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The Church Guardian

OF MONTREAL.

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

VOL. XIV. }
No. 8. }

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

PER YEAR }
\$1.50 }

ECCLIASTICAL NOTES.

A WASTE.—The expenses of the St. Paul's *redos* case amounted to £2,000.

COMBINED statistics of fifteen counties in Maine show that of 133,445 families, 67,842 are not attendants upon any church whatever.

DR. LANGFORD says there is room for five thousand vigorous, earnest men in the ministry of the Church. The work and support are, he believes, waiting for the men.

S.P.C.K. GIFT.—The Society for Promoting Christian Knowledge has voted £1,000 for the restoration of the churches in Mauritius, which were wrecked by the recent cyclone.

NEARLY every member of the *United States Supreme Court* is actively interested in church work of some kind. Chief Justice Fuller has been lay reader at St. Mark's, Chicago.

THE restriction of Sunday trains is necessary to secure to the employees the steady nerves which are essential to safety and which only regular and abundant rest can preserve.

IN more than eighty of the one hundred and nineteen counties of Kentucky there are no Episcopal churches. *Fifty Counties* are not provided with religious services of any kind.

IN a choir of sixteen little girls at St. James Mission, New York, *eight* nationalities are represented: Poles, Swedes, Danes, Bohemians, Hungarians, Germans, French, and English.

THE *Family Churchman* referring to the election of the Rev. A. Hunter Dunne as Bishop of Quebec, speaks well of him and adds, "he has always been a *singularly successful* parochial clergyman."

MEMORIAL.—There has just been erected in Hambleton burial ground a plain Latin cross, five feet high, on a pedestal, on which is engraved: "Rest in the Lord; wait patiently for Him. To the beloved memory of William Henry Smith, First Lord of the Treasury and Lord Warden of the Cinque Ports. Born June 24th, 1825; died at Walmer Castle, Oct. 6th, 1891."

"QUIET DAYS" FOR NONCONFORMISTS.—Nonconformists are following Churchmen in another new practice, viz., that of "Quiet Days," and the Congregationalists are about to hold one at the New College, South Hampstead, under the direction of Principal Pryce, with the co-operation of Dr. Parker. Principal Cave, the Rev. F. B. Meyer, the Rev. R. F. Horton, and other well-known ministers.

SPECIAL PRAYERS.—Several of the English Bishops (amongst them His Grace the Archbishop of Canterbury and the Bishop of London.) sanctioned special forms of prayer to be used in the churches during the late general elections

in **A. P. Williams**

THE Bishop of Durham, Dr. Westcott, having successfully arbitrated the contest between the coal owners and eighty thousand miners, has now proposed the creation of a wages board for the settlement of future difficulties. Both sides seen willing to make this arrangement. Bishop Westcott not only *writes* about "The Social Aspect of Christianity," but is able to put his faith into *works*.

ON Sunday, June 26th, four radical sermons were preached in New York. Rev. Thomas Dixon, jr., renewed his attack on Tammany Hall; Dr. de Costa preached on "Compromise with Sin," with particular reference to pillars of the Church who rent property for unlawful purposes; Rev. Madison C. Peters spoke on "Our Workingwomen's Wrongs;" and Rev. Henry A. Adams discussed the question, "Will there be a Revolution?" The pulpit seems to be waking up.

LENTEN OFFERINGS.—The Rev. Dr. Langford, Secretary of the Dom. and For. Missionary Society of the U. S. says the children of the Church have sent him for missionary work, during the past Lenten season, \$70,375. Four years ago the Doctor petitioned the children and got from them \$29,322; then he tried for several years for \$50,000, but in vain; made another trial and this year more than \$70,000!

COMMON DANGER.—The *Record* says:—"The Irish Methodist Conference has added its voice to that of the Ulster Convention. In language, the more forcible from its temperate and judicial character, the Conference again expresses its 'deliberate and solemn conviction that there is nothing in the history or necessities of the country which requires the establishment of a separate Legislature for Ireland.' Wednesday's demonstration at St. James' Hall produces a further proof—if proof were needed—that in the resolve to resist Home Rule the Church of Ireland and the Protestant Nonconformists of Ireland stand side by side.

THE CHURCH CONGRESS.—All the arrangements in connection with the Church Congress, to be held at Folkstone in the first week of October, are completed, and the preparations are, we understand, in a forward state. A special building will be erected for the Congress Hall, to accommodate 3,000 persons in the grounds

of the Exhibition Building. A large number of well-known speakers have promised to address the Congress, which will be presided over by the Archbishop of Canterbury.

ORDINATION STATISTICS.—Ordinations were held in England, on Trinity Sunday by two Archbishops and thirty Bishops, who admitted 246 candidates to the order of deacon, and advanced 289 deacons to the priesthood. Of these 170 were graduates of Cambridge, 151 of Oxford, 45 of Durham, 13 of Dublin, 11 of Lampeter, 7 of London, 4 of the University of Ireland, three of Edinburgh, and two of Aberdeen—46 in all. The non-graduates comprised, in addition to 15 literates, 16 students of St. Bees, 14 of St. Aidan's, Birkenhead, 13 of the London College of Divinity, 12 of the Scholæ Cancellarii, at Lincoln, 9 of King's College London, 6 of Chichester, 5 of Lichfield, 4 of Bishop Wilson's College, Isle of Man, 4 of Queen's College, Birmingham, 3 of the Church Missionary College, Islington, 3 of Truro, 3 of Manchester, 2 of Gloucester, and 1 each from Queen's College, Belfast, St. Nicholas, Lancing, Warminster, Salisbury, Southwark and Trinity College Toronto.

THE Bishop of New York held a special ordination at St. Paul's Church, New York, on the first Sunday after Trinity, when Mr. Robert Van Kleeck Harris and Mr. Samuel Augustus Weikert were admitted to the Diaconate. The Bishop closed his earnest, practical sermon on the text, "The Son of God loved me and gave Himself for me," with a charge to the candidates, in which he spoke of the different ways in which the two young men had been led to seek Holy Orders. The one, in whose veins flowed priestly blood, the son and grandson of Church clergymen, baptized in infancy at Trinity Church, New York, and a graduate of the General Theological Seminary, stood that morning before the rail where he had knelt to receive Confirmation and his first Communion, surrounded by those who had requested their Bishop to give them this opportunity of seeing him, whom they had known for more than twenty-two years, set apart for the sacred ministry. The other was a stranger to almost every one, trained in another communion, a faithful pastor of a large Lutheran Church, who had come as the result of his own studies to seek the Historic Ministry and the Communion of saints.

DENOMINATIONALISM.—It is desirable from time to time to place in view how and when the various religious denominations arose. Mr. Nye in "The Church and Her Story" has done this with considerable effect. He gives the name of each denomination, the date of its

founding, and the name of the founder, beginning with "The Church of the Living God," founded A.D. 29, introduced into Great Britain 66, and founded by our Lord and His Apostles. For 1500 years after this the Catholic Church continued unbroken in England (and Ireland). The first sect or schism represents the Independents or Congregationalists (1568), founded by R. Browne and R. Fitz. Then come in succession the following:—English Romanists (1570), the Bishop of Rome, Pope Pius V.; Presbyterians (1572), sundry Puritan and Calvinistic priests of the Church of England; General Baptists (1633), Mr. Spilsbury, and other Independent ministers; Particular Baptists (1633), Independent ministers; Friends, or Quakers (1648), George Fox; Seventh Day Baptists (1650),—; Unitarians (1651),—; Reformed Presbyterian (Cameronians) (1680), Richard Cameron, a Scotch minister; Glassites (1730), John Glas; Wesleyan Methodists (1739), Rev. J. Wesley an English priest. The Methodists did not leave the Church till 1795. Welsh Calvinistic Methodists (1739), Howell Harris; Inghamites (1740), Joseph Ingham; Calvinistic Methodists (1741), George Whitefield, an English priest; Sandemanians (1760), Robert Sandeman; Scotch Baptists (1765),—; Methodist New Connexion (1787), Alexander Kilham; Independent Methodists (1810),—; Primitive Methodists (1810), Hugh Bourne and W. Clows; Bible Christians (1815), W. O'Bryan; Hicksite Quakers (1827), Elias Hicks; Mormons (1830), Joseph Smith; Catholic Apostolic (1832), Edward Irving; Wesleyan Methodist Association (1835), Dr. Warren; Plymouth Brethren (1835), John Darby.—*Irish Ecl. Gazette.*

CLERICAL SECESSIONS FROM ROME.

According to a letter from the Rev. J. P. Bacon Philips to the *Brighton Gazette*, the following is a list of the clergy formerly in Roman Orders who are now admitted to the English priesthood:—[1] Anton Leopold Becker, licensed preacher, diocese of Norwich; [2] Joseph Francis Bossy; [3] Leon Checkerman; [4] Michael Angelo Camerilleri, now Vicar of Lyford; [5] John Cross; [6] John Philip Dalton, now Vicar of Withington; [7] Edward Giannini Edwards, now Vicar of Llandawake; [8] Dr. Fuhrer, formerly Professor at the Jesuit College, Bombay; [9] Henry Flintoff; [10] Vicenzio Genua; [11] John Francis Joseph Grandjean, now Assistant-Curate of St. Andrew, Nottingham; [12] Francis Hogan, now Assistant-Curate of Yoxall; [13] Peter Septimus Leonini; [14] John Bernard McGovern, now Assistant-Curate of All Saints', Chorlton-on-Medlock; [15] Donald Andrew Mackay; [16] Ernest W. Maitland, formerly R.C. Chaplain at St. Marylebone Union; [17] Jeremiah Murphy; [18] Francis Felix Mazachelli, now Vicar of Felmersham; [19] Francis Moverley; [20] Jeremiah Percy Neville, Assistant-Curate of St. Michael, Southwark; [21] Thaddeus O'Callaghan; [22] Patrick Phelan; [23] Constant Prosperi Marie Poirier, now Assistant-Curate of St. Peter's, Guernsey; [24] John Schulte; [25] Louis Napoleon Seidan; [26] Charles F. Godbold Turner, now Assistant-Curate of Normacot; [27] Jules Xavier Willman; [28] William Ernest Youngman, now Assistant-Curate of Ryde, Isle of Wight.

Mr. Phillips adds: Each of these names may be verified from "Crockford," or other accredited sources of information. I have not included the names of the Rev. R. B. Hodgson and one of Lord Bute's chaplains, because, although they have been received into the English Church, they do not appear to be licensed to officiate.

Hope is a very beautiful Christian grace. It makes the spirit very bright and peaceful. The hopeful Christian is a blessing to himself and all around him. He seems to live in the sunshine, his thoughts are glad and happy thoughts, his words are cheering and inspiring; his very look is sunny.—BISHOP WALSHAM HOW.

WHAT BRITISH STATESMEN HAVE SAID ON HOME RULE

MR. BRIGHT

"My sympathy with Ireland, North and South, compels me to condemn the proposed legislation. I believe the United Parliament can and will be more just to all classes of Ireland than any Parliament that can meet in Dublin under the provisions of Mr. Gladstone's Bill. If Mr. Gladstone's great authority were withdrawn from these bills, *I doubt if twenty members outside the Irish party in the House of Commons would support them.* The more I consider them, the more I lament that they have been offered to the Parliament of this country."

MR. BRIGHT IN 1872.

"To have two representative Legislative Assemblies or Parliaments in the United Kingdom would, in my opinion, be *an intolerable mischief*, and I think no sensible man can wish for two within the limits of the present United Kingdom, who does not wish the United Kingdom to become two or more nations entirely separate from each other."

MR. CANNING.

"Repeal the Union! Restore the Heptarchy! Can there, I ask, co-exist in this kingdom, without imminent hazard to its peace, an assembly constituted as the House of Commons is, and another assembly invested with a representative character as complete as that of the House of Commons itself, though not conferred by the same process?"

SIR ROBERT PEEL.

"The security of the Empire depended on the maintenance of the Union, without which England would be reduced to the condition of a fourth-rate power in Europe, and Ireland to the desolation of a wilderness. To preserve the existence of these islands as a leading power of Europe it was absolutely necessary that they should be governed and directed by *one* supreme head and one supreme Legislature. A separate Legislature could not alleviate the poverty of Ireland. The establishment of a really independent Legislature in Ireland would do *incalculable evil* in the administration of the affairs of the country. The one Executive and Parliament of the Empire would be continually coming into collision with the other. It could not safely be left to Ireland to fix her own proportion of the public burdens of the two countries, and, on the settlement of the commercial system, or on the subject of foreign relations, the very existence of two independent Legislatures would involve both countries in inextricable difficulties."

MR. BURKE.

Mr. Gladstone has described the words of Edmund Burke as a mine of gold to be explored with profit at the present crisis. A writer in the *Globe* says:—"Here is a nugget dug from his 'Letter on the Affairs of Ireland,' written in the year 1797:—'My poor opinion is, that the closest connection between Great Britain and Ireland is essential to the well-being—I had almost said to the very being—of the two kingdoms.....I think, indeed, that Great Britain would be ruined by the separation of Ireland; but, as there are degrees of ruin, it would fall *most heavily* upon Ireland. By such a separation, Ireland would be the most completely undone country in the world; the most wretched, the most distracted, and, in the end, the most desolate part of the habitable globe. Little do many people in Ireland consider how much of its prosperity has been owing to, and still depends upon, its intimate connection with this kingdom.' Surely these pregnant words are as pregnant now as when they were written."

LORD MACAULAY.

Lord Macaulay's answer to those who proposed the repeal of the Union and a separate Legislature for Ireland was, "Never, never, never!"

EARL RUSSELL.

"I fear, if an Irish Parliament is set up in Ireland, all her energies will be wasted in *political contention*. I therefore wish to divert the forces, which might give heat and comfort, instead of concentrating them in a manner to produce a conflagration. This is the more necessary as the Irish nature is so very inflammable that it prefers a bonfire to the warmth of a moderate fire."

LORD BEACONSFIELD.

"I am opposed to this motion [Home Rule] because I think there are involved in it the highest and dearest interests of our country. I am opposed to it for the sake of the Irish people as much as for the sake of the English and the Scotch. I am opposed to it because I wish to see at an important crisis of the world—a time that, perhaps, is nearer arriving than some of us suppose—because I wish to see a united people welded into a great nationality, and because I feel that if we sanction this policy, if we do not cleanse the Parliamentary board of all this 'perilous stuff,' we shall bring about in disintegration of the kingdom and the destruction of the Empire."

MR. FORSTER.

Lastly, Mr. Forster, in a debate on Mr. Shaw's motion in favour of Home Rule in the session of 1890 said:—

"The method of pacification now put forward seems to me to be *full of difficulties, absurdities, and unworkable proposals.*"

LIGHT ON CHURCH MATTERS

From The News London England.

FOUR REASONS AGAINST DISESTABLISHMENT

"To Disestablish the Church would be to strike a blow at the supremacy of the religious ideal in national government, and would assist in the development of a democratic secularism and of a beatant atheism.

"Disestablishment, if accompanied by Disendowment, would impoverish hundreds of districts in cities, towns, and villages, where voluntary free churches cannot at the present moment sustain themselves in any measure of efficiency.

"Disestablishment would leave the cathedrals in a sorry plight as national centres, so far as worship is concerned. Left destitute of a distinctly religious ideal, they might become lounges or lecture-halls.

"Disestablishment would be welcomed by all infidels, all secularists, and all sorts of men who wish to destroy the Church because they dislike religion."—*W. Mann Statham, Independent Minister.*

LORD SELBORNE AND CHURCH ENDOWMENTS

A Nonconformist minister of Bridport having stated that Lord Selborne had described the endowments of the Church as State property, his lordship, under date May 31st, 1886, wrote to an elector of that town as follows:—

"Nothing can possibly be more contrary to the fact than to represent me as having ever said or thought that the endowments of the Church of England are State or National property, or that they can justly be taken away by Parliament. I am, and always have been, of exactly the contrary opinion. Unless for some just cause of forfeiture, I hold that they could no more be taken away from that large part of the people which under ancient and legal titles, not even originally conferred by any public act of the State, is now in practical enjoyment of them, than any property held in trust under the protection of public law for the religious purposes of any Nonconformist denomination could be."

DISESTABLISHMENT AND THE POOR.

Let us consider the ruin which Disestablishment means to our country villages, and to the

work which we have been doing during the last half-century. In the name of the day labourer on behalf of my mountain churches, on behalf of the poor throughout the land, I plead for things as they are, and I pray that we may be let alone. *Bishop of Carlisle at Portsmouth, October 6th, 1885.*

BROTHERHOOD OF ST. ANDREW.

A convention of the Brotherhood will be held in Boston from September the 29th to October 2nd. The Charge to the Brotherhood will be delivered by Bishop Huntington of Central New York and the anniversary sermon preached by the Bishop of Massachusetts. The Bishop of Connecticut, Primate of the American Church, will not be able to be present owing to duties connected with the General Convention; though he has expressed the deepest interest and regard for the Brotherhood. It is hoped that the Bishop of Nova Scotia (The Rt. Rev. Dr. Courtney) may be able to be present though he has written to the Secretary that his engagements at the Provincial Synod of Canada will probably prevent.

The St. Andrew's Cross for July contains suggestions to Brotherhood men about "VACATION" from which we take the following extracts. The suggestions might well be acted upon by other than Brotherhood men.

"Now, we would not make your well-earned vacation a mere change of work; but we do call upon you to stand steady, and at least witness to the faith that is in you. Wear your Brotherhood badge, and be ready to answer the questions concerning it which will surely be asked. Let it be a witness and a reminder of your promises and of your object in life. Fight off temptation and live your right life, abating nothing of private prayer, and seeking the privilege of public worship.

Wherever you find a church of our Communion, go and see the Rector. He will welcome you gladly. A word, a hand-shake, news from outside, will help him in his work. He may be lonely and discouraged. Go to him as a brother Christian and a brother Churchman, and give him greeting and good cheer. If you can help him on Sunday, avail yourself of the privilege. Exchange with him ideas and experiences, and extend, through him, the message of the Brotherhood to the young men of his parish. If a Chapter already exists, hail the opportunity to renew the bonds of Brotherhood, to widen your Brotherhood acquaintance, and to obtain new points on Brotherhood work.

If you happen to be in a place where there are no Church services, it may be your privilege to provide for them. If there are other Church people within reach, get them together for public worship. If your stay is long enough or if you go to the same place several years in succession and if there is an opening of the right sort, try to start some permanent Church work for the benefit of visitors and residents alike.

In all things endeavor to identify yourself with the life of the people among whom you are staying. Get acquainted with them, their ideals, their mode of thought, their standards of right and wrong. They are the bone and sinew of the nation's life. If you are good for anything, it is probable that one of your grandfathers or more than one of your great-grandfathers came from the country. If you are already a great man, you were probably born there yourself. Just now particular attention is being paid to "the problem of rural Christianity," about which you should gather facts and form judgments. Remember what President Hyde, of Bowdoin College, says in last month's forum: "The country is the fountain of the nation's life. Sociologists tell us that "only the agricultural class possesses permanent vitality; from its overflow the city population is formed, displaced, renewed." "Any city population, if left to itself,

would die out in four generations." "The city is an inland lake, fed by constant streams, but without an outlet." As are the fountains, so will be stream and lake. The problem of rural Christianity is the problem of national Christianity started a few generations in advance." If then rural Christianity is robust and flourishing, it is a fair omen for the future; in so far as it is not robust and flourishing, the country parish is at the post of greater danger and most importance.

Another problem upon which we want the results of your observation is that which concerns the dispersion of the city population over the country. For fifty years the most notable tendency of the times has been the growth of great cities. We are ready now to swing the other way, and competent observers predict that within ten years there will be an exodus to the country. That auspicious moment for the physical and moral future of the race may not be so near as that, but in the opinion of the *Review of Reviews*, which has a certain claim to be regarded as expert testimony, "before the twentieth century has dawned, it may be universally admitted that the task of getting the people planted out upon the land is one of the first duties of the modern statesman."

The July Cross announces 10 new chapters formed in the United States, making 835 now in operation.

The Council for the diocese of Arkansas say "Chapters of the Brotherhood of St. Andrew have been organized by some of the Rectors in the diocese and wherever there has been an organization of a Chapter it has been prolific of good works in those parishes."

In the YEAR BOOK of Christ Church Cathedral, St. Louis, this testimony is given: "By the earnest and loving services of the Brotherhood of St. Andrew a marked improvement has been made in the attendance at both morning and evening prayer. The hotels have been visited and strangers cordially invited to Church. Homeless and penniless young men have been cared for and put in the way of earning an honest livelihood. The friendless sick have been visited and cheered. The church is filled with men at every service. No small part of the increased fervour and enthusiasm that pervades the Church is due to the Brotherhood of St. Andrew."

CANADA.—The CROSS announces 5 New Chapters as formed since the June number, most of which have already been noted in our columns. The total is now 78 that being the number of the last formed Chapter at St. James', Hull, P.Q.

The Synod of the Diocese of Toronto at its last Session passed the following Resolution:—

"That this Synod thankfully recognizes the useful work in extending the Church's influence among young men already accomplished by the Brotherhood of St. Andrew, a summary of the constitution of which organization is appended to the Synod report for 1890.

Further, that this synod looks hopefully forward to the Brotherhood becoming an increasingly valuable and efficient agency in aggressive Church work and would recommend the formation of Chapters in those parishes where the movement has not already been inaugurated."

The Chapters in Toronto and some of the western cities appear to be alive and active; as much cannot be said of all those in the eastern dioceses. There are 2 Chapters at least in Montreal, which possibly may be doing good work in their particular parishes; but many more Brothers are required to effectively carry on the work of the Church along the wharves and different sections of the city.

PROVINCIAL SYNOD OF CANADA.

The next triennial session of the Provincial Synod of the Church of England in Canada will meet—according to its constitution—in the city of Montreal on the second Wednesday in September. Any new CANON intended to be brought before that meeting should be forwarded to the *Hon. Lay Secretary*, Dr. L. H. DAVIDSON, Q.C., MONTREAL; without delay, as No. 34 of the Rules of Order provides that "No Canon shall be enacted unless the same has been transmitted by the Secretaries of the Lower House to the members of the Provincial Synod at least one month before the meeting of the Synod."

The Very Reverend the Dean of Quebec, Hon. Clerical Secretary, having sent in his resignation to the Metropolitan, to the very great regret of all concerned, all notices from the Lower House should be sent to the *Lay Secretary*.

CONTEMPORARY CHURCH OPINION.

THE ENGLISH CHURCHMAN.—"Why do Nonconformists follow Mr. Gladstone?" asks the Rev. GUINNESS ROGERS. The more proper inquiry would be, Why do "some" Nonconformists act so? Thousands of them repudiate him now as their leader, men were once his most ardent and faithful followers. And why? Because they are patriots first and politicians afterwards. They realize that the safety, honour, and welfare of the United Kingdom cannot be entrusted to his hands. Some Nonconformists do follow him, either through blind infatuation or unthinking partizanship, or possibly because they have ulterior objects in view:—some, from a conviction that the Church of CHRIST ought not to be under the control of the State, and some, we fear, out of envy and ill-will, desire to see the Church of England disestablished and disendowed. Such persons pin their hopes on Mr. GLADSTONE. To get him into power, so that their cherished desire against the Church may be carried out, they are willing to let him bring in Home Rule, even though it bring trouble and sorrow to their Non-Episcopal brethren in Ireland, who implore them not to hand them over to their enemies.

IRISH ECCLESIASTICAL GAZETTE.—One of the most gratifying signs of the vitality of the Church of Ireland may be found, we believe, in the universal restoration of her fabrics devoted to the worship of God. A more general and spontaneous movement never characterised any Church. The work goes on quietly and unobtrusively throughout every diocese in Ireland. We attribute this in a large measure to the deepening conviction that the Church is a divine institution, and the more our people get this truth into their minds the more will they be devoted to the making the outward fabric worthy of this inward truth. We have great hopes of the future of our Church from this fact, that disestablishment and disendowment have served to bring us into stronger relief as the Divine institution planted in this land for the preservation and dissemination of the Catholic and Apostolic Faith. Clergy and laity are now uniting together with a marvellous unanimity, and the peace of God rules in our midst unaffected by the outward storms of the political world. The stronger the Church grows in this respect, and the more firmly it insists on its divine functions, the more it may expect to be exposed to the envious opposition of those who are not of us; the very questioning of our Orders and the slurs sought to be cast on our Ecclesiastical discipline may be regarded as an unwitting testimony to the consciousness of our growing strength and influence in the country. It is not a falling or decrepit institution that is so bitterly and unscrupulously assailed.

News from the Home-Field.

Diocese of Nova Scotia.

WINDSOR

CHURCH SCHOOL FOR GIRLS.—The closing exercises of the Church School for Girls at Windsor N. S. took place on the 21st June. A large number of visitors attended and according to Halifax, St. John and Windsor papers the impression produced was highly favourable. Authoritative testimony in the same direction was given by the Lord Bishop of Nova Scotia at the recent meeting of the Diocesan Synod in Halifax. His Lordship said in his address.

"At the last meeting of the Synod, I called attention to the crying need for a Church School for girls, and you were good enough to respond so practically to my appeal, that steps were taken at that session to supply the want. It is my pleasing duty now to report that the needful arrangements were speedily made, a property at Windsor purchased and put into fitting order, and on the 8th of January, 1891, the school was opened with as many pupils as could be accommodated. The experience of Easter and Trinity terms induced the Trustees and Directors to undertake the erection of a new building, the necessity for which was evidenced by the fact that, whereas the old building could find room for not more than twenty-four boarders, together with the teachers and servants, the school year closed on 21st June with sixty-five boarders, besides nineteen day scholars. While the commencement of this undertaking is due to the enthusiasm with which the project was taken up by the Synod, its prompt adoption in New Brunswick by the Synod of Fredericton, and the prudent measures adopted by the Trustees and Directors, the success which has so conspicuously attended our efforts is largely due to two or three individuals. We must consider ourselves to have been something more than fortunate in securing Miss Machin as our first lady principal; for she brought to us not only her excellences of character and disposition, and her well-furnished and trained mind, but also her experience, in a school of her own, of how rightly to lay out a good and thorough course for a Church-girl's education, what things to avoid, what measures to adopt, in commencing such an Institution as we were setting up; and how, while gaining the good will and co-operation of her assistants, and the love of her pupils, yet to rule, with the firm hand of a disciplinarian, the complex household of which she is the head. Probably we all know how powerful, whether for good or evil, are school traditions. I believe Miss Machin is striving to create at Windsor such traditions as will be a great help to those who shall come after her, and a safeguard to future generations of scholars.

The authorities have not been unmindful of the need of setting the fees at as low a figure as possible, consistent with their determination not to involve the Institution in debt to a larger extent than the liberality of the Church people of the Maritime Provinces will enable them to liquidate. And yet, even as it is, there are not a few who find that the expense is beyond their means, and sadly sigh over the vanished prospect of sending their daughters to a Church School, where they would be preserved from the influences to which they are exposed in the schools which provide an education at a lower rate than we. I could wish that all Church people in the Maritime Provinces would become shareholders, so as to put the school upon such a solid financial basis as would enable us, while keeping the fees for the general run of pupils at the present figure, yet to take at a largely reduced rate, and in some few instances gratui-

tously, the daughters of our poor clergy, and thus afford them some compensation for the meagre way in which the Lord's command is observed, "that they who preach the Gospel should live of the Gospel." Possibly the members of this Synod who are not shareholders might take shares during this session, and thus set an example to others, which would be beneficial in the highest degree."

The examinations at the close of the choral year were conducted by the Revd. Professor Vroom of King's College and the Ven. Archdeacon of Prince Edward Island.

We take from the *Acadian Recorder* the report of the words used by the Archdeacon in speaking of this School at the Synod on July 5th.

Rev. Archdeacon Jones spoke of the effective work done by the Church school, and the manner in which the pupils observed the ritual of the service on the Sabbath in the Church of God: not an unnecessary movement during the whole service. It was wonderful the progressive strides the School had made, and which was very noticeable in the examinations held for the prizes offered by the Synod for the best knowledge in the Old and New Testament Scriptures. The highest marks were 192 out of a possible 200.

Canon Maynard mentioned the advance of Edgehill, and said that one of the "Empire" staff had stated to him that he knew of no Girls school east of Toronto which could compare favorably with the one at Edgehill, Windsor.

Dr. H. Y. Hind said he hoped the Church school would help to replace the Church's lost influence. He reviewed the state of schools in Halifax in a denominational aspect. Of 126 teachers in Halifax 55 were R. C., 27 Pres., 17 C. of E., 17 Meth., 6 Bap., and 3 Univ., and said that in proportion to population the Church of England was not given proper representation, she should have one out of five, whereas she only had one out of seven. He also spoke of the present capacity of the Church School and its needs for enlargement to meet the requirements. It had a capacity of 100, whereas very soon there would be more than that number of applications for admissions. Applications came from not only from Maritime Provinces, but from Quebec, Montreal, Toronto, and even New York. It had been proposed to build a "Ladies Hall" and it was believed that the ladies would undertake to collect \$5,000; and this addition, with a few class rooms would then give the institution a capacity for 140.

TRURO.

On Sunday, the 10th inst., Bishop Courtney made his annual visit to this parish, for the purpose of administering the rite of Confirmation.

Twenty-one candidates were presented, of whom six were males, and fifteen females. In consequence of the heavy rain nearly all the candidates from the country were absent.

Holy Communion was celebrated at 8 a.m., the Bishop being celebrant. Notwithstanding the heavy rain, the church was well filled for the midday service. Prayers were said by the vicar, Archdeacon Kaulbach, who also read the second lesson, the first lesson being read by the Bishop. Rev. A. Gale, curate, acted as Bishop's chaplain. After the laying on of hands, the Bishop addressed the candidates, on the three great blessings which they receive before, with and after Confirmation.

In the evening, the weather having cleared, the church was filled to its utmost capacity. Prayers were said by Rev. A. Gale, the lessons being read by the Bishop and the vicar.

His Lordship preached a powerful and eloquent sermon from Heb. iv. 15-16.

The musical portion of the service was well rendered. The anthem was taken from Psalm CXLVII. 2.

Diocese of Fredericton.

CHURCH CONSOLIDATION.—The report of the Winnipeg Conference in regard to the several branches of the Church of England in Canada, occasioned considerable discussion in the Synod, which met in St. John in the beginning of July. The Committee on the scheme reported adversely referring the whole matter back to the Synod. Subsequently a motion was introduced by Judge Hanington, seconded by Mr. C. M. Vroom to the effect that it is desirable to effect a union of the various Synods in British North America. This caused a lengthy discussion during the afternoon and evening, the most prominent members of the Synod taking part in it. Amongst these, the Rev. Canon Roberts, the Rev. H. Montgomery, Sir John C. Allen, Chief Justice of New Brunswick and other leading laymen strongly opposed the Motion; whilst it was supported by Rev. Canon Brigstocke, Revs. de Soyres, Little, Parkinson and others. Subsequently an amendment was moved by Mr. Tippet seconded by the Rev. J. Roy Campbell "that this Synod, while believing that in the abstract, union is desirable and the time will come when consolidation of the Church of England in Canada should be sought, does not consider that it is at present either necessary or desirable;" but this was defeated and the original motion carried by a vote of 46 to 27. On the next day Judge Hanington again brought up the matter moving the following Resolution: "That this Synod proceed to discuss with a view to approval the resolutions adopted at the Conference of Church delegates, held at Winnipeg, in 1890, for the proposed constitution for the union of the Church of England in British North America." Mr. Sturdee moved to strike out the words "with a view to approval" and Mr. G. A. Schofield moved as a further amendment: "That this Synod cannot adopt the scheme of consolidation as proposed, but recommend that in lieu thereof some plan should be adopted for the present whereby, in case of emergency, the Metropolitans of the ecclesiastical provinces of Canada should be empowered to summon a meeting of the Bishops and representatives of the clergy and laity of the Church of England in the Dominion, such representatives to be chosen by the Diocesan Synod, and the body when assembled to have coercive jurisdiction in the matters entrusted to them."

A lively discussion ensued, and all three motions were defeated after a substitute resolution offered by Rev. J. Roy Campbell that the representatives go to the Provincial Synod without instructions had been ruled out of order.

The Synod adjourned for the day without any decision being come to. On the following day it was moved that the delegates elected to the Provincial Synod be instructed not to vote for any scheme of Consolidation of the Church unless it is provided that the same shall be submitted to the Diocesan Synods for approval. Again a prolonged and lively discussion followed; some of the Synod thinking that the delegates should not be fettered in any way, others considering instructions necessary lest the Provincial Synod should pass a scheme which would bind the diocese, through its delegates, without its consent. After threats of counting the House out should the Amendment be persisted in another amendment was moved to the same effect only as a *suggestion* to the delegates; this, those opposing the "Instructions," were willing to accept; but the mover of the prior amendment adhering to it the question of a quorum being present was raised and the members being counted and the requisite number of Laity not being present, Bishop Kingdom declared the Synod adjourned and pronounced the Benediction. The result would seem to be that the Synod has affirmed the principle of Consolidation but has *not* assented to the scheme proposed for effecting that object.

Diocese of Quebec.

CACOUNA.

Yesterday was a delightful day here. At the morning service, the Bishop of Niagara, by request of the Archdeacon of Quebec acting under authority from the Metropolitan, ordained to the priesthood the Rev. Bathurst George Wilkinson. Mr. Wilkinson is the new Professor-Designate of Pastoral Theology in Bishop's College. He is a graduate of Bishop's College and also trained in the celebrated *Schola Cantuaru* of Lincoln, England. The candidate was presented by the Archdeacon, and the following clergy assisted in the Laying-on-of-Hands; the Rev. Canon Thornloe, priest in charge, this month, of the Cacouna church; the Rev. Canon Mulock; the Rev. H. J. Petry; the Rev. R. H. Cole; and the Rev. F. A. Williams. The sermon was by the Bishop from 2 Tim. i, 17, and was a very solemn setting forth of the spiritual dangers common to both laity and clergy, of giving in to the "Spirit of Fear,"—dangers only to be counteracted by a ceaseless stirring up of the gifts bestowed, now as then, by the laying on of hands, of "the spirit of power and of love and of sober-mindedness." No one who heard this solemn appeal to conscience will be likely soon to forget it. Mr. Wilkinson is to be immediately appointed to the vacant professorship of Pastoral Theology by the Lord Bishop of Montreal, President of Bishop's College. Mr. Wilkinson is the first fruit of a system of providing professors for our Church Universities proposed some years back by Archdeacon Roe, namely, that of selecting from time to time, as is done in the Medical Profession, the best of our own Canadian graduates, and sending them home to the great Divinity and other schools in England to receive all the additional culture which is there to be found. Mr. Wilkinson is an old Harrow boy and took a brilliant first class in the Honours Divinity Course in Bishop's College. Mr. Wilkinson succeeds the Rev. Dr. Allnatt in the charge of the New Divinity House for the training of Ordinands in Bishop's College, Lennoxville.

THE BISHOP ELECT.

Church Bells of London England for July 1st, thus refers to the Bishop elect:

Mr. Dunn has, we are informed, accepted his election, and will be shortly leaving South Acton. We can easily understand how hard he must have found it to decide to leave his parish. More than once preferment has been offered to him and he has not been able to resist the claims which he felt his parish had upon him. But the call which came from Quebec was an imperative one, and not to be resisted. The difficulties and responsibilities which are the inheritance of the Bishop of Quebec are only likely to have been so many inducements to a man of Mr. Dunn's ardent and energetic temperament to accept the post. The history of his past career is ample evidence that he has the qualifications which are likely to fit him to fill it in such a way as will promote the welfare and best interests of the Church in the diocese. Our issue of April 29th last will have made all our readers familiar with the features of Mr. Dunn, as well as informed them of the principal events of his life. He is one of the London clergy who can ill be spared; but the Church in Canada has much need of the best we can send, and we must not grudge him to her. Nowhere will his departure be more regretted than in his large parish at South Acton, where he is generally beloved by his people. He is a member of the E. C. U., which will indicate to some extent the views he has, and which, it must be added, he holds in no narrow or partisan spirit."

Diocese of Montreal.

OXENDEN AND WILLIAMS.—At the last meeting of the Executive committee of the Synod of Montreal, a special committee was named to prepare resolutions relating to the deaths of the late Bishops Oxenden and Williams to be inserted in the minutes of the proceedings of the Committee. The following are the resolutions:—

Resolved,—That in the case of Bishop Oxenden, formerly Bishop of this Diocese and Metropolitan of Canada, your Committee desire permanently to record their loving remembrance of his faith unfeigned; his genuine piety; his devotion to duty; and his many good works. "He, being dead yet speaketh," and though the place which once knew him upon earth, shall know him no more again for ever yet "his works of faith, and labours of love," for the dear Master's sake, have earned for him in this diocese and far beyond it, "a monument more durable than brass," better far than "storied urn or animated bust."

His numerous publications, notably his "Pathway of Safety," with its present circulation of two hundred and fifty thousand copies continually increasing; his "Family Prayers," and many other devotional booklets known and read throughout all England and her numerous colonies, sufficiently attest the untiring activity of his brain in the Lord's service.

His ten years of Episcopal rule in the Diocese of Montreal must ever be held by all churchmen in grateful remembrance for his successful efforts in the establishment of the Sustentation fund, the present main support of our missionary clergy.

But chiefly will he be held in honor for generations to come, for his establishment of that much-needed nursery of the Church, our Diocesan Theological College, already in its early collegiate youth, under the able presidency of the Rev. Dr. Henderson, one of the most promising affiliated daughters of McGill University, a seat of learning fast becoming of worldwide fame.

Bishop Oxenden filled up his episcopate with a record which entitles him to our lasting remembrance, and of which this minute is but a feeble transcript.

Another standard-bearer in The Church has fallen in the person of the lamented Bishop Williams of the neighbouring diocese of Quebec. The geographical position of that diocese, immediately contiguous to our own, although not owning canonical obedience to its Bishop, yet must ever cause the clergy and laity of the Diocese of Montreal to feel the deepest interest in its Episcopal head, and gladly do they unite with their brethren in Quebec and elsewhere throughout our whole Ecclesiastical province, in the general testimony to the sterling worth and many excellencies of character of the deceased prelate.

No one indeed could ever have had even transient intercourse with the late Bishop Williams, without being impressed with his high culture, his sound judgment, and his winning uniform courtesy of manner. One of his companions in labour has testified that this attractive courtesy was manifested alike in the rude fisherman's hut in Labrador, as in the halls of academic learning, or in the synodical councils of his peers.

Bishop Williams will be remembered wherever he was known, as everywhere and to all men alike, the ever dignified, eminently learned, and always courteous Christian prelate and gentleman.

May the lives and deaths in such quick succession of these honoured leaders of our Church bring home individually to our own hearts in a life so quickly gone and that never will return, the stirring exhortation of the great Apostle of the Gentiles,—*"Be ye steadfast, immovable,*

always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord."

APPOINTMENT.—The Lord Bishop of the diocese has re-appointed Dr. Davidson, Q. C. and named Rev. I. N. Tucker, M. A., in the place of the late Rev. Rural Dean Lindsay, as delegates to the *Inter-Diocesan* Sunday School Committee, for selecting the Canadian Church S. S. Lessons for three years.

ADAMSVILLE.

On Monday evening June 27th, a large number of friends of the Rev. W. C. Bernard, in the parish of Adamsville and East Farnham, gathered at the residence of Mr. F. B. Taber to give a farewell supper to Mr. and Mrs. Bernard, on the eve of their departure for Lacolle. In spite of pouring rain, upwards of sixty or seventy people were present, and not only did they prove the sincerity of their regard for their departing pastor by facing the unfavorable weather, but after all present had partaken of a hearty repast, provided by the ladies, Mr. E. L. Hall, the people's warden of St. Augustin's Church, East Farnham, on behalf of his many friends presented Mr. Bernard with a purse of money as a token of their affection and esteem. In replying to Mr. Hall's few well chosen remarks, Mr. Bernard assured those present of his appreciation not only of this present mark of esteem, but thanked them most kindly for all their many kindnesses to him and his during the three years of his sojourn amongst them; he declared he was not leaving them in the hope of finding better friends in a new field of labour, his only hope was that he might find as warm and kind friends in his new sphere of work as they had proved themselves to be in this.—*The News.*

Diocese of Toronto.

TORONTO.

At *St. Albans* Cathedral on Sunday the 10th July, the Lord Bishop of the diocese held an ORDINATION at which the following named Deacons were ordered priests, Revds. F. C. Heathcote Wm. McCann, J. H. Sheppard; and Messrs. J. T. Bryan, E. C. Trenholme, R. P. McKim, E. V. Stevenson and W. Creswick were ordained Deacons. The congregation was large. The officiating clergymen were Rev. A. J. Broughall, who presented the candidates to the Bishop; Rev. Canon Logan, Rev. E. F. Lessenden of the Diocese of Niagara, and Rev. Prof. Symonds of Trinity, who preached from the Parable of the Good Shepherd, setting forth the duties of a true pastor as compared with those performed as a matter of routine by the hireling. Mr. E. C. Trenholme is we believe a son of N. W. Trenholme Esq., D. C. L., Q. C. Dean of the Faculty of Law of McGill College Montreal.

ORILLIA.

St. James' Woman's Auxiliary held their closing meeting on Thursday, July 7th. The work of the past season was displayed to show that the Society had not been idle during that time, viz: a year's supply of clothing for a boy and girl in the Rupert's Land Industrial School and a nice supply of presents for the Zenana's and schools in Miss Ling's district in Southern India, consisting of work baskets, lined and furnished, shirts, kurters, bags of marbles, polo caps and scarfs, for boys; scraps of wool for girl's fancy work, a scrap-book, and eight texts painted in the dialects of Southern India. The Zenana work was done by the junior branches, the "Mission

Workers" and the "Saturday Sunbeams," with a little help from their elders. The Secretary read a list of things still in reserve for needy districts in the far North-West. Miss Paterson, the Diocesan Dorcas Secretary, was present, and expressed herself pleased with the work. Before the closing exercises Mrs. Bolster rose and, in a few well-chosen words, presented Mrs. Greene with the means of becoming a life member of the "Woman's Auxiliary," at the same time expressing the high appreciation in which Mrs. Greene is held by St. James's Woman's Auxiliary. Mrs. Greene was taken entirely by surprise, and words failed her to express how deeply she felt the thoughtfulness of her friends in such a gift, and she thoroughly appreciated the privilege of being a life member. The meeting then closed with a hymn and prayer, and the "women" separated to enjoy a well-earned holiday. The "Mission Workers" packed their bale some weeks ago, consisting of a year's supply of clothing for Mary Sinclair, a little Indian girl, also in the "Rupert's Land Industrial School." —Orilia Packet.

Diocese of Ontario.

GANANOQUE

CHRIST CHURCH.—A meeting of the S. S. Teachers and a few of the Ladies of Christ Church, was held at the Rector's on Friday evening last, July 8th, for the purpose of establishing a branch of the Girls Friendly Society in the parish.

The objects of the Society is to aid in all Church work and to welcome to the congregation any young ladies who may come as strangers to the parish.

Mrs. Gamsby kindly consented to act as leader of the Bible Class, which meets on Friday evenings immediately after the business meeting.

All young ladies of the congregation not under fifteen years of age are earnestly invited to join the Society.

The officers are President, Mrs. Auston; Vice-President, Miss E. Brabury; Secretary-Treasurer, Miss Stunden.

Diocese of Niagara.

THE RITUAL QUESTION AT THE SYNOD.

At the last meeting of the Synod the Rev. A. Henderson moved, seconded by Rev. J. Morton: "As differences of opinion and practice exist in the Church in this ecclesiastical province in some matters of ritual, and as a greater degree of uniformity in our worship would likely be conducive to the best interests of the Church; and as all loyal members of the Church need only to know certainly the true sense of the law by which we are to be governed that we may faithfully observe it as far possible: Be it resolved that this synod memorialize the Provincial Synod at their next session, to pass a canon accepting the judgment of the Archbishop of Canterbury in the case of the Lord Bishop of Lincoln as the true interpretation of the law on the subjects discussed in that case."

Naturally, this motion aroused considerable difference of opinion, as it did when brought up last year. After the mover and seconder had spoken to it Rev. C. E. Whitcombe, Canon Sutherland, Rural Dean Forneret and others spoke against it, and his lordship expressed the opinion that the provincial synod would not take the matter up. If it undertook to deal with the subject of ritual it would probably do so directly without reference to an English decision.

Amid profound silence his lordship proceeded: "What we need in this country is to learn to

have large forbearance in this matter—one towards the other, especially. In cities where there are numerous churches and all people can please their tastes, there ought to be no difficulty. The chief difficulty is in the country, where there is only one church in each village or town. But, strange to say, no trouble exists there. I am not aware of a single country congregation in this diocese where there is any trouble or difficulty amongst the people on the score of ritual. The difficulty is in the cities, and we are forced to trace the difficulty not to ritual, but to something else. There is a lack of confidence, an anxiety lest men may be introducing into the services what the Church herself has not prescribed or permitted. If we had confidence in the Church to which we belong and appreciated the fact that our Church has for thirty years had the perfect freedom of regulating her own affairs, we would be quietly settled in our minds knowing that if any man is breaking the Church's law by introducing into its services anything not permitted by the Church, the courts are open, he may be tried and the matter settled. But men don't pursue that course. It seems to me they are more engaged in squabbling over matters than in acquainting themselves with the best way of ascertaining what is the Church's law, what she permits and what she forbids. Accordingly I am not anxious to see all these questions of ritual cleared up and settled, because I know very well that in the present state of men's minds, in their present knowledge or rather lack of information on the whole subject, it is a vain thing to look for any settlement of them; and the attempt to settle them by any absolute law or ruling will do a great deal of mischief. We must bear and forbear, discussing matters kindly with one another, learning one from the other as much as we can of what appears to be the Church's law on the matter, and, if it be unavoidable let us have recourse to what our synod provides as a way of ascertaining and settling what the Church herself permits and what she refuses to allow to be practised in her churches.

"Do you advise then that those who are troubled by what they consider to be ritualistic practices should present their clergy for trial and have their points settled? some will ask. No. Because if we only exercise a little more patience and forbearance one with another for fifteen or twenty years more, our minds will be cleared up on a great many matters, and we shall reach a conclusion without all the perils of disunion and, possibly, schism arising out of the determination to force a declaration, positive and binding, upon all congregations in the matter of the Church's ritual and practice. If altar lights, for instance, are lawful a clergyman is surely in his right position in introducing them into his church and using them there. Would you approve of that? I certainly could not do so, because I am confident that in many cases it would do a world of mischief. Let me tell you briefly what my advice is to the clergy when they come to consult me as to any change in the furniture of their churches or their services or anything they believe to be a real improvement and help to the people in their devotions and worship of God: First, I desire them to understand that I do not undertake to lay down for them absolutely what they should do. Here I am very comfortable in Hamilton, though I sometimes hear things that make me a little unhappy; but I live in hopes of a better time when we shall have more confidence and loving trust in each other. Well, I tell the clergy: If anything goes wrong you and possibly your family may suffer seriously on account of the change you may introduce. I bid you think very seriously and earnestly whether the change will be a real improvement for your people. The clergyman knows the members of his flock better than I do, and he is in a better position to judge accurately what will suit their case. If he has made up his mind that the change is desirable and will be helpful, I tell him to say so in a straightforward,

distinct way to his people, and explain to them that the change is entirely free from anything superstitious or any evil tendency in any direction, and then to make his change in accordance with the explanation. Suppose that in a little while he finds that he has made a mistake and there is a good deal of trouble in the congregation, I bid him then study the matter and make sure that his people are really deterred from their attendance at church by the practices and changes he has inaugurated. If he is convinced that this is the real cause of their neglect of their religious duties then I advise him to say frankly to his people: 'I have made a mistake, not in my judgement as to the desirability of making the change, but in thinking you ripe for the change and ready to profit by it. Accordingly I propose to go back just where we were before I made the change, and I would ask all those who like the change, and value it as an improvement, to be patient and study the feelings of our brethren who are not satisfied with it. Bye and bye we shall all be ready for it, and in the meantime we will 'bear one with another.' Unhappily the idea has got possession of a large number of our people that there is a determination on the part of the Bishop and some of the clergy to force ritual of all kinds on our congregations. Now I put it to you, does that advice look like any disposition to force ritual on our congregations? My conviction is that a difference in ritual and practice in our congregations is just as wholesome, useful and happy as the difference that prevails in the customs of various families. If all our families were reduced to an absolute uniformity, one of the chief charms would have disappeared from our social life. So I believe it would be in our religious worship. If I could make the ritual of every congregation precisely the same I would not do it. On the contrary I would advise and recommend that there should be a variety, that the differences of taste and early training should be provided for. (Applause.) Under all these circumstances I think it would be a mistake for the house to adopt this motion. I would rather see the motion withdrawn than rejected. You cannot make laws in advance of the sentiments of the community for which you make them." (Applause.)

After hearing the Bishop's remarks Rev. Mr. Henderson asked permission to withdraw his resolution and it was granted.

Diocese of Qu'Appelle.

The report presented by the treasurer to the last Synod showed receipts for the year to have been \$12,787 and the expenditure \$13,000.

A Resolution was unanimously passed at the Synod asking the Bishop to convey to the Archbishop of Canterbury and the Metropolitan of Rupert's Land the desire of the Synod that a Bishop would be appointed who would be in sympathy with the present working of the diocese, the Synod feeling sure that such an appointment would be for the best interests of the Church.

In this connection it is said that the appointment will depend largely upon the personal wishes and influence of the Metropolitan of Rupert's Land. The only names which so far it is considered may be submitted are those of the Very Rev., the Dean of Rupert's Land and Canon Pentreath, Rector of Holy Trinity Church, Winiuepeg.

The meeting of the Synod reported in your paper of the 29th ult., has been the chief event of the Diocese since my last communication. It was by far the most important gathering of the kind we have ever had, giving great signs of life and interest in Church matters generally, notwithstanding the heavy blow that fell upon us in the much to be regretted announcement of the Bishop's intended resignation. The Synod itself was the best proof that could be given of

the good successful Episcopate so soon to be brought to a close. Twenty-five lay delegates were present representing seventeen separate parishes and missions: the number of clergy, fourteen, was two less than on two former occasions but one was absent through sickness one failed to arrive in time, two had left the Diocese within a fortnight of the Synod meeting, one of whose places had already been filled, and another arrived from England a day or two after the Synod so that the number at the present moment is eighteen.

MOOSOMIN

The Revd. W. T. Mitten, M. A. late of Birtle Diocese of Rupert's Land is spoken of as probably succeeding Revd. W. G. Lynn in the charge of St. Albans Church and district.

REGINA.

The Executive Committee of the Synod met here on June 30th to arrange sub-committees and other matters towards carrying on the work committed to them for the ensuing year. The Bishop took the opportunity of inducting the new Rector who has just arrived from England. The following is from a local paper:—The induction of the Rev. H. J. Bartlett as Rector of St. Paul's church took place on Thursday. There was a large attendance. His Lordship the Bishop of the diocese, assisted by Rev. J. P. Sargent, Rev. H. S. Akehurst, Rev. W. E. Brown, Rev. W. Johnstone, Rev. F. V. Baker, conducted the service, which was of a solemn and impressive character. The procession of clergymen entered the church to the singing of the hymn "Onward Christian Soldiers" (Sullivan), the crozier being carried in front of His Lordship by Rev. W. E. Brown. The usual evening service was then proceeded with, the choir rendering the anthem "I will lift up mine eyes unto the hills from whence cometh mine help" in a very creditable way. The Bishop's throne was afterwards brought in and his Lordship having taken his seat thereon, proceeded to put certain questions to the new Rector with regard to his duties. Mr. Jowett then stepped forward and in the name of the congregation welcomed Mr. Bartlett and presented him with the keys of the church. The remainder of the service was conducted in the usual way.—Regina Leader.

On Sunday July 3rd the Bishop visited the Fort Qu'Appelle Parish. In the morning there were matins and celebration at All Saints Katepiwe. The little church by the lake side, 12 miles from the Fort, was quite filled by a congregation numbering 58. There were 28 communicants. In the evening the Bishop preached at St. John the Evangelist, Fort Qu'Appelle. There was a confirmation in both of these churches last October and there will be another before the Bishop leaves.

On Thursday June 7th, the Bishop leaves on a two months driving tour to the north, north east and south east portions of the Diocese.

QU'APPELLE STATION

ST. JOHNS COLLEGE and SCHOOL.—At the Executive Committee meeting held since the Synod steps were taken which it is hoped will lead to the continuance of the College School until after the new Bishop's arrival, when a more permanent character and status it is expected will be given to these valuable institutions.

DIocese OF RUPERT'S LAND.

BIRTLE.

Revd. W. T. Milton M. A. has left Birtle and the Revd. A. Stunden B. A. has been appointed in his place.

WABIGOON.

Revd. G. Prewer will have charge of the Indian Reserves east and west of Wabigoon. Ont., and will minister to the scattered little communities between Ignace and Barclay as opportunity offers.

ST. PETERS INDIAN RESERVE.

Forty six Indians were recently confirmed. The Bishop preached at Trisdall chapel in the afternoon and in the parish church in the morning.

The Bishop presided at Convocation as Chancellor of the University of Manitoba. Nearly 250 were examined in Arts this year, and a considerable number in the Faculty of Medicine.

DIocese OF COLUMBIA.

NANAIMO.

The Bishop of the diocese administered Confirmation at St. Alban's Church here, on the 19th of June. This was his first visit since the opening of the Church and he expressed much approval of what he saw and of what had been done.

J. Gallsworthy, Esq., President of the new Vancouver Coal Company has given \$100 without solicitation towards liquidating the debt on St. Alban's School Church. The ladies of the congregation are making preparations for a bazaar to be held on the 24th of October.

A Chapter of the Brotherhood of St. Andrew has been organized for the parish with E. E. Taylor, Esq., as president and E. C. Brooks Secretary.

THE SYNOD.—The third session of the fifth Synod of the diocese of Columbia was held in Victoria on the 14th and 15th of June last. Several matters of importance were considered but the chief subject for discussion was a proposed Canon for the election of a Co-adjutor Bishop; this, however, failed of adoption owing chiefly to insisting upon the right of succession to the See in favor of the Co-adjutor.

THE VERONICA HOME.—Sister Gertrude has made great progress towards establishing her proposed Nursing Home under the above name. It is intended for the benefit of all denominations alike; patients therein having full freedom of choice as to religious ministrations as well as the selection of their own surgeon or physician. A house on Victoria Road has been lent as temporary premises for the Home and a very advantageous site has been secured on Milford Crescent.

"THE HONEST TRUTH."

Some persons pride themselves on being blunt, or, as they call it, "honest" but very blunt people do little good to others and get little love to themselves. The Scriptures recommend gentleness and kindness. There is nothing in all this world of ours half so mean as a vindictive and malignant disposition. Yet many Christians gratify this spirit and deceive themselves with the idea that they are rebuking sin. Christians should take heed of getting fond of the work of "rebuking." Such "spiritual constables" do a great deal of mischief without intending to. They are in the Church what a very witty and sarcastic person is in society, or what a tell-tale is in school, and approximate

very closely to that class which the Apostle terms "busy bodies in other men's matters." Such Christians come in time to be regarded as nuisances in society, constantly to be avoided, and the little good they may do is thrown away. Our manner must be tender and winning. The nail of reproof, says an old writer, must be well oiled in kindness before it is driven home.—*Scholast.*

MAGAZINES FOR JULY.

THE CHURCH ECLECTIC has as original articles for its columns, one by Rev. Alban Richey on "Thoughts on Inspiration"—and another by the Rev. Dr. Houghton on "The Altar."

In THE TREASURY (E. B. Treat, New York) the Rev. D. M. Ross of Dundee, Scotland writes on *Christian Marriage*. The Rev. C. S. Walker under the title of *The Duty of the Hour*, claims greater attention for agricultural pursuits.

THE AMERICAN CHURCH S.S. MAGAZINE (Philadelphia) continues to give in the number of pages—now 100—and in the value of its articles to Sunday School teachers. Get this number and be convinced.

THE ATLANTIC MONTHLY (Houghton Mifflin Co. Boston) opens with an article on "General McClellan" by Eben G. Scott, *Arabian Horses* are discussed by H. C. Merwin.

OUR LITTLE MEN AND WOMEN (D. Lothrop Co., Boston) "for youngest readers" is hard to beat. This number is beautiful and cannot fail to please.

OUR LITTLE ONES AND THE NURSERY (The Russell Publishing Co., Boston) cannot fail to be acceptable to the younger children of the household. It is well stocked with stories easy to read and pretty pictures. Send for the July number.

Correspondence.

To the Editor of the CHURCH GUARDIAN.

SIR.—As one of the first little company of clergy who have enjoyed the benefits of the Cacouna Clergy House of Rest, and the very first to bid farewell to the hospitable walls, permit me briefly to tell my brother clergy throughout Canada what they may expect to find here.

The late Dr. Campbell used to say that the air of Cacouna was the best in the world, of this healthful and delightful air, the House of Rest has fullest advantage. The House is large and roomy, delightfully situated overlooking the river, contiguous to the beautiful little church, with its daily service, and within two minutes walk of the Beach.

There are I think, some sixteen bed-rooms in the House, dining room, sitting room, a very comfortable reading room in a small separate House with the beginning of a Library. The matron and her household are kindness and competence personified. The attendance and meals are all that could be wished. The only drawback is, that one has a provision equal that of a good private Hotel made by the love and generosity of ones brother churchmen and churchwomen, and is deluded into the idea that one is paying for it all by being charged at the rate of half a dollar a day.

The House of Rest is already an assured success, and the spirit in which it is being carried on by its managers (I will not shame their modesty by mentioning their names) is,—well if I should say all I feel, I should write extravagantly.

HENRY ROE,

Archdeacon of Quebec.

The Clergy House of Rest,
Cacouna, P. Q. July 11th 1892.

THE CHURCH GUARDIAN.

— EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

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

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

THE ST. JOHNS CALAMITY.

Our readers have already learned through the telegrams to the secular papers, of the destruction of a considerable part of the city of St. Johns Newfoundland, by the conflagration which occurred there on Friday the 8th July instant. Wide spread sympathy has been manifested for the thousands of homeless and needy sufferers through this disaster; and in all the chief centres of the Dominion active steps have been taken for their relief, and liberal contributions in money and kind have been made. It is not necessary for us as a church paper to plead for assistance to this general fund; already the duty has been cheerfully recognized, and the performance of it undertaken. We would rather call the attention of our readers and of churchmen in general to the absolute necessity of prompt action on their part for the assistance of their brethren of the Household of Faith—the Bishop, clergy and laity of St. Johns—who have been by a mysterious providence despoiled of much absolutely necessary for carrying on the work of the Church and the public exercise of their religious duties. The loss is appalling; and is most eloquently and touchingly told in the cable message received by us from the Lord Bishop of Newfoundland on the 12th inst., too late unfortunately to enable us to insert it in our last issue, we give it as received, feeling that it is more effective than any words of ours.

"ST. JOHNS, N.F., 12th JULY.

TO "CHURCH GUARDIAN," MONTREAL.

"DIOCESE BROKEN HEARTED. CATHEDRAL,
"BISHOP'S AND CLERGY HOUSES, SCHOOLS,
"SYNOD HALL, ORPHANAGE DESTROYED BY FIRE.
"SCARCELY ANY INSURANCE. CATHEDRAL, DE-
"SIGNED BY GILBERT SCOTT, RECENTLY COM-
"PLETED, TAXING LOCAL RESOURCES TO THE
"UTMOST,—TOTAL COST HALF A MILLION—NOW
"A RUIN. BESEECH SYMPATHY OF CANADIAN
"CHURCH WITH US IN OUR TERRIBLE AFFLIC-
"TION; AND AID TO RESTORE HISTORIC LAND-
"MARK; ST. JOHNS BEING FIRST PLACE [WHERE]
"ANGLICAN SERVICE CELEBRATED [IN] NEW
"WORLD. PLEAD FOR US." [SIGNED]
BISHOP OF NEWFOUNDLAND.

The loss so briefly told in these few words of good Bishop Llewellyn-Jones is indeed appalling; and difficult for us in the enjoyment of all our religious privileges to fully appreciate. The Cathedral was, we are assured, a gem; exquisite in design and finish; dear as the apple of the eye to every St. Johns' churchman. But not alone is this taken away: but also the humbler and yet most important buildings for carrying on the work of the diocese; schools, orphanages, synod halls, clergy houses. Surely the present

time affords opportunity for exemplifying the reality of our profession of the *oneness* of the Body, and of the truth of the Apostolic teaching that the members of the One Body should have the same care one for another, and the suffering of one be shared by all. This can be shown—and should be shown—by immediate and prompt action as *churchmen*. There is danger lest this aspect of the case be overlooked by reason of the contribution which many a churchman will make towards the fund for the general relief. But this appeal of the Bishop of Newfoundland stands on higher and holier grounds. How can it be met? By *personal* contribution and interest of every member of the Church in this Dominion. Thousands of such members will in all probability have no call made upon them for the *general* fund: let them give the more liberally. We feel sure that those who may have given to the municipal or local contribution for relief, will not by reason thereof refuse to help also and directly their needy and afflicted brethren of the one Spiritual Mother, The Church.

According to the last census of the Church of England population of the Dominion numbers 644,000. Assuming that only one fourth of this number were able to contribute, and that each of these forwarded but *one dollar*, a sum of no less than *one hundred and sixty thousand dollars* would soon be raised. And it can be done, if one or two persons in the several parishes and missions of the Dominion would make it a matter of *duty* to secure such donations.

Our words however,—had they effect—will only reach a small number of the 644,000; and therefore we would appeal directly to the subscribers to the CHURCH GUARDIAN. The call is *urgent*; the need is undeviable; the time for assisting is NOW. Will every subscriber send us in for *The Church Relief Fund* Newfoundland, as much as they feel able to give? We will undertake to see all such remittances forwarded as speedily as possible to the Lord Bishop of Newfoundland, with a list of those subscribing, acknowledging the same from time to time in the GUARDIAN. If only one dollar be received from each of our subscribers it will form no mean gift to our fellow churchmen of Newfoundland. '*Bis dat qui cito dat*;' he gives twice, who gives promptly.

THE METROPOLITAN TAKES ACTION.

We are requested by the Most Rev. The Metropolitan of Canada to publish the following letter which he has sent to all the Bishops of the Church of England in Canada in consequence of the fire in St. Johns Newfoundland:—

MY DEAR BISHOP. The following is a copy of the telegram I have just received from the Bishop of Newfoundland.

"Diocese overwhelmed with disaster, appalling fire in St. Johns, destroyed Cathedral, Bishop's and Clergy houses, Sunday and day-schools, Synod Hall and Orphanage. Cathedral cost nearly half-a-million dollars, practically uninsured. Churchmen here heavy sufferers unable to do much; appeal for aid to Canadian Church and beg appointment of special Sunday, at once, for Collections in every Church in your Province. Appealing for similar aid of all Metropolitanans."

As desired, I ask you kindly to give it consideration, and trust you may be able to appoint a Sunday on which collections may be made throughout your Diocese on behalf of our afflicted brethren in Newfoundland.

I remain

Your faithful brother,

J. FREDERICTON.

A DAY WITH THE CHURCH ARMY ENGLAND.

A COMPLAINT frequently brought against the Established Church is that she shows too much rigidity, is not sufficiently plastic, fails to adapt herself to the masses, and so on. It is very much the fashion to contrast her unfavourably in these respects with the Roman Catholics on the one hand or with Dissenters on the other. "Look at the Romish priests and bishops," it is said, "how accessible they are, not only to their own people, but to strangers. Look at the Nonconformists. They are hail-fellow-well-met all around." This idea is about as true as most other general notions, e.g., that any one Englishman can fight any four Frenchmen, that all Germans gorge themselves with sausages, and drown themselves in beer, that all Americans are vulgar, and spend their time whitening sticks. It might have been true enough once—this accusation of rigidity and stand-offishness, and lack of adaptability, on the part of the Established Church. If you want to be quite sure that it is so no longer, spend a day, as I did, with the Church Army. It will very soon be discovered that General Booth does not monopolise the secret of how to get at the masses.

"Oh, the Church Army! A poor imitation of the Salvation Army!" That is another of those general ideas which it is so difficult to get out of people's heads. One of the first facts I learnt was that the Central Labour Home of the Church Army, in Crawford street, Marylebone was opened *six months* BEFORE General Booth commenced operations. Perhaps the idea of the Salvation Army was *suggested* by the Church Army. More probably this kind of Church Militant Christianity was in the air, and church and chapel caught the germs about the same time.

Naturally if one wants to slum one goes down East; so I jumped into an Aldgate train and steered first of all for 83, Whitechapel-road, where I was hospitably received by Captain Wilson and his excellent wife. In that good woman the Rev. W. Carlile has indeed an invaluable officer. To hear her talk with pride of her "lads" is quite refreshing; and yet most of those lads who are wood-chopping and mat-making there, are considerably older than herself. They have come from the goal, from the streets, from goodness knows where, and suddenly found themselves with Captain Wilson his wife, and their little ones, in the atmosphere of home. They are talked to and treated as men, not as tramps or thieves. They are civilised so as to associate with decent men and women; they are "converted" so that they shall not lie down and die like dogs when the end comes; and all this is the work of the Church Army. It does not blow its own trumpet so loudly as some people, though it believes in drums and trumpets, too, for the matter of that. But if you want to assure yourselves that good honest work is being done by the Church of England among the very lowest section of the community, go down to one of the labour homes of the Church Army; read over its records; see thieves and tramps clothed and in their right mind, doing hard, honest work and associating with upright men, pure women, and innocent children. One poor wail, the captain's wife told

me, who came a mere bundle of rags, with a copy of the *Daily Telegraph* doing duty for a shirt, shrank from entering her cosy little room; and when she urged him not to hesitate, he burst out crying himself, like a child, saying those were the first kind words he had heard spoken to him for years. It is very satisfactory to know that this "lad" is now doing well in a good situation. I went into each nook and cranny of this Whitechapel Home, and found—well, that this was just the word for it: everything was homely and happy. I sat down to tea with about a score of the "brothers"—so they are termed—and really had a good chat, as well as a plain wholesome meal. I would willingly have smoked a pipe with them afterwards—for the fragrant weed is not prohibited—but time pressed, so I took the train from Aldgate to Edgware-road, and got to 43, Crawford-street just as a small party was sallying forth with drums and trumpets to beat up folks for an evening meeting. Here I found Captain Cooper in command; and his wife showed me to a nice little sleeping-room where I was to spend the night. The arrangements were much the same as at Whitechapel, though with the addition of a fine large room for meetings. The number of "brothers" in residence, too, was, as nearly as possible, the same.

Now about this evening meeting. Possibly most of my readers know what a Salvation Army gathering is like. There is a lot of enthusiasm; but there are features, upon which I need not dwell, which are distasteful to a member of the Church of England. Now in this meeting there was all the enthusiasm without the details which to us are objectionable. There was bright, cheerful hymn-singing from the excellent Church Army Hymnal. A brother helped out the harmonium with the inevitable cornet, and the whole meeting, which was a large one, sang full-voiced. There was no mistake about that minstrelsy. Some Bible-reading followed, more hymns, and then an address. I never heard straighter talk, even at a Salvation meeting; but again there was nothing to offend the most delicate sensibilities. "As newborn babes, desire the sincere milk of the Word," was the text; and the pictures that evangelist drew of babies and their ways and the superiority of good, sound milk over all the nostrums advertised in its stead, made one smile; but the smile soon passed away when you heard how appositely the preacher drove his simile home. This meeting was to me a new experience, and impressed me very favourably. Nobody could call the Church of England "rigid" in face of that service. Nobody, on the other hand, could say she was levelling down. It was a case of levelling the congregation up, but all done in a way that was "understood of the people."

I was astir betimes next morning, and my blood was up. I had not done a full day with the Church Army yet, and I cast about to see which was the next most accessible Home. I fixed eventually on the one in Star-road, West Kensington, as being the antipodes of the place from which I started. Star-road, however, is much more slummy than Whitechapel. It is a narrow street leading out of the North End road, Fulham, and very much belies its starry title. The Home here consists of two large houses flank-

ing the stables of the Road Car Company, and the captain in command was an energetic officer, as indeed were all those with whom I was brought into contact. He had a somewhat larger number of brothers in his home—twenty-three or twenty-four, I think; but this number is about the maximum, as the excellent system of small groupings is found to answer better than large masses. Each Home has its tiny chapel, and I was particularly struck with the neatness of what might be called the "ecclesiastical" arrangements at Star-street. Nearly every article in the little oratory was home-made; there was a really good drawing of the Crucifixion over the small quasi-altar done by one of the Brothers; while the windows were painted by the same artistic hand; and the Captain pointed with pride to some emblazoned texts hung on the wall, which, he said, were done for him in Wakefield gaol. There was one brother in this Home whose case was sad indeed—too sad for me to dwell upon it in detail—but its infinite pathos would in itself have sufficed to give me an interest in the rescue work of the Church Army; if that man can only be rescued from himself! Here, for the moment, I shall have to pause; though I may, if the manager of the *Family Churchman* approves, one day recur to the subject, by showing the Church Army at work among the women and the boys.

For the present, I content myself with appending a copy of the "Agreement" signed by the men when they join the Homes. It is, like all the documents I examined, a good, plain, business-like statement. Everything in fact, about the Church Army shows that those at the head of affairs have the gifts of organisation and business tact which are so necessary to back up mere enthusiasm in such a work as I am describing. The Agreement runs thus:—

"I hereby undertake to obey cheerfully all the rules of the Church Army Labour Home, and I enter it with the determination to make an honest endeavour to live a truly Christian life, according to the principles of the Church of England. I agree also to be a total abstainer. In the event of my leaving the Home in less than two months' time, without the consent of the Captain, or an approved situation, or being dismissed for drunkenness, idleness, or any other breach of the rule, I shall expect to be discharged at a moment's notice, and to forego any monies which may have been placed to my credit. I undertake to do my best during the second month to obtain work, and if I stay on for a third month, to be satisfied with half pay, and if for a fourth month, with no pay whatever, in excess of board, washing, and lodging. I will do my best to obtain a situation for myself, as well as for the other men, after leaving the Home, and to help by money to support the Labour Home, if my means eventually permit."

Among the "Church Notes" in the *Globe* on the day following my visit to Star-road, I read the announcement that the Church Army has been incorporated as a limited liability company. Each member of the committee makes himself responsible for £100. One result of the incorporation will be that any subscriber to the extent of 10s. can claim an inspection of the books. There can be no secrecy, therefore, in the management in future; and it is fair to Mr. Carlile and his colleagues, added the writer, to say

that they have never practised any in the past.

The only fault I find with the Church Army is that they have not "bounce" enough: they don't blow their own trumpet so blatantly as some others. They do good almost by stealth instead of sturdily demanding £100,000 down, and £30,000 a year to enable them to spend the original sum. They want money, of course; and will want it quite as badly under the new régime as under the old. In fact the marvel is how they have been able to do so much with so little in the way of demonstration. They have the very unusual failing of being too modest. But they have kept "pegging away"; and readers of the *Family Churchman* will not have failed to read week by week of the cases dealt with by this organisation, or to notice how the Army is being welcomed in different dioceses. Its ramifications have been pretty wide at present, and the authorities append to the list thereof the information that other "Labour Homes" will be opened shortly. Here is the list so far. You are requested to note the addresses in event of having cases to recommend. They are as follows:—43, Crawford street, W.; 4, Bryanston-place, W.; 83, Whitechapel-road, E.; 14, Holloway-road, N.; 10, Star-road, West Kensington, S. W.; 6, Lower Borough Walls, Bath; 5, Queen-street-park, Stockport; 9, Derwent-street, Derby; 78, York-street, Manchester; Old Police Barracks, Stafford; Abingdon House, Oxford; Women's Labour Home, 238, Marylebone-road, W.; Samaritan Office, St. Mary-at-Hill Rectory, E. C.; Boarding Home, 131, Edgware-road, W.; Sale Room for the Poor, 5, Little Queen-street, W.

Those who feel interested in this subject can also book the addresses, even though they may not be sending any "cases." They can send cases of another kind. Cast-off clothes are thankfully received; and it would do the hearts of donors good to see how those disused articles can be furbished up, and sold for a mere song to the Brothers. Mrs. Wilson showed me a pair of boots considerably better than my own, which had been soled on the premises, and were to be disposed of for two shillings. A less resplendent pair were priced at sixpence. Socks, if darned, were disposed of for a penny; if they were innocent of holes they fetched twopence. Other garments went for proportionately small sums; and there could certainly be no need for Brothers to adapt the daily papers for undergarments. They can turn them to better account by answering the advertisements in them, and trying to get work. They are encouraged to do this; in fact the whole effort of the Homes is to turn the tramp from the shiftless being that he is into an active and useful member of society. In order to do this, it is very important to notice that the social and spiritual well-being of the men are not dissociated. I will conclude by giving the daily routine of life in the Home, from which it will be abundantly clear that religion, without being unduly forced upon the men, is not kept out of sight. Here is the daily round:—

At six o'clock a. m. on week-days, and seven o'clock a. m. on Sundays, the bell will ring, and everyone is expected to rise.

All beds must be put in order, as well as washing and dressing ended, for eight o'clock a. m. prayers. Attendance at the adjoining mission hall is expected on the evenings of Sunday, and three week-days; attendance on the other three evenings of the week is quite voluntary, but everyone is expected to attend the service on Sunday mornings in the parish church at eleven o'clock.

Work is done from 6.15 to 7.45 a. m., 9 a. m. to 1 p. m., and 2 to 6 p. m.; Saturdays from 6.15 to 7.45 a. m., and 9 a. m. to 1 p. m.

Breakfast at 8.30, dinner at 1, tea at 6, and supper at 10. Every man must be at meals immediately the bell rings, and none commence eating until grace is said, nor leave the table until thanksgiving has been made.

Every man must be in the Home by ten o'clock p. m., and in bed by 10.45 o'clock.

Lights must be out and absolute silence insisted upon after 11, and all night until 6 a. m., when the bell rings. The men can smoke at appointed times in the downstairs room, but no frivolous talk or bad language can be allowed.

Perhaps some of us, on reading this brief account, will be disposed to say—I am sure I was myself—in words which found a new and striking application:—

Oh! I have ta'en
Too little care of this! Take physic, pomp!
Expose thyself to feel what wretches feel;
That thou may'st shake the superflux to them,
And show the heavens more just.

Family Churchman

Family Department.

THE HOLY TRINITY.

"I . . . with thee."—Isa. xli. 10.

"I with thee!" Thy Father saith it,
In His loving tenderness:
With thee waking,
With thee sleeping,
With thee sowing, with thee reaping:

"I with thee!"—now, trust and praise!

"I with thee!"—thy Saviour saith it,

With a fellow-sympathy:

With thee daily,

With thee hourly,

When dark doubts or foes distress thee:

"I with thee!"—now, trust and praise!

"I with thee!"—the Spirit saith it,

With abiding faithfulness:

With thee working,

With thee resting,

With thee when in prayer thou'rt wrestling;

"I with thee!"—now trust and praise!

"I with thee!"—the Great Jehovah,

Father, Son, and Spirit—One;

With thee singing,

With thee sighing,

With thee living, with thee dying:

"I with thee!"—now, trust and praise!

CECILIA HAVERGAL.

DOT'S WELCOME.

Dot Hunt was as sweet a child as you ever saw. She was beautiful, too, and everybody loved her because she was lovely. She was an only child of a wealthy widow, and her home was one of elegance and culture. There never was a kinder or more generous child or one more compassionate. If while driving in the grand carriage beside her mamma, she saw a child grieved or injured, she was not happy until something was done to comfort or help it. If a beggar child came to the door, she turned beggar, too, begging Ann, the cook, to feed the hungry.

But Dot was only five years old. I tell you this so that you will not wonder at what I am about to relate.

Dot went to church for the first time one bright summer day. She was a perfect blossom in her snowy white dress, with a bunch of rose-buds fastened in the broad sash.

At the church door stood a plainly dressed woman with a very sad face, and beside her a little girl of perhaps ten years of age, the latter wearing a calico dress and a very common-looking brown straw hat. People were going into the church very fast, but no one seemed to notice the sad looking woman and her daughter. Presently a sunshiny voice broke the icy coldness of the church-goers; it was Dot's.

"Isn't you doin' to church?" asked Dot of the little girl,

"It isn't our church; we're strangers; we don't know where to go," answered the girl.

"It's *God's Church*," Dot said reverently. "Come with mamma an' me, there's lots of room in *God's church*."

The weary mother looked into Mrs. Hunt's face questioningly, and although the latter's face flushed, she seconded her little daughter's hearty invitation.

"Yes, do come with us, please," she said, "we will be glad to have you." And presently seated side by side in "*God's church*" were the children of wealth and poverty.—There had been a number of witnesses to the pretty scene, and more than one face flushed with shame as the minister during his reading, gave this passage, "I was a stranger and ye took me in."

Was it *Jesus* looking through that sad woman's eyes? *Jesus* looking through her little daughter's eyes?

"Inasmuch as ye have done it unto the least of these, ye have done it unto me."

And after the service more than one richly dressed lady shook hands kindly with the "strangers," and made them welcome.

Dot never knew how forlorn, how homesick, how desolate, those two strangers had been before her gentle welcome reached their souls; but her first Sunday at church had taught some "children of older growth" a lesson sadly needed.

And lo! how great a tree grows from a little acorn. The "strangers" who had come to the city from a bereaved home, from which death had taken beloved ones and money had taken wings, found friends and pleasant and profitable employment. How far a little candle throws its beams!—*Ernest Gilmore, in Morning Star.*

A BATTLE WON.

Nellie Grey sat on the back porch singing, happy as a bird, for to-morrow her Uncle Henry was coming to take her out to the farm, the dear, wonderful farm where the autumn fruit was ripening, and Aunt Janie would be making all kinds of preserves and pickles. All summer she had had the promise of going but mother's and baby Willie's illness had prevented. Now there were just two weeks before school should begin, and they were to be spent in this delightful visit. No wonder the little girl's song was a happy one.

On the lowest step of the porch sat a poorly clad, unhealthy looking child, who had come with her mother, the Irish washerwoman, that morning. There being no other listener at liberty to attend, Nellie entertained the little girl with glowing descriptions of life at Uncle Henry's.

"There's a dear, old white pony that I can ride all over just by myself. And O, such lots of the cutest little chickens, and downy baby ducks, and funny yellow goslings, and Aunt Janie lets me feed them all!"

"O, Miss Nellie, its all just too lovely to hear about."

There was a sad look of longing in the eyes which met Nellie's gaze, but she scarcely noticed it, so intent was she upon her expected pleasure. "Indeed, it is lovely. Aunt Janie keeps a big white bowl with bunches of red roses all over it for my milk every morning and night, and

there's such a dear old white and yellow pussy-cat; she comes and sits right in front of me, and if I don't pay attention to her, she pats my lap with her big white paw, so cute and knowing."

"I do just love pussy-cats."

"So do I. Aunt Jane is going to give me one of her kittens to bring home, and I'm going to name it Fluff."

For a long time the children sat talking, Nellie recounting the delights of her expected visit, telling Mollie how she would enjoy riding behind Uncle Henry on his big bay hunter, Victor.

"It's just like sitting in a high rocking chair, unless uncle gets in a hurry and makes him gallop, then I have to hug him tight."

"O. I wish I could have a ride like that."

And this time Nellie did see the longing in the poor little girl's eyes, and somehow it made her feel uncomfortable. A few minute later her mother called her in to give some needed help. "Sit down here by the kitchen table and pare these apples, Nellie, I am going to make some pies."

While she was thus employed she could not help overhearing the conversation between her mother and Mrs. Blake, the washerwoman.

"Your little daughter is not looking well; has she been ill lately Mrs. Blake?"

"Deed and she has, ma'am. The fever took her about two months ago, and when she came off the bed she was jist a skelinton."

"Have you had a doctor?"

"We have that ma'am, an' he gave her some medicine wid a bad taste to it, but he said she must get a good bit of pure country air before she'd begin to pick up; deed then I'm fearing' she'll have to wait a long while for that same."

"Has she an appetite?"

"She don't be eating what would keep a fly alive. An' wonder if it is, when the air is that close and hot it jist sickens you."

Nellie looked out of the open window. Mollie lay on the porch step asleep, her thin, pale cheek resting on her emaciated arm. What a miserable little creature she was, and how her eyes had sparkled at the glowing descriptions of farm life. It was a very quiet little girl that sat paring apples. When she had finished and had handed the dish to her mother, she gathered up the skins and cores to throw into the barrel that stood by the area gate. As she passed through the wash-house where Mrs. Blake was rinsing the clothes, she heard a stifled sob. Turning quickly, she saw the poor woman wiping her eyes on her apron.

"What is the matter, Mrs. Blake, have you hurt yourself, or are you sick?"

Nellie's voice was very kind; and sympathy beamed from her bright eyes as she stood near the steaming tubs.

"Ah, my dear young lady, don't worrit yourself. 'Tis only that times I'm grieving for my poor little child, an' the heart pain gets the better of me."

"Why, she's not very sick is she? My cousin Anna looked dreadfully when she got well of the measles, and now she's just as big an' fat."

"I'm a foolish old woman; so you mustn't mind me. Only you see the doctor said that Mollie's lungs were that weak, if she didn't get

a breath of the country to her now before the cold weather set in, she couldn't stand it till spring."

"Did the doctor mean she wouldn't live until spring, Mrs. Blake?"

"That's jist what he meant, Miss, an' a sad bit of news it was, for she's my only girl."

"O, I am so sorry for you," and Nellie's eyes filled with tears, as she turned slowly away and went up to her little bedroom opening into her mother's. As she entered, these words beamed down upon her from the opposite wall, where hung her illuminated scroll of daily text, "Feed my lambs."

The blessed Saviour alone witnessed the battle waged in that little room during the next hour. It was with a tear stained but calm, peaceful countenance that Nellie sought her mother at its close.

"When Uncle Henry comes for me to-morrow morning, will you please explain to him about poor little Mollie. I want he should take her to the farm instead of taking me. Mrs. Blake says she can't live till spring unless she can go to the country."

"God bless you, my child. Yes, I will tell your uncle."

"It was hard work, mother, but I knew I should feel as if I had killed her when spring came."

So the next morning, little Mollie was hoisted up behind Uncle Henry, while Nellie kept back her tears bravely, and waved her handkerchief to her as long as she could see her. Uncle Henry could not come in again for three weeks on account of the haying.

"Well, do you recognize this little girl, Nellie?"

"Why, how rosy and plump she is? Didn't you like it, Mollie?"

"It was heavenly, Miss, and I'll never—never forget it of you, long as I live."

And warm-hearted Mollie threw her arms around Nellie's neck, and kissed her heartily. Poor Mrs. Blake could scarcely believe her eyes, so great was the change in her child.

"It's new life that you've given her, Miss, and its meself that'll never cease to bless you while I live."

"Yes," said Uncle Henry, "our dear little girl's self-sacrifice has brought forth blessed fruit."

Nellie felt very happy, although she did not see the beautiful farm, and its dearly loved pets until the following summer, when Uncle Henry brought in a big family carriage and took both little girls back with him to spend a whole beautiful month in the country.—*Ruth Argyle.*

—If some were half as big as they think they are, the world would have to be enlarged.

—The worst things about persons that don't know anything, is that they don't know that they don't know anything.

—He who fears to undertake is always defeated.

—A good name, like good will, is got by many actions and lost by one.

BIRTH.

ALLMAN.—At the Rectory, Port Carling, on the 22nd June, the wife of the Rev. A. H. Allman, of a son.

BAPTISM.

TAYLOR.—On Sunday, July 3rd, at St. James' Church, Ormstown, by the Rev. A. D. Lockhart, Rector, William Arthur Lockhart, son of Joseph and Katie M. Taylor.

MARRIAGES.

STRATHY-TEMPEST.—At Port Hope, on the 29th of June, by the Rev. Mr. Daniels, rector, Emilus W. Strathy, Manager of the Traders Bank of Canada, Orillia, to Eliza Townsend, daughter of the late W. S. Tempest, of Port Hope.

BATE-MCMULLEN.—At Brookville, on the 29th of June, by the Rev. F. T. Dibb, of Odessa, assisted by the Rev. Dr. Nimmo, of Trinity Church, the Rev. William J. Bate, rector of the parish of Crayleur, County of Stormont, to Alice Coleclough, youngest daughter of J. M. McMullen, Esq., J.P.

DEATHS.

SQUIRE.—On the 6th July, at 103 Chandon St., Montreal, Jordan Squire, in the 63rd year of his age.

"Blessed are the dead who die in the Lord."

FOSTER.—At her residence, Fort St., Montreal, suddenly on the morning of the 8th July, Lizzie, daughter of the late James Foster, Esq.

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Mission Field

FROM THE SPIRIT OF MISSIONS.

Bishop Ridley, of the Diocese of New Caledonia, has recently been ill, and he has been ordered home by the doctor. He mentions the following illustration of the love in which he is held by the Indian Christians of Metlakahla: "I must tell you of a beautiful thing. When the Indians were no longer allowed to see me, they met every afternoon in the church for special prayer on my behalf. Men and women prayed in succession, eight or nine at each meeting. They did not tell our missionary party of it, but accidentally the latter heard of it. I saw Mrs. Ridley slip out of the room every afternoon, and heard her leave the house. Curiosity led me to inquire the meaning of it. Then I learnt of their love for me. I knew it was there before, but not to this affecting extent."

APOSTOLIO JOURNEYINGS.

The Bishop of Athabasca's letter for the past year speaks of apostolic journeyings. "Wearied," the Bishop writes, "with fifteen days' battling with the strong current of the Peace river," he was hoping for a day's rest, when he was summoned to go on at once to another station. His road lay across a wide stretch of prairie, and when night approached he was unable to obtain water for himself or his horse.

The passage in which he describes this experience is worth quoting: "Tying up my horse, I hunted through several bluffs for water, going down on hands and knees to scrape up the ground where recent indications led me to hope that water might be scooped up, but in vain. I picketed my horse, and, too thirsty to eat, prepared to pass the night as best I could. A strong southeasterly wind, though threatening rain, forbade lighting a fire, as the long prairie grass would have caused it to run, and perhaps set the whole country on fire. Choosing the lee side of some willow bushes, I laid the saddle for a pillow—almost as cool, and, I expect, about as comfortable as Jacob's—and, rolling myself in my blanket, courted sleep, if possible, before the rain. I passed a much more comfortable night than the circumstances seemed to warrant."

Another day's ride and the Bishop reached his destination, in time to relieve one of his missionaries who was ill. The Bishop gives a very favorable report of the attitude of the Indians towards Christianity; in some instances they are supporting the minister almost entirely.

A PRINCIPAL NEED.

Many flocks never receive any instruction in regard to their financial duties to the Kingdom, because their pastors are too sensitive to speak of money matters in their sermons. They hardly dare plead for the missionary societies in other than a begging tone. One would almost think that the societies were allowed to exist by sufferance rather than by

right. As to the local church expenses they dare not speak a word except by apology.

The church is not a beggar in the world. It pays its way even in material blessings. Why should not the minister speak up boldly, yet tenderly, lovingly to his people, and tell them their financial duties and privileges, just as he tells them their social or other duties. Might not this penuriousness, so prevalent in the "utmost fort of the camp," be cast out if there were a little more frank systematic teaching on this subject in the pulpit?

It is a well-known fact that the great burden of our missionary societies is supported by only a few of our churches. The many which are not now contributing to their support doubtless would if their pastors were not too timid to urge the matter upon them. It is also well known that where collections are taken for these societies a few people, not of the wealthiest, contribute the larger part. In regard to this whole matter, education is the principal need. Who is to do this educating? The pastor.—*American Home Missionary Magazine.*

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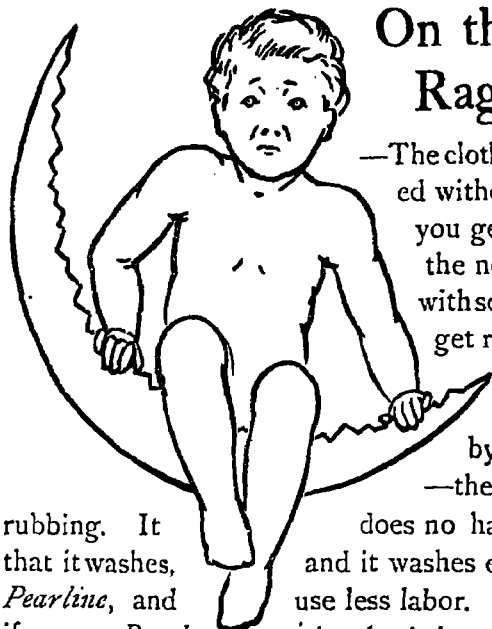
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The curative resources of medicine are not all included even within the compass of a bulky pharmacopœia. Nature has provided us with many such which are not the less potent in their proper place because they do not require to undergo any process of ordinary chemical preparation. Rest, exercise, diet, and the various methods of sanitation belong to this class. So likewise do numberless means of impression by which the mind is reached through the senses. The stimulant attraction of beauty is a suggestive example of this kind. It has from time immemorial been thus employed in a variety of ways, but never probably on so large a scale or with so great acceptance as where flowers have been its exponents. We are all aware of the fact that among ourselves the distribution of these to the sick has long been carried out by a special organisation, and the willing support which this body has always received is an excellent guarantee of the quality of its work. We cannot, perhaps, exactly trace its effects, but we know enough to be able to appreciate its refreshing influence upon mind and body when harassed by disease. Clearly, then, so useful a means should possess every facility in its mode of use. Instead of this, it is often found that flowers, though fresh and beautiful when cut, are, on their arrival at the bedside, crushed, withered, or decayed—no longer an aid to health, but a positive source of disease—

"Lilies that foster smell far worse than weeds."

Faults in packing, the failure to exclude air in particular, delays in transit or in distribution, and excessive handling by distributors, would account for their altered condition. A little care and forethought should effectually prevent this perversion of what must otherwise prove to the sick a real and unmixed benefit.—*Lancet.*

AN OAKVILLE MIRACLE

THE REMARKABLE CASE OF MR. JOHN W. CONDOR.

A Helpless Cripple For Years—Treated by the Staff of the Toronto General Hospital and Discharged as Incurable—The Story of his Miraculous Recovery as Investigated by an Empire Reporter.

Toronto Empire.

For more than a year past the readers of the Empire have been given the particulars of some of the most remarkable cures of the 19th century, all, or nearly all of them, in cases hitherto held by the most advanced medical scientists to be incurable. The particulars of these cases were vouched for by such leading newspapers as the Hamilton Spectator and Times, The Halifax Herald, Toronto Globe, Le Monde, Montreal; Detroit News, Albany, N.Y., Journal; Albany Express and others, whose reputation placed beyond question the statements made.

Recently rumors have been afloat

of a remarkable case in the pretty little town of Oakville, of a young man recovering after years of helplessness and agony. The Empire determined to subject the case to the most rigid investigation, and accordingly detailed one of our best reporters to make a thorough and impartial investigation into the case. Acting upon these instructions our reporter went to Oakville, and called upon Mr. John W. Condor (who it was had so miraculously recovered) and had not long been in conversation with him when he was convinced that the statements made were not only true, but that "the half had not been told." The reporter found Mr. Condor at work in one of the heaviest departments of the Oakville Basket Factory, and was surprised, in the face of what he knew of the case, to be confronted by a strapping young fellow of good physique, ruddy countenance and buoyant bearing. This now rugged young man was he who had spent a great part of his days upon a sick-bed, suffering almost untold agony. When the Empire representative announced the purpose of his visit Mr. Condor, cheerfully volunteered a statement of his case for the benefit of other sufferers: "I am," said Mr. Condor "an Englishman by birth, and came to this country with my parents when nine years of age, and at that time was as rugged and healthy as any boy of my age. I am now 29 years of age, and it was when about 14 years old that the first twinges of inflammatory rheumatism came upon me, and during the fifteen years that intervened between that time and my recovery a few months ago, tongue can hardly tell how much I suffered. My trouble was brought on, I think, through too frequent bathing in the cold lake water. The joints of my body began to swell, the cords of my legs to tighten, and the muscles of my limbs to contract. I became a helpless cripple, confined to bed, and for three months did not leave my room. The doctor who was called in administered preparations of iodide of potassium and other remedies without any material beneficial effect. After some months of suffering I became strong enough to leave the bed but my limbs were stiffened and I was unfitted for any active vocation. I was then hampered more or less for the following nine years, when I was again forced to take to my bed. This attack was in 1886, and was a great deal more severe than the first. My feet, ankles, knees, legs, arms, shoulders, and in fact all parts of my frame were affected. My joints and muscles became badly swollen, and the disease even reached my head. My face swelled to a great size. I was unable to open my mouth, my jaws being fixed together. I, of course, could eat nothing. My teeth were pried apart and liquid food poured down my throat. I lost my voice, and could speak only in husky whispers. Really, I am unable to describe the state I was in during those long weary months. With my swollen limbs drawn by the tightening cords up to my emaciated body, and my whole frame twisted and contorted into indescribable shapes, I was nothing more than a deformed skeleton. For three long weary

months I was confined to bed, after which I was able to get up, but was a complete physical wreck, hobbling around on crutches a helpless cripple. My sufferings were continually intense, and frequently when I would be hobbling along the street I would be seized with a paroxysm of pain and would fall unconscious to the ground. During all this time I had the constant attendance of medical men, but their remedies were unavailing. All they could do was to try to build up my system by the use of tonics. In the fall of 1889 and spring of 1890 I again suffered intensely severe attacks, and at last my medical attendant, as a last resort, ordered me to the Toronto General Hospital. I entered the Hospital on June 20th, 1890, and remained there until September 20th of the same year. But, notwithstanding all the care and attention bestowed upon me while in this institution, no improvement was noticeable in my condition. After using almost every available remedy the hospital doctors—of whom there was about a dozen—came to the conclusion that my case was incurable, and I was sent away, with the understanding that I might remain an outside patient. Accordingly from September 1890 to the end of January 1891, I went to the hospital once a week for examination and treatment. At this stage I became suddenly worse, and once more gained admission to the hospital, where I lay in a miserable suffering condition for two months or more. In the spring of 1891 I returned to Oakville, and made an attempt to do something toward my own support. I was given light work in the basket factory, but had to be conveyed to and from my place of labor in a buggy and carried from the rig to a table in the works on which I sat and performed my work. In August, 1891, I was again stricken down, and remained in an utterly helpless condition until January 1892. At this time Mr. James, a local druggist, strongly urged me to try Dr. Williams' Pink Pills for Pale People. I was prejudiced against proprietary medicines as I had spent nearly all I possessed on numerous highly recommended so-called remedies. I had taken into my system large quantities of different family medicines. I had exhausted the list of liniments, but all in vain, and I was therefore reluctant to take Mr. James' advice. I, however, saw several strong testimonials as to the value of Dr. Williams' Pink Pills as a blood builder and nerve tonic, and thinking that if I could only get my blood in better condition my general state of health might be improved, I resolved to give Pink Pills a trial. With the courage born of despair I bought a box, but there was no noticeable improvement, and I thought this was like the other remedies I had used. But urged on by friends I continued taking Pink Pills and after using seven boxes I was rewarded by noticing a decided change for the better. My appetite returned, my spirits began to rise and I had a little freer use of my muscles and limbs, the old troublesome swellings subsiding. I continued the remedy until I had used twenty-five boxes when I left off. By this time I had taken on considerable flesh, and weighed as much as 160

pounds. This was a gain of 60 pounds in a few weeks. My joints assumed their normal size, my muscles became firmer, and in fact I was a new man. By April I was able to go to work in the basket factory, and now I can work ten hours a day with any man. I often stay on duty overtime without feeling any bad effects. I play baseball in the evenings and can run bases with any of the boys. Why I feel like dancing for very joy at the relief from abject misery I suffered so long. Many a time I prayed for death to release me from my sufferings, but now that is all gone and I enjoy health as only he can who suffered agony for years. I have given you a brief outline of sufferings, but from what I have told you can guess the depth of my gratitude for the great remedy which has restored me to health and strength.

Wishing to substantiate the truth of Mr. Condor's remarkable story the Empire representative called upon Mr. F. W. James, the Oakville druggist referred to above. Mr. James fully corroborated the statements of Mr. Condor. When the latter had first taken Dr. Williams' Pink Pills he was a mere skeleton—a wreck of humanity. Thy people of the town had long given him up for as good as dead, and would hardly believe the man's recovery until they saw him themselves. The fame of this cure is now soad throughout the section and the result is an enormous sale of Pink Pills. "I sell a dozen-and-a-half boxes of Pink Pills every day," said Mr. James, "and this is remarkable in a town the size of Oakville. And better still they give perfect satisfaction. Mr. James recalled numerous instances of remarkable cures after other remedies had failed. Mr. John Robertson, who lives midway between Oakville and Milton, who had been troubled with asthma and bronchitis for about 15 years, has been cured by the use of Pink Pills, and this after physicians had told him there was no use doctoring further. Mr. Robertson says his appetite had failed completely, but after taking seven boxes of Pink Pills he was ready and waiting for each meal. He regards his case as a remarkable one. In fact Dr. Williams' Pink Pills are recognized as one of the greatest modern medicines—a perfect blood builder and nerve restorer—curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus dance, nervous headache, nervous prostration and the tired feeling resulting therefrom, diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills restore pale and sallow complexions to the glow of health, and are a specific for all the troubles peculiar to the female sex, while in the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.

The Empire reporter also called upon Mr. J. C. Ford, proprietor of the Oakville Basket Factory, in which Mr. Condor is employed, Mr. Ford said he knew of the pitiable condition Condor had been in for years, and he had thought he would never recover. The cure was evidently a thorough one for Condor worked steadily at heavy labor in the mills

and apparently stood it as well as the rest of the employees. Mr. Ford said he thought a great deal of the young man and was pleased at his wonderous deliverance from the grave and his restoration to vigorous health.

In order to still further verify the statements made by Mr. Condor in the above interview, the reporter on his return to Toronto examined the General Hospital records, and found therein the entries fully bearing out all Mr. Condor had said, thus leaving no doubt that his case is one of the most remarkable on record, and all the more remarkable because it had baffled the skill of the best physicians in Toronto.

These pills are manufactured by the Dr. Williams' Medicine Company Brockville, Ont., and Schenectady, N. Y., and are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

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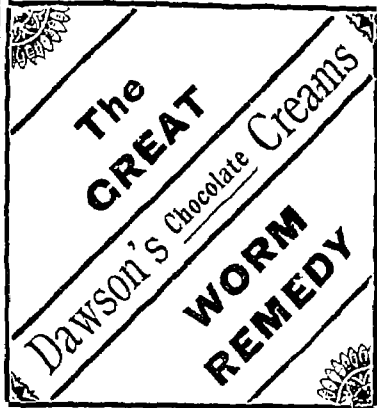
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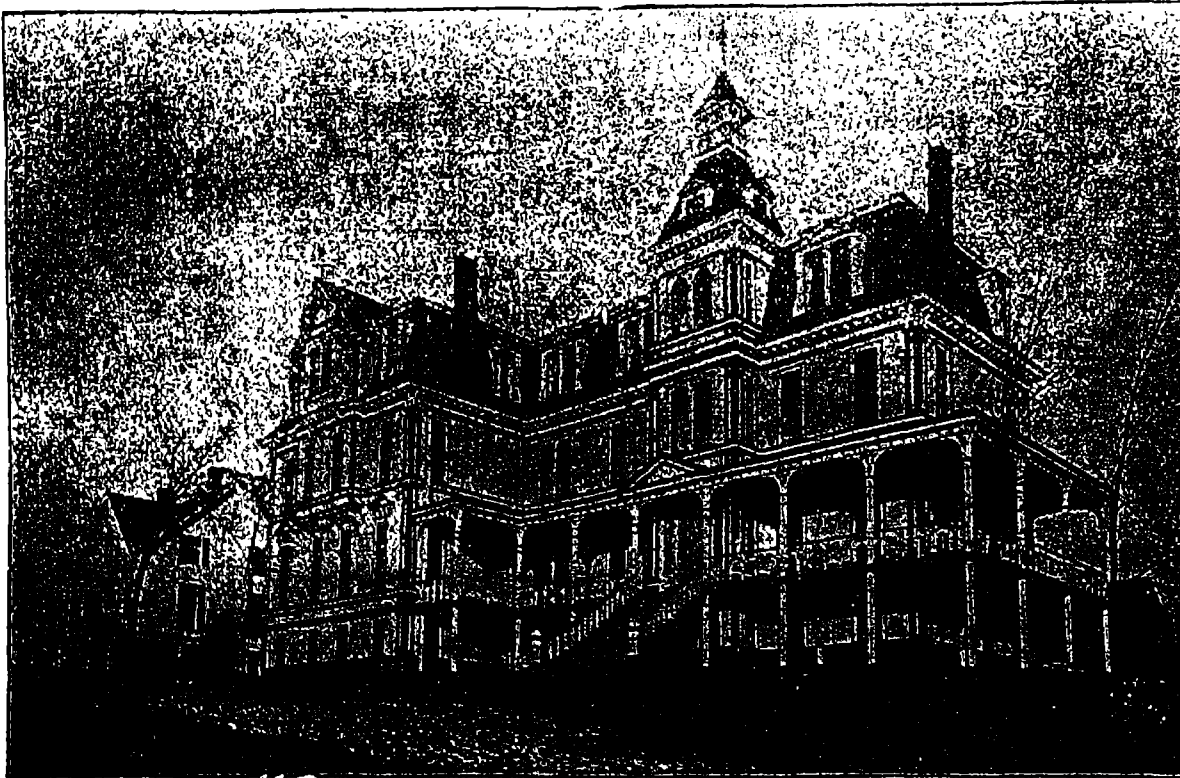
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