

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

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

A. P. Willis  
226 St. George  
1 ap 87

Subscription \$1 Per Annum—Strictly in Advance.

# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

Grace be with all them that love our Lord Jesus Christ in sincerity.—Eph. vi. 24.  
I earnestly commend you to the Lord which was, unto the saints.—Jude 3.

VOL. VIII. No. 1. MONDAY, APRIL 21, 1886. (PER YEAR)

## ECCLIASTICAL NOTES.

**PARENTS' SUNDAY.**—The Bishop of Rochester has addressed a Pastoral Letter to his clergy commending to them the proposed Parents' Sunday for the diocese and hereby pressing upon them the importance of admonishing the people on the duty and necessity of home training. His Lordship adds:

Apart from the melancholy opportunity of this subject, I am clear that we never more justify our position as teachers in a National Church, or in a right sense of the word magnify our sacred office, than when we explain and enforce the paramount claims of moral duty, and show that one chief end of the system of revealed religion is to produce that righteousness which is said to exalt a nation, but which must, in the first instance, begin with the personal conduct of the individual, and be fostered and practised in family life.

Those of you who know, from personal experience, the cherished joys and the blessed anxieties of parents, will be able, both with wisdom and pathos, to press the subject on your people without need of any counsel from me. The holy claim of the baptismal covenant, the duty of incessant yet not fretful vigilance over books, companions, and associates, the untold value of family worship, the untold importance of parental example, when pressed simultaneously from more than three hundred pulpits on congregations whose personal sympathies may reasonably be expected to be on your side, ought to produce a profound and lasting impression.

To any one sending us the names of Seven new subscribers, with remittance of \$7, we will send free Little's "Reasons for being a Churchman," one of the most highly commended books. (See advt.)

**SELF SURRENDER.—A MARK OF THE MISSIONARY EPISCOPATE.**—We quote the following striking passage from the sermon preached by the Rev. Canon Mason at the Consecration of the Rt. Rev. Dr. Bruce Knight, as Bishop of Bloemfontein:

It needs but little knowledge of outward acts, my brethren, to see the self-surrender which is being made to-day. Our brother is to be consecrated, not to a wealthy and dignified see at home, amongst people accustomed to respect the episcopal office, and where the Bishop's labours are alleviated by bands of sympathetic and loyal fellow-workers, but to a diocese on the other side of the equator, in a land arid, not beautiful, possibly uninviting, with no railways, scarcely even a good road; for the late Bishop, who never wished to tell anything which might redound to his own credit, was compelled to admit that he had often narrowly escaped being buried alive in its sand-storms, or lost in its swollen rivers. Part of the country is an independent Republic, outside the British Empire, populated by heathen and by Dutch settlers, with little love for the English nation and less for the English Church. Very few people in the diocese take any interest in the Church work, which is also encumbered by a

heavy burden of debt. The post, indeed, needs a brave heart, an inspired heart, to grapple with its difficulties. The province, too, has been the scene of sad strife and dissensions, though they are now fast healing up, and though the faith, and loyalty, and patience, and intelligence of the children of the Bloemfontein Church may well be an example to us all, yet that Church herself has borne even more than her share of reproach. In the contempt of the world implies nearness to the heart of Christ, and the Church of South Africa must be very dear, very dear, to Him. As we sit at home in our West-End mansions or suburban villas, or quiet vicarages, we may well feel a touch of shame as we think that a man of hope and promise has been found, not afraid to go, and to take with him lives dearer than his own; to do such work as that which lies before the Bishop of Bloemfontein. The same spirit moves him which moved another great man, 160 years ago, to go out, for 100l. a-year, which was never paid, to work among the savages of North America; the same spirit which moved the brilliant Cambridge scholar, eighty years ago, to go to the unconverted English of India, as a well-paid chaplain, instead of (as he longed to do) to ascetic poverty amongst the heathen; a spirit like St. Paul's, ready to forsake honour and wealth or leave them, asking only for present direction, seeking but to serve God, where He will and how He will. This is the spirit which has animated this our brother in Cornwall, and in Liverpool, and in Bethual Green; and by that spirit, whether, like one who has lately returned to us, he shall be spared to bring home to an English diocese the experience which he has gained abroad; or whether, like another, lately called to his reward, he shall obtain the glory of the martyr's death; or, again, whether his tomb shall be shown hereafter in the Cathedral of Bloemfontein as that of one who ruled long and wisely over the early difficulties of that see, and has left behind him a memory of holiness, and endurance, and devotion, and charity, and successful work: whatever lies before him from this day forward, it will be well, if he will leave God to deal with him as He shall choose: 'Behold the servant of the Lord; be it unto me according to Thy word.'

We want 10,000 subscribers for this the leading Church paper of the Dominion:

**THE PRIZES OF LIFE.**—The Bishop of Peterborough, when distributing the prizes at the School of Art in that city on Saturday, said that the love of art created a desire to bring beauty and grace into people's lives, and everything that promoted culture in the highest sense of the word, and everything that tended to bring something of attraction, charm, or grace into the ordinary routine of daily life, and which employed the hand and the mind, was of very great value, and he believed they might highly estimate its moral value also. Referring to the examination, his lordship said there was very little pleasure in taking any of the prizes of life if one was not sure that the prize had been honestly earned. Work to be successful must be thorough, and done upon wise and true lines. There was no royal road to art, any more than there was to science or practical mechanics. He

believed that the great secret of success—supposing there was a certain amount of aptitude—was in having a fixed purpose, a steady application, a high aim, and careful thought for the purpose in which one was engaged. The higher a man raised his eyes, the higher his steps would rise. He did not believe in genius without work; but he did believe a great deal in work where there was no genius.

Every Churchman should subscribe himself, and should help to extend the influence of the Church paper, by securing other subscribers.

**THE POMPS AND VANITIES OF MODERN SEPULTURE.**—The Bishop of Peterborough recently wrote to the Funeral Reform Association: "An expensive coffin designed to delay the return of 'dust to dust,' which, for the health of the living, and even in pity for the poor remains of mortality, we should rather seek to hasten; mourning-coaches drawn by long-tailed horses; hired mourning cloaks; and complimentary scarves and hat-bands make up the most grotesque contrivance for honouring the dead at the cost and risk of the survivors that can well be imagined. Such funerals are neither sensible, solemn, nor Christian. They are really survivals of Paganism with its horror of death as the end of all, and its dark unconsciousness of that 'sure and certain hope,' which for us Christians sheds its tender light upon the grave; while in their utter unmeaningness they fall below the grim significance of the old Pagan rites, which, at least, had a meaning, though often a terrible and repulsive one."

Every Churchwoman may aid in extending the influence of the Church by securing subscribers. Several Churchwomen have so aided, and have sent in many new names.

**MODERN SYSTEMS OF EDUCATION.**—Mr. Ruskin does not love the English Board schools. "I know of nothing that has been taught the youth of our time," he writes, "except that their fathers were apes and their mothers winkles; that the world began in accident and will end in darkness; that honour is a folly, ambition a virtue, charity a vice, poverty a crime, and rascality the means of all wealth, and the sum of all wisdom. Both Mr. Carlyle and I knew perfectly well all along what would be the outcome of that education. And I should be extremely glad to know what else was expected from it by the members of the School Board." This in answer to the complaint that the Socialist leaders are men of education. Perhaps the secret is to be found in the terrible agnostic spirit which is now fostered in high places. There was in Italy (according to Luther) a particular order calling themselves "Brother of Ignorance." They all took an oath to know nothing and to learn nothing. Modern agnosticism appears to be a mere inversion of the mediæval institution. The Friars wished to know nothing of secular learning; the nineteenth century secularists wish to know nothing of God.

Is it fair for Churchmen to give up the Church paper, when it costs less than two cents a week?

**PROGRESS OF THE CHURCH ARMY.**—The Bishops of London and Bedford have just consented to be Patrons of the Church Army. Prolonged missions connected by the working men Evangelists of the Church Army have been begun at Luton, Stockton, Leeds, Gateshead, Cheltenham, and Newport, and others are shortly to commence at Newcastle, Bayswater, Fakenham, Rotherham, Norwich, and Leamington. The Rev. G. Robinson, of Ulgham, explained at the Ruri-Decanal Conference at Morpeth, presided over by the Bishop of Newcastle, that this work had been very successful where an officer had laboured between several outlying village parishes. He said it had resulted in many conversions and had increased his Bible classes, and also the attendance at the early celebrations, some persons coming three miles through muddy roads on a winter's morning.

*Children of Sunday-schools may help in securing new subscribers.*

**THE QUEEN AND CONVOCATION.**—The following is the text of the Queen's reply to the address from the Convocation of Canterbury, which was read by her Majesty in person to the deputation, at Windsor, on Friday last:—"I accept with cordial satisfaction your renewed assurances of loyal and affectionate attachment to my throne and person, and I thank you very heartily for the expressions of your interest in all that concerns my domestic happiness and the health and prosperity of my family. It is most gratifying to me to receive your congratulations on the marriage of my dear daughter the Princess Beatrice with his Royal Highness Prince Henry of Battenberg, I gladly accepted from you the copies of the revised translation of the Old and New Testaments, in which important work I had taken much interest. It will ever be my anxious wish that measures may be adopted having for their object the spread of true religion among all classes of my people, and tending to render the Church an increasingly efficient instrument for promoting the spiritual welfare of the growing population of England.

**TOWN OR PARISH CLUBS.**—We will send 20 copies of the CHURCH GUARDIAN for one year to any Incumbent or other Parish Officer for \$16, remitted with order.

IN THREE ways the Church of Christ has been from time to time brought down to the very chambers of death, and from this deep depression, she has risen again to newness of life. First: There has been the distress and suffering produced by outward persecution. Second: There has been a more formidable danger,—the decay of vital convictions within her fold. So it was in the early part of the thirteenth century, when the Arabian philosophers of Moorish Spain were so widely studied in the universities of Europe. So it was at the revival of letters in the fifteenth and sixteenth centuries, especially in Italy. So it was conspicuously in the eighteenth century, almost all throughout Europe; but in the heart of the Church was repeated the profound conviction, "Writers may say what they will, I shall not die, but live, and declare the works of the Lord." Third: The Church of Christ has been exposed, also, to moral corruptions. Here, surely, is an evil more perilous than the sword of the persecutor or any form of intellectual revelation. And yet in evil times, however grave the scandal and deep-seated the disease, thousand and millions of simple folk have been true, on the whole to the life which God has given them,—true to that faith in the Divine Redeemer, in the sanctifying Spirit, in the claims of conscience, and of the world beyond the grave.—*Canon Liddon.*

**NEWS FROM THE HOME FIELD.**

*Gathered specially for this Paper by Our Own Correspondents.*

**DIOCESE OF NOVA SCOTIA.**

**ALBION MINES.**—The Church of England congregation and many others here will sympathize deeply with Mr. Morris Taylor, who assisted Mr. Moore last summer as Lay Reader, in the death of his father, General Reynell Taylor, which occurred on March 3rd. Mr. Taylor has, since been ordained by the Bishop of Ontario and is now in charge of the Clarendon mission in that diocese.

General Reynell George Taylor, H.E.I.C.S., was the fourth son of General Thomas William Taylor, C.B., of West Ogwell House, Devonshire, an old Devonshire family, and descended also from Sir Richard Reynell, who had charge in 1191 of the Castles of Exeter and Lancaster during the absence of Richard I. in the Holy Land.

He has always been spoken of as a pure-minded, honorable man, and a gallant soldier, a sincere Christian, kind-hearted almost to a fault, and as brave as a lion. He was beloved by all who came in contact with him, natives as well as Europeans. A comrade of Herbert Edwards and Nicholson, a follower of Sir Henry Lawrence, and at the same time a type of the best qualities possessed by each of those distinguished men. General Taylor's example will live long after him. There never was a case of distress known to him that his purse did not open to relieve it, and often the widow and fatherless children have found shelter in his house. A great supporter of missions, he was the founder of the Derajat mission (to which he gave £1,000) in a part of the Province he so successfully administered.

**ANNAPOLIS.**—The next meeting of the Annapolis Rural Deanery will be held at Bridgetown on Wednesday, the 28th April. Morning service at the parish church, with sermon and celebration of Holy Communion, at usual hour; conference of members of Chapter in the afternoon; Scripture, Acts v.; Missionary meeting in the evening. By order of the Dean. H. D. DEBLOIS, Secretary.

**BEAVER BANK.**—Miss Penelope Grove heartily thanks the kind "well wisher" who sent her two dollars for the little mission church at Beaver Bank.

**HALIFAX.**—Church of England Temperance Society.—The Coffee Rooms of the Society are doing a good work, and are being pushed forward by the present energetic manager. The committee intend to ask for an extension of lease.

A special meeting of the executive of the Church of England Temperance Society was held last Saturday in the Institute Rooms, the Lord Bishop of the Diocese in the chair. The Licensing Act now before the Local Legislature was discussed, and the following resolution, proposed by the Rev. F. R. Murray, and seconded by R. J. Wilson, Esq., was passed unanimously:—

Whereas, A bill entitled "An Act respecting intoxicating liquors" is now under the consideration of the House of Assembly; and

Whereas, We are of opinion that said Act would be in the best interests of the law and order of the City of Halifax, as well as the Province in general; therefore

Resolved, That the Council do petition the said House of Assembly to pass the said Act, that it may become law.

The resolution has been forwarded and presented to the House of Assembly.

**DARTMOUTH.**—The Rev. Dr. Partridge lectured in the Sunday-school room last Tuesday

in aid of the addition to the Sunday-school building. There was a large attendance and the lecture was thoroughly enjoyed.

Much interest is being manifested over the approaching election of a Rector. There are about thirty applicants for the position. The favorite names are all local ones.

**ALBERTON, P.E.I.**—A very large and interesting meeting was convened in the St. Peter's Episcopal Church at Alberton, last week, for the purpose of taking into consideration the best means of securing a clergyman for this charge. There was present a very large representation from remote parts of the district, who with the churchmen of Alberton, were equally zealous to secure the services of a good evangelical pastor, to enter at once upon his mission in this important field. Mr. Benjamin Champion was called to the chair, and the undersigned appointed Secretary. The meeting having been called to order, Rev. R. W. Dyer's resignation of St. Peter's parish was then read, to take effect on Easter Monday. Moved by Henry Oliver, and seconded by Charles Traverse, that a committee of three be appointed to draft an answer to the resignation, to be presented at the Easter meeting. The following were then chosen: Henry Oliver, Ernest Duvar and Wm. Champion. It was moved and carried unanimously that the Churchwardens be instructed to advertise in the *Evangelical Churchman*, Toronto, and the *Church Guardian*, Montreal, for a clergyman for the parish of St. Peter's. It was also moved and carried that a committee of seven be appointed to take charge of the applications, and also to engage said minister. The following committee was then chosen: James E. Birch, Earnest Duvar, Charles Traverse, Ebenezer, Bearisto, Henry Oliver, Benj. Champion and J. D. Woodman. Moved and carried that the amount subscribed to the minister's salary be paid quarterly, and that collectors for each section of the congregation be appointed. The meeting was unanimous in its expressions of regret that Mr. Dyer, from old age and infirmity, was compelled to give up his charge, as he has ministered to the spiritual wants of this parish for over twenty years.

**DIOCESE OF QUEBEC.**

The forty-fourth Annual Report of the Church Society of this Diocese is now being circulated throughout the Missions. As the annual meeting was held in February the compiling and printing have been very expeditiously carried through, which speaks well for the zeal and energy of the worthy Secretary. The report itself is well got up, and gives a clear and concise description of the work of the Church in the Diocese. The detail of work by the Missionaries on the whole hopeful and cheering. The financial statistics very encouraging. And it is hoped ere long the diocese will see the way to free the S.P.G. from any further grants, and become self-supporting. The local endowment funds are now becoming available and will further this good work, which is generally felt to be the wish of Churchmen, both clergy and laity throughout the Diocese. The report of Sec.-Treasurer of Foreign and Domestic Missions is now regularly inserted in the annual and meet with great interest, as upon the zeal of that Committee and of the Women's auxiliary depend the success of raising funds for our own Missionary Diocese of Algoma and the Northwest, as well as the thank offerings we can return to the S.P.G. in acknowledgment of their long continued care and kindness to the Church in Canada.

**DIOCESE OF MONTREAL.**

**MONTREAL.**—St. Matthias, Cote St. Antoine.—Confirmation service on Sunday afternoon, April 11th, the Bishop of the Diocese confirmed

in the above church twenty-four young persons, seven females and seventeen males. The candidates were presented by the Rector, Rev. Dr. Norman, and the Rev. E. A. W. King, Assistant, took part in the service. The Bishop gave a brief and practical address. Within the space of three years, eighty-two young persons have in this small church received the ordinance of laying on of hands. The services are in general very well attended, and the communicants numerous.

**COTE ST. PAUL.**—The Lord Bishop of Montreal visited this Mission on the evening of Wednesday, the 14th inst., and confirmed eight persons, all of whom had received careful instruction from the Rev. E. A. Willoughby King, M.A., who had kindly consented to assist Dr. Davidson in this particular. The rector of the parish, the Rev. Canon Ellegood, the Rev. Mr. King and Dr. Davidson were present, and a large and most attentive congregation witnessed the imposition of hands and joined heartily in the service. The Bishop's address to candidates and congregation was most impressive and earnest, and will, doubtless, be long remembered and prove helpful to all.

A special meeting of the Deanery of Hochelaga was held last week to consider the question of a division of the deanery by withdrawing the city of Montreal and creating an independent and separate deanery. It was determined to refer the question to the Annual Meeting. It was also determined that hereafter quarterly meetings should be held.

As will be seen from the following announcements, Holy Week is being well observed in the city. Almost every church has daily service, and in some a special course of sermons or addresses is being given:—

**Christ Church Cathedral.**—Daily, at 10 a.m., morning service; 5 p.m., afternoon service, with addresses by the rector, on "The Seven Last Words of Christ from the Cross." On Wednesday, service at 8 p.m.; preacher, Rev. J. A. Newnham. Good Friday, service at 11 a.m., 5 p.m. and 8 p.m.

**St. George's.**—During Holy Week, service every morning, except Good Friday, at 9 a.m., closing punctually at 9:30. Wednesday, divine service at 8 p.m.; preacher, the Dean. Good Friday, service at 11 a.m. (preacher, Dean Carmichael), and 4:15 p.m. (preacher, the Rev. T. Hood).

**St. James'.**—Daily services in the church at 9 a.m., with a short address, and at 5 p.m., except on Good Friday, when the services will be at 11 a.m. and 8 p.m.

**St. Martin's.**—Daily services at 5 p.m., with meditation upon *The Way of the Cross*; and at 8 p.m., evening prayer, with sermon on "The Lights and Shadows of Calvary." The 5 p.m. service on Good Friday is one of preparation for the Easter Communion, and besides this there will also be morning prayer at 11 a.m. and evening prayer at 8 p.m., with sermon at each. On Saturday, at 5 p.m., there will be evening prayer, with meditation, *Waiting and Watching at the Tomb of Jesus*. The rector has issued an admirable circular or pastoral to his congregation for Holy Week, in which he says:—

"The week preceding Easter Day has from the earliest ages been set apart for the commemoration of the Cross and Passion of our blessed and only Saviour. 'It was called,' says St. Chrysostom, 'the Great Week, not because it consisted of longer days, or more in number, but because at this time great things were wrought for us by our Lord.' The faithful are now to meditate upon those 'great things,' to seek by prayer and fasting to express their sorrow for sin, and their interest in their Re-

deemer's atonement; and by extraordinary acts of devotion, humility, self-denial and all kinds of piety, so to follow their Saviour through the bitter stages of His Passion, that they may at last attain to the glory of His Resurrection. Therefore, as far as may be—for the sake and honor of the Lord Jesus—there should be both a careful abstinence from all things that may take the mind from these solemn duties or make the body unfit to perform them, and as careful an attention to every means of grace afforded, that the spiritual life may be increased and strengthened."

The rector suggests that during this week, at the time of private devotion each day, every member of St. Martin's shall offer up a special prayer to Almighty God that the blessing of the Most High may rest upon him, his family and neighbors, his pastor and church, and upon every means that is being used to win the world for Christ, for which purpose a special prayer is appended.

**Trinity.**—Service, with sermon, every evening in the chapel at 8 o'clock, excepting Good Friday. Service on Good Friday in the church at 11 a.m. and 8 p.m. At evening service during Lent the rector has preached on "The Utterances of Christ from the Cross."

**St. Stephen's.**—Special services each evening at 8 o'clock, and on Good Friday at 11 a.m. and 8 p.m.

**St. Jude's.**—Service every evening (except Good Friday) at 8 o'clock, Dr. Norman being the preacher on Wednesday, Dr. Henderson on Thursday, and Rev. H. J. Evans on Saturday. On Good Friday, service at 11 a.m. and 7 p.m.

**St. Matthias' (Cote St. Antoine).**—Short service, with reading, at 11 a.m. each day, except Good Friday; on it full service at 11 a.m. and 8 p.m., and children's service at 3 p.m. At the Sunday evening service during Lent a special course of sermons was given by the rector, Dr. Norman, on "Some characters in Scripture who had great opportunities, but failed to profit by them," the characters referred to being Gebazi, Judas Iscariot, Pilate, Demas, Felix and Agrippa.

St. James' Ladies' Aid Society have forwarded to St. Margaret's Home the net proceeds of the tableaux given under their direction, amounting to \$122.50.

#### DIocese OF ONTARIO.

**KINGSTON.**—The Lenten services have been well attended in all the city churches. The exchange of pulpits by the clergy has made the services very interesting.

The ladies of St. George's Cathedral intend holding a sale of useful and ornamental work on the 29th instant.

**ST. JAMES' TEMPERANCE SOCIETY.**—The regular monthly meeting was held on Tuesday, April 13th, and was fairly attended. Songs were sung by Messrs. Smith, Roche and Bateson and were loudly applauded. The principal feature of the evening was an address by Principal Grant, of Queen's University. His text was the name of the society, but dwelt chiefly upon the word "Temperance." This he defined to be self-government, extending to eating, drinking, clothing, use of time, money, &c. When this self-government was attained man was in a position to attain the highest possibilities of his being. Allusion was made to the severe self-rule of many Scotch students, and to the grand results to which it has led, and were strongly urged to make the best of themselves possible. Mr. Rogers was then called for, and in responding he alluded to the success of the temperance movement in the Church of England, and encouraged the members to patient continuance in well-doing. Two persons then

united with the society and the meeting was closed with prayer by Principal Grant.

#### DIocese OF NIAGARA.

**GUELPH.**—They have in Guelph a very prosperous Young People's Association of high literary repute. The last meeting for the season was held on Thursday evening, April 9th. The chief feature of the entertainment was the historical lecture by Archdeacon Dixon, on the life and times of Sixtus V., one of the most resolute and able men who ever filled the Papal chair. The speaker said: that on the 13th Dec., 1521, a child was born in Ancora whose father's name was Francis Perotti, and his mother's Gabana. They were very poor people, and as the boy grew up he was hired out to attend to hogs. A monk whom he met was induced to take him as a servant boy to his monastery. There every leisure moment was devoted to study. Step by step he rose, until he was ordained to the priesthood. His learning then caused him to be appointed as Lenten preacher in several of the Italian cities. Thus he advanced until at length he was made Cardinal, after the most brilliant services in advancing the interests of the church. At this time his health appeared to give way and he became feeble. When the death of Pope Gregory 13th occurred, there was a very sharp contest for the Papal chair, there being five factions in the conclave, each with its own candidate. Finding it impossible to get a sufficient vote for any of their favorites, three of them gave in their adhesion in favor of Montollo, the title assumed by Perotti, when made Cardinal. After his election, he displayed the most wonderful vigor both in body and mind. The prisons were crowded with criminals who had given themselves up in the hope of obtaining a free pardon as was the custom on the election of a new Pope. He, however, refused to release them, and a great number were tried and executed. After he had established tranquility in the State, he devoted himself to the adornment of Rome. Palaces which astonished visitors by their grandeur, towered towards Heaven from the seven hills. An aqueduct twenty-two miles in length, brought in a supply of pure water to the city. His desire was to have public buildings, rivalling in splendor the days of the Emperors, when Rome was the queen of the nations, and gathered into her bosom the wealth of the world. He also built an hospital with room for 2,000 patients. He died in the sixth year of his pontificate. During those few years he advanced the power and glory of the Papal See more than all his predecessors put together for over a century. This was enlivened with many most striking anecdotes, illustrative of life in Italy at that period, in church and state. Great credit is due to Mr. James and Mrs. Clarke for their labor in raising this society to the high position it now occupies. One great feat has been especially accomplished, the purchase of and payment for in full of a very handsome and sweet-toned piano this season.

#### DIocese OF TORONTO.

**PERSONAL.**—The Rev. J. W. Armitage, of St. James' Church, Orillia, has received an invitation to St. Thomas' Church, St. Catharines.

The Rev. A. B. Chafee has resigned the Mission of Perrytown, and has accepted the Mission of Alliston and West Essa. He received a present of twenty-five dollars on leaving Perrytown.

The Rev. C. H. Brent, recently ordained, has decided to enter on clerical work in Buffalo, N.Y.

The Rev. Mr. Haslam, of the Sabrevois Mission, Montreal, is at present canvassing the Diocese in aid of the work among the French Roman Catholics.

Mr. C. C. Hampshire, organist of St. John's



Church, Peterboro', has accepted the position of organist at St. George's Church, St. Catharines, and will leave about June to fulfil his new duties.

**TRINITY COLLEGE.**—The corporation met as usual in April, the attendance being very good. A letter was read from the Hon. G. W. Ross, Minister of Education, intimating the intention of the Department of Education to extend to the University of Trinity College the same privileges as have been conceded to the Provincial University in regard to the holding of matriculation examinations in the high schools of the Province. In connection with these examinations, the following Board of Examiners, arranged for with Queen's and Victoria Universities, was appointed:—Classics, Prof. Fletcher, Queen's, and Prof. Bell, Victoria; mathematics, Prof. Dupuis, Queen's, and Prof. Bain, Victoria; English, Rev. K. L. Jones, B.D., Trinity; history and geography, Prof. Reynor, Victoria; modern languages, J. C. Dunlop, lecturer, Trinity. Regulations were adopted regarding the examinations for degrees in Divinity to be held in Melbourne, Australia. The sanction of the corporation was given to the arrangement made by the Provost for ensuring to Divinity students during their Divinity course the most satisfactory training and experience in parochial work. The corporation then adjourned, to meet as usual in May.

**OBITUARY.**—The Rev. George Love, incumbent of Beaverton, died suddenly of heart disease two weeks ago. He leaves a wife and four children, who are terribly prostrated by the suddenness of his death. He was only 41 years of age, and had been in this Diocese only about three years. He was making ready to leave Beaverton when the summons came to "go up higher." This makes the third death among the clergy since January.

**TORONTO.**—*St. Stephen's.*—The parish now issues a monthly magazine. The Rector, Rev. A. J. Broughall, has just completed his twenty-fifth year of service. His son was recently ordained, and has accepted work at Tullamore, in this Diocese. The Rev. H. Symonds, who labored in the parish for about two months, was presented with \$25 as a small acknowledgment of his services by the people of St. Stephen's, on his departure for England. Mr. Broughall is agitating the erection of a room for Bible class meetings, &c.

**MISCELLANEOUS.**—At St. James' Cathedral four classes are now being prepared for Confirmation.

The heirs of Rev. Johnstone Vicars intend bringing an action against the city of Toronto, as they urge that Mr. Vicars' death was caused by a defective sewer.

St. George's Church, Newcastle, was robbed by some miscreants, who carried off a portion of the Communion plate. The thieves have not been discovered.

**TORONTO.**—*St. George's.*—A very interesting lecture, entitled "Egypt and the Soudan," was given in the school-room of this church on the 13th inst. The lecturer was Lieut.-Col. F. C. Denison, who was in that country as chief of the Canadian expedition. He pictured the difficulties and dangers incident to the march, and paid a high tribute to the bravery and endurance of the British troops and the Canadian contingent. The proceeds of the lecture were in aid of the Orphan's Home.

**WOMAN'S AUXILIARY.**—A diocesan branch of this useful society has at last been formed. The following are the officers:—President, Mrs. Sweatman; Treasurer, Mrs. J. M. Strachan; Secretaries, Mrs. Thorne and Miss Wilson. The formation of parochial branches has been strongly recommended.

**DIOCESE OF HURON.**

**LONDON.**—The Right Rev. Bishop Baldwin held a Confirmation service in St. Paul's Church on Sunday, 11th April, when forty-five persons received the rite of laying on of hands. The Rev. Canon Irvine and Rev. R. Hicks took the service. His Lordship preached a most powerful sermon, and addressed the candidates in his usual solemn and earnest manner. The congregation was very large, and deeply interested in the impressive services.

**CHATHAM.**—At the conclusion of the "Mission" held in Trinity Church, by the Rev. W. Haslam, over 200 persons remained and took the Holy Communion. It is a pleasing feature in the work to see so many persons approach the Lord's table. A good work has been done and many people profess to have been brought to a knowledge of the truth. The congregation has been largely increased, and much spiritual life is seen throughout the Church population.

**LONDON.**—Rev. W. Haslam commences a "Mission" at the Memorial Church, April the 17th.

The See House is now almost completed, and His Lordship it is expected will move into it in a couple of week's time.

**ST. MARY'S.**—Special services are to be held in the Church here during Passion week, several Clergymen have been secured to preach.

**LONDON.**—The first annual meeting of the Women's Diocesan Missionary Association was held at the See House on Monday, March 29th. The President, the Bishop, took the chair. There was a good representation of members present. After a hymn and prayer, reports were read by the Secretary and Treasurer. The latter showed that the fees and donations for the past year amounted to \$189.79. A very interesting report was read by the President of the Memorial Church Branch, stating that during the past nine years over \$1,181 had been raised by their Association for foreign missions. This branch was organized by the late Rev. W. H. Tilly, and has ever since been doing a good work. Having affiliated with the Central Association they contributed \$125 towards their funds—\$100 for the Bishop of Saskatchewan towards the support of Emmanuel College, and \$25 for the Germana work in India. During the past eight months another Branch Association has been formed in Rev. Mr. Falls' parish, Amherstburg, and they contributed \$17 for Germana work. The contributions from the above named branches passed through the hands of the Treasurer of the Central Association, to be forwarded to their respective destinations. As an Association, we have every reason to thank God for the encouragement given during the past year, and hope for a great increase of interest throughout the Diocese in missions, domestic and foreign.

**DIOCESE OF ALGOMA.**

**PORT ARTHUR.**—The mission of Port Arthur and Thunder Bay has lately received a valuable grant of Sunday-school books from the Society for promoting knowledge; also a grant of Prayer-books in the Danish language.

In St. James' Church, Oliver, a reading-desk and pulpit-lectern have been placed; both very plain, but neat and churchly. The clergyman has established a mission station at the Rabbitt Mountain and Beaver Silver Mines, near thirty miles distant, and also periodically visits Savanne, seventy-six miles west of Port Arthur, on the Canadian Pacific Railway. He will be thankful for good reading matter for the settlers in the bush, and for the people at the mines.

**PROVINCE OF RUPERT'S LAND,**

INCLUDING THE DIOCESES OF RUPERT'S LAND, SASKATCHEWAN, MOOSONEE, MACKENZIE RIVER, QU'APPELLE AND ATHABASCA.

**DIOCESE OF RUPERT'S LAND.**

**CORBURY.**—This district has never had a settled clergyman, but the people are gathering funds to build a church. A Missionary is badly worked, but at present there is no grant.

**SELKIRK.**—A move has also been made at this point to build a church which is much needed.

**ST. ANDREWS.**—This is one of the old native Parishes, possessing a massive stone church, and a peal of three bells. Rev. A. L. Fortin is Rector. A deputation from Winnipeg visited the Parish this week in aid of the Home Mission Fund. Addresses were delivered by Mr. Jas. Taylor, Archdeacon Pinkham, Canon O'Mara, Revs. E. A. W. Pentreath and O. Fortin. Mr. Taylor gave the following interesting historical sketch.

In this country, missionary labor does not date back to a very early period. It is true, that as early as the year 1626, the officers of Cardinal Richelieu's Association,—La Compagnie de la Nouvelle France men, who had been brought up under the influences of Christianity in France—for a period of 42 years inhabited this country. Later on from the year 1668, to the year 1817, the officers connected with Prince Rupert of England, and afterwards known as the "Company of adventurers trading into Hudson's Bay," also inhabited this land. But, sir, their mission to British North America was not to preach the gospel. It was not until the year 1817, when that band of Scottish pioneers under Lord Selkirk, planted a colony on our Red river of the north—that the sunlight of Christianity broke in upon this country.

In the year 1820 the Rev. Mr. West, the first Church of England missionary of Rupert's Land, arrived in this place. He was sent to this country by the Church Missionary Society, the John the Baptist of the 19th century, for his was the voice of one crying in a great wilderness. In January 1821 Mr. West went as far as Fort Ellice, now the western part of the Province of Manitoba, to enquire into the condition of the Indians there, and to find out what prospect there was for missionary operations among them.

In the summer of 1821—a memorable date in the annals of this country, being the year that the Northwest Company of Montreal entered into partnership with the Hudson's Bay Co.—Mr. West visited York Factory on Hudson's Bay. While there, he met Mr. Garry, one of the H. B. Co.'s directors and after whom the two forts on the Red River were named, and these two men formed a bible society—the first society of the kind formed in Rupert's Land.

While at York Factory Mr. West also met the long lamented Sir John Franklin and Sir John Richardson who were returning from a perilous journey to the Polar Seas.

I hope, Mr. Chairman, I will be pardoned if I wander from my subject to say that this was the same Sir John Franklin, who, in 1848, left England to explore our northern seas with two vessels, the Erebus and Terror—never again to return—and also that we have in the Parish of St. Andrews, and in this church to-night, Capt. Wm. Kennedy, the man chosen by Lady Franklin from among the thousands in the British nation, to go in search of her beloved husband.

In the year 1820 the church missionary society determined to make Red River a missionary station and appointed the Rev. David Jones to take charge of it. Ever since his arrival this country has not been neglected by the church missionary society. That society

has spent thousands of pounds on this continent and has sent forth good and true men to preach the gospel. Who is there amongst us that does not cherish affectionate remembrance of the labor of the Revs. Mr. West, Mr. Jones, Mr. James, Archdeacon Cochrane, Archdeacon Hunter, Archdeacon Kirby, Archdeacon Cowley, Mr. Gardiner, Dean Grisdale and Richard Young, now Bishop of Athabasca. These men baptized many before me this evening. They were men who visited you in your day of sorrow and trial, men who stood by you when on your bed of sickness and comforted you under all your bereavements. These were men of God sent out to this country by that grand old society—the church missionary society—to which we are much indebted.

Born as I was like many of you in British North America and having worshipped in this church for over 20 years. I say to-night that we are the monument of God's mercy conveyed to us through such men as these.

These men have passed away, some to their rest, others to new fields of labor, but this old church stands on the banks of the Red River, an evidence of their labors amongst us, each stone in this building testifying that a gospel ministry in all its fulness and freeness in its entirety and comprehensiveness has been faithfully proclaimed in this place.

I remember attending a missionary meeting in this church in the year 1862. On that occasion this building was crowded. The object of the meeting was not only for to raise money but to organize a branch association in connection with the colonial and continental church society. It was a rousing meeting and the people gave liberally. There were meetings of a similar character in the other parishes of the Red River colony and for a long time a missionary spirit was kept up in the land.

### BRITISH COLUMBIA.

#### DIOCESE OF NEW WESTMINSTER.

(From the Churchman's Gazette.)

The Diocesan Synod held its annual meeting (adjourned from December last) on Thursday and Friday, March the 4th and 5th. There were present all the clergy of the Diocese with the exception of Mr. Horlock, who was unavoidably prevented from coming down to it. The lay members of the Synod did not put in so good an appearance as was expected. Yet the work of the Church is not merely the work of the clergy, but equally the work of the lay members of the Church. It will be a brave day for the Church in British Columbia when all its members, lay as well as clerical, feel that every question affecting the organization, the discipline, the working and the order of the Church is an important question to them, and one in which they are vitally concerned. We look for that day in the future, and for the present are content to report progress. As to the late Session's work, we may fairly claim that it has set on foot what we hope will prove beneficial measures, and has also laid the foundation of future healthful Diocesan legislation. In three important directions we trust that much good will result from the Synod's resolutions. In the matters of finance, education, and deepening of the spiritual life of Church members.

As to finance, most Churchmen here know that in money matters the Diocese has been much straitened of late years. The General Fund of the Diocese needs to be greatly augmented. That was the meaning of the circular recently sent round by the Bishop. This General Fund has to provide much of the stipends of several clergy; it has besides to meet all the incidental expenses of the Diocese—printing, posting, insurance in many cases of church and parsonages, travelling expenses in special cases of clergy and others, duty on Church goods sent out from England, and many other de-

tails of expense, all of which together make a very considerable sum. There has been hitherto no regular systematic way of raising money for this General Fund. The Synod has decided on adopting a plan already in use in many of the Canadian Dioceses, of having an Annual Meeting in each District to bring the needs of the Diocese before the people throughout the whole Diocese, and also of canvassing individuals for annual subscriptions. We have good hopes that by this method, which has been resorted to in other places, and apparently never in vain, our Diocesan General Fund may be able another year, or at all events in the not far distant future, to keep the clergy from being out at elbows, and to provide for all the one hundred and one incidental expenses of the Diocese.

The matter of education was also taken up, with the practical result of the formation of a Board of Education for the Diocese, consisting of the Bishop, two clergy and two laymen. For divers reasons, mainly want of funds, we have had within a year to record the closing of Columbia College and of the school at Nicola, or, rather, we should say at Kamloops, as the school was moved thither shortly before it was closed. Lorne College is losing its able Principal, and though it will still, we hope, go on, it has been seriously hampered by money difficulties. We perhaps might not expect that the new Board of Education will be able to effect much in the way of restoring old or commencing new educational works until such times as the funds of the Diocese warrant the outlay that every new educational venture needs. But all Churchmen may be assured that the matter of education on true Church lines will not cease to rank among the first interests of the Diocese.

The third matter we will mention as part of the good results expected from the late session of Synod is the scheme of a Guild of Communicants. The guild is to consist of all the communicants of the Diocese if possible, and is to have a branch in every District. The object set before all the members will be that of deepening the spiritual life and of increasing unity, peace and concord. It is felt that such a bond is much needed in order to do something towards counteracting the tendency towards congregationalism, but above all to make the Kingdom of Heaven to be regarded more and more the first object in every Christian's life. We trust indeed that the guild will be heartily welcomed by all members of the Church, and that it will prove indeed a blessing to old and young, to priest and people.

#### BISHOP'S COLLEGE SCHOOL, LENNOXVILLE, P.Q.

The Rector has issued the following circular:

At the Alma Mater Society's Annual Dinner in Montreal on January 7th last, a suggestion was made and afterwards adopted that a Fund of not less than \$5,000 should be raised for the purpose of erecting a Wing to be added to the School building. This Wing, it was thought, should contain an Assembly Hall, which would be the School-room and might also be available for Convocation of the University—and also a recreation room, a chemical laboratory and a school workshop.

The Wing is to be called The Bishop Williams Wing, and is to be regarded as a memorial of the tenure of the office of rector by the present Bishop of Quebec, from 1857 to 1863.

The old boys are themselves, through committees at Quebec and Montreal, working for subscriptions from their own number, and any old boys who may see the present circular are asked to communicate with either E. J. Hale, Esq., Quebec, or Armine Nicolls, Esq., Montreal, on the subject.

The Rector appeals to those who are not old boys, on the ground of increasing the efficiency

of the School premises for the purpose for which they are designed.

#### THE RECTOR APPEALS FOR HELP TO

- (1) Those who would wish to have naturalized and fostered in this Province and Dominion schools of the highest grade, which shall efficiently perform for Canada what the English Public Schools perform for England.
- (2) The friends of Scientific Education not only in Colleges but also in Schools.
- (3) The friends of Religious Education and especially (but not exclusively) the members of that portion of the Church of England which is naturalized in Canada.
- (4) Those who value the services of the Bishop of Quebec to education and his efforts for the general well-being of this Province.
- (5) All friends and supporters of Bishop's College and its School other than the old boys themselves.

Subscriptions are payable in one sum or in two or three annual instalments, as may be desired. Any promises of subscription will be gladly welcomed before April 28th, when the Corporation of the College meets. Already about \$2,500 have been promised.

A class is being prepared for Confirmation by the Rector. We hope to have a visit from the Bishop of Quebec on April 28th and 29th. The meetings of Corporation and Convocation are fixed for April 28th. The Confirmation for April 29th.

Recently our Chancellor has presented the Library with a valuable volume, "Paine's Holy Houses." The Professor of Classics has given admirable editions of Milton, DeQuincey and Defoe. The Principal has presented the Library with one hundred useful volumes, many of them modern scientific works. It may not be out of place to say that the funds of the Library are the reverse of abundant, and that gifts of books or of funds specially for the Library will be gratefully welcomed.

The Lent Examinations have recently been concluded. The following are the main results:—

*Divinity Course proper.*—First Class.—Messrs. M. G. Thompson, B.A., A. H. Robertson, G. A. Smith, B.A., and C. E. Belt, B.A., passed very creditably.

*Arts.—Aggregate results:—*

Third Year (Honors).—Class I.—M. O. Smith (Classics and Mathematics); H. D. Hamilton (Classics). Class III.—H. W. Welch (Classics).

Pass Division.—Class II.—Macdonald, Channonhouse, Laurie. Class III.—Elliott, Clayton.

Second Year.—Class I.—Murray. II.—R. Wright, Rev. T. B. Williams, Sharpe, E. A. Robertson. III.—Stone.

First Year.—II.—Sutherland. III.—Carson. Preparatory Year.—II.—H. E. Wright, Hyndman. III.—Ball.

The following obtained First Class marks in special groups of subjects:—

Divinity—Williams, Murray, H. E. Wright.

Classics—Macdonald, Sharpe, Murray.

French—Murray, E. A. Robertson.

Logic and English Literature—Sharpe.

Natural Science—Channonhouse.

*Bishop's College School.*—The following boys passed creditably in every one of the fifteen subjects of examination:—Campbell, Lemesurier, Fothergill, max.; Leckie, max.; Montgomery, MacLeod, Fairweather, Sewell, Ward, Fothergill, maj.; Patterson, maj.

ANOTHER Subscriber in the Diocese of Montreal, renewing, writes: "I like the GUARDIAN very much, as it is conducted at present."

A Subscriber in the Diocese of Fredericton, writes: "We like the paper under its present management very much, and wish you success."

## ONTEMPORARY CHURCH OPINION.

*Church Bells* has the following article on Mr. Ruskin's views of modern education, referred to elsewhere:

"Mr. Ruskin has well clinched the nail which the *Spectator* had driven. It is, as he says, the distinctive teaching of these days that our fathers were apes and our mothers winkles; that the world began in accident and will end in darkness; and so on. But it is quite clear that Mr. Ruskin's teacher, Mr. Thomas Carlyle, has had nothing to do with the rise and growth of the ape-and-winkle business? In attempting to teach godliness without Christ, Carlyle attempted the impossible. Christ spoke truly when He said, 'No man cometh unto the Father but by Me.' And He is adapting His proof of what He said to the new needs of our time. The philosophical method of Butler, and the historical method of Paley, have ceased to weigh with men as they weighed formerly, though they have not been shown to be erroneous. And Christ appeals in these days—both to philosophy and to history indeed—with those who have ears to hear them; but He makes a new appeal under our new circumstances to a new proof. Never before in the history of Christendom, except in the French Revolution, have men tried on a large scale to effect large social reforms without the aid of organized Christianity. For many years past in England, to say nothing of other countries, the Church, as the recognized teacher of faith and morals, has been persistently driven farther and farther from her old boundaries, and cooped up as much as possible in a corner out of the way. In our schools, great and little, religion has been ticketed as an extra, the successor of geography and the use of the globes. They must be dull indeed if they do not use the extra sharpening we give them to infer that, in the opinion of their betters, the tree of knowledge has superseded the tree of life.

And now the Lord of lords and King of kings is showing Himself to be the Teacher of teachers, and is demanding a hearing. The old phrase of Tertullian, 'Naturally Christian,' is receiving new light. Christianity is not only analogous to the laws of nature. Is it not part of them? May it not be the whole? Society cannot hold together without religion; and the 'education,' which is now all the rage, if it does nothing else, makes all other religions impossible besides the Christian.

**THE LABOUR TROUBLES.**—Bishop Gillespie, of Western Michigan, says in the *Church Helper*:

"That the unhappy feeling existing on the part of wage workers in various industries, leading to the suspension of business and interruption of travel and trade, and even to riots of most serious character, is a crisis that should bring us in humble supplication before Him 'who maketh men to be of one mind in a house.' The Bishop has, therefore, set forth the following Form of Prayer, to be used in the Churches of his Diocese:

"Oh God, at whose word man goeth forth unto his work and to his labour until the evening. Be merciful to all whose duties are difficult or burdensome, and comfort them concerning their toil. Shield from bodily accident and harm the workmen at their work. Protect the efforts of sober and honest industry, and suffer not the hire of the labourers to be kept back by fraud. Incline the hearts of employers and of those whom they employ to mutual forbearance, fairness, and good will. Give the spirit of governance and of a sound mind to all in places of authority. Remember all who by reason of weakness are overtaken, or by reason of poverty are forgotten. Give ear unto our prayer, O merciful and gracious Father, for the love of thy dear Son our Saviour Jesus Christ. Amen."

The *Church Record* says:

Conscience, then, it were well to remember, is a divinely given faculty, but neither absolute nor infallible. It is capable of almost infinite development. It may be put to sleep till the day of doom. Guarded, educated and obeyed, it will direct our feet into the paths of peace, while compelling us to realize our sinfulness in many an hour of bitter grief. But any one whose repentance is easy and who feels compelled to no days of sorrowing fast for sin, has full witness that he is not living conscientiously, for he has drugged his conscience into desperate sleep. Any one who thinks that he can know all of sin by the internal monitor which he has carelessly slain, that he can disregard the warnings and counsellings of the Divine Word as spoken personally unto him, that he can avoid the days of fasting and the nights of bitter tears, is flattering himself with a perilous substitution of his self-indulgence for the perfectly holy law of God.

The *Pacific Churchman* says:—

To ignore the strength, devoted work and growth of our sectarian brethren, especially those of the half-dozen leading denominations, is at once a foolish conceit and neglecting of a means from which we may gather practical ideas of great value. One sometimes runs across a Churchman who seems really to think that about all the Christian work being done is within our own lines and by our methods. Such a one does not look, surely, far beyond his own chancel rails, and outside of his own favorite Church paper. Now the truth is there is every sign of the Holy Spirit's blessing to be seen resting upon the labors and method of our denominational friends. In some respects more than one of the sects have put us to shame by their greater zeal and aggressive missionary work. We have little to boast of in our record, past or present, in comparison with some of the bodies we are referring to. Our advantages of apostolic order and in the preservation of the Catholic faith are indeed invaluable; we should never yield any point in either, but rather humiliate ourselves the more that with these vantage grounds we have yet fallen behind those who have to contend in broken ranks, and half equipped against a common foe.

The *Family Churchman* says:—

The editor of the *Record* has done a national service in collecting the opinions of the Irish clergy on the present state of Ireland. It is a pitiable revelation which he makes to the world. If ever militant superstition, backed by absence of moral principle, gained ascendancy in any country, Ireland is that country, and the time is now when, according to all accounts, the most ignorant peasantry in the world are to be emancipated from the thralldom of superior civilization. How happy would we be to distrust our prognostication! how willing to look upon the matter in the very best light! But it is impossible, and though things are bad enough as they are, no one can tell what new horror the morning may bring.

The *Church Press* says:—

It has long been the custom of the Church to celebrate the anniversary of our Lord's resurrection with the most jubilant strains, as well as with the most beautiful designs. This time-honored and appropriate custom is to be again observed, and already arrangements are in process for the introduction of a larger amount of music than usual. The music, indeed, will constitute in many churches the chief part of the service; and if the programmes be carried out as contemplated, it will be difficult to see where the prayers, the reading, and the sermon will come in.

Now, the question is whether there is not danger of carrying the thing too far—of making a little too much of the mere sensuous and æsthetic part of the service? It cannot be

doubted that the event we commemorate is worthy of, and demands, all that skill and genius, and art and beauty, can supply. We should show our gratitude and joy by emblematic forms and outbursts of melody and praise. While doing this, however, it is not permissible to lose sight of the prime object of all Christian worship, and of our Easter festival in particular. At Easter, as at all other times, our aim should be to render homage to God, and to bring our own spiritual nature into closer fellowship with Him, and with the glorious fact which may be commemorated. If this duty be lost sight of, and by that which is merely external, accessory, our minds are diverted from the great end for which all churches are built, and all worship should be conducted, then there is a perversion of both the Church and its service, and injury rather than good will be done.

## BRITISH BUDGET.

The Bishop of Lichfield (Dr. Maclagan) has gone abroad for a month in search of repose and change.

Canon Body is in very poor health. He was announced to preach at St. Peter's, Eaton Square, recently, but was compelled to forego the attempt.

The clergy of Yorkshire are signing a petition asking Convocation not to sanction the use of the Revised Bible.

A tablet has been placed in St. Paul's, Kersel, with the following inscription: "In memory of James Fraser, D.D., late Fellow of Oriol College, born August 18, 1818, who, as Bishop of Manchester, shone in England as a preacher of righteousness, spending all his strength for fifteen years with a good courage and a cheerful heart in the service of Christ's flock in Lancashire. He entered into rest October 22, 1885, at Bishop's Court, in this parish. His fellow-parishioners, among whom he lived and died, set up this tablet here where he was wont to worship, thanking God for him." The frame surrounding the slab is of alabaster, carved in the late Gothic style to correspond with the church. In the upper part appear the late Bishop's arms, with mitre, and the motto "Je suis prest," executed in relief and painted in heraldic colors.

## AMERICAN BUDGET.

The Rev. Edwin G. Weed, of Augusta, Me., has been elected Bishop of Florida. It is not yet known if he will accept.

The Clericus of Albany and Troy meets alternately in the two cities on the second and fourth Mondays of the month.

The fund for building an Episcopal residence for the Diocese of Louisiana is nearly complete. It will be situated in New Orleans.

It is said that the "Sermons to Children by the Rev. Richard Newton, D.D., have been preached in every foreign mission field in the world.

A Church Unity Society is to be organized in the Diocese of Chicago, whose object is to circulate books and tracts on Church doctrine and polity, without as well as within the Church.

The *New York Times* says: "So far as New York is concerned, and local charity work, the Episcopal church stands pre-eminently to the fore. As a matter of fact, its work is greater than is done by all other Protestant denominations."

On March 16th, in Baltimore, Bishop Paret confirmed Mr. George L. Clickner, formerly



rector of the "Reformed Episcopal" Church of the Redeemer in that city. Mr. Clickner, who began life as a Methodist, intends to apply for Holy Orders.

The catalogue of Nashotah states that since the death of Dr. Cole, seven thousand dollars have been added to the endowment fund, and by a legacy provision has been made for the ultimate endowment of another professorship. There are twenty students this year.

The Rev. John Rankin, probably the oldest Abolitionist in the United States, died at Iron-ton, O., March 18th, at the age of ninety-three, having been born near Danbridge, Jefferson Co., Tenn., Feb. 4th, 1793. In 1817-21 he was pastor of two Presbyterian churches in Carlisle, Ky., and founded an anti-slavery society in that place about 1818.

Mr. Cornelius Vanderbilt is rendering aid to Hobart College, not only in connection with the library but in improving the sanitary condition of Geneva Hall. Mrs. George H. Merrit, who has from time to time aided needy students, has also contributed to the erection of Chemical Hall and the library, and in providing the means for building the chaplain's house.

## CORRESPONDENCE.

### RETIRED BISHOPS.

To the Editor of THE CHURCH GUARDIAN:

SIR,—The late Bishop of Chester's name was "Jacobson" not "Jackson," which was the name of the late Bishop of London. Either the printer or I blundered.

D. C. M.

### CENTENNIAL OF THE COLONIAL CHURCH

SIR,—I am sorry that I cannot agree with your correspondent, who writes in favor of making King's College, Windsor, the centre of our efforts. I have no fear for King's. I feel it a disgrace that despite the well known efforts of him who has ruled the Diocese of Nova Scotia for 35 years that no Cathedral exists in this the oldest Colonial Diocese, and I feel sure that if we are all united, and do not start divided in-terests, a Cathedral will rise out of the celebra-tion of our hundredth anniversary. I read in the New York Churchman of a "Diocesan League" in the Diocese of Albany, for the completion of a Cathedral in that Diocese, which has only existed eighteen years—cannot we old folks learn from our young sister?

Archdeacon Morrison writes: "The Cathedral work should be near the heart of every Churchman," and so says,

.CLERICUS.

### CHOIRS.

BY THE REV. CANON GEO. VENABLES, M.A.

More than fifty years ago I recollect when, in a parish of less than ninety people, the little church was usually well attended, and the clergyman, aided by a square wooden pipe of about two feet long, with a square movable stopper to it, having first read a verse (or two lines) of a hymn, would give the proper note with this stupendous "pitch-pipe," and then lead the little congregation in the singing. But there all came to the rescue. Every one understood that every one was to help. This was to be "common praise," and accordingly every one did help. That poor old woman's voice was not quite in tune, and the noise emitted from the lips of that silver-haired patriarch of the little village of the days of my boyhood may not have been melodious; but all were hearty, and the whole congregation was a choir. Now, this was an improvement

upon the occasion when the old clerk there (a wondrous character was he—a great student of nature, surly, and quaint—he died about a century after his nativity) once turned round, and in a dry but rather sour, husky voice, announced, after singing two lines of a hymn, "I sha'n't go on if nobody don't foller." It was a very great improvement upon this, and showed what, even under great disadvantage, a good minister can accomplish.

But I must tell just one other choir experience. It occurred in my first curacy. We held Divine service in a spacious old barn, and a grand service it was. The barn was well furnished with forms, and was always well filled with people, who sang the hymns and chanted other parts of the service with heartiness. If you ask why it was so hearty I can tell you. The sittings were all free, and the people were close up to one another. "The carpenter encouraged the goldsmith." Good Farmer Malings stood forth close to me, with his right hand in his pocket, his book in his left hand, and led; but with what tremendous force did the young men and maidens, old men and children, then unite to praise the name of the Lord! It does me good to think upon it now. Well, the barn, as I have said, was often crammed, so that the "verger" and others were obliged to stand outside, and one night we had strange discord. The service ended, one of the choir men came forward to account for this. It will be understood that in this case the players on instruments as well as singers are included among choir men. "Sir," said he most respectfully, "we could not do so well to-night, there was so many folk that my trombone could not go out its full length!" Thus the mystery was solved! Don't let my choir friends be amazed when they are informed that our instruments (all the property of volunteer players) consisted of flute, fife, clarinet, violin, two violincellos, and two trombones. All these in a barn which would barely hold three hundred people, when packed so as to resist the due development of one trombone, were pretty well for noise.

But the reader will see *there was heart in all this. Here was its charm.* The men loved to come; the good old farmer loved to sing; and the people loved to follow with their voices.

We have wonderfully improved our choral arrangements since that epoch; but if we have only the same amount of true heartiness we may be thankful.

Having had not a little experience with choirs, and never once having had a quarrel with any of them, I may claim to offer a word or two of counsel. I have had choirs in which women took part, and choirs whence they were excluded. Women have beautiful voices, and form part of the choir in some parishes. And there is no reason why there may not be "Miriam" and "Deborah" choirs in many churches. But it seems desirable that on all occasions they sit by themselves, and be not placed in any conspicuous place in the congregation. God has given them voices, and if only the matter be done in a very orderly manner, it is well that, as of old, they should assist in the public service of song.

1. Choirs should do all they can to promote congregational singing. The intention of the Christian Church is that all creatures that on earth do dwell should sing to the Lord with cheerful voice. *A choir which desires or endeavors to retain the singing to itself defeats the whole intention of the Church.*

2. Choirs should do everything in their power to promote thorough reverence and devotion. The congregation reasonably look to the choir to lead, and, therefore, if they lead badly, they will be followed and imitated in the badness, just as, if they lead well, there is hope that their good leading will be followed. Nothing can be worse than for those who lead the praises of God in God's house to lead very badly

by their example in other particulars. Choirs may sometimes be seen who appear to consider that they are at full liberty, between the times of singing, to be talking, or whispering, or arranging matters just as though they had nothing at all to do with hearing God's Word, or with praying unto Him.—From a Sermon of the Rev. Canon Venables, M.A.

### EDITORIAL NOTES.

We notice that the application of the Montreal Theological College for power to grant degrees in Divinity was presented to the Local Legislature by G. W. Stephens, Esq., M.P.P., notwithstanding the very liberal propositions submitted by the authorities of Bishop's College, Lennoxville, for extending its privileges to the students of the former. This scheme, we understand, met with the approval of the Lord Bishop of Montreal, and we had hoped that as a consequence of it the application would not be made. Educationally we believe it to be a move in the wrong direction; but within a few days past information touching the trusts upon which the Montreal College building is held has been placed before us, which discloses a state of things not only astounding, but so dangerous, in our judgment, to the true interests of the Church, not merely in this Diocese alone, but in general, as to render it absolutely necessary that the application for degree-conferring power should be opposed. We have not opportunity to discuss the matter further this week, but hope to give our readers in our next number the clauses of the trust deed to which we refer, and formulate our objections to them.

MONTREAL has been visited with the worst flood known since 1861, and the loss will be immense. Well will it be if there do not remain a legacy of disease. That there has been and will be much suffering is inevitable; but the after effects may be much more serious. We fear that Grace and St. Stephen's churches have suffered loss, if not absolute injury, though up to the present time we are not in receipt of any specific information. The water, however, has been very high in Point St. Charles, and on Sunday covered Chaboillez Square, in the immediate vicinity of St. Stephen's, and it seems impossible that these churches should have escaped.

EASTER Monday the great day for Vestry Meetings will have come and gone before the GUARDIAN next appears. We sincerely hope that in none of these may partizan interest or feeling be displayed, but that year by year the dignity and responsibility of the ecclesiastical franchise entrusted to the members of these bodies may become more clearly recognized, and be more carefully exercised. In no particular is this more needful than in regard to choosing delegates to Synod. These should be, whether resident in the parish or not—not only communicants, but men of broad and liberal view; strong in attachment to the Church, and of independent judgment and character. To limit the selection to local Churchmen would be in our judgment a grievous mistake—though we certainly favour local representation where it can be had. *Parochialism* is one of the dangers to which the Church is exposed, and ought should be done to strengthen or increase it.

Owing to the Flood we are compelled to publish Two Days Later than usual.



# The Church Guardian.

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITORS: —

REV. H. W. NYE, M.A., Rector and Rural Dean, Bedford, P.Q.; REV. EDWYN S. W. PENTREATH, Winnipeg, Manitoba.

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1936. For business announcements See page 14.

**SPECIAL NOTICE.**

\*. SUBSCRIBERS IN ARREARS are respectfully requested remit at their earliest convenience. The very low price at which the paper is published renders necessary a rigid enforcement of the rule of payment in advance. The label gives the date of expiration.

Will subscribers please examine label, and REMIT PROMPTLY!

**CALENDAR FOR APRIL.**

- APRIL 4th—4th Sunday in Lent.
- " 11th—5th Sunday in Lent.
- " 18th—6th Sunday in Lent.
- " 19th—Monday before Easter.
- " 20th—Tuesday before Easter.
- " 21st—Wednesday before Easter.
- " 22nd—Thursday before Easter.
- " 23rd—GOOD FRIDAY.
- " 24th—Easter Eve.
- " 25th—EASTER DAY.  
St. Mark, Ev. & M.
- " 26th—Monday in Easter week.
- " 27th—Tuesday in Easter week.

**GOOD FRIDAY.**

**THE CROSS OF CHRIST—HOW DO I REGARD IT?**

We cannot better improve this solemn season, when our Church sets before us in a special manner "Jesus Christ and Him crucified," than by considering—each one for himself—the all-important question, "What does the Cross of Christ mean to me?" For according to the relation in which we stand to that Cross, so do we stand in the sight of God.

Before we can rightly answer this question, we must first ask, "How does God look upon or regard that Cross?" This is a subject that is all too little considered, and the result is that our estimate of the value of the death of Christ, and of its meaning, is often very far from what it ought to be, very far from His estimate. The value of Christ's death as an atonement for sin is now-a-days often disregarded entirely, the highest idea of the Cross of Calvary seeming to be "Christ came to show us how to die;" or, "Christ came to show us by His death the love of the Father." And so He did, but was this all? Is this all that God means by this Cross? If so, well and good; but if not, how all-important to find out His true meaning with regard to it, since our salvation must come from Him.

If we will honestly look into God's Word, that is, with our eyes opened to see whatever He has to show us, we will find written as plain as day, that God sent His Son into the world "that the world through Him might saved," not merely "learn how to die," "learn the love of the Father." We read further that "without shedding of blood there is no remission," and that it is the BLOOD OF JESUS CHRIST that cleanseth from all sin; His "blood that maketh atonement for the soul." These things are written in letters of light from be-

ginning to end of His Word, and if you are willing to take His view of the subject in place of your own, you have only to take your Bible, and look out by means of a concordance the words "atonement," "blood," "Lamb," and you will see for yourself God's meaning in the Cross of Christ, the infinite value set upon it by Him. His estimate of the importance of the shedding of blood for the remission of sins is shown by the fact that the word "blood" occurs hundreds of times in this connection, directly or indirectly, in His Word. A striking way of impressing this upon the mind was lately suggested to us by a friend. It was this: to procure a new, cheap Bible, and mark in red ink the word whenever it occurs. He said that from beginning to end it would be seen running like a scarlet line throughout the entire volume.

Having learned, by the help of the Spirit of God, the Divine estimate of the Cross of Christ, by the help of the same Spirit ask yourself, "Is this the way in which I look at that Cross?" If you cannot honestly answer "yes," do not allow yourself to rest satisfied. To make a mistake here might be serious. You cannot afford it. With God's Word in your hands, and God's Spirit offered as your Guide, you have no excuse for regarding it differently from what He would have you regard it. Do not be afraid to expose yourself to the light, but do so in humble dependence upon Him, pleading the promise that if in anything you are otherwise minded, He will reveal even this unto you.—*The Parish Visitor.*

**QUESTIONABLE EXPEDIENTS.**

It can, we judge, have hardly escaped the notice of any of our readers, how very largely our weekly budget of news from the different dioceses is occupied with accounts of the concerts, bazaars, sociables and entertainments of various kinds which have been undertaken for the support of the Church work in all its branches, from the ministry downwards. Were a judgment to be passed upon our Church from the record so supplied, we are afraid that most people would conclude that she was an organization for catering to people's pleasures and enjoyments, rather than ministering to their spiritual wants. This feature of the Church's life has of late so increased that it is, we think, time to draw special attention to it, and at least express the hope that all *questionable expedients may be abandoned.* In doing so, we do not wish to be understood to mean that all concerts, readings, &c., got up under the direction of the clergy are a waste of time, or in themselves undesirable. We are ready to believe that such gatherings are to a great extent most desirable, in order to provide innocent recreation for the people, and afford the clergy opportunity—and a valuable one it is—for holding social intercourse with their people and gaining a more intimate acquaintance with them. What we deprecate is, that resort should be had to concerts, &c., as a *system*—for we fear they have almost reached that stage—not for providing wholesome recreation, nor for the moral and intellectual improvement of the people, but for raising money for the maintenance of the Church and her ministrations. What we advocate is, of course, the old Scriptural principle of giving to God at least a tenth of what we earn, and the ecclesiastical mode of collecting it through the weekly offertory. Where this mode is adopted, and perseveringly and prayerfully and wisely carried out, we believe it never has, or will fail. As things are working now, it seems as if the weekly offer-

tory was not regarded as the most powerful lever for raising funds for the Church, but that recourse must be had to the means above referred to. The weekly offertory may be a slower process for raising large amounts, but we are convinced that it is the truer, and therefore better, method. At any rate, let the laity come forward more than in many parishes they now do, and undertake the work of the entertainments, &c., when they are held, that the clergy may give their undivided attention to "prayer and the ministry of the Word."

**EASTER.**

[From the Parish Visitor.]

Bring flowers! Bring flowers!  
Our risen Lord to greet with treasures rare,  
Pour out these breaths of love  
That He for us hath made.  
Show to the world that we are all His care,  
E'en the fair lily, growing in lowliest shade.  
Bring flowers! Bring flowers!

Bring flowers! Bring flowers!  
Death cannot claim our Lord.  
Our own loved Lord; sleep till His sweet voice  
calls.  
How blest the Easter when at His dear words  
Our souls arise,  
To meet our risen Lord.  
Bring flowers! Bring flowers!

Bring flowers! Bring flowers!  
All pure and stainless, as they grew  
To grace this Easter Day for love of Thee,  
So may our souls grow pure, and white as they,  
Till Christ our Lord shall raise us all  
Clothed with the robes of Immortality.  
Bring flowers! Bring flowers!

Bring flowers! Bring flowers!  
This day of all the days;  
For to our hearts, with joy of love untold,  
Our Lord arose to bless our souls with life,  
And blessings rich, and true,  
And graces manifold.  
Bring flowers! Bring flowers!

Bring flowers! Bring flowers!  
To deck the Holy Place  
Where Love and Faith are met with stores of  
blessing.  
Why should the shrine be bare  
That flows with bounty rare  
To every heart confessing?  
Bring flowers! Bring flowers!

Bring flowers! Bring flowers!  
Dear Saviour all this day  
So full of Easter joy, and hope, and gladness,  
Flowers must and will bloom all about our way,  
Flowers of Immortality and Peace,  
And Brightness.  
Bring flowers! Bring flowers! —A. B. B.

**EASTER THOUGHTS.**

Alleluia! Alleluia! Alleluia!  
Mary turned herself back, and saw Jesus  
standing, and knew not that it was Jesus.—  
Jesus saith unto her, Mary. She turned her-  
self, and said unto Him, Rabboni!—St. John  
xx. 14-16.

\* \* \* \* \*  
There are no marks of the crown of thorns  
upon His brow, yet he looks more than ever  
a King! The placid sunrise is beautiful, but  
there is not half so much quiet beauty about  
it as reigns over that ineffably sweet Face. O  
look into His Eyes; what a depth of love,

what a tenderness, yet what an overwhelming power of love! In His Easter joy, He thought of us and of our salvation, of each one of us by name and look; He will know that joy again when we come before Him, to rest for ever in His presence.

Alleluia! Alleluia! Alleluia!  
The strife is o'er, the battle done;  
Now the Victor's triumph won;  
O let the song of praise be sung, Alleluia!

The churches are all decked with flowers,  
The salutations among men  
Are but the Angel's words divine,  
"Christ is arisen!" and the bells  
Catch the glad murmur, as it swells,  
And chant together in their towers.

Let us rise in early morning,  
And, instead of ointments, bring  
Hymns of praises to our Master,  
And His Resurrection sing.  
Go ye forth, ye saints, to meet Him!  
Go with lamps in every hand!  
And the Pascha of salvation  
Hail, with His triumphant band.

If faithful men can be rallied to any one service in the year more than to another, it is to the Holy Communion on Easter. The heart that does not respond to Good Friday is not likely to respond to anything that the Church on earth knows anything about. If sin banished, death conquered, paradise opened, do not stir the soul, its torpor must indeed be profound. Divine and human love combine in Easter to draw men to the Holy Feast. What memories of our Lord come to us in that glorious hour? How dear, too, our beloved ones, once close by our side in the flesh, now with saints that rest and wait!

In the light of the Lord's resurrection,  
His people should conquerors be;  
In the battle with evil triumphant,  
From the terror of death ever free.  
We shall sleep in the dust and the darkness,  
We shall waken and sing to His Name  
Who will bring us to life everlasting,  
By the path, that a victor, He came.

Think to-day on the Parable of Easter. Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit.—John xii. 24. Even so, says our Lord, would His Death and Resurrection be. He must die before He could rise. Remember always the background to this triumph is a tomb, for so only will you learn what that Resurrection is to all who have to suffer on earth.

Arise, for He is risen to-day;  
And shine, for He is glorified;  
Put on thy beautiful array,  
And keep perpetual Eastertide.

Easter! Blessed spring-time of Immortality! We hail thy dawning as the lonely voyager in arctic seas beholds with exultation and new life the rising of the sun upon the long winter night. The Resurrection rays of thy glory have lightened our darkness, illumined the grave of our buried hopes, and flooded the horizon of our life with splendour. Fruition of life's toil, and answer to life's solemn questioning. We hail thy advent as the shipwrecked sailor the dawn which reveals a friendly shore and hands stretched out to save. arbringer of hope, earnest of immortality, sion of death vanquished, the yearning heart humanity welcomes thee!

Vain the stone, the watch, the seal,  
Christ has burst the gates of hell,

Death in vain forbids Him rise,  
Christ has opened Paradise.

Think to-day of the Risen Christ! Resurrection! It is the culminating point of the whole miracle-structure of the divine history of revelation, the sum of the gospel; and His resurrection is the pledge and type of ours.

If a man die, shall he live again? Yes, for death hath been vanquished! Christ is Risen!

And remember—

The road to death is life,  
The gate of life is death.

Rejoice! Rejoice!  
For,

'Tis the spring of souls; to-day Christ hath burst his prison.

All the winter of our sins,  
Long and dark, is flying  
From his light, to whom we give  
Laud and praise undying. —Selected.

THE RESURRECTION A PLEDGE OF OUR IMMORTALITY.

It is impossible for us to comprehend what the Gospel has done to dissipate the terrible darkness which otherwise would shroud the grave and the future. The great fact of a future life is now as familiar to us as the existence of India or China. We no more fear when our friends pass out of our sight through the door-way of death, that they have become extinct and are never more to be seen by us, than we do when they pass over the horizon on a voyage. And as we think of our own departure from these familiar scenes, and the loved associates of our present life, we are not compelled to look with inexpressible recoil into the dread abyss of annihilation, or even into an impenetrable darkness, as one peers down into a midnight chasm to which we can see no bottom. But this is the terrible aspect which death and the future wore to the ancients, and which they would still wear to us, but for the light which the Gospel has shed upon them.

The great majority, even among the Greeks and Romans, seem to have disbelieved in any life beyond the present. Socrates tells us that in his day "men in general were highly incredulous as to the soul's future existence. They thought that at the moment of death it was dispersed like smoke in the air, and ceased entirely to exist." And the belief of the common people was largely shared by the philosophers. Cicero attempted to prove that we still live after death, but he confessed that "the contrary opinion was the prevailing one, and that even in his own mind his doubts often outweighed his belief." Aristotle almost contemptuously dismisses the question of a future life, as if the doctrine was only a poetic fable, unworthy of his serious consideration. Julius Cæsar, at the time Pontifex Maximus, or supreme head of the Roman priesthood, publicly objected in the Senate to inflicting capital punishment upon Catiline, "because death was the end of all things. There was no existence for the soul after it left the body, nothing either of good or evil beyond the present life." And no one expressed any surprise at such a sentiment from such a source.

Such declarations as these from such men

show us how generally the dismal doctrine of annihilation was accepted. Death was indeed the "King of Terrors." He robbed men of all the hopes and enjoyments of this life, and gave them nothing whatever beyond. When parents were called to surrender to the Great Destroyer the children of their love, they were sustained by no ray of hope that they might ever meet them again. When husband and wife were torn apart by the inexorable tyrant whom none could resist, the best thing left for the survivor was to obliterate, as speedily as possible, every harrowing remembrance of the departed, who had simply evaporated into nothingness. Who can imagine what our life would be if such an appalling gloom enshrouded the grave?

That our whole life is not thus darkened by the projected gloom of the future is due entirely to the religion of Jesus. This has "brought life and immortality to light." This has told us, as nothing else ever did or ever could, of an endless life to come. This has pointed our exultant gaze to the New Jerusalem, with its gates of pearl and streets of gold. This has told us of the reunion there, where "there is no more death," of the loved and loving ones who have been separated here below. This has taught us that Death is not, as heathenism said, the "King of Terrors," but an angel from Heaven, whom our Father sends to unbar the prison door, and let us go home to Him and the dear ones who have gone before us. And each Easter, as it comes round, is the commemoration of that sublime fact which, more than any other, proclaimed and proved to the world the immortality of man. Christ's resurrection was the God-given pledge of ours. He rose from the dead not merely for Himself, but as "the First-fruits of them that slept," as the Fore-runner and Herald to the world of the resurrection of His people.

Not that He was the first to return from the spirit-world to this. More than once, before His own resurrection, He showed His power over death by calling back the departed. But Lazarus and Jairus's daughter were raised to life here upon earth. In a little time they were again to pass through the gateway of death into the life that never ends. But Christ arose nevermore to die. And so He is the First-fruits of His people. We are to rise, as He did, to a life that will never end. And of this resurrection of ours His was the promise and the proof. Easter Day, then, is not merely the anniversary of His resurrection. It commemorates also the pledge which God has given us of our own. It points us to the future, as well as to the past. It speaks to us of Heaven, as well as of that rocky tomb from which Jesus rose. It tells us to be glad and grateful in believing anticipation of an endless holiness and bliss to come; as well as in believing recognition of the grandest and most luminous fact in the past.

TO SUBSCRIBERS IN NEW BRUNSWICK NOVA SCOTIA AND ONTARIO.

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

## FAMILY DEPARTMENT:

## THOUGHTS ON THE PASSION:

BY Y. O. M.

## I.

*The Discourse in the Upper Room.*

"Let not your heart be troubled"—words of peace  
Broke the still silence of that upper room,  
When shades of night in ever-deepening gloom  
Grew darker till the hour of calm release.  
No cry of pain escaped Him, though He knew  
The crushing weight of that dread Agony;  
And tho' He saw, as only He could see,  
The swift desertion of the chosen few,  
No thought of self—for others all His care,  
Only the sweetest, tenderest words of love,  
The promise of the Father's Home above,  
The shelter of the great high-priestly prayer,  
To Him whose love outweighed that Agony,  
All selfishness is alien utterly.

## II.

*Christ Bearing the Insults of the Soldiers.*

O Love unbounded, that could stoop so low  
To bear the shame, the spitting, and the scorn;  
The tender Frame with pain and fasting worn,  
Tortured and torn in agonizing woe.  
O Master—and Thou bearest silently  
The mocking and the insults of the crowd,  
The patient Head in meek acceptance bowed,  
The dregs of brutal malice poured on Thee.  
O shame, thrice shame upon us, whom He bought  
With untold agony upon the Tree,  
To chafe at this world's slights or contumely,  
To give our wretched rights one anxious thought.  
Teach us, dear Lord, low at Thy Feet to fall,  
And welcome shame—for Thou hast borne it all.

## III.

*Christ Silent Before His Accusers.*

O teach us, Lord, Thy silence; Thou whose word  
Could call ten thousand angels to Thine aid,  
Mid the fierce taunts of those Thyself had made,  
And longed to save—no harsh reproof was heard.  
And we, alas! so hasty and so weak,  
So rash to utter and to slay so low,  
When Thou would'st have us patiently forego,  
Help us to learn Thy silence, calm and meek.  
When angry thoughts within us roam at will,  
And sharp retorts are trembling on our tongue  
By those hard taunts that no reproaches wrung,  
Bid the storm cease—yea, whisper "Peace, be still."  
From sins of word, O Master, keep us free,  
And keep us silent—when it pleaseth Thee.

—The Churchman.

## A FALSE BALANCE.

BY SUSAN TEALL PERBY.

(Continued.)

"Sit down, my boy, and I will tell you a story. When I was a young man, I went to the city as a clerk in a leather store. My employer was a straightforward, honest business man, but had not been there but a few days, when I had an opportunity of buying some pelts for him while he was absent from the office. The countryman who brought them in said I might have them for market price. The market price had risen that very morning, but I thought the countryman would not be apt to know it, so thinking I should please my employer by driving a sharp bargain, I gave him the market price of the week before. He accepted it, I paid him the money due, and he unloaded his pelts and drove off. Soon after he left, my employer came in, and I told him how I had driven the sharp bargain. I was astonished to see no enthusiasm in his manner, no sign of approval upon his face; he only said, 'Would you know that man again if you saw him?' I replied that I thought I should. 'Lose no time, then,' my employer said. 'Overtake him and bring him back.' I was very much surprised, but did as I was told, and soon the dealer in pelts was in my employer's office. 'The price of pelts were higher to-day than my young man allowed you,' he said. 'Here is the balance of your money.' After the man went out, the gentleman said to me, 'Young man, remember as long as you live, that 'A false balance is an abomination to the Lord, but a just weight is His delight.'—Nobody ever really prospered through a dishonest action; nothing is gained from it. Upright, just dealing is sure to win in the end. Never do any business of any kind again in this way.' And now, Robert, I tell you, begin while you are a boy to give a just equivalent for all you receive. Never take advantage of a person who does not understand the market

values of anything. What we need most now in the commercial world, are honest, upright, straightforward business men."

After Robert's grandfather had finished speaking, the words kept coming into the boy's mind, "A false balance is an abomination to the Lord." He knew that he had taken advantage of little Ralph's innocence of market values. He had never seen sharp bargains in such a bad light before. He resolved to return the knife the very next day. And he did.

Now, boys, probably many of you have seen or heard of such transactions as Robert's among your young companions. All these tricky, under-handed, school-boy bargains lead to dishonest, unfair business transactions in after life. Be determined to be honest in all your dealings with your companions. Never take advantage of a boy smaller and weaker than yourself. Be truthful and honorable. Scorn to act a lie as well as to speak one. With the consciousness of a true, upright, straightforward character, you will preserve your own self-respect and gain that of all with whom you have to do.

Remember, then, this verse of Scripture as long as you live in all your dealings with your fellow-men, and in every branch of business in which you may engage. "A false balance is an abomination to the Lord."—New York Evangelist.

## ONE BUSY AFTERNOON.

A TRUE STORY.

"What a lovely great piece of dress flannel!"

"Yes, isn't it? It was left from Kitty's last winter dress, and mother gave it to me. It will make a full suit for my doll, you see! I'm going to cut it out just as soon as I finish this sacque, so I want you all to lay your heads together as to how it is to be made."

A serious discussion on the weighty subject followed. Sue and Helen and Janet had come to visit Marian; all had agreed that the damp, cloudy November afternoon could be passed in no way so pleasantly as in sewing for their dolls.

Such big girls playing with dolls! many would say. Yes, their mothers were of the opinion that girls of twelve or fourteen might spend their time and talk over many a worse thing than dolls, and had encouraged them to make good needlewomen of themselves in that way. Correct measurements, careful basting, and neat stitching were always insisted upon in every piece of work.

Marian skipped down to the kitchen to press Janet's sacque, and as she carefully opened seams, wetting them a little, she was startled by a sound which did not appear to belong to there.

"Why, Bridget, what's this?" she asked in wonder, going up to two chairs which stood against the wall with their backs turned out. "Oh, what a cunning little fellow!"

"Indade, miss, it's just kaping him here a bit I am the whiles me sister runs round thryin' to get a day's wurruk, for it's hersilf has no one to be lavin' him wid but the two at home that's not much bigger than himself at all!"

"The darling! I wonder if he'll be afraid of me."

She raised the pretty year-old baby, who had been smiling up at her from Bridget's shawl, laid on the two chairs, delighted that he did not seem to object to her attentions.

"Dear me! Why, isn't he cold! Look, Bridget, do you think he's got enough clothes on?"

To her surprise, Bridget sat herself down in the middle of the kitchen floor and cried.

"Niver a bit he has. The father—rest his poor soul!—was kilt wurrukin' on the railroad tin weeks come Satherday night, an' it's me-

silf hasn't the wan oint lift afther the payin' for the bringin' 'em here where the mother might get wurruk—and it's all she can be doin' yit to put the bit in their mouths and pay the rint o' the room, lave alone clothes—and the winther comin' fast—the poor crathers!" A sob came between every sentence, as Bridget wiped her eyes and shook her head in woful absorption in her sister's trials.

"Dear me! Don't cry, Bridget. Things'll come out right, I know: We'll talk to mamma about it." Marian felt very anxious to comfort her, but hardly knew how. "Bridget, I want to borrow the baby for a while."

Forgetting sacque and flat-iron, she hurried upstairs, with a few reflections on the different things winter means to different people—to her, flannels and furs, skating, sleigh-rides and warm fireside; to the poor, rags, suffering, cold and hunger.

"Girls, look here!"

"A—baby!"

"A precious little curly-headed, cunning—"

"Dimpled little darling! Do let me take him, Martha!"

"Stop! He's going to cry; and no wonder, with the chatting you all make. There, pretty! Bless him, see that little lip go up!"

"Here!" Janet stuck a piece of candy in his mouth, which acted like a charm; for he winked and blinked and sucked, and smacked his lips, as if in great astonishment and approval.

"That's it! Now, girls, look at this child's clothes."

Marian took off an old cape which was wrapped around him, and listened to the exclamations which came at sight of the thin cotton slip and the bare little feet.

"And winter coming on. What are we going to do about it?"

After a moment's reflection, Janet took her tape-measure and passed it round the baby's waist, then held up the piece of dress flannel to show its liberal size.

"Splendid! Girl's, let's dress this baby. He isn't so much bigger than our dolls."

There was a chorus of enthusiastic agreement. Helen looked at the clock.

"See, now, we have two hours and a half before it gets dark. Let's take fifteen minutes for planning, and then we'll make things fly."

A very brisk discussion followed, and then Marian made a rush to her mother's room, returning shortly with a bundle of underwear which she had seen thrown into the rag-bag as past mending.

"I only thought of making shirts of them, girls," she said, measuring with fingers dexterous with long practice, "but do look! there's plenty for a petticoat for the mite."

First half-hour: Shirts cut out and well under way in Marian's hand. Petticoat in Sue's. Dress cut and fitted, Janet basting portions of it, while Helen works at the machine, Elaine ignominiously bundled into a crowded work-basket; Princess Beatrice lying on the bed with face downward; Louisa Alcott hidden under scraps of old flannel, and Eugenie indignantly gazing straight at the ceiling from her place on the floor in a corner, with an expression which might seem to mean, "This, for a Paris doll!"

Second, half-hour: One shirt finished. Baby restless and Bridget called and given directions to feed and return him, but on no account to come into the room. Skirt of dress finished.

Third half-hour: Baby lulled to sleep by sound of machine. Petticoat finished, second skirt finished, Marian taking quiet measurements of baby's head, with view to cutting out a hood of a piece of bright cashmere, to be lined with a double thickness of old flannel. Waist of dress finished.

Fourth half-hour: Mamma comes in, severely cautioned against awakening the baby. Warmly interested in what is going on, approves of Marian taking two pairs of last winter's woollen



stockings and cutting the legs down into stubby socks. Sleeves of dress finished and the garment put together, with many exclamations of "Cunning!"

Fifth half-hour: hands moving faster than ever. Button-holes made, and Princess Beatrice ruthlessly robbed of the buttons on her best cloak. Stockings finished, and a hasty account taken of money in each pocket results in sending Janet out to buy a pair of cheap little shoes.

"Just getting twilight." Marian softly claps her hands, with a triumphant whisper:

"Too bad to disturb the little fellow, but we must have him dressed before his mother comes. Perhaps we can do it without awakening him."

But at the first attempt baby opened his blue eyes in a stare, and then his little rosy mouth in a roar which struck his mistresses of the robes with dismay. "There now! Was it frightened to death, poor little sing?"

It was, if screams meant anything. The skirt was received with contempt, as Marian slipped it on, with nervous hands, each other girl trying to help, with a pull down or a jerk up. The petticoat was looked upon as an abuse, and the dress as a crowning insult.

"Do bring the candy, Sue," said Marian, hot and out of breath, trying to button the dress, as Janet and Helen worked each at a chubby little foot. But rebellious baby choked on it, and turned black in the face, until every girl sprung up in terror just as Bridget opened the door and his mother ran it the room.

It would have been aggravating, if it had not been such a relief, to see that little rascal the moment he got into his mother's arms. With a big tear on each cheek, he turned and smiled as if he had meant it all for a joke.

Tears in the mother's eyes, too, as she poured out in a low voice a string of Irish blessings which everyone pretended not to hear, as Helen hastily sewed on the hood-strings, made of a sash contributed by Louisa Alcott without her being consulted in the matter, and the others began clearing up the room. Then baby submitted like an angel to a round of kissing, and went away with a crow and a laugh.

"It's better than dolls," at length said Janet, very earnestly, as the last flannel rag went into the rag-bag.

"Yes, ever so much." There was a pause, during which Marian's mother came in to suggest tea. "It was a cup of cold water given in His name," she said, softly.

"But, mamma, there are two more—children, I mean."

"Let's give a Saturday to each," proposed Helen.

"But they're too big to dress in rags and doll scraps."

"Never mind," said mamma; "when your nimble fingers are ready, we'll see about something for them to work on."—*Sydney Dayre, in Congregationalist.*

THE LITTLE SOWER.

Bessie had got a present of a new book, and she eagerly opened it to look at the first picture. It was the picture of a boy sitting by the side of a stream, and throwing seeds into the water.

"I wonder what this picture is about," said she. "Why does the boy throw seeds into the water?"

"Oh! I know," said her brother Edward, who had been looking at the book; "he is sowing the seeds of water lilies."

"But how small the seeds look!" said Bessie. "It seems strange that such large plants should grow from such little things."

"You are sowing such tiny seeds every day, Bessie, and they will come up, large, strong plants after a while," said her father.

"Oh, no! father; I have not planted any seeds for a long while." "I have seen my daughter sow a number of seeds to-day."

Bessie looked puzzled, and her father smiled and said, "Yes, I have watched you planting flowers, and seeds, and weeds, to-day."

"Now I know that you are joking, for I would not plant ugly weeds."

"I will tell you what I mean.—When you laid aside that interesting book, and attended to what your mother wished done, you were sowing seeds of kindness and love.

—When you broke the dish that you knew your mother valued, and came instantly and told her, you were sowing seeds of truth. When you took the cup of water to the poor woman at the gate, you were sowing the seeds of mercy. These are all beautiful flowers, Bessie. But I hope my little girl has been planting the great tree of 'love to God,' and that she will tend and watch it, until its branches reach the skies and meet before his throne."

"And the weeds, father?"

"When you were impatient with baby, you sowed the seeds of ill temper. When you waited some time after your mother called you, you sowed disobedience and selfishness. These are all noxious weeds. Pull them up. Do not let them grow in your garden."—*Selected.*

TWO KINDS OF GIRLS.

There are two kinds of girls," says the *Home Visitor*. "One is the kind that appears best abroad—the girls that are good for parties, rides, visits, balls, &c., and whose chief delight is in such things. The other is the kind that appears best at home—the girls that are useful and cheerful in the dining room, and all the precincts of home. They differ widely in character. One is often a torment at home; the other a blessing; one is a moth, consuming everything about her; the other is a sunbeam, inspiring light and gladness all around her pathway. To which of these classes do you belong.

"A good name is rather to be chosen than great riches."—Prov. xxii., 1.

HOW TO DO IT.

The fields are all white,  
And the reapers are few;  
We children are willing,  
But what can we do  
To work for our Lord in his harvest?

Our hands are so small  
And our works are so weak,  
We cannot teach others;  
How then shall we seek  
To work for our Lord in his harvest.

We'll work by our prayers,  
By the pennies we bring,  
By small self-denials—  
The least little thing—  
May work for our Lord in his harvest.

Until, by and by,  
As the years pass at length,  
We, too, may be reapers,  
And go forth in strength,  
To work for our Lord in his harvest.

DIED.

CRAIG—At Abbotsford, on the morning of March 26th, Emalie Maria, beloved wife of William Craig, Jr., and youngest daughter of the late William M. Bradford, aged 31 years 8 months.

INGLES—At Kensington, Ill., after a long and painful illness, David M. Ingles, aged 55, formerly of Granville Ferry, N. S. Nova Scotia papers please copy.

To build up a Nation—support its Institutions.

CITIZENS FIRE—LIFE—ACCIDENT

Insurance Company of Canada.

HEAD OFFICE: 170 ST. JAMES STREET MONTREAL.

Subscribed Capital	\$1,188,000
Government Deposit	122,000
Reserve Fund	246,416
Losses paid exceed	2,250,000

HENRY LYMAN, Esq., President.  
ANDREW ALLAN, Esq. (Allan S. B. Co.), Vice-President.  
GERALD E. HART, General Manager.  
ARCIB. MCGOWN, Secretary-Treasurer.

Agents throughout the Dominion.

Special reduced terms to Clergymen.

The Life, Annuity and Endowment Bond offers advantages not obtained from any other Company, and is payable at age 55, 60 and 65.

THE CHURCH WARDENS AND CONGREGATION OF St. Peter's Episcopal Church at Alberton, P. E. I., require a young Clergyman of good Evangelical principles, and one willing to undertake the labours of an extensive mission. Any Clergyman wishing for further information can apply to the Churchwardens.

BENJ. CHAMPION,  
J. D. WOODMAN,  
Wardens.

Alberton, April 8th, 1886.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. address.

DR. T. A. SLOCUM,  
Branch Office, 37 Yonge St., Toronto

REWARD of \$10—\$50 to every person sending us valuable information of school vacancies and needs. No trouble or expense. Send stamp for circulars to CHICAGO SCHOOL AGENCY, 185 South Clark Street, Chicago, Ill. N. B.—We want all kinds of Teachers or Schools and Families.

PERSONS to do writing at their homes good pay. Send 10 cents for paper, &c., to J. H. Nicholson, 88 Chatham Place, N. Y.

JAMES PYLE'S



PEARLINE

THE BEST THING KNOWN FOR

WASHING AND BLEACHING

IN HARD OR SOFT, HOT OR COLD WATER.

SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor should be without it.

Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of JAMES PYLE NEW YORK.

"Reasons for Being a Churchman."

The Second Edition of *Reasons for Being a Churchman* is now ready. The book has had an extraordinary sale, and advance orders have already largely depleted the second thousand copies. The *Missionary Visitor*, of California, says:

"Probably no book has appeared during the past year which contains more of real interest to the whole body of Churchmen in this land. It aims to bring out clearly in a small volume the reasons which should lead thinking Americans to be Churchmen, and not Romanists or Sectarians.

"Many able books have been written with a similar view, but none, we venture to believe, is so suited to the present condition of things.

"The crying evil among Churchmen is indifference concerning the Church, and ignorance of her true position. We unhesitatingly wish that every Churchman would invest in this book, and read it carefully."

Price by mail \$1.10. Published by The Young Churchman Co., Milwaukee, Wis.

METHODISM VS. THE CHURCH,

OR

"Why I am a Methodist."

ANSWERED BY A LAYMAN OF THE DIOCESE OF ONTARIO, CAN.

52 Pages - Price 15c. each.

For sale at Durie & Son, Ottawa; Rowland & Hutchison, Toronto; Dawson Bros., Montreal; and R. C. Burpee, Pembroke.

Special terms in large quantities supplied by the undersigned:—10 copies, \$1.00; 25 do \$2.14; 50 do \$3.78—postage included.

W. P. SWEATMAN, Pembroke, Ont.

AN EASTER POEM.

FOR THE GREAT HOPE OF EASTER THAT DAY WILL FOLLOW NIGHT.

The verse is flowing and musical and the thought, good and appropriate to the subject, bringing out with marked distinction the sunlight of the resurrection joy which is the main thought expressed.

Printed in the form of a folding card, the design being new and artistic (Easter Lilies on a silver ground). Price 60c. Sent post paid on receipt of the price by the publisher.

JOHN IRELAND,  
1187 Broadway, New York City.  
(Or may be ordered through this office.) 51-2

MRS. JAMES IRVINE,

Formerly of Quebec,

Has taken an etage, No. 47, Hohe Strasse, Ecke des Floss Platz, in the healthiest and most fashionable part of Leipzig, Germany, close to the River and Forest, and is prepared to receive a limited number of young ladies wishing to study at the celebrated Conservatorium of Music, German and Painting. References kindly permitted to the Lord Bishop of Quebec, the Lord Bishop of Niagara, and the Assist. Bishop of New York.

SITUATIONS To subscribers. Circulars free. Home Study—of Professors. CORN. UNIVERSITY, 88 LaSalle St., Chicago, Ill.

**MISSION FIELD.**

**THE STORY OF BISHOP HAN-NINGTON'S MARTYRDOM.**

The following details of the death of this noble Bishop are given in a letter addressed to the Church Missionary Society by one of its Missionaries in Africa:—

On the tenth day of the Bishop's journey the party found themselves in a country which is described as being full of plantain trees, which forms the chief article of food of that part of the world. The Bishop asked for the chief of the country. The chief being informed of the Bishop's arrival, came to greet him. The chief then asked the Bishop how long it was since he had left the coast. The Bishop said three months. The chief then asked the Bishop for ten guns and ten barrels of powder as a hongo. The Bishop said that he could not comply with such a high demand of hongo in his friend Mtessa's country. The chief after that went away home rather in a bad mood, and the Bishop, instead of the above demand, simply sent him one barrel of powder and four elbows of cloth. Soon after that the chief sent some men, who pretended to conduct the Bishop to a place from whence he could see the lake. The Bishop most eagerly followed the men, with only one follower. They had scarcely gone any distance when the Bishop and his man were caught and tied, and conveyed to the village by a way through which the Bishop's men could not see their master being taken away in a manner that would excite them. However, one of the Bishop's men happened to be in a place where, to his great horror and surprise, he saw the Bishop and his follower being conducted into the village with their hands tied with ropes, and soon went to inform his companions of it. There was no more order after that. The Bishop's goods were all ordered to be taken to the chief's home. Some of the cooking materials of the Bishop were soon scrambled by the natives. The men, terror-stricken, did not know what to do. The Bishop was asked to wait for an answer from the great chief.

For eight days the Bishop was in his confinement, while his men were allowed to go about the place. On the eighth day the messenger sent to the great chief returned, and on the same night there was a great deal of drumming and shouting among the natives. When our men asked what was the cause of the shouting among the villagers they were told that the great chief had given orders that the Mzungu should proceed on to Uganda to see the great chief. On the following day all the Bishop's men were disarmed in the morning, after which they were caught and tied two by two together, and then confined in different huts. At 5.30 p.m. the Bishop and the men were taken to a bush far away from the village, those who led the Bishop leading the way. When they got to the place the dear Bishop and his cook

were those whom they killed first by shooting them, and the men were speared. Four men in a most providential manner escaped from this scene of murder to tell me how the Bishop got killed, and also how their companions groined under the spears of the people they never offended. Of the four men who escaped, one is a Christian from Frero Town, one is from Rabai, and two are from Zanzibar. Their statement is precisely the same of the Bishop's death, but as to how they made their escapement is a mystery, to which I could not get a satisfactory account from either of them. The report is universally acknowledged by all the surrounding tribes that the white man who went towards the lake is killed.

**CHRISTIANITY IN JAPAN.**

The following is an extract from a letter recently received:—The progress of Christianity in Japan has been very remarkable in the last few years, the number of Christians having almost doubled between 1882 and 1884 from 5,000 to 10,000. The attitude of the press and Government has passed through a marked change during 1884-5. The Liberal paper continually advocates the adoption of Christianity, as the only means of raising the masses, and also of making Japan stand forth as a trustworthy state among the comity of nations. Formerly this paper bitterly opposed Christianity. In Government schools local persecution of schoolmasters and policemen for embracing Christianity has been sternly reprimanded, and, for the first time, the Governors of Kiyoto Fre and of Hiogo Ken were present at the celebration of some decennial meetings of Christian schools in Kiyoto and Kobe. The predecessor in Kiyoto was very rabid against Christianity. For all this I do not think that the attitude of the Press and Government has done much to induce people to become Christians so much as the reverse, for the earnestness among Christian bodies, which showed itself in more careful living, and more eager preaching and witnessing for Christ, and the undoubted interest in the message of truth and salvation, which was stirring among the heathen, had been already clearly manifested before the change of tone.

The attitude of missionaries with regard to the revision of the treaty has also tended to a more favorable prospect of their aims and work, and our lamented Bishop Poole was identified with this desire of missionaries that the Japanese should be more trusted in regard to the treaty revision, as he had been (perchance) president in a conference where that question was discussed and voted upon. We have lost our first English missionary Bishop very early. He will be missed and lamented by all out here; and, indeed, he seemed a very able man, with broad sympathies and power of embracing large topics. I trust that there will be some quiet memorial raised to him in Kobe, where he lived. I trust his successor may also come with the blessing of God upon him.

**JOHNSON'S ANODYNE LINIMENT**

FOR INTERNAL AND EXTERNAL USE.

**PARSONS' PURGATIVE PILLS**

MAKE NEW, HIGH BLOOD. Positively CURE BILIOUSNESS, and all LIVER and BOWEL Complaints, MALARIA, BLOOD POISON, and Skin Diseases (ONE PILL A DOSE). For Female Complaints these Pills have no equal. I find them a valuable Cathartic and Liver Pill.—Dr. T. M. Palmer, Monticello, Fla. "In my practice I use no other."—J. Denison, M.D., DeWitt, Iowa. Sold everywhere, or sent by mail for 5c. in stamps. Valuable information FREE. L. S. JOHNSON & CO., BOSTON, MASS.

**CHICKEN CHOLERA**

It is a well-known fact that most of the Hog Cholera, &c. sold everywhere, or sent by mail for 25c. in stamps. Fulfilled in large quantities, by mail, \$1.20. Circulars free. L. S. JOHNSON & CO., Boston, Mass.

The *Indian Churchman* states that of the nine interpreters for the expedition to Madalay seven were supplied by the S.P.G. College at Rangoon, which has been headed by Dr. Marks since he quitted the Burmese capital. The Mandalay Mission is now resumed, but is placed under his former successor there, the Rev. J. Colbeck. Its church was found substantially uninjured, Queen Victoria's font included.

The *Ceylon Diocesan Gazette* says: "We are now reaching the £3,500 which will entitle us to the first instalment of £1,500 from the Church societies for the endowment of the Bishopric of Colombo. The Archdeacon of Calcutta has remitted £150. We have also to acknowledge 2,300 rupees from the Bishop of Madras, of which his lordship has himself subscribed £1,000.

**MUFFINS**  
Are not necessarily bad, on the contrary they are never bad when raised with

**WARNER'S Safe Yeast**  
The House-keeper's friend. It is Pure, Wholesome and Health Preserving. If your Grocer does not keep it, send for it by mail to

**Warner's Safe Yeast Co., Rochester, N. Y.**  
10 cents a Box, 10 cakes in a box, enough to raise 40 loaves of bread.

**Butler & Lighthall,**  
BARRISTERS, SOLICITORS, &c.  
Commissioners for Ontario and Manitoba.  
Issuers of Marriage Licenses.  
177 Notre Dame Street, Montreal.

**WANTED.**  
A Priest for St. Peter's Church, Charlottetown, Prince Edward Island. Graduate preferred; unmarried; good preacher musical, Catholic. Stipend \$1,000. Apply to

LAWRENCE W. WATSON,  
Secretary Churchwardens,  
St. Peter's Church, Charlottetown, P.E.

**VIRGINIA FARMS & MILLS**  
For Sale & Exchange. FREE Catalogue.  
S. B. CHAFFIN & CO., Richmond, Va.

**Church Guardian,**  
THE  
**BEST MEDIUM FOR ADVERTISING**

To the Clergy of the Dominion  
AND TO  
**SUNDAY-SCHOOL SUPERINTENDENTS.**

We are prepared to receive and fill orders for McCalla & Stavely's  
**Easter Echoes, No. 3**  
Containing Twelve beautiful bright songs with music, intended for use in Sunday-School Easter Services.

We have tried them, and recommend them to our Subscribers. The Children love to sing them.  
Price, with music, 100 copies, \$3.75; 50 or over, at the rate of \$4 per hundred; 1 dozen for 50c.  
Words only, neatly printed, \$1.00 per 100 50 to 100, 1 1/2 cents each; under 50, 2c. each.  
Address, with remittance.

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

**CHURCH OF ENGLAND TEMPERANCE SOCIETY.**

- CHRISTIAN LIBERTY, its Nature and Limitations. A Sermon preached in Westminster Abbey by Canon ELLISON. Price 1d. or 6s. per 100.
- FIRST PRINCIPLES OF CHURCH TEMPERANCE WORK. By the Rev. Canon ELLISON, M.A. Price 1d.
- PAROCHIAL TEMPERANCE WORK as Part of the Cure of Souls. By the Rev. Canon ELLISON, M.A. Price 2d.
- HOLY MATRIMONY, the Married Life of the Christian Man and Woman. By the Rev. Canon ELLISON, M.A. Price 1s. 6d.
- TEMPERANCE REFORMATION MOVEMENT. By the Rev. Canon ELLISON. Recommended to all wishing to understand the work of the Church of England Temperance Society. Price 1s.
- THE BLUE RIBBON ARMY, or Gospel Temperance Mission. Its relation to and bearing upon the Church of England Temperance Society. By the Rev. Canon ELLISON. Price 1d. each.
- CHURCH TEMPERANCE MISSIONS—Hints and Suggestions. 1d. each.
- THE ALCOHOL QUESTION. By Sir WILLIAM GULL, Bart., Sir JAMES PAGET, Bart., and several others. Price 2s. Published at 8s. 6d.
- THE GROCEER'S LICENCE. Price 1d. each.
- THE DOCTRINE OF THE CROSS, specially in relation to the troubles of life. Being Sermons preached during Lent in the Parish Church of New Windsor. By Rev. Canon ELLISON. 1s. 6d. each.
- THE EVILS OF GROCEERS' AND SHOP-KEEPERS' LICENCES. Price 1d. each.
- THE GOSPEL OF THE HUMAN BODY. A Sermon preached in St. Paul's Cathedral, by the Ven. Archdeacon EARLE. Price 1d.

Address orders to  
**Manager Publication Dept.,**  
9 Bridge Street,  
WEST MINSTER, LONDON, ENG.

**PARAGRAPHIC.**

**SHE WAS SAVED**

From days of agony and discomfort, not by great interpositions, but by the use of the only sure-pop corn cure—Putnam's Painless Corn Extractor. Tender, painful corns are removed by its use in a few days, without the slightest discomfort. Many substitutes in the market make it necessary that only "Putnam's" should be asked for and taken. Sure, safe and harmless.

Use three physicians  
Still: First, Dr. Quiet;  
Next, Dr. Merryman,  
And Dr. Dyet.  
—Regimen Sanitas, 1607.

**NURSERY MEDICINES.**—We do not believe in dosing children with drugs and medicines from the time they arrive in the world till they are grown, as some do. We have found a little castor oil and a bottle of Perry Davis' Pain-Killer safe and sure remedies for all their little ills, and would not do without them.

A traveller who had just read on the guide post—"Dublin, 2 miles," thought to make game of a passing Irishman by asking—"If it's two miles to Dublin, Pat, how long will it take to get there?" "Faith," returned Pat, "and if yer heels be as slow as yer wits, ye'll get there about Christmas."

**Horsford's Acid Phosphates.**

**ADMIRABLE RESULTS IN FEVERS.**

Dr. J. J. Ryan, St. Louis, Mo., says; "I invariably prescribe it in fevers; also in convalescence from wasting and debilitating diseases, with admirable results. I also find it a tonic to an enfeebled condition of the genital organs."

Britannia and the pedagogue; one rules the waves, and the other waves the rules.

More than three-quarters of a century has passed since *Johnson's Anodyne Liniment* was invented, and it is to-day the most widely known as well as the most valuable internal and external remedy in the world. No family should be without it a day.

A stump speaker said: "I know no east, no west, no south, no north." "Then," said an auditor, "you had better go home and learn geography."

**SCOTT'S EMULSION** of Pure Cod Liver Oil, with Hypophosphites, *In Children's Diseases.*—Dr. Edwin Bartlett, Milwaukie, says: "I have found Scott's Emulsion to be one of the best preparations in use, especially in children's diseases, on account of the elegance of the preparation, and its agreeable taste. It is very desirable in wasting diseases."

The French declare they cannot hope for a piece till they have broken China.

By the way—Milestones.

**Consumption Cured.**

An old physician having had placed in his hands by a returned Medical Missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Catarrh, Asthma, Bronchitis, etc., after having tested its wonderful curative powers in hundreds of cases, desires to make it known to such as may need it. The Recipe will be sent FREE with full directions for preparing and using. Send 2 cent stamp. Address Dr. W. H. Armstrong, 44 North 4th st., Philadelphia, Pa. (Name this paper.)

Five letters of the alphabet will always continue faithful until "death."

**JAMES PYLES' PEARLINE.**—This preparation, advertised elsewhere, is really an excellent article for saving labor in washing. It takes the place of soap, sal-soda and other preparations.

Somnambulism is believed to be an unconscious trance action.

It is said by reliable persons that *Sheridan's Cavalry Condition Powders* fed sparingly to laying hens will increase the quantity of eggs two-fold. Try it. It won't cost much. Don't throw away your money on the large packs.

To spoil a breakfast—Grumble all the time you are eating.

ONE great cause of the sickness of children is the presence of worms in the system, which irritate the digestive organs, causing fever, sleeplessness, pains and sometimes fits. The most effective worm destroyer in the world is **DR. SMITH'S GERMAN WORM REMEDY**, a confection pleasant to the taste, and safe. Sold by all druggists. Price 25 cts per box.

The ship that everybody likes—Good-fellowship.

**WHOOPIING-COUGH.**—If your children are suffering with this distressing malady and nearly coughing to death, send to your druggist and buy a bottle of *Allen's Lung Balsam*, and relief, we can confidently assure you, will be immediate and sure.

**SMALL-POX MARKS**

CAN BE REMOVED.

**LEON & CO.,**

London, Perfumers to H. M. the Queen have invented and patented the world-renowned

**OBLITERATOR,**

Which removes Small-Pox Marks of however long standing. The application is simple and harmless, causes no inconvenience, and contains nothing injurious. Price, \$2.50.

**Superfluous Hair.**

Leon & Co.'s "Depilatory"

Removes Superfluous Hair in a few minutes, without pain or unpleasant sensation—never to grow again. Simple and harmless. Full directions. Sent by mail. Price, \$1.

**Geo. W. Shaw, General Agt.,**  
219 Tremont Street, Boston, Mass.

**Advertise**

IN THE CHURCH GUARDIAN

**PUTTNER'S EMULSION**

OF COD LIVER OIL, &c.,

CHEMICAL LABORATORY,  
DALHOUSIE COLLEGE, HALIFAX,  
HALIFAX, N. S., Jan. 30th, 1886.

I have made analysis of samples of the EMULSION OF COD LIVER OIL, prepared by the Puttner Emulsion Co., and they have explained to me the details of their process. The ingredients used, and the mechanical processes to which they are successively subjected, enabled this Company to prepare a Permanent Emulsion without the use of acids or alkalis. This preparation has been known to me for many years, and when carefully prepared, is certainly a great improvement upon Crude Cod Liver Oil, not only being milder in flavor, but having the more substantial advantage of being in the best form for digestion and assimilation.

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

PUTTNER'S EMULSION is sold by all Druggists and General Dealers.

**I GURE FITS!**

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FOLLING SICKNESS a life-long study. I warrant my remedy to cure the worst case. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you. Address DR. H. G. BOOT,  
Branch Office, 37 Yonge St., Toronto.

**Townshend's Standard Bedding.**  
SOMNIFIC AND ANTISEPTIC.

Patented for its purity. The only safe to use. Hair, Moss, Fibre, Wool, Flock Mattresses. Feathers, Beds, Bolsters and Pillows, and all kinds of Wire and Spring Mattresses, wholesale and retail, at lowest prices for cash, at 324 ST. JAMES STREET, opposite the Witness Office. TOWNSHEND'S



**The Improved Model Washer and Bleacher.**

Only weighs 6 lbs.  
Can be carried in a small valise.  
Satisfaction guaranteed or money refunded.

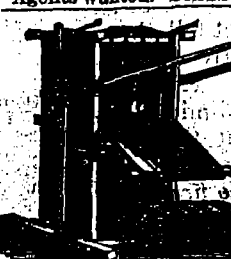
Pat. Aug. 2, 1884.  
C. W. Dennis, Toronto.

**\$1,000 REWARD**

FOR ITS SUPERIOR. Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. NO RUBBING required—NO FRICTION to injure the fabric. A ten year old girl can do the washing as well as an older person. To place it in every household, THE PRICE HAS BEEN PLACED AT \$3.00, and if not found satisfactory in one month from date of purchase, money refunded. Delivered at any Express Office in the Provinces of Ontario and Quebec. CHARGES PAID for \$3.50. See what THE CANADA PRESBYTERIAN says about it:—"The Model Washer and Bleacher which Mr. C. W. Dennis offers to the public, has many and valuable advantages. It is a time and labor-saving machine, is substantial and enduring, and cheap. From trial in the household we can testify to its excellence."

**TORONTO BARGAIN HOUSE,**

C. W. DENNIS, 215 Yonge St., Toronto.  
Please mention this paper.  
Agents wanted. Send for Circular.



Champion Hay Press.  
Takes less room, less help. Packs from 10 to 13 tons in a Grain car.  
Good Agents wanted. Call or address,  
S. S. KIMBALL  
677 CRAIG ST.,  
Montreal.

**CHURCH MUSIC**

My stock of Church Music has been carefully re-assorted, and I am now ready to supply Churches with all the Music required for the services.

COMMUNION SERVICES,  
TE DEUMS,  
ANTHEMS,  
VOLUNTARIES,  
HYMN BOOKS,  
ORATORIOS,  
&c., &c.

Correspondence solicited.

J. L. LAMPLOUGH,  
MUSIC PUBLISHER AND DEALER,  
49 Beaver Hall, Montreal.

NOW READY.

**THE AUTHORIZED REPORT OF THE LATE CHURCH CONGRESS, HELD IN TORONTO.**

Full Reports of valuable papers and Speeches on subjects of importance to the Church.

Price 50 Cents.

FOR SALE AT

The Church Guardian Office, MONTREAL  
Rowell & Hutchison, - - - TORONTO  
R. Duncan & Co., - - - HAMILTON  
Durie & Son, - - - OTTAWA  
J. Nisbett - - - KINGSTON

And other Booksellers.

Or on application to the General Secretary

REV. DR. MOCKRIDGE,  
HAMILTON, ONT.

**ADVERTISE**

IN

**THE CHURCH GUARDIAN,**

BY FAR THE

**Best Medium for advertising,**

BEING

The most extensively circulated

**Church of England Journal**

IN THE DOMINION

IT REACHES EVERY PART OF THE DOMINION.

RATES MODERATE.

ADDRESS: The Church Guardian,  
P. O. Box 504,  
MONTREAL



Temperance Column.

A SAD STORY.

General Hancock has left behind him a twin brother. It is said that his brother has been a failure financially for years, and the good old general has supported him. He was a lawyer, and very brilliant for a while. In his early practice he ascended up into the heavens of fame like a rocket; burnt out with the flames of alcohol, and came down as fast as he went up. He was making an income of about twenty thousand a year, when he fell a victim to fast company and wine. And for the last fifteen years he has been dependent on the generosity of the clever general.

This brother was engaged to a young lady about twenty years ago. He was then in the height of his fame; and the prospects were magnificent before the strong and skilful powers he exhibited. But the lady saw danger ahead. She felt the chill that assured her of a change towards a disastrous storm. She smelt it on her lover's breath. And she frankly told her ardent and handsome wooer that she could not marry him until he would forswear the flowing bowl and prove himself a thoroughly reformed man. He could not do that; no, not for the woman he loved from the heart. So desperate is the deadly clutch of intoxication upon the affections. The lady continued firm. She would not marry; she would not break her engagement. She has waited to this day, true to her loving promise, and true to her temperance convictions. And the degraded man, without fortune, without fame, without home or support, is dependent on this same woman to take care of him. She still loves him; she mourns over him; and she knows that her own life is a blighted flower of womanhood. There is now no hope of marriage and home happiness. But the world is full of such heroines.

Better not marry than marry a budding drunkard. Better be without a husband if the husband will not be without his foaming glass. —Christian Statesman.

A local option liquor law has passed the Legislature of Virginia. The wholesale liquor dealers of Richmond, as quoted in the Richmond Dispatch, agree in stating that the passage of the law has already seriously diminished their sales. Retail dealers are buying only from hand to mouth, not knowing how soon they may have to discontinue business. An enthusiastic conference of temperance workers of Richmond and vicinity was held on the 6th inst. A resolution was adopted calling a State Local Option Convention at an early day. A campaign fund was begun, and two hundred dollars subscribed on the spot. The work will be begun at once in all parts of the State. Under the law, one-fourth of those who voted at the last preceding election must sign a petition before a local option election can be ordered.

A Parliamentary return of all persons convicted for drunkenness on Sundays in England and Wales, between Sept. 29, 1884, and Sept. 29, 1885, was lately published. In England, out of a population of 24,618,926, 14,207 persons were convicted, 9,520 were bona fide residents of the police districts in which they were so fined, and 4,678 were non-residents of the district. In Wales, with a population of 1,360,513, there were 307 convictions of residents and 1,440 non-residents.

THE TEMPERANCE MOVEMENT IN THE UNITED STATES.—At the latest accounts the prospects of the High License bill in the New York Legislature were considered favorable. The Chairman of the Excise Committee had sent to New York for a lawyer familiar with the bill to come to Albany, and go over the measure point by point. The object was to point out to the Committee the reasons which had led to drafting the bill in its several features, to indicate the strong points, and any possible defects, and to answer any questions which the Committee might raise concerning it. The measure was to have a thorough and careful examination, and it was believed that on an early day it would be reported favorably to the Assembly. —Temperance.

When the Church Temperance Society was formed in the fall of 1881, one of the first dioceses to give it a fair hearing at the diocesan convention was Massachusetts. The organization has moved slowly but certainly forward; and Massachusetts is now the only diocese, with the exception of New York, where a paid secretary is employed. At first it was doubted whether there was strength enough in the Church to stand alone and become the exponent of a new creed in temperance reform. The last remnant of that doubt fled when Tremont Temple was packed from floor to ceiling to hear the Bishop of Rochester and other speakers at their annual diocesan meeting in 1884. Bishop Paddock has used trenchant words on the duty of the Church to temperance in more than one of his convention addresses; and by far the best speech at the Temperance Centenary at Boston, arranged by the Law and Order League, was certainly his.—Robert Graham.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.—The Bishop of Liverpool presided at the annual meeting of the diocesan branch of this society, and in opening the proceedings said they were all banded together to resist the evil which was the cancer of society in England, and to promote the cause of temperance. How much of an evil it was he need not tell them, but he would earnestly impress upon them to relax no effort and strain every nerve to diminish intemperance throughout the land, and thereby to promote thrift, morality and religion. He firmly believed that every one who was con-

nected with the cause of temperance was also helping forward the cause of pure and undefiled religion. No man could walk through the streets of Liverpool without being struck by the extravagant number of drinking places to be found, and he trusted as long as that state of things existed they would go on shoulder to shoulder, hand in hand, continually fighting on against the great enemy of Christ's cause, of true morality, and of the prosperity and welfare of the country in which they lived. He appealed to every patriot, to men of every political color, and to every Christian person, whether of the Church of England or the chapel, to come forward and help the cause they all had at heart.

Bishop Paddock, in his address before the Law and Order League of Boston, said: "All the salaries of all the ministers in America are only seventeen million, of dollars, and all the Church property, salaries, and contributions for missionary work here and in foreign lands, put together, amount only to four hundred and thirty millions; but intoxicating drink costs all that and five hundred and thirty-two million besides, and then ruins 100 bodies and souls where the churches can save one.

GRATEFUL COMFORTING.

EPPS'S COCOA. BREAKFAST.

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

Made simply with boiling water or milk. Sold only in packets by Grocers, labelled thus: JAMES EPPS & CO., HOMOEOPATHIC CHEMISTS, London, England.

"THE YOUNG CHURCHMAN."

WEEKLY:

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

MONTHLY:

Single subscriptions, 25c. In packages of 10 or more copies, 18c per copy. Advance payments.

"THE SHEPHERD'S ARMS."

A Handsomely Illustrated Paper for the Little Ones.

WEEKLY:

In packages of 10 or more copies, 30c per year per copy,

MONTHLY:

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

Address orders to The Young Churchman Company, Milwaukee, Wis. [Or through this office.]

FOR SALE,

A "Dominion" Reed Organ, 2 manuals, 5 sets of Reeds, 14 draw stops; organ pedals; separate wall for blowing. As good as new and will be sold cheap. A powerful instrument, suitable for a small Church or School-room. Apply to

J. W. F. HARRISON, Organist Christ Church, Ottawa

THE CHURCH GUARDIAN. A Weekly Newspaper.

NON-PARTISAN! INDEPENDENT

Is published every Wednesday in the interests of the Church of England in Canada, and in Rupert's Land and the North-West.

Special Correspondents in different Dioceses

OFFICE:

100 St. James Street, Montreal.

SUBSCRIPTION:

(Postage in Canada and U. S. free.)

If Paid (strictly in advance) - \$1.00 per an. If not so paid - - - - - 1.50 per an. ONE YEAR TO CLERGY - - - - - 1.00

ALL SUBSCRIPTIONS continued, UNLESS ORDERED OTHERWISE BEFORE DATE OF EXPIRATION OF SUBSCRIPTION.

REMITTANCES requested by POST OFFICE ORDER, payable to L. H. DAVIDSON, otherwise at subscriber's risk.

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

In changing an Address, send the OLD as well as the NEW Address.

ADVERTISING.

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

RATES.

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

MARRIAGE and BIRTH NOTICES, 50c. each insertion. DEATH NOTICES free.

Obituaries, Complimentary Resolutions Appeals, Acknowledgments, and others similar matter, 10c. per line.

All Notices must be prepaid.

Address Correspondence and Communications to the Editor,

P. O. Box 504, Exchanges to P. O. Box 1950, Montreal.

NEWS AND NOTES.

Catarrh—A New Treatment.

Perhaps the most extraordinary success that has been achieved in modern science has been attained by the Dixon treatment for catarrh. Out of 200 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefitted, while the patent medicines and other advertised cures never record a cure at all. Starting with the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adapted his cure to their extermination; this accomplished, the catarrh is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are cures still. No one else has ever attempted to cure catarrh in this manner, and no other treatment has ever cured catarrh. The application of the remedy is simple, and can be done at home, and the present season of the year is the most favorable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 305 King Street West, Toronto, Canada, and enclose stamp for their treatise on Catarrh.—*Montreal Star.*

The *Freeman's Journal* well and wittily says: "Puritanism has ceased to be a religion; the Puritans failed to found a race. The Celts have come to possess the land from which the rigid Englishman drove the aborigines—first piously falling on their knees, and then impiously falling on the Indians."

It seems to be pretty well understood that children must be sick at times, we would say to all anxious mothers that Nestle's Milk Food is an excellent preventative of cholera infantum, and all such complaints so common to children.

A Tough Morsel—The crust of the earth.

**GEORGE ROBERTSON,**  
ST. JOHN, N. B.  
**CHOICE TEAS**  
A SPECIALTY.

**Finest Groceries.**  
JAVA AND MOCHA COFFEES,  
FRUITS, PRESERVED JELLIES, &c  
Retail Store,—57 Prince Street,  
Wholesale Warehouse—10 Water st  
**GEO. ROBERTSON.**  
N.B.—Orders from all parts promptly executed.

**WANTED**  
By a Clergyman in full orders, sole charge, locum tenens, or curacy. Address, "CLERICUS," Hull, Province of Quebec.

CHURCH TRACTS.

*Suitable for Parochial Distribution Encouraging Church Principles and combating various forms of Dissent.*

- No. 1.—JOHN WESLEY'S RELATION TO THE CHURCH.—A Tract for Methodists.
- No. 2.—THE DUTY OF CONSTANT COMMUNION.—By Rev. John Wesley, A.M.
- No. 3.—A TREATISE ON BAPTISM.—By Rev. John Wesley, A.M.
- No. 4.—THE MEANS OF GRACE; Their Necessity and Scriptural Authority.—By John Wesley, A.M.
- No. 5.—THE MINISTRY: A Voice from John Wesley.
- No. 6.—OUR SUCCESSION OF DOCTRINE AND ORDERS: or Continuance in the Apostles' Doctrine and Fellowship—a Characteristic of the Church of Ireland.—By Rev. Courtenay Moore, M.A., Rector of Castletown-roche.
- No. 7.—SCRIPTURAL AUTHORITY for a Mixed form of Prayer.—By Rev. G. T. Stokes, M.A., Incumbent of Newtown-Park, Blackrock.
- No. 8.—THE NECESSITY OF THE EPISCOPATE.—By the Very Rev. Chas. Parsons Reibel, D.D., Dean of Clonmacnois.
- No. 9.—TWELVE HINTS TO CHURCHGOERS.—By the Rev. G. R. Wynne, M.A., Rector of Killarney.
- No. 10.—TWELVE HINTS TO CHURCH WORKERS.—By the same author.
- No. 11.—TWELVE HINTS TO CHURCH CHOIRS.—By same author.
- No. 12.—PLYMOUTH BRETHREN.—A few of the Opinions of those who call themselves Christian Brethren, contrasted with the statements of Holy Scripture.
- No. 13.—FREE AND OPEN CHURCHES.—By Rev. R. B. Stoney, B.D., Incumbent of St. Matthew's, Irishtown; Honorary Secretary of the Free and Open Church Association (Dullin Branch).
- No. 14.—BAPTISM AND THE LORD'S SUPPER.—By the Rev. Courtenay Moore, M.A., Incumbent of Castletown-roche.
- No. 15.—THE TRAINING OF THE WILL IN CHRISTIAN EDUCATION.—By Rev. G. R. Wynne, M.A., Rector of Killarney.
- No. 16.—THE CONSTITUTION AND AUTHORITY OF THE CHRISTIAN CHURCH.—Compiled by Rev. William Sherrard, Rector of Castlelyons.
- No. 17.—WHO WAS THIS JOHN WESLEY? A Question for the Wesleyans.—By the Rev. J. A. Carr, LL.D., Incumbent of Whitechurch, County Dublin.
- No. 18.—"ARE YOU SAVED?" Certainty or Hope?—By Rev. J. Macbeth, LL.D., Incumbent of Killeagney. Others are in Preparation.

These Tracts are published at 2d each, or 1s 8d per dozen. 50 (assorted if desired) will be sent post free on receipt of Post Office Order for 6s 8d.

PUBLISHED BY  
**J. CHARLES & SON.**  
Office of the Irish Ecclesiastical Gazette,  
61, Middle Abbey-street, Dublin.

[In ordering mention this paper, or send through this office.]

**Ecclesiastical Embroidery Society.**  
This Society is prepared to execute orders as follows:—  
**Altar Hangings, Antependiums, Banners, Surplices, Stoles, Hoods, Cassocks, Alms Bags, &c.,**  
Of the best workmanship, and on reasonable terms. Estimates sent on application. Apply to J. T., Rector, St. JOHN THE EVANGELIST CHURCH, Montreal, Que.

**A PRIZE.** Send six cents for postage of goods which will help all of either sex to more money right away than anything else in this world. Fortunes await the workers absolutely sure. Terms mailed free. TRUE & Co., Augusta, Maine. 30-ly

TRACTS FOR HOLY WEEK AND EASTER.

*To The Clergy of the Diocese of Montreal.*

The Book and Tract Committee have on hand for Free Distribution (save postage) the following Tracts:

- For Good Friday and Holy Week:*
- IS THIS DAY "GOOD" FOR ME —S.P.C.K.
- DIED FOR THEE— Canon Miller
- LOVE TO THE END— S.P.C.K.
- IS IT NOTHING TO YOU ALL YE THAT PASS BY— [Poole]
- HE HATH BORNE OUR GRIEFS AND CARRIED OUR SORROWS— [Poole]
- For EASTER:*
- HE IS READY— Poole
- "EASTER" F. H.— S.P.C.K.
- EASTER DAY— S.P.C.K.
- BEHOLD I AM ALIVE FOR EVERMORE— [Poole]
- EASTER VICTORY, Canon Miller, S.P.C.K.

The Committee are also prepared to receive orders for "The Dawn of Day"; 12 copies, one year from 1st January last, \$1.45. Address orders to

Rev. CANON EMPSON, M.A., Montreal.

**NESTLE'S MILK FOOD!**

THE MOST NOURISHING, ECONOMICAL, AND EASILY DIGESTED INFANTS' FOOD IN THE WORLD.

The leading physicians of Europe and America prescribe Nestle's Food as the best substitute for mother's milk.

Sold by all Druggists.  
**Thos. Leeming & Co.,**  
MONTREAL,  
Sole Agents.

**E. & C. GURNEY & CO.,**  
355 & 357 St. Paul Street, Montreal.

HOT AIR FURNACES for WOOD & COAL  
HOT WATER BOILERS,  
STOVES,  
SCALES,  
GRATES,  
REGISTERS,  
&c., &c.

Special attention to requirements for heating Churches.

**Special Local Agents Wanted.**  
Energetic, reliable Canvassers for subscriptions to the "GUARDIAN" wanted, in every diocese (or even in each deanery of every diocese) of the Ecclesiastical Province.

Address, stating experience and references,  
**THE CHURCH GUARDIAN,**  
P. O. Box 504,  
Montreal.

WHETHER CHOLERA

is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

**DREYDOPPEL'S BORAX SOAP,**  
a perfect cleansing, bleaching and purifying soap, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. DREYDOPPEL'S SOAP is sold in full pound bars only by all wholesale grocers and first-class retailers.

**SKIN DISEASES,**  
Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all itching Skin Eruptions, are surely cured and prevented by the exclusive use of **BEESON'S AROMATIC ALUM SULPHUR SOAP**, an exquisite beautifier of the complexion and toilet requisite. 25 cents, by druggists or sent by mail. Address Wm. DREYDOPPEL, M.P.R., 203 North Front Street, Philadelphia, Pa. Dreydoppel's Disinfecting Powder, 15 cents a large box.

**CATARRH SAMPLE TREATMENT**

So great is our faith that we can cure you, dear sufferer, that we will mail enough to convince you. FREE. Send to us stamps to cover expense & postage. L. S. LAURENCE & CO., Newark, N.J.

**PILES.** Instant relief. Final cure in 10 days, and never returns. No purge, no salve, no suppository. Sufferers will learn of a simple remedy free, by addressing C. J. MASON, 78 Nassau St., N. Y.

**WANTED LADIES AND GENTLEMEN** who wish to make \$5 to \$4 a day easily at their own homes. Work sent by mail. No canvassing. Address with stamp Crown Mfg. Co., 204 Vine St., Cin'ti. O.

**WANTED—LADY** Active and intelligent, to represent in her own locality an old firm. References required. Permanent position and good salary. GAY & BROS., 11 Barclay St., N. Y.

**AGENTS** with small capital. We have something new, no risk, large profits, special 30 day offer, write at once. **EMERSON CO.,** 321 Canal St., N. Y.

**Our National Foods.**

**BARAVENA MILK FOOD,**  
DESICATED WHEAT,  
ROLLED OATS,  
PATENT BARLEY,  
PREPARED PEA FLOUR,  
PATENT GROATS,  
DESICATED BARLEY,  
DESICATED RYE,  
DESICATED CORN,  
WHOLE WHEAT MEAL,  
&c., &c.

There are no food preparations known to domestic economy that are so valuable in all particulars as "OUR NATIONAL FOODS." They are nutritious, easily digested, palatable, economical, and quickly prepared. They assist in building up a strong muscular development, as well as brain and nervous vitality. Persons of weak digestion or constipative habits derive the greatest benefit from their use; while the most active men find full satisfaction from a diet wholly or partly composed of these specially prepared cereals.

**FISH & IRELAND,**  
Manufacturers and Patentees.  
LACHUTE MILLS, LACHUTE, P. Q.

**SUBSCRIBE**

— TO THE —

**CHURCH GUARDIAN**

If you would have the most complete and detailed account of CHURCH MATTERS throughout THE DOMINION, and also information in regard to Church Work in the United States, England and elsewhere.

EVERY CHURCH FAMILY IN THE DOMINION SHOULD HAVE IT.

Now is the time to Subscribe.

Subscription per annum (in advance), \$1.00 Address,

**L. H. DAVIDSON, D.C.I.,**  
EDITOR AND PROPRIETOR,  
Box 504, Montreal, I.

**Canada Paper Co.,**  
Paper Makers & Wholesale Stationers.

Offices and Warehouses:  
578, 580 and 582 CRAIG ST., MONTREAL  
11 FRONT ST., TORONTO.

Mills:  
SPRINGVALE MILL, } WINDSOR MILLS, } P.Q.  
WINDSOR MILL, }



**M. S. BROWN & CO.,**  
ESTABLISHED A.D. 1840.  
JEWELLERS & SILVERSMITHS,  
—DEALERS IN—  
Church Plate and Metal Altar Furni-  
ture.

**128 Granville St., Halifax, N.S.**

The following well known clergymen have kindly permitted their names to be used as references:—

The Ven. Canon Edwin Gilpin, D.D., Arch-  
deacon of Nova Scotia, Halifax.

The Rev. Isaac Brook, M.A., Professor of  
Divinity and Acting-President King's Col-  
lege, Windsor, N.S.

The Rev. C.J. S. Bethune, M.A., Head  
Master Trinity College School, Port Hope,  
Ontario.

The Rev. E. S. W. Pentreath, Christ  
Church, Winnipeg, Man.

Price Lists can be had on application.

**BOOKS FOR CHURCHMEN.**

*S. P. O. K. Repository,*

**Wm. Gossip's**  
No. 103 Granville Street, Halifax.

Commentary on old and New Testament  
Book form, and in serial parts, at 15c. a  
number. In Volumes, \$1 each.

The Narrow Way, 17c.

Communicants' Manual, by Bishop How,  
Bishop Oxenden, Sadler, Burbridge, Wil-  
son. From 10c. to 25c.

Bloomfield's Family Prayers, 25c.

Commentary on Book of Common Prayer,  
80c.

Dr. Barry's Commentary on Prayer Book  
75c.

Large Supply of Church Tracts.

Confirmation Cards.

Baptism Cards.

Cards for First Communion.

Lectures on Confirmation (Morae) 30c.

Official Year Book for 1884, 75c.

Book of Offices, \$2.50 and \$1.50.

Church Songs, music \$1.00, words only 5c. a  
copy. This is a new Book, and specially  
adapted to replace "Moody & Sankey's"  
in Church families.

**BELLS.**



**BUCKEYE BELL FOUNDRY.**

Bells of Pure Copper and Tin for Churches,  
Schools, Fire Alarms, Farms, etc. FULLY  
WARRANTED. Catalogue sent Free.

**VANDUZEN & TIFT, Cincinnati, O.**



**MENEELY & COMPANY**

WEST TROY, N. Y., BELLS

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



**McShane Bell Foundry.**

Finest Grade of Bells,  
Chimes and Peals for Churches,  
Colleges, Tower Clocks, etc.  
Fully warranted; satisfaction guar-  
anteed. Send for price and catalogue  
FREE. **McSHANE & CO., BALTIMORE**  
Md., U. S. Mention this paper.

**Clinton H. Meneely Bell Co.**

SUCCESSORS TO

**MENEELY & KIMBERLY,**  
**Bell Founders,**  
TROY, N. Y., U.S.A.

Manufacture a superior quality of BELLS.  
Special attention given to CHURCH BELLS.  
Catalogues sent free to parties needing bells.

**SUBSCRIBE for the**

*CHURCH GUARDIAN.*

**EDUCATIONAL**

**UNIVERSITY OF KING'S COLLEGE,  
WINDSOR, N.S.**

This University was constituted by a  
charter of King George III., granted in  
1822, and is under the control of the BISHOP  
of the Diocese, as VISITOR and CHAIRMAN  
and a BOARD OF GOVERNORS, members  
of the Church of England, elected by the  
Alumni.

The Rev. ISAAC BROOK, M.A.,  
of Oxford, Acting President.

Religious instruction is given in conform-  
ity with the teaching of the Church of Eng-  
land, but no tests are imposed, and all its  
Privileges, Degrees, Scholarships, etc., ex-  
cept those specially restricted to Divinity  
Students, are conferred by the College, with-  
out any discrimination in favor of members  
of the Church.

There are numerous Scholarships and  
Prizes to be obtained by competition, and  
Students furnished with a Nomination are  
exempt from all fees for Tuition, the neces-  
sary expenses in such cases being little more  
than \$150 per annum for Boarding and Lodg-  
ing.

A copy of the UNIVERSITY CALENDAR,  
and any further information required, may  
be obtained on application to the President,  
or to the Secretary,

T. RITCHIE, Esq.,  
Halifax.

**THE COLLEGIATE SCHOOL,**

of which the Rev. C. WILLETTTS, Graduate  
of the University of Cambridge, is Head  
Master, supplies an excellent preparatory  
course of instruction, enabling students to  
matriculate with credit at the College, and  
including all the usual branches of a liberal  
education.

The Head Master will be happy to furnish  
information in answer to applications ad-  
dressed to him at Windsor.

**GIRTON HOUSE.**

Boarding and Day School for Young  
Ladies.

102 PLEASANT ST., HALIFAX, N.S.

MR. F. C. SUMICHRIST, PRINCIPAL.

**REFERENCES:**

His Honor M. H. Ritchey, Lieut.-Governor  
of Nova Scotia; The Lord Bishop of Nova  
Scotia; The Lord Bishop of Newfoundland,  
Sir Adam G. Archibald, K.C.M.; Hon. J.  
McDonald, Chief Justice of Nova Scotia;  
Hon. Judge Weatherbee; Hon. Judge Rigby,  
Hon. Judge Thompson; T. Robertson, Esq.,  
M.P., Shelburne, N.S.; Hon. W. S. Fielding,  
Provincial Secretary; Hon. W. Owen, Q.C.,  
M.L.C., Bridgewater; The Venerable Arch-  
deacon Gilpin, D.D., Halifax; W. J. Stairs,  
Esq., Halifax; Rev. F. Partridge, D.D., Hal-  
ifax; Rev. F. R. Murray, Halifax; A. H.  
McKay, M.A.B. Sc., Principal Picton Aca-  
demy; Rev. J. Ambrose, Digby, N.S.; H. S.  
Poole, Esq., Stellarton, N.S.; C. E. Brown,  
Esq., Yarmouth; J. Macfarlane, Esq., Can-  
ada Paper Co., Montreal; L. O'Brien, Esq.,  
President Royal Canadian Academy, Tor-  
onto; Robert Spratt, Esq., Toronto, and  
Parents of Pupils,  
Sept. 9, '85. 1y.

**Bishop's College  
LENNOXVILLE, P.Q.**

COLLEGE AND SCHOOL.

**Easter Term,**

April-end of June—Just Commenced.

Rector's Circular of the School, 2nd Edition,  
April, 1883, sent on application.

THOS. ADAMS, M.A.,  
Principal and Rector.

**Montreal Stained Glass Works.**

**Castle & Son,**  
40 Bleury St.,  
MONTREAL.

**Church  
Glass.**

PLAIN, LEADED,  
ORNAMENTAL.

Memorial  
Windows.

FIGURES AND  
SUBJECTS.

We guarantee this  
specialty equal  
to imported  
work.

Designs Sent Free.



**THE FARMER'S REMEDY  
FOR**

**Rheumatism.**

A LINIMENT guaranteed to immediately  
remove Rheumatic Pain. It has been used  
for years and has never yet failed.

For Chilblains it will at once stop the ir-  
ritation. No horse should be without a  
bottle. Put up in 50c., \$1, and \$2 bottles, and  
sent on receipt of the price by

**THE FARMER'S REMEDY CO.,**  
64 and 66 Broadway, and 19 New street,  
New York.

NOW READY.—Price, 2s. 6d. Stg.—60c. Cy

**COASTAL NAVIGATION;**

Or Notes on the use of Charts, intended for  
the instruction of Classes in Coastal  
Navigation, and for the use of Coast-  
ing and Baiting Vessels.

By JOSEPH JAMES CURLING,

Missionary Priest of the Bay Islands, New-  
foundland; and Rural Dean of the  
Straits of Belle-Isle.

Holder of a Board of Trade "Certificate as  
Master of his own Pleasure Yacht."  
F.R.G.S.; and formerly a Lieu-  
tenant in the Corps of  
Royal Engineers.

With Diagrams and a Chart to illus-  
trate the Notes.

Published by GRIFFIN & CO., 2 The MIT  
Hard, Portsmouth.

Sold in London by  
IMRAY & SONS, Minorities; NORIE & WIL  
SON, 150 Minorities; HUGHES & SON,  
59 Fenchurch Street; SIMPKIN,  
MARSHALL & CO., Sta-  
tioners' Hall Court.

**THE CHRISTIAN**

**MARRIAGE LAW DEFENCE  
ASSOCIATION.**

(IN CONNECTION WITH THE CHURCH OF  
ENGLAND IN CANADA.)

PATRON:

*The Most Rev. the Metropolitan of  
Canada.*

HON. SEC.-TREAS.:

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

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

**A BIG OFFER.** To in-  
troduce them, we will give away 1,000 Self-Operat-  
ing Washing Machines. If you want one,  
send us your name, address and express  
office at once. **THE NATIONAL CO.,**  
63 Dey St., N. Y.

**FETTES  
College School,**  
97 Drummond Street.

Session 1885-86 will commence 10th Sep-  
tember. Course of Study: Classical, Math-  
ematical and Commercial. Prospectus, &c  
on application to **TRAILL OMAN, M.A.**

**STAINED GLASS**  
OF EVERY DESCRIPTION.  
**JOS PENCE & SONS**  
ECCLESIASTICAL & DOMESTIC  
GLASS PAINTERS  
GENERAL DECORATORS  
CHURCH FURNISHING & BRASSES ETC  
COR. BLEURY & JUBORS STREETS  
MONTREAL.

THE LINE SELECTED BY THE U. S. GOV'T  
TO CARRY THE FAST MAIL.

**Burlington  
Route  
C. B. & O. R. R.**

It is the only line with its own track from  
**CHICAGO TO DENVER,**

Either by way of Omaha, Pacific Junction, St. Joseph,  
Atchison or Kansas City.

It connects in Union Depots with through trains from  
NEW YORK, PHILADELPHIA, BOSTON  
and all Eastern points. It is the principal line to  
**SAN FRANCISCO, PORTLAND & CITY OF MEXICO**

It traverses all of the six great States of ILLINOIS,  
IOWA, MISSOURI, NEBRASKA, KANSAS, COLORADO  
with branch lines to all their important cities and  
towns.

From CHICAGO, PEORIA or ST. LOUIS, it runs  
every day in the year from one to three elegantly  
equipped through trains over its own tracks between  
**Chicago and Denver,**

**Chicago and Omaha,**  
**Chicago and Council Bluffs,**  
**Chicago and St. Joseph,**  
**Chicago and Atchison,**

**Chicago and Kansas City,**  
**Chicago and Topeka,**  
**Chicago and Cedar Rapids,**  
**Chicago and Sioux City,**

**Peoria and Council Bluffs,**  
**Peoria and Kansas City,**  
**St. Louis and Omaha,**  
**St. Louis and St. Paul,**

**Kansas City and Denver,**  
**Kansas City and St. Paul,**  
**Kansas City and Omaha,**

For all points in Northwest, West and Southwest.  
Its equipment is complete and first class in every  
particular, and at all important points interlocking  
switches and signals are used, thus insuring com-  
fort and safety.

For Tickets, Rates, General Information, etc.,  
regarding the Burlington Route, call on any Ticket  
Agent in the United States or Canada, or address  
T. J. POTTER 1st V.P. & GEN. MGR., CHICAGO.  
HENRY B. STONE, ASST. GEN. MGR., CHICAGO.  
PERCEVAL LOWELL, GEN. PASS. AGT., CHICAGO.

**KNABE  
PIANOFORTES.**

UNEQUALLED IN  
Tone, Touch, Workmanship and Durability.

**WILLIAM KNABE & CO.,**  
Nos. 204 and 206 West Baltimore Street,  
Baltimore. No. 712 Fifth Avenue, N. Y.

THIS PAPER may be found on file at Geo. F.  
Rowell & Co's Newspaper Ad-  
vertising Bureau (10 Spruce St.), where advertising  
contracts may be made for it IN NEW YORK