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The Church Guardian

Upholds the Doctrines and Rubrics of the

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

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No. 7

MONTREAL, WEDNESDAY, JUNE 13, 1888.

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ECCLESIASTICAL NOTES.

By a scheme of the Bishop of Lichfield's, seven new churches are to be built in his diocese. The Bishop has given £1,000 towards the fund.

BISHOP BROMBY, late of Tasmania, has been presented by the Rev. J. D. Corbet, to the rectory of Edgmond, Salop, the value of which is returned at £2,100. The population is 939.

THE Bishop of Sydney is on his way to England to attend the Pan Anglican Synod, and it is very doubtful whether he will again return to his Colonial charge, the health of Mrs. Barry requiring permanent residence in England.

THE rector of Cerigydruidion has had his name withdrawn from the committee of the local auxiliary of the British and Foreign Bible Society, because he cannot co-operate with those who "attack the Church."

MR DENIS CROFTON, a wealthy Dublin gentleman, (lately deceased), has bequeathed £10,000 to the Church of Ireland, for the benefit of poor parishes, and £15,000 to the Church Missionary Society to endow a mission to be styled after his own name.

AT BISHOP BARDSLEY'S first confirmation, at St. Paul's Church, Ramsay, Isle of Man, over eighty candidates were presented. The Bishop is credited with rousing the clergy of the island to a greater sense of the importance of attracting the young to Church and to the Holy Table.

UPWARDS of seventy Colonial Bishops will attend the service to be held in Canterbury Cathedral on June 28, in connection with the Pan Anglican Synod. The Primate will preach on the occasion. On the following day the Bishops will take part in the commemoration festival at St. Augustine's Missionary College.

THE suit against the Church of the Holy Trinity, New York, has been decided adversely to the church. The decision held that the case of the Rev. E. Walpole Warren comes under the law relating to the importation of labour, and the church of the Holy Trinity must pay \$1,000 penalty for bringing him over from England. An appeal will probably be taken as the defence.

THE largest salary paid to any of the Bishops of the Church in the U.S., is \$10,000. New York pays this to Bishop Potter, and provides him a house. The next largest amount is \$6,000, and only the Bishops of California, Chicago, Long Island, and Massachusetts, receive that figure. Only eight receive \$5,000. The Bishop of Maine receives only \$1,300, and has to pay his travelling expenses, but he receives about \$1,700 as rector of St. Luke's Cathedral.

ON Tuesday, 22nd May, in York Minster, after two postponements, owing to the non-completion of legal formalities, the Archbishop

of York consecrated the Rev. John James Paleine, as Suffragan Bishop for Ripon, under the title of the Bishop of Penrith. The Bishops of Durham and Ripon were the assistant prelates. The new Bishop was formerly assistant master of Marlborough College and curate of St. Giles-in-the-Fields, and has held several official posts in the Ripon diocese.

EXTRACT from a letter of the Rev. E. F. Wilson, in the *Dominion Churchman* of June 7th:

"I do not think that for young fellows scarcely out of their teens to be sent for Sunday work or vacation work to vacant missions. *Aping the dress of full fledged clergy, calling themselves 'Rev' and drawing pay for their summer's cutting has a beneficial effect upon these young men.*"

[Is there any beneficial effect on the parishes or missions themselves? and is there not direct and positive injury to the Church? We believe there is positive injury done to the work of the Church, and that the sooner the policy of so employing students is abandoned the better.—Ed]

ONE SOURCE OF JOY.

BY WM. S. LANGFORD, D.D.

It is a not uncommon notion that the Christian life is made up of unpleasant tasks. "Thou shalt" and "thou shalt not" seem to bound and limit the Christian's liberty by a law which lays its exactions upon conscience, enjoining duty and forbidding pleasures and so making of life a burden. Another view is that the Christian life is a new life, not less real and free, though stirred by loftier impulses and guided by fresh motives and principles of action. In other words, it is life turned around, walking with God, not away from him, delighting in His will and finding his service "perfect freedom." This is the true view and gives to life a nobleness which can come in no other way.

An illustration of this true view came to me to-day in a letter which contained some hundreds of dollars for missions, and in which the writer says:

"I wish, people in their missionary appeals would speak more about the joy of giving and show up the other side of the case a little. We are reminded of our obligations more than of our privileges, and we are not made to realize the gain to ourselves when we are brought into sympathy with the great word around us."

The joy which the writer of the above expresses in sending a liberal contribution is a joy which many others might experience if they would learn the secret. It carries a double blessing with it in making one realize his union with the Source of Life whose bounty he receives, and his own power as God's dispenser of good. I am persuaded that there is much more of this spirit among us than we are apt to think. I have met so many persons of wealth who act as stewards of God's bounty and do good with a free and liberal hand that it

gives me great pleasure to testify to the fact. The records of Church and charitable societies will show that this present time is remarkable for large individual gifts. It is both right and wise to acknowledge this liberality and to make it known because it is a source of joy in which many others may learn to share.

• If the clergy would always impress upon the people the *privilege* of serving Christ, the *rewards* of self-sacrifice, the *blessedness* of giving, the *joy* of doing good, the effect of it would be stimulating and encouraging. Then it would be sufficient simply to set forth a good cause in order to call out needful and hearty help. There is much good to be done in "the great world around us." The opportunities seem greater now than ever before, and if men and women can be made to know that it is a privilege as well as a duty to serve the King of kings, the world will be the better for it in every way.—*North Dakota Churchman.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

DIGBY.—His Lordship the Bishop of Nova Scotia held a Confirmation in this place on Thursday, the 17th inst. The handsome Church, capable of seating in the nave over 500 people, was filled by a most attractive congregation. Eleven male and ten female candidates received the sacred rite, and were addressed in a most impressive manner by our new Bishop, Rev. J. M. Davenport, of the Mission Church of St. John the Evangelist, Portland, N.B., acted as the Bishop's Chaplain. The other clergy were Rev. P. J. Filleul, R.D., of Weymouth, Rev. W. H. S. Morris, of St. Clements, and Rev. John Ambrose, Rector of Digby. The excellent organ, by Hook & Hastings, of New York, lately purchased for this Church, was played by Professor Morley, of St. John, and greatly promoted the brightness and devotional feeling of the service. At eight o'clock in the evening a large number of the parishioners and their friends attended the Bishop's reception at the Rectory. On Friday morning, 18th inst., the Bishop parting with his Digby friends at the pier, embarked in the steamer "Evangeline" for Annapolis, leaving an excellent impression behind.

On Friday evening Prof. Morley gave a very masterly recital on the organ, before a delighted congregation, a great many of them felt, as they never had felt before, how wonderfully sacred music, even without words, elevate and assist the devout aspirations of the soul. At intervals during the recital, Rev. J. M. Davenport sang choice selections from the Oratorio of the "Messiah." The excellence of his singing is too well known to require comment.

DIGBY NECK MISSION.—This Mission which, owing to lack of means, has for years had no resident priest or deacon, of the Church of England, is dependent upon the services of a lay reader, a divinity student from Kings's College, Windsor, during the midsummer vacation and such occasional visits as can be spared by the Rector of Digby during the re-

mainder of the year. There are three Churches in Digby Neck Mission, and the waning interests of the Church in that quarter might soon be revived under the care of a good and energetic missionary teaching "Church doctrine and Bible truths." With the help of a grant from the Board of Home Missions, a celibate clergyman could be maintained there. At home as well as abroad "the fields are white unto the harvest." All that is wanted is that God's priesthood, clerical and lay, should be willing to go or send, as well as to pray the Lord of the harvest to send forth labourers into His harvest. It is for want of this willingness and self-denial that many parishes are weak and sick, and many sleep.

"**CHURCH WORK.**"—The office in Annapolis in which *Church Work* was printed, was burnt to the ground with nine other buildings, on the night of the 28th inst. The June number of this very useful periodical may, therefore, be somewhat delayed in publication. The cost of this paper being but 30 cents a year, or 20 cents by the hundred, places it within easy reach of the poorest, and enables anybody who desires the extension of distinctively Church principles—as far from Rome as from dissent—to circulate it freely, as a Sunday-school magazine, or a tract of 16 pages. Many clergymen, in writing to the Editor, speak of it as most useful in their parishes. Conveying no news or politics, it does not interfere with a Church weekly, like the *CHURCH GUARDIAN*, but rather begets a desire for such sound weekly teachers by going as a pioneer among people who either take a secular paper or none at all.

WITH THE BISHOP.—It was the pleasure and privilege of your correspondent to accompany the Bishop throughout his first tour in the Amherst Deanery. Last week I sent an account of the reception and visit at Truro. Leaving that thriving town his Lordship was accompanied by Rural Dean Moore, Revs. Kaulbach, Parkinson, Harris, Wilson, Martell, Woollard, Gwilym, and these were supplemented on the route by Revs. Harley, Brine and Downing. Arriving at Stellarton the clerical party were hospitably and elegantly dined by the manager of the Mines, Mr. Poole, and his esteemed wife, and then separated to receive the cordial hospitality of various citizens. A Deanery meeting was held at the house of the Rural Dean, at which the Bishop was present to listen to the wise or otherwise deliberations of those present; while here his Lordship received and suitably answered an address from the Parish. Confirmation followed in the evening, and here it is worth remarking that his Lordship, so far, takes that office only at the service, thereby avoiding a long and often physically exhausting ceremony resulting in other than happy reminiscences. The addresses to the candidates were different at each confirmation on the tour and displayed a remarkable power of readiness, fulness, and deep spirituality. The remark of a Springhill miner who was present at the Truro confirmation was, "The address was lovely; a little child of four years could have followed every word." Your correspondent heard nothing but encomiums, and after each service especially from the poorer people who seemed deeply moved at the touching words of the Bishop. At the Albion Mines confirmation the Church was crowded and sixteen candidates received the Apostolic rite; the service was a very hearty one. Next morning the party met at the growing and thriving town of Glasgow, and assembling at the Hotel Vendome, there was presented to the Bishop the inevitable address by a solid and influential deputation who solicited separation from Albion Mines and the starting of a new parish. The Bishop answered the request favourably, and ere long New Glasgow will be numbered among the parishes of the Diocese.

Confirmation followed, at which five candidates were confirmed. The whole party then returned to the Vendome, where the parish had prepared a sumptuous repast. The banquet was scarcely over before the shriek of a steamer's whistle startled us to the reality that generous Pictou was pushing ahead her unbounded hospitality. A steamer had been chartered by the parish and sent up for the Bishop. The trip down the East River was exquisitely beautiful in the Spring afternoon, and the variety of the scenery and freshness of air evidently set the wits of the party at high pressure. As each print of beauty and pleasure was passed so was also an additional vote of thanks. Pictou was waiting with Masonic Hall opened to read an address which drew from the Bishop one of his happiest replies. At evening service the interesting ceremony of induction of the new rector, Rev. H. A. Harley, was conducted by Rev. Rural Dean Moore. Evensong followed, taken by Rev. W. Chas. Wilson, Woollard, and Downing. The Bishop preached from 1 Tim. iii. 15, upon the duty of pastor and people towards the Church and gave no uncertain sound upon the Church's true position. He contended that if Baptists, Congregationalists, and Presbyterians, should give up the one point of doctrine upon which the separation of each was founded, and allow or acquiesce (as so many did,) the propriety and rightness of the Church's position; then their position as separationists was no longer tenable but they should return to the fold whence they separated. Considering the effect upon the local editor, the following may be quoted from the *Pictou News*:—"The sermon was an excellently delivered discourse exhibiting beautiful clearness of thought, thorough scholarship and well-nigh perfect diction. His Lordship is a man of splendid physique, and his voice may appropriately be called the voice of an orator. His enunciation is perfectly clear and distinct." Next morning the Bishop consecrated the Church dedicated to the Apostle St. James; Rev. J. A. Kaulbach preached the dedication sermon, a powerful discourse, faultlessly delivered from the words, "I was glad when they said unto me we will go unto the house of the Lord." The music at both services was remarkably well rendered, and the anthems effectively sung; the organ was played by Mr. Faulkner, of the parish of Truro. It is seldom that such hearty and inspiring services and associations are concentrated as were those at Pictou on this occasion and we trust it augurs well for the future success, blessedness and unity of the work in this important parish under the new rectorship of so earnest a leader as Mr. Harley. During the afternoon Col. and Mrs. Snow took the clerical party on a driving expedition to Fitzpatrick Mountain, whence the extended view obtainable shewed the Bishop a large part of his diocese. Returning a banquet was waiting for us at the Revere House and a pleasant evening with the host and hostess, Col. and Mrs. Snow, brought a most agreeable and memorable visit to a close. Next day we saw the Bishop safely off on the P. E. Island steamer in the company of Revs. Lancaster and Weston-Jones, and all the surging of our varied thoughts may be summed up in the petition, "May God long spare our Bishop to be with us."

BISHOPS' APPOINTMENTS for the remainder of the month:—

Wednesday, June 13th, Thursday, June 14th, and Friday, June 15th, in Charlottetown.

Saturday, June 16th—3 p.m., Visit to Rustico Church.

Sunday, June 17th—10.30 a.m., Confirmation at Milton Church; 2.30 p.m., address in St. Paul's Sunday-school, Charlottetown; 7 p.m., preach at St. Paul's Church.

Monday, June 18th—8 p.m., conversazione in St. Paul's Schoolroom.

Tuesday, June 19th—2.30 p.m., visit to St.

Alban's Church, Mount Stewart; 7.30 p.m., confirmation at Trinity Church, Georgetown.

Wednesday, June 20th—Quarterly meeting of P.E.I. Clerical Association at Georgetown; 8 a.m., celebration of Holy Communion; 10.30 a.m., matins and address to clergy; 3 p.m., meeting of Clerical Association; 7 p.m., evensong and sermon, Rev. T. B. Reagh, preacher.

Thursday, June 21st, Friday, June 22nd, and Saturday, June 23rd, in Charlottetown.

Sunday, June 24th (St. John the Baptist)—10.30 a.m., Holy Communion in St. Peter's Church, Charlottetown; 3 p.m., confirmation at Christ Church, Cherry Valley; 7.30 p.m., evensong at St. Peter's Church, Charlottetown.

DIOCESE OF FREDERICTON.

FREDERICTON.—The Metropolitan has appointed Rev. J. de Soyres to preach the annual sermon on behalf of the Diocesan Church society at Trinity Church on the 5th July.

The Metropolitan will sail for England on the 14th of June, in the same steamer that the Coadjutor went over in a few weeks ago.

The Metropolitan has accepted an invitation to address the assembled Bishops of the Home and Colonial Church on June 29th, at Canterbury, on the spot where St. Augustine first preached Christianity in England. Bishop Medley has also been invited to preach in St. Paul's and Westminster Abbey, but has declined, preferring to speak only at Canterbury.

CAMPOBELLO.—The rumors which have been afloat here concerning church enlargement have assumed a definite shape, and the vestry of St. Anne's church has advertised for proposals to build a new aisle on the North side, which most desirable addition can be well completed without prejudicing the grace which certainly characterizes the building. The present wall on the north side will give place to four arches resting on octagonal pillars, and giving a space of 10 x 40 inside measurement, and between fifty and sixty additional seats. The new wall will be 14 feet high, the same height as the old one; the slope of the roof being obtained by running it up above the eaves upon the rafters of the present roof. At the same time the vestry is to be enlarged so as to be 'flush' with the new piece. Outside, the church will not look lopsided, because the porch on the south side will act somewhat as a pendant, while the inside will have a decidedly good appearance; the same windows will be used, and the whole design carried out so as to be in harmony with the entire edifice. This addition is really wanted. Like all other churches in our villages there is plenty of room in it on Sunday mornings; but at the evening services on fair days the house is filled and many don't go for fear of being sent away for want of room. Then again on special occasions as anniversaries, confirmations, and the visits of the hotel folks, the accommodation is plainly insufficient. The inhabitants are far from rich, but they are one in this matter, and will work together to pay off this charge, which they have so willingly assumed.

DIOCESE OF QUEBEC.

QUEBEC.—The Diocesan Synod opened on the 8th inst., with a large attendance of delegates. Bishop Williams, in his charge referred to the fact that on Monday, the festival of St. Barnabas, he would celebrate the 25th anniversary of his consecration. During that quarter of a century there had been 11,176 confirmations, 47 deacons, and 43 priests, ordained. There are now 16 self-supporting parishes, while twenty-five years ago there was only one. It was his intention to appoint a Dean and Chapter for the Cathedral, and the Canons comprising the chapter would take the responsibility of seeing that services would be held daily as in English cathedrals. He had ap-

pointed Dr. Norman Dean of the Cathedral, and would name Canons, some in the city and some in the country. Rev. Dr. Roe, professor of Theology at Lennoxville, had been appointed Archdeacon and Commissary for the Bishop during his absence in England, where he goes to attend the Lambeth conference. He will return in September.

DIOCESE OF MONTREAL.

MONTREAL.—*St. John the Evangelist.*—The Dedication festival of this Church was observed on Sunday, the 3rd inst. At the regular midday choral celebration of the Holy Eucharist the choir was assisted by a small orchestra, the effect of which was most marked in the Creed, *Sanctus*, and *Agnus Dei*. Rev. Hy. Kittson was the celebrant, and Rev. J. G. Norton, D.D., rector of the Cathedral, the preacher. At the evening service, Rev. A. C. A. Hall, Boston, preached to a congregation that crowded the church to overflowing, from the text, *St. John xx. v. 22*: "He breathed on them, and said unto them, receive ye the Holy Ghost."

St. James the Apostle.—At morning service on Sunday, June 3rd, the Rev. Canon Ellegood, Rector, announced that Mrs. Chas. Phillips had authorized the purchase at her own cost of a chime of bells for the Church, the only condition being that the bells should be the best that could be procured. It will be remembered that Mrs. Phillips not many years ago erected at her own expense the present tower and steeple attached to the Church, wherein the chime of bells will shortly be placed through this farther act of munificence on her part.

The Lord Bishop of New Westminster and Mrs. Sillitoe, passed through the city last week en route to England. His Lordship paid us a visit, and expressed his sympathy with the Editor and his hope that renewed health would enable him to continue his work for the Church in the publication of the GUARDIAN which he assured him was much appreciated.

BEDFORD.—The annual meeting of the Rural Deanery of Bedford was held at Bedford, on Tuesday, the 5th inst. There were present the Revs. H. W. Nye, M.A., Rural Dean; Canons Robinson, Mussen and Davidson; I. Constantine, Ker and Forsey; Messrs. P. W. Tittmore, Z. V. Whitman and J. F. Whitwell. All the Parishes and Missions of the Deanery were represented, with the exception of Clarenceville and Rougemont.

The proceedings commenced with a celebration of the Holy Communion in St. James' Church. After which the delegates adjourned to the town hall for the despatch of business. The whole of the morning session was occupied with the reception and consideration of the Parochial reports, which were very satisfactory. Nearly every parish reporting an increase in membership as well as in contributions to church funds. The afternoon was spent in the discussion of various subjects of interest and importance to the members of the Church in this district. Feeling reference was made to the recent family bereavements of two highly esteemed members of the Deanery. The Rev. Canon Davidson and Mr. H. D. Moore and the Rural Dean was requested to convey to them the assurance of the heartfelt sympathy of their brethren. Cowansville was selected as the next place of meeting, and the proceedings closed with a hearty vote of thanks to the Rural Dean, Mrs. Nye, and the ladies of Bedford for their kindness and hospitality.

DIOCESE OF ONTARIO.

KINGSTON.—*St. Paul's.*—St. Paul's School-house was crowded on the evening of the 31st ult., when a reception was tendered to the Rev.

Mr. Rayson, who will officiate in St. Paul's during the absence of Rev. Mr. Carey in England. The programme was begun with a well executed piano duet by the Misses McMahon, after which songs were rendered by Misses Strathy and Meek, and Messrs. Wilson and N. Greenwood. Mr. Raymond gave a very humorous reading, and Miss Edna Wilson a recitation. Miss Pipe followed with a piano solo, and then refreshments were served, after which came some brief speeches, the first being by Rev. Mr. Rayson, who returned thanks for the very kind reception given him, and asked for the co-operation and prayers of those present. Messrs. Greaves and Youlden mounted the platform, and the former calling the Rector forward, a purse containing twenty sovereigns was placed in his hand, as a gift from the congregation, who hoped that he would have a safe journey across the ocean and return to them renewed in health and vigor. The Rector, who had no idea that he was to receive a gift, found it difficult to make a reply. He referred to the repeated kindnesses shown to him by his congregation, and said that when he came back he hoped to become even more worthy of their confidence than ever. Rev. Mr. McMorine, Capt. Gaskin, and Messrs. T. C. Wilson and M. Sutherland also made brief remarks, and the last item on the programme was a short address by the Mayor.

The Bishop of Ontario has set apart a new Mission in the county of Lennox, with Odessa as headquarters, and has appointed the Rev. W. M. H. Quartermaine, assistant of Trinity Church, Brockville, as the Incumbent. The people of Odessa will have now for the first time a resident clergyman.

OXFORD MILLS.—A most instructive and a helpful Retreat has just been held in this parish by the Rev. A. C. A. Hall, of Boston, and was attended by eleven clergyman, who for the three days spent their time in the consideration of their own spiritual state. On June 19th, the vicar, Rev. W. A. Read and Mrs. Read leave for England, for a holiday of three months. His work is to be carried on by Mr. T. T. Norgate, of Trinity College, Toronto, who has been licensed for that purpose by the Bishop, under the general supervision of the Rector of Kemptville.

DIOCESE OF TORONTO.

TORONTO.—The Church Womens' Mission Aid of Toronto Diocese: Clergyman and others intending to make application for assistance for next winter to the above Society would confer a great favor by sending in their applications at the earliest possible date to the Society.—Mrs. O'REILLY, 37 Blecker St. Toronto.

Please mention the kind of assistance required. If for a Christmas time, the number and ages of the children to be provided for. Surplices, &c., supplied gratis when necessary, and at very low rates at all times.

DIOCESE OF NIAGARA.

SYNOD NOTES.—During the year preceding the last meeting of Synod, the Lord Bishop of the diocese confirmed 1,158 persons, of whom 235 had been brought up outside the Church.

The contributions to the Domestic Mission work of the Church of England in Canada from the diocese for the past year amounted to \$1,168; and to Foreign Missions \$1,298.

The Bishop in his address to the Synod referred to a communication received from the Secretary of the Marriage Law Defence Union of England, asking for sympathy for the objects of the union in its attempt to preserve the sanctity of the marriage laws. He pointed out that though marriage with a deceased wife's sister is sanctioned by the civil law of

this land it is forbidden by the Church, and added, "A weighty responsibility rests upon us, to make known to all in a kindly and loving spirit what unions in marriage the Church permits and what she forbids as unlawful. Affection for any who are forbidden to them will be checked in its very first beginning by all right-minded persons if they only know that they really are forbidden to them by the Word of God as understood and interpreted, not simply by individuals, but by the Church. Our duty is to take care that none are left in ignorance of the law."

It was stated in the course of the debate as to the Episcopal Fund, that at present the Bishop of the diocese derives his income from the interest on the sum of \$31,790, which during the past year only amounted to \$2,017, out of which he had to pay for his house and travelling expenses.

It was considered necessary to pass a formal resolution here that the Bishop should be ex-officio a member of all Committees of Synod. Is he not so without any such resolution?

It was decided to establish a branch of the Church of England Temperance Society in the diocese, and a special Committee was appointed to organize such Branch.

On motion, a Committee was appointed: 1. To obtain from each diocese in the Province full information regarding the Widows' and Orphans' Fund and Disabled Ministers' Fund; and (2) to arrange a scheme of reciprocity, whereby clergymen removing from one diocese to another will not forfeit their claims on these funds. The committee is composed of Rural Dean Forneret, W. R. Clark, and Elliott.

CONTEMPORARY CHURCH OPINION.

The *Living Church* remarks that *The Christian at Work* says:

That the Low Church view of the Historic Episcopate "does not differ in any appreciable manner from Presbyterians; but is it not a fact that this view is held by only a small and constantly diminishing minority of the Episcopal Church?" Has our contemporary never read the late Bishop McIlvaine's sermon on the Episcopate? He was a typical and honored Low Churchman, yet he defended the Apostolic Succession. The fact is, episcopal ordination, enjoined by Prayer Book and canon, is not made light of by the genuine evangelicals, but by the lately developed Broad Church party, which is as much opposed to dogma as to discipline. High Churchmen are contending for the Faith itself as well as for what they consider the safeguards of the Faith.

The *Irish Ecclesiastical Gazette* says:—

The new born zeal of the Church Association against the reredos in St. Paul's Cathedral is carrying itself very far, and if we are to judge from a paragraph in an English Church paper its supporters would simply abolish all Church art of every description. Among charges brought against the old established S. P. C. K. is this—that in their windows in Northumberland Avenue they actually exhibit reduced copies of Raphael's Madonna recently purchased for the National Gallery at a cost of \$70,000. "Surely," says the sapient advocate of British Protestantism, "this was a high price to pay for what—however great its artistic merits—is now turned to Mariolatrous purposes under the auspices of the S. P. C. K., who will sell you a coloured copy for sixpence. So that, according to their present arrangements, while the Son is insulted the Mother is glorified!" Objection is likewise taken to the exhibition in the windows of the Society of a likeness of the Saviour "dug up long ago among some early Christian antiquities on the banks of the muddy Tiber." To what are we coming? It looks as if the puritanical iconoclasm of Cromwell's iron-sides would break forth again if it could.

The Church Guardian

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— ASSOCIATE EDITOR: —

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CALENDAR FOR JUNE.

- JUNE 3—1st Sunday after Trinity.
 " 10—2nd Sunday after Trinity. (*Notice of St. Barnabas Day*).
 " 11—ST. BARNABAS. A. & M.
 " 17—3rd Sunday after Trinity.
 " 24—4th Sunday after Trinity.
 " "—Nativity of St. John Baptist. (*Notice of St. Peter's Day*).
 " 29—ST. PETER. A. & M.

SPECIAL.

We are obliged to ask our Subscribers to be forbearing for a few weeks and accept a "half" instead of a whole paper. We have thought it better to diminish our labours rather than suspend publication entirely, in the hope that we may so far regain strength as to be able to carry on the work as usual, or if not that some one else may be found to take our place.

PULPIT EXCHANGES AND CHURCH UNITY.

The question of Church unity should be kept distinct from other and lesser questions. It does not turn upon denominational tenets or party claims. Neither Presbyterians nor Episcopalians, neither evangelical nor ritualistic Churchmen may dictate its terms. If Christian sects and factions cannot sink their differences and find some common ground of mutual tolerance in the same Church, or within the same Church system, there is an end to everything like organic oneness, as distinguished from mere sentimental fellowship.

Accordingly, the proposed terms of Church unity are so stated as to exclude most thoroughly all denominational tenets and partisan opinions. Even the denominational tenets of the Protestant Episcopal Church are largely ignored as well as the ecclesiastical parties within its pale. The Holy Bible is insisted on, but not the Prayer Book; the Nicene Creed, but not the Thirty-nine Articles; the two sacraments, but neither the evangelical nor the ritualistic view of their efficacy; the historical episcopate, but neither the high nor the low theory of its prerogative. In like manner, the Presbyterian Church, in acceding to such terms, could not insist upon its own Directory for Worship and Confession of faith, nor dictate any special views of ritual and polity. The two bodies, while adhering to the same Scriptures, creeds sacraments and ministry would still have a wide margin for their denominational forms of doctrine and worship.

These distinctions apply with special force to the last of the four conditions. The historic episcopate, if defined in any partisan sense by Church authority, would cease at once to afford a ground or bond of unity. Its own supporters would rush apart into schism. According to the definition made, the ministry and sacra-

ments would either be declared void of all that they meant to the one party, or charged with meaning wholly repudiated by the other party. And among the denominations of the Church at large, such a doctrinal definition would be still more divisive, repelling them toward the extremes of Protestantism and Romanism. It is but a truism to say that the right and left wings of Christendom could never be conjoined into an episcopate which should take sides dogmatically with either against the other.

If this be a correct view, it is not easy to see how true Church unity would be promoted by exchanges of pulpit services between Episcopal and non-Episcopal ministers. Sooner or later such exchanges could not but involve a divisive definition of the Christian ministry itself. For a time, indeed, they might serve some good ends. Superficial observers might rejoice in them as signs of Christian fellowship and clerical amity. In some worshipping assemblies they might lead to effusive manifestations of fraternal feeling, and on charity platforms to more or less practical co-operation. But at length a breach would be opened which had been concealed, and harsh recoil would follow the hasty union. When the black-gowned preacher in the pulpit stood contrasted with the white-robed priest at the altar, a difference would become visible to their respective adherents in the pews—a difference as absurd as irritating, should it be known that the priest meant to recognize the validity of the preacher's ministrations, while the preacher claimed to have the other functions from which he was debarred. Each party would be put in a false position. The visiting minister would publicly take the place of a layman, and his Low Church brother would be forced to appear against him in the absolution or the communion, though both held substantially the same views of the clerical office and the Holy Supper. Is it not to be feared that a few such object lessons might put an end to every hope of unity in the pulpit as well as at the altar?

Let it be observed that we are now looking at this question from the standpoint of Church unity alone. I am not here maintaining the truth or falsity of any doctrine of the Christian ministry, nor asking others to take high or low Church ground as to its powers. Indeed it is not upon such ground merely that intelligent Episcopalians may be supposed to withhold recognition from learned divines of unimpeached orthodoxy and piety. It is because they know that the recognition would draw after it a train of other questions involving at length the unity of their whole Church. And they value such unity more than any chance fraternization or mere visionary fellowship. In other words, the historic episcopate holds them together in the essential faith, notwithstanding their diverse views of the ministry and sacraments and in spite of their leanings toward either extreme. In like manner it might draw together other denominations with which it has more or less affinity. On a large scale in the Christian world it might embrace the same schools and parties which are now found within its pale. Its expansive unifying power is no mere theory, but an exemplary fact. All this power, however, it would lose were it dragged aside to any partisan ground, high or low, evangelical or sacerdotal. By recognizing faithful ministers or preachers not episcopally ordained, no doubt it would meet many noble Christian impulses and please some sections of Protestantism, but it would alienate the rest of Christendom, as well as rend its own body asunder. Whatever else it might retain, it would forfeit its potential capacity for collecting and combining the scattered ecclesiastical elements of our divided American Christianity. For such reasons it is quite conceivable that a true lover of Church unity might deprecate the proposed interchanges, not as undesirable in themselves, but as likely to do more harm than good to the cause which he has at heart. He might think

a lasting peace better than any hollow truce and be disposed to shun mere sentimental compacts for the sake of more intelligent agreements.

Unity is a plant of slow growth. It cannot be forced. It will require time and thought and study, as well as prayer and effort. The present race of clergymen may have to pass away. Another generation may need to be educated to a higher point of view. In future ordinations which cast no seeming reflection upon a former ministry, or which may involve some practical, without a formal legitimation of Presbyterian ministrations, a degree of essential unity may be reached before which the freest interchange of pulpit services would sink into insignificance.

In all candor and fairness it should be added that this is not the time to urge a new concession. It is the time for some concession from the other side. The Right Reverend Bishops have presented four terms of unity, three of which might be adopted at once, and have so stated the fourth as to open the way toward conference and agreement. They believe, too, that they would give more than they could ever receive. Let other denominations and churches offer to grant or give as much, and they will then be in a good position to discuss the minor question of pulpit courtesies.—CHARLES W. SHIELDS in *North Dakota Churchman*.

CHURCH MISSIONS.

The following is the text of a letter from the Board of Missions read by the Archbishop of Canterbury, to the Upper House of Convocation, at its recent session:—"Memorandum on the Responsibility of Churchmen with respect to Foreign Missions, prepared by Dr. Westcott, and adopted by the Board of Missions of the Province of Canterbury, April 23rd, 1888.

"The facts disclosed in a statement prepared by the hon. secretaries to the Board show beyond question the necessity of pressing upon Churchmen their responsibility with respect to foreign missions. Nearly a third of the parishes in the whole Province of Canterbury, and more than a fourth of the parishes in London, contribute nothing to the two great missionary societies of the Church. No further argument is required to prove that an active participation in missionary work has not yet obtained its proper place among the common duties of the Christian life.

A more minute analysis of the financial reports of the two societies emphasises this conclusion in one special application. The contributions of the upper and wealthier classes to missionary objects are wholly out of proportion to the funds which they provide for other religious and charitable objects. The total annual amount given by titled subscribers to the Church Missionary Society is little more than one thousand pounds, one two-hundredth part of its whole income.

Some facts become intelligible only when we come to recognize that the true relation of missionary work to the corporate work of the Church has not yet been fully realized. Hitherto missions have been treated as in some sense supplemental to normal Church work. They have been founded by personal devotion, and directed by the unwearied energy of great societies. We still require to learn the universal obligation which lies upon us as Christians, as Englishmen, as English Churchmen, in order that the great resources which are as yet untouched made be made available for the foreign missions of the Church.

1. Christianity is essentially aggressive. The field which it claims to occupy is the world. The last command of the risen Christ to His disciples, and the first gift of the ascended

Christ, regarded the proclamation of the Gospel through every nation. The spiritual endowment of the Church is for the fulfilment of this office. Missions, therefore, become a test and a measure of the life both of the society and of the individual believer.

The Gospel itself corresponds with this unlimited charge of proclaiming it. It is in its nature universal. It is not for one class, or for one race, or for one age, but for all; and it has already abundantly vindicated its claim to universality. The message of the Incarnation can, indeed, only be fully understood by the help of every section of humanity; and, when we look back, we can see how different races have contributed to form our own inheritance. Every progressive people has been moulded by Christian ideas, and advances by that which it has received from the faith. This process of national evangelization is still in the course of accomplishment. It offers opportunities for every variety of service, for zeal, for sympathy, for wisdom, for Christian statesmanship. New openings for effective action demand increased forces widely different in character. In Japan, for example, which fifty years ago was closed against the missionary, the movement towards Christianity is now so wide and rapid as to require watchful control. In India, again, Islam and the Gospel have at last met for the first time under circumstances which make mutual understanding possible, and call for the fresh devotion of sympathetic teachers. In these wider labours every Christian, when once he understands their true meaning, must have some part. So far as he lives, his life must reach in prayer, or in alms, or in personal effort to the utmost limit of the realm which his Master claims.

2. Such reflections enforce upon every Christian an *active share* in the work of foreign missions. They impose a peculiar obligation upon Englishmen. The colonies and the commerce of England bring with them an inevitable influence upon other races. Englishmen must be missionaries for good or for evil. They carry and impress their character over the whole world. It is sufficient to recall the extent of our direct national influence in order to estimate the weight of our responsibility. The thought of Canada, of Africa (south and east and west), of Australia, of Polynesia, calls up problems which require their solution from the Gospel. Not to dwell on these, it must be enough to single out India for special attention. Here there can be no doubt as to our paramount duty. This vast and complex empire is immediately dependent upon us. The races which it includes offer an epitome of the peoples and faiths of Asia. They are constitutionally religious, so that our greatest dangers have come not from *confessing our faith* but from *dissembling it*. The circumstances of our conquest lay us under an overwhelming debt of spiritual reparation.

And yet, what have we done hitherto to discharge our religious duty? To mention one fact only which has been strangely overlooked, we have at present hardly approached the women of the higher castes. We have not, in other words, gained the sympathy of those whose religious influence must be dominant in the Hindu family. Our evangelists need to be multiplied ten-fold, at least, to occupy the places which are waiting for them in education, both male and female, in preaching, in guiding the growth of Christian communities, in providing sound and wholesome literature, in fostering the independence of native life and thought.

Meanwhile, the general action of Western civilization is rapidly disintegrating the fabric of Indian society. Old safeguards of conduct are destroyed without our purpose or will, and we have not yet supplied that positive teaching which is able to preserve and enoble all that is salutary in the order which is passing away. To do this, while there is yet time, requires an

effort immeasurably greater than any which has yet been made, and it is for Englishmen to make it.

3. The work of foreign missions is thus laid upon Englishmen with exceptional weight by the counsel of Providence, both in the stress of its necessity and in the amplitude of its blessing. The necessity and the blessing belong yet again in an exceptional degree to English Churchmen. The National Church is the spiritual organ of the empire. It expresses the general religious history and character of the English people. Such a position involves not so much privileges as duties. It brings to the National Church a responsibility which no other Christian communion can share. English colonists, scattered over the world, are, as it were, outlying parishes which claim her anxious care. Heathen races included in the empire are in a special sense commended by God to her forethought and love.

The charge rises before us in its momentous and unquestionable significance. At the same time it becomes an occasion of *hope*. For if the English nation is made to be the fruitful mother of nations, the English Church has been endowed with the gifts which mark it as pre-eminently a missionary Church. It is *Catholic, Apostolic, Scriptural*. It combines the principle of order with the capacity for progress. It is able to assimilate new truths, and to quicken old and decaying rites. In this respect it has a unique office towards the Oriental Churches, neither neglecting nor absorbing them, but enabling them to regain the purity of the primitive faith which they have never formally abandoned.

No words can be needed to enforce the practical conclusions which follow from these considerations. If the facts to which they point are once recognized in their true meaning and urgency, they must inspire every one who has received the faith with strenuous zeal to extend it. The obligations and the encouragements of work for foreign missions will form part of the ordinary training of every parish.

Obedience to the Lord's command would be imperative upon us even if it appeared to be attended with no immediate results. But in point of fact the results of missions, direct and indirect, are great beyond all proportion to the means employed. The power of the Gospel to raise and to lighten low and degraded races has been emphatically recognized by travellers. Statesmen have borne the fullest witness to the services which Christianity has rendered to India. There have been failures and mistakes in the conduct of the work; but these only establish the need for deeper thought, for wider co-operation, for more sympathetic self-repression, on the part of those to whom it is intrusted.

It is scarcely necessary to add that the work of foreign missions nearly concerns us at home. It is our own work. It unites our many fellow-labourers among us with a fuller sympathy. It opens to us the prospect of a larger hope. The Gospel comes back to those who sent it with a new force, as it is interpreted by the conditions of other forms of life. There are already signs that the mission field will before long offer to God *the rich earnest of a restored unity of Christendom*.

Meanwhile every act of self-denial, counsel, and supplication, must be joined with praise and thanksgiving. The effect of the Days of Intercession for Missions has been felt throughout the Church. We have been allowed to see that mission work is indeed our own work by the revelation among us of a God Who answers prayer. This experience encourages us to look with confidence to the hearty acceptance by the whole Church of its corporate duty in regard to the extension of the Gospel for that manifestation of spiritual power through which the victory of Christianity will be realized in the present age."

NEW HOSPITAL FOR THE SISTERS OF ST. JOHN THE DIVINE, TORONTO.

The Foundation stone of the new Hospital of the Sisters of St. John the Divine, was laid in the afternoon of June 1st, 1888. It was a most impressive and interesting ceremony performed amid happy and propitious circumstances.

It is situated on Major street, just north of College street; it has a frontage of 140 feet, and is from 40 to 100 feet in depth. It is to be a handsome building of best brick of two stories with good basement and attic; Messrs. Darling and Curry being architects. This hospital is only for the diseases of women, and is to supersede the present cottage hospital, now much too small. This will contain 25 or 30 beds, whereas the one now in use has but 9. It will further enable the Sisters to extend their work to other branches not allowed by present limited space.

The choir and clergy met in the schoolroom of St. Stephen's Church, it being about five minutes walk from the new hospital. This choir was composed of contributions from 10 of the city Churches, being 90 in number, and 30 clergy. They went in procession along College and up Major streets, singing: "The Church's one foundation."

The procession was led by a member of St. Matthias choir bearing the Processional cross; and the Bishop of Toronto with the Rev. A. J. Broughall, bearing his Pastoral staff before him, and the Bishop of Niagara coming last. A large platform had been erected for the choir, where the Sisters and some of the associates had reserved seats, and quite a crowd of people had gathered to witness the interesting event.

There was a short Dedicatory service consisting of suitable prayers and hymns and the 45th Psalm. Then came the laying of the stone by the Bishop of Toronto assisted by the Bishop of Niagara. A Parchment was first read containing the names of the Sisters and other information customary on similar occasions, and placed in a cavity of the stone, also a sermon on Sisterhoods by the Bishops of Toronto, Trinity College Calendar, 1888, Bishop Strachan School Calendar, 1888; some of the Church and daily papers, &c.

A few addresses were then given, the first by the Bishop of Niagara who spoke of the happiness of a life devoted to Christ, especially when joined together in a community as in Sisterhoods. The Rev. Dr. Mockridge, of Hamilton, spoke of the value of women's work in rescuing the fallen, and hoped the sisters would one day be enabled to take up this branch of Church work. Dr. Temple was next called on and spoke in deservedly complimentary terms of the nursing department of the Sisterhood. He said he had long felt the need of a hospital for the diseases of women where perfect quiet and retirement combined with skilful nursing could be obtained. These requirements he found in the hospital of the Sisters of St. John the Divine, and he would not hesitate to leave the most critical case under the care of the mother Superior.

But even while listening to those speeches we could not but admire the unique picturesqueness of the scene. There were the sisters, ten of them in their quaint and sombre dress with happy faces; the choir, their white surplices in contrast, gleaming in the golden sunshine: the bright hoods of some of the clergy, and the Bishops in their robes, all set in a background of red brick and scaffolding, white a vast concourse of people, most reverent and attentive, thronged all the adjoining property, up and down the street the fences, the trees, every place whence a view could be obtained of the stone, or as too often happened not obtained. And our thoughts instinctively go back to the day of small things—not so very small either—to the first year when the Sisters worked

among the poor, feeding the hungry and nursing where none else would go; 740 dinners were then given; and how the next year the hospital was opened, and how prosperous and successful it has been; full to overflowing, and many seeking admittance in vain. There were treated 214 cases these last years in that cottage hospital, taxing the sisters to the utmost. These came from the Northwest to the Maritime Provinces. And all this amid discouragement and difficulties through the prejudice and opposition of the people, even of clergy themselves; and how the sisters have won their way by their nursing, their gentleness and kindness, happy cheerfulness and ever ready sympathy, till people's hearts were softened, and some of those most severe in criticism and opposition were fain to confess the Sister's Hospital the greatest blessing to the city. Yet few, save those who have witnessed it, know of the unremitting care bestowed on rich and poor alike; of the love, long suffering love to the unworthy and undeserving; of the ennobling and purifying influence of the Sisters over those with whom they came in contact; the countless kindness in individual cases. Yes, and they have prospered financially, private contributions increasing; then a grant from the City Council; then incorporated by Act of Parliament, and allowed a grant. These things call for our deepest thankfulness and praise. Yet amidst it all there is to-day a sore regret that mars the happiness and perfect success of this occasion; and that is the absence through severe prolonged illness of the Rev. O. P. Ford, Warden of the Sisterhood of St. John the Divine; and the Bishop alluded most touchingly to this in his closing address.

Surely this day's proceedings mark an era in the progress of the Church, at least in this Diocese. Some years ago, though there was just as much need of a hospital for the Diseases of Women as there undoubtedly is now, no band of Sisters, in Sister's dress, would have been accepted to take charge of one. They would have received no favor or support from laity or clergy. The time had not then come. In June 1886, the Rev. Dr. Crapsey, of Rochester, came to hold a few quiet days and lecture on the Sisterhood life; but though his lectures were a great intellectual and spiritual treat we observed there was not one word about the Sisterhood, good, bad, or indifferent; then in his closing address he said: "I was asked to lecture to you on the Sisterhood, and I thought the best way to do that, was to try and deepen your religious life." There was a great deal in that. Some years ago few knew what a Sister's life truly was, or what holy women banded together in community life could accomplish. A life so given was counted as thrown away. Even now, women professing godliness, full of good works, hold back from the sublime offering of their entire self to Christ in this way. There are hundreds of young women to-day with no certain dwelling place, or who could well be spared who have not found their mission in their vocation, and are not awakened to a realization of their own possibilities of a religious life.

But this thought is dawning on the Church, the uncertain light is not twilight, but dawn that never returns to darkness, but goes out to the perfect light of day—so when we look back we say, Praise the Lord, and when we look forward we say again, Praise the Lord.

FAMILY DEPARTMENT.

A SONG OF THE BURDEN-BEARER.

BY MARGARET E. SANGSTER.

"I'll drop my burden at His feet,
And bear a song away."

Over the narrow foot-path
That led from my lowly door,
I went with a thought of the Master,

As oft I had walked before.
My heart was heavily laden,
And with tears my eyes were dim;
But I knew I should lose the burden
Could I get a glimpse of Him.
It was more than I could carry,
If I carried it all alone;
And none in my house might share it—
Only One on the throne.
It came between me and pleasure,
Between my work and me;
But our Lord could understand it,
And His touch could set me free.
Over the trodden pathway,
To the fields all shorn and bare,
I went with a step that faltered,
And a face that told of care.
I had lost the light of the morning,
With its shimmer of sun and dew;
But a gracious look of the Master
Would the strength of morn renew.
While yet my courage wavered,
And the sky before me blurred,
I heard a voice behind me
Saying a tender word.
And I turned to see the brightness
Of heaven upon the road,
And suddenly I lost the pressure
Of the weary, crushing load.
Nothing that hour was altered,
I had still the weight of care;
But I bore it now with the gladness
Which comes of an answered prayer.
Not a grief the soul can fetter
Nor cloud its vision, when
The dear Lord gives the spirit
To breathe to his will, Amen.

O, friends! if the greater burdens
His love can make so light,
Why should His wonderful goodness
Our halting credence slight?
The little sharp vexations,
And the briers that catch and fret,
Shall we not take them to the Helper
Who has never failed us yet?
Tell him about the heartache,
And tell him the longings, too;
Tell Him the baffled purpose,
When we scarce know what to do.
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

—S. S. Times.

WHAT THE CLOCK TOLD DOLLY.

Dolly Dimple sat on a rug by the hall fire, thinking I doubt if you have ever seen a great old-fashioned hall like the one where Dolly was sitting, for they do not build them now-a-days in that way: this one was part of a great rambling house that was built over a hundred years ago. Dolly Dimple was born there, and Dolly Dimple's mother and her grandmother had lived there since her mother had brought her there—a tiny child—from her home across the water. Dolly was certain there had never been such another house, and this hall was her special delight; it was square and had a shining oak floor half covered with furry rugs, the walls were made of the same dark wood, and at the end was the cherry open fire place where mossy logs roared and crackled all winter long, cherily lighting up all the dark corners and telling wonderful stories of the summer time of their lives. Near by was a broad staircase, on the first landing of which stood a clock, taller than Dolly's papa, and it had a long glass door through which she could see the weights and the pendulum which never moved now; above this was the round, good-natured face which Dolly was morally certain looked very differently sometimes than it did at others; when she was good it smiled very sweetly upon her, but when she was cross—and I am sorry to say Dolly was cross sometimes—it looked at

her so sorrowfully. It could sympathize, too, for Dolly said that when she was in trouble she had seen tears streaming down the old clock's face; but then she was looking through such a mist herself that I shouldn't want to say this was really true. But the strangest thing of all about this clock was that it *would* strike. Now, maybe all you wise little ones do not think this a very strange thing for a clock to do, but when I tell you that the wheels of this clock had not moved for years before Dolly was born, you may wonder at it more—and then it would strike at the strangest times—no one ever knew it was going off, and it had been known to strike up to seventeen! Dolly couldn't understand it at all, and as no one could explain it to her it had troubled her a great deal, and that night she was more mystified than ever, for, at day-break that morning the clock had struck five, and how it had known it was her fifth birthday was what was troubling her. She lay curled up on the soft rug thinking about it until she began to grow drowsy; the crackling of the wood sounded farther and farther away, the shrill chirp of the cricket grew fainter and fainter, when suddenly a voice—a very cracked voice broke the silence:

"Dolly—Dolly Dimple!" it said.

Dolly started up so suddenly that the cricket nearly fell backwards into the fire. Where had the voice come from? She looked carefully all around the hall until her eyes rested on the old clock, when she was surprised to see that a new look had crept over its face—a look that told Dolly that it was the clock that had spoken—and sure enough as she looked it spoke again:

"Would you like to hear a story, Dolly?" it asked.

Now there was nothing Dolly liked better than a story, and curled herself up more comfortably, the busy cricket straightened her cap and folded her hands to show her deep attention, the fire gave out a warmer glow, and the clock began:

"Perhaps, Dolly Dimple, you will understand better what a wonder I really am if I tell you that there was a time when there wasn't a clock on the face of the earth?"

"Why-ee! what a sto—" began the cricket and then stopped, but it was very plain she did not believe a word of it.

"Pity's sake!" cried Dolly, "why, how did little girls ever know when it was school time or anything?"

"They had other ways of telling time," answered the clock, "one of the first things by which they measured it was a stick—straight stick!"

"A stick!" exclaimed Dolly.

"A straight stick!" murmured the cricket, "I knew that clock was crazy!"

"I was brought up to think that it was impolite to interrupt people," said the clock.

"Of course it is," said Dolly "we will not breathe another word, will we, cricket?"

"But a stick!" groaned the cricket shaking its head.

"Yes, and to prove it you go out of doors the next sunny morning and plant a little stick in the ground. If it is early the shadow will be many times longer than the stick itself, and will look as if hiding itself from the sun; as it nears noon you will find it creeping up and up until the stick seems to swallow it up, and then as the sun moves on towards the west the shadow peeps out and creeps off on the other side of the stick until night, when the darkness swallows it up; now don't you see how easy it all would be? and it was this that made some think of a sundial."

"A sundial!" broke in the cricket who could not keep still, "what is that?"

"It looks like a doll's table with a little round piece of metal standing up in the centre, and on the table top is marked the length of the shadow of this pointed thing at different hours of the day."

(To be continued.)

MISSION FIELD.

GOOD THINGS IN STORE FOR AFRICA.

Bishop Parker, the successor of the martyred Bishop Hannington, in a recent letter, gives the following excellent reason for believing that good things are soon to come to his field and to the districts around it in Africa:—

Is it not a remarkable fact, that during the last eight months more prayer has gone up from Christendom for this particular part of Africa than for perhaps any other part of the world? I have been astonished to get such a number of letters, reports and notices from different parts of the world, referring to the prayer that has been offered up for Buganda and for this diocese. You know the response of the Archbishops, and the sympathy of societies in England. The former held aloof in their official capacity, for they felt it would be a mistake to ask people to do that which they were already doing spontaneously; but personally they entered into the interest and payers of the mass of friends of missions in England. Now, is all this superficial and earth-born, or is it the Spirit of prayer indicating that now is the time when the Lord will be pleased to let the light of the truth shine into one of the very darkest corners of the earth? If we believe in a Providence, must we not take note of the way God has so recently turned the attention of the world to these before unknown parts? Johnston's "Kilima-Njaro;" Thomson's "Through Masai Land;" the strangely energetic and persistent action of the German trading company and government; Dr. Fischer's expedition in search of Dr. Junker; the unexpected appearance of the latter; the news of Emin Bey and Stanley's expedition to relieve him—all following in quick succession, have helped to make these parts of Africa known and thought of. Then there have been the burning of those martyrs at Buganda, the Bishop's murder (at the end of a journey which would never have been undertaken then but for Thomson and Sir John Kirk), and then the massacres. Thus, by the working together of many means, was the Church led on to offer up prayer in such a manner that, unless we are sceptics, we must now be on the watch for a remarkable answer.

One million dollars for Foreign Missions, the same amount for a permanent fund for aged and disabled clergymen, and \$800,000 for Home Missions are the contributions for the present year set by the General Assembly of the Presbyterians.

The Bishop of Jamaica denies that the negroes of that island are lapsing into Oboism, but says that they are "developing in general knowledge and in all those qualities, attainments, and beliefs which

go to make up an intelligent, industrious, progressive Christian community."

PARAGRAPHIC.

SAFE, SURE, AND PAINLESS.

What a world of meaning this statement embodies. Just what you are looking for, is it not? Putnam's Painless Corn Extractor—the great sure-pop corn cure—acts in this way. It makes no sore spots; safe, acts speedily and with certainty; sure and mildly, without inflaming the parts: painlessly. Do not be imposed upon by imitations or substitutes.

While working on the rock out on the east side of the river near Lehigh, Ia., the workmen found a buffalo's horn imbedded in the rock thirty feet below the surface. It was in such an excellent state of preservation that the rings could be easily counted on it.

Great age carries with it a certain respectability whether it attaches to a person or thing. This is seen particularly in the case of *Johnson's Anodyne Liniment*, which is the most marvelous internal and external remedy ever discovered. It ought to be kept in every house.

SCOTT'S EMULSION OF COD LIVER OIL AND HYPOPHOSPHITES

is sold all over the world. It is far superior to plain Cod Liver Oil, palatable and easily digested. Dr. Martin Miles Stanton, Bury Bucks, London, England, says: "I have prescribed Scott's Emulsion, and taken it myself. It is palatable, efficient, and can be tolerated by almost anyone, especially where cod liver oil itself cannot be borne. Put up in 50c and \$1 size.

The conceirge of a very badly-kept house in Paris hung up at the foot of the stairs a card inscribed as follows:—"Please wipe your feet on the mat." A wag wrote underneath, "As you come out."

If farmers and others continue to buy dust and ashes put up in big packs and sold for condition powders, it would be our fault. We have exposed the swindle time and again. *Sheridan's Powders* are the only kind we know of worth carrying home.

English milliners are said to have discovered a way of making bonnets of tissue paper, so that the bonnet will not cost over 10 cents. If this be true, young men can begin to marry on ordinary salaries.

'Tis a wise woman who will profit by the experience of others. The many millions of packages of Pyle's Pearlina sold annually, prove it a practical article. Beware of imitations.

MY OLD FRIEND.—A gentleman who had been afflicted with rheumatism for 20 years used Minard's Liniment and is perfectly cured. It

is our old friend for all aches and pains.

Homer Allen, priest of psalmist, says you can't lie with the hand shut. It instinctively opens. It is also worth nothing, says an exchange, that you can't refute a lie with the hand open. It instinctively shuts.

ADVICE TO MOTHERS.

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DIED.

WETMORE-FREEMAN—At Jordan Falls, N. S., on June 5th, by Rev. C. Wiggins, Rector of Sackville, New Brunswick, brother-in-law of the bride, Herbert Hardie Wetmore, merchant of Liverpool, Queen's County, to Mary Isabel Freeman, daughter of R. W. Freeman, Esq.

HOLMES-GRANT—At Stellarton, N.S., May 28th by Rev. D. O. Moore, R.D., John Holmes to Lucia Grant.

DAVIDSON—Entered into Rest, on the morning of the 25th May, 1888, at Buffalo, N.Y., in his 44th year, Augustus Reginald Davidson, M.D., Professor of Medical Chemistry, Toxicology and Dermatology, in the University of Niagara, and co-editor of the *Buffalo Medical and Surgical Journal*.

SCHOFIELD—At St. John, N.B., on the 21st May, Maria, beloved wife of Rev. Geo. Schofield, Rector of Simonds, and Rural Dean of St. John. 62

JAFFEY—On Thursday, May 24th, in the 60th year of her age, Lucretia Margaret, wife of the Rev. Wm Jaffrey, Rector of St. Mary's, N.B. 62

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