m., 105 communicants; 8 a.m. 112; at 11 a.m. 140—total 357. Offertory 117. The congregations were very large; in the morning extra chairs were brought in. The singing throughout was excellent all day and very joyous. Children's service at 3 p.m.

At the Easter Vestry meeting the accounts were most satisfactory; the balance in hand \$300; with \$400 more due. During the year hot water apparatus was put in at a cost of \$1,400. The new Sunday school and Rectory will be proceeded with immediately.

KINGSTON.—*All Saints.*—A special service during Lent and particularly those of Good Friday and Easter were well attended. On the "Great Death Day" the interior presented a sombre aspect, the altar, faldstool and pulpit having their black vestings each relieved by a white latin cross of appropriate size. As usual on this day Holy Communion was not celebrated; the Ante communion being followed by the singing of the "Reproaches"—an impressive and beautiful service when rightly understood—by the surpliced choir. At 12 noon the "Three Hours Agony" was commemorated, the service ending, of course at 3 p.m. The Rector, the Ven. Archdeacon Daykin, held his hearers spellbound by his seven sermonettes upon the "Seven Sayings from the Cross." One carried away the impression of having been an actual witness of the great sacrifice. The Easter services formed a vivid contrast. According to the custom of this parish the altar was brilliant with lights and flowers and vested in white. The late celebration was choral, the service commencing by the surpliced choir, preceded by Cross bearer, and followed by clergy in full vestments, making the circuit of the church singing: "Hail, Festival Day." The music in this church is entirely Gregorian, the Introit and "O Salutaris" being impressively sung. The number of communicants at early celebrations on Monday, Thursday and Easter Sunday was unprecedented, and the offertories were in proportion.

The annual vestry meeting on Easter Monday was most harmonious. The Ven. Archdeacon Daykin, the Rector, recited the opening prayers and the church wardens presented their reports showing total receipts of \$1100 and expenditure \$1150, with a debt of \$2300 on the now spacious edifice. The Rector reappointed Capt. Wurtele, as his warden, and the vestry elected Mr. H. A. Harvey as people's warden in room of Mr. Waterbury who retires. Thanks were voted to Rev. A. Spence for his acceptable services while the incumbency was temporarily vacant; to the retiring warden, the sacristan, and to Ald. Creegan for services rendered. The latter was unanimously re-elected lay delegate. Through the generosity of Messrs. Harvey and Creegan the church is now re-seated with suitable chairs throughout and all sittings are free and unappropriated.

DIOCESE OF TORONTO.

COLBORNE.—*Trinity Church.*—Holy week, with its duly solemn commemorative services having passed, a large congregation assembled on Easter morn, whose hearty participation in

divine worship, showed that they were delighted to praise their risen Lord.

That the choir had done their utmost in careful preparation for this high and Holy day, was abundantly evidenced by their rendition of the hymns, chants and anthems: With the latter, "Why seek ye the living among the dead?" being beautifully rendered.

The pretty country church, with its new interior, bears evidence of the taste and energy of the late warden, (Walter Ridout, E. q.) who has recently been removed by death, was beautifully decorated with flowers, sweet emblems of the resurrection to life.

A communion table was used for the first time, which has been presented, as a Thank-offering for the restoration to health of the son and daughter of the Rector, after a long term of grievous illness.

Fifty four persons partook of the Heavenly Feast, among whom were several who had not before availed themselves of this greatest privilege: and thus to many here was Easter joy complete.

The Easter day offertory amounted to \$97. This from a small and struggling congregation, speaks of something deeper and truer than mere lip service. To God be all the praise.

DIOCESE OF NIAGARA.

MOUNT FOREST.—The special week of services prior to Easter were well attended at St. Paul's. Mr. Tytler, the son of an Indian officer, at present residing in Harriston, very kindly occupied the pulpit on Palm Sunday and also one night during the week following he read the services and preached most acceptably. Mr. Herbert E. Browsers, M. A., at present located at Grand Valley, preached on Monday and Tuesday evenings. He handled his subjects in a scholarly manner and gives every promise of being an able preacher. The church is to be congratulated upon having such aspirants for Holy orders.

The Easter services at St. Paul's Church were well attended and were bright and hearty. On the table were, as usual, on this the Queen of Festivals, beautiful bouquets of cut flowers, tastefully arranged. The potted plants grouped about the pulpit, lectern and font, with the white fontals and cheerful Easter hymns all made the fact more patent, that each soul was worshipping a risen Christ. The children's service in the afternoon was a great success.

The annual vestry meeting was held at the rectory on Tuesday evening, when everything passed off harmoniously. The churchwardens presented their financial statement and although not as good as the previous year was very creditable. Total receipts for the year were \$1414.75; and the total disbursements were \$1217.46; balance on hand, \$197.29.

All the retiring officers of the congregation were re-elected, and after a hearty vote of thanks to all the officers of the Church, the Rector, Ladies' Aid, Organist and Choir, the meeting adjourned until Thursday, the 17th inst., to receive the Auditor's Report.

HAMILTON VESTRY MEETINGS.

All Saints.—The receipts to the present time are \$3014.31, and the expenditure \$2898.03. The new Sunday school fund is rapidly increasing, about \$890 having been subscribed. A special committee in regard to a Chapel of Ease in the west end of the parish, reported that it had bought a site on the north western corner of Tom and Sophia streets, with one hundred feet frontage on the former street.

Plans and specifications had been adopted, and subscriptions received for the erection of the building amounting to \$3250. The church will be 64 feet long by 40 feet broad, so arranged as to allow of extension. The fabric itself will cost \$2250; pews and permanent furniture \$600; site \$400, making a total of \$4250 as the

estimated cost. Of this \$2000 has been already subscribed.

The wardens elected were Messrs. S. F. Ross and Thomas E. Leather.

St. Matthews.—The reports presented at the annual Vestry meeting showed a healthy state of affairs. There was only a deficit of \$3 00, and no outstanding claims. The choir numbers fifty voices and the singing is always bright and good. In the three years of its existence, there have been 152 members confirmed; 200 baptized; and with S. S. there are 280 children, and 23 teachers, all communicants. The officers elected were, Messrs. Thos. Irvin and Jas. Burt, churchwardens; John Sand, Lay Delegate.

Christ Church Cathedral.—The Rector, Rev. E. L. Bland presided at the Vestry meeting. Messrs. Robert Quinn and G. H. Ball were appointed churchwardens, and Dr. Ridley was elected Lay Delegate to the Synod.

St. Lukes.—The finances in this church were reported in satisfactory condition, and the officers elected, are, Mr. Geo. Hewson, Rector's warden, and Mr. Worcall, Delegate to Synod.

St. Johns.—This parish held its first Vestry meeting on the evening of the 2nd, inst., in the Mission House, on Herkimer street, Rev. C. L. Brine presiding. The wardens appointed were, Messrs. Maitland Newman, and F. L. Whately, and those elected to Synod, were, Messrs. L. A. Studdart, Richard Jose, and F. L. Whitley for three years, two years, and one year respectively.

Church of the Ascension.—The annual Easter Vestry meeting was held on the evening of the 7th, inst., the Rev. E. P. Crawford, Rector presiding. The churchwardens' report showed total receipts for the year 12,831.95, and expenditure \$12,826.17.

The Rector nominated Mr. Henry McLaren, as his churchwarden, and Mr. Archdale Wilson was unanimously chosen people's warden for the ensuing year.

Votes of thanks were tendered to the choir, and the organist, Mrs. Wyles, and also to the auditors.

At the election of delegates to Synod, some little amusement was created by the demand that ladies should vote; but finally it was ruled that ladies could not vote for Lay Delegates. Mr. Gaviller was elected as Lay Delegate to the Synod.

St. Thomas.—Rev. Canon Curran presided at the Vestry meeting. From the churchwardens' account it appeared that when all outstanding pew rents were paid there would be a surplus of about \$400. The offertory averaged about \$36 per Sunday. There is a standing liability of about \$1,600 for improvements to the interior of the church, and a special committee was appointed to suggest means of raising funds to pay off such indebtedness. The Rector named as his churchwarden, Mr. K. Fuller, and Mr. K. K. Morgan was unanimously re-elected as people's warden. This is his 21st, year in office.

Mr. W. F. Burton was elected Lay Delegate to Synod.

St. Marks.—The Rector, Canon Sutherland, presided at the Vestry meeting in this church and from the statistics furnished of the work done in the year, it appeared that there were 145 celebrations of Holy Communion; 160 addresses delivered, 7 marriages, 25 baptisms, 1057 visits paid, and 92 meetings of guilds and societies. The expenditure for the year had been \$1649.34, and the receipts \$1657.78. From the report of the building committee, it appeared that more seating capacity was needed and that the proposed addition to secure this will cost about \$1600. This would give double the present seating capacity; and power was given to the building committee to commence the work at once.

Mr. John Bailie was named people's warden,

and Mr. K. Martin was elected Delegate to Synod.

DIOCESE OF HURON.

LONDON.—A most interesting service was held in St. James' Church, London South, on Easter Sunday at 3 p. m., when the 7th Battalion of volunteers assembled, and a special sermon was preached by Rev. Canon Davis. The 7th Fusiliers presented a fine appearance and were in full force, neat, clean and fresh; the fine busbies adding much to their general attractiveness. The church was well filled, and after the service a most practical and logical sermon, with much earnestness, was delivered from Eph. vi, 10 11. The church was handsomely decorated with beautiful flowers. The people of London are justly proud of their brave and loyal Battalion.

All Saints' Chapel.—Easter Day was celebrated very beautifully in this church. In the afternoon a service was conducted by Rev. Canon Richardson, more especially for the Sunday school children. The exercises opened by the singing of 'Onward Christian Soldiers,' during which the children to the number of some 125 passed up the aisle, and each made an offering of flowers, laying them upon a table provided. The effect was very pleasing, and a great mass of flowers was received. A feature of the festival was the presentation of a basket of magnificent roses to the Rector. The little chancel of the chapel was tastefully adorned with ferns and flowers, and the appearance was very fine. The sermon, appropriate to the occasion, was on 'The Open Sepulchre in the Garden.' The building was completely filled by a large congregation, many standing in the aisles. The flowers were presented to the city hospital.

LONDON EASTER MEETINGS

St. Paul's Cathedral.—The Rev. Dean Innes presided at the vestry meeting of this church, which was well attended. Messrs. R. W. Birker, R. Bagly and Edward Paull were elected delegates to Synod, and Messrs. W. J. Reid and J. S. Pearce churchwardens. The churchwardens' reports of Easter, &c., were after a lengthy discussion adopted.

One hundred dollars was granted to the S. School. The old St. Paul's Cemetery accounts were closed and surpluses transferred to the Woodland Cemetery for permanent care. The following resolution was passed in regard to E. Baynes Reed, Esq., who has always taken an active interest not alone in church matters in this city and in the Diocese, but also has been a valued member of the Provincial Synod of Canada. This vestry having heard that Mr. E. B. Reed purposes leaving the city in a few weeks, desires to express its sense of the value of the services he has rendered to the Cathedral congregation for many years past as representative to the Diocesan Synod and in other capacities. Our wish and prayer is that the blessing of God may rest upon him and his family wherever in His providence his lot may be cast.

The usual votes of thanks to the choir, superintendent of the S. School, and Missionary Association were passed, and the meeting adjourned.

Memorial Church.—The Rev. Canon Richardson presided, and it appeared from the churchwardens' report that the total receipts for the year had been \$4 096.77, of which \$3,268 were received from the offertory; \$677 were paid to the Synod of Huron, and a contribution to Foreign and Domestic Missions amounting to \$105.88. The mortgage account showed that the entire debt on the church property had been reduced to \$3,600.

Messrs. J. B. Betts and W. C. L. Gill were elected churchwardens. The thanks of the vestry were tendered to Company 'D' for services on Christmas and Easter day, and to Mr. L. S. Wright, Sunday School Superintendent;

the Woman's Aid Association, and the choir for effective services. Messrs. V. Cronyn, F. H. Luscombe and E. F. Hanson were elected delegates to Synod.

St. James'.—The Rev. Canon Davis presided at the vestry meeting at which there was a good attendance. The statements submitted shows receipts from all sources \$4795.79, leaving a balance in hand of \$176.83.

The wardens of the parish annexed to the statement amounting to \$2,079.51, and a liability of \$415. The churchwardens reported that during the year they had some difficulty in providing suitable pews for many applicants, and that the question of enlarging the church would need to be taken into consideration. The churchwardens appointed were Messrs. John Beatty and George White; delegates to Synod Messrs. J. Moore and G. D. Sutherland.

St. Matthew's.—The auditor's report showed the total amount received \$848.30, with an expenditure of \$829.29; of the receipts \$100 came from the Girls' Aid, and \$72.55 from the Women's Aid Society. It is considered that the Church has never been in such a good financial condition. The wardens chosen were Messrs. Thomas Clark and Minhiok; and the delegates to Synod, Messrs. Chadwick, Cooke and Oxley. The salary of the incumbent, Rev. Mr. Seaborn, was increased \$150, on his giving up Immanuel Church.

St. George's.—Rev. D. B. Sage, B.D., in the chair; delegates to Synod, Messrs Fitzgerald and S. Gibson; churchwardens, Messrs. H. A. Kingsmill and J. H. Lings.

St. John the Evangelist.—Rev. F. W. Hill, Rector, Messrs. Imlach and Henry Macklin were elected delegates; and Messrs. Coughlin and Collette, churchwardens. The Rector read reports from the Parish Guild; the Mother's Mission; Auxiliary Missionary Association; Ladies' Aid and S. S., all of which were favourably received and ordered to be printed; \$300 were appropriated to the Sunday School.

Power was given to the Churchwardens to purchase land to the east of the church as occasion offered. After the usual votes of thanks the meeting closed.

Christ Church.—Rev. Canon Smith, Rector. The churchwardens' report was received and considered highly satisfactory; the Rector's statement showed all the parochial organizations in good working order. The wardens chosen were Messrs. A. McCormick and F. Robinson; and delegates to Synod, Messrs. W. Robinson and F. Robinson.

Woodstock.—**St. Paul's.**—The annual Easter vestry meeting was held on Monday, the Rev. J. C. Farthing, Rector, presiding. The financial statement was most satisfactory. The total income for local purposes was \$2,599.09, which after paying current expenses, enables the wardens to pay \$400 on the debt. This is the first amount yet paid on the debt from the offerings of the people. On motion of Mr. James Canfield, seconded by Mr. D. H. Charles, all seats in the church were declared free. This motion was carried by a majority of ten.

Besides this it was decided to call a meeting of the congregation to discuss what steps should be taken to erect a Mission chapel in the west end. About \$500 have already been promised. The vestry was unanimous in considering the chapel a necessity there.

Mr. J. J. Hall and Captain Higgins were appointed wardens, and Messrs. W. Grey, F. C. Martin and D. K. Charles, lay representatives.

St. Mary's.—Our highly esteemed and faithful pastor was called to his rest on Good Friday. Rev. T. Magahy, so recently placed in charge of this parish, and who had already made himself beloved by his people, preached and attended to some official duties only a few days before death removed him. He had been suffering from inflammation of the bowels, and

got up out of bed to attend the services. This was too much for his strength, and trouble and anxiety soon set in. He was buried at Lunenburg (a former parish of his) on Easter Monday. The Bishop and several of the clergy were in attendance. Service was held in the Church here, and the Bishop preached a most earnest sermon. Then the Bishop and many of the clergy, with the friends, took train at Lunenburg where the body was buried in St. James' churchyard.

The annual Easter vestry meetings were held on Monday evening in the city. Encouraging reports were produced, and the church is evidently in a most hearty and prosperous condition.

MITCHELL.—The ten days' Mission held here recently was a great blessing. It was undertaken by the Rev. A. Murphy, N. Watford, and the Rector. The afternoon Bible readings were largely attended, and the Evangelistic services each evening drew larger numbers each time. On the second Sunday afternoon both clergymen spoke to men only, when the church was filled: the service was a memorable one, and the subject of 'Purity' was boldly yet delicately treated. The Rector conducted the services and the after meetings, and the Rev. Mr. Murphy preached. His sermons were just as such utterances should be, and did much good. At the close of the Mission those who had been won for Christ, and all who had been present partook of the Holy Communion. The Mission has much refreshed and strengthened the parish. Services were held every day during Holy Week, and were well attended.

Trinity.—The Easter Day services in Trinity Church, Mitchell, were largely attended, and the singing of the excellent choir, under the direction of their accomplished organist, Miss Nessie Howard, was extremely good, especially the solos by Miss Denton and Miss Denton and Mr. Blowes, and the duets by the Misses Denton. The chancel was most beautifully decorated with flowers, and the services of the day were heartily entered into by all present. The morning and evening sermons by the Rector, Rev. W. J. Taylor, were very suitable to the occasion, and were attentively listened to by all present. The offertories of the day were towards the church debt. The ladies of the congregation laid upon the plate of the day \$357.92, gathered up from 'mission boxes' given by the congregation during the past five months, and by a sale of wares. In addition this was given the sum of \$210.98, making a total of \$568.90. Considering how many families have moved from town during the past three years, this speaks extremely well for the congregation.

DIOCESE OF ALGOMA

BURKS FALLS.—The Rev. A. W. H. Chowne, B.D., begs to acknowledge with hearty thanks the receipt of a purse of \$30 presented to him. Chowne, collected by Mrs. Clifford, wife of the churchwarden, on the occasion of the Rev. A. W. H. Chowne leaving Rossau to take charge of the Emsdale Mission, and appreciates this kind gift as a mark of good will on the part of their friends at Rossau.

The Rev. A. W. H. Chowne, having resigned the Mission of Rossau, and having accepted that of Emsdale in the same Diocese, he desires to be known, for the present, until the parsonage is built at Emsdale, as that of Burk's Falls, Ont.

HUNTSVILLE.—The Vestry of All Saints' on Easter Monday was largely attended. The financial statements showed all liabilities paid, met, and a balance in hand of 90 cents. It was resolved to increase the subscription to diocesan stipend fund from \$300 to \$400 per annum. The congregation is bending its energies to pay in the \$1000 local subscription to the

church building fund, contributions to the lay fund are earnestly asked from friends outside. This self-sacrificing congregation is most worthy of being helped. Donations will be gratefully acknowledged by Rev. Thomas Lloyd, Missionary.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—Holy Week was kept by special services in the city churches. At Christ Church, Rev. E. S. W. Pentreath, Sir John Stainers' 'Meditation on the Crucifixion' was sung on Monday and Wednesday evenings by the full choir of over forty voices, conducted by Mr. A. J. Trenwell, M.A., choirmaster. Mr. E. Huber, organist of St. John's Cathedral, took the solo tenor part. The church was crowded by a most reverent congregation, who were deeply impressed with the rendering of this most beautiful composition. On Good Friday there were Morning Prayer at 9 a.m.; the Three Hours Service from 12 to 3, and Evensong at 7:30.

On Easter Day there were five services in the church and one at the Mission room. Flowers were on the altar, on the Memorial Litany desk, and around the Memorial tablet on the wall. There were three celebrations of Holy Communion and 185 communicants; 113 of whom were enumerated at the early celebrations.

At All Saints, Rev. H. A. Tudor, there were five services daily in Holy Week, and the Three Hours service on Good Friday and three celebrations on Easter Day.

At Holy Trinity, Archdeacon Fortin, the Easter services have been better attended than in any previous year. The musical service was very good on Easter Day, and the Metropolitan preached in the morning.

In the afternoon a Missionary service for the children was held, and the result of the missionary boxes, \$73, announced. The Indian boy supported by the school was present.

Easter Meetings.—All the city churches held their Easter meetings, except Christ Church. As usual they were most harmonious. Holy Trinity has paid \$1,000 on its mortgage, enlarged its Sunday school at a cost of \$1,369.43, and has \$766.86 on hand. Leave of absence was given to Archdeacon Fortin for one year, and many kind words said in the hope that he would return to his work with health restored. \$525 was subscribed towards the \$1,000 due on the mortgage in January, 1891. A strong resolution was passed against the contemplated taxation of Church buildings.

Messrs. T. Clark and W. G. Mitchell were appointed wardens; Messrs. Wrigley, Mulock and Mathewson, delegates to Synod.

All Saints' Church has been obliged to reduce the Rector's salary, with his concurrence, to \$1,000.

As a result of the Rector's visit to England \$1,740 has been paid on the mortgage, besides \$925 paid by the bondsmen. The Rev. Mr. Taylor was thanked for the result of his visit. The estimated expenditure for next year is \$2,923. J. Stewart Tupper was appointed Rector's warden, and Mr. A. F. Eden, people's warden.

St. George's Church, Rev. J. J. Roy, has increased its Rector's salary. The Sunday school reports 321 scholars, a gain of 16. The financial statement was encouraging. Mr. O. Gardner was appointed Rector's warden; and Mr. S. Hooper, people's warden, Messrs. T. W. Taylor, J. H. Brook and Jas. Johnston were church delegates to Synod.

At St. John's Cathedral, Sheriff Inkster was appointed Rector's warden, and J. Bruce, people's warden; delegates to Synod: Sheriff Inkster, G. R. Howwood, W. G. Fraser.

True forgiveness involves two things, a perfect knowledge of the offence and a perfect restoration of love. In this sense we believe in the forgiveness of sins.—Westcott.

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. Exchanges to P.O.
Box 1968. For Business announcements
See page 14.

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 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 1st—Tuesday before Easter.
 " 2nd—Wednesday before Easter.
 " 3rd—Thursday before Easter.
 " 4th—GOOD FRIDAY. Pr. Pss. M. 22, 40, 54. E 69, 88.
 " 5th—EASTER EVEN.
 " 6th—EASTER DAY. Pr. Pss. M. 2, 57, 111. E. 113, 114, 115. Pr. Anth. instead of *Venite*. Athan. Cr.; Prop. Pref. in Com. Service till April 13th incl. *Notice of Monday and Tuesday*.
 " 7th—Monday in Easter week.
 " 8th—Tuesday in Easter week.
 " 13th—1st Sunday after Easter.
 " 20th—2nd Sunday in Easter. (*Notice of St. Mark*).
 " 25th—St. Mark's Day. (E. & M.)
 " 27th—Third Sunday after Easter. (*Notice of St. Philip and St. James*)

WORDS FOR TRUTH.

BY THE LATE REV. R. F. LITTLEDALE,
L.L.D., D.C.L.

"THE OLD RELIGION."—[Continued.]

Article VI.—"I confess that under either kind alone, a whole and entire Christ and a true Sacrament is received."

This article is intended to uphold the usage of lay communion in one kind only. But communion in one kind is denounced as "sacrilegious" by Pope Leo the Great (440-461) and Pope Gelasius I. (492-496), the latter stating the reason why it is so is, that it is a "division of the mystery." It was forbidden, save in cases of necessity, by Pope Urban II. in the Council of Clermont in 1095; and again by Pope Paschal II. in 1116, save in the case of infants and very infirm old people, who cannot swallow bread, and may therefore be communicated with the chalice only. And the first ruling the other way was at the Council of Constance, on June 15, 1415, when the Council had deposed the reigning Pope or Popes, and had not elected another. This, consequently,

is a very late innovation upon ancient doctrine and practice.

Article VII.—"I constantly hold that there is a Purgatory, and that the souls therein detained are assisted by the prayers of the faithful."

Pius IV., who drew up this creed, mentions in his Bull against the Greeks that they "reject Purgatory;" and they did so, in fact, at the Council of Florence in 1437, as unknown to Oriental theology. And Cardinal Fisher, in his book against Luther (A. D. 1535), says: "Since it was so late before Purgatory was admitted into the Universal Church, who can be surprised that at the earlier period of the Church no mention was made of indulgences?" Accordingly, this article also was new.

Article VIII.—"In like manner I hold that the saints reigning with God are to be venerated and invoked, and that they offer prayers for us, and that their relics are to be venerated."

There is not quite such overwhelming evidence against this clause as against those cited previously, for there is some seeming warrant of invocation of the saints found in Fathers of the fourth and fifth centuries; even this, however, being far too late to rank as part of the primitive Christian belief and practice. But when these earliest examples are tested, they prove to be sermons on the anniversaries of Saints' Days and the like, in which merely a sort of poetical call is made upon the saint commemorated to unite in the worship being offered by the Church, exactly analogous to the mention of Ananias, Azarias and Misael in the Benedicite, which no sane person supposes to be addressed as a prayer to them. And invocations of the modern kind, asking the saints to confer favors, are not to be found till the ninth century. This article, consequently, is no part of the ancient faith of the Catholic Church.

Article IX.—"I most firmly assert that the images of Christ, of the ever-Virgin Mother of God, and of the other saints, are to be had and retained, and that due honor and veneration are to be rendered to them."

The cultus of images was first licensed by the pseudo General Second Council of Nice (a packed and fettered assembly) in 787, and was promptly repudiated and condemned by the Western Church in the Council of Frankfort in 794; while the so called "Caroline Books," a theological indictment against image worship, drawn up at the instance of the Emperor Charlemagne, are still extant to testify to the opposition this novelty met with at the outset.

Article X.—"I most firmly assert that the power of Indulgences has been left in the Church of Christ, and that their use by the Christian people is of the most salutary character."

There is no trace whatever of Indulgences, save as mitigations of canonical penalties imposed by human ecclesiastical law, discoverable till the year 1084, when Pope Gregory VII., offered remission of sins to all who would take up arms against the Emperor Henry IV., with whom he was then at feud. (And see above, under Article VII.) This is, therefore, a new doctrine.

Article XI.—"I acknowledge the Holy Catholic and Apostolic Roman Church to be the mother and mistress of all churches."

This article is one which has to be tested by facts as well as by dates. As it is certain that the Gospel was first preached from Jerusalem, it is to Jerusalem only that the title of "Mother of all Churches" can historically or theologically apply. Rome itself was evangelized from Jerusalem, first by the "strangers of Rome," who reported St. Peter's Pentecostal sermon there, and after by St. Paul, who first organized the Roman Church. And Rome was not a missionary centre for a very long time. It is just possible that North Africa was evangelized thence, but after that Anglo-Saxon

England, in the sixth century, is the first fruits of Roman missionary enterprise.

None of the many hundred churches founded in the East or West up to that date were the result of Roman missions, or could have supposed for an instant that they were so; and it is thus impossible that a belief of the Roman Church being their "mother" could have made any part of their creed or tradition. As to us being the "Mistress of all Churches," though many strenuous efforts were made to establish such supremacy, yet the Eastern Churches never accepted it at all; and several of the Western Churches—and notably the Church of England—resisted it in principle and in detail. Consequently this claim lacks the mark of ancient consent, and is to be classed amongst innovations.

Article XII.—"I vow and swear a true obedience to the Roman Pontiff, the successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ."

Here it will be enough to say that the Church of North Africa, in 419, and again in 414, enacted canons repudiating the Papal claim to interfere in the concerns of the African church and excommunicating all African ecclesiastics who should appeal beyond sea—that is, to the Pope, as that was the point at issue—from the decision of an African Synod, and the famous St. Augustine took part in both these rejections of Papal authority. And the Western Church deposed Popes several times, on the ground of the superior authority of the collective Church over any single bishop, however exalted in station. The last case was as late as 1415. If the proposition in the Creed of Pius IV., was historically or theologically ancient or true, such an act would have been the cutting off its own head on the part of the body, and thus its own self-murder and annihilation.

It will be seen from this chronological survey that while several of the twelve articles of the special Roman Creed may be called old in comparison with the tenets of various modern sects, they are not old in relation to the only standard of age which holds good for the Catholic faith. And although Rome differs from the sects in this important particular: that she has not cast away any of the ancient articles of Christian belief, however she may have overlaid and obscured them, yet the passion for religious novelties is just as acute amongst Roman Catholics as amongst the most innovating of the sects. The only difference is one of procedure. In Protestantism the inventor of a novel opinion or practice starts a new sect for its propagation and maintenance; in the Roman Church it is not necessary to secede for such a purpose, since it can be effected by starting a new cult, supported by a guild or confraternity of some kind, and certain to obtain formal recognition in course of time, if it can first succeed unofficially in winning a sufficient measure of popularity. That is how the cult of the Sacred Heart, for example, came in. And it was freely alleged, during the inception and course of the Vatican Council, by some of the ablest Roman Catholic critics, that one of the most powerful motives which influenced the advocates of Papal Infallibility was that it would provide machinery whereby, without the long delays of previous inquiry and conciliar procedure, a perennial flow of fresh theological definitions and new articles of belief could be supplied for the jaded appetites of devotees, craving for some ever-new fashion in religion.

It is thus clear that not one of the twelve additional articles of the special Roman Creed can be traced back to primitive or even to very early times. What that means is this; that the only "old religion" to be found in the Roman Church is that part of its belief and practice which agrees with the standards of the Church of England. What is peculiar to itself, and what makes by far the largest portion of its practical working system, is most mediæval,

and sometimes not only modern, but extremely modern, as the doctrine of the Immaculate Conception of the Blessed Virgin, which dates as a dogma from 1854, and that of Papal Infallibility, which was first enacted in 1870, having been repudiated up to the very last by eminent Roman Catholic theologians.

Wherever, then, the "old religion" may be found pure and unmixed with modern additions, it is not in the modern Church of Rome.—*The Church Critic.*

EASTER JOY.

The Easter joy is its own interpreter to every heart. It is something undefinable and unspeakable. If Easter meant no more than Christ's Resurrection, that were a charnel-house that could not say,

"Welcome, thou Victor, from the strife,"
that could not spare time to "come see the place where the Lord lay."

The crowded churches on Easter morning attest men's sympathy with Christ in His Victory. The epic of His Passion stirs men's souls, and the lyric of His Resurrection draws them. There is a link between men and the God-man, define it or deny as men may, and on that link hangs men's salvation. Salvation! Yes, and more. The man who rose from His grave on the first Easter was more than a Saviour. If Christ had ended His work, "for us men and for our salvation," on Good Friday, our Creed must have stopped at the article, "Crucified, dead and buried." There would have been an Atonement and a Saviour and the shedding of blood for the remission of sins. But what then? Shall men be pardoned, only; saved, only? Shall they not be made worth saving? The energy that burst the bars of death is the secret of men's sympathy with Easter. Men would fain burst the bars of their sins, and cast off the winding-sheet and grave-clothes of their evil habits, and rise, with Christ, to newness of life.

There is such an aspiration in every man, and Easter evokes it as the bell in the church tower makes the harp in the distant parlor respond in its note. Must that be all that Easter shall do for men this year? When the Son of Man came forth from His grave, it was for all men too. He came to be the Resurrection and the Life to souls dead in trespasses and sins; to be the Energy of righteousness in all men; the Source of a new life; the Fountain of a new will; the Re-creator of new men; the Motive and the Strength of all that put their trust in Him. His Resurrection means regeneration. It depends now upon men themselves whether they shall be worth saving. The grace of Resurrection and Regeneration is come into the world, by the Resurrection of Jesus Christ from the dead. "He is risen, rise we too."

THE FIRST EASTER.

The holy women who first approached the sepulchre after the Sabbath was passed came without that faith which now thrills all Christian hearts throughout the world. They came as mourners for the Dead. They brought not gifts wherewith to worship Him, but spices for the anointing of His Body. They did not dream of the great victory that had been wrought in the darkness and rest of the closing Sabbath of the old world.

Thus mourned the two travellers to Emmaus, "We trusted that it had been He which would have redeemed Israel." But, alas! "this is the third day" since the rulers crucified Him.

Christians of this age, rejoicing as they do in the light of a faith which has become clear and universal, can hardly imagine the difference between this Easter and the first. Then the

followers of Jesus were scattered. Some were hiding for fear, and others had given up all hope. Of the Apostles there was probably but one—St. John—who was ready to receive the news of the Resurrection. There is good evidence for believing that his faith lived on unbroken through all the tragedy of the Cross, and that it remained strong amid the awful silence and loneliness that followed the burial of Jesus.

He who never denied or deserted his Master, likewise never doubted Him. When both he and St. Peter came to the sepulchre he "saw and believed," while as yet his companion "only wondered." And from that open tomb those two disciples went away again to their own home, one of them trusting, knowing the truth, the other still waiting to be convinced. At first, and for awhile, therefore, St. John was the only representative of a faith which has since overspread the world and sanctified countless homes, and made the life which now is "worth living," because we know that it leads on to that which is undying and eternal. And in this new creation, of which the risen Christ is the Author, St. John stands above St. Peter. He leads in the gospel of the Resurrection.

THE POWER OF EASTER.

When the chief priests and Pharisees arrested Jesus in the midst of His own chosen friends, the melancholy record reads that those friends all forsook Him and fled. None but the traitor Judas met the glance of His mild, reproving eye. The bold Peter followed Him afar off, but denied Him thrice. In all the night of suffering during His trial and condemnation He heard no friendly voice and saw no pitying eye. John, the beloved disciple, who leaned upon His breast, the youngest and fairest of the band, with the virgin mother and the two Marys, alone had courage to witness His death, "faithful among the faithless found," "last at the cross and earliest at the tomb." In the interval between Good Friday and Easter the disciples were like sheep without a shepherd, troubled, perplexed, dismayed. Their faith had perished, their energies were paralyzed. "We trusted that this had been He who would have redeemed Israel" was the language of broken hopes. Even the women who were early at the sepulchre came only to embalm the dead. When the disciples were "old," "He is not here, He is risen," they believed not, but regarded the words as idle tales. Despair had settled down upon their hearts, and nothing but the Easter sun could disperse the gathered gloom. That sun arise, and they seem no longer the same men. Hope once more revives, yea, creates their courage. Their faith is not vain, their preachings will not be vain. The timid band of fishermen are now the bold champions of the Cross, and are ready to lead a forlorn hope in defence of the Gospel of a risen Christ. They reproach the rulers for their cruelty, and reprove the people for their sin. Jewish hate, whose terrible results they have just witnessed, no longer has any terrors for them. They rebuke governors, they venture upon the wrath of kings. They count not their lives dear, but regard all things as loss for Christ's sake; they suffer, they die. The Easter sun in its rising assured them that the Son of Mary was also the Son of God. It was the confirmation of their hopes, and the seal that gave efficacy to the testament of salvation. Yea, death itself had lost its sting, since it was the gateway of life, for Christ, being the first fruits, the harvest was sure to follow. With willing hearts they were now ready for their mission, which was, though they were peasants and fishermen, to confound the wise and to conquer the mighty; to reason with the world of righteousness, of temperance, and of a judgment to come; to excite in the wicked a wholesome fear; to speak pardon and peace to the penitent. In the very city which witnessed the cross and passion

they proclaimed the life of Christ, and told His murderers how vainly they had imbrued their hands in innocent blood; He was risen and had appeared unto Simon. They were arrested, examined, scourged, and imprisoned. Their lives were sought, but they persisted in their faith. They filled the prisons with melody, and died with anthems and songs of joy upon their tongues, because life and immortality were brought to light. His death had exalted their fears, and now His Resurrection more than confirmed their hopes. It was the keystone that completed the Christian arch. It was a stupendous miracle, a prophecy fulfilled, a type perfected, a substance springing from the shadow. It made faith a demonstration, it changed hope to fruition and joy. By such and so great a miracle had the Father showed that He had sent the Son. It was, if we may say so, the autograph credentials of His divine mission. Had He but died, doubt would still have remained of His person and His power. He might have been thought but the Son of man. When He rose from the dead He came forth the Son of God, and gave the world assurance of the Resurrection of the dead. Easter, then, may well be regarded as a high day, and we may well say with David, this is the day which the Lord hath made, we will rejoice and be glad in it. For though the Easter sun shall set and the Easter flowers shall fade, the Easter of earth is no less a type of the great Easter of paradise.—*The Churchman.*

FOOTPRINTS OF FACT.

BY REV. R. W. LOWRIE.

One fact is worth a thousand theories. Only by the test of facts can the soundness of any hypothesis be determined. Time was when it was held by scientists that, at deep sea levels, there could be no life. The fact, on further inquiry, upset the theory. Time was when it was thought that the earth's strata were successively deposited; but the facts, under the light of submarine telegraphy, show that simultaneous deposit is possible.

But it is of religious, not of scientific facts, that I would speak; and in this domain of thought, also, fact is better than theory.

Theorize as we may about the question of a bodily Resurrection, we have the attested living fact of our Lord's rising from the dead. The opponent of the doctrine of the Resurrection must face and answer that fact, as the very first step of his argument against that Article of the Christian Faith.

In the year 251 a Council of 66 Bishops met. The Council discussed the question, "Shall we baptize infants on the eighth day, and on this day only; or, is some other just as good?" Behold the sterling metal of a living fact!

And so, the Primitive mode of Church government. Is Episcopacy be a historic fact; if, at the year one hundred, it is found universally prevalent; if, up to three hundred years ago, it continued to prevail universally—it is like the footprint which Robinson Crusoe found upon the sand. Episcopacy left its footprints on the sand of the early centuries, many and deep.

To point to these footprints, is at once the simplest and most unanswerable argument in favor of the Church's adherence to three Orders of her Ministry.

Mark how the Church values the facts of her history. She has no theory of the body's resurrection. She nowhere says how we shall be raised, when or where; nor with what body we shall come. Her reply to all who intrude the tongue of rash and unwise speculation, is that of St. Paul—"Thou Fool!" But she does care for the fact of a resurrection. Her Easter emphasizes the fact. If men had not

seen the risen Lord, a fact, and recorded what they saw, another fact, and had they not been men well known for probity, a further fact, and made the record one of public notoriety—a still further fact, and handed it down as public property, common to all, free to be challenged and courting investigation—a fact like its predecessors; why, it would have been hard to accept such a contradiction of every known experience of mankind.

And so, of all the facts of the Saviour's life and of His Church's earlier days. So long as we can build our faith on the foundation of *living fact*, our house is built on the rock; and the wind may come and the rain descend, and it shall not fall.

Let him who derides the use of a liturgy beware lest he blaspheme; for the *fact* is that his Lord and Master, when on earth, worshipped in the synagogue and temple, each of which had its *form* of prayer and of praise. Let him who refuse the "washing of Regeneration" to the brow of his little one, beware lest he defraud it of its birthright; for there stands the earliest Council after Apostolic days; and the question debated, was (not whether infants should be baptized, but) at what stage of their infancy they might be brought to the Font.

Christ died, rose and ascended, for men. On this, we build the most comfortable doctrine of the Atonement. He came, lived, suffered, died, rose, ascended; links in a burning chain of facts. Ingersoll and Paine and Voltaire, and all the "Thomasases" of all the ages must face these facts, before they can move by so much as a line, the Doctrines and the hopes that are based thereon. Wash out these footprints on the sands of time, not all the waves of all the oceans of infidelity ever can; praise ye the Lord!—*Minnesota Missionary and Church Record.*

FAMILY DEPARTMENT.

FAIR EASTER-MORN.

Fair Easter-morn! Fair Easter-morn!
By faith we see thy earliest dawn
Now breaking through the mists of night
To flood Judaea's hills with light,
And scatter beams o'er land and sea,
Where'er a child of God may be.

Fair Easter-morn! Fair Easter-morn!
Again we hear the angel throng
Whose Hallelujah's rent the air—
Exultant, ringing, loud and clear—
Filling the courts of heaven above
With songs of Christ's redeeming love.

Fair Easter-morn! Fair Easter-morn!
Through many cycles thou hast gone,
And yet the day grows brighter still—
The light of truth more hearts doth fill;
And resonant from clime to clime
Triumphant rings our Easter chime.

Fair Easter-morn! Fair Easter-morn!
We too would sing our matin song
For blessings rich since life began,
And God's most perfect gift to man.
Our hearts are full of love and praise
On this the Church's "day of days"

—Mrs. D. P. Cotton in *Minn. Record.*

TRUE AS STEEL.

CHAPTER I.

"Come! be off with you now, you young tramps! Haven't I said over and over again that I'll have none of the 'rag-tag and bob-tail' hanging around these doors? As long as I'm here I'll keep the place respectable."

So spake, in angry, querulous tones, the cross old verger of a little wayside chapel, on whose white steps were resting wearily two ragged boys.

Very weary they looked, and very woebegone,

but these angry words caused them to start up hurriedly, and the younger one, a pale, delicate boy, to cling timidly closer to his bigger brother, who, flushing angrily, was about to retort, when a hand was laid on the old verger's arm and a voice from behind said, 'Gently, gently, Robert. I can't say I quite agree with those sentiments.'

'Beg pardon, sir,' said the old man, staring perceptibly, and turning to see the gentle white-haired minister, 'I thought you was gone, sir: no offence meant, sir, I'm sure.'

'And I say again, Robert,' said the minister, gently tapping his arm to enforce his words, 'that I don't agree with your sentiments a bit. Now I do want to see the 'rag-tag and bob-tail,' as you call them, banging round these doors, and what's more, Robert, I'd like to see them inside the doors, and I'd like to see them with tears streaming down their cheeks, as I told them of One who knew all about their sorrows and trials, their hunger and misery; One who left His radiant home, Robert, that He might dwell among them, and mix with them, and eat with them—a Friend, a loving Friend, Robert, who bore their sickness and carried their sorrows. Ah, Robert! never forget how the Lord loved the poor, and how He died for them as much as the rich. Never mind keeping the chapel respectable, let them all in! And from the bottom of my heart I say, the Lord bless 'rag-tag and bob-tail!'

And, as he uttered the last sentence, in solemn, reverent tones, the gentle white-haired man lifted his hat from his head, and the words sounded very like a prayer.

In a few minutes he had gone on his way. The doors were shut and the little chapel was left to silence.

"Come on, Willie," said the elder of the two boys, lifting a basket of withered flowers from the ground, "we must be getting on; it's beginning to grow dark, 'rag-tag and bob-tail' indeed!" he muttered between his teeth, as he walked along, hurrying his weary little brother after him; "we're as respectable as that old door-keeper, and a good bit more so, I dare say."

"I'm afraid we are rather ragged, Bobby," said little Willie, looking at their poor worn garments.

"Well we does the best we can, and we pays our way," said Bobby rather proudly, "and that's more'n some folks can say as dresses a deal better; and we wouldn't be ragged neither if mother was alive, Willie, I can tell you; she'd keep us tidy. But what's poor little chaps like us to do without a mother?" And the words ended with something like a sob.

"Oh, Bobby, tell me about mother!" said little Willie, creeping closer to his brother, and looking wistfully into his face. "I'm so tired, and it sort o' rests me."

"It makes me think of mother," Willie, said Bobby, "when I look at you, you are so like her; her eyes were big and blue like yours, and her hair sheeny and golden, but her cheeks were rosy before she was took ill, not white and thin like yours," and the strong rough looking boy looked tenderly down at his delicate little brother.

'We wer'nt poor little ragged boys then, were we, Bobby?'

'No, that we wasn't; we'd a pretty little home, and plenty to eat, and mother was as happy as the day, except when the wind blew strong.'

'And why wasn't she happy then?'

'Because father was always at sea, and mother was afraid for him.'

'I never saw father,' said little Willie.

'No, you was born just after he had gone on his last voyage. How proud mother was of you, to be sure; went on Bobby; 'and you was a pretty baby, too, and when the news came to say that father's ship would be home that very day, how mother dressed you up

smart to make you look as handsome as she could for father to see!'

'And didn't she make you look nice, too?'

'Oh, yes,' said Bobby, carelessly, 'but I was always a big ugly fellow, not a bit like you.'

Willie looked into the good natured honest face, surmounted by a shock of red hair, and, if hadn't say so, he thought it the dearest face in the world. 'Tell me some more, Robby,' he said at last, as his brother relapsed into silence.

'Well,' said Bobby, rousing himself with a sigh, for his thoughts were sad ones, 'that day mother made the house all spick and span, and then putting on our best things, she took us down to the dock to meet father. All the way she kept making you say, 'Dada,' so as to surprise father when he saw you. It was the only word mother had taught you to say. Just as we came to the docks we saw a great ship coming in, and people said it was the 'Mary Ann.' 'Look out for father, Bobby,' mother kept crying out 'he's sure to be on deck waving his handkerchief at us; but I can't see anything, my eyes will get so full.'

'And did you see him?' eagerly asked Willie.

'No; 'I can't see him, mother,' I kept on saying. 'Never mind, Bobby,' said mother, 'just stand here by me, and father'll come soon.' Well, we waited and waited; all the men were coming off, but still father didn't come. Just then mother started forward and catching hold of one of the men's arms she said, 'Jem, Jem, you are my man's mate, why doesn't he come?' The man seemed all taken aback when he saw mother standing there, all bright and rosy with her baby in her arms. 'Why Mrs. Clay,' he says, 'is that you?' 'Of course its me, says mother, laughing out; 'and here's baby too, come to see his father for the first time. Why is he so long a'coming, Jem?' Jem didn't speak but looked about in a helpless sort of a way. A lot of men had gathered round us by this time, Willie, and Jem says at last quite desperate like, 'Some o' you fellows tell her, won't you, for I can't.' Mother didn't speak, only looked around in a wondering sort o' way, for they were all looking at her so sorrowful like. Then a big, kind-faced sailor came to her and said, Mrs. Clay, he says, we've got bad news for you, and then, Willie, he broke it gently to her that father was dead. Mother never screamed or cried, only she seemed to wither up and grow whiter and whiter, just like that, said Bobby, lifting a pale drooping flower from the basket.

Poor mother, poor mother! said little Willie, who was crying to himself.

Well, the man thought she was going to faint, went on Bobby, and perhaps she would have done, only just then you called, Dada! Dada! and stroked her face with your little hand; and she began to cry, and the man said, Perhaps it will save the poor heart from breaking. But oh! Willie, it didn't, her heart was broken all the same, and she died a few months after.

(To be Continued.)

MANNERS AND HABITS.

Be respectful to older people; when they come into the room, always rise and offer them a seat.

There is a story told of two boys, both of whom wanted a place in a lawyer's office. They came in together; one with eson, gave a careless nod to the gentleman sitting at the desk, and sat down, while waiting for the gentleman to address him. The other boy took off his cap, advanced in a respectful manner and stood quietly on one side.

This may seem to you of little importance, but the gentleman did not think so; he turned to his clerk and said, That boy will not suit me; he need not wait.

The other boy obtained the situation, and gained a happy, comfortable home.

This is just as applicable to girls as to boys. No one likes to have rude young people about them.

Be careful never to pass in front of a person sitting or standing, but always behind.

When you are spoken to, or speak to any one, look at them and not on the floor or about the room.

If you are reproved for anything that you may have done, do not answer, but receive the reproof quietly; afterwards, if you think the reproof was unjust, go and tell the person who has spoken to you, what you think is the truth in the matter—but always in a kind, gentle, and respectful manner.

I WATCHED FOUR BOYS.

Last summer I sat in a yard and watched four little boys at their game of hop scotch. These noisy rollicking boys, full of life and fun, were alive to their play.

Were they good and kind? I can safely answer Yes. Shall I tell you why? Out from under a step where I sat, and near the field marked out for the game, came a bright-eyed little toad. There he is! There is No. 1! they shouted. He was not afraid. Why should he be? He was one of them.

They said he came out every night and many others beside. Sure enough, while I was sitting there, I counted more than a dozen of these little fellows in different parts of the yard. They were out for their evening sport as well as the boys. The boys loved to see them, and would let no one hurt them. Would not you call that kindness to dumb animals?—Our Dumb Animals.

The Christian Intelligencer treats of The attractions of the Ministry. Yet there is another side:—

All men have their trouble. Very few men escape injustice, hardship, disappointment and sorrow. Ministers are not exempt. They should not be. How can they serve a race enduring hardness, if they know no hardships? How can they counsel the perplexed, if they are never in trying perplexity? How can they comfort the misrepresented and villified, if they know not what it is to have their words and deeds impugned and to be abused? How can they direct and sustain the downcast, if they never have reason to cry all thy waves and billows have gone over me? Surely a minister in such a world as this, must not be exempt from the troubling of the wicked, or bitterness of soul. He cannot have a charmed life. He must learn and know what sorrow and suffering the unrighteous inflict; must share the common lot. And the ministry receive no more of hardship than the multitude of men can endure.

What we call time enough always proves little enough.

DO YOUR BEST.

There is a fable told about a king's garden, in which the trees and all the flowers began to make complaint. The oak was sad because it did not bear flowers; the rosebush was sad because it did not bear fruit; the vine was sad because it had to cling to the wall and could cast no shadow. 'I am not the least use in the world,' said the oak. 'I might as well die, since I yield no fruit,' said the rosebush. 'What good can I do,' said the vine.

Then the king saw a little pansy, which held up its glad, fresh face, while all the rest was sad. And the king said: 'What makes you so glad, when all the rest pine and are so sad?' 'I thought,' said the pansy, 'that you wanted me here, because here you planted me, and so I made up my mind that I would try and be the best little pansy that could be.'

Let us all try to do our best in the little spot where God's hand has placed us.

SWEAR NOT AT ALL.

It is said that it is in Japan one seldom or never hears curses or oaths, or anything like that form of profanity.

A missionary who tries to explain the teachings of the Scriptures against cursing and swearing has sometimes found it hard to make the natives understand just what he means.

The Japanese are not in the habit of committing this sin, and the question they naturally ask is, 'Why should anyone want to be thus profane?' Sure enough! What is the use of it? The person who swears gets no good from it. The man at whom he swears is not hurt by it. To say the least it is absolutely useless. Alas! that any one in a Christian land should be guilty of the sin! Yet how many living close to Christian churches might learn a good lesson in this matter from the Japanese!—Mission Dayspring.

TELL YOUR PASTOR.

Tell your pastor when his services have been a blessing to you. His words may have convicted you of sin, warned you of some lurking danger, guided you in perplexity, comforted you in sorrow, elevated your grovelling desires, and brought the very life of God to your soul. Whatever good his words may have conferred upon you, make it known to your pastor. The knowledge will comfort and encourage him. He has many discouragements in his work. Among these is the reticence of his people respecting their appreciation of his services or of the blessing which, in whatever form may have come through his words to their souls.—Pulpit Treasury.

A Baptist paper has the following intimation over its obituary column: "No charge is made for inserting the death of godly persons."

THE BIDDENDEN MAIDS.

One of the most curious of English charities is that of the Biddenden maids. These two unfortunate women were born at Biddenden, in Kent, in the year 1800, joined to each other at the hip and shoulders. Their names were Eliza and Mary Chulhurst, and they lived for 34 years. Then one fell ill and died, and the survivor was advised to be separated from her dead sister by dissection, but she refused, saying, 'As we came together, we will also go together.' Within six hours she was taken sick and died also. By their will they bequeathed to the churchwarden at Biddenden a piece of ground, which now brings in a rental of forty guineas. This is expended in the purchase of five hundred quarter loaves, and cheese in proportion, which are distributed among the poor of the parish, and on Easter Sunday one thousand small rolls, shaped like a grave stone, and bearing a bas-relief portrait of the unfortunate maids, are distributed to all who attend divine service.

DIED.

JOHNSON.—On Easter Monday morning at 5:15, aged nearly seven months, Mary Gertrude, daughter of Rev. G. Johnson, Rector of All Saints' Church, Durham, and Alice E. B. Seely, his wife. "Lost awhile, our treasured love, Gained for ever safe above."

MACDONALD.—At Picton, on Monday, the 31st March, Alexander Cameron, the infant child of Charles D. and Sophie MacDo. aird.

WILMOT.—Entered into rest, at Belmont Sunbury Co., N.B., on Thursday, Feb 6th, 1890, Susan Elizabeth, wife of the Hon. Robt. Duncan Wilmot, late Lieutenant Governor of New Brunswick, aged 79 years.

7 NEW MUSIC BOOKS. 7

CLASSIC FOUR-HAND COLLECTION (\$1). Nineteen superior Duets for Piano, by Godard, Bohm, Hofmann, Brahms, and other first-class composers.

YOUNG PLAYERS' POPULAR COLLECTION—(\$1). 51 of the very best and very easiest pieces for beginners, filling 148 pages. Heartily commended to Piano Teachers as the first book of pieces for recreational use.

WHITNEY'S ORGAN ALBUM—(\$2). 33 good pieces for Manual and Pedal, by 20 good composers.

OPERATIC PIANO COLLECTION—(\$1). 19 of the best operas are represented, and their melodies form the themes for as many pieces, by the best modern composers, furnishing the very best entertainment for the lovers of favorite operatic airs.

CHOICE SACRED SOLOS—For Soprano, Mezzo Soprano or Tenor. (\$1). 25 of the most lovely sacred songs, suitable for solos in church or for enjoyment at home.

PIANO CLASSICS—Vol. 2. (\$1). Contains 31 pieces of medium difficulty, and of the best quality.

POPULAR DANCE MUSIC COLLECTION—(\$1). Is as bright and merry as a book can be, and is quite full of the best new Dance Music.

ANY BOOK MAILED PROMPTLY FOR RETAIL PRICE.

LYON & HEALY, Chicago. OLIVER DITSON COMPANY, Boston. C. H. Ditson & Co., 267 Broadway, N. Y. J. E. Ditson & Co., 1228 Chestnut st., Phila.

GOVERNESS WANTED

For the 1st May to teach English, Drawing and Piano to two young girls. Churchwoman with good references required. Apply to REV. E. ROY, 45-3 Blanchford, Nova Scotia.

THIS PAPER may be found on file at Geo. F. Rowell & Co's. Newspaper, Advertising Bureau (25 Spruce St.), where advertising contracts may be made for 1890.

WATCHES FREE. 1000 absolutely free to introduce our goods. Write and be convinced. 21 Canadian Watch Co., Toronto, Can.

EAGLE LECTERNS In Brass & Bronze

Clients desiring to purchase same will find a large assortment of varied and original designs.

Special drawings and estimates sent on request for Memorial Lecterns on receipt of limit as to cost, &c.

Corham M'F'G Co., SILVERSMITHS,

ECCLERASTICAL DEPARTMENT.

Broadway and 19th Street, New York.

1890. GREGORY'S SEED CATALOGUE 1890. The Public Want Their seed fresh and true. Would they not be most likely to obtain such by buying directly from the grower? I can buy seed at half what it costs me to raise it, but could not sleep sound should I warrant seed of this class. For the same reason I make special effort to procure seed stock directly from their originators. You will find in my new seed catalogue for 1890 (sent free) the usual extensive collection (with the prices of some kinds lower than last season) and the really new vegetables of good promise. You should be able to get from me, their introducer, good seed of Cory Corn, Miller Melon, Hubbard Squash, All Seasons and Deep Head Cabbages and many other valuable vegetables, which I have introduced. JAMES J. H. GREGORY, Marblehead, Mass.

COX SONS, BUCKLEY & CO.,

London Southampton Street, Strand, and New York, 343 Fifth Avenue

CHURCH FURNISHERS AND CLERICAL ROBE MAKERS

Will in April next Remove their New York business to large premises

No. 8 East 15th Street.

Up to Date of Removal all Goods in Stock will be cleared at a reduction of from Ten to Fifteen per cent.

Price List on application..... Designs Free.

MISSION FIELD.

PROMOTION OF RELIGION AT HOME BY FOREIGN MISSIONS.

A Paper read at the Bishop of Ely's Visitation by the Rev. Francis Pott, Rector of Northill.

The first and indispensable step to the promotion of religion in ourselves is, no doubt, to realise what Religion means; what it is to us to have God for our God, and to hold the truth of God as it is revealed to us in Jesus Christ, by Whom Grace and Truth came; to realise how that Truth has made us free; how by that Grace we are what we are in Him. And so we are now to inquire why it is that a closer contact in thought and interest with Missions to the heathen is a means of thus realising our own undeserved position as Christians.

I am to assume that we all acknowledge the call to support Missions as a duty. What I have to suggest is that this duty should be, and why it can be, and will be, a help to other duties and a higher religious life.

It was well said by Cardinal Newman (in one of those thoughtful sermons preached long ago to a country congregation when he was still ministering loyally in the Church of England) that 'Every act of obedience has a tendency to strengthen our conviction of duty and its blessedness. Our duties to God and man are not only duties, but they are means of enlightening our eyes and making our faith apprehensive. Every sacrifice makes us more zealous; every self-denial makes us more devoted.' This of course is spoken of all duties, generally; and it is only as a great general truth that I ask you to accept and remember it, while I take up the particular aspect of it which the Bishop has put before us, viz., that there is no duty which so directly begets duty and the love of duty as the support of Missions; and this because, if there is no better way to promote our religious life than the realization of our religious position and privileges, there can be no better way to do this than to begin by trying to realise, if indeed we call, the state of those who are without it,—without Christ, strangers from the covenant of promise, having no hope,—in this world of pain and mystery, of sin and death, 'without God' to bless and enlighten either it or them.

I have sometimes thought that it must have strengthened the faith of the early Christian converts, when once set at liberty by the truth, to have before their eyes the degraded condition of their still heathen neighbors, however it may have tried the steadiness of others not yet fully built up in the faith. God forbid that we should wish to run the risk of such a trial for ourselves or others, or cease to thank God that we are not exposed to it; but this thankfulness for ourselves will be increased by the realization of the horrible condition of those now still in heathenism, which the

reports of Missionaries and others will in some measure bring home to the mind of those among us who read and think seriously over them and pledge their interest to them by their active support.

I said just now 'realise it if we can'—for I am sure we cannot realize it in all its depth. We must remember that, just as in the Bible the 'abominations' of idolatry are not openly and definitely described, so the general and reserved statements in Missionary reports of the deplorably degraded state of the heathen, even when most suggestive, do not and cannot enable us to realise, even with the help of much imagination, all the depth of the misery, moral and mental, and I believe I may say physical, in which they live out their dark lives, and from which by the truth and grace we have been preserved.

And this is true not only of the savage races, but of civilised unbelievers like the followers of the False Prophet, and civilised heathen like the Hindoos.

But take only the savages, as we call them, the wholly untaught—not perhaps morally the worst as regards responsibility,—and let us try to imagine for ourselves the intolerable state of dread, for instance, in which they are kept by their conception (if they have any at all) of the Supreme Being as an evil Spirit, cruel implacable, jealous, spiteful,—or by their belief in the secret but ever active power for vengeance or caprice, of the departed spirits of their fathers, and by their abject credulity and subjection to the machinations of witchcraft. It is hard to imagine. I have sometimes wished that we could obtain some really true notion of the mind, the thoughts, the conceptions of an unenlightened savage. The lack of a common language and a common standard of comparison must always make it impossible even to Missionaries living among them to quite enter their minds and understand what the savage really feels about himself, about life and death, and such things, especially those of them whose enjoyment of natural life is limited by weakness, or captivity, or drudgery,—the women, the children, the aged and worn out and cast off—the weakly, the despised for their weakness,—what their inner life of thought is. It would help us to know what the light of life in Christ means to us.

[To be continued.]

SHORTHAND

May be easily and quickly learned at your own home by our practical course of home instruction.

Send for our terms and commence at once.

Address the
"CONDUCTOR SHORTHAND INSTITUTE,"

12-1 St. John, N. B.

VIRGINIA FARMS and MILLS SOLL and exchanged. Free Catalogue. R. B. CHAFFIN & CO., Richmond, Va.

Subscribe TO THE CHURCH GUARDIAN

SCOTT'S EMULSION

DOES CURE CONSUMPTION

In its First Stages.

Palatable as Milk.

Be sure you get the genuine in Salmon color wrapper; sold by all Druggists, at 50c. and \$1.00.

SCOTT & BOWNE, Belleville.

A GREAT CHANCE.

A Library for Every Churchman.

The Church Identified. By the Rev. W. D. Wilson, D. D., 12mo. cloth, 317 pages.

Reasons for Being a Churchman. By the Rev. A. W. Little. 8th thousand. 2mo. cloth, 269 pages.

The Sceptic's Creed. A review of the popular aspects of modern unbelief. By the Rev. Nevison Loraine. 2mo. cloth, 170 pages.

The Papal Claims, considered in the light of Scripture and History.—With an Introduction by the Right Rev. G. F. Seymour, S.T.D. 14mo. cloth, 156 pages.

The Doctrine of Apostolical Succession. With an Appendix on the English Orders. By the Rev. A. P. Percival. 2mo. cloth, 146 pages.

The Lives of the Apostles, their Contemporaries and Successors. By S. F. A. Caulfield. With an Introduction by the Rev. S. Baring-Gould. 2mo. cloth, 287 pages.

English Church History. By Charlotte M. Yonge. 2mo. cloth, 217 pages, illustrated.

The Principles and Methods of Instruction as Applied to Sunday School Work. By William H. Groser, B.S. 6th edition. 2mo. cloth, 233 pages.

Books which have influenced me. By twelve prominent public men of England. 10th thousand. 2mo. parchment paper 122 pages.

The Church Cyclopædia. A Dictionary of Church Doctrine, History, Organisation and Ritual. By Rev. A. A. Benton. 8vo. cloth, 816 pages.

Specially selected to cover all points on which every intelligent Churchman should be informed.

The regular price of these books, all new or new editions, is \$10. They are offered for \$5. Special sale; not supplied at this rate separately. Send orders promptly. Supply limited. 100 sets.

JAMES POTT & CO.,

14 and 16 Astor Place, New York

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 or diet that a constitution may be gradually built up 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."—Civil Service Gazette.

Made simply with boiling water or milk. Sold only in packets by Grocers, labelled thus: JAMES EPPS & CO., Homeopathic Chemists, London, England. 26c per

GET AND CIRCULATE

"The Church and Her Ways."

A Tract for Parochial use; treating of the chief points of the Church's System, and admirably adapted to answer the questions of those outside Her fold regarding it. Prepared for the Board of Missions of the Diocese of Minnesota, by ten Clergy—three of whom are now Bishops. *Temperate, sound and good.* Price 1c. per copy.

Address:

REV. A. R. GRAVES,
Or REV. F. R. MILLSAUGH,
Minneapolis, Minn.

Or REV. E. C. BILL,
Faribault, Minn.

Please mention this paper in ordering.

Excelsior Package DYES!

Are unequalled for Simplicity of use, Beauty of Color, and large amount of Goods each Dye will color.

These colors, are supplied, namely:

Yellow, Orange, Rosine, (Pink) Bismarck, Scarlet, Green, Dark Green, Light Blue, Navy Blue, Seal Brown, Brown, Black, Garnet, Magenta, Slate, Plum, Drab, Purple, Violet, Maroon, Old Gold, Cardinal, Red, Crimson.

The above Dyes are prepared for Silk, Wool, Cotton, Feathers, Hair, Paper, Basket Wood, Liquids, and all kinds of Fancy Work. Only 8 cents a package. Sold by all first-class druggists and Grocers and Wholesale by

THE EXCELSIOR DYE CO.,
C. HARRISON & CO.,
10-11 Cambridge, King Cross.

"THE YOUNG CHURCHMAN."

WEEKLY:

Single subscriptions, 80c per year. In packages of 10 or more copies, 54c per copy.

MONTHLY:

Single subscriptions, 25c. In packages of 10 or more copies, 16c per copy. Advance payments.

"THE SHEPHERD'S ARMS."

A Handsomely Illustrated Paper for the Little Ones.

WEEKLY:

In packages of 10 or more copies, 80c per year per copy.

MONTHLY:

In packages 10c per year per copy. Advance payments.

Address orders to
The Young Churchman Company,
Milwaukee, Wis.

(Or through this office.)

DROPSY

TREATED FREE. Positively Cured with

Have cured many thousand cases. Cure patients pronounced hopeless by the best physicians. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. Send for FREE BOOK of testimonials by mail. TEN DAYS TREATED FREE by mail. If chronic cases, send ten cents in stamps to pay postage.

DR. H. H. GREEN & SONS, ATLANTA, GA.

AGENTS WANTED by an old reliable and successful opportunity. Geo. A. Scott, 325 Broadway, N.Y.

ASTHMA-CURED FREE. DR. TAFT'S ASTHMA-CURE. Address: we will mail you a bottle free by mail. DR. TAFT BROS., ROCHESTER, N.Y.

SUBSCRIBE for the CHURCH GUARDIAN.

PARAGRAPHIC.

HAVE YOU THOUGHT ABOUT IT?

Why suffer a single moment when you can get immediate relief from all internal or external pains by the use of Polson's Nerviline, the great pain cure. Nerviline has never been known to fail in a single case; it cannot fail, for it is a combination of the most powerful pain subduing remedies known. Try a 10 cent sample bottle of Nerviline. You will find Nerviline a sure cure for neuralgia, toothache, headache. Buy and try. Large bottles 25 cents, by all druggists.

It was in the infant class of the Sunday-school. The teacher was trying to bring out the fact that David was a man of varied occupations. There had been smooth sailing until the question was asked, 'What do you call a man who plays on a harp?' After a brief pause a youngster raised his hand and answers, 'An Italian.' The teacher and scholars had a good laugh and a new topic was introduced.

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, and 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. NOKES, 820 Powers' Block, Rochester, N. Y.

Those who follow after others in sinning are in danger of following them in suffering.

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

A man may forget his business, his family, and all the sacred obligations of a life, but the terrible pains of neuralgia, rheumatism, lumbago and sore throat can only be forgotten after using freely of Minard's Liniment. It cures like magic.

CRYING FOR AID.—Loss of appetite, headache, depression, indigestion and biliousness, a sallow face, dull eyes and a blotched skin are among the symptoms which indicate that the liver is crying for aid. Minard's Family Pills stimulate the liver to proper action and correct all these troubles. No family can afford to be without Minard's Pills.

(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 GWYNNE, 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 catechizing 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..... 8c.

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
PREPARATORY NOTE TO CANADIAN EDITION BY THE Most Rev. The Metropolitan.

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

ROWSSELL & HUTCHISON, TORONTO, CANADA.

Special Notice

WE ARE NOW READY TO SUPPLY **Our New Improved GURNEY HOT-WATER HEATER!** Guaranteed More Economical in fuel Quicker in Circulation, and Larger Heating Surface Than Any Boiler now Made.

Contains all known Improvements!

Combines strength, Durability, and is Elegant in Appearance. EASY TO MANAGE.

E. C. Curney & Co. 385-387 St. Paul, MONTREAL.

A GOOD BOOK.

Guide Marks FOR YOUNG CHURCHMEN.

RIGHT REV. RICH. HOOKER WILMER D.D., LL.D., Bishop of Alabama.

Cloth, pp. 108..... 80c. Postage and duty extra. (May be had through this office.) 14

Drink, weary Pilgrim, drink, I say St. Leon drives all ills away.

MONTREAL, 8th May, 1888.

A. POULIN, Esq., Manager St. Leon Water Co., Montreal:

DEAR SIR,—It affords me great pleasure to state that recently I have used St. Leon Water (as per four printed directions), with the most gratifying results. From my experience I can conscientiously recommend the Water as invaluable.

Yours truly H. MACDIARMID.

Church of England Distributing Homes,

Sherbrooke, P.Q., "GIBB'S HOME" for Girls, and "BENYON HOME" for Boys.

Children only allowed to go to Members of the Church. Applicants for children should send or bring reference from their Minister. Information cheerfully given upon application.

MRS. OSGOOD, Matron, "Gibb's Home." MRS. BREADON, Matron, "Benyon Home."

TELEPHONE NO. 1906

FOR

TOWNSHEND'S

Bedding, Curled Hair, Moss, Alva, Fibre and Cotton Mattresses. The Stem-winder wove wire Beds in four qualities. Feather Beds, Bolsters, Pillows, &c., 834 St. James street, Montreal.

THE TEACHEPS' ASSIS TANT

To Explain and Illustrate the Canadian Church Sunday School Lessons, adopted by our Provincial Synod of Canada, Sept. 16th, 1888.

Price only 30 cents per annum.

Brimful of interesting matter on every Sunday's Lesson. No Sunday-school Teacher who tries it will be without it.

The Bishop of Toronto thus writes respecting the Assistant:

"I strongly commend it to the notice of the Clergy of the Diocese, hoping that they will promote its circulation among their Teachers."

The Bishop of Algoma says:

"The Assistant" is certain to prove a valuable aid to conscientious Sunday School Teachers. Designed (as its name implies) to stimulate but not to supersede careful preliminary study of the lesson, it opens up new lines of thought, which cannot fail to give solidity to the instruction conveyed in the Sunday School that use it."

The Bishop of Niagara says:

"The Teachers' Assistant" will be valued by all who feel the need of their own minds being stimulated and informed before going to the class in the Sunday-school.

Try it, Address

D. KEMP, ESQ., Toronto Diocesan Synod, 15 Wellington street West, Toronto.



Cures PAINS—External and Internal Swellings, Contractions of the Muscles, Stiffness of the Joints, Sprains, Strains, Bruises, Scalds, Burns, Cuts, Cracks and Scorchings.

BEST STABLE REMEDY IN THE WORLD.

Cures Rheumatism, Neuralgia, Hoarseness, Sore Throat, Croup, Diphtheria and all kindred affections.

Large Bottle / Powerful Remedy / Most Economical / As it costs but 25 cents.

Stained Glass.



Memorials and Church Decorations. **CASTLE & SON,** 40 Henry Street, Montreal, P.Q. and New York.

Agents for Charles Evans & Co., London, Eng., Stained Glass, Mosaic, Painted Tiles.

GEORGE ROBERTSON, ST. JOHN, N. B.

CHOICE TEAS A SPECIALTY.

Finest Groceries.

JAVA AND MOCHA COFFEES, FRUITS, PRESERVED JELLIES, &c. Retail Store,—71 Prince Street,

Wholesale Warehouse—10 Water St.

GEORGE ROBERTSON.

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

PAGE

MISSING

PAGE

MISSING

ROYAL BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER Co., 108 Wall St. New York.

KNABE

PIANO FORTES
UNEQUALLED IN
Tone, Touch, Workmanship & Durability

WILLIAM KNABE & Co.,
BALTIMORE 23 and 21 East Baltimore street
NEW YORK, 145 Fifth Ave.
WASHINGTON, 817 Market Space.
WILLIS & CO., Sole Agents,
824 Notre Dame Street, Montreal.

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.
Acting President of the College;
THE REV. PROF. WILLETS, M.A., D.O.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.

Lecturer in Apologetics and Canon Law—The Rev. F. Partridge, D.D.

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 BIRNEY Exhibition (\$50); Three STRAVENSON Science Scholarships (\$80); One MCGAWLEY Hebrew Prize (\$38); One COGSWELL Scholarship (\$120), open for Candidates for Holy Orders; One MCGAWLEY Testimonial Scholarship (\$38); One AKINS Historical Prize (\$30); One ALMON-WELSFORD Testimonial (\$24); One HALIBURTON Prize (\$20); One COGSWELL Cricket prize. The necessary expenses of Board, Rooms, &c., average \$158 per annum. Nominated students do not pay tuition fees. These nominations, fifty in number, are open to all Matriculated Students, and are worth about \$90 for the three years course. All Matriculated Students are required to reside in College unless specially exempted. The Professor's residence within the limits of the University grounds.

THE COLLEGIATE SCHOOL is situated within the limits of the University grounds (40 acres), and is carried on under regulations prescribed by the Board of Governors. For CALENDAR and full information apply to the

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

THIS PAPER IS ON FILE AT the office of the H. P. HUBBARD CO., Advertisers, Agents and Experts, New Haven, Ct., who can quote our every lowest advertising rates.

102nd Year Collegiate School, WINDSOR, N.S.

LENT TERM BEGINS ON
January 10th.

Full Staff and Equipment.

Circulars giving full information on application to
REV. ARNOLD MILLER, M.A.,
Head Master.

182-9

The Rectory School, FRELIGHSBURG, P. Q., RESUMES SEPT 5TH, 1889

HOME SCHOOL FOR BOYS

Careful Mental, Moral and Religious culture, amid healthful and attractive surroundings.

CANON DAVIDSON, M.A.,
18-11 Frelighsburg, Q.

Bishop's College, LENNOXVILLE.

Lent Term

LECTURES BEGIN TUESDAY
JANUARY 21st, 1890, at 9 a.m.

SCHOOL: Day of Return for Boarders—
SATURDAY, JANUARY 18th, 1890.

For Calendars apply to
REV. PRINCIPAL AD. MB, D.C.L.

EXTENSION OF TIME

is often asked for by persons becoming unable to pay when the debt is due. The debt of nature has to be paid sooner or later, but we all would prefer an

EXTENSION OF TIME

PUTTNER'S EMULSION
OF

Cod Liver Oil
WITH HYPOPHOSPHITES
OF LIME AND SODA.

may give this to all who are suffering from Coughs, Colds, Consumption, General Debility, and all Wasting Diseases. Delicate Children who otherwise would pay the debt very speedily may have a long

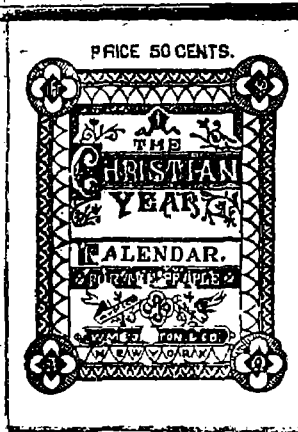
EXTENSION OF TIME
TRY PUTTNER'S EMULSION

BROWN BROS., & CO.,
Druggists,
HALIFAX, N.S.

Davidson & Ritchie

ADVOCATES, BARRISTERS, AND
ATTORNEYS AT LAW,

190 ST. JAMES STREET,
MONTREAL.



CALENDAR FOR 1890 TO ADVENT 1890.

Contains the English Lectionary
PRICE 75 CENTS.
Every Churchman should possess one
For sale at all bookstores.

WM. EGERTON & CO.,
25 5 2 Copper's Union, New York.



M. S. BROWN & CO.,
ESTABLISHED A.D. 1840.

Dealers in Communion Plate, Brass Altar Furniture, Jewellery and Silver Ware.

128 Granville St., Halifax, N.S.

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

The same set E.P. on Nickel, per set \$18.00
Crystal Cruet, singly, each \$3.50
E.P. Bread Boxes, hinged cover and front \$2.50
Brass Altar Crosses, 15 to 24 inch, \$10 to \$25
Brass Altar Desks \$3 to \$25
Brass Altar Candlesticks, per pair \$5 to 10
Brass Altar Vases, plain and illum. 5 to 12
Brass Alms Dishes, 12 and 14 inch, partly or wholly decorated, ea. 7.60 to \$10

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

A SEASONABLE AND VALUABLE PAMPHLET.

Communion Wine.

A Critical Examination of Scripture Words and Historic Testimony,

BY THE
Rev. Edw. H. Jewett, S.T.D.

Published by The Church Review Association, N. Y., Price 25c.

The Bishop of Connecticut says: "I have read your admirable articles on Communion Wine with great pleasure and instruction. You have it seems to me settled the question beyond the possibility of further argument."

Bishop Seymour says: "It is convincing and crushing."

In ordering please mention this advertisement in the

THE CHURCH GUARDIAN,
190 St. James Street,
MONTREAL.

THE
CHURCH GUARDIAN.
THE
BEST MEDIUM FOR ADVERTISING

OUR NEW 1890 FLOWER SEED OFFER. A Magnificent Collection of FLOWER SEEDS 200 Varieties, FREE!



An Unparalleled Offer by an Old-Established and Reliable Publishing House! The Ladies' World is a mammoth 16-page, 6-column illustrated paper for ladies and the family circle. It is devoted to stories, poems, ladies' fancy work, artistic needlework, home decoration, housekeeping, fashions, hygiene, juvenile literature, etquette, etc. To introduce this charming ladies' paper into 100,000 homes where it is not already taken, we now make the following colossal offer. Upon receipt of only 12 Cents in silver or stamps, we will send 'The Ladies' World' for Three Months, and to each subscriber we will also send Free and postpaid, a large and magnificent Collection of Choice Flower Seeds, two hundred varieties, including: Pinks, Verbenas, Chrysanthemums, Aster, Phlox, Drummondii, Balsam, Cypress Vine, Digitalis, Double Zinnia, Pinks, etc., etc. Remember, twelve cents pays for the paper three months and this entire magnificent collection of Choice Flower Seeds, put up by a first-class seed house and warranted fresh and reliable. No lady can afford to miss this wonderful opportunity. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seed and paper if you are not entirely satisfied. Ours is an old-established and reliable publishing house, endorsed by all leading newspapers. Do not confound this offer with the catchpenny schemes of unscrupulous persons. Write to-day—don't put it off! Six subscriptions and six Seed Collections sent for 60 cents.

SPECIAL OFFER! To any lady answering this advertisement and naming the paper in which she saw it, we will send free, in addition to all the above, one package of the celebrated Ornamental Chilian Foliage Beet Seeds, one of the most beautiful foliage plants known, the leaves sometimes growing 8 feet long by 1 foot wide, in various colors. It is perfectly hardy, continuing an object of beauty long after Colours and Canes have succumbed to frost. Address: S. H. MOORE & CO., 27 Park Place, New York.

USE QUEEN'S LAUNDRY BAR AND SAVE YOUR LINEN.

Trade Mark.

ALBERT TOILET SOAPS

IF YOU WANT THE BEST.
BEWARE OF IMITATIONS

THE BEST SEEDS are those put up by D.M. FERRY & CO. Who are the largest Seedsmen in the world. D. M. FERRY & CO's Illustrated, Descriptive and Priced SEED ANNUAL for 1890 will be mailed FREE to all applicants, and to last season's customers. It is better than ever. Every person using Garden, Flower or Field Seeds should send for it. Address D. M. FERRY & CO. WINDSOR, ONT.

Canada Paper Co.,

Paper Makers & Wholesale Stationers
Offices and Warehouses:
78, 580 and 582 CRAIG ST., MONTREAL
1 FRONT ST., TORONTO.
Mills:
SPRINGVALE MILLS, WINDSOR MILLS,
WINDSOR, ONT.

Memorial Tablets.

These plates can be made in a variety of ways, either of one metal or a combination of metals. The borders can be cast, repousee or engraved.

All information, together with photographs of work already executed, can be supplied by the Ecclesiastical Department of the GORHAM Mfg Co., Silversmiths, Broadway and 19th streets, New York.