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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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MONTREAL, WEDNESDAY, APRIL 12, 1893.

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ECCLESIASTICAL NOTES.

Eighty persons were confirmed at St. Bartholomew's Church, New York, on Palm Sunday.

At the Church of the Advent, Boston, on Easter Day the offerings amounted to \$10,000.

ST. AUGUSTIN'S COLLEGE, Canterbury, is a beneficiary under Baron Northbourne's will for £2,000.

EASTER services throughout the States seem to have been unusually beautiful, impressive, and well attended.

REV. H. W. WEBB-PEPLOE has been appointed one of the Prebendaries of St. Paul's Cathedral, London, Eng.

THE 800th anniversary of the consecration of Winchester Cathedral, Eng., was celebrated on April 8th and 9th inst.

At Christ Church, Corning, New York, the Easter Day offerings towards the new Church edifice amounted to \$35,000.

THE Society for Promoting Christian Knowledge has voted £100 towards the erection of an English Church at Odessa, in South Russia.

UNDER the will of Miss Frances Wakeham, of Baintree, Essex—a munificent churchwoman—St. Alban's diocese benefits to the extent of £11,500.

THE English Church Year Book states that incumbents are paying more than a quarter of a million, some £273,000, a year for the salaries of curates.

THE great Church demonstration against the Suspensory Bill has now been fixed by the Primate for Tuesday, May 16, at the Albert Hall.—London, Eng.

THE *Mildmay* institutions require not less than £2,000 at once for urgent claims, and no less than £24,000 will be required for the year, if they are to continue as hitherto.

At St. Andrew's, Harlem, on Wednesday night of Holy Week, 25 adults were baptized; and 150 persons confirmed on Good Friday, as the result of the special services during Lent.

IN St. Thomas' Church, New York, under the auspices of the Church Club, on the Sunday afternoons, from Low Sunday, lectures are being delivered on "The Six Ecumenical Councils."

THE Easter offerings at St. Andrew's, Harlem, amounted to \$50,000, making, with previous sums contributed, \$99,000, raised during the year for the support of The Church and its charities.

A memorial lectern of novel kind in this country has been presented to the Church of the Holy Trinity, New York. The form is that of a pelican feeding her young, and is symbolical of the Eucharist.

LLANDAFF (Wales).—At the Church of St. Mark, Gabalfa, an interesting and somewhat unusual service was held recently, when two young men were received into The Church from the Wesleyans by the Bishop of Llandaff, who afterwards administered the rite of Confirmation to them and six others.

THE Protestants of all denominations in Cork had services for special prayer for Ireland in the present crisis. The services were largely attended, and in the Cathedral the Bishop preached a sermon in which he said that it was his conviction that if the Home Rule Bill became law it would leave Ireland a divided and bankrupt country, and the land would be stained with bloodshed by civil war.

BISHOP WESTCOTT, speaking on the Suspensory Bill the other day, said;—"If the National Church is overthrown, its place in the national life must be left vacant. I fear lest we may, without measuring the magnitude of our sacrifice, cast away the national confession of the Christian faith, which has made England what it is, and prepared the nation, in spite of every failure and shortcoming, to render a unique service to humanity."

THE death of the Von. Sir George Provost, Bart., the last of the "Tractarians," is announced. He was one of the little Oriel coterie whose common room (according to Mozley) was regarded as the centre or headquarters of the Oxford Movement. Sir George was a son of the well-known Governor General of Canada, and had been Vicar of Stinchcombe, Dursley, for nearly sixty years. He resigned the archdeaconry of Gloucester twelve years ago.

A letter appears in a non-conformist contemporary, written by the Rev. Dr. Geikie, to express his concern at "the apathy" shown by his non-conformist brethren "in the awful catastrophe that threatens our Protestant kinsmen and fellow-loyalists on the other side of the narrow belt of sea that separates Ulster from us." "A measure," he continued, "is being rushed through the House of Commons, which will, as the first step towards the hideous end, subject the Presbyterians, Baptists, Congregationalists, Methodists and Episcopalians of the

flourishing province of Ulster to the rule of the Roman bishops, and of the staff of the Land League."

THE Bishop of the diocese administered Confirmation in St. George's Church, New York City, the Rev. Dr. Wm. S. Rainsford, rector, to 208 persons, on the evening of Palm Sunday. The confirmed included 88 persons brought up in The Church, 52 Lutherans, 28 Presbyterians, 19 Roman Catholics, 7 Methodists, 3 Congregationalists, 1 Baptist, 3 Unitarians, 1 Reformed, 1 French Calvinistic, 1 French Protestant, 1 Hebrew, and two unclassified.

At the recent meeting of the Society for Promoting Christian Knowledge grants of money to the amount of £3,939, and of books to the amount of £480, were made. In the former grant were included the sum of £1,000 towards providing for the spiritual and moral welfare of emigrants, and a similar sum in aid of studentships for women in connection with medical missions. Votes of £560 towards the support of Sunday Schools and of £524 for Church training colleges were also granted.

THE *Roman Catholic Times* has commenced publishing a special London edition, and signals its new venture by some sneers at the Roman Catholic loyalists who have signed a protest against Home Rule. According to this "illigant" journal, the signatures are those of "nobodies," without any just qualification for speaking out on the matter. The *Tablet*, however, speaks of the protest as "The important manifesto of the leading Catholic laymen in Ireland."—*Irish Ecclesiastical Gazette*.

MEETINGS of loyalists to protest against the "Rome" Rule Bill continue to be held all over Ireland. The Bishop of Clogher addressed a large meeting, the last week in March, in the Protestant hall, Drummully, Clones. Already (says the *Irish Ecclesiastical Gazette*, of Dublin), we have some foretastes of Roman Catholic ascendancy. Last week a non-conformist minister, who spoke at a Unionist meeting had his windows smashed with stones; in Dublin a clergyman was attacked in a cowardly manner and had his hat knocked off in the public thoroughfare, and subsequently, while standing near his church in conversation with a lady, a stone was thrown which struck his female friend.

THERE was, on 25th March ult., a large congregation in Westminster Abbey, at the consecration, by the Archbishop of Canterbury, of the Rev. William John Burn, M.A., Vicar of Coniscliffe, in the diocese of Durham, as Bishop of Qu'Appelle; of the Rev. William Wilcox Perrin, D.D., Vicar of St. Luke, Southampton, in the diocese of Winchester, as Bishop of British Columbia; and of the Rev. William Proctor Swaby, D.D., Vicar of St. Mark, Millfield,

Sunderland, in the diocese of Durham, as Bishop of British Guiana. Among those present were the Bishop of London, the Dean of Westminster, the Bishop of Bangor, the Bishop of St. Andrew's, the Bishop of Christchurch, New Zealand, Bishop Mitchinson, the late Bishop Qu'Appelle, Canon Elwin, and the Rev. Dr. Waco. The preacher was the Rev. Canon Body. The Bishops-elect were presented in turn to the Archbishop, the Rev. W. J. Burn, by the Bishop of London and the late Bishop of Qu'Appelle, the Rev. W. W. Perrin, by the Bishop of Bangor and the Bishop of St. Andrew's, and the Rev. W. P. Swaby by the Bishop of London and Bishop Mitchinson. The Queen's mandates for the consecrations were read by Sir John Hassard, Principal Registrar of the province and diocese of Canterbury.

DEGREES IN DIVINITY.—The "Voluntary Preliminary Examination" for the degree of B.D. will be held in the different Theological Colleges of Canada, beginning on Friday morning, the FIFTH OF MAY. Candidates should apply at once to Rev. C. H. Mockridge, D.D., Toronto, for full information.

ENGLISH CHURCH HISTORY.

Many persons have an idea that the English Church was founded by the Anglo-Saxon tribes, who commenced to occupy Britain in the middle of the fifth century. But it is a well-authenticated fact that there was a well organized Christian community here centuries before that invasion. The war against the Britons by Julius Caesar was undertaken 55 years before Christ. More important for this purpose was the invasion of Britain by Claudius Caesar, in the year of our Lord 43. The series of wars which followed gave the Romans full sway for full three hundred years, and Britain became almost as civilized and cultured as the great Roman empire. It was about the time of Claudius Caesar's invasion that the disciples of our Lord were first called Christians. We know that many of the chief preachers of Christianity were arrested, some killed and others imprisoned. St. Paul was then a prisoner in Rome. And another notable prisoner was the British king, Caradoc, whom the Romans called Caractacus. After a time Caractacus was permitted to return home, but several of his family retained as state prisoners. St. Paul having access to them, so the legend says, made many converts in the household. They were Bran, Llin and Claudia, father, son and daughter of Caractacus. We are further told that this Bran, who had been a Druid, after becoming a convert to Christianity, returned to his native land as an evangelist. This is legend, but there is nothing improbable in the story. It is thought that Claudia is the British princess who was married to Pudens, son of a Roman senator. In St. Paul's second epistle to Timothy Claudia, Linus and Pudens are all mentioned together. Isn't it likely St. Paul's friends were the children of Caractacus? Other traditional accounts could be given, but a short mention of one more will suffice. The Jews having a special enmity to Joseph of Arimathea, Jazarus, Martha and Mary, banished them. 'Tis said Joseph, with the holy women, reached Britain, and founded the first church. This is called a mythical story, but this is certain that no place in England has ever attempted to rival Glastonbury as the site of the first British Christian settlement. Certainly the Apostolic Church in this land is in disputable. I have heard many erroneous ideas in regard to the part Henry VIII played in advancing the cause of the true Catholic and Apostolic Church.—Selected.

HARD TIMES.

There are a good many ways of considering this subject. We may view the matter from a political standpoint, if so inclined, and lay the blame for the present business depression on one or the other of the two great parties which divide the people. Or we may wax vividly descriptive and portray all the miseries and foretell all the horrors of hard times until people would prefer we change the subject. Or we may talk learnedly about the tariff and show that it is a wonderful blessing (heavily disguised) or an ingenious robbery, according as we find ourselves on the Republican or Democratic side of the fence.

For myself it never mattered materially whether times were hard or soft, bad or good. In fact, to clergymen generally—if the matter be considered only from a selfish point of view—hard times are preferable to good times. For when the times are hard the salary remains about the same, and, prices being much lower, clergymen have more financial power, whereas when times are good there is no increase in the salary (never!) and prices show a decidedly upward tendency. Nevertheless as we are all members one of another and the hurt of one member is to a certain extent the hurt of the whole body we are willing to regard hard times as a sore evil, a something to be deplored and to be seriously considered with a view to some change for the better.

But I do not propose to view hard times either from a political, an economic, a descriptive, or a selfish standpoint. Let others wiser and better equipped for the undertaking study the matter in any or all of these aspects. If they tell us anything specially profound and interesting we shall be glad. For ourselves we prefer to jot down what we know and leave the rest for those who know better.

Suppose, then, we ask and try to answer this question, What, according to the Bible, is the religious significance of hard times? What instruction as to God's purposes and our own conduct do such times impart?

1. We are being taught patience. As a people we are the most impatient in the world. We do everything with a rush and a feverish restlessness. In hard times we learn to "go slow," to watch and wait and be careful. Also we learn economy. As a people we are wasteful. It is said the French could live on what we throw away. The stern pressure of these evil days will teach us as nothing else can the value of economy and the folly of extravagance. Also such time brings out mutual helpfulness, forbearance and sympathy. There is always suffering, God only knows how much, even in the best of times, but then we do not notice it. The well-to-do go on making money and taking care of themselves. They are too busy to notice the occasional cry of suffering. But here comes a wide spread reduction of prices, a lowering of wages, a loss of labor, the crash of many private and public enterprises, which, to a certain extent, is felt everywhere. Then the sweet sympathies of human nature are called forth. God's children learn self-sacrifice. Greed and selfishness get rebuked and the people are chastened into sober considerate beings.

Above all, God, by these times, is telling us to think about our sins. He punishes nations as well as individuals. He would have us remember not only the crimes which are a reproach to our nation, but the many failings which beset us as respectable members of society, pride, strife for credit and position, boastfulness, want of real faith, insincerity, spitefulness and self-indulgence. He is telling us that great as is the power of money it cannot do everything. It cannot buy health or strength of mind nor can it do aught in the purchase of that priceless possession, a good conscience. It may give us Axminster carpets to walk on and dress us in velvets and diamonds, but it cannot bribe the

King of Terrors nor destroy his cold mansion, the grave. Least of all it can it purchase a title to heaven—no not even if you could lay a street of solid gold from here to the gates of the celestial city.

And God by these times is telling us these things and calling us to him, to think of him, to draw near to him and to believe in and serve him. And when we obey, his blessing, just to that extent which we can rightly use and appreciate, will surely come.

W. W. W.

Southern Churchman.

BROTHERHOOD OF ST. ANDREW NOTES.

There is a chapter in The Church of St. John, Dresden, in connection with the American Church there.

The Ohio chapters, 40 in number, will hold their Convention in Columbus on the 30th of April and 1st of May.

It is estimated that of the total number of young men in the United States three-fourths or 11,000,000, never go to church at all.

Lawyers, physicians, manufacturers, clerks, tailors, iron workers and electricians, and an architect and real estate agent are amongst the members of Trinity chapter, Pittsburgh, Pa.

Twenty-nine of the forty days of Lent, were used for Brotherhood services by the District of Columbia Local Council. In each of the three churches there was a course of services lasting a week; in each of six others services were held on two, three or four consecutive evenings and the Brotherhood men of the District were much encouraged by the result and intend holding similar meetings next Advent.

It was decided early in the winter to hold the annual Convention of the Brotherhood in the United States at the same time as the Church Congress to be held in Chicago in September next. It has now been decided to limit the Congress to the one day allotted to the Church by the World's Congress Auxiliary, and under these circumstances the Council of the Brotherhood consider it fair to re-open and re-consider the question of holding the Convention in Chicago.

A new chapter in an Eastern city has among its members a judge, who is also, by the way, a deputy to the General Convention. The first work the chapter took up was that of visiting strangers who had come to church. The judge took his list of names with the rest and one evening started out to work. The first man he called on was a newspaper reporter who had sat for years in his court, but with whom he never had exchanged a word. The judge says that the reporter was the more surprised man of the two. For many years he had looked up at His Honor with nothing to remove the barrier between them, and now the Brotherhood had come in and broken it down.

The extension and growth of the Brotherhood appears to suffer no diminution. There are now, according to the "St. Andrew's Cross" for April, 960 chapters in the United States, 10 being reported as new chapters since March. In Canada there are 114 chapters, 12 appearing as new chapters in this month's magazine.

There are now 12 chapters and over 140 members in the Australian Brotherhood.

A Provisional Council has been formed in New

South Wales, which met on December 6th, at Sydney 7 chapters being represented. At this Council it was decided to admit persons under eighteen as probationers but not as full members. It was also decided to publish as the organ of the Brotherhood a paper called "The Brotherhood." The "St. Andrew's Cross" acknowledges receipt of the first number of "The Brotherhood." Its motto is "Neither Christ without the Church nor the Church without Christ." Its purpose is to proclaim "The Brotherhood of Man" and the "Brotherhood of the Church" and to teach churchmen that it is their duty to act upon society as a Church and not merely as individuals.

EASTER TRUTHS.

We believe Jesus to be Lord: therefore we believe in His and our Resurrection. — *Dr. Donne.*

To the dark and desolate habitation of the grave, man, by the twilight of nature, looks forward in despair, as his final home. He calls upon Philosophy to cheer his drooping mind; but he calls in vain. At this sullen moment of despair, Revelation approaches, and with a command, at once awful and delightful, exclaims—"Lazarus, come forth!" In a moment the earth heaves, the tomb discloses, and a form, bright as the sun, arrayed in immortality, rises from the earth, and stretching its wing toward heaven, loses itself from the astonished sight! — *Pres. Dwight.*

The Christian man's faith must be always upon the Resurrection of Christ when he is in trouble; and in that glorious Resurrection he shall not only see continual joy and consolation, but also victory and triumph over all persecution, sin, death, hell, Satan. — *Bishop Hooper.*

So often as we think of a blessed Resurrection to eternal life, the thought of so glorious a prospect should make us diligent and unwearied in the service of so good a Master, and so great a Prince. — *Abp. Tillotson.*

The head does not rise without the body. — *Sutton.*

At the Lord's coming, the Good Friday of our grave will become the Easter morning of our gladness; the "Dead March" will burst into the "Hallelujah Chorus." — *Anon.—The News.*

SPEAK FOR YOUR CHURCH.

From all sides, from all denominations of Christians, people are turning their thoughts to The Church's claims, and worship, and history. Almost every month the writer of this meets some new worshiper who is just learning the Church's ways. Every year some other body of Christian people takes a step in search of the "old paths." People who used to denounce the Prayer Book most bitterly are quietly appropriating many of its beauties. Holy days are winning their way to the approval of all. Christmas and Easter need no apologies now. Good Friday is remembered more and more widely. The *Te Deum*, *Gloria in Excelsis* and *Gloria Patri* are sung often in congregations where they were once shut out as Romish. The patience, the firmness, the strong conservative fidelity which have held fast the old Apostolic truths and worship, however for the time unpopular, are finding their reward.

But the Church and Churchmen must remember that they need to do something more than "hold fast." They must "speak out."

"Why don't you let people know what your Church is?" is the question often asked in wonder by those just learning to love it. "The worship," said one, "is what lately I have been

longing for for years. It has been described to me as a mere formality. I find it full of life and earnestness." Said another: "I had long joined in the popular cry that your Church was so exclusive. Now I know for myself that no other body of Christians has such liberal terms of communion. Why don't you take pains to show that fact to all?" And yet another recently asked of the writer, "Why are you Churchmen so close-mouthed? You go about your own business and don't seem to care much for what others think. If you would only speak out for your Church as others do for theirs, you would do better.

And so, good friends, who read this article, I beg you to speak out for your Church. Some may say you are "proselyting"—another ugly word. Ugly words are the favorite weapons of ignorance and prejudice. Set against them our Saviour's command to "make disciples," to "compel them to come in." If you believe that in The Church you enjoy great privileges and blessings, it is a duty of Christian charity to convince others of that fact, and to invite them to share with you.

Speak out, then, for your Church. Do not keep all your enthusiasm for conversation with Church people. Let others hear of your love of the Church's ways. They will learn from your words some of the Church's peculiarities. They will think more favorably of a Church that can so kindly its members' love.

What we wish is that those who are strangers to the Church, or prejudiced against it, should know it as it really is. Once awakened some interest by your words, and a book or tract, or a visit with you to the church, will give light. A fair understanding of our claims, our history, our principles, our worship is what we desire. And to promote this, speak for your Church, lovingly and fearlessly, and circulate books and tracts. — *Earnest Worker.*

THE CHURCH.

The Church aims to offer, what is the great need of our times, a common ground of fellowship to all who "love the Lord Jesus Christ in sincerity." She rests her claims to this ministry of reconciliation upon the following positions:

I. The historical fact that she is the Mother Church of the English speaking race.

II. Gospel teaching, embodied in a Creed of Apostolic origin, so simple that a child can learn it, so comprehensive that nothing essential to the soul's health is left unsaid.

III. A reverent and solemn worship, wholly free from crudities of thought and expression, enriched by the devotional experience of the past, and suited to the daily wants of the present; most truly a "Common Prayer," since it belongs to minister and people alike, and allows the living voice of the congregation to be heard.

IV. A Christian nurture that cares tenderly for the lambs of the flock; teaches them from the first that as baptised children they belong to the Good Shepherd's fold; brings them up in the love and reverence of what is holy, pure, and honorable; and aims to make them God-fearing and high minded men and women.

V. A Christian year with its Christmas, Lent, and Easter, to hallow and bless the passing seasons by associating them with our Saviour's life on earth, and with the great facts of redemption. This quickens the memory; satisfies the instinctive desire of believers for special seasons of devotion; gives balance and sympathy to the thoughts; and is a guard against narrow and one-sided views of revealed truth.

VI. Simple and Scriptural terms of admissions to sacramental privileges. The practical recognition of the duty of every man, woman and child, baptised into the Body of Christ, to

lend a helping hand in the work of building up His Kingdom. — *Bp. Huntington.*

REVERENCE.

Dr. Liddon is the author of the following: "Burke has shown how various attitudes of the human body correspond to, or are consistent with, deep emotions of the human soul. You cannot, for instance, sit lolling back in an arm-chair with your mouth wide open, and feel a warm glow of indignation; and if you, or I, were introduced suddenly into the presence of the Queen, we should not keep our hats on and sit down with our hands in our pockets on the ground that the genuine sentiment of loyalty is quite independent of its outward expression. And if people come to church and sit and talk and look about them while prayers are being addressed to the Infinite and Eternal Being, it is not because they are so very, very spiritual as to be able to do without any outward forms. They really do not kneel because they do not with the eye of their souls see Him, the sight of Whom awes first the soul and then the body into profound reverence. After all there is nothing very spiritual, as some people seem to think, in the practice of outward irreverence. Church rules on the subject are but the natural outcome of the deep interest of the soul of man when it is confronted by the greatness of its Maker and its Redeemer." — *Selected.*

THE DAY OF REST.

Adam Smith says: "The Sabbath, as a political institution, is of inestimable value, independent of its claim to divine authority."

Lord Macaulay says: "If the Sunday had not been observed as the day of rest, but the axe, the spade, the anvil and the loom had been at work every day during the last three centuries, I have not the smallest doubt that we should have been at this moment a poorer people and a less civilized people than we are."

La Presse, a French paper, writes: "England owes much of her energy and character to the religious keeping of Sunday. Why cannot France follow her, as the Sabbath was made for all men, and we need its blessing."

Dr. D'Aubigne writes: "Order and obedience, morality and power, are all in Britain connected with observance of the Sabbath."

Sir Walter Scott wrote: "Give to the world one-half of Sunday, and you will find that religion has no strong hold on the other half."

John Foster says: "The Sabbath is a remarkable appointment for raising the general tenor of moral existence."

Sir Robert Peel says: "I never knew a man to escape failures in either mind or body, who worked seven days in a week." — *Selected.*

To a young infidel, who was scoffing at Christianity because of the misconduct of many of its professors, Dr. Mason once said; "Did you ever know an uproar to be made because an infidel went astray from the paths of morality?" The young man admitted that he had not. "Then do you see," said Dr. M. "that by expecting the professors of Christianity to be holy, you admit it to be a holy religion, and thus pay it the highest compliment in your power?" And the young man was silent, for there was naught for him to say. — *Exchange.*

The advocates of the gospels must give evidence in their own lives of its transforming power, or their labor will be in vain.

TO OUR SUBSCRIBERS.

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

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

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

EDITORIAL NOTES.

Churchmen in Canada have greater interest in the appointment lately made to the See of Norwich, than is usual as to English Bishoprics. This arises from the fact that the Bishop Designate—the Rev. John Sheepshanks, Vicar of St. Margaret's, Anfield, Liverpool,—was some years a missionary in Canada, having come out as Chaplain to Bishop Hill, on the creation of the diocese of Columbia, and thereafter having held the position of Rector of New Westminster, B.C., being instrumental in having erected there the first church on the new territory. He remained in British Columbia from 1839 till 1867, when for family reasons he returned home. On several occasions he has been offered a Colonial Bishopric, but declined, leaving Anfield, where it is said he has done a noble work for the Church. Our exchanges speak of him as a noted master in organization; marvellously successful in educational work, and an assiduous, enthusiastic and devoted parish priest. He is described as an "Evangelical High Churchman"—whatever that peculiar type may be.

We have not learned whether the position of

Metropolitan of the Ecclesiastical Province of Canada has been definitely and finally filled or not. The House of Bishops met early in the year for the purpose of electing a Metropolitan in conformity with the Canon, but it was understood that there was some defect in one of the voting papers, which prevented actual legal completion of the election. We have not learned whether this has been remedied since. If legally remedied, the votes standing as informally cast for the Rt. Rev. the Lord Bishop of Ontario, senior Bishop of the Province, he would be the Metropolitan, but we have seen no formal announcement of the fact. It would seem to be of sufficient interest to our Church at large to be authoritatively declared.

It will be remembered that at the last Provincial Synod when considering the title to be applied to the President of the General Synod, if formed, the term "Archbishop" was suggested but was not approved. It would appear that others than Churchmen are desirous of dignifying their presiding officers by the use of this title. The "Southern Cross," of Port Elizabeth, Africa, says: that at a recent laying of the foundation stone for a Wesleyan Chapel in Port Elizabeth, the Wesleyan minister, in extending a welcome to the President of their Conference, the Rev. J. Scott, spoke of him as their "Archbishop," upon which the editor of the "Southern Cross" remarks:

"Imitation is the sincerest form of flattery. The Wesleyans are welcome to call their President 'Archbishop' if they wish to. We have no objection to the title 'His Grace the Most Reverend J. Scott, Wesleyan Archbishop of South Africa.' Nor have we to the lesser title of 'His Lordship the Right Reverend Theophilus Chubb, B. A., Wesleyan Bishop of the District.' But what would John Wesley have thought of such titles being used by persons whom he called 'Lay Preachers?' How about his famous 'Korah, Dathan, and Abiram' sermon against Wesley leaving the Church and seeking to set up a schismatic priesthood? We pause for a reply."

The use of the term "My Lord" as applied to our Bishops has been objected to at times by members of other religious bodies in this Dominion; and we find like objection taken lately in South Africa on the application of the term to the Bishop of Grahamstown; and there followed an acrimonious correspondence in the papers of that place, the writers pretending that the use of the title was an infringement of the principle of religious equality and an implied insult to ministers of the denominations. The "Southern Cross" replies: The title "My Lord" as applied to a Bishop, has belonged to the Episcopal Office from early days of Christianity—long before any English Bishops had seats in the House of Lords. A Suffragan Bishop in England cannot sit in the House of Lords, and yet the title "My Lord" belongs to a Suffragan Bishop just as much as to any Bishop in the House of Lords. This decision was given officially when the question was raised in England. A fortiori the title belongs to a Diocesan Bishop in the colonies by virtue of his office.

THE CHURCH YEAR.

BY H. D.

Never have I been more impressed with the wisdom which our Church has displayed in the arrangement of her services, so as to fix the attention of her clergy and people upon the seasons and great events of the Gospel history.

We have more recently come through the season of Lent with its varied services and teachings, all of which are intended to prepare mind and heart for the deeply solemn and impressive scenes and events of the closing days of our Saviour's life on earth.

What heart can go through the record of these scenes without being touched and greatly moved by them? Did the world ever witness such meek submission, such patient endurance, such agony of suffering, as those which our Lord and Saviour endured? What does it, what can it all mean? Have we any interest, any personal concern in these things? Our Church would teach her children that with each and every one, young and old, rich and poor, life and death, soul and body, time and eternity are involved, and that nothing in this world can be compared in importance to them, with the life and death of Jesus Christ.

I see not how any clergyman or layman can engage in the appointed services of our Church for Holy Week, for Good Friday, for Easter as well as other events and seasons, and still have any doubt as to the great doctrinal truths which are held up and taught by them.

To me it is amazing that truths and facts so conspicuous and so declared can be ignored, or treated with indifference by any who call themselves Christians.

Let us be truly grateful to God that we have in our Church such a rich inheritance of Gospel truth, and so many provisions for preserving and perpetuating it.—*Parish Visitor, N. Y.*

PRACTICAL HINTS FOR THE USE OF THE PRAYER BOOK.

BY WILLIAM LEVERING DEYRIES.

When a man sets out upon the work of getting the man next to him to use the Prayer Book, he will soon run upon a number of difficulties for which if he would do good service he must be forearmed.

He will soon meet the man who does not believe in prayer at all. "What is the use of prayer?" he says; "All things were arranged and settled to happen just so, long before I was born. My prayers can't avail anything in altering, even in the minutest particular, the course of the world. No; I have no use for your Prayer Book."

Then he will often run across the man who does not believe in forms of prayer. It is easy enough to dispose of a case such as one the writer once had to deal with. "Oh, yes," said this good Baptist, "I have your Prayer Book; I like it in public worship; I often use it in my private devotions; but I should not wish to be obliged, as you are, to use it always in my private prayers, for my own words are most helpful to me then!" Poor man! It did not take long to disabuse his mind of his erroneous impression that our book of public prayer is also our obligatory manual of private devotion. But we often meet more difficult cases than that.

And again it will not be long before that familiar friend of ours turns up who does not believe in going to church, for he thinks a fellow can be just as good if he stays at home. In other words, he does not see the use of public prayer.

And it may be the brother's luck to chance upon a case like one the writer heard of the other day—that of a person who insists upon sitting up straight in the Litany, because she,—it was a sister, not a brother of ours,—does not consider herself in any sense a "miserable sinner"!

Now, the practical question is, how are we to be prepared to meet such cases as these? Plainly by knowing the Prayer Book. Of course we who are communicants of the Church, and who love her Liturgy, know how to find our places, and are familiar with its principals and with the meaning of its chief services and prayers. But suppose you were visiting a friend in great anguish of mind, and he wished you to read some passage of the Psalms, would you know just what psalm to select?

Or, suppose you wished to pray with a friend trying to recover from an impure life; would you know what collects to use, and to recommend for his use?

Or, in case you were asked why the Church has two forms of the Creed, two forms of public confession and of absolution, could you tell why?

And do you know what moral aim in life the Prayer Book sets before us?

And why?

These are questions that even the veteran Churchman, familiar with the Church and her ways from childhood, cannot always answer. And they can only be answered by a systematic study of the book.

"But I am a busy man; I can't find time for such study."

I think you can. Much can be done in odd moments. Learn the collect for the day every Sunday; you will often find time to do it while sitting in your pew waiting for the service to begin, or during the offertory. Repeat it morning and evening throughout the ensuing week. The substance, if not the language, of that collect will become a permanent possession that will prove of service again and again. When you know the collects, you can familiarize yourself with other portions of the book.

Two cases that have come under the writers' observations are suggestive of what can be done in odd moments. A famous London physician learned by heart the whole of Homer, in Greek, more than 27,000 verses, while being driven in his gig from house to house. The committing to memory of the whole Prayer Book would not be more difficult than that. A young student, afterwards a famous bishop in the Church, read St. Paul's Epistles through in Greek, while walking, when he was off on a summer tour of a few weeks for recreation. Another young man learned the Odes of Horace by heart while going to and from his work in New York. The Psalter would be a lighter task than that. And indeed the writer knows from personal experience, that much can be done, and in a quiet, unobtrusive way, while riding on the elevated trains, on the ferries, and even when walking. If you have the book, a small one, in your pocket—as Bishop Nichols advised at the last Brotherhood convention—you need only refer to it occasionally. A little done each day in this way would soon amount to a great deal.

But, besides studying the text it is important to know something of the history of the book, of the explanation and significance of its various services and offices, as many questions will arise concerning these. Any Church bookstore has a number of useful manuals on these subjects. Blunt's "Key to the Book of Common Prayer" is very brief and handy, and costs but a trifle. His "Annotated Book of Common Prayer" is an invaluable book of reference, but costs six or seven dollars. And here again an hour or so of reading each Sunday will give, in time a large amount of helpful information.

Now that the character of difficulties to be met has been touched upon, and the general means of meeting them suggested, we may pro-

perly show some of the uses to which the Prayer Book may be put.

In the first place, it is very helpful itself in disposing of the difficulties. When a man won't pray because he believes that God forearranged everything, and that it is now too late to pray for a change, don't enter upon a discussion with him; even an experienced theologian would be apt to find difficulty in convincing him. But tell him that if God did foreordain events, he could also foreordain that prayer could have just so much effect in bringing those events to pass. Then point out our Lord's promise: "Whatsoever ye ask in my name, that will I do," and urge him to use the collect at the close of the Communion office; "Almighty God, who has promised to hear the petitions of those who asks in Thy Son's Name," etc.

Explanations of the value and necessity of set forms of worship and prayer are to be found in almost all manuals on the Prayer Book and in books like Bishop Kip's "Double Witness of the Church" and Little's "Reasons for Being a Churchman." Bishop Thompson puts the case very forcibly in the March number of *St. Andrew's Cross*.

When a man says he can be just as good if he stays at home, I think it very pertinent to ask him if he does stay at home, and if he is as good as he thinks he ought to be. Then you may explain to him the nature and importance of public worship, using the Exhortation in Morning and Evening Prayer as a compact statement of the object of these offices and advise him to use the Prayer of St. Chrysostom which shows that God promises that when two or three are gathered together in His name, He will grant their request. And it may be advisable to carry him on to the Communion office, explaining to him the meaning of this the greatest act of worship, and the peril of absenting himself as set forth in the second exhortation in the office.

We often meet men who don't know how to pray. I once heard the bishop of New Jersey urge some men to pray to God to enable them to pray. And forms of prayer are especially useful for such men, teaching them how to frame their unexpressed desires. The collect, "Almighty God, the Fountain of All Wisdom," at the end of the Communion office, has been found helpful by men in this position. The collects for the 10th and 19th Sunday after Trinity are also useful for this purpose.

It is often difficult when visiting a man to bring up the subject of prayer and the Prayer Book. But you can usually get him to speak of his difficulties and troubles. Suppose, for instance, he has a very difficult question to decide and does not know what course of action to take. Take out your Prayer Book, point out to him the collect for the First Sunday after the Epiphany, and ask him to use it. Tell him to keep the book, and the chances are that he will accept and read it and make use of it. At any rate you have gotten him to take it. Similarly you may give a Prayer Book open at an appropriate psalm to a man in affliction, and will thus get him to take and keep the book.

I have been speaking of the Book of Common Prayer chiefly as a manual of devotion. But it is much more, and is useful in other ways. For instance, it often makes the practical application to us and our needs of the great doctrines of the faith. On the Incarnation, read the collect for Christmas day, and that for the Annunciation; on the Resurrection, those for Easter Day and for the 1st Sunday after Easter; on baptism, the collect for Evaster E'en.

And then our Catechism contains in wonderfully brief space clear and adequate statements of the cardinal points of a Christian's belief, practice and means of grace. We must also not forget that the Thirty-nine Articles are bound up with the book, and that they contain an excellent explanation of many points of the belief and practice of our communion. Not long ago the writer was talking to the president of one of our

most famous institutions of learning. He is not a Churchman, but is familiar with our liturgy and teaching. He said, in substance: "I have been reading your Thirty-nine Article since this Briggs matter has been under discussion; it only the Presbyterians had your admirable definitions of the authority and position of the Scriptures, they would be saved all this dissension and confusion." This is indeed true, and many a brother will find a knowledge of the substance of these Articles invaluable in many cases arising out of the discussion now prevailing as to the Holy Scriptures.

The foregoing are a few suggestions for the use of the Prayer Book in spreading Christ's Kingdom among men. Those who are familiar with the contents of this our priceless heritage will find it a well overflowing with waters, with which to touch and heal many a wandering and troubled heir of the Kingdom.—*St. Andrew's Cross*.

News from the Home Field.

Diocese of Nova Scotia.

CHARLOTTETOWN, P.E.I.

St. Paul's.—At the Easter Vestry Meeting the accounts presented showed total receipts during the year of \$5,280,267, being \$735.00 better than the previous year. The contributions from the congregations for Missions amounted to \$300.00, which, with other contributions, made a total of \$4,731.19. The invested funds towards the new church now amount to nearly \$8,000.00. A resolution was passed directing the incoming vestry to consider the advisability of making the pews in the church free.

St. Peter's.—The Easter services here were elaborate and beautiful. Holy Communion was celebrated at 7.15, 8 and 11 o'clock; at each celebration large numbers attending. Floral decorations enriched the altar and sanctuary. At the evening service the Te Deum was sung as a special act of thanksgiving to God. Large offerings were received at each service. After the mid-day celebration, when the choir had returned to the schoolroom, Messrs. F. P. Carvell and Ernest Earle were presented with hand some pictures, in recognition of their faithful performance of duties as choristers. The presentation was made by the Rev. James Simpson, rector, in behalf of the men of the choir.

SUMMERSIDE.

At St. Mary's there were two celebrations on Easter Day and the altar was beautifully decorated with cut flowers, potted flowers being placed in the body of the church. The Rev. C. F. Lowe preached his farewell sermon. Very general regret is felt at his withdrawal from the Parish to assume duties in Kingston, Ont. At the Easter Meeting a committee was appointed to draft an address to be presented to him, which being done, the address was largely signed, and presented thereafter to Mr. Lowe, expressing the affection entertained for him, regret at his departure, and wishing him a hearty Godspeed in his new field of labor.

YARMOUTH.

Trinity Church.—At the Easter Vestry Meeting here Messrs. E. M. Viets and A. W. Eakins were re-appointed wardens.

Diocese of Fredericton.

A sum of \$792.68 was raised in this Diocese for the relief of the Church in Newfoundland. A hearty letter of acknowledgment and of gratitude for the assistance has been received by the Bishop of the Diocese from the Bishop of Newfoundland.

ST. JOHN.

Trinity.—The Lord Bishop confirmed 26 persons at a service held here on Tuesday evening, the 4th of April.

The annual Easter sale of the Church of England Institute took place in Trinity schoolroom on the afternoon of the 6th. The room was beautifully decorated, and the tables contained a great variety of useful and ornamental work. During the evening a musical programme was rendered. The sale was highly successful, and the entertainment much enjoyed.

Diocese of Quebec.

The Lord Bishop of the Diocese and Mrs. Dunn have gone to England for a short visit but are expected back again about the middle of May. In an account sent by him to the "Mission Field" of Church work in the Diocese of Quebec as he found it on assuming his Episcopal oversight of the See, he says:—

"It is delightful, in fact, to be able to say that everywhere there are signs of earnest and intelligent Church work, due, no doubt, to a great extent, to God's blessing upon the wise rule of the late lamented Bishop, and also to the good and useful training received by the Clergy either at Bishop's College, Lennoxville, or at St. Augustin's College, Canterbury, or at some other place of sound learning and religious education. Much, very much, is also due to the great societies in England, and especially to the S. P. G., for their most kind and generous help, which will enable us gradually to become a strong, self-supporting diocese. We may say, indeed, that it is the Lord's doings, and it is marvellous in our eyes."

COMPTON LADIES' COLLEGE.

Compton Ladies' College.—We received, during the period in which the publication of the "Guardian" was suspended, the report of this valuable Institution for the year 1892, and although it is a little late now, we think it will be of sufficient interest to warrant reference to it at length. The report first describes the edifice as a frame and brick building capable of accommodating, if properly furnished, about 50 pupils, standing in the middle of grounds six or seven acres in extent and commanding a superb view of one of the finest stretches of country in the Eastern Townships. In healthfulness its situation cannot be surpassed. The report then proceeds:

It is the aim of the College to give a thoroughly sound and Churchly education to the daughters of our people, an education which will fit them to fill with credit any ordinary position in life, and at the same time to make them thoroughly loyal to the Church.

The teaching is based upon the "Course" provided by the Council of Public Instruction. There are two departments; the Junior corresponding to the Model School and the Senior to Academy. Each of these is subdivided into first, second, and third grades.

There are at present six teachers including

the Lady Principal. A Lady Matron manages the house keeping and looks after the general welfare of the pupils. It is not too much to say of these officials that without exception they are painstaking, conscientious and efficient.

The annual income for the past three years may be given approximately at \$4,800. The expenditure at \$4,783, (salaries, \$1,200; wages of man, \$135; board, \$2,810; heating, lighting, &c., \$500; interest, \$138.) Nothing of consequence has been left for repairs.

From the report of the Lady Principal, Miss Cochrane, it appeared that there were 28 boarders during the year of 1892, and 11 day scholars. The work of the year was very satisfactory on the whole, the higher classes especially coming out well. The graduating class or grade 3, Academy, consisted of 7 pupils, 6 of whom took their A. A. with credit, and 5 were at the time of the Report, teaching and 2 attending McGill College. A great many new pupils have come in during the present year.

Diocese of Montreal.

MONTREAL.

The Lord Bishop has been holding his annual confirmation visitations in the several city Churches; large numbers of Candidates being presented in each parish.

The Rev. Rural Dean Renaud, Immigration Chaplain, has returned from England, whither he went last February, at the Bishop's request in regard to immigration matters.

Christ Church Cathedral.—The Rev. W. A. Mervyn, has been appointed assistant in place of Rev. Mr. Capel, resigned. He will enter upon his duties in May.

St. Margaret's Home Montreal,—has received another token of appreciation of its work from one qualified to judge in the gift to it from the late Dr. Ross, the eminent physician lately deceased, of a sum of \$200.

LACHINE.

The Rev. R. and Mrs. Hewton, have gone to England for a short visit for the benefit of Mrs. Hewton's health.

SAULT AU RECOLLET.

At the annual Easter Vestry meeting of St. Andrew's Church here, the statements submitted showed satisfactory progress, and a balance on hand financially. Messrs. Bromby and Hewton were appointed wardens, and Messrs. Tait and R. Wilson-Smith delegates to Synod.

HOCHÉLAGA.

St. Mary's.—The children of the Band of Hope held a successful entertainment—their third concert—last week. During the evening a handsome inlaid box was presented to Mrs. Barcham, from the children, as a token of their affection and gratitude for instructions given them.

Diocese of Toronto.

ORDINATION.

The Lord Bishop of Toronto will, D.V., hold his general ordination on Sunday, June 4th. Candidates for the diaconate or priesthood may procure copies of the Si quis and Letters Testimonial by communicating with the examining chaplain, Rev. A. J. Broughall, St. Stephen's rectory, Toronto.

TORONTO.

St. Stephen's.—Easter-day here was marked

not only by frequent celebrations of Holy Communion beautiful Church services and very large attendances, but also by the unveiling of three beautiful memorial windows and the presentation of a very handsome Alms-dish. The floral decorations were rich and in good taste.

Diocese of Niagara.

THE INTER-DIOCESAN SUNDAY-SCHOOL COMMITTEE of the Church of England in Canada, appointed under resolution of Provincial Synod met on Tuesday, the 11th instant, at Hamilton. The Bishop of Niagara occupied the chair. Representatives were present from the Diocese of Ontario, Huron, Niagara and Toronto. Committees were appointed to select the lessons for 1893-4 upon the plan of the Church of England Sunday-School Institute. Instead of having at each Session a separate lesson on the Bible and Prayer Book, there will in future be but one lesson for each Session of the Sunday-school. Committees were also appointed to draw up rules and regulations respecting prizes, medals, certificates, etc., and to make arrangements for holding Inter-diocesan Sunday-school examinations for teachers and scholars sometime during next Advent. The Committee adjourned to meet again at Toronto in September.

OAKVILLE.

At the Easter vestry meeting of St. Jude's Church, the following special resolution was adopted:

"That this vestry desires to record their deep regret at the death of the late Rev. W. E. Grahame, on the 25th February last, who for the last six years has taken such earnest interest in all affairs in the parish, both in assisting in the services as far as his state of health permitted, and being ever ready in contributing liberally towards the church and charitable work."

HINTS TO SEXTONS.

The question may be asked, if the sexton is in charge of the church, who has charge of the sexton.

If the rector or the wardens have jurisdiction in the case let them bring to the notice of sextons, the following hints, and also call upon some interested Churchman to furnish the slippers:

Bishop Huntington writes as follows: "A great deal can be done by quietness in church by the sexton. The most perfect sexton I ever saw was an apostle of silence. His eye and ear and hand were everywhere, and his genius for forestalling and suppressing confusion was wonderful.

Before service he always changed his boots for slippers; he glided about the aisle as noiselessly as a ghost. He made door keeping a fine art; doors and windows were so fixed that they would never be heard. He took care that no sound should come from the furnace or gas fixtures after the service began. The fact was that this was not a mere instinct of propriety, or crafty measure of success in his office; it was a constant answer of his believing and humble heart to the solemn sentence 'The Lord is in his holy temple.' What a contrast to the clumsy, fussy, heavy shod brother in a rural sanctuary I remember who was sure to start up two or three times in the midst of prayers, sometimes when the preacher was doing his best to get or hold the attention of his hearers, march around from his seat to the fire, swing open a stridulous stove door, punch the sticks with a poker, and toss in an additional supply of fuel, giving us another shrill screech from the hinges as a finale.

Let warden and minister in every parish and mission appreciate the fact that the church is the house of God and then there will be an effort to follow out the injunction, *Let all the earth keep silence before Him.*—*Exchange.*

WHY DO NOT MEN ATTEND CHURCH ?

It is very frequently asserted that men as a rule do not attend religious services, but leave church-going to women and children; and that the Church and the ministry have ceased to have any influence over them. Various reasons have been given for this state of things, the principal one being that the average pulpit teaching is not of a robust manly character, but is weak and effeminate, and therefore does not appeal to strong, vigorous-minded, thinking men. Now a statement of this kind evidently opens up two questions. First: Is it a fact? and second: Why?

It is related that for a long time a very remarkable question troubled the minds of certain scientific men: "Why is it that if an egg be placed in a vessel full of water, the fluid does not run over?" They puzzled their brains, but none could answer. Finally an inconoclastic individual asked the question: "Is it a fact?" The egg was dropped in, and—the water ran over. So we ask of this non-attendance of men upon Divine worship, "Is it a fact? Do fewer men attend now than in former times?" We have not room for figures in this brief article, but statistics are easily accessible which show that this is not the case. The percentage of attendance is much larger in this country now than it was twenty-five or fifty years ago. Again—is it the strong-minded, thinking, educated class of men who absent themselves from public religious services; No; for careful observation has shown that a larger proportion of such men attend than of uneducated, unthinking men. Statesmen of world wide reputation like Gladstone or Edmunds are churchmembers, while cross-road politicians may not be. Great jurists like Lord Hatherly and Jere Black are believers, while men of infinitely smaller mental calibre set up for local teachers of infidelity. Scientists like Newton and Faraday are deeply religious, while men with a smattering of scientific knowledge think it a great thing to be skeptical. But having said this much we must candidly admit that more women than men attend religious services; although the disproportion is not so great as is usually asserted, and we must further admit that a great many men never enter Church, and a great many more only rarely. This brings us to the second question—why? The question is answered in the most dogmatic way: "Because the preaching is not manly and does not suit men." What is "manly preaching," then? Is it of a kind that ministers not only may, but ought to adopt? We all know that it is quite possible to preach in such a way as to draw a crowd of men, and if getting them to church were the object in view, it would of course be the duty of every clergyman to preach in that way; or if the object of the churches were to get as much money from each attendant the course would be simple—preach in such a way as to draw. The caterers for public amusement understand this; and the Shakespearean drama is rarely put on the stage because it does not draw. All admit that it would be the best for the public, but the object of the managers is to make money, and they can do that by giving the public the trash that is usually presented. If an instructive lecture is announced, the speaker is likely to address empty benches, but if a female burlesque troupe appears the house will be packed with men; presumably "manly men," who will not listen to modern preaching. We are truly glad (and we dare say these men are) that our women do not yet prefer Rentz-Santley to sermons. We repeat, the object of preaching is not either to fill

the church or to take money, but to lead men to see that they are not living the pure, noble, honest lives they ought to live; to make them desire something better; then to make them believe on the everlasting Son of God, that they may have forgiveness of sins, and spiritual strength to struggle for the attainment of the highest and noblest life it is possible for a man to strive for; to become, not manly only, but godly, that is God-like. This is the kind of preaching the Apostles uttered. Some men listened to it then, others stopped their ears. This is the only kind of preaching we have any right to utter to-day, because it is the only kind that can possibly secure the object of all preaching, and we must expect that as then, so now, some will listen and some will refuse to hear. If preaching of this kind is not "manly" will some one please tell what it is. If it is not "manly" to be pure, and noble, and upright, and unselfish, what is it? If any minister is not preaching in this way, we will admit that he does not deserve to be listened to; but if he is, we submit that his preaching is quite sufficiently robust and manly.—*Harrodsburg Democrat.*

DEVOTIONAL PAPER.

EASTER.

"In a moment, in the twinkling of an eye . . . the dead shall be raised incorruptible, and we shall be changed.—1 Cor. xv. 52.

While celebrating with joy and gladness of heart, the resurrection of our Blessed Lord, we do well to consider and meditate all that is involved in this great act of God. It does not stand alone; for "as in Adam all die, even so in Christ shall all be made alive," we see in this pledge and assurance of the resurrection of "every man in his own order." The words quoted above bring out a further truth in connection with the great event, viz., its suddenness—"in a moment, in the twinkling of an eye"—and it would be difficult to find words to convey more forcibly what the Apostle meant. St. Paul knew he was speaking of a divine operation, which had nothing to do with what are commonly understood as "the laws of nature," and therefore no difficulty in this respect arises in his mind; and our sins must be to enter into his spirit, and to discern with a spiritual eye the hidden mysteries of God. We have no experience to guide us here, for nothing of the same kind had happened before. The nearest approach to it may be seen in the Transfiguration, when a sudden change takes place in the appearance of our Blessed Lord, and Moses and Elias are seen talking with Him on the Holy Mount. But this even does not bring out the instantaneous change which shall take place in the condition, both of the departed saints and of those who are living on the earth. "As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be," and it is at that moment (as St. Paul tells the Thessalonians) that the change of which we are speaking shall take place. "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air."

But the glorious change will not come upon all men at once—there is to be an "order" in the resurrection, and thus we can understand what St. Paul meant in his earnestly expressed desire, "if by any means I may attain into the resurrection out from among the dead." He was not speaking here of the general resurrection, when all men shall rise because Christ has risen, but of the first resurrection which shall prepare the way for that new order of things when the Son of Man shall return and reign over the earth as His rightful inheritance. And surely that supreme moment is drawing near, and it behoves us all to "be diligent that we

may be found of Him in peace, without spot and blameless." That of which we are speaking will not come to us as a matter of course, but it is a prize to be attained, and therefore to be striven for. "I press toward the mark for the prize of the high calling of God in Christ Jesus." The present condition of the baptised is evidence enough that "those who profess and call themselves Christians" are not "holding the faith in unity of spirit, in the bond of peace and in righteousness of life," and therefore are not "like unto men who wait for their Lord . . . that when He knocketh, they may open unto Him immediately." And even those who really love Him, and are trying to serve Him, allow themselves to be drawn aside into paths of human device, where party spirit, bitterness and uncharitableness, take up so much room, that "long suffering, forbearing one another in love . . . and charity which is the bond of perfectness"—can scarcely find a place, and exercise but little influence. Surely, if we all realised the great truth, that at any moment our blessed Lord may return, and that He will take only those who are prepared, and who are looking for his appearing, there would be stricter righteousness of life in every sphere, and greater love towards the brethren. May this Easter find us all living more and more in the spirit of Zacharias and the aged Simeon; "righteous before God, walking in all the commandments and ordinances of the Lord blameless" . . . just and devout, waiting for the consolation of Israel."

A. B. C.

Family Churchman.

Correspondence.

Aspen, Muskoka }
April, 11, 1893. }

Sir,—I was instructed by the Vestry of St. Mary's, Church, Aspidin, to forward to you the following resolution for insertion in your paper:—

"That a hearty vote of thanks be tendered to our Canadian helpers, especially to the Woman's Auxiliary of the Dioceses of Toronto and Niagara, for their very valuable help to the mission."

This was unanimously passed at our meeting on April 4th, and I am sure the best wishes and prayers of our congregation go with it, for those who have helped us so well during my incumbency here, and who, this last year especially, have done so much to lighten our burden. I shall be glad to forward a copy of our little parish sheet to any one who wishes to know what we are doing for ourselves.

H. P. LOWE,
Priest-in-charge.

THE PROBLEM OF PAIN.

Our hearts are dull, and hard, and light, God forgive us! and we forget continually what an earnest, awful world we live in—a whole eternity waiting for us to be born, and a whole eternity waiting to see what we shall do now we are born. Yes, our hearts are dull, and hard, and light. And therefore Christ sends suffering on us to teach us what we always gladly forget in comfort and prosperity—what an awful capacity of suffering we have; and more, what an awful capacity of suffering our fellow-creatures have likewise. * * *

We sit at ease often in a fool's paradise till God awakens us and tortures us into pity for the torture of others. And so, if we will not acknowledge our brotherhood by any other teaching. He knits us together by the brotherhood of suffering.—*Charles Kingsley.*

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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CALENDAR FOR APRIL.

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

THE DOCTRINE AND WORSHIP OF THE CHURCH.

EPITOMIZED BY BISHOP HUNTINGTON.

1. Evangelical doctrine, embodied in Scriptural and fixed statements, wrought into every part of the service, summed up in an Apostolic creed so simple as to be intelligible to a child, repeated always by the whole congregation, and thus rooted in the memory and the faith of young and old, its substance being “Jesus Christ, the same yesterday, to-day and forever.”
2. Congregational and responsive worship, engaging all the people, employing not only the ear, but the tongue, the eye, and appropriate and significant attitudes of the body—kneeling in confession and petition, standing up in praise with frequent singing; and sitting to hear the word; a worship conformed to the pattern shown in all parts of the Bible; attracting the attention of everybody by its fitness and variety; in form of language carefully prepared by the wisdom, and fragrant with the piety of

ages; gathering up all the sentiments and desires suitable to social or common prayer, avoiding all that may offend reverence, dignity or of poor taste, and securing a noble and beautiful solemnity.

3. In preaching, an adherence to spiritual and permanent subjects, with a reverential treatment of them by a ministry of three orders, ordained according to the Apostolic model, customs extending through Christian history, and the present practice of about seven-eighths of the Christian world.

4. A system of holy education, training every baptized child to venerate and love his Church as the mother to whom he belongs by a divine covenant in a blessed and joyous inheritance, to heed punctually all the ordinances that are a means of a heavenly grace, and to understand clearly the reason of the hope that is in him as preparatory to the sacred rite of confirmation.

5. A system of practical righteousness, connecting all the great interests of life—such as youth, marriage, home, sickness and death—directly with the influence of the Church as “the bride of Christ;” teaching the people that every man, woman and child should render some practical service to the Divine Master in the interest of this Church, under the rector's direction, thus tending to realize a living, united and sympathetic body of the Lord, “having many members.”

6. An observance of the “Christian year,” making all its Sundays and holidays, feasts and fasts, a round of interesting commemorations of great events in the life and ministry of Our Saviour, of the facts of redemption, and saintly characters of the New Testament. By this means each Sunday has its own individual associations, lessons and prayers all over the world, directness and diversity are given to the discourses of the pulpit, help is extended to human infirmity, and the whole “Year of the Lord” is turned into a practical manual of evangelical instruction, both enjoining and illustrating the great truth of human sinfulness, God's benignant sovereignty the Holy Trinity, renewal and sanctification through faith in the Cross of Christ.

7. A good cultivation of the spirit of religious awe, including reverence for sacred times and places, a loyal respect for authority and law, a conservative manner of thought, obedient and gentle manners, and uniformity in ecclesiastical usages throughout Christendom. A high degree of spiritual power is ascribed to the two sacraments—Baptism and the Lord's Supper, as Christ appointed them; they are administered and received with signal marks of veneration. Each part of the church building has its peculiar meaning and reasons. The minister, as a priest of God, always appears before the congregation in a robe of his office, the same everywhere, the simplest and plainest possible, “covering up the changing fashions of men,” obviating all criticism or surprise, and designated by Jehovah as a symbol of purity.

8. A liberal practice as regards the terms of participation in sacramental privileges, absence from pulpit controversy, and a charitable spirit toward the members of the Christian bodies.

9. Christ having established a *visible* kingdom in the world, which is the Church, “the pillar and the ground of the truth,” a profound conviction arises that on earth our religion, like ourselves, must be of two parts—inward and outward, life and body, spirit and form, invisible and visible, that Christ himself has determined certain characters or ordinances by which this Church should be everywhere and always known; and that a recognition of the doctrines of this Church, with a cheerful *allegiance* to it, is not only *essential* to the final preservation of historical orthodoxy, but would provide a remedy for many evils in our present disordered condition.—*North Dakota Churchman.*

MISSION.

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

The *onus probandi* for giving up Episcopacy and Apostolic orders rests with those who have departed from the only form in which Christianity came to us, for none can deny that whether through the ancient British Church, or the Irish or Scotch Churches, or through the Roman and Anglican Mission, headed by Augustine, the three orders of the ministry came to us with the Christian faith itself.

And if I am right, as shown in the last two notes, that Christ is the Priest, and Mediator, and Head of the Church, and continues to rule it through His appointed ministers, the historic fact that this mode of government came to us Englishmen with Christianity is a pretty strong proof that we have the ‘mission’ from our Head. ‘As my Father hath sent Me even so send I you.’

To quote again from Mr. Hammond's *Church and Chapel*, “And here it must be distinctly understood that the instructed Churchman holds the priesthood of the laity no less than the non-conformists does; but that does not prevent our recognizing a special order of priests among Christians. The Jewish people were a kingdom of priests, so that every Jew was a priest, but it had its order of priests none the less. (St. Peter is quoting and St. John referring to the words in Exodus. See 1 Pet. ii. 9, and Rev. 1. 6.)

“That general priesthood did not exclude a ministerial priesthood then, why should it do so now, for the priesthood of the clergy is ministerial, not vicarious? It differs from that of the laity, not in kind but in function. All members of the one body, clergy and laity, are priests, but “all members have not the same office.” As in the natural body, so in the body of Christ, every member is not the hand or the tongue. All that is claimed for the clergy is that among the priestly members of Christ they are the tongue, to teach, and bless, and consecrate; they are the hand, to offer, and break, and distribute in the Name of Christ. No, we do not say that other Christians are not priests, we only say that they are not ministers.’

This is what is meant by *Mission*, and when those bodies who have not Apostolic orders refer to the Bible, and try and claim the Presbyterian form of government or the Congregational form of government from the New Testament record because they do not find the territorial Bishop, this has really nothing to do with it. It is not the name or the particular adjuncts of the office, which may vary from time to time, but the thing itself—the mission of Christ to his Apostles, and through them to His other appointed ministers—which we maintain to be essential to the true government of Christ's Church according to His will.

I have received a very carefully written book, written in a fair and loving spirit, witnessing to what the Bible really does say on the subject. It is called, *The Ruling Elder: his Place, and Work, and Hope, and his Relation to the Synagogue.* It is not published.

As to Mission, he writes:—

‘In communicating to mankind a revelation of His gracious will and purpose, it was, we may conceive, open to Almighty God to adopt one or other of two courses, viz., either to inspire each heart of man separately and universally, or to convey to some, through others, the knowledge of what He would inculcate. This latter we believe to have been the course chosen by Him. We understand Him to have appointed a limited and select company of persons for carrying out this object, and making their fellow-men acquainted with His will. So Acts x., 40-42,

"Him God raised up the third day, and showed Him openly, not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead, and He commanded us to preach unto the people, and to testify that it was He that was ordained of God to be the judge of quick and dead."

Then, speaking of from A.D. 34 to 36, he says:—

"Now Christians, in the New Testament, are divided into two classes, the rulers and the ruled; the latter to obey, the former to be obeyed. So Heb. xiii., 17, "Obey them that have the rule over you, and submit to them, for they watch in behalf of your souls, as they that shall give account, that they may do it with joy, and not with grief, for this were unprofitable for you."

He holds that there is no doubt that there were apostles, elders, and deacons in every church, and that in all the passages the words bishop and elders are synonymous, which is clearly put by Theodoret, A.D. 390. "They used to call, formally, the same persons presbyters and bishops, while those now called bishops they used to name apostles." So Paul and Barnabas, Silvanus, Timotheus, and Titus. So 2 Cor. xi. 13, where St. Paul warns the Corinthians against the influence of some that he speaks of as "false apostles, deceitful workers, transforming themselves into apostles of Christ (without the article wrongly inserted in our Authorised Version). Again, 2 Cor. viii. 23, 'The apostles of the churches, and the glory of Christ.' To such a class did Epaphroditus belong, who was, in his relation to St. Paul (Phil. ii. 25), his 'brother, and companion in labor and fellow-soldier,' but in relation to the Philippians their apostle. And it is quite clear that all the other apostles, elders, bishops, or deacons, were not appointed to their office by the congregation, but by those set over them in Lord. St. Paul ordained elders in every church, and sent others, such as Titus and Timothy, to ordain others on his behalf. They were selected and ordained to a special office and ministry, and without direct mission from Christ, through the hands of His appointed ministers, no one ever attempted to act.

ARCHDEACON FARRAR ON THE RESURRECTION.

It might be claimed broadly, he said, that even apart from direct revelation the Resurrection is a doctrine which approves itself instinctively to the mind of man. Dim, shadowy, uncertain, often overwhelmed with doubts, have ever been the thoughts and anticipations of the human race; yet scarcely has a nation ever been so long in the scale as not to form some vague anticipation or to have accepted some splendid guess of consciousness beyond the grave. In the resurrection of nature we may see a parable and a prophecy of the resurrection of man. In the winds of autumn the dead leaves are whirled from the trees, the fields are full of waste and stubble, the colours of the landscape are only gorgeous with a melancholy decay—the sunset hues, as it were, before the approach of darkness. Then comes the long dreary winter, with its snows, and its blizzards, and its fogs; and all this resembles the decay and death of man. But all this revives once more. The woods burst into myriads of emeralds; primroses fill the air with their delicate perfume, the hyacinths roll their blue rivulets through the woodland paths. Shall man alone, the crown and flower of creation, have no spring? Shall Nature reserve her resurrections for her slightest and frailest creatures; shall she enable them year by year to grasp,

as the flowers around us have done, the mighty unseen powers of life, and to reproduce them year by year in forms of imperishable beauty, while for man her last words shall only be 'Dust thou art, and unto dust shalt thou return?'

My brethren, it is not so. Nature herself conspires to confirm our most blessed hopes, for Nature herself laughs at death as a transient phenomenon. But though the works of Nature—which we must never forget are a book of God—might help to suggest hopeful imaginings and dim aspirations to us, they are not enough. Our sure and certain hope of the resurrection to eternal life would soon flicker out into despair if we had no other reason for it than could be derived from the analogies of nature. Far deeper and even sufficient convictions ought to come to us from all we know of Nature's God. For instance, I see a human character of consummate beauty, trustfulness, and tenderness. The late Mr. Buckle said that he had never been greatly convinced by the arguments for man's immortality, but that he could no longer doubt the doctrine when he thought of his mother. Let any good and true son think of some good and true mother, pure, gentle, self-sacrificing, patient—think of her memory, gilded by the aureole of a true son's affection—think of her transfigured in the purple light lent by memory to distances of time. Humble, unknown, much tried, often, perhaps, with an almost breaking heart, she did her duty. She lived for others, her soft invincibility stronger than men's strength—the reed that bends and rises after the blast that rends the strong oak. She died; but can you, in accordance with all you know of God, persuade yourself that she is dead? Be it reason, or be it unreason, we fling the thought from us. Holiness cannot die, love cannot die: the souls of the righteous are in the hands of the Lord; there shall no torment touch them, they shall live for evermore.

But this is not all. If the goodness with which God's grace has endowed some convinces us that so much moral beauty cannot end in corruption, how much more are we convinced of this when we see such goodness afflicted with such miseries! I showed you, some Sundays since, the apparently final and overwhelming failure which often awaits the holiest and noblest of human efforts. The extinction of such life in final death is inconsistent with the justice of God. Had Christ only been a prophet of Nazareth, even had He not been the Son of God, even then would not His life on earth, to any who merely believed in God, have been sufficient to show that there must remain a heaven to atone for the wrongs of earth? Think of it—that childhood like roses in the Spring of the year, and as lilies by the watercourses, the fragrance of that sweet, humble, obedient boyhood in peaceful Nazareth, that stainless youth of obscurity and faithful toil in the carpenter's shop, that divinely golden teaching of the perfect man in all its trembling love, and pity, and unchecked holiness. What is the earthly reward and issue of it? To be excommunicated by His priests, to concentrate upon Himself the virulence of an insolent Church and scornful world, to be execrated by mobs, to be spitted upon by idle varlets, and buffeted by brutal soldiers, and nailed to the cross by vile executioners, and to see nothing beneath the blazing kingly eyes but a foul, insulting mob, and Pharisees wagging their heads. Surely, if Christ had been but a mortal man, and there be no resurrection, then neither can there be any God. But the certain historic fact of Christ's Resurrection gives us the final pledge, the unshaken certainty we need, that we shall rise again, and live for ever and for evermore. The angel message of that first Easter morning, 'Why seek ye the living among the dead? He is not here, He is risen; come, and see the place where the Lord lay,' is a message for all time and to the end of time. To God's Church every Sunday is

an Easter day. This is the solution of all perplexities, this is the consolation in all sorrows and bereavements, this is the sun bursting through the darkest mists of all despair.—*Church Bells.*

THE WELSH SUSPENSORY BILL.

(*The Religious Review of Reviews—March.*)

SINCE our last number appeared, the initial step in the Dis-establishment and Disendowment of the four Welsh Sees of the Province of Canterbury, foreshadowed in the Speech from the Throne, has, through the exigencies of party strife, become a question of burning political importance, and the Welsh Suspensory Bill has assumed a leading place among the legislative measures proposed by Her Majesty's Government. Introduced at the dictation of the avowed enemies of the Church, with indifference to the merits of the question at issue, and with disregard of the dignity and claims of the institution attacked, this amazing scheme of bribery and spoliation has been laid on the table of the House of Commons, and an attempt is being made to rush it into law with indecent haste, and without deliberation. Not daring openly and honestly to face the country on the subject of Disestablishment, this underhand measure has been resorted to by responsible Ministers of the Crown, to paralyse and suspend the activity of an integral portion of the Church, and to gratify the envy and agreed of those who, while calling themselves Christians, would hesitate at no scheme for the destruction of the greatest Christian religious agency in this country. Of the ultimate fate of this Bill, the price of a bargain unparalleled in the annals of political corruption, we have little doubt; but none the less behoves all Churchmen, irrespective of party—for where the vital interests of the Church are at issue, party ties have no claim—to recognise the gravity of the crisis involved in the introduction of such a Bill, and to gird themselves for the fight boldly and firmly. The defence of the oldest institution in this country is no ignoble one; many men have suffered martyrdom in a less holy cause. It only needs a bold enthusiasm, a great energy, and a steadfast determination to bring home to the mind of the country the iniquity and the impossibility of this flagrant act of fanaticism and injustice. Of the merits of the Bill—it has none—we do not here propose to speak, but thinking that the opinions of those more immediately concerned in the attack, and most qualified by their position to expose its dangers, the Fathers of the Church in Wales, would be of great value at the present moment, we wrote them, but up to the moment of going to press only the replies of the Bishops of Bangor and St. David's are to hand.

The Bishop of Bangor writes from the Palace, Bangor:

"March 7, 1893.

"My dear Sir,—I think the 'Suspensory Bill' is far more injurious to the interests of the Church in Wales than a Disestablishment and Disendowment Bill would be. There will be the greatest difficulty in filling up vacancies, and there can be no doubt whatever that it will act as a crippling instrument for the next two years. The open downright stroke I can understand, but this sneaking blow is as contemptible as it is damaging.

"I am, your obedient servant,

"D. L. BANAGOR."

The Bishop of St. David's begs to be excused from replying, on the ground that he has not time to do the subject justice.

God's promises never fail. His word is our guide and counsellor under all circumstances.

Family Department.

O Happy Easter Day!

BY MARTHA A. KIDDER.

O happy Easter Day!
The stone is rolled away;
The Saviour lives, who died to set us free!
From earth's remotest bound
Rings out the joyous sound,
The song of triumph and of victory!

O happy Easter Day!
At Jesus' feet we lay
Our fondest hope, the treasures of our love,
In majesty adored,
Oh make us Thine, dear Lord!
And set our hearts on holy things above.

O happy Easter Day!
Now teach our souls to say
The words our lips so gladly would repeat.
Till peace through all the year
Shall calm each anxious fear,
And love at last shall make our lives complete.
—Living Church.

The Tomb at Morn.

BY WM. B. CHISHOLM.

At the garden tomb we meet Him;
Lo, the rock is rolled away,
Lo, the holy mourners greet Him
As the night dissolves in day!
Oh, the happy Lenten ending; hear the Easter song
ascending
In the morning gray!

Oh, with pomp and jubilation!
Oh, with organ's grandest ring!
O'er the seas, to every nation,
Hail the rising King!
Night is vanished, Death is banished;
Slug, ye ransomed, sing!

See the Easter blooms surrounding
Font, and arch, and rail, at morn,
Timbrels, cymbals, cornets sounding,
Wake the lute, and trumpet, and horn.
He is risen from His prison
And the day is born!

—Living Church.

THE STORY OF EASTER.

As the Flowers Told It.

BY E. A. B. S.

(The Churchman, N.Y.)—Continued from last week.

"Even the tiny brook sings an Easter carol as it rushes on, on, on; what a happy world this is!" little Cyril cried, rising from the bank of the sparkling stream, and walking up the little sloping path. But less than half way up the hill he came to a bed of bulbous plants, brilliant in their spring colors. The boy knelt down by them, whispering—"Can you, dear, beautiful creatures, tell me about your life, and will you?" "Gladly we will tell you all we can; we know you, for we have often watched you at your play in the garden, and you have many times made us happy. Last Spring you sang a little song to us," said the bright yellow flowers. "Do you mean 'Daffy down dilly,' and could you understand it?" cried Cyril.

"Yes, we did," said the daffodils, "we are buried away down in the dark earth, ugly brown things, that seem to have no life, any more than the body of our dear Lord when He was laid away in the tomb. We are like Him, too, in His resurrection; we tell all the birds and beasts that the Lord who was dead, like us, is now risen, as we have done, from the earth, and they look at us and see we are really alive, and they believe and understand, and praise our risen Lord with us."

"Dear daffodils, I believe and understand now better than I ever did before; thank you for your Easter story," said the boy, and he gathered several of the blossoms. As he did so, a beautiful white, waxy flower lifted up its head, saying:

"We, too, tell the story of our Master's resurrection; we try to be pure, as He was without stain—the Pure and Holy One."

The soft voice of the narcissus had hardly ceased when a much louder one cried—"Little child, look at us; we are like our cousins, the daffodils and the narcissus; we also tell of our Master's rising from the grave on that Easter morning long years ago. He has given us tulips our beautiful color, that we may show forth the glory of the great King."

"How gorgeous the tulips are," said a tiny flower growing close to the earth. "God must love them very much; but He is so good that He loves us too, though we are so small, and grow so low, that we cannot leave the warm earth and stand up very high. Little Cyril, you are like us poor little snow drops; you are so tiny and so white, yet I am sure the dear Lord loves you quite as much as if you were tall and strong."

"Quite as well," called out a rose-colored hyacinth in the same flower bed. "I am sure in the eyes of our Master the child is more beautiful than if he were tall like a cedar, and straight as I am."

"He is like you, dear little snow drop, beautiful and pure." A little crocus bent its graceful head and whispered something to the hyacinth. Cyril didn't hear what it said, but I know, and I will tell you. It said—"You are right, the child is not like other boys; his face is like that of the flower-angel. I think that is why our Master sent him among us, and lets us talk to him."

As Cyril walked wonderingly away up the little path, an anemone that had once been brought from Palestine, said to the blossoms that turned to watch the little figure with its arms full of flowers—"Ages ago, in my own warm land, a strangely beautiful child bent over me and kissed me. I was growing in a carpenter's garden in Nazareth. Since then I have been bright and beautiful; I was small and white before. This tiny boy, with his lovely face, his halo of curls, has in his strange, deep eyes the likeness of that Holy Child that played in the garden at Nazareth."

"On the north side of the vicarage was an orchard of gnarled old trees that had seen many a winter's frost and summer's sun. The warm Spring sunshine had found its way to the branches, and kissing the buds had awakened them to life and beauty; but underneath the snow still lay in patches in the hollows.

"It is like winter and summer both together," Cyril thought, as he climbed up into one of the great trees, and seated himself upon a broad spreading branch where he could gather clusters of the lovely pink and white blossoms.

"Don't you feel as if you had come too soon, with all this snow at your feet?"

"Oh, no," replied the fragrant blossoms, looking smilingly at him, "you know, 'if we have been planted together in the likeness of His death, we must also be in the likeness of His resurrection.' The snow lies far beneath us, but above us and around us is the warm, life-giving sun."

Just then a robin, on the branch over Cyril's head, thrilled out such a joyous Easter carol that he exclaimed—"Do you also know that it is Easter morning?"

"We, robins, have special parts in the joy of our dear Master's resurrection, for we were near Him in His hours of suffering. When He hung upon the cross we hovered over Him, longing to ease His bitter pain; but what could we poor little birds do to lighten such grief as His? At last one of us fluttered down and plucked out a thorn that had been pressed deep into His bleeding brows, and a bright drop of blood fell upon the feathers of his breast. So, through all time since then, our dear Master has let us carry this mark of His precious blood on our crimson breasts."

And the little robin went on still more joy-

ously with his Easter carol, as he hopped from one branch to another, while Cyril, looking down once more on his flowers, saw a beautiful brown-and-gold butterfly resting on the fragrant blossoms.

"And are you rejoicing in the resurrection?" said Cyril, very softly, for fear of frightening the butterfly away. But it only flew to another flower, saying—"I have been wrpped in my dark chrysalis as in a tomb, until to-day, when I have burst my prison and come out with wings, and so unlike the poor worm I went in I can hardly believe it is myself; and so you, little boy, who now have a weak and feeble body, that can only walk slowly on the ground, will one day soar through the air like me, when you come forth on the morning of your resurrection."

Cyril's heart was filled with joy; his weak and tiny frame were always a sad trial, and the one longing of his life was to be free of motion, like the birds, and beautiful like the flowers he lived among, and who were his friends; now he was almost glad of his poor little withered frame when he thought of the joy that the new life, the resurrection of life, would bring. He saw his father coming down the garden path, and went to meet him, almost hidden among his flowers.

"Oh, papa," he cried, "the robin up in the old apple tree, and all the flowers, have been telling me such beautiful stories about the resurrection. Come and ask them to tell you."

The vicar smiled as he lifted his little son, flowers and all, into his arms, and they walked slowly down the path into the midst of all the beauty and fragrance.

"Listen," said Cyril, softly; but the deep stillness of the early morning was unbroken, except for the murmuring of the little stream and the sweet note of a bird here and there in the bushes.

"They do not tell you anything," said Cyril, looking up at his father, sadly disappointed.

"The flowers keep their secrets," said the vicar, "for the ear of little innocent children, and especially for little children who have been purified by much suffering and pain; but even in their silence they tell me a beautiful resurrection story. What are you going to do with all these blossoms?"

"They are for the church, papa; the dear flowers all love our Lord so much, and are so happy that He has risen. I wanted to bring them so that they could praise and honor Him still more by making His church beautiful."

The vicar stroked his little son's soft curls, and smiled upon him fondly as they passed together out of the garden. The flowers nestled against the child's white cheek, and those that were left behind nodded to each other as they heard the clear, childish voice singing:

I know, I know,
Where blossoms blow,
The earliest of the year:
Where the passion-flower,
With a mystic power,
Its thorny crown doth rear.
Where crocus breathes,
And fragrant wreaths,
Like a censer fill the gale;
Where cowslips burst,
To beauty first,
And the lily of the vale.

And the altar's lawn,
At morning's dawn,
We deck at Easter tide;
And the font's fair brim,
To tell of Him
Who liveth, though He died!
Of flowers He spake,
And for His sake,
Whose text was the lilies bloom,
We search abroad
For the flowers of God
To give Him their sweet perfume.

SECOND SUNDAY AFTER EASTER.

"Then said Jesus unto them, Peace be unto you; as my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost."—St. JOHN xx. 21, 22.

Within that haunted room at eventide, Jesus' disciples sadly gather round, Remembering their Counsellor and Who with His blood His sacrifice had crowned.

Shrinketh their faith before that awful test, Dare we lay blame when oft our souls will stray? Come, gentle Lord, now risen from Thy rest, Stretch out Thy hands, turn darkness into day!

Breathe once again, oh, Saviour, as of yore, "Peace be to you, the peace of God above"; Gladden our hearts, and on our spirits pour All Thy sweet calm of holy, deathless love.

Our eyes we lift, oh, God of Hosts, to Thee, While our still trembling faith still strives to rise; There on His Throne our Risen Lord we see, Beyond the gates of death, beyond the skies!

B. W.

HIGH AND LOW CHURCH.

The different views of High and Low Churchmen involved no schism, nor any difference on vital doctrines of Christianity, such as the Divinity of our Lord. The divisions caused within the Church by different apprehensions of the same fundamental truth by differently constituted minds come short of schism, though there is often very unchristian exaggeration of such difference, causing hostile feeling, jealousies, or even mutual contempt.

The higher sense of Church order and ministry may indeed inspire the noble and most glorious worship, and the simplest oratory may convey to God utterances of the deepest piety. Religion is not necessarily engaged in either process, though its interests may be much concerned in such difference of offerings as may either reduce Divine service to be perfunctory, or dissipate it in mere incontinence.

But whether sacraments were thought to confer, in the act, mysterious gifts of grace, or merely taken as privileges of Church membership, whether means of grace are valued as Church appointments or "remembered" as the Creator's provisions or maintaining the true spirit in our proba-

tionary life, or whether services appeal gorgeously to the senses or be plain prayer and praise, religion may or may not accompany these different ideas, which have nothing certainly religious in themselves. Life may flourish in either view, or death may brood over both. There is no difference between High and Low Church views which can in itself be a test *stantis aut cadentis fidei*, nor can religion be predicated or prejudged of either appreciation of its provisions.—"High and Low Church," by LORD NORTON.

WHERE MEN FORGET GOD.

The Archbishop of Canterbury delivered an address to men in Croyden Parish Church on New Year's Day. In it occurs the following striking passage:—"One of our missionary bishops, travelling through a desolate tract of country, was asked if he would go round by a certain distant station where there lived a strange man almost by himself, who kept a sort of little inn; they told the bishop this man was an atheist, and thought it would be a great blessing if he would go out of his way to talk to him. The bishop found him out, and one evening had a long conversation with him. At its close the man said, 'Bishop, I see you are labouring under a mistake; a man can't live here in the wilderness with God all day and night and think there isn't a God. You must go to the towns if you want to find a man who doesn't think there's a God.' Is there not more danger at any rate of our practically forgetting that God is and lives, and that in Him we live and move and have our being—is there not more danger of our forgetting God in these crowded days of towns than there is in places where men see God's works morning, noon, and night—the glories of sunrise, the splendours of the sunset, the midnight constellations, and the daily miracles of morn and eve? Here in the towns we only see man and man's works, houses filled with people, swarming factories, crowded markets, men and women with anxious faces, and the clouds darkened with smoke—everywhere the evidences of man's industry and ingenuity. Man, with his power of rapid communication, his power of lighting up the dark with a light as brilliant as the day; man, in the perpetual jostle and turmoil of the town, with his wonderful skill, his diversified interests, and his absorbing selfishness—there it is that men practically forget God."

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



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Mission Field.

BISHOP HORDEN'S LAST LETTER.

An unfinished letter, dated January 5, 1893, very touching and very characteristic of the late Bishop Horden, had reached the *Record*. It is dated from "My sick chamber Moose Factory." After referring to mission matters, and the progress of his translations of the Bible into the Cree language, the Bishop wrote:—

"I continued on my new Testament until November 21, when my pen dropped from my hand, and I have not since touched it. I had completed the Gospels of St. Matthew and St. Mark and eleven chapters of St. Luke. On the preceding day I had felt perfectly well; I had preached at the English service from Malachi iii. 14-17. I had taken my large class at our Indian school, and had then preached at the English service from Jeremiah xxiii. 5, on a greater deliverance than that from Egypt. I had spent the evening with my dear daughter Mrs. Broughton and her family, returning home somewhat before ten o'clock. On Monday I arose quite well and strong before it was light, and at a quarter after seven sat down to work, beginning the twelfth chapter of St. Luke. I worked on steadily for a quarter of an hour, when I received what seemed to me a terrible blow on the lower part of my back. I thought it a stroke of rheumatism, and supposed its effect would pass off in the course of a few minutes, but in this I was disappointed: blow succeeded blow until I could scarcely move. I sat up, however, until after prayers and breakfast, when I was conducted to my bed-chamber.

"Almost directly an automatic-machine of the finest temper and of the most exquisite sensitiveness established itself near my left hip, and at my every movement set to work with horrible regularity. What I suffered it is impossible to describe, and even if I could describe, it could not be understood by those who have not passed through a similar ordeal. Rheumatism and myself have been companions for several years, as was to be expected from the great exposure to which I had been subjected in my summer and winter journeys through the mighty diocese of Moose-sonce, with the thermometer varying from 100 degrees in the shade to 50 degrees below zero. I had suffered in back, in legs, and feet. I had been so bad occasionally that I could not walk down over the stairs, and when assaulted by my unpleasant companion out of doors I have been often obliged to exercise my strongest force of will to prevent myself from being thrown down in the snowy road. All these things I did not mind much. I could bear the pain, and they did not materially interfere with my work; and as long as that could go on I was content. But it was a different thing now. With increased pain came inability to work,

and for a week I lay almost unfit for anything. At the end of that time I thought I could still endeavour to carry on a part of my translational work: so I got Mr. Richards to come to my bedside and we went on with the examination of my last year's work in the Old Testament, gradually progressing until we had all but finished it. In the month of February I hope to resume my work on the Testament, and still hope I may get all completed by midsummer.

"I seemed for a while to make progress towards recovery, and three weeks after the attack was able to walk from my bedroom to my study with a little assistance; then a relapse occurred, and I scarcely have been out of bed since, and when I shall again God only knows. But He has been very, very good; He has kept me in peace, He has kept me in fairly good bodily health, and endued me with as much cheerfulness as I ever had possessed. How different, too, it would have been had this occurred last winter! Then my dear daughter, who is now acting as my amanuensis, and under whose hospitable roof I am now living, resided 100 miles away. Good, kind Mrs. Newham, who is to me as a daughter, had not yet thrown in her lot with her amiable husband; and my excellent nurse, poor Indian woman as she is, had not become a member of my household. Our young medical man, too, has been indefatigable in his efforts for my recovery.

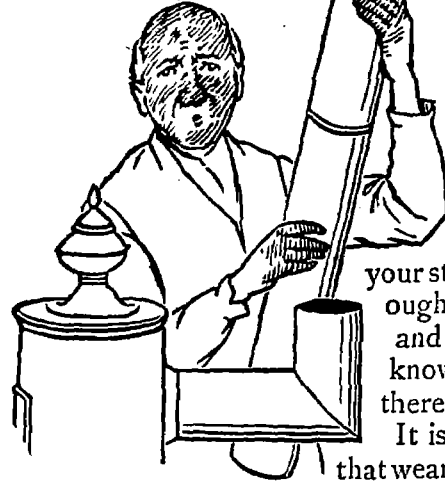
"I was to have gone to Winnipeg in the coming summer, and then to have returned finally to England after my long service. At present I see no probability of my being able to take that journey, as before arriving at the railroad there is more than a fortnight's hard work up one large river, which is impeded by many rapids and falls, necessitating frequent portaging, which is utterly beyond my present powers. I suppose I shall be obliged to return home by the annual ship, but I dread this much, as there is no accommodation on board, and especially for one in my condition. I know that every effort will be made, were I obliged to return home this way, to make me as comfortable as circumstances permit, for I meet with nothing but the greatest kindness from everyone connected with the Hudson's Bay Company. I need not trouble myself much about this: I can trust all to the hands of God: He will provide that which He deems sufficient for my case."

A more touching letter we have rarely, if ever, read. The nobility and devotedness of Christian charity could not be more strikingly illustrated.

—Lot no man presume that he can see prospectively into the ways of Providence. His part is to contemplate them in the past, and trust them in future, but, so trusting, to act always upon the motive of human prudence, directed by religious principle.—*Southey*.

—Jonah did not change his vessel when he entered the whale; he was not shipwrecked. God was his pilot then, as well as in the ship.—*Donne*.

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BREVITIES.

What would Christianity do without M. Renan?

All trials patiently endured become blessings in disguise, and tend to purify the heart.

The readiest way to escape from our sufferings is to be willing they should endure as long as God pleases.

Christ's yoke is like feathers to a bird, not loads, but helps to motion; without them the body fails.—Jeremy Taylor.

—A spiritual mind (conscience) like a sensitive plant, says: "I shall smart if I touch this or that."—Cecil.

To work our own contentment, we should not labor so much to increase our substance as to moderate our desires.—Sanderson.

Sorrow is a great revealer. For sorrow brings darkness, and darkness, as we used to sing, shows us "worlds of light we never saw by day."

The best advice in all our affairs is to lay them plainly before God, and crave his assistance without prescribing to him the kind and manner of help.—Pendleton.

—Be not dismayed at the prospect of getting home. Where is the man that would be sorry to be ejected from a cottage, in order to his living in a palace?—Topsity.

Men-made men in God's school are trained and hardened by discipline, trial, self-denial, opposition. A kite that has its own way, no one pulling the string, soon falls to the ground.—Anon.

Do to-day's duty, fight to-day's temptation. Do not weaken and distract yourself looking forward to things you cannot see, and could not understand, if you saw.—Charles Kingsley.

As spices send forth their most fragrant scents when they are most bruised, so are the graces of God's people more sweet and redolent when they are crushed and bruised under the pressure of heavy affliction.—Hopkins.

Go where you will, your soul will find no rest but in Christ's bosom. Inquire for him, come to him, and rest you on Christ the Son of God. I sought him and I found in him all I can wish or want.—Rutherford.

Heaven and earth, and all the elements, obey and minister to the hands which are often lifted up to heaven and earnest prayer. Yea, all works, and, which is yet more greater, all the words of God obey it.—Leighton.

We are like little children strayed from home; and God is now fetching us home; but we are ready to turn into any house, stay and play with everything in our way, and sit down on every green bank; and much ado there is to get us home.—Baxter.

"When the storms of life beat upon him with all their force, amid all the rage of controversy and the fret of unbelief, he hears echoes,

deep down in his soul, of the half forgotten words of the Christian Creed."

VIRGINIA'S CREEPER.

"When the Virginia creeper climbs the side of a building, the face of a rock or the smooth bark of a tree, which the tendrills cannot lay hold of in the usual way, their tips expand into a flat plate, which adhere very firmly to the surface. This enables the plant to climb up a smooth surface by tendrills."

By these little hands the vine clings to that by which its life may be lifted; only by tearing it away or by the crumbling of the rock does its attachment to it cease.

From even the little vine thus springing up bravely in the quiet corners of the world may we not gather the fragrance of a pure thought, the refreshment of strengthened endeavor?

May not we who, like this creeper, are among the weak things of this earth be like this vine, and reach to altitudes of nobility, climb up sheer walls of unflinching integrity and reach to heights of self-conquest, patience, meekness and endurance by the casting of your thoughts, like tendrills, upon noble lives, that, having "gone before," stand in history as strong towers, rocks of defence, reach up and cling with life long clasp to those whose fair deeds and pure, stainless thoughts are built into their lives as the stones in a wall.

Likewise, they that are strong, let them see to it that those who turn to them for strength are not forced back, as from a tower, that, fair to the eye, totters beneath a touch.

Let the deeds of their lives and the meditations of their hearts be fitly joined as stone and mortar, making of weak human life a wall that will not moulder nor crumble and fail the preaching of yet weaker struggling humanity.

A. C.

Keble had a stern, and also a kind and loving, side, and those who came in contact with the harsher side misjudged him, and thought him deficient in benevolence. It was said of him by one of his friends, that had he lived in the days of bigotry and persecution, he would have kindled the fire which was destined to burn a heretic, but would have washed it out with his tears. It was once remarked that Keble acted on a most singular principle in the formation of his opinions. "I have known," observed a friend of his, "many others who held notions which were weak and old-womanish, but I never knew anyone but you who adopted them precisely because they were so." He took this strange course from belief that it was right to humble himself, and not to yield to the pride of human reason. He was (according to my father's estimate) the ablest of all who were concerned in the Tract movement; but, he said, he did not possess those qualities which enable a man to be the leader of a party, for no one could tell what he would do next.

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TEMPERANCE.**THE DRINK BILL FOR 1892.**

[Continued from last issue.]

That this proportion is exceeded by great numbers of working men is clear to the most casual observer, and were it not that a large number of them never drink at all, the calculation would have to be so modified as to make their class accountable for a still larger share of this impoverishing expenditure. Had these 70 millions been intercepted on their way from the working man to the drink shop, they might have constituted a fund for insurance and charitable uses "beyond the dreams," not "of avarice," but of enthusiastic benevolence. Yet this is the sum spent by one great class in one year upon an article which is the most potent factor in their social difficulties and moral degradation.

Considering that throughout 1892 complaints of depression in trade were constant, and had respect to many branches of trade, the slightness of the decline in the drink expenditure of the nation is a striking evidence of the power of alcoholic indulgence in the face of diminished private resources. This applies to numbers who would scorn to be counted intemperate, though in fact the appetite for alcohol is one of many degrees—from the uneasiness felt if the customary modicum is forthcoming, to the insatiate craving which claims to be gratified at the cost of all that makes life worthy of the name.

Opinions may widely differ as to the proportion of this annual expenditure which is entirely wasted, and more than wasted, as being productive of what is most injurious to the national welfare. Many who have not the honour of being described as "Temperance fanatics" will agree with the opinion of *The Times*, expressed twenty-one years ago, that the annual drink bill ought to be more diminished at least one-half. Mr. Bright once said, and I think the present Earl of Derby made a similar observation, that to reduce our national drinking one-half would be to convert our country into an earthly paradise; and I believe it would be easy to show that the other half might be beneficially dispensed with.

CHILDREN IN CHURCH.

"We try to believe that parents are coming to see that their children, even at an early age, should be in Church on Sunday morning. No Sunday-school that ever was, or ever will be, can serve as a substitute for such churchgoing. Fathers leading their children to Church, for the morning service of Sunday, are in that one thing, doing not a little towards bringing them up 'in the nurture and admonition of the Lord.' Let the rule be kept. Let the habit be fixed. Then the better days may come back again, when 'old men and children' shall be found side by side, in the temples of God."

AN ANCASTER MIRACLE.**RESTORED TO HEALTH AFTER BEING GIVEN UP BY FOUR DOCTORS.**

The remarkable case of a Copetown Lady—Afflicted with Paralysis, Suffering Intense Agony, and Pronounced Incurable—She is Again Restored to Health and Vigor—She Tells Her Story for the Benefit of Other Sufferers.

Dundas Star.

During the past two years many of our most reputable exchanges have given accounts of wonderful cures occurring in the localities in which they were published. These cures were all effected by a remedy that has made for itself the most remarkable reputation of any medicine ever brought before the notice of the public; so remarkable indeed that it is a constant theme of conversation, and the name among the most familiar household words. We refer to Dr. Williams' Pink Pills for Pale People. Many of the cases published told the story of people given up by the doctors, and who were on the very threshold of the other world when Dr. Williams' Pink Pills were brought to their notice. The cases reported were in most instances distant from Dundas, and for this reason might not be considered of more than passing interest. For the past month, however, the report was current in town of a wonderful cure accomplished by these same pills in the town of Ancaster. It was stated that Mrs. D. S. Horning, wife of a prominent farmer, residing about a mile west of the village of Copetown and seven miles from Dundas, had been given up by the doctors and that she had been cured by Dr. Williams' Pink Pills. So great was the interest taken in the case that *The Star* decided to investigate it, and a few days ago a representative went up to the Horning homestead for that purpose. In passing through Copetown he learned that very little else was talked but the remarkable recovery of Mrs. Horning. Possibly the fact that both Mrs. Horning and her husband were born in the immediate neighborhood, and are presumably known to everybody in the country around, increases the interest in the case. *The Star* man, on arriving at the Horning residence, was admitted by Mrs. Horning herself. She looked the picture of health, and it was hard to believe that she was the same woman who was at death's door four months ago. In answer to this question as to whether she had any objection to giving a history of her case for publication, Mrs. Horning replied that she had not. "I consider that my recovery was simply miraculous; I give Dr. Williams' Pink Pills all the credit, and I am willing that everybody should know about it." Mrs. Horning then gave the following history of her remarkable recovery:—

"A year ago I was taken ill with what the doctor called spinal affection, which finally resulted in partial paralysis, my legs, from the knees down, being completely dead. My tongue was also paralyzed. On the first of July last I took to my bed, where I laid for four months. No

tongue can tell what I suffered. I was sensible all the time, and knew everything that was going on, but I could not sleep for the intense pain in my head. Our family doctor said I could not live, and three other doctors called in consultation agreed with him. I felt myself that it would be only a short time until death would relieve me of my sufferings. Neighbors came in, 25 or 30 every day, and every time they went away expecting that it was the last time they would see me alive. I quit taking doctor's medicine and gave up all hope. About four months ago a friend came in and read an account in the *Toronto Weekly News* of the miraculous recovery of an old soldier named E. P. Hawley, an inmate of the Michigan Soldiers' Home, at Grand Rapids. The story he told exactly tallied with my condition, and it was on that account that I decided to give Dr. Williams' Pink Pills a trial. When I began taking Pink Pills I was so ill that I could only take half a pill at a time for the first few days. Then I was able to take a whole one after each meal, and have continued taking them. After I had taken over a box I began to experience a strange tingling sensation all over my body, and from that out I began to improve. In a month I could walk with a cane or by using a chair, from one room to another. My general health also improved. In fact, my experience was like that of the old soldier, whose case had induced me to give the pills a trial. While taking the pills at the outset I had my legs bathed with vinegar and salt and rubbed briskly. It is now four months since I began taking the Pink Pills, and from a living skeleton, racked incessantly with pain, I have, as you see, been transformed into a comparatively well woman. I am doing my own housework this week, and am free from all pain and sleep well. When my neighbors come to see me they are amazed, and I can tell you there is great faith in Dr. Williams' Pink Pills in this section, and many are using them. When I began taking Pink Pills I made up my mind that if I got better I would have the case published for the benefit of others, and I am glad you called, as I am sure I would now be dead if it had not been for Pink Pills."

Mrs. Horning stated that she purchased the Pink Pills at Mr. Comport's drug store in Dundas, and Mr. Comport informed us that his sales of Pink Pills are large and constantly increasing.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' Dance, nervous prostration and the tired feeling therefrom, the after effects of influenza, disease depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale sallow complexions and are a specific for the troubles peculiar to the female system. And in the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

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THE CRUELITIES OF FASHION.

As it is said that aigrettes are to be fashionable this year, it may be worth noticing the following paragraph from the *Animal World*:—
 "The aigrette is a tuft of graceful thin feathers taken from a kind of heron called *egret*; and not only are these poor birds killed expressly to furnish ornaments for ladies' bonnets and hair, but they are killed at the time when they ought especially to be protected—namely, during the breeding season. They build their nests close together, and the feather-hunters look for these breeding-places. The best time to attack them is when the young birds are fully fledged but not yet able to fly; for at that time the solicitude of the parent birds is greatest, and forgetful of their own danger, they are most readily made victims. They hover in a crowd over the heads of their despoilers, their boldness making it as easy as possible to shoot them down; and when the slaughter is finished, and the few handfuls of coveted feathers plucked out, the poor birds are left in a heap to fester in the sun in sight of their orphaned young, that cry for food and are not fed."

Reginald de Koven's new waltz, which one hears played on so many pianos nowadays, has proved so popular with young women that a second edition of the April *Ladies' Home Journal*, containing the music, has been found necessary, the first edition of the magazine consisting of 700,000 copies.

Following Mr. Howell's lead, apparently, both Frank R. Stockton and Mrs. Frances Hodgson Burnett have gone over to *The Ladies' Home Journal*, and the most important works by these authors upon which they are now engaged, will shortly see publication in this magazine.

False humility is worse than pride.—*St. Augustine.*

In sickness let us not so much say, am I getting better of my pain? as, am I getting better for it?

The servant of the Lord must not strive, but be gentle unto all men, apt to teach, forbearing.

—It is a sign a man is generally in the right, who has the ingeniousness to own himself sometimes in the wrong; that he is one of those whose fund of reputation is so great, he is not afraid of impoverishing by taking or losing a little from it.—*Seel.*

Don't speak of going to church "to hear" a clergyman "preach," or his "preaching," when you mean that he conducted the entire service, which includes the entire sermon.

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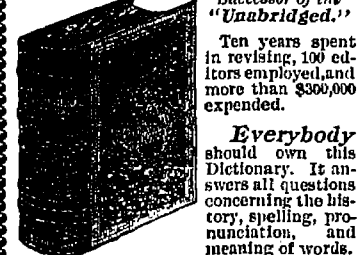
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